

The Revelation

of

John

part of

The Holy Bible

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

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Foreword

Footnote Apparatus

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

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

19:15a txt {A} "of iron" A 046 0226 205 209 2344 \mathfrak{M}^A it^{ar} vg^{ww} syr^{ph} cop^{sa} Cyprian Irenaeus TR NA27 {\} // "two-edged" \mathfrak{X} P 1006 1841 1854 2030 2329 \mathfrak{M}^K it^{gig} vg^{cl} syr^h cop^{bo} arm eth Ambrose Primasius RP.

The **19:15a** means it is a footnote about chapter 19 v. 15, and the "a" implies that there is at least one other footnote about the verse. The letters "txt" mean that the text of my English translation follows the first (next) reading given. Next comes my rating of my certainty for this variant, as a capital letter in curly brackets.. Not all variants have one, since I am still developing my opinions thereon.

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

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

Lastly, I list which ones out of six Greek New Testament editions follow that reading. They are listed in the following sequence as well. The letters TR stand for the 1550 Stephanus Textus Receptus; RP means the Robinson-Pierpont 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 9th century and earlier.

Hoskier has well pointed out how the uncials of the Revelation text are all over the place, with many omissions and additions. The wildest of them all in Revelation is Sinaiticus. The only uncial that is not "all over the place," but which seems to represent a standardized majority text, is the uncial 046 (called B in his work). Hoskier on p. xxvii of Volume One of "Concerning the Text of the Apocalypse," calls this the "B revision, which was made in the VIIth century." On p. xxxvi he calls it the "B recension." He goes on to say, "roughly speaking, B and cursive groups may be neglected if opposed by a consensus of the older uncials, Versions and Fathers. If on the other hand B is joined Aleph, A or C, the greater weight can only be overborne by

other subsidiary evidence, and if B have the support of Aleph A or C A together, we must grant the group a full hearing." In the same paragraph, he declares that Erasmus and Stephen relied on just a few MSS that were faulty in certain particulars. And that we should restore from Tischendorf, Tregelles and Wescott and Hort readings taken away from the TR solely on the basis of one uncial like Aleph or A. With this all I agree.

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

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

Hoskier declared that the uncial 046 is a highly edited and smoothed-over text. Therefore, when 046 departs from MOST other uncials, its reading is highly dubious. When 046 differs from ALL other uncials, its reading is surely false. This fact gives greater value to any minuscules that do not always follow 046, and diminishes the value of those that do. Minuscules that depart are 922 1006 1611 1678 1778 1828 1841 2020 2040 2050 2053 2062 2065 2080 2329 2344 2351, and many of these are also quite early for Apocalypse minuscules. Consequently, these have greater value than other minuscules. Minuscules that slavishly follow 046 are 82, 627, 920, 2138. When these minuscules are not in unity, you will find a difference usually between the Hodges/Farstad majority text vv. the Robinson/Pierpont majority text. In many of these instances, the Robinson text has recently moved toward the correct reading, away from Hodges/Farstad. Where the conjunction of 82, 627, 920 opposes another edition, there you have clearly different text streams. Where minuscules 82, 627, 920 line up against most of the uncials, their reading is highly doubtful. Where these three line up with 046 against all other uncials, you have a false reading, a wrong reading in the Majority Text. For example, omit ἡλίου in 22:5c. There are also places where these three line up against all uncials and all early versions, even against 046; there you have most definitely, absolutely, a wrong reading in the Hodges/Farstad edition, in my opinion.

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

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

I have come up with 20 test passages, by which to classify the main Apocalypse manuscripts. The manuscripts may be placed on a continuum as shown below, with Codex A being on one

end, and 757 the other, as the texts most differing from each other. And that continuum roughly corresponds to the GNT editions which line up like this:

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^2 2351 61 2081 2302 792 1732 104 1854 2059 2019 2436 35* 256^{Gr} 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^c 051^c

In the years since I completed my translation of the Revelation of John, I have received criticism from readers that I, like the UBS and the NA27, was cherry-picking what manuscripts I cited in my footnote apparatus. So, to solve that complaint, I have changed to using one very objective and indisputable criterion: I cite ALL witnesses 9th century and earlier, and I cite NO witnesses later than the 9th century. Consistently cited Greek witnesses therefore in this edition without the Greek text interlinear (where text is extant) for Revelation are these thirty-one: \mathfrak{P}^{18} , \mathfrak{P}^{24} , \mathfrak{P}^{43} , \mathfrak{P}^{47} , \mathfrak{P}^{85} , \mathfrak{P}^{98} , \mathfrak{P}^{115} , \aleph , A, C, P, 052, 0163, 0169, 0207, 0308,. If there is a hiatus in any of the above, it will be noted, except if that manuscript is only a fragment anyway. Fragmentary mss. not therefore listed for hiatus, would be: \mathfrak{P}^{18} , \mathfrak{P}^{24} , \mathfrak{P}^{43} , \mathfrak{P}^{47} , \mathfrak{P}^{85} , \mathfrak{P}^{98} , \mathfrak{P}^{115} , 052, 0163, 0169, 0207, 0308. If you want to find out the readings of many of the minuscules, you can read the endnotes in the back of my [longer edition](#); and to a lesser degree, in its footnotes. We 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

¹The Revelation of Jesus Christ, which God gave to him, to show to his servants what things must soon take place, and which he signified when he sent it via his angel to his servant John, ²who has confirmed as the word of God and the testimony of Jesus Christ, what all things¹ he saw.²

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

⁴John, to the seven churches in Asia, grace to you, and peace, from Him³ who is, and who was, and who is to come, and from the seven spirits before his throne, ⁵and from Jesus Christ, the faithful witness,⁴ the firstborn from the dead, and ruler over the kings of the earth. To him who loves us, and freed⁵ us from our sins with⁶ his blood, ⁶and made us into a kingdom of priests⁷ for his God and Father— to him be glory and power, for ever and ever. Amen.

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

¹ **1:2a** txt {A} omit ⲛ A C P RP NA27 {} // add "and" TR.

² **1:2** txt {A} omit ⲛ A C P vg it^{h,ar} syr^{ph,h} copsa^{bo} eth TR RP NA27 {} // add: "both the things that are and those that must take place after these things." ⲙⲁ.

³ **1:4** txt ἀπὸ "from him" ⲡ^{18vid} ⲛ A C P it^h vg syr^{ph,h} copsa^{bo} Apr Prim Ps-Ambr NA27 {} // ἀπὸ θεοῦ "from God": it^{(ar),t} Vict Prim RP // ἀπὸ τοῦ (genitive article) "from him" TR // lac 1778. The TR reading is based on about eight late and unimportant mss. The first reading preserves the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 ἐγώ εἰμι ὁ ὢν (אֶהְיֶה אֲשֶׁר אֶהְיֶה).

⁴ **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.

⁵ **1:5b** txt {A} λύσαντι "freed" ⲡ¹⁸ ⲛ A C (it^h Prim *soluit*) vg-harl (syr^{ph} λύων) (ἔλυσεν syr^h arab) eth arm Andrew; Vict-Pett NA27 {A} // λούσαντι P (ἔλουσεν vg copsa^{bo}) it^{ar,t} vg cop^{bo} Apr Areth Beat TR RP. 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.

⁶ **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."

⁷ **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 βασιλεῖον ἱεράτευμα (quoted in 1 Peter 2:9), and Aquila translated by βασιλείαν ἱερέων. Editors should therefore not place a comma after βασιλείαν, as ἱερεῖς is not an apposition, but represents a more grammatical ἱερέων." (genitive plural)

⁸ **1:7** Daniel 7:13 וְהָיָה כְּבָר אֲנִי אֶתְהָ הָנָא; וְעַד-עֲתִיק יוֹמֵיָא מָטָה, וְהָיָה כְּבָר אֲנִי אֶתְהָ הָנָא. וְעַד-עֲתִיק יוֹמֵיָא מָטָה, וְהָיָה כְּבָר אֲנִי אֶתְהָ הָנָא. <http://www.mechon-mamre.org/p/pt/pt3407.htm>

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

Someone Like a Son of Man

⁹I, John, your brother and fellow in the oppression and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.^{10 11} ¹⁰I was in the Spirit during the Lord's day, and I heard behind me a loud voice, like of a trumpet, ¹¹saying,¹² "What you see, write in a book, and send it to the seven churches— to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

¹²And I turned around to see the voice that was speaking with me. And when I turned, I saw seven golden lampstands, ¹³and in among¹³ the lampstands¹⁴ was someone like a son of man,¹⁵ dressed in a cloak reaching down to his feet, and gird around at the pecs¹⁶ with a golden sash, ¹⁴except his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire, ¹⁵and his feet like bronze as if made to glow in a furnace, and his voice like the sound of many waters, ¹⁶and he was holding in his right hand seven stars, and out of his mouth was coming a sharp two-edged sword, and his face was like the sun shining in the strength of it.

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

וְנָשִׁיחָם לְבָד, וְנָשִׁיחָם לְבָד, וְנָשִׁיחָם לְבָד, וְנָשִׁיחָם לְבָד: מְשַׁפְּחָת בֵּית-דָּוִיד לְבָד, מְשַׁפְּחָת בֵּית-נָחֻם לְבָד, וְנָשִׁיחָם לְבָד.

<http://www.mechon-mamre.org/c/ct/c2312.htm>

⁹ **1:8** txt {A} omit **NA^{2a}** A C P it^h syr^{Ph,h} arm eth Epiphanius; Ambr Varimadum Prim RP NA27 {A} // add ἀρχὴ καὶ τέλος **N^{*}2b** itar,t vg cop^{bo} Andrew; Apr Beat TR // lac cop^{sa}. 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.

¹⁰ **1:8** Or, "because of the witness about Jesus."

¹¹ **1:9d** txt {A} "Jesus" **N^{*}** A C P NA27 {} // "Jesus Christ" **N²** TR RP.

¹² **1:11** txt λεγούσης "saying" **N^{*}** A C RP NA27 {} // λεγουσαν **N²** pres act part sg fem // 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 εἰμι 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

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

¹⁴ **1:13d** txt {A} "lampstands" A C P it^h syr^{Ph,h} cop^{sa,bo} Iren^{lat} Cypr Vict Prisc TR-Erasmus 1,2,3 Aldus Colinaeus NA27 {} // "seven lampstands" **N** vg TR-Steph RP

¹⁵ **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.

¹⁶ **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.

¹⁷And 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, ¹⁸and the Living One, and I was dead, and behold, living for ever and ever,¹⁷ and I have the keys of death and of Hades.¹⁸

¹⁹"Write therefore what things you see and what things are now, and also what things are about to take place after these things. ²⁰The 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

¹"To the angel of the church in Ephesus, write: 'These things says He who grips the seven stars in his right hand, who walks among the seven golden lampstands: ²"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; ³and you have endurance, and have held up for the sake of my name, and not become weary.

⁴"But I have against you that you have left your first love. ⁵Remember therefore from where you have fallen, and repent and do your first works; otherwise I am coming to you¹⁹ and will remove your lampstand from its place, unless you repent.

⁶"But this you have, that you hate the deeds of the Nicolaitans, which I also hate. ⁷He who has an ear should listen to what the Spirit is saying to the churches. To him who overcomes, I will grant to eat from the tree of life, which is in the paradise of God.

To the Church in Smyrna

⁸"And to the angel of the church in Smyrna, write: 'These things says the First and the Last, who was dead and came alive again: ⁹"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. ¹⁰Don't be afraid of any of the things you are about to suffer. Behold, the devil is about to throw some of you into prison, so that you may be tried, and you will have affliction for ten days. Be faithful until death, and I will give you the crown of life. ¹¹He who has an ear should listen to what the Spirit is saying to the churches. He who overcomes will certainly not be harmed by the second death.

¹⁷ **1:18a** txt "and ever" \mathfrak{P}^{98} \aleph^* A C P NA27 {} // "and ever, amen" \aleph^2 TR RP.

¹⁸ **1:18b** txt κλεις τοῦ θανάτου καὶ τοῦ ᾗδου "keys of death and Hades" \aleph (A C) RP NA27 // κλειδας τοῦ θανάτου καὶ τοῦ ᾗδου "keys of death and Hades" P // κλεις τοῦ ᾗδου καὶ τοῦ θανάτου "keys of Hades and death" TR.

¹⁹ **2:5** txt σοι "to you" \aleph A C P vg syr^{ph} copsa,bo arm Auct^{Nov} Hier Vict-Tun Apr Beat NA27 {} // σοι ταχύ "to you quickly" it(ar) vg^{mss} syr^h Augpt Prim RP // σοι τάχει "to you quickly" ps-Ambr TR // omit both eth. 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.

To the Church in Pergamum

¹²"And to the angel of the church in Pergamum, write: 'These things says He who has the sharp two-edged sword: ¹³I know where you live,²⁰ where Satan's throne is; yet you hold fast to my law and have not denied my faith, even²¹ in the days of Antipas my faithful witness²² who was put to death near you, where Satan lives.

¹⁴"But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat idol sacrifices and to commit sexual immorality. ¹⁵So also in the same way you have some who hold to the teaching of the Nicolaitans.²³ ¹⁶Repent therefore. Otherwise I am coming to you soon, and will fight against them with the sword of my mouth.

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

To the Church in Thyatira

¹⁸"And to the angel of the church in Thyatira, write: 'These things says the Son of God, he who has his eyes like flames of fire and his feet like glowing bronze: ¹⁹I know your works and love and faith and service, and your perseverance, how your last works are greater than your first.²⁴

²⁰"But I have against you²⁵ that you tolerate that woman²⁶ Jezebel, who calls herself a prophetess and teaches, and leads my servants astray, to commit sexual

²⁰ **2:13a** txt Οἶδα ποῦ "I know where you live," **Ⲱ** A C P latt syr^{ph} cops^{sa,bo} eth Prim Jer Tyc2 Apring ps-Ambr NA28 {/} // Οἶδα τὰ ἔργα σου καὶ ποῦ "I know your works and where you live," syr^{h**} TR RP // lac **ⲡ**⁴³ **ⲡ**¹¹⁵.

²¹ **2:13b** txt καὶ "even" **ⲡ**^{43vid} A C TR NA27 {} // omit **Ⲱ** P RP // lac **ⲡ**¹¹⁵. The TR is with the NA27 here, even though none of its source mss read so.

²² **2:13e** Exactly the same phrase used earlier in 1:5, about Jesus Christ himself, only now it is Christ speaking about Antipas, and he adds the word "my" - my faithful martyr.

²³ **2:15b** txt ὁμοίως **Ⲱ** A C syr^{ph,h} lat RP NA28 // ὁμοίως ὃ μισῶ P // *que ego odi similiter* lips // ὃ μισῶ f052 TR // omit cops^{sa,bo} eth Vict. Apr^{vid} // lac **ⲡ**¹¹⁵ 051 2062. The group of manuscripts f052 is descended from an ancient uncial that predates **Ⲱ**, so here we have essentially four variants, with the first two probably the underlying earliest branches: ὁμοίως (A), ὃ μισῶ (f052), and then the conflation of the two, and omission. I think that the addition of ὃ μισῶ was from scribes thinking of 2:6, and that ὁμοίως is the original text. The omission however, also commends itself as a possibility.

²⁴ **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.

²⁵ **2:20b** txt {A} "I have against you" A C P it^{ar} cops^{sa,bo} arm Tert Ps-Ambr RP NA27 {} // "I very much have something against you" **Ⲱ** syr^{ph} arm4 // "I have a few things against you" vg^{cl} (arab) Haymo TR // "I have many things against you" Prim Cypr Ambr. 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).

immorality and to eat things sacrificed to idols. ²¹And I have given her time to repent, and she is not willing to repent of her sexual immorality. ²²Behold, I am casting her onto a bed, along with the ones committing adultery with her, for an affliction of great magnitude, unless they repent of her works.²⁷ ²³And her children I will destroy in death; and all the churches will know that I am He who searches minds²⁸ and hearts, and that I will pay to each of you according to your works.

²⁴“And to the rest of you in Thyatira I say, as many as do not hold to these teachings— the ones²⁹ who have not known 'the deep things of Satan,' as they say, I am not laying any further burden upon you. ²⁵Except what things you have, hold on to them until I come. ²⁶And he who overcomes and keeps my works to the end, I will give him authority over the nations, ²⁷and he will rule them with a rod of iron, shattering them to pieces like pots of clay, ²⁸even as I also have received from my Father;³⁰ and I will give to him the morning star.

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

Chapter 3

To the Church in Sardis

¹“And to the angel of the church in Sardis, write: ‘These things says He who has the seven spirits³¹ of God and the seven stars: ‘I know your works, how you have the name that you are living, and you are dead. ²Be watchful, and strengthen the things that remain, which are about to die.’³² For I have not found your works

²⁶ **2:20c** txt {A} “that woman,” **Σ** C P it^{ar,t} vg cop^{sa,bo} arm eth Epiph Andrew; Tert Ambrosiast Tyc Beat Haymo TR NA27 {B} // “your woman / your wife,” (A add τήν) syr^{ph,h} arm Cypr Prim Andr Areth RP. The editorial committee of the UBS Greek New Testament says that the reading with σου “appears to be the result of scribal confusion arising from the presence of several instances of σου in verses 19 and 20.” There are four instances of σου in the 1 1/2 verses preceding, to be exact.

²⁷ **2:22** txt “her works,” **Σ** C P vg^{ww,st} cop^{sa,bo} eth arm4 Tert Cypr Prim Tyc Beat Andrew Haymo Areth RP NA27 {A} // “their works,” A it^{ar,t} vg^{cl} syr^{ph,h} arm Andrew Cypr Ambr Apr Prim TR // omit cop^{bo}mss ps-Ambr.

²⁸ **2:23** The Greek says nefroùs, kidneys. Different languages and cultures use varying body parts for designating the seat of desire and affection. This use of “kidneys” isn’t any less reasonable than how we use the heart for some things. The heart of course is really just a muscle. The tribe I was raised with in Papua New Guinea used several body organs. They would say, “God cleansed my stomach, and came in to live in my liver.” This use of the kidneys came from the Hebrew culture, and the King James Version and older English translations render it “reins.” (When you look at a picture in a medical book of the tubes coming down from the kidneys to the bladder, it does look like reins on a horse.) And according to Diodorus, the kidneys and the heart were the only organs left in the body cavity by Egyptian embalmers. See also Jeremiah 11:20; 17:10; 20:12.

²⁹ **2:24** The Textus Receptus is very faulty in this verse; it adds two instances of the Greek word καί, “and,” which are not in the Greek manuscripts. Thus the KJV erroneously reads the extra “and”s.

³⁰ **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.

³¹ **3:1** txt ἐπτά πνεύματα (seven spirits) Colinaeus Elzevir Scriv-1894-TR AT RP NA28 {} // πνεύματα (spirits) Erasmus Aldus Stephens-1550-TR

³² **3:2** txt {A} “which were/are about to die” **Σ** A C P it^{ar,t} vg syr^h cop^{sa} TR NA27 {} // “otherwise you will die” cop^{bo} arm1 // “which you were about to throw away” (syr^{ph} cop^{bo}) RP. The readings in support of the “throw away” reading are very variable from each other. There are a large number of other variants in the late minuscules. The exact TR reading is not attested. But the TR reading is in agreement in essential meaning with the NA27. Hoskier declares that no ancient

complete before my God.³³ ³Remember 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.

