The Revelation of John

part of

The Holy Bible

The Ancient Greek Text,
alternating verse by verse with
A new English translation from the Greek by David Robert Palmer
with translator's footnotes and Greek textual variant footnotes.

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Footnote Apparatus

I have tried to list all major Greek textual variants, and many of the minor ones. Variants that are not translatable into English are usually marked within the Greek text, and those that can affect the English rendering, marked in the English text. If this document is an edition without the Greek text alternating verse by verse with the English, then that explains why you might find a footnote referenced to "19:3c" but there are no footnotes for 19:3b or a. Those other two footnotes may be found in an edition that has the Greek text included.

The footnotes about Greek textual variants are in the following format. Here is a fictional footnote for an example.

19:15a txt σιδηρᾷ A 046 0226 205 209 2344 mē it aut vgww syrh cop sa Cyprian Irenaeus TR NA27 {\} // δίστομος ℵ P 1006 1841 1854 2030 2329 mk it vg cl syrh cop bo arm eth Ambrose Primasius RP.

The 19:15a means it is a footnote about chapter 19 v. 15, and the "a" implies that there is at least one other footnote about the verse. The letters "txt" mean that the text of my English translation follows the first (next) Greek reading given. Next comes my rating of my certainty for this variant, as a capital letter in curly brackets. Not all variants have one, since I am still developing my opinions thereon.

After that come the Greek word(s), σιδηρᾷ, upon which my translation is based.

Next comes the listing of Greek manuscripts, first for the reading I translated, then any other variants, separated by "//". (Regarding the Greek manuscripts, their description, date, and genealogy, etc., see the table at the end of the document.) Uncials (mss. whose text is written in all capital letters) are listed first (those designated by a capital Hebrew, Latin or Greek letter, or a number starting with a zero), then minuscules (those designated by a number not starting with a zero), then what division of the Majority of minuscules follow that reading (mē or mēK), if applicable, (mē means the majority of minuscules), then early versions into other languages; first the italic, then vulgate editions, then Syriac, then Coptic, then others less important such as Armenian and Ethiopic. (The "arab" referred to is that of Walton's Polyglot.) After that come early church fathers, if any.

Lastly, I list which ones out of six Greek New Testament editions follow that reading. They are listed in the following sequence as well. The letters TR stand for the 1550 Stephanus Textus Receptus; RP means the Robinson-Pierpont 2005 edition; NA27 means the Nestle-Aland 27th edition, and lastly, the curly brackets {B} contain the rating of certainty given in the UBS4, the United Bible Societies' 4th Edition. When there is a left slash in the brackets like this, {\}, that means that the UBS4 has neither footnote nor rating on that variant.

There are over 300 Greek handwritten manuscripts containing Revelation or a portion thereof. Not all of them are significant or important as pertaining to textual criticism, to grossly understake the matter. H. C. Hoskier, in the introduction to his apparatus in Concerning the Text of the Apocalypse, Volume 2, on p. 7 states, "There are two streams of the text of the Apocalypse, one Ecclesiastical and one extra-Ecclesiastical, which only join far back and high amongst the hills near the primal fount." Though I don't necessarily subscribe to that nomenclature, I, after for a while listing the readings of all 300-plus manuscripts, realized that doing so was little more informative than listing only those from approximately the 12th century and earlier.

Hoskier has well pointed out how the uncials of the Revelation text are all over the place, with many omissions and additions. The wildest of them all in Revelation is Sinaiticus. The only uncial that is not "all over the place," but which seems to represent a standardized majority text, is the uncial 046 (called B in his work). Hoskier on p. xxvii of Volume One of "Concerning the Text of the Apocalypse," calls this the "B revision, which was made in the VIIth century." On p. xxxvi he calls it the "B recension." He goes on to say, "roughly speaking, B and cursive groups may be neglected if opposed by a consensus of the older uncials, Versions and Fathers. If on the other hand B is joined Aleph, A or C, the greater weight can only be overborne by
other subsidiary evidence, and if B have the support of Aleph A or C A together, we must grant the group a full hearing.” In the same paragraph, he declares that Erasmus and Stephen relied on just a few MSS that were faulty in certain particulars. And that we should restore from Tischendorf, Tregelles and Wescott and Hort readings taken away from the TR solely on the basis of one uncial like Aleph or A. With this all I agree.

I have in August 2015 adopted the sigla conventions of the NA28 for the correctors of Codex Sinaiticus, and updated my apparatus accordingly:

<table>
<thead>
<tr>
<th>Sigla</th>
<th>Century</th>
</tr>
</thead>
<tbody>
<tr>
<td>ℵ*</td>
<td>4th</td>
</tr>
<tr>
<td>ℵ¹</td>
<td>4th–6th</td>
</tr>
<tr>
<td>ℵ²</td>
<td>7th</td>
</tr>
<tr>
<td>ℵ²a</td>
<td>7th</td>
</tr>
<tr>
<td>ℵ²b</td>
<td>7th</td>
</tr>
<tr>
<td>ℵc</td>
<td>12th</td>
</tr>
</tbody>
</table>

Hoskier declared that the uncial 046 is a highly edited and smoothed-over text. Therefore, when 046 departs from MOST other uncialss, its reading is highly dubious. When 046 differs from ALL other uncialss, its reading is surely false. This fact gives greater value to any minuscules that do not always follow 046, and diminishes the value of those that do. Minuscules that depart are 922 1006 1611 1678 1778 1828 1841 2020 2040 2050 2053 2062 2065 2080 2329 2344 2351, and many of these are also quite early for Apocalypse minuscules. Consequently, these have greater value than other minuscules Minuscules that slavishly follow 046 are 82, 627, 920, 2138. When these minuscules are not in unity, you will find a difference usually between the Hodges/Farstad majority text vv. the Robinson/Pierpont majority text. In many of these instances, the Robinson text has recently moved toward the correct reading, away from Hodges/Farstad. Where the conjunction of 82, 627, 920 opposes another edition, there you have clearly different text streams. Where minuscules 82, 627, 920 line up against most of the uncialss, their reading is highly doubtful. Where these three line up with 046 against all other uncialss, you have a false reading, a wrong reading in the Majority Text. For example, omit ἥλιον in 22:5c. There are also places where these three line up against all uncialss and all early versions, even against 046; there you have most definitely, absolutely, a wrong reading in the Hodges/Farstad edition, in my opinion.

It would seem that many might agree with F.H.A. Scrivener, who said on p. 277 of Vol. 2 of “Criticism of the New Testament,” as follows: "If the question be fairly proposed, 'What right have we to set virtually aside the agreement in the main of our oldest uncialss, at the distance of one or two centuries—of which, owing probably to the results of persecution, we have no MS. remains—with the citations of the primitive Fathers, and with the ancient versions?: the answer must be rendered, without hesitation, 'no right whatsoever.' Where the oldest of these authorities really agree, we accept their united testimony as practically conclusive. It is not at all our design to seek our readings from the later uncialss, supported as they usually are by the mass of cursive manuscripts; but to employ their confessedly secondary evidence in those numberless instances wherein their elder brethren are hopelessly at variance, eg. Matt. 1:18, Acts 8:37 for Irenaeus, Acts 13:33 for Origen. It is rare indeed that the express testimony of a Father is so fully confirmed by the oldest copies as in John 1:28, where θηβανία, said by Origen to ἐν πάσι τοῖς ἀντιγράφοις, actually appears in ℵ* A B C*.”

On the other side of the coin, I grant that where the UBS text favors the uncial A when it stands alone against all other witnesses, their reading is dubious, the most famous one being Revelation 5:9. Hoskier points out that Hort broke one of his own rules with this one, as he went with the easiest reading. But there are several places in Revelation where Codex A shows that it is an older text, with older readings, prior to editing and standardization. So at this point, I still understand why the UBS/NA editors value Codex A extremely highly for Revelation. If I were only allowed to have one ancient Greek manuscript of Revelation, I would definitely choose Codex A.

I have come up with 20 test passages (contained at the end of this document and signaled by the abbreviation TST), by which to classify the main Apocalypse manuscripts. The manuscripts may be placed on a continuum as shown below, with Codex A being on one end, and 757 the
other, as the texts most differing from each other. And that continuum roughly corresponds to the GNT editions which line up like this:

NA27 TR RP HF PK.


Hoskier in Volume 1 where he discusses 1678 says that the family of 052 1678 1778 2080 is a very old text type, and he estimates it to be about 50 years older than that of Codex Sinaiticus (K). He gives some examples of where K conflates the reading of the 052 family with that of another line. I have come up with a shorthand for the agreement of this family, and that is the sigla ƒ052. Hoskier says that it has much weight, though not enough to be considered the original by itself, but in combination with a couple other uncials. I agree with this, and that is my general policy, to treat ƒ052 as a high quality uncial. If it agrees with one or more other uncials (especially if other than K), you have to give that reading very serious weight. Where there is an agreement of ƒ052 A C along with say, another uncial like P or 046, that is the true text, no matter if three hundred cursive manuscripts disagree.

Consistently cited Greek witnesses (where text is extant) for Revelation are these thirty-one: p¹⁸, p²⁴, p⁴³, p⁶⁷, p⁸⁵, p⁹⁸, p¹¹⁵, A, C, P, 046, 051, 0163, 0169, 0207, 0308, 922, 1006, 1611, 1678, 1778, 1828, 1841, 2040, 2050, 2053, 2062, 2080, 2329. When 1678, 1778, 2080 are united, the sigla ƒ052 is used, even when the uncial 052 has a hiatus, though if one of the three cursives has a hiatus, they are listed separately. Where 052 is extant, the same applies: if they are split, or if one of the three cursives has a hiatus, they are listed separately; otherwise, the sigla is used. If there is a hiatus in any of the above, it will be noted, except if that manuscript is only a fragment anyway. Fragmentary mss. not therefore listed for hiatus, would be: p¹⁸, p²⁴, p⁴³, p⁶⁷, p⁸⁵, p⁹⁸, p¹¹⁵, 052, 0163, 0169, 0207, 0308. But if I do cite one of these for hiatus, that means that it does contain text in that surrounding area of Revelation. I frequently or occasionally cite mss. out of an additional 55 minuscules: 18, 35, 61, 69, 82, 88, 94, 104, 172, 175, 181, 241, 256, 367, 424, 456, 459, 467, 468, 469, 616, 627, 757, 792, 920, 1384, 1732, 1733, 1852, 1854, 1859, 1862, 1888, 2017, 2019, 2020, 2030, 2042, 2060, 2065, 2070, 2073, 2074, 2081, 2084, 2138, 2186, 2256, 2302, 2344, 2351, 2377, 2432, 2436, 2814 for a total of 85 hand-written Greek manuscripts. We really should not include anywhere, mss. 296 and 2049, which were merely handwritten copies of printed editions. Hoskier stated this plainly in several places of his work; see the table of MSS. at the end of this document.
The Revelation of Jesus Christ, which God gave to him, to show to his servants what things must soon take place, and which he signified when he sent it via his angel to his servant John,

1:2 ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν.

1:3 μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.

1:4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτά πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ.
1:5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and ruler over the kings of the earth. To him who loves us, and freed us from our sins with his blood, and made us into a kingdom of priests for his God and Father— to him be glory and power, for ever and ever. Amen.

ἀπὸ τῶν ἑπτὰ πνευμάτων τῶν νεκρῶν καὶ ἀμήν. Τοῦ τῶν ἑαυτοῦ ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ

5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and ruler over the kings of the earth. To him who loves us, and freed7 us from8 our sins with9 his blood, and made us into a kingdom of priests12 for his God and Father—to him be glory and power, for ever and ever. Amen.

1:6 καὶ ἐποίησεν ἡμᾶς ἁμαρτίας ἐν τῷ αἵματι αὐτοῦ. Τῷ ἀγαπῶντι ἀρχων τῶν βασιλέων τῆς γῆς.

5 ἀπὸ τῶν ἑθελοντῶν τα ἐνοπτομα αὐτοῦ. That scribes, not

3 This is a Hebraistic use of the preposition "ἐν" meaning "with" in the sense of what item or money you use to pay for something. For example, "I bought the camera with the money you gave me." Jesus’ blood was the thing of value exchanged for our freedom. This use of this preposition is a pointer in favor of the "freed" reading versus the "washed" reading, according to the Textual Commentary on the Greek New Testament. That scribes, not understanding this, thought that "washed in" made more sense than "freed in."

1:5a ἐγαπώντι Π 1066 1611 1678(fascr) 1841 2040 2080 Ρ(Text) ΝA28 (?)} // τῷ ἐγαπάσασι P 2053 2062 TR RP // τῷ ἐγαπάσιν 2050 2329 // lac 051 1778.

1:5b Or, "the faithful martyr." The Greek word translated witness here is martyr, and there is good reason it came to have the connotation of one who is killed for his witness. For that is what happened to Jesus Christ, and also to Antipas, mentioned later in this book in 2:13, where he is also called a faithful witness/martyr.

1:5c ἡμῶν ἡμῶν P 404 046* (046* homoioteleuton) 1006 1841 (Ἑλουσιν) εἰς 2050 2053 2062 2080 2053 2062 2080 itar.5 vg cop(bo) Apr Areth Beat TR RP // lac 051 1778. The "freed" reading is reminiscent of λέλυται αὐτής ἡ ἀμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.

1:5d ὁ πιστὸς ἡμῶν ἡμῶν P 1006 1611 1678 2050 2053 2062 2080 2053 2062 2080 2053 2062 2080 2053 2062 2080 2053 2062 2080 2053 2062 2080 2053 2062 2080 2053 2062 2080 itar.5 vg cop(bo) Apr Areth Beat TR RP // lac 051 1778.

1:6 ἀρκτος αἱ ἀρχῆς καὶ ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ. This jarred upon every cultured ear, because the five variants." That is, in place of “τα” (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun “τα” jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea “ὁ ἐστιν” reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

6 ἀπὸ τῶν ἑθελοντῶν τα ἐνοπτομα αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of “τα” (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun “τα” jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea “ὁ ἐστιν” reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

7 ἀρκτος αἱ ἀρχῆς καὶ ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ. This jarred upon every cultured ear, because the five variants." That is, in place of “τα” (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun “τα” jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea “ὁ ἐστιν” reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

8 ἀρκτος αἱ ἀρχῆς καὶ ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ. This jarred upon every cultured ear, because the five variants." That is, in place of “τα” (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun “τα” jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea “ὁ ἐστιν” reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

9 ἀρκτος αἱ ἀρχῆς καὶ ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ. This jarred upon every cultured ear, because the five variants." That is, in place of “τα” (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun “τα” jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea “ὁ ἐστιν” reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

10 ἀρκτος αἱ ἀρχῆς καὶ ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ. This jarred upon every cultured ear, because the five variants." That is, in place of “τα” (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun “τα” jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea “ὁ ἐστιν” reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

11 ἀρκτος αἱ ἀρχῆς καὶ ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ. This jarred upon every cultured ear, because the five variants." That is, in place of “τα” (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun “τα” jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea “ὁ ἐστιν” reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

12 ἀρκτος αἱ ἀρχῆς καὶ ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ. This jarred upon every cultured ear, because the five variants." That is, in place of “τα” (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun “τα” jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea “ὁ ἐστιν” reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

See Mussies, G., "The Morphology of Koine Greek, as used in the Apocalypse of St. John: A Study in Bilingualism," Leiden, Brill Academic Pub. Novum Testamentum, Suppl. 27 (1971). "This line, as Charles has pointed out, is a quotation from Symmachus' and Theodotion's rather literal versions of Exodus 196, 'a kingdom of priests.' The LXX-version has βασίλειαν ιεράτευμα [and found in a dozen minuscules here] (quoted in 1 Peter 2:9), and Aquila translated by βασίλειαν ιερέων. Editors should therefore not place a comma after βασίλειαν, as ιερεῖς is not an apposition, but represents a more grammatical ιερέων." (genitive plural)
1:7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ δίφεται αὐτὸν πᾶς ὁ ϕραβάλμος καὶ οἵτινες αὐτὸν ἔξεκέντησαν, καὶ κόψονται ἐπʼ αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν.

7Behold, he is coming with the clouds, and every eye shall see him, including of those who pierced him. And all the peoples of the earth shall beat their breasts over him. Let it be so, amen.

1:8 Ἐγὼ εἰμί τὸ Ἀλφα καὶ τὸ ΤΤ, λέγει κύριος ὁ θεός, ὁ ὄν καὶ ὁ ἤν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

8I am the Alpha and the Omega," says the Lord God, "the one who was, and who is, and who is to come, the Almighty."

Someone Like a Son of Man

1:9 Ἐγὼ ἦμανίς, ὁ ἀδελφὸς υἱῶν καὶ συγκοινωνόθη ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονή ἐν Ἡσυ, ἐγένόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ δία τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἡσυ.

9I, John, your brother and fellow in the oppression and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

1:10 ἐγένόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἔκουσα ὡς ϕωνήν μου ϕωινήν μεγάλην ὡς σάλπηγγος

10I was in the Spirit during the Lord's day, and I heard behind me a loud voice, like of a trumpet,

1:11 λεγούσης, ὃ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον τὰς ἑπτὰ ἐκκλησίας, εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτιρα καὶ εἰς Λαοδίκειαν, ἀμήν.

11saying, "What you see, write in a book, and send it to the seven churches—
to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

14 1:8 txt [A] omit N*² A C P 046 922 1006 1611 1678 1841 2040 2053 2062 2080 ith syrph.h arm eth Epiphani; Ambr Varim Prim RP NA27 {A} [add ἄρχη καὶ τέλος N*²b 1828 2050 2344 itar,gi,‡ vg A cop Bo Andrew; Apr Beat TR / add ἄρχη καὶ τέλος 2329 / lac 051 1778 2030 copab. The longer phrase is present in 21:6 in all editions, some with and some without the articles.
15 1:8b txt κύριος ὁ θεός A C P 046 922 1006 1611 1678 1828 1841 2040 2053 2062 2080 ith syrph.h,cop Bo Prim RP NA28 {/} / κύριος ὁ θεός arab Apr / θεός 2329 eth / ο κύριος 2050 TR / lac 051 1778
16 1:9a txt συγκοινωνόν A 046 f052 1611 1828 2050 2053 2062 TR NA28 {/} / συγκοινωνόν N* C P 3239 / κοινωνία 922 1006 1841 2040 TR / lac 051.
18 1:9c txt [A] Ἡσυ Α C P f052 1611 2050 2329 NA28 {/} / Χριστὸς Χριστὸ 2329 TR / Ἡσυ N* 046 922 1006 1828 1841 2040 TR / omit 2053 2062 / lac 051. Mss. 2053 and 2062 have a mixture of text and commentary here that is very different from the rest of the witnesses.
20 1:11 txt λέγουσις N* A C 046 1006 1828 1841 2329 RP NA28 {/} / λέγουσις N* / φωνούσις f052 / λαλούσις 2040 / omit 2050 / λέγουσις μοι 1611 / λέγουσις μοι Ἰωάννη 2053 2062 / λεγούσις,
1:12 Kai ἐπεστρέψα ψέπείν τὴν φωνὴν ἦτις ἐλάλει μετ’ ἐμοῦ καὶ ἐπιστρέψας εἶδον ἐπτὰ λυχνίας χρυσάς,

12 And I turned around to see the voice that was speaking with me. And when I turned, I saw seven golden lampstands,

1:13 καὶ ἐν μέσῳ τῶν λυχνιῶν ὄμοιον ἀνθρώπου, ἐνδεδυμένον ποδήρῃ καὶ περιεξωμένον πρὸς τοὺς μαστοὺς ζώνην χρυσάν·

13 and in among the lampstands was someone like a man, dressed in a cloak reaching down to his feet, and gird around at the pecs with a golden sash,

1:14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκάς ὡς ἔριον, λευκόν, ὡς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός,

14 except his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire,

1:15 καὶ οἱ πόδες αὐτοῦ ὄμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένης, καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν,

15 and his feet like bronze as if made to glow and his voice like the sound of many waters,

1:16 ἔσχατος...καὶ Τὸ Ἄλφα καὶ τὸ Ω, πρῶτος καὶ ὁ ἔσχατος...καὶ Τὸ Α καὶ τὸ Ω, πρῶτος καὶ ὁ ἔσχατος...

16 and the last one of the seven lampstands was like a son of man, whereas the first reading is feminine, and thus oblique grammatically to any of the nouns, whereas the second reading would modify furnace, and the third reading would modify feet. One can imagine why the first reading might be changed to one of the other two in order to be made grammatically correct, but not why the 2nd or 3rd reading might be changed to the sound of many waters,

1:17 ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσάς...καὶ...καὶ...καὶ...καὶ...

17 And I turned to see the voice that was speaking with me. And when I turned, I saw seven golden lampstands,

1:18 ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν...

18 and his voice like the sound of many waters,
1:16 καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ, ἀστέρας ἑπτά, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

18 and he was holding in his right hand seven stars, and out of his mouth was coming a sharp two-edged sword, and his face was like the sun shining in the strength of it.

1:17 Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων, Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,

19 and when I saw him, I fell down by his feet as though dead.  And he placed his right hand on me, saying, "Do not fear.  I am the First and the Last,

1:18 καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾅδου.

20 and the Living One, and I was dead, and behold, living for ever and ever, and I have the keys of death and of Hades.

1:19 γράψον οὖν ἃ εἶδες καὶ ἃ εἰσίν καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα.

20 "Write therefore what things you see and what things are now, and also what things are about to take place after these things.

1:20 τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσὰς· οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν, καὶ αἱ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν.
Chapter 2

To the Church in Ephesus

2:1 Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ

36 ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·

1"To the angel of the church in Ephesus, write: "These things says He who grips the seven stars in his right hand, who walks among the seven golden lampstands:

2:2 Οἶδα τὰ ἔργα σου καὶ τὸν κόπον καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλοις καὶ οὐκ εἰσίν, καὶ εὗρες αὐτοὺς ψευδεῖς·

2"I know your works, and your toil and endurance, and how you are not able to tolerate evil people, and have put to the test those who call themselves apostles and are not and have found them to be liars;

2:3 καὶ ἑρχόμενον ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.

3Remember therefore from where you have fallen, and repent and do your first works; otherwise I am coming to you and will remove your lampstand from its place, unless you repent.

36 2:1 txt δεξιᾷ αὐτοῦ ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ

37 2:2 txt τὸν κόπονκαὶ τὴν ὑπομονὴν καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλοις καὶ οὐκ εἰσίν, καὶ εὗρες αὐτοὺς ψευδεῖς·

38 2:5 txt σοι ταχύ
But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

He who has an ear should listen to what the Spirit is saying to the churches. To him who overcomes, I will grant to eat from the tree of life, which is in the paradise of God.

To the Church in Smyrna

And to the angel of the church in Smyrna, write: These things says the First and the Last, who was dead and came alive again:

I know your works and your affliction and your poverty (but you are rich) and the blasphemy of those claiming to be Jews and are not but are a synagogue of Satan.

Don't be afraid of any of the things you are about to suffer. Behold, the devil is about to throw some of you into prison, so that you may be tried, and you will have affliction for ten days. Be faithful until death, and I will give you the crown of life.

He who has an ear should listen to what the Spirit is saying to the churches. He who overcomes will certainly not be harmed by the second death.

To the Church in Pergamum

And to the angel of the church in Pergamum, write: These things says He who has the sharp two-edged sword:

I know where you live, where Satan's throne is; yet you hold fast to my law and have not denied my faith, even in the days of Antipas my faithful witness who was put to death near you, where Satan lives.
2:14 ἀλλ᾽ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεί κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὁς ἐδίδαξεν τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεῖν ἐφεξής καὶ πορνεύεις.

14But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat idol sacrifices and to commit sexual immorality.

2:15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν [τῶν] ἁγιολαίτων ὁμοίως.

15So also in the same way you have some who hold to the teaching of the Nicolaitans.\(^{49}\)

\(^{42}\)2:13b txt καὶ φαγεῖν A C f052 2050 2053 2329 TR NA28 {}/ omit N P 046 1006 1611 1841 2040 RP {}/ lac φ\(^{115}\) 051 2062. The TR is with the NA27 here, even though none of its source mss read so.

\(^{42}\)2:13c txt ἡμέραις A C 1678 2053 2065 2080 2344 it⁴³ ὑγ syrph copa,bo (copa,bo/ ἡμέραις) Tyc Prim Haymo NA27 {}/ ἡμέραις οὐ 1778 2040 2329 {}/ ἡμέραις οὐ ἐν αῖς 2050 {}/ ἡμέραις ἐν αἷς 2050 N² {}/ ἡμέραις ἐν αἷς 2050 N² (Ῥ ημερες) 922 6 it⁴³ arm Andrew Arath TR [RP] {}/ ἡμέραις αἰς 1841 syrph eth {}/ lac φ\(^{115}\) 051 2062. The UBS textual commentary says that the longer readings are attempts to bring grammatical concord, that is, adding genitive words or phrases, not understanding that the following name ἀντεῖπας (see next footnote) must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the genitive form, "standing in a genitival relationship with ἡμέραις." Though it is true that elsewhere ἀντεῖπας is used as the genitive of ἀντεῖπας, the Apocalypse of John contains many nouns oblique to their clauses as to case.

\(^{43}\)2:13d txt ἀντεῖπας NA28 {}/ ἀντεῖπας τὸν Βαλὰκ 2 4 2329 syr TR RP A C P 046 {}/ ἀντεῖπας A 82 792 1828 1841? 1862* 1888*? 2059*? {}/ ἀντεῖπας 2050 {}/ αἱ ἀντεῖπας (sic) 1006 {}/ omit syrph eth {}/ Antipas TR lac φ\(^{115}\) 051 2062 2256 2302. This last variant, of the syrph, (Philoxyena Syriac, 6th century, the oldest Syriac MS of Revelation), shows that the Syriac was a translation from the Greek and not the other way around. You see, the name ἀντεῖπας, to the translator who did not know it was a proper name, looks like two words, "anti" and "pas," which would mean "against" "all." (The oldest Greek manuscripts were all capitals, with no spaces between words, and no punctuation.) The Polyglot Syriac also has "against all," or something like "in conflict with all" in Syriac. Other Syriac MSS have something about a showing being done. The Harclean Syriac, 7th century, just doesn't deal with it but omits it, as do several of the other translations into other languages, the Coptic, Ethiopic, Armenian, and Arabic. As for the main uncial manuscripts, their reading cannot be determined to be either that of the NA27 or RP, since uncialis are written in all caps and have little or no punctuation.

\(^{44}\)2:13e Exactly the same phrase used earlier in 1:5, ὁ μάρτρος ὁ πιστός, about Jesus Christ himself, only now it is Christ speaking about Antipas, and he adds the word "my"- my faithful martyr.

\(^{45}\)2:14a txt φαγεῖν N A C P f052 1611 2050 2053 2329 syrph TR NA28 {}/ καὶ φαγεῖν 046 922 1006 1828 1841 2040 vgm syrph RP {}/ lac φ\(^{115}\) 051 2062.

\(^{46}\)2:14b txt ἐδίδαξεν(v) (imperf) N A C P f052 1611 2050 2053 2329 it⁴³ ὑγ syr TR NA28 {}/ ἐδίδαξεν(v) (aor) 046 922 1006 1828 1841 2040 syrph,bo copa,bo RP {}/ docebit (fut) vg-harl {}/ (pres) arm 4/ "teacher of" eth {}/ lac φ\(^{115}\) 051 2062.

\(^{47}\)2:14c txt τῷ Βαλάκ A syrph TG RC NA27 SBL {}/ τῷ Βαλάκ C τὸν Βαλάκ N² f052 922 1006 1811 1828 2040 2053 Scorv-1894-TR AT RP τὸν Βαλάκ 2040c 2050 2329 τῷ Βαλάκ 046 {}/ Βαλάκ copa,bo eth {}/ ἐν τῷ Βαλαὰκ τὸν Βαλάκ P ἐν τῷ Βαλαὰκ τὸν Βαλάκ 2059 2081 {}/ τῷ Βαλαāκ τὸν Βαλάκ 35* ἐν τῷ Βαλάκ 254 TR {}/ omit N² {}/ lac φ\(^{115}\) 051 2062.

\(^{48}\)2:15a txt (C) τῶν Νικολαϊτῶν N P f052 922 1006 1841 2040 2050 2053 2329 TR RP NA27 {}/ Νικολαϊτῶν A C 046 1611 1828 syrph,bo WH RC {}/ lac φ\(^{115}\) 051 2062.

\(^{49}\)2:15b txt ὁμοίως N A C 046 1006 1611 1828 2040 2050 2053 2056 2329 syrph,bo lat RP NA28 {}/ ὁμοίως δ ἡμέρας δ ὤμοιος P {}/ que ego odi similiter lips {}/ "as I also hate" arab {}/ δ ὤμοιοί f052 TR {}/ omit 922 copa,bo eth Vict. Apr vid {}/ lac φ\(^{115}\) 051 2062. The group of manuscripts f052 is descended from an ancient uncial that predates N, so here we have essentially four variants, with the first two probably the underlying earliest branches: ὁμοίως (A), δ ὤμοιο (f052), and then the conflation...
2:16 metanóēson oûn: ei de μῆ, ἔρχομαι σοι ταχύ, καὶ πολεμήσω μετ’ αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.

16Repent therefore. Otherwise I am coming to you soon, and will fight against them with the sword of my mouth.

2:17 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμένου, καὶ δώσω αὐτῷ ψῆφον λευκὰν καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μῇ ὁ λαμβάνων.

17He who has an ear should listen to what the Spirit is saying to the churches. He who overcomes, I will give to him from the hidden manna, and I will also give him a white stone, and on the stone a new name is written, which no one knows except the one receiving it.

To the Church in Thyatira
2:18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατίροις ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ἕως χαλκολιβάνῳ·

18"And to the angel of the church in Thyatira, write: 'These things says the Son of God, he who has his eyes like flames of fire and his feet like glowing bronze:

2:19 Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρώτων.

19I know your works and love and faith and service, and your perseverance, how your last works are greater than your first.

2:20 ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει, καὶ πλανᾷ τοὺς ἐμοὺς δούλους, πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.

20But I have against you that you tolerate that woman Jezebel, who calls herself a prophetess and teaches, and lead my servants astray, to commit sexual immorality and to eat things sacrificed to idols.
καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

21 And I have given her time to repent, and she is not willing to repent of her sexual immorality.

2:22 ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλῖψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς;

22 Behold, I am casting her onto a bed, along with the ones committing adultery with her, for an affliction of great magnitude, unless they repent of her works.

2:23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι οἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.

23 And her children I will destroy in death; and all the churches will know that I am He who searches minds and hearts, and that I will pay to each of you according to your works.

2:24 ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατίροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βάλλω ἐφ’ ὑμᾶς ἄλλο βάρος·

24 And to the rest of you in Thyatira I say, as many as do not hold to these teachings– the ones who have not known 'the deep things of Satan,' as they say, I am not laying any further burden upon you.

2:25 πλὴν ὃ ἔχετε κρατήσατε ἄχρις οὗ ἥξω.

25 Except what things you have, hold on to them until I come.

with οὖν “appears to be the result of scribal confusion arising from the presence of several instances of σου in verses 19 and 20.” There are four instances of σου in the 1 1/2 verses preceding, to be exact.

55 2:22 τοὺς μοιχεύοντας μετ’ αὐτῆς εἰς θλῖψιν μεγάλην: ἦν ἅπαξ λετοχρήσις "to commit adultery with her; cast...adulterers into great torment" in verse 2:22.

56 2:23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ: "the children of this villein. Will I destroy them in death...all the churches will know..." in verse 2:23.

57 2:24 τοῖς εἰς λοιποῖς ἐν Θυατήριοις: "...I say...to the rest of you in Thyatira..." in verse 2:24a.

58 2:24b ὥσοι οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ: "...as many as do not know the deep things of Satan..." in verse 2:24b.

59 2:25 ἄχρις οὗ ἥξω: "...until I come..." in verse 2:25.
2:26 καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δῶσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἔθνων,

26And he who overcomes and keeps my works to the end, I will give him authority over the nations,

2:27 καὶ ποιμανεῖ αὐτούς ἐν ράβδῳ σιδηρᾷ, ως τὰ σκεύη τὰ κεραμικὰ συντρίβεται,

27and he will rule them with a rod of iron, shattering them to pieces like pots of clay,⁶¹

2:28 ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.

28even as I also have received from my Father;⁶² and I will give to him the morning star.

2:29 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

29He who has an ear should listen to what the Spirit is saying to the churches.”

Chapter 3

To the Church in Sardis

3:1 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ.

"And to the angel of the church in Sardis, write: 'These things says He who has the seven spirits of God and the seven stars: "I know your works, how you have the name that you are living, and you are dead.

3:2 γίνου γρηγορῶν, καὶ στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ εὗρκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·

2Be watchful, and strengthen the things that remain, which are about to die.⁶⁵ For I have not found your works complete before my God.

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⁶¹ 2:27 The Greek literally says, "he will rule them with a rod of iron, as pieces of pottery are shattered." The verb for shatter συντρίβεται is in the passive voice, present tense. But this does not transfer sensibly into English, as it makes it sound like the ruler is shattered, that the ruler rules passively, as though shattered like pieces of pottery. So I clarified that the pottery is shattered by the rod of iron, clarified it by making the verb active, implying the rod as the agent and the pottery as the object of the verb, as is the true meaning. (The Textus Receptus has the verb as συντριβήσεται - suntribēsetai, future tense, passive voice. All other Greek manuscripts have it present tense, including the oldest manuscripts such as Ν Α C 1854 2050 pc itb8 copa,b). You could also render this phrase, "shattering them like pieces of pottery." But it is customary to make it reminiscent of the better known versions of Psalm 2:9, which verse it indeed is supposed to be reminiscent of, according to the next verse. See also Psalm 149:4-9.

⁶² 2:28 Jesus is saying that he will give to us who overcome, the same authority that he himself has been given according to Psalm 2:9.


⁶⁴ 3:2a txt στήρισον (2nd sing imper act of "strengthen") A C P 1006 1678 1841 2040 2053 RP NA28 {\} // στήριξον (same as στήρισον, diff dialect) Ν 046 1778 2050 TR // στήριξον 2329 // στήριζον 922 // τήρησον (2nd sing aor imper act of "keep") 1611 2344 vg itar,syrh // τήρησον 181 792 // 2080 // lac 051 2062.

⁶⁵ 3:2b txt {A} ἐμέλλων ἀποθανεῖν Ν [ἀποθανεῖν - itacism] A C P 052 (2050 ἐμέλλων) 2053xt 2329 barb,tg vg syrh copa eth NA28 {\} // μέλλει ἀποθανεῖν TR // ἡμέλλων ἀποθανεῖν 922 2053com // ἐμέλλων ἀποθνήσκειν 88 2074 // ἐμέλλες ἀποθανεῖν syrh // ἡμέλλων ἀποθανεῖν 2351 // "otherwise you will die" cop,b arm1 // ἐμέλλες ἀποβάλλειν (1611) 2040 // ἡμέλλες ἀποβάλλειν
3:3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ὡς κλέπτης, καὶ οὐ μὴ γνώς ποιαν ὥραν ἥξω ἐπὶ σέ.

3:4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδειν οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.

3:5 ὁ νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις λευκοῖς, καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

3:6 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

3:7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δαυίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει·

To the Church in Philadelphia

3:7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δαυίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει·

7ο”And to the angel of the church in Philadelphia, write: ‘These things says the Holy One, the True One, the one holding the key of David, who opens and no one closes, and closes and no one opens.”

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66 3:3 txt γνωσθεί [2nd sing aor subj act] A C P 922 1611 2053 mA TR WH RP NA28 {] / γνωσθη [2nd sing aor fut act] R 046 f502 1006 1828 1841 2040 (2050 γνωσθεί) 2329 2344 mK / lac 051 2062. There is not much difference in meaning between the two variants. Both can be translated as an English future, since in NT Greek the subjunctive and future were often interchangeable. If one really tried to translate the difference here, the subjunctive reading might be translated, "I will come like a thief, and you would not know at what hour I will come upon you." But since the verbs before and after it are future tense verb, probably explains why some copyists changed it to a future form, to conform it to the rest of the sentence. The reading of 2050 is dative singular of a noun, and must be a mistake of hearing in dictation. But it supports the second reading because it would have sounded the same. 1828

67 3:4 Or “in brightness.” Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; 1 Timothy 6:16;

68 3:5 txt [A] οὕτως Κ* A C f502 1006 1828 2329 mAR,δης, vg syrath,b copΘ,bo arm eth Prim NA27 {B} / οὕτως Ν* P 046 922 1611 1828 1841 2053 m Andr TR RP / οὕτως 2050 / lac 051 2062.

69 3:7a txt τὴν κλεῖν Δαυίδ ΝΑ28 {]/ τὴν κλεῖν ΔΑ ΔΑ 046 1678 1778 2080ext / κλεῖν τοῦ ΔΑ ΔΑ * / τὴν κλεῖν τοῦ ΔΑ ΔΑ / τὴν κλεῖν τοῦ ΔΑ ΔΑ / τὴν κλεῖν τοῦ ΔΑ ΔΑ 82 241 469 627 792 920 1006 1841 1862 1888 2053 2080ext 2351 / τὴν κλεῖν τοῦ ΔΑ ΔΑ 94 / τὴν κλεῖν τοῦ ΔΑ ΔΑ 2065 2074 2329 / τὴν κλεῖν τοῦ ΔΑ ΔΑ 1611 1854 / τὰς κλεῖς ΔΑ ΔΑ syntPh Tys. Partim / τὰς κλεῖς τοῦ οἴκου ΔΑ ΔΑ copΘ / τὴν κλεῖν τοῦ οἴκου ΔΑ ΔΑ eth Apr / τὴν κλεῖν τοῦ οἴκου ΔΑ ΔΑ 2050 / τὴν κλεῖν τοῦ οἴκου 922 /
3:8 Οἶδά σου τὰ ἔργα – ἵδοι δέδωκα ἐνώπιον σου θύραν ἤνεγγυμένην, ἵνα οὔδείς δύναται κλείσαι αὐτήν – ὅτι μικράν ἔχεις δύναμιν, καὶ ἐτήρησας μου τὸν λόγον, καὶ οὐκ ἤρπνος τὸ ὄνομά μου.

8*I know your works, (behold, before you I have provided an open door, which21 no one is able to close) how you have little power, yet have kept my word, and have not denied my name.

3:9 ἵδοι διδό έκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἕαυτοις 'Ιουδαίους εἶναι, καὶ οὐκ εἰσίν ἀλλὰ ζευγδονται' ἤδοι ποιήσω αὐτοὶς ἵνα ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνώσιν ὅτι ἐγὼ ἡγήπτησα σε.

9*Behold I will bring25 of the synagogue of Satan, of those claiming to be Jews and are not, but are lying; behold, I will make them such that they will come and fall down before your feet and know that I have loved you.

3:10 ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγὼ σε τηρήσω (fut) et nemo est qui aperit, et nemo est qui claudit praeter eum ἤσουσι ἐνώπιον τῶν ποδῶν σου, καὶ γνώσιν ὅτι ἐγὼ ἡγήπτησα σε.

10*Because you have kept my word about endurance, I also will keep you from the hour of trial which is about to come upon the whole inhabited earth, to try those dwelling on the earth.
3:11 ἐρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

11I am coming soon. Hold fast to what you have, so that no one takes away your reward.

3:12 ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἕτε, καὶ γράψω ἐπ’ αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς ἱερουσαλήμ, ἢ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομα μου τὸ καινόν.

12He who overcomes, I will make him a pillar in the temple" of My God, and he will never depart outside anymore, and I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which is coming down out of heaven from my God, and also my new name.

3:13 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

13He who has an ear should listen to what the Spirit is saying to the churches.

To the Church in Laodicea

3:14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ·

"And to the angel of the church in Laodicea, write, ‘These things says the Amen, the faithful and true witness, the beginning of the creation of God:"

3:15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός. ὄφελον ψυχρὸς ἦς ἢ ζεστός.

'I know your works, that you are neither hot nor cold."

3:16 οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε ζεστὸς οὔτε ψυχρός, μέλλωσέ με ἐμέσαι ἐκ τοῦ στόματός μου.

'Thus, because you are lukewarm, and neither hot nor cold, I am about to spew you out of my mouth.
3:17 ὅτι λέγεις ὅτι Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδὲν ἔχω, καὶ οὐκ οίδας ὅτι σὺ εἰ ὁ ταλαίπωρος καὶ ἐλεεινός καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός,

17Because you say 'I am rich; I have acquired wealth and have need of nothing,' and do not know that you are wretched and pitiful and poor and blind and naked,

3:18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερ ὡθῇ ἡ αἰσχύνη τῆς γυμνότητός σου, καὶ κολλύριον ἐγχρῖσαι τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.

18I counsel you to purchase from me gold purified by fire so you will be rich, and white garments so you will be clothed and your shameful nakedness not exposed, and salve to anoint your eyes so you will see.

3:19 ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόησον.

19All whom I love, I punish and discipline.  Be zealous therefore, and repent.

3:20 ἱδοὺ ἕστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ.

20Behold, I stand at the door and knock.  If anyone hears my voice and opens the door, I will come in to him and dine with him and he with me.

3:21 ὁ νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ.

21To him who overcomes I will grant to sit with me on my throne, just as I also overcame and sat with my Father on his throne.

3:22 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

22He who has an ear should listen to what the Spirit is saying to the churches.”
Chapter 4

The Throne in Heaven

4:1 After these things I looked, and behold, an open door in heaven, and a voice speaking with me, the voice like a trumpet I had heard at first; and it was saying, "Come up here, and I will show you what things must take place after this."

4:2 Immediately I was in the Spirit; and behold, there was situated in heaven a throne, and on the throne someone sitting.

4:3 And the one sitting was like jasper stone and carnelian in appearance. And an aura encircles the throne, like emerald in appearance.

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4:3a txt {B} καὶ ὁ καθήμενος ὁμοίως λίθῳ ἱάσπιδι καὶ σαρδίῳ, καὶ ἵρις κυκλόθεν τοῦ θρόνου ὁμοίως σμαραγδίῳ.

4:3b Greek, σάρδιον - sardion. Some also render this as Sardius. The English word carnelian is derived from the Latin root carn, from which we get carnal and carnivore and carne, and was named that because the stone was flesh-colored. The Oxford dictionary defines carnelian as a flesh-colored, deep red, or reddish-white variety of chalcedony.

4:3c This is from the Greek word ἰρίς - Iris, which can mean rainbow or halo. Webster's second definition of aura is: "a luminous radiation: Nimbus." I didn't like rainbow, since the rainbow by definition includes the whole spectrum of colors, whereas this phenomenon is only green. Halo is possibly suitable; it's just that the English reader is accustomed to it being only something around the heads of holy people or saints in art. But halo is also used in astronomy.
4:4 and kuklóden touto thrónou thrónous87 eikosi téssarès, kai épí touto thrónous [eikosi téssarás] prosbутérous kathedménous peribebhléménous en leukoi, kai épí tás kefalás autón steфанous chrusous.

4 And in a circle around the throne are twenty-four thrones, and on those thrones, twenty-four elders88 89 dressed in white,90 and on their heads crowns of gold.

4:5 kai ék touto thrónou ekporeúontai ástрапai kai fwnai kai brontai kai épita laimádes puroís kai ómenein enovion touto thrónou, å eisain t á épita pneímatata touto theou,

5 And from the throne come flashes and sounds and thunders.91 And there are seven flaming torches burning before the throne, which are the seven spirits of God,

4:6 kai énópion touto thrónou w ṯálasasa úalínì ómooia kruptállw. Kαι én meów touto thrónou kai kýklw touto thrónou téssara zôa geýonta órbalwmw émpiroßhen kai ðipiothen:

6 and in front of the throne is like a sea of glass, like crystal. And in between the throne and the circle around the throne are four living beings,92 full of eyes, front and back.

4:7 kai to zōon to prótou ómooion lêontai, kai to deúteron zōon ómooion möschw, kai to tríto zōon ékwn93 to próswpon òw ánthrwpou, kai to téptartron zōon ómooion áteó petwmw.

7 And the first being is like a lion, and the second being like an ox, and the third being has a human face,94 and the fourth being is like an eagle in flight.

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87 4:4a txt [C] thrónous A fo52 1828 2053 NA28 {X} / θρόνου 046 P 922 1006 1611 1841 2040 2050 / 2329 TR RP / lac C 051 2062. Codex Sinaiticus (X) skips the words epi touto thrónous eikosi têssaràs (homoioteleuton) and picks up again with prosbútérous. See the image of this pericope at http://images.csntm.org/. (It is in near the top of the 4th column, line 10, last word of the line has ΘΡΟΝΟΥς then picks up the next line with ΙΕΚΟΙ ΤΕΧΝΑΡΕΣ as the entire 11th line.) This makes it impossible to tell whether the thrónous on 4th column ending line ten was meant to be the first instance or the second instance in the verse.

88 4:4c txt [D] thrónous eikosi téssaràs prosbútérous kathedménous P NA28 {X} / θρόνουs touto eikosi téssaràs prosbútérous kathedménous 1006 1611 1841 2040 / θρόνουs kathedménous prosbútérous fo52 2329 / θρόνουs prosbútérous kathedménous A / prosbútérous kathedménous X / tous eikosi téssaràs prosbútérous kathedménous 2040 / θρόνουs tous eikosi kai téssaràs prosbútérous kathedménous 2050 / θρόνουs touto KΔ prosbútérous prosbútérous 046 / θρόνουs kΔ prosbútérous kathedménous 922 / θρόνουs kΔ prosbútérous kathedménous 2053 / toutos kΔ prosbútérous kathedménous 1828 / θρόνουs eivon touto eikosi kai téssaràs prosbútérous TR / lac C 051 2062. I suspect that the longer readings are clarifications, and that the reading of fo52 2329 may be original.

89 4:4d Are the 24 elders like those of 1 Chronicles 24:7-18, or are they the 12 apostles of the Lamb, plus the 12 patriarchs of Israel?

90 4:4e txt [C] en leukoi K fo52 2050 2329 DP / imatios leukois A P WH / en imatios leukois 046 922 1006 1611 1841 2040 2050 TR RP NA28 {X} / lac C 051 2062. I agree with Hoskier that the reading of Sinaiticus et al. may be original.

91 4:5 Many phrase this as "flashes of lightning and peals of thunder." Compare Exodus 19:16

92 4:6 The Greek word rendered "living being" is ζωον - zōon, which is defined in the BAGD lexicon as follows: "Living thing or being, to denote beings that are not human and yet not really animals of the usual kind."

93 4:7a txt ζωον (masc) A 046 922 1006 1828 2329 2344 WH NA28 {X} / ζωον (neut) K P fo52 1611 1841 2040 2053 TR RP / omit 2050 eth arm4 / lac C 051 2062. The neuter form of the verb would agree in gender with ζωον.

94 4:7b txt to prósowpon òw ánthrwpopou A (2344) a ite7 vg syrph (cop7a infra) Irenaeus-lat NA28 {X} / prósowpon òw ánthrwpopou 922 / to prósowpon òw ánthrwpopou P 1611* 1778 2050 2053 2329 Μα
4:8 And the four beings, every one of them has six wings each, which are covered completely around with eyes, even inward. And they take no rest day or night, continually saying, "Holy, holy, holy is the Lord God Almighty, who was and who is and who is to come."

4:9 And whenever the beings give glory and honor and thanks to the one sitting on the throne, to him who lives for ever and ever,

4:10 the twenty-four elders will fall down before him who sits on the throne, and worship him who lives for ever and ever, and they will place their crowns before the throne, saying,
Chapter 5

Who is Worthy to Open the Scroll?

5:1 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθήμενου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἐσωθεν καὶ ὄπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά.

5:2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς ἄξιος ἀνοίξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ;

5:3 καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς ἄνοιξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

5:4 καὶ ἔκλαιον πολὺ ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοίξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

5:5 καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυίδ, ἀνοίξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγῖδας αὐτοῦ.

98 4:11a The use of the pronoun σὺ makes the fact that he is the one, emphatic; i.e., "for you are the one who created all things, and it is for your purpose that they exist."

99 4:11b εἰσι(ν) (pres) P 922 (5 syr h 2050 cop sa eth Andr TR ⚫) ἦσαν (imperf) ℵ A 1006 1841 2040 2053 itar gig vg syrh Aprms acc to Prim Beat ps-Ambr RP NA27 {A} ‖ ἐγένοντο (aor mid) 2329 arm ‖ ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὴν τηλεμα ἡ ποίεσθαν καὶ ἐκτίσθησαν. This reading of 1611 appears to be greatly influenced by the Syriac Harklensis.

100 5:1 txt {D} εἰσωθεν καὶ ὄπισθεν A 2 mg 2329 2344 syrh Aprms acc to Prim Beat ps-Ambr RP NA27 {A} ‖ ἐγένοντο (aor mid) 2329 arm ‖ ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὴν τηλεμα ἡ ποίεσθαν καὶ ἐκτίσθησαν. This reading of 1611 appears to be greatly influenced by the Syriac Harklensis.

101 5:5a txt {R} ἀνοίξαι RP NA27 {A} ‖ ἀνοίξαι καὶ λῦσαι RP NA27 {A} ‖ ἀνοίξαι καὶ λῦσαι RP NA27 {A} ‖ ἀνοίξαι καὶ λῦσαι RP NA27 {A} ‖ ἀνοίξαι καὶ λῦσαι RP NA27 {A} ‖ ἀνοίξαι RP NA27. The UBS textual commentary says that after codices came to be used, the terminology for scrolls seemed strange, thus the change to the Majority Text reading. Here is an example that may show how Codex A contains an older text in Revelation.

102 5:5b txt omit ἐπτά 792 1611 latt syrh copy arm Hier. Oros TR
5:6 And I saw in between the throne and the four living beings and the elders, a lamb, postured as though slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

5:7 And he went and took the scroll from the right hand of the One sitting on the throne.

5:8 And when he had taken the scroll, the four living beings and the twenty-four elders fell down before the Lamb, each one holding a lyre and a golden bowl filled with incenses, which are the prayers of the saints.

5:9 And began singing a new song, saying: “You are worthy to take the scroll, and to open the seals of it, because you were slain, and thereby purchased some for God with your blood out of every tribe and language and people and nation!”

103 Hebrew אַרְשָׁאֹת (‘esharot)

104 Hebrew אַרְשָׁאֹת (‘esharot)

105 The Greek word is κιθάρα, which with that era’s pronunciation would sound to us as "gitarra," like the Spanish word for guitar. The Online Encyclopedia Britannica defines it as follows: "Large lyre of Classical antiquity, the principal strung instrument of the Greeks and later of the Romans. It had a box-shaped resonating body from which extended two parallel arms connected by a crossbar to which 3–12 strings were attached. It was held vertically and plucked with a plectrum; the left hand was used to stop and damp the strings. It was played by singers of the Greek epics, as well as by later professional accompanists and soloists." The lyre was an intermediate transition step from the harp to the guitar and viol which have finger boards. The English word "harp" is no more accurate a rendering here than guitar, since a harp today is usually a 6 foot tall instrument mainly used with orchestras, whereas a guitar is a portable, personal instrument, more like here in Revelation than a harp. Thus, "guitar" would be a more accurate rendering than "harp."

106 Variants in part:
1.) ἥγ. τὸ θεό
2.) ἥγ. ἡμᾶς
3.) ἥγ. 
4.) ἥγ. ἡμᾶς τὸ θεό
5.) ἥγ. ἡμᾶς τὸ θεό ἡμῶν
6.) ἥγ. ἡμᾶς ἐν τῷ θεῷ
7.) omit θεό το θεό in v. 10
8.) missing/defective here
5:10 καὶ ἐποίησας αὐτούς τῷ θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

10"And you made them into a kingdom and priesthood for our God, and they will reign on the earth."

5:11 Καὶ εἶδον, καὶ ἤκουσα φωνὴν πολλῶν κύκλω τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων, καὶ ἦν ὁ ἄριθμος αὐτῶν μυριάδες μυριάδων καὶ μυριάδες μυριάδων,

11"And I looked, and I heard the voices of many angels circled around the throne, and of the living beings and of the elders, and the number of them was ten thousand times ten thousand and thousands upon thousands,

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4.) 922 1828 2050 2344 itar,258 vg syrph,h copbo7 arm Hipp; Cypr Maternus Aug Varig Fulgentius Prim Beat
5.) (copa) arm see 5:10
6.) eth
7.) 1854 (homiooteleuton)
8.) lac: Φ10 C 051 P? 2062

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσομεν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς, "us," they created a conflict with v. 10 where it says "you have made αὐτούς - "them" into a kingdom and priests, and βασιλεύσουσιν "they" will reign. As the text stands in the RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA27, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote for Dr. Robinson's exact words.) The idea the idea of a two-part responsive praise was (perhaps) first put forward by Moses Stuart in 1845. https://archive.org/details/commentaryonapoc02stua Apocalypse 5:9-10 comments p. 134 Responsive praise. Moses Stuart "A Commentary on the Apocalypse Volume 2" Andover, New York 1845. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view that the bottom of the left column of the page ends with ἡγόρασας τῷ θεῷ, (abbrev.) and the next column picks up with ἐν τῷ στίχῳ. (You can view the pertinent page of Codex A for yourself at the Center for the Study of New Testament Manuscripts, find Codex A, Codex Alexandrinus, MS. nr. GA02, page image 129b.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders.

108 5:10a txt [A] αὐτούς (ALL Greek mss but 792, 2436) RP NA28 {\} // ἡμᾶς (792 but following βασιλεύσουσιν) 2436 itar,258 vg copa arm1,3 Prim. Tyc. TR // lac C P 051 1384 1854 homiooteleuton: 2030 2062 2329. The cursive 296, 2049, 2066 do have "us" like the Textus Receptus, but that is because they are handwritten copies OF the Textus Receptus itself, so they don’t count as Greek witnesses to the Textus Receptus.

109 5:10b txt βασιλεύσουσιν K P 922 1828 2050 2053 2344 m4 itar,258 copa,bo syrph arm4 Hipp. Cyp. Fulg RP NA28 {\} // βασιλεύσουσιν A 046 f052 1006 1611 1841 2040 2329 m5 syr Compl. // βασιλεύσουσαν vg arm Prim. TR // infinitive arm a. // omit ps-Ambr // lac C 051 2062. Ms. 296 and 2049 do not count as Greek witnesses, since they are handwritten copies of printed editions of the Textus Receptus. Hoskier states this plainly in Text Volume 2, p. 156, lines 26,27, where he says "Negl. 57 et 141 ex ed. typ. exscripti." This means 57 and 141 are "copied from printed edition." Note that the TR does not follow Ms. 2814, Erasmus’ only Greek manuscript for Revelation.
5:12 λέγοντες φωνῆ μεγάλη, Ἄξιός ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ιδαχών καὶ τιμήν καὶ δόξαν καὶ εὐλογίαν.

12saying with a very great voice, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing!"

5:13 καὶ πᾶν κτίσμα οὗ ἐστίν, καὶ ἅ ἐστίν, καὶ ὅσα ἐστίν, καὶ τὰ τέσσαρες ζώα λέγουσιν αμὴν · καὶ οἱ πρεσβύτεροι ἔπος όσα ἐστίν, καὶ τὰ τέσσαρες ζώα ελεγον, Ἀμήν· καὶ οἱ πρεσβύτεροι ἔπος όσα ἐστίν, καὶ τὰ τέσσαρες ζώα λέγουσιν αμὴν.

13And every creature that was in heaven, and on the earth, and undant, since v 3 already said, "every creature that was in heaven, and on the earth, and under the earth, the sea, and all the things that were in them, I heard saying, "Blessing and honor, glory and power, be to Him who sits on the throne, and to the Lamb, for ever and ever!"

5:14 καὶ τὰ τέσσαρα ζώα ελεγον, Ἀμήν· καὶ οἱ πρεσβύτεροι ἔπος όσα ἐστίν, καὶ τὰ τέσσαρες ζώα λέγουσιν αμὴν.

14And the four beings were saying, "Amen." And the elders fell down and worshiped.
Chapter 6

The Seven Seals

6:1 Καὶ εἶδον ὅτε ἦνοιξεν τὸ ἀρνίον μίαν ἑκ τῶν ἑπτά σφραγίδων, καὶ ἦκουσα ἐνός ἑκ τῶν τεσσάρων ζῷων λέγοντος ὡς φωνῆ ὑβροντῆς, Ἐρχοῦ.

And I watched as the Lamb opened the first of the seven seals. And I heard one of the four living beings saying in a thunderous voice, "Come."

6:2 καὶ ἐδόθη αὐτῷ ἵππον πυρρόν, καὶ ἦκουσα τὸ ὄνομα ἀπὸ τῆς ζώου τόξου, καὶ ἐδόθη αὐτῷ αὔτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ,

And I looked, and behold, a white horse, and the one sitting on it holding a bow, and to him was given a crown, and he went out conquering and to conquer.

6:3 καὶ ὅτε ἦνοιξεν τὴν σφραγίδα τῆς δευτέρας, ἦκουσα ἐπὶ τοῦ δευτέρου ζώου λέγοντος, Ἐρχοῦ.

And when the Lamb opened the second seal, I heard the voice of the second being saying, "Come."

6:4 καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ ὅτε καθήμενος ἐπὶ αὐτὸν ἠνοίξεν, καὶ ἦκουσα τὸ τὸ τοῦ καθημένου, καὶ ἐκβλήθην νικῶν καὶ ἵνα ἀποκρίνηται, καὶ ἦκουσα τὸ τοῦ καθημένου, καὶ ἥκεν ἵππος λευκός, καὶ ὁ καθήμενος ἐπὶ αὐτὸν ἔχων τόξον,

And another horse came, a red one, and the one sitting on it was given a crown, and he went out conquering and to conquer.

6:5 Ἐρχοῦ, ὡς φωνῇ βροντῆς.

And I watched, as the Lamb opened the third seal, and I heard a voice of thunder, saying, "Come."

6:6 Ἠδον, ὡς φωνῇ βροντῆς, καὶ ἦκουσα τὴν ἀνοίξεως τῆς τρίτης, ἦκουσα καὶ ἦδον ὡς φωνῇ βροντῆς.

And I looked, and behold, a black horse, and to him was given a sword. And he was given power to take peace away from the earth, that is, so that they slaughtered one another. And to him was given a large sword.
6:5 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τῆς τρίτης, ἦκουσα τοῦ τρίτου ζώου λέγοντος, Ἐρχο. καὶ εἶδον, καὶ ἤνοιξεν τὰ ἀπήμωνα αὐτοῦ ἄνω ἔχουν ἔχον ἐν τῇ χειρὶ αὐτοῦ.

5And when the third seal was opened, I heard the voice of the third being saying, "Come." And I looked, and behold, a black horse, and the one sitting on it holding a pair of scales in his hands.

6:6 καὶ ἦκουσα ως φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, Χοίνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῶν δηναρίου· καὶ τὸ ἔλαυνον καὶ τὸν οἶνον μὴ ἀδικήσης.

6And I heard a voice as if in the midst of the four beings, saying, "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or the wine."

6:7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τῆς τετάρτης, ἦκουσα φωνὴν τοῦ τετάρτου ζώου λέγοντος, Ἐρχο.

7And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come." 125

6:8 καὶ εἶδον, καὶ ἤνοιξεν τὰ ἀπήμωνα αὐτοῦ ἄνω ἔχοντος, καὶ ὁ καθήμενος ἔπαυν ἀντὶ αὐτοῦ ὁ θάνατος, 126 καὶ ἦν οἶνος ἀκόλουθος μετ' αὐτοῦ καὶ ἔδοθεν αὐτοῖς ἀξίωσια ἐπὶ τὸ τέταρτον τής γῆς, ἀποκτείνα ἐν ὑμηραὶ καὶ ἐν λιμῷ καὶ ἐν βασάνῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

8And I looked, and behold, a pale green horse, and the one who is sitting on it holding a pair of scales in his hands, his name is Death, and Hades is trailing after him, 128 and authority is given

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122 65 txt [A] εἰδὼν Π 115 A C P f502 922 1006 1611 1841 2053 vgww, st, cop by eth Andrew NA27 {B} // Ιδε 046 1828 2040 2329 M itar vgcl (eth) (Prim) (Beat) Areth RP // βλέπε καὶ εἶδον TR // Ιδε καὶ εἶδον K syrh // omit it88 syn rh cop10 // lac Ψ 245 051 2050 2062. The uncial's Π115 and Α have the spelling εἰδών which supports εἶδον. Note that Sinaiticus and the TR conflate the two main streams.

123 66a txt ως φωνῆν Κ A C P f502 2329 vg SBL NA28 // // φωνῆν 046 922 1006 1611 1828 1841 2040 2053 syr cop Prim Bea TR RP // lac Ψ 245 051 2050 2062

124 66b txt κριθῶν (pl) Κ A C P 1006 1611 1841 2053 txt 2329 syr rh cop sa, bo SBL NA28 // κριθῆς (sg) 046 f502 922 1828 2040 2053 com syr rh cop sa, bo TR RP // lac Ψ 245 051 2050 2062

125 67-8 txt [A] Ἑρχου. 8Καὶ εἶδον καὶ ἤνοιξεν Π 952 922 1006 1611 1841 vgww, st, syn rh cop sa, bo arm Andr NA27 {B} // Ἑρχου. 8Ἐδόθην καὶ ἤνοιξεν Κ 2053 // Ἑρχου. 8Καὶ εἶδον 2329 // Ἑρχου καὶ Ιδε. 8Καὶ εἶδον 046 1828 2040 it88 vgcl syn rhc (eth) Prim Beat RP // Ἑρχου καὶ Ιδε. 8Καὶ εἶδον καὶ ἤνοιξεν Ν itar // Ἑρχου καὶ βλέπε. 8Καὶ εἶδον καὶ ἤνοιξεν ΤR // lac 051 2050 2062. The UBS4 apparatus has a “vid” after Codex A, but the Münster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The ms Κ A C 104 2019 2060 have the spelling ἤνοιξεν which supports εἶδον. In Ψ only the letters ειδ are visible but this probably supports εἶδον. The TR reading, though not attested letter for letter by any Greek manuscript, essentially follows Codex Sinaiticus. Manuscripts 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.

126 68a txt ὁ θάνατος Π 046 f502 922 1828 2329 TR RP [NA27] // Θάνατος Κ 61* 1006 1611 1841 2040 2053 2073 // ὁ ἀθάνατος Α // lac 051 2050 2062

127 68b The preposition "ον" is different with this rider than the first three. When you read this version of the prepositional phrase out loud, this one has a more grave sound to it. It is longer and more spelled out.

128 68c txt ἀκολουθεῖ μετ' αὐτοῦ 2053 com cop sa, bo Vic TR // ἀκολουθεῖ οἶπος αὐτοῦ syn rh // ἀκολουθεῖ μετ' αὐτοῦ Α C P f502 1611 SBL NA28 // οἶπος αὐτοῦ f502 2329 // ἀκολουθεῖ μετ' αὐτοῦ 2053 txt // ἀκολουθεῖ αὐτῷ Ν 046 1006 1828 1841 2040 lat RP // ἀκολουθεῖ αὐτῷ syn rh // lac Ψ 245 051 2050 2062
them over one fourth of the earth, to kill them with war, and famine, and death, and by the wild animals of the earth.

6:9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὕποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διά τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἦν εἷχον.

9 And when the fifth seal was opened, I saw beneath the altar, the souls of those slain for the word of God and for the witness that they were bearing.

6:10 καὶ ἔκραξαν φωνῇ μεγάλῃ λέγοντες, Ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς;

10 And they cried out with a loud voice, saying, "Until when, O Master, holy and true, are you refraining from adjudicating and avenging our blood from those who dwell on the earth?"

6:11 καὶ ἐδόθη αὐτοῖς ἑκάστῳ στολή λευκή, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν, ἕως πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτέννεσθα ὡς καὶ αὐτοί.

11 And they were given each a white robe, and it was prescribed for them that they would take rest a little while longer, until the number of their fellow servants and brethren was also complete, those about to be killed even as they.

The Sixth Seal

6:12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν ἑκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα,

12 And I watched as he opened the sixth seal, and a mighty earthquake took place, and the sun became black like animal hair sack-cloth, and the full moon became like blood.

6:13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλει τοὺς ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη,

13 and the stars of heaven fell to the earth, as a fig tree shaken by a strong wind casts its unripe figs,
6:14 and the sky retreated like a scroll being rolled up, and every mountain and island was removed from its place.

6:15 And the kings of the earth, and the great and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in caverns, and among the rocks of the mountains,

6:16 and they are saying to the mountains and to the rocks, "Fall on us, and hide us from the face of the One sitting on the throne, and from the wrath of the Lamb;

6:17 for the great day of their wrath has come, and who will be able to stand?"

Chapter 7

The 144,000 Sealed

7:1 After this I saw four angels standing at the four points of the earth, holding back the four winds of the earth, so that no wind would blow upon the earth, or upon the sea or upon any tree.

7:2 And I saw another angel rising up from the east, holding the seal of the living God, and he cried out in a very loud voice toward the four angels to whom the orders had been given to harm the earth and the sea,
7:3 λέγων, Μή ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

3saying, "Do not harm the earth or the sea or the trees until we have sealed the servants of our God on their foreheads."

7:4 καὶ ἠκούσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἐκατὸν τεσσαράκοντα τέσσαρας χιλιάδες, ἐσφραγισμένοι ἐκ πάσης φυλῆς νυών Ἰσραήλ·

4And I heard the number of the ones sealed, 144,000, sealed from every tribe of the sons of Israel:

7:5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες, ἐκ φυλῆς Γάδ δώδεκα χιλιάδες,

5from the tribe of Judah twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand,

7:6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες, ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες,

6from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand,

7:7 ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες, ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσσαχὰρ δώδεκα χιλιάδες,

7from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand,

7:8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες, ἐκ φυλῆς Ἰωσὴφ δώδεκα χιλιάδες, ἐκ φυλῆς Βενιαμεὴν δώδεκα χιλιάδες ἐσφραγισμένοι.

8from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin twelve thousand were sealed.

The Multitude out of the Tribulation

7:9 Ἰδοὺ ὁ λαὸς πολύς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς, ἐκ παντὸς ἔθνους καὶ ἐκ παντὸς γλωσσῆς, ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένου στολὰς λευκὰς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν·

9After these things I looked, and behold, a great multitude, which no one could count, from every nation and tribe and people and language, standing before the throne and before the Lamb, dressed in white robes, and palm branches in their hands;

7:10 καὶ κράζουσιν φωνῇ μεγάλῃ λέγοντες, Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ.

10and they are shouting out with a loud voice, saying, "Salvation is with our God who sits on the throne, and with the Lamb!"

136 7:6 Note that Joseph is represented here twice, as his own name in verse 8 and as his son Manasseh here in verse 6. Israel only had 12 sons, so if Joseph is here twice, that means that one of the other sons of Israel is missing. Dan is missing. See my endnote at the end of this document which explains this.

137 7:9 txt αὐτῶν ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ.
7:11 And all the angels had stood in a circle around the throne and around the elders and the four living beings, and they fell on their faces before the throne and worshiped God,

7:12 saying, "Amen. Blessing and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen."

7:13 And one of the elders responded saying to me, "These wearing the white robes, who are they, and where did they come from?"

7:14 And I spoke to him, "My lord, you know." And he said to me, "These are those coming out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb."

7:15 Because of this they are before the throne of God, and they serve him day and night in his temple, and the One sitting on the throne will spread his tent over them.

7:16 No longer will they hunger, neither will they thirst any more, nor will the sun attack them nor any scorching heat.

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138 7:14a txt εἴρηκα Ν A P 1006 1611 1841 2053 TR SBL NA28 {/} // λέγω eth arm1 // εἶπον 046 f052 922 1828 2040 2329 RP // lac C 051 2050 2062.

139 7:14 This is the first time John speaks. He has been spoken to many times before this, but he has not responded verbally until now.

140 7:16a txt [A] ἔτι A 046 f052 1006 1611 1841 2040 2053 2329 TR RP NA28 {/} // omit ( Ν transposes to before οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῦμα, later in the v.) pc vg syrph, h cop sa, bo eth Cyp ps-Ambr Prim Fulg lac C 051 2050 2062.

141 7:16b txt [C] ἔτι Ν A 046 1611 2040 2053 com vg ps-Ambr Cypr Prim Fulg TR RP NA28 {/} // omit P f052 1006 1841 2053txt (2329 omit οὐδὲ διψήσουσιν ἔτι) 2814 it syrph cop bo ms Aldus Colin Beat lac C 051 2050 2062.
7:17 ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁ δηγησεί αὐτούς ἐπὶ ζωῆς πηγάς ὦ, ὕδατων: καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

17For the Lamb that is in the midst of the throne will shepherd them, and he will lead them to the springs of the waters of life; and God will wipe away every tear from their eyes.”

Chapter 8

The 7th Seal: the Seven Trumpets

8:1 Καὶ ὅταν ἠνοίξεν τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγή ἐν τῷ οὐρανῷ ὡς ἡ μιώριον. ¹⁷

1And when he opened the seventh seal, there was silence in heaven for about half an hour.

8:2 καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἳ ἑστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτά σάλπιγγες. ²

2And I saw the seven angels which stand before God, and seven trumpets were given to them.

8:3 Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ οὕτως ὅτι δώσει ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. ³

3And another angel came and stood at the altar, holding a golden censer, and many incenses were given to him so that he might present the prayers of all the saints at the golden altar which is before the throne.

142 7:17a txt ποιμανεί and ὅδηγησεν (future) A TR NA28 {‖} ποιμαίνει and ὁ δηγεῖ (present) 2351 K

143 7:17b txt ἐκ A C P 46 2 3 424 4 94 94 469 4 8 1828 1841 1852 1862 1888 2017 2042 2053 TR RP WH NA27 {‖}

144 7:16-17 Isaiah 49:10, 13; Isaiah 25:8

145 8:1a txt ὅταν A C 6 4 6 NA28 {‖} ὅτε P 046 052 922 1828 2040 2053 (most all minuscules) TR RP {‖}

146 8:1b txt ἡμιώριον A C P 046 052 214 922 1828 2040 2053 TR RP WH NA27 {‖}

147 8:2 δωσε (fut ind) P Ν A C 1611 1778 2040 2080 NA28 {‖} δωσῖ P 046 052 222 1828 2040 2053 TR RP {‖}

148 8:3 δωσει (fut ind) P Ν A C 1611 1778 2040 2080 NA28 {‖} δῶσῃ P 046 052 222 1828 2040 2053 TR RP {‖}

More likely that an original future form was corrected to a subjunctive form than vice versa. But the subjunctive and future in NT Greek have overlapping domains anyway, and all three of these readings may be rendered as English subjunctives.
καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ.

And the smoke of the incenses went up before God from the hand of the angel mingled with the prayers of the saints.

καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτόν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ σεισμός.

And the angel took the censer and filled it with the burning incense, and he hurled it to the earth; and there came rumblings and voices and peals of thunder and an earthquake.

καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσιν.

And the seven angels who had the seven trumpets readied themselves to play.

καὶ ὁ πρῶτος ἐσάλπισεν· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

And the first one sounded his trumpet; and the hail came and fire mixed with blood, and it was rained on the earth. And one third of the earth was burned up, and one third of the trees were burned up, and all the green grass was burned up.

This omission is a clear case of "homoioiteleuton" that happened in the Greek copying process. That means, the lines end the same, so a copyist, having left off his work for a break, then resumed doing his work, and he remembers, "I resume, at the line ending with κατεκάη," but he resumed with the wrong line ending with κατεκάη. Skipped one line by accident. Homoioiteleuton. Or, it could have been a case of "homoioarcton," that is, all three lines BEGIN the same, with καὶ, and the scribe having left off, resumed, thinking, "I resume with the line beginning with καὶ, but he picked the wrong line beginning with καὶ. Interestingly, the scribe of manuscript 620 wrote the phrase in question two times, which is another kind of result from parablepsis from homoioiteleuton.
8:8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ώς ὄρος μέγα πυρὶ καίομενον ἐβλήθη εἰς τὴν θαλάσσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα,

8:9 καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

9 καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς, καὶ ἐπεσαν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὕδατον.

10 And the second angel sounded his trumpet; and something like a huge mountain burning with fire was hurled into the sea. And one third of the sea was turned to blood,

8:10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστήρ μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὕδατον.

10 And the third angel sounded his trumpet; and a huge star fell from heaven, burning like a lamp, and it fell on a third of the rivers, and on the sources of the waters.

8:11 καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἐγένετο τὸ τρίτον τῶν ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτίσθῃ τὸ τρίτον αὐτῶν καὶ η ἡμέρα μὴ φάνη τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.

11 And the third angel sounded his trumpet; and a huge star fell from heaven, burning like a lamp, and it fell on a third of the sun, and a third of the moon and a third of the stars, such that one third of their light was darkened and a third of the daylight would not be shined, and the same with the night.

8:12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστήρ μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.

12 And the fourth angel sounded his trumpet; and a third of the sun was struck, and a third of the moon and a third of the stars, such that one third of their light was darkened and a third of the daylight would not be shined, and the same with the night.

151 8:8 Τὸ πῦρ ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα, τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν. Καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ.

152 8:9 Greek: τὰ ἔχοντα ψυχὰς, literally, "a third of the creatures in the sea died, those possessing souls." Bauer begins his lexicon entry for this word ψυχή, "soul," by saying, "It is often impossible to draw hard and fast lines between the meanings of this many-sided word." It would certainly be silly to render this instance of the word as "lives," as follows: "one third of the creatures in the sea died, those having lives." It is very unlikely that any author would feel the need to make clear that it was those creatures that had lives, that died. This seems to be a demonstrative phrase, specifying some particular subset of creatures. "Those that have breath" seems possible, as in conformance with the usage in Genesis. Compare LXX Genesis 1:30, those having the breath of life; and 2:7, where the man became a soul when he received the breath of life through his nostrils. Further, the LXX in Genesis 1:20-23 calls those sea creatures that breathe, such as whales and snakes, "souls." But then the question arises why the bloody sea would kill only air-breathers. The problematic phrase, τὰ ἔχοντα ψυχὰς, with the nominative definite article, is commented on in the BDF grammar in § 136(1) as follows, "Revelation exhibits a quantity of striking solecisms which are based especially on inattention to agreement (a rough style), in contrast to the rest of the NT and to the other writings ascribed to John: (1) An appositional phrase (or circumstantial participle) is often found in the nominative instead of an oblique case (§ 137(3))." The only reasonable apposition or circumstance seems to be as worded above: "those that have lives in the sea." 8:12 The verb 'was darkened' is singular. I don't think it is saying that one third of 'them were darkened,' but rather one third of something singular 'was darkened,' and the meaning is that one third of their strength, one third of the collective light was darkened. What it is NOT saying is that one third of the number of them were totally dark. And probably not that...
8:13 And I looked, and I heard an eagle154 flying at zenith saying with a very loud voice, "Woe, woe, woe to those dwelling on the earth, because of the remaining sounds of the trumpet from the three angels about to sound!"

Chapter 9

The Fifth Trumpet

9:1 And the fifth angel sounded his trumpet; and I saw a fallen star,155 fallen out of heaven onto earth, and the key to the bottomless pit had been given to him.

9:2 And he opened the bottomless pit, and smoke ascended from the pit like smoke from a giant furnace. And the sun and the sky became dark from the smoke of the pit.

9:3 And from the smoke, locusts went out over the earth, and they were given a power like the power that the scorpions of Earth have.

9:4 It was commanded them that they not harm the grass of the earth or anything green or any tree,156 but only humans who do not have the seal of God on their foreheads.

one third of the duration of the day or night was dark. It is saying that the day and the night were each only two thirds as light as normal. See Isaiah 13:10; Ezekiel 32:7; Joel 3:15

154 8:13 txt {A} ἀετοῦ P 15 R A 046 052 1006 1611 1841 2053 2329 it vg sy rh,h cop sa,bo eth

Cass Beat Tyc RP NA28 ! lac P 922 arm TR P 051 2050 2062. "Had the Apocalyptist written ἄγγελον, ἄλλου ("another") would probably have taken the place of ἑνὸς ("an"); cf. 7:2; 8:3." (H. B. Swete, The Apocalypse of St. John, ad loc.)

155 9:1 That is, a fallen angel. Angels are called stars also in Judges 5:20; Job 38:7; Isaiah 14:13; Daniel 8:10 / Rev. 12:4 / Rev. 12:4; Rev. 1:20. In this verse in Revelation, it is a "fallen star," which is another way to refer to a demon; one of the 1/3 of the angels that Satan took with him when he was expelled from heaven.

156 9:4 Compare ch. 6:6. "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or wine." An implication here about the green grass and trees, from the commandment to the locusts that they not damage anything green, could be that green things will be precious and rare in those days already, before all these plagues take place. On the other hand, locusts' natural inclination would be to eat such, and they are being commanded to do otherwise.
καὶ ἐδόθη αὐτοῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ’ ἵνα βασανισθοῦσιν μήνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπος.

5And orders were given them that they not kill them, but that they be tormented for five months. And their torment will be like the pain of a scorpion when it strikes a person.

καὶ ἐν ταῖς ἡμέραις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ εὑρήσουσιν αὐτόν, καὶ ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ’ αὐτῶν.

6And during those days the people will seek death, and will not find it. Yes, they will long earnestly to die, and death will elude them.

καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοίμασεν εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,

7And the appearance of the locusts was like horses outfitted for war, and on their heads something like golden crowns, and their faces like human faces.

καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν,

8and they had hair like the hair of women, and their teeth were like lions' teeth.

καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων πολλῶν τρεχόντων εἰς πόλεμον.

9And they had thoraxes like breastplates of iron, and the sound of their wings was like the sound of many chariot horses rushing to battle.

καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

10And they have tails like scorpions, and stingers, and in their tails their power to do harm to humans for five months.

Ὡς ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχονται ἄλλοι ἕτεροι ὡς ἄλλοι δύο ὡς ἄλλοι δύο ὑπὸ ἀβυσσικῆς ὀργῆς, ἀπελευθερωμένη ἀπὸ τῆς θεοῦ ἀπελευθερωμένη ἐξελεύθη ἀπὸ τοῦ θρόνου τοῦ κυρίου τοῦ οὐρανοῦ καὶ τῆς γῆς ἐξελεύθη ἀπὸ τοῦ θρόνου τοῦ ἁλίκτων τοῦ θεοῦ τοῦ κυρίου τοῦ οὐρανοῦ καὶ τῆς γῆς ἐξελεύθη ἀπὸ τοῦ θρόνου τοῦ ἁλίκτων τοῦ θεοῦ τοῦ κυρίου τοῦ οὐρανοῦ καὶ τῆς γῆς ἐξελεύθη ἀπὸ τοῦ θρό

12The first woe has passed. Behold, even after all this, two woes still are coming.
9:13 Καὶ ὁ ἐκτὸς ἄγγελος ἐσάλπισεν καὶ ἦκουσα φωνὴν μίαν ἐκ τῶν κεράτων τοῦ θυσιαστήριου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,

13 And the sixth angel sounded his trumpet. And I heard a voice from the horns of the golden altar before God,
9:14 saying to the sixth angel, the one holding the trumpet, "Release the four angels that are bound at the great river Euphrates."

9:15 And he released the four angels, held ready for that hour and day and month and year in order to kill one third of humanity.

9:16 And the number of their mounted troops was 200,000,000. I heard the number of them.

9:17 And this is how I saw the horses in the vision, and those sitting on them: Having breastplates like fire, that is, dusky red and sulphur colored; and the heads of the horses like heads of lions, and from their mouths comes fire and smoke and sulphur.

9:18 By these three plagues, of the fire and smoke and sulphur coming from their mouths, one third of humanity was killed.

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internal considerations, on the one hand it is possible that the word was added in order to make an antithesis to φωνὴν μίαν κεράτων and a parallelism with τοὺς ἀγγέλους of ver. 4; on the other hand it is possible that the word was accidentally omitted in transcription because of a certain similarity with the following κεράτων. In view of such considerations a majority of the Committee thought it best to include the word in the text, but to enclose it within square brackets. Among the singular readings the omission of μίαν...κεράτων in ℵ* is noteworthy."

The antithesis they are talking about is that the word “one” according to Bauer, means, “as one, in unity,” which seems to require the mention of or the pointing out of more than one source for the one voice, and so thus the addition of the word “four.” I think the omission of μίαν (‘one’) in ℵ* with the genitive clause following it signifies that the original scribe associated the ℵ* with the clause after it, as I said earlier. I suppose there is some possibility that this whole sentence could be translated, "And I heard a voice, one of the horns of the golden altar before God..."

All the altars mentioned in the Mosaic temples, and in the Ezekiel 43:15 temple, have four horns, see Ex 27:2; 29:12; 30:10; 43:20; Lev. 4:17, 18, 25, 30, 34; 8:15; 9:9; 16:18; I Kings 1:50; 2:28; Psalm 118:27, Jer. 17:1; Zech. 1:18 (Amos 3:14 says "horns of the altar" without the number four). Moreover, the altar of incense was also golden, Exodus 39:38; 40:5, 26; Numbers 4:11; I Kings 7:48; 2 Chronicles 4:19.

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9:16 text δισμυριάδες μυριάδων A P ℵ TBL cop BMS eth Cypr Beat NA28 */ */ δύο μυριάδες μυριάδων ψ TR δύο μυριάδων μυριάδας κ μυριάδες μυριάδων 046 922 1006 1611 1828 1841 2040 2053 2329 μ² (abt. 50 minuscules total) cop BMS Tyc RP lac Ἐ 2050 2062
9:19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστιν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

19Now the power of the horses is in their mouths and in their tails; for their tails are like snakes, having heads, and with these they do injury.

9:20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσὰ καὶ τὰ ἀργυρὰ καὶ τὰ χάλκια καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν.

20And the rest of humanity, those who were not killed by these plagues, they did not repent, neither of the works of their hands, such that they worship demons and idols made of gold and silver and bronze and stone and wood, which can neither see nor hear nor walk,

9:21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

21and neither did they repent of their murders, nor their sorceries, nor their sexual immorality, nor their thefts.
Chapter 10

The Prophet's Bitter Burden

10:1 Καὶ εἶδον ἄλλον ἄγγελον ἱσχυρόν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἤρις ἐπὶ τὴν κεφαλήν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ο ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός.

1And I saw another powerful angel coming down out of heaven, wrapped in a cloud, and a nimbus above his head, and his face like the sun, and his legs like columns of fire.

10:2 καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον, ἠνεῳγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

2and holding in his hands a little scroll that was opened. And he placed his right foot upon the sea, and his left upon the land,

10:3 καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

3and cried out with a great voice, like a lion roaring. And when he had cried out, the seven thunders spoke with their sounds.

10:4 καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί, ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς.

4And when the seven thunders had spoken, I was about to write, and I heard a voice from heaven saying, "Seal up what things the seven thunders have spoken, and do not write them."

10:5 Καὶ ὁ ἄγγελος ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς ἦρεν τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν.

5And the angel which I had seen standing on the sea and on the land, he lifted his right hand to heaven,

10:6 καὶ ὤμοσεν ἐν τῷ ζωτί εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται.

6and swore by Him who lives for ever and ever, who gave birth to the heaven and the things in it, and to the earth and the things in it, and to the sea and the things in it, he swore that there shall be no more time,
but that in the days of the blast of the seventh angel, whenever he is about to sound his trumpet, even then will be brought to completion the mystery of God, as he has announced it to his servants the prophets.

And the voice that I had heard from heaven, it spoke with me again, and said, "Go take the scroll that is opened in the hand of the angel who is standing on the sea and on the land."

And I went over to the angel, asking him to give me the little scroll. And he says to me, "Take it and eat it, and it will make your stomach bitter, though in your mouth it will be sweet like honey."

And I took the little scroll from the hand of the angel, and I ate it, and in my mouth it was sweet like honey. And after I had eaten it, my stomach was made bitter.

And they are saying to me, "You must again prophesy concerning many peoples and nations and languages and kings."
Chapter 11

The Two Witnesses

11:1 Καὶ ἐδὸθη μοι κάλαμος ὡμοίως ῥάβδῳ, λέγων, Ἔγειρε καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.

1And a reed was given to me, like a measuring rod, as he was saying, "Get up, and measure the temple of God along with the altar and those worshiping in it.

11:2 καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξωθεν καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας τεσσαράκοντα.

2And the outer courtyard of the temple you shall exclude, and not measure it, for it has been given to the Gentiles, and they will trample on the holy city for forty-two months.

11:3 καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑσθῶσι σάκκους.

3And I will give authority to my two witnesses, and they will prophesy for 1,260 days clothed in sackcloth."

11:4 οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἑστῶτες.

4These are the two olive trees and the two lampstands which stand before the Lord of the earth.
καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

And if anyone wants to harm them, fire comes from their mouth and consumes their enemies. And if anyone would want to harm them, this is how he ought to be killed.

οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσιν.

These have the authority to shut up the sky so that no rain will fall during the days of their prophesying, and they have authority over the waters to turn them into blood, and to strike the earth with any kind of plague as often as they wish.

καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

And when they complete their witness, the beast coming up out of the bottomless pit will make war with them, and will conquer them and kill them.

καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτῶμα αὐτῶν ημέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνῆμα.

And from peoples and tribes and languages and nations they see their corpses for three and a half days. And they are not allowing their corpses to be placed in a grave.

καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

And those dwelling on the earth rejoice over them, and celebrate, and will send gifts to one another. For these two prophets had tormented those dwelling on the earth.
11:11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισέβδεις ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτοὺς.

11:12 καὶ ἠκούσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, ἀνάβατε ὑμεῖς καὶ ἀνέβησαν εἰς τὸν θεόν ἐν τῇ νεφέλῃ, καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

11:13 καὶ ἦκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, Ἀνάβατε ὑμεῖς καὶ ἀνέβησαν εἰς τὸν θεόν ἐν τῇ νεφέλῃ, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ ἔστησαν εἰς τὸν θεόν ἐν τῇ νεφέλῃ.

11:14 ἡ οὐαὶ δεύτερα ἀπῆλθεν· ἰδοὺ ἡ οὐαὶ τρίτη ἔρχεται ταχύ.

The Last Trumpet
11:15 καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ ἠκούσαν φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες, ἐγένετο βασιλεία τοῦ κόσμου τοῦ Κυρίου καὶ τοῦ Χριστοῦ τοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.
11:16 καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι [οἱ] ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

16 And the twenty-four elders, who sat on their thrones before God, fell on their faces and worshiped God.

11:17 λέγοντες, Εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας·

17 saying, "We thank you, Lord God Almighty, who is and who was, that you have taken that great power of yours and begun to reign.

11:18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

18 And the nations have become angry, and your anger also has come, and the time for the dead to be judged, and reward to be given to your servants the prophets and to the saints and to those fearing your name, both small and great, and to destroy the ones destroying the earth."
11:19 καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὄφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

19 And the temple of God in heaven opened, and the ark of his covenant was seen in his temple; and there came peals of thunder, and voices and rumblings and an earthquake, and large hailstones.

Chapter 12

The Woman, Her Seed, and the Dragon

12:1 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα,

1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars,

12:2 καὶ ἐν γαστρὶ ἔχουσα, καὶ κραξεῖ ὁδίνουσα καὶ βασανιζομένη τεκεῖν.

2 and being with child, and crying out with contractions and anguish to deliver.

12:3 καὶ ὄφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων πυρρὸς μέγας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα,

3 And another sign was seen in heaven, and behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns,

12:4 καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ ὁ δράκων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα όταν τέκῃ τὸ τέκνον αὐτῆς καταφάγῃ.

4 and his tail is pulling one third of the stars from heaven; and it threw them to the earth. And the dragon took his stand in front of the woman who was about to deliver, so that he might devour the child whenever it was born.

208 11:19a txt αυτου A C P 1006 1611 1841 2040 2053 2329 vg ita syrh,h arm Tyc1,2,3 ps-Ambr TR SBL NA28 {·} / κυριου 046 922 Vict / του κυριου φ97 1828 syrlatg copsa RP / του θεου κ /052 ith arm-α arab ‖ lac φ115 2050 2062.

209 11:19b txt καὶ σεισμός φ115 Κ A C P 051 1006 1611 1678 1841 2040 2053115 2080 2329 copsa2/4 TR NA28 {·} / καὶ σεισμοι 1828 2053com 1778 copsa2/abo arm1 / omit 046 922 arab arm3 RP / καὶ πυρ syrh ‖ lac φ97 2050 2062. The variety of variants, and the fact that Sahidic Coptic is split, and that family 052 is not united, leads me to believe that καὶ σεισμός might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σεισμός is the only singular item in the list. This latter may account for its omission, however. The parade of majuscules and papyri in support of the NA28 reading is impressive. The Philoxenian Syriac has “fire” instead of earthquake.

210 12:3 Greek, diadems; whereas the Greek word for the crowns of 12:1 is stephanos. The diadem is of Persian origin, signifying royalty; and the stephanos originally had more the meaning of a prize or trophy or reward. It was originally a wreath, as well.

211 12:4 That is, one third of the angels. We know of only three archangels: the being who is now Satan, and Michael, and Gabriel. Therefore it is reasonable to conclude that each archangel ruled one third of the angels. When Satan was cast out of heaven, he took the one third of the angels with him. See for example 12:7, where it says "Michael and HIS angels." Jesus said in Luke 10:18, "I was watching as Satan fell from heaven like lightning."
καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηραίῳ καὶ ἕρπασθε τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

And she bore a son, a male child, who was destined to shepherd all the nations with a rod of iron. And her child was snatched up to God and to his throne.

καὶ ἔφυγεν εἰς τὴν ἐρήμον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἔκτισεν αὐτήν ἡμέρας χιλίας διακοσίας ἑξήκοντα.

And the woman fled to the desert, to where she has a place prepared there by God, so that there they might take care of her for 1,260 days.

Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ,

And there was war in heaven, Michael and his angels must make war with the dragon. And the dragon made war, and his angels also,

καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος εὑρέθη αὐτῶν ἐτι ἐν τῷ οὐρανῷ.

and he was not strong enough, neither was their place found anymore in heaven.

καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχάιος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην – ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετʼ αὐτοῦ ἐβλήθησαν.

And the great dragon was thrown out, that ancient serpent, which is called the Devil and Satan, who deceives the whole world, he was thrown to the earth, and his angels thrown along with him.
12:10 And I heard a great voice in heaven, saying, "Now has come the salvation and power and kingdom of our God, and the authority of his Christ; for the accuser of our brethren has been thrown out, the one accusing them before our God day and night.

12:11 and these have overcome him by the blood of the Lamb and by the word of their testimony, and they did not love their lives even unto death.

12:12 "Rejoice over this, O heaven, and you who dwell therein! Woe to the earth and the sea!

12:13 And when the dragon saw that he was thrown to the earth, he went after the woman that bore the male child.

12:14 and she was given the two wings of a great eagle to fly to the desert to that place of hers where she gets taken care of for a time, times, and half a time, away from the face of the serpent.

12:15 And the serpent poured water from his mouth like a river after the woman, to cause her to be swept away by a flood.

12:16 And she was given the two wings of a great eagle to fly to the desert to that place of hers where she gets taken care of for a time, times, and half a time, away from the face of the serpent.

12:17 and the earth helped the woman, and the earth opened its mouth and swallowed the flood that the dragon had poured from his mouth.

219 12:11 txt αὐτῶν Ν Α C P 046 051 f052 TR RP NA28 { } // αὐτοῦ 2042 it88,h syrph lac 2050 2062.

220 12:12a txt {A} oi Α 051 f052 1006 1611 1828 1841 2040 2344 M T TR [NA27] { } // omit Ν C P 046 922 2053 2062. The presence of the nominative article would make this more definitely a vocative case expression, BDF § 147(2), though the nominative case alone without the article would still probably be so. The plural of "heavens" is a Semitism, and does not translate to a plural in English, so BDF § 141(1) and § 4(2).

221 12:12b txt omit Α C P 046 051 f052 922 1006 1611 1828 1841 2040 2053 2329 all versions RP NA28 { } // +eis Ν +τοις κατοικοῦσι 14 minuscules TR lac 2050 2062. The accusative case of τὴν γῆν καὶ τὴν θάλασσαν threw off some scribes.

222 12:14 The expression καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ no doubt means "for three and a half years." We know this because that is essentially what the 1,260 days of Rev. 11:2,3; 12:6 add up to. And compare Daniel 12:7.
12:17 καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποίησαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἔχοντων τὴν μαρτυρίαν Ἰησοῦ·

17 And the dragon was enraged over the woman, and went off to make war with the rest of her seed, those keeping the commandments of God and bearing the witness of Jesus.

12:18 καὶ ἐστάθη ἐπὶ τὴν θαλάσσην.

18 And hestood at the shore of the sea.

Chapter 13

The First Beast, out of the Sea

13:1 Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαίνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτά, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.

1 And I saw a beast coming up from the sea, with ten horns and seven heads, and on its horns ten crowns, and on its heads a name that is blasphemy.

223 12:18 ἐστάθη (3rd person) A C 1828 2344 itar g8 vg syr ph arm1,3 eth Cass Origen dub.; Vict-Pett Beat Prisc Ambrosiast Tyc Prim Haymo Aldus NA27 {B} || ἐστάθην (1st person) P 046 051 f052 922 1006 1611 1841 2040 2053 2329 m vg mss syr ph cop sa,bo arm4 Andr Areth TR RP || lac 2050 2062. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as verse 18 in this context, or places this sentence in Chapter 13:1. Thus, since the TR and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says, "The latter reading appears to have arisen when copyists accommodated ἐστάθη to the first person of the following εἶδον." In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. We have just read in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast from the sea, which later in 13:7 of this chapter makes war on the saints and conquers them.

224 13:1 τὰ ὄνομα A C P 1006 1841 2040 2053 2329 m g8 vg mss syr ph cop sa,bo arm eth Andr; Prim Beat TR || ὄνομα A 046 051 f052 922 1611 1828 2053 2344 m it vg syr ph Prisc ps-Ambr RP [NA27] {C} || lac 2050 2062. The following translations have "name" in English in the singular: TYND GEN KJV BISH SRV YLT GNB NIV NKJV REB ALT. Some translations interpret this phrase, "on its heads were names" as saying "each" head had a [different] name, and others that each head had more than one name on each. The reason I went with the rendering I have is that the singular can be understood either way; that is, "on its heads a name that is blasphemy" can be interpreted as "each a different name," so thus "names" plural, or that they all had the same blasphemous name. Conversely, the plural "names" could be understood distributively. I chose to do this for the reason that I am not persuaded either way as to which is the correct manuscript reading. What is really different is interpreters that see this as meaning each head had more than one name on it, like the CEV & NLT: "On each of its heads were names..." Interesting that the Douay-Rheims has the plural when all its contemporaries had the singular. My thinking is like the NIV rendering: "and on each head a blasphemous name." It seems to me that "head" being plural might have assimilated "name" over to the plural.
καὶ τὸ θηρίον ὃ εἶδον ἦν ὁμοίον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου,
καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος, καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν
dύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἔξοδον μεγάλην.

And the beast which I saw was like a leopard, and the feet of it like a bear's,
and his mouth like the mouth of a lion. And the dragon gave his power to him,
and his throne, and great authority.

καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ
tοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου,

And one of his heads was as slain to death, and the fatal wound was healed. And the whole earth was filled with wonder and followed after the beast.

καὶ προσεκύνησαν τῷ δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ
προσεκύνησαν τῷ θηρίῳ λέγοντες, Τίς ὁμοίος τῷ θηρίῳ, καὶ τίς δύναται
πολεμῆσαι μετ’ αὐτοῦ;

And they worshipped the dragon because he had given authority to the beast,
and they worshiped the beast, saying, "Who is like the beast, and who is able to
wage war with him?"

Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ
ἐξουσία ποιῆσαι μῆνας τεσσάρος καὶ δύο.

And there was given to him a mouth speaking big things and blasphemies,
and authority was given to him to act for forty-two months.

καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεόν, βλασφημῆσαι
tὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντα.

And he opened his mouth in blasphemies toward God, to blaspheme his name
and his tabernacle, those tabernacling in heaven.

225 13:2 txt {A} ἄρκου ὑφ Ρ 46 052 922 1611 1828 2053 2329 RP NA28 {f}
226 13:2 cf. LXX 4 Kings 2:24  ἄρκος (for ἄρκτος) is an old by-form, attested also e.g. in the LXX (Helb. 21f.; Thack. 116); cf. M.-H. 112." The BAGD lists many ancient Greek writers using both forms, with Homer using "ἀρκτος," and Josephus using "ἄρκος," for example. This leads me to believe that ἄρκτος was Attic usage, and ἄρκος more preferred in Hellenistic usage. Both are old.
227 13:3a txt omit ὁρῶ  εἶδον
228 13:4 It is important to keep the word in the same form as when referring to the Lamb that was slain, since this beast is a pseudo-christ.
229 13:4 In the BDF grammar in § 196, DeBrunner says that the phrase "ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου" is a "pregnant construction" meaning what I have in the text above. In other words, the Greek phrase does not contain any words meaning "and followed" but that meaning is contained in the phrase nevertheless.
230 13:5 txt ποίησαι ὁ θέλει
231 13:6 It is important to keep the word in the same form as when referring to the Lamb that was slain, since this beast is a pseudo-christ.
καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἐθνὸς.

And it was given to him to make war with the saints and to conquer them, and authority was given to him over every tribe and people and language and nation.

καὶ προσκυνήσουσιν αὐτὸν ἀπὸ κάθε γῆς, οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

And they worship him, all those dwelling on the earth, every one whose name is not written in the book of life of the Lamb that was slain from the foundation of the world.

Εἴ τις ἔχει οὖς ἀκουσάτω.

If anyone has an ear, hear.

εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἰ τις ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι. Ὑδὲ ἔστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

If anyone is to be taken captive, into captivity he is going. If anyone is to be killed with the sword, with the sword he will be killed. Here is the endurance and faith of the saints.
and om following arm is suspect. Suc

It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθῆναι, αὐτὸν, ["is to be killed, he,"] supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ...
The Second Beast, out of the Earth

13:11 And I saw another beast, coming up from the earth, and it had two horns like a lamb, and it spoke as the dragon.

13:12 And he causes the earth and those dwelling in it to worship the first beast, whose mortal wound had been healed.

13:13 And he performs great signs, such that he even causes fire to come down from heaven before the people.

13:14 And he deceives those dwelling on the earth by means of the signs which were given him to do before the beast, telling those dwelling on the earth to 

ἀπολοῦνται, copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be s

“And they that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, many days.” See also Jeremiah 15:2.

239 13:10c Since there are so many variants in this verse, I think it convenient to type here the entire first two thirds of the verse from each of the GNT editions:

TR: εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτένει, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι.

HF: εἴ τις ἔχει αἰχμαλωσίαν, ὑπάγει· εἴ τις ἐν μαχαίρᾳ, δεῖ αὐτὸν ἀποκτανθῆναι.

RP: εἴ τις ἔχει αἰχμαλωσίαν, ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτένει, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι.

PK: εἴ τις ἔχει αἰχμαλωσίαν, ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτένει, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι.

NA: εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι.

For you Syriac Peshitta enthusiasts, it did not include Revelation. The earliest existing Syriac text of Revelation is Philoxeniana, A.D. 507/508, which is a translation from the Greek. In this verse it agrees with none of the GNT editions; neither does Syriac Harklensis, A.D. 616. The current popular English translations from the Syriac say, “If any man leads into captivity, into captivity he shall go. If any man kills with the sword, with the sword he must be killed.” For the “endurance of the saints,” see also 14:11,12

240 13:13a txt {A} omit τοὺς ἐμοὺς 051 syp rh,h TR NA28 {\} // ἐπί τοὺς ἐμοὺς 046 2040 2053com syp rh,h,cop sa,bo eth arm RP // lac P46t 2050 2062.

241 13:14a txt {A} omit τοὺς ἐμοὺς 051 syp rh,h TR NA28 {\} // τοὺς ἐμοὺς 046 2062. The Majority Text seems to say, “And he deceives those my people dwelling on the land.” Though it is not as far out as it might at first seem, when you consider Daniel 11:34. Yet the Daniel allusion may indicate that this variant in 051 is a harmonization to Daniel. I have a more complete collation of this variant in an endnote.
make an image to the beast which has the wound²⁴² of the sword and yet has lived.²⁴³

13:15 καὶ ἐδόθη αὐτῶ δούνας πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἣν καὶ λαλήσῃ ἐν εἰκόνι τοῦ θηρίου καὶ ποιήσῃ [Ἰνά] δοσὶ ἑὰν μὴ προσκυνήσων τῇ εἰκόνι τοῦ θηρίου ἰποκτανθῶσιν.

And it was given to him to give breath to the image of the beast, such that the image of the beast can even talk, and also to cause anyone who²⁴⁴ does not worship the image of the beast to be put to death.

13:16 καὶ ποιεῖ πάντας, τοὺς μικρούς καὶ τοὺς μεγάλους, καὶ τοὺς πλούσιους καὶ τοὺς πτωχούς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιὰς ἢ ἐπὶ τὸ μέτωπον αὐτῶν,

And he causes²⁴⁵ all, the small and the great, and the rich and the poor, and the free and the slave, to provide themselves²⁴⁶ a mark²⁴⁷ on their right hand²⁴⁸ or on their forehead,

²⁴² εἰκόνα τοῦ θηρίου καὶ ποιεῖ πάντας τοὺς μικρούς καὶ τοὺς μεγάλους, καὶ τοὺς πλούσιους καὶ τοὺς πτωχούς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιὰς ἢ ἐπὶ τὸ μέτωπον αὐτῶν.

²⁴³ The vast majority of Greek manuscripts, including all but one uncial, have the verb ἱποκτανθῶσιν.

²⁴⁴ The NA28 text, δῶσιν, is 2nd aorist, and the RP text, δόσωσιν, is aorist. No difference in meaning.

²⁴⁵ The vast majority of Greek manuscripts, including all but one uncial, have the verb δῶσιν.

²⁴⁶ The vast majority of Greek manuscripts, including all but one uncial, have the verb δῶσιν.

²⁴⁷ The vast majority of Greek manuscripts, including all but one uncial, have the verb δῶσιν.

²⁴⁸ The vast majority of Greek manuscripts, including all but one uncial, have the verb δῶσιν.
The TR has the verb “give” in 3rd person singular, δώσῃ, and subjunctive aorist. The TR reading reflects an attempt by the scribe to conform the clause to the standard Greek configuration for an “impersonal” verb, where there is no subject as a giver, and the verb is turned passive. Thus, “they might be given.” This is a fact that the Greek grammars say that an “impersonal” verb in Greek grammar is in the 3rd person SINGULAR. I conclude that this is a deliberate change in the Greek text to correct grammar.

The TR reading is a small minority reading, in later manuscripts, and probably not the authorial text. Could it be conforming it to the Latin of Irenaeus and Victorinus? Or is it influenced by the late Syriac?

The majority reading, of the verb as 3rd person plural, and the object being αὐτοῖς, is unusual Greek, and there are really only two options as to how to make it intelligible as it is.

Option 1, the word αὐτοῖς is a contraction of ἑαυτοῖς, and means “they give themselves.” This is the way the scribe of ms. 1828 saw it, which reads δῶσιν ἑαυτοῖς, and this is certainly a real possibility. The ambiguity of αὐτοῖς with αὑτοίς (ἑαυτοῖς) is a common textual variant in Revelation that I have seen. Remember, the uncial and papyri did not have breathing marks. So, αὐτοῖς, even with the smooth breathing mark, can easily and rightly be understood as reflexive, and mean “themselves.” So the scribe of ms. 1828 was either correcting grammar, or merely understanding αὐτοῖς as a contraction of ἑαυτοῖς. And it is possible that his exemplar had the long form ἑαυτοῖς.

Option 2, is what M. Black, in An Aramaic Approach to the Gospels and Acts, pp. 126-128, would call an Aramaism, and be a “third person plural impersonal” and the meaning be similar to what the Philoxenian and Harklean Syriac read, “they be given” or “they receive.” The TR reading with its 3rd singular verb would not qualify as the Aramaic impersonal remember.

An Aramaism is an unusual and rare occurrence, and I think the burden of proof that it is occurring, is on the one saying it is. That said, I have come to believe that Revelation does show an Aramaic mind in its author. For example, though even ancient Greek the words for foot πούς and hand χείρ originally meant the whole limb, not just the foot and hand, this is most definitely always true in Hebrew and Aramaic. The author of Revelation uses πούς, “foot” to mean the whole limb, where he says the feet of the angel were like “columns” of fire. Legs are like columns, and feet are not. Therefore similarly, we must conclude that in Revelation 13:16, with χείρ the author means anywhere on the entire upper right limb, not just the hand.

In The Morphology of Koine Greek As Used in the Apocalypse of St. John: A Study, G. Mussels states, “The 3rd person singular is the category which is used when the verb is impersonal,” p. 232. Regarding 3rd person plurals as passives in Revelation, Steven Thomson in his book, The Apocalypse and Semitic Syntax, Cambridge, he says on p. 21 that there are two instances: in 2:24 and 8:2. He says the ὡς λέγοντων in 2:24 means “what is called” the deep things of Satan. (I disagree with this. I translate it as follows: ‘“the deep things of Satan,” as they say.’ In 8:2 the Greek text says ἐδόθησαν αὐτοῖς which is already passive. His example is from a Coptic text! Thomson does not mention this situation in 13:16. But I say, there were many, many opportunities for the proposed Aramaism to show up in Revelation, and it did not; so why must this here be such an example? I say this is not such, and I am saying here that the subject of this verb is the recipients, because autois in Revelation very often means “themselves,” even without the rough breathing mark. At any rate, if the beast “causes all to receive a mark,” the recipients are still getting it for themselves, unless the beast or his agent captures each individual, ties them down, and forces the mark onto them. But if that were the case, would God be able to hold them responsible for it? I don’t believe so. So I am saying that you will have to get it for yourself, and then God can hold you responsible for doing it.
also, the mark of the beast will show one’s voluntary allegiance to the beast and submission to the ownership of the beast. I get the impression from translating this passage that this mark will be self-arranged; that is, people will be told to do it, but nevertheless they ultimately do it voluntarily. They themselves are responsible for making sure they have it, if they want to buy or sell. In other words, it need not be mandatory by law, but life will be extremely hard without it.

How could a government give the mark to 20 billion people by force in the remotest jungle? On the other hand, economic incentives have historically worked very well, without the need for something being mandatory by law. Most people serve Mammon anyway, so it will be a no-brainer for most people to get the mark. It will be a blessing on the other hand, for God’s people, in that those who are serving Mammon will repent of that, and truly be content with their daily bread from God, and truly live by faith. The exciting life. Exciting to see how God will feed them each day. But we see in this book that many or most of God’s people will die or be killed during those days.

13:16 The Greek word is χείρ, and meant the entire limb/arm, including the hand all the way up to the shoulder, as so also the word for foot can mean the whole leg; compare Revelation 10:1, where the Greek word is ποδός (feet, sg. ποδός), but can and does mean there, the entire leg or limb. This is true also in many of the languages where I was raised — the word for hand or foot can mean the entire extremity. Thus here, this mark could be anywhere from the hand on up.

13:17a txt {A} καὶ ὁ ἀριθμὸς γὰρ ἀνθρώπου ἐστίν · καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

13:17b txt {A} καὶ ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. A P ¹¹⁵ ² ³ ² ³ C ¹⁶¹¹ it ¹⁸⁴⁰ ¹⁸⁴¹ ¹⁸⁵³ ¹⁸⁵⁴ ²⁰²⁸ ²⁰²⁹ ²⁰⁵⁰ ²⁰⁵³ ²⁰⁶⁸ ²⁰⁶⁹ ²⁰⁸³ ²¹⁹⁶ syr-ph,h cop ²⁰⁵⁰ ²⁰⁶². The Harklean Syriac talks about the mark "of his tusks"!

13:18a Or, "its number"
Chapter 14
The Lamb and the 144,000

13:18c txt {C} omit K A 046 922 1828 M\K Beat TR NA28 {i} \Eπτεῖπτε (\PV21; +\delta\E) C P 051 f052 1006
1611 1841 2040 2053 2065 2329 2344 M\P 1t88 syrh cop\arm Hipp RP \lac P 115 2030 2050 2062.
13:18d txt {A} \Eξακόσιοι \Eξήκοντα \E (666) A 1828 cop\sa NA27 {A} \Eξακόσιοι \Eξήκοντα \E (666) K \chi\zeta (with 3 individual overlines) (666) 051 82 424 456 627 920 1852 1859 1862 1888
2019 2060 2074 2081 2138 2329 \chi\zeta (with one continuous overline) (666) P 47 2020 2059 2814
TR \ph (with one continuous overline) (666) 046? \ph "666" (with circumflex above, plus one continuous overline above that) f052 35 94 175 469 1611 1678 2017 2042 2436 \chi\zeta (666) 775
\chi\zeta, (666) Steph 1550 TR \Eξακοσίου \Eξήκοντα \E (666) P 104 241 (792) 922 1006 1841 1854
2040 2053 2065 2073 RP \Eκσεκυντία \Eκσαίγνιτα sex (666) vg Beatus ps-Ambrose \Eκσεκυντία sex (666) i\t88 \Eξακόσιοι \Eξήκοντα \pente (665) 2344 \i\t88 \Eξακόσιοι \Eξήκοντα \E (616) P 155 C
\nu\ms\text{acc. to Irenaeus}; Caesarius Tyc2 arm\E4 \lac 1384 2050 2062 2186. Here is a link to
the image of Papyrus 115: http://www.bibletranslation.ws/gfx/p115.jpg The "Η" letter is a whole
Greek word that can mean "or." There is one theory that it read \Eξακόσιοι \Eξήκοντα \E \Η ΧΙC –
"666 or 66."

Perhaps the change was intentional, seeing that the Greek form Νερος Καισαρις written in
Latin form Nero Caesar ( \nu\ms\text{acc. to Irenaeus}) is equivalent to 666, whereas the Latin form Nero Caesar ( \nu\ms\text{acc. to Irenaeus}) is equivalent to 666.

In addition, Peter M. Head, in Some Recently Published NT Papyrus from Oxyrhynchus: An Overview and Preliminary Assessment, Published in Tyndale Bulletin 51 (2000), pp. 16-18, points out that others have noticed that "two possible transliterations of 'beast' into Hebrew could produce either 6 6 or 666. That is, θηριου (nominative) as in Rev 3:18d, پن (genitive) as in Rev 3:18d, and that the beast will be the Mahdi, or Islam's Messiah:

The mathematics is: λ = 3, α = 1, τ = 300, ε = 5, γ = 1, ν = 50, ο = 70, ς = 200, ρ = 400.
For a full discussion see R. Bauckham, 'Nero and the Beast' in The Climax of the
16, points out that others have noticed that "two possible transliterations of 'beast' into Hebrew could produce either 6 6 or 666. That is, θηριου (nominative) as in Rev 3:18d, پن (genitive) as in Rev 3:18d, and that the beast will be the Mahdi, or Islam's Messiah:

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The mathematics is: λ = 3, α = 1, τ = 300, ε = 5, γ = 1, ν = 50, ο = 70, ς = 200, ρ = 400.
For a full discussion see R. Bauckham, 'Nero and the Beast' in The Climax of the
16, points out that others have noticed that "two possible transliterations of 'beast' into Hebrew could produce either 6 6 or 666. That is, θηριου (nominative) as in Rev 3:18d, پن (genitive) as in Rev 3:18d, and that the beast will be the Mahdi, or Islam's Messiah:
14:1 Kaὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἑστὸς ἐπὶ τὸ ὄρος Σιὼν, καὶ μετ’ αὐτοῦ ἐκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἐξουσαὶ τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

1And I looked, and behold, the Lamb is standing on Mount Zion, and with him the 144,000 who have his name and the name of his father written on their foreheads.

14:2 καὶ ἠκούσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης. Καὶ ἡ φωνὴ ἣν ἠκούσα ὡς κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθαραῖς αὐτῶν.

2And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder. The sound which I heard was also like lyre players playing their lyres.

14:3 καὶ ᾔδουσιν ὑδάτων διαφανέστατα ως ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες σφαίρας ἐφ' ὑπάρχων. ἐπὶ τοῖς πρεσβυτέροις καὶ τοῖς περιτέμνονσιν μετὰ τοῦ θρόνου καὶ τοῦ ἀρνίου· καὶ ἡ φωνὴ τοῦ θρόνου ἡ ὕμνος ἡ ὑπεραυλή ἀναχώρησε ἐκ τοῦ ἄρνου καὶ ἐπὶ τὸν οἶκον τοῦ βασιλέως.

3And they sing a new song before the throne and before the four living beings and the elders. And no one is able to learn the song except the 144,000, the ones purchased from the earth.

14:4 οὗτοί εἰσιν οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν. οὗτοι οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀρχαῖας σπουδαῖς, τῶν ἀνθρώπων ἀνακάλυψαν ἄνθρωπον ἀξιόλογον ὑπὸ τοῦ θεοῦ ὑπὸ τοῦ θεοῦ ὑπὸ τοῦ θεοῦ

4These are men who have not been defiled with women, for they are virgins. These are the ones following the Lamb wherever he goes. They were purchased from humanity as a firstfruits to God and to the Lamb,

14:5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη ψεῦδος· ἄμωμοί εἰσιν.

5and in their mouths no falsehood has been found. They are blameless.
The Three Angels

14:6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι ἐπί τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ξῆνος καὶ φυλὴν καὶ γλώσσαν καὶ λαόν,

6And I saw another 262 angel flying at zenith, having an eternal gospel to herald above 263 those dwelling 264 on the earth, even over 265 every nation and tribe and language and people,

14:7 λέγων 266 ἐπεσεν 266 ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἠλέην ἢ ὄρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ βάλασαν καὶ πηγὰς ὀδάτων.

7saying in a loud voice, "Fear God 267 and give him glory; for the hour of his judgment has come; and worship him who created 268 the heaven and the earth and the sea and the sources of waters."

14:8 Καὶ ἄλλος ἄγγελος δεύτερος ἡκολούθησεν λέγων, Ἐπεσεν, Ἐπεσεν Βαβυλὼν ἢ μεγάλη, ἢ ἐκ τοῦ οἴκου του θυμοῦ τῆς πορνείας αὐτῆς πεποτικεν πάντα ἐνν.

8And another angel, a second one, 269 followed, saying, "Fallen! Fallen 270 is Babylon the great, 271 which 272 had given all nations to drink of the wine of the wrath of her whoredom."

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14:9 For another angel, a third one, followed those, saying with a loud voice, "If anyone worships the beast and his image, and takes the mark on his forehead or on his hand, he shall himself also drink of the wine of the wrath of God, mixed undiluted in the cup of his anger, and he shall be tormented with fire and sulfur before the holy angels and before the Lamb.

14:10 And another angel, a third one, followed those, saying with a loud voice, "If anyone takes the mark of his name.

14:11 And the smoke of their torture goes up for ever and ever, and they have no relief day or night, those who worship the beast and the image of him, and anyone who takes the mark of his name."

14:12 Here is the endurance of the saints, those keeping the commandments of God and the faith of Jesus.

14:13 And I heard a voice from heaven saying, "Write, 'Blessed are the dead, those dying in the Lord from now on.'"

"Yes," says the Spirit, "in that

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272 14:8d txt η εκ του A C f052 1006 1828 1841 2040 2053 refl. lat syrph,h SBL NA28 {\} // εκ του Φ47 Ν2 Π 046 051 922 1611 2329 \{\} it8h cop bo arm eth arab Spec Prim Beat \{\} RP // τοι εκ του Beat \{\} TR // και then diff. word order cop \{\} // lac Ν2 2050 2062

273 14:10 In Hebraistic terminology, the cup signifies destiny. See for example Psalm 11:6.

274 14:12 txt [A] omit Φ47 Ν2 A C Π 046 f052 1006 1611 1828 1841 2040 2053 2329 \{\} it \{\} latt syr cop arm eth RP SBL NA28 \{\} // οτι εκ του Beat \{\} TR // / lac Ν2 2050 2062

275 14:13a txt omit Φ47 Ν2 A C Π 046 922 1006 1611 1828 1841 2040 \{\} harl am fu lips syr cop eth arm4 arab Beat RP SBL NA28 \{\} // τοιον 051 f052 2053 2329 \{\} it \{\} lv \{\} vg \{\} refl. arm Spec Prim TR // lac 2050 2062

276 14:13b txt \{\} \{\} ap' ἄρτι, Ναί, λέγει TR-Scrib NA27 // τοιον 051 1006 1678 1854 2042 2060 // ἄρτι τοιον 1611 // ἄρτι τοιον 2074 // ἄρτι λέγει Ναί // λέγει 469 1841 1862 1888 2059 2065 2186 2436 // ἄρτι παραιτείται και λέγει 1053 // ἄρτι τοιον 2329 // ἄρτι τοιον 35 757 // ἄρτι λέγει 046 82 94 104 175 456 627 792 920 1852 1859 Complutensian Colinaeus // ἄρτι λέγει Ναί \{\} RP // ἄρτι λέγει "Ναί," λέγει τοιον 2053 // ἄρτι τοιον λέγει τοιον 2329 // ἄρτι τοιον λέγει τοιον 2017 2138 // ἄρτι τοιον λέγεται ναι 1828 // ἄρτι τοιον λέγεται ναι 35 757 // ἄρτι τοιον λέγει τοιον 046 82 94 104 175 456 627 792 920 1852 1859 Complutensian Colinaeus // ἄρτι λέγει "Ναί," λέγει τοιον // τοιον (λέγει "Ναί,...") // ια // lac 1384 2030 2050 2062 2351. Theoretically, one could also postulate a reading of ἄπαρτι, λέγει. The word ἀπαρτί meant "indeed" or "yes," so conceivably vai or καί could have been substituted by the others. In the original all-capital manuscripts, there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP' ARTI, a contraction of APO ARTI. Others might understand that the readings resulting from those additions imply that those dying in Christ previously were not blessed. See footnote on John 13:19a.
they shall rest from their labors, with their works, you see, following right with them."  

The Angels Harvest the Earth

14:14 And I looked, and behold, a white cloud, and someone like a son of man sitting on the cloud, having a crown of gold on his head, and a sharp sickle in his hand.

14:15 And another angel came, from the temple, calling out in a loud voice toward the one sitting on the cloud, "Send out your sickle and reap, for the hour to reap has come, since the harvest has become dry."

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277 14:13c txt ναὶ λέγει Ν* Α C P 051 f052 1006 1611 1841 2040 2344 ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.  

278 14:13d The hina here is exexegetical in that it explains how specifically the dead in Christ from now on are blessed. The blessing is two-fold, they shall rest, and two, their works are with immediate appearance and effectiveness, since it won’t be long until the end of the age (and the judgment with reward) from the time they die.

279 14:13e txt ναὶ λέγει Ν* Α C P 051 f052 1006 1611 1841 2040 2344 ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.  

280 14:13f txt ναὶ λέγει Ν* Α C P 051 f052 1006 1611 1841 2040 2344 ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.  

281 14:13g Compare I Timothy 5:24-25

282 14:13a Here the Greek verb πέμπω - pémpo has a military operations meaning, as in, "send orders that the earth be sickled." The one in white who resembles a human is the captain of the hosts, and the agents who do the actual sickling, are his angel-soldiers, according to Matt. 13:30, 38-41. In that passage Christ "sends out his angels," and the angels gather the zizania to be burned. He explains, "The zizania are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels. And as the zizania are collected and consumed by fire, so it will be at the end of the age. The Son of Man will send out his angels, ..." Here again we even have the phrase Son of Man both in the Matthew passage and in Rev 14:14. Again, in Matt. 13:49-50 we read, "This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous, and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth." Luke 17:35-37 hints that the angels take them all to one place, where the vultures feed on them. See also the correspondence of fire, in both Matt. 13:40 and Rev. 14:18. Rev. 14:20 tells us that the people are put "outside the city" and their blood will flow as high as the horse’s bridle for a distance of 180 miles. There is fire in the form of the fire of the city dump outside the city, Jerusalem. When the disciples asked Jesus where the angels take them in Luke 17:37, Jesus answered that it would be where there would be vultures gathered, that’s where. The number of bleeding bodies required to produce that kind of a river of blood, would indeed attract a very large amount of vultures, eagles, crows and any other birds that eat carrion.
14:16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

14:17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ.

14:18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ὁ ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

14:19 καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἀμπέλον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν.

14:20 καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἀχρι τῶν χαλινῶν τῶν ἱππῶν ἀπὸ σταδίων χιλίων ἑξακοσίων.

Chapter 15
The Seven Bowls Full of Wrath

15:1 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.

1 And I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for with them is completed the wrath of God.
15:2 Kai eîdon ós ñálaasán ñálíññ en meínèmèn pùr, kai tòus nìkónntas ëk tòu ñíðíoun kai ëk tìs eínkonos àutòu kai ëk tòu àríbímu ðí ònòmatos àutòu ëstìtas ëpì tìn ñálaasán tìn ñálíññ, ëcxontas ñibàrás tòu ñéóu.

2And I saw like a sea of glass mixed with fire, and the ones overcoming of the beast and of his image and290 of the number of his name were standing on the glassy sea, holding lyres of God.

15:3 kai ñôdouin tìn ñóðin Mnòúseís tòu ñóuóu tòo ñéóu kai tìn ñóðin tòu òrìíou lègontes, Megálà kai ñáumastà tà ërrga sou, kûríê ò ñéó ò ñàntòkàtárë díkaià kai álñhínavi ái ñdíôi sou, ò ñàbsílbíkí tòw ñóðwv.

3And they are singing the song of Moses the servant of God, and the song of the Lamb, as follows, "Great and marvellous are your deeds, O Lord God Almighty. Just and true are your ways, O king of the nations.291"

15:4 tìs ñí ñì ñòbhì, kûríê, kai ñòdàsèi tô ññòmá sou; òtì mónos ñíos, òtì pànta tì ñóðn ñëxòusin kai pròsoknìsòusin ènòpìpì sou, òtì tì díkàìñìtà sou èfànerwòusìn.

4Who shall not fear, O Lord, and glorify your name? Because you alone are pure.292 For all the nations will come, and will worship before you, because your righteous judgments have been revealed."

15:5 Kai méta taûta eîdon, kai ññoigê ò ñàdòs tìs skìnhì tòu ñàrmtriòu èn tò ñùraññw,

5And after these things I looked, and293 the temple of the tabernacle of testimony was opened in heaven.

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290 152 txt omit \(\Phi^{27}\) A C P 046 f052 922 1006 1611 1841 2040 2053 2062 2329 lat syr cop arm eth RP SBL NA28 {\} \(\|\) ek tòu ñáraðìmatos àutòu TR \(\|\) ek tòu ñáraðìmatos àutòu kai 051 1828 arm-a \(\|\) omit kai ek tòu ñáraðìmatos àutòu ek tòu àríbímu tòu ñòmà àutòu seven Grk minuscules ith Prim Tyx \(\|\) lac \(\Phi^{113}\) 2050

291 153 txt ñóðwv K\(\text{\small ñ}^{29}\) A P 046 051 922 1678 1778m8 1828 2053 2062 2080 2329 \(\text{\small m}^{[2]}\) itë8 syr-hng cop290 Cypr Ps-Cypr Ambrose Andrew Beat Areth RP NA28 {B} \(\|\) pàntwv tòwv ñóðwv ñíwv \(\text{\small it}^{8}\) arm eth Prim \(\|\) ñìwv \(\text{\small cnf.}\) 1 Tim. 1:17; Enoch 9:4; Tobit 13:4) \(\Phi^{27}\) K\(\text{\small ñ}^{27}\) C 1006 1611 1778m8 1841 2040 2344vid itar \(\text{\small vg}\) syr-hng cop\(\text{\small diàm}\)ss (armt) Bede Ps-Ambr Haymo \(\|\) ñìwv \(\text{\small kai}\) tòwv ñóðwv 2082 cf. 20:10, 2082 with cop290 (arm292 ñíos \(\text{\small b}^{2}\)básiñìs) \(\|\) "o\(\text{\small ver}\) all" armY \(\|\) ñìwv Vict-Pett Tyc Apr Cass TR \(\|\) lac 2050 2351. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided, though with the majority thereof supporting "ñóðwv." The UBS textual commentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed) appears to have arisen from confusion of the Latin compendia for sanctorum (sctorum) and saeculum (sclorum) [=àiòwçwv]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassidorus." H. C. Hoskier says that the only two Greek manuscripts in support of the Textus Receptus, 57 (296) and 141 (2049), ARE the Textus Receptus. He says in Text 1 on pp. 179-180 that ms. 57 (296) is a handwritten copy of Colinaeus’ printed edition, that is, a copy of a printed Greek NT, published in 1534. And at the bottom of Text 1 p. 615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Thus they are both 16th century copies made from various editions of the Textus Receptus. The bottom line is that there is no Greek manuscript support for the TR reading of "saints." It is most certainly an example of textual corruption in the Textus Receptus.

292 154 txt ñìwv \(\text{\small K}\) A C P 051\(\text{\small ñ}^{29}\) f052 1611 2053 2062 \(\text{\small m}^{[2]}\) syr-hng TR SBL NA28 {\} \(\|\) ñìwv kai dìkâpùs 2329 (syr-hng) cop\(\text{\small diàm}\) \(\|\) ñìwv 046 051m10g 922 1828 \(\text{\small m}^{[2]}\) syr-hng RP \(\|\) ñìwv 057 1006 1841 2040 \(\|\) ñìwv \(\text{\small ë}\) \(\text{\small ë}^{4}P^{47}\) \(\|\) ñìwv \(\text{\small it}^{8}\) arm \(\|\) ñìwv \(\text{\small syr}\) \(\|\) cypr PR \(\|\) sanctus itë8-arab \(\text{\small Ambr Beat}\) \(\|\) "righteous and powerful" eth \(\|\) omit ñìwv ñìwv ñìwv \(\text{\small cop}^{290}\) \(\|\) lac 2050. The word ñìwv can mean holy, but also "pure."
Chapter 16

16:1 Καὶ ἥκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ἰησοῦν τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

16:2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸς καὶ πονηρὸς ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ ἐγένετο ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις τοῖς ἑπτὰ φιάλας γιατί ζῶνας χρυσᾶς γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

6And out of the temple came the seven angels who had the seven plagues, dressed in clean bright linen and gird around the chest with golden sashes.

7And one of the four living beings handed to the seven angels seven bowls made of gold, which were becoming full of the wrath of God, who lives for ever and ever.

8And the temple was filled with smoke, from the glory of God and from his power, and no one is able to go into the temple until the seven plagues of the seven angels are carried out.

294 15:6a txt omittet: all extant Grk. mss it8th syr cop34a arm rell. Tyc2 RP SBL NA28 {\} || +ιδου vg4mss 1th cop3b arm4 arab Prim Cass Beat Tyc3 TR

295 15:6b txt omittit: N A C P 046 051 1006 2053 2062 2329 syrh cop5sa,bo Beat Cass Erasmus1,2,3 Aldus Colinaeus RP SBL NA28 {\} || και pc syrh eth arm1,4 TR || omittit και λαμπρον itb || lac 115 2050

296 15:6c txt (C) λινον 1006 1841 1841 TR RP NA28 {\} || λινον P 051 1778tex syrh,h cop3b arm Tyc Prim Andr Areth || λινον 1611 || λινον 1678 || λινον 922 || λινον 922 || λινον 47 046 1828 itet,gr,h || λινος N || λινον 3239 || λινον (Ez 28:13) A C 1778mg 2053 2053 2062 2080 itc,dem,div,ha,h vg-ww, Rheims, Amiatinus, Fuld ps-Andr Oec Bede || neither cop3a eth Cass || lac 115 2050. Hoskier also cites for Λιθον, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads lapide, "stone." The Greek witnesses reading λινον (only a small fraction of them cited here) do not agree as to its accent and spelling. They show a very wide variety thereof. Several minuscules show knowledge of the λινον reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt". 2051, 2064, 2067). See long endnote about this variant, including the Greek text of Oecumenius’ commentary which discusses the angels’ stone clothing.

297 16:2 txt τῇ εἰκόνα ae C P 046 051 f052 922 1006 1611 1828 1841 2053 2062 2329 TR RP NA28 {\} || τὴν εἰκόνα 43 N 2059 2081 2814 cop3sa,bo || lac 2050.
16:3 And the second angel poured out his bowl onto the sea. And it became blood like the dead, and every living soul died, the ones in the sea.

16:4 And the third angel poured out his bowl onto the rivers and the sources of the waters. And they became blood.

16:5 And I heard the altar saying, "You are righteous, you who are and who was, O holy one, that you have judged these things,

16:6 for they poured out the blood of saints and prophets, and you have given them blood to drink. They deserve it."

16:7 And the fourth angel poured out his bowl on the sun. And it was given to the sun to scorch the people by fire.

16:8 And the people were burned a very bad burn, and they cursed the name of God, the one having authority over these plagues; yet they did not repent to give him glory.

16:10 And the fifth angel poured out his bowl on the throne of the beast. And his kingdom became covered in darkness. And they were biting their tongues in pain.
καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

16:11 and they cursed the God of heaven, because of their pains and because of their ulcers, yet they did not repent of their works.

καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Ἑυφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου.

16:12 And the sixth angel poured out his bowl on the great river Euphrates. And it caused its water to dry up, so that a route was prepared for the kings from the east.

καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι.

16:13 And I saw coming from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits, like frogs;

εἰσὶν γὰρ πνεύματα δαιμονίων ποιοῦντα σήμεια, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς γῆς καὶ ἑτοιμασθῇ ἡ ὁδὸς τοῦ πολέμου τῆς μεγάλης ἡμέρας τοῦ θεοῦ τοῦ παντοκράτορος.

16:14 for they are spirits of demons performing miracles, which are going out to the kings of the whole world, to gather them together for the war of the great day of God Almighty.

Ἰδοὺ ἔρχομαι ὡς κλέπτης. μακάριοι οἱ ἄνθρωποι καὶ τηρῶν τὰ ἱμάτια αὐτοῖς, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ.

16:15 (Behold, I am coming like a thief. Blessed are those keeping vigilant and guarding their garments, so they are not walking around naked and people seeing their private parts.)

καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἑρμαγεδών.

16:16 And He gathered them together at the place called in Hebrew Harmagedōn.
16:17 Καὶ ὁ ἔρυθρος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.

17 And the seventh angel poured out his bowl onto the air. And there came from the temple a loud voice by authority of the throne, saying, "It is done!"

Regarding the phrase καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν - "And a loud voice came out of the temple from the throne," this source given for the loud speaking at first. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word ναός is used but in 13:6 it is σκηνή), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition "ἀπὸ" here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπὸ - ἀπό to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition "ἐκ" in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between "ἐκ" and "ἀπὸ." The Majority Text in the later instances says ἀπὸ instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἀπὸ has absorbed ἐκ in modern Greek. Whereas he says in §209(1) that in a
16:18 καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ, καὶ σεισμὸς ἔγενετο μέγας οὐκ ἦν ἡμέρᾳ ἢ νύχτῃ ἀνθρώπος έγένετο ἐπὶ τῆς γῆς τηλικοῦ τούτῳ σεισμῷ οὕτω μέγας.

16:19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν. ἐπὶ τῶν ἐθνῶν ἐπικρατεῖται ἡ πόλις τῇ ἀποκάλυψις του θεοῦ.

16:20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ εὑρέθησαν. ἔρχεται ἡ μεγάλη καὶ ἀστραπὴ καὶ φωνὴ βροντῆς, ὡς ἐκ τοῦ θυμοῦ τοῦ θεοῦ, ὡς ἐν τῇ σφόδρῳ ἐπικράτειαν ἐρχόμεν τοῦ θυμοῦ τοῦ θεοῦ. ἀρχαῖος ἡμέρᾳ ἡμέρᾳ ἐκ τοῦ θυμοῦ τοῦ θεοῦ εἰς τῆς γῆς τῆς σφόδρῳ ἐπικράτειαν ἐρχόμεν τοῦ θυμοῦ τοῦ θεοῦ.

16:21 καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἄνθρωπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πλῆθος τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πλῆθος αὐτῆς σφόδρα.

locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4, “ἐκ” is used for a voice from heaven, and in 9: where the voice is from the throne, “ἀπό” is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it – The NA27 text has a voice coming from the throne, using ἐκ. There are two other instances in Revelation of the two prepositions “ἐκ” and “ἀπό” occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2.
Chapter 17
The Mysterious Prostitute

17:1 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης τῆς καθημένης ἐπὶ ὑδάτων πολλῶν,

1Then one of the seven angels who had the seven bowls came and spoke with me, saying, "Come, I will show you the judgment of the great prostitute who sits on many waters,

17:2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γην ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.

2with whom the kings of the earth have fornicated. And those dwelling on the earth have become intoxicated from the wine of her fornication."

17:3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμοντα ὀνόματα βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

3And he carried me away in the Spirit to a wilderness. And I saw a woman sitting on a scarlet beast that had seven heads and ten horns, which was full of blasphemous names.

17:4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον 316 βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς,

4And the woman was dressed in purple and scarlet, and covered with gold and precious stones and pearls, holding a golden cup in her hand, full of abominations and the uncleanness of her 317 prostitution.

17:5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς γεγραμμένον, μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.

5And on her forehead a title was written: "A Mystery: Babylon the Great, the mother of prostitutes and of the abominations of the earth."

17:6 καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα.

6And I saw the woman drunk from the blood of the saints and 318 from the blood of Jesus' witnesses. And I was astonished when I saw her, with a great astonishment.

316 17:4a About this solecism and those in Rev. 1:5; 2:20; 7:4; 8:9; 9:14; 12:1, and 20:2, DeBrunner in BDF §136(1) says, "As Nestle (op. cit.) remarks, all these solecisms were later removed by educated revisers."

317 17:4b txt {A} πορνείας αὐτῆς Λ 051 922 1006 1678 1778 1828 1841 2040 2344 m\^ itar; dem,div,haf vg synph (arm) eth Andr; Beat TR RP NA27 {B} πορνείας τῆς γῆς 046 1611 2053 2062 2329 Ἰππ; (Cypr) (Quodvult) (Prim) πορνείας τῆς γῆς 1854 πορνείας αὐτῆς καὶ τῆς γῆς 4 syrh with 9 (cop sa,bo) arm3 πορνείας arm πορνείας τῆς γῆς it\$\$ lac C 2050 2080. Notice that the next verse, v. 5, ends with τῆς γῆς. Perhaps some copyist left off his task near the end of v. 4, came back to resume copying, and his eye picked up where he thought he left off, but he was at the end of v. 5 instead. The Sahidic Coptic reads "of her fornication with those of the earth," and the Bohairic Coptic reads "...with all the earth." Hoskier does not account for the uncial P here, but usually when 046 82 627 920 side against other uncial, P is opposed to 046 as well.
17:7 καὶ εἰπέν μοι ὁ ἄγγελος, Διὰ τύ ἐθαύμασας; ἐγὼ ἐρώ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα·

7And the angel said to me, "Why are you astonished? I will declare to you the mystery of the woman, and of the beast carrying her which has the seven heads and ten horns.

17:8 τὸ θηρίον ὁ ἐδείξες ἥν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἶς ἀπὸ ἑαυτοῦ ὑπάγει· καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὅν οὔ γέγραφται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέποντων τὸ θηρίον ὅτι ἴναι καὶ οὐκ ἔστιν καὶ παρέσται.

8The beast which you saw, and now is not, and in the future is to rise again from the Abyss, and then is going to destruction.321 And those dwelling on the earth will be amazed322 when they see the beast, anyone whose name has not been written in the book of life since the foundation of the world, for it was, and is not, and will be.323

318 17:6 txt καὶ εκ τοῦ αἰματος Χ Α Μ Α 922 1006 1611 1678 1778 1841 2040 2053 2062 2329 syrh cop⁴b arm TR SBL NA28 (\{) \| ek tov aimaoto 046 1828 m K RP \| lac C 2050 2080

319 17:8a The phrase "in the future is to" is from the Greek word μέλλω - melló, which often means, but does not always mean "about to." Often in the New Testament it means "is destined to," which is part of the meaning here. And often it makes a simple future infinitive, by being used with an infinitive following, as is the case here. Bauer says this phrase, a combination of μέλλω - melló followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §838(3), which says the same thing, but see BDF §856 about the "imminence" meaning of the paraphrase of μέλλω - melló followed by a present infinitive.

320 17:8b txt ὑπάγει A 1611 2053 2062 syrph cop⁴b arm Hiph Andr; Prim Eras-all Aldus Col NA27 {B} \| ὑπάγειν Ν P 046 051 922 1006 1678 1778 1828 1841 2329 2344 vid m syrh arm Hip ms; Quod Beat TR RP \| ibit it⁴b\% vg ps-Ambr \| itura Auct \| in perditionem irae ibit Tyc2 \| lac C 2050 2080. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγειν, for in Greek manuscripts final ν is often represented merely by a horizontal stroke over the preceding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

321 17:8c I supplied in italics the time sequence words required in good English. I was hesitant to put them in italics, because though not perfectly equivalent word for word is in the Greek, yet their meaning is there, ala Hebrew, where a string of events is connected with "and," with time sequential order meant to be in the most likely possible way.

322 17:8d txt θαυμασθήσονται (3rd pl fut ind pass) A P 1611 syrph NA28 (\{) \| θαυμασθονται (3rd pl fut ind mid) Κ 051 1006 1678 1778 1828 1841 2053 2062 2329 m TR RP \| θαυμασθονται (3rd pl fut ind act) 792 cop⁴b eth; Hiph \| mirabantur (3rd pl impf pass ind) vg \| (3rd pl pres pass ind) cop² \| lac C 2050 2080.

323 17:8e txt καὶ παρέσται, ὥδε RP NA28 (\{) \| καὶ πάλιν παρέστη (italicism of paréstai with the same meaning, cf. Κ Matt 1:16,23,24⁰) \| καὶ παρέσται Α \| καὶ παρέσται (ὥδε) 046 \| καὶ παρέσται ὥδε P 051 1006 1678 1778 1828 1841 2053 2329 2344 (καὶ παρέσται (cdc) \| καὶ παρέστης Ν Σ syrh \| καὶ παρέστης Ο Τ omitt eth vg Pseudo-Ambrase \| καὶ παρέστης Erasmus Ed. 1 Aldus' printed edition \| καὶ παρέστης Erasmus Eds. (2),3,4,5 \| et advenit it⁴b\% \| et adhuc ventura erit Beatus \| et ventura est Primasius \| καὶ παρεστὶ εἰς arm 3 \| καὶ παρεστὶ εἰς arm 4 \| καὶ παρεστὶ καὶ ἀπολύεται τὸ θηρίον 2053⁰(mmm) (cf. arm 2: "and which was passing by to perdition" \| καὶ παρεστὶ ὥς (sic) ο εἰς 1094 (cf. corpt \, cf. syr) \| καὶ εἰς εἰς cop⁴b (οὐκοι λαμαί) \| καὶ εἰς εἰς cop⁴b (ἀγρόφωλα) \| et (tamen) adventare syrph \| lac C 2050 2080. Thus there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), which H. C. Hoskier says is merely a copy of some printed edition of the TR (probably of Erasmus' 3rd or 4th edition). Thus, the TR has no Greek manuscript support for this reading, and no versional or Patristic support either. And at the bottom of page 615 of Text 1, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are
17:9 ὡδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσίν, ὅπου ἡ γυνὴ κάθηται ἐπ’ αὐτῶν. καὶ βασιλεῖς ἑπτά εἰσιν

9Consider this, O mind having wisdom: the seven heads are seven mountains, where the woman sits on them. They are also seven kings. 324

17:10 οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν, ὁ άλλος οὔπω ἦλθεν, καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μεῖναι.

10Five have fallen, one is, the other has not yet appeared, and when he appears, he must continue a little while.

17:11 καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν, καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτά ἐστιν καὶ εἰς ἀπώλειαν ὑπάγει.

11And the beast which was and is not, he also is an eighth king, and from the seven he is, and to destruction he is going.

17:12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλὰ ἐξουσιαῖαν ὡς βασιλείς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.

12And the ten horns which you saw, they are ten kings who have not yet received kingship; they only receive authority as kings for one hour with the beast.

17:13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν διδόασιν.

13These have one purpose, and they give their power and authority to the beast.

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brought into the record because of their very connection with the printed text." Hoskier further states this plainly in Text Volume 2, p. 156, lines 26,27, where he says "...57 et 141 ex ed. typ. exscripti." This means 57 and 141 are "copied from printed edition." (Sinaiticus variants according to Bill Warren, Director of the Center for New Testament Textual Studies, Landrum P. Leavell, II, Professor of New Testament and Greek, New Orleans Baptist Theological Seminary.) See the endnote with a complete list of variants.

324 17:9 The NA28 text has these words "They are also seven kings," in v. 9, while the TR and RP texts place them at the beginning of v. 10.

325 17:10 τοῦ θηρίου διδόασιν. The Greek word is γνώμη - gnōmē, which means what you have in mind, what you intend, what your purpose is. But it is not necessarily talking here about what the kings have in mind, (or what a one-world government has in mind) but what Satan and the beast have in mind, which providentially is also what God has in mind. Ultimately, these kings serve the purpose of God, the king of the ages. For from Him, and through Him, and to Him are all things. To God be the glory, for ever. Amen. Others think this means "these have one mind," in other words, they are in agreement with each other.

326 17:13c The Greek word for "give" is in the present indicative. But this is sort of an "inverse infinitive of result." A kind of Semitism. In other words, there is a formula in Hebraistic Greek called an "infinitive of result," where kai followed by an infinitive in the Greek means in English a result, ie, "and then he will do such and such." Here the formula is solved in reverse: The Greek "and then they will do such and such" means in English an exegeetical "and that is to do such and such." What they do, is what their one purpose was. And they do do it.
17:14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστίν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

17:15 Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσίν καὶ έκθροι ἤρημωσαν αὐτήν καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί.

17:16 Καὶ λέγει μοι, Τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην, καὶ ἠρημωμένην ποιήσουσιν αὐτήν καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί.

17:17 Καὶ λέγει μοι, Τὰ ὅπλα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσίν καὶ έκθροι ἤρημωσαν αὐτήν καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί.

17:18 Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσίν καὶ έκθροι ἤρημωσαν αὐτήν καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί.

Chapter 18

Fallen Is Babylon the Great

18:1 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

18:2 Καὶ λέγει τῷ θριῶν, Ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος.
ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου καὶ μεμισμένου,

2 And he cried out in a powerful voice, saying, "Fallen! Fallen is Babylon the Great, and has become the dwelling place of demons and the haunt of every unclean spirit and the haunt of every unclean bird,  

3 and the haunt of every unclean and detestable beast.

because every nation has drunk of the wine of the wrath of her prostitution, and the kings of the earth have fornicated with her, and the merchants of the earth by virtue of her luxury have become rich."

18:4 And I heard another voice from heaven saying, "Get out, O my people, out of her, so that you not be parties to her sins, and not receive of her plagues.

Ex 10:30 ὁ λαός μου, ἐξ αὐτῆς ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε·

And I heard another voice from heaven saying, "Get out, O my people, out of her, so that you not be parties to her sins, and not receive of her plagues.

I και φυλακή παντος πνευματος ακαθαρτου
2 και φυλακή παντος ορνεου ακαθαρτου
3 και φυλακή παντος θηρίου ακαθαρτου
3a add και μεμισμένου

1 2 3 3a 2329 copa eth Oecumenius SBL NA28 {C}
1 3a 2 3a 3a itsh
1 2 3a 3asyrh
1 — 3 3a 2 —

B: 1 2 3a — Ν 046 051 (922) 1006 1828 1841 2040 2053 (2062) copbo TR RP
1 3a 2 3a — 2080

C: 1 3a — — 3 3a A P
1 3a — — 3 2053com

D: — — 3 3a 1611

E: 1 3a — — — — 1678 1778 syrth Andrew
lac C 2050

18:2a 1 — 2 — 3 3a 2329 copb eth Octocenumius SBL NA28 {C}
1 3a 2 3a 3a itsh
1 2 3a 3asyrh
1 — 3 3a 2 —

Primasius

1 3a 2 3a — Ν 046 051 (922) 1006 1828 1841 2040 2053 (2062) copbo TR RP
1 3a 2 3a — 2080

C: 1 3a — — 3 3a A P
1 3a — — 3 2053com

D: — — 3 3a 1611

E: 1 3a — — — — 1678 1778 syrth Andrew
lac C 2050

335 18:2a txt en ισχυρα φωνη A P 051 1006 1611 1841 2053 2062 2329 syrth arm-4 SBL NA28 {\} // en φωνη μεγαλη syr // en φωνη μεγαλη αυτου arm-α // en μεγαλη φωνη copsa,boš arab // en μεγαλη βοη cop // ισχυρα φωνη arm // ισχυρα φωνην 922 voce magna et fortii itsh Prim // in fortitudine vg Tyc2,3 Beat // en ισχυρα φωνη μεγαλη [nothing!] TR // en ισχυρα φωνη μεγαλη Er. 1,2,3,4 Ald // ισχυρα φωνη και μεγαλη 2814 Hipp // ισχυρα φωνη μεγαλη cop // ισχυρα φωνη και μεγαλη ƒ 2 1828 2040 itsh // ισχυρα φωνη 922 voce magna et fortii itsh // ισχυρα φωνη μεγαλη gib // ισχυρα φωνη αυτου arm // ισχυρα φωνη αυτου arm // ισχυρα φωνη αυτου arm

336 18:2b (table idea by Dr. Klaus Junack)

I και φυλακή παντος πνευματος ακαθαρτου
2 και φυλακή παντος ορνεου ακαθαρτου
3 και φυλακή παντος θηρίου ακαθαρτου
3a add και μεμισμένου
18:5 οτι ἐκκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.

5For her sins are piled all the way up to heaven, and God has remembered her crimes.

18:6 ἀπόδοτε αὐτῆς ὡς καὶ αὐτή ἀπέδωκεν, καὶ διπλώσατε αὐτῇ διπλά κατὰ τά ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ὃ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν·

6Deal back to her even as she dealt out, and pay to her double, as befits her deeds. In the cup in which she had mixed, mix her a double.

18:7 ὃσα ἐδόξασεν αὐτὴν καὶ ἐστήρισαν, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω·

7As much as she glorified herself and experienced luxury, that much suffering and mourning deal to her. For she says in her heart, 'I sit as a queen, and no widow am I, and mourning I will never see.'

18:6a "| τὰ διπλὰς αὐτῆς αὑτῇ καὶ διπλώσατε αὐτῇ ἅτα ἀδικήματα αὐτῆς. ὅτι ἐκολλήθησαν τὰ ἀδικήματα αὐτῆς. Ὅταν ἐκολλήθησαν, μᾶλλον δότε αὐτῇ βασανισμὸν χλεῦσαι αὐτῇ καὶ διπλώσατε αὐτῇ τὰ διπλὰς αὐτῆς.

6aThe word ὃσα here means to see in the sense of to experience something. The whole verse emphasizes experience of the senses, and sensuality in general. Earlier in the verse, the word ἐκκολλήθησαν - strēniāō means to "live luxuriously, sensually," which again is the idea of enjoying one's senses and experiencing good feeling things. So now she is condemned to experience bad things, since she earlier had experienced only good things, compare Luke 16:25, where Abraham said to the rich man, "Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering." And Luke 6:24, 25: "But woe to you who are rich, because you have received your share of comfort. Woe to you who are well fed now, for you will go hungry. Woe to you who are laughing now, for you will mourn and weep."
18:8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται ὧτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτῆς.

9 Because of this, her blows will come in a single day, death and mourning and famine, and she will be consumed by fire. For able is the Lord God who sentenced her."

18:9 Καὶ κλαύσουσιν καὶ κόψουνται ἑπ’ αὐτὴν ὁι βασιλεῖς τῆς γῆς οἱ μετ’ αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέψωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς,

9 And the kings of the earth when they see the smoke of her burning, shall weep and beat their breasts over her, they who had fornicated and experienced luxury with her,

18:10 ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, ὦ θεί, οὐ δαί οὐαί, ἢ πόλις ἢ μεγάλη, Βαβυλών ἢ πόλις ἢ ἰσχυρά, ὃτι μιᾷ ὥρᾳ ἤλθην δὲ κρίσις σου.

10 standing a long distance away, for the horror of her torment, saying, "Alas, alas, great city! Babylon, strong city! For in a single hour your doom has come!"

18:11 Καὶ οἱ ἐμποροὶ τῆς γῆς κλαύσουσιν καὶ πενθοῦσιν ἑπ’ αὐτὴν, ὧτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,

11 And the merchants of the earth weep and mourn over her, because no one buys their cargo anymore,

18:12 γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πάν ξύλον θύινον καὶ...
cargo of gold, silver, precious stones and pearls, and of linen, silk, purple and scarlet cloth, and every aromatic wood, and every item of ivory, and every article of expensive wood, copper, iron, and marble, 18:13 and kinnávomwón and ámwmwón and Thuonmáta and múrón and lýbanon and ówón and ἕλαιον and σεμίδαλιν and σῖτον and κητήν and πρόβατα, and ἵππων and ῥεδῶν, and σωμάτων and ψυχάς ἀνθρώπων.

12 and cinnamon and cardamom, and incenses, myrrh and frankincense, and wine, olive oil, finest flour, and wheat, and cattle, sheep and horses, and carriages, and the bodies and souls of human beings. 18:14 and ὧ πόρῳ σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσιν.

14 And your fruit, what your soul had lusted for, has left you; yes, all the luxuries and the splendor, have vanished from you, and never shall men find them again.

\[353\] 18:12a txt μαργαριτῶν \(N\) f052 1006 1611 1828 1841 2040 \(\text{it}^{68}\) syrph,h arm\(pt\) Prim NA28 \(\{\} \) ‖ - τας \(C\ P\) ‖ -τας \(A\ vg^st\) cop\(bo\)? Beat ‖ -του 046 051 922 2053 2329 \(m\) it\(sar\) vg\(ww\) TR RP ‖ \(\xi\)

\[354\] 18:12b The Greek says "Thuonic wood." There was a "Thuon tree" that grew in north Africa. The most important property of this tree is that its wood was burnt in offerings in ceremonies. Furniture made out of its wood was in popular demand. Its resin was valued not only for ceremonial incense, but may have been medicinally used, as an anti-biotic, anti-fungal and anti-wart. Some say this was the citron tree, also grown in north Africa, and valued for its resin and durable wood. They claim that for the Jewish feast of Booths, there developed a custom, based on the command in Leviticus 23:40 to "take the fruit of the goodliest tree" the custom to use the cedar cone in the ceremonies. But then that the custom changed to using citron fruit, with the Greek name for cedar, kedron, held over and applied to the cedar. And that the Greek word for cedar, κέδρον - kedron, was latinized into citron. I don't know how valid that is, since there was a specific Greek word for citron, κιτρόν - kitron. And this word was said by Pamphilus to be a word borrowed from Latin. The citron tree does have aromatic resin that was valued. This passage in Revelation does not mention how thuonic wood was used, but it reminds me of the Greek word for offering, thumos. I am not convinced that the thuon tree was the same as the citron tree. On the other hand, the Latin name Thuja plicata, a kind of cedar with overlapping scale-like leaves, is said to be borrowed from the Greek word thuon. There is a tree in North America called Thuja plicata, also known as red cedar. Obviously, this could hardly be the tree meant here in Revelation. But what all these trees have in common is aromatic properties - resins and hydrocarbons, that could be used for offerings as a pleasing aroma.

\[355\] 18:12c txt ξύλου \(N\) C P 046 051 f052 922 1611 1828 (2053 2062 omit \(\epsilon\kappa\)) 2329 \(m\) it\(68\) syrph,h cop\(sa,bo\) arm\(th\)miss Hipp Andr; Prim Beat TR RP NA27 \{\} ‖ ζέα \(A\) 1006 1841 pc \(it^\)\(sh\) vg (eth) Ps-Ambr ‖ lac 2050.

\[356\] 18:13a txt θυμιάματα NA28 \(\{\} \) ‖ θυμίαμα \(\text{it}^{68}\) syrph,bo arm eth\(miss\) Hipp Andr; Prim Beat TR RP NA27 \{\} ‖ θυμίαμα \(A\) 1006 1841 2040 \(\text{it}^{68}\) syrph,h Beat NA28 \(\{\} \) ‖ θυμίαμον 2080 2329 sic cop\(sa\) TR RP ‖ θυμίαμον \(A\) 1841 2040 \(\text{it}^{68}\) syrph,h Beat NA28 \(\{\} \) ‖ θυμίαμον 1006 ‖ θυμίαμον \(A\) 2053 2062 \(m\) ‖ θυμίαμον 046* 1678 1777\(vid\) 2053 2062 sic Hipp \(\text{it}^{sh}\) ‖ lac 2050.

\[357\] 18:13b txt \(\{\} \) καὶ άμμων \(N\) A C P 051 f052 1611 2329 syrph,h cop\(sa\) eth am fu Hipp. \(\text{pv}\) NA28 \(\{\} \) ‖ καὶ ἁμμων 1828 syrph ‖ omit \(N\) 046 032 1006 1841 2040 2053 2062 \(m\) \(K\) vg\(cl\) Prim TR RP ‖ lac 2050.

\[358\] 18:14a The Greek word can metaphorically mean “summertime/harvest happiness.”

\[359\] 18:14b txt σου της ἐπιθυμίας τῆς ψυχῆς \(N\) A C P 1006 1841 2040 vg\(st\) SBL NA28 \(\{\} \) ‖ σου της ἐπιθυμίας τῆς ψυχῆς σου f052 1828 ‖ σου της ἐπιθυμίας τῆς ψυχῆς σου Τύπου μικροβίων cop\(sa,bo\) ‖ σου της ἐπιθυμίας τῆς ψυχῆς σου 046 051 922 2053 2062 \(m\) it \(vg\(cl\) syrph, TR
18:15 οἱ ἐξοροι τοῦτων, οἱ πλούτισαντες ἀπ’ αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,

15Those merchants who became rich from her will stand afar off for the horror of her torment, weeping and mourning.

18:16 λέγοντες, Οὐαί οὐαί, ἡ πόλις ἡ μεγάλη ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη [ἐν] χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ.

16saying,363 "Alas, Alas, great city dressed in fine linen and purple and scarlet, and gilded in gold and precious stone and pearl!"364

18:17 ὅτι μιὰ ἥρμοζθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τότον πλέων καὶ ναῦται καὶ ὄσοι τὴν θάλασσαν ἐργάζονται ἀπὸ μακρόθεν ἔστησαν

17That365 this kind of wealth has been ruined in one hour!" And every pilot and anyone sailing toward the place,366 and mariners and such as work the sea, stood afar off,
and cried out, watching the smoke of her fire, saying, "What city is like the great city?"

And they threw dust above their heads and cried out weeping and mourning, saying, "Alas, Alas, great city, through whom all those owning ships on the sea became rich from her Priceyness. How has she been laid waste in one hour?"

And a powerful angel lifted up a stone, like a giant millstone, and threw it into the sea, saying, "With such violence will that great city Babylon be thrown down, and never more be found."

And the sound of guitarists and musicians and flutists and trumpeters will never more be heard in you, nor will any craftsman of any skill be found in you anymore, nor the sound of a factory be heard in you anymore.
18:23 and the light of a lamp will not shine in you anymore, and the sound of bridegroom and bride will not be heard in you anymore. For your traders were the lords of the earth, in that by your sorceries all nations were deceived.

18:24 And in her was found the blood of prophets and of saints, indeed of all the slain upon the earth.

Chapter 19

Hallelujah!

19:1 After these things I heard something like the sound of a very large multitude in heaven, saying, "Hallelujah! The salvation and glory and power of our God!

19:2 How true and right are his judgments! For he has judged the great prostitute who was destroying the earth with her prostitution, and has avenged the blood of his servants spilled by her hand."

19:3 And a second time they said, "Hallelujah! And the smoke from her ascends for ever and ever."
19:4  And the twenty-four elders and the four living beings fell down and worshiped God, the one sitting on the throne, saying, "Amen. Hallelujah!"

19:5  And I heard like the sound of a great multitude, and like the sound of many waters and like the sound of powerful thunders, saying, "Amen! For the Lord our God has begun to reign.

19:6  Let us rejoice and exult, and give glory to him, for the wedding of the Lamb has come, and his wife has made herself ready;
Behold a White Horse

19:11 Καὶ εἶδον τὸν σύραν ἦνεμγμένον, καὶ ἤδυον ἵππος λευκός, καὶ ὁ καθήμενος ἐπὶ αὐτὸν καλούμενος πιστὸς καὶ ἀληθινός. (called) eyes of fire, and on his head many diadems, and it was given to her that she be dressed in fine linen bright and clean, which no one knows but himself.

19:10 καὶ ἔπεσεν ἐπὶ τῶν ποδῶν αὐτοῦ προσκυνήσας αὐτῷ. καὶ λέγει μοι, Ὁρα μὴ σύνδοξας σοῦ εἰμὶ καὶ τῶν ἄδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον. ἡ γὰρ μαρτυρία ἀληθινοὶ τοῦ θεοῦ εἰσιν. (called) would not be out of the question.

9 And he says to me, "Write: 'Blessed are those who are invited to the wedding' 388 banquet of the Lamb.' " And he says to me, "These are true words from God." 389

10 And I fell down before his feet to worship him. And he says to me, "Watch out! I am your fellow servant, and one of your brothers in having the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy."
19:13 and peribebλημένος ἰματιον βεβαμμένον αἴματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.

13and he is clothed in a robe dipped in blood, and called by the name “the Word of God.”

19:14 καὶ τά στρατεύματα [τὰ] ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ’ ὑποις λευκοῖς, ἐνδεδεμένοι βύσσινον λευκὸν καθαρὸν.

14And the armies that are in heaven are following him on white horses, dressed in bright, clean linen.

19:15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται βομβαρία ὀξεία, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδήρῳ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος.

15And from his mouth goes out a sharp sword, so that with it he might strike the nations, and then he himself will shepherd them with a rod of iron; and he himself will tread the press of the wine of the passion of the wrath of God the Almighty.

19:16 καὶ ἔχει ἐπὶ τὸ ἰματὶ καὶ ἐπὶ τὸν μηρόν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων.

16And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.
19:17 And I saw how an angel standing on the sun, and he cried out in a very great voice, saying, "To all the birds flying in mid-air, Come, gather toward the great feast of God.

19:18 And I saw the beast and the kings of the earth and their armies, gathered together to make war with the one sitting on the horse and with his army.

19:19 And I saw the beast and the kings of the earth and their armies, gathered together to make war with the one sitting on the horse and with his army.

20:And the beast was arrested, and with him the false prophet who did the wonders before him by which he deceived those receiving the mark of the beast and worshiping his image. The two were thrown alive into the lake of fire burning with sulfur.
And the rest were killed by the sword which goes out from the mouth of the one sitting on the horse. And all the birds got fat off their flesh.

Chapter 20

The One Thousand Years

20:1 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. And I saw an angel coming down from heaven, holding the key to the abyss and a giant chain in his hand.

20:2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος, ὃς ἐστι Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη, And he captured the dragon, the ancient serpent, which is the Devil and Satan, and bound him for a thousand years,

20:3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη ἄχρι τελεσθῇ τὰ χίλια ἔτη· μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον. and cast him into the abyss, and closed and sealed it over him, so that he could no longer deceive the nations, until the end of the thousand years; after them he must be released for a short time.

20:4 καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη. And I saw thrones, and they took their seat on them, and judgeship was given to them, that is, the souls of those beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast, neither the

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410 19:21 ἑκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ὕπου τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν αὐρακτῶν αὐτῶν.

411 20:2 ὃς ἐστι Διάβολος καὶ ὁ Σατανᾶς.

412 20:2 ὃς ἐστι Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,

413 20:3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη ἄχρι τελεσθῇ τὰ χίλια ἔτη· μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.

414 20:4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη.

415 20:4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη.
image of him, and did not take the mark on their forehead or on their hand. And they came to life, and reigned with Christ a thousand years.

20:5 οἱ λοιποί τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῆ τὰ χίλια ἔτη. αὐτὴ ἡ ἀνάστασις ἡ πρώτη. 5(The rest of the dead did not come to life until the thousand years were finished.) 419 This is the first resurrection.

20:6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσιν μετ’ αὐτοῦ [τὰ] χίλια ἔτη. 6Blessed and holy is he who takes part in the first resurrection; over such, the second death has no power, but instead they shall be priests of God and of Christ, and shall reign with him a thousand years.

The Last War

20:7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, 7And when the thousand years are finished, Satan shall be released from his prison.

20:8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρις γωνίαις τῆς γῆς, τὸν Γώγ καὶ Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἄριθμος αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης. 8and he shall go forth to deceive the nations which are in the four points of the earth, Gōg and Magōg, to gather them together for war, the number of them being as the sand of the seashore.

20:9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἠγαπημένην. καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς; 9And they rose up over the breadth of the earth, and surrounded the company of the saints and the beloved city. And fire came down from heaven and consumed them.

416 20:4c txt χίλια Ν A 051 1611 1841 2050 2062 2329 syrh copsa,bo Erasmus—all Aldus Colinaeus Complutensian TR-Scriv AT SBL NA28 {\} // τα χιλια 046 f052 922 1006 2040 2050 TR-Steph RP lac C P 1828
417 20:5a txt οἱ λοιποὶ A 46 it 922 1006 1841 2040 2050 2329 cop sa,bo Erasmus—all Aldus Colinaeus Complutensian TR-Scriv AT SBL NA28 {\} // οἱ λοιποὶ των νεκρων οὐκ ἔζησαν ἄχρι τελεσθῆ τα χιλια ετη Ν 046 f052 922 1006 1611 1841 2040 2050 2062 2329 syrh copsa,bo Erasmus—all Aldus Colinaeus Complutensian TR-Scriv AT SBL NA28 {\} // lac C P 1828.
418 20:5b txt εζησαν αχρι A 922 46 2 4 2 4 2 Cop bo eth Pt arm4 RP oi de loipoi 469 copsa TR // omit whole sentence (homoioteleuton) Ν 2053txt 2062txt mkr syrh Vict Beat // lac C P 1828.
419 20:6 txt χιλια Ν A 051 1611 1841 2050 2053 2062 2329 syrh copsa,bo Erasmus—all Aldus Colinaeus Complutensian TR-Scriv AT SBL NA28 {\} // τα χιλια 046 f052 922 1006 2040 2050 syrh TR-Steph RP lac C P 1828
420 20:8 Εzekiel 38, 39
422 20:8 Ezekiel 38, 39
20:10 And the Devil, the deceiver of them, was cast into the lake of fire and sulfur, where also the beast and false prophet were, and they shall be tormented day and night, for ever and ever.

The Great White Throne of Judgment

20:11 And I saw a great white throne, and the one sitting on it, from whose face the earth and the heaven fled away, and their place was found no more.

20:12 And I saw the dead, the great and the small standing before the throne, and books were opened. Another book was also opened, which is the book of life. And the dead were judged from what was written in the books, according to their works.

20:13 And the sea gave up the dead which were in it, and Death and Hades gave up the dead which were in them, and each person was judged according to their works.

20:14 And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire.

20:15 And if anyone was not found written in the book of life, he was cast into the lake of fire.
Chapter 21

The New Jerusalem

21:1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ βάλασσα οὐκ ἦταν ἔτη.

¹And I saw a new heaven and a new earth; for the first heaven and first earth had vanished away, and the sea does not exist anymore.

21:2 καὶ τὴν πόλιν τὴν ἁγίαν Ἰερουσαλήμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

²And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride made beautiful for her husband.

21:3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης, Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτὸς ἐστίν αὐτῶν θεός,

³And I heard a great voice from the throne saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people, and he shall be their God;"

21:4 καὶ ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι· τὰ πρῶτα ἀπῆλθαν.

⁴and he shall wipe away every tear from their eyes. And death shall no longer exist, neither sadness, nor crying, nor pain, shall exist anymore. The former things have passed away."
21:5 Kαι εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, ἵδον καὶ πάντα. καὶ λέγει, Γράφων, ὅτι οὗτοι οἱ λόγοι πιστοί καὶ ἀληθινοὶ εἰσίν.

5 And the one sitting on the throne said, "Behold, I am making all things anew." And he says, "These words are trustworthy and true." 434

21:6 καὶ εἶπέν μοι, Γέγοναν. ἐγώ [εἰμι] τὸ Ἀλφα καὶ τὸ Ω, ἢ ἄρχη καὶ τὸ τέλος. ἐγὼ τῷ διψώσαι δώσω ἐκ τῆς πηγῆς τοῦ θρόνου τῆς ζωῆς δωρεάν.

6 And he said to me, "They are accomplished. I am the Alpha and the Omega, the beginning and the end. To him who is thirsty I will give freely from the spring of the water of life.

21:7 ὁ νικῶν κληρονομήσει ταύτα, καὶ έσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι νικός.

7 He who overcomes will inherit these things, and I will be to him his God and he will be to me a son. 139

21:8 τοὺς δὲ δειλοὺς καὶ ἀπίστους καὶ ἐβδελυγμένους καὶ φονεύσιν καὶ πόρνοις καὶ φαρμάκοι καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσι τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῆς καιμομένη πυρὶ καὶ θείῳ, ὃ έστιν ὁ θάνατος ὁ δευτέρος.

8 But to the cowardly and unbelieving, and murderers and fornicators and sorcerers, and idolaters and all liars, their inheritance is in the lake that burns with fire and sulfur, which is the second death.

432 21:4a txt omit P 051 052 061 1611 2050 2053 2062 2329 itsg syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 {] o θεος A 1006? 1841 vg Apr Beat Tert Tyc3 TR at autovon 046 Mk lcc 1828 2040

433 21:4b txt A tα πρώτα A P 051 052 061 1611 1841 2053 2329 syrh Andr quae prima vgst arm4 Apr Beat tα πρόβατα N* ετι πα τα προσωπα syrh δι τα πρόβατα N* 046 922 2050 itar sim vg clsw syrh cop arm4 syr 1828 2040; Aug Quod Prim TR RP NA27 (ετι) C lcc 1828 2040.


435 21:5b txt A εἴπεν μοι P 046 051 922 1611 2050 2070 2329 ιτεμ copa arm4 syrh 1828 2040; Aug Quod Prim TR RP NA27 (ειμι) C lcc 1828 2040. The UBS textual commentary: "The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γέγοναν (b) γέγονε (c) γέγονα. With reading (a) compare the similar correction at Romans 16:17; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected." For a fuller apparatus, see endnote.

436 21:6a txt A εἴγοναν N* Α 1678 1778 Iren lat Prim WH NA28 {]} γεγόνασιν 1806 1841 2053 2062 2080 itsg syrh cop bo Tyc Prim Oec Iren int. γεγόνει vg itar Prim Er. Ald. Col. TR γεγόνα P 046 051 922 1611 2050 2070 2329 ιτεμ copa arm4 syrh 1828 2040; Aug Quod Andrew Arethas RP γεγόνει 2030 omit Ν* syrh cop arm4 Tyc. 3 Beat ps-ambr lcc 052 1828 2040. The UBS textual commentary: "The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γεγόναν (b) γέγονε (c) γέγονα. With reading (a) compare the similar correction at Romans 16:17; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected." For a fuller apparatus, see endnote.

437 21:6b txt A εἴγον μι Α 051 052 1841 2053 2062 (itar ggs, sin vg) syrh TR (NA27 [ειμι]) {]} γεγόν Ν P 046 051 922 1611 2050 2070 2329 syrh copa Cypr om copa RP lcc 052 1828 2040. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γεγόνα in the previous set of variants lack either εἰμι (P 046 many minuscules) or εἴγον εἰμι (most minuscules). It is difficult to decide whether εἰμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἴγον). In order to represent the balance of probabilities it was decided to retain εἴγον in the text, but to enclose it within square brackets."
The Bride and Wife of the Lamb

21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came, and he spoke with me, saying, "Come, I will show you the bride, the wife of the Lamb." And he carried me away in the Spirit onto a great and high mountain, and showed me the holy city Jerusalem, descending out of heaven from God.

21:10 And he showed me the great city Jerusalem, descending out of heaven from God, having the glory of God. Her radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal; and she had a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of Israel, and the twelve foundations are the twelve apostles of Jesus Christ. Is it a coincidence that there are twenty-four elders? Which is it? Two, four, or seven? Is this an incident that there are twenty-four elders? Is this a coincidence? It is a coincidence that there are twenty-four elders. Israel has been called "The Bride and Wife of the Lamb." This is significant that both the words "wife" and "bride" are used. Israel has been called "The Bride and Wife of the Lamb."

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21:13 ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς;

13from the east three gates, and from the north three gates, and from the south three gates, and from the west three gates; 14and the gate names and the twelve foundations are the same.

21:14 καὶ τὸ τείχος τῆς πόλεως ἔχουσιν ἑνακτὸν διάδοκα, καὶ ἐπ’ αὐτῶν δύο διάδοκα ἄποστόλων τοῦ ἀρχιοῦ.

14with the wall of the city having twelve foundations, and on them twelve names, of the twelve apostles of the Lamb.

21:15 Καὶ ὁ λαλῶν μετ’ ἐμοῦ ἔξεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τείχος αὐτῆς.

15And the one speaking with me had a measuring rod of gold, to measure the city, and its gates and its wall.

21:16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ὀσον τὸ πλάτος, καὶ ἐμέτρησεν τὴν πόλιν ἐπί σταδίων δώδεκα ἑκατομμύρια, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τείχος αὐτῆς. And this is the dimension of the Lamb.

16And the city lies foursquare, that is, its length is as great as the width. And with the rod, he measured the city at 12,000 stadia. 21:16b The length and width and height of it are the same.

450 21:12b txt τὰ ὀνόματα Ἀ 922 1611 1841 2030 (2050 τὰ ὀνόματα after Ἰσραήλ) 2053 2329 (NA28 [τὰ ὀνόματα]) IC / ὀνόματα 046 f052 1006 2062 MK it88 vg syr arm eth Beat Apr RP / cop has “names” but Coptic is really inderminate for the article / ὀνομα cop / omit ὀνομα / ὀνομα after / ὀνομα / ὀνομα after / ὀνομα / ὀνομα after. Elsewhere, John has been known to omit ὀνόματα when referring to people being written in the Book of Life, for example. So, the shorter reading may indeed be original.

451 21:13b The gates are named after the direction you are coming from when entering them, the way winds are named.


453 21:14a txt ἔχον (nom sg masc part pres) A 046 P 922 1006 2329 2377 pc NA28 {}/ εἴχε (imperf act ind 3rd sg) f052 2020 ἔχον (nom & acc sg neut part pres act) N 0515 1611 1841 2050 2053 2062 it TR RP / omit it2 2050 eth arm / lac C 1828 2040. The words ἔχων and ἔχον are both present participles; the difference is in gender. The referent, τὸ τείχος, is neuter, but might look masculine to the casual eye because of its termination. The theory is that John wrote it without attention to grammatical agreement, and the other readings are subsequent corrections to the grammar.

454 21:14b txt εν αὐτῶν ALL EXTANT WITNESSES RP SBL NA28 {}/ ev autoi [nothing!] TR

455 21:15 txt μέτρον Ν A P 046 0515 f052 922 1006 1611 1841 2053 2062 2329 lat syr cop arm α,1,2 eth arab RP SBL NA28 {}/ omit 2050 MK it2 arm cop arm-4 TR / lac C 1828 2040

456 21:16a txt omit ALL EXTANT WITNESSES RP SBL NA28 {}/ τοσουτον εστιν [nothing!] TR


458 21:16b A stadion was 6 plethra, one plethra being 100 Greek feet, so a stadion = 600 Greek feet, 625 Roman feet, 606½ English feet, 185 metres. This comes to 1,379 miles or 2,220 kilometres. As the crow flies, this is about the distance of San Diego to Kansas City, or San Diego to Kamloops, or Buenos Aires to La Paz, or Sydney to Cooktown, or Brisbane to Port Moresby, or Perth to Lake Torrens, or Seoul to Hong Kong, or Nairobi to Harare, or Lagos to Bissau, or Cairo to Tehran, Tehran to Ahmadabad, or Calcutta to Kabul, or Banda Aceh to Surabaya.
21:17 and he measured the wall of it, 144 forearms, the dimension of a man, which is the angel's.

21:18 and the material of its wall is jasper, and the city is pure gold, clear like crystal.

21:19 and the founder of the wall of it, and the city is pure gold, clear like crystal.

21:20 and the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst.

21:21 and the twelve gates are twelve pearls; each one of the gates was made out of one pearl. And the streets of the city are pure gold, transparent as glass.
21:22 And I did not see a temple in it, for the Lord God Almighty is its temple, and the Lamb.

21:23 And the city has no need of either a sun or a moon to shine in it, for the glory of God has illumined it, and its lamp is the Lamb.

21:24 And the nations will walk by its light; and the kings of the earth bring their glory into it; and they will bring the glory and honor of the nations into it.

21:25 and its gates are never closed by day; in fact, night will not exist there;

21:26 and its lamp is the Lamb.

21:27 And nothing unclean or anyone who practices abomination or falsehood will ever go into it—only those who are written in the Lamb’s book of life.
Chapter 22

The River of Living Water

22:1 Kαὶ ἐδειξέν μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου.

1And he showed me the river of the water of life, bright like crystal, flowing from the throne of God and of the Lamb

22:2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκείθεν ἔδειξεν μοι τὸν θρόνον τοῦ θεοῦ καὶ τοῦ ἀρνίου, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν έθνῶν.

2in the middle of its boulevard. And on either side of the river, the tree of life producing twelve fruits, according to the month each one yielding its fruit, and the leaves of the tree are for the healing of the nations.

22:3 καὶ πάν καταθήματα οὐκ έσται ἐπὶ καὶ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ.

3And every accursed thing will no longer exist. And the throne of God and of the Lamb will be in it, and his servants will serve him.

474 TR: "yelding" fruits, according to the month each one yielding its fruit,

475 καρποὺς "fruits" here is plural, and it seems to be saying that there are 2 s fruit

476 says καταθημα means "a curse," whereas BAGD says it is something that is cursed, devoted, given over to a deity.  It seems to me

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478 δώδεκα here means "monthly," then κατὰ μῆνα "according to the month" would seem

479 δώδεκα "twelve" with a δωδεκάκις meaning, that is, "twelve times," see BDF § 24 (3)   If

480compare Ezekiel 47:12, where it says "all kinds of fruit "  Some interpreters see the

481 καταθημα "monthly," then κατὰ μῆνα "according to the month" would seem

482 monthly" is what is said in Ezekiel and also in Shemot r. 15, acc. to Lohmeyer, Hdb. ad loc.  But καρποὺς "fruits" here is plural, and it seems to be saying that there are 12 different kinds of fruit (but all are "the tree of life"), and each different kind of fruit is produced in a different month.  You could still have 12 kinds of fruits, every month one yielding its fruit.  But I don’t know how “month” or “monthly” either one, could be literal, since there will be no more night or day.  How then would there still be “months” if there is no more night or day, and there is no need for a sun or moon anymore?

483 καταθήματα (contraction of καταναθήματα) N2 A 046 0515 all remaining extant minus RP SBL NA28 urtles, 1828 2040.

484 καταθήματα means “a curse,” whereas BAGD says it is something that is cursed, devoted, given over to a deity.  It seems to me that if “a curse” were meant, the author would have used the word κατάθημα, as in Gal. 3:13.  So translations disagree: curse - Tynd, KJV, ASV, NKJV,
22:4 and they will look upon his face, and his name will be on their foreheads.

And night will no longer exist, and they have no need for the light of a lamp or the light of a sun, because the Lord God will shine on them, and they will reign for ever and ever.

And he said to me, "These words are trustworthy and true. Yes, the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what things must soon take place."

And behold, I am coming soon. Blessed is he who keeps the words of the prophecy of this book."
22:8 Καίγω ἵωάννης ὁ ἀκούων καὶ βλέπων ταῦτα. καὶ ὅτε ἦκουσα καὶ ἐβλεψα, ἔπεσα προσκυνήσαι ἐμπροσθέν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

8 And I, John, was the hearer and the seer of these things. And when I heard and I saw, I fell down to worship before the feet of the angel who had been showing them to me.

22:9 καὶ λέγει μοι, Ὅρα μή σύνδουλός σου εἰμι καὶ τῶν ἄδελφων σου τῶν προφητῶν καὶ τῶν τηρούντων τις λόγους τοῦ βιβλίου τοῦτος τῷ θεῷ προσκύνησαι.

9 And he says to me, "Watch out! I am a fellow servant of yours and of your brothers the prophets, and of those keeping the words of this book. Worship God."

22:10 καὶ λέγει μοι, Μή σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τοῦτος, ὁ καιρὸς γὰρ ἐγγύς ἐστιν.

10 And he says to me, "Do not seal up the words of the prophecy of this book, for the time is near.

22:11 ὁ ἄδικων ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπανθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιήσατω ἔτι, καὶ ὁ ἄγιος ἀγίασθήτω ἔτι.

11 He who is doing wrong, let him continue to do wrong, and the unclean continue to be unclean, and he who is doing good continue to do good, and the holy continue to be holy."

Behold, I am Coming Soon

22:12 Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ. ἐκεῖνοι δὲ που ἄκουσαν καὶ βλέπων ταῦτα, ἐκεῖνοι δὲ που ἄκουσαν καὶ βλέπων ταῦτα, ἐκεῖνοι ἀληθεύτητος ἔτι, ἐκεῖνοι ἀληθεύτητος ἔτι, ἐκεῖνοι ἀληθεύτητος ἔτι.

12 Behold, I am coming and the repayment from me along with me, to pay back to each one such as his work truly is.

490 22:7 Καίγω ἵωάννης ὁ ἀκούων καὶ βλέπων ταῦτα. καὶ ὅτε ἦκουσα καὶ ἐβλεψα, ἔπεσα προσκυνήσαι ἐμπροσθέν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. And I, John, was the hearer and the seer of these things. And when I heard and I saw, I fell down to worship before the feet of the angel who had been showing them to me.

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492 22:10 καὶ λέγει μοι, Μή σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τοῦτος, ὁ καιρὸς γὰρ ἐγγύς ἐστιν. And he says to me, "Do not seal up the words of the prophecy of this book, for the time is near.

493 22:11 ὁ ἄδικων ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπανθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιήσατω ἔτι, καὶ ὁ ἄγιος ἀγίασθήτω ἔτι. He who is doing wrong, let him continue to do wrong, and the unclean continue to be unclean, and he who is doing good continue to do good, and the holy continue to be holy."

494 22:12 Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ. ἐκεῖνοι δὲ που ἄκουσαν καὶ βλέπων ταῦτα, ἐκεῖνοι δὲ που ἄκουσαν καὶ βλέπων ταῦτα, ἐκεῖνοι ἀληθεύτητος ἔτι, ἐκεῖνοι ἀληθεύτητος ἔτι, ἐκεῖνοι ἀληθεύτητος ἔτι. Behold, I am coming and the repayment from me along with me, to pay back to each one such as his work truly is.
22:13 εγὼ τὸ Ἀλφα καὶ τὸ Ὄ, ὁ πρῶτος καὶ ο ἔσχατος, ἢ ἀρχὴ καὶ τὸ τέλος.

13 I am the Alpha and the Omega, the first and the last, the beginning and the end.  

22:14 Ἑσται ἡ ἐξουσία αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

14 "Blessed are those who wash their robes," so that access to the tree of life will be theirs, and to the gates, so they may go into the city.

22:15 Ἑσται ἡ ἐξουσία αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

15 Outside are dogs, and sorcerers, and fornicators and murderers and idolaters and anyone who loves or does falsehood.

22:16 Ἑσται ἡ ἐξουσία αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

16 "I Jesus have sent my angel to testify these things to you regarding the churches. I am the root and the leaf of David, the bright and morning star."
22:17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἐρχονθε ὁ διψῶν ἔρχεσθω, ὁ θέλων λαβέτω ὕδωρ ἔως ἡμῶν δωρεάν.

17And the Spirit and the bride say, "Come." And he who is hearing this should say "Come." And he who is thirsty, should come. Whoever wants to, get the water of life without cost.

22:18 Μαρτυρῶ ἐγώ παντὶ τῷ ἀκούοντι τούς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ’ αὐτά, ἐπιθήσει ἐπ’ αὐτὸν ὁ θεός τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·

18I testify to everyone who is hearing these words of the prophecy of this book: if anyone adds to them, God will add to him the plagues that are written in this book:

22:19 καὶ ἐὰν τις ἄφελε ἀπὸ τῶν λόγων τῆς προφητείας ταύτης, ἄφελεὶ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ἄγιο ψυχῆς τῆς ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

19and if anyone takes away from the words of this book of prophecy, God will take away his share of the tree of life and of the holy city, of what is written in this book.

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504 22:17 Τὸ τὸν τὸν Χρι στί ἔδωκεν ἐν αὐτῷ τὸν Καθολικόν ἐν τῷ συγκεκριμένῳ τῇ ἐκκλησίᾳ τῆς Κωνσταντινούπολεως τοῦ ἐν τῷ θρόνῳ τοῦ ἐν τῷ ναῷ τοῦ Θεοῦ. Αναφέρεται ἐν τῷ βιβλίῳ τῆς προφητείας τῶν ἑκατέρτων ἔτη.

505 22:18 Ἐράσμος ἐπὶ Λαδῖν τὸν Καθολικόν ἔδωκεν ἐν αὐτῷ τὸν Καθολικόν ἐν τῷ συγκεκριμένῳ τῇ ἐκκλησίᾳ τῆς Κωνσταντινούπολεως τοῦ ἐν τῷ θρόνῳ τοῦ ἐν τῷ ναῷ τοῦ Θεοῦ. Αναφέρεται ἐν τῷ βιβλίῳ τῆς προφητείας τῶν ἑκατέρτων ἔτη.
22:20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. [Αμήν,] ἔρχου, κύριε Ἰησοῦ.

²⁰The one who is testifying these things says, "Yes, I am coming soon." Amen; come, Lord Jesus.

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²⁰ 22:20 Αμήν ἔρχου Λ 046 1006 1611 1841 vg eth Ambr. Ps-Ambr. Beat NA28 {} / ἔρχου Φ 1678 1778 2053 2062 2329 itśų syrh copsa,bo arm4 Apr. / Ναί ἔρχου 2050 syrh Prim Tyc / Αμήν ναί ἔρχου 0515 TR RP / Αμήν καὶ ἔρχου 922 / lac C P 1828 2040 2080. Both the words αμήν and ναί mean something like "yes," and so I think they were both liturgical additions to an original ἔρχου standing alone. The Κ reading is bolstered by another uncial, 052, in the form of its minuscule descendants 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as Α 046, and certainly better than 051supp as a lone uncial. The 922 reading is simply a mistaking of ΝΑΙ for ΚΑΙ. I think that the Κ reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.
The grace of the Lord Jesus be with all the saints.
As you will see, there is a maddening variety of classification systems of manuscripts, symbols for them, and ratings thereof. There are even several differing number designations (names) of the manuscripts! The first column is the current Gregory numbers, and then what others called them, and, in the case of von Soden and Schmid, their classification of them. Pickering uses H. C. Hoskier's numbers, which are often, but not always, the same as Scrivener's. The Gregory listing is according to the "Kurzgefaßte Liste, der Griechischen Handschriften des Neuen Testaments," which lists every hand-written manuscript of the New Testament, even if it is a hand-written copy of a printed edition like the Textus Receptus, for example. So, just because a manuscript is listed here, does not mean it is important or meaningful at all for the purposes of ascertaining the original reading.

The manuscripts in this table are described only as pertaining to Revelation. For example, they might have a Byzantine character in Revelation, but another type text in the gospels. Or, it might be called by a different manuscript number in Revelation, and reside in a differing library from the rest of the manuscript. In addition, some manuscripts are dated later for Revelation than the rest of the manuscript, e.g., 209 is dated XV in Revelation, but XIV elsewhere.

This table will not at this time print correctly as to pagination; that is because I am revising it daily and will not set the pagination until it is complete.

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<td>all; Scrivener says a valuable Rev MS; also Acts with Oecumenius commentary; probably used by Stephens.</td>
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<td>Vogel &amp; Gardthausen p. 39</td>
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<td>Manu scripts - V 81 BRL vol. 8 pl 2 pp. 13-16, Text 1 pp. 34-6</td>
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<td>Gamillscheg, Muñoz, Canart</td>
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<td>Text 1 pp. 17-24</td>
<td>Scriv. Exact transcript p. 63 (as h); Full &amp; Exact Collation p. xlii (as m), Gamillscheg &amp; Harlinger; Turyn, Vogel &amp; Gardthausen, Spathtakis</td>
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<td>Text 1 pp. 338-41</td>
<td>Lake &amp; Lake II 77; Pal Soc 184; Vogel &amp; Gardthausen p. 28; Gamillscheg &amp; Harlinger</td>
<td>all; Scriv: splendid copy. Arethas' prologue; scribe was Andreas</td>
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<td>δ500 210, 401, 450, 488, 526</td>
<td>Text 1 pp. 307</td>
<td>Vogel &amp; Gardthausen p. 193; Mioni (1981) pp. 9-10</td>
<td>all; It was written for Cardinal Bessarian, probably by his librarian John Rhosen.</td>
<td>Venice, Bibl. San Marco 420 (Fondo ant. 5); NT: fol. 362-441</td>
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<td>Matthaei, (as k)</td>
<td>Whole N.T.; Rev with Andreas commentary; One of the MS for Rev. that Hoskier most esteemed.</td>
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<td>1, pp. 17, 19, 139-42, 166-8, 240, 9, 274f., 299; Oekumenios der Apokalypse - Ausleger und Oekumenios der Bischof von Trikka; NNGJ 14 (1937-8) esp. pp. 325-6</td>
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<td>Text 1, pp. 347-52</td>
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According to Hoskier, this ms. is a handwritten copy made from Colinaeus' printed edition of the TR (Text 1, pp. 179-180), so not at all significant for TC purposes- cannot be used to prove that a TR reading has Greek Ms support. The Kurzgefaßte Liste has a footnote on this ms. which says "aus Druck abgeschrieben?", showing they are aware that Hoskier says it is a handwritten copy from a printed edition.
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<td>Hall; Rev added in later hand</td>
<td>Wolfenbüttel, Herzog August Bibliothek 16.7 A³</td>
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<td>1b2 p.479, 526</td>
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<td>792</td>
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<td>111 149 113</td>
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<td>ZNW 59 (1968)</td>
<td>Text 1 pp. 369-80</td>
<td>gospels and Rev. Hosk. “with endless ramifications.” Breathing marks are a mere dot, and we often cannot tell which. Polyglot and Syriac influence.</td>
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<td>Text 1 pp. 509-13</td>
<td>Athen, Nat. Bibl., 2251</td>
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<td>115 117</td>
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<td>Απν⁵⁰</td>
<td>Text 1 p. 389</td>
<td>Hosk. says consists of one page of &quot;stuff,&quot; and not to be dignified as Rev. Ms.</td>
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<td>see 2040 for Rev.</td>
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<td>α113</td>
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<td>Escorial, Ψ. III. 6</td>
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<td>126 126 126</td>
<td>α55 K²⁴⁰, 450, 488, 523</td>
<td>Text 1 pp. 429-34</td>
<td>Agati p. 159 and plate 110</td>
<td>Hosk. “This is another B type, though an older MS. in point of date and of far greater interest.”</td>
<td>Escorial, Ψ. III. 18</td>
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<td>Athos, Grigoriu, 3</td>
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<td>δ³61 ℓ³b²</td>
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<td>Hoskier says 11th or 12th century, with last page missing, and 15th century scribe finishes it</td>
<td>Athos, Dionysiu, 141 (27)</td>
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<td>Athos, Esphigmenu, 186</td>
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<td>Treasures II cod. 56; plates 49-52</td>
<td>Athos, Iviron, 728 (56)</td>
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<td>Treasures I cod. 286; plates 348-57</td>
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<td>Hosk: &quot;It is reported to me in 1912 that the Apoc. has disappeared from the Lesbos Ms. 132, having been torn out of the volume. Leave 185 blank.&quot; Text 1, p. 608</td>
<td>Lesbos, Kalloni, Limonos, 132</td>
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<td>Sofia, Ivan Dušev Research Center, 176 (Serres, Prodromu, y' 23)</td>
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<td>Thessaloniki, Vlatadon, 35</td>
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<td>Sofia? (previously: Drama, Kosinitza, 208)</td>
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<td>previously: Trapezunt, Sumela, 41, fol. 130-173</td>
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<td>Θ461</td>
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<td>Vatican Libr., Ottob. Gr. 126, fol. 544-642; Ottob. Gr. 127, fol. 1-85</td>
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<td>124 124 124 a202</td>
<td>I p. 82 Text 1 pp. 424-7</td>
<td>Marava I pp. 64-7 plates 100-6; Plates* lacking 18:23 to end</td>
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**Notes:**
- Athos: Iviron, 424
- Athens, Pavlu, 117 (2)
- Athens, Stavronikita, 52
- Athens, Philotheu, 1801 (38)
- Istanbul, Okum. Patriarchat, ehem. Chalki, Kamariotissis, 33
- Istanbul, Okum. Patriarchat, ehem. Chalki, Kamariotissis, 93 (96)
- This Ms. is not included in Hoskier's collation in volume 2.
- This Ms. is not included in Hoskier's collation in volume 2.
- Unbeachtet und unbekannte griechische Apokalypse handschriften ZNW 52 (1961) pp. 82-8
- Unable to examine because of "Turkish situation."
- Hoskier's Ms. is not included in Hoskier's collation in volume 2.
- Scriv. says "of singular weight & importance."
- Supplies the missing part of B
- Rev., with Andreas commentary.
- This Ms. is unusually accurate. Hoskier's Ms. is not included in Hoskier's collation in volume 2.
- Supplies the missing part of B
- The content is not examined because of "Turkish situation."
- Hoskier's Ms. is not included in Hoskier's collation in volume 2.
- Scriv. says "of singular weight & importance."
- Supplies the missing part of B
- Rev., with Andreas commentary.
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| 2049  | XVI  | 141  | 141      | 141      | α1684    |          | Text 1 p.            |             | 1:615, Hoskier says, "This MS 187 with 57 and must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." |
| 2051  | XVI  | mA   | 144      | 144      | Av⁶⁸     |          | Text 1 p.            |             | Madrid, Bibl. Nat., 4750, fol. 303-385 |
| 2052  | XVI  | mA   | 145      | 145      | Av⁶⁴     |          | Text 1 p.            | Reuss, Katzen p. 13 | 1:1–7:5; with Andreas commentary |

2049: Hoskier speculated that Erasmus' 22:17-21 based on it (Text 1, pp. 474-7, then later changed his mind. (Text 1, p. 615, bottom of page). See also Text 2, p. 156, lines 26,27, where he says "... 57 et 141 ex ed. typ. exscripti." The Latin means "copied from printed edition(s)."

2054: At the bottom of p. 1:615, Hoskier says, "This MS 187 with 57 and must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text."
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(M)
<p>| 82 | 177 | (M^a-M^b) | &quot;missing&quot; |
| 83 | 339 | (M^a-M^d) | &quot;missing&quot; |
| 84 | 368 | &quot;Vacant.” Too much confusion vv Scrivener, Gregory and Miller. | &quot;missing&quot; |
| 85 | 172 | (M^b) | &quot;Miscellaneous&quot; |
| 86 | 205 | (M^e) | &quot;missing&quot; |
| 87 | 172 | (M^a) | &quot;missing&quot; |
| 88 | 205 | (M^d) | &quot;missing&quot; |
| 89 | 699 | [F(^{35})] | &quot;missing&quot; |
| 90 | 2039 | (M^a-M^b) | &quot;missing&quot; |
| 91 | 1957 | [F(^{35})] | &quot;missing&quot; |
| 92 | 61 | (M^a) | &quot;missing&quot; |
| 93 | 1955 | (M^b) | &quot;missing&quot; |
| 94 | 201 | (M^a-M^d) | &quot;missing&quot; |
| 95 | 2040 (part of 911?) | Strict Grp 95-127-215 + 172-217 &amp; 159 partim Add 61-126-218-219 + 164-166 partim | (M^h) |
| 96 | 2041 | (F^{35}) | &quot;missing&quot; |
| 97 | 498 | (M^a-M^b) | &quot;missing&quot; |
| 98 | 522 | ([M^e]) | &quot;missing&quot; |
| 99 | 88 | (M^d) | &quot;missing&quot; |
| 100 | 2042 | ([M^d(11-22)], [M^e(1-10)]) | &quot;missing&quot; |
| 101 | 205 abs | (M^e) | &quot;missing&quot; |
| 102 | 582 | (M^g) | &quot;missing&quot; |
| 103 | 2043 | (M^d) | &quot;missing&quot; |
| 104 | 680 | (M^g) | &quot;missing&quot; |
| 105 | 664 | (M^f) | &quot;missing&quot; |
| 106 | 203 | (M^a-M^d) | &quot;missing&quot; |
| 107 | 1852 | (M^l) | &quot;missing&quot; |
| 108 | 256 | (M^l) | &quot;missing&quot; |
| 109 | 824 | (M^f^{35}) | &quot;missing&quot; |
| 110 | 1611 | (M^h) | &quot;missing&quot; |
| 111 | 2082 | (M^d) | &quot;missing&quot; |
| 112 | 123 | 792 | (M^i) | &quot;missing&quot; |
| 113 | 1918 (prev. 866b) | Hoskier says 115 is the missing part of 39. | &quot;missing&quot; |
| 114 | 2060 | Group 114-193-241 | (M^e) |
| 115 | 1918 (prev. 866b) | &quot;We are leaving this blank.&quot; | &quot;missing&quot; |
| 116 | 2063 | &quot;missing&quot; | &quot;missing&quot; |
| 117 | 886 | &quot;missing&quot; | &quot;missing&quot; |
| 118 | 2066 | &quot;missing&quot; | &quot;missing&quot; |
| 119 | 2067 | Grp 119-(123)-144-148-158 (Syro-Greek) | ([M^e]) |
| 120 | 2056 | (M^e) | &quot;missing&quot; |
| 121 | 2057 | (M^e) | &quot;missing&quot; |
| 122 | 2058 | (M^a-M^b) | &quot;missing&quot; |
| 123 | 743 | Graeco-Syriac Group 119-123-144-148-158 | ([M^e]) |
| 124 | 1828 | (M(^b)) | &quot;missing&quot; |
| 125 | 919 | (M^a) | &quot;missing&quot; |
| 126 | 920 | Group 61-(74)-95-126-(164-166)-218-219 | (M^a-M^b) |
| 127 | 1841 | Group 1006-1841-(911/2040)-2076-2258 | (M^h) |
| 128 | 1849 | (M^a-M^d) | &quot;missing&quot; |
| 129 | 2349 | Egyptian Family, Sub-Group 29-30-98-129 | (M^a-M^e) |</p>
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Endnote #1

"Angel" of each of the seven churches, or "messenger?"

The phrase "angel of" can mean the angel "in charge of" as in the following:
There was an "angel of the waters" in Rev. 16:5.
Angels of children in Matt. 18:10.
Angel of the fire, Rev. 14:18
Angel of the censer 8:3
Angel of the Abyss, 9:11

There is nothing unusual about God using an angel to deliver a message to humans. There are many, many such instances elsewhere in the Bible. Why not here? And according Hebrews 13:2, people have entertained angels without knowing it. Indeed, angels in the Old Testament often appeared as humans; see Gen. 16:7; 19:1; and many others.

The spies are called angels in James 2:25

The angel Gabriel, in Daniel 9:21, communicates between Daniel and God. In Daniel 10:12-14, Gabriel tells Daniel that in the process of delivering Daniel's prayers, an angel, or fallen angel to be exact, whom he called the "prince of the kingdom of Persia," hindered him in delivering those prayers, but Michael, whom he calls "one of the chief princes" and whom we know is an angel, helped Gabriel. The point I am making is that there was "an angel of Persia," that is, a fallen angel in charge of Persia. So also there was a "Prince of Greece," in Daniel 10:20. This is left over from when Satan used to be an archangel along with Michael and Gabriel. They set angels over certain territories in their military planning.

Angel acts as messenger in Rev. 1:1; 22:6, 16.

It does not make sense for the messengers of each church to be a man. Because the churches had more than one pastor in each church, they are always mentioned in the plural:

When they had ordained elders in every church, Acts 14:23.
Elders of the church in Ephesus, Acts 20:17
Ordain elders in every city, Titus 1:5
Let him call for the elders of the church, James 5:14.
I Peter 5:1, 2, "The elders among you I exhort, overseers of the flock..." Here Peter equates elders, presbuteroi, with overseers, episkopoi "bishops."
Acts 20:28, (see 20:17, elders of the church of Ephesus, 20:28, Paul now calls them overseers, episkopoi, so Paul also equates presbuteroi with episkopoi.
Philippians 1:1, the church there has plural overseers.
Titus 1:5, 7 Paul says appoint elders...for an overseer is... Paul again equates an elder with an overseer.

We can say that the office of elder and the office of overseer are the same office. The overseers should naturally be somewhat elder, especially elder in the faith (I Timothy 3:6, he must not be a recent convert) and one of their main functions is to both oversee and to visit; both meanings of episkopew.

Why not an angel in charge of each church in Asia. It would not be unreasonable to assume that there is a fallen angel in charge of each church as well, representing Satan's interests.
Endnote #2

Revelation 7:6, 8

In this list of the sons of Israel, as pertaining to the 144,000, 12,000 called from each tribe of Israel, Joseph is represented twice, as his own name in verse 8, and also by way of his son Manasseh in verse 6. Israel had only 12 sons, so if Joseph is represented twice, that means that one of the other sons of Israel is missing here. Dan is missing.

Jacob's blessing of Dan:

Genesis:
49:16 Dan shall judge his people, as one of the tribes of Israel.
49:17 Dan shall be a serpent in the way, an adder in the path, that bites the horse's heels, so that his rider falls backward.
49:18 I have waited for your salvation, O Yahweh.

Recall similar language about the Serpent: Biting heels? Attacking the rider on the horse?
Does Jacob seem to be wanting Deliverance from Dan? Jacob waits for Salvation from Dan is what I think it means. Recall also that Satan is called the Accuser of the Brethren. Dan could be a judge in this sense.

Jacob's blessing of Joseph:

Genesis:
49:22 Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall.
49:23 The archers have sorely grieved him, and shot at him, and persecute him:
49:24 But his bow abode in strength, and the arms of his hands were made strong, by the hands of the Mighty One of Jacob, (From there is the shepherd, the stone of Israel),
49:25 Even by the God of your father, who shall help you, and by the Almighty, who shall bless you, with blessings of heaven above, blessings of the deep that crouches beneath, blessings of the breasts, and of the womb.
49:26 The blessings of your father have prevailed above the blessings of my progenitors to the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brothers.

Moses' blessing of Dan:

Deuteronomy 33:22 "And of Dan he said, Dan is a lion's whelp, That leaps forth from Bashan."

Recall Psalm 22: "bulls of Bashan surround me..."? The Bull is sometimes a symbol of Satan. Baal-zibbul. Jesus was mocked by bulls of Bashan as he suffered on the cross. Bashan was the territory of Dan.

Moses' blessing of Joseph:

Deuteronomy:
33:13 And of Joseph he said, Blessed of Yahweh be his land, for the precious things of heaven, for the dew, and for the deep that crouches beneath,
33:14 And for the precious things of the fruits of the sun, and for the precious things of the growth of the moons,
33:15 And for the chief things of the ancient mountains, and for the precious things of the everlasting hills,
33:16 And for the precious things of the earth and the fulness thereof, and the good will of him that dwell in the bush. Let the blessing come upon the head of Joseph, and upon the crown of the head of him that was separate from his brethren.

33:17 The firstling of his herd, majesty is his; and his horns are the horns of the wild-ox: With them he shall push the peoples all of them, even the ends of the earth: And they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

**God's curse on the serpent:**

Genesis 3:14 And Yahweh God said to the serpent, Because you have done this, cursed are you above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life:
3:15 and I will put enmity between you and the woman, and between your seed and her seed: he shall bruise your head, and you shall bruise his heel.

**David:**

109:8 Let his days be few; and let another take his office.
109:9 Let his children be fatherless, and his wife a widow.
109:10 Let his children be vagabonds, and beg; and let them seek their bread out of their desolate places.
109:11 Let the extortioner catch all that he has; and let strangers make spoil of his labor.
109:12 Let there be none to extend kindness unto him; neither let there be any to have pity on his fatherless children.
109:13 Let his posterity be cut off; in the generation following let their name be blotted out.

Ezekiel 47:13 "Thus saith the Lord Yahweh: This shall be the border, whereby ye shall divide the land for inheritance according to the twelve tribes of Israel: Joseph shall have two portions."

Genesis 49:22, of Joseph: "His branches run over the wall."
This means Joseph went over the wall and took Dan's inheritance. That is what the wall signifies; the stone boundary between lots, between inheritances.
Extended Critical Apparatus on Select Passages

1:4a ἀπὸ ΠῚ 

1:4b txt ἃ (nom or acc pl neut. pronoun) ΠῚ C 046 42 82 94 175 424 468 469 506 627 792 920 1006 1611 1828 1841 1854 1862 1888 2040 2042 2048 2050 2138 2349 2351 2366 ΠῚ // τῶν (gen pl) Π Λ 28 124 2074 // ἃ ἔστιν (nom or acc pl neut. pronoun with singular verb) Π 35 104 757 922 986 1384 1678 2053 2059 2060 2062 2065 2073 2080 2081 2814 TR PK // τῶν (nom. or acc. pl. neut. pronoun with plural verb) 2019 εὐθεία // omit 1626 copa? // hiat 051 1778 2030. DeBrunner in BDF §136(I) says that the Greek of Revelation exhibits many soleimais (mainly inattention to grammatical agreement), which were later removed by educated revisers, and he says of the phrase in 1:4, ἀπὸ τῶν ἐπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ τῶν ἐπτὰ πνευμάτων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of τὰ (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun τὰ jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea ἃ ἔστιν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."


1:5b TST 1 text [Ἀ] λύσαντι ἃ 

The "freed" reading is reminiscent of λέπται αὐτῆς ἡ ἀμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.

1:15a πεπυρωμένης (gen sing fem) A C Primi sias NA27 {C} // πεπυρωμένου (dat sing) Ν 205 209 469 628 2050 2053 2062 2432 itar, g, h, t vg syrph, h, cop², bo arm eth Irenaeus Cyprian Victorinus-Pettau Maternus Apringius Primasius Ps-Ambrose Haymo Beatus // πεπυρωμενη 2436 // πεπυρωμενοι 459 792 922 2033 2814 2329 // πεπυρωμένα 2196 2344 2351 Μ syr-lmg Andrew, Arethas Victorinus-Pettau Tyconius TR HF RP // lac. 051 2030. The first reading is feminine, and thus oblique grammatically to any of the nouns, whereas the second reading would modify furnace, and the third reading would modify feet. One can imagine why the first reading might be changed to one of the other two in order to be made grammatically correct, but not why the 2nd or 3rd reading might be changed to the grammatically oblique reading. And there are no other apparent explanations. The Greek of the rest of Revelation does in fact show more grammatical disagreement compared to other N.T. books. Left oblique, the participle could be meant to modify bronze or furnace or feet, or all of them simultaneously. Why not? Revelation has several other places where the use of ως similarly makes a whole phrase rather imprecise.

2:13a TST 3 txt και Ψ⁴xxxvid A C f052 1854 2050 2053 2329 TR NA27 {C} // omit Ν Ρ 046 69 82 88 104 181 1459 627 757 792 920 922 1006 1384 1611 1828 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2059 2060 2074 2081 2186 2351 2814 HF RP PK // hiat Ψ¹⁸ 051 050 2030 2062 2256 2302. Very interesting that the TR is with the NA27 here, even though none of its source mss read so.

2:13b TST 4 txt ἡμέρας A C 1678 2053 2065 2080 2344 itar vg vg-harl syrph cop², bo (cop²/², ἡμέρα) Tyc Prim Haymo NA27 {C} // ἡμέρας μου 1778 2040 2329 // ἡμέρας μου ἐν αῖς 2050 // ἡμέρας ἐν ταῖς Ψ⁴xxvid Ν // ἡμέρας ἐν αῖς Ν (P ἡμερες) 35 88 104 181 424 459 757 922 1384 1611 1854 1862 1888 2019 2059 2060 2073 2074 2081 2186 2351 2814 Μ ίτας, άνθ. arm Andrew Areth TR [RP] PK // ἡμέρας αἰς 046 69 82 94 241 469 627 792 920 1006 1828 1841 1854 2020 2138 2351 2814 syrph eth HF // hiat Ψ⁴³ Ψ¹¹⁵ 051 050 2030 2062 2256 2302. The UBS textual commentary says that the longer readings are attempts to bring grammatical concord, that is, adding genitive words or phrases, not understanding that the following name ἀντιπάς (see next footnote) must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the form, "standing in a genitival relationship with ἡμέρας." Though it is true that elsewhere, ἀντιπά is used as the genitive of ἀντιπας, the Apocalypse of John contains many nouns oblique to their clauses as to case.


2:20c txt {A} γυναῖκα “woman,” Χ Ρ 052 104 181 367 459 468* 922 1611 2017 2019 2020 2050 2053 2059 2060 2081 2186 2256 2302 2329 2344 2814 itar, g, h, t vg cop², bo arm
The editorial committee of the UBS Greek New Testament says that the reading with οον “appears to be the result of scribal confusion arising from the presence of several instances of οο in verses 19 and 20.” There are four instances of οοι in the 1 1/2 verses preceding, to be exact.

2:25 txt {D} ἄχρις οὗ P 046 35 82 88 94 104 175 256 424 459 469 627 757 792 920 1006 1384 1611 1732 1733 1734 1828 1841 1862 1888 2019 2020 2059 2060 2065 2070 2071 2073 2074 2081 2200 2305 2436 2814 TR HF RP (NA27 ἄχρις[ς]) // ἄχρι o*>* C 61 69 177 218 452* 1552 1852 2045 2138 2329 2351 WH // ἐως o* A 241 (syr) // ἄχρις o* εαν 1611 2053 // ἄχρις οὗν 2080 // σχηματισμο 922 2303 // άχρης 2050 // ἄχρις 1678 1778 2020 // οὗ 1854 // hiat 051 1893 1918 2022 2030 2032 2062 2091 2256. It is interesting that minuscules 1611, 2042, 2059, and 2329, important minuscules, get the lexicon says epic poets used "n" to the word "nus, filling in B's missing parts with Codex Cyprian Primasius Andrew Arethas HF RP // hiat 051 2030 2062. Also very interesting, is that minuscule 241, the manuscript most esteemed by Hoskier, follows Codex A here, seemingly one of the manuscripts least esteemed by Hoskier. The text here is very uncertain indeed. The variants ἄχρις - ἄχρι are the same word, but affected by the phonology of euphony. (See ἄχρι in the very next verse here.) In the Attic dialect, ἄχρι was the predominating form as also in the NT. The variant ἄχρις is found in Galatians 3:19 and Hebrews 3:13, both of them before οὗ - hoų, the same word as here in Revelation. The fact that all three NT occurrences of ἄχρις are before a vowel, leads me to conclude that this addition of the "s" sound is a phonological change. Septuagint occurrences are Gen. 44:28, ἄχρι νῦν; and Job 32:11 ἄχρις οὗ. This is the same phonological pattern as in the NT. But there are various editions of the LXX, and Judges 11:33 in some editions is said to contain a form of the word ἄχρι, but not in my Tischendorf 4th, 1869, which uses a phrase with ἐως. (Tischendorf's was based on Codex Vaticanus, filling in B's missing parts with Codex A or other manuscripts.) In Homer's Iliad ἄχρις occurs before vowels in 4.522 ἄπλωθον, 16.324 ἄραξε, 17.599 αἴχητη. Note that these are all before vowels, and Homer uses the final sigma. The Liddell and Scott lexicon says epic poets used ἄχρις and ἄχρι "as the metre requires: in Ionic, μέχρι is preferred; but ἄχρι - ἄχρις are more common in Homer than μέχρι: the only Attic forms are ἄχρι, μέχρι, before both consonants and vowels." Classical Greek poetry did not like the sound of "hiatus," the sound where in two adjoining words, a word ending with a vowel is followed by a word beginning with a vowel. In better English we also don't like hiatus, though not for rhythmic or poetic reasons. That is why for example we add an "h" to the word "a" when it is followed by a word that begins with a vowel. That is, we say "a ball, but "an apple. (Apple actually does not begin with a vowel in practice, because we add a consonant to the beginning of it, called a glottal stop. It is really the glottal stop that we are unconsciously disliking and avoiding.) As for the Greek poetry, it may not be a factor so much of vowel versus consonant, as vowels/liquids versus stops. I noticed that ἄχρις was used before rough-breathed vowels as well as smooth-breathed vowels. In English terms, the rough-breathed vowels start with h, which we call a consonant, but for ancient Greek meter purposes what was more important was how long a time you could sustain the syllable, if I understand it right. The h sound can be held out for a long time like a vowel can, as well as other so-called consonants like m, n, l, y. Our letters m, n, l are called "liquids" because they can be held out either short or long. The "stops" category of consonants can only be short, since they "stop" the flow of air, such sounds as b, d, k, p, t, and glottal stop.
3:2a  txt στήρισον (2nd sing imper act of "strengthen") A C P 35 82 175 256 469 627 757 920 1006 1678 1841 1852 1859 2017 2038 2040 2042* 2053 2073
NA27 {\(\text{ft}\)} // στήριζον (same as στήρισον, diff dialect) N 469 94 241 424 616 1384* 17781828 1862 1888 2040 2050 2059 2060 2065 2070* 2073 2081 2186 2351 RP
TR // στήσον 1854 // στειριζων 2329 // στηριζον 459 922 2059 // στηριζον 104 // στήρισον (2nd sing aor imper act of "keep") 88 456 1384* 1611 1732 2019 2070* 2074 2344 2436 vg it\(\text{st}^\text{th}\) syr HF // τήρισον 181 792 //? 2080 // hiat 051 2030 2062.

Revelation 3:2b

ἐμελλον ἀποθανεῖν Ἡμελλον ἀποθανεῖν τήρισον τήρησον 2329 // στηρίζων 4 // στηρίζων 88 456 1384

First, observe that there is no overwhelming majority text for this variant.

Second, Hoskier says that all ancient versions are unaware of any ἀποβάλλειν variant, they only have "die" variants, or omit entirely like the Arabic.

Third, observe some harking to the "vine and the branches" topic of the gospel of John chapter 15.
The UBS committee selected the reading without the article, because according to Josef Schmid, p. 87, proper names in Revelation are generally anaehrous. The difference between the NA27 and Majority Text readings is untranslatable. As for the other readings, the UBS committee says that those witnesses replaced David with the other readings in order to heighten the clarity of the symbolism.

Revelation 3:7b:
καὶ ἀνυγών καὶ οὐδὲς κλείσει καὶ κλείω καὶ οὐδὲς ανυξεῖ 1778 2080
καὶ ἀνυγών καὶ οὐδὲς κλείσει καὶ κλείω καὶ οὐδὲς ανυξεῖ 241 424 469 1678 1828 2186 2050
καὶ ἀνυγών καὶ οὐδὲς κλείσει, καὶ κλείει καὶ οὐδὲς ανυξεῖ 35c
καὶ ἀνυγών καὶ οὐδὲς κλείσει καὶ κλείει καὶ οὐδὲς ανοίζει 104
καὶ ἀνυγών καὶ οὐδὲς κλείει κλείων καὶ οὐδὲς ανοίγει 2019
καὶ ἀνυγών καὶ οὐδὲς κλείειν καὶ κλείον καὶ οὐδὲς ανοίζει 1384
καὶ ἀνυγών καὶ οὐδὲς κλείειν αὐτὴν καὶ κλείον καὶ οὐδὲς ανοίζει 627
καὶ ἀνυγών καὶ οὐδὲς κλείσει καὶ οὐδὲς ανοίξει 046 82 94 757 920 1006 1841 2040 2138 HF RP PK
καὶ ἀνυγών καὶ οὐδὲς κλείσει αὐτὴν καὶ κλείον καὶ οὐδὲς ανοίξει 922
καὶ ἀνυγών καὶ οὐδὲς κλείσει αὐτὴν καὶ κλείον καὶ οὐδὲς ανοίξει 2351

The UBS committee selected the reading without the article, because according to Josef Schmid, p. 87, proper names in Revelation are generally anaehrous. The difference between the NA27 and Majority Text readings is untranslatable. As for the other readings, the UBS committee says that those witnesses replaced David with the other readings in order to heighten the clarity of the symbolism.
ὁ ἀνοίξων καὶ οὐδεὶς κλείσῃ αὐτὴν εἰ μὴ ὁ ἀνοίξων 792
ὁ ἀνοίξων καὶ οὐδεὶς κλείσῃ καὶ κλείσῃ καὶ οὐδεὶς ἀνοίγει 1611 1854 2053 2065 2081 2186
ὁ ἀνοίξων καὶ οὐδεὶς κλείσῃ καὶ κλείσῃ καὶ οὐδεὶς ἀνοίγει 2814
ὁ ἀνοίξων καὶ οὐδεὶς κλείσῃ, καὶ κλείσῃ καὶ οὐδεὶς ἀνοίγει. ἰτιγ TR
ὁ ἀνοίξων καὶ οὐδεὶς κλείσῃ, καὶ κλείσῃ καὶ οὐδεὶς ἀνοίγει 2073
ὁ ἀνοίξων καὶ οὐδεὶς κλείσῃ καὶ κλείσῃ καὶ οὐδεὶς ἀνοίγειν 2074
ὁ ἀνοίξων καὶ οὐδεὶς κλείσῃ καὶ κλείσῃ καὶ οὐδεὶς ἀνοίξει 2329
ὁ ἀνοίξων καὶ οὐδεὶς κλείσῃ αὐτὴν καὶ κλείσῃ καὶ οὐδεὶς ἀνοίξει 2436
ὁ ἀνοίξων καὶ οὐδεὶς κλείσῃ καὶ κλείσῃ καὶ οὐδεὶς ἀνοίξει 2020
ἀνοίξων καὶ οὐδεὶς κλείσῃ, καὶ κλείσῃ καὶ οὐδεὶς ἀνοίγει arm

'no one shall shut, and he shuts and no one opens' arm4

ὁ ἀνοίξων καὶ οὐδεὶς κλείσῃ, κλείσῃ καὶ οὐδεὶς ἀνοίγει συρηθ

'et nemo est qui aperit, et nemo est qui claudit praeter eum' eth

"If he should open there is not any who will be able to shut; if he should shut there is not any who will be able to open" cop

lacuna 051 2030 2062

Here is a case of 82 and 920 united with 046 against all other uncials, and not even including their usual companion, 627. A false Byzantine reading.

The word ἀνοιξίας is a noun, the dative singular form of ἀνοιξίας. This word ἀνοιξίας means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοιξίας an itacism of ἀνοίξης, which latter he reads here.


3:17a TST 5 txt ὅτι Α C Σ* 172 250 256gr 424 459 469 616 922 1611 1678 1733 1778 1862 1888 2017 2040 2050 2073 2080 2084 2329 2814 lat syr TR NA27 // omit Ν Ρ 046 18 35** 82 61 69 94 104 241 256Arm,ital 456 627 775 792 920 1006 1384 1732 1734 1828 1841 1852 1854 1859 2039 2042 2053 2059 2060 2065 2070 2074 2081 2138 2186 2200 2305 2351 2436 Μ vg mss arm eth Spec Beat HF RP PK // hiat 051 88 2022 2030 2062 2091 2256.

3:18 txt {A} κολλύριον Ν Ρ C f052 82 94 104 175 241 424 456 469 627 1006 1611 1828 1841 1852 1862 1888 2017 2020 2042 2329 2344 2436 HF RP // κολλύριον 046 // κολλύριον 792 // κολλύριον Α Ρ 35 (757 κολλύριον) 1384 1859 2040 2050 2059 2065 2073 2081 2351 TR PK // κολλύριον 1854 2074com // κολλύριον 2053 2060 2138 2186 2814c copbo // κολλύριον 2074 // κολλ[ο]ύριον NA27 \{\} // lac 051 2030 2062. (Missing from Hoskier's apparatus for this variant: A 920 2019 2040 2814* but the implication is that they go with the TR.) According to BDF §42(4), κολλύριον is a word which Greek imported from Latin, in which the spelling was collurium. Thus the earlier, original spelling in Greek would have been κολλύριον. The vowel υ - "upsilon" in Attic Greek was originally pronounced like the u in "prune," but later developed into what in German is represented by ü, and even later, by "itacism" into a long e sound.
in English. "Itacism" was a process by which most of the Greek vowels and diphthongs moved forward and more closed in point of articulation in the mouth. Thus the spelling changed later from υ to ου, I would surmise in an attempt to preserve the original Latin pronunciation.

3:20a txt εἰσελεύσομαι Α P f052 94 104 469 1611 2019 2020 2042 2050 2053 2065 2074 2081 2186 2814 Μκ iar,gie,sin syrh vg cop,sa,bo TR NA27 {\} // καί εἰσελεύσομαι Ν 046 0169 61 69 82 175* 241 456 792 920 1006 1828 1841 (1852) 1854 1859 1862 1888 2006 2017 2040 2073 2138 2329 2351 2436 Μκ syrh HF RP PK // lac C 051 627 1384 2019 2020 2040 2053 2059 2060 2065 2073 2074 2080 2081 2138 2814 (arab) RP // hiat C 051 627 1384 2030 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "lectio brevior lectio potior" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA27 reading, after v. 2 having just said, “someone sitting” already, is very Johannine in style.

4:3a txt καὶ ὁ καθήμενος ὁμοιός Ν Α P 046 104 922 1611 1678 1778 1828 2019 2050 2329 (ὡς) 2351 itar,gie,t vg syrh arm NA27 {\} // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὁμοιός 0169 cop,sa // καὶ ὁ καθήμενος ἐπὶ αὐτῷ ὁμοιός 792 // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον cop,bo // ὁμοιός 35 82 94 241 424 469 757 920 1006 1841 1862 1888 2020 2040 2053 2059 2060 2065 2073 2074 2080 2081 2138 2814 (arab) RP // hiat C 051 627 1384 2030 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "lectio brevior lectio potior" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA27 reading, after v. 2 having just said, “someone sitting” already, is very Johannine in style.

Revelation 4:4c

prebúterous Ν

τοὺς εἴκοσι τέσσαρας prebúterous 2040
θρόνους

prebúterous f052 181 792 2020 2070 2329
θρόνους εἴκοσι τέσσαρας prebúterous P 35 94 2073 NA27
θρόνους εἴκοσι τέσσαρας prebúterous 2302
θρόνους εἴκοσι τέσσαρας prebúterous 2060
θρόνους εἴκοσι καὶ τέσσαρας prebúterous 922 2019 2059 2074 2081 2186

syrg

θρόνους τοὺς εἴκοσι τέσσαρας prebúterous 69 469 1006 1611 1841 HF RP
θρόνους τοὺς εἰκοσιτέσσαρες prebúterous 2351
θρόνους τοὺς εἴκοσι καὶ τέσσαρας prebúterous 82 104 172 459 1828 1862 1888
θρόνους ΚΔ τοὺς εἴκοσι καὶ τέσσαρας prebúterous 424
toûs εἴκοσι τέσσαρας prebúterous 920
toûs εἴκοσι καὶ τέσσαρας prebúterous 2256
eἰκοσι τέσσαρες θρόνους prebúterous A 1854
eἰκοσι τέσσαρες θρόνους τοὺς εἴκοσι καὶ τέσσαρας prebúterous 2050
θρόνους τοὺς ΚΔ prebúterous 046
κδ θρόνους κδ prebúterous 2053
θρόνους εἴδον τοὺς εἴκοσι τέσσαρας prebúterous PK
θρόνους εἴδον τοὺς εἴκοσι καὶ τέσσαρας prebúterous 2814 TR

hiat C 051 88 627 1384 2030 2062.

I suspect that the longer readings are clarifications. There is too much variety as to where the additions are placed and how they are spelled.


4:8a txt ἔξον (nom sing masc pres part) A 104 792 1006 1828 1854 1888 2017 2019 2073 2081 2329 2814 (Cass Vict habentes) NA27 \(\} \) // ἔξον (nom&acc sing neut pres part) 046 82 94 175 241 456 920 1841 1852 1862 2040 2042 2053 2065 2138 2436 ΜΙ HF RP PK // εἴχον (1st sing & 3rd pl imperf) Ν itarbol\* vg TR // ἔχοντα (acc sing masc part or nom pl neut part) Ρ 469 1611 2020 2050 2351 // ἔχει (3rd sing pres ind) 2074 // omit cop\* eth? // “it was” syrph,h cop\* // lacuna C 051 627 2030 2062. Most of these differences are barely translatable. Note that the KJV and the NIV, translating from different texts, render both of their respective Greek readings as "had." The NIV treated the present participle as what they considered the relative time, and made the relative time past. Some might translate the same participle with a present-tense English verb, which I tend to do, because John in the context is speaking in the present tense placing himself at the time he is actually seeing these things. The only reading that is truly present tense or any other tense by inflection is the present indicative form ἔχει, which no edition has followed. In NT Greek, the only verbs that tell time are those in the indicative mood, and participles are not in the indicative mood, because they have no mood. Participles do tell kind of action – continuous, punctiliar or combined, but they do not tell past, present or future.

4:8d txt A άγιος 3 times A Ρ 69 94 104 241 459 469 792 920 922 1006 1611 1733 1778 1841 1852 1854 1859 2019 2040 2042 2050 2053 2059 2060 2065 2074 2080 2081 2138 2186 2302 2329 2351 2436 2814 ΜΑ vg syrp,h cop\*,bo arm eth Ephρ Tert Prim Fulg Vict Apr Beat TR RP NA27 \(\} \) // άγιος 9 times 046 35 82 175 256 424 456 616 757 1732 1828 1862 1888 2017 2070 2073 ΜΑ HF PK // άγιος 8 times Ν* // άγιος 7 times 1678 (contra
fam) Oeccom // ἄγιος 6 times 1734 2020 // ἄγιος one time 181 // lacuna C 051 88 627 1384 2030 2062.

4:11b txt {Δ} εἰσιν (v) (pres) Ρ 35 104* 241 424 757 922 (1611 syrh) 1854 1862 1888 2020 2050 2059 2060 2065 2073 2074 2081 2186 2344 2436 2814 {A} cop/sa eth Andrew TR PK // Ἧσαν (imperf) Κ Α 82 94 175 205 209 456 469 627 792 920 1006 1841 1852 1859 2017 2040 2042 2053 2138 2351 Πικ // Ἥσαν vg syrh Apringius ms, acc to Primasius Beatus ps-Ambr HF RP NA27 {A} // ἔγεντο 2329 arm // οὐκ ἦσαν (question - "were they not?"). 046 f052 1852 // "they are set in place" Tyg Fulg Prim // omit εἰσιν and 2019 Varimadum Fulgentius Primasius // lacuna C 051 1384 2030 2062. MS 1611 reads, ὃς ὕπτιος τὰ πάντα, διὰ σου εἰς, καὶ διὰ τὸ θέλημά σου εἰς καὶ ἥσαν ἐκτίθεσαν. This reading of 1611 appears to follow the Harlcean Syriac.

5:1 TST 6 txt {C} ἔσωθεν καὶ ὁπισθεν A 61 69 181 1828 {mg} 2057 2059 2060 2065 2186 2302 2329 2344 2814 syrh Origen /4 Cyp Cass TR NA27 {\} // ἐσωθεν καὶ ἔγεντο P 046 f052 18 82 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 (792 ἔγεντο) 920 922 1006 1611 1732 1733 1828 *ext 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2050 2053 2065 2070 2074 2084 (2138 illeg.) 2256 (2351 ἔγεντο) 2436 itar;gig vg syrh cop/sa arm eth Hipp Orig /4 Victorinus-Pettau Apr Beat Aphraates Hilary Oec Prim Ps-Ambr HF RP PK // ἔσωθεν καὶ ἔσωθεν 94 // ἐμπροσθεν καὶ τὰ ὁπισθεν Κ cop/sa Origen /2/4 (conformed to LXX Ezekiel 2:10- τὰ ἐμπροσθεν καὶ τὰ ὁπισθεν) // ἔσωθεν καὶ ἔσωθεν καὶ β’ ὁπισθεν καὶ α’ ἐμπροσθεν 35 // ἐσωθεν καὶ ἐσωθεν καὶ ἐμπροσθεν καὶ ὁπισθεν 2073 // hiat C 051 88 1384 2030 2062. The UBS textual commentary says that after codices came to be used, the terminology for scrolls seemed strange, thus the change to the Majority Text reading. Here is an example that may show how Codex A contains older readings in Revelation.

Revelation 5:9
variants in part:
1.) Ἠγ. τῷ θεῷ ἡμᾶς
2.) Ἑγ. τῷ θεῷ
3.) Ἑγ. ἡμᾶς
4.) Ἑγ. ἡμᾶς τῷ θεῷ
5.) Ἑγ. ἡμᾶς τῷ θεῷ ἡμῶν
6.) Ἑγ. ἡμᾶς ἐν τῷ αἵματί σου τῷ θεῷ
7.) omit θεῷ to τῷ θεῷ in v. 10
8.) missing/defective here
1.) txt {B} Ρ 046 f052 35 69 82 175 241 256 456 627 757 920 1006 1611 1732 1733 1841 1859 2017 2020 2040 2042 1852 1859 2053 2059 2060 2065 2070 2074 2085 2081 2186 2302 2329 2351 2436 {A} cop/sa Andr P Arath Treg vnSod Vog Bov [Merk] TR HF RP PK
2.) A eth Lach Tisch Weiss WH Charles NA27 {A}
3.) 2065 txt [has τῷ θεῷ in mg.] 2070 2186 2814 vg-harl arm /4 Ireneaus lat vid Cyprian Fulg Erasmus 1 2 3 Aldus Colinaeus
4.) 94 104 424 459 469 616 792 922 1828 1862 1888 2019 2050 2073 2344 itar;gig vg syrh-h cop/sa arm Hippolytus; Cyprian Maternus Augustine Varimadum Fulgentius Primasius Beatus
5.) (cop/sa) arm 3 see 5:10
6.) eth
7.) 1854 (homoioateleuton)
8.) hiat: Ρ 051 C 051 P? 88 1384 2030 2062
See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλείασομεν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς - hēmās, "us," they created a
conflict with v. 10 where it says "you have made αὐτούς - "them" into a kingdom and priests, and βασιλεύσουν "they" will reign. As the text stands in the HF/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA27, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. This is most likely the explanation. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view that the bottom of the left column of the page ends with ἠγόρασας θεῷ, (abbrev.) and the next column picks up with ἐν τῷ αἵματί. You can view the pertinent page of Codex A for yourself at this link http://csntm.org/ .) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image.

Dr. Maurice Robinson offered his take on these variants in an email I received from him on Tue, 29 Aug 2006:

"While certainly the NA/UBS reading is problematic from my perspective due to its limited (singular) support, so also the TR reading is problematic due to its slim support and what appears to be an obvious attempt to smooth out the presumed difficulty. The problem, however, from my "reasoned transmissional" perspective, is why the great mass of Byzantine MSS (both Andreas and Q groups united here) would join and maintain throughout transmissional history a reading which, if not original, otherwise should have been "corrected" on the large scale in order to eliminate the apparent difficulty of interpretation. Since such did not occur on the grand scale, then within the Byzantine-priority perspective it would appear that there must have been some reason why the scribes did not balk en masse.

So, just for the record, here is my take regarding one possible explanation (not necessarily the only one that could be provided):

Context: (5:8) the four living creatures and the 24 elders fall upon their faces and (5:9) "they sing" a new song.

Does "they" include both parties (i.e. the living creatures *and* the elders together? Or might the "they" only involve those comprising one or the other group at any given point?

My suspicion is that the referent of "they" fluctuates according to the nature of the portion of the song cited; what one then finds is something in the manner of an antiphonic chorus, with each group taking its own proper part. Thus:

(5:9) And they [the 24 elders] sang a new song, saying, "You are worthy to take the book and to open its seals, because you were slain, and you redeemed _us_ to God by your blood, out of every tribe, and tongue, and people, and nation."
(5:10) [Antiphonic response by the four living creatures, perhaps joined by the great multitude of angels surrounding the throne mentioned in 5:10: "And you made _them_ kings and priests to our God, and _they_ shall reign upon the earth."

(5:11) [now discussing the entire mixed multitude]: And I saw and I heard, as a voice/sound of many angels surrounding the throne, also the living creatures, also the elders...[these all then continue (5:12-14) with the song/statement in unison, following which two separate reactions occur: "only" the four living creatures say "Amen", while the 24 elders fall down and worship, thus reflecting once again a separation of function and statement between the two groups].

This certainly would seem to work and provide some plausible explanation for the Byzantine reading. It would also help explain why the vast majority of scribes appeared to have little or no problem in perpetuating that particular sequence of text.

Others may differ in their evaluation or interpretation, but I think it incumbent upon whatever text anyone favors that its supporters offer a reasonable explanation not only for their favored reading in context, but also in order to reasonably explain the rise and dominance of the Byzantine reading (which too often is not done, and more so in a complex book such as Revelation). There seems to be enough other referent shifts within Revelation or the Johannine writings (e.g. Rev 16:15; 22:6-7, 11-12; cf. Jn 8:31, 44) so that the explanation give would find support; however, those other cases are not essential to the interpretation suggested above.

Maurice A Robinson, PhD"

Sep 01 2006; David Robert Palmer:
"Well I will quote you if you don't mind, in a longer endnote I will make on the Rev. 5:9 variant."

Fri, 1 Sep 2006; Maurice Robinson:
"Feel free; however, do make it clear that I do not claim that my explanation is the only possible one, nor that it is in any way definitive. For whatever reason (scholarly credibility I suppose), I am reluctant to make absolute statements unless they relate to something wholly verifiable, such as how a MS reads or does not read. Facts are data; theories and interpretations built upon or derived from those facts remain matters of subjective evaluation, even when one might be 99% certain at a given point.

MAR"

**5:13a** txt καὶ ὑποκάτω τῆς γῆς Α 94 104 175 456 469 627 792 1006 1611 1841 1852 1862 1888 2019 2020 2042 2065 2073 2074 2138 2166 2351 2436 2814 it 10c vg cop sa ph,h rell. TR HF RP PK NA27 {\} // omit Ν 241 920 1828 1854 1859 2040 2050 2053 2329 cop bo arm Fu // lacuna C 051 2030 2062.

**Revelation 5:13,14**

<table>
<thead>
<tr>
<th>v. 14 ζωα ελεγον αμην</th>
<th>Ν Λ Ρ 339 699c 1006 1277 1611 1775 1777 1841 1854 2045c 2050 2073 2254 2329 2351 2554 TR AT NA28</th>
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<td>v. 14 ζωα λεγοσιν αμην</td>
<td>2053</td>
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<td>v. 14 ζωα οι λεγοσιν αμην</td>
<td>syrph</td>
</tr>
<tr>
<td>v. 14 ζωα λεγοσιν το αμην</td>
<td>cop sa,bo</td>
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<tr>
<td>v. 14 ζωα ελεγον το αμην</td>
<td>104 205 209 459 582c 680 922 2070 2305 2344 cop sa,bo</td>
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<tr>
<td>v. 14 ζωα ελεγεν το αμην</td>
<td>172 250 424 616 1828 1862 1888 2018 2032 2084</td>
</tr>
</tbody>
</table>
Revelation 6:7-8

The UBS4 apparatus has a “vid” after Codex A, but the Muenster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss Ν A C 104 2019 2059 have the spelling ιδον which supports εἰδον. The TR reading, though not attested letter for letter by any Greek manuscript, essentially follows Codex Sinaiticus. Manuscripts 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.

6:8d  ὰρχον. 8Καὶ εἴδον καὶ ἴδον. Π24vid A P 94 104 241 459 757 1006 1611 1841 2019 2059 2060 2065 2074 2081 2432 2814 vgwwst syrph cop(sa),bo arm Andrew PK NA27 {B} Ἐρχον. 8Εἴδον καὶ ἴδον Μ 2053 Ἐρχον. 8Καὶ ἴδον 1854 2020 2042 2329 2351 Ἐρχον καὶ ἴδε. 8Καὶ ἴδον 046 82 424 627 (792 οἶδε) 920 1828 1859 1862 1888 2138 2344 ἰτις μεσον copy Π24, Π43, Π47, Π85, Π98, Π115 C 051 052 0163 0169 0207 0229 0308 88 1384 1704 2022 2030 2050 2062 2078 2087 2091 2060 2065 2074 2302 2814 TR

Revelation 9:10

οὐδὲν οὐρανοὶ αὐτῶν καὶ ή ἐξουσία αὐτῶν ἀδικήσαι TR
καὶ οὐδὲν οὐρανοὶ αὐτῶν καὶ ή ἐξουσία εχουσιν τοῦ ἀδικήσαι 2040
οὐδὲν οὐρανοὶ αὐτῶν τοῦ ἀδικήσαι 104
οὐδὲν οὐρανοὶ αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικήσαι 424 1678 1778 2019 2060
οὐδὲν οὐρανοὶ αὐτῶν καὶ ή ἐξουσία αὐτῶν ἀδικήσαι 1828 1662 1888 2059 2081
2814 ιταρ vgcl

καὶ οὐδὲν οὐρανοὶ αὐτῶν ἔχουσιν ἔχουσιν τοῦ ἀδικήσαι 2318
καὶ οὐδὲν οὐρανοὶ αὐτῶν καὶ ἔχουσιν ἔχουσιν ἀδικήσαι 2074
νκ ΗΡ TR
καὶ οὐδὲν οὐρανοὶ αὐτῶν ἔχουσιν ἔχουσιν τοῦ ἀδικήσαι 175 792
καὶ οὐδὲν οὐρανοὶ αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικήσαι 4πτερ Ν Π (0207) 35 1006 1611 1841 2053 2073 2080 (2344) (2351) NA27 4
καὶ οὐδὲν οὐρανοὶ αὐτῶν ἔχουσιν ἔχουσιν ἀδικήσαι 792
νκ ΗΡ TR
καὶ ἔχουσιν ἔχουσιν τοῦ ἀδικήσαι 2074
καὶ ἔχουσιν ἔχουσιν τοῦ ἀδικήσαι 2065
lacuna C 051 1384 2030 2050 2062.
See footnote on 12:7.

Revelation 9:12b

ἐν τούτῳ ἡμεῖς ἔχονται δύο 046 052 181 254 296 1732 2019 2020 2026 2028 2029 2033 2037 2038
2044 2046 2051 2054 2055 2057 2059 2064 2067 2068 2081 2083 2186 2595 2814 ιταρ vg Tyc Eras eds 1 2 3 Aldus Colinaeus

See footnote on 12:7.
This variant is interesting because of the lack of grammatical agreement (concord) as pertains to number, in the majority of Greek manuscripts. That is, most manuscripts say, "TWO woe still IT IS coming." The TR has concord: "TWO woes still ARE coming." But what is most interesting is the concord of the Bohaitric Coptic (3rd Century): "a SECOND woe IS coming." The Buchanan Italic manuscript h (55) (5th century) has a hiatus for the verb, but it also says "the SECOND woe." Yet the form δῦο can still be taken to mean "second," with the word οὐαδ being singular. In Semitic languages there is an ambiguity between "two" and "second," Cardinal and Ordinal. But in BDF §248(3), deBrunner says "Late Greek and Latin, however, concur in this ambiguity." Thus this might be properly translated, "still a second woe is coming." This variant is mentioned in BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046* 1678 1778 2080 read "two woes are coming." Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. Thus my D rating.

The word ἕτι "still / more" is a natural addition, and its addition is more easily explained than its omission.

9:13a txt φωνήν μίαν ψ87 0207 A 046 82 104 181 459 469* 627 792 920 922 1006 1611 1828 1841 2019 2059 2060 2074 2080 2081 2186 2256 2302 2344 2814 M itar.88 vg syr.ph,h cop.s,a,bo Vict. (vocem unam ex quatuor cornibus) TR HF RP PK NA27 {} // μίαν φωνήν 69 2351 // φωνήν μίας Ν1 469c // φωνήν ένὸς 2329 // φωνήν μεγάλην 424 1862 1888 2053 // φωνήν ῥα 2020 1678 1778 (not 2080) // omit 1854 arm4 // μίαν ιτ.88 Apr. Prim. Cypr. Tyc 1,2,3 Beat. // ήιατ C 051 88 314 1384 1617 2022 2030 2032 2050 2052 2062 2091. Note that the 052 descendants are divided. There is no difference in meaning between φωνήν μίαν and φωνήν, since the word μίαν here probably just serves as an indefinite article, as in Semitic usage. (Neither Hebrew nor Greek normally has an indefinite article; though in Greek sometimes the word τις serves somewhat so.) It is tempting to render this as "a single voice from the four horns," since "single" would be a natural contradistinction to "four." The word "four" is also in dispute; see next footnote. Hoskier's rendering of this is, "And the sixth angel sounded and I heard a voice, of one from the (four) corners of the altar." He says the clue is ms. 2329's seeming disagreement in gender of φωνή, thus clueing us that there must be a pause or comma between "voice" and "one."
This Greek word ψάρμακον - pharmakeía is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. Note that the Textus Receptus uses the word φαρμακεία - pharmakeía (sorcery) following the third reading instead of φάρμακον.

Looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. The dynastical families text refers both to narcotics and in pharmaceutical drugs, on both of which they earn a huge external support, and partly because copyists would have been more likely to alter it to the more specific φαρμακ(ε)ια, which occurs in 18:23 and Gal. 5:20, than vice versa." But looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. They are all mostly Satanists as well. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.

9:21 txt (C) ψάρμακων ψ67 P115 N C 18 69 82 172 175 424 456 467 468 792 616 920 1006 1611 1841 1852 1854 1859 1862 1888 2017 2040 2042 2084 2138 2256 MK copb, Andrewc Areth HF NA27 \{ // φαρμακίων A P 046 104 181 459 469 922 1828 2019 2060 2073 2080 2302 2329 2344 2351 AndrewcCyp // φαρμακείων 35 94 241 256 367 757 1678 1732 1733 1778 2017 2019 2020 2053 2059 2065 2074 2081 2186 2432 2436 2814 MA syrph,h cop1 Arm Andrewc, havy TR RP PK // "divination" arm4 // "potions of sorcery" copb // "adultery" cop1 // omit δο ̂ς ̂ τον ̂ φαρμακων αυτων 627 (1828 but ψάρμακων added at end) itar Arm2 Tyc1 // hiat ψ85 051 88 1384 2030 2050 2062. This Greek word ψάρμακον - pharmakeía is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. Note that the Textus Receptus uses the word φαρμακεία - pharmakeía (sorcery) following the third reading instead of φάρμακον. 

The UBS committee says they chose the reading φαρμακεία partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φαρμακ(ε)ια, which occurs in 18:23 and Gal. 5:20, than vice versa. But looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. They are all mostly Satanists as well. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.

10:7 τοὺς ἐαυτοῦ δούλους τοὺς προφήτας A C P f052 35 1611 1854 2020 2053 2059* 2060 2065 2073 2081 2351 MA vg copb arm Osca Tyc 1 ps-Ambr (per servos suos prophetas) arm a.? 3.? NA27 \{ τοὺς αὐτοῦ δούλους τοὺς προφήτας 2019 2074 τοὺς ἐαυτοῦ δούλους καὶ τοὺς προφήτας ψ86id N 2329 2344 cop1 τοὺς ἐαυτοῦ δούλους καὶ τοὺς προφήτας αὐτοῦ eth τοὺς ἐαυτοῦ δούλους καὶ προφήτας ψ67 τοὺς δούλους αὐτοῦ τοὺς προφήτας 046 82 104 175 241 424 456 459 469 627 757 920 1006 1828 1841 1852 1859 1862 1888 2017 2040 2042 2138 MK syrph? HF RP PK τοὺς δούλους αὐτοῦ τοὺς προφήτας 94 792 922 τοὺς ἐαυτοῦ δούλους τοὺς προφήτας 743 2055 2064 pc TR τοὺς προφήτας δούλους αὐτοῦ Primasius (per prophetas servos suos) servis suis prophetis “to his servants the prophet” ita3 arm1. 2. 4. per servos suos Tyc3 lac ψ115 051 88 337 1384 1626 1893 2012 2030 2032 2050 2052 2062 2091.


11:1:12 txt ἦκουσαν (3rd pl) N* A C P 429c 467* 2053 2256 vg syrph,hi Tyc.3 TR NA27 \{ β // δικοῦνται (3rd pl fut mid) f052 2020 2329 // ἦκουσα (1st sg) ψ47 N* 046 18 35 61 69 82 94 104 172 175 181 241 256 367 424 429* 456 459 467c 468 469 616 627 757 792 920
“And who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as verse 18 in this context, or places this sentence in Chapter 13:1. Thus, since the TR, and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says, "The latter reading appears to have arisen when copyists accommodated ἐστάθη to the first person of the following εἰδον." In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. It also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. It has just said in the previous verse that the dragon went to make war with the woman’s seed, and this is how he made war: he brought up the beast, which later in 13:7 of this chapter makes war on the saints and conquers them.

Revelation 13:10b

ἐποκτανθήναι, αὐτὸν (aor inf pass) A NA27 {B}
ἐποκτενεῖ 1828 2038 itśκ Pacian Beatus
ἐποκτείνει syrh
ἐποκτενεῖ αὐτὸν copṣa,bo
ἐποκτενεῖ δει αὐτῶν C P PK
ἐποκτενεῖ, δει αὐτῶν (fut ind act) 35 94 104 205 209 757 2019 2020 2042 2059 2081 2186 2329 2351 2814 itar vg (copṣa,bo) Irenaeus laṭ Andrew; Primasius TR RP
ἐποκταίνει, δεὶ αὐτῶν (pres ind act) 051* (sic)
ἐποκτενεῖ, δεὶ αὐτῶν (pres ind act) 424 1006 1841 1854 1862 2040
ἐποκτείνη, δεὶ αὐτῶν 241 then omit ἐν μαχαίρῃ
ἐποκτεινεῖ, δεὶ αὐτῶν 2060 2436
ἐποκτενεῖν, δεὶ αὐτῶν (infinitive) 2053
ἐποκτείμενει, δεὶ αὐτῶν 2065
ἐποκτενεῖ, δεὶ αὐτῶν (pres ind act) 046 1888 2073txt
ἐποκτείνει, δεί αὐτῶν 1678vid
ἐποκτείνει, δεὶ αὐτῶν (pres ind act) N 1611* 2074 2344 Irenarm
dei auton apoktanthenaia (and omit following en maχairē apoktanthēnai) 051meg 82 175
456 469 627 792 920 1852 1859 2017 2073meg 2138 Μκ HF
lac 1384 2030 2050 2062.
Si quis eum gladio occiderit in gladio occidetur “If anyone will have killed, he will be killed with the sword.” Beat
Si quis gladio interficit gladio interficietur “If anyone kills with the sword, he will be killed with the sword.” itśk
Si quis gladio occiderit oportet eum in gladio occidi “If anyone will have killed with the sword, with the sword he himself should be killed.” Iren
Et qui gladio occiderit oportet eum eum gladio occidi “And in what manner someone kills with the sword he himself should be killed with the sword.” vg ps·Ambr
“And because he has killed with the sword, he should die by the sword.” eth
“And whoever will have killed with the sword may be killed with the sword.” arab
“However he will kill, they will kill him with the sword.” copsa,bo
“If someone has killed with the sword, he should be killed with the sword.” syrh arm4
“If anyone has killed with the sword, he should be killed with the sword.” syrh

It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθήναι, αὐτόν, supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολούνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the lex talionis)."

Revelation 13:13a txt {A}

It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθήναι, αὐτόν, supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολούνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the lex talionis)."
Revelation 13:14
1. καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
2. καὶ πλανᾷ τοὺς ἐμοὺς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
3. καὶ πλανᾷ καὶ ἐμοὺς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
4. lacuna

1.) 2031 2033 2034 2035 2036 2037 2038 2040 2042 2043 2044 2046 2047 2049 2051 2053 2055 2056 2057 2058 2061
3.) 2061 (cf. Matt. 24:24; Mk. 13:22)
4.) lacuna 88 1352 1384 1626 1774 2022 2030 2032 2050 2052 2062

Revelation 13:16b
δῶσιν αὐτοῖς Ν 1 A C P 046 61 172 181 242 416 616 757 1854 1862 1888 2020 2059 2080 2084 2351 236 NA δῶσιν αὐτοῖς 2019 δῶσιν ἐαυτοῖς 1828 δῶσιν ἐν αὐτοῖς 1611 δῶσῃ αὐτοῖς 051 2065 2322 2329 TR δῶσιν αὐτῷ Ν* 1678 1778 δῶσει αὐτοῖς 2053 2060 2814 δῶσειν αὐτοῖς 2186 δῶσωσιν αὐτοῖς 93 104 175 459 469 922 2074 2138 2256 RP δῶσουσιν αὐτοῖς 94 241 456 2067 2070 (fut act ind) _______ αὐτοῖς Ψ* 47
Revelation 15:3

txt ἐθνῶν Ν¹ A P 046 051 35 69 82 88 91 93 104 110 141 172 175 181 205 209 218 241 242
314 336 385 424 432 459 498 522 582 617 620 627 628 632 664 680 757 792 808 824 919
922 986 1075 1094 1372 1733 1778⁴⁷ 1828 1852 1854 1859 1862 1876 1888 1934
2033 2034 2035 2036 2037 2038 2041 2042 2044 2045 2047 2049 2053 2054 2056
2057 2059 2060 2062 2073⁴⁷ 2074 2075 2080 2081 2138 2212 2814 2827

Cyprian Pseudo-Cyprian Ambrose Andrew Beatus Arethas HF RP PK NA27 [B] // πάντων τῶν ἐθνῶν ἵνα ἀρματοῦ ἐθνοῦ // αἰώνων (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4) Π⁴⁷ Ν° C 94 469 1006 1611 1778⁴⁷ 1841 2040 2065 2073⁴⁷ 2076 2254⁴⁷ 2258
2344⁴⁷ 2432 15:6 // [C] λίνον 1006 1841 1862 1888 2059 (2074 λίΝΟΝ) 2081 TR RP NA28 //
λίνον P 051 82 181 627 1778⁴⁷ 1854 2020⁴⁷ 2302 2814 vc syrph,h cop⁸ bo arm Tyč Prim
Andrew Arethas // λίνον 1611 // λίνον 1611 // λίνον 1611 // λίνον 920 922 2060 // λίνον Π⁴⁷ 046
69 1828 [Lar,c,div,h] // λίνον Ν // λίνον 2329 // Λήνου 792 // Λήνου
104Gr 459Gr // λην 2256 // λην Α C 104Lat 459Lat 1778mg 2020mg 2053 2062 2080
iθ,c,de,m,div,h haf syrph,h vg samss,(samss) (arm2) Bede Pseudo-Ambrose
Haymo // αἰώνων καὶ τῶν ἐθνῶν 2082 cf. 20:10, 2082 with cop⁸ (arm2vid +βασιλείας)
// "over all" armY // ἄγιον 296 2049 Victorinus-Pettai Tyconius Aprigius
Cassiodorus TR // lacuna 88 1384 1626 1774 1955 2030 2032 2050 2052 2351. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided. The UBS textual commentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed) appears to have arisen from confusion of the Latin compendia for sactorum (sctorum) and saeculorum (sclorum =αιώνων); "saint" is also read by several Latin writers, including Victorinus-Pettai, Tyconius, Aprigius, and Cassiodorus." H. C. Hoskier says that both the manuscripts given above in support of the Textus Receptus, 57 (296) and 141 (2049), are the Textus Receptus. He says in Text 1 on pp. 179-180 that ms. 57 (296) is a handwritten copy of Calinescus' printed edition, that is, a copy of a printed Greek NT, published in 1534. And at the bottom of Text 1 p. 615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Thus they are both 16th century copies made from various editions of the Textus Receptus. The bottom line is that there is no Greek manuscript support for the TR reading of "saints."

15:6 txt [C] λίνον 1006 1841 1862 1888 2059 (2074 λίΝΟΝ) 2081 TR RP NA28 //
λίνον P 051 82 181 627 1778⁴⁷ 1854 2020⁴⁷ 2302 2814 vc syrph,h cop⁸ bo arm Tyč Prim
Andrew Arethas // λίνον 1611 // λίνον 1611 // λίνον 1611 // λίνον Π⁴⁷ 046
69 1828 [Lar,c,div,h] // λίνον Ν // λίνον 2329 // Λήνου 792 // Λήνου
104Gr 459Gr // λην 2256 // λην Α C 104Lat 459Lat 1778mg 2020mg 2053 2062 2080
iθ,c,de,m,div,h haf syrph,h vg-ww, Rheims, Amiatinus, Fuldensis ps-Ambr Andrew Oecumenius Bede
// neither cop⁸ sa et Cass // hiat Π¹¹⁵ 88 1384 2030 2050 2186 2351. Hoskier also cites for λίνον, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads lapside, "stone." The Greek witnesses reading λίνον (only a small fraction of them cited here) do not agree as to its accent and spelling. They show a very wide variety thereof. Several minuscules show knowledge of the λίνον reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt")-2051, 2064, 2067). Hoskier points out Ezekiel 28:13-14, where that cherub is described to be dressed in stone. So perhaps A and C harmonized to Ezekiel. There are several instances of Apocalypse manuscripts harmonizing to Daniel or to Ezekiel. Ezekiel chapter 28: "13 You were in Eden, the garden of God; every precious stone was your covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tabrets and of your pipes was in you; in the day that you were created they were prepared. 14 You were the anointed cherub that covers..." Oecumenius appears completely unaware of the λίνον variant,
and knows only λιθον, and comments at length about these angels' clean bright stone dress. He says angels were dressed in linen, or stone of various value, depending on their power and rank. In minuscule 2305’s scholia, Oecumenius says: ek toutou tou ναιου εξελευσόσθη φησι τους ἀγγέλους ἐνδεδυμένους λίθον ἢ λίθον καθαρόν καθά τινα ἐξώσαμα τα στήθη της φύσεως δυνατὸν και καθαρὸν το τιμιόν, και το ἐν ταῖς διακονίαις ἀνεμοποίηται. Oecumenius, in his scholii only, says "τὸ δὲ ἐνδεδύσθαι τούς ἀγγέλους λίθον καθαρόν λαμπρὸν· δείγμα τυγχάνει τῆς τιμίας αὐτῶν καὶ καθαρός καὶ εἰς τὸ καλὸν παγίῳ ἔχουσι φύσεως ἢ ἀρα τὸν χριστὸν ἐνδεδύκτῳ λίθος γάρ ὁ κύριος παρὰ τῆς θείας οἰκομένης γεγορηθείς, ὡς παρὰ ἡσαΐα (xxviii. 16): > ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιών λίθον, πολυτελὴ ἐκλεκτὸν < καὶ παρὰ τῷ προφήτῃ (Psa. cxvii. 22): > λίθον ὃν ἀπεδοκιμασάν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας < τούτων ἐνδεδύσθαι τὸν λίθον, καὶ ὡς ὁ σοφότατος παῦλος παραινεῖ (Rom. xiii. 14): > ἐνδύσασθαι τὸν λίθον ἡμῶν ἁρυσθεὶς χριστὸν καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιείσθε εἰς ἐπιθυμίας< ἐξ ἔφρα τάς ἐπιθυμίας ψυχοβλαβοῦσ' ὁ τούτων ἐνδεδυμένος αἱ δὲ γε ᾽ζωναί κ.τ.λ." (Note that Oecumenius says for Romans 13:14, "Put ye on our STONE, Jesus Christ!" So maybe he had a stone-dress obsession.) See Arethas' and Andrew's scholi in 2070 and 250: ἐνδεδυμένοι λίθουν (al. λινον) ἢ λίθον καθαρόν· καθά τινα τῶν ἀντιγράθων ἔχουσι, διὰ τὴν τὴς φύσεως αὐτῶν καθαρότητα· καὶ τὴν πρὸς τὸν ἀκρογωνιαῖον λίθον (χριστον 250) ἐγγυτήτα (< καὶ τῶν ἀρετῶν την λαμπροτητα 250) They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says, χρυσὸς ἢ λίθος διαφανῆς, "golden, transparent stone." Some points to consider: 1. The wide variety of spelling and punctuation of the λινον variant makes it suspect. 2. The reading λιθον is certainly the more difficult reading, more likely to prompt revision, as the 046 stream is famous for. 3. Perhaps the reading "clean bright linen" is a harmonization to the gospels' description of angels on earth, and to the description of the armies of heaven elsewhere in Revelation, like 19:14. Or perhaps to 19:8, where the βύσσινον λαμπρὸν καθαρόν represents the righteous acts of the saints. Interesting that in both other instances of Revelation of bright clean linen, it is not the word λινον but βύσσινον.

Revelation 16:16

'Ἀρμαγεδῶν ἡ 051 35 94 104 241 424 757 1006 1384 1841 1888 1894 2019 2020 2040 2059 2060 2073 2081* 2329 2436 2814? (abt. 95 minuscules) syr eth Beatus Erasmus 1 2 3 4 Colinaeus RP PK NA27}

(H)ar Magedôn 1862 (I cannot make out in my copy of Hosk. whether smooth or rough)

'Ἀρμαγεδῶν ἡ 028 2033 2044 2054 2069 2083 2186

'Ἀρμαγεδῶν TR

Ermagedo itg

Mayedôn 82 91 175 456 469 627 792 920 1852 1859 2017 2042 2074 2138 (abt. 80 minuscules) ΠK vg ms syrph,h msh (acc. NA27) copb mss Tyc2 1/2 HF

Magdô syr ph (acc. Hosk.)

Mayedôn 046 1611 2053 2062 Tyc2

'Ἀρμαγέδων itg

Aρμαγέδων 2186

'Ἀρμαγεδῶν 2049 2081c

Aρμαγεδῶν 2029

'Ἀρμαγέω 2091

Ἀρμαγέω 2065

Ἀρμαγέω 2045 Aldus

Mayedô 1828

Mayedôn 2015

Makêdôn 61 69
There is difference between NA27 apparatus versus Hoskier, regarding the reading of the Philoxenian Syriac. There are other spellings in the early versions, such as Hermagedon. The reading of minuscul 62, (H)ar Magedōn, may well be true, from the Hebrew meaning Mountain of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it.


16:17b TST 11 txt ἐπὶ Κ A 046 69 82 94 104 172 175 241 256 437 459 469 467 468 469 616 627 792 920 922 1006 1611 1678 1778 1828 1841 1852 1859 1862 1888 2017 2020 2040 2080 2084 2138 syrh copbo,arm Tyc3 HF RP NA27 \} // εἰς 051 35 61 69 181 175 1384 1732 1733 1854 2019 2020 2059 2060 2062 2065 2070 2073 2074 2081 2186 2302 2329 2436 vg syrh epth ps-Ambr TR PK // hiat Κ* C P 88 2030 2050 2351. This is a passage in Revelation that really separates the good manuscripts from the inferior. The ones reading the word ναοῦ alone here are the best manuscripts of the Apocalypse of John. The uncial C is also very good in Revelation, but it has a hiatus here.

Regarding the phrase καὶ ἔξηλθεν φωνῇ μεγάλῃ ἐκ τοῦ ναοῦ ἀπό τοῦ θρόνου λέγουσα - "And a loud voice came out of the temple from the throne," this source given for the loud voice, is rather perplexing. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word ναός is used but in 13:6 it is σκῆνη), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven,
as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition ἁπό - ἀπό here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἁπό - ἀπό to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition ἐκ - ἐκ in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between ἐκ and ἁπό. The Majority Text in the later instances says ἁπό instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἁπό has absorbed ἐκ in modern Greek. Whereas he says in §209(1) that in a locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4 ἐκ is used for a voice from heaven, and in 19:5 where the voice is from the throne, ἁπό is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it – The NA27 text has a voice coming from the throne, using ἐκ. There are two other instances in Revelation of the two prepositions ἐκ and ἁπό occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2.

17:8b TST 13 txt ὑπάγει A 468 680 1094 1611 2026 2051 2053 2055 2056 2062 2064 2067 2256 syrh cop5a,bo) eth Iren lat Hipp Andrew; Prim Erasmus-all Aldus Colinaeus NA27 {B} // ὑπάγειν Ν 2049 P 046 051 69 82 94 104 181 459 627 792 920 922 1006 1384 1678 1778 1828 1841 1854 1859 1862 1888 2019 2020 2030 2042 2059 2060 2065 2073 2074 2081 2138 2302 2329 2344vid 2432 2814 m synh arm Hipmiss; Quod Beat TR HF RP PK // itib itib vg ps-Amb / // itura Auct // in perditionem irae itib Tyc2 // hiat C 88 2050 2080 2186 2351. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγειν, for in Greek manuscripts final ν is often represented merely by a horizontal stroke over the preceding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after ἀπέλλαθε." See also 17:11.

est Primasius // καὶ παρεστὶν εγγὺς arm 3 // καὶ παρεστὶν εγγὺς arm 4 // καὶ παρεστὶ καὶ απολύται τὸ θηρίον 2053\textsuperscript{comm} (cf. arm 2; "and which was passing by to perdition" // καὶ παρεστὶ· ὁ (sic) ο ἔχων 1094 (cf. copt φυ, cf. syr) // καὶ επεσεν ψρὸν (οὐκ ἄνεγι) // καὶ εστὶν copied (λατινήσωμεν) // et (tamen) adventare syrh // missing/defective in this part: C 88 1626 1774 1893 2015 2032 2050 2052 2080 2186 2351. Thus there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), which H. C. Hoskier says is merely a copy of some printed edition of the TR (probably of Erasmus’ 3\textsuperscript{rd} or 4\textsuperscript{th} edition). Thus, the TR has no Greek manuscript support for this reading, and no versional or Patristic support either. And at the bottom of page 615 of Text 1, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Hoskier further states this plainly in Text Volume 2, p. 156, lines 26,27, where he says ".57 et 141 ex ed. typ. exscripti." This means 57 and 141 are "copied from printed edition." (X * Sinaiticus variants according to Bill Warren, Director of the Center for New Testament Textual Studies, Landrum P. Leavell, II, Professor of New Testament and Greek, New Orleans Baptist Theological Seminary.)

Revelation 18:3

πεπώκασιν 91 172 175 242 314 424 617 664 1006\textsuperscript{c} 1828 1859 1862 1934 2016 2018 2020 2032 2075 2138 2321 2329 it\textsuperscript{st}, \textit{gil} syr\textsuperscript{h} arm Andrew\textsuperscript{c,p} Arethas Tyconius Priscillian Beatus Haymo HF NA27 \{D\} πεπώκασιν 792

πέπωκεν P 051 2053\textsuperscript{a} 2073 2081 2814 Hippolytus Andrew\textsuperscript{a,bav} al TR PK (3\textsuperscript{rd} sg perf ind act of πίνω drink)

πεπότικεν 94 2042 2065 2432 syr\textsuperscript{ph} (3\textsuperscript{rd} sg perf ind act of ποτίζω – drink)

πεπώτικεν 88 1876 2014 2015 2034 2036 2037 2038 2042 2043 2047 2082 ἐπότισεν(ν) 2074

πεπώκασιν X 046 104 205 209 336 459 582 620 628 680 922 1006\textsuperscript{a} 1611 1841 2030 \textsuperscript{MK} (abt. 50 minuscules) cop\textsuperscript{a,bbo} eth Hippolytus RP πέπωκαν A C 69 2031

πέπωκεν 1854 2053\textsuperscript{c} 2062 pc syr\textsuperscript{hm} Oecumenius πέπωκεν εἰς syr\textsuperscript{hm} Hippolytus\textsuperscript{ms}

omit πέπωκεν πάντα τὰ ἐθνῆ Primasius.  

Lacuna 2050 2351

18:7a txt αὐτήν Ν\textsuperscript{st} A C P 046\textsuperscript{c} 051 35\textsuperscript{a} 82 104 456 476\textsuperscript{a} 792 920 1852 1859 2019\textsuperscript{a} 2030 2053 (2062 αὐτήν) 2138 \textsuperscript{MK} RP NA27 \{\} // αὐτήν 1611 // ἐκατοτῶν Ν z f052 35\textsuperscript{c} 94 175 241 424 469 627 757\textsuperscript{c} 922 1006 1384 1841 1854 1862 1888 2017 2019\textsuperscript{c} 2020 2040 2042 2059 2060 2065 2073 2074 2081 2186 2436 \textsuperscript{MA} TR // ἐκατοτὴ 2329 // ἐκατοτὴ 1828 // ἐκατωτῶν 2814 // omit 046\textsuperscript{e} // hiat 2050 2351. The Latin and Syriac witnesses have a reflexive meaning. A minority of the UBS committee chose, as in the WH edition, a rough breathing on the word, and the majority believed it to be Hellenistic usage (with smooth breathing and reflexive meaning), see their note on Phileippians 3:21. In many other verses in the NT and other era literature, αὐτήν was also used as a reflexive like ἐαυτὴν, since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ἢ, ὦ was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA27-HF-RP and TR readings. Regarding this pronoun, see footnote on Rev. 13:16.

18:14 TST 14 txt \{A\} εὐρήσουσιν (3rd pl fut ind act) Ν A C P 18 172 424 469 616 1611 1678 1778 1828 1862 1888 (2053 2062 find HER) 2080 vg syr\textsuperscript{ph,h} cop\textsuperscript{a,bbo} NA27 \{\} // εὑρήσῃς (2nd sg 2aor subj act) 046 61 69 82 94 175 241 256 367 456 459 467 468 627 792 920 1006 1384 1732 1841 1852 1854 1859 2017 2019 2020 2030 2040 2042 2060 2074 2138
If the word were not present in the Greek, the English copula would normally be
authenticity because of the variety of its positions in the manuscripts. T
Areth Er. 1,2,3 Ald Col //
209 792 1384 2017 2042 2059 2060 2074 2081 2186 2814
2069 2083 2091 it
vocatur RP [NA27] {C} //
2030 2040 2053 2062 2065 2073 2138 2344 2432 2436 it\*cop
2757 920
lacuna 2074 it
2030 2053 2062 2065 2073\*txt 2074 2081 (abt. 100 minuscules) (Hipp) Andr; Beat //
ο επι των πλοιων επι τον πλοιον (syr\*h) // επι των πλοιων o δυμλος 2186 2814 Hipp
Er Ald Col TR // hiat 2050. There is a use of the word τοπος in connection with boats
and sailing also in Acts 27:2.

There is a great variety to the above readings as to the sequence of the
surrounding words. The Majority Text readings make no sense: Since Babylon is
destroyed forever, she won't find anything of any sort again, so it need not be said
that she will not find her luxuries and splendor again. It is humankind who will not
find them, at least where she was. The original reading, the third person plural,
seemed to many copyists to need a subject, so many supplied various subjects (where
I added "men"), such as "the merchants," or, "the souls of those who are left," or,
"the free" et al.

Again shows that it is a consulter of a
the most surely erroneous readings of the Majority Text. When 82, 627, 920 unite
the 1st sg perf) 1611* //
δε
τερον 2 9 //
δε
τερον
υρεικαν 2 9 2 3 2 4 TR // ε
το
τοπον πλεων 469 582 2073\*mg 2076* 2254 vg\*cop bo Caes Prim // ο επι των ποταμων πλεων 2053 2062 (cop\"who sail in the rivers\") // "those who sail from a
distance" Ps-Ambr // [ο] επι των πλοιων πλεων Π 051 205 209 424 757 (792) 1384 2017 2042 2059 2060 2065 2073\*txt 2074 2081 (abt. 100 minuscules) (Hipp) Andr; Beat //
ο επι των πλοιων επι τον πλοιον (syr\*h) // επι των πλοιων o δυμλος 2186 2814 Hipp
Er Ald Col TR // hiat 2050. There is a use of the word τοπος in connection with boats
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There is a great variety to the above readings as to the sequence of the
surrounding words. The Majority Text readings make no sense: Since Babylon is
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I added "men"), such as "the merchants," or, "the souls of those who are left," or,
"the free" et al.

Again shows that it is a consulter of a
the most surely erroneous readings of the Majority Text. When 82, 627, 920 unite
the 1st sg perf) 1611* //
supplied—"the one sitting on it was faithful and true." Yet to supply "was called" would not be out of the question.

19:12b technical and theophane A 94 104 175 241 325 459 469 582 617 1611 1934 2019 2042 2053 (2059 theophane) 2073 2074 2081 2186 (2329 +αι θεον following) al syrph (ph) cop bo TR NA27 {\} // Ν* θεον, then lacking theophane in the ordinals // θεον theophane Νc 42 325 582 pc. arm4 // θεον theophane και θεον theophane 046 352 82 177 205 abs 209 250 256 424 456 627 699 (792 minus theophane) (920 ξιν following θεον) 1006 1384 1503 1734 1841 1849 1852 1854 1862 1888 1948 2017 2020 2030 2040 2048 2138 2349 2436 2821 al. Mk syr ** HF RP PK // Hiatt C 919 1828 1955 2032 2050 2351.


19:17a technical and theophane TST 16 txt ένα A P 051 35 104 181 241 459 469 616 757 922 1006 1678 1733 1778 1841 2040 2059 2060 2073 2080 2081 2084 2186 2436 2814 Mk Itr, glg vg Apr Cass Prim TR PK NA27 {\} // άλλον Ν 792 2019 2053xt (com τον άλλον άγγελον) 2062xt 2065 syrph cop sa mss bo arm4 ps-Ambr // omit 046 18 61 69 82 94 175 367 456 467 468 627 902 1384 1611 1732 1852 1854 1859 1913 2017 2030 2042 2074 2138 2256 2329 HF RP // ένα άλλον 172 424 1862 1888 2070 // lac C 88 256 1828 2050 2302 2351. In Semitic usage, this ένα would be somewhat equivalent to our indefinite article. The triumvirate of 82, 627, 920 united with 046 differing from all other uncials = an erroneous reading.

19:17c technical and theophane A P 046 35 42 82 93 94 104 177 241 325 456 459 627 699 (920 του θεου το μεγα) 1006 1384mg 1503 1611 1734 1841 1849 1852 1854 2030 2053 2062 2073xt 2349 2821 al (84+ minn) Compl. vg syrph, h cop sa, bo Primasius Beatus Ps-Ambr. Apringius RP PK NA27 {\} // το μεγα Ν 469 2138 // το μεγαν τον 91 175 250 424 456 582 617 792 1862 1888 1934 1948 2017 2020 2048 2329 al. (47+ minn) HF // του μεγαλου 051 209 1888 2019 2059 2074 2081 2186 2814 al. (37+ minn) ΜA TR // missing/defective C 256 919 1828 1955 2032 2050 2351. Unaccounted for: 2065. It is Hoskier that cites 1888 for two readings, not I. Pickering says the reading of HF cannot possibly be original, because the masculine form (τον) of the article here and in v. 9 did not exist until later, according to all lexicons that deal with it.

209 technical and theophane A 2053com 2074 vg mss cop bo mss eth Aug 36 Prim Tycl mss NA27 {A} // άπο του ουρανου 94 052 // άπο του θεου 1854 vg mss // άπο του θεου έκ του ουρανου Ν (Ν* homoioteleuton) P 922 1006 1611 1841 1888 2040 2050 2053xt 2060 2062 vg syrph Jer Apr Beat TR // έκ θεου άπο του ουρανου 051 35 2065 // έκ του θεου άπο του ουρανου 205 209 2099 2081 2186 2814 ΜA Andrew // έκ του ουρανου άπο του θεου (see 21:2,10) 046 82 241 424 469 627 757 792 920 1384 1862 2030 2138 2329 Mk itar, glg
The balance of probabilities it was decided to retain ε in later Greek.

There may be no difference in meaning between the first two readings (as in Romans 16:7; with γεγόνασι (ς) the following set of variant readings is connected." For a fuller apparatus, see endnote.

There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γέγονα in the previous set of variants lack either ειμι (P 046 many minuscules) or εγω ειμι (most minuscules). It is difficult to decide whether ειμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read ειμι). In order to represent the balance of probabilities it was decided to retain ειμι in the text, but to enclose it within square brackets."

.DOWN

22:14 txt TST 19 {A} πλύνοντες τάς στολάς αὐτών Ν A (104 459 680 922 2050 πλύνοντες) (1006 πλύνοντες) 1678 1778 1841 2020 2053 2062 2080 (15 minuscules) it* vg* cop ‡ eth Ps-Athanasius* mss; Ambr Fulg Apr (Prim) Haymo NA27 {\} // πλύνοντες τάς στολάς αὐτών Ps-Athanasius // ποιοῦντες τάς ἐντολάς αὐτοῦ καὶ πλύνοντες τάς στολάς αὐτών 469 1852c // ποιοῦντες τάς ἐντολάς αὐτοῦ 046 18 35 61 82 94 175 241 424 467 616 627 757 792 1611 1732 1853 1854 1859 1862 1888 2017 2030 2042 2059 2060 2065 2070 2073 2074 2081 2138 2186 2329 2377 2436 2814 M it* syrph,h cop ‡ bo (arm τηροῦντες τάς) Andrew; Tertull Cypr Tyc (Caesarius) (Beat) TR HF RP PK // hiat C P 051 69 88 172 256 468 919 920 1384 1828 1955 2019 2040 2256 2302 2351. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The latter reading appears to be a scribal emendation, for elsewhere the author uses the expression τηρεῖν τάς ἐντολάς (12:17; 14:12). [and not ποιοῦντες as here] 'Moreover, the prepossessions of the scribes would have favoured ποιοῦντες τάς ἐντολάς rather than πλύνοντες τάς στολάς' (H. B. Swete, in loc.)." This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14. The combination of the uncial Ν A 052 (1678, 1778, 2080 are descended from 052) is overwhelming here, opposed by only one uncial, 046, which is famously revised in character. The "wash their robes" reading is certainly the correct one.

22:20 [D] ἔρχου Ν 94 1678 1778 2053 2062 2329 it* syrph cop ‡ bo arm4 Apr. // Ναί ἔρχου 2030 2050 syrph Prim Tyc // Ἀμὴν ἔρχου A 046 175 181 424 616 792 1006 1611 1841 2017 2059 2060 2065 2081 2186 M A vg eth Ambr. Ps-Ambr. Beatus NA27 {\} // Ἀμὴν ναὶ ἔρχου 051 14 82 241 456 461 627 757 1732 1853 1854 1859 1862 1888 2050 2070 2073 2074 2138 2377 2436 M K TR HF RP PK // Ἀμὴν ναὶ ἔρχομαι 2042 // Ἀμὴν καὶ ἔρχου 104 459 922 // hiat C P 051 69 88 256 920 1384 1828 1984 2019 2040 2256 2302 2551 2814. Both the words αὕτην and ναὶ mean something like "yes," and so I think they were both liturgical additions to an original ἔρχομαι standing alone. The Ν reading is bolstered by another uncial, 052, in the form of its minuscule descendants 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as A 046, and certainly better than 051 as a lone uncial. The 104 reading is simply a mistaking of NAI for KAI. I think that the Ν reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

22:21b txt {C}:
(1) μετὰ πάντων
(2) μετὰ πάντων ὑμῶν
(3) μετὰ πάντων ἡμῶν
(4) μετὰ πάντων ἄγιων
(5) μετὰ ἄγιων
(6) τῶν ἄγιων
(7) τῶν ἄγιων σου
(8) μετὰ πάντων τῶν ἄγιων
(9) μετὰ πάντων τῶν ἄγιων αὐτοῦ
(1) A (2814) (it* ‡ cum omnibus hominibus) vg* it* eth ‡ Ambr Tyc Beat ‡ NA27 {\} (2) 296 vg* eth ‡ Fulg Ps-Ambr TR (3) 2050 (4) 1778 arm (5) 627 (6) it* WH (7) 2329 (8) 046
Interesting that the same people who object to the NA27 text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," here in Revelation 22:21 where the NA27 text says "the grace of the Lord Jesus be with all," they object, and prefer that this blessing be only to the saints.

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