

## Revelation chapter 13 - A Comparative study of Today's Bible Babble Buffet

God's written message of absolute truth is complete and not contradictory. If I get conflicting messages from the different versions claiming to be the authoritative words of God, then I can know for sure that they can't all be from God. Satan and man are the ones who pervert the Scriptures.

Let's look at just a few verses from one chapter in the Book of Revelation - Revelation 13:1, 8, 10, and 18. I am choosing only one chapter and only 5 examples to illustrate my point.

In Revelation 13:1 the King James Bible says: "And **I** stood upon the sand of the sea..." The NIV, NASB 1995 (not the NASBs 1963, 1972, 1973, 1977 - they all say "**he**" stood on the shore) have "**THE DRAGON** stood on the shore". Which was it, John or the dragon? By the way, the word "dragon" is not found in any Greek manuscript on this earth.

The ESV has pulled a neat little trick. The ESV 2001 edition has taken part of 13:1 and made a whole new verse and added it to Revelation chapter 12. The ESV now has 18 verses listed in chapter 12 instead of the standard 17 verses. The ESV, and Holman Standard too, ends chapter 12 with a verse marked 12:18 and says: "And **HE** stood on the sand of the sea." In fact, what the UBS, Nestle-Aland critical texts have done is to create a whole new verse in their critical texts. They actually have printed and numbered 18 verses for chapter 12 of Revelation and their critical text has as Revelation 12:18 - *καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.* = And **HE** stood upon the sand of the sea."

But you won't find a verse labeled as Revelation 12:18 in the Revised Version 1881, ASV 1901, NASB, NIV or RSV, but we do have this extra verse now in the ESV and the Holman Standard. Then the NASB and other critical text "bible" versions footnote "SOME mss. read "I stood". Some?!? How about the Majority of all known Greek manuscripts, the ancient Coptic Boharic and Sahidic versions that date from the 3rd century, the ancient Syriac and the Modern Greek - "**Καὶ ἐσταθῆν** ἐπὶ τὴν ἀμμὸν τῆς θαλάσσης." and the Greek text used by the Greek Orthodox churches all over the world today.

The reading of "And **I** stood upon the sand of the sea" is found in Tyndale 1525, Coverdale 1535, the Geneva Bible 1587, Lamsa's translation of the Syriac Peshitta, Wesley's translation 1755, Darby, Youngs, the Hebrew Names Version, the NKJV 1982, the Updated Bible of 2004, Green's 2000 and the Third Millennium Bible 1998.

Foreign language Bibles that read "And I stood" are the French Martin 1744 and French Ostervald 1996 - "Et je me tins debout sur le sable de la mer", Martin Luther's German Bible of 1545 and the German Schlachter bible of 2000 - "Und ich trat an den Sand des Meeres." the Italian Diodati 1649 and the New Diodati 1991 - "Ed io mi fermai in su la rena del mare.", the Spanish Sagradas Escrituras of 1569, the Reina Valera of 1602, 1909, 1995 and the 2010 RV Gómez Bible - "Y yo me paré sobre la arena del mar", the Portuguese A Biblia Sagrada em Português and the Almeida Corrigida e Fiel - "E EU pus-me sobre a areia do mar."

Revelation 13:1 - "...and upon his heads the **NAME** of blasphemy." Notice the singular noun "the **NAME** of blasphemy" found in the Majority of all Greek texts and in Sinaiticus, P47, the NIV, NKJV, Tyndale, Bishops' bible, the Geneva, Youngs, the RSV and the King James Bible. But the NASB, ESV and Holman follow manuscript Alexandrinus and have the plural "**NAMES** of blasphemy".

Revelation 13:8 reads "And all that dwell upon the earth shall worship him (the beast) whose names are not written in the book of life of **THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD.**"

So read the King James Bible, Wycliffe 1395, Tyndale 1525 - "whose names are not written in the booke of lyfe of **the lambe which was kylled from the begynnynge of the worlde.**", Coverdale 1535, the Bishops' Bible 1568, the Geneva Bible 1587, the Douay-Rheims 1582, and Douay of 1950, John Wesley's translation 1755, Webster's Bible 1833, the Revised Version of 1881, Rotherhams's Emphasized bible 1902, Lamsa's translation of the Syriac Peshitta, Youngs, the Complete Jewish Bible, Weymouth's translation, the 1969 Berkeley Modern Version, the NKJV 1982, the Amplified Bible 1987, Green's literal 2000, the ISV 2012, the 2011 Orthodox Jewish Bible and the NIV 1984 and 2011.