⁴“But you do have a few names in Sardis who have not defiled their garments, and they will walk with me in white,³⁴ because they are worthy. ⁵He who overcomes in this way³⁵ shall be dressed in garments of white, and I will never wipe his name out of the book of life, and I will confess his name before my Father and before his angels. ⁶He who has an ear should listen to what the Spirit is saying to the churches.”

To the Church in Philadelphia

⁷“And to the angel of the church in Philadelphia, write: ‘These things says the Holy One, the True One, the one holding the key of David, who opens and no one closes, and closes and no one opens.’³⁶ ⁸I know your works, (behold, before you I have provided an open door, which³⁷ no one is able to close) how you have little power, yet have kept my word, and have not denied my name.

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

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

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

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.

³³ **3:2c** txt θεοῦ μου (my God) **Ⲭ** A C P 046 f052 922 1006 1611 1828 1841 2040 2050 2053 2329 *rell.* *Grk.* AT RP NA28 {/} // θεοῦ (God) 1352 2038 2060 2286 2302 2595 TR // *lac* 051 1918 2022 2030 2032 2062 2091 2256.

³⁴ **3:4** Or “in brightness.” Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; I Timothy 6:16;

³⁵ **3:5** txt {A} "he who overcomes in this way" **Ⲭ*** A C itar,t vg syr^{ph,h} cop^{sa,bo} arm eth Prim NA27 {B} // "he who overcomes, this one" **Ⲭ**² P Andr TR RP.

³⁶ **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^{ph} // "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 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 // "who opens and no one will close it except he who opens, and there is no one for the opening" 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^{sa}. The word I translated "for the opening" is ἀνοίξει, a noun; the dative singular form of ἀνοίξις. This word ἀνοίξις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic).

³⁷ **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 // *lac* 051 1918 2022 2030 2032 2062 2091 2256.

^{13c}“He who has an ear should listen to what the Spirit is saying to the churches.

To the Church in Laodicea

¹⁴“And to the angel of the church in Laodicea, write, ‘These things says the Amen, the faithful and true witness, the beginning of the creation of God: ¹⁵I know your works, that you are neither hot nor cold.³⁸ I would rather you were either hot or cold. ¹⁶Thus, because you are lukewarm, and neither hot nor cold, I am about to spew you out of my mouth.

¹⁷“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, ¹⁸I counsel you to purchase from me gold purified by fire so you will be rich, and white garments so you will be clothed and your shameful nakedness not exposed, and salve to anoint your eyes so you will see. ¹⁹All whom I love, I punish and discipline. Be zealous therefore, and repent.

²⁰“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.³⁹ ²¹To him who overcomes, I will grant to sit with me on my throne, just as I also overcame and sat with my Father on his throne. ²²He who has an ear should listen to what the Spirit is saying to the churches.”

Chapter 4

The Throne in Heaven

¹After 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.” ²Immediately I was in the Spirit; and behold, there was situated in heaven a throne, and on the throne someone sitting. ³And the one sitting was like⁴⁰ jasper stone and carnelian⁴¹ in appearance. And an aura⁴² encircles the throne, like emerald in

³⁸ **3:15** The Greek says “cold or hot.” But that is not idiomatic in English. In English we always say “hot or cold.”

³⁹ **3:20** This sounds like the same man who wrote the gospel of John. Compare John 14:3,20,23; 15:4

⁴⁰ **4:3a** txt {B} “and the one sitting was like” Ⲙ A P itar,t vg syr^{ph} arm TR NA27 {} // “and the one sitting upon the throne like” 0169 cops^a // “and the one sitting on it was like” eth // “and the one sitting upon the throne” cop^{bo} // “like” RP // lac C. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. 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.

⁴¹ **4:3b** Greek, σάρδιον. 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

appearance. ⁴And in a circle around the throne are twenty-four thrones, and on those thrones, ⁴³ twenty-four elders⁴⁴ dressed in white,⁴⁵ and on their heads crowns of gold. ⁵And from the throne come flashes and sounds and thunderings.⁴⁶ And there are seven flaming torches burning before the throne, which are the seven spirits of God, ⁶and 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,⁴⁷ full of eyes, front and back. ⁷And 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. ⁸And the four beings, every one of them has six wings each, which are covered completely around with eyes, even inward. And they take no rest day or night, continually saying, "Holy, holy, holy⁴⁸ is the Lord God Almighty, who was and who is and who is to come." ⁹And whenever the beings give glory and honor and thanks to the one sitting on the throne, to him who lives for ever and ever, ¹⁰the twenty-four elders will fall down before him who sits on the throne, and worship him who lives for ever and ever, and they will place their crowns before the throne, saying, ¹¹"You are worthy, our Lord and our God, to receive glory and honor and power, for you⁴⁹ created all things, and for your purpose they exist⁵⁰ and were created."

because the stone was flesh-colored. The Oxford dictionary defines carnelian as a flesh-colored, deep red, or reddish-white variety of chalcedony.

⁴² **4:3c** This is from the Greek word *îris*, which can mean rainbow or halo. Webster's second definition of aura is: "a luminous radiation: Nimbus." I didn't like rainbow, since the rainbow by definition includes the whole spectrum of colors, whereas this phenomenon is only green. Halo is possibly suitable; it's just that the English reader is accustomed to it being only something around the heads of holy people or saints in art. But halo is also used in astronomy.

⁴³ **4:4** txt {A} "thrones" A P itar vg syrph,h copsa,bo eth arm RP NA27 {} // "thrones, I saw" TR // omit **Ⲭ** // lac C.

⁴⁴ **4:4d** Are the 24 elders like those of 1 Chronicles 24:7-18, or are they the 12 apostles of the Lamb, plus the 12 patriarchs of Israel?

⁴⁵ **4:4e** txt {C} ἐν λευκοῖς "in white" **Ⲭ** DP // ἱματίοις λευκοῖς "in white garments" A P WH RC // ἐν ἱματίοις λευκοῖς "in white garments" NA27 {} // lac C. I agree with Hoskier that the reading of Sinaiticus et al. may be original.

⁴⁶ **4:5** Many phrase this as "flashes of lightning and peals of thunder." Compare Exodus 19:16

⁴⁷ **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."

⁴⁸ **4:8** txt {A} "holy" 3 times **Ⲭ** A P vg syrph,h copsa,bo arm eth Ephr Tert Prim Fulg Vict Apr Beat TR AT RP NA27 {} // "holy" 9 times HF PK // "holy" 8 times **Ⲭ*** // "holy" 7 times Oec^{com} // lac C 051 2030 2062. There are also scattered, minuscules that read "holy" 1 time, 2 times, 4 times, 6 times. Wilbur Pickering says "The manuscript evidence is badly divided here, but I take it that two of the tree main lines of independent transmission, including the best one, have "holy" nine times, instead of three. Surely it is more likely that 'nine' would be changed to 'three' than vice versa. In fact, try reading "holy" nine times in a row out loud—it starts to get uncomfortable! Since in the context the living ones are repeating themselves endlessly, the "nine" is both appropriate and effective. Three 'holies' for each member of the Trinity."

⁴⁹ **4:11a** The use of the pronoun "su" makes that fact that he is the one, emphatic.

⁵⁰ **4:11b** txt {D} "exist" (pres) P (syrh) copsa eth Andr TR // "were" (imperf) **Ⲭ** A itar,t vg syrph Apr^{mssacc} to Prm Beat ps-Ambr RP NA27 {A} // egenonto (aor mid) arm // omit "exist(ed) and" Varim Fulgent Prim // lac C.

Chapter 5

Who is Worthy to Open the Scroll?

¹And I saw upon the right hand of the one sitting on the throne a scroll, written on, inside and back,⁵¹ sealed up with seven seals. ²And I saw a powerful angel, heralding in a loud voice: "Who is worthy to open the scroll, and to break the seals of it?"

³And 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. ⁴And I was weeping greatly, that no one worthy was found to open the scroll, or even to look at it. ⁵Then 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."

⁶And 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] spirits⁵² of God sent forth into all the earth.⁵³ ⁷And he went and took *the scroll* from the right hand of the One sitting on the throne. ⁸And when he had taken the scroll, the four living beings and the twenty-four elders fell down before the Lamb, each one holding a lyre⁵⁴ and a golden bowl filled with incenses, which are the prayers of the saints,

⁹and they began singing a new song, saying: "You are worthy to take the scroll, and to open the seals of it, because you were slain, and thereby purchased some⁵⁵

⁵¹ **5:1** txt {C} ἔσωθεν καὶ ὀπίσθεν "inside and back" A syr^h Origen^¼ Cyp Cass TR NA27 {} // ἔσωθεν καὶ ἔξωθεν "inside and outside" P itar vg syr^{ph} cop^{bo} arm eth Hipp Orig^¾ Vict-Pett Apr Beat Aphraates Hil Oec Prim Ps-Ambr RP // ἔμπροσθεν καὶ τὰ ὀπίσθεν "front and back" X cop^{sa} Origen^{2/4} (conformed to Septuagint Ezekiel 2:10) // lac C. The UBS textual commentary says that after codices came to be used, the terminology for scrolls seemed strange, thus the later change to the Majority Text reading. Here is an example that may show how Codex A contains older readings in Revelation.

⁵² **5:6a** txt "seven spirits" P²⁴ X vg^{cl} syr^{ph,h} cop^{sa,bo} arm Iren^{lat} Clement^{vid} Hipp Cyp Maternus Tyc Gregory-Elvira Fulg Prim Beat TR RP [NA27] {C} // "spirits" A P^{vid} itar vg^{ww,harl} eth Iren^{arm} Apr Andrew^{bav} // lac C.

⁵³ **5:6b** Zechariah 4:10

⁵⁴ **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.

⁵⁵ **5:9** variants in part:

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

1.) txt A eth Lach Tisch Weiss WH Charles NA28 {A}

2.) X cop^{bo?} Andrew^{a,p} Areth Treg Von Soden Vog Bov [Merk] TR RP

for God with your blood out of every tribe and language and people and nation!"
¹⁰"And you made them⁵⁶ into a kingdom and priesthood for our God, and they⁵⁷ will reign on the earth."

¹¹And I looked, and I heard⁵⁸ the voices of many angels encircled around the throne, and of the living beings and of the elders, and the number of them was ten thousand times ten thousand and thousands upon thousands, ¹²saying with a very great voice, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing!"

¹³And 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!"⁵⁹

3.) vg-harl arm¹ Irenaeus^{latvid} Cypr Fulg Erasmus^{1 2 3} Aldus Colinaeus

4.) itar vg syrph,h cop^{bo?} arm Hipp; Cypr Maternus Aug Varim Fulg Prim Beat

5.) (cop^{sa}) arm³ see 5:10

6.) lac: ϖ¹¹⁵ C P?. The TR reading in v. 10 of "us" and "we will reign" is supported by only a few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς, "us," they created a conflict with v. 10 where it says "you have made αὐτοὺς - "them" into a kingdom and priests, and βασιλεύσουσιν "they" will reign. As the text stands in the/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA27, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote in my [longer edition](#) for Dr. Robinson's exact words.) The idea the idea of a two-part responsive praise was (perhaps) first put forward by Moses Stuart in 1845. <https://archive.org/details/commentaryonapoc02stua> Apocalypse 5:9-10 comments p. 134 Responsive praise. Moses Stuart "A Commentary on the Apocalypse Volume 2" Andover, New York 1845. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view the pertinent page of Codex A for yourself at the [Center for the Study of New Testament Manuscripts](#), find Codex A, Codex Alexandrinus, MS. nr. GA02, page image 129b.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders.

⁵⁶ **5:10a** txt "them" (ALL Greek mss but 792, 2436) RP NA27 {} // "us" (792 but following "they reign") 2436 itar,t vg cop^{sa} arm 1,3 Prim. Tyc. TR // lac C P 051 1384 1854^{homoiotel}. 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.

⁵⁷ **5:10b** txt "they will reign" ⲛ P cop^{sa,bo} syrph arm4 Hipp. Cyp. Fulg RP NA27 {} // "they reign" A syrph // "we will reign" vg arm Prim. TR // *infinitive* arm α. // *omit* ps-Ambr // lac C. Mss.

⁵⁸ **5:11** txt {A} "heard" A P itar,t vg cop^{bo} eth Cass½ TR NA27 {} // "listened as" ⲛ syrph,h cop^{sa} Cass½ Fulg RP // lac C.

⁵⁹ **5:13d** txt {A} *omit* ⲛ A P itar vg syrph,h cop^{sa,bo} Prim TR NA27 {} // *add* "Amen." eth Tert Ps-Ambr RP // lac C. This variant is related to the following footnote. It looks like the word Ἀμήν here was a later addition, and then when copyists or editors realized that v. 14, where it said the four living beings were saying Amen, that that was redundant, since v. 13 already said, "every creature in heaven, etc." said Amen, they then made the v. 14 modifications to the verb, and / or added the article, as, "το αμην." See endnote with full collation of this variant in combination with the next

¹⁴And the four beings were saying "Amen."⁶⁰ And the elders fell down and worshiped.⁶¹

Chapter 6

The Seven Seals

¹And I watched as⁶² the Lamb opened the first of the seven seals. And I heard one of the four living beings saying in a thunderous voice, "Come."⁶³ ²And I looked, and behold, a white horse, and the one sitting on it holding a bow, and to him was given a crown, and he went out conquering and to conquer.

³And when the Lamb opened the second seal, I heard the voice of the second being saying, "Come." ⁴And another horse came, a red one, and the one sitting on it, to him *the order* was given to take peace away from the earth, that is, so that they slaughter one another. And to him was given a large sword.

⁵And when the third seal was opened, I heard the voice of the third being saying, "Come." And I looked,⁶⁴ and behold, a black horse, and the one sitting on it holding a pair of scales in his hands. ⁶And I heard a voice as if⁶⁵ in the midst of the

one, in my edition of Revelation that includes the Greek text, <http://bibletranslation.ws/trans/revwgrk.pdf>

⁶⁰ **5:14a** txt ζωα ελεγον αμην & A P TR AT NA28 {} // ζωα οι λεγουσιν αμην syr^{ph} // ζωα ελεγον το αμην cop^{sa} // ζωα λεγοντα το αμην BG RP // ζωα λεγουσιν το αμην cop^{sa}3/4,bo // lac C 051 2062. See endnote in <http://bibletranslation.ws/trans/revwgrk.pdf> with full collation of this variant in combination with the previous one.

⁶¹ **5:14** txt omit (all Greek manuscripts except 2045*) syr^{ph,h} cop^{sa,bo} arm eth Apr ps-Ambr Cass RP NA27 {} // add ζώντι εις τους αιωνας των αιωνων "the one living for ever and ever" 2045* vg Primasius Haymo TR // lac C 051 88 1384 1704 2022 2030 2062 2078 2091. Note: Hoskier indicates that manuscripts 57 and 141 read with the TR. These are 16th cent. manuscripts now called Gregory MSS. 296 and 2049. These are not Greek manuscripts in the normal sense, because they are handwritten copies of printed editions. In other words, they do not bolster the Textus Receptus as sources for the Textus Receptus, because they ARE the Textus Receptus. See where Hoskier states this in Text Volume 2, p. 156, lines 26,27, where he says "Negl. 57 et 141 ex ed. typ. exscripti." (This means, "Disregard 57 and 141 since they are handwritten copies of printed editions.") So yes, only one Greek manuscript reads with the TR here. "Manuscript" means "hand written." If we are going to say that 57 and 151 are Greek manuscripts, then someone could fairly make 10,000 handwritten copies of the Nestle-Aland 27th edition New Testament, and then claim that the NA27 is the majority text.

⁶² **6:1** txt {A} "watched as" & A C P syr^{ph,h} (cop^{bo}) arm (arab) ps-Ambr Beat TR NA27 {} // "saw that" vg RP // "and then the Lamb uncovered" eth // omit cop^{sa}. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, οτε - "when / as," is written.

⁶³ **6:1-2** txt {A} "'Come.'" 2 And I looked, and behold" A C P vg^{ww,st} arm Andrew NA27 {} // "'Come.' 2 I looked, and behold" cop^{sa} // "'Come.' 2 And I looked. Behold" cop^{bo} // "'Come and see.' 2 And behold" (itar) vg^{mss} Vict-Pett Prim Beat RP // "'Come and see.' 2 And I looked and behold & vg^{cl} syr^hwith* TR // "'Come and see.' 2 And I looked. Behold" eth // "'Come and see.' 2 And I listened and looked, and behold" syr^{ph} // lac 051.

⁶⁴ **6:5** txt {A} "I looked" &115 A C P vg^{ww,st} cop^{bo} eth Andr NA27 {B} // "see." itar vg^{cl} (eth) (Prim) (Beat) Areth RP // "see. And I looked" (Prim) (Beat) Vict. Tyc ps-Ambr TR // "see. And I looked" & syr^h // οτι ερχομαι arm // arm4 "it has come" // omit syr^{ph} cop^{sa} // lac &24. Note that Sinaiticus and the TR conflate the two main streams.

⁶⁵ **6:6** txt ως φωνην "as if a voice" & A C P vg SBL NA28 {} // φωνην "a voice" syr cop Prim Bea TR RP // lac &24 &115 051

four living beings, saying, "A quart of wheat for a day's wage, or three barley loaves⁶⁶ for a day's wage. And don't you damage the oil or wine."

⁷And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come."⁶⁷ ⁸And I looked, and behold, a pale green horse, and the one who is sitting on⁶⁸ it, his name is Death, and Hades is trailing after him;⁶⁹ and authority is given them⁷⁰ over one fourth of the earth, to kill them with war, and famine, and death, and by the wild animals of the earth.

⁹And when the fifth seal was opened, I saw beneath the altar, the souls of those slain for the word of God and for the witness⁷¹ that they were bearing. ¹⁰And they cried out with a loud voice, saying, "Until when, O Master, holy and true, are you refraining from adjudicating and avenging our blood from those who dwell on the earth?"

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

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

¹⁵And the kings of the earth, and the great and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in caverns, and among the rocks of the mountains, ¹⁶and 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; ¹⁷for the great day of their wrath has come, and who will be able to stand?"⁷²

⁶⁶ **6:6b** txt κριθῶν (pl) **Ⲭ** A C P syr^h cop^{sa,bo} SBL NA28 {/} // κριθῆς (sg) syr^{ph} cop^{sa,bo} TR RP // lac **ⲡ**²⁴ **ⲡ**¹¹⁵ 051

⁶⁷ **6:7-8** txt {A} "'Come.' And I looked, and behold," **ⲡ**²⁴^{vid} A P vg^{ww,st} syr^{ph} cop^{(sa),bo} arm Andr NA27 {B} // "'Come.' I looked, and behold," C // "'Come and see.' And behold," vg^{cl} syr^hc (eth) Prim Beat RP // "'Come and see.' And I looked, and behold," **Ⲭ** it^{ar} TR. 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.

⁶⁸ **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.

⁶⁹ **6:8c** txt ακολουθει μετ' αυτου "is following after him" cop^{sa,bo} Vic TR // ακολουθει οπισω αυτου "is following after him" syr^h // ηκολουθει μετ' αυτου "was following after him" A C P SBL NA28 {/} // ηκολουθει αυτω "was following him" **Ⲭ** lat RP // ακολουθει αυτω "is following him" syr^{ph} // lac **ⲡ**²⁴ 051

⁷⁰ **6:8d** txt "to them" **Ⲭ** A C P TR NA27 {} // "to him" lat syr cop^{sa,bo} eth RP // lac **ⲡ**²⁴.

