

Comments on Revelation 10:6

End of time?

Introduction

I have always believed that someday in the future time will end. Recently I challenged myself to verify that the scriptures really taught that. It was/is not an easy task. I was certain the words of the song "and time will be no more" was quoting a specific scripture. All I had to do was use my handy dandy computer concordance and that would be it!But I couldn't find it!

A friend, John Clayton, head of the Does God Exist? program answered my email query saying the verse that used to say that time ended was Revelation 10:6, but that all recent translations now use *delay* instead of *time* in that verse. I found that all the major translations, NKJV, RSV, NEB, Phillips, WEY and a few others I checked, translated the Greek word χρόνος (*time*) as *delay*. Only the KJV, YLT still use *time* in there versions. The ASV uses *delay* but footnoted "Or *time*."

The next step in any search for meaning of a Greek word is to check the Lexicons. I was surprised to find that BDAG specifically says that χρόνος means *delay* in Revelation 10:6b, which conflicts with Thayer who specifically says that χρόνος means *time* in Revelation 10:6b. This prompted the following study.

Of course there are several ways to use the word "time" to imply a delay, i.e.

- 1) there will be no more time until a certain event, implying no delay until that event,
- 2) "Don't waste any more time," implying no more delay until some action,
- 3) time is of the essence (or time is short), implying don't delay,
- 4) time will not allow ... , implying you cannot delay, etc.
- 5) I give you time, implying I allow you a delay

In each of these examples additional words (or ideas) must be stated for the word "time" to imply "delay." And even if it is clear that "delay" is implied, actually using the word "time" in the translation is still correct and easily understood. In these examples either using the word "time" or using "Delay" would give the same meaning. But in Rev. 10:6 using the word "time" versus "delay" gives completely different meanings, i.e. "time shall be no more." vs. "delay shall be no more." This great difference in meaning prompted me to continue my research.

Another reason for pursuing the question further is that everything in the Bible is important, else why did God put it there. Also if time really will end at the second coming it would complete the picture of God's total power and control over everything. And if the study could demonstrate good Hermeneutical principles it could be beneficial to others as they study difficult subjects. Also if the Bible really did teach that *time* will end, it would show another "new" doctrine to be false.

This "new" doctrine says that Hell is not eternal, that the souls contained therein will be destroyed, i.e. cease to exist. If there is no such thing as time after the second coming then there can be nothing temporary, everything will be eternal. Thus my motivation to continue the study of the duration of time.

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For this study we will assume three presuppositions: 1) The original manuscripts were verbally inspired by God, i.e. every word was inspired, the text is complete and the best possible choice of words were used. 2) All decisions must be made on the best or most evidence, else we will be guilty of accepting a position with less evidence than an alternative and accusing God of proving the truth with less evidence than a false alternative, and 3) Only the context can choose between valid definitions of a given word. Almost every word has several definitions. The correct selection can only be made by the context.

If you disagree with any of these presuppositions please email me and we will discuss it.

The Context

The first step of any scriptural examination is to establish the context. The focus scriptures to be analyzed for our purpose is Revelation 10:6-7. The words in question are the last four underlined Greek words in verse 6.

The Greek:

και ωμοσεν τω ζωντι εις τους αιωνας των αιωνων ος εκτισεν τον ουρανον και τα εν αυτω και την γην και τα εν αυτη και την θαλασσαν και τα εν αυτη οτι χρονος ουκετι εσται 7
αλλα εν ταις ημεραις της φωνης του εβδομου αγγελου οταν μελλη σαλπιζειν και τελεσθη το μυστηριον του θεου ως ευηγγελισεν τοις εαυτου δουλοις τοις προφηταις

NIV

And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, "There will be no more delay!" 7 But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets."

The immediate context is verses 5-7. Any seeking for truth on what the angel said to John must give prime consideration to this context. The importance of the context can never be over emphasized.

In an attempt to avoid all criticism on choosing the context, I have selected a slightly broader context starting at Revelation 10:1 and going through verse 7. This context covers the description of another angel holding a little scroll and swearing by God, as he speaks the last four words written in verse 6 and all of verse 7.

Our context is:

1 ¶ Then I saw another mighty angel coming down from heaven. He was robed in a cloud, with a rainbow above his head; his face was like the sun, and his legs were like fiery pillars. 2 He was holding a little scroll, which lay open in his hand. He planted his right foot on the sea and his left foot on the land, 3 and he gave a loud shout like the roar of a lion. When he shouted, the voices of the seven thunders spoke. 4 And when the seven thunders spoke, I was about to write; but I heard a voice from heaven say, "Seal up what the seven thunders have said and do not write it down."

5 Then the angel I had seen standing on the sea and on the land raised his right hand to heaven. 6 And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, "There will be no more delay! 7

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But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets."

This context only covers the action of one angel holding a little scroll and swearing by our almighty God.

This broader context starts in the midst of the seven angels introduced in chapter 8 when the Lamb opened the seventh seal and revealed the seven angels and their seven trumpets. Before our context four of the angels have blown their trumpets with disastrous results to the earth, but not to the people directly (although some died from the contaminated water caused by the third angel, chapter 8 verse 11). After the fourth angel's trumpet John heard an eagle say "Woe, Woe, Woe to the inhabitants of the earth" because of what is about to happen when the last three angels blow their trumpets. One Woe for each of the three angels left of the seven mentioned in chapter 8 verse 2. When the fifth angel blew his trumpet disaster fell directly on the people for the first time, 9:1-11. There was no specific action identified as the first Woe, but the influence of the first Woe ended with the action of the fifth angel. We know that because of 9:12:

12 The first woe is past; two other woes are yet to come.

Verse 13 starts the activity of the sixth angel and, by implication, the impact of the second Woe.

The sixth angel sounded his trumpet, and I heard a voice coming from the horns of the golden altar that is before God.

The voice spoke to the sixth angel telling him to release the four angels who had been keep ready for this very hour to kill a third of mankind. Two hundred million troops were released to do this job of killing. We are given a vivid picture of these troops and their horses with their three plagues of fire, smoke and sulfur emanating from the mouths of the horses. These three plagues did the killing of one third of mankind.

Verse 20 is significant. The rest of mankind who were not killed, did not repent of their evil ways, which were listed in detail in verses 20 and 21. At this point Chapter 10 starts with:

Then I saw another mighty angel coming down from heaven. He was robed in a cloud, with a rainbow above his head; his face was like the sun, and his legs were like fiery pillars. 2 He was holding a little scroll, which lay open in his hand. He planted his right foot on the sea and his left foot on the land, 3 and he gave a loud shout like the roar of a lion. When he shouted, the voices of the seven thunders spoke. 4 And when the seven thunders spoke, I was about to write; but I heard a voice from heaven say, "Seal up what the seven thunders have said and do not write it down."

This scene is a change from chapter 9. Another mighty angel appears standing with one foot on the land and the other foot on the sea (note "on" the sea, not "in" the sea), holding a small scroll in his hand. He shouted like the roar of a lion. This shout produced the voices of seven thunders and they spoke. But John was told not to write down what the seven thunders had said.

5 Then the angel I had seen standing on the sea and on the land raised his right hand to heaven. 6 And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the

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earth and all that is in it, and the sea and all that is in it, and said, "There will be no more delay! 7 But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets."

Then the angel standing on the land and on the sea raised his right hand to heaven and took an oath by him *"who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said..."*

Why this detail description of God? The angel was going to speak, and to get the attention of the hearers (not only John, but you and me), his statement was sworn to be true, swearing by the almighty God who:

- 1) lives for ever and ever
- 2) created the heavens **and all** that is in them,
- 3) *created* the earth **and all** that is in it,
- 4) *created* the sea **and all** that is in it,"

Of course it is all true, but why list all these attributes here? It seems the angel wanted to magnify to the fullest the power of the person by whom he was swearing, thereby giving the most credence to the statement about to be made. Why swear with such drama? Really, why swear at all? Why not just say "as God says," or "The word from God is ..."? Swearing, generally, makes it more important than a simple statement, swearing by God makes it even more important and describing God's power in such detail enhances its importance to the greatest extent. It seems that the angel wanted to add as much certainty, as much authority, as much power as possible to the message he was about to speak! What was the angel about to say that needed so much authority?

"There will be no more delay! 7 But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets."

This, the complete statement of the angel, will be our focal point. Please compare this to the modern day parable in Appendix E.

If this authoritative buildup was just to say *"There will be no more delay!"* why then does the very next word *but* imply the exact opposite, i.e. a delay. If a positive statement is followed by a *but* the implication is that an exception to the previous statement follows the *but*. Notice also, that an exception to the "no delay" is implied by using the word *days* (plural) and the words *about to sound* which give the impression of uncertainty as to when the *mystery of God* will be accomplished, therefore a delay! The context verifies this conclusion because a lot happens after the angel's statement of no delay, and the actual sounding of the seventh angel's trumpet. The Seventh angel sounds his trumpet in chapter 11 verse 15. Reading from 10:6 to 11:15 details all the action taking place after the promise of no more delay and before the next trumpet is sounded. This obvious delay is in contradiction to the promise of *no delay* given after the supreme emphasis to the authority of the one by whom the angel swore.

On the other hand, if the translation is *"Time will be no more"* then the following *but* makes perfect sense. Since the verb, *will be*, is in the future tense, meaning the end of time will be in the

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future, *but* something (or maybe many "somethings") will happen before the occurrence of the end of time. This explains the obvious delay before the event of the end of time. This translation is much easier to understand. This explanation also fits the context of verse five better as a very detail definition of authority would be in keeping with the very unusual promise that time, itself, will end. At the time this was written and through the mid-twentieth century the idea of time itself ending was unimaginable, so it needed all the authority possible to gain acceptance. Thus the very powerful description of God, the source of the statement was needed.

All of which should give us pause before using *delay* to translate the Greek word *χρονος* (which usually means *time*).

The last clause of verse 6 is "*There will be no more delay!*" The Greek is *οτι χρονος ουκει εσται*. The key word is *χρονος*: What is the correct translation of this word? The reason for the following detail is the fact that all three editions of the BDAG (the second edition is referred to as BAGD) specifically give *delay* as the translation of *χρονος* in this particular verse (Revelation 10:6), page 1092, 3.

It is the most highly regarded Greek-English Lexicon available today. That reputation is deserved and BDAG should be used with confidence! It is however the work of men and that characteristic must also be kept in mind.

Our analysis will include the following:

- I) The definition of verbal inspiration.
- II) Other uses of *delay* in various Bible translations.
- III) Various English translations of the New Testament. Why the change starting with the ASV?
- IV) Several Greek sources.
- V) Other New Testament and Septuagint examples of the use of *χρονος*.
- VI) A modern day parable

I) The definition of Verbal Inspiration.

Verbal Inspiration simple means that every word of the original manuscripts was selected by God. That being so then everything written in the Bible is true. Not only are we given "everything we need for life and godliness," 1 Peter 1:3, but we also have everything we need to "be completely equipped unto every good work," 2 Timothy 3:16-17. One other characteristic of God's Word is that every word is the *best* possible choice for our understanding of God's will.