Foreign language Bibles that also tell us that the Lamb was slain from the foundation of the world are the French Martin 1744 - " De sorte qu'elle sera adorée par tous ceux qui habitent sur la terre, desquels les noms ne sont point écrits au Livre de vie de **l'Agneau, immolé dès la fondation du monde.**", Luther's German Bible 1545 - "Und alle, die auf Erden wohnen, beten es an, deren Namen nicht geschrieben sind in dem lebendigen Buch **des Lammes, das erwürget ist von Anfang der Welt.**", the Portuguese Almeida Bible and A Biblia Sagrada em Português - "E adora-la-ão todos os que habitam sobre a terra, esses cujos nomes não estão escritos no livro **do Cordeiro que foi morto desde a fundação do mundo.**", the Spanish Sagradas Escrituras 1569, the Reina Valera 1858, 1909, 1960 and the 2010 Gómez Bible, and the Reina Valera Contemporánea of 2012 - "Y la adoraron todos los moradores de la tierra cuyos nombres no estaban escritos en el libro de la vida **del Cordero que fue inmolado desde el principio del mundo.**", the Russian Synodal Version, the Italian New Diodati 1991 - "i cui nomi non sono scritti nel libro della vita **dell'Agnello, che è stato ucciso fin dalla fondazione del mondo.**" and the Modern Greek Version - "Και θελουσι προσκυνησει αυτο παντες οι κατοικουντες επι της γης, των οποιων τα ονοματα δεν εγραφησαν εν τω βιβλιω της ζωης **του Αρνιου του εσφαγμενου απο καταβολης κοσμου.**

But the NASB, RSV, ESV, NET and Holman all read "WHOSE NAME HAS NOT BEEN WRITTEN FROM THE FOUNDATION OF THE WORLD in the book of THE LAMB WHO HAS BEEN SLAIN."

In the KJB and so many others it is the Lamb that was slain from the foundation of the world. Whereas in versions like the NASB, ESV and NET it is the names that were written in the book before the foundation of the world, and not the Lamb that was slain before the foundation of the world. Big difference in meaning.

The Catholic versions present us with their typical confusion. The older Douay-Rheims of 1582 and the Douay of 1950 read like the KJB with "the Lamb that was slain from the foundation of the world", but the more modern Catholic versions like the St. Joseph NAB 1970, the 1985 New Jerusalem and the 2009 Catholic Public Domain Version telling us that it was the names that were written from the foundation of the world in this verse, and not the Lamb that was slain from the foundation of the world.

The truth that the Lamb of God was slain from the foundation of the world is nowhere else taught in Scripture, though a similar thought is found in 1 Peter 1:18-20 "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold,...But with the precious blood of Christ, as of a lamb without blemish and without spot: WHO VERILY WAS FOREORDAINTED BEFORE THE FOUNDATION OF THE WORLD, but was manifest in these last times for you."

**John Gill** comments on Revelation 13:8 saying: "he may be said to be "slain from the foundation of the world"; in the decree and purpose of God, by which he was set forth, or foreappointed to be the propitiation for sin, and was foreordained, before the foundation of the world, to redeem

his people by his blood, and in the promise of God immediately after the fall of man, that the seed of the woman should have his heel bruised, and he himself should bruise the serpent's head, which made it as sure as if it was then done; and in the sacrifices, which were immediately upon this offered up, and were types of the death and sacrifice of Christ."

**Jamieson, Fausset and Brown's** commentary says: "Lamb slain from the foundation of the world--**The Greek order of words favors this translation.** He was slain in the Father's eternal counsels: compare 1 Peter 1:19,20, virtually parallel."

This is not a textual variant but the NASB, RSV, ESV and Holman have reversed the order of words in "the message". Which is it in this verse, the Lamb who was slain from the foundation of the world, or the names written from the foundation of the world? The Greek texts read literally just as the King James Bible and so many others have it.

Revelation 13:10 "He that leadeth into captivity shall go into captivity: **HE THAT KILLETH WITH THE SWORD** must be killed with the sword. Here is the patience and the faith of the saints."

The phrase "HE THAT KILLETH WITH THE SWORD" is found in the NASB, RSV, NRSV, NKJV, KJB as well as all previous English Bibles including Wycliffe 1395, Tyndale 1525, -"he that kylleth with a swearde must be kylled with a swearde.", Coverdale 1535, the Bishops' Bible 1568, the Geneva Bible, 1599, Mace's N.T. 1729, Wesley's translation 1755, the Revised Version 1881, the ASV 1901, Darby, Youngs, Rotherham's Emphasized bible 1902, Lamsa's translation of the Syriac Peshitta, Weymouth, the Hebrew Names Version and the Third Millenium Bible 1998.

This time the NASB forsakes the Alexandrinus mss. which it just got done following in verse 13:1 ('names' instead of 'name'), and goes back to the reading found in the King James Bible and even in Sinaiticus and Codex C.

The so called "science" of textual criticism is a joke; it's all smoke and mirrors and witches brew with a little throwing of the dice tossed in for good measure. The reading of "HE THAT KILLETH with the sword" = "εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ" is the Traditional Greek text reading found in the Byzantine manuscripts. Even Westcott and Hort as well as Tischendorf stayed with this reading. It is even the reading found in Sinaiticus, one of their so called oldest and best. The Nestle-Aland 4th edition of 1934 as well as the 21st edition of 1975 also had this reading. But sometime after 1975 the Nestle-Aland critical Greek text was changed with NO new textual evidence being discovered. It appears they just felt like changing their minds so that you can get "the late\$ in \$cholar\$hip". And now the latest Nestle-Aland critical text follows basically one Greek manuscript called Alexandrinus which makes it a passive verb and changes the subject of the sentence. The newer Nestle Aland text now reads: "εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι" = If any by a sword IS TO BE KILLED..." The difference between these two verbs can easily be seen even if you don't know how to read Greek. ἀποκτενεῖ = 'He that kills' versus ἀποκτανθῆναι = 'He that is to be killed'

The NIV, ESV and Holman Standard now follow the Alexandrinus mss. reading with "IF ANYONE IS TO BE KILLED with the sword, with the sword he will be killed." This changes the subject of the sentence from He who kills another, to He who is killed BY another. Notice that the RSV and NRSV both followed the King James reading, but now the new ESV (a revision of the revision of the revision) has now "scientifically" decided to go along with the NIV and follow a different text. This is how the "scholars' game" is played.

Foreign language Bibles that follow the same texts as the Reformation bibles and say "**He that**

**killeth with the sword"** are Luther's German Bible 1545 - "so jemand mit dem Schwert tötet, der muß mit dem Schwert getötet werden.", the French Martin 1744 and French Ostervald 1996 - "; si quelqu'un tue avec l'épée, il faut qu'il soit tué lui-même par l'épée", the Italian Diodati 1649 - "se alcuno uccide con la spada, bisogna che sia ucciso con la spada.", the Spanish Sagradas Escrituras 1569, the Reina Valera 1909, 1960, 1995, the Reina Valera Gómez Bible of 2010 - "el que a cuchillo matare, es necesario que a cuchillo sea muerto.", the Portuguese Almeida and A Biblia Sagrada em Português - "se alguém matar à espada, necessário é que à espada seja morto." The Modern Greek New Testament, which is quite different from the older form of N.T. Greek, also reads "He who kills with the sword" = **Οστις φονευσῃ με μαχαίραν, πρέπει αὐτοῦ να φονευθῇ με μαχαίραν.**

Revelation 13:18 says regarding the number 666 "Let him that hath understanding count the number of the beast: for it is the number OF A MAN; and his number is Six hundred threescore and six." - that is, it is a number of a specific man, the antichrist. This is the reading of the KJB, NASB, RV, ASV, Holman Standard and all previous English Bibles like Tyndale, Coverdale and the Geneva Bible etc.

But the NIVs 1973, 1978 and 1984 editions tell us "**it is MAN'S number**" - that is, men in general. The NIV gender inclusive version which came out in England says "**it is humanity's number**". But wait! Now the "new" New International Version of 2011 has come out, and it once again changes the meaning and goes back to the King James reading - "**it is the number of a man**".

Of the examples in this chapter alone, none of the multiple-choice modern Bible Babble Buffet versions agrees all the way through with any of the others.

For those who exalt the Sinaiticus Greek manuscript, one of the so called "oldest and best", which together with Vaticanus, is the textual basis for most modern versions, you may be surprised to learn of some of its readings in the book of Revelation.

In Revelation 10:1 instead of seeing an angel with "A RAINBOW" upon his head, Sinaiticus says "HAIR" was on his head. In 7:4 instead of a great multitude of the redeemed whose number was 144,000 Sinaiticus has 140,000 and in 14:3 instead of 144,000 it has 141,000. Instead of "THE FORMER THINGS are passed away" in 21:4, Sinaiticus has "THE SHEEP are passed away" and in 21:5 instead of "I make all things NEW" Sinaiticus has "I make all things EMPTY." These are just a few examples found in the "oldest and best manuscripts" followed by the modern versions. The science of textual criticism seems about as scientific as throwing darts at a dartboard.

The NASB repeatedly goes back and forth between Vaticanus and Sinaiticus (sometimes in the same verse), hundreds of times. Their philosophy seems to be, if it differs from the King James Bible, let's put it in or take it out.

Not all of these multiple-choice, conflicting bible versions can be from God. He is not the author of confusion. As we get nearer to the Second coming of our Lord Jesus Christ in glory and power, when many will depart from the faith giving heed to seducing spirits and doctrines of devils (1 Timothy 4:1), the falling away will occur (2 Thessalonians 2:3), evil men and seducers shall wax worse and worse, deceiving and being deceived (2 Timothy 3:13), do you suppose that is the time when the best bibles will be popular? I trow not.

"When the Son of man cometh, shall he find faith on the earth?" Luke 18:8

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