

Appendix A - Textual Analysis and Comparison to LXX

Revelation 17:1 – Jeremiah 51:13 (28:13 LXX)

Καὶ ἦλθεν εἷς ἐκ τῶν ἐπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἐπτὰ φιάλας καὶ ἐλάλησεν μετ' ἐμοῦ λέγων·
δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῃς τῆς μεγάλης τῆς καθημένης *ἐπὶ ὑδάτων πολλῶν*, (Rev 17:1)

Textual Stability/Variation

Within the alluded portion of the text there is one variation unit: (1) ἐπὶ ὑδάτων πολλῶν:

(1) ἐπὶ ὑδάτων πολλῶν: 8, A, P, 1, 12, 17, et al.

a. *ἐπὶ τῶν ὑδάτων τῶν πολλῶν*; P47, 046, 2030, 88^K

The variation has little to no impact on the analysis. Neither the Hebrew text nor the LXX Greek text contains the article, thus, the variant cannot help us to determine the character of the Jeremiah text, nor can the Jeremiah source text help us to determine the original wording of Rev 17:1.

Grammatical Oddities or Solecisms

At present, there are no known grammatical peculiarities or solecisms in the alluded portion of the text.

Greek Witnesses

Revelation 17:1	Jeremiah 28:13 LXX
Καὶ ἦλθεν εἷς ἐκ τῶν ἐπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἐπτὰ φιάλας καὶ ἐλάλησεν μετ' ἐμοῦ λέγων· δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῃς τῆς μεγάλης τῆς καθημένης <i>ἐπὶ ὑδάτων πολλῶν</i> ,	κατασκηνοῦσα <i>ἐφ' ὕδασι πολλοῖς</i> καὶ ἐπὶ πλήθει θησαυρῶν αὐτῆς· ἥκει τὸ πέρας σου ἀληθῶς εἰς τὰ σπλάγχνα σου.

Rev 17:1 and Jer 28:13 LXX share lexemes in the alluded portion of the text: ἐπι, ὕδωρ, and πολυς. The only difference between the two texts is the case which the preposition sets off. In Rev 17:1 ἐπὶ sets off the genitive case, whereas in Jer 28:13 LXX it sets off the dative. This may be due to the fact that, as G. Mussies notes, in Revelation, “There is...a tendency to use: the genitive with καθημένου ἐπὶ.”¹ In any case, the Greek text of Jeremiah shows markable consistency with Rev 17:1.

Hebrew Witnesses

Revelation 17:1	Jeremiah 51:13
Καὶ ἦλθεν εἷς ἐκ τῶν ἐπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἐπτὰ φιάλας καὶ ἐλάλησεν μετ' ἐμοῦ λέγων· δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῃς τῆς μεγάλης τῆς καθημένης <i>ἐπὶ ὑδάτων πολλῶν</i> ,	וְלִי-מִיָּם רָבִים רַבָּת תְּהָיָה אֶל קִצְרָא אֶתְּמַס בְּצָצָא:

¹ Mussies, *The Morphology of Koine Greek, as Used in the Apocalypse of St. John; a Study in Bilingualism*. 101

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The Hebrew text of Jeremiah demonstrates equivalence to the Greek text of the LXX tradition. Thus, the comparison of Rev 17:1 to the Hebrew will yield the same results as the Greek. Rev 17:1, therefore, shows equal preference to the Hebrew Jeremiah as the Greek text of Jeremiah.

Revelation 17:2 – Jeremiah 51:7 (28:7 LXX)

μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς καὶ *ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου* τῆς πορνείας αὐτῆς. (Rev 17:2)

Textual Stability/Variation

Within the alluded portion of the text there is one variation unit: (1) *οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου* τῆς πορνείας αὐτῆς:

- (1) *οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου* τῆς πορνείας αὐτῆς: 8, A, P, 2, 4, 6, 7, etal., Compl., Hipp., syrSΣ
 a. *ἐκ τοῦ οἴνου* τῆς πορνείας αὐτῆς *οἱ κατοικοῦντες τὴν γῆν*: 33

For our purposes the variant is insignificant. There are no lexical changes, and each grammatical unit is kept intact, the only thing that changes is the word order. Because word order is often manipulated when a text is alluded to, it is highly unlikely such a variation will offer any insight into the study of Revelation and Jeremiah.

Grammatical Oddities or Solecisms

At present, there are no known grammatical peculiarities or solecisms in the alluded portion of the text.

Greek Witnesses

Revelation 17:2	Jeremiah 28:7 LXX
μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς καὶ <i>ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου</i> τῆς πορνείας αὐτῆς.	ποτήριον χρυσοῦν Βαβυλῶν ἐν χειρὶ κυρίου <i>μεθύσκον</i> <i>πᾶσαν τὴν γῆν· ἀπὸ τοῦ οἴνου</i> αὐτῆς ἐπίοσαν ἔθνη, διὰ τοῦτο ἐσαλεύθησαν.

There are two units within the allusion of relative comparison to Jer 28:7 LXX: (1) ἐμεθύσθησαν & μεθύσκον; (2) τὴν γῆν ἐκ τοῦ οἴνου & τὴν γῆν· ἀπὸ τοῦ οἴνου. Regarding unit (1), both Rev 17:2 and Jer 28:7 LXX contain the verb stem μεθυσκω. The inflection of the verb in Rev 17:2 is third, plural, aorist, passive, indicative; and in Jer 28:7 LXX it is present, active, participle, neuter, singular, nominative. Thus, Rev 17:2 and Jer 28:7 LXX share the lexeme, but the function of the word in the sentence is different. In Rev 17:2 it is the finite verb of the clause that progresses the sentence. In Jer 28:7 LXX it modifies the subject of the sentence, adding description.

As to unit (2), both Rev 12:2 and Jer 28:7 LXX share τὴν γῆν followed by a preposition that sets off τοῦ οἴνου. The only difference within this unit is the preposition (ἐκ v. ἀπὸ). Overall, Rev 17:2 preserves a rather direct rendering of Jer 28:7 LXX.

Hebrew Witnesses

Revelation 17:2	Jeremiah 51:7
μεθ' ἧς ἐπόρνενυσαν οἱ βασιλεῖς τῆς γῆς καὶ <i>ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου</i> τῆς πορνείας αὐτῆς.	כּוֹס־זָהָב בְּכֶל־בִּידֵי־יְהוָה מִשְׁכַּרֶּת כָּל־הָאֲרָץ מִיַּיִן הָיוּ עַל־כֵּן יְתֵהֱלֹךְ גּוֹיִם:

The MT shares the same two units with Rev 17:2 as the Greek: (1) ἐμεθύσθησαν & מְשָׁכְרָת; (2) τὴν γῆν ἐκ τοῦ οἴνου & הָאֲרָץ מִיַּיִן. For unit (1), the Hebrew allusion is the equivalent of the Old Greek. The Greek rendered in the LXX tradition is a predictable translation; therefore, unit (1) of Rev 17:2 betrays no preference to either the Greek or the Hebrew text.

As to unit (2), the Hebrew again is the equivalent of the Old Greek. However, given that the prepositions in the Old Greek and Revelation do not match, there is an argument to be made that the Hebrew more closely aligns to Rev 17:2. Both ἐκ (Rev 17:2) and ἀπὸ (Jer 28:8 LXX) are common renderings for the Hebrew preposition מן; therefore, the Hebrew text with the מן preposition potentially preserves a more exact match to unit (2) of Rev 17:2. If John wished to allude to Jer 51:7 the allusion would be stronger if the exact preposition were maintained; thus, if John were using the Old Greek as a base text for Rev 17:2 it would be rather odd to willfully change the preposition from ἀπὸ→ἐκ. Although it is plausible that the flexible nature of allusions accounts for this kind of manipulation, there is a slight edge towards the likelihood that the change was due either to the Hebrew as the source text or the reliance of memory.

Overall, we may say that Rev 17:2 demonstrates comparable likeness to both the Hebrew and Greek Jeremiah with the Hebrew maintaining a slight edge. Because unit (1) demonstrates no preference to either the Greek or the Hebrew of Jeremiah and unit (2) demonstrates marginal preference to the Hebrew, the Hebrew must, be preferred as the source text for Rev 17:2.