⁷¹ **6:9** txt omit **Ⲭ** A C P latt cop^{sa} TR SBL NA28 {/} +του αρνιου "of the Lamb" syr^{hmg} arm3 RP // +ιησου "of Jesus" syr^{ph} Beat // +ιησου χριστου "of Jesus Christ" cop^{bof*} // +αυτου "his" arm4a // lac 051

⁷² **6:17** Malachi 3:2, "But who can abide the day of his coming? and who shall stand when he appears?" "Neither their silver nor their gold shall be able to deliver them in the day of Yahweh's wrath." –Zephaniah 1:18. Zephaniah also tells how it is you can hide from Yahweh's anger, in 2:3–

Chapter 7

The 144,000 Sealed

¹After this⁷³ 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.

²And I saw another angel rising up from the east, holding the seal of the living God, and he cried out in a very great voice toward the four angels to whom *the orders* had been given to harm the earth and the sea, ³saying, "Do not harm the earth or the sea or the trees until we have sealed the servants of our God on their foreheads."

⁴And I heard the number of the ones sealed, 144,000, sealed from every tribe of the sons of Israel: ⁵from the tribe of Judah twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand, ⁶from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh⁷⁴ twelve thousand, ⁷from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, ⁸from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin twelve thousand were sealed.

The Multitude out of the Tribulation

⁹After these things I looked, and behold, a great multitude, which no one could count, from every nation and tribe and people and language, standing before the throne and before the Lamb, dressed in white robes, and palm branches in their hands; ¹⁰and they are shouting out with a loud voice, saying, "Salvation is with our God who sits on the throne, and with the Lamb!"

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

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

¹⁴And I spoke⁷⁵ 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. ¹⁵Because

"Seek ye Yahweh, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Yahweh's anger." Jesus said the meek shall inherit the earth.

⁷³ 7:1 txt "after this" A C itar vg syr^{hmg} arm NA27 {} // "and after this" X syr^{ph} Beatus RP // "and after these things" P [syr^{h**} (καὶ)] TR.

⁷⁴ 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.

⁷⁵ 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.

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. ¹⁶No longer will they hunger, neither will they thirst any more, nor will the sun attack them nor any scorching heat. ¹⁷For the Lamb that is in the midst of the throne will shepherd them, and he will lead them to the springs of the waters of life; and God will wipe away every tear from their eyes."⁷⁶

Chapter 8

The 7th Seal: the Seven Trumpets

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

⁷And the first one sounded his trumpet; and there came hail and fire mixed with blood, and it was rained on the earth. And one third of the earth was burned up,⁷⁷ and one third of the trees were burned up, and all the green grass was burned up.

⁸And the second angel sounded his trumpet; and something like a huge mountain burning with fire⁷⁸ was hurled into the sea. And one third of the sea was turned to blood, ⁹and one third of the creatures that have lives⁷⁹ in the sea died, and one third of the ships were destroyed.

⁷⁶ 7:16-17 Isaiah 49:10, 13; Isaiah 25:8

⁷⁷ 8:7 txt καὶ τὸ τρίτον τῆς γῆς κατεκάη "and one third of the earth will be burned up" & A P +all other Greek mss. it^h syr^{ph},h cop^{sa,bo} arm^β Prim Beat Tyc1 AT BG RP SBL NA28 {/} // omit 1854 2061 2814 TR // lac C 051 88 1384 2022 2030 2050 2052 2062 2091. Will one third of the earth be burned up or not? This is a variant between Bible versions based on the Textus Receptus, and all others. The Textus Receptus and the King James Version omit the first of the three phrases below, which means, "and one third of the earth will be burned up."

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

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

⁷⁸ 8:8 txt {A} "with fire" & A P itar,(h) vg syr^h cop^{sa,bo} TR NA27 {/} // omit syr^{ph} Tyc RP // lac C.

⁷⁹ 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

¹⁰And 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. ¹¹And 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.

¹²And 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 darkened⁸⁰ and a third of the daylight would not be shined, and the same with the night.

¹³And I looked, and I heard an eagle⁸¹ 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

¹And the fifth angel sounded his trumpet; and I saw a fallen star,⁸² *fallen* out of heaven onto earth, and the key to the bottomless pit had been given to him. ²And he opened the bottomless pit, and smoke ascended from the pit like smoke from a giant furnace. And the sun and the sky became dark from the smoke of the pit. ³And from the smoke, locusts went out over the earth, and they were given a power like the power that the scorpions of Earth have.

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

⁸⁰ **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

⁸¹ **8:13** txt {A} "eagle" ⲡ¹¹⁵ ⲛ A ith vg syr^{ph,h} cop^{sa,bo} eth Cass Beat Tyc RP NA27 {} // "angel" P arm TR // lac C. "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.).

⁸² **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.

⁴And it was commanded them that they not harm the grass of the earth or anything green or any tree,⁸³ but only humans who do not have the seal of God on their foreheads. ⁵And 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. ⁶And 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.

⁷And 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, ⁸and they had hair like the hair of women, and their teeth were like lions' teeth, ⁹and they had thoraxes like breastplates of iron, and the sound of their wings was like the sound of many chariot horses rushing to battle. ¹⁰And they have tails like scorpions, and stingers, and in their tails their power to do harm to humans for five months. ¹¹They have as king over them the angel of the Abyss. His name in Hebrew is Abaddōn, and in Greek he has the name Apollyōn.

¹²The first woe has passed. Behold, even after all this,⁸⁴ two woes still are coming.⁸⁵

¹³And the sixth angel sounded his trumpet. And I heard a voice from the horns⁸⁶ of the golden altar before God, ¹⁴saying to the sixth angel, the one holding the

⁸³ **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.

⁸⁴ **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.

⁸⁵ **9:12b** txt {D} ἔρχονται ἔτι δύο "two woes still (more) are coming" **℣**² P 0207 lat TR // "two woes are coming" it^{ar} vg Tyc Erasmus editions 1, 2, 3 Aldus Colinaeus // "two other woes are coming" cop^{sa} // "a second woe is still coming" **℣**⁴⁷ **℣**^{*} A RP NA27 {} // "it is coming" **℣**¹¹⁵ (only this one word is definite) // "a second woe is coming" it^{hvid} (*et ecce secundum vae... then lac.*) cop^{bo} // lac C. 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) (5th century) has a hiatus for the verb, but it also says "the **SECOND** woe." Yet the form δύο can still be taken to mean "second," with the word οὐαί 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.

⁸⁶ **9:13b** txt {B} "horns" **℣**⁴⁷ **℣**² A 0207 it^{ar} vg^{ww,st} syr^h cop^{sa}^{ms,bo} eth Haymo Bed. ps-Ambr. // "four horns" **℣**¹¹⁵^{vid} P vg^{cl} syr^{ph} Andrew; Cyprian Tyc Prim Beat TR RP [NA27] {C} // omit it all and read: "I heard a voice from the golden altar before God" - **℣**^{*} // lac C. The combination of **℣**⁴⁷ A 0207 and 052's descendants 1678 1778 2080 is weighty enough for me to omit τεσσαρων, especially when added to the internal considerations (below) which explain why copyists added it.

trumpet, "Release the four angels that are bound at the great river Euphrates."¹⁵ And he released the four angels, held ready for that hour and day and month and year in order to kill one third of humanity. ¹⁶And the number of their mounted troops was 200,000,000.⁸⁷ I heard the number of them.

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

²⁰And 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 can⁸⁸ neither see nor hear nor walk, ²¹and neither did they repent of their murders, nor their sorceries,⁸⁹ nor their sexual immorality, nor their thefts.

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.

⁸⁷ **9:16** txt δις μυριαδες μυριαδων A P π^A cop^{sa}ms eth Cypr Beat NA28 {/} // δυο μυριαδες μυριαδων ϣ⁴⁷ cop^{bo} TR // δυο μυριαδων μυριαδας X // μυριαδες μυριαδων π^K (abt. 50 minuscules total) cop^{sa}ms Tyc RP // lac ϣ¹¹⁵ C

⁸⁸ **9:20b** txt δύνανται (plural) ϣ⁸⁵ ϣ¹¹⁵ X A C P latt syr^h NA27 {/} // δύνανται (singular) ϣ⁴⁷ TR RP // omit eth syr^{ph}. The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.

⁸⁹ **9:21** txt {D} φαρμάκων ϣ⁴⁷ ϣ¹¹⁵ X C cop^{bo} Andrew^c Areth NA27 {/} // φαρμακιῶν A P Andrew^{bav}* // φαρμακειῶν syr^{ph,h} cop^{sa}ms arm Andrew^{a,bav}^{c,p} TR RP // "divination" arm4 // "potions of sorcery" cop^{bo} // "adultery" cop^{sa}¼ // omit οὔτε ἐκ τῶν φαρμάκων αὐτῶν itar cop^{sa}ms arm2 Cyp Tyc1 // lac ϣ⁸⁵. This Greek word φάρμακον - phármakon is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. Even in the case of the BYZ reading φαρμακειῶν, the primary meaning is use of drugs for any purpose. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. The UBS committee says they chose the reading φαρμάκων "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φαρμακ(ε)ῶν, which occurs in 18:23 and Gal. 5:20, than vice versa." Looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. Witchcraft and paganism are a dominant religion on planet earth, and always have been. But drugs are also a big problem. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.

Chapter 10

The Prophet's Bitter Burden

¹And I saw another powerful angel coming down out of heaven, wrapped in a cloud, and a nimbus⁹⁰ above his head, and his face like the sun, and his legs⁹¹ like columns of fire, ²and holding in his hands a little scroll that was opened. And he placed his right foot upon the sea, and his left upon the land, ³and he cried out with a great voice, like a lion roaring. And when he had cried out, the seven thunders spoke with their sounds.⁹²

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

⁵And the angel which I had seen standing on the sea and on the land, he lifted his right⁹³ hand to heaven, ⁶and swore by Him who lives for ever and ever, who gave birth to the heaven and the things in it, and to the earth and the things in it, and to the sea and the things in it, *he swore* that there shall be no more time, ⁷but 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.⁹⁴

⁸And the voice that I had heard from heaven, it spoke with me again, and said, "Go take the scroll⁹⁵ that is opened in the hand of the angel who is standing on the sea and on the land."

⁹And 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." ¹⁰And 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.

¹¹And they⁹⁶ are saying to me, "You must again prophesy concerning⁹⁷ many peoples and nations and languages and kings."

⁹⁰ **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.

⁹¹ **10:1b** The Greek word here, *πούς*, is the word for feet, but in ancient Greek and in many languages the words for foot or for hand (*χεῖρ*) can mean the whole extremity or whole limb. That is especially true in Revelation, which displays much Aramaic influence. It is far more appropriate to speak of a leg being like a column or pillar than a foot being like a column or pillar.

⁹² **10:3** Or, "with their voices."

⁹³ **10:5** txt "his right" $\mathfrak{P}^{47} \mathfrak{P}^{85} \mathfrak{N} \text{ C P syr}^h \text{ eth cop}^{sa,bo10/12} \text{ RP NA27 } \{\backslash\} // \text{omit A vg syr}^h \text{ cop}^{bo\text{mss}} \text{ TR} // \text{lac } \mathfrak{P}^{115}.$

⁹⁴ **10:7** txt "to his servants the prophets" A C P vg cop^{bo} arm^{Oscan} Tyc 1 ps-Ambr (*per servos suos prophetas*) arm (TR) RP NA27 $\{\backslash\} //$ "to his servants and prophets" $\mathfrak{P}^{47} //$ "to his servants and the prophets" $\mathfrak{N} \text{ cop}^{sa} //$ "to his servants and to his prophets" eth $// \text{lac } \mathfrak{P}^{115}.$ There are many, many other variations in this phrase.

⁹⁵ **10:8** txt biblion A C itar,t vg cop^{sa,bo} eth Beat Prim ps-Ambr Tyc NA27 $\{\backslash\} //$ biblidarion f052 RP $//$ biblaridion $\mathfrak{N} \text{ P TR}.$

⁹⁶ **10:11a** txt "they" $\mathfrak{P}^{47} \mathfrak{N} \text{ A cop}^{bo} \text{ RP NA27 } \{\backslash\} //$ "he" P itar,t vg syr^{ph,h} cop^{sa,bo\text{mss}}}; eth arm Beatus Tyconius Primasius ps-Ambr TR $// \text{lac C}.$ "They" must be the same two voices that have been speaking to John throughout this chapter—the voice from heaven, and the strong angel standing on the sea and on the land.

Chapter 11

The Two Witnesses

¹And a reed was given to me, like a measuring rod, as he⁹⁸ was saying, "Get up, and measure the temple of God along with the altar and those worshipping in it. ²And the outer courtyard of the temple you shall exclude, and not measure it, for it has been given to the Gentiles, and they will trample on the holy city for forty-two months. ³And I will give *authority* to my two witnesses, and they will prophesy⁹⁹ for 1,260 days clothed in sackcloth."

⁴These are the two olive trees and the two lampstands which stand before the Lord¹⁰⁰ of the earth.¹⁰¹ ⁵And if anyone wants to harm them, fire comes from their mouth and consumes their enemies. And if anyone would want to harm them, this is how he ought to be killed. ⁶These have the authority to shut up the sky so that no rain will fall during the days of their prophesying, and they have authority over the waters to turn them into blood, and to strike the earth with any kind of plague as often as they wish. ⁷And when they complete their witness, the beast coming up out of the bottomless pit will make war with them, and will conquer them and kill them.

⁸And their corpses *lie* on the boulevard of the great city which is spiritually named Sodom¹⁰² and Egypt, where also their¹⁰³ Lord was crucified. ⁹And from peoples and tribes and languages and nations they see their corpses for three and a half days. And they are not allowing their corpses to be placed in a grave. ¹⁰And those dwelling on the earth rejoice¹⁰⁴ over them, and celebrate, and will send gifts¹⁰⁵ to one another. For these two prophets had tormented those dwelling on the earth.

⁹⁷ **10:11b** epì 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.

⁹⁸ **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."

⁹⁹ **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.

¹⁰⁰ **11:4b** txt κυρίου "Lord" Ⲭ A C P latt syr cop arm> arab RP SBL NA28 {} // θεου "God" (eth) TR

¹⁰¹ **11:4c** Zechariah 4:3, 14; These two lampstands are Elijah and Enoch, the two human beings who never died. Their flames never went out; they are witnesses who have never slept in the grave, eyes that have never closed.

¹⁰² **11:8b** Isaiah 1:9, 10, 28

¹⁰³ **11:8c** txt αὐτῶν ἐσταυρώθη "their Lord was crucified" Ⲭ² A C P *rell. grk. all versions all fathers* RP SBL NA28 {} // ἡμῶν ἐσταυρώθη "our Lord was crucified" 2814 (plus 296 2049 which don't count, since are copies of printed TR) TR // ἐσταυρώθη "the Lord was crucified" Ⲭ* // ἑστῶτω "the Lord was crucified" ⲡ⁴⁷ // lac ⲡ¹¹⁵ 051 88 1384 1617 1626 1893 2022 2030 2032 2050 2052 2062

¹⁰⁴ **11:10a** The Textus Receptus has the future indicative rather than the present indicative of rejoice, and the Byzantine has the present. Yet, the Byzantine has the future indicative for the next verb, celebrate, but the present for "they see" in v. 9.

¹⁰⁵ **11:10b** txt πέμψουσιν "they will send" Ⲭ² A C vg syr^{ph,h} cop^{bo} arab Tyc1,3 Prim Ps-Ambr TR SBL NA28 {} // πεμπουσιν Ⲭ* P cop^{sa} arm2,3,4 Tyc2 Beat // π[εμψου]σιν ⲡ⁴⁷ // π[εμψουσιν] ⲡ¹¹⁵ // δώσουσιν "the will give" eth RP // lac 051. Both ⲡ⁴⁷ and ⲡ¹¹⁵ show a word beginning with π, so they could agree with Ⲭ* or with 2329, but they most likely contain a word meaning "send," and they definitely do not read as 046. The NA28 text here turns out to be the more accurate prediction of

¹¹And 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. ¹²And they¹⁰⁶ heard a great voice from heaven saying to them, "Come up here." And they went up into heaven in a cloud, and their enemies watched them. ¹³And in that hour¹⁰⁷ 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.

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

The Last Trumpet

¹⁵And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdom of the world has become¹⁰⁸ the kingdom of our Lord, and of his Christ!¹⁰⁹ And he shall reign for ever and ever!"

¹⁶And the twenty-four elders, who sit on their thrones before God,¹¹⁰ fell on their faces and worshiped God, ¹⁷saying, "We thank you, Lord God Almighty, who is and who was,¹¹¹ that you have taken that great power of yours and begun to reign. ¹⁸And the nations have become angry, and your anger also has come, and the time for the dead to be judged, and reward to be given to your servants the prophets and to the saints and to those fearing your name, both small and great, and to destroy the ones destroying the earth."¹¹²

¹⁹And the temple of God in heaven opened, and the ark of his covenant was seen in his temple; and there came peals of thunder, and voices and rumblings and an earthquake,¹¹³ and large hailstones.

gifting in the future. Dr. Maurice Robinson points out that nearly half of all minuscules (℣^K) read δώσουσιν (or orthographic variants of such), while about 40% of the minuscules (℣^A) read forms of πέμψουσιν.

¹⁰⁶ **11:12b** txt "they heard" ℣* A C P vg syr^{ph,h} Tyc.3 TR NA27 {B} // "I heard" ℔⁴⁷ ℣² itar syr^{hmg} cop^{sa,bo} arm eth^{ms} Andrew; Tyc Beat RP. The UBS commentary says, Not only does the weight of external evidence favor 'they heard,' but since the Seer constantly uses 'I heard' throughout the book (24 times), copyists were more likely to substitute 'I' for 'they' than vice versa.

¹⁰⁷ **11:13** txt ἐν ἐκείνῃ τῇ ὥρᾳ "in that hour" ℣ A C P TR NA27 {} // ἐν αὐτῇ τῇ ὥρᾳ "in that hour" ℔⁴⁷ // ἐν ἐκείνῃ τῇ ἡμέρᾳ "in that day" RP.

¹⁰⁸ **11:15b** txt ἐγενετο ἡ βασιλεία "the kingdom...has become" ℔⁴⁷ ℣ A C P syr^{ph,h} (cop^{sa,bo} diff word order) arm³ Tyc ps-Ambr RP SBL NA28 {} // ἐγενοντο αἱ βασιλειαὶ "the kingdoms...have become" (27 minuscules) TR.

¹⁰⁹ **11:15c** That is, his Anointed.

¹¹⁰ **11:16c** txt {A} "before God" ℔⁴⁷ ℣ A C P TR NA27 {} // "before the throne of God" RP.

¹¹¹ **11:17** txt {A} ²℣ A P ith vg^{ww,st} syr^{ph,h} cop^{sa} eth Andr; (Cypr Prim but *quod* for ὅτι) ps-Ambr RP NA27 {B} // "and because" ℔⁴⁷ ℣* C itar vg^{ms} cop^{bo,ms} (arm) // "and who is to come, because" vg^{cl} (cop^{bo}) Tyc (Beat) TR.

