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.

http://bibletranslation.ws/palmer-translation/

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Any errors please report to me at kanakawatut at yahoo com

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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 ΜΑ itar vgww syrh copsa Cyprian Irenaeus TR NA27 {1} // δίστομος Η P 1006 1841 1854 2030 2329 ΜΚ itar vgcl syrh copbo 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 (ΜΑ or ΜΚ), if applicable, (Μ 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 understated 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 uncial 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 uncial, 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:

- Ν*: 4th century
- Ν¹: 4th – 6th century (only one occurrence- in 21:4
- Ν²: 7th century
- Ν²a: 7th century
- Ν²b: 7th century
- Νc: 12th century

Hoskier declared that the uncial 046 is a highly edited and smoothed-over text. Therefore, when 046 departs from MOST other uncials, its reading is highly dubious. When 046 differs from ALL other uncials, 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 2080 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 v. 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 uncials, their reading is highly doubtful. Where these three line up with 046 against all other uncials, you have a false reading, a wrong reading in the Majority Text. For example, omit ἡλίου in 22:5c. There are also places where these three line up against all uncials 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 uncials, 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 uncials, 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 Ἡθανίας, said by Origen to be σχεδὸν ἐν πᾶσι τοῖς ἀντιγράφοις, actually appears in Ν* Α 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.

A C \(\varphi\)^47 \(\pi\)^18 0207 2080 1678 1778 2062 \(\pi\)^115 2053 1611 2050 1841 \(\aleph\)\(^*\) 1006 \(\varphi\)^43 2020 0163 2040 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074 2186 1678 1778 2073 2302 792 1732 104 1854 2059 2019 2042 2053 1611 2050 1841 1852 2073 2030 367 920 82 456 468 2070 467 757 35c 051c

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 ( \(\aleph\) ). He gives some examples of where \(\aleph\) 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 \(\varphi\)052. 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 \(\varphi\)052 as a high quality uncial. If it agrees with one or more other uncials (especially if other than \(\aleph\) ), you have to give that reading very serious weight. Where there is an agreement of \(\varphi\)052 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: \(\pi\)^18, \(\pi\)^24, \(\pi\)^43, \(\pi\)^47, \(\pi\)^85, \(\pi\)^98, \(\pi\)^115, K, A, C, P, 046, 051, 052, 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 \(\varphi\)052 is used, even when the uncial 052 has a hiatus, though if one of the three cursive has a hiatus, they are listed separately. Where 052 is extant, the same applies: if they are split, or if one of the three cursive 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: \(\pi\)^18, \(\pi\)^24, \(\pi\)^43, \(\pi\)^47, \(\pi\)^85, \(\pi\)^98, \(\pi\)^115, 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.
ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ
The Revelation of John
Chapter 1

Prologue

1:1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ,

1The Revelation of Jesus Christ, which God gave to him, to show to his servants what things must soon take place, and which he communicated 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.

2who has confirmed as the word of God and the testimony of Jesus Christ, what all things he saw.

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

3Blessed are the one reading and those listening to the words of this prophecy, and keeping the things written herein, for the time is near.

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 ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ,

4John, to the seven churches in Asia, grace to you, and peace, from Him who is, and who was, and who is to come, and from the seven spirits before his throne,
1:5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς. Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἀμαρτιῶν ἡμῶν ἐν τῷ αἴματι 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 freed us from our sins with his blood,

1:6 καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ – αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰώνας τῶν αἰώνων

6 and made us into a kingdom of priests for his God and Father— to him be glory and power, for ever and ever. Amen.

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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."
1:7 Behold, 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 “I am the Alpha and the Omega,” says the Lord God, “the one who is, and who was, and who is to come, the Almighty.”

Someone Like a Son of Man
1:9 I, 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 I was in the Spirit during the Lord’s day, and I heard behind me a loud voice, like of a trumpet,

1:11 saying, “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.”
1:12 And I turned to see the voice that was speaking with me. And when I turned, I saw seven golden lampstands,
1:13 and in among the lampstands was someone like a son of man, dressed in a cloak reaching down to his feet, and gird around at the pectorals with a golden sash.

1:14 Except his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire,
1:15 and his feet like bronze as if made to glow in a furnace, and his voice like the sound of many waters.

12 And I turned around to see the voice that was speaking with me. And when I turned, I saw seven golden lampstands, and in among the lampstands was someone like a son of man, dressed in a cloak reaching down to his feet, and gird around at the pectorals with a golden sash.

14 Except his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire,
1:16 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 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, 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.

1:18 Write therefore what things you see and what things are now, and also what things are about to take place after these things.

1:19 The mystery of the seven stars which you see upon my right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.
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 αὐτοῦ, 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 ἑαυτούς ἀποστόλους καὶ οὐκ εἰσίν, καὶ εὖρες αὐτούς 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 ἐπείρασας τοὺς λέγοντας ἑαυτούς ἀποστόλους καὶ οὐκ εἰσίν, καὶ εὖρες αὐτούς ψευδεῖς. Ἐν τῇ δεξιᾷ ταῖς ἑπτὰ ἀστέρας ὄνομα μου, καὶ οὐκ εἰσίν, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτούς ἀποστόλους καὶ οὐκ εἰσίν, καὶ εὖρες αὐτούς ψευδεῖς·

3and you have endurance, and have held up for the sake of my name, and not become weary.

2:4 ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκες. Ἐν τῇ δεξιᾷ ταῖς ἑπτὰ ἀστέρας ὄνομα μου, καὶ οὐκ εἰσίν, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτούς ἀποστόλους καὶ οὐκ εἰσίν, καὶ εὖρες αὐτούς ψευδεῖς·

4But I have against you that you have left your first love.

2:5 μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαι σοι καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.

5Remember 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.

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36 2:1 txt δεξιᾷ αὐτοῦ Ν* Α C P 046 922 1006 1611 1778c 1841 2040 2050 2053 2062 2329 TR RP NA27 || δεξιᾷ αὐτοῦ χειρὶ Ν* || δεξιᾷ χειρὶ αὐτοῦ 172 424 616 1828 1862 1888 || δεξιᾷ χειρὶ αὐτοῦ 1778* 2080 || δεξιᾷ χειρὶ  6

1Neither χειρὶ nor αὐτοῦ are necessary for the sense, and both are probably explanatory additions to the text. I predict we will eventually find a papyrus lacking both, as in MS 2070. This variant pattern occurs several times in the Apocalypse of John, and I am convinced that the original text lacked both αὐτοῦ and χειρὶ. In Greek, like present day Spanish, and some other Indo-European languages, the definite article was sufficient for a possessive pronoun, unless that possession was to be emphasized. The word χειρὶ was not necessary, since it was implied with δεξιᾷ.

37 2:2 txt τὸν κόπον Α C P 2053 it* ar,gig,t vg syrh Tyc Jer Aug Oec Prim Apr ps-Ambr Andr† NA28 {||} || τὸν κόπον σου Ν* 046 9052 1006 1611 1828 1841 2040 2050 2329 m vgms syrh kop*bo arm eth Andr† Arth TR RP || κόπους σου cop*bo arm || lac 051 2062. This variant makes no significant difference in meaning for the English translation, since in Greek as in many other Indo-European languages, the definite article can serve as the possessive pronoun, and anyway the possessive pronoun is found after "endurance," which can then apply to the whole phrase. So if there is any difference, it would be whether you put in English, "your toil and your endurance," hardly worth a footnote, except to see where the MS genealogies split.

38 2:5 txt οἱ Ν* Α C P 2050 2053 2329 it* ar vg syrh kop*bo arm AuctNov Hier Vict-Tun Apr Beat NA28 || οἱ ταχύ 046 9052 922 1006 1611 1828 1841 2040 it(ar) vgms syrh Aug† Prim RP || οἱ ταχύ ps-Ambr TR || omit both eth || lac 051 2062. The UBS textual commentary says that the manuscripts which have the word ταχύ - tachu, "quickly," after "I am coming to you," possibly did it to conform this verse to Rev. 2:16 and 3:11.
2:6 But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

2:7 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

2:8 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:

2:9 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.

2:10 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.

To the Church in Pergamum

2:12 And to the angel of the church in Pergamum, write: These things says He who has the sharp two-edged sword:

2:13 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, ὧτι ἔχεις ἐκεί κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὥς ἐδίδαξεν τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεῖν ἐιδωλόθυτα καὶ πορνεύσαι.

14 But 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 Νικολαίτων ὁμοίως.

15 So also in the same way you have some who hold to the teaching of the Nicolaitans.

41 2:13b txt καὶ ὁμοίως A C f052 2050 2053 2329 TR NA28 {\} / omit N P 046 1006 1611 1841 2040 RP / lac 051 0262. The TR is with the NA27 here, even though none of its source mss read so.

42 2:13c ημερίας A C 1678 2053 2065 2080 2344 itv vg syrph cop sa bo (cop sa1/4 ημερίας) Tyc Prim Haymo NA27 {\} / ημερίας μου 1778 2040 2329 / ημερίας μου ἐν αἰς 2050 / ημερίας ἐν αἰς N / ημερίας ἐν αἰς N (P ημερες) 922 1611 itv gh arm Andrew Arach TR [RP] / ημερίας αἰς 046 1006 1841 syr ph eth / lac 051 0262. 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 Apocrypha of John contains many nouns oblique to their clauses as to case.

43 2:13d Άντεῖπας NA28 {\} / ἀντεῖπας TR RP / ἀντεῖπας N* A C P 046 / ἀντεῖπας N2 A 82 792 1828 1841? 1862 1888? 2059? / ἀντεῖπας 2050 / ἀντείπας (sic) 1006 / omit syr ph cop sa bo arm eth / ἀντίπας vg Auct (2) / ἀντίπας itv berg / ἀντίφας lips Prim. / ἀντί παντων syr ph / lac 051 0203 2062 2256 2302. This last variant, of the syr ph, (Philoxeniana 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 in between words or sentences, and no punctuation.) The Polyglot Syriac also has "against all," or something like "in conflict with all." 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 uncials are written in all caps and have little or no punctuation.

44 2:13e Exactly the same phrase used earlier in 1:5, ὁ μάρτυς 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 ὁμοίως A C P f052 1611 2050 2053 2329 syr ph TR NA28 {\} / καὶ φαγεῖν 046 922 1006 1828 1841 2040 vgms syr ph RP / lac 051 0262.

46 2:14b ἀφαίρετον (imperf) A C P f052 1611 2050 2053 2329 itv 051 vg TR NA28 {\} / ἀφαίρετον (aor) 046 922 1006 1828 1841 2040 syr ph,h cop sa bo RP / docebit (fut) vg-harl / (pres) arm4 / "teacher of" eth / lac 051 0262.


49 2:15b τῶν ὁμοίως A C 046 1006 1611 1828 1841 2040 2050 2053 2065 2329 syr ph,h lat RP NA28 / ὁμοίως δ ὁμοίῳ P / "as I also hate" arab / δ ὁμοίῳ f052 TR / omit 922 cop sa bo eth Vict. Ap-vvid / lac 051 0262. The group of manuscripts f052 is descended from an ancient uncial that predates A, so here we have essentially four variants, with the first two probably the underlying earliest branches: ὁμοίῳ (A), δ ὁμοίῳ (f052), and then the conflation...
2:16 metanóison oûn· ei de μη, ἔρχομαι σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.

16 Repent 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 κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μη ὁ λαμβάνων.

17 He 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 Ἐκ τοῦ ἐγνωσθέντος της ἐν Θυατίροις ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὡς 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.

19 I 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.

20 But I have against you that you tolerate that woman Jezebel, who calls herself a prophetess and teaches, and leads my servants astray, to commit sexual immorality and to eat things sacrificed to idols.

of the two, and omission. I think that the addition of δ μισῶ was from scribes thinking of 2:6, and that ὅμοιως is the original text. The omission however, also commends itself as a possibility.

50 2:19a txt τὰ ἔσχατα Gr. syr ph,h Prim Auct RP NA28 { }‖ καὶ τὰ ἔσχατα 2 26 2 29 2 49 2 3 2059 2186 2814 cop sa,bo TR ‖ omit 792 arm1 \lac 051 2062.

51 2:19b The five traits in this list are not stated as one clause, but two clauses. The trait perseverance is set apart into a separate phrase and new train of thought by the possessive pronoun σου - σου appearing with it again after it not being present with the previous three traits. Then the καὶ following it is meant to connect the next phrase with it in a Semitic “and” of explanation, where better Greek would have used a different word such as ὅτι, that is, “and I know your perseverance, how your last works are greater than your first.” There are several, and possibly many, other examples of this in the apocalypse.

52 2:20a txt ἀφεῖς N* A P 046 922 1828 2053 RP NA28 { }‖ αφεῖς C ‖ ἀφέσ 2329 ‖ ἀφῆκας \aleph² 1611 2050 vg \lac 051 2062.  The TR reading has no Greek manuscript support (other than ms. 2049, which is a handwritten copy made from the TR itself, so does not count).

53 2:20b txt {A} γυναῖκα σου "woman," (A + τήν) 46 6 2 4 syr ph,h arm Epiph Andrew; Tert Ambrosiaster Tyc Beat Haymo TR NA27 {B}‖ γυναῖκα σου, "your woman / your wife," (A + τήν) 046 1006 1828 1841 2053 syr,h arm Cypr Prim Andrew Areth RP ‖ lac 051 2062. The editorial committee of the UBS Greek New Testament says that the reading
καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

2:21 And I have given her time to repent, and she is not willing to repent of her sexual immorality.

ιδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλῖψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς·

2:22 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.

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

2:23 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.

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·

2:24 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.

πλὴν ὃ ἔχετε κρατήσατε ἄχρις οὗ ἂν ἥξω.

2:25 Except what things you have, hold on to them until I come.
2:26 καὶ ὁ νικῶν καὶ ὁ τηρῶν ἐξουσίαν ἐπὶ τῶν ἐθνῶν,"
2:26 And he who overcomes and keeps my works to the end, I will give him authority over the nations,
2:27 καὶ ποιμανεῖ αὐτοὺς ἐν κρατίῳ, ὡς τά κεραμικὰ συντρίβεται,
2:27 and 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 πατρὸς μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τοῦ πρωϊνόν.
2:28 even 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.
2:29 He 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.
3:1 "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 εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·
3:2 Be watchful, and strengthen the things that remain, which are about to die. For I have not found your works complete before my God.

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, future tense, passive voice. All other Greek manuscripts have it present tense, including the oldest manuscripts such as A C 1854 2050 pc it58 copsa,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.
Remember therefore how you received and how you heard, and maintain that, and repent. Now then, if you are not watchful, I will come like a thief, and you will not know at what hour I will come upon you.

But you do have a few names in Sardis who have not defiled their garments, and they will walk with me in white, because they are worthy.

He who overcomes in this way shall be dressed in garments of white, and I will never wipe his name out of the book of life, and I will confess his name before my Father and before his angels.

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

To the Church in Philadelphia

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.

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.
3:8 Οἶδά σου τὰ ἔργα – ἵδον δέδωκα ἐνώπιον σου θύραν ἥνεκομη, ἤ ἄνωδες δύναται κλείσαι αὐτὴν – ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἤρπησο τὸ δόμομα μου.

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

3:9 Αἱ δέδομαι ἕκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἕαυτούς ἰουδαίους εἶναι, καὶ οὐκ εἰσίν ἀλλὰ ἴσχυστοι δέδομαι τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἕαυτούς ἰπλά ἧς εἶσιν καὶ προσκυνῆσων ἐνώπιον τῶν ποιῶν σου, καὶ γνώσας ὅτι ἤγγισε 

9Behold I will bring] 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 ὥρας, ἐπὶ τῆς ὥρας ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

10Because 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 ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

I am coming quickly. 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 ἕτερον, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

He 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.

He 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 ἢ ζεστός.

'I know your works, that you are neither hot nor cold. I would rather you were either hot or cold.

3:16 οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε ζεστὸ οὔτε ψυχρός, μέλλω σε 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.

74 3:12 txt να ἱ "temple" RP NA28 \{\} // λα ἱ "people" several editions of Stephens, Beza, and Elzevir TR.


76 3:15 The Greek says "cold or hot." But that is not idiomatic in English. In English we always say "hot or cold."

77 3:16a txt οὕτε ζεστός οὔτε ψυχρός C 046 1611 1678 1828 2080 2329 NA28 \{/\} // οὐ ζεστός οὔτε ψυχρός 922 1006 1841 2040 2053 RP // οὔτε ψυχρός οὔτε ζεστός Α P 1778 // cor ica vg syr \{\} Vic Apr TR // omit 792 it 868 eth arm Prim Salv // lac 051 2062.

3:17 δῶτε λέγεις ὅτι εἰμί καὶ πεπλούτηκα καὶ οὐδὲν ἔχω, καὶ οὐκ οίδας ὅτι σὺ εἰ ὁ ταλαίπωρος καὶ ἐλεεινός καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός.

17 Because 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 φανερώθη ἡ αἰσχύνη τῆς γυμνότητός σου, καὶ κολλύριον ἵνα βλέπῃς.

18 I 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.

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

3:20 ἦστηκα 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.

20 Behold, 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 πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.

21 To 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.

22 He 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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84 4:3a Text [B] and P 046 922 1611 1678 1778 1828 2329 (ἀργυροσκ) vg syr=arm NA28 [] and P 046 922 1611 1678 1778 1828 2329 (ἀργυροσκ) TR [] and P 046 922 1611 1678 1778 1828 2329 (ἀργυροσκ) eth [] and P 046 922 1611 1678 1778 1828 2329 (ἀργυροσκ) cop [] and P 046 922 1611 1678 1778 1828 2329 (ἀργυροσκ) cop [] and P 046 922 1611 1678 1778 1828 2329 (ἀργυροσκ) cop [] and P 046 922 1611 1678 1778 1828 2329 (ἀργυροσκ) lac [] and C 051 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. The TR and NA27 represent the earliest reading by far, so one wonders if later 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.

85 4:3b Greek, ἱρίς - ἱρίς. 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.

86 4:3c This is from the Greek word ἱρίς - ἱρίς, 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.

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4:4 καὶ κυκλόθεν τοῦ θρόνου θρόνους εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους περιβεβλημένους ἐν λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

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

4:5 καὶ ἐνώπιον τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καὶ ἡμέρα· καὶ ἐν μέσῳ τοῦ θρόνου, καὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

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

4:6 καὶ ἐνώπιον τοῦ θρόνου ἡμέρα· καὶ τὸ τρίτον ζῷον ἔχων ὡς ἀετῷ πετομένῳ. τὸ πρῶτον ζῷον ἔμπροσθεν καὶ ὄπισθεν· καὶ τὸ τέταρτον ζῷον ἔμπροσθεν καὶ ὄπισθεν ἅ ἐστιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ,

6and 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, full of eyes, front and back.

4:7 καὶ τὸ ζῷον τὸ πρῶτον ὡς ἀνθρώπου, καὶ τὸ δεύτερον ζῷον ὡς ἄνθρωπον, καὶ τὸ τρίτον ζῷον ὡς ἄνθρωπον, καὶ τὸ τέταρτον ζῷον ὡς ἄνθρωπον.

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

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88 4:4a txt (C) θρόνους A 052 1828 2053 NA28 {\}  ἐκ τοὺς θρόνους εἴκοσι τέσσαρες πρεσβυτέρους καθημένους 1006 1611 1841 2040 2050 2329 TR RP lac C 051 2062. Codex Sinaiticus (K) skips the words ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρες πρεσβυτέρους (homoioteleuton) and picks up again with πρεσβυτέρους. 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 which picks up the next line with ΕΙΚΟΣΙ ΤΕΣΣΑΡΕΣ as the entire 11th line.) This makes it impossible to tell whether the θρόνους on 4:4 column ending line ten was meant to be the first instance or the second instance in the verse.

89 4:4c txt (D) θρόνους εἴκοσι τέσσαρες πρεσβυτέρους καθημένους P NA28 {\}  ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρες πρεσβυτέρους καθημένους 1006 1611 1841 2040 2050 2329 TR RP lac C 051 2062. I suspect that the longer readings are clarifications, and that the reading of θρόνους in 4:4 original.

90 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?

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 ἄνθρωπος - ζῷον, 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 ἐξών (masculine) A 046 922 1006 1828 2329 2344 WH NA28 {\}  ἐξών (neuter) N P 052 1611 1841 2040 2053 TR RP lac C 051 2062. The neuter form of the verb would agree in gender with ζωοῦ.

94 4:7b txt τὸ πρόσωπον ὡς ἄνθρωπος A (2344) a itav vg syrh (copsta infra) Irenaeus lat NA28 {\}  τὸ πρόσωπον ὡς ἄνθρωπος 922 {\}  τὸ πρόσωπον ὡς ἄνθρωπος P 1611* 1778 2050 2053 2329
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."

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, 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,
4:11 "Ἄξιος εἶ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμήν καὶ τὴν δύναμιν, ὡς εὖ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ θέλημα σου εἰσὶν καὶ ἐκτίσθησαν.

11 "You are worthy, our Lord and our God, to receive glory and honor and power, for you created all things, and for your purpose they exist and were created."

Chapter 5

Who is Worthy to Open the Scroll?

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

1 And I saw on the right hand of the one sitting on the throne a scroll, written on, inside and back, sealed up with seven seals.

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

2 And I saw a powerful angel, heralding in a loud voice: "Who is worthy to open the scroll, and to break the seals of it?"

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

3 And no one was able, not in heaven nor on the earth nor under the earth, to open the scroll, or even to look at it.

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

4 And I was weeping greatly, that no one worthy was found, to open the scroll, or even to look at it.

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.

5 Then one of the elders is saying to me, "Do not weep. Look, the Lion of the tribe of Judah, the Root of David, he has overcome, so as to open the scroll and the seven seals of it."
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 Zechariah 4:10

104 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 stringed 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.”
9:10 And you made them into a kingdom and priesthood for our God, and they will reign on the earth."