Revelation 17:4 – Jeremiah 51:7 (28:7 LXX)

καὶ ἡ γυνὴ ἣν περιβεβλημένη πορφυροῦν καὶ κόκκινον καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ
καὶ μαργαρίταις, ἔχουσα *ποτήριον χρυσοῦν ἐν τῇ χειρὶ* αὐτῆς γέμον βδελυγμάτων καὶ τὰ
ἀκάθαρτα τῆς πορνείας αὐτῆς (Rev 17:4)

Textual Stability/Variation

Within the alluded portion of the text there is one variation unit: (1) ποτήριον χρυσοῦν:

- (1) ποτήριον χρυσοῦν: א, A, B, 2, 4, 6, etal., Hipp., copt., syr., vg., Prim., Cypr.
a. χρυσοῦν ποτήριον: 𐌹

For our purposes the variant is insignificant. There are no lexical changes, and each grammatical unit is kept intact, the only thing that changes is the word order. Because word order is often

manipulated when a text is alluded to, it is highly unlikely such a variation will offer any insight into the study of Revelation and Jeremiah.

Grammatical Oddities or Solecisms

At present, there are no known grammatical peculiarities or solecisms in the alluded portion of the text.

Greek Witnesses

Revelation 17:4	Jeremiah 28:7 LXX
καὶ ἡ γυνὴ ἣν περιβεβλημένη πορφυροῦν καὶ κόκκινον καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς	ποτήριον χρυσοῦν Βαβυλῶν ἐν χειρὶ κυρίου μεθύσκον πᾶσαν τὴν γῆν· ἀπὸ τοῦ οἴνου αὐτῆς ἐπίοσαν ἔθνη, διὰ τοῦτο ἐσαλεύθησαν.

The allusion in Rev 17:4 and the text Greek text of Jer 28:7 LXX are nearly identical with two exceptions. First, in Rev 17:4, *χειρὶ* is articular whereas in Jer 28:7 LXX it is anarthrous. Second, in Jer 28:7 LXX *ποτήριον χρυσοῦν* is modified by *Βαβυλῶν*, whereas in Rev 17:4 this modifier is absent. Overall, the wording preserved in Rev 17:4 is a near direct rendering of Jer 28:7 LXX with minor tweaks.

Hebrew Witnesses

Revelation 17:4	Jeremiah 51:7
καὶ ἡ γυνὴ ἣν περιβεβλημένη πορφυροῦν καὶ κόκκινον καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς	כּוֹסֵי־חַיָּב בְּכֶל־יְהוָה מְשַׁבְּרַת כָּל־הָאָרֶץ מִיַּהֲנֶה שְׁתֵּי גִלְגָּל עַל־כֵּן :יְהִי־לָהּ גִלְגָּל

The Hebrew text of Jeremiah demonstrates equivalence to the Greek text of the LXX tradition. However, similar to the issue we saw in the allusion of Rev 17:2, the presence of the articular *χειρὶ* potentially indicates closer alignment to the Hebrew text. While *ἐν χειρὶ κυρίου* in Jer 28:7 LXX is a standard translation of *בְּיָד־יְהוָה* in Jer 51:7, *ἐν τῇ χειρὶ* in Rev 17:4 as a translation for *בְּיָד* in the construct state with a proper noun is just as acceptable, arguably more so. We are called again to ask, if John is referencing the Greek text of Jer 28:7 LXX, why would he insert the article and break up the otherwise word-for-word rendering? On the other hand, the Hebrew text offers a perfect explanation for why the article would be present in Rev 17:4. If John were translating from the Hebrew text, the proper name *יְהוָה* implies the entire construct chain contains the force as if it were articular. Thus, if John wished to render this text (although with a different final modifier) *ἐν τῇ χειρὶ αὐτῆς* communicates the force that *יְהוָה* implies in the Hebrew text. Indeed, because Jer 28:7 LXX renders the text anarthorously, this implied force is lost. Thus, we may conclude that although Rev 17:4 demonstrates comparable likeness to both the Hebrew and Greek Jeremiah, the Hebrew maintains preference.

Revelation 17:15 – Jeremiah 51:13 (28:13 LXX)

Καὶ λέγει μοι· **τὰ ὕδατα** ἃ εἶδες οὗ ἡ πόρνη κάθεται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.
(Rev 17:15)

Textual Stability/Variation

There are no variation units within the alluded portion of the text.

Grammatical Oddities or Solecisms

At present, there are no known grammatical peculiarities or solecisms in the alluded portion of the text.

Greek Witnesses

Revelation 17:15	Jeremiah 28:13 LXX
Καὶ λέγει μοι· τὰ ὕδατα ἃ εἶδες οὗ ἡ πόρνη κάθεται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.	κατασκηνοῦσα ἐφ' ὕδασι πολλοῖς καὶ ἐπὶ πλήθει θησαυρῶν αὐτῆς· ἦκει τὸ πέρας σου ἀληθῶς εἰς τὰ σπλάγγα σου.

We have seen this Jeremiah text previously in reference to the allusion in Rev 17:1. The allusion in Rev 17:15 is not as explicit, nor as comparable. Rev 17:15 and Jer 28:13 LXX share the lexeme ὕδωρ, but in Rev 17:15 it is not part of a prepositional phrase. Instead, it is the subject of the sentence and in the nominative case. As discussed previously, ὕδωρ in Jer is part of a prepositional phrase and in the dative case. Both instances, however, are plural.

Hebrew Witnesses

Revelation 17:15	Jeremiah 51:13
Καὶ λέγει μοι· τὰ ὕδατα ἃ εἶδες οὗ ἡ πόρνη κάθεται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.	עַל־מַיִם רַבִּים רַבָּר תִּהְיֶה אֶרֶץ מִצְרַיִם תִּמָּצָר תִּכְנָשׁ תִּכְנָשׁ

The Hebrew text of Jeremiah demonstrates equivalence to the Greek text of the LXX tradition. Thus, the comparison of Rev 17:15 to the Hebrew will yield the same results as the Greek. Rev 17:15, therefore, shows equal preference to the Hebrew Jeremiah as the Greek text of Jeremiah.

Revelation 18:2-3 – Jeremiah 51:7-8 (28:7-8 LXX)

καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων· **ἔπεσεν ἔπεσεν Βαβυλὼν** ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου [καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου] καὶ μεμισημένου, ³ ὅτι **ἐκ τοῦ οἴνου** τοῦ θυμοῦ τῆς πορνείας **αὐτῆς πέπωκαν** πάντα **τὰ ἔθνη** καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν. (Rev 18:2-3)

Textual Stability/Variation

Within the alluded portion of the text there are three variation units: (1) ἔπεσεν ἔπεσεν Βαβυλῶν; (2) ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας; (3) πέπωκαν:

- (1) ἔπεσεν ἔπεσεν Βαβυλῶν: A, E, 7, 12, 36, 45, 72, etal.
 - a. *ἐπέσεν ἐπέσεν ἐπέσεν Βαβυλῶν*: P
 - b. *ἔπεσεν Βαβυλῶν*: 8, B, 046, 1854, 2030, M^K, co
 - c. *ἔπεσεν ἔπεσε Βαβυλῶν*: M^A
 - d. *ἔπεσε Βαβυλῶν*: 4, 9, 18, 23, 25, 26, 27, 29, 300, etal.
- (2) ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας: 8, 046, 1006, 1841, 2030, 2329, M^K, vg^{cl}, sy^h, sa, bo^{ms}
 - a. *ἐκ* τοῦ θυμοῦ *τοῦ οἴνου* τῆς πορνείας; P, 051, M^A, gig, bo^{pt}, Hipp
 - b. *ἐκ τοῦ οἴνου* τῆς πορνείας; 1854, sy^{bh}, Prim, Bea
 - c. *ἐκ* τῆς πορνείας τοῦ θυμοῦ; C
- (3) πέπωκαν / πεπωκασιν: 1006^c, 2329, latt, sy^h
 - a. *πέπωκεν*; P, 051, 2053*
 - b. *πεπτωκαν / πεπτωκασιν*; 8, A, C, 046, 1006*, 1611, 1841, 2030, M^K,
 - c. *πεπτωκεν*; 1854, 2053^c, 2062, sy^{hmg}

For our purposes, the variants of the second variation unit are insignificant. There are no lexical changes, and the only things that change are the word order and omission of a grammatical unit. Because word order is often manipulated when a text is alluded to, it is highly unlikely such a variation will offer any insight into the study of Revelation and Jeremiah. Additionally, in all but C, τοῦ οἴνου is preserved which is the grammatical unit alluding to Jeremiah in this variation unit. Likewise, the third variation unit can offer little insight. None of the variants reflect the Greek text of Jeremiah in its exactitude, thus using the variants to assess the character of the Jeremiah text would be an exercise in redundancy.