¹¹² **11:18c** See 19:2

¹¹³ **11:19** txt καὶ σεισμος ℔¹¹⁵ ℣ A C P cop^{sa2/4} TR NA28 {} // καὶ σεισμοὶ cop^{sa2/4,bo} arm¹ // omit arm³ RP // καὶ πυρ syr^{ph} // lac ℔⁴⁷. The variety of variants, and the fact that Sahidic Coptic is split, and that family 052 is not united, leads me to believe that καὶ σεισμος might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σεισμος is the only singular item in the list. This latter may account for its omission, however. The parade of majuscules and papyri in support of the NA28 reading is impressive. The Philoxenian Syriac has "fire" instead of earthquake.

Chapter 12

The Woman, Her Seed, and the Dragon

¹And 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, ²and being with child, and crying out with contractions and anguish to deliver.

³And another sign was seen in heaven, and behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns,¹¹⁴ ⁴and his tail is pulling one third of the stars¹¹⁵ from heaven; and it threw them to the earth. And the dragon took his stand in front of the woman who was about to deliver, so that he might devour the child whenever it was born.

⁵And she bore a son, a male child, who was destined to¹¹⁶ shepherd all the nations with a rod of iron. And her child was snatched up to God and to his throne. ⁶And the woman fled to the desert, to where she has a place prepared there by God, so that there they might take care of her for 1,260 days.

⁷And there was war in heaven, Michael and his angels must make war with the dragon. And the dragon made war, and his angels also, ⁸and he was¹¹⁷ not strong enough, neither was their¹¹⁸ place found anymore in heaven. ⁹And the great dragon was thrown out, that ancient serpent, which is called the Devil and Satan, who deceives the whole world, he was thrown to the earth, and his angels thrown along with him.

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

¹²"Rejoice over this, O heaven,¹¹⁹ and you who dwell therein! Woe to the earth and to the sea!¹²⁰ For the devil has come down to you with great fury, because he knows that he has but little time."

¹¹⁴ **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.

¹¹⁵ **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."

¹¹⁶ **12:5** Or also "who is soon to shepherd."

¹¹⁷ **12:8** txt {D} ἦρχουσεν (3rd sg aor ind "he was") A cop^{bo} eth RP NA27 {} // ἦρχουσιν (3rd pl aor ind "they were") P⁴⁷ C P itar,h vg syr^{ph,h} cop^{sa} arm TR // ἦρχουσιν πρὸς αὐτόν **Σ**. Though the support for the plural is very impressive, I think the variations found in **Σ**, 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.

¹¹⁸ **12:8c** txt αὐτῶν "their" P⁴⁷ A C P it^h Beat TR NA28 {/} // αὐτοῖς "for them" **Σ**² syr^{ph,h} cop^{sams} arm // αὐτῷ "for him" cop^{bo} Vict RP // omit **Σ***

¹¹⁹ **12:12a** txt {A} οἱ A TR [NA27] {} // omit **Σ** C P RP. The presence of the nominative article would make this more definitely a vocative case expression, BDF § 147(2), though the nominative case

¹³And when the dragon saw that he was thrown to the earth, he went after the woman that bore the male child. ¹⁴And she was given the two wings of a great eagle to fly to the desert to that place of hers where she gets taken care of for a time, times, and half a time,¹²¹ away from the face of the serpent.

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

¹⁷And 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. ¹⁸And he¹²² stood at the shore of the sea.

Chapter 13

The First Beast, out of the Sea

¹And I saw a beast coming up from the sea, with ten horns and seven heads, and on its horns ten crowns, and on its heads a name¹²³ that is blasphemy. ²And the

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).

¹²⁰ **12:12b** txt omit A C P all versions RP NA28 {} // +εις X // +τοῖς κατοικοῦσι (add "to those inhabiting") TR. I think the accusative case of τὴν γῆν καὶ τὴν θάλασσαν "the earth and the sea" threw off some scribes.

¹²¹ **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.

¹²² **12:18** txt "it/he stood" P⁴⁷ X A C itar vg syr^h arm1,3 eth Or^{dub}; Vict-Pett Prisc Ambrosiast Beat Tyc Prim Haymo Aldus NA27 {B} // "I stood" P vg^{mss} syr^{ph} cop^{sa,bo} arm4 Andr Areth TR RP. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as verse 18 in this context, or places this sentence in Chapter 13:1. Thus, since the TR and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says that the latter reading appears to have arisen when copyists accommodated the 3rd person 'he stood' to the first person of the following 'I saw.' It is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, because it was expecting or bringing up the beast out of the sea. We have just read in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast from the sea, which later in 13:7 of this chapter makes war on the saints and conquers them.

¹²³ **13:1** txt {D} ὄνομα "name" P⁴⁷ X C P vg^{mss} syr^{ph} cop^{sa,bo} arm eth Andrew; Prim Beat TR // ὀνόματα "names" A itar vg syr^h Prisc ps-Ambr RP [NA27] {C}. 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.

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. ³And¹²⁴ one of his heads was as good as slain¹²⁵ to death, and the fatal wound was healed. And the whole earth was filled with wonder *and followed* after the beast,¹²⁶ ⁴and they worshiped the dragon because he¹²⁷ 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?"

⁵And there was given to him a mouth speaking big things and blasphemies, and authority was given to him to act¹²⁸ for forty-two months. ⁶And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven.¹²⁹ ⁷And it was given to him to make war with the saints and to conquer them,¹³⁰ ¹³¹ and authority was given to him over every tribe and people¹³² and language and nation. ⁸And 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.

⁹If anyone has an ear, hear. ¹⁰If anyone is to be taken captive, into captivity he is going.¹³³ If anyone is to be killed with the sword, with the sword he will be killed.¹³⁴ Here is the endurance and faith of the saints.¹³⁵

¹²⁴ **13:3a** txt *omit* ϣ⁴⁷ ⲛ A C P lat syr cop eth arm RP SBL NA28 {} // +εἶδον "I saw" vg Beat. Tyc2 ps-Ambr TR

¹²⁵ **13:3b** It is important to keep the word in the same form as when referring to the Lamb that was slain, since this beast is a pseudo-christ.

¹²⁶ **13:3c** In the BDF grammar in § 196, DeBrunner says that this phrase "the whole earth was astonished *after* the beast" is a "pregnant construction" meaning what I have in the text above. In other words, the Greek phrase does not contain any words meaning "and followed" but that meaning is contained in the phrase nevertheless.

¹²⁷ **13:4** txt ὅτι "because, that" ϣ⁴⁷ ⲛ A C P NA27 {} // ὅς "who , that" TR // τῷ "who , that" RP // lac ϣ¹¹⁵.

¹²⁸ **13:5** txt "to act" ϣ⁴⁷ A C P TR NA27 {} // "to make war" RP // "to do what he wants" ⲛ.

¹²⁹ **13:6** txt "those tabernacling in heaven" ⲛtxt A C vgm^s syr^h, (ph) (Iren^{arm}) RP NA27 {B} // "and those tabernacling in heaven" ⲛmg P itar vg cop^{sa,bo} eth^{mss} Iren^{lat} Andr Beat TR // "in heaven" ϣ⁴⁷ eth Prim. God's people, along with the Son, ARE the tabernacle. See Eph 2:20-22; 1 Peter 2:5; Rev. 21:14 etc.

¹³⁰ **13:7** Daniel 7:21,25; 12:7

¹³¹ **13:7b** txt "and it was given to him to make war with the saints and to conquer them" ⲛ (itar vg) syr^{ph}, (h) cop^{bo} eth Beat TR RP NA27 {A} // "and authority was given to him to make war with the saints and to conquer them" arm^{mss} (Quod) Prim // *omit* (homoioarcton?) ϣ⁴⁷ A C P cop^{sa} arm^{mss} Iren^{lat} Andr.

¹³² **13:7c** txt "and people" ⲛ A C P RP NA27 {} // *omit* ϣ⁴⁷ cop^{bo} TR // lac ϣ¹¹⁵.

¹³³ **13:10a** txt "into captivity, into captivity he is going" A vg^{ww,st} Ps-Ambr NA27 {B} // "into captivity is going, into captivity he goes" P // "leads into captivity, into captivity he is going" it^(ar) vg^{cl} syr^{ph}, (h) Iren^{lat}; Beat // "into captivity, he is going" ϣ⁴⁷ ⲛ C cop^{bo} arm Iren^{arm} Tyc Andr // "has captivity, he is going" RP // "takes captives, into captivity he is going" (cop^{sa}) (Primasius) TR. These are the major variants, but there are many, many more, when you count the versions and Fathers. The RP reading of "if anyone has [the lot or destiny of] captivity, he must go," seems to be a clarification of the first clause of the Codex A reading. And it could be argued that the additional phrase "into captivity" he must go, in the second clause, was a clarification on the part of Codex A as well. And then the "HAS part of the RP reading, "has captivity" was then interpreted by the TR copyists as meaning, "if anyone has captives," rather than if anyone has that fate. Happily, the, RP, NA27 and UBS4 readings are the same in meaning. The TR reading has no Greek manuscript support as it is worded in the Greek, but agrees in meaning with the manuscripts listed with it, and even those three do not agree.

The Second Beast, out of the Earth

¹¹And I saw another beast, coming up from the earth, and it had two horns like a lamb, and it spoke as the dragon. ¹²And 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. ¹³And he performs great signs, such that he even causes fire to come down from heaven to earth before the people. ¹⁴And he deceives those¹³⁶ 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.¹³⁷ ¹⁵And 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.

¹⁶And he causes¹³⁸ all, the small and the great, and the rich and the poor, and the free and the slave, to provide themselves¹³⁹ a mark¹⁴⁰ on their right hand¹⁴¹ or on

¹³⁴ **13:10b** txt ἀποκτανθῆναι, αὐτόν (aor inf pass) "is to be killed, he" A NA27 {B} // ἀποκτενεῖ "will kill" Pacian Beatus // ἀποκτείνει syr^{ph} // ἀποκτενεῖ αὐτόν cop^{sa,bo} // αποκτενει δει αυτον C P // ἀποκτενεῖ, δει αὐτόν (fut ind act) it^{ar} vg (cop^{sa,bo}) Iren^{lat} Andr; Prim TR RP // ἀποκτείνει, δει αὐτόν (pres ind act) "kills, he must himself" & Iren^{arm} // *Si quis eum gladio occiderit in gladio occidetur* "If anyone will have killed, he will be killed with the sword." Beat // *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^{sa,bo} // "If someone has killed with the sword, he should be killed with the sword." syr^h arm4 // "If anyone has killed with the sword, he should be killed with the sword." syr^{ph}. It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be 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*)." See also Jeremiah 15:2.

¹³⁵ **13:10c** For the "endurance of the saints," see also 14:11,12, and Daniel 11:33- And they that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, *many* days.

¹³⁶ **13:14a** txt {A} omit ϣ⁴⁷ ϣ¹¹⁵ *vid* & A C P syr^{ph,h} TR NA27 {} // add "my people" RP. The Majority Text seems to say, "And he deceives those my people dwelling on the land." It is not as far out as it might at first seem, when you consider Daniel 11:33,34. I have a more complete collation of this variant in an endnote. Though it is not as far out as it might at first seem, when you consider Daniel 11:34. I have a complete collation of this variant in an endnote at the end of the [revwgrk.pdf](#) edition..

¹³⁷ **13:14c** txt {A} "of the sword and yet has lived" & A C P (cop^{bo} but run on into next verse) TR NA27 {} // "and came to life! – from the sword" RP.

¹³⁸ **13:16a** The Greek word is ποιέω, which Bauer in I 1 b θ says here means "make to, cause someone to, bring it about that." With hina and a subjunctive verb in place of the infinitive. So in this case what people are caused to do would be to δίδωμι, in the 3rd person plural subjunctive, "they give." So therefore we have this phrase, "He causes everyone to give to them a mark." Everyone will be giving a mark to whom? To themselves. Yes, that is the primary meaning of the

pronoun 'autos' here. Many translations have rendered *didōmi* as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of *didōmi*. Again, it is fashionable to render 3rd person plural actives as passives; see for example Mark 4:21, *erchetai*, "exist"; Luke 12:20, *apaitousin* "they are demanding"; Rev. 10:11, *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. The only reason I can come up with for this trend, is that it is their idea of an "impersonal" verb. Yes, a general "they" is impersonal, but that is still not a reason to make an active verb passive. It is perfectly colloquial and grammatical to say "they call him Jesus," etc. The only justification for making an active verb passive that I know of in the grammars, is the Aramaic 3rd person plural impersonal; see next footnote. But that is a rare and questionable occurrence, and the burden of proof is on the one asserting that it is happening.

¹³⁹ **13:16b** txt {A} δῶσιν αὐτοῖς "they give themselves" \aleph^2 A C P 046 2080 cop^{sa} NA27 {} // δῶσιν ἑαυτοῖς "they give themselves" 1828 // δώσωσιν αὐτοῖς "they give themselves" 922 its^{is} Tyc^{1/2} RP // δῶσιν ἐν αὐτοῖς "they will give onto / in/ by themselves" 1611 // *dari* "to be given" Irenaeus // δώση αὐτοῖς "he gives them" 051 2329 Hipp TR // δώσει αὐτοῖς "he will give them" 2053 2814 // δῶσιν αὐτῷ "they give himself" \aleph^* 1678 1778 // λάβωσιν "they receive" 1006 1841^{vid} 2040 Vict // δοθῇ "he be given" syr^{ph,h} // "they might write/etch" eth // lac Φ^{47} Φ^{115} 2050 2062. The vast majority of Greek manuscripts, including all but one uncial, have the verb "give" in aorist active indicative 3rd person plural. The only difference between the NA28 text and the Robinson-Pierpont text is that the NA28 text, δῶσιν, is 2nd aorist, and the RP text, δώσωσιν, is aorist. No difference in meaning.

The TR has the verb "give" in 3rd person singular, δώση, and subjunctive aorist. The TR reading reflects an attempt I think to conform the clause to the standard Greek configuration for an "impersonal" verb, where there is no subject as a giver, and the verb is turned passive. Thus, "they might be given." This is a fact that the Greek grammars say that an "impersonal" verb in Greek grammar is in the 3rd person SINGULAR. I conclude that this is a deliberate change in the Greek text to correct grammar.

The TR reading is a small minority reading, in later manuscripts, and probably not the authorial text. Could it be conforming it to the Latin of Irenaeus and Victorinus? Or is it influenced by the late Syriac?

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

Option 1, the word αὐτοῖς is a contraction of ἑαυτοῖς, and means "they give themselves." This is the way the scribe of ms. 1828 saw it, which reads δῶσιν ἑαυτοῖς, and this is certainly a real possibility. The ambiguity of αὐτοῖς with αὐτοῖς (ἑαυτοῖς) is a common textual variant in Revelation that I have seen. Remember, the uncials and papyri did not have breathing marks. So, αὐτοῖς, even with the smooth breathing mark, can easily and rightly be understood as reflexive, and mean "themselves." So the scribe of ms. 1828 was either correcting grammar, or merely understanding αὐτοῖς as a contraction of ἑαυτοῖς. And it is possible that his exemplar had the long form ἑαυτοῖς.

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

An Aramaism is an unusual and rare occurrence, and I think the burden of proof that it is occurring, is on the one saying it is. That said, I have come to believe that Revelation does show an Aramaic mind in its author. For example, though even ancient Greek the words for foot πόυς and hand χεῖρ originally meant the whole limb, not just the foot and hand, this is most definitely always true in Hebrew and Aramaic. The author of Revelation uses πόυς, "foot" to mean the whole limb, where he says the feet of the angel were like "columns" of fire. Legs are like columns,

their forehead,¹⁷ and makes it¹⁴² so that no one is able to buy or sell without having the mark—¹⁴³ the name of the beast or the number of his name. ¹⁸Here is wisdom:

and feet are not. Therefore similarly, we must conclude that in Revelation 13:16, with χεῖρ the author means anywhere on the entire upper right limb, not just the hand.

In *The Morphology of Koine Greek As Used in the Apocalypse of St. John: A Study*, G. Mussies states, “The 3rd person singular is the category which is used when the verb is impersonal,” p. 232. Regarding 3rd person plurals as passives in Revelation, Steven Thomson in his book, *The Apocalypse and Semitic Syntax*, Cambridge, he says on p. 21 that there are two instances: in 2:24 and 8:2. He says the ὡς λέγουσιν in 2:24 means “what is called” the deep things of Satan. (I disagree with this. I translate it as follows: ‘ “the deep things of Satan,” as they say.’ In 8:2 the Greek text says ἐδόθησαν αὐτοῖς which is already passive. His example is from a Coptic text! Thomson does not mention this situation in 13:16. But I say, there were many, many opportunities for the proposed Aramaism to show up in Revelation, and it did not; so why must this here be such an example? I say this is not such, and I am saying here that the subject of this verb is the recipients, because autois in Revelation very often means “themselves,” even without the rough breathing mark. At any rate, if the beast “causes all to receive a mark,” the recipients are still getting it for themselves, unless the beast or his agent captures each individual, ties them down, and forces the mark onto them. But if that were the case, would God be able to hold them responsible for it? I don’t believe so. So I am saying that you will have to get it for yourself, and then God can hold you responsible for doing it.

¹⁴⁰ **13:16d** txt {A} χάραγμα “mark” \mathfrak{P}^{47C} \aleph A C P itar vg syr^{ph,h} arm Iren Hipp Prim TR NA27 {\} // χαράγματα “marks” \mathfrak{P}^{47*} cop^{sa} Beat RP // lac \mathfrak{P}^{115} . This Greek word translated “mark,” χάραγμα - káragma, means a poke into the flesh. (Perhaps like this: <http://www.wsj.com/articles/when-information-storage-gets-under-your-skin-1474251062>) It also had the meaning of an etching, branding, carving, engraving or stamp. Slaves had a poke in the flesh of their ear to show ownership. So here also, the mark of the beast will show one's voluntary allegiance to the beast and submission to the ownership of the beast. I get the impression 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.

¹⁴¹ **13:16d** The Greek word is χεῖρ, and meant the entire limb/arm, including the hand all the way up to the shoulder, as so also the word for foot can mean the whole leg; compare Revelation 10:1, where the Greek word is πόδες (feet, sg. πούς), but can and does mean there, the entire leg or limb. This is true also in many of the languages where I was raised – the word for hand or foot can mean the entire extremity. Thus here, this mark could be anywhere from the hand on up.

¹⁴² **13:17b** This “hina” is still connected to the ποιέω of 13:16a. The initial “and” in this verse is absent from some manuscripts, because, I now quote *A Textual Commentary on the Greek New Testament* edited by Bruce Metzger, with text in square brackets supplied by me: “The absence of καὶ [initial “and”] in \aleph^* C about 25 minuscules (including 1611) syr^{ph,h} cop^{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 δώσιν [“they might give”], καὶ was naturally regarded as superfluous, whereas the clause is no doubt to be taken as dependent upon ποιεῖ [“he or it causes” at the beginning of v. 16] and therefore coordinate with the ἵνα δώσιν [“such that they might give”] clause. The text [that includes “and” at the beginning of v. 17] is supported by \mathfrak{P}^{47} \aleph^2 A^{vid} P 046 051 1006 1854 2344 it^{ar} vg arm eth al.”