That last sentence is true because who would affirm that God used a word in the Bible that was *NOT* the best possible choice for our understanding His will.

This implies that *χρονος* was the best possible choice to express the idea in God's mind when He wrote Revelation 10:6b. This is very interesting because *χρονιζω*, not *χρονος*, is the normal word used for *delay*. This, the normal word for delay (*χρονιζω*), only occurs five times in the New Testament:

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Matthew 24:48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

Matthew 25:5 While the bridegroom tarried, they all slumbered and slept.

Luke 1:21 And the people waited for Zacharias, and marveled that he tarried so long in the temple.

Luke 12:45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

Hebrews 10:37 For yet a little while, and he that shall come will come, and will not tarry.

Comparing how five different translations handled these five occurrences of χρονίζω:

	KJV	ASV	NIV	NKJV	YLT
Matthew 24:48	delayeth	tarrieth	staying away	delaying	delay
Matthew 25:5	tarried,	tarried	a long time in coming	delayed	tarrying
Luke 1:21	tarried.	tarried	stayed so long	lingered	tarrying
Luke 12:45	delayeth;	delayeth	taking a long time	delaying	delay
Hebrews 10:37	tarry	tarry	delay	tarry	tarry

These five verses translated by five versions gives a possible 25 options for this word to be translated. The scholars used *delay* 9 times, *tarry* 11 times, *lingered* 1 time and short phrases 4 times (all in the NIV).

This demonstrates that the regular word for conveying the thought of 1) a planned event or action that would not happen as scheduled, i.e. *delayed*, **or** 2) an event/action should be started immediately or very soon, i.e. *not delayed*, is the word χρονίζω, not χρόνος! That might explain the fact that both Thayer and Sophocles do not even mention "delay" as a possible translation of the word χρόνος in their lexicons. Thayer, in fact, specifies *time* as the meaning of χρόνος in our text of Revelation 10:6b.

If it is true that every inspired word is the **best** possible choice for our understanding of God's intended purpose, then I ask "which of these two words is the best choice to express the idea of *delay*?" If God had wanted to convey the idea of *delay* why would he choose χρόνος instead of χρονίζω? In addition there are other Greek words that are "normally" used to express the idea of "delay."

II) Other uses of *delay* in various Bible translations.

Appendix A lists every verse that uses *delay* from the KJV, ASV, NKJV, NIV and the RSV Bibles and the Greek from which *delay* is translated, using the Greek LXX for Old Testament references.

Summarizing the evidence in Appendix A, please notice other Greek words translated *delay*, in addition to χρονίζω (mentioned above), are μακροθυμew (to be long-suffering, Luke 18:7-RSV only), οκνεω (to delay, Acts 9:38, KJV, ASV, NKJV, RSV), βραδυνω (to be slow, to

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delay, 1 Timothy 3:15, NKJV, NIV, RSV), and finally αναβολην (delay, Acts 25:17, KJV, ASV, NKJV, NIV, RSV).

At least these five Greek words χρονιζω, μακροθυμew, σκνεω, βραδυνω, αναβολην are normally, regularly translated as *delay* in other parts of scripture. Why would God not use one of these to convey the idea of *delay* in Revelation 10:6, if, indeed, that is what He meant? God always uses the best choice of words to convey His thoughts. Why would He use χρονος (with no modifiers) ignoring these other five words, to represent delay when He does not do it ANYWHERE else in the New Testament. The LXX also never uses χρονος alone (without modifiers or additional descriptions of some sort) to mean *delay*.

What if God had wanted to convey the concept of *time*, in Revelation 10:6b, what Greek word would He use for that purpose?

It is so obvious that it should go without saying, but I will say it just for the record. The word "time" is used in all kinds of expressions, phrases or sentences that can be understood to mean "delay." For examples:

"Don't waste time" can mean "Don't delay."

"He waited some time before leaving" can mean "He delayed before leaving."

"He spent time reading the paper" can mean "He delayed while reading the paper."

"Spend some time with me" can mean "delay your leaving."

"Its time to leave" can mean "no more delay, let's go!"

The context, the additional words or phrases *close* to the word "time," makes it clear the meaning of the phrase or sentence can be described by the word "delay." In each of these examples there is a phrase, a group of other words, modifying or describing the event that is being delayed, or somehow clarifying the meaning. In our text of Revelation 10:6b there are only four Greek words in the sentence, i.e. there, time, no more, and shall/will be. What word or group of words in our context necessitates, prefers or even allows the word "time" to be understood to mean "delay"?

Remember God choose every word of the Bible, and it was the very best choice possible. Is it reasonable to think that God would choose χρονος wanting to convey the idea of "delay" without using any additional descriptive words in the sentence to ensure our proper understanding of it?

III) Various versions of the New Testament.

The following versions, it seems all versions before the 1901 ASV, translate χρονος (cronos) using the normal usual meaning for that word, i.e. *time*.

Latin Vulgate (late 4th century): "...that time shall be no longer." ["no longer" is an adverb]

Wycliffe (1382): "...that time shall no more be."

Purvey-Wycliffe (1395): "...that time shall no more be."

Tyndale: "...that there should be no longer time."

Matthew's Bible (1537) "...there would/will be no longer time."

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Geneva Bible (1599): "...that time should be no more."

KJV (1611, 1769): "...that there should be time no longer." -- Both editions are the same.

(YLT) Young's Literal Translation (1862 and 1887) - that **time** shall not be yet,

ASV (1901): "...that there shall be ⁷delay no longer." Footnoted as: ⁷ Or, *time*

Yet, all versions after the 1901 ASV use *delay* to translate χρόνος (cronos), but **only** in Rev. 10:6b.

Why this change starting with the ASV (1901)? Notice the consistency. For about 515 years (from Whycliffe, 1382, to the ASV, 1901) all English versions use *time* to translate the Greek χρόνος in our verse. Then, all of a sudden, we have another trend, just as consistent, i.e. *delay* as the translation of χρόνος, but only in this one verse, Revelation 10:6.

The first, and most natural, explanation is that of the many, many new manuscripts, inscriptions and archaeological discoveries, some of them must have had a direct impact on our understanding of the Greek in this verse. However, this is not the case. The Greek has not changed. Starting with the earliest in existence, the P. Chester Beatty III papyrus p⁴⁷, dated 250 - 300 A. D., (The Text of the Earliest New Testament Greek Manuscripts, edited by P. W. Comfort and D. P. Barrett, p. 339) all the way through the UBS, third edition of The Greek New Testament (1975), the Greek, in Revelation 10:6, has remained unchanged and unchallenged, (A Textual Commentary of the Greek New Testament by Bruce Metzger, p. 743).

If the text did not change then what new intellectual insight into the Koine Greek, what new understanding of any other scripture on this same subject (the termination of time) has led to this compelling and complete change in how χρόνος is to be translated in this ONE verse? This new insight must be based on very strong and clear evidence to be so consistent. But in all the places I looked I could find no compelling evidence, yea no evidence at all! There is plenty of evidence saying that in this exclusive example, Revelation 10:6b, χρόνος was translated as *delay*. But no lexicon gave any evidence to justify this dramatic and consistent change!! Let us examine the typical Greek sources very closely.

IV) Several Greek Sources

Four Interlinears were checked for the translation of Revelation 10:6b:

Berry - give *delay* as the translation of χρόνος.

Mounce & Mounce - give *delay* as the translation of χρόνος.

Brown & Comfort - give *delay* as the translation of χρόνος.

Marshall - give *time* as the translation of χρόνος.

Six Greek Lexicons were checked for the meaning of χρόνος in Revelation 10:6b:

Berry's: gives only *time* as the meaning of χρόνος.

Thayer: gives "time" as the translation of χρόνος as used in Revelation 10:6b

E. A. Sophocles (1914): gives no reference to "delay" as a possible meaning of χρόνος.

L & S: gives "delay" as a possible translation of χρόνος, but gives no Biblical references.

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Under subheading IV. *delay* only three references are given: D.19.163, "**they wasted no time**", Theoc.21.25 "**the watches of the night are slow.**" and D.23.93 "**that its operation has been delayed.**"

Each of these phrases does indeed have χρόνος contained in it. But the words that make up these phrases are not in the context of Revelation 10:6b. There are no other words or phrases that modify or alter the general meaning of χρόνος in our context. Since L & S does not mention any Bible quotations and since the Bible verse, Rev. 10:6b, *has no modifying words or phrases as does the references given by L & S*, I can only conclude that L & S cannot be used to support *delay* as a translation of χρόνος in our passage.

BDAG: gives "delay" as the translation of χρόνος in our text, Revelation 10:6b
John Parkhurst (c.1843): also gives "delay" as the meaning of χρόνος in Revelation 10:6b.

In both the BDAG and Parkhurst all examples given are phrases which could mean "delay." They are:

1) Revelation 2:21 where John is quoting Jesus saying "I gave her time that she might repent..." Of course that can mean Jesus allowed a delay so that she could repent, but that is an interpretation (valid or invalid), not a translation. No one, repeat, NO ONE translates this as "I gave her a delay so that she could repent..." How is this an example to justify the use of *delay* in translating Revelation 10:6b? The sentence structure of 2:21, i.e. the immediate context, bares no resemblance to our text. In 2:21 *time* is a direct object, which has an indirect object (her), a subject (I), and a verb (gave). All these words make all the difference in the world in how χρόνος should be "interpreted" but has no impact on how it should be translated in Rev. 10:6b.

2) Daniel 2:16 "so Daniel went in and requested of the king that he would give him time..." It seems rather obvious this can be interpreted as Daniel asking the king for a delay. But the major translation (KJV, NKJV, ASV, NIV, RSV) all translate the expression using *time* not *delay*.

3) Luke 8:29 "...for many times..." I checked four Interlinears and the KJV, NASB, RSV and NIV all say "many times." Only the ASV was different, it gave "often times, or a long time". Only Parkhurst gives this example. It seems obvious why no one else uses this verse to try to justify using *delay* to translate χρόνος in Revelation 10:6b

4) I also checked three non-Biblical references from BDAG references, i.e. Aeschyl., Pers. 692 "***...so that I may not incur blame regarding the time of my sojourn;***" Diod. S. 10, 4, 3 "***...he asked Dionysius for time in which to make such disposition as he wished;***" and Diod. S. 17, 9, 2 "***...giving the Thebans time to think things over.***"

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All three examples obviously imply a delay. We know this *only* because the immediate context makes it clear. But they are all still translated χρόνος as *time!*

Because χρόνος can be used in a phrase, clause or sentence to mean "delay" is no, repeat NO, justification for using "delay" for a translation of χρόνος **where there is no such modifying phrase, clause or sentence**. That would be like recognizing that the definition of *car* in the sentence "I rode home in the rail car with 35 other passengers" to mean a container fifty foot long, with at least 36 seats, constrained by rails and pulled by a locomotive. Then upon hearing the sentence "We drove our car to the grocery store" concluding that we drove the locomotive pulling the fifty foot long container, on rails, to the grocery store!