The first variation unit is the one of interest for this study, particularly the variants that witness to the spelling ἔπεσε. As we will see in the analysis of the Greek witnesses, the ἔπεσε spelling is preserved in the Greek Jeremiah text tradition. For the purposes of assessing the text history of Revelation, variants with the ἔπεσε spelling include witnesses to the Majority Text. While the witnesses that attest to ἔπεσε are largely Byzantine and thus often disregarded as not original, there is ever increasing awareness in Text Criticism that Byzantine witnesses can preserve original wording. Additionally, ἔπεσε could be regarded, in one sense, as the more difficult reading given that it is an irregular spelling of the third, singular, active, indicative, aorist of πίπτω and is largely unattested throughout both the New Testament and the Septuagint tradition. Therefore, as we carry on with the analysis of Rev 18:2-3, the ἔπεσε variant will be considered although with marginal weight.

Grammatical Oddities or Solecisms

The neuter subject τὰ ἔθνη takes a plural verb. In Attic Greek, neuter subjects take singular verbs, but this rule devolved as the language developed and it became more fluid overtime to the point where in modern Greek neuter subjects with a plural sense, like τὰ ἔθνη,

take plural verbs.² The question here then becomes in what stage was this process when John wrote Revelation, and when he used the plural verb was it in conformity to new grammar rules or was it an intentional barbarism to highlight the presence of an allusion? As the texts of Jeremiah are assessed both of these possibilities are weighed.

Greek Witnesses

Revelation 18:2-3	Jeremiah 28:7-8 LXX
καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων· ἔπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου [καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου] καὶ μεμισημένου, ³ ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκαν πάντα τὰ ἔθνη καὶ οἱ βασιλεῖς τῆς γῆς μετ’ αὐτῆς ἐπόρνευσαν καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.	ποτήριον χρυσοῦν Βαβυλὼν ἐν χειρὶ κυρίου μεθύσκον πᾶσαν τὴν γῆν· ἀπὸ τοῦ οἴνου αὐτῆς ἐπίοσαν ἔθνη , διὰ τοῦτο ἐσαλεύθησαν. ⁸ καὶ ἄφνω ἔπεσε Βαβυλὼν καὶ συνετρίβη· θρηνεῖτε αὐτήν, λάβετε ῥητίνην τῇ διαφθορᾷ αὐτῆς, εἴ πως ἰαθήσεται.

There are three units within the allusion of relative comparison to Jer 28:7-8 LXX: (1) **ἔπεσεν ἔπεσεν Βαβυλὼν & ἔπεσε Βαβυλὼν**; (2) **ἐκ τοῦ οἴνου** τοῦ θυμοῦ τῆς πορνείας **αὐτῆς & ἀπὸ τοῦ οἴνου αὐτῆς**; (3) **πέπωκαν πάντα τὰ ἔθνη & ἐπίοσαν ἔθνη**. Beginning with unit (1), both texts share the lexems *πιπτο* and *Βαβυλὼν*. Additionally, as teased above, the Greek text of Jeremiah preserves the irregular spelling *ἔπεσε*. Rahlfs’ critical edition of the LXX preserves this spelling only twice (Isa 46:1 and 2 Mac 4:20), indicating a rare rendering of the word even for the LXX tradition. Thus, the rendering of *ἔπεσε* in Jer 28:8 LXX is significant in its own right, but when compared to the variant found in the Majority Text tradition of Rev 18:2, more questions arise. Did the variant *ἔπεσε* in Rev 18:2 arise out of harmonization to this Jer 28:8 LXX passage or was the odd spelling intentionally copied by John to highlight the presence of an allusion? Given the predisposition of John to modify grammar in order to alert the presence of an allusions, both options seem equally plausible; however, given the lack of early witnesses attesting to the *ἔπεσε* spelling in Rev 18:2, the former possibility will be preferred with an approximate grade of C.

As to unit (2), both Rev 18:2 and Jer 28:7 LXX share *τοῦ οἴνου* modified by *αὐτῆς*. The only difference within this unit is the preposition (*ἐκ* v. *ἀπὸ*). Overall, Rev 18:2 preserves a rather direct rendering of Jer 28:7 LXX.

Lastly, unit (3) contains a plural rendering of *πιπτο* and the subject *ἔθνη*. As noted in the previous section, it is rather odd to see a neuter with a plural verb. This is a later development of Greek. Here, however, we see the odd construction in both the New Testament and the Old Greek. Citing Rev 18:3 and Jer 51:7 (28:7 LXX), T. C. Laughlin addresses this grammatical peculiarity and its relationship with the Old Testament: “But what is of special interest here, is the fact that this anomaly often occurs in passages quoted directly from the LXX.”³ Laughlin thus argues the irregularity is evidence of a specifically Greek source text. In addition to

² Laurențiu Florentin Moț, *Morphological and Syntactical Irregularities in the Book of Revelation : A Greek Hypothesis*, Linguistic Biblical Studies, Volume 11 (Leiden, Netherlands ; Brill, 2015), 183.

³ Laughlin, *The Solecisms of the Apocalypse - Scholar’s Choice Edition*.

Jeremiah, Laughlin references the Psalter, Isaiah, and Ezekiel demonstrating that the phenomenon occurs across the book of Revelation to several books of the OT. I believe that Laughlin presents a strong case that this particular allusion arose from a Greek source text. But the Hebrew witness must be assessed for comparison.

Hebrew Witnesses

Revelation 18:2-3	Jeremiah 51:7-8
καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων· ἔπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου [καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου] καὶ μεμισημένον, ³ ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκαν πάντα τὰ ἔθνη καὶ οἱ βασιλεῖς τῆς γῆς μετ’ αὐτῆς ἐπόρνευσαν καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.	כּוֹס־יָהֵב כָּכֵל בְּיַד־יְהוָה מִשְׁפָּרַת פְּלִי־הָאָרֶץ מִיַּיִן שְׁתֵּי גוֹיִם עַל־כֵּן יִתְהַלְלוּ גוֹיִם: פֶּתָאם נִפְלָה כָּכֵל וּמִשְׁכַּר הִלְכִּלוּ עָלֶיהָ קְהוּ אָרֶץ לְמַכְאוֹזָהּ אוֹלֵי תַרְפָּא:

The MT shares the same three units with Rev 18:2-3 as the Greek: (1) **ἔπεσεν ἔπεσεν Βαβυλὼν** & **כָּכֵל נִפְלָה**; (2) **ἐκ τοῦ οἴνου** τοῦ θυμοῦ τῆς πορνείας **αὐτῆς** & **מִיַּיִן**; (3) **πέπωκαν** πάντα **τὰ ἔθνη** & **שְׁתֵּי גוֹיִם**. For unit (1), the Hebrew allusion is the equivalent of the Old Greek. The Greek rendered in the LXX tradition is an acceptable and, indeed, predictable translation. Therefore, unit (1) of Rev 18:2 betrays no preference to either the Greek or the Hebrew text unless of course **ἔπεσε** proves to be original to Rev 18:2. If original, Rev 18:2 can be said to demonstrate a strong tie to the Old Greek preserving a grammatical oddity present in the OT text.

For unit (2), the same issue is present as there was for the allusion in Rev 17:2.⁴ The prepositions in the Old Greek and Revelation do not match, thus, the Hebrew potentially aligns more closely to Rev 18:3.

For unit (3), the Hebrew again is the equivalent of the Old Greek; therefore, the preference for either text comes down to an assessment of **ἔθνη** with a plural subject. From the three texts we have in isolation it is difficult to determine a preferred source text. At first glance, it is equally likely that the **ἔθνη** construction in Rev 18:3 was a result of copying from the old Greek as it was from translating the Hebrew.⁵ Then what do we do with Laughlin’s assertion that “Such passages show conclusively the influence of the LXX upon the writer”?⁶ Unfortunately, with further analysis, Laughlin’s assertion proves to be quite misleading. The five passages he cites, demonstrate no particular preference for the Greek over the Hebrew. Both the Greek and Hebrew of the respective allusions in these passages contain a neuter subject and a plural verb form, thus making the source text indistinguishable one way or the other.⁷

Overall, we may say that Rev 18:2-3 demonstrates comparable preference for both the Hebrew and Greek Jeremiah with the Hebrew maintaining a slight edge. If the variant, **ἔπεσε**, in

⁴ See analysis of Rev 17:2 for expanded explanation.