¹⁴³ **13:17c** {C} txt “the mark— the name of the beast or the number of his name” A P RP NA27 {\} // “the mark of the beast or his name or the number of his name” \aleph vg^{ms} cop // “the mark or the

he who has the understanding should calculate the number of the beast, for it is the number of a human being; and his¹⁴⁴ number is 666.¹⁴⁵

Chapter 14

The Lamb and the 144,000

¹And I looked, and behold, the Lamb is standing on Mount Zion, and with him the 144,000 who have his name and¹⁴⁶ the name of his father written on their foreheads. ²And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder. The sound which I heard was also like lyre players playing their lyres. ³And they sing a new song before the throne and before the

name of the beast or the number of his name" 𐤒⁴⁷ vg^{cl} BeatTR // "the mark of the name of the beast" C vg^{ww} syr eth Prim Iren-lat Ps-Ambr // "the letter (writing?) of the beast or his name" cop^{sa} // lac 𐤒¹¹⁵. The Harklean Syriac talks about the mark "of his tusks"!

¹⁴⁴ 13:18a Or, "its number"

¹⁴⁵ 13:18b txt {A} "666" 𐤒⁴⁷ 𐤒 A P vg syr^{ph,h} cop^{sa,bo} arm eth Iren Hipp Andr; Vict-Pett Greg-Elvira Prim Beat TR RP NA27 {A} // "646" itar // "616" 𐤒¹¹⁵ C vg^{ms} mss^{acc.} to Irenaeus; Caesarius Tyc2 arm4. 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 = χξς and 616 = χις). Perhaps the change was intentional, seeing that the Greek form Neron Caesar written in Hebrew characters (נרונ קסר) is equivalent to 666, whereas the Latin form Nero Caesar (נרו קסר) is equivalent to 616." In addition, Peter M. Head, in *Some Recently Published NT Papyri from Oxyrhynchus: An Overview and Preliminary Assessment*, Published in Tyndale Bulletin 51 (2000), pp. 1-16, points out that others have noticed that "two possible transliterations of 'beast' into Hebrew could produce either 616 or 666. That is, θηριον (genitive) as in Rev. 13:18 is תריי; while θηριον (nominative) is תריין. The mathematics is: 𐤒=50, 𐤒=6, 𐤒=10, 𐤒=200, 𐤒=400. For a full discussion see R. Bauckham, 'Nero and the Beast' in *The Climax of the Covenant: Studies on the Book of Revelation* (Edinburgh: T. & T. Clark, 1997), pp. 384-452, also D. Aune, *Revelation 6-16* (Waco, Texas: Word, 1998), pp. 722, 769-73." There is a marginal note in MS 1854: "λατεῖνος." This reflects one of the early gematrial theories, held by, among others, Irenaeus, that 666 stood for the Roman Empire. (This is what λατεῖνος means, the Roman Empire.) Here is the math: λ = 30, α = 1, τ = 300, ε = 5, ι = 10, ν = 50, ο = 70, ς = 200, which add up to 666. Irenaeus favored Τεῖταν (Titus) as the most likely gematrial equivalent for 666, because it had six letters, and he favored λατεῖνος second most. If the final ν is removed from Τεῖταν, you get the number 616. Another, current, theory is that John originally wrote just the 3 letters χξς and that the Arabic writing that Islamic Jihadists wear on their foreheads or the right arms, which looks very much like these 3 Greek letters, will be the mark of the beast, and that the beast will be the Mahdi, or Islam's Messiah:

https://www.google.com/search?q=mark%20of%20the%20beast%20666%20arabic%20letters&biw=1366&bih=570&tbm=isch&imgil=4azoC2_NWXk-EM%253A%253BT7TiNHlIRdmQEM%253Bhttps%25253A%25252F%25252Fpolation.wordpress.com%25252F2014%25252F05%25252F23%25252Fgoogle-stalking-the-number-of-the-beast%25252F&source=iu&pf=m&fir=4azoC2_NWXk-EM%253A%252CT7TiNHlIRdmQEM%252C_&usg=__jzRjTgdZE9iw8qjkDsZhuPudCpg%3D#imgil=4azoC2_NWXk-EM%253A%253Bhttps%25253A%25252F%25252Fpolation.wordpress.com%25252F2014%25252F05%25252F23%25252Fgoogle-stalking-the-number-of-the-beast%25252F&source=iu&pf=m&fir=4azoC2_NWXk-EM%253A%252CT7TiNHlIRdmQEM%252C_&usg=__jzRjTgdZE9iw8qjkDsZhuPudCpg%3D

¹⁴⁶ 14:1 txt {A} "his name and the name of his father" 𐤒⁴⁷ 𐤒² A C (Cass*) RP NA27 {} // τὸ ὄνομα τοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ 𐤒* // "the name of his father" P TR.

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. ⁴These are *men* who have not been defiled with women, for they are virgins. These are the ones following the Lamb wherever he goes. They were purchased¹⁴⁷ from humanity as a firstfruits to God and to the Lamb, ⁵and in their mouths no falsehood has been found.¹⁴⁸ They¹⁴⁹ are blameless.¹⁵⁰

The Three Angels

⁶And I saw another¹⁵¹ angel flying at zenith, having an eternal gospel to herald above¹⁵² those dwelling on the earth, even over every nation and tribe and language and people, ⁷saying in a loud voice, "Fear God¹⁵³ and give him glory; for the hour of his judgment has come; and worship him who created the heaven and the earth and the sea and the sources of waters."

⁸And another angel, a second one,¹⁵⁴ followed, saying, "Fallen! Fallen¹⁵⁵ is Babylon the great,¹⁵⁶ which¹⁵⁷ had given all the nations to drink of the wine of the wrath of her whoredom. "

⁹And another angel, a third one, followed those, saying with a loud voice, "If anyone worships the beast and his image, and takes the mark on his forehead or on his hand, ¹⁰he shall himself also drink of the wine of the wrath of God, mixed undiluted in the cup of his anger,¹⁵⁸ and he shall be tormented with fire and sulfur before the holy angels and before the Lamb. ¹¹And the smoke of their torture goes up for ever and ever, and they have no relief day or night, those who worship the beast and the image of him, and anyone who takes the mark of his name."

¹⁴⁷ **14:4** txt omit \mathfrak{P}^{47} \aleph A C P syr^{ph} cop Meth TR SBL NA28 {} // +υπο ιησου "through Jesus" syr^{h**} RP

¹⁴⁸ **14:5a** Zeph. 3:13; Isaiah 53:9; Psalm 32:2

¹⁴⁹ **14:5b** txt omit \mathfrak{P}^{115} A C P vg^{mss} Beat SBL NA28 {} // γαρ \mathfrak{P}^{47} \aleph itar,t vgcl syr^{ph,h**} cop^{sa,bo} Or Meth Aug^{1/2} TR RP // et Prim // quia Aug^{1/2}

¹⁵⁰ **14:5c** txt omit \mathfrak{P}^{47} \mathfrak{P}^{115} \aleph A C P rell. Grk. rell. lat. syr^{ph,h} cop^{sa,bo} rell. arm eth RP SBL NA28 {} // ενωπιον του θρονου του θεου (no Grk whatsoever) vg TR // ενωπιον του θεου arm2

¹⁵¹ **14:6a** txt αλλον "another" \mathfrak{P}^{115vid} \aleph^2 A C P itar vg syr^{ph,h} cop^{bo} arm (eth) Cypr Matern Varim Prim Cass Beat TR SBL NA28 {B} // omit \mathfrak{P}^{47} \aleph^* cop^{sa} Or Andr Vict-Pet Ambr RP

¹⁵² **14:6** txt {A} "above" or "crossing over" \mathfrak{P}^{47} \aleph A C P syr^{ph} (copt) Origen NA27 {} // omit syr^h TR RP.

¹⁵³ **14:7** txt {A} "God" \mathfrak{P}^{47} \aleph A C P TR NA27 {} // "the Lord" it(t) vgcl syr^{hmg} Beat ps-Ambr RP.

¹⁵⁴ **14:8a** txt αγγελος δευτερος "angel a second" \aleph^2 (C δευτερον) P syr^h with * cop^{sa,bo} arm^{pt} Andr (Beat) NA28 {C} // δευτερος αγγελος "second angel" A arm^{pt} Prim Cass RP // δευτερος "a second" \mathfrak{P}^{47} \aleph^* syr^{ph} // αγγελος "an angel" itar vg eth Vict-Pett TR. Regarding Primasius, the UBS5 and Hoskier apparatuses say it supports RP, while the NA28 apparatus says Prim supports NA28. I went with two out of three.

¹⁵⁵ **14:8b** txt επεσεν επεσεν "fallen fallen" \mathfrak{P}^{47} A P latt syr cop^{sa,bopt} arm2 TR SBL NA28 {} // επεσεν "fallen" \aleph^2 C cop^{bopt} arm3 eth RP // επεσεν επεσεν επεσεν "fallen fallen fallen" arm1 // lac \aleph^*

¹⁵⁶ **14:8c** txt omit \mathfrak{P}^{47} \aleph^2 A C P & all Greek MSS exc. 1894 latt syr cop arm arab RP SBL NA28 {} // η πολις "that city" 1894 eth TR // lac \aleph^* . The phrase "great city" is probably a harmonization to the familiar phrase found so often in chapter 18 of Revelation, and 17:18.

¹⁵⁷ **14:8d** txt η εκ του "which from the" A C rell. lat syr^{ph,h} SBL NA28 {} // εκ του "from the" \mathfrak{P}^{47} \aleph^2 P cop^{bo} arm eth arab Spec Prim Beat^{1/2} RP // οτι εκ του "because from the" Beat^{1/2} TR // και - "and," then diff. word order cop^{sa} // lac \aleph^*

¹⁵⁸ **14:10** In Hebraistic terminology, the cup signifies destiny. See for example Psalm 11:6.

¹²Here is the endurance of the saints,¹⁵⁹ those keeping the commandments of God and the faith of Jesus. ¹³And I heard a voice from heaven saying,¹⁶⁰ "Write, 'Blessed are the dead, those dying in the Lord from now on.'"

"Yes,"¹⁶¹ says the Spirit, "in that¹⁶² they shall rest from their labors, with their works, you see¹⁶³ following right with them."¹⁶⁴

The Angels Harvest the Earth

¹⁴And I looked, and behold, a white cloud, and someone like a son of man sitting on the cloud, having a crown of gold on his head, and a sharp sickle in his hand. ¹⁵And another angel came, from the temple, calling out in a loud voice toward the one sitting on the cloud, "Send out¹⁶⁵ your sickle and reap, for the hour¹⁶⁶ to reap has come, since the harvest has become dry."¹⁶⁷

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

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

¹⁵⁹ **14:12** txt {A} omit \P^{47} \aleph A C P latt syr cop arm eth RP SBL NA28 {} // $\omega\delta\epsilon$ "here" TR

¹⁶⁰ **14:13a** txt omit \P^{47} \aleph A C P harl am fu lips syr cop eth arm4 Beat RP SBL NA28 {} // $\mu\omicron\iota$ "to me" it^{ar} vg^{cl} rell. arm Spec Prim TR

¹⁶¹ **14:13b** txt "Yes says" \aleph^2 A C P it^{ar} vg syr^{ph,h} cop^{sa} (arm) Andr; Aug Specul Prim Beat ps-Ambr TR NA27 {A} // "says yes" RP // "says" \P^{47} \aleph^* cop^{bo} (arm) (eth) Varim.

¹⁶² **14:13c** The Greek word "hina" here is exegetical in that it explains how specifically the dead in Christ from now on are blessed. The blessing is two-fold, they shall rest, and two, their works are with immediate appearance and effectiveness, since it won't be long until the end of the age (and the judgment with reward) from the time they die. Perhaps this is why DE replaced GAR in some manuscripts, see the other footnotes on this verse.

¹⁶³ **14:13f** txt {A} $\gamma\alpha\rho$ \P^{47} \aleph A C P it^{ar} vg syr^h cop^{sa} ps-Ambr Beat Aug Prim NA27 {} // $\delta\epsilon$ TR RP // omit $\tau\alpha\ \delta\epsilon\ \xi\rho\gamma\alpha\ \alpha\upsilon\tau\omega\upsilon\alpha\ \acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\iota\ \mu\epsilon\tau'\ \alpha\upsilon\tau\omega\upsilon\alpha$ syr^{ph} // omit $\tau\alpha\ \delta\epsilon\ \xi\rho\gamma\alpha\ \alpha\upsilon\tau\omega\upsilon\alpha$ cop^{bo} // $\kappa\alpha\iota$ eth arm2.

¹⁶⁴ **14:13g** Compare I Timothy 5:24-25

¹⁶⁵ **14:15a** Here the Greek verb $\pi\acute{\epsilon}\mu\phi\omicron$ has a military operations meaning, as in, "send orders that the earth be sickled." The one in white who resembles a human is the captain of the hosts, and the agents who do the actual sickling, are his angel-soldiers, according to Matt. 13:30, 38-41. In that passage Christ "sends out his angels," and the angels gather the zizania to be burned. He explains, "The zizania are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels. And as the zizania are collected and consumed by fire, so it will be at the end of the age. The Son of Man will send out his angels, ..." Here again we even have the phrase Son of Man both in the Matthew passage and in Rev 14:14. Again, in Matt. 13:49-50 we read, "This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous, ⁵⁰and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth." Luke 17:35-37 hints that the angels take them all to one place, where the vultures feed on them. See also the correspondence of fire, in both Matt. 13:40 and Rev. 14:18. Rev. 14:20 tells us that the people are put "outside the city" and their blood will flow as high as the horse's bridle for a distance of 180 miles. There is fire in the form of the fire of the city dump outside the city, Jerusalem. When the disciples asked Jesus where the angels take them in Luke 17:37, Jesus answered that it would be where there would be vultures gathered, that's where. 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.

¹⁶⁶ **14:15b** txt $\eta\ \omega\rho\alpha$ "the hour" \P^{115c} A C P (vg) syr cop^{bo} RP SBL NA28 {} // $\omega\rho\alpha$ "the hour" \P^{115*} // $\eta\ \omega\rho\alpha\ \tau\omicron\upsilon$ "the hour of" \aleph it cop^{sa} Prim Beat // $\sigma\omicron\iota\ \eta\ \omega\rho\alpha\ \tau\omicron\upsilon$ "for you the hour of" TR // \omicron "the" \P^{47} // $\omicron\ \kappa\alpha\iota\rho\omicron\varsigma$ "the time" arm1,2,3

¹⁶⁷ **14:15c** Grain is ready to harvest when it is dry and the seed is no longer green.

¹⁸And another angel came from the altar, who had authority over the fire, and he called out in a loud voice to the one holding the sharp sickle, saying, "Send out your sharp sickle, and collect the clusters of the vine of the earth, for its grapes have peaked." ¹⁹And 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. ²⁰And the winepress outside the city¹⁶⁸ 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.¹⁶⁹

Chapter 15

The Seven Bowls Full of Wrath

¹And I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for¹⁷⁰ with them is completed the wrath of God. ²And I saw like a sea of glass mixed with fire, and the ones overcoming of the beast and of his image and¹⁷¹ of the number of his name were standing on the glassy sea, holding lyres of God. ³And they are singing the song of Moses the servant of God, and the song of the Lamb, as follows,

"Great and marvelous are your deeds,

O Lord God Almighty.

Just and true are your ways,

O king of the nations.¹⁷²

⁴Who shall not fear, O Lord,

and glorify your name?

¹⁶⁸ **14:20a** txt εξωθεν "outside" \mathfrak{P}^{47} A C P RP SBL NA28 {} // εξω "outside" \aleph TR // omit "outside the city" syr^h

¹⁶⁹ **14:20b** One stadion was 607 feet or 185 meters, so 1,600 stadia would be 184 miles or 296 kilometers.

¹⁷⁰ **15:1** This "for" explains why the last plagues are called the "last" plagues.

¹⁷¹ **15:2** txt omit \mathfrak{P}^{47} \aleph A C P lat syr cop arm eth RP SBL NA28 {} // εκ του χαραγματος αυτου "of his mark" TR // εκ του χαραγματος αυτου και "of his mark and" arm- α // omit και εκ του χαραγματος αυτου εκ του αριθμου του ονομα αυτου seven Grk minuscules "and of his mark of the number of his name" it^h Prim Tyc // lac \mathfrak{P}^{115} 2050

¹⁷² **15:3** txt "of the nations" \aleph^{2a} A P syr^{hmg} cop^{bo} Cypr Ps-Cypr Ambrose Andrew Beat Areth RP NA28 {B} // "of all the nations" it^h arm eth Prim // "of the ages" (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4) \mathfrak{P}^{47} $\aleph^{*,2b}$ C it^{ar} vg syr^{ph,h} copsa^{mss}, (sa^{mss}) (arm²) Ps-Ambr Haymo // "of the ages and of the nations" cf. Rev. 20:10 cop^{bo} (arm^{2vid} +king) // "over all" armY // "of the saints" Vict-Pett Tyc Apr Cass TR. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided, though with the majority thereof supporting "nations." The UBS textual comentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed) appears to have arisen from confusion of the 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 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."

Because you alone are pure.¹⁷³
 For all the nations will come,
 and will worship before you,
 because your righteous judgments
 have been revealed."

⁵And after these things I looked, and¹⁷⁴ the temple of the tabernacle of testimony was opened in heaven, ⁶and out of the temple came the seven angels who had¹⁷⁵ the seven plagues, dressed in clean¹⁷⁶ bright linen¹⁷⁷ and gird around the chest with golden sashes. ⁷And 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. ⁸And 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.

¹⁷³ **15:4** txt οσιος **Σ** A C P syr^{ph} TR SBL NA28 {} // οσιος και δικαιοσ (syr^{h**}) cop^{sa} // αγιος syr^{hmg} RP // εἰ **℘**⁴⁷ // *pius* vg am Cypr Prim // *sanctus* it^h Ambr Beat // "righteous and powerful" eth // *omit* οτι μονος οσιος cop^{bo}. The word ὀσιος can mean holy, but also "pure."

¹⁷⁴ **15:5** txt *omit: all extant Grk. mss* syr cop^{sa} arm *rell.* Tyc2 RP SBL NA28 {} // +ιδου "behold" vg^{mss} it^h cop^{bo} arm4 Prim Cass Beat Tyc3 TR

¹⁷⁵ **15:6a** txt οι εχοντες A C RP SBL DP // [οι] εχοντες NA28 {} // εχοντες **℘**⁴⁷ **Σ** P TR // *lac* **℘**¹¹⁵

¹⁷⁶ **15:6b** txt *omit* **℘**⁴⁷ **Σ** A C P syr^h cop^{sa,bo} Beat Cass Erasmus1,2,3 Aldus Colinaeus RP SBL NA28 {} // και "and" *pc* syr^{ph} eth arm1,4 TR // *omit* "and bright" και λαμπρον it^h // *lac* **℘**¹¹⁵

¹⁷⁷ **15:6c** txt {C} λινον "linen" TR RP NA27 {} // λινον P vg^{cl} syr^{ph,h} cop^{bo} arm Tyc Prim Andr Areth // λινουν "linen" **℘**⁴⁷ itar,(h) // λινους "linen" **Σ** // λιθον "stone" (Ez 28:13) A C itc,dem,div,haf vg-ww, Rheims, Amiatinus, Fuld ps-Ambr Andr Oec // *neither* cop^{sa} eth Cass // *lac* **℘**¹¹⁵. Hoskier also cites for λιθον, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads *lapide*, "stone." The Greek witnesses reading λινον "linen" (only a small fraction of them cited here) do not agree as to its accent and spelling. They show a very wide variety thereof. Several minuscules show knowledge of the λιθον reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt"- 2051, 2064, 2067). Hoskier points out Ezekiel 28:13-14, where that cherub is described to be dressed in stone. So perhaps A and C harmonized to Ezekiel. There are several instances of Apocalypse manuscripts harmonizing to Daniel or to Ezekiel. Ezekiel chapter 28: "13 You were in Eden, the garden of God; every precious stone was your covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tabrets and of your pipes was in you; in the day that you were created they were prepared. 14 You were the anointed cherub that covers..." Oecumenius appears completely unaware of the "linen" variant, and knows only "stone", and comments at length about these angels' clean bright stone dress. He says angels were dressed in linen, or stone of various value, depending on their power and rank. See Arethas' and Andrew's scholia in 2070 and 250. They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says of the stone, that it was "golden, transparent stone." Some points to consider: 1. The wide variety of spelling and punctuation of the λινον variant makes it suspect. 2. The reading λιθον is certainly the more difficult reading, more likely to prompt revision, as the 046 stream is famous for. 3. Perhaps the reading "clean bright linen" is a harmonization to the gospels' description of angels on earth, and to the description of the armies of heaven elsewhere in Revelation, like 19:14. Or perhaps to 19:8, where the βύσσινον λαμπρόν καθάρων represents the righteous acts of the saints. Interesting that in both other instances of Revelation of bright clean linen, it is not the word λινον but βύσσινον. See the endnote in my [longer version](#) of Revelation, for the Greek text of Oecumenius' commentary.

Chapter 16

¹And 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."

²And 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.

³And 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.

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

⁵And I heard the angel of the waters saying, "You are righteous, you who are and who was, O holy one,¹⁷⁸ that you have judged these things, ⁶for they poured out the blood of saints and prophets, and you have given them blood to drink. They deserve it."¹⁷⁹

⁷And I heard¹⁸⁰ the altar saying, "Agreed,¹⁸¹ Lord God Almighty, your punishments are true and just."

⁸And the fourth angel poured out his bowl on the sun. And it was given to *the sun* to scorch the people by fire. ⁹And the people were burned a very bad burn, and they cursed the name of God, the one having authority over these plagues, yet they did not repent to give him glory.

¹⁰And 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, ¹¹and they cursed the God of heaven, because of their pains¹⁸² and because of their ulcers, yet they did not repent of their works.

¹²And the sixth angel poured out his bowl on the great river Euphrates. And it caused its water to dry up,¹⁸³ so that a route was prepared for the kings from the east.¹⁸⁴ ¹³And I saw *coming* from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits, like frogs; ¹⁴for they are spirits of demons performing miracles, which are going out to the

¹⁷⁸ 16:5 txt ὁ ὅσιος & P vg cop^{sa} RP NA28 // ὅσιος A C vg // καὶ ὅσιος P⁴⁷ // καὶ ὁ ὅσιος (Prim) // καὶ ὁ ἐσόμενος (Beat) TR // omit cop^{bo} Beatus: *qui fuisti et futurus es*

¹⁷⁹ 16:6 txt αξιοι P⁴⁷ A C P arm^{3,4} Beat RP SBL NA28 {} // αξιοι γαρ vg TR // οπερ αξιοι & vg^{mss} // οτι αξιοι am lips^{5,6} cop syr eth Prim // omit arm¹

¹⁸⁰ 16:7a txt omit P⁴⁷ & A C P syr cop^{sa,bo7/12} arm⁴ Beat RP SBL NA28 {} // αλλου εκ "another from" vg cop^{bo5/12} TR // *audivi alterum* "could hear another" itg^{ig} am lips⁵ // *audivi aram Dei dicentem* Beat // *alterum angelum* (-templi) lips^{4,6} // εκ it^{ar} arm^{1,2}. There is no Greek support for the TR reading.

¹⁸¹ 16:7b This is the principle, "every matter must be established by the agreement of two or three witnesses."

¹⁸² 16:11 Pains from previous scorpion stings, flame thrown from the mouths of beasts, ulcers, severe sunburns.

¹⁸³ 16:12a The verb here for "dry up" is in the passive voice, and so I wanted to show that the river was acted upon. The trouble with the English suffix "-ed" to show passive voice, is that it also is used to show past tense in a verb that is not passive. In other words, I could have said, "And the water of it was dried up," but in English that can sound like a past tense statement that says the water was already dried up. It is part of the meaning transfer to show that it was the 6th bowl that caused the Euphrates River to dry up. In American English the passive is disappearing, for some unjustifiable reason.

¹⁸⁴ 16:12b txt ανατολης (sing) & C latt syr^h arm eth Prim RP SBL NA28 {} // αναταλων (plural) A syr^{ph} cop^{sa,bo} TR // lac P

kings of the whole world,¹⁸⁵ to gather them together for the war of the great day of God Almighty. ¹⁵(Behold, I am coming like a thief. Blessed are those keeping vigilant and guarding their garments, so they are not walking around naked and *people* seeing their private parts.) ¹⁶And He gathered them together at the place called in Hebrew Harmagedōn.¹⁸⁶

¹⁷And the seventh¹⁸⁷ angel poured out his bowl onto the air. And there came from the temple¹⁸⁸ a loud voice by authority of the throne,¹⁸⁹ saying, "It is done!" ¹⁸And

¹⁸⁵ **16:14** txt omit ϣ⁴⁷ ⲛ A RP SBL NA28 {} // της γης και TR // lac C P. The early versions say something like my English translation above, and not exactly like the Greek of the TR. You don't translate either of the two Greek variants literally anyway.

¹⁸⁶ **16:16b** txt Harmagedōn ⲛ A syr^h eth arm1 (Karmagedon) Beat Er. 1-4 Col. RP NA27 {} // (H)armededōn ⲛ² // Harmageddōn Er. 5 Prim TR // Magedōn vg^{mss} syr^{ph,hmg} (acc. NA27) cop^{bo}^{mss} // Magdō syr^{ph} (acc. Hosk.) // Mageddōn Tyc.2 // lac C P. 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.

¹⁸⁷ **16:17a** txt {A} "seventh" A syr^h cop^{sa} eth^{1/2} RP NA27 {} // "seventh angel" ⲛ² vg syr^{ph} cop^{bo} Beat Prim Tyc3 TR // "when" ⲛ* // lac C P.

¹⁸⁸ **16:17d** txt {A} "temple" ϣ⁴⁷ A 0163^{vid} itar vg syr^{ph,h} cop^{sa,bo}^{mss} (eth) Prim Beat ps-Ambr NA27 {A} // "temple of God" ⲛ // "heaven" Andrew // "temple of heaven" TR RP // lac C P. This is a passage in Revelation that really separates the good manuscripts from the inferior. The ones reading the word "temple" alone here are the best manuscripts of the Apocalypse of John. (See next footnote.) The uncial C is also good in Revelation, but it has a hiatus here.

¹⁸⁹ **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 –

there were lightnings and sounds and thunderings.¹⁹⁰ And a powerful earthquake occurred, such as has not happened since humankind existed on the earth, so great an earthquake it was. ¹⁹And 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. ²⁰And every island vanished away, and no mountains were found. ²¹And huge hailstones, about 100 pounds in weight, came down on the people out of heaven; and the people cursed God because of the plague of hail. For severe is the blow of it, extremely.

Chapter 17

The Mysterious Prostitute

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

³And he carried me away in the Spirit to a wilderness. And I saw a woman sitting on a scarlet beast that had seven heads and ten horns, which was full of blasphemous names. ⁴And the woman was dressed in purple and scarlet, and covered with gold and precious stones and pearls, holding a golden cup in her hand, full of abominations and the uncleanness of her¹⁹¹ prostitution. ⁵And on her forehead a title was written:

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

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.

¹⁹⁰ **16:18** txt {A} "lightnings and sounds/voices and thunderings" A 0163 vg cop^{sa2/3} arm2,3 ps-Ambr Tyc.3 Prim. NA27 {} // "lightning and the sound of thunder" eth // "lightnings and thunderings" syr^{ph} cop^{sa1/3} arm4 Beat // "lightnings and thunderings and sounds/voices" p⁴⁷ syr^h RP // "sounds/voices and thunderings and lightnings" TR // "thunderings and lightnings and sounds/voices" x² cop^{bop^t} // "thunderings and sounds/voices and lightnings" cop^{bop^t} // "thunderings and lightnings and sounds/voices and thunderings" x^{*} // "sounds/voices and thunderings" Cass. // lac C P.

¹⁹¹ **17:4b** txt {A} "her prostitution" A it^{ar,c,dem,div,haf} vg syr^{ph} (arm) eth Andr; Beat TR RP NA27 {B} // "the earth's prostitution" Hipp; (Cypr) (Quodvult) (Prim) // (conflation of the previous two) x^{*} syr^h with * (cop^{sa,bo}) // lac C. 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.

⁶And I saw the woman drunk from the blood of the saints and¹⁹² from the blood of Jesus' witnesses. And I was astonished when I saw her, with a great astonishment.

⁷And the angel said to me, "Why are you astonished? I will declare to you the mystery of the woman, and of the beast carrying her which has the seven heads and ten horns. ⁸The beast which you saw, was, and *now* is not, and in the future is to¹⁹³ rise again from the Abyss, and *then* is going¹⁹⁴ to destruction.¹⁹⁵ 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.¹⁹⁶

⁹"Consider this, O mind having wisdom: the seven heads are seven mountains, where the woman sits on them. They are also seven kings. ¹⁰Five have fallen, one is, the other has not yet appeared, and when he appears, he must continue a little while. ¹¹And 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.

¹²"And the ten horns which you saw, they are ten kings who have not yet received kingship; they only receive authority as kings for one hour with the beast. ¹³These

¹⁹² **17:6** txt και εκ του αιματος "and from the blood of" & A m^A syr^h cop^{sa,bo} TR SBL NA28 {} // εκ του αιματος "from the blood of" m^K RP // lac C

¹⁹³ **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 paraphrase of μέλλω followed by a present infinitive.

¹⁹⁴ **17:8b** txt "he is going" A syr^{ph} cop^{sa,(bo)} eth Iren^{lat} Hipp Andr; Prim Erasmus-all Ald Col NA27 {B} // "he must go," or, "he is destined to go" & P it^{ar} vg syr^h arm Hipp^{mss}; Quodvult Beat TR RP // lac C. The UBS textual commentary: "Orthographically ὑπάγει [he is going] differs very little from ὑπάγειν [he must go], for in Greek manuscripts final ν is often represented merely by a horizontal stroke over the preceeding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

¹⁹⁵ **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.

¹⁹⁶ **17:8e** txt "and will be present" A P Hipp? RP NA28 {} // "and again will be present" (though has an itacism variant spelling) &* // "and is present" &² syr^{ph} // "though is present" TR // "and thus far he will be about to come" Beatus // "and he is about to come" Primasius // "and he is coming near" arm 3 // "and he will be near/ will come near" arm 4 // "and he has fallen" cop^{bo} // "and he will be" cop^{sa} // "and (yet) to approach" syr^h. // omit eth vg Ps-Ambr // lac C. (Note: I give a complete breakdown of all variants for this passage, in my other document that uses the Greek text in the footnotes. It cannot be done without the Greek punctuation etc. Significant is that 43 or 44 minuscules run verse 8 on with v. 9, making the "here" that begins our verse 9 part of the previous clause, that is: "and will be present here.") 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' 3rd or 4th 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 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."

have one purpose,¹⁹⁷ and they give¹⁹⁸ their power and authority to the beast. ¹⁴These will make war with the Lamb, and the Lamb will overcome them, because he is lord of lords, and king of kings, and those with him *are* the called, and elect, and faithful."

¹⁵And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages. ¹⁶And the ten horns which you saw, and¹⁹⁹ the beast, these will hate the prostitute, and they will lay her waste, and bare,²⁰⁰ and eat her flesh, and burn her up with fire. ¹⁷For God has given it into their hearts, to carry out that purpose of His, even to perform one single purpose, and that is to give their kingdoms to the beast, until the words of God are accomplished. ¹⁸And the woman which you saw is that great city that has rule over the kings of the earth."

Chapter 18

Fallen Is Babylon the Great

¹After these things I saw another angel coming down out of heaven, having great authority, and the earth was lit up from his glory. ²And he cried out in a powerful voice,²⁰¹ 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,²⁰² and the haunt of every unclean and detestable beast,²⁰³ ³because every nation has drunk²⁰⁴ of the wine of the wrath of her prostitution, and the kings

¹⁹⁷ **17:13c** The Greek word is *gnōmē*, which means what you have in mind, what you intend, what your purpose is. But it is not necessarily talking here about what the kings have in mind, (or what a one-world government has in mind) but what Satan and the beast have in mind, which providentially is also what God has in mind. Ultimately, these kings serve the purpose of God, the king of the ages. For from Him, and through Him, and to Him are all things. To God be the glory, for ever. Amen. Others think this means "these have one mind," in other words, they are in agreement with each other.

¹⁹⁸ **17:13d** The Greek for "give" is in the present indicative. But this is sort of an "inverse infinitive of result." A kind of Semitism. In other words, there is a formula in Hebraistic Greek called an "infinitive of result," where *kai* followed by an infinitive in the Greek means in English a result, ie, "and then he will do such and such." Here the formula is solved in reverse: The Greek "and then they will do such and such" means in English an exegetical "and that is to do such and such." What they do, is what their one purpose was. And they do it.

¹⁹⁹ **17:16b** txt και το θηριον "and the beast" *rell. extant Grk MSS, versions, and fathers* RP SBL NA28 {} // τω θηριω "to, for, on, the beast" *syr^{ph} arm2* // επι το θηριον "upon the beast" [nothing!] TR

²⁰⁰ **17:16c** txt γυμνην "naked" *ⲛ A P latt syr cop^{sa} arm4 Prim TR SBL NA28 {}* // γυμνην ποιησουσιν αυτην "make her naked" *cop^{bo} eth RP* // *lac C 2050*

²⁰¹ **18:2a** txt εν ισχυρα φωνη A P *syr^h arm-4 SBL NA28 {}* // εν φωνη μεγαλη *syr^{ph}* // εν φωνη μεγαλη αυτου *arm-α* // εν μεγαλη φωνη *cop^{sa,bo%}* // εν μεγαλη βοη *cop^{bo%}* // ισχυρα φωνη *ⲛ itar RP* // *voce magna et forti Prim* // *in fortitudine vg Tyc2,3 Beat* // εν ισχυι φωνη μεγαλη [nothing!] TR // εν ισχυει φωνη μεγαλη *Er. 1,2,3,4 Ald.* // ισχυρα φωνη μεγαλη *Hipp* // ισχυρα φωνη και μεγαλη // *lac C 2050*

²⁰² **18:2b** The Textus Receptus and Robinson-Pierpont texts omit the phrase "and the haunt of every unclean beast." They end it with "and the haunt of every unclean and detestable bird." It is a very complicated variant; see my longer edition of Revelation with the Greek text accompanying for a full footnote.

²⁰³ **18:2c** Isaiah 13:21,22; 34:11

²⁰⁴ **18:3** txt {C} πεπώκα(σι)ν *itar vg syr^h arm Andr^{c,p} Areth Tyc Priscillian Beat Haymo NA27 {D}* // πέπωκεν P Hipp Andr^{a,bav} al TR // πεπότικεν *syr^{ph}* // πεπώκα(σι)ν *ⲛ A C cop^{sa,bo} eth Hipp RP* // πέπτωκεν 2053^c 2062 *syr^{hmg} Oec* // πέπτωκεν εις *syr^{hmg} Hipp* // omit πέπωκαν πάντα τὰ ἔθνη *Prim* //

of the earth have fornicated with her, and the merchants of the earth by virtue of her luxury have become rich."

⁴And I heard another voice from heaven saying, "Get out, O my people, out of her, so that you not be parties to her sins, and not receive of her plagues. ⁵For her sins are piled²⁰⁵ all the way up to heaven, and God has remembered her crimes. ⁶Deal back to her even as she dealt out,²⁰⁶ and pay to her double,²⁰⁷ as befits her deeds. In the cup in which she had mixed, mix her a double. ⁷As much as she glorified herself and experienced luxury, that much suffering and mourning deal to her. For she says in her heart, 'I sit as a queen, and no widow am I, and mourning I will never see.'²⁰⁸ ⁸Because of this, her blows will come in a single day, death and mourning and famine, and she will be consumed by fire. For able is the Lord God who sentenced²⁰⁹ her."

⁹And the kings of the earth when they see the smoke of her burning, shall weep and beat their breasts over her, they who had fornicated and experienced luxury with her, ¹⁰standing a long distance away, for the horror of her torment, saying, "Alas, alas, great city! Babylon, strong city!"²¹⁰ For in a single hour your doom has come!"²¹¹

¹¹And the merchants of the earth weep²¹² and mourn over her, because no one buys their cargo anymore, ¹²cargo of gold, silver, precious stones and pearls, and of

lac 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.

²⁰⁵ **18:5** txt ἐκολλήθησαν (piled up) ⲛ A C P lat cop syr eth arab Cypr Prim Hipp. Scrivener-1894-TR TG AT BG RP NA28 // ἡκολούθησαν (followed) Erasmus-1516-TR Stephens-1550-TR Beza-1598-TR Elzevir-1624-TR Scrivener-1887-TR. The reading of the TR is so clearly an error, that the KJV and the NKJV did not follow it. Only Young's Literal Translation followed it. Scrivener's 1894 edition may be considered a "corrected Textus Receptus." The only manuscripts reading as the TR are 296 2049, but once again, the MSS 296 and 2049 do not count, as they are hand-written copies of printed TR editions, after the fact.

²⁰⁶ **18:6a** txt omit ⲛ A C P syr^{ph,h} cop^{sa,bo} Hipp RP SBL NA28 {} // omit ἀπεδωκεν υμιν και διπλωσατε αυτη Cypr Prim // +υμιν "to you" vg^{cl} Beat TR // +ημιν "to us" arm-α

²⁰⁷ **18:6b** txt αυτη διπλα "to her double" P syr^{ph,h} cop^{sa} Prim TR RP // αυτη τα διπλα "to her double" C // αυτα διπλα "them double" // αυτα αυτη διπλα "them to her double" cop^{bo} // τα διπλα "double" ⲛ Hipp SBL NA28 {} // διπλα "double" A vg Beat

²⁰⁸ **18:7** The word *horāō* here means to see in the sense of to experience something. The whole verse emphasizes experience of the senses, and sensuality in general. Earlier in the verse, the word *strēniāō* means to "live luxuriously, sensually," which again is the idea of enjoying one's senses and experiencing good feeling things. So now she is condemned to experience bad things, since she earlier had experienced only good things, compare Luke 16:25, where Abraham said to the rich man, "Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering." And Luke 6:24, 25: "But woe to you who are rich, because you have received your share of comfort. Woe to you who are well fed now, for you will go hungry. Woe to you who are laughing now, for you will mourn and weep."

²⁰⁹ **18:8** txt {A} (punctiliar participle) ⲛ* A C P syr^{ph,h} cop^{bo} arm^{3,4} Hipp Cypr Prim^{2/3} RP NA27 {} // (continuous participle) ⲛ² cop^{sa} TR // *judicabit* (future) vg^{cl} Auct Beat Prim^{1/3} Apr

²¹⁰ **18:10a** All the nominative definite articles must be used for vocatives here, because the quotation ends with the second person pronoun, *sou*.

²¹¹ **18:10b** Or possibly, "How has your doom come in one hour." See footnote on 18:17.

²¹² **18:11a** txt κλαιουσιν...πενθουσιν (pres) ⲛ A Cf P TR SBL NA28 {} // κλαουσουσιν...πενθησουσιν (fut) it^{ar} vg syr^{ph} cop^{sa,bo} Hipp RP // κλαουσουσιν *only* syr^h

linen, silk, purple and scarlet cloth, and every aromatic wood,²¹³ and every item of ivory, and every article of expensive wood, copper, iron, and marble,¹³ and cinnamon and cardamom,²¹⁴ and incenses, myrrh and frankincense, and wine, olive oil, finest flour, and wheat, and cattle, sheep and horses, and carriages, and the bodies and souls of human beings.

¹⁴And your fruit,²¹⁵ what your soul had lusted for,²¹⁶ has left you; yes, all the luxuries and the splendor, have vanished from you, and never shall *men* find²¹⁷ them again.

¹⁵Those merchants who became rich from her will stand afar off for the horror of her torment, weeping and mourning, ¹⁶saying, "Alas, Alas, great city dressed in fine linen and purple and scarlet, and gilded in gold and precious stone and pearl!"²¹⁸

¹⁷That²¹⁹ this kind of wealth has been ruined in one hour!"

²¹³ **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.

²¹⁴ **18:13c** txt {A} "and cardamom" $\aleph^* A C P$ syr^h cop^{sa} eth am fu Hipp. NA27 {} // omit \aleph^2 vg^{cl} Prim TR RP // lac 052.

²¹⁵ **18:14a** The Greek word can metaphorically mean "summertime/harvest happiness."

²¹⁶ **18:14b** txt σου της επιθυμίας της ψυχης "your fruit, what your soul had lusted for" $\aleph^* A C P$ vgst SBL NA28 {} // σου η επιθυμία της ψυχης σου "your fruit, what your soul had lusted for" syr^{ph} // σου της επιθυμίας της ψυχης αυτων "your fruit, what their souls had lusted for" cop^{sa} ^{1/4} // της επιθυμίας της ψυχης σου "the fruit your soul had lusted for" it vg^{cl} syr^h TR RP // της επιθυμίας της ψυχης "the fruit, the lust of the soul" or, "your fruit, what your soul had lusted for" cop^{bo} // της επιθυμίας της ψυχης αυτων "the fruit their souls had lusted for" cop^{sa} ^{3/4}

²¹⁷ **18:14c** txt {A} "shall they find" (3rd pl fut ind act) $\aleph^* A C P$ vg syr^{ph,h} cop^{sa,bo} NA27 {A} // "shall you find" (2nd sg 2aor subj act) Hipp. Beat. RP // "shall you find" (2nd sg fut) Prim Beat // "shall you find" (2nd sg 1aor subj act) TR. There is a great variety to the above readings as to the sequence of the surrounding words. The Majority Text readings I take it are the bystanders saying it to Babylon, whereas the UBS text is the prophet saying it. To me, the Maj. readings make no sense: Since Babylon is destroyed forever, she won't find anything of any sort again, so it need not be said that she will not find her luxuries and splendor again. It is humankind who will not find them, at least where she was. Humankind and the planet are much better off without her luxuries. It is luxurious living that destroys the planet. The original reading, the third person plural, seemed to many copyists to need a subject, so many supplied various subjects (where I added "men"), such as "the merchants," or, "the souls of those who are left," or, "the free" et al.

²¹⁸ **18:16b** txt "pearl" $\aleph^* A C P$ 0229 syr^h cop^{sa,bo} mss^(arthrous) eth arm4 Prim NA27 {A} // μαργαρίταις "pearls" lat syr^{ph} cop^{bo} mss TR RP.

²¹⁹ **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

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

²⁰Rejoice over her, O heaven, and you saints²²² and apostles and prophets! For God has adjudicated your redress from her.²²³ ²¹And 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."

²²"And the sound of guitarists and musicians and flutists and trumpeters will never more be heard in you, nor will any craftsman of any skill be found in you anymore, nor the sound of a factory be heard in you anymore, ²³and 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 lords²²⁴ of the earth, in that by your sorceries²²⁵ all nations were deceived. ²⁴And in her was found the blood of prophets and of saints, indeed of all the slain upon the earth.

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.

²²⁰ **18:17b** txt {A} "everyone sailing toward the place" Ⲙ A C 0229 it^{ar} vg^{ww,st} arm RP NA27 {B} // "everyone sailing on the high sea" vg^{cl} cop^{bo} Caes Prim // "everyone sailing on the rivers" cop^{sa} // "those who sail from a distance" Ps-Ambr // "everyone sailing in ships" P (Hipp) Andr; Beat // "everyone sailing near the place in ships" (syr^{ph}) // "everyone associated with ships" Hipp Er Ald Col TR. There is a use of the word τόπος in connection with boats and sailing also in Acts 27:2.

²²¹ **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.

²²² **18:20a** txt αἱ ἁγιοὶ καὶ οἱ ἀποστολοὶ "saints and apostles" Ⲙ A P cop^{sa,bo} arm3 RP SBL NA28 {} // αἱ ἁγιοὶ ἀποστολοὶ "holy apostles" C it^{ar} vg^{cl} Apr Beat TR // ἄγγελοι καὶ οἱ ἀποστολοὶ "angels and apostles" syr^h Hipp

²²³ **18:20b** Compare Luke 18:3, 7.

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

²²⁵ **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 and entertainment.

Chapter 19

Hallelujah!

¹After these things I heard something like²²⁶ the sound of a very large multitude in heaven, saying, "Hallelujah! The salvation and glory²²⁷ and power of²²⁸ our God!

²How 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."²²⁹

³And a second time they said,²³⁰ "Hallelujah! And the smoke from her ascends for ever and ever."

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

⁵And there came a voice from the throne, saying, "Praise our God, all you his servants, and²³¹ you who fear him, both small and great."

⁶And I heard like the sound of a great multitude, and like the sound of many waters and like the sound of powerful thunderclaps, saying, "Hallelujah! For the Lord our God²³² the Almighty has begun to reign. ⁷Let us rejoice and exult, and give glory to him, for the wedding of the Lamb has come, and his wife has made herself ready; ⁸and 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."

⁹And 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."

¹⁰And 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

¹¹And I saw heaven opened, and behold, a white horse, and the one sitting on it [called] faithful and true,²³³ and in righteousness he judges and makes war. ¹²And

²²⁶ **19:1b** txt ηκουσα ως "I heard like" ⲛ A C P vg cop^{bo} Apr Cass RP SBL NA28 {} // ηκουσα "I heard" syr^{ph,h} cop^{sa} eth arm Beat Prim Tyc TR

²²⁷ **19:1c** txt η δοξα κ. η δυναμις "glory and power" ⲛ² A C P vg syr^{ph} cop^{sa} Apr Beat Tyc2 SBL NA28 {} // η δυναμις κ. η δοξα "power and glory" arm3 RP // η δοξα κ. η τιμη κ. η δυναμις "glory and honor and power" (syr^h) cop^{bo} TR // κ. η δυναμις ⲛ* "and power"

²²⁸ **19:1d** txt του θεου "of God" ⲛ A C P *rell. Grk.* itg^{ig} cop^{sa,(bo)} RP SBL NA28 {} // κυριω τω θεω "to the Lord God" [13 minuscules] TR // τω θεω "to God" syr^h //

²²⁹ **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)

²³⁰ **19:3** txt {A} "a second time they said" ⲛ A C P TR NA27 {} // "a second *one* said" or, "a second time he said" syr^h cop^{bo} RP.

²³¹ **19:5** txt "and" A 0229 it^{ar,t} vg syr^{ph,h} cop^{bo} arm eth^{mss} Andr; Prim Apr Beat TR RP [NA27] {C} // omit ⲛ C P cop^{sa,boms} eth // lac C.

²³² **19:6b** txt {D} "the Lord our God" ⲛ² P it^{ar} vg syr^h cop^{sams} arm Apr Beat RP [NA27] {C} // "the Lord God" A it^t syr^{phc} cop^{sams,bo} Cypr TR // "our God" Andr // "God our Lord" ⲛ* // "God" eth // "the Lord" syr^{ph*} cop^{boms} // "our Lord" Prim // lac C.

²³³ **19:11** txt καλούμενος πιστός καὶ ἀληθινός "called faithful and true" it^t vg^{cl} syr^{ph,h} (cop^{sa?bo?}) (eth?) Iren^{lat} Or^{lat} Cyp Vict Tyc Jer Apr Prim Andr^c Ps-Ambr Beat TR RP [NA27] {C} // πιστός

his eyes are like²³⁴ flames of fire, and on his head many diadems, having a name written²³⁵ on them which no one knows but himself, ¹³and he is clothed in a robe dipped in blood, and called by the name "the Word of God."

¹⁴And the armies that are in heaven are following him on white horses, dressed in bright, clean linen. ¹⁵And from his mouth goes out a sharp²³⁶ 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 of²³⁷ the wrath of God the Almighty.²³⁸ ¹⁶And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

¹⁷And I saw an²³⁹ 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 of²⁴⁰ God, ¹⁸that you may eat the flesh of kings, and the flesh of generals, and the flesh of the mighty, and the flesh of horses and of those riding on them; even the flesh of every sort, both free and slave, both the small and the great."

¹⁹And I saw the beast and the kings of the earth and their armies, gathered together to make war with the one sitting on the horse and with his army. ²⁰And the beast was arrested,²⁴¹ 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. ²¹And 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.

καλούμενος καὶ ἀληθινός "called faithful and true" **¶** WH *¶ vocabatur fidelis, et verax vocatur* "called faithful and called truthful" it^c vg^{ww,st} *¶* "called faithful and true" it^{ar} *¶* "faithful and true" A P arm Hipp Andr^{a,bav,p} Areth Er. 1,2,3 Ald Col *¶ lac C*. 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.

²³⁴ **19:12a** txt ὥς "like" A it^{ar,t} vg syr^{ph,h} cop^{sa,ss,bo} eth Iren^{lat} Or^{gr,lat} Cypr Jer Apr Prim Beat TR [NA27] {C} *¶ omit* **¶** P arm Hipp Andr RP *¶ lac C*.

²³⁵ **19:12b** txt {A} "a name written" A (syr^{ph}) cop^{bo} TR NA27 {} *¶* "a name," then lacking "written which no one" **¶** *¶* "names written" **¶** ² arm4 *¶* names written and a name written" syr^{h**} RP *¶ lac C*.

²³⁶ **19:15a** txt {A} *omit* **¶** A P cop^{sa,bo} arm Iren Orig Hier Beat Apr Cass Ps-Ambr TR NA27 {} *¶ add* "double-edged" before "sword" (Heb 4:12) (syr^h after "sword") vg^{cl} syr^{h**} eth Ambr Prim RP *¶ lac C*.

²³⁷ **19:15b** txt {A} "of the passion of the wrath" A P RP NA27 {} *¶* "of the wrath of the passion" **¶** Or cop^{sa} *¶* "of the passion and wrath" TR *¶ lac C*.

²³⁸ **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.

²³⁹ **19:17b** txt {A} ἓνα "an" A P it^{ar} vg Apr Cass Prim TR NA27 {} *¶* ἄλλον "another" **¶** syr^{ph} cop^{sa,ss,bo} arm4 ps-Ambr *¶ omit* syr^h Beat RP *¶ lac C*. In Semitic usage, this ἓνα would be somewhat equivalent to our indefinite article.

²⁴⁰ **19:17d** txt τὸ μέγα "the great feast of God" **¶** A P vg syr^{ph,h} cop^{sa,bo} arm4 Prim Beat Apr RP NA28 {} *¶* τοῦ μεγάλου "the feast of the great God" TR

²⁴¹ **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

¹And I saw an angel coming down from heaven, holding the key to the abyss and a giant chain in his hand. ²And he captured the dragon, the ancient serpent, which is the Devil and Satan,²⁴² and bound him for a thousand years,³ and cast him into the abyss, and closed²⁴³ 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.

⁴And I saw thrones, and they took their seat on them, and judgeship was given to them, that is, the souls of those beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast, neither the image of him, and did not take the mark on their forehead or on their hand. And they came to life, and reigned with Christ a thousand²⁴⁴ years. ⁵(The rest²⁴⁵ of the dead did not come to life until the thousand years were finished.)²⁴⁶ This is the first resurrection. ⁶Blessed and holy is he who takes part in the first resurrection; over such, the second death has no power, but instead they shall be priests of God and of Christ, and shall reign with him a thousand years.

The Last War

⁷And when the thousand years are finished, Satan shall be released from his prison, ⁸and he shall go forth to deceive the nations which are in the four points of the earth, Gōg and Magōg,²⁴⁷ to gather them together for war, the number of them being as the sand of the seashore. ⁹And 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 heaven²⁴⁸ and consumed them. ¹⁰And the Devil, the deceiver of them, was cast into the lake of fire and sulfur, where also²⁴⁹ the beast and false prophet were, and they shall be tormented day and night, for ever and ever.

²⁴² **20:2b** txt *omit* ⲛ A syr^{ph} cop^{sa,bo} TR SBL NA28 {} // +ο πλανων την οικουμενην ολην “who deceives the whole world” (syr^h) RP // lac C P

²⁴³ **20:3** txt *omit* ⲛ A RP SBL NA28 {} // αυτον “it” TR // lac C P

²⁴⁴ **20:4c** txt χιλια ⲛ A syr^{ph} cop^{sa,bo} Erasmus-all Aldus Colinaeus Complutensian TR-Scriv AT SBL NA28 {} // τα χιλια syr^h TR-Steph RP // lac C P 1828

²⁴⁵ **20:5a** txt οἱ λοιποὶ “the rest” A vg Am Apr Ful Vic Prim Aug NA27 {} // “and the rest” it^{ar} vg^{mss} cop^{bo} eth^{pt} arm⁴ RP // “but the rest” cop^{sa} TR // *omit whole sentence (homoioleuton)* ⲛ syr^{ph} Vict Beat // lac C P.

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

²⁴⁷ **20:8** Ezekiel 38, 39

²⁴⁸ **20:9** txt “from heaven” A vg^{mss} cop^{bo} eth Aug^{2/3} Prim NA27 {A} // “from God from heaven” ⲛ² (ⲛ* *homoioleuton*) P vg syr^h Jer Apr Beat Andr TR // “from heaven from God” (see 21:2,10) it^{ar} vg^{mss} syr^{ph} cop^{sa,bo} arm eth^{mss} Aug^{1/3} RP // lac C.

²⁴⁹ **20:10** txt οπου και “where also” A vg Aug Beat Cass Prim Tyc2,3 Vict RP SBL NA28 {} // οπου “where” ⲛ it^{ar} vg^{mss} syr^{ph} cop^{sa,bo} Apr TR // lac C

The Great White Throne of Judgement

¹¹And I saw a great white throne, and the one sitting on it, from whose face the earth and the heaven fled away, and their place was found no more. ¹²And I saw the dead, the great and the small,²⁵⁰ standing before the throne,²⁵¹ and books were opened. Another book was also opened, which is the book of life. And the dead were judged from what was written in the books, according to their works. ¹³And the sea gave up the dead which were in it, and Death and Hades gave up the dead which were in them, and each person was judged according to their works. ¹⁴And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire. ¹⁵And if anyone was not found written in the book of life, he was cast into the lake of fire.²⁵²

Chapter 21

The New Jerusalem

¹And I saw a new heaven and a new earth; for the first heaven and first earth had vanished away, and the sea does not exist anymore. ²And I²⁵³ saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride made beautiful for her husband. ³And I heard a great voice from the throne²⁵⁴ saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people, and he shall be their God;²⁵⁵ ⁴and he²⁵⁶ shall wipe away every tear from their eyes. And death shall no longer exist, neither sadness, nor crying, nor pain, shall exist anymore. The²⁵⁷ former things have passed away."

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

²⁵⁰ **20:12a** txt {A} "the great and the small" Ⲭ² A P itar vg syr^{ph,h} cop^{sa} eth RP NA27 {} // "and the great and the small" Ⲭ* // "the small and the great" cop^{sa,bo} // "the small and the great" (sans articles) TR // lac C.

²⁵¹ **20:12b** txt θρόνου "throne" Ⲭ A P latt syr cop arm eth Er-4 RP SBL NA28 {} // θεου "God" TR // omit εστωτας ενωπ. του θ. arm2 Aug Prim // lac C

²⁵² **20:14** txt "the lake of fire" Ⲭ A P syr^h cop^{sa} arab RP SBL NA28 // omit vg^{cl} cop^{bo} TR // lac C

²⁵³ **21:2** txt omit all Greek mss, all other versions, all fathers RP SBL NA28 {} // "I John" vg^{cl} TR

²⁵⁴ **21:3a** txt θρόνου "from the throne" Ⲭ A itar vg ps-Amb Aug Iren^{lat} Ambr Haymo NA27 {} // οὐρανοῦ "from heaven" P syr^{ph,h} cop^{sa,bo} arm eth Ambr Prim Tyc Oec Beat Cass TR RP // lac C. The UBS textual commentary says that the latter reading appears to be an assimilation to ἐκ τοῦ οὐρανοῦ in ver. 2.

²⁵⁵ **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^{ph} // "and God himself shall be with them their God" A vg eth Iren^{lat} Ambr^½ Apr Beat (NA27 [αὐτὸν θεός]) {C} // "and God himself shall be with them their God" P Andr TR // "and God himself shall be with them" (it^{sin}) cop^{bopt} Ambr^½ // "God himself shall be with them" Ⲭ // "and God himself shall be with them" 1778^{txt} 2814 (it^{sin}) Aug RP // lac C. 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.

²⁵⁶ **21:4a** txt omit Ⲭ P 051^S f052 922 1611 2050 2053 2062 2329 it^g syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 {} // "God" A 1006? 1841 vg Apr Beat Tert Tyc3 TR // "from them" 046 m^k // lac C 1828 2040

²⁵⁷ **21:4b** txt {A} omit A P Andr // "upon the faces" syr^{ph} // "the sheep" Ⲭ* // relative pron. vgst Apr Beat // "for" Ⲭ¹ itar^{sin} vg^{cl,ww} syr^h cop^{sa,(bo)} arm Iren^{lat}; Aug Quod Prim TR RP (NA27 [ὅτι]) {C} // lac C 1828 2040.

And he says,²⁵⁸ "Write, 'These words are trustworthy and true.' "

⁶And he said to me, "They are accomplished."²⁵⁹ I am²⁶⁰ the Alpha and the Omega, the beginning and the end. To him who is thirsty I will give freely from the spring of the water of life. ⁷He who overcomes will inherit these things,²⁶¹ and I will be to him *his* God and he will be to me a son.²⁶² ⁸But to the cowardly and unbelieving²⁶³ and abominable²⁶⁴ and murderers and fornicators and sorcerers²⁶⁵ 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

⁹And one of the seven angels who had the seven bowls full of the seven last plagues came,²⁶⁶ and he spoke with me, saying, "Come, I will show you the bride, the wife of the Lamb."²⁶⁷ ¹⁰And he carried me away in the Spirit onto a great and high mountain, and showed me the holy²⁶⁸ city Jerusalem, descending out of heaven

²⁵⁸ **21:5** txt {D} "says" A vg syr^h Apr Beat Tyc Iren^{lat} Am NA27 {} // "says to me" ⲛ P itar syr^{ph} cop^{sa,bo} arm eth TR RP // lac C.

²⁵⁹ **21:6a** txt {A} "They are accomplished" ⲛ^{2a} A syr^{ph} cop^{bo} Iren^{lat,int} Prim Tyc Prim Oec NA27 {} // "It is accomplished" vg itar,^{sin} Prim Er Ald Col TR // "I am become" ⲛ* P cop^{sa} arm Orig Andr Areth RP // omit ⲛ^{2b} syr^hms Tyc. 3 Beat ps-Ambr // lac C. 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.

²⁶⁰ **21:6b** txt {A} ἐγὼ εἰμι ("I am") A (itar vg) syr^{ph} TR (NA27 [εἰμι]) {} // ἐγώ ("I") ⲛ P syr^h cop^{sa} Cypr? // omit RP // lac C. 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 ἐγὼ 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."

²⁶¹ **21:7a** txt "these things" ⲛ A P latt syr cop RP SBL NA28 {} // "all things" TR // lac C

²⁶² **21:7b** txt υἱος ⲛ A P syr^{ph} RP SBL NA28 {} // υἱοι 051^s arm-α // θεοι 2042 // ο υιος TR // λαος arm-1 // lac C

²⁶³ **21:8a** txt omit ⲛ A P latt cop^{sa}ms,bo TR SBL NA28 {} // και αμαρτωλοις "and the sinful" syr^{ph,h**} cop^{sa}ms RP // lac C.

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

²⁶⁵ **21:8c** This Greek word φάρμακος 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.

²⁶⁶ **21:9a** txt omit All extant Grk mss. vg it^gg syr^{ph} cop arm⁴ RP SBL NA28 {} // "to me" lips⁴ arm^{1,2,α} arab TR

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

²⁶⁸ **21:10b** txt {A} "the holy" ⲛ A P vg it^h syr^{ph,h} cop^{sa,bo} eth arm Cass Apr Beat ps-Ambr Prim NA27 {} // "the great holy" TR RP // lac C.

from God, ¹¹having the glory of God. Her²⁶⁹ radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal; ¹²having²⁷⁰ a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names²⁷¹ of the twelve tribes of the sons of Israel; ¹³from²⁷² the east three gates, and from the north three gates, and from the south three gates, and from the west three gates;²⁷³ ¹⁴with the wall of the city having twelve foundations, and on them twelve names, of the twelve apostles of the Lamb.

¹⁵And the one speaking with me had a measuring rod of gold, to measure the city, and its gates and its wall. ¹⁶And the city lies foursquare, that is, its length is as great as the width. And with the rod, he measured the city at 12,000 stadia.²⁷⁴ The length and width and height of it are the same. ¹⁷And he measured²⁷⁵ the wall of it,²⁷⁶ 144 forearms,²⁷⁷ the dimension of a man, which is the angel's.²⁷⁸

¹⁸And the material of its wall is jasper, and the city is pure gold, clear like crystal. ¹⁹The 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, ²⁰the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst. ²¹And 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.

²²And I did not see a temple in it, for the Lord God Almighty is its temple, and the Lamb. ²³And the city has no need of either a sun or a moon to shine in it, for

²⁶⁹ **21:11** omit Ⲭ A P am fu tol lips⁵ syr^h cop^{sa} arm1 Beat Apr RP SBL NA28 {} // “and” it^t vg^{cl} dem syr^{Ph} arm-α,2 eth Prim TR // “but” cop^{bo} // lac C

²⁷⁰ **21:12a** “having” Ⲭ A P syr cop arm-4 Tyc Beat RP SBL NA28 {} // “and having” pc syr^{Ph} TR // lac C

²⁷¹ **21:12b** txt τὰ ὀνόματα “the names” A (NA28 [τὰ ὀνόματα]) {C} // ὀνόματα “the names” vg syr arm eth Beat Apr RP // cop^{sa} has “names” but Coptic is really indeterminate for the article // ονομα cop^{bo} // omit Ⲭ P it^t arm Andr TR SBL // lac C. Elsewhere, John has been known to omit ὀνόματα when referring to people being written in the Book of Life, for example. So, the shorter reading may indeed be original.

²⁷² **21:13a** The gates are named after the direction you are coming from when entering them, the way winds are named.

²⁷³ **21:13b** txt East and North and South and West: Ⲭ^c P AT RP SBL NA28 {} // E, N, S and W: Erasmus 4,5 Scriv-TR // E, N, S, W: it^t vg^{mss} Prim Beat Erasmus 1,2,3 Aldus Colinaeus Stephens-1550 Elzevir-1624 Beza-1598 // E, N, S, W, S: 051^s // E, N, and S, and W: // E, N, W and S: A cop^{sa} // E and W and N and S: arm1,2 eth^{1/2} // E and W and S and N: eth^{1/2} // E, S, W and N: cop^{bo} // E and S and N and W: pc. arab // E and N and S: Ⲭ* // E and N and W: // lac C. This footnote is to show both the presence and absence of και, and also the sequence or absence of the 4 points of the compass. And this is only about half of the variants, this is just the major ones.

²⁷⁴ **21:16** A stadion was 6 plethra, one plethra being 100 Greek feet, so 600 Greek feet, 625 Roman feet, 606^{3/4} 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.

²⁷⁵ **21:17a** txt {A} “he measured” Ⲭ A P all versions^{acc.} to Hosk. TR RP NA27 {} // omit ⲙ^K // lac C.

²⁷⁶ **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.

²⁷⁷ **21:17c** About 200 feet or 60 meters.

²⁷⁸ **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.

the glory of God has illumined it, and its lamp is the Lamb. ²⁴And the nations²⁷⁹ will walk by its light; and the kings of the earth bring their glory²⁸⁰ into it; ²⁵and its gates are never closed by day; in fact, night will not exist there; ²⁶and they will bring the glory and honor of the nations into it. ²⁷And nothing unclean²⁸¹ or anyone who practices abomination or falsehood will ever go into it— only those who are written in the Lamb's book of life.

Chapter 22

The River of Living Water

¹And he showed me the river²⁸² of the water of life, bright like crystal, flowing from the throne of God and of the Lamb ²in the middle of its boulevard. And on either side of the river, the tree of life producing twelve fruits, according to the month each one yielding its fruit,²⁸³ and the leaves of the tree are for the healing of the nations.²⁸⁴ ³And every accursed thing²⁸⁵ will no longer²⁸⁶ exist. And the throne

²⁷⁹ **21:24a** txt "the nations" *all mss and verss except below* RP NA27 {} // "the nations of the ones being saved" 254 2186 2814 syr^h TR. (There is also another Greek Ms., 141/2049, but it does not qualify, as it is simply a copy of Aldus' 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."

²⁸⁰ **21:24b** txt {A} "their glory into it" N A P (syr^{ph}) cop^{sa} eth Beat Prim NA27 {} // "to it the glory and honor of the nations into it" RP // "from the nations the glory and the honor of the nations into it" syr^h // "their glory and honor into it" (v. 26) vg Ambr ps-Ambr Apr TR // lac C.

²⁸¹ **21:27a** txt "unclean" N A P syr^{ph} cop^{bo} Iren Apr Ambr RP SBL NA28 {} // "that/who defiles" vg cop^{sa} Prim Beat TR // lac C

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

²⁸³ **22:2c** txt *omit* N A syr^{ph} cop^{sa} arm-4 RP SBL NA28 {} // ενα "one" P syr^h cop^{bo} TR // lac C. Bohairic: "A tree of [the] life, bringing the twelve fruits forth, one for a month." Murdock: "the tree of life; which bore twelve [sorts of] fruits yielding one of its fruits each month." I'm not sure the English Bibles that are based on the TR reading, have translated it correctly. Tyndale: "which bare xii maner of frutes: and gave frute every moneth." DR: "yelding tvelve frutes, rendring his fruite euery moneth" KJV: "which bare twelve *manner of* fruits, *and* yielded her fruit every month"

²⁸⁴ **22:2d** Compare Ezekiel 47:12, where it says "all kinds of fruit." Some interpreters see the 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 καρποὺς "fruits" here is plural, and it seems to be saying that there are 12 different kinds of fruit (but all are "the tree of life"), and each different kind of fruit is 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?

²⁸⁵ **22:3a** txt καταθεμα (contraction of καταναθεμα) N² A P 046 051^s *all remaining extant minns* RP SBL NA28 {} // καταναθεμα 181? 467*** 2026 Compl. TR // καταθημα 2044 // καταθαιμα 792 // καταγμα N* // αναθεμα 2050 // κα θεμα 2065* // αναθεματα arm // lac C 1828 2040. The LSJ lexicon says καταναθεμα means "a curse," whereas BAGD says it is something that is cursed, devoted, given over to a deity. It seems to me that if "a curse" were meant, the author would have used the word καταρα, as in Gal. 3:13. So translations disagree: curse: - Tynd, KJV, ASV, NKJV, NASB, NIV,

Behold, I am Coming Soon

¹²"Behold,²⁹⁶ I am coming soon, and the repayment from me along with me, to pay back to each one such as his work²⁹⁷ truly is.²⁹⁸ ¹³I am the Alpha and the Omega, the first and the last, the beginning and the end.²⁹⁹

¹⁴"Blessed are those who wash their robes,³⁰⁰ so that access to the tree of life will be theirs, and to the gates, so they may go into the city. ¹⁵Outside³⁰¹ are dogs,³⁰² and sorcerers, and fornicators and murderers and idolaters and anyone who loves or does falsehood.

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

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

¹⁸I testify³⁰⁴ to everyone who is hearing these words of the prophecy of this book: if anyone adds to them, God will add³⁰⁵ to him the plagues that are written in this

²⁹⁶ **22:12a** txt "behold" & A syr cop RP SBL NA28 {} // "and behold" vg^{mss} eth TR // lac C P

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

²⁹⁸ **22:12c** txt "is" (with variation) & A syr^h WH NA27 {} // "will be" (with variation) Beat TR RP // "according to his works" syr^{ph} cop^{sa} 1/3 eth // lac C P.

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

³⁰⁰ **22:14** txt {A} "who wash their robes" & A itar vgst cop^{sa} eth Ath^{mss}; Ps-Ambr Fulgentius Apr (Prim) Haymo NA27 {A} // "doing his commandments" syr^{ph,h} cop^{bo} arm Andrew; Tert Cypr Tyc Areth (Caes) (Beat) TR RP // lac C P. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The latter reading appears to be a scribal emendation, for elsewhere the author uses the expression [to keep the commandments] (12:17; 14:12). [and not "doing" as here] 'Moreover, the prepossessions of the scribes would have favoured [doing the commandments] rather than [washing the robes]' (H. B. Swete, *in loc.*)." This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14. The combination of the uncials & A 052 (1678, 1778, 2080 are descended from 052) is overwhelming here, opposed by only one uncial, 046, which is famously revised in character.

³⁰¹ **22:15a** txt omit & A 046 051S f052 all other extant minuscules latt syr^h Ath Hipp RP SBL NA28 {} // "but" 110? 1894 Fulg cop arm arab Prim TR // "and" syr^{ph} // lac C P

³⁰² **22:15** Deut. 23:18; a dog is a male prostitute.

³⁰³ **22:16** txt {D} ο πρωινος "morning" & Ath Tyc2 Vig RP SBL NA28 {} // και ορθρινος "and morning" TR // και ο προινος "and morning" A // και πρωινος "and morning" 1006 1841 1678 1778 it^{8is} vg Prim Beat Apr // "the morning bright star" 2050 al. // αστηρ δε πρωινος "and the star of the morning" syr^{ph} // "like the splendid star of the morning" syr^h eth // "star of the hour of morning which is enlightened" cop^{sa} // "star which is wont to rise in the morning" cop^{bo} // "star of dawn" arm-1 // lac C P

³⁰⁴ **22:18a** txt μαρτυρω εγω "I testify" & A 046 & ALL OTHER EXTANT GRK WITNESSES it^{8is} syr cop arm Prim Beat Apr RP SBL NA28 {} // μαρτυρω παντι εγω "I testify to all" 051S // μαρτυρομαι εγω "I testify" 2329 + 16 al // συμμαρτυρουμαι γαρ "for I testify" 2075^{supp} vg TR // lac C P 1828 2040 2080

³⁰⁵ **22:18b** txt επιθησει &2 A syr^{ph} cop^{sa,bo} TR SBL NA28 {} // επιθη &* // επιθησαι RP // lac C P. The RP reading is an imprecation in the optative mood, so also ἀφέλοι in 22:19b. "...may God add to him...may God take away..."

book; ¹⁹and if anyone takes away from the words of this book of prophecy, God will take away his share of the tree³⁰⁶ of life and of the holy city, of what is written in this book.

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

²¹The grace of the Lord Jesus³⁰⁸ be with all the saints.^{309 310}

³⁰⁶ **22:19c** txt "tree" & A 046 051 922 1006 1611 1678 1778 1841 2050 2053 2062 2186 2329 *rell.* Grk itgig syr^{ph,h} cop^{sa} eth arm Apr Tyc Beat *am dem lips*⁶ RP NA27 {} // "book" vg fu *lips*^{4,5} cop^{bo} arab (Walton's Polyglot) Prim Ambr Haymo Act Saturn TR // *ligno / libro* ps-Aug.-Spec. // *not clear*: Cass Beda // *lac* C P 1828 2040 2080 2814. There is simply no Greek manuscript support for the TR reading. The TR reading is found in only two Greek manuscripts, 296 and 2049, (plus margin of 2067 in a very late hand) but these two, 296 & 2049 do not count, since both are 16th century manuscripts (Hoskier's numbers, 57 & 141) that were handwritten copies made from the TR *itself*, according to Hoskier (see table at end of this document). One cannot use a copy of the TR to prove that a TR reading is found in Greek manuscripts. A plausible theory as to the origin of the reading is that it is probably from the Latin, and maybe confusion of *libro* and *ligno*. Proof that Erasmus got this "book" reading from the Latin is the fact that his one Greek Revelation manuscript, 2814, formerly known as No. 1, had an exact sister manuscript not known to him at the time, and this manuscript, 2186 (208), did not lack the end verses. And here in 22:19, that sister manuscript reads "tree" not "book." And at the bottom of page 1:615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Moreover, there should remain no doubt that Erasmus himself admitted that his TR Greek text of Revelation 22:16-21 was from Latin sources and not Greek. Erasmus wrote: "There was no doubt that some things were missing, and it was not much. Therefore we completed the Greek from our Latin texts, so that there might be no gap. We did not want to hide this from the reader, however, and acknowledge in the Annotationes what we had done, in order that, if our words differed in some respect from those that the author of this work had provided, the reader who obtained a manuscript could restore them." See Jan Krans' book "Beyond What is Written, Erasmus and Beza as Conjectural Critics of the New Testament," pp. 55-57, Brill, (2006), in which he cites sources in Erasmus' writings. Krans' book can be ordered here: <http://www.brill.com/beyond-what-written/> See also Krans' refutation of Thomas Holland in [Erasmus and the Text of Revelation](http://rosetta.reltech.org/TC/v16/Krans2011.pdf). <http://rosetta.reltech.org/TC/v16/Krans2011.pdf>

³⁰⁷ **22:20** {D} ἔρχου "come" & syr^{ph} cop^{sa,bo} arm⁴ Apr // Ναί ἔρχου "yes come" syr^h Prim Tyc // Ἀμήν ἔρχου "amen come" A vg eth Ambr Ps-Ambr Beat NA27 {} // Ἀμήν ναί ἔρχου "amen; yes, come" TR RP // *lac* C P. Both the words ἀμήν and ναί mean something like "yes," and so I think they were both liturgical additions to an original ἔρχου standing alone. The & reading is bolstered by another uncial, 052, in the form of its minuscule descendants 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as A 046, and certainly better than 051^{supp} as a lone uncial. The 922 reading is simply a mistaking of NAI for KAI. I think that the & reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

³⁰⁸ **22:21a** txt "Lord Jesus" & A NA27 {A} // "Lord Jesus Christ" syr^h eth Andr RP // "our Lord Jesus Christ" itar vg (vg^{ms} cop^{sa} omit Χριστοῦ) syr^{ph} arm eth Ps-Ambr Beat TR // *omit* v. 21, but add after v. 20 "to all the saints for ever and ever. Amen.". cop^{bo} // *lac* C P.

³⁰⁹ **22:21b** txt: {C}

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

(1) syr^h cop^{sa} (arm) Andr Areth RP (2) & WH (3) syr^{ph} (4) vg^{cl} eth^{1/2} Fulg Ps-Ambr TR (5) A (itar *cum omnibus hominibus*) vg^{st,ww} eth^{1/2} Ambr Tyc Beat^{1/2} NA27 {B} // *upon all the saints unto age of the ages* cop^{bo} (cop^{bo,ms} *age of the age*) // *lac* C P. 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.

³¹⁰ **22:21c** *txt omit* "Amen." A it^{ar} vg^{st,fuld} Beat^½ Tyc Andr Areth NA27 {B} // *add* "Amen." ✠ vg^{cl,ww} syr^{ph} cop^{sa,(bo)} arm eth Am Beat^½ Areth TR RP // "Amen, amen." syr^h // lac C P.

Table of Witnesses to the Revelation of John

(nothing after IX century cited, and everything before X century cited.

If it is the words of God, they will show up before the 10th century)

MS sybl	Alt	Date	Contents
ⲡ ¹⁸	Oxyr107 9	III/IV	1:4-7
ⲡ ²⁴	Oxyr 1230	IV	5:5-8; 6:5-8
ⲡ ⁴³		VI/VII	2:12-13; 15:8; 16:1-2
ⲡ ⁴⁷		late III	9:10-11; 13:11, 14-16; 15:16,17- 17:2
ⲡ ⁸⁵		IV/V	9:19-21- 10:1; 10:5-9
ⲡ ⁹⁸		II (?)	1:13-20
ⲡ ¹¹⁵		III/IV	2:1-3,13-15,27-29, 3:10-12, 5:8-9, 6:5-6, 8:3-8, 11-13, 9:1-5, 7-16, 18-21, 10:1-4,8-11, 11:1-5, 8-15, 18-19, 12:1-5, 8-10,12-17, 13:1-3, 6-16,18, 14:1-3,5-7,10-11,14-15,18-20, 15:1,4-7
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Ⲭ ¹		IV-VI	only in 21:4
Ⲭ ^{1a}		IV-VI	
Ⲭ ^{1b}		IV-VI	
Ⲭ ²		VII	
Ⲭ ^{2a}		VII	
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Ⲭ ^c		XII	
A	02	V	
C	04	V	all
C ²		V	
P	025	IX	lacking 16:12- 17:1; 19:21- 20:9; 22:6- 21; palimpsest
0163	Oxyr 848	V	16:17-20
0169	Oxyr 1080	IV	3:19-4:3
0207		IV	9:2-15
0229		VIII	18:16-17; 19:4-6 (with Coptic)
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syr ^h	Harkle an Syriac	VII	
arm	Armeni an	V	
eth	Ethiopi c	500	
geo	Georgi an	V	

Revelation 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.

Revelation 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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