5:11 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 it<sup>ar,gig</sup> vg syr<sup>ph,h</sup> cop<sup>bo</sup> arm Hipp; Cypr Maternus Aug Varim Fulgentius Prim Beat
5.) (cop<sup>sa</sup>) arm<sup>1</sup> see 5:10
6.) eth
7.) 1854 (homoioteleuton)
8.) lac<sup>2049</sup> C 051 P 2062

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσουμεν "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.) 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 first column of the page ends with ἤγορας τῷ θεῷ, (abbrev.) and the next column picks up with ἤν τῷ αἵματι. (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 Alexanderinus, 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.

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5:10a txt {A} αὐτούς (ALL Greek mss but 792, 2436) RP NA28 {()} ἡμᾶς (792 but following βασιλεύσουσιν) 2436 it<sup>ar,gig</sup> vg cop<sup>sa</sup> arm 1,3 Prim. Tyc. TR // lac C 051 1384 1854 homoioteleut. 2030 2062 2329. The cursives 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.

5:10b txt βασιλεύσουσιν Κ 922 1828 2050 2053 2344 m<sup>4</sup> it<sup>ar,gig</sup> cop<sup>sa,bo</sup> syr<sup>ph,h</sup> arm4 Hipp. Cypr. Fulg RP NA28 {()} βασιλεύσουσιν A 046 f052 1006 1611 1841 2040 2329 m<sup>8</sup> syr<sup>h</sup> Compl. βασιλεύσουσιν vg arm Prim. TR // infinitive arm a. // omit ps-Ambr // lac C 051 2062. Mss. 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. exscriptt." 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.

5:11 txt {A} ἡκουσα A 046<sup>½</sup> f052 1611<sup>½</sup> 2053 2329 m<sup>8</sup> it<sup>ar,gig</sup> vg cop<sup>bo</sup> eth Cass<sup>½</sup> TR NA28 {()} ἡκουσα ώς Κ 046<sup>½</sup> 922 1006 1611<sup>½</sup> 1828 1841 2040 2050 2344 m<sup>8</sup> syr<sup>ph,h</sup> cop<sup>sa</sup> Cass<sup>½</sup> Fulg RP // lac C 051 2062.
5:12 λέγοντες φωνῇ μεγάλῃ, Ἄξιός ἐστιν τὸ ἀρνίον τὸ ἔσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἱεραρχίαν καὶ τιμήν καὶ δόξαν καὶ εὐλογίαν.

12 saying 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 ὑπὸ τοῦ θρόνου καὶ τῷ ἀρνίῳ ηὐλογία καὶ τιμὴ καὶ δόξα καὶ καθήμενος τῶν αἰῶνων ἡ ὑποκάτω τῆς γῆς καὶ τῆς θαλάσσης, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας, Τῷ καθημένῳ ἐ

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

5:14 καὶ τὰ τέσσαρα ζῷα ἔλεγον, Ἀμήν· καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.

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

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105:13a τxt {Α} καὶ ὑποκάτω τῆς γῆς Α Π 046 952 1006 1611 1841 itar.gr8 vg cop8sa syrph,h TR RP NA28 {} omit Ν 1828 2040 2050 2053 2329 cop8bo arm Fu lac C 051 2062.

105:13b τxt καὶ ἐπὶ τῆς θαλάσσης Α Π 046 922 1006 1611 1828 1841 2040 2050 2053 2329 itar TR RP NA28 {} omit καὶ ἐπὶ τῆς θαλάσσης 052 καὶ τά ἐν τῇ θαλάσσῃ Κ cop8bo arm eth syrph,h Et in mari Prim Cass {} Et quae sunt in mari vg ps-Ambr Et quae est in mari Fulg. Et quae in mari Beat lac C 051 2062.

105:13c τxt καὶ Ν 952 1611* itar8 syr ph8cop8sa,8 prot arm eth Prim Cass Beat Andrews NA27 8 Et quae in mari prim beat Andrews{} NA28 8 οὐκὶ τις εἴναι καὶ Α Π 922 1006 1611 1828 1841 2040 2050 2053 2329 cop8bo arm8 TR α ἐστὶ(ν) καὶ καὶ Π 046 2050 itar,dem,div,haf vg syrph h Andr; Fulg; 1/2 TR α καὶ Beat; οὗ εἰσί καὶ Α Π 1828 1841 Ανδρός Φυλγεντικα 1/2 οὐκ ἔστη καὶ καὶ Π 2053 omit itar8 lac C 051 2062. The UBS textual commentary: "In order to provide a verb for the relative clause (with or without an additional relative pronoun), after θαλάσσης some witnesses read ἐστιν, καὶ,... others read ἐστιν καὶ, and still others read ὅσα ἐστιν καὶ. The text which seems to have given rise to these modifications is simply καὶ..."

105:13d τxt {Α} omit Ν Α Π 922 1006 1611 1828 1841 2040 2050 2053 (2329) 2344 itar8gr8 vg syrph,h cop8sa,8 bo Prim TR AT NA28 {} add Ἀμήν 046 952 2040 in eth Tert Ps-Ambr BG RP lac C 051 2062. This variant is related to the following footnote. It looks like the word Ἀμήν here was a later addition, and then when copyists or editors realized that v. 14, where it said the four living beings were saying Amen, that that was redundant, since v. 13 already said, "every creature in heaven, etc." said Amen, they then made the v. 14 modifications to the verb, and/or added the article, as, "Ἀμήν." See endnote with full collation of this variant in combination with the next one.

105:14a τxt ὅσα εἶλεν ἀμὴν Α Π 052 1006 1611 1841 2050 2329 TR AT NA28 {} add ὅσα λέγουσιν ἀμὴν 2053 ὅσα οἱ λέγουσιν ἀμὴν syrph h ὅσα εἶλεν τὸ ἀμὴν 922 cop8sa,8 052 ὅσα εἶλεν τὸ ἀμὴν 1828 ὅσα λέγουσιν τὸ ἀμὴν 046 BG RP ὅσα λέγουσιν τὸ ἀμὴν cop8sa,8 bo omit 2040 lac C 051 2062. See endnote with full collation of this variant in combination with the previous one.

105:14b τxt omit (all Greek manuscripts except 2045*) syrph,h cop8sa,8 bo arm eth Apr ps-Ambr Cass TG AT BG RP NA28 {} add ὅσα εἶλεν εἰς τοὺς αἰῶνας τῶν αἰῶνων 2054* vg Prim Haymo Stephens-1550-TR Scrivener-1894-TR lac C 051 88 1348 1704 2022 2030 2062 2078 2091. Note: Hoskier indicates that manuscripts 57 and 141 read with the TR. These are 16th cent. manuscripts now called Gregory MSS. 296 and 2049. These are not Greek manuscripts in the normal sense, because they are handwritten copies of printed editions. In other words, they do not bolster the Textus Receptus as sources for the Textus Receptus, because they ARE the Textus Receptus. See where Hoskier states this in Text Volume 2, p. 156, lines 26,27, where he says "Negl. 57 et 141 ex ed. typ. exscript." (This means, "Disregard 57 and 141 since they are handwritten copies of printed editions.") So yes, only one Greek manuscript reads with the TR here. "Manuscript" means "hand written." If we are going to say that 57 and 151 are Greek
Chapter 6

The Seven Seals

6:1 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 And I looked, and behold, a white horse, and the one sitting on it holding a bow and arrow, and to him was given a crown, and he went out conquering and to conquer.

6:3 And when the Lamb opened the second seal, I heard the voice of the second being saying, "Come."

6:4 And he rode on a red horse, and he who was riding it was given power to take peace away from the earth, and to make the earth blood-red.

And another horse came, a red one, and the one sitting on it, to him the order was given 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 τὴν τρίτην, ἦκουσα τὸ τρίτον ζῷον λέγοντος, Ἐρχο. καὶ εἶδον, καὶ ἵδον ὄπως μέλας, καὶ ὁ καθήμενος ἐπ’ αὐτοῦ ἤχων ζωγόν ἐν τῇ χειρὶ αὐτοῦ.

5 And 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 ὡς ϕωνὴν ἐν μέσῳ τῶν τεσσάρων ζῴων λέγουσαν, Χοίνιξ σῖτον δηναρίου, καὶ τρεῖς χοίνικες κριθῶν δηναρίου καὶ τὸ ἐλαῖον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

6 And 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 τὴν τετάρτην, ἦκουσα ϕωνήν τοῦ τετάρτου ζῷον λέγοντος, Ἐρχο.  

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

6:8 καὶ εἶδον καὶ ἵδον καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα ἀθάνατος καὶ ὁ ἀθάνατος ὁ ᾅδης πολιορκετήσει αὐτῷ· καὶ ἐδόθη αὐτῷ ὁ αὐτός.  

8 And I looked, and behold, a pale green horse, and the one who is sitting on it holding a pair of scales in his hands.

6:9 Ἐρχο. καὶ ἴδε καὶ Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἦκουσα ϕωνήν τοῦ τετάρτου ζῷον λέγοντος, Ἐρχο.  

9 As the fourth seal was opened, I heard the voice of the fourth 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.
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 σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τάς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἤν εἶχον.

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 κατοικοῦντων 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 στολὴ λευκή, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν, ἕως πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτέννεσθαι 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 ἕκτην, 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 βάλλει 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, Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα ἀχρὶ 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 ἦκοςα τὸν ἄριθμον τῶν ἐσφραγισμένων, ἐκατὸν τεσσαράκοντα τέσσαρας χιλιάδες, ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν 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 Βενιαμεὶν 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 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολύς, ὃν ἀριθμῆσαι αὐτὸν ὀυδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, 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 καθήμενῳ 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 αὐτων Ν A C P F052 1006 1611 1841 2053 TR SBL NA28 {/} || omit 046 922 1828 2040 2329 latt syrh RP || lac 051 2050 2062.
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,

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

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

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.

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.

No longer will they hunger, neither will they thirst any more, nor will the sun attack them nor any scorching heat.
7:17 διότι τὸ ἄρνιον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁ δηγήσει αὐτούς ἐπὶ ζωῆς πηγὰς ὑδάτων· καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

17“For 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 ἤνοιξεν τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγή ἐν τῷ οὐρανῷ ὡς ἡ ἡμιώριον.

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 ἑπτὰ σάλπιγγες.

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 ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.

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.

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142 7:17a txt ποιμανεῖ and ὁ δηγῆσει (future) A ἔς TR NA28 \{ / ποιμαίνει and ὁ δηγῆει (present) 2351 \cop\cop\cop\cop\cop\cop\cop boms\cop\cop\cop\cop\cop\cop\cop RP. This context starts out with present verbs, then we find future verbs in vv. 15-16, and future again at the end of v. 17, but the Byzantine text has present tenses in v. 17 in between. This is not unusual, for the switch back and forth of tenses. But is it also possible for the tenses in v. 17 to have been assimilated by the surrounding futures? At any rate, verbs with a present tense form can have a future meaning.

143 7:17b txt ἐκ A C P 046 052 1006 1611 1778 1828 1841 1852 1862 1888 2040 2053 TR RP \{ / ἐκ A C P 046 052 1006 1611 1778 1828 1841 1852 1862 1888 2040 2053 \cop\cop\cop\cop\cop\cop\cop TR RP \{ / ἐκ 2351 \cop\cop\cop\cop\cop\cop\cop (most minuscules) TR RP \{ / ἐκ 922 2053 TR RP. The UBS editorial committee: “The reading ὅτε seems to be an assimilation to the six instances of ὅτε ἤνοιξεν in chap 6 (For another example of ὅταν with the indicative in the book of Revelation, see 4:9.)”

144 8:1a txt ὅταν ἀν 1006 1611 1841 1828 1841 1852 1862 1888 2017 2042 2053 TR RP \{ / ὅταν 1006 1611 1841 1852 1862 1888 2017 2042 2053 \cop\cop\cop\cop\cop\cop\cop TR RP \{ / ὅταν 1006 1611 1841 1852 1862 1888 2017 2042 2053 \cop\cop\cop\cop\cop\cop\cop TR RP \{ / ὅταν 1006 1611 1841 1852 1862 1888 2017 2042 2053 \cop\cop\cop\cop\cop\cop\cop 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.

4And 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.

5And 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 ἵνα σαλπίσωσιν.

6And 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.

7And the first one sounded his trumpet; and there came hail 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.

149 8:6 txt {D} ἑαυτοὺς ᾧ A P 046 f052 922 1006 1611 1828 1841 2040 2053 2329 ἶ TR RP ἶ αὐτοὺς K* A NA28 ᾧ ἱ TH ᾧ omit eth ἶ lac C 051 2050 2062. The NA27 reading, though it can mean "readied the trumpets," may well mean exactly the same as the third one, that has the rough breathing, and the fourth one that has the full reflexive form. The reflexive meaning of the smooth-breathed form is according to Hellenistic usage. Either way, it is a small distinction to make, between readying yourself or readying your trumpet. And there is much more to get ready with the trumpet than with yourself, especially if you are an angel it seems to me. I mean, you wouldn’t have to go to the bathroom first or anything like that. Thus the generalized rendering of the ESV seems suitable, "they prepared to blow them."

150 8:7 txt καὶ τὸ τρίτον τῆς γῆς κατεκάη καὶ τὸ τρίτον τῶν δένδρων κατεκάη καὶ πᾶς χόρτος χλωρὸς κατεκάη. This omission is a clear case of "homoioteleuton" that happened in the Greek copying process. That means, the lines end the same, so a抄写员, 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. Homoioteleuton. 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 homoioteleuton.
καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα πυρὶ καίμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα, ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπάς, καὶ ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὕδατων. καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ Ἀψινθος. καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι εἰπαρκάνησαν.

καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ φάνη τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.
Chapter 9

The Fifth Trumpet

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

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.

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.

4 And it was commanded them that they not harm the grass of the earth or anything green or any tree, 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

8:13 And I looked, and I heard an eagle 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, fallen out of heaven onto earth, and the key to the bottomless pit had been given to him.

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.

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.

4 And it was commanded them that they not harm the grass of the earth or anything green or any tree, but only humans who do not have the seal of God on their foreheads.
9:5 καὶ ἐδόθη αὐτοῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθοῦσιν μήνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.

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.

9:6 καὶ ἐν ταῖς ἡμέραις ἐκείναις ἤκειναι τοῖς θάνατον καὶ οὐ μὴ εὐρήσουσιν αὐτῶν, 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.

9:7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμάσεις 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.

9:8 καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνή τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων πολλῶν τρεχόντων εἰς πόλεμον.

8and they had hair like the hair of women, and their teeth were like lions' teeth, and they had thoraxes like breastplates of iron, and the sound of their wings was like the sound of many chariot horses rushing to battle.

9:9 καὶ εἶχον οὐρὰς ὡς τρίχας γυναικών, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων πολλῶν τρεχόντων εἰς πόλεμον.

9And they have tails like scorpions, and stingers, and in their tails their power to do harm to humans for five months.

9:11 ἔξουσια οὶ οὐραὶ αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

10They have as king over them the angel of the Abyss. His name in Hebrew is Abaddōn, and in Greek he has the name Apollyōn.

9:12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχονται ἄλλοι δύο οὐαί μετὰ ταῦτα.

11The first woe has passed. Behold, even after all this, two woes still are coming.
9:13 Καὶ ὁ ἵκτος ἄγγελος ἐσάλπισεν καὶ ἦκουσα φωνὴν μίαν ἐκ τῶν κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,

13 And the sixth angel sounded his trumpet. And I heard a voice\(^\text{163}\) from the horns\(^\text{164}\) of the golden altar before God,

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\(^{163}\) The Greek words I rendered "after all this" are μετὰ ταῦτα. This phrase is usually found, in Revelation, at the beginning of a sentence, not the end as here. Therefore, there seems to be an emphasis put on this phrase by it being placed last. And the word "behold" adds to the emphasis.

\(^{164}\) The lack of e's seeming disagreement in gender of φωνὴ, thus clueing us that there must be a natural contradiction to "four," since "single" would be a pause or comma between "voice" and "one." From the perspective of Bauer says this use of the numeral one has the meaning of "as one; with unity." Though ordinarily in that use, the numeral precedes the noun, and does not follow it as here. (The author of the apocalypse is not known for strictly following all grammatical rules.) In another place in Revelation we have one voice coming from a group of four, and that is in Rev. 6:6, "a voice in the midst of the four," and interestingly, the word "one" is not there modifying voice. The UBS Textual Commentary on the Greek New Testament says, "The weight of the external evidence for the presence and for the absence of τεσσάρων is almost evenly balanced. Among
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 200,000,000.¹⁵ I heard the number of them.

9:17 And so 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.

internal considerations, on the one hand it is possible that the word was added in order to make an antithesis to φωνὴν μίαν and a parallelism with τοὺς ἀγγέλους of ver. 14; 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; 1 Kings 7:48; 2 Chronicles 4:19.

¹⁵ 9:16 ¹⁶ 9:16
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.

19 Now 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 χαλκὰ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν,

20 And 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.

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

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166 9:20a txt οὐδὲ Α P 6 A P 6
167 9:20b txt δύναται (plural) Σ C 1006 1611 1841 2040 cop bo Cyp ps-Ambr TR δύναται (singular) A C Σ 1006 1841 2040 s syr ph h
168 9:21 txt {D} φαρμακίων Σ C 1006 1611 1841 2040 cop bo Andr Cyp ps Ambr TR δ φαρμακειῶν 1678 1778 2053 syr ph h cop sa ms

The Greek word φάρμακον - pharmacon 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. Even in the case of the BYZ reading φαρμακειῶν, the primary meaning is use of drugs for any purpose. 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. The UBS committee says they chose the reading φαρμακίων "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)ιῶν, which occurs in 18:23 and Gal. 5:20, than vice versa." 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. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.
Chapter 10

The Prophet’s Bitter Burden

10:1 Καὶ εἶδον ἄλλον ἄγγελον ἱσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἱρις ἐπὶ τὴν κεφαλήν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ 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 χειρί 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 ἔκραξεν 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 ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν 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,
ἀλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἔτελεσθη τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

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.

καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ λέγουσαν, Ὕπαγε λάβε τὸ βιβλίον τὸ ἠνεῳγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

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.

καὶ λέγουσίν μοι, Δεῖ σε πάλιν προφητεύσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

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

There are many other variations in this phrase in the mss; see endnote.

ἐπί with dative. Bauer says it is used here "to introduce the person or thing because of which something exists or happens to, or with," and he says it is the same use as in Acts 5:35, Hebrews 11:4 and Rev. 22:16.
Chapter 11

The Two Witnesses

11:1 Καὶ ἐδόθη μοι κάλαμος ὡμοίος ῥάβδῳ, λέγων, Ἐγείρε καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῶ.

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.

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

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

11:1a A P 046 922 1006 1611 1828 2040 2053 TR

11:2 A P 046 922 1006 1611 1841 2040 2053 TR

11:3 A C P 046 1611 1828 2329 syr

11:4a Ν 046 1611 1828 2239 syr cop bo NA28 {}/ ἐστώσαι (fem) Ν 2 P

11:1b A singular masculine subject; it must be God speaking, because later in v. 3 the speaker says, "I will give authority to my two witnesses." The speaker is God, not an angel.

11:2b And 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 And I will give authority to my two witnesses, and they will prophesy for 1,260 days clothed in sackcloth.

11:4 These are the two olive trees and the two lampstands which stand before the Lord of the earth.

119 And 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.

120 And the speaker is God, not an angel.

121 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.

122 And I will give authority to my two witnesses, and they will prophesy for 1,260 days clothed in sackcloth." The speaker is God, not an angel.

123 These are the two olive trees and the two lampstands which stand before the Lord of the earth.

124 A singular masculine subject; it must be God speaking, because later in v. 3 the speaker says, "I will give authority to my two witnesses." The speaker is God, not an angel.

125 Literally, "I will give...and they will prophesy..." DeBrunner says in BDF §471(1) that this is a case of "parataxis in place of subordination with the infinitive clause or the ἵνα clause." Thus, I will cause them to prophesy, or I will give them authority to prophesy.

126 Here we have an example of the numerous "solecisms" in Revelation, where the grammatical inflections are not in concord. The subjects are feminine, but εστωτες is masculine. This phenomenon is not limited to the Alexandrian text. As you can see here, the Byzantine mother ship for Revelation, 046, contains the solecism. It does appear to me that editors or copyists have corrected many of them.

127 These two lampstands are Elijah and Enoch, the two human beings who never died. Their flames never went out; they are witnesses who have never slept in the grave, eyes that have never closed.
καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίεται 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 πλῆγῃ 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 ἀναβαίνον 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 ἡμέρας 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 and metá tás²⁹¹ treís ūmeras kai ūmioú pneúma zōís ēk tou theou eisklêthen autōs, kai ēstíqan ēpi touς pódas autōn, kai phóbos mégas épépse peteri touς thewrouncantas autōs.

11:12 kai ēkoussan phwnis megalis²⁹² ēk tou ouranou Xeugousis auτōs, 'Anabate óde: kai anebhassan eis ton ouranon en tē neβélē, kai eðeðwρhassan auτōs oi éçhroi auτōn.

11:13 Kai ēn ekënē tē ōrā ēgéneto seísmo ùmegas, kai tō dēkaton tīs pōleōn épesevan, kai ἀπεκτάνθησαν en tō seísmō ónomaτa ánthropōn χιλιάδες ἑπτά, kai oĩ loipoi õμφoβοι ēgénontō kai õdωkαν δόçan tō theō tō ouρanou.

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

The second woε has passed. Behold, the third woε comes quickly.

The Last Trumpet

11:15 Kai o õrðomos áγgelos ēsálpǐsev· kai ēgénontō phwnai megalai en tō ouρanō lēgontes.²⁹³ 'Εγένετο ἡ βασιλεία τοῦ κόσμου τοῦ χριστου αὖτο, kai basileúsei eis tōs aiōnas tōn aiōnōn.

11:16 And the seventh angel sounded his trumpet: and there were great voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord, and of his Christ! And he shall reign for ever and ever!"²⁹⁹

prediction of gifting in the future. Dr. Maurice Robinson points out that nearly half of all minuscules (μ6) read δόκουσαν (or orthographic variants of such), while about 40% of the minuscules (μ7) read forms of πέμψουσαν.

11:11a LAC 046 1006 1828 1841 2040 2053 2050 2062 TR NA28 { } / omit R P 052 2344 / lac 051 2050 2062.