⁵ Indeed the oddity present in Jer 28:8 LXX may itself be a result of translating from the Hebrew.

⁶ Laughlin, *The Solecisms of the Apocalypse - Scholar’s Choice Edition*. 21

⁷ See Rev 18:3—Jer 51:7, Rev 15:4—Ps 86:9, Rev 21:24—Isa 60:3, Rev 11:18—Ps 46:7, Rev 19:21—Ezek 39:17-21

grammatical unit (1) proves to be original the Greek text of Jeremiah would significantly outshine the Hebrew; however, given the lack of evidence thus far this would be irresponsible to assert. Instead, because unit (2) demonstrates no preference and unit (3) demonstrates marginal preference to the Hebrew, the Hebrew must, for now, be preferred as the source text for Rev 18:2-3. But, because the allusion in Rev 17:2 alludes to the same verse and same unit of Jer 51 (28 LXX), the final assessment will only count the preference displayed in unit (3) to the Hebrew once.

Revelation 18:4 - Jeremiah 51:45 (N/A LXX)*

Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· **ἐξέλθατε ὁ λαός μου ἐξ αὐτῆς** ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε, (Rev 18:4)

Textual Stability/Variation

Within the alluded portion of the text there are two variation units: (1) ἐξέλθατε; (2) ὁ λαός μου ἐξ αὐτῆς:

- (1) ἐξέλθατε: A, 79, 81, 100, 103, 112, 113, 135, 204
 - a. **ἐξέλθετε**: P, 136, 147-184, ℳ^A
 - b. **εξελθε**: κ, C, 046, 1611, 2030, 2053, 2062, ℳ^K, sa^{ms}, Cyp, Prim
- (2) ὁ λαός μου ἐξ αὐτῆς: κ, C, P
 - a. **ἐξ αὐτῆς ὁ λαός μου**: A, 046, 051, 1006, 1611, 1841, 1854, 2030, 2053, 2062, ℳ^K, latt, sy

For our purposes the variants of the second variation unit are insignificant. There are no lexical changes, and each grammatical unit is kept intact, the only thing that changes is the word order. Because word order is often manipulated when a text is alluded to, it is highly unlikely such a variation will offer any insight into the study of Revelation and Jeremiah. The first variation unit, however, is a bit more interesting. We have one variation with an orthographic difference and one with a person difference. It is the former that interests me. The NA28 has ἐξέλθατε in the body of the text without even noting the ἐξέλθετε variant in the apparatus. I assume this is due to the minute impact orthographic difference tend to have on the meaning of the text, but when we compare the allusions to the extant Jeremiah witnesses, this slight orthographic change becomes quite notable.⁸ In his *Concerning the Text of the Apocalypse*, Hoskier has ἐξέλθετε in his main text which indicates to me this is the spelling he found to be of the Majority Text. Why I find this variant, and particularly this spelling, so odd is that it is not represented at all in the New Testament of NA28 body text, nor in the Göttingen critical edition of the LXX. Thus, I ask the question if ἐξέλθετε is unoriginal, how did the variation emerge? Indeed, I could logically anticipate both (a) ἐξέλθατε and (b) εξελθε emerging from ἐξέλθετε. Both could easily be accidental scribal errors with (a) representing a subconscious change to the better spelling and (b) representing omission due to homoeoteleuton. Neither change would on first glance appear erroneous as both changes are grammatically correct. It seems to me therefore that both ἐξέλθατε or ἐξέλθετε could reasonably be assumed original. ἐξέλθατε seems to have slightly less support internally, but more support externally. Alexandrinus, a notoriously preferred witness for Revelation is a significant point in ἐξέλθατε's favor, whereas ἐξέλθετε has

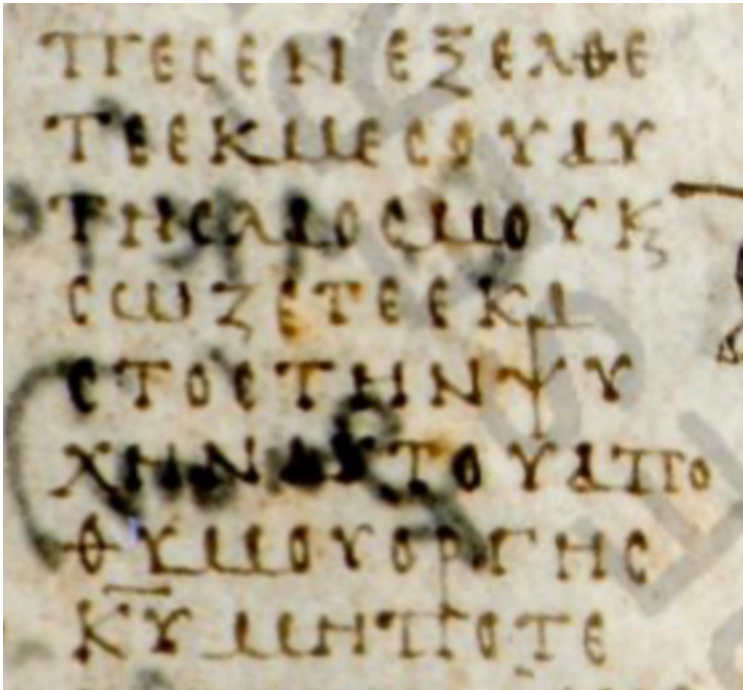
⁸ See later section comparing 18:4 to Greek witness

internal evidence on its side, but its most significant supporter is P, which is notoriously known as an ancestor for the \mathfrak{M}^A tradition.

Grammatical Oddities or Solecisms

There is one minor grammatical oddity within the allusion unit when the variations are taken into account. As previously noted, the NA28 has chosen ἐξέλθατε for the preferred reading while Hoskier has chosen ἐξέλθετε as the majority reading. The only change between the two renderings is orthographical: the α changes to an ϵ . There is something slightly unusual about this change. While the α character frequently weakens to the ϵ character throughout the transmission history of the NT, one expects the weakening to occur around a liquid consonant (λ , μ , ν , ρ).⁹ If, indeed, ἐξέλθατε reflects the earliest rendering of the text one must account for the odd orthographic change in the absence of a liquid.

Greek Witnesses

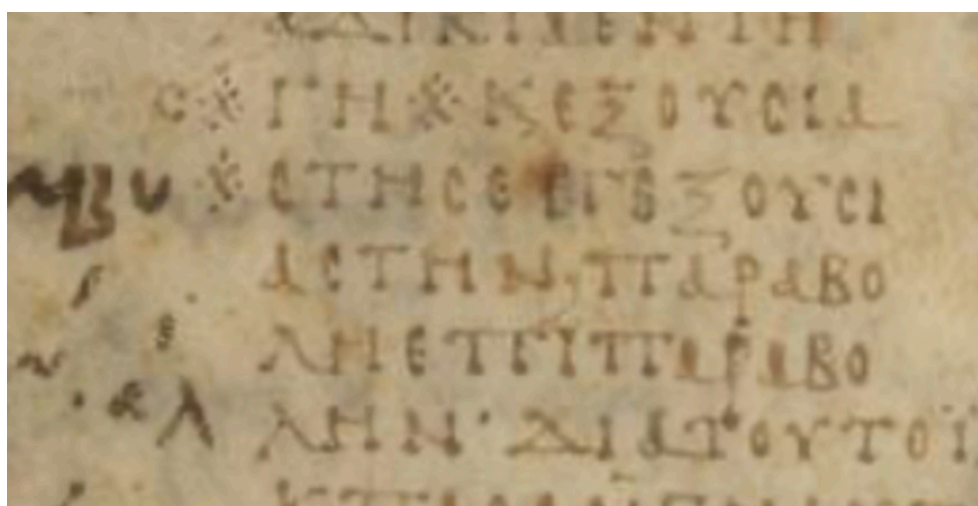
Revelation 18:4	Jeremiah 28:45 (Codex Q)
Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· ἐξέλθατε ὁ λαός μου ἐξ αὐτῆς ἵνα μὴ συγκοινωνήσητε ταῖς ἀμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε, (Rev 18:4)	[marginal] ἐξέλθετε ἐκ μεσσοῦ αὐτῆς λαός μου καὶ σωζετε ἑκαστος τὴν ψυχὴν εαυτοῦ ἀπο θυμοῦ ὀργῆς κυρίου (my transcription):
	
	10

As demonstrated in the above table, the allusion in Rev 18:4 to Jer 51:45 does not have a corresponding allusion in the greater Greek tradition of Jeremiah. The Greek text of Jeremiah, including the one preserved in the majority of LXX critical editions, is approximately 1/6 shorter

⁹ H. St. John (Henry St. John) Thackeray, *A Grammar of the Old Testament in Greek, According to the Septuagint. Vol. I, Introduction, Orthography and Accidence* (Cambridge: University Press, 1988), 73.

¹⁰ Photo from Vatican Library. https://digi.vatlib.it/view/MSS_Vat.gr.2125

than the MT Jeremiah. The implications of which can be felt in the present study: Jer 51:45-48 (28:45-48 LXX) is absent in the major critical editions of the LXX. This does not mean, however, that there are *no* Greek witnesses of Jeremiah attesting Jer 28:45. Most significantly, Jer 51:45 (28:45 LXX) is frequently notated as a Hexaplaric reading. For example, the above picture is taken from folio 440 of Codex Q, an important 6th century witness to the LXX. The attestation to Jer 51:45 (28:45 LXX) is written in the margin which in Q indicates the Hexaplaric corrections.¹¹ Additionally, within the marginal note, which includes Jer 51:45-48 (28:45-48 LXX), starting at Jer 51:46b (28:46b LXX) καὶ ἐξουσιασθῆν... there is an asterisk which notates a Hexaplaric reading that has been added from a recension other than the greater LXX tradition. This may include text from the Lucian, Theodotion, Symmachus, Aquila, or Masoretic tradition:



12

The inclusion of an asterisk for some of the text, but not Jer 51:45 (28:45 LXX) has me questioning the comparable stability of v. 45 to those marked by an asterisk. The lack of an asterisk seems to indicate that v. 45 is either better attested for the scribe of Q or part of the Hexaplaric Greek tradition but not marked within the tradition as originating from a different recension. In sum, the difference in notation seems to indicate that historically the Greek tradition of v. 45 was more stable than those texts marked with an asterisk. Additional witnesses to the Greek text of v. 45 include 88-Syh, 86, 198, and 407. I conclude, therefore, that the Greek text for Jer 51:45 (28:45 LXX) is preserved through the Hexaplaric tradition and seems to be more stable within that tradition in comparison to the rest of the largely missing text of Jer 51:45-48 (28:45-48 LXX).

Of this Greek witness and Rev 18:4 we may note that both share nearly word-for-word equivalency. While the word order is changed, the lexical words remain the same with the exception of μέσσω inserted into the Greek text. We may also note that in the case of the orthographical oddity, Q preserves ἐξέλθετε. It is highly unlikely that this orthography came about in an attempt to harmonize Jeremiah with Revelation or vice versa—the allusion is quite subtle, and a scribe would be much more inclined to harmonize a major difference beyond orthography. There are two remaining logical options: (1) the original writer of Revelation

¹¹ See Göttingen Jeremiah apparatus p. 27 (English)

¹² Taken from the Vatican library: https://digi.vatlib.it/view/MSS_Vat.gr.2125

(John) in fact used a Greek version of Jeremiah for his source text when he copied this verse that preserved the orthographical difference, or (2) the orthographical change represents a common trend over time and both our Revelation scribes and Jeremiah scribes adopted the spelling independently of one another. At this time there is not enough evidence known to me to reasonably assert option (1), it seems the more likely option is (2), but a further study into this orthography and the timeline may prove insightful. Additionally, it should be noted that the oldest manuscript(s) I found to contain the α spelling in Jeremiah is dated 800-899 CE (Rahlfs 198 & 407), this is 300 years later than the ε attestation in Q (500-599 CE). These witnesses seem to challenge the idea that the ε spelling is a later orthographical development, although admittedly the evidence is scant.

Hebrew Witnesses

Revelation 18:4	Jeremiah 51:45
Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· <i>ἐξέλθατε ὁ λαός μου ἐξ αὐτῆς</i> ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε, (Rev 18:4)	אָס מִתּוֹכָהּ עָמְדִי וּמִלְטִי וְיִמְלִטִי אֶת־נַפְשִׁי מִיָּד מְרִיטֵיהֶן׃

Like the Greek witness, the Hebrew of Jer 51:45 shows word-for-word equivalency with Rev 18:4, the only exception being the insertion of מִיָּד. Therefore, the Hebrew Jeremiah demonstrates the same equivalency with Rev 18:4 as the Greek witness. This of course may be due to the fact that the Greek witness of Jer 28:45 LXX was translated from MT Jer 51:45. Until further study (done later in this paper), we will say both witnesses of Jeremiah equally attests to Rev 18:4.

Revelation 18:5 – Jeremiah 51:9 (28:9 LXX)

ὅτι *ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ὥσπερ τοῦ οὐρανοῦ* καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς. (Rev 18:5)

Textual Stability/Variation

Within the alluded portion of the text there is one variation unit: (1) ἐκολλήθησαν

- (1) ἐκολλήθησαν: 8, C, A, B, E, P, *f*¹, Compl., Hipp., Verss.
a. ἠκολούθησαν: 33

The variant preserved in the Majority Text tradition is an irregular spelling of the same verb represented in the other witnesses: third, plural, aorist, passive, indicative of κολλαω. Because the verb in Rev 18:5 (κολλαω) is not the same lexeme for the verb used in Jer 28:9 LXX nor does the verb share close semantic meaning with the verbs of either the Hebrew or Greek Jeremiah, the variant is insignificant for this study.

Grammatical Oddities or Solecisms

There is one grammatical oddity in the alluded portion of the text. In Rev 18:5, the pronoun αὐτῆς precedes the substantive αἱ ἁμαρτίαι.¹³ While this kind of ordering is not unattested in the NT tradition, the preferred grammatical structure would be the substantive αἱ ἁμαρτίαι followed by the pronoun αὐτῆς. This grammatical oddity has little to no impact on the present study. First, as previously stated, word order is often flexible in allusions. Second, in both the Hebrew and Greek Jeremiah text for this allusion, the pronoun follows its substantive. Thus, the grammatical oddity in Rev 18:5 reveals no preference on way or the other.

Greek Witnesses

Revelation 18:5	Jeremiah 28:9 LXX
ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.	ἰατρεύσαμεν τὴν Βαβυλῶνα, καὶ οὐκ ἰάθη· ἐγκαταλίπομεν αὐτὴν καὶ ἀπέλωμεν ἕκαστος εἰς τὴν γῆν αὐτοῦ, ὅτι ἤγγικεν εἰς οὐρανὸν τὸ κρίμα αὐτῆς, ἐξῆρεν ἕως τῶν ἀστρῶν.

There are three units within the allusion of relative comparison to Jer 28:9 LXX: (1) ἐκολλήθησαν & ἤγγικεν; (2) αὐτῆς αἱ ἁμαρτίαι & τὸ κρίμα αὐτῆς; (3) ἄχρι τοῦ οὐρανοῦ & εἰς οὐρανὸν. As to unit (1), both verbs are third, aorist, indicative and function as the main verb in their in their respective clauses. The verbs do not share number (plural v. singular) or voice (passive v. active).

For unit (2), each phrase is a nominative, articular substantive modified by the genitive personal pronoun αὐτῆς. The substantives themselves both have relatively negative connotations: αἱ ἁμαρτίαι (the sins) & τὸ κρίμα (the judgement); however, they are not the same lexeme, and one is plural while the other is singular.

Unit (3) is a prepositional phrase the introduces οὐρανος. In Rev 18:5, the preposition ἄχρι is used with the articular οὐρανος whereas in Jer 28:9 LXX the preposition εἰς is used with the anarthrous οὐρανος.

Overall, Rev 18:5 demonstrates strong correlation to Jer 28:9 LXX but with some substantial differences. It would be reasonable to conclude that Rev 18:5 alludes to the Greek text of Jer 28:9 LXX, but it is not a direct copying.

Hebrew Witnesses

Revelation 18:5	Jeremiah 51:9
ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.	רפאנו [רפינו] את־בָּבֶל וְלֹא נִרְפְּתָה עֲזָבוֹהָ וְגַלְיָאִישׁ לֹא־רָצָה פִּי־נָגַע אֱלֹהֵי־שָׁמַיִם מִשְׁפָּטֶיהָ וְנִשְׂא עַד־שָׁמַיִם:

The MT shares the same three units with Rev 18:5 as the Greek: (1) ἐκολλήθησαν & נָגַע; (2) αὐτῆς αἱ ἁμαρτίαι & מִשְׁפָּטֶיהָ; (3) ἄχρι τοῦ οὐρανοῦ & אֱלֹהֵי־שָׁמַיִם. The Greek Jeremiah represents a standard, good translation of the Hebrew with one notable exception: אֱלֹהֵי־שָׁמַיִם is articular in the Hebrew where οὐρανὸν is anarthrous in the Greek. This is a significant difference

¹³ See Mussies, *The Morphology of Koine Greek, as Used in the Apocalypse of St. John; a Study in Bilingualism*. 351

because, as noted in the previous section, Rev 18:5 includes the article with οὐρανοῦ. Therefore, in this respect, Rev 18:5 demonstrates a relatively strong preference to the Hebrew text of Jer 51:9 over the Greek. Additionally, we have a similar situation as the one discussed with the allusion in Rev 17:2. The prepositions in the Old Greek and Revelation do not match, therefore, it is possible that the Hebrew more closely aligns to Rev 18:5. While εἰς (Jer 28:9 LXX) is the more common rendering for the Hebrew preposition לְ, ἄχρι is also an acceptable rendering of the preposition, especially given that the substantive חֲרֹץ is presumably in an upward direction. Therefore, all things considered, Rev 18:5 displays a strong connection to the Hebrew text in comparison to the Greek.

Revelation 18:6 – Jeremiah 50:15, 29 (27:15, 29 LXX)
ἀπόδοτε αὐτῇ ὥς καὶ αὐτὴ ἀπέδωκεν καὶ διπλώσατε τὰ διπλᾶ κατὰ τὰ ἔργα αὐτῆς, ἐν τῷ
ποτηρίῳ ᾧ ἔκέρασεν κεράσατε αὐτῇ διπλοῦν, (Rev 18:6)

Textual Stability/Variation

Within the alluded portion of the text there are three variation units: (1) ἀπέδωκεν, (2) διπλώσατε, (3) τὰ διπλᾶ,

- (1) ἀπέδωκεν: 8, C, A, P, 2, 7, 8, 9, etal., *boh, arab, syrSΣ, am*
 - a. ἀπέδωκεν ὑμῖν; 051, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000
- (2) διπλώσατε: 8, A, B, 2, 8, 9, 14, etal.
 - a. διπλώσατε αὐτῇ; P, 051, 1854, 301, sy, Prim
 - b. διπλώσατε αὐτᾶ; 2053, 2062
- (3) τὰ διπλᾶ: 8, C, 2030, 301^K
 - a. διπλᾶ; A, P, 046, 051, 1006, 1611, 1841, 1854, 2053, 2062, 2329, 301^A

The only variant of interest is variation (2), discussed below.

Grammatical Oddities or Solecisms

There are no grammatical oddities in the alluded portion of the text.¹⁴

Greek Witnesses

Revelation 18:6	Jeremiah 27:15, 29 LXX
ἀπόδοτε αὐτῇ ὥς καὶ αὐτὴ ἀπέδωκεν καὶ διπλώσατε τὰ διπλᾶ κατὰ τὰ ἔργα αὐτῆς, ἐν τῷ ποτηρίῳ ᾧ ἔκέρασεν κεράσατε αὐτῇ διπλοῦν,	καὶ κατακροτήσατε ἐπ' αὐτήν· παρελύθησαν αἱ χεῖρες αὐτῆς, ἔπεσαν αἱ ἐπάλξεις αὐτῆς, καὶ κατεσκάφη τὸ τεῖχος αὐτῆς· ὅτι ἐκδίκησις παρὰ θεοῦ ἐστίν, ἐκδικεῖτε ἐπ' αὐτήν· καθὼς ἐποίησε, ποιήσατε αὐτῇ. (Jer 27:15)
	παραγγεῖλατε ἐπὶ Βαβυλῶνα πολλοῖς, παντὶ ἐντείνοντι τόξον· παρεμβάλετε ἐπ' αὐτήν κυκλόθεν, μὴ ἔστω

¹⁴ In his grammar, Mussies suggests that διπλώσατε διπλᾶ is a grammatical construction stemming from the translation of “the Hebrew combination of finite verb and absolute infinitive” (99). However, I think it highly unlikely that διπλᾶ is an infinitive or a translation of an infinitive. In neither of the alluded OT text does an infinitive even occur and the textual variations suggests that scribes were well aware that διπλᾶ acts as an adjective, not a verbal noun. See Mussies.

	αὐτῆς ἀνασφύζομενος· ἀνταπόδοτε αὐτῇ κατὰ τὰ ἔργα αὐτῆς, κατὰ πάντα ὅσα ἐποίησε, ποιήσατε αὐτῇ, ὅτι πρὸς κύριον ἀντέστη θεὸν ἅγιον Ἰσραὴλ. (Jer 27:29)
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There are two points of comparison when Rev 18:6 alludes to Jer 27:15 & 29 LXX: (1) ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν & καθὼς ἐποίησε, ποιήσατε αὐτῇ & ὅσα ἐποίησε, ποιήσατε αὐτῇ, (2) διπλώσατε τὰ διπλᾶ κατὰ τὰ ἔργα αὐτῆς & ἀνταπόδοτε αὐτῇ κατὰ τὰ ἔργα αὐτῆς. For the first unit, there are two verses of comparison. One is in Jer 27:15, the other Jer 27:29. All three of these texts share comparative conjunction: ὡς, καθὼς, and ὅσα, the double statement of the same verb with different declensions: ἀποδίδωμι, ποιέω, and ποιέω, and the dative form of αὐτῇ. The differences in the Revelation text include a reversal of the clause order: the imperative form of the verb precedes the third, feminine, singular verb, and the subject for the third, feminine singular verb is explicit.

For the second unit, both texts contain a second, plural, aorist, active, imperative verb followed by the exact phrasing κατὰ τὰ ἔργα αὐτῆς. Of difference is the lexeme of the two verbs as well as the additional αὐτῇ in the Jeremiah text. This difference is of particular interest. The addition in the Jeremiah text might be reminiscent of the stated verb in the first unit of the allusion: αὐτὴ ἀπέδωκεν. Or, if variant 2a proves original: διπλώσατε αὐτῇ, then the Jeremiah text does not add an insertion and the Revelation text tracks. This is difficult to determine however as it is likely this is a scribal error resulting from harmonization with this very Jeremiah text.

Overall, the allusion in Rev 18:6 is very comparable to the Greek text with rather minor differences.

Hebrew Witnesses

Revelation 18:6	Jeremiah 50:15, 29
ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν καὶ διπλώσατε τὰ διπλᾶ κατὰ τὰ ἔργα αὐτῆς, ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν,	הָרִיעוּ עָלֶיהָ סָבִיב נִתְּנָה יָדָהּ נִפְלֹא אֲשׁוּרִיתָהּ [אֲשׁוּרִיתָהּ] נִהָרְסוּ הַמִּוֹתָהּ כִּי נִקְלַמְתָּ יְהוֹנָה הִיא הִנֵּקְמוּ בָהּ כְּאֲשֶׁר עָשְׂתָה עִשׂוּיָהּ: (Jer 50:15) הַשְׁמִיעוּ אֶל-בָּבֶל וְרָבִים כְּלִי-רָכִי קִשְׁתָּ הִנֵּה עָלֶיהָ סָבִיב אֶל-יְהוֹי- [לָהּ] פְּלִטָה שְׁלֵמוֹתָהּ כְּפִעֲלָהּ כָּל אֲשֶׁר עָשְׂתָה עִשׂוּיָהּ כִּי אֶל- יְהוֹנָה יָדָהּ אֶל-קִקְדּוֹשׁ יִשְׂרָאֵל: (Jer 50:29)

The MT shares the same three units with Rev 18:6 as the Greek: (1) ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν & הָרִיעוּ עָלֶיהָ עִשׂוּיָהּ & כְּכֹל אֲשֶׁר עָשְׂתָה עִשׂוּיָהּ, (2) διπλώσατε τὰ διπλᾶ κατὰ τὰ ἔργα αὐτῆς & הַשְׁמִיעוּ אֶל-בָּבֶל. The Greek Jeremiah represents a standard, good translation of the Hebrew. With this in mind, Rev 18:6 demonstrates a *slight* preference for the Greek Jeremiah given the explicit rendering of αὐτῇ in both texts. In the Hebrew texts, no explicit subjects are present, they are always implied. The preference for the Greek is only slight, however, given that it might be a translation choice to make explicit the verb. The presence of the verb would still be a good translation, especially given the Septuagint text presumably did the same thing with their translation.

Revelation 18:20 – Jeremiah 51:48 (N/A LXX)*

Εὐφραίνου ἐπ’ αὐτῇ, οὐρανὲ καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς. (Rev 18:20)

Textual Stability/Variation

Within the alluded portion of the text there are two variation units: (1) ἐπ’ αὐτῇ, (2) οὐρανὲ

- (1) ἐπ’ αὐτῇ: 8, B, C, 2, 4, 6, 7, 8, 9, 10, 13, etal.
 - a. *ἐπ αὐτῇν*: P, 051, 1-152-179-208, ℣^A
 - b. *ἐν αὐτῇ*: A, 65, 98, 2030
- (2) οὐρανὲ: C, P, 046, ℣
 - a. *οὐραναι*: 8

The first variant of variation unit (1) demonstrates a change of case (dat. → acc.) while the other demonstrates a change of preposition (ἐπὶ → ἐν). Given the strong attestation of the preferred variation and the unlikelihood that either (a) or (b) would rise out of the other (both require a change of case *and* preposition), it is most likely that the preferred variant chosen by NA28 is in fact original, thus, the other two variants will be given little weight in the analysis. The second variation unit is of little consequence given the flimsy manuscript support and seemingly erroneous spelling. It will not be given consideration.

Grammatical Oddities or Solecisms

There are two grammatical oddities that are borderline solecisms in Rev 18:20: (1) The singular imperative Εὐφραίνου supports multiple subjects (οὐρανὲ, οἱ ἅγιοι, οἱ ἀπόστολοι, and οἱ προφῆται) and (2) οὐρανὲ is a non-personal vocative. In reference grammatical peculiarity (1), Moṭ demonstrates that in classical and NT Greek the verb of multiple subjects may be singular when “the first subject is in the singular.”¹⁵ Thus, Εὐφραίνου is proper Greek, albeit unusual. For peculiarity (2), οὐρανὲ is one of only two instances of a non-personal vocative in the NT.¹⁶ Other than the two instances in the NT, “the addressee is always personal.”¹⁷

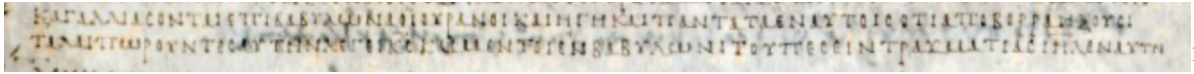
Greek Witnesses

Revelation 18:20	Jeremiah 28:48 - (Codex Q)
<i>Εὐφραίνου ἐπ’ αὐτῇ, οὐρανὲ</i> καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.	[marginal] καὶ <i>αγαλλιασονται ἐπὶ Βαβυλῶνα οἱ οὐρανοὶ</i> καὶ ἡ γῆ καὶ πάντα τὰ ἐν αὐτοῖς ὅτι ἀπὸ βορρᾶ ἥξουσι ταλαιπωροῦντες αὐτὴν λέγει κυρίου (my transcription)

¹⁵ Laurențiu Florentin Moṭ, *Morphological and Syntactical Irregularities in the Book of Revelation : A Greek Hypothesis*, Linguistic Biblical Studies, Volume 11 (Leiden, Netherlands ; Brill, 2015), 188.

¹⁶ The other instance is θάνατε in 1 Cor 15:55. See Daniel B. Wallace, *Greek Grammar beyond the Basics : An Exegetical Syntax of the New Testament with Scripture, Subject, and Greek Word Indexes* (Grand Rapids, MI: Zondervan, 1996).

¹⁷ Ibid.



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As was the case of Jer 51:45 (28:45 LXX) in Rev 18:4, Jer 51:48 (28:48 LXX) in Rev 18:20 is largely unattested in the Greek text tradition. It is not included in the major LXX critical editions and is dominantly preserved through Hexaplaric witnesses (88-Syh, 86, 62-198, Q). The above Greek text comes from the same marginal note in Q as Jer 28:45. It is unclear whether v. 48 is included in the asterisked text indicating it as a special reading taken from a recension.¹⁹ The Aquila and Symmachus recensions also attest to some form of this verse being present in their translations.

Of the alluded Jeremiah text there are two variation units. (1) ἀγαλλιασονται, (2) οι ουρανοι:

- (1) ἀγαλλιασονται
 - a. αινεσουσιν: α' in Syh
- (2) οι ουρανοι
 - a. ουρανος: α' & σ' in 86

The first variation unit is of little aplomb for the present discussion. Both verbs are future, third, plural, one meaning “to rejoice,” one meaning “to praise.” Given that that lexeme of the verb in Revelation 18:20 reflects neither variant, the variation unit can have no impact on the analysis. The second variation unit is also of little consequence. Given that ουρανος is only found in one Hexaplaric manuscript in only two of the translation columns, ουρανοι should be preferred for the Greek witness to Jer 28:45.

Rev 18:20 and Jer 28:48 share three grammatical units and the ordering of those units: (1) the verb, (2) a prepositional phrase introduced by επι, (3) the lexeme ουρανος. As to (1), the verses do not share lexeme, nor number, nor person, not tense (present v. future), nor mode (imperative v. indicative). However, their respective verbs share comparable semantic meaning: ευφραίνω having the sense of cheering or rejoicing and ἀγαλλιαω having the sense of exulting or rejoicing. As to (2), both verses share the preposition επι, but in each verse επι introduces a different lexeme with a different case: αὐτῇ (dat.) and Βαβυλωνα (acc.).²⁰ However, both αὐτῇ and Βαβυλωνα are feminine, and indeed, given the context of Rev 18:20, the antecedent for the pronoun αὐτῇ (ἡ πόλις ἡ μεγάλη Rev 18:19) refers to Baylon (Βαβυλωνα). Finally, for grammatical unit (3) οὐρανὲ of Rev 18:20 and οι ουρανοι of Jer 28:48 are both subjects for the verb, but οὐρανὲ is singular, vocative and οι ουρανοι is plural, nominative. Overall, the analysis demonstrates the presence of an allusions to Jer 28:48 in Rev 18:20, but no special evidence that connects it specifically to the Q rendering of the verse.

Hebrew Witnesses

¹⁸ From Vatican Library: https://digi.vatlib.it/view/MSS_Vat.gr.2125

¹⁹ Refer above to the discussion on Jer 28:45 in Rev 18:4.

²⁰ Although there is variation in Rev 18:20 that preserves επι + αυτη in the accusative case, the evidence is strong enough against επι αυτην being original, there is little reason to consider it here. See above section on Revelation 18:20: Textual Stability/Variation

Revelation 18:20	Jeremiah 51:48
<i>Εὐφραίνου ἐπ' αὐτῇ, οὐρανὲ</i> καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.	וְרָנְנוּ עַל־בְּכָל־שְׁמֵימָה וְאָרְצָה וְכָל־אֲשֶׁר בָּהֶם כִּי מִצָּפוֹן יְבֹא־לָהּ הַשְׂדֵּימִים נִשְׁחָדְתִּים נֶאֱמָרְהָ:

The Hebrew text of Jeremiah demonstrates equivalence to the Greek text preserved in Q with one exception.²¹ Thus, the comparison of Rev 18:20 to the Hebrew will yield the same results as the Greek.

Revelation 18:21 – Jeremiah 51:63-64 (28:63-64 LXX)

Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς *λίθον* ὡς μύλινον μέγαν καὶ *ἔβαλεν εἰς τὴν θάλασσαν* λέγων· *οὕτως* ὀρμήματι βληθήσεται *Βαβυλὼν* ἡ μεγάλη πόλις καὶ *οὐ μὴ εὐρεθῇ ἔτι*. (Rev 18:21)

Textual Stability/Variation

There are no variation units within the alluded portion of the text.

Grammatical Oddities or Solecisms

There are two grammatical oddities in the alluded portion of the text: (1) the proper noun Βαβυλὼν is anarthrous,²² (2) εὐρεθῇ is a Hebraism for הִיָּה.²³ Neither of these have an impact on the analysis. In both OT texts Βαβυλὼν is also anarthrous and הִיָּה is not present at all in the alluded Hebrew text.

Greek Witnesses

Revelation 18:21	Jeremiah 28:63-64 LXX
Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς <i>λίθον</i> ὡς μύλινον μέγαν καὶ <i>ἔβαλεν εἰς τὴν θάλασσαν</i> λέγων· <i>οὕτως</i> ὀρμήματι βληθήσεται <i>Βαβυλὼν</i> ἡ μεγάλη πόλις καὶ <i>οὐ μὴ εὐρεθῇ ἔτι</i> .	καὶ ἔσται ὅταν παύσῃ τοῦ ἀναγινώσκειν τὸ βιβλίον τοῦτο, καὶ ἐπιδήσεις ἐπ' αὐτὸ <i>λίθον καὶ ῥίψεις αὐτὸ εἰς μέσον τοῦ Εὐφράτου</i> καὶ ἔρεῖς <i>Οὕτως καταδύσεται Βαβυλὼν καὶ οὐ μὴ ἀναστῇ</i> ἀπὸ προσώπου τῶν Χαλδαίων, ὃν ἐγὼ ἐπάγω ἐπ' αὐτήν.

This comparison is one of the more complicated given the looseness with which the OT text is alluded to. There are the common elements of a λίθον being put in some way into a body of water, and this action represents Βαβυλὼν and her demise in some way. Overall, there is a clear thematic connection between the two texts, but I wish to highlight two differences that I find odd all of which have to do with lexeme differences. First, the verb acting upon the λίθον is different for each text: ἔβαλεν and ῥίψεις. Second, the verb describing the analogy with Βαβυλὼν is different for each text: εὐρεθῇ and ἀναστῇ. Given the fluidity with which this allusion is incorporated in the Revelation text it is unwise to come to definitive conclusions; however, when we look at the Hebrew text these words choice do put a bit of distance between the Greek text of Jeremiah and Revelation in comparison to the Revelation and the Hebrew text of Jeremiah.

²¹ In the Hebrew מִצָּפוֹן is anarthrous whereas in the Greek οὐρανοὶ is articular.

²² Moʿ, *Morphological and Syntactical Irregularities in the Book of Revelation : A Greek Hypothesis*.

²³ Moʿ, *Morphological and Syntactical Irregularities in the Book of Revelation : A Greek Hypothesis*.

Hebrew Witnesses

Revelation 18:21 Καὶ ἤρην εἰς ἄγγελος ἰσχυρὸς <i>λίθον</i> ὡς μύλινον μέγαν καὶ <i>ἔβαλεν εἰς τὴν θάλασσαν</i> λέγων· <i>οὕτως</i> ὁρμήματι βληθήσεται <i>Βαβυλὼν</i> ἡ μεγάλη πόλις καὶ <i>οὐ μὴ εὕρεθῇ ἔτι</i> .	Jeremiah 51:63-64 וְהָיָה כְּכִלְתָּהּ לִקְרָא אֶת־הַסֵּפֶר הַזֶּה תִּקְשֹׁר עָלָיו אֶבֶן וְהִשְׁלַכְתָּהּ אֶל־ תוֹךְ פְּרָת׃ וְאָמַרְתָּ כִּכְהָ תִשְׁלַע בְּבֶל וְלֹא־תִקְוּם מִפְּנֵי הָרָעָה אֲשֶׁר אָנֹכִי מֵבִיא עָלֶיהָ וְיִעָפּוּ עַד־הִנָּה דְבָרֵי יְרֵמְיָהוּ׃ ס
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The Greek text of Jeremiah is a good and compatible translation with the Hebrew. When we consider the difference I noted above in the Greek text, I think the use of *שָׁלַח* is interesting. *Βαλλω* is a very common lexeme in the translation of *שָׁלַח* in the OT, albeit not as common as *ρίπτω*. However, in the NT, the use of *βαλλω* is much more common than *ρίπτω* (120 occurrences v. 7). Thus, it would follow that the translator of the Septuagint would use *ρίπτω* to translate *שָׁלַח* whereas John of Patmos would be much more incline to use *βαλλω* given the developments that occurred in Koine Greek during the time between when the Septuagint Jeremiah was written and Revelation. Thus, it seems to me more likely that this is not a reference to the Greek text with an intentional lexeme change by John, but instead a translation by John from the Hebrew word *שָׁלַח*. Because of this difference, Rev 18:21 prefers the Hebrew text to the Greek.

Revelation 18:24 – Jeremiah 51:49 (28:49 LXX)

καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὐρέθη καὶ πάντων *τῶν ἐσφαγμένων ἐπὶ τῆς γῆς*. (Rev 18:24)

Textual Stability/Variation

There are no variation units within the alluded portion of the text.

Grammatical Oddities or Solecisms

There are no grammatical oddities within the alluded portion of the text.

Greek Witnesses

Revelation 18:24 καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὐρέθη καὶ πάντων <i>τῶν ἐσφαγμένων ἐπὶ τῆς γῆς</i> .	Jeremiah 28:49 LXX καὶ ἐν Βαβυλῶνι πεσοῦνται <i>τραυματαῖαι πάσης τῆς γῆς</i> .
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Hebrew Witnesses

Revelation 18:24 καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὐρέθη καὶ πάντων <i>τῶν ἐσφαγμένων ἐπὶ τῆς γῆς</i> .	Jeremiah 51:49 גַּם־בְּבֶל לִנְפֹל חֲלָלִי יִשְׂרָאֵל גַּם־לְבַבֶּל נָפְלִי חֲלָלִי כְּלִי־הָאָרֶץ׃
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The Greek texts reflects a literal word for word translation of the Hebrew and, likewise, the text of Revelation reveals no preference.

Revelation 19:2 – Jeremiah 51:25 (28:25 LXX)

ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις *ἔφθειρεν τὴν γῆν* ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς. (Rev 19:2)

Textual Stability/Variation

Within the alluded portion of the text there is one variation unit: (1) *ἔφθειρεν*

(1) *ἔφθειρεν*: ⲛ, C, P, 12, 72, 127, 152-179

a. *διεφθειρεν*; 046, 051, 1854, 2030, 2329, ⲙ^K

b. *εκρινεν*; A

The variation in verb choice might prove significant since the Greek text of Jeremiah uses the lexeme *διαφθειρω* which corresponds to variant 1a.

Grammatical Oddities or Solecisms

There are no grammatical oddities within the alluded portion of the text.

Greek Witnesses

Revelation 19:2	Jeremiah 28:25 LXX
ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις <i>ἔφθειρεν τὴν γῆν</i> ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.	ἰδοὺ ἐγὼ πρὸς σέ, τὸ ὄρος <i>τὸ διεφθαρμένον τὸ διαφθεῖρον πᾶσαν τὴν γῆν</i> , καὶ ἐκτενῶ τὴν χεῖρά μου ἐπὶ σέ καὶ κατακυλιῶ σε ἀπὸ τῶν πετρῶν καὶ δώσω σε ὡς ὄρος ἐμπεπυρισμένον,

Hebrew Witnesses

Revelation 19:2	Jeremiah 51:25
ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις <i>ἔφθειρεν τὴν γῆν</i> ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.	הָגְבִי אֶזְרִי הַר הַמְּשֻׁחֵת נֶאֱמַר יְהוָה הַמְּשֻׁחֵת אֶת־כְּלִי־הַרְגָּה וְהָיָה אֶת־יְהוָה עֲלֵיךְ וְגִלְגָּלְתִּיךְ מִן־הַסִּלְעִים וְנִתְּתִיךְ לַהַר שָׁרָף:

The Greek texts reflects a literal word for word translation of the Hebrew and, likewise, the text of Revelation reveals no preference.