Because the definition is correct in one context does not mean it is correct in any other context. **ONLY THE CONTEXT CAN DETERMINE THE APPROPRIATE DEFINITION!!**

In our text χρόνος, "time" is nominative (by all standards generally the subject), εσται, "will/shall be" (future tense) is the verb and ουκετι, "no more, no longer" the adverb modifying the verb. The simplest and most direct translation is: "Time will/shall be no more/longer."

There is no word or group of words in our context which demands, suggests or even allows χρόνος to be translated by *delay*.

Consulting the Classic Greek-English and English-Greek Dictionary as well as The Vocabulary of the Greek Testament we find no examples of χρόνος being translated by *delay*, nor statements that it should be so translated.

The New International Dictionary of New Testament Theology, volume 3, page 844, 3 (b) says "At the consummation of the divine mysteries time will cease to exist (Rev. 10:6)."

The next Greek source we will check is the TDNT.

In volume IX, p. 592, line 5 ff. we have: "In the formal sense the NT, too, makes no basic statements about time, Rev. 10:6 **does not mean that time itself comes to an end** -> IV, p. 824, line 7 f. All that is meant is that the judgment of God will not be delayed any longer, -> VIII, p. 59, line 21 ff. ..."

Please notice the writer (Professor Emeritus Gerhard Delling) tells us what our text does not mean. Why did he choose to use the example "time itself ends" to deny? I wonder why he did not choose one of the following to deny by saying:

"Rev. 10:6

- 1) does not mean *forty years old*, as it does in Acts 7:23, or
- 2) does not mean *a while* as it does in Luke 18:4, or
- 3) does not mean the time of sickness will end, or
- 4) does not mean the time of lying will end, or
- 5) does not mean the time of all pain will end."

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All the above, plus many more examples, could be given regarding the use of the word *time* in various contexts. Could it be that the writer chose *time itself will end* as the particular statement that needed to be denied because he knew that *οτι χρονος ουκετι εσται* literally means "that time will be no more." If the writer had predetermined that the meaning couldn't be that straightforward, he would then need to deny the obvious! Yet, he give no evidence to justify his denial. He seems to have violated one of the standard rules of hermeneutics, i.e. The words take their normal, regular meaning unless there is *contextual* evidence to prove otherwise.

We all use this rule of hermeneutics regularly. If I meet my neighbor on the sidewalk and say "It's a beautiful day today!" Should my neighbor ask "Which definition of 'day' did you mean? The day of retirement, the day of rest, the day of doom, the day of judgment, etc.? Or would he know that the normal, regular meaning was from dawn to dusk when the sun was up *and having no other contextual words to indicate otherwise* just answer "Yeah, it sure is, hope you have a good one!" In Greek as in any language this rule applies, else we would never know what is meant by the spoken or written word without endless words of explanation. Even the words of explanation would also need to be explained and on and on *ad infinitum*. The normal, regular meaning of *χρονος* is "time." Any other understanding of that word must be supported by contextual evidence. There is no such evidence in our passage.

Also, the writer's interpretation does not fit the context in another way. If all that is meant is that the judgment of God will not be delayed, then God's very next word in the Greek text is *αλλ'* which means "but." This word starts the next sentence, verse 7. When the word starts a sentence it normally implies an exception, restriction or opposition, to the previous statement. If the very emphatic previous statement *There will be no more delay*, was made by a very powerful angel swearing by the almighty God, how then do we explain the following sentence which implies a delay? The TDNT writer seems to imply that verse 7 is a further *explaining* verse 6, as if it had started with *και* (and) or *γαρ* (for). But in fact it is an *exception* to verse 6. Verse 7 implies that there will, in reality, be a delay, i.e. during the days before the seventh angel sounds his trumpet.

A third way in which the writer's desire seems to conflict with the text is his assumption that the thing that will not be delayed is God's judgment. Read again the context, Revelation 10:1-7:

1 ¶ And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire; 2 and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth; 3 and he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices. 4 And when the seven thunders uttered their voices, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not.

5 And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, 6 and swore by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer: 7 but in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets."

Even if the *but* is ignored and you consider that the explanation for what is not delayed is in verse 7 there is no evidence to conclude that the thing not to be delayed is the judgment of God. Unless

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End of time?

you conclude that the mystery of God is the same as the judgment of God. On what evidence do you base such a conclusion? Especially in the light of the following scriptures:

Romans 16:25 Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past, 26 but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey him—

Ephesians 1:9 And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, 10 to be put into effect when the times will have reached their fulfilment —to bring all things in heaven and on earth together under one head, even Christ.

Ephesians 3:3 that is, the mystery made known to me by revelation, as I have already written briefly. 4 In reading this, then, you will be able to understand my insight into the mystery of Christ, 5 which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. 6 This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus. 7 I became a servant of this gospel by the gift of God's grace given me through the working of his power. 8 Although I am less than the least of all God's people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ, 9 and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. 10 His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, 11 according to his eternal purpose which he accomplished in Christ Jesus our Lord.

Ephesians 6:19 Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel,

Colossians 1:26 the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints.

Colossians 1:27 To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

Colossians 2:2 My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ,

Colossians 4:3 And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains.

1 Timothy 3:16 Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.

In view of the above scriptures it seems most reasonable to conclude that the mystery of God is Christ and His message to all; even the gentiles.

In the days when the seventh angel is about to begin to blow his trumpet the mystery of God will be completed, finished and accomplished as proclaimed to his servants the prophets. What word or group of words in our context say, imply or even allow "judgment of God" as the object of delay, if indeed *delay* is the accepted translation of *chronos* (χρονος)?

In his article in the TDNT Professor Emeritus Gerhard Delling references volume IV, p. 824, line 7 ff. as support for his explanation of Revelation 10:6. That referenced article says:

"One can thus speak of the *μυστηριον* (mysteries) of anti-godly powers only because the *μυστηριον* of God, the hidden eschatological plan of God declared to His servants and prophets, moves to its fulfillment. This fulfillment of the divine *μυστηριον* [mysteries] is proleptically invoked already in 10:7; with it the time ends. ..."

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This whole article is about the mysteries of God, mentioned 16 times in the New Testament. He says that the "divine μυστηριον [mysteries] is proleptically (a future event spoken of as if it had already happened) as invoked already in 10:7; with it time ends."

This quotation certainly does not help the case for translating χρόνος as *delay*, it hinders it! Although the writer here, G. Bornkamm, does not mention Revelation 10:6 and he seems to think that the mysteries spoken of in Revelation 10:7 refers to the second coming instead of the Revelation of Christ and the Gospel, he does say that at this event *time ends!* This explanation of verse 7 supports translating χρόνος as *time* in verse 6.

As Professor Emeritus Gerhard Delling continues his article in the TDNT, he also references volume VIII, p. 59, line 21 ff. This is only a statement about the completeness of God's plans and it references Revelation 10:7, again making no comment about 10:6 or how to translate χρόνος. This does not have any effect on our discussion about 10:6.

I encourage you to check out the complete article in the TDNT and look for the contextual evidence that mandates, suggests or even allows for the translation of χρόνος by the word *delay* in our text, Revelation 10:6b.

V) Other New Testament and Septuagint examples of the use of χρόνος.

All 53 times the Greek word χρόνος is used in the New Testament is listed in Appendix C with two translations into English, the KJV and the ASV. Because we are using two translations we have 106 opportunities for translating the word χρόνος. The most common translation was *time*, 76 times. The important point for our study is that the word *delay* was used only 1 once, and it was in the ASV from Revelation 10:6b. It was however footnoted as "Or, *time*."

As a double check Appendix A lists every occurrence of the English word *delay* in five different translations of the whole Bible showing the Greek from which it came, KJV (7 occurrences), ASV (8 occurrences), NKJV (22 occurrences), NIV (21 occurrences), RSV (24 occurrences). The Greek for the Old Testament passages comes from the Septuagint. Combining these occurrences of *delay* in all the above mentioned versions, we get a total of 82 appearances of *delay*. Only 4 times does *delay* come from the Greek word χρόνος, and **all** of those are from the same verse, i.e. Revelation 10:6b. Nowhere else in all five translations does *delay* translate the Greek word χρόνος. What is so unusual about this one verse? What rules of the Greek language or words in the context justifies the unique handling in this one instance?

The Index Patristicus by Edgar J. Goodspeed was compiled in 1907. It is a Greek concordance of ancient Christian literature. This index, on page 246, gives several references to the use of χρόνος. Appendix H shows all of them. I give the following for your consideration:

1 Clement 25:2, 5 "And when the *time* of its dissolution draws near.."

"...when the *time* is fulfilled, ..."

42:5 "And this was not new. For, indeed, *over a period of many years* it was written

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End of time?

about bishops and deacons. For the Scripture says thus somewhere, "I will appoint their bishops in righteousness, and their deacons in faith.

44:3 " ...and have for a long *time* possessed the good opinion of all ..."

2 Clement 19:3,4 "Let us therefore practice righteousness that we may be saved unto the end. Blessed are they that obey these ordinances. Though they may endure affliction for a short *time* in the world, they will gather the immortal fruit of the resurrection. :4 Therefore let not the godly be grieved, if he be miserable in the *times* that now are: a blessed *time* awaits him. He shall live again in heaven with our fathers, and shall have rejoicing throughout a sorrowless eternity.

Didache 14:3 "In every place and *time* offer to me a pure sacrifice; for I am a great King, says the Lord, and my name is wonderful among the nations."

16:2 "for the whole *time* of your faith will not profit you, if you are not made perfect in the last *time*."

Martyrdom of Polycarp 16:2 "having been in our *time* an apostolic and prophetic teacher."

22:3 "when they had already become almost obliterated by *time*,"

Epistle of Polycarp to the Philippians 1:2 "and because the strong root of your faith, spoken of in *days long gone* by"

Please not from all these Greek sources there is not one example of the word $\chi\rho\nu\nu\omicron\varsigma$ being translated by the English word *delay*.

As we have seen in all the previous study we have no unusual rules of Greek grammar nor any word nor group of words in the context which requires, infers or even permits the English word *delay* to be used to translate the Greek word $\chi\rho\nu\nu\omicron\varsigma$.

The best reason for using "time" is the *lack of evidence to support an abnormal translation!!!*

VI) A modern day parable

Please read my attempt at a modern day parable in Appendix E. Maybe this will help us see the inconsistency in the position taken by most of the recent translators.

We have just proven beyond a reasonable doubt that: 1) even Scholars of the highest reputation and the best qualifications are still human. A few good men with eminent reputations simply let their interpretations influence their translation and many others just seemed to follow uncritically and, 2) that the normal, regular, most obvious translation of $\chi\rho\nu\nu\omicron\varsigma$ in Revelation 10:6b is *time*.

The evidence also seems to imply that any of the following English sentences would properly and accurately translate our Greek "ὅτι (1) $\chi\rho\nu\nu\omicron\varsigma$ (2) $\sigma\upsilon\kappa\epsilon\tau\iota$ (3) $\epsilon\sigma\tau\alpha\iota$ (4)." To help in the translation please note that $\sigma\upsilon\kappa\epsilon\tau\iota$ is an adverb. Following the English sentences below, the implied Greek word order is contained in parentheses.

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Latin Vulgate (late 4th century): "...that time shall be no longer."	(1243)
Wycliffe (1382): "...that time shall no more be."	(12434)
Tyndale: "...that there should be no longer time:"	(1432)
Matthew's Bible (1537) "...there would/will be no longer time."	(1432)
Geneva Bible (1599): "...that time should be no more."	(1243)
KJV (1611, 1769): "...that there should be time no longer:"	(1423)

Assuming that the first word in the English translation should be *that* or *there*, and, for simplicity, we will consistently use *no longer* and *shall be* for ουκετι and εσται, respectively, we have only the following 6 possibilities for the English:

that time no longer shall be	---	(similar to Wycliffe)
that time shall be no longer	---	(as in Latin Vulgate and Geneva Bible and similar to Wycliffe)
that no longer shall be time	---	(no examples)
that no longer time shall be	---	(no examples)
there shall be no longer time	---	(as in Tyndale and Matthew's Bible)
there shall be time no longer	---	(as in KJV)

It is important to notice all six of these possibilities teach the same idea, a future existence without time. There is only one more possibility to check.

Some want to take Wycliffe's example ("that time shall no more be"), and put *time* at the end of the sentence, giving: "there shall no longer be time." Taken alone this once again means a future existence without time. But could other words be added to this sentence that would imply "there shall no longer be *enough* time for *something* to happen, i.e. no delay? Yes, you can add words to any sentence and change its overall meaning. But this result is untenable for three reasons:

- 1) There are no justification for adding *enough* and *something* (or any other words) to the English translation in order to get this conclusion.
- 2) This conclusion violates one of the basic principles of hermeneutics, Ockham's Razor, which says that the simplest solution to any problem is to be preferred, i.e. don't add any unnecessary complication to the interpretation. See Appendix F for details.
- 3) All that was said previously about "no delay" followed by *but* implying that there will be a delay can be repeated here.

I sincerely pray the presentation of this research will encourage those with superior knowledge and academic credentials to take the time and make the effort to verify this work, notifying me of any errors found herein. ... c2baird@charter.net

Appendix A

Every use of *delay*, and its Greek source, from various Bible translations.

The Old Testament Greek references are from the Septuagint

KJV

Exodus 22:29 Thou shalt not delay (LXX - ου καθυστερησεις) to offer ...
Exodus 32:1 ... people saw that Moses delayed (LXX - κεχπονικε) to come down...
Psalms 119:60 I ... delayed not (LXX - ουκ εταραχθην) to keep thy commandments.
Matthew 24:48 - My lord delayeth (χρονιζει) his coming;
Luke 12:45 My lord delayeth (χρονιζει) his coming;
Acts 9:38 - Delay not (μη οκνησης) ...
Acts 25:17 - I made no delay (αναβολην)

ASV

Exodus 22:29 Thou shalt not delay (LXX - ου καθυστερησεις) to offer
Exodus 32:1 ...people saw that Moses delayed (LXX - κεχπονικε) to come.
Psalms 119:60 ..., and delayed not (LXX - ουκ εταραχθην), To observe thy commandments.
Habakkuk 2:3 ...because it will surely come, it will not delay (LXX - ου μη χρονηση).
Luke 12:45 - My lord delayeth (χρονιζει) his coming;
Acts 9:38 Delay not (μη οκνηστης) ...
Acts 25:17 I made no delay (αναβολην)
Revelation 10:6 that there shall be delay (χρονος) no longer: (footnoted as: 7. Or *time*)

NKJV

Genesis 34:19 ... young man did not delay (LXX - ουκ εχρονησεν) to do the thing,...
Exodus 22:29 "You shall not delay (LXX - ου καθυστερησεις) to offer...
Exodus 32:1 people saw that Moses delayed (LXX - κεχπονικε) coming down
Deuteronomy 23:21 "... you shall not delay (LXX - ου χρονηεις) to pay it; ...
Judges 3:26 had escaped while they delayed, ... (LXX - ουκ ην ο προσνοων)
Judges 19:8 So they delayed until afternoon; (LXX - στρατευθητι εως ++ κλινε την ημεραν
1 Samuel 20:38 ... "Make haste, hurry, do not delay!" ...(LXX - και μη στης)
2 Samuel 20:5 But he delayed longer than the set time ...(LXX - και εχρονησεν)
2 Kings 9:3 ... open the door and flee, and do not delay." (LXX - ουχ υπομενεις)
Psalms 40:17 ...Do not delay, O my God. (LXX - μη χρονησης)
Psalms 70:5 O LORD, do not delay. (LXX - μη χρονησης)
Psalms 119:60 I made haste, and did not delay (LXX - ουκ εταραχθην) To keep....
Ecclesiastes 5:4 ... make a vow to God, do not delay to pay it; (LXX - μη χρονησης)
Jeremiah 4:6 ... Take refuge! Do not delay! (LXX - μη στητε)
Daniel 9:19 "... Do not delay for Your own sake, (LXX - μη χρονησης)
Matthew 24:48 'My master is delaying (χρονιζει) his coming,'
Matthew 25:5 "But while the bridegroom was delayed (χρονιζοντος) ,
Luke 12:45 'My master is delaying (χρονιζει) his coming,'
1 Timothy 3:15 but if I am delayed (βραδυνω),
Acts 9:38 - Delay not (μη οκνηστης) ...
Acts 25:17 - I made no delay (αναβολην)
Revelation 10:6 - that there shall be delay (χρονος) no longer:

Appendix A

Every use of *delay*, and its Greek source, from various Bible translations.

NIV

Genesis 43:10 if we had not delayed, (LXX - γαρ εβραδυναμεν)
Genesis 45:9 Come down to me; don't delay. (LXX - μη μεινης)
Joshua 10:13 The sun stopped ... and delayed going down (LXX - ου προεπορευετο)
Judges 5:28 ... clatter of his chariots delayed?' (LXX - εχρονισαν)
2 Kings 9:3 ... Then open the door and run; don't delay!" (LXX - ουχ υπομενεις)
Psalms 40:17 ... O my God, do not delay. (LXX - μη χρονισης)
Psalms 70:5 ... O LORD, do not delay. (LXX - μη χρονισης)
Psalms 119:60 I will hasten and not delay (LXX - ουκ εταραχθην) to obey your commands.
Ecclesiastes 5:4 When you make a vow ..., do not delay (LXX - μη χρονισης) in fulfilling it. ...
Isaiah 46:13 my salvation will not be delayed. (LXX - ου βραδυνω)
Isaiah 48:9 ... I delay (LXX - nothing in the Greek remotely implies *delay*) my wrath;
Jeremiah 4:6 Flee for safety without delay! (LXX - μη στητε)
Ezekiel 12:25 ... it shall be fulfilled without delay. (LXX - ου μηκυνω [the time])
Ezekiel 12:28 ".. None of my words will be delayed (LXX - ου μηκυνωσιν) any longer; ..."
Daniel 9:19 ... O my God, do not delay, (LXX - μη χρονισης)
Habakkuk 2:3 . it will certainly come and will not delay (LXX - ου μη χρονιση). .

Mark 1:20 - Without delay (ευθως)
Acts 25:17 - I did not delay (αναβολην)
1 Timothy 3:15 - if I am delayed (βραδυνω)
Hebrews 10:37 - ... will not delay (ου χρονισει)
Revelation 10:6 - "There will be no more delay (χρονος)!"

RSV

Genesis 24:56 ... "Do not delay me, .. let me go ... to my master."
Genesis 34:19 ... man did not delay to do the thing, ...
Genesis 43:10 if we had not delayed, ...
Exodus 22:29 "You shall not delay (LXX - ου καθυστερησεις) to offer ...
Exodus 32:1 When ... Moses delayed (LXX - κεχπονικε) to come down ...
Judges 3:26 Ehud escaped while they delayed, ...
2 Samuel 20:5 ... but he delayed beyond the set time ...
Ezra 6:8 ... paid to these men ... without delay ...
Psalms 119:60 ... do not delay (LXX - ουκ εταραχθην) to keep thy commandments.
Ecclesiastes 5:4 . vow to God, do not delay paying it; ...
Ecclesiastes 8:3 ... do not delay when the matter ...
Ezekiel 12:25 .. It will no longer be delayed, ...
Ezekiel 12:28 ... my words will be delayed any longer, ...
Daniel 9:19 ... O LORD, ... act; delay not, for thy own sake, ...
Habakkuk 2:3 ... it will surely come, it will not delay (LXX - ου μη χρονιση)..

Matthew 24:48 'My master is delayed (χρονιζει),'
Matthew 25:5 As the bridegroom was delayed (χρονιζοντος),
Luke 1:21 - his delay (χρονιζειν).
Luke 12:45 'My master is delayed (χρονιζει) in coming,

Appendix A

Every use of *delay*, and its Greek source, from various Bible translations.

Luke 18:7 - Will he delay (μακροθυμει) long over them?

Acts 9:38 - "Please come to us without delay (μη οκνησης)."

Acts 25:17 - I made no delay (αναβολην),

1 Timothy 3:15 - if I am delayed (βραδυνω),

Revelation 10:6 - should be no more delay (χρονος)!

Appendix B

LXX - All χρονος - 61erses

Genesis 26:1 εγενετο δε λιμος επι της γης χωρις του λιμου του προτερον ος εγενετο εν τω χρονω τω αβρααμ επορευθη δε ισαακ προς αβιμελεχ βασιλεα φυλιστιμ εις γεραρα - Which happened in the time of Abraham

Γενεσις 26:15 και παντα τα φρεατα α ωρυξαν οι παιδες του πατρος αυτου εν τω χρονω του πατρος αυτου ενεφραξαν αυτα οι φυλιστιμ και επλησαν αυτα γης - obstructed them in the time of his father

Exodus 14:13 ειπεν δε μουσης προς τον λαον θαρσειτε στητε και ορατε την σωτηριαν την παρα του θεου ην ποιησει ημιν σημερον ον τροπον γαρ εωρακατε τους αιγυπτιους σημερον ου προσθησεσθε ετι ιδειν αυτους εις τον αιωνα χρονον - you will not proceed to see them into the eon of time

Deuteronomy 12:19 προσεχε σεαυτω μη εγκαταλιπης τον λευιτην παντα τον χρονον οσον εαν ζης επι της γης - you should not abandon the Levite all the time

Δευτερονομη 22:19 και ζημιωσουσιν αυτον εκατον σικλους και δωσουσιν τω πατρι της νεανιδος οτι εξηνεγκεν ονομα πονηρον επι παρθενον ισραηλιτιν και αυτου εσται γυνη ου δυνησεται εξαποστειλαι αυτην τον απαντα χρονον - to send her away at any time

Δευτερονομη 22:29 δωσει ο ανθρωπος ο κοιμηθεις μετ αυτης τω πατρι της νεανιδος πεντηκοντα διδραχμα αργυριου και αυτου εσται γυνη ανθ ων εταπεινωσεν αυτην ου δυνησεται εξαποστειλαι αυτην τον απαντα χρονον - to send her away at any time

Δευτερονομη 32:29 ουκ εφρονησαν συνιεναι ταυτα καταδεξασθωσαν εις τον επιοντα χρονον - let them appreciate in the coming time

Joshua 4:14 εν εκεινη τη ημερα ηυξησεν κυριος τον ιησουν εναντιον παντος του γενους ισραηλ και εφοβουντο αυτον ωσπερ μουσην οσον χρονον εζη - as much time as he lived

Ποσημα 4:24 οπως γνωσιν παντα τα εθνη της γης οτι η δυναμις του κυριου ισχυρα εστιν και ινα υμεις σεβησθε κυριον τον θεον υμων εν παντι χρονω - should worship the Lord our God at all time

Ποσημα 24:31 (24:29) και ελατρευσεν ισραηλ τω κυριω πασας τας ημερας ιησου και πασας τας ημερας των πρεσβυτερων οσοι εφειλκυσαν τον χρονον μετα ιησου και οσοι ειδοσαν παντα τα εργα κυριου οσα εποιησεν τω ισραηλ - as many as dragged on in time after Joshua

Ezra 4:15 ινα επισκεψηται εν βιβλιω υπομνηματισμου των πατερων σου και ευρησεις και γνωση οτι η πολις εκεινη πολις αποστατις και κακοποιουσα βασιλεις και χωρας και φυγαδια δουλων εν μεσω αυτης απο χρονων αιωνος δια ταυτα η πολις αυτη ηρημωθη -

Nehemiah 10:34 (10:35) και κληρους εβαλομεν περι κληρου ξυλοφοριας οι ιερεις και οι λευιται και ο λαος ενεγκαι εις οικον θεου ημων εις οικον πατριων ημων εις καιρους απο χρονων ενιαυτον κατ ενιαυτον εκκαυσαι επι το θυσιαστηριον κυριου θεου ημων ως γεγραπται εν τω νομω

Νεημιαη 13:31 και το δωρον των ξυλοφορων εν καιροις απο χρονων και εν τοις βακχουριοις μνησθητι μου ο θεος ημων εις αγαθωσυνην

Esther 2:15 εν δε τω αναπληρουσθαι τον χρονον εσθηρ της θυγατρος αμιναδαβ αδελφου πατρος μαρδοχαιου εισελθειν προς τον βασιλεα ουδεν ηθετησεν ων αυτη ενετειλατο ο ευνουχος ο φυλαξ των γυναικων ην γαρ εσθηρ ευρισκουσα χαριν παρα παντων των βλεποντων αυτην

Εσθηρ 9:28 αι δε ημεραι αυται των φρουραι αχθησονται εις τον απαντα χρονον και το μνημοσυνον αυτων ου μη εκλιπη εκ των γενεων

Job 2:9 χρονου δε πολλου προβεβηκοτος ειπεν αυτω η γυνη αυτου μεχρι τινος καρτερησεις λεγων(2:9Α) ιδου αναμενω χρονον ετι μικρον προσδεχομενος την ελπιδα της σωτηριας μου(2:9Β) ιδου γαρ ηφανισται σου το μνημοσυνον απο της γης υιοι και θυγατερες εμης κοιλιας ωδινες και πονοι ους εις το κενον εκοπιασα μετα μοχθων(2:9Χ) συ τε αυτος εν σαπρια σκωληκων καθησαι διανυκτερευων αιθριος(2:9Δ) καγω πλανητις και λατρις τοπον εκ τοπου περιερχομενη και οικιαν εξ οικιας προσδεχομενη τον ηλιον ποτε δυσεται ινα αναπαυσωμαι των μοχθων και των οδυνων αι με νυν συνεχουσιν(2:9Ε) αλλα ειπον τι ρημα εις κυριον και τελευτα

Ποβ 6:11 τις γαρ μου η ισχυς οτι υπομενω η τις μου ο χρονος οτι ανεχεται μου η ψυχη

Ποβ 10:20 η ουκ ολιγος εστιν ο χρονος του βιου μου εασον με αναπαυσασθαι μικρον

Ποβ 12:5 εις χρονον γαρ τακτον ητοιμαστο πεσειν υπο αλλους οικους τε αυτου εκπορθεισθαι υπο ανομων

Ποβ 12:12 εν πολλω χρονω σοφια εν δε πολλω βιω επιστημη

Ποβ 14:5 εαν και μια ημερα ο βιος αυτου επι της γης αριθμητοι δε μηνες αυτου παρα σοι εις χρονον εθου και ου μη υπερβη

Ποβ 14:11 χρονω γαρ σπανιζεται θαλασσα ποταμος δε ερημωθεις εξηρανθη

Ποβ 14:13 ει γαρ οφελον εν αδη με εφυλαξας εκρυσας δε με εως αν παυσηται σου η οργη και ταξη μοι χρονον εν ω μνειαν μου ποιηση

Ποβ 29:18 ειπα δε η ηλικια μου γηρασει ωσπερ στελεχος φοινικος πολυν χρονον βιωσω

Appendix B

LXX - All χρόνος - 61verses

- Ποβ 32:6 υπολαβων δε ελιους ο του βαραχιηλ ο βουζιτης ειπεν νεωτερος μεν ειμι τω χρονω υμεις δε εστε πρεσβυτεροι διο ησυχασα φοβηθεις του υμιν αναγγειλαι την εμαυτου επιστημην
- Ποβ 32:7 ειπα δε οτι ο χρονος εστιν ο λαλων εν πολλοις δε ετεσιν οιδασιν σοφιαν
- Psalms 89:45** (88:46) εσμικρυνας τας ημερας του χρονου αυτου κατεχεας αυτου αισχυνην διαψαλαμα
- Προσερβσ 1:22 οσον αν χρονον ακακοι εχωνται της δικαιοσυνης ουκ αισχυνηθισονται οι δε αφρονες της υβρεως οντες επιθυμηται ασεβεις γενομενοι εμισησαν αισθησιν
- Προσερβσ 7:12 χρονον γαρ τινα εξω ρεμβεται χρονον δε εν πλαταιαις παρα πασαν γωνιαν ενεδρευει
- Προσερβσ 9:11 τουτω γαρ τω τροπω πολυν ζησεις χρονον και προστεθησεται σοι ετη ζωης σου
- Προσερβσ 9:18 ο δε ουκ οιδεν οτι γηγενεις παρ αυτη ολλυνται και επι πετευρον αδου συναντα(9:18A) αλλα αποπηδησον μη εγχρονισης εν τω τοπω μηδε επιστησης το σον ομμα προς αυτην(9:18B) ουτως γαρ διαβηση υδωρ αλλοτριον και υπερβηση ποταμον αλλοτριον(9:18X) απο δε υδατος αλλοτριου αποσχου και απο πηγης αλλοτριας μη πιης(9:18Δ) ινα πολυν ζησης χρονον προστεθη δε σοι ετη ζωης
- Προσερβσ 15:15 παντα τον χρονον οι οφθαλμοι των κακων προσδεχονται κακα οι δε αγαθοι ησυχάζουσιν δια παντος
- Προσερβσ 28:16 βασιλευς ενδεης προσοδων μεγας συκοφαντης ο δε μισων αδικιαν μακρον χρονον ζησεται
- Προσερβσ 31:21 ου φροντιζει των εν οικω ο ανηρ αυτης οταν που χρονη παντες γαρ οι παρ αυτης ενδιδυσκονται
- Ecclesiastes 3:1** τοις πασιν χρονος και καιρος τω παντι πραγματι υπο τον ουρανον
- Isaiah 9:7** (9:6) μεγαλη η αρχη αυτου και της ειρηνης αυτου ουκ εστιν οριον επι τον θρονον δαυιδ και την βασιλειαν αυτου κατορθωσαι αυτην και αντιλαβεσθαι αυτης εν δικαιοσυνη και εν κριματι απο του νυν και εις τον αιωνα χρονον ο ζηλος κυριου σαβαωθ ποιησει ταυτα
- Isaiah 13:20 ου κατοικηθησεται εις τον αιωνα χρονον ουδε μη εισελθωσιν εις αυτην δια πολλων γενεων ουδε μη διελθωσιν αυτην αραβες ουδε ποιμενες ου μη αναπαυσωνται εν αυτη
- Isaiah 14:20 ουτως ουδε συ εση καθαρος διοτι την γην μου απωλεσας και τον λαον μου απεκτεινας ου μη μεινης εις τον αιωνα χρονον σπερμα πονηρον
- Isaiah 18:7 εν τω καιρω εκεινω ανενεχθησεται δωρα κυριω σαβαωθ εκ λαου τεθλιμμενου και τετιλμενου και απο λαου μεγαλου απο του νυν και εις τον αιωνα χρονον εθνος ελπίζον και καταπεπατημενον ο εστιν εν μερει ποταμου της χωρας αυτου εις τον τοπον ου το ονομα κυριου σαβαωθ επεκληθη ορος σιων
- Isaiah 23:15 και εσται εν τη ημερα εκεινη καταλειφθησεται τυρος ετη εβδομηκοντα ως χρονος βασιλεως ως χρονος ανθρωπου και εσται μετα εβδομηκοντα ετη εσται τυρος ως ασμα πορνης
- Isaiah 27:10 το κατοικουμενον ποιμνιον ανειμενον εσται ως ποιμνιον καταλελειμμενον και εσται πολυν χρονον εις βοσκημα και εκει αναπαυσονται
- Isaiah 27:11 και μετα χρονον ουκ εσται εν αυτη παν χλωρον δια το ξηρανθηναι γυναικες ερχομεναι απο θεας δευτε ου γαρ λαος εστιν εχων συνεσιν δια τουτο ου μη οικτιρηση ο ποιησας αυτους ουδε ο πλασας αυτους ου μη ελεψη
- Isaiah 30:27 ιδου το ονομα κυριου δια χρονου ερχεται πολλου καιομενος ο θυμος μετα δοξης το λογιον των χειλεων αυτου το λογιον οργης πληρες και η οργη του θυμου ως πυρ εδεται
- Isaiah 33:20 ιδου σιων η πολις το σωτηριον ημων οι οφθαλμοι σου οφονται ιερουσαλημ πολις πλουσια σκηνη αι ου μη σεισθωσιν ουδε μη κινηθωσιν οι πασσαλοι της σκηνης αυτης εις τον αιωνα χρονον ουδε τα σχοινια αυτης ου μη διαρραγωσιν
- Isaiah 34:10 νυκτος και ημερας και ου σβεσθησεται εις τον αιωνα χρονον και αναβησεται ο καπνος αυτης ανω εις γενεας ερημωθησεται και εις χρονον πολυν
- Isaiah 34:17 και αυτος επιβαλει αυτοις κληρους και η χειρ αυτου διεμερισεν βοσκεσθαι εις τον αιωνα χρονον κληρονομησετε εις γενεας γενεων αναπαυσονται επ αυτης
- Isaiah 38:5 πορευθητι και ειπον εξεκια ταδε λεγει κυριος ο θεος δαυιδ του πατρος σου ηκουσα της φωνης της προσευχης σου και ειδον τα δακρυα σου ιδου προστιθημι προς τον χρονον σου ετη δεκα πεντε
- Isaiah 49:1 ακουσατε μου νησοι και προσεχετε εθνη δια χρονου πολλου στησεται λεγει κυριος εκ κοιλιας μητρος μου εκαλεσεν το ονομα μου
- Isaiah 51:8 ωσπερ γαρ ιματιον βρωθησεται υπο χρονου και ως ερια βρωθησεται υπο σητος η δε δικαιοσυνη μου εις τον αιωνα εσται το δε σωτηριον μου εις γενεας γενεων
- Isaiah 51:14 εν γαρ τω σωζεσθαι σε ου στησεται ουδε χρονη
- Isaiah 54:7 χρονον μικρον κατελιπον σε και μετα ελεους μεγαλου ελεησω σε
- Isaiah 54:9 απο του υδατος του επι νωε τουτο μοι εστιν καθοτι ωμοσα αυτω εν τω χρονω εκεινω τη γη μη θυμωθησεσθαι επι σοι ετι μηδε εν απειλη σου

Appendix B

LXX - All χρονος - 61erses

Ισαιαη 65:20 και ου μη γενηται εκει αωρος και πρεσβυτης ος ουκ εμπλησει τον χρονον αυτου εσται γαρ ο νεος εκατον ετων ο δε αποθνησκων αμαρτωλος εκατον ετων και επικαταρατος εσται

Jeremiah 30:7 (37:7) εγενηθη οτι μεγαλη η ημερα εκεινη και ουκ εστιν τοιαυτη και χρονος στενος εστιν τω ιακωβ και απο τουτου σωθησεται

Περεμιαη 31:1 (38:1) εν τω χρονω εκεινω ειπεν κυριος εσομαι εις θεον τω γενει ισραηλ και αυτοι εσονται μοι εις λαον

Περεμιαη 38:28 (45:28) και εκαθισεν ιερεμιας εν τη αυλη της φυλακης εως χρονου ου συνελημφθη ιερουσαλημ

Περεμιαη 49:8 (30:2) ηπατηθη ο τοπος αυτων βαθυνατε εις καθισιν οι κατοικουντες εν δαιδαν οτι δυσκολα εποιησεν ηγαγον επ αυτον εν χρονω ω επεσκεψαμην επ αυτον

Daniel 2:16 και δανιηλ εισηλθεν και ηξιωσεν τον βασιλεα οπως χρονον δω αυτω και την συγκρισιν αυτου αναγγειλη τω βασιλει

Δανιελ 2:21 και αυτος αλλοιοι καιρους και χρονους καθιστα βασιλεις και μεθιστα διδους σοφιαν τοις σοφοις και φρονησιν τοις ειδοσιν συνεσιν

ASV -- Every use of "delay" in the ASV Bible, OT cf. to LXX (only Rev. 10:16ses χρονος)

Exodus 22:29 Thou shalt not *delay* to offer of thy harvest, and of the outflow of thy presses. The first-born of thy sons shalt thou give unto me.

Exodus 32:1 And when the people saw that Moses *delayed* to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.

Psalms 119:60 I made haste, and *delayed* not, To observe thy commandments.

Habakkuk 2:3 For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not *delay*.

Luke 12:45 But if that servant shall say in his heart, My lord *delayeth* his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken;

Acts 9:38 And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, *Delay* not to come on unto us.

Acts 25:17 When therefore they were come together here, I made no *delay*, but on the next day sat on the judgment-seat, and commanded the man to be brought.

Revelation 10:6 and swore by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be *delay* no longer:

Appendix C

Greek - χρονο* - All 53 verses that use χρονος in the KJV and ASV

45 verses = "time," 0 verses = "delay" in KJV, 1 verse = "delay" in ASV (only Rev. 10:6b)

Matthew 2:7

τοτε ηρωδης λαθρα καλεσας τους μαγους ηκριβωσεν παρ αυτων τον χρονον του φαινομενου αστερος
KJV - Matthew 2:7 Then Herod, when he had privily called the wise men, inquired of them diligently what *time* the star appeared.

ASV - Then Herod privily called the Wise-men, and learned of them exactly what *time* the star appeared.

Matthew 2:16

τοτε ηρωδης ιδων οτι ενεπαιχθη υπο των μαγων εθυμωθη λιαν και αποστειλας ανειλεν παντας τους παιδας τους εν βηθλεεμ και εν πασιν τοις οριοις αυτης απο διετους και κατωτερω κατα τον χρονον ον ηκριβωσεν παρα των μαγων

KJV - Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the *time* which he had diligently inquired of the wise men.

ASV - Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wrath, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the *time* which he had exactly learned of the Wise-men.

Matthew 25:19

μετα δε χρονον πολυν ερχεται ο κυριος των δουλων εκεινων και συναιρει μετ αυτων λογον

KJV - After a long *time* the lord of those servants cometh, and reckoneth with them.

ASV - Now after a long *time* the lord of those servants cometh, and maketh a reckoning with them

Mark 2:19

και ειπεν αυτοις ο ιησους μη δυνανται οι υιοι του νυμφωνος εν ω ο νυμφιος μετ αυτων εστιν νηστευειν οσον χρονον μεθ εαυτων εχουσιν τον νυμφιον ου δυνανται νηστευειν

KJV - And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? *as long as* they have the bridegroom with them, they cannot fast.

ASV - And Jesus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? *as long as* they have the bridegroom with them, they cannot fast.

Mark 9:21

και επηρωτησεν τον πατερα αυτου ποσος χρονος εστιν ως τουτο γεγονεν αυτω ο δε ειπεν παιδιοθεν

KJV - And he asked his father, How long is it *ago* since this came unto him? And he said, Of a child.

ASV - And he asked his father, How long *time* is it since this hath come unto him? And he said, From a child.

Luke 1:57

τη δε ελισαβητ επλησθη ο χρονος του τεκειν αυτην και εγεννησεν υιον

KJV - Now Elisabeth's full *time* came that she should be delivered; and she brought forth a son.

ASV - Now Elisabeth's *time* was fulfilled that she should be delivered; and she brought forth a son.

Luke 4:5

και αναγαγων αυτον ο διαβολος εις ορος υψηλον εδειξεν αυτω πασας τας βασιλειας της οικουμενης εν στιγμη χρονου

KJV - And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of *time*.

ASV - And he led him up, and showed him all the kingdoms of the world in a moment of *time*.

Luke 8:27

εξελθοντι δε αυτω επι την γην υπηνητησεν αυτω ανηρ τις εκ της πολεως ος ειχεν δαιμονια εκ χρονων ικανων και ιματιον ουκ ενεδιδυσκετο και εν οικια ουκ εμενεν αλλ εν τοις μνημασιν

KJV - And when he went forth to land, there met him out of the city a certain man, which had devils long *time*, and ware no clothes, neither abode in any house, but in the tombs.

Appendix C

Greek - χρονο* - All 53 verses that use χρονος in the KJV and ASV

45 verses = "time," 0 verses = "delay" in KJV, 1 verse = "delay" in ASV (only Rev. 10:6b)

ASV - And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long **time** he had worn no clothes, and abode not in any house, but in the tombs.

Luke 8:29

παρηγγειλεν γαρ τω πνευματι τω ακαθαρτω εξελθειν απο του ανθρωπου πολλοις γαρ **χρονοις** συνηρακει αυτον και εδεσμειτο αλυσεσιν και πεδαις φυλασσομενος και διαρρησων τα δεσμα ηλαυνετο υπο του δαιμονος εις τας ερημους

KJV - (For he had commanded the unclean spirit to come out of the man. For **oftentimes** it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

ASV - For he was commanding the unclean spirit to come out from the man. For **oftentimes** it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts.

Luke 18:4

και ουκ ηθελησεν επι **χρονον** μετα δε ταυτα ειπεν εν εαυτω ει και τον θεον ου φοβουμαι και ανθρωπον ουκ εντρεπομαι

KJV - And he would not for **a while**: but afterward he said within himself, Though I fear not God, nor regard man;

ASV - And he would not for **a while**: but afterward he said within himself, Though I fear not God, nor regard man;

Luke 20:9

ηρξατο δε προς τον λαον λεγειν την παραβολην ταυτην ανθρωπος εφυτευσεν αμπελωνα και εξεδото αυτον γεωργοις και απεδημησεν **χρονους** ικανους

KJV - Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long **time**.

ASV - And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long **time**

John 5:6

τουτον ιδων ο ιησους κατακειμενον και γνους οτι πολυν ηδη **χρονον** εχει λεγει αυτω θελεις υγιης γενεσθαι

KJV - When Jesus saw him lie, and knew that he had been now a long **time** in that case, he saith unto him, Wilt thou be made whole?

ASV - When Jesus saw him lying, and knew that he had been now a long **time** in that case, he saith unto him, Wouldest thou be made whole?

John 7:33

ειπεν ουν ο ιησους ετι μικρον **χρονον** μεθ υμων ειμι και υπαγω προς τον πεμψαντα με

KJV - Then said Jesus unto them, Yet a **little while** am I with you, and then I go unto him that sent me.

ASV - Jesus therefore said, Yet a **little while** am I with you, and I go unto him that sent me.

John 12:35

ειπεν ουν αυτοις ο ιησους ετι μικρον **χρονον** το φως μεθ υμων εστιν περιπατειτε εως το φως εχετε ινα μη σκοτια υμας καταλαβη και ο περιπατων εν τη σκοτια ουκ οιδεν που υπαγει

KJV - Then Jesus said unto them, Yet a **little while** is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

ASV - Jesus therefore said unto them, Yet a **little while** is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth.

John 14:9

Appendix C

Greek - χρονο* - All 53 verses that use χρονος in the KJV and ASV

45 verses = "time," 0 verses = "delay" in KJV, 1 verse = "delay" in ASV (only Rev. 10:6b)

λεγει αυτω ο ιησους τοσουτον χρονον μεθ υμων ειμι και ουκ εγνωκας με φιλιππε ο εωρακως εμε εωρακεν τον πατερα και πως συ λεγεις δειξον ημιν τον πατερα

KJV - Jesus saith unto him, Have I been so long *time* with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

ASV - Jesus saith unto him, Have I been so long *time* with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

Acts 1:6

οι μεν ουν συνελθοντες επηρωτων αυτον λεγοντες κυριε ει εν τω χρονω τουτω αποκαθιστανεις την βασιλειαν τω ισραηλ

KJV - When they therefore were come together, they asked of him, saying, Lord, wilt thou at this *time* restore again the kingdom to Israel?

ASV - They therefore, when they were come together, asked him, saying, Lord, dost thou at this *time* restore the kingdom to Israel?

Acts σ 1:7

ειπεν δε προς αυτους ουχ υμων εστιν γνωναι χρονους η καιρους ους ο πατηρ εθετο εν τη ιδια εξουσια

KJV - And he said unto them, It is not for you to know the *times* or the seasons, which the Father hath put in his own power.

ASV - And he said unto them, It is not for you to know *times* or seasons, which the Father hath set within His own authority.

Acts 1:21

δει ουν των συνελθοντων ημιν ανδρων εν παντι χρονω εν ω εισηλθεν και εξηλθεν εφ ημας ο κυριος ιησους

KJV - Wherefore of these men which have companied with us all the *time* that the Lord Jesus went in and out among us,

ASV - Of the men therefore that have companied with us all the *time* that the Lord Jesus went in and went out among us,

Acts 3:21

ον δει ουρανον μεν δεξασθαι αχρι χρονων αποκαταστασεως παντων ων ελαλησεν ο θεος δια στοματος παντων των αγιων αυτου προφητων απ αιωνος

KJV - Whom the heaven must receive until the *times* of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

ASV - whom the heaven must receive until the *times* of restoration of all things, whereof God spake by the mouth of His holy prophets that have been from of old

Acts 7:17

καθως δε ηγγιζεν ο χρονος της επαγγελιας ης ωμοσεν ο θεος τω αβρααμ ηυξησεν ο λαος και επληθυνθη εν αιγυπτω

KJV - But when the *time* of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

ASV - But as the *time* of the promise drew nigh which God vouchsafed unto Abraham, the people grew and multiplied in Egypt,

Acts 7:23

ως δε επληρουτο αυτω τεσσαρακονταετης χρονος ανεβη επι την καρδιαν αυτου επισκεψασθαι τους αδελφους αυτου τους υιους ισραηλ

KJV - And when he was full forty years *old*, it came into his heart to visit his brethren the children of Israel.

ASV - But when he was well-nigh forty years *old*, it came into his heart to visit his brethren the children of Israel.

Appendix C

Greek - χρονο* - All 53 verses that use χρονος in the KJV and ASV

45 verses = "time," 0 verses = "delay" in KJV, 1 verse = "delay" in ASV (only Rev. 10:6b)

Acts 8:11

προσειχον δε αυτω δια το ικανω χρονω ταις μαγειαις εξεστακεναι αυτους

KJV - And to him they had regard, because that of long **time** he had bewitched them with sorceries.

ASV - And they gave heed to him, because that of long **time** he had amazed them with his sorceries.

Acts 13:18

και ως τεσσαρακονταετη χρονον ετροποφορησεν αυτους εν τη ερημω

KJV - And about the **time** of forty years suffered he their manners in the wilderness.

ASV - And for about the **time** of forty years as a nursing-father bare he them in the wilderness.

Acts 14:3

ικανον μεν ουν χρονον διετριψαν παρρησιαζομενοι επι τω κυριω τω μαρτυρουντι τω λογω της χαριτος αυτου διδοντι σημεια και τερατα γινεσθαι δια των χειρων αυτων

KJV - Long **time** therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

ASV - Long **time** therefore they tarried there speaking boldly in the Lord, who bare witness unto the word of his grace, granting signs and wonders to be done by their hands.

Acts 14:28

διετριβον δε εκει χρονον ουκ ολιγον συν τοις μαθηταις

KJV - And there they abode long **time** with the disciples

ASV - And they tarried no little **time** with the disciples.

Acts 15:33

ποιησαντες δε χρονον απελυθησαν μετ ειρηνης απο των αδελφων προς τους αποστολους

KJV - And after they had tarried there a **space**, they were let go in peace from the brethren unto the apostles

ASV - And after they had spent some **time** there, they were dismissed in peace from the brethren unto those that had sent them forth.

Acts 17:30

τους μεν ουν χρονους της αγνοιας υπεριδων ο θεος τα νυν παραγγελλει τοις ανθρωποις πασιν πανταχου μετανοειν

KJV - And the **times** of this ignorance God winked at; but now commandeth all men every where to repent:

ASV - The **times** of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent:

Acts 18:20

ερωτωντων δε αυτων επι πλειονα χρονον μειναι παρ αυτοις ουκ επενευσεν

KJV - When they desired him to tarry longer **time** with them, he consented not;

ASV - And when they asked him to abide a longer **time**, he consented not;

Acts 18:23

και ποιησας χρονον τινα εξηλθεν διερχομενος καθεξης την γαλατικην χωραν και φρυγιαν επιστηριζων παντας τους μαθητας

KJV - And after he had spent some **time** there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples

ASV - And having spent some **time** there, he departed, and went through the region of Galatia, and Phrygia, in order, establishing all the disciples.

Acts 19:22

αποστειλας δε εις την μακεδονιαν δυο των διακονουντων αυτω τιμοθεον και εραστον αυτος επεσχεν χρονον εις την ασιαν

Appendix C

Greek - χρονο* - All 53 verses that use χρονος in the KJV and ASV

45 verses = "time," 0 verses = "delay" in KJV, 1 verse = "delay" in ASV (only Rev. 10:6b)

KJV - So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a *season*.

ASV - And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a *while*.

Acts 20:18

ως δε παρεγενοντο προς αυτον ειπεν αυτοις υμεις επιστασθε απο πρωτης ημερας αφ ης επεβην εις την ασιαν πως μεθ υμων τον παντα χρονον εγενομη

KJV - And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all *seasons*,

ASV - And when they were come to him, he said unto them, Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the *time*,

Acts 27:9

ικανου δε χρονου διαγενομενου και οντος ηδη επισφαλους του πλοος δια το και την νηστειαν ηδη παρεληλυθεναι παρηγει ο παυλος

KJV - Now when much *time* was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

ASV - And when much *time* was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them,

Romans 7:1

η αγνοειτε αδελφοι γινωσκουσιν γαρ νομον λαλω οτι ο νομος κυριευει του ανθρωπου εφ οσον χρονον ζη

KJV - Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long [*time*] as he liveth?

ASV - Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long *time* as he liveth?

Romans 16:25

τω δε δυναμενω υμας στηριζει κατα το ευαγγελιον μου και το κηρυγμα ιησου χριστου κατα αποκαλυψιν μυστηριου χρονοις αιωνιοις σεσιγημενου

KJV - Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since *the world began*

ASV - Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through *times* eternal,

1 Corinthians 7:39

γυνη δεδεται νομω εφ οσον χρονον ζη ο ανηρ αυτης εαν δε και κοιμηθη ο ανηρ ελευθερα εστιν ω θελει γαμηθηναι μονον εν κυριω

KJV - The wife is bound by the law as long [*time*] as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord

ASV - A wife is bound for so long *time* as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord.

1 Corinthians 16:7

ου θελω γαρ υμας αρτι εν παροδω ιδειν ελπίζω δε χρονον τινα επιμειναι προς υμας εαν ο κυριος επιτρεπη

KJV - For I will not see you now by the way; but I trust to tarry a *while* with you, if the Lord permit.

ASV - For I do not wish to see you now by the way; for I hope to tarry a *while* with you, if the Lord permit.

Galatians 4:1

λεγω δε εφ οσον χρονον ο κληρονομος νηπιος εστιν ουδεν διαφερει δουλου κυριος παντων ων

Appendix C

Greek - χρονο* - All 53 verses that use χρονος in the KJV and ASV

45 verses = "time," 0 verses = "delay" in KJV, 1 verse = "delay" in ASV (only Rev. 10:6b)

KJV - Now I say, That the heir, as long [*time*] as he is a child, differeth nothing from a servant, though he be lord of all;

ASV - But I say that so long [*time*] as the heir is a child, he differeth nothing from a bondservant though he is lord of all;

Galatians 4:4

οτε δε ηλθεν το πληρωμα του χρονου εξαπεστειλεν ο θεος τον υιον αυτου γενομενον εκ γυναικος γενομενον υπο νομον

KJV - But when the fulness of the *time* was come, God sent forth his Son, made of a woman, made under the law,

ASV - but when the fulness of the *time* came, God sent forth his Son, born of a woman, born under the law,

1 Thessalonians 5:1

περι δε των χρονων και των καιρων αδελφοι ου χρειαν εχετε υμιν γραφεσθαι

KJV - But of the *times* and the seasons, brethren, ye have no need that I write unto you

ASV - But concerning the *times* and the seasons, brethren, ye have no need that aught be written unto you.

2 Timothy 1:9

του σωσαντος ημας και καλεσαντος κλησει αγια ου κατα τα εργα ημων αλλα κατ ιδιαν προθεσιν και χαριν την δοθεισαν ημιν εν χριστω ιησου προ χρονων αιωνιων

KJV - Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the *world began*,

ASV - who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before *times* eternal,

Titus 1:2

επ ελπιδι ζωης αιωνιου ην επηγγειλατο ο αψευδης θεος προ χρονων αιωνιων

KJV - In hope of eternal life, which God, that cannot lie, promised before the *world began*;

ASV - in hope of eternal life, which God, who cannot lie, promised before *times* eternal;

Hebrews 4:7

παλιν τινα οριζει ημεραν σημερον εν δαυιδ λεγων μετα τοσουτου χρονου καθως ειρηται σημερον εαν της φωνης αυτου ακουσητε μη σκληρυνητε τας καρδιας υμων

KJV - Again, he limiteth a certain day, saying in David, To day, after so long a *time*; as it is said, To day if ye will hear his voice, harden not your hearts.

ASV - he again defineth a certain day, To-day, saying in David so long a *time* afterward (even as hath been said before), To-day if ye shall hear his voice, Harden not your hearts.

Hebrews 5:12

και γαρ οφειλοντες ειναι διδασκαλοι δια τον χρονον παλιν χρειαν εχετε του διδασκειν υμας τινα τα στοιχεια της αρχης των λογιων του θεου και γεγονατε χρειαν εχοντες γαλακτος και ου στερεας τροφης

KJV - For when for the *time* ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

ASV - For when by reason of the *time* ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food.

Hebrews 11:32

και τι επι λεγω επιλειψει γαρ με διηγουμενον ο χρονος περι γεδεων βαρακ τε και σαμψων και ιεφθαε δαυιδ τε και σαμουηλ και των προφητων

KJV - And what shall I more say? for the *time* would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

Appendix C

Greek - *χρονο** - All 53 verses that use *χρονος* in the KJV and ASV

45 verses = "time," 0 verses = "delay" in KJV, 1 verse = "delay" in ASV (only Rev. 10:6b)

ASV - And what shall I more say? for the *time* will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets:

1 Peter 1:17

και ει πατερα επικαλεισθε τον απροσωποληπτως κρινοντα κατα το εκαστου εργον εν φοβω τον της παροικιας υμων *χρονον* αναστραφητε

KJV - And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the *time* of your sojourning here in fear:

ASV - And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the *time* of your sojourning in fear:

1 Peter 1:20

προεγνωσμενου μεν προ καταβολης κοσμου φανερωθεντος δε επ εσχατων των *χρονων* δι υμας

KJV - Who verily was foreordained before the foundation of the world, but was manifest in these last *times* for you,

ASV - who was foreknown indeed before the foundation of the world, but was manifested at the end of *times* for your sake,

1 Peter 4:2

εις το μηκετι ανυγρωρη επιθυμιας αλλα θεληματι θεου τον επιλοιπον εν σαρκι βιωσαι *χρονον*

KJV - That he no longer should live the rest of his *time* in the flesh to the lusts of men, but to the will of God.

ASV - that ye no longer should live the rest of your *time* in the flesh to the lusts of men, but to the will of God

1 Peter 4:3

αρκετος γαρ ημιν ο παρεληλυθως *χρονος* του βιου το θελημα των εθνων κατεργασασθαι πεπορευμενους εν ασελγεια ειθυμιας οينوφλυγιας κωμοις ποτοις και αθεμιτοις ειδωλολατρειας

KJV - For the *time* past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

ASV - For the *time* past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries:

Jude 1:18

οτι ελεγον υμιν οτι εν εσχατω *χρονω* εσονται εμπαικται κατα τας εαυτων επιθυμιας πορευομενοι των ασεβειων

KJV - How that they told you there should be mockers in the last *time*, who should walk after their own ungodly lusts.

ASV - That they said to you, In the last *time* there shall be mockers, walking after their own ungodly lusts.

Revelation 2:21

και εδωκα αυτη *χρονον* ινα μετανοηση και ου θελει μετανοησαι εκ της πορνειας αυτης

KJV - And I gave her *space* to repent of her fornication; and she repented not.

ASV - And I gave her *time* that she should repent; and she willeth not to repent of her fornication.

Revelation 6:11

και εδοθη αυτοις εκαστω στολη λευκη και ερρεθη αυτοις ινα αναπαυσωνται επι *χρονον* εως πληρωσωσιν και οι συνδουλοι αυτων και οι αδελφοι αυτων και οι μελλοντες αποκτενεσθαι ως και αυτοι

KJV - And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little *season*, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

ASV - And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little *time*, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled their course.

Appendix C

Greek - χρονο* - All 53 verses that use χρονος in the KJV and ASV

45 verses = "time," 0 verses = "delay" in KJV, 1 verse = "delay" in ASV (only Rev. 10:6b)

Revelation 10:6

και ωμοσεν τω ζωντι εις τους αιωνας των αιωνων ος εκτισεν τον ουρανον και τα εν αυτω και την γην και τα εν αυτη και την θαλασσαν και τα εν αυτη οτι χρονος ουκετι εσται

KJV - And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be *time* no longer:

ASV - and swear by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be *delay* no longer: [footnoted as: 7 *time*. -ccb]

Revelation 20:3

και εβαλεν αυτον εις την αβυσσον και εκλεισεν και εσφραγισεν επανω αυτου ινα μη πλανα επι τα εθνη αχρι τελεσθη τα χιλια ετη και μετα ταυτα δει αυτον λυθηναι μικρον χρονον

KJV - And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little *season*.

ASV - and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little *time*.

Appendix D

Before time began

2 Peter 3:8 ... , beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.

NIV

- 1 Corinthians 2:7** *No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began.*
- 2 Timothy 1:9** *who has saved us and called us to a holy life —not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time,*
- Titus 1:2** *a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time,*

ASV

- 1 Corinthians 2:7** *but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory:*
- 2 Timothy 1:9** *who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal,*
- Titus 1:2** *in hope of eternal life, which God, who cannot lie, promised before times eternal;*

NKJV

- 1 Corinthians 2:7** *But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory,*
- 2 Timothy 1:9** *who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,*
- Titus 1:2** *in hope of eternal life which God, who cannot lie, promised before time began,*

YLT (Young's)

- 1 Corinthians 2:7** *but we speak the hidden wisdom of God in a secret, that God foreordained before the ages to our glory,*
- 2 Timothy 1:9** *who did save us, and did call with an holy calling, not according to our works, but according to His own purpose and grace, that was given to us in Christ Jesus, before the times of the ages,*
- Titus 1:2** *upon hope of life age-during, which God, who doth not lie, did promise before times of ages,*

WEY

- 1 Corinthians 2:7** *But in dealing with truths hitherto kept secret we speak of God's wisdom —that hidden wisdom which, before the world began, God predestined, so that it should result in glory to us;*
- 2 Timothy 1:9** *For He saved us and called us with a holy call, not in accordance with our desserts, but in accordance with His own purpose and the free grace which He bestowed on us in Christ Jesus before the commencement of the Ages,*
- Titus 1:2** *in hope of the Life of the Ages which God, who is never false to His word, promised before the commencement of the Ages.*

NIV - nowhere else does the NIV translate "delay" from *χρονος*. "delay" from MK1:20,A25:17;H10:37

ASV - nowhere else does the ASV translate "delay" from *χρονος*. "delay" from Acts 9:38, 25:17

RSV - nowhere else does the RSV translate "delay" from *χρονος*. "delay" from L1:21;18:7; Acts 25:17

NKJV - -- Same as ASV --

Appendix E

A Modern Day Parable using χρονος

Outside the Henry Ford building a giant of a man appeared, dressed in a fine suit, immaculately groomed hair, freshly shaved, costly shoes (impeccably shined), holding a small manual in his hand. He was so huge he planted one foot on the highest step going into the building and the other foot on the street. He shouted so loud that passing policemen responded with many sayings. As I started to write down what the policemen said I heard a commanding voice behind me saying do not write down what you heard.

Then the huge man raised his right hand and swore by him whose influence lives forever, who created the sedan and everything for it, the trucks and every possible attachment, the station wagons with every conceivable convenience and said "οτι χρονος ουκετι εσται. But in the days when the Fourth of July is about to arrive the mystery of Henry ford will be accomplished just as he had said to his servants and followers."

How would you translate the Greek in this parable?

One might object that the context has nothing to do with this Greek sentence!! How then would you translation it as it is?? And what words would you need in the context to translate χρονος as delay? Are these required words, or any similar words, in the context of Revelation 10:6?

WHAT WORD, OR GROUP OF WORDS, ANYWHERE IN THE BIBLE, REQUIRES, SUGGESTS OR EVEN ALLOWS χρονος TO BE TRANSLATED AS *Delay* IN REV. 10:6??

Appendix F

Ockham's Razor

The philosopher William Ockham lived at the end of the thirteenth century. He formulated a general principle of investigation that is so widely accepted that it is almost axiomatic. It says “*Pluralitas non est ponenda sine neccesitate*”, which translates as “entities should not be multiplied unnecessarily” or “Plurality should not be posited without necessity.” This principle gives precedence to simplicity; if there are two (or more) competing theories, the simplest explanation is to be preferred.

Although this subject can occupy several pages in some books on philosophy it can be simply stated as: “The simplest solution to a problem is the preferred solution.” Please note that it does not say that the simplest solution is the *correct one!* It only says that the simplest solution is the preferred one. In our case, when searching for the truth in the scriptures, we should first examine the simplest explanation. If this explanation accords with the most facts and has the fewest difficulties, when compared to the other explanations, then the simplest one is probably the correct solution. This also agrees with the idea that God's love implies that His writings were planned to be understood by the largest number of seekers.

Postulating additional theories and possibilities beyond what is necessary to explain the known facts is counterproductive to our search for the truth. Thus the name “Ockham’s *razor*,” it cuts away all extraneous ideas, superfluous suggestions, and needless hypotheses, leaving the simplest concept that fits all the known facts.

Consequence if neglected:

Not following Ockham’s *razor* will allow extraneous ideas, superfluous suggestions, and needless hypotheses to be added with no practical limitation. This will lead to incredible and unnecessary complexity, confusion, doubt and Chaos.

Appendix G

Revelation 10:6 και ωμοσεν τω ζωντι εις τους αιωνας των αιωνων ος εκτισεν τον ουρανον και τα εν αυτω και την γην και τα εν αυτη και την θαλασσαν και τα εν αυτη οτι χρονος ουκετι εσται
Revelation 21:4 και εξαλειψει παν δακρυον απο των οφθαλμων αυτων και ο θανατος ουκ εσται ετι ουτε πενθος ουτε κραυγη ουτε πονος ουκ εσται ετι οτι τα πρωτα απηλθον
Revelation 22:3 και παν καταθεμα ουκ εσται ετι και ο θρονος του θεου και του αρνιου εν αυτη εσται και οι δουλοι αυτου λατρευουσιν αυτω

Revelation 10:6 and sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there *shall be* delay *no longer*:

Revelation 21:4 and he shall wipe away every tear from their eyes; and death *shall be no more*; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

Revelation 22:3 And there *shall be no* curse *any more*: and the throne of God and of the Lamb shall be therein: and his servants shall serve him;

Genesis 9:11 και στησω την διαθηκην μου προς υμας και ουκ αποθανειται πασα σαρξ ετι απο του υδατος του κατακλυσμου και ουκ εσται ετι κατακλυσμος υδατος του καταφθειραι πασαν την γην

Genesis 9:15 και μνησθησομαι της διαθηκης μου η εστιν ανα μεσον εμου και υμων και ανα μεσον πασης ψυχης ζωσης εν παση σαρκι και ουκ εσται ετι το υδωρ εις κατακλυσμον ωστε εξαλειψαι πασαν σαρκα

Exodus 9:29 ειπεν δε αυτω μουσης ως αν εξελθω την πολιν εκπετασω τας χειρας μου προς κυριον και αι φωναί παυσονται και η χαλαζα και ο υετος ουκ εσται ετι ινα γνωσ οτι του κυριου η γη

2 Kings 2:21 και εξηλθεν ελισαιε εις την διεξοδον των υδατων και ερριψεν εκει αλα και ειπεν ταδε λεγει κυριος ιαμαί τα υδατα ταυτα ουκ εσται ετι εκειθεν θανατος και ατεκνουμενη

Isaiah 17:3 και ουκετι εσται οχυρα του καταφυγειν εφραιμ και ουκετι εσται βασιλεια εν δαμασκω και το λοιπον των συρων απολειται ου γαρ συ βελτιων ει των υιων ισραηλ και της δοξης αυτων ταδε λεγει κυριος σαβαωθ

Ezekiel 12:24 οτι ουκ εσται ετι πασα ορασις ψευδης και μαντευομενος τα προς χαριν εν μεσω των υιων ισραηλ

Zechariah 13:2 και εσται εν τη ημερα εκεινη λεγει κυριος εξολεθρευσω τα ονοματα των ειδωλων απο της γης και ουκετι εσται αυτων μνεια και τους ψευδοπροφητας και το πνευμα το ακαθαρτον εξαρω απο της γης

Genesis 9:11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; *neither shall* there *any more* be a flood to destroy the earth.

Genesis 9:15 and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters *shall no more* become a flood to destroy all flesh.

Exodus 9:29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto Jehovah; the thunders shall cease, *neither* shall there be *any more* hail; that thou mayest know that the earth is Jehovah's.

2 Kings 2:21 And he went forth unto the spring of the waters, and cast salt therein, and said, Thus saith Jehovah, I have healed these waters; there shall *not* be from thence *any more* death or miscarrying.

Isaiah 17:3 And the fortress shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria; they shall be as the glory of the children of Israel, saith Jehovah of hosts.

Ezekiel 12:24 For there *shall be no more* any false vision nor flattering divination within the house of Israel.

Zechariah 13:2 And it shall come to pass in that day, saith Jehovah of hosts, that I will cut off the names of the idols out of the land, and they *shall no more* be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land.

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