11:11b LAC 046 1006 1828 1841 2040 2050 2062 TR NA28 { } / eis autōs R 046 1828 μ6 ita151 vg cop5a arm eth RP / ép' autōs 7927 TR / lac 051 2050 2062. The TR reading is a case of attraction to the two instances in the same verse of ἐπ' τοὺς.

11:12a LAC 046 1006 1828 2040 NA28 { } / phwnin megalin R 046 502 922 1611 1828 2053 2329 TR RP / lac 051 2050 2062.

11:12b LAC 046 1006 1828 1841 2040 2053 2050 2062 TR NA27 {B} / ἐκδοούσαν (3rd pl fut mid) 502 2329 / ἡκουσα R 046 922 1006 1611 1828 1841 2040 ita151 vg synms cop5a,bo arm ethms Andr Tyc Beat RP / lac 051 2050 2062 Prim Auct Vict. The UBS commentary: "Not only does the weight of external evidence favor 'ἡκουσαν,' but since the Seer constantly uses ἡκουσα throughout the book (24 times), copyists were more likely to substitute ἡκουσα for ἡκουσαν than vice versa."


11:15a LAC 046 2053 NA28 { } / λέγουσα (fem) R 051 502 922 1006 1611 1828 1841 1854 2040 2329 2344 TR RP / lac 2050 2062. The referent, ūqavai, is feminine. It seems more likely that the incorrect gender would be changed to the correct than vice versa. John in Revelation is known for inattention to grammatical agreement.
11:16 And the twenty-four elders, who sat on their thrones before God, fell on their faces and worshiped God.

11:17 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 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.

19And 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,

1And 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 κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

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

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

3And 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 ὅταν τέκῃ τὸ τέκνον αὐτῆς καταφάγῃ.

4and 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 ἁ 1611 1841 2040 2053 2329 vg it es syr ph,h arm Tyc1,2,3 ps-Ambr TR SBL NA28 { psychotic } κυριου 046 922 Vict / του κυριου P 1828 syrphig cop 8 RP / του θεου K 052 eth arm-a arab / lac P 2050 2062.

209 11:19b txt και σεισμος P 151 Ν A C P 051 1006 ἁ 1611 1678 1841 2040 2053 κ N 2080 2329 cop 84 TR NA28 { psychotic } και σεισμοι 1828 2053 com 1778 cop 84 bo arm 1 / omit 94 922 arab arm3 RP / και πυρ syrph / lac P 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 και σεισμος might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σεισμος 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 σιδηρᾷ· καὶ ἡρπάσθη 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 ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν 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 ἐπολέμησεν 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 ἔτι 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 ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην – ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' 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.
καὶ ἤκουσα φωνήν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

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.

καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

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.

διὰ τοῦτο εὐφραίνεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὁ λίπος καιροῦ ἔχει.

"Rejoice over this, O heaven, and you who dwell therein! Woe to the earth and the sea! For the devil has come down to you with great fury, because he knows that he has but little time."

Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἥτις ἔτεκεν τὸν ἄρσενα.

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

καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως.

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.

καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

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

καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

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

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219 12:11 txt αὐτῶν Κ A C P 046 051 f052 TR RP NA28 {†} // αὐτοῦ 2042 ite8:h syrph // lac 2050 2062.
220 12:12b txt {A} οἱ Ω 051 f052 1006 1611 1828 1841 2040 2344 Μ A TR [NA27] {†} // omit Κ C P 046 922 2053 2329 M // lac 2050 2062. The presence of the nominative article would make this more definitively 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 Κ A C P 046 051 f052 922 1006 1611 1828 1841 2040 2053 2329 all versions RP NA28 {†} // +εἰς Κ +τούς 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.
καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ.

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.

καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

And he stood at the shore of the sea.

Chapter 13

The First Beast, out of the Sea

καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτά, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.

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.

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.

The following translations have “name” in English in the singular: TYND GEN KJV BISH SRV YLT GNB NIV NCV 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 ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην.

2And 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 τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, 3And 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; 4and 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 τεσσάρακον καὶ δύο. 5And 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 τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. 6And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven.

Rev. 13:2 LXX (all uncials, also ⁴⁷) 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 "ἄρκος," and Josephus using "ἄρκος," for example. This leads me to believe that ἄρκος was Attic usage, and ἄρκος more preferred in Hellenistic usage. Both are old.

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.

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.

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καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλήν καὶ λαὸν καὶ γλώσσαν καὶ ἔθνος.

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 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.

εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι. Ὁδέ ἐστιν 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.

232 Daniel 7:21,25; 12:7
233 13:7a καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς
234 13:7b καὶ λαὸν καὶ γλώσσαν καὶ ἔθνος
235 13:8a οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ
236 13:8b ᾅδε ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

237 13:10a εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι. Ὁδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

238 13:10b εἴ τις καὶ λαὸν Κ P 046 1611 1841 2040 2053 2329 RP NA28 {\}} καὶ λαοὺς C

239 BS Textual Commentary: “The reading which best accounts for the others is οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ Disturbed by the use of the singular number after πάντες, copyists sought to alleviate the inconcinnity by altering οὗ to ῥῶν, and, further, by altering τὸ ὄνομα αὐτοῦ to τὰ ὀνόματα αὐτῶν"
28 13:10b τοῦ ἀποκτανθῆναι, αὐτὸν (aor inf pass) "is to be killed, he" A NA27 [B] || ἀποκτενεῖ "will kill" 1828 2038 itRS Pacian Beatus || ἀποκτεῖναι syrph || ἀποκτενεῖ ἀυτὸν corp|bo || ἀποκτενεῖ δει αὐτὸν C P || ἀποκτενεῖ, δε αὐτὸν (fut ind act) 35 94 104 205 209 757 1920 2019 2042 2059 2081 2186 2329 2351 2814 itRS vg (corp|bo) Irenaeus lat Andrew; Primasius TR RP || ἀποκτείναι, δει αὐτὸν (pres ind act) 051* (sic) || ἀποκτείναι, δει αὐτὸν (pres ind act) 424 1006 1841 1854 1862 2040 || ἀποκτείναι, δει αὐτὸν 241 then omit ἐν μαχαίρῃ || ἀποκτανθῆναι, δει αὐτὸν 2060 2436 || ἀποκτανθῆναι, δει αὐτὸν (indefinitive) 2053 || ἀποκτείναι, δει αὐτὸν 2065 || ἀποκτείναι, δει αὐτὸν (pres ind act) 046 1888 2073ext || ἀποκτείναι, δει αὐτὸν 1678vid || ἀποκτείναι, δει αὐτὸν (pres ind act) "kills, he must himself" K 1611* 2074 2344 Irenarm || δει αὐτὸν ἀποκτανθῆναι (and omit following ἐν μαχαίρῃ ἀποκτανθῆναι) "he must himself be killed," (and omit following "with the sword he will be killed") 051mg 82 175 456 469 627 757 972 920 1852 1859 2073ext 2138 ext 2138 2034 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." itRS 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.” corp|bo "If someone has killed with the sword, he should be killed with the sword." syrph arm4 "If anyone has killed with the sword, he should be killed with the sword." syrph arm4

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 μάχαραν 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 all the authority of the first beast it exercises before him. 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 to earth before the people.

13:14 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.

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 slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the lex talionis).” Daniel 11:33-

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.” Daniel 11:33-35.

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 ἀιχμαλωσίαν 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· εἰ τις ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτόν 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
make an image to the beast which has the wound\textsuperscript{242} of the sword and yet has lived.\textsuperscript{243}

13:15 καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ ἤνα δοσιν ἐὰν μὴ προσκυνήσωσι τῇ εἰκόνι τοῦ θηρίου ἄποκτανθῶσιν.

15And 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 who\textsuperscript{244} 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 πλουσίους καὶ τοὺς πτωχούς, καὶ τοὺς ἑλευθέρους καὶ τοὺς δουλούς, ἵνα δώσων αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν,

16And he causes\textsuperscript{245} all, the small and the great, and the rich and the poor, and the free and the slave, to provide themselves\textsuperscript{246} a mark\textsuperscript{247} on their right hand\textsuperscript{248} or on their forehead,

\textsuperscript{242} 13:14b txt τὴν πληγήν \textsuperscript{Φ}ν\textsuperscript{115}d A C 051 f052 922 1006 1611 1678 1828 1841 2040 2053 2329 TR RP NA28 {\{ \} } πληγὴν \textsuperscript{Φ}ν\textsuperscript{115}d \textsuperscript{19} πληγής Κ \textsuperscript{lac} 2050 2062. Another example of when 82, 627, and 920 unite with 046 against most all other uncials, it is a wrong reading.

\textsuperscript{243} 13:14c txt τῆς μαχαίρας καὶ ἔζησεν \textsuperscript{Κ} A (2329 μαχαίρας) NA28 {\{ \} } τῆς μαχαίρας καὶ ἔζησεν P 051 f052 1006 1611 1828 1841 (2053 but run on into next verse) 2040 TR \textsuperscript{ka} καὶ ἔζησαν ἀπὸ τῆς μαχαίρας 046 922 RP \textsuperscript{lac} 2050 2062.

\textsuperscript{244} 13:15 txt ποιήσῃ \textsuperscript{Ι}να δοσιν \textsuperscript{A} P 1006 1841 2040 2344 al \textsuperscript{I}n\textsuperscript{ar}, \textsuperscript{g}, \textsuperscript{gl} vg\textsuperscript{c}, \textsuperscript{l}, \textsuperscript{w}, syr\textsuperscript{ph}, \textsuperscript{h}, \textsuperscript{cop}, \textsuperscript{sa} (Hipp\textsuperscript{mss}); (Prim) (Beat) (NA27 [\textsuperscript{Ι}]) [C] \textsuperscript{ποιήσῃ} \textsuperscript{Ι}να δοσιν \textsuperscript{Ι}να δοσιν 2040 922 1828 2040 2329 it\textsuperscript{c}, dem, div, haf \textsuperscript{ποιήσῃ} δοσιν 046 f052 1611 vg\textsuperscript{st} (Irenaeus\textsuperscript{lat,arm}) Hipp Andrew RP \textsuperscript{ποιήσῃ} \textsuperscript{δοσιν} \textsuperscript{K} \textsuperscript{ποιήσῃ} \textsuperscript{δοσιν} \textsuperscript{I}να ἄποκτανθῶσιν 051 TR \textsuperscript{δοσιν} cop\textsuperscript{bo} \textsuperscript{lac} 2050 2062.

\textsuperscript{245} 13:16a The Greek word is ποιέω - poiēō, which Bauer in 1 1 b says here means "make to, cause someone to, bring it about that." With hina and a subjunctive verb in place of the infinitive. So in this case what people are caused to do would be δίδωμι - didōmi, in the 3rd person plural subjunctive, "they give." So therefore we have this phrase, "He causes everyone to give to them a mark." Everyone will be giving a mark to whom? To themselves. Yes, that is the primary meaning of the pronoun αὐτός here. Many translations have rendered δίδωμι as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of δίδωμι. Again, it is fashionable to render 3rd person plural actives as passives; see for example Mark 4:21, ἐξερευνατε "exist," Luke 12:20, ἀπαρχότω "they are demanding"; Rev. 10:11, λέγουσιν, "they are saying"; Rev. 11:1, λέγων, "as he is saying"; Rev. 12:6, τρέφωσιν, "they might take care," and other examples. I am saying that I rendered all these actives as actives, and they work fine that way. So there is no reason compelling enough to break the rules of grammar and render the actives as passives. The only reason I can come up with for this trend, is that it is their idea of an "impersonal" verb. Yes, a general "they" is impersonal, but that is still not a reason to make an active verb passive. It is perfectly colloquial and grammatical to say "they call him Jesus," etc. The only justification for making an active verb passive that I know of in the grammars, is the Aramaic 3rd person plural impersonal; see next footnote. But that is a rare and questionable occurrence, and the burden of proof is on the one asserting that it is happening.

\textsuperscript{246} 13:16b txt {\{ Α \}} δώσων αὐτοῖς "they give themselves" Κ Α C P 046 2080 cop\textsuperscript{a} NA28 {\{ \} } δώσων ἑαυτοῖς "they give themselves" 1828 δώσωςαν αὐτοῖς "they give themselves" 922 \textsuperscript{K} it\textsuperscript{g}, \textsuperscript{h} Tyc\textsuperscript{c} RP δώσων ἐν ἑαυτοῖς "they will give onto / in/ by themselves" 1611 \textsuperscript{dari} "to be given" Irenaeus δώσῃ αὐτοῖς "he gives them" 051 2329 Hipp TR δώσων αὐτοῖς "he will give them" 2053 2814 δώσων αὐτῷ "he gives himself" Κ* 1678 1778 \textsuperscript{λ}άβωσιν "they receive" 1006 1841\textsuperscript{vd} 2040 Vict δοθῇ "he be given" syr\textsuperscript{ph,h} "they might write /etch" eth \textsuperscript{lac} \textsuperscript{ph} \textsuperscript{115} 2050 2062.

The vast majority of Greek manuscripts, including all but one uncial, have the verb "give" in aorist active indicative 3rd person plural. The only difference between the NA28 text and the Robinson-Pierpont text is that the NA28 text, δώσων, is 2nd aorist, and the RP text, δώσωσιν, is aorist. No difference in meaning.
The TR has the verb “give” in 3rd person singular, δῶσῃ, and subjunctive aorist. The TR reading reflects an attempt I think 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 αὑτοῖς (ἑαυτοῖς) is a common textual variant in Revelation that I have seen. Remember, the uncials 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. Mussies 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 ως λέγουσιν 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 ἀνέθεσαν 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.

This Greek word translated "mark," χάραγμα - káragma, means a poke into the flesh. (Perhaps like this: http://www.wsj.com/articles/when-information-storage-gets-under-your-skin-1474251062 ) It also had the meaning of an etching, branding, carving, engraving or stamp. Slaves had a poke in the flesh of their ear to show ownership. So here
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. 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.

13:17 καὶ ἴνα μὴ τις δύνηται ἀγοράσαι ή πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ή τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

17 and makes it so that no one is able to buy or sell without having the mark—the name of the beast or the number of his name.

13:18 Ὡδε ἡ σοφία ἐστιν· ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἡ τον ἀριθμὸν ἐξακοόσιο εξήκοντα ἦξ.

18 Here is wisdom: he who has the understanding should calculate the number of the beast, for it is the number of a human being; and his number is is 666.
Chapter 14

The Lamb and the 144,000

13:18c txt [C] omit K A 046 922 1828 mK Beat TR NA28 { } II ἑστίν (PKG) +δὲ C P 051 f052 1006 1611 1841 2040 2053 2065 2329 2344 m4 itf8 syr cop bo arm Hipp RP II lac τ115 2030 2050 2062.

13:18d txt {A} ἐξακόσιον ἐξήκοντα ΕΕ (666) A 1828 cop sa NA27 {A} II ἐξακόσιον ἐξήκοντα ΕΕ (666) N II χζζ (with 3 individual overlines) (666) 051 82 424 456 627 920 1852 1859 1862 1888 2019 2060 2074 2081 2138 2329 II χζζ (with one continuous overline) (666) τ67 2020 2059 2814 TR II χζζ (with one continuous overline) (666) 0467 II χζζ "666" (with circumflex above, plus one continuous overline above that) f052 35 94 175 469 1611 1678 2017 2042 2436 II χζζ (666) 757 II χζζ, (666) Steph 1550 TR II ἐξακόσιον ἐξήκοντα ΕΕ (666) P 104 241 (792) 922 1006 1841 1854 2040 2053 2065 2073 RP II σексεντι σεξαγιώντα sex (666) vg Beatus ps-Ambrose II σεξιγιντα sex (666) itf8 II ἐξακόσιοι ἑννεντε (665) 2344 II (646) itar II ἐξακόσιοι δέκα ΕΕ (616) τ115 C vgm mss acc. to Irenaeus; Caesarius Tyc2 arm4 II 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 ἑξακόσιοι δέκα ΕΕ Ἡ XIC = "666 or 616." The "Η" letter can also be the feminine definite article. David Parker writes (in his NTS article): "There is too much space in the papyrus for what one would expect from other witnesses, suggesting that something extra has been written by mistake." He considers the "line written over letter" Εta as a correction sign. (If that is true, I think the most probable explanation is that it was a final N of the word ECTIN, and the scribe of the papyrus mistook it for ECTI H. Some form of the number 666 is supported by Steph 1550 TR II ἑξακόσιον ἑξήκοντα ΕΕ (666) 467 itf8 vg syr ph,h cop ph,bo arm th Irenaeus Hippolytus Andrew; Victorinus-Pettai Gregory-Elvira Primasius Beatus TR RP NA27. The UBS Textual Commentary on the Greek New Testament states on p. 49 that Irenaeus says that 666 is found 'in all good and ancient copies,' and is 'attested by those who had themselves seen John face to face.' ...When Greek letters are used as numerals the difference between 666 and 616 is merely a change from ξ to ι (666 = χξς and 616 = χις). Perhaps the change was intentional, seeing that the Greek form ΝΕΡΩΣ is equivalent to 666, whereas the Latin form Neron Caesar (ΗΕΡΩΣ) is equivalent to 616. In addition, Peter M. Head, in Some Recently Published NT Papyri from Oxyrhynchus: An Overview and Preliminary Assessment, Published in Tyndale Bulletin 51 (2000), pp. 16-17, points out that others have noticed that "two possible transliterations of 'beast' into Hebrew could produce either 616 or 666. That is, θηριου (genitive) as in Rev 3:13:18d it "666 or 616") The "Η" letter can also be the feminine definite article. 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This reflects one of the early gematrical theories, held by, among others, Irenaeus, that 666 stood for the Roman Empire. (This is what λατείνος means, the Roman Empire.) Here is the math: λ = 30, α = 1, τ = 300, ε = 5, ι = 10, ν = 50, ο = 70, ς = 200, ι = 100. In MS 1680 it is 600. Irenaeus favored Τείταν (Titus) as the most likely gematrical equivalent for 666, because it had six letters, and he favored λατείνος second most. If the final ν is removed from Τείταν, you get the number 616. Another, current, theory is that John originally wrote just the 3 letters χζζ and that the Arabic writing that Islamic Jihadists wear on their foreheads or the right arms, which looks very much like these 3 Greek letters, will be the mark of the beast, which will be the Mahdi, or Islam's Messiah.:
14:1 And 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 And 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 And 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 These 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 and 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 εὐαγγέλισαι ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πάν ἐθνο καὶ φυλὴν καὶ γλώσσαν καὶ λαὸν,

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

14:7 λέγων ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεόν καὶ δότε αὐτῷ δόξαν, ὅτι ἤλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ βάλλασαν καὶ πηγὰς ύδατων.

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

14:8 Καὶ ἄλλος ἄγγελος δεύτερος ἦλθεν ἐκ τῆς θανάτου, ὁ πόλις τοῦ θανάτου πολιτείας ἄγγελον, ὁ ὃς προσκυνήσει τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὸν θανάτον καὶ τὰ πηγὰς ψωμίαν.

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

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[262] 14:6a txt αλλον Ψ113vid K2 A C P 051 1006 1611 1828 1841 2040 2053 2329 Ittfrf,frf vg syrph,h copbo arm (eth) Cypr Matern Varim Prim Cass Beat TR SBL NA28 {B} || omit Ψ6 K* 046 f052 922 m cop fos Or Andr Vct-Pet Ambr RP || lac 2050 2062


[264] 14:6c txt καθημένους Ψ6 K C P 046 f052 922 1006 1811 1841 2040 2053 2329 mK syrph RP NA28 {\} || dat pl of καθημένουs Ψ6 vg Prim Cypr\'s armA || καθημένουs καὶ κατοικοῦντας Ψ615 A 051 1828 itar copbo Beatus TR || lac 2050 2062 2351.

[265] If you really tried, you could say there is a difference of "staying" v. "dwelling." But they mean the same thing.

[266] 14:6d txt [A] Ψ6 K A C P 046 f052 922 1006 1828 1841 2040 2053 2329 mK latt syrph,h copsa arm eth trp SBL NA28 {\} || omit m\'{\} cop bo arab tr || lac 2050 2062


[268] Ψ615 051 922 1611 1006 1828 2053 2329 cop Or Prim Cypr trp "who says" syr eth εἰπεν arm || omit K || lac 2050 2062. The form λεγοντα is plural, so must be a scribal error.


[271] The NA27 and -RP readings are translated into English identically.

[272] 14:8a txt αγγελος δευτερος Ψ6 (C δευτερος) P 051 1611 2053 2080 m\'{\} (it88) syr with * copsa,bo arm\'{\} Andr (Beat) NA28 {C} || δευτερος αγγελος A 046 922 1678 1778 1828 2329 armm\'{\} Prim Cass m\'{\} RP || lac 2050 2062.

[273] In this variant, f052 is not united, which is rare. Regarding Primasius, the UBS5 and Hoskier apparatuses say it supports RP, while the NA28 apparatus says Prim supports NA28. I went with two out of three.

[274] 14:8b txt επεσεν επεσεν Ψ67 A P 051 1611 1841 2040 2329 latt syr copsa,bo arm2 tr SBL NA28 {\} || lac 2050 2062.

[275] The phrase "great city" is probably a harmonization to the familiar phrase found so often in chapter 18 of Revelation, and 17:18.
14:9 Καὶ ἄλλος ἀγγέλος τρίτος ἡκολουθήσεν αὐτοὺς λέγων ἐν φωνῇ μεγάλῃ, Εἶ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ.

9 And 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,

14:10 καὶ αὐτοῖς πιέται ἐκ τοῦ οίνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτήρῳ τῆς θυγγής αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἀγγέλων ἀγίων καὶ ἐνώπιον τοῦ ἀρνίου.

10 and he shall be tormented with fire and sulfur before the holy angels and before the Lamb.

14:11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰώνας αἰώνων ἀναπαήσονται ἐκ τῶν κόπων αὐτῶν· τὰ νεκροὶ ἐν κυρίῳ ἀποθνῄσκοντες ἀπ' ἄρτι. Ὁδε λέγει τὸ πνεῦμα, ἵνα ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ καὶ ὁ καπνὸς τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτήρῳ τῆς θυγγής αὐτοῦ καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου ἀκράτου καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἀγγέλων ἀγίων καὶ ἐνώπιον τοῦ ἀρνίου.

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 Ὁδε ἐς ὑπομονή τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα ἐπὶ τοῦ μετώπου αὐτῶν· τὰ γὰρ ἄργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν. 12 Here is the endurance of the saints, those keeping the commandments of God and the faith of Jesus. 14:13 Καὶ ἥκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης, Γράψον· Μακάριοι οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα ἐπὶ τοῦ μετώπου αὐτῶν· τὰ γὰρ ἄργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν. 13 And I heard a voice from heaven saying, "Write, 'Blessed are the dead, those dying in the Lord from now on.'" 276 "Yes," says the Spirit, "in that

272 14:8d txt η εκ του A C f052 1006 1828 1841 2040 2053 rell. lat syrph. h SBL NA28 {} // ek του του VS71 Ν Ρ 046 051 922 1611 2329 M it8 h cop bo arm eth arac Spec Prim Beat ½ RP // οτι εκ του Beat ½ TR // και then diff. word order cop ½ // lac VS71 2050 2062 271 14:10 In Hebraistic terminology, the cup signifies destiny. See for example Psalm 11:6.

274 14:12 txt {A} omit VS71 Κ Α Ρ 046 f052 1006 1611 1828 1841 2040 2053 2329 m arm eth RP SBL NA28 {} // omi 051 922 m ar(arab) TR // lac VS71 2050 2062 275 14:13a txt omit VS71 Κ Α Ρ 046 922 1006 1611 1828 1841 2040 2053 m harl am fu lips syr cop eth arm arac Beat RP SBL NA28 {} // omi 051 f052 2053 2329 m arm eth RP SBL NA28 {} // lac VS71 2050 2062 276 14:13b txt ἀπ’ ἄρτι, ἢ δέλει TR-Scriv NA27 // ap ar πα τί λεγει A // apartai ναι λεγει 051 1006 1678 1854 2042 2060 // ἀρτί λεγει 1611 // ἀρτί λεγει 2074 // ἀρτί λεγει 469 1841 1862 1888 2059 2065 2073 2186 2436 // apartai ναι, " " λεγει TR-Steph // apartai ναι λεγει TR // ap ἀρτί λεγει VS71 N Κ // apartai και λεγει 2053 // apartai λεγει ναι 2329 // apartai λεγει ναι 2017 2138 // ἀρτί λεγει ναι τας 1828 // ἀρτί λεγει ναι 35 757 // ἀρτί λεγει ναι 046 82 94 104 175 456 627 792 920 1852 1859 Complutensian Colinaeus // ap’ ἄρτι λεγει λεγει 051 m RP // ap’ ἄρτι, "λεγει ναι // ap’ ἄρτι, (λεγει "Naie...") // lac 1384 2030 2050 2062 2351. Theoretically, one could also postulate a reading of Απαραστί, λεγει. The word ἀπαρτί meant "indeed" or "yes," so conceivably ναι or και could have been substituted by the others. In the original all-capital manuscripts, there were no punctuation marks or spaces, so APARTE 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 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὄμοιον οὐδὲ ἀνθρώπων, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.  

14:15 καὶ ἀλλὸς ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης. Πέμψω τὸ δρέπανον σου καὶ θέρισον, ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

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 N Α C P 051 f052 1006 1611 1841 2040 2344 ἤτοι ἀργαλείας (fut subj mid) Arm Andrew; Aug Specul Prim ps-Ambr Beat TR NA27 {A} || λέγει ψ 47 N* copbo (arm) (eth) Varimadum || λέγει ναὶ ναπαήσονται (fut subj mid) 046 2329 M* RP || λέγοντες ναὶ λέγοντες ναὶ λέγει να (fut subj mid) 1611 ναὶ λέγει να 2 3 46 47 || TR RP || lac 2050 2062.  If the full punctuation was indicated, some of the minuscules listed would not support exactly the GNT editions listed therewith. See the previous footnote for exact punctuation if known.  
278 14:13d The hina here is exegeitical 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 N Α C P 051 f052 1006 1611 1841 2040 2053 Ζ TR RP || lac 2050 2062.  By the time these documents had been written, Greek had changed such that all these words may have been pronounced almost the same, even though slightly different in meaning.  
280 14:13f txt {A} γάρ ψ 47 N Α C P 051 f052 1006 1611 1841 2040 2053 2329 ἤτοι ἀργαλείας (fut subj mid) 046 051 922 1828 Erasmus all eds. Aldus || anapasioνται (fut subj mid) P 051 C f052 1006 1611 2053 TR RP || lac 2050 2062.  If the full punctuation was indicated, some of the minuscules listed would not support exactly the GNT editions listed therewith. See the previous footnote for exact punctuation if known.  
281 14:13g Compare I Timothy 5:24-25  
282 14:15a Here the Greek verb πέμπω - pempô 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. They are 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, ..."  
283 14:15b 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.  
284 
14:16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

14:17 Καὶ ἄλλος ἄγγελος ἔξηλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ᾧ τὸ δρέπανον ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

14:18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ὃς 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 σταφυλαί αὐτῆς.

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

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

15:2 Ἡ ἀγγέλοις ἔξηλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.
15:2 Καὶ εἶδον ὡς ἄλασαν ἅλινην μεμιγμένην πυρί, καὶ τούς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀρίθμου τοῦ ὄνοματος αὐτοῦ ἐστῶτας ἐπὶ τὴν ἄλασαν τὴν ἅλινην, ἔχοντας κιθάρας τοῦ θεοῦ.

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

15:3 καὶ ἤδουσιν τὴν ψήνην Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ψήνην τοῦ ἄριστου λέγοντες, Μεγάλα καὶ θαυμάσια τὰ ἔργα σου, κύριε θεός, ὁ βασιλεὺς τῶν ἐθνῶν.

3 And they are singing the song of Moses the servant of God, and the song of the Lamb, as follows, “Great and marvelous are your deeds, O Lord God Almighty. Just and true are your ways, O King of the nations.”

15:4 τὶς οὐ μὴ φοβηθῇ, κύριε, καὶ δοξάσει τὸ ὄνομά σου; ὅτι μόνος ὦσιος, ὅτι πάντα τὰ ἔθνη ἔρχονται καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιῶματά σου ἐφανερώθησαν.

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

15:5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἦν οὐ τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, καὶ ἤδουσαν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀριστου λέγοντες, “Μεγάλα καὶ θαυμάσια τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν.”

5 And after these things I looked, and the temple of the tabernacle of testimony was opened in heaven,
15:6 and 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.

15:7 and 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.

15:8 And 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.

Chapter 16

16:1 And I heard a great voice from the temple saying to the seven angels, "Go and pour out the seven bowls of the wrath of God onto the earth."

16:2 And the first one went and poured out his bowl onto the earth. And there came a nasty and painful ulcer on the people who had the mark of the beast, and on those worshiping his image.
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 angel of the waters 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.

16:9 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 ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν. 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 ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων ἀπὸ ἀνατολῆς ἡλίου. 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· 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 σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς μεγάλης ἡμέρας τοῦ θεοῦ τοῦ παντοκράτορος. 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. μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ. 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 Ἑμαργαδών. ¹⁶

And He gathered them together at the place called in Hebrew Harmagedōn.

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³⁰² 16:11 Pains from previous scorpion stings, flame thrown from the mouths of beasts, ulcers, severe sunburns.

³⁰³ 16:12a The verb here for "dry up" is in the passive voice, and so I wanted to show that the river was acted upon. The trouble with the English suffix "-ed" to show passive voice, is that it also is used to show past tense in a verb that is not passive. In other words, I could have said, "And the water of it was dried up," but in English that can sound like a past tense statement that says the water was already dried up. It is part of the meaning transfer to show that it was the 6th bowl that caused the Euphrates River to dry up. In American English the passive is disappearing, for some unjustifiable reason.

³⁰⁴ 16:12b The early versions say something like my English translation above, and not exactly like the Greek of the TR. You don't translate either of the two Greek variants literally anyway.

³⁰⁵ 16:14 The early versions say something like my English translation above, and not exactly like the Greek of the TR. You don't translate either of the two Greek variants literally anyway.

³⁰⁶ 16:16 The early versions say something like my English translation above, and not exactly like the Greek of the TR. You don't translate either of the two Greek variants literally anyway.
16:17 Καὶ ὁ ἐβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἁέρα· καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.

17 And the seventh 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!"

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**Critical Edition**

cop²⁰ // Αρμαγεδῶν Ν² // Αρμαγεδῶν Er. 5 Prim TR // Μαγεδών 82 627 920 ₪ (abt. 80 minuscules) vgms syrph,λαμ (acc. NA27) cop¹⁰ // Μαγεδών 1828 // Magdō syrph (acc. Hosk.) // Μαγεδών 046 1611 2053 2062 Tyc.2 // lac C P 2050. 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 word Αρμαγεδῶν is probably to be understood like the reading of minuscule 1862, (H)ar Magedon, from the Hebrew meaning Mountain of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it. The triumvirate 82, 627, 920 unites here against all uncials- a sign of a definitely wrong reading. See the endnote for a more complete list of readings.

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**Footnote References**

561 ναοῦ alone here are the good manuscripts from the inferior. The ones reading the word ναοῦ alone here are the following: 36 46 922 1006 1611 1828 2344

562 vg syr

563 Μαγεδων 62 92 46

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**Translation**

16:17a ὁ ἕβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.

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**Translation Notes**

561 "And the seventh 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!"
καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ σεισμὸς ἐγένετο μέγας οἷος οὐκ ἐγένετο ἄφ' οὐ ἀνθρώπος ἐγένετο ἐπί τῆς γῆς τηλικοῦτος σεισμός οὕτω μέγας.

16:18 And there were lightnings and sounds and thunderings. And a powerful earthquake occurred, such as has not happened since humankind existed on the earth, so great an earthquake it was.

καὶ ἐγένοντο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν.

16:19 And the great city was split into three, and the cities of the Gentiles collapsed. And Babylon the Great, it was remembered in the presence of God to give her the cup of the wine of the fury of God’s wrath.

καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεόν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

16:20 And huge hailstones, about 100 pounds in weight, came down on the people out of heaven; and the people cursed God because of the plague of hail. For severe is the blow of it, extremely.
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 υδάτων πολλῶν,

Then 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 γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.

with 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 γυναίκα καθημένην ἐπὶ θηρίον κόκκινον, γέμοντα ὀνόματα βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

And 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

And 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 prostitution.

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

And 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 γυναίκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα.

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

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316 17:4a About this solecism and those in Rev. 1:5; 2:20; 7:4; 8:9; 9:14; 14:12, 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 τὴν γυναίκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων. Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα.

And I saw the woman drunk from the blood of the saints and from the blood of Jesus' witnesses. And I was astonished when I saw her, with a great astonishment.
17:7 καὶ εἶπέν μοι ὁ ἄγγελος, Διὰ τί ἐθαύμασας; ἐγὼ ἔρω 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 εἶδες ἣν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἄπωλειαν ὑπάγει· καὶ θαυμασθήσονται οἱ κατοικούντες ἐπὶ τῆς γῆς, ὥν οὐ γέγραπται ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέποντων τὸ θηρίον ὦτ ήν καὶ οὐκ ἔστιν καὶ παρέσται.

8The beast which you saw, was, and now is not, and in the future is to rise again from the Abyss, and then is going to destruction. And those dwelling on the earth will be amazed 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.
17:9 ὥδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσίν, ὅπου ἡ γυνὴ
cαθῆται ἐπʼ αὐτῶν. καὶ βασιλεῖς ἑπτά εἰσίν·

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

17:10 οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν, ὃ ἄλλος οὔπω ἦλθεν, καὶ ὅταν ἔλθῃ ὁ λίγον

10 Five 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 ἕπτα ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει.

11 And 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 ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.

12 And 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 ἐκ τῶν ἑπτά ἐστιν, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου ἐκ τῶν ἑπτά.

13 These have one purpose, and they give their power and authority to the beast.
17:14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστίν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ’ αὐτοῦ κλητοί καὶ ἐκλεκτοὶ καὶ πιστοί.

14 These will make war with the Lamb, and the Lamb will overcome them, because he is lord of lords, and king of kings, and those with him are the called, and elect, and faithful.

17:15 Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ σάρκα φάγονται, καὶ γυμνὴν ποιήσουσιν αὐτὴν κατακαύσουσιν ἐν πυρί.

15 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

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

16 And the ten horns which you saw, and the beast, these will hate the prostitute, and they will lay her waste, and bare, and eat her flesh, and burn her up with fire.

17:17 ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθήσονται οἱ λόγοι τοῦ θεοῦ.

17 For God has given it into their hearts, to carry out that purpose of His, even to perform one single purpose, and that is to give their kingdoms to the beast, until the words of God are accomplished.

17:18 ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

18 And the woman which you saw is that great city that has rule over the kings of the earth."

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.

1 After these things I saw another angel coming down out of heaven, having great authority, and the earth was lit up from his glory.

18:2 καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων, Ἐπέσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος.


331 17:16b txt και το θηριον rel extant Grk MSS, versions, and fathers RP SBL NA28 {\} // τω θηριω TR // το θηριον [nothing!] TR

332 17:16c txt γυμνην ποιησουσιν αυτην 46 922 1828 // γυμνην ποιησωσιν αυτην 46* 46* // lac C 2050

333 17:17a txt τᾶς καρδίας N A P 046 051 052 1006 1611 1841 2040 2053 2062 2329 latt syr copsa arm4 arab Prim TR SBL NA28 {\} // την καρδιαν 1854 copsa,bo eth Hyppol // lac C 2050.

334 17:17b txt τελεσθησονται οι λογοι N A P 051 052 2053 2062 \P Hipp SBL NA28 {\} // τελεσθωσιν οι λογοι 046 922 1006 1611 1841 2040 2329 \P // τελεσθη τα ρηματα [nothing!] TR // lac C 2050
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, 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."

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."
18:5 ὅτι ἐκκόλληθησαν ἡπειροῦσα τις αἱ ἁμαιρόται, ἵνα ἀρσενόρροαι καὶ ἐμνημόνευσον ὁ θεός τὰ ἀδίκηματα αὐτῆς.

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

18:6 ἀπόδοτε αὐτῇ ως καὶ αὐτῇ ἀπέδωκεν, καὶ διπλώσατε αὐτῇ διπλά κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε διπλῶν·

6 Deal 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 ὃς ἐδόξασεν αὐτήν καὶ ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω·

7 As 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.'

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18:5 τάθεσθαι εἷς αὐτῆς, ὁ λαὸς μου A 792
τάθεσθαι ὁ λαὸς μου εἳς αὐτῆς P 2020
τάθεσθαι εἷς αὐτῆς, ὁ λαὸς μου 051 469 1006 1814 1828 1842 2040 2053 2062 2123 lat cop syr eth arab Hipp TR
τάθεσθαι εἷς αὐτῆς, ὁ λαὸς μου 046 82 94 241 627 920 1611 1828 1862 1888 2050 2053 2133 RP
καὶ ἐξέθηκά εἷς αὐτῆς, ὁ λαὸς μου 2062
τάθεσθαι ὁ λαὸς 2814 (16 minuscules)
lac 88 2050 2256 2351. The plural verb may be a harmonization to Isaiah 52:11.

18:6A: τάθεσθαι εἷς αὐτῆς, ὁ λαὸς μου A 792
τάθεσθαι ὁ λαὸς μου εἳς αὐτῆς P 2020
τάθεσθαι εἷς αὐτῆς, ὁ λαὸς μου 051 469 1006 1814 1828 1842 2040 2053 2062 2123 lat cop syr eth arab Cypr Prim Hipp Scrivener–1894–TR TG AT BG RP NA28 ἠκολούθησαν (followed) [296 2049– copies of TR] Erasmus–1516–TR Stephens–1550–TR Beza–1598–TR Elzevir–1624–TR Scrivener–1887–TR lac 2050. The reading of the TR is so clearly an error, that the KJV and the NKJV did not follow it. Only Young’s Literal Translation followed it. Scrivener’s 1894 edition may be considered a “corrected Textus Receptus.” Once again, the manuscripts 296 and 2049 do not count, as they are hand-written copies of printed TR editions, after the fact.

18:6B: τάθεσθαι εἷς αὐτῆς, ὁ λαὸς μου 051 469 1006 1814 1828 1842 2040 2053 2062 2123 lat cop syr eth arab Hipp TR NA28 lac 2050. The plural verb may be a harmonization to Isaiah 52:11.

18:6A: τάθεσθαι εἷς αὐτῆς, ὁ λαὸς μου A 792
τάθεσθαι ὁ λαὸς μου εἳς αὐτῆς P 2020
τάθεσθαι εἷς αὐτῆς, ὁ λαὸς μου 051 469 1006 1814 1828 1842 2040 2053 2062 2123 lat cop syr eth arab Hipp TR NA28 lac 2050.

18:6B: τάθεσθαι εἷς αὐτῆς, ὁ λαὸς μου 051 469 1006 1814 1828 1842 2040 2053 2062 2123 lat cop syr eth arab Hipp TR NA28 lac 2050.

18:7: The word ὁράω here means to see in the sense of to experience something. The verse emphasizes experience of the senses, and sensuality in general. Earlier in the verse, the word ὁράω - ἑστρηνίαω - στρηνιάω 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 ἥξουσιν αἱ πληγαὶ αὐτῆς, τάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὁ θεὸς ὁ κρίνας αὐτῆς.

9Because 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 κόψουσιν ἐπ’ αὐτὴν οἱ βασιλεῖς τῆς γῆς οἱ μετ’ αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέψωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς,

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

18:10 ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιὰ ὥρα ἠλθὲν καὶ κρίσις σου.

10standing 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 ἐπ’ αὐτὴν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,

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

18:12 γόμον χρυσοῦ καὶ ἀργυροῦ καὶ λίθου τιμίου καὶ μάργαριτῶν καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θύιον καὶ
pāν σκεύος ἔλεφάντινον καὶ πάν σκεύος ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,

12cargo of gold, silver, precious stones and pearls, and of linen, silk, purple and scarlet cloth, and every aromatic wood,\textsuperscript{34} and every item of ivory, and every article of expensive wood,\textsuperscript{35} copper, iron, and marble,

18:13 καὶ κιννάμωμον καὶ ἄμωμον καὶ θυμιάματα, καὶ μύρον καὶ λίβανον καὶ οἴνον καὶ ἐλαιόν καὶ σεμίδαλιν καὶ σίτον καὶ κητήν καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν, καὶ σωμάτων καὶ ψυχῶι ἀνθρώπωι.

13and cinnamon\textsuperscript{37} and cardamom,\textsuperscript{38} 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 καὶ η ὄπωρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σου, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σου, καὶ οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσιν.

14And your fruit,\textsuperscript{39} what your soul had lusted for,\textsuperscript{360} has left you; yes, all the luxuries and the splendor, have vanished\textsuperscript{361} from you, and never shall men find\textsuperscript{362} them again.

\textsuperscript{34}The Greek word can metaphorically mean “summertime/harvest happiness.”

\textsuperscript{35} 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.

\textsuperscript{360} 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.

\textsuperscript{361} 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.

\textsuperscript{362} 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.
18:15 οἱ ἐμποροὶ τούτων, οἱ πλούτησαντες ἀπ’ αὐτῆς, ἀπὸ μακρόθεν στήριζονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαιόντες 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, ὡσαι ὡσαι, ἡ πόλις ἡ μεγάλη ἡ περιβεβλημένη βύσσινον καὶ πορφυρόν καὶ κόκκινον, καὶ κεχρυσωμένη [ἐν] χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργάριτῃ.

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

18:17 ὁ ἐπὶ τῶν πλοίων πλέων (syr ὁ ἐπὶ τὸν τόπον πλέων sa,bo ὁ ἐπὶ τῶν πλοίων sa) ὁμίλος ὁμίλος P (Hipp) Eras 1,2,3 Aldus Col (Hipp. Beat.

17That kind of wealth has been ruined in one hour!" And every pilot and anyone sailing toward the place, and mariners and such as work the sea, stood afar off,
καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;
and cried out, watching the smoke of her fire, saying, "What city is like the great city?"

καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη.
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?"

Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ, καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.
Rejoice over her, O heaven, and you saints and apostles and prophets! For God has adjudicated your redress from her.

καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,
"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,"

18:18 This Greek word τιμιότητος actually was sometimes used as a title of respectful address to a rich person. "Your Priceyness," or, "Your Preciousness." In this passage, the logic is that the traders and merchants would miss her because of her high prices, for where would you rather take your wares, to where they are accustomed to high prices, or to where they have low prices? You could accurately render the word here as "high prices." But this brings up another illustration of how the rich oppress the poor. Many a poor person has had his home demolished because of how it would adversely affect the high prices of the homes of his rich neighbors. And thus, the rich get richer, and the poor get poorer. There is no greater freedom a country can have than that each citizen be allowed to build a house that each can afford, no matter what quality, and own that house debt-free from the start. But her Priceyness is building up wrath for that day.


18:20a τεχνίτης πάσης τέχνης C P 464 922 1006 1611 1828 2040 2053 Μικρός copsa bo arm3 RP SBL NA28

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.

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."
And the twenty-four elders and the four living beings fell down and worshiped God, the one sitting on the throne, saying, "Amen. Hallelujah!"

4And there came a voice from the throne, saying, "Praise our God, all you his servants, and you who fear him, both small and great."

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

6And I heard the sound of a great multitude, as the sound of many waters, and as the sound of mighty thunders, saying, "Hallelujah! For the Lamb has come, and his wife has made herself ready; let us rejoice and give him glory, for the wedding of the Lamb has come, and his wife has made herself ready;"

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 there came a voice from the throne, saying, "Praise our God, all you his servants, and you who fear him, both small and great."

19:6 and I heard like the sound of a great multitude, and like the sound of many waters and like the sound of mighty thunders, saying, "Hallelujah! For the Lamb has come, and his wife has made herself ready; let us rejoice and give him glory, for the wedding of the Lamb has come, and his wife has made herself ready;"

19:7 and the twenty-four elders and the four living beings fell down and worshiped God, the one sitting on the throne, saying, "Amen. Hallelujah!" 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!"

And there came a voice from the throne, saying, "Praise our God, all you his servants, and you who fear him, both small and great."

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, "Hallelujah! For the Lord our God has begun to reign.

And I heard the sound of a great multitude, and like the sound of many waters and like the sound of powerful thunders, saying, "Hallelujah! For the Lamb has come, and his wife has made herself ready; let us rejoice and give him glory, for the wedding of the Lamb has come, and his wife has made herself ready;"
19:8 καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καθαρόν, τὸ γὰρ βύσσινον τὰ δικαίωματα τῶν ἀγίων ἐστίν.

9 And it was given to her that she be dressed in fine linen bright and clean, for the fine linen is the righteous acts of the saints.

19:9 Καὶ λέγει μοι, Γράφον Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἁρώνιου κεκλημένοι. καὶ λέγει μοι, Θεὸς ὁ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν.

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

19:10 Καὶ ἔπεσεν εἰς τῶν ποδῶν αὐτοῦ προσκυνησαί αὐτῷ. καὶ λέγει μοι, Οὗτοί εἰσιν αὐτὸς καὶ ἐκεῖνος ἐκεῖνος ἐστιν τὸ πνεῦμα τῆς φροφητείας.

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."

**Behold a White Horse**

19:11 Καὶ εἶδον τὸν θρόνον ήνεῳμένον καὶ Ἰησοῦν ἐστιν τὸ ἱππίου τοῦ πονηροῦ καὶ ἐν δικαίωματι πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός.

11 And I saw heaven opened, and behold, a white horse, and the one sitting on it [called] faithful and true, and in righteousness he judges and makes war.

19:12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ ως φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλήν αὐτοῦ ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτὸς.

12 And his eyes are like flames of fire, and on his head many diadems, having a name written on them which no one knows but himself,

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386 19:8 txt {A} λαμπρὸν καθαρὸν Κ A P 052 922 1006 1611 1678 1841 c (καθαρὸν only 1841*) 1611 2040 it88 fu dem am lux (cop bo eth) arm2 Apr Prim NA28 {\} // καὶ λαμπρὸν καθαρὸν 2329 // λαμπρὸν καὶ καθαρὸν 046 (2344) a (vg) syr ph \ A P 051 // καθαρὸν καὶ λαμπρὸν syr ph TR \ omit λαμπρὸν καθαρὸν τὸ γὰρ βύσσινον 2  3 2 62 // lac C 1828 2050.

387 19:9a txt ἀληθινοὶ εἰσι τοῦ θεοῦ εἰσιν (A) Α P 046 922 1611 2053 2062 it88 syr ph RA28 {\} // ἐπέσεν εἰς τὸν θεοῦ εἰσιν (καὶ καλοῦμενος) it88 TR \ omit καλοῦμενος it88 TR RP // καλοῦμενος καὶ ἀληθινὸς καὶ πιστὸς καὶ ἀληθινὸς καὶ ἐν δι 1006 1611 1678 1841 2040 2053 2062 2329 vg cl // lac C 1828 2050.

388 19:9b txt τοῦ γάμου Κ A P 046 051 922 1006 1611 1678 2040 2053 2062 2329 cop sa TR RP NA28 {\} // omit Κ* P 1841 π animal cop bo arm 4 Er, 1,2,3 Ald. Col. // lac C 1828 2050.

389 19:10a txt ἔπεσεν εἰς τὸν θεοῦ εἰσιν (A) Α P 052 757txt 922 2053 2062 2329 Er, 2 Col. RP NA28 {\} // ἐπέσεν 046 757 mg 1006 1611 1641 2040 TR // lac C 1828 2050.

390 19:10b txt {A} Ἰησοῦ Κ A P 046 051 922 1006 1611 1841 2040 2053 2062 2329 syr ph cop sa Er, 1,2,3,4 Ald. Col. NA28 {\} // τοῦ Ἰησοῦ 922 TR RP // lac C 1828 2050. This is a certainly wrong reading of the Majority Text. We have 82 627 920 against all the uncials.

391 19:11 txt καλοῦμενος πιστός καὶ ἀληθινὸς 046 922 1006 1611 1641 2030 2040 2053 2062 2329 it88 (tis) tis (tis) (tis) cl vg cl syr ph it (cop sa bo) (eth sa) Iren lat Orat Cyp Vct Tyc Jerome Apr Prim Andrew Ps-Ambr Beat TR RP (NA27) \ (C) // πιστός καλοῦμενος καὶ ἀληθινὸς Κ WH // vocabatur fidelis, et verax vocatur it cl // πιστός καὶ ἀληθινὸς καλοῦμενος it 3 // καλοῦμενος πιστός 2329 // πιστός καὶ ἀληθινός Κ A P 051 π animal Hipp Andrew a,bav,p Areth Er, 1,2,3 Ald Col // lac C 1828 2050. The word καλοῦμενος is of doubtful authenticity because of the variety of its readings indicates dubiousness. If the word were not present in the Greek, the English copula would normally be supplied—“the one sitting on it was faithful and true.” Yet to supply “was called” would not be out of the question.
19:13 and peribbłeménoi iámatoi bêbâmménon aîmati, kai kêklei tò ónoma au'toù ò lógos tou theou.

19:14 kai tá strateúmata [tá]396 en tò oúranò òkoloùthei au'toù ef' òpòs leuкоis,397 énvedédûmenos bósison leuкоn katharón.398

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

19:15 kai ek tou stoûmatos au'tou ekporèvetai ròmoraia ožeía, ìna en au'th patáthi tò ìsth, kai au'tou poiçanai au'toues en râbðis sîðhra; kai au'tou patei tìn lêvn tòi oûnoi tou thumoi tis òrghis tou theou tòi pàntokrâtoros.

15 And from his mouth goes out a sharp399 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 of400 the wrath of God the Almighty.401

19:16 kai òchei epit tò iámato kai epit tôn mèròn au'tou ónoma geγraμmènoi.85 Bâsileús bâsileúon kai kúrios kûrion.

16 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

392 19:12a txt ώς A f052 1006 1841 2040 lit,ar,gi,t vg syrph,h cop,sa,ms,bo eth Iren lat Or,gr lat Cypr Jer Apr Prim Beat TR [NA27] {C} // omit N P 046 051 922 1611 2053 2062 2329 m arm Hipp Andr RP // lac C 1828 2050.

393 19:12b txt {A} ónoma geγraμmènoi A f052 922 1611 2053 2062 (2329 +kai ónoma following) (syrph) cop bo TR NA28 {} // ónoma, then lacking geγraμmènion o òuðes N* // ònoma geγraμmènä N* arm4 // ònoma geγraμmènä kai ónoma geγraμmènion 046 1006 1841 2040 syrph* RP // lac C 1828 2050.

394 19:13a txt bêbâmménon A 046 051 1778ext 2080 2344 cop sa arm Andrew TR RP NA27 {B} // érrantoi'menon 1006 1678 1778mg 1841 2040 it,ar,gi,t vg eth Iren lat Or,gr, lat (Hipp); Cypr Prisc Jer Varim Apr Prim Cass Beat // bêbâmménon P 2329 Or WH // érrantoi'menon 2053 2062 (Origin*) // bêbâmménon 1611 Or // periērma'ti'menon N* Iren // periērma'ti'menon N* // lac C 1828 2050.


396 19:14a txt tâ P 051 1006 1841 2040 2080 m* it,ar,t syrph,h cop sa Cypr RC RP SBL [NA27] {} // omit N A 046 922 1611 1678 1778 1841 2053 2062 2329 2344 m* it,th* eth TR TG // lac C 1828 2050.

397 19:14b txt {A} ēf' òpòs leuкоis N A f052 922 1611 1678 1841 2040 2053ext 2062ext 2329 TR NA28 {} // òpòs leuκoi (046) RP // òpòs leuκoi 2053,com 2062com latt cop bo Iren // ef' òpòs polloi 051 (2344) // "with horses" eth // lac C 1828 2050.


399 19:15a txt {A} omit N A P 051 f052 (1611 òxèia ròmoraia) 2053 2062 m* it,th* cop,sa,bo arm Iren Or Hier Beat Apr Cass Ps-Ambr TR NA28 {} // add diòtòmos before òxèia (Heb 4:12) 046 922 1006 (syr after òxèia) 1841 2040 2329 m* cl syr ph ** eth Ambr Prim RP // lac C 1828 2050.

400 19:15b txt {A} toû òvmou tis òrghis A P 046 051 f052 1006 1611 1841 2040 2053 2062 m* RP NA28 {} // tis òrghis toû òvmou N 2329 cop sa Or // toû òvmou kai tis òrghis 2344 m* TR // lac C 1828 2050.

401 19:15c I know this is rather many genitive clauses all in a row; one could for example at least say "the wine-press" instead of the press of the wine." But I wanted to preserve the form of the phrase "wine of the wrath of God" that is found elsewhere in Revelation.
19:17 Καὶ εἶδον ἕνα ἄγγελον ἕστώτα ἐν τῷ ἡλίῳ, καὶ ἐκραξεν 402 φωνὴν μεγάλη λέγων πᾶσιν τοῖς ὄρνεοις τοῖς πετομένοις ἐν μεσουρανήματι, Δεῦτε συνάχθητε εἰς τὸ δείπνον τὸ μέγα τοῦ θεοῦ,

17 And I saw an 403 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 404 God,

19:18 ἤνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἱππών καὶ σάρκας ἱππων καὶ τῶν καθημένων ἐπ’ αὐτῶν καὶ σάρκας πάντων ἔλευθερον τε καὶ δούλων καὶ μικρῶν καὶ μεγάλων.

18 that you may eat the flesh of kings, and the flesh of generals, and the flesh of the mighty, and the flesh of horses and of those riding on them; even the flesh of every sort, both free and slave, both the small and the great.”

19:19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματά αὐτῶν συνηγμένα ποιήσαν τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἱππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

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.

19:20 καὶ ἐπάσχθη τοῦ θηρίου καὶ μετ’ αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ τουτοῦ ὁ ἄγγελος ἑστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν πῶς μεγάλη φωνῇ ἐν θείῳ.

19:20 And the beast was arrested, 405 and with him 406 the false prophet who did the wonders before him by which he deceived those receiving the mark of the beast and worshipping his image. The two were thrown alive into the lake of fire burning with sulfur.

402 19:17a txt {A} omit ἐν A P 051 f052 1006 1611 1841 2040 2053 2062 2329 2344 m A itar,g8 vg TR TG RC RP SBL // add ἐν K 046 922 2070 m K [NA27] ({ }) // lac C 1828 2050. Most of the ancient translations are inconclusive. The two variants can be translated the same into English.

403 19:17b txt {A} ἐνα A P 051 f052 922 1006 1841 2040 m A itar,g8 vg Apr Cass Prim TR NA28 ({ }) // ἐλλον K 2053txt (com τὸν θηρίον ἵππου) 2062txt syrh cop sa mss, bo arm4 ps-Ambr // omit 046 1611 2329 m K syrh Beat RP // ἐνα ἐλλον 424 1862 2070 // lac C 1828 2050. In Semitic usage, this ἐνα would be somewhat equivalent to our indefinite article.

404 19:17c txt συναχθητε Κ A f052 922 1006 1611 2040 2053 2062 itg8 syrh cop arm eth Beat RP SBL NA28 ({ }) // συναχθητει 046 2329 // και συναγεοθε νυ o Haymo TR // omit 051 m A Cass Prim // lac C 1828 2050


406 19:18 txt μικρων Κ A 046 1006 1611 1841 2040 2062 2329 vgms TR SBL NA28 ({ }) // μικρων τε 051 f052 922 2053 m K RP // lac C 1828 2050


408 19:20b I believe it is important to use the word "arrested," because elsewhere the beast is called "the man of lawlessness." And also to remind us that the beast will be "Caesar." Yes, he will be the government, and we must remember that governments do break laws, and they will be held accountable for breaking laws. Sometimes we have a legal duty to disobey the government. And the kingdom of God is a government, and now, "the kingdoms of this world are become the kingdom of our Lord, and of his Christ." Amen.

19:21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ὕπου τῇ ἐξελθούσῃ ἀπὸ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

21: 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.

1 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,

2 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.

3 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.

4 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...
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 λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἀχρὶ τῆς χίλιας ἡμέρας. ἡμέρας οὖν ἐζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὐτὴ οὖν ἐζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.

5 (The rest of the dead did not come to life until the thousand years were finished.) 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 ἡμέρας.

6 Blessed 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,

7 And 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 Γὼγ καὶ Μαγώγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν οἱ μέροι τοῦ ῥοδίου εἰσίν, ὡς ἡ ἄμμος τῆς θαλάσσης.

8 and 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.

9 And 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 the m.
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, forever 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 ὄραμαν καινόν καὶ γῆν καινήν· ὁ γὰρ πρῶτος ὄραμαν καὶ ἡ πρώτη γῆ ἀπῆλθαν,427 καὶ ἡ τάλασσα οὐκ ἔστιν ἐτι.

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 ἄγιαν ἠρευσαλήμ καινήν εἶδον καταβαίνουσαν ἐκ τοῦ ὄραμαν ἀπὸ τοῦ θεοῦ, ἢτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἄνδρι αὐτῆς.

2And I428 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 ἠκούσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης, Ἰδοὺ ὁ θεὸς μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτοὶ ἔστιν 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,430 and he shall be their God;431

21:4 καὶ ἔξαλεύει πάν τὰ δάκρυα ή ὁ ρηθαλμὸν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἐτι, οὗτος καὶ οὐκ ἔσται μετ' αὐτῶν θεός τά πρώτα ἀπῆλθαν.

4and he432 shall wipe away every tear from their eyes. And death shall no longer exist, neither sadness, nor crying, nor pain, shall exist anymore. The433 former things have passed away."
21:5 Kai εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνως, ἵδον καὶ ποιῶ πάντα. καὶ λέγει, Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσίν.

5And the one sitting on the throne said, "Behold, I am making all things anew." And he says,434 "Write, 'These words are trustworthy and true.'"435

21:6 καὶ εἶπέν μοι, Γέγοναν. ἡ ἀρχὴ καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγώ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

6And he said to me, "They are accomplished,436 I am437 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 ἔσομαι αὐτῷ θεός καὶ αὐτὸς ἔσται μοι υἱός.

7He who overcomes will inherit these things,438 and I will be to him his God and he will be to me a son.439

21:8 τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδολυμένοις καὶ φονεύσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς μεταφησίσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῆς καιμομένης πυρί καὶ θεῷ, ὁ ἐστιν ὁ βάπτασμα ὁ δεύτερος.

8But to the cowardly and unbelieving,440 and abominable441 and fornicators and sorcerers442 and idolaters and all liars, their inheritance is in the lake that burns with fire and sulfur, which is the second death."
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.”

21:10 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.

21:11 And he showed me the bride, the wife of the Lamb, representing the twelve apostles of Jesus Christ. Is it a co-incidence that there are twenty elders?

21:12 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.”

21:13 And he spoke with me, saying, “Come, I will show you the bride, the wife of the Lamb.”

21:14 And he showed me the bride, the wife of the Lamb, representing the twelve apostles of Jesus Christ. Is it a co-incidence that there are twenty elders?

21:15 And he spoke with me, saying, “Come, I will show you the bride, the wife of the Lamb.”

21:16 And he spoke with me, saying, “Come, I will show you the bride, the wife of the Lamb.”

21:17 And he showed me the bride, the wife of the Lamb, representing the twelve apostles of Jesus Christ. Is it a co-incidence that there are twenty elders?

21:18 And he spoke with me, saying, “Come, I will show you the bride, the wife of the Lamb.”

21:19 And he spoke with me, saying, “Come, I will show you the bride, the wife of the Lamb.”

21:20 And he showed me the bride, the wife of the Lamb, representing the twelve apostles of Jesus Christ. Is it a co-incidence that there are twenty elders?
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;

21:14 καὶ τὸ τεῖχος τῆς πόλεως ἔχων453 θεμελίους δώδεκα, καὶ ἐπ’ αὐτῶν454 δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρινίου.

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 ἔχειν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.

15And the one speaking with me had a measuring rod455 of gold, to measure the city, and its gates and its wall.

21:16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος ὀσοῦ456 ὀσοῦ457 τὸ πλάτος, καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος τοῦ τεῖχος αὐτῆς.

16And the city lies foursquare, that is, its length is as great as the width. And he measured the city at 12,000 stadia.458 The length and width and height of it are the same.459

450 21:12b txt τὰ ὀνόματα A 922 1611 1841 2030 (2050 τὰ ὀνόματα after ἦλθα) 2053 2329 (NA28 [τὰ ὀνόματα] [C]) // ὀνόματα 046 f052 1006 2062 MK it88 vg syr arm eth Beat Apr RP // cop46 has “names” but Coptic is really indeterminate for the article // ὀνόματα copbo // omit ἐπὶ τοπον Κ P 0515 ἐπὶ τος arm Andr TR SBL // lac C 1828 2040. 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 21:13a The gates are named after the direction you are coming from when entering them, the way winds are named.


453 21:14a txt ἔχων (nom sg masc part pres) A 046 P 922 1006 2329 2777 pc NA28 // ἔχον (imperf act ind 3rd sg) f052 2020 // ὀνόματα cop8 arm-a,1,2 eth arab RP SBL NA28 // omit 2050 MA itar copbo arm-4 TR // lac C 1828 2040

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

455 21:15 txt μέτρον Κ A P 046 0515 f052 922 1611 1841 2053 2062 2329 lat syr cop8 arma,1,2 eth arab RP SBL NA28 // omit 2050 MA itar copbo arm-4 TR // lac C 1828 2040


457 21:16b A stadion was 6 plethra, one plethra being 100 Greek feet, so a stadion = 600 Greek feet, 625 Roman feet, 606¾ 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\textsuperscript{460} the wall of it,\textsuperscript{461} 144 forearms,\textsuperscript{462} the dimension of a man, which is the angel's.\textsuperscript{463}

21:18 and he measured the foundation of the walls of the city, its height is 12,000 stadia.\textsuperscript{464} The foundations of the walls of the city are adorned with every precious stone: the first foundation with jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst.

21:19 and the material of its wall is jasper, and the city is pure gold, clear like crystal.

21:20 the p' of its wall is 922 1006 1611 1678 1778 1841 2050 2329 465 it was the thickness of the wall, since we already know from v. 16 that the height of the wall is 12,000 stadia.

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.

\textsuperscript{460} 144 forearms, 144 forearms, 144 forearms, 144 forearms, 144 forearms, 144 forearms, 144 forearms, 144 forearms

\textsuperscript{461} the wall of it, the wall of it, the wall of it, the wall of it, the wall of it, the wall of it, the wall of it, the wall of it

\textsuperscript{462} the dimension of a man, the dimension of a man, the dimension of a man, the dimension of a man, the dimension of a man, the dimension of a man, the dimension of a man, the dimension of a man

\textsuperscript{463} which is the angel's, which is the angel's, which is the angel's, which is the angel's, which is the angel's, which is the angel's, which is the angel's, which is the angel's

\textsuperscript{464} its height is 12,000 stadia, its height is 12,000 stadia, its height is 12,000 stadia, its height is 12,000 stadia, its height is 12,000 stadia, its height is 12,000 stadia, its height is 12,000 stadia, its height is 12,000 stadia

\textsuperscript{465} the material of its wall is jasper, the material of its wall is jasper, the material of its wall is jasper, the material of its wall is jasper, the material of its wall is jasper, the material of its wall is jasper, the material of its wall is jasper, the material of its wall is jasper

\textsuperscript{466} the height of the wall is 12,000 stadia, the height of the wall is 12,000 stadia, the height of the wall is 12,000 stadia, the height of the wall is 12,000 stadia, the height of the wall is 12,000 stadia, the height of the wall is 12,000 stadia, the height of the wall is 12,000 stadia, the height of the wall is 12,000 stadia
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 I did not see a temple in it, for the Lord God Almighty is its temple, and the Lamb.

21:24 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.

21:25 And the nations will walk by its light; and the kings of the earth bring their glory into it;

21:26 and they will bring the glory and honor of the nations into it.

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 Καὶ ἔδειξέν 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 ἐκεῖθεν τῶν καρπῶν αὐτοῦ, κατὰ μήνα ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου.

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 πάνω καταθῆμα ὁκὺ ἔσται ἐτί καὶ ὁ θρόνος 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 22:1 txt potamov K A 046 1006 1611 \* 1841 2050 2053 2062 2329 latt syrh copybo arm4 SBL NA28 {\} \| potamon katharon 0515 922 RP \| katharon potamon 052 TR \| potamon udatos zovnos katb. kai lambr. syrh \| lac C 1828 2040

475 22:2 txt ektheven A 046 922 1006 1841 vid 2053 2062 com 2329 M K 1888 RP NA28 {\} \| ekth 2062 txt \| entheven P 0515 052 2050 M K syrh TR \| ekth 2062 txt \| omit K* 1611 \| enthev N* \| lac C 1828 2040.

476 22:2a txt atthemov (nom neut sg pres act part) A 1006 - dov 1841 2030 2053 2062 2329 TR NA28 {\} \| atthemov (nom sg pres part) K 046 0515 922 1611 \* 2050 M K RP \| lac C 920 1828 2040.

477 22:2c txt omit K A 046 922 1006 1611 \* 1841 2050 2053 2062 2329 syrh copybo arm4 RP SBL NA28 {\} \| eva P 0515 052 M K syrh copybo TR \| lac C 920 1828 2040. Bohairic: “A tree of [the] life, bringing the twelve fruits forth, one for a month.” Murdock: “the tree of life; which bore twelve [sorts of] fruits yielding one of its fruits each month.” I’m not sure the English Bibles that are based on the TR reading, have translated it correctly. Tyndale: “which bare xii maner of frutes: and gave frute every moneth.” DR: “yielding twelve fruits, rendering his fruit every moneth” KJV: “which bare twelve manner of fruits, and yielded her fruit every month”

478 22:2d Compare Ezekiel 47:12, where it says “all kinds of fruit.” Some interpreters see the δώδεκα “twelve” with a δωδεκάκιος meaning, that is, “twelve times,” see BDF § 248(3). If δώδεκα here means “monthly,” then κατά μήνα “according to the month” would seem redundant. “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 fruit, 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?

479 22:3a txt kathathema N² A 046 0515 all remaining extant minus RP SBL NA28 {\} \| kathathma 2044 \| kattathma 792 \| kathathema 1817 467*** 2026 Compl. TR \| kattathma N* \| anathema 2050 \| κα θεμα 2065 \| anathemata arm \| lac C 1828 2040

480 22:3b txt kathathema (contraction of kattathatha) N² A 046 0515 all remaining extant minus RP SBL NA28 {\} \| kathathema 1817 467*** 2026 Compl. TR \| kathathma 2044 \| kattathma 792 \| kattathma N* \| anathema 2050 \| κα θεμα 2065 \| anathemata arm \| lac C 1828 2040. The LSJ lexicon says kattathema 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 καταρα, 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.

22:5 and νῦς οὐκ ἔσται ἡμέρα, καὶ οὐκ ἔχουσιν χρείαν φωτός λύχνου καὶ φῶς ἡλίου, ὅτι κύριος ὁ θεὸς φωτίζει ἐπὶ αὐτοὺς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

5 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.

22:6 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."

22:7 And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea.

7 And behold, I am coming soon. Blessed is he who keeps the words of the prophecy of this book."

NASB, NIV, NET, HCSB, GW; curses: - JNT; accursed thing: - RSV, ESV, NRSV, CBW, NABRE; blight: Murdock Syrian; abomination: Sahidic Coptic; defilement: Bohairic Coptic

22:3b ἀλήθεια τοῦ βιβλίου τούτου.

22:7 Καὶ έδού ἔρχομαι ταχύ, μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

22:24 Or possibly, with "see his face" as a Hebraism, meaning: "and they will have access to Him."
22:8 Ἐργασθείτις οὐ δικαιώσαι, καὶ οὐ δικαιώσαι ἔργα δικαιώσαι. Οὐ γὰρ ἔργον ἢ ἐργατόριον ἔχειν ἔργα δικαιοῦσαι ἐν δόξῃ.

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

22:9 καὶ λέγει μοι, Ἰησοῦ, ἄνθρωπος θάνατος, καὶ τῶν ἁπάντων τῶν πρόφητῶν καὶ τῶν προφητείων τῶν λόγων τοῦ Ββλίου τούτου τῷ θεῷ προσκυνήσων.

9And 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, Μὴ σφαγής τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστίν.

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

22:11 ὁ αὐτός ἐστιν καθιστάτω ἐτί, καὶ ὁ ρυπαρός ῥυπανθήτω ἐτί, καὶ ὁ δίκαιος δικαιοσύνην ποιήσω ἐτί, καὶ ὁ ἄγιος ἀγαθήτω ἐτί.

11He 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 μετὰ ἔμοι, ἀποδοθεῖται ἕκαστῳ ως τὸ ἔργον ἐστίν αὐτοῦ.

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

490 22:7 txt καὶ Ν 406 1006 1611 1841 2050 2329 ita8 vg synph1,h et arab RP SBL NA28 { } // omit 051* f052 922 2053 2062 ma1 i1t cop synsa,bph arm Prim Beat TR // lac C P 1828 2040 491 22:9 txt omnit Ν 406 f052 all other extant minuscules vg mss syn cop bph eti Apr RP SBL NA28 { } // yap 1893? 2329 ita8 vg mss cop bph arm arab Beat Aug TR // lac C P 051 1828 2040 492 22:10a Contrast this to Daniel 12:9; 9:24; Rev. 10:4.

493 22:10b txt o καιρὸς γαρ Ν 406 922 1611 1617 1778 1841 2053 txt 2062 txt 2080* ita8 vg synph1,h cop bph arab RP SBL NA28 { } // o γαρ καιρὸς 2050 2053 com 2329 al // o καιρὸς 9 minm. // lac C P 051 1828 2040

494 22:11 txt δικαιουσάμενον ποιησάτω Ν 406 1006 1611 1841 2050 2053 2062 2080 (2329 δικαιουσάμενον) ita8 vg mss syn cop arm-4 Apr Beat RP SBL NA28 { } // δικαιοσύνη 1678 1778 vg1 cop bph eth TR // omit Ν o δικαιος δικαιουσαντων ποιησατω eti 922 // lac C P 051 1828 2040

495 22:12a txt ιδου Ν 406 f052 922 1006 1611 1841 2050 2053 2062 2329 & all other extant mss syn cop arab RP SBL NA28 { } // idou Ν 22 (22) mss vg mss eth TR // lac C P 051 1828 2040

496 22:12a Greek: ὡς τὸ ἔργον ἐστίν αὐτοῦ; literally, "as his work is." Bauer says in 1. c. β. "of the deeds of men, exhibiting a consistent moral character, referred to collectively as τὰ ἔργα..." and he gives reference showing examples. Later he says, "The collective τὸ ἔργον is used for the plural (Sirach 11:20) Gal 6:4; Hb 6:10; Rv 22:12. The ἔργον or ἔργα is (are) characterized by the context as good or bad..." As for the verb "to be," the meaning is, "what it really is," or, "what it turns out to be" after examination and judgement. See LSJ def. III,
22:13 ἐγὼ τὸ Ἀλφα καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἐσχατός, ἡ ἀρχὴ καὶ τὸ τέλος.

13 I am the Alpha and the Omega, the first and the last, the beginning and the end. 499

22:14 Μακάριοι οἱ πλούνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλωσίν 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 ἔξω οἱ κόνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν φεδός.

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

22:16 Ἐγὼ Ἰησοῦς ἐπέμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐντολαῖς ὑμῶν, ἐγώ εἰμί ἡ ρίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστήρ ὁ λαμπρός ὁ πρωίνος.

16 I Jesus have sent my angel to testify these things to you regarding the churches. I am the root and the line of David, the bright and morning star. 503

503 "the facts of the case," the true story, what is reality. The Majority Text switches this to the future, "what it will truly be," that is, after judgment.

499 22:12b txt ἐστίν αὐτῶν ἦν Λ 2030 syr孵 WH NA{2} {[]} ἐστίν αὐτῶν 367 2050 αὐτῶν ἦστιν 205 1678 1778 2020 (2080 illeg.) ἦστιν αὐτῶν 046 82 94 241 456 627 1006 1841 1854 1859 1862 1888 2053 2062 2138 2436 RP αὐτῶν ἦστιν 35 104 175 181 424 459 922 1611 1852* 2017 2030 2059 2060 2065 2073 2081 2186 2329 2814 TR omit 469 757UP 1852* “according to his works" 792 2042 2074 (syρ孵) cop孵/eth TR opera ejus Tyc2 opera sua vg ps-AMbr opera ipsorum it孵/ facta sua Cypr Prim scit opus ejus erit Beat lac C 051 69 88 920 1384 1828 2019 2040 2256 2302 2351.

499 22:13 txt οἱ πρῶτος καὶ οἱ ἐσχατοὶ η ἀρχὴ καὶ τὸ τέλος Ν 046 f052 922 1006 1611ὐ 1841 2329 cop孵 RP SBL NA{2} [{}] [πρῶτος καὶ ἐσχατοὶ η ἀρχὴ καὶ τὸ τέλος Λ [πρῶτος καὶ ἐσχατός η ἀρχὴ καὶ τὸ τέλος syר孵 η ἀρχὴ καὶ τὸ τέλος] 2053 2062 latt sy孵 η ἀρχὴ καὶ τὸ τέλος ο πρῶτος καὶ ο ἐσχατός η ἀρχὴ καὶ τὸ τέλος 2050 cop孵 ο πρῶτος καὶ ο ἐσχατός arm-1 Vig lac C 051 1828 2040

500 22:14 txt [A] πλούνοντες τὰς στολὰς αὐτῶν Ν Λ 052 (922 2050 πλούνοντες) (1006 πλούνοντες) 1841 2053 2062 it孵 vg孵 cop孵 eth Ath孵s; Ps-AMbr Fulg Apr (Prim) Haymo NA27 [A] [] πλούνοντες τὰς στολὰς αὐτῶν Ps-Ath η ποιοῦντες τὰς ἐντολὰς αὐτῶν καὶ πλούνοντες τὰς στολὰς αὐτῶν 469 ποιοῦντες τὰς ἐντολὰς αὐτῶν 046 1611 2329 it孵 sy孵孵,h cop孵 arm-1 cop孵 (arm) ἄγγελος τὰς (Andrew; Tertull Cypr Tyc Areth (Caesarius) (Beat) TR RP lac C 051 1828 2040. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The reading appears to be a scribal emendation, for elsewhere the author uses the expression τηρεῖν τὰς ἐντολὰς (1217; 1412). [and not ποιοῦντες as here] 'Moreover, the prepossession of the scribes would have favoured ποιοῦντες τὰς ἐντολὰς rather than πλούνοντες τὰς στολὰς.' (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 uncials Ν Λ 052 (1678, 1778, 2080 are directly descended from 052) is overwhelming here, opposed by only one uncial, 046, which is famously revised in character.

501 22:15a txt omit Ν A 046 051S f052 all other extant minuscules latt sy孵 Ath Hipp RP SBL NA{2} [] De 1107 1894 Fulg cop arm arab Prim TR καὶ sy孵 TR lac C 1828 2040

502 22:15b Deut. 23:18: a dog is a male prostitute.

503 22:16 txt [D] ο πρῶινος Ν 046 (πρῶινος) 051 922 1611ὐ 2053 2062 Ath Tyc2 Vig RP SBL NA{2} [] καὶ ὁ πρῶινος TR καὶ ο πρῶινος Λ καὶ πρῶινος 1006 1841 1617 1778 it孵 vg Prim Beat Apr ο πρῶινος ο λαμπρὸς 2050 al. [πρῶινος] ο λαμπρὸς 2329 sy孵 "like the splendid star of the morning" sy孵 eth "star of the hour of morning which is enlightened" cop孵 "star which is wont to rise in the morning" cop孵 "star of dawn" arm-1 lac C 1828 2040 2080
22:17 Kai to pneuma kai h nymphi legeousin, 'Erxou. kai o akouwn epipato, 'Erxou. kai o diwvou erchhsw, o thelon labete wdoz wos dwrean.

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 Marturoi evo panti to akouonti tous logous tis propheteias tou bibliai tou tou' ean tis epithe eauta, epitheisei eauton o theos tas plhagas tas geyrammenas en to bibliai tou tou'

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 Kai ean tis efelh ate tow logon tou bibliai tis propheteias tauytis, afellei o theos to meros autou to to oulo tou zoihs kai ek tis polews tis angyas, ton geyrammenen en to bibliai tou tou'.

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.

504 22:17 txt ο θελων Λ A 046 0515 922 1006 16115 1841 1678 1778 2053 2062 am tol copbo eth Ath Tycc Prim% RP SBL NA28 {\} || και ο θελων 2050 2329 vg3 fu syrh copsa arm-a,4 arab Tycc2 Prim% Beat Apr TR || lac C P 1828 2040 2080

505 22:18a txt marturoi evo Λ A 046 & ALL OTHER EXTANT GRK WITNESSES it868 syr cop arm Prim Beat Apr RP SBL NA28 {\} || marturoi panti evo 0515 || marturoi evo 2329 + 16 al || summarturoumai gar 2075supp vg TR || lac C P 1828 2040 2080

506 22:18b txt epitheisena Λ A 046* 1006 1611 1841 2050 2053 2062 2329 syrh copsa bo arab TR SBL NA28 {\} || epitheisena R* || epitheisena 046* || epitheisena 051 RP || epitheisena 1678 1778 || lac C P 1828 2040 2080. The RP reading is an imprecation in the optative mood, so also αφελι in 22:19b.

507 22:19a txt [A] efelh N Λ A 051 922 1006 1611 1678 1778 2053 2062 2329 ERASMUS2 NA28 {\} || N efelh || efelh 1678 1778 Compl. Colin RP || "will make small" syrh || αφαρεσαι 181 ERASMUS 1,3,4,5 AULUS TR || lac C P 1828 2040 2080

508 22:19b txt [B] efellei A 046 051 922 1006 1611 1841 2050 2053 2062 (afellei) 2329 ERASMUS2 NA28 {\} || N efellei || efellei 1678 1778 Compl. Colin RP || "will make small" syrh || αφαρεσαι 181 ERASMUS 1,3,4,5 AULUS TR || lac C P 1828 2040 2080

509 22:19c txt eloou N Λ A 046 051 922 1006 1611 1678 1778 2053 2050 2053 2062 2186 2329 RELL. GRK it868 syrph,h copsa eth arm Apr Tycc Beat am dem lips6 RP NA28 {\} || βιβλου vg fu lips5*:5* copbo arab [Walton's Polyglot] Prim Ambr Haymo Act Saturn TR || ligno / libro ps-Aug.-Spec. || not clear: Cass Beda || lac C P 1828 2040 2080. There is simply no Greek manuscript support for the TR reading. The TR reading is found in only two Greek manuscripts, 296 and 2049, (plus margin of 2067 in a very late hand) but these two, 296 & 2049 do not count, since both are from the 16th century manuscripts (Hoskier's numbers, 57 & 141) that were handwritten copies made from the TR itself, according to Hoskier (see table at end of this document). One cannot use a copy of the TR to prove that a TR reading is found in Greek manuscripts. A plausible theory as to the origin of the reading is that it probably from the Latin, and maybe confusion of libro and ligno. Proof that Erasmus got this "book" reading from the Latin is the fact that his one Greek Revelation manuscript, 2814, formerly known as No. 1, had an exact sister manuscript not known to him at the time, and this manuscript, 2186 (208), did not lack the end verses. And here in 22:19, that sister manuscript reads "tree" not "book." And at the bottom of page 1:615, 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." Moreover, there should remain no doubt that Erasmus himself admitted that his TR Greek text of Revelation 22:16-21 was from Latin sources and not Greek. Erasmus wrote: "There was no doubt that some things were missing, and it was not much. Therefore we completed the Greek from our Latin texts, so that there might be no gap. We did not want to hide this from the reader, however, and acknowledge in the Annotationes what we had done, that is, if
22:20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ, [Ἀμήν,] ἔρχου, κύριε Ἰησοῦ.

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

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our words differed in some respect from those that the author of this work had provided, the reader who obtained a manuscript could restore them." See Jan Krans' book “Beyond What is Written, Erasmus and Beza as Conjectural Critics of the New Testament,” pp. 55-57, Brill, (2006), in which he cites sources in Erasmus' writings. Krans' book can be ordered here: http://www.brill.com/beyond-what-written/ See also Krans' refutation of Thomas Holland in Erasmus and the Text of Revelation. http://rosetta.reltech.org/TC/v16/Krans2011.pdf

22:20 Ἀμήν ἔρχου Α 046 1006 1611 1841 vg eth Ambr. Ps-Ambr. Beat NA28 [\] ἔρχου Ν 1678 1778 2053 2062 2329 ἔς sg syrh copsa,bo arm4 Apr. ἔρχου 2050 syrh Prim Tyc ἔρχου 051 TR RP ἕρχου 922 lac C P 1828 2040 2080. Both the words ἀμήν and ναι mean something like "yes," and so I think they were both liturgical additions to an original ἔρχου standing alone. The K 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 NAI for KAI. I think that the K 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.
The Manuscript Witness to the Revelation of John
compiled by David Robert Palmer

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.

Table of Apocalypse Witnesses Arranged by Number:

<table>
<thead>
<tr>
<th>MS</th>
<th>Date</th>
<th>NA27</th>
<th>Tisch No.</th>
<th>Scriv No.</th>
<th>Hosk No.</th>
<th>von Soden</th>
<th>Schmid</th>
<th>Hoskier Refs.</th>
<th>Other Refs.</th>
<th>Content</th>
<th>Location</th>
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<td>III/IV</td>
<td>(\beta^{18})</td>
<td>Oxyr 1079</td>
<td>(\alpha^{1074})</td>
<td>H</td>
<td>Grenfel &amp; Hunt, Wessely, R. Charles, van Haelst</td>
<td>1:4-7 (\checkmark) 2</td>
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<td>5:5-8r (\checkmark) 6:5-8v</td>
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<td>VI/VII</td>
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<td>2:12-13, 15:8 (\checkmark) 16:1-2</td>
<td>London, British Library, Inv. 2241</td>
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<td>Kenyon, Hatch, van Haelst, Aland &amp; Aland, B. Aland</td>
<td>9:10-11, 13:11, 14-16, 15:16, 17-17:2</td>
<td>Dublin, Chester Beatty Library; P. Chester Beatty III</td>
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<td>pp. 185, 186, 188, 384, 385, 387, 443, 450, 480, 482, 483, 521</td>
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<td>α1070</td>
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<td>p. 522</td>
<td></td>
<td>Tregelles, Tischendorf, Mai, Cozza, Hansell, Hatch, Scrivener</td>
<td>all; Hoskier says on p. 51 of Vol. 1 that it is quite clear that this Ms. and all its followers &quot;tried to improve the text so that it should run more smoothly.&quot;</td>
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<td>I pp. 63, 208f., 307-10</td>
<td>Text 1 p. 5</td>
<td>Gregory, Textkritik III pp. 1046f.</td>
<td>7:16-8:12</td>
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<td>Grenfell &amp; Hunt, vol. 6, p. 6, Clark, van Haelst 566</td>
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<td>1364</td>
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<td>51</td>
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<td>δ411 KT 144,5, 426, 478</td>
<td>Text 1, 150-157</td>
<td>Vogel &amp; Gardthausen p. 75</td>
<td>many correctors</td>
<td>Paris, National Library Greek 47</td>
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<td>XI</td>
<td>13</td>
<td>13</td>
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<td>δ603 KX p. 138</td>
<td>Text 1 pp. 25-7</td>
<td>Middendorf Rosenmüller</td>
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<td>61</td>
<td>XVI</td>
<td>92</td>
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<td>92</td>
<td>δ603 KX p. 138</td>
<td>Text 1 pp. 289-92</td>
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<td>69</td>
<td>XV</td>
<td>f t³</td>
<td>14</td>
<td>14</td>
<td>14</td>
<td>δ505 1 219, 401, 450, 488, 526</td>
<td>Text 1 pp. 27, 289-92</td>
<td>Ferrar, Harris, Scriv., James, Birdsall, Metzger-Manuscripts, Geyerlings, Hatch, Vogel &amp; Gardthausen, Gamillscheg &amp; Harlfinger</td>
<td>Lacking 19:10-22:21; Very fragmentary are Rev. 18:7-19:10; very careless scribe: many peculiarities and errors</td>
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<td>Text 1 p. 74</td>
<td>Hatch XI</td>
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<td>XI</td>
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<td>δ14 K²</td>
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<td>1079</td>
<td>19</td>
<td>19</td>
<td>19</td>
<td>K</td>
<td>426,7, 450, 522</td>
<td>Text 1 p. 37</td>
<td>Vogel &amp; Gardthausen p. 39</td>
<td>all:1:1-2:5 addition by later hand; Colophon by monk named Anthony</td>
<td>Paris, National Library Coislin Gr. 205</td>
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<td>94</td>
<td>XII</td>
<td>m³</td>
<td>18</td>
<td>18</td>
<td>18</td>
<td>δv 24</td>
<td>Text 1 pp. 272-277, 284, 314</td>
<td></td>
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<td>all: on paper, with Andreas commentary</td>
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<td>m</td>
<td>40</td>
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<td>Kγ</td>
<td>Text 1 p. 14</td>
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<td>87</td>
<td>87</td>
<td>87</td>
<td>α404</td>
<td>Iσ1</td>
<td>I p. 82</td>
<td>Rev, mutilated</td>
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<td>175</td>
<td>X / XI</td>
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<td>20</td>
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<td>δ95</td>
<td>Av603</td>
<td>Text 1 p. 38</td>
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<td>XI</td>
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<td>82</td>
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<td>α106</td>
<td>K</td>
<td>Text 1 pp. 271f</td>
<td>Munich, Bavarian State Library Gr. 211</td>
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<td>α1498</td>
<td>134</td>
<td>Text 1 pp. 117-20</td>
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<td>181</td>
<td>XV</td>
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<td>12</td>
<td>12</td>
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<td>α101</td>
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<td>I pp. 12, 274</td>
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<td>1111</td>
<td>m</td>
<td>181</td>
<td>107</td>
<td>107</td>
<td>α203</td>
<td>Kγ</td>
<td>Text 1 pp. 338-41</td>
<td>London, British Libr Add. 28816</td>
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<td>f1</td>
<td>88</td>
<td>88</td>
<td>88</td>
<td>δ500</td>
<td>210, 401, 450, 488, 526</td>
<td>Text 1 pp. 307</td>
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<td>δ507</td>
<td>Av</td>
<td>144, 401, 450, 524</td>
<td>Text 1 pp. 133-7</td>
<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>48</td>
<td>δ206</td>
<td>Κ</td>
<td>138, 401, 450, 524</td>
<td>Text 1 pp. 138-41</td>
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<td>m</td>
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<td>165</td>
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<td>I</td>
<td>17, 83, 90</td>
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<td>17, 19, 139-42, 166-8, 240, 274, 299; Oekumenios der Apokalypse - Ausleger und Oekumenios der Bischof von Trikka; NNGJ 14 (1937-8) esp. pp. 325-6</td>
<td>Text 1 pp. 747-51</td>
<td>Matthaei (as 11); Staab</td>
<td>A couple singular TR readings found here purportedly; Hoskier says is eclectic type.</td>
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<td>426, 450, 488, 524</td>
<td>Text 1 pp. 347-52</td>
<td>Matthaei (as 13 &amp; 14); plates*</td>
<td>Greek/Armenian/Italian trilgot, with Italian fr. Catholic epistles to Rev. 4, and the Italian does not agree w/ the Greek</td>
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<td>pp. 132, 401, 450, 487, 526</td>
<td>Text 1 pp. 174-180, 615</td>
<td>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 &quot;aus Druck abgeschrieben!&quot;, showing they are aware that Hoskier says it is a handwritten copy from a printed edition.</td>
<td>At the bottom of p. 1:615, Hoskier says, &quot;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.&quot;</td>
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<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>with Andreas commentary</td>
<td>Vatican Libr., Vat. gr. Gr. 370, fol. 149-251</td>
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<td>153</td>
<td>114</td>
<td>Av.42 I1</td>
<td>Text 1 p.</td>
<td>Rev, with Andreas commentary</td>
<td>Vatican Libr., Vat. gr. Gr. 542, fol. 265-369</td>
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<td>α1588 I7</td>
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<td>Vatican Libr., Vat. gr. Gr. 1190, fol. 174-184</td>
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<td>Text 1 pp. 527-9</td>
<td>Lacking 2:1-14:20; with Oecumenius Commentary</td>
<td>Vatican Libr., Vat. gr. 1426, fol. 131-159</td>
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<td>157</td>
<td>116</td>
<td>Av.61 I</td>
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<td>Text 1 pp. 537-545</td>
<td>all, with Andreas commentary</td>
<td>Vatican</td>
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<td>Av.52 I6</td>
<td>Text 1 p.</td>
<td>Rev, with Andreas commentary</td>
<td>Vatican Libr., Pal. gr. 346</td>
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<td>Av.59 I5</td>
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<td>Venice, Bibl. Naz. Marc., Gr. II., 54 (981), fol. 1-30</td>
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<td>Athos, Dionysiou, 71 (163), fol. 4-163 (fol. A. 1-3: f. 642)</td>
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<td>Av.70</td>
<td>Text 1 p.</td>
<td>with Andreas commentary; Hosk unclassified</td>
<td>Athos, Dioniariou, 81, p. 13-574</td>
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<td>Av.80 I9</td>
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<td>with Andreas commentary; Hosk says copy of the printed text &amp; of no value</td>
<td>Athos, Iviron, 273(34)</td>
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<td>169</td>
<td>Av.47</td>
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<td>Athos, Iviron, 273(34)</td>
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<td>Athos, Iviron, 58, 594, fol. 1-23</td>
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<td>with Andreas commentary</td>
<td>Athos, Iviron, 508 (644)</td>
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<td>Hosk &quot;B&quot; type</td>
<td>Athos, Konstamonitu, 29, fol. 375-396</td>
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<td>Athos, Konstamonitu, 107, fol. 115-159</td>
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<td>with Andreas commentary</td>
<td>Patmos, Ioannu, 64</td>
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<td>Dresden, Sächs. Landesbibl., A. 187, p. 342-381</td>
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<td>Athens, Nat. Bibl., Taphu 303, fol. 7v-26r</td>
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<td>15</td>
<td>a1583</td>
<td>1 p. 12</td>
<td>Text 1 pp. 51f.</td>
<td>3:3 – 4:8; auf 2 halben Freiseiten in E 07 geschrieben, keine eigentliche Hs.</td>
<td>Basel, Univ. Libr., A.N. Ill. 12, fol. 9vr. 248r</td>
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<td>mA</td>
<td>71</td>
<td>189</td>
<td>Av502</td>
<td>Text 1 p.</td>
<td>Begins at Rev. 10:8; mutulates ch. 20, omits 20:1,3; reading 20:7,11,4,5, omits 20:6, reads 11,12, omits 13, reads part of 20:14, has 15, continues with ch. 21, but closes at the end of 21:6. with Andreas commentary. Hosk. declares that this scribe deliberately changed text for doctrinal reasons.</td>
<td>Athen, Nat. Bibl., 142, fol. 1-80</td>
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<td>234</td>
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<td>with Maximus commentary</td>
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<td>248</td>
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<td>previously: Athen, G. Burnias</td>
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<td>247</td>
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<td>Moscow, Hist. Mus., V.26, S. 472</td>
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<td>K; pp. 401, 450, 487, 522</td>
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<td>Acts, Paul, &amp; Rev., mutilated; written by professional scribe named Michael, by order of King Michael; Hosk says 046 type but before it, e.g., 3 holies in 4:8.</td>
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<td>Treu pp. 326-31; Plate 4 in L. Vaganay, <em>Initiation à la Critique textuelle du Nouveau Testament</em> 2nd ed. by C.-B. Amphopux (Paris, 1986); Cereteli &amp; Sobolwewski 120; Alpatav; Spatharakis nr 92 plates 166-8; Fonkiel</td>
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<td>208</td>
<td>Ap^22</td>
<td>1 p. 7</td>
<td>Text 1 pp. 678-81</td>
<td>Vogels 17</td>
<td>all, with Andreas commentary; an almost exact sister to ms 2814, Erasmus' one manuscript, except complete. This manuscript proves that Erasmus back-translated last 5 verses of Rev. from the Latin.</td>
<td>Athos, Vatopedi, 333, fol. 83-176</td>
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<td>Athos, Lavra, F 48, fol. 395-419</td>
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<td>Text 1 pp. 741ff.</td>
<td>Hosk. says Olympotiss, 2</td>
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<td>216</td>
<td>Aυ^604</td>
<td>1 p. 29-30, 293</td>
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<td>Athos, Iviron, 382, fol. 468-526</td>
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<td>Athos, Iviron, 137 (589), fol. α' - ko'</td>
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<td>13:14 – 14:15; with Andreas commentary</td>
<td>Athos, Stavronikita, 25, fol. 325-329</td>
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<td>Aυ^505</td>
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<td>with Andreas commentary</td>
<td>Jerusalem, Orthodox Patriarchat, Saba 605, fol. 1-15; 617, fol. 1-8</td>
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<td>Athos, Vatopediu, 659, fol. 146-173</td>
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<td>'Neue griechisch e Apokalypse ehandschr iften' ZNW 59 (1968 pp. 250-8)</td>
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<td>200</td>
<td>α1073 I'</td>
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<td>Text 1 pp. 637-52; Manuscripts of the Apoc.-Recent Investigations 1 BJRL 6 (1922) pp. 120-37 (and facsimile s)</td>
<td>Bees 1 pp. 598-602, 681; N.A. Bees, &quot;Die Kollation der Apokalypse Johannis mit dem Kodex 573 des Meteorenklost ers&quot; ZNW 13 (1912) pp. 260-6 (cf. 2351); Plates*</td>
<td>Hosk.: &quot;New Type&quot;: &quot;I believe Theod. did his best with the transcription of Apoc. 200 from a very ancient text.&quot; He again says on p. 641 that it is copied directly from an exemplar coeval with our oldest Uncials. On. p. 636, Hosk. says, &quot;...in the whole range of our documents there is none more important.&quot; Scribe was Theodosius, who at the end of Revelation wrote a prayer asking the God of John for mercy, should he have made any mistakes in making the Ms.</td>
<td>Meteor, Metamorphosis, 573, fol. 210-245r (fol. 245γ, 290: 2351) This means it was bound up with 2351.</td>
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<td>Text 1 p.</td>
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<td></td>
<td>all, but in poor condition</td>
<td>Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230</td>
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| 2351 | X    | 2351 |            | --         | 201       | α1072 I' | Text 1 pp. 653-62; Mss of the Apoc. II | "The Text of the Newly Discovered Scholia of the Apoc."
|       |      |      |            |            |           |           | | JTS 13 (1912) pp. 386-97; N.A. Bees, "Die Kollation der Apoc. John. mit dem Kodex 573 des Meteorenklusters" SNW 13 (1912) 260-6 (cf. 2329) | C.H. Turner, "New Commentary Ms." | Hosk.: [f35]. Hosk. says written by two scribes, one Theodosius who wrote 2329 and alternating with another. Has short unknown commentary. | Meteorite, Metamorphosis, 573, fol. 245r-290; This Ms. was bound up with 2329. |
| 2352 | XV   | Μ    |            | 202        |           |           | Text 1 pp. 663f. |       |             |         | Meteorite, Metamorphosis, 237 |
| 2361 | XVI  |      |            |            |           |           | Text 1 p. |       | 4:10 – 5:6; 6:17 – 7:2 |         | Vatican Libr., Vat. gr. 1205, fol. 144,145 |

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<td>Madrid, Bibl. Nac., 4592, fol. 111-139</td>
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<td>Paris, Bibl. Nat., Gr. 1002, fol. 179-227</td>
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2648 XV       |    |      |            |            |           |           | Text 1 p.           | 19:11- 21:9  |          | Andros, Hagias, 43, fol. 243-244 |
2656 1650     |    |      |            |            |           |           | Text 1 p.           |              |          | Athens |
2663 1540     |    |      |            |            |           |           | Text 1 p.           |              |          | Athens |
2664 XVII     |    |      |            |            |           |           | Text 1 p.           |              |          | Athens |
2667 XVI      |    |      |            |            |           |           | Text 1 p.           |              |          | Athens |
2669 XVI      |    |      |            |            |           |           | Text 1 p.           |              |          | Athens |
2672 XV       |    |      |            |            |           |           | Text 1 p.           |              |          | Athens |
2681 XVII     |    |      |            |            |           |           | Text 1 p.           |              |          | Lesbos |
2716 XIV m2   |    |      |            |            |           |           | Text 1 p.           |                |          | Meteora, Stephanu, Triados 25 |
2723 XI m     |    |      |            |            |           |           | Text 1 p.           |                |          | Trikala, Vissarionos, 4 |
2743 XVI      |    |      |            |            |           |           | Text 1 p.           | 1:1- 6:10    |          | Vatican Library |
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Note: "Vacat." means "vacated" or "not applicable.""Missing" indicates that the item is either not applicable or not available in the source.
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"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.

1 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

1:14a ἀπὸ Ψ 046, A C P 104 181 986 1384 1678 2019 2020 2040 2050 2073* 2080 2081 2186 2814 ἵττος, h vg syr h, cop sa, bo Apringius Primasius Ps-Ambrose Compl. PK NA27 {}/ ἀπὸ ὄνν 922 2074 // ἀπὸ θεοῦ ἀπὸ ὄνν μέλλοντος Ι. Ν. Ο. // from God*: 046 42 82 94 175 241 367 465 468 469 506 627 792 920 1006 1611 1828 1841 1852 1862 1888 2017 2040 2042 2053 2065 2138 2329 2349 2351 2436 HF na/27 // ἀπὸ τοῦ (genitive article) TR // lacuna 051 1778 2030. The TR reading is based on about eight late and insignificant minuscules. DeBrunner in BDF §143 says about the unexpectedly nominative title of God here following the genitive ἀπὸ, that this was preserving the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 ἐγώ εἰμι ὁ ὅν (ἡ ἡμῶν ἡμῶν).

1:14b txt τὸ (nom or acc pl neut rel, pronoun) Ψ 046 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 2329 2349 2351 HF RP NA27 {}/ τῶν (gen pl) Κ Α 88 241 2074 // τὴν (nom pl) Κ Α 88 241 2074 // τὸ (nom or acc pl neut rel. pronoun with singular verb) P 35 104 757 922 1384 1678 2053 2059 2060 2062 2065 2073 2080 2081 2814 TR PK // τὸ (nom or acc pl neut. pronoun with plural verb) 2019 ἵττος, h // omit 1626 copaτι? // hiat 051 1778 2030. DeBrunner in BDF §136(1) says that the Greek of Revelation exhibits many solecisms (mainly inattention to grammatical agreement), which were later removed by educated revisers, and he says of the phrase in 1:4, ἀπὸ τῶν ἐπὶ πνευμάτων ἄνευ ροῦ τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ τῶν ἐπὶ πνευμάτων τὰ ἐνόψιν 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 ὁ ἐστιν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."


1:15b txt [A] λύσαντι Ψ* Κ 88 181* (c- λυσαντως) 254 256Arn 314 680 743* 792 922 1384* 1611 1678 1732* 1733* 1852 1876 2014 2015 2019 2020 2026txt 2028txt 2028txt 2029txt 2031txt 2032txt 2037txt 2038txt 2043 2044txt 2046txt 2047txt 2050 2054 2055 2068 2069 2070com 2074 2078 2081 2083txt 2186 2200 2286 2302 2329 2344vid 2349 2351 2436 2595*vid 2814 2814 mα (i1th Prim solnit) vg-harl (syrh λῶν) (ELYους syr arbus) eth arm Andrew; Victorinus-Pettai NA27 {[} // λύσαντες P 046* (046* homoioteleuton) 18 35 61 69 82 94 104 175 241 256Gr,Ital 367 456 459 467 468 469 627 757 920 1006 1732* 1733c 1841 (ELYους 172 424 616 1828 1862 2088 2084 itt69 vg cop sa, bo) 1854 1859acUBS3 2017 2040 2042 2053 2059 2062 2065 2070txt 2073 2080 2138 2256 itar ti vg cop bo Apringius Arethas Beatus mη TR HF RP PK // omit 2049txt 2052 2061 // hiat 051 1778 1859acUBS3 2030 2032. The "freed" reading is reminiscent of λέλυσα αὐτής ή ἀμαρτία in Isaiah 40:2, and it fits better with the preposition εν, see other footnote on this verse.
1:5b TST 2 txt {A} ἐκ Φ18 Κn-2 A C 61mg 88 181 1611 1678 1854 2019 2020 2050 2053 2059 2060 2062 2074 2080 2081 2186 2322 2329 2344vid 2814 μA NA27 {A} // ἀπὸ Π 046 18 35 61st 69 82 94 104 172 175 241 256 374 456 469 461 616 627 757 792 920 922 1006 1384 1732 1733 1828 1841 1852 1862 1888 2017 2040 2042 2065 2070 2073 2084 2138 2256 2351 2346 μK TR HF RP PK // hiat 051 1778 185g 185h 2030 2032.

1:15α πεπυρωμένης (gen sing fem) A C Primasius NA27 {C} // πεπυρωμένων (dat sing) Κ 205 209 469 628 2050 2053 2062 2432 itar, g,h,ht vg syrh, h, cop sa, bo arm eth Irenaeus Cyprian Victorinus-Pettai Maternus Apringius Primasius Ps-Ambrosio Haymo Beatus // πεπυρωμενη 2436* // πεπυρωμένοι 459 792 922 2033 2814 2329 // πεπυρωμένοι 046* // πεπυρωμένοι (nom pl masc) Π f052 82 94 104 175 241 456 627 920 1006 1611 1828 1841 1852 1854 1859 1862 1888 2017c 2019 2020 2040 2042 2065 2073 2074 2081 2138 2186 2344 2351 μ syr-hmg Andrew; Arethas Victorinus-Pettai 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 ψυπορωμένης A C f052 1854 2050 2053 2329 TR NA27 {\} // omit Π Π 046 69 82 88 104 181 459 627 757 792 920 922 1006 1384 1611 1828 1841 1862 1888 2019 2020 2040 2059 2060 2074 2081 2351 2814 HF RP PK // hiat ψ18 051 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 2080 2344 itar vg vg-harl syrh hcop sa, bo (cop sa3/4 ἡμέρας Tyc Prim Haymo NA27 {\} // ἡμέρας Μου 1778 2040 2329 // ἡμέρας Μου ἐν αἰς 2050 // ἡμέρας ἐν ταῖς Ψ4vid Ν* // ἡμέρας ἐν αἰς Ψ (P ἡμερες) 35 88 104 181 424 459 757 922 1384 1611 1854 1862 1888 2019 2059 2060 2073 2074 2081 2186 2814 μA itar, g,h,ht arm Andrew Areth TR [RP] PK // ἡμέρας Μου 046 69 82 94 241 469 627 792 920 1006 1828 1841 1854 2050 2138 2351 μK syrh eth HF // hiat ψ43 ψ115 051 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, ἀντιπάς is used as the genitive of ἀντιπάς, the Apocalypse of John contains many nouns oblique to their clauses as to case.


2:20c txt {\} γυναῖκα “woman,” Κ C Π f052 104 181 367 459 468* 922 1611 2017 2019 2020 2050 2053 2059 2060 2081 2186 2256 2302 2329 2344 2814 itar, g,h,ht vg cop sa, bo arm
eth Ambr. Epiphanius Andrew; Tertullian Ambrosiaster Tyconius Beatus Haymo TR

NA27 [B] // γυναίκα οο, "your woman / your wife," (A add την) 046 18 35 61 69 82 88
94 172 175 241 256 424 456 467 468- 469 616 627 757 792 920 1006 1384 1732 1733 1828
1841 1852 1854 1859 1862 1888 2040 2042 2065 2070 2073 2074 2084 2138 2351 2436

syrh,h arm Cyprian Primasius Andrew Arethas HF RP PK // hiat 051 2030 2062. The editorial
committee of the UBS Greek New Testament says that the reading with οο
"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 οο in the 1 1/2
verses preceding, to be exact.

2:25 txt {D} ἄχρις οο 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[ζ]) I | I / // ἄχρι οο Κ C 61 69
177 218 452* 1532 1852 2045 2138 2329 2351 WH // ἐώς οο Λ 241 (syr) // ἄχρις οο εαν
1611 2053 // ἄχρις ὅταν 2080 // αχρισου 922 2303 // ἄχρις 2050 // ἄχρις 1678 1778
2020 // οο 1854 // hiat 051 1893 1918 2022 2030 2032 2062 2091 2256. It is interesting
that minuscules 1611, 2042, 2050, 2053, and 2329, important minuscules, get the
phonology wrong or differ in some other detail. They follow ἄχρις(ε)ς(ς) either with
differing words, or mis-infl ced / misspelled words. And minuscule 1854 omits it
entirely. 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 οο
- hoû, the same word as here in Revelation. The fact that all three ΝΤ occurrences of
አርን 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 νῶν; and Job 32:11
ἀχρις οο. 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 ἐώς.
(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
ἀπλοῖον, 16.324 ἄραξ, 17.599 αῖχμη. 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 "n" 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.
Revelation 3:2b

ἔμελλον ἀποθανεῖν Κ [Itacism - ἀποθανεῖν] A C P 250 424 743 1678 1778 1828 1854 1862 1888 2018 2020 2026 2031 text 2038 text 2050 [ἐμελλον] 2051 2053 text 2055 2056 2057 2059 2060 text 2064 2067 2073 2080 2084 2254 2286 text 2302 text 2329 2595 А itar. gk. text vg syrh cop sa eth NA27 { }

ἥμελλον ἀποθανεῖν 104 336 459 582 620 688 922 2053 com

ἐμελλες ἀποβάλλειν 254 syrh text

μελες ἀποβάλλειν 664

ἐμελλες ἀποβαλλειν 18 42 69 91 110 141 175 180 203 205 205 text 209 241 242 256 314 325 337 367 385 429 456 467 468 text 469 506 517 522 617 627 919 920 1094 (1611) 1849 1934 2004 2052 2106 2021 2027 2039 2040 2048 2070 2075 2077 2078 2138 2305 2349 2436

ἡμελες ἀποβαλλειν 0 46 61 text 82 93 94 149 177 201 218 386 452 498 632 699 808 935 1006 1352 1597 (1611) 1704 1719 1728 1734 1841 1852 1893 2024 2025 2028 2029 2033 2035 2042 2044 2045 2054 2068 2069 2071 2076 2079 2083 2196 (ἡμ.) 2200 2258 Μ Κ (syrph copbo) text HF RP

Eleven words - "otherwise you will die"

"for you are about to die" arm a.

lacuna 051 2022 2030 2032 2062 2091 2256

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.
Revelation 3:7a

τὴν κλείσα τοῦ Δαβιδ TR
τὴν κλεῖν Δαβιδ NA27
τὴν κλεῖν τοῦ Δαβιδ RP
τὴν κλεῖν τοῦ Δαβιδ 2040 HF
κλῖν τοῦ ΔΑΔ N
τὴν κλίν ΛΔΔ A C
τὴν κλεῖν ΛΔΔ 046 1678 1778 2020 2053 2080txt
τὴν κλίν τοῦ ΔΑΔ Κ
τὴν κλεῖν τοῦ ΔΑΔ P 82 104 175 244 424 456 469 627 757 792 920 1006 1828 1841 1852
1859 1862 1888 2017 2040 2042 2080mb 2138 2351 2436
τὴν κλείσα τοῦ ΔΑΔ 35 1384mb* 2019 2059 2060 2065 2073 2074 2081 2186 2329 2814
τὴν κλεῖν τοῦ ξδου 104*
τὴν κλεῖν τοῦ Δαύιδ 94
τὴν κλείσα ΔΑΔ 1611 1854
τὴν κλεῖδα ξδου 2050
τὴν κλείσα τοῦ ξδου 922 1384txt
tάς κλείς ΔΑΔ sygrh Tyc. Partim
tάς κλείς τού οίκου ΔΑΔ corbo
tὴν κλεῖν τοῦ οίκου ΔΑΔ eth Apr.
tὴν κλείσα τοῦ ξδου arm 1,2,3
tὴν κλείν τοῦ κηπου arm4 (garden)
in infermi lat. in Fam 7
lacuna 051 2030 2062

The UBS committee selected the reading without the article, because according to Josef Schmid, p. 87, proper names in Revelation are generally anarthrous. 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 ανοιγόνων καὶ οὐδὲς κλίσει καὶ κλείω καὶ οὐδὲς ανοιξέτη N
καὶ ανοιγόνων καὶ οὐδὲς κλίσει καὶ οὐδὲς ανοιξέτη N1a
καὶ ανοιγόνων καὶ οὐδὲς κλίσει καὶ οὐδὲς ανοιξέτη N1b
καὶ ανοιγόνων καὶ οὐδές κλίσει κλείω καὶ οὐδές ανοιγέτη A
ο ανοιγόνων καὶ οὐδές κλίσει καὶ κλείω καὶ οὐδές εἰς ανοιγέτη C
ὁ ανοιγόνων καὶ οὐδές κλίσει, καὶ κλείων καὶ οὐδές ανοιγέτη P 1888 NA27
ὁ ανοιγόνων καὶ οὐδές κλίσει, καὶ κλείων καὶ οὐδές ανοιγέτη 2059
ὁ ανοιγόνων καὶ οὐδές κλίσει, καὶ κλείων καὶ οὐδές ανοιγέτη 2060
ὁ ανοιγόνων καὶ οὐδές κλίσει, καὶ οὐδές ανοιξέτη 35*
ὁ ανοιγόνων καὶ οὐδές κλίσει, κλείων καὶ οὐδές ανοιξέτη 1778 2080
ὁ ανοιγόνων καὶ οúdoς κλίσει, καὶ κλείων καὶ ούδες ανοιξέτη 241 424 469 1678 1828 1862 2050
ὁ ανοιγόνων καὶ ούδες κλίσει, καὶ κλείει καὶ ούδες ανοιξέτη 35c
ὁ ανοιγόνων καὶ ούδες κλίσει αὐτήν εἰ μή ὁ ανοιγόνων καὶ κλείων καὶ ούδες ανοιξέτη 104
ὁ ανοιγόνων καὶ ούδες κλίσει κλείων καὶ ούδες ανοιγέτη 2019
ὁ ανοιγόνων καὶ ούδες κλίσει αὐτήν, καὶ ο κλείων, καὶ ούδες ανοιξέτη 1384
ὁ ανοιγόνων καὶ ού δικλίσει αὐτήν εἰ μή ὁ ανοιγόνων καὶ ούδες ανοιξέτη 627
ὁ ανοιγόνων καὶ ούδες κλίσει αὐτήν εἰ μή ὁ ανοιγόνων καὶ ούδες ανοιξέτη 046 82 94 757
920 1006 1841 2040 2138 HF RP PK
ὁ ανοιγόνων καὶ ούδες κλίσει αὐτήν εἰμί καὶ ούδες ανοιξέτη 922mb
ὁ αὐτήν εἰμί καὶ ούδες ανοιξέτη 922txt
ὁ ανοιγόνων καὶ ούδες κλίσει αὐτήν καὶ κλείων καὶ ούδες ανοιξέτη· εἰ μή ὁ ανοιγόνων καὶ ούδες ανοιξέτη 2351
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 ἀνοίξει is a noun, the dative singular form of ἀνοίξις. This word ἀνοίξις 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 ἀνοίξει an itacism of ἀνοίξη, which latter he reads here.
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.


4:3a txt {B} καὶ ὁ καθήμενος ὁμοίος Α P 046 104 922 1611 1678 1778 1828 2019 2050 2329 (ὡς) 2351 Ιταρ,ɣίμ,σιν vg syrʰ arm NA27 {\} // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὁμοίος 0169 cop⁵⁴ // καὶ ὁ καθήμενος ἐπὶ αὐτῷ ὁμοίος 792 // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον cop⁶,⁷ // ὁμοίος 35 82 94 241 424 469 757 920 1006 1814 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

τοὺς ἐκκοσιτεσσαρας πρεσβυτεροὺς ΚΑ ικος τέσσαρας πρεσβυτέρους 2040
θρόνους τοὺς εἰκοσιτεσσαρας πρεσβυτέρους 2050
θρόνους τοὺς εἰκοσιτεσσαρας πρεσβυτέρους ἐκείνους τοὺς εἰκοσιτεσσαρας πρεσβυτέρους 2050
καθε θρόνους καθε πρεσβυτέρους 1854
καθε θρόνους τοὺς εἰκοσιτεσσαρας πρεσβυτέρους ἐκείνους τοὺς εἰκοσιτεσσαρας πρεσβυτέρους 2814 ΤΡ

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.

4:7a txt ἐξων (masc) Α 046 104 181 1006 1828 1852 2017 2019 2031 2074 vid 2081 2329 2344 2351 WH NA27 \} / ἐξων (neut) Ν Ρ 82 94 175 (241 πρόοσων ἐξων for ἐξων τὸ πρόοσων) 469 792 920 1611 1841 1854 1859 1862 1888 2020 2040 2042 2050 2053 2065 2073 2138 2186 2436 2814 ΤΡ ΤΡ ΤΡ ΤΡ ΤΡ ΤΡ // omit 2050 eth arm4 // lac C 051 627 2030 2062.

4:8a txt ἐξων (nom sing masc pres part) Α 104 792 1006 1828 1854 1888 2017 2019 2030 2068 2074 2814 (Cass Vict habentes) NA27 \} / ἐξων (nom&acc sing neut pres part) 046 82 94 175 241 456 920 1841 1852 1862 2040 2042 2053 2065 2138 2436 ΤΡ HF Ρ Ρ Ρ // ἐκοσιτεσσαρας τοὺς εἰκοσιτεσσαρας πρεσβυτερους ΚΑ ικος τέσσαρας πρεσβυτερους 2040 // ἐκοσιτεσσαρας τοὺς εἰκοσιτεσσαρας πρεσβυτερους 2060 // ἐκοσιτεσσαρας τοὺς εἰκοσιτεσσαρας πρεσβυτερους 2073 // omit copbo eth? // “it was” syrp.h kopsa // 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 – continuus, punctiliar or combined, but they do not tell past, present or future.

4:8d txt {A} ἁγίος 3 times Α 046 94 104 241 459 469 792 920 122 1006 1611 1733 1778 1841 1852 1854 1859 1909 2040 2042 2050 2053 2059 2060 2065 2074 2080 2081 2138 2186 2302 2329 2351 2436 2814 ΤΡ ΤΡ HF Ρ Ρ // ἁγίος 8 times Κ* // ἁγίος 7 times 1678 (contra
4:11b txt {Δ} εἶσιν (pres) P 35 104* 241 424 757 922 (1611 syrh) 1854 1862 1888 2020 2050 2059 2060 2065 2073 2074 2081 2186 2344 2436 2814 Πι ḳ ṡ corpsa eth Andrew TR PK // ἣςαν (imperf) Ν A 82 94 175 205 209 456 469 627 792 920 1006 1841 1852 1859 2017 2040 2042 2053 2138 2351 Πι itar,sgiving vg syrṣh Apringius ms acc to Prmasius Beatus ps-Ambr HF RP NA27 {Δ} // ἐγένοτο 2329 arm // οὐκ ἦςαν (question- "were they not...?") 046 f052 1828 // "they are set in place" Tyc Fulg Prim // omit εἰσιν καὶ 2019 Varimadum Fulgentius Primasius // lacuna C 051 1384 2030 2062. MS 1611 reads, ὅτι σὺ ἔκτισας τὰ πάντα, διὰ σου εἰς, καὶ διὰ τὸ θέλημα σου εἰς καὶ ἦςαν ἐκτίθησαν. This reading of 1611 appears to follow the Harleian Syriac.

5:1 TST 6 txt {C} ἔσωθεν καὶ ὁδίσθην A 61 69 181 1828ms 2057 2059 2060 2061 2186 2302 2329 2344 2348 2414 syrh Origen14 Cyp Cass TR NA27 {\} // ἔσωθεν καὶ ἔσωθεν P 046 f052 18 82 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 (792 ἐξοθεν) 920 922 1006 1611 1732 1733 1828st 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2050 2053 2065 2070 2074 2084 (2138? illeg.) 2256 (2351 ἐξθεν) 2436 itar,sgiving vg syrṣh copbo arm eth Hipp Orig4 Victorinus-Pettau Apr Beat Aphraates Hilary Oec Prim Ps-Ambr HF RP PK // ἔσωθεν καὶ ἔσωθεν 94 // ἐμπροσθὲν καὶ τὰ ὁδίσθην Ν copsa Origen2/4 (conformed to LXX Ezekiel 2:10- τὰ ἐμπροσθὲν καὶ τὰ ὁδίσθην) // ἔσωθεν καὶ ἔσωθεν καὶ ἐπὶ ὁδίσθην καὶ ἐμπροσθὲν 35 // ἔσωθεν καὶ ἔσωθεν καὶ ἐμπροσθὲν καὶ ὁδίσθην 2073 // hit Τ 051 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.) Ὑγ. τῷ θεῷ ἡμᾶς
2.) Ὑγ. τῷ θεῷ
3.) Ὑγ.
4.) Ὑγ. ἡμᾶς τῷ θεῷ
5.) Ὑγ. ἡμᾶς τῷ θεῷ ἡμῶν
6.) Ὑγ. ἡμᾶς ἐν τῷ αἰωνὶ σου τῷ θεῷ
7.) omit θεῷ τῷ θεῷ in v. 10
8.) missing/defective here

1.) txt {B} Ν 046 f052 35 69 82 175 241 256 456 627 757 920 1006 1611 1732 1733 1841 1859 2017 2020 2040 2042 1852 2053 2059 2060 2061 2065mg 2074 2081 2138 2302 2329 2351 2436 \n
2.) A eth Lach Tisch Weiss WH Charles NA27 {A}
3.) 2065txt [has τῷ θεῷ in mg.] 2070 2186 2814 vg-harl arm1 Irenaeus latvid Cyprian Fulg Erasmus1 2 3 Aldus Colinaeus
4.) 94 104 424 459 469 616 792 922 1828 1862 1888 2019 2050 2073 2344 itar,sgiving vg syrṣh,h copbo arm Hippolytus; Cyprian Maternus Augustine Varimadum Fulgentius Primasius Beatus
5.) (copsa) arm1 see 5:10
6.) eth
7.) 1854 (homoioteleuton)
8.) hiat: \n
See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσουμεν "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 βασιλεύσουσιν "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. (See endnote for Dr. Robinson's exact words.) 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." 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"
Revelation 6:7-8

*Ἐρχοῦ. 8Καὶ ἐιδον καὶ ἵδον Π24vid A P 94 104 241 459 757 1006 1611 1841 2019 2059 2060 2065 2074 2081 2432 2814 vgw,st syrph cop(sa),bo arm Andrew PK NA27 {B} Εἰρήνη.

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 2060 have the spelling ἵδον which 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.

6:8d txt αὐτῶ 046 42 82 91 93 94 104 175 456 627 757 792 919 920 1611c 1828 1849 1852 1854 1859 1862 1888 1955 2017 2019 2020 2032 2040 2138 2329 2351 ἦθ εἰς syrph (eth) Primasius Beatus HF RP

"Ἐρχοῦ καὶ ἵδε. Εἰρήνη. 8Καὶ ἵδον καὶ ἵδον Ν 35 205 209 469 2073 itar "Ἐρχοῦ καὶ βλέπε. 8Καὶ ἐιδον καὶ ἵδον 296 2049 TR lac 051 1384 2030 2050 2062.

The UB54 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 2060 have the spelling ἵδον which 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.
Revelation 9:10

καὶ ἐν ταῖς ὡραῖς αὐτῶν καὶ ἡ ἔξοδια αὐτῶν ἀδίκησα 104

καὶ ἐν ταῖς ὡραῖς αὐτῶν καὶ ἡ ἔξοδια αὐτῶν ἀδίκησα 1828 1862 1888 2059 2081

καὶ ἐν ταῖς ὡραῖς αὐτῶν ἔξοδον ἐξουσίαν ἀδίκησα 2318

καὶ ἐν ταῖς ὡραῖς αὐτῶν ἔξοδον ἐξουσίαν ἀδίκησα 2074

καὶ ἐν ταῖς ὡραῖς αὐτῶν ἔξοδον ἐξουσίαν ἀδίκησα 241

καὶ ἐν ταῖς ὡραῖς αὐτῶν ἔξοδον ἐξουσίαν ἀδίκησα 1854

καὶ ἐν ταῖς ὡραῖς αὐτῶν ἔξοδον ἐξουσίαν ἀδίκησα copbo

καὶ ἐν ταῖς ὡραῖς αὐτῶν ἔξοδον ἐξουσίαν ἀδίκησα 2329

καὶ ἐν ταῖς ὡραῖς αὐτῶν ἔξοδον ἐξουσίαν ἀδίκησα 046 82 94 469 627 757 920

καὶ ἐν ταῖς ὡραῖς αὐτῶν ἔξοδον ἐξουσίαν ἀδίκησα 175 792

καὶ ἐν ταῖς ὡραῖς αὐτῶν ἔξοδον ἐξουσίαν ἀδίκησα 792

καὶ ἐν ταῖς ὡραῖς αὐτῶν ἔξοδον ἐξουσίαν ἀδίκησα 2074

καὶ ἐν ταῖς ὡραῖς αὐτῶν ἔξοδον ἐξουσίαν ἀδίκησα 2065

lacuna C 051 1384 2030 2050 2062.

See footnote on 12:7.
He says the clue is ms. 2329's seeming ἐν in Revelation. But, another possibility is a textual corruption. After all, ἐν ὑπὸ τίς μιᾶς 9:13b comma between "voice" and "one." disagreement in gender of φων ἐν from the (four) corners of the altar. This might be properly translated, "still a second woe is coming." But what is most interesting is the concord of the Bohairic Coptic (3rd Century): "a SECOND woe IS coming." The Buchanan Italic manuscript h (55) (5th century) has a hiat for the verb, but it also says "the SECOND woe." Yet the form δύο can still be taken to mean "second," with the word οὐδὲν 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 ἐτι "still / more" is a natural addition, and its addition is more easily explained than its omission.

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 Bohairic Coptic (3rd Century): "a SECOND woe IS coming." The Buchanan Italic manuscript h (55) (5th century) has a hiat for the verb, but it also says "the SECOND woe." Yet the form δύο can still be taken to mean "second," with the word οὐδὲν 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 ἐτι "still / more" is a natural addition, and its addition is more easily explained than its omission.
This Greek word φάρμακον refers both to narcotics and to pharmaceutical drugs. The dynastical families to the more specific φάρμακ(ε)ία and the altered state caused by them. Note that the Textus Receptus uses the word φαρμακεία (sorcery) following the third reading instead of φάρμακον.

But looking at this text with current events in view, I must conclude that the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs. The dynastical families that constitute 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 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.

9:21 txt (C) φαρμάκων φ47 φ115vid Ν C 18 69 82 172 175 424 456 467 792 616 920 1006 1611 1841 1852 1854 1862 1868 1881 2017 2040 2042 2138 2256 2329 2344 2351 TR RP PK // "divination" arm4 // "potions of sorcery" 

copbo // "adultery" copsa¼ // omit οὗτοι τῶν φαρμάκων αὐτῶν 627 (1828 but φαρμακείων added at end) itar copsaarm2 Cyp Tyc1 // hiat φ85 051 88 1384 2030 2050 2062. This Greek word φάρμακον - pharmakon 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.
11:12b 12:18

The UBS commentary: "Not only does the weight of external evidence favor ἰκουσαν, but since the Seer constantly uses ἰκουσα throughout the book (24 times), copyists were more likely to substitute ἰκουσα for ἰκουσαν than vice versa."

Revelation 13:10b

Si quis eum gladio occidet in gladio occidetur "If anyone will have killed, he will be killed with the sword." Beat
Si quis gladio interficit gladio interficetur "If anyone kills with the sword, he will be killed with the sword." it"
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 eam 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.” copšabo

“If someone has killed with the sword, he should be killed with the sword.” syrh arm4

“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, 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

латт arm1,2,3 NA27 \{\}

If any po'yt ek tou ouranou kataphainein ey

If any po'yt ek tou ouranou kataphainein ey

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, 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)."
+to before pur cop
- ποιήθη cop arm3
- ές το οὐρανοῦ cop
πιά πρὸ το οὐρανοῦ καταβάειν ἐνώπιον τῶν ἀνθρώπων 792 (omit εἰς την γην)
kataβαίνειν ές το οὐρανοῦ syr
lac 1384 2050 2062.

13:13b εἶς Ν A C P 051 424 469 1006 1611 1678 1828 1862 1888c 2020 2040 2053txt 2059
2060 2073 2074 2081 2329 2351 latt cop arm1,2,3 (arab) (Tyco)
ἐπὶ φ47 046 104 241 469 627 1678 2053com 2073 2377 M9 syrph,h cop arm3,bo

13:14a TST 9 txt {Α} omit φ47 φ115vid Ν A C P 046 61 69 94 104 172 181 241 256 367 424
459 616 792 920 922 1006 1611 1678 1732 1778 1828 1841 1854 1859 1862 1888 2019
2020 2040 2042 2053 2059 2060 2065 2070 2074 2080 2081 2084 2186 2256 2329 2351 2436
2814 syrph,h TR NA27 {\} // τούς έμοις 051 18 35 82 175 456 467 469 627
757 1733 1852 2017 2073 2138 2377 M* HF RP PK // hiat 88 1384 2030 2032 2050 2052
2062. The Majority Text editions limit the beast's deception to "my own people," with John speaking.
Notice that the usual triumvirate 82, 627, 920 is split up here. This is a definitely wrong Majority Text reading.
Though it is not as far out as it might at first seem, when you consider Daniel 11:33,34. Yet the Daniel allusion may
indicate that this variant in 051 is a harmonization to Daniel.

Revelation 13:14

1. καὶ πλανά τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
2. καὶ πλανά τοὺς έμοίς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
3. καὶ πλανά καὶ έμοίς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
4. lacuna

1.) φ47 φ115vid Ν A C P 046 61 69 94 104 172 181 201 205 209 241 256 296 336 367 424
432 459 582 616 620 628 680 743 792 920 922 1006 1611 1678 1732 1775 1777 1778 1828
2031 2033 2034 2035 2036 2037 2038 2040 2042 2043 2044 2046 2047 2049 2051 2053
2054 2055 2056 2057 2059 2060 2064 2065 2067 2068 2070 2074 2078 2080 2081
2082 2083 2084 2087 2091 2186 2256 2286 2302 2305 2329 2351 2436 2595 2814 syrph,h
TR NA27 {\}

2.) 051 18 35 42 82 91 93 110 141 149 175 177 180 201 203 218 242 314 325 337 368 385
386 429 452 456 467 468 469 498 506 517 522 617 757 758 808 824 919 935
986 1072 1075 1094 1248 1328 1503 1551 1597 1617 1637 1704 1719 1728 1733 1734 1740
2023txt 2024 2025 2039 2041 2045* 2048 2071 2073 2075 2076 2077 2079 2138 2196 2200
2254 2258 2352 2377 Compl. HF RP PK.

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 Α C P 046 69 172 181 424 616 757 1854 1862 1888 2020 2059 2080
2084 2351 2436 NA
δῶσιν αὐτοῖς 2019
δῶσιν ἐκ αὐτοῖς 1828
δῶσιν ἐν αὐτοῖς 1611
δῶσῃ αὐτοῖς 051 2065 2302 2329 TR
δῶσιν αὐτῷ Ν* 1678 1778
Revelation 15:3


15:6 txt {C} λίνων 1006 1841 1862 1888 2059 (2074 λίνΟΝ) 2081 TR RP NA27 {} // λίνων P 051 82 181 627 1778\textsuperscript{txt} 1854 2020\textsuperscript{txt} 2302 2814 \textsuperscript{Vg1} syr\textsuperscript{th} cop\textsuperscript{bo} arm Tyc Prim Andrew Arethas // λίνων 1611 // λίνων 1678 // λίνων 920 922 2060 // λίνων \textsuperscript{Ps} 046 69 1828 i\textsuperscript{th}:g\textsuperscript{th},(i) // λίνωνς Κ // λίνου\textsuperscript{3} 2329 // λινού\textsuperscript{3} 2019 // λινούν 792 // λινον 104\textsuperscript{Gr} 459\textsuperscript{Gr} // λινυ 2256 // λινον A C 104\textsuperscript{Lat} 459\textsuperscript{Lat} 1778\textsuperscript{mg} 2020\textsuperscript{mg} 2053 2062 2080 i\textsuperscript{c},dem,div,haf \textsuperscript{Vg-vv}, Rheims, Amiatinus, Fuldensis ps-Ambr Andrew Oecumenius Bede // neither cop\textsuperscript{sa} eth Cass // hiat \textsuperscript{Ps} 115 88 1384 2030 2050 2186 2351. Hoskier also cites for LIQON, "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 Αἰνων (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 LIQON 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 λινον 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: εκ τουτου του ναου εξελευσαθη φησι τους αγγελους ενεδευμενους λινον ἢ λιθον καθαρον καθα τινα εξουσια της φυσεως δυνατου και καθαρου του τιμιου, και το εν ταυς διακονιας άνεμποδιστας. Oecumenius, in his scholii only, says "το δε ενεδεοσθαι τους αγγελους λιθον καθαρον λαμπρον· δεηγμα τυχανε της τιμιας αυτων και καθαρας και εις το καλον παγιος έχουσης φυσεως ἢ ἀρα τον χριστον ενεδευμενο λιθος γαρ το κυριος παρα της θειας άνωμαστα γραφης, ως παρα ησαα (xxviii. 16): > έγω εμβαλλω εις τα θεμελια Σων λιθον, πολυτελη εκλεκτον < και παρα τω προφητη (Psa. cxvii. 22): > λιθον ον απεδοκιμασαν οι οικοδομουντες ουτως εγενηθη εις κεφαλην γωνιας < τουτων ενεδοσθαι τον λιθον, και υμιν ο σοφωτας παυλος παραινει (Rom. xiii. 14): > ενδοσθα τον λιθον ημιων ιησου χριστου και τος σαρκος προναινη μη ποιειθε εις ηπιωμας< έξω γαρ πασης θητυμιας ψυχοβλαδος ο τουτων ενεδευμενος αι δε γε ζωιν 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 scholii in 2070 and 250: "ενεδευμενοι λινουν (al. λιθον) ἢ λιθον καθαρον καθα τινα των αντιγραφων έχουσι, δια τη της φυσεως αυτων καθαροτητα και την προς τον άνηγουνατον λιθον (+χριστον 250) έγγυτητα (+ και των άρτων την λαμπροτητα 250)" They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says, χρυσος η λιθος διαφανης, "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 βουσινον λαμπρον καθαρον 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 βουσινον.

**Revelation 16:16**

'Αρμαγεδών Κ A 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 Colinnaeus RP PK NA27 \{\}

(H)ar Magedōn 1862 ( I cannot make out in my copy of Hosk. whether smooth or rough)

'Αρμαγεδών 'Ν 2028 2033 2044 2054 2069 2083 2186

'Αρμαγεδών TR Ermagedo it*ς

Magdō syr* (acc. Hosk.)

Magdōn 046 1611 2053 2062 Tyc.2

'Αρμαγεδώ it*ς

Αρμαγεδών 2054

Αρμαγεδών 2186

'Αρμαγεδών 2049 2081c

Αρμαγεδών 2029
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 minuscule 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.

16:17a TST 10 txt ὁ ἐβδομὸς Α 046 69 82 94 104 175 241 256 459 467 627 792 920 922 1006 1611 1841 1852 1859 2050 2070c 2080 2138 syrh cop\textsuperscript{sa} eth\textsuperscript{1/2} HF RP NA27 \{\} // ὁ ζ 456 1778 // στε Κ\textsuperscript{N} // ἐκδομὸς 2062 // ο Σ αγγελὸς Κ\textsuperscript{I} // ὁ ζ ἄγγελος 35 424 1678 2017 2059 2074 2081 cop\textsuperscript{bo} // ὁ ἐβδομὸς ