

Significant Textual Issues in the Ἀποκάλυψις

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Introduction

The Scripture teaches by inference that Satan is the author of confusion (ἀκαταστασία)¹ and by declaration that demons promote it. For instance, the Apostle Paul declared that “*For God is not the author of **confusion**, but of peace, as in all churches of the saints*” (I Cor. 14:33), and the Apostle James asseverated that “*This wisdom descendeth not from above, but is earthly, sensual, **devilish**. For where envying and strife is, there is **confusion** and every evil work*” (Jam. 3:15-16). This confusion abounds with regard to the Scriptures, as the Lord’s archenemy attacked His words at the very beginning, saying, “*Yea, hath God said?*” (Gen. 3:1).² Not only has Satan denied the Lord’s words, he has misapplied them (cf. Mt. 4:6; *vide* Ps. 91:11-12), and used doctrinal dupes to “*wrest*” (στρεβλώω)³ them (II Pet. 3:16). When the perfect Scriptures are changed, error and therefore confusion abound. Solomon warned, saying, “*Every word of God is **pure**: he is a shield unto them that put their trust in him. **Add thou not** unto his words, lest he reprove thee, and thou be found a liar*” (Prov. 30:5). Satan is the ultimate liar who adds to or deletes from the word of God, as the Lord Jesus Christ revealed, saying, “*Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a **liar**, and the father of it*” (Jn. 8:44). He it is, and his demonic spirits behind false prophets (I Jn. 4:1-3), about whom the Lord warned concerning the evisceration of Scripture through adding and subtracting words. For instance, Jehovah enjoined the Jewish people, saying, “*Ye **shall not add** unto the word which I command you, **neither shall ye diminish** ought from it, that ye may keep the commandments of the **LORD** your God which I command you*” (cf. Dt. 4:2; 12:32).⁴ Of course, the Lord’s final caveat about tampering with the words of Scripture is clear and sober (see Rev. 22:18-19).

Since the *Apocalypse of Jesus Christ* predicts the demise, destruction, and dissolution of Satan’s dominion, it stands that he will attempt to contradict and confuse this biblical unveiling at its very source, the Greek New Testament (NT). The Greek text that represents the preserved, inspired Greek words of the NT is *Scrivener’s Annotated Greek New Testament* (TR). It exposes the fallacious attempt by men who have rejected the teaching of the preservation of the words of Scripture (e.g., Ps. 12:6-7; 119:160; Mt. 24:35; *et al*) and have followed the man-centered and Gnostic-laced restored Critical Text (CT) of Higher and Lower (Textual) Criticism which purports to be based on the non-biblical evaluation of “earliest and best” manuscripts. The following are seven examples in the Ἀποκάλυψις of Satan’s effort to confuse and contradict biblical revelation about the future.

¹This first declension noun (5x) occurs also in Lk. 21:9; II Cor. 6:5; 12:20; and Jam. 3:16.

²His attack permeates the inscripturated revelation concluding with the Ἀποκάλυψις.

³The *hapax legomena* verb στρεβλώω means literally “to twist” or metaphorically “to torture” words.

⁴He even warned Jeremiah about succumbing to the tempter while preaching, saying, “*Thus saith the **LORD**; Stand in the court of the **LORD’S** house, and speak unto all the cities of Judah, which come to worship in the **LORD’S** house, all the words that I command thee to speak unto them; diminish not a word*” (Jer. 26:2).

Texts

I. Rev. 1:5

KJV: “And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that **loved** us, and **washed** us from our sins in his own blood.”

(καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος ἐκ τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. τῷ ἀγαπήσαντι ἡμᾶς, καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ).

ESV:⁵ “And from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who **loves** us and **has freed** us from our sins by his blood.”

(καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς, ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ).

The CT has changed the tense of the first participle and the verbal stem of the second. The *aorist* participle τῷ ἀγαπήσαντι (“loved”) was changed to the present participle Τῷ ἀγαπῶντι (“loves”), and the verb λούσαντι (“washed”) was changed to λύσαντι (“has freed”). These changes, by reducing the number of Greek letters in the words, weaken the redemptive work of Christ for the following reasons. 1) The Lord’s ultimate act of love was his finished work on the cross as Christ shed His blood (*vide* Jn. 15:13; 19:30; and Rom. 5:8-9). The two *aorist*⁶ participles of the TR indicate this simultaneous act of love/washing, whereas the CT obfuscates the great event of love and confuses the Lord Jesus’ redemptive work (loves/has freed). 2) Furthermore, the CT changed the verb stem λούω (to wash) to λύω (to loose or free). The alleged expression “freed by blood” has no equivalent in the Scripture; whereas “washed in blood” has several (cf. Gen. 49:11; Ezk. 16:9; Rev. 7:14). Textual Critics, who argue fallaciously that “the harder reading is preferred,” contend that the TR reading λούσαντι came later to improve the difficult but earlier and better CT reading λύσαντι.⁷ However, the TR gives the precise reading of the preserved inspired words and promotes with clarity and authority the truth about the Lord Jesus Christ’s redemptive work.⁸

⁵The *English Standard Version (ESV)* has become the popular translation since its inception in 2001 among evangelical and fundamentalist scholars, replacing the *New American Standard Version* (1995). It is translated from the CT.

⁶The *aorist* tense denotes the aspect of a punctiliar event and is usually past tense.

⁷Kistemaker argues for the CT reading of λύσαντι, saying, “this reading has the support of the better manuscripts (P18, Ⓝ, A, C, 1611) and is reflected in the Old Testament (Isa. 40:2 LXX).” Simon J. Kistemaker, *New Testament Commentary. Exposition of the Book of Revelation* (Grand Rapids: Baker Book House, 2001), p. 85. However, the “better manuscripts” have a dubious origin, and reflect the effort to restore the Greek text which God apparently “has not promised or attempted to preserve.” Furthermore, employment of the penultimate and inferior *LXX* as a biblical authority is feckless.

⁸The TR reading has the testimony of four hundred and forty-eight years (1534-1982) of English translation history perpetuating this truth (from *Tyndale* to the *New King James Version*).

II. Rev. 1:8

KJV: “I am Alpha and Omega, *the beginning and the ending*, saith the Lord, which is, and which was, and which is to come, the Almighty.”

(Ἐγὼ εἶμι τὸ Α καὶ τὸ Ω, **ἀρχὴ καὶ τέλος**, λέγει ὁ Κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ).

ESV: “I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”

(Ἐγὼ εἶμι τὸ ἄλφα καὶ τὸ ὦ, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ).

The Lord God made four affirmations about His eternity including His well-known expression “*I Am*,” “*the Alpha and the Omega*,”⁹ “*the beginning and the ending*,” “*which is, and which was, and which is to come*,” and one about His omnipotence as “*the Almighty*.” The very verse that claims that the Living Word of God constitutes all of the Greek letters of the Written Word of God (from *alpha* to *omega*), has twelve Greek letters, including an *alpha*, missing in the CT! The editorial note in the *New English Translation (NET)* states, “There is little reason why a scribe would have deleted the words, but their clarifying value and the fact that they harmonize with 21:6 indicate that they are a secondary addition to the text.”¹⁰ The *NET* editors are spiritually blinded (II Cor. 4:4) to the fact that Peter warned about textual tampering. For instance, he averred saying, “*As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction*” (II Pet. 3:16). Of course, a satanically-induced scribe would want to diminish the eternity of the Saviour by deleting words (*contra* Rev. 22:19). Nevertheless, ancient and modern translations included these three inspired and preserved words, including the *Vulgate* of the 3rd century (*principium et finis*), the *Tyndale* of 1534 (“*the begynninge and the endinge*”), and the Spanish *Reina Valera* of 1960 (*principio y fin*).

III. Rev. 5:9-10

KJV: “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed **us** to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made **us** unto our God **kings** and priests: and **we shall reign** on the earth.”

ESV: “And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed **people** for God from every tribe and language and people and nation, and you have made **them** a **kingdom** and priests to our God, and **they shall reign** on the earth.”

Confusion abounds about who has been redeemed and into what have the redeemed been made. According to the TR, the object of Christ’s redemption was “*us*” (ἡμᾶς), as the twenty-four elders confessed, representing the church age saints. Codex A omits ἡμᾶς, causing obfuscation about who was redeemed, albeit

⁹Psalms 119 focused on the twenty-two consonants of the Hebrew language (כּ - תּ). God’s words consist of both consonants and vowels, which were both inspired and preserved (II Tim. 3:16 and Ps. 12:6-7, respectively).

¹⁰*New English Translation* (Garland, TX: Biblical Studies Press, L.L.C., 2005).

some textual scribe may have wrongly interpreted that “us” included the four beasts, which the previous context prohibits (v. 8). Those “having” (ἔχοντες) harps were exclusively the elders, since the participle is masculine plural referring to “elders” (πρεσβύτεροι) and is not neuter plural referring to “beasts” (ζῶα). The Bible never depicts angels as handling harps. The Lord Jesus Christ did not die nor provide redemption for the angelic realm, since angels are a class and not a race (cf. Rom. 5:12-21). Modern versions reject the TR, the majority of manuscripts, and even Codex **8**, but follow the CT and must add words, such as the *ESV*, saying, “you ransomed people for God.” Alan Johnson states with his faulty textual bias and theological predetermination, saying, “It is a difficult question to settle with certainty, but this commentary follows the shorter reading (like NIV) and views the elders as angels.”¹¹

In verse 10, the CT continues to obfuscate the truth about redemption and its results. Three textual errors occur in this verse. 1) The CT gives the awkward and unlikely expression “kingdom and priests” (βασιλείαν καὶ ἱερείς) and states that it is some sort of literary hendiadys (“one in two”). The TR indicates that believers will reign with Christ, not as “a kingdom” but as “kings” (cf. I Cor. 4:8; Rev. 1:6, 21:24). 2) The CT also continues to omit the TR ἡμᾶς (“us”) and inserts ill-advisedly the pronoun αὐτοὺς (“them”). 3) The CT renders the verb as a third person plural, present tense verb βασιλεύουσιν (“they do reign”)¹² rather than the first person plural, future verb βασιλεύσομεν (“we shall reign”), albeit some translations from the CT, inconsistent with their preferred Greek text, give the future tense as in the TR (e.g., *NASV*, *NIV*, *ESV*). Hendrickson argues erroneously, inconsistent with the text, that Christians “through their prayers, they even now rule on the earth.”¹³

In light of the textual variations within this third heavenly hymn, it seems as though the enemy of Scripture has reached into heaven to attempt to change the lyrics. How will the saints in heaven who sing this praise unto the Lamb know which words to employ? Will they sing the preserved inspired words represented in the TR, or will they sing the humanly-restored non-preserved words of the CT, closest to the fourth century and based on the “best and oldest” manuscripts, which are laced with Gnostic readings?

IV. Rev. 6:1

KJV: “And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come **and see**.”

(Καὶ εἶδον ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν σφραγίδων, καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς φωνῆς βροντῆς, Ἔρχου **καὶ βλέπε**).

ESV: “Now I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, “Come!”

(Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνὴ βροντῆς: ἔρχου).

¹¹Alan Johnson, *The Expositor’s Bible Commentary, Revelation*. Vol. 12, Hebrew—Revelation (Grand Rapids: Zondervan Publishing House, 1981), p. 470.

¹²The present tense is the “harder” reading since it does not harmonize with other Scripture.

¹³William Hendrickson, *More than Conquerors: An Interpretation of the Book of Revelation* (Grand Rapids: Baker Book House, 1940), p. 211.

The Lord Jesus Christ specifically commanded the Apostle John to write what he saw (cf. Rev. 1:11, 19; *et al*). One of the four beasts invited John to come near, and emphasized his need to see, as the text (vv. 1-2) expressed two “seeing” verbs thrice—“*I saw...see...I saw*” (εἶδον...βλέπε...εἶδον). The CT omits the present imperative “*see*” (βλέπε) in verses one, three, five, and seven, and its resultant translations such as the *NIV*, *ESV*, and *NET* follow this significant omission. The omission of the imperative obfuscates the audience of the command, suggesting that the four beasts will command the respective horsemen to come forth, rather than John to come near and see the revelatory vision. Is the focus on the coming horsemen, or on John the Seer seeing the vision of the four horsemen? The omission of the present imperative βλέπε suggests that the command was for the horsemen to come in John’s lifetime, supporting the preterist interpretation. To the contrary, John was called upon to write the vision which he had seen! TR-based translations retain βλέπε, such as the *Reina-Valera* (1960) with its “*ven y mira*” reading, and Luther’s (1545) “*Komm und siehe zu!*” The Swahili follows the CT with its “*Njoo!*”

V. Rev. 8:13

KJV: “*And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!*”

(Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀγγέλου πετωμένου ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, Οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν).

ESV: “*Then I looked, and I heard an eagle crying with a loud voice as it flew directly overhead, “Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets that the three angels are about to blow!”*”

(Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἄετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ· οὐαὶ οὐαὶ οὐαὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν).

This chapter (Eight), describing the Four Trumpet Judgments, started with silence and ended with a great voice. John’s vision entailed him seeing and hearing, as an interlude, “*an angel flying through the midst of heaven.*” The Apostle described this angel as “*one*” (ἑνὸς)¹⁴ and “*flying*” (πετωμένου). Although the CT and modern versions posit that John saw a flying “eagle” (ἄετοῦ), this rendering is fallacious for several reasons. 1) The word ἄετοῦ has textual support from **8**, **A**, and other CT evidence, but it is non-existent in this passage in the Traditional Text, which text was received by faith through the centuries as manifested in the translations of *Tyndale*, the *Geneva Bible*, the *KJV*, and the *New King James Version (NKJV)*. 2) The whole context of Revelation Eight is replete with references to “angels,” who incidentally do speak occasionally, rather than

¹⁴The number one is translated as the indefinite article, which is significant because Greek does not have an “indefinite” (“a,” “an”) article.

eagles (cf. Rev. 7:11-12).¹⁵ 3) The noun *ἀετου* occurs only twice in *Revelation* (4:7 and 12:14), and in both instances the use of the noun occurs either as a simile or metaphor—nowhere did John ever see an “eagle” in heaven. To settle any question about what creature John saw, the Scripture reveals that later (Rev. 14:6) he saw “another angel fly in the midst of heaven” (ἄλλον ἄγγελον πετώμενον ἐν μεσουρανήματι). This latter verse demands that the “flying angel” in the current verse is the antecedent. Incredibly, the commentary note in the *NET* states that “On external grounds, *ἀετου* is clearly the superior reading; *ἀγγέλου* could have arisen inadvertently due to similarities in spelling or sound between *ἀετου* and *ἀγγέλου*. It may also have been intentional in order to bring this statement in line with 14:6 where an *angel* is mentioned as the one flying in midair.” This note is sad indeed, as it shows the complete commitment to the rank apostasy in and the fruitlessness of the critical scholarship of Textual Criticism.

VI. Rev. 16:5

KJV: “And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and **shalt be**, because thou hast judged thus.”

(καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος, **Κύριε**, εἶ, ὁ ὢν καὶ ὁ ἦν, καὶ **ὁ ἐσόμενος** ὅτι ταῦτα ἔκρινας).

ESV: “And I heard the angel in charge of the waters say, “Just are you, **O Holy One**, who is and who was, for you brought these judgments”

(Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος: **δίκαιος** εἶ, ὁ ὢν καὶ ὁ ἦν, **ὁ ὄσιος**, ὅτι ταῦτα ἔκρινας).

Now, “the angel of the waters” made a great and appropriate declaration concerning his divine authority. Because of the nature of the worldwide devastation on the basic need of man for water, the third angel upheld God’s righteous justice, and affirmed “*Thou art righteous, O Lord*” (Δίκαιος,¹⁶ Κύριε,¹⁷ εἶ). The eternal nature of God’s righteousness has been manifested in time as the Lord will deal with sinful humanity. The angel employed a unique and significant affirmation of the Lord’s eternity, saying, “*which art, and wast, and shalt be*” (ὁ ὢν καὶ ὁ ἦν, καὶ ὁ ἐσόμενος¹⁸). This formula has occurred four other times with slight changes in the Ἀποκάλυψις, such as “*which is, and which was, and which is to come*” (ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος) in Rev. 1:4, “*which is, and which was, and which is to come*” (ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος) in Rev. 1:8, “*which was, and is, and is to come*” (ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος) in Rev. 4:8, and “*which art, and wast, and art to come*” (ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος¹⁹) in Rev. 11:17. The CT ignored the triadic

¹⁵Ryrie is wrong with his strong assertion, blinded by his enslavement to the CT mentality, when he states, “At this point John heard and saw an eagle (not ‘angel’ as in AV) announcing woes to come.” Charles C. Ryrie, *Revelation* (Chicago: Moody Press, 1972), p. 59.

¹⁶This adjective *δίκαιος* (20x) occurs elsewhere in *Revelation* only in 22:11. The *Vulgate* translated *δίκαιος* as *iustus*.

¹⁷The CT removed the vocative *Κύριε*.

¹⁸This *hapax* is the future participle of εἰμί.

¹⁹The CT omitted ὁ ἐρχόμενος, rejecting the future aspect of God in the established apocalyptic formula. The nature of the Critical Text is that of uncertainty about the doctrine of biblical preservation. This is one of many examples of “the ministry of questioning” the Scriptures (cf. I Tim. 1:4; Gen. 3:1).

formula and inserted the confusing and disruptive variation ὁ ὅσιος²⁰ (“holy one”), demonstrating early corruption in the CT.²¹ Beza apparently followed the reading of a Latin manuscript which contained the future aspect verb *eris* in the Latin expression *Justus es, Domine, Qui es, & Qui eras, & Qui eris*.²² The 1611 *KJV* reading is affirmed historically by the *NKJV*, and by the eminent apocalyptic scholar John Walvoord, who, while using the CT, stated in his commentary on the current verse, saying, “The eternal God, **the one which is, and was, and shall be** [bold mine] (v. 5), though awaiting the proper time, is inexorable in His judgment of those who persecuted the saints.”²³ The eternally righteous Jehovah will judge temporal man with temporal and eternal consequences, the apocalyptic angel declared with the succinct “*thou hast judged*” (ἐκρινας)!²⁴

VII. Rev. 22:19

KJV: “And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of **the book of life**, and out of the holy city, and from the things which are written in this book.”

(καὶ ἂν τις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ).

ESV: “and if anyone takes away from the words of the book of this prophecy, God will take away his share in **the tree of life** and in the holy city, which are described in this book.”

(καὶ ἂν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ).

The second aspect of the Lord’s warning grammatically paralleled the first (v. 18), giving the converse behavior. Using the conjunction καὶ, the Lord Jesus continued, and again referred to the general audience about the same content with a similar prohibition and consequent judgment. He addressed the “*any man*” (τις) with the contingent particle ἂν, posing the potential sin of diminishing the text of words, saying, “*shall take away*” (ἀφαιρῇ) “*from the words of the book*” (ἀπὸ τῶν λόγων βίβλου τῆς προφητείας²⁵ ταύτης). The present subjunctive verb ἀφαιρῇ comes from the ἀφαιρέω stem which occurs ten times in the TR. It was used by the Gospel writers for Peter smiting off the ear of Malchus (cf. Mt. 26:51), and for the Lord taking away sins (cf. Rom. 10:11). Jehovah had commanded the prophet Jeremiah to be faithful with His words and not omit one, saying, “*Thus saith the LORD; Stand in the court of the LORD’S house, and speak unto all the cities of Judah,*

²⁰The adjective occurs 7x in the TR, namely in Acts 2:27; 13:34-35; I Tim. 2:8; Tit. 1:8; Heb. 7:26; and Rev. 15:4.

²¹*Codex Sinaiticus* reads ὁ ὦν καὶ ὁ ἦν, ὁ ὅσιος and *Codex Alexandrinus* reads ὁ ὦν καὶ ὁ ἦν ὅσιος. The Westcott-Hort text gives a third textual variation, reading ὁ ὦν καὶ ὁ ἦν [ὁ] ὅσιος. The variations demonstrate uncertainty in the CT. The verification of the correct reading rests upon the reading received by the Lord’s churches, which are the pillar and ground of the truth (I Tim. 3:15). The Lord’s NT church members, indwelt by the Divine Author, have received the TR reading.

²²On rare occasions the Lord God apparently has preserved His words through the secondary means of translations based on the preserved Greek text. This is one of those unique occasions. Vide www.KJVToday.com for an excellent defense of this and other readings in the *KJV*.

²³John F. Walvoord, *The Revelation of Jesus Christ* (Chicago: Moody Press, 1966), p. 234.

²⁴Interestingly, the κρίνω verb occurs only 9x in *Revelation* out of a total 114x in the NT (cf. Rev. 11:18).

²⁵This is the seventh and last time προφητεία occurs in *Revelation*.

which come to worship in the LORD'S house, all the words that I command thee to speak unto them; **diminish not a word**" (Jer. 26:2). If the divine prohibition would be rejected, the Lord promised His three-fold rectitude. First, He declared that God "shall take away" (ἀφαιρήσει) "his part out of **the book of life**"²⁶ (τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς). The judgment would fit the crime; the sin of omitting something from God's book would result in the judgment of being omitted from God's book!²⁷ John had already established a connection between inclusion in "the Lamb's book of life"²⁸ and access to the New Jerusalem (cf. Rev. 21:27). Obviously, those who are omitted from either the book or the city, and ultimately from both, are the unsaved.

The CT inserted the pre-sixth century *Vulgate* rendering *ligna* (tree) for the biblical rendering (in Latin) for *libro* ("book"), and began a history of controversy over this verse. Likewise, concerning the Greek, some faulty scribe apparently mistook ξύλου (tree) for βίβλου ("book") and inserted "the tree of life." Noticeably, having one's part taken out of "the tree of life" does not fit the contextual parallel. The history of translations and editorial interpretation of translators argues against the so-called "back translation" of Erasmus from Latin to Greek for the *Textus Receptus* source. For instance, *Tyndale's Translation* (1534), *Luther's German Bible* (1545), *Anglican Bishops' Bible* (1595), the Protestant *Geneva Bible* (1560), the Roman Catholic *Douay-Rheims* (1899), as well as the *NKJV*, all read "book of life." For further argumentation favoring the TR sources from Greek and Latin texts, see www.kjvtoday.com

Conclusion

Satan has attempted to confuse the final overthrow of his dominion by changing and omitting significant passages in the Ἀποκάλυψις. Since *Revelation* was written to NT Baptist assemblies, NT church members, but

²⁶This is the final and seventh occasion for the expression "book of life" in *Revelation*.

²⁷Ironic as it is, the very verse that warns against omissions has been subjected to omission. The word βίβλου has been omitted, and the word ξύλου has been added.

²⁸A summary of the biblical teaching on the Book of Life follows. The Book of Life, referring to both physical (cf. Ps. 139:16) and spiritual life (cf. Gen. 2:7), originally contained all the names of mankind chosen before the foundation of the world (Eph. 1:4). Adam's name was written within it and his spiritual journey went from life, to sin and death, to faith and life (life-death-life). Since his fall, all have an Adamic nature, are sinners, and are condemned (cf. Jn. 3:18). But the old nature does not take a sinner to hell, but what does take a sinner to hell is the unconfessed sin that confirms the old nature when the individual reaches the age of accountability. Paul declared that he had the same spiritual journey as Adam, saying, "For I was alive without the law once: but when the commandment came, sin revived, and I died" (Rom. 7:9). Paul had life, he coveted and sinned confirming his old nature (cf. Rom. 7:7), and had the Damascus road spiritual life experience with the Lord Jesus, repenting of sins that confirmed his old nature (life-death-life). The sinner who will not repent of the sins that confirm his old nature and believe on the Lord, will eventually die in his sins and be blotted out of the Book of Life (cf. Eph. 2:1; Rev. 3:5; 20:11-15). The elect (all for whom Christ died which is all [see I Tim. 4:10; II Pet. 2:1; I Jn. 2:1-2]) must obtain his/her salvation by meeting God's requirements of repentance and faith, and therefore secure personal permanence in the Book of Life (cf. II Tim. 2:10). The Beast worshippers will remove their names from the Book of Life apparently when they receive his mark of 666 (Rev. 17:8; cf. 13:8; also see Ps. 69:28). The Great White Throne Judgment will be an examination of the names remaining in the Book of Life, and those blotted out will be judged on the basis of their works and their violations of the Bible (cf. Mt. 4:4; Rev. 20:12), and cast into the everlasting Lake of Fire, albeit not prepared for them, but prepared for the devil and his angels (cf. Mt. 25:41; see also v. 34). Cf. Thomas M. Strouse, *Christ also Suffered for Us: The Theology of the Petrine Epistles* (Cromwell, CT: Bible Baptist Theological Press, 2013), pp. 53-54.

only NT church members, have the spiritual wherewithal to recognize, believe, receive, and preserve the preserved inspired words in the TR of the Ἀποκάλυψις.