

A **TN** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation by supplying the words “They were” to indicate the connection to the preceding material.

B **SN** See the note on the word *crown* in Rev 3:11.

C **TN** Here *καί* (*kaí*) has not been translated because of differences between Greek and English style.

D **TN** Or “sounds,” “voices.” It is not entirely clear what this refers to. BDAG 1071 s.v. φωνή 1 states, “In RV we have ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ (cp. Ex 19:16) 4:5; 8:5; 11:19; 16:18 (are certain other sounds in nature thought of here in addition to thunder, as e.g. the roar of the storm?...)”

E **SN** Some interpret the seven spirits of God as angelic beings, while others see them as a reference to the sevenfold ministry of the Holy Spirit.

F **TN** This could refer to rock crystal, but it is possible this refers to ice (an older meaning). See BDAG 571 s.v. κρύσταλλος.

G **TN** Here *καί* (*kaí*) has not been translated because of differences between Greek and English style.

H **TN** Perhaps, “in the middle of the throne area” (see L&N 83.10).

I **TN** On the meaning of ζών (*zōon*) BDAG 431 s.v. 2 states, “Of the four peculiar beings at God’s throne, whose description Rv 4:6-9 reminds one of the ζῶα in Ezk 1:5ff, the cherubim. S. also Rv 5:6, 8, 11, 14; 6:1, 3, 5-7; 7:11; 14:3; 15:7; 19:4.”

J **TN** Here *καί* (*kaí*) has not been translated because of differences between Greek and English style.

K **TN** Both here and before the phrase “the third,” *καί* (*kaí*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

L **TN** Grk “six wings apiece,” but this is redundant with “each one” in English.

M **TN** Some translations render ἔσωθεν (*esōthen*) as “under [its] wings,” but the description could also mean “filled all around on the outside and on the inside

a circle around the throne were twenty-four other thrones, and seated on those thrones were twenty-four elders. They were^A dressed in white clothing and had golden crowns^B on their heads. ⁵From^C the throne came out flashes of lightning and roaring^D and crashes of thunder. Seven flaming torches, which are the seven spirits of God,^E were burning in front of the throne ⁶and in front of the throne was something like a sea of glass, like crystal.^F

In^G the middle of the throne^H and around the throne were four living creatures^I full of eyes in front and in back. ⁷The^I first living creature was like a lion, the^K second creature like an ox, the third creature had a face like a man’s, and the fourth creature looked like an eagle flying. ⁸Each one of the four living creatures had six wings^L and was full of eyes all around and inside. ^MThey never rest day or night, saying:^N

“Holy Holy Holy is the Lord God, the All-Powerful,^O

Who was and who is, and who is still to come!”

⁹And whenever the living creatures give glory, honor,^P and thanks to the one who sits on the throne, who lives forever and ever, ¹⁰the twenty-four elders throw themselves to the ground^Q before the one who sits on the throne and worship the one who lives forever and ever, and they offer their crowns^R before his^S throne, saying:

11 “You are worthy, our Lord and God, to receive glory and honor and power, since you created all things, and because of your will they existed and were created!”^T

The Opening of the Scroll

5 Then^U I saw in the right hand of the one who was seated on the throne a scroll written on the front and back^V and sealed with seven seals.^W ²And I saw a powerful angel proclaiming in a loud voice: “Who is worthy to open the scroll and to break its seals?” ³But^X no one in heaven or on earth or under the earth was able to open the scroll or look into it. ⁴So^Y I began weeping bitterly^Z because no one was found who was worthy to open the scroll or to look into it. ⁵Then^a one of the elders said^b to me, “Stop weeping!^c Look, the Lion of the tribe of Judah, the root of David, has conquered;^d thus he can open^e the scroll and its seven seals.”

with eyes.” Since the referent is not available to the interpreter, the exact force is difficult to determine.

N **TN** Or “They never stop saying day and night.”

O **TN** On this word BDAG 755 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God...(ὁ) κύριος ὁ θεὸς ὁ π...Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”

P **SN** A quotation from (or an allusion to) Isa 6:3.

Q **TN** Here *καί* (*kaí*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

R **TN** Grk “the twenty-four elders fall down.” BDAG 815 s.v. πίπτω 1.b.α.γ. has “fall down, throw oneself to the ground as a sign of devotion or humility, before high-ranking persons or divine beings.”

S **SN** See the note on the word *crown* in Rev 3:11.

T **TN** The pronoun “his” is understood from the demonstrative force of the

article τοῦ (*tou*) before θρόνου (*thronou*).

U **TC** The past tense of “they existed” (ἦσαν, *ēsan*) and the order of the expression “they existed and were created” seems backwards both logically and chronologically. The text as it stands is the more difficult reading and seems to have given rise to codex A omitting the final “they were created,” 2329 replacing “they existed” (ἦσαν) with “have come into being” (ἐγένοντο, *egeneto*), and 046 adding οὐκ (*ouk*, “not”) before ἦσαν (“they did not exist, [but were created]”). Several MSS (1854 2050 31^A) also attempt to alleviate the problem by replacing ἦσαν with “they are” (εἰσιν, *eisin*).

V **TN** Here *καί* (*kaí*) has been translated as “then” to indicate the implied sequence within the narrative.

V **TN** Grk “written on the inside and the outside” (an idiom for having writing on both sides).

W **TN** L&N 6.55 states, “From the immediate context of Re 5:1 it is not possible to determine whether the scroll in question had seven seals on the outside or whether the scroll was sealed at seven differ-

ent points. However, since according to chapter six of Revelation the seals were broken one after another, it would appear as though the scroll had been sealed at seven different places as it had been rolled up.”

X **TN** Here *καί* (*kaí*) has been translated as “but” to indicate the contrast present in this context.

Y **TN** Here *καί* (*kaí*) has been translated as “so” to indicate the implied result of no one being found worthy to open the scroll.

Z **TN** Grk “much.”

a **TN** Here *καί* (*kaí*) has been translated as “then” to indicate the implied sequence within the narrative.

b **TN** Grk “says” (a historical present).

c **TN** The present imperative with μή (*mē*) is used here to command cessation of an action in progress (*ExSyn* 724 lists this verse as an example).

d **TN** Or “has been victorious”; traditionally, “has overcome.”

e **TN** The infinitive has been translated as an infinitive of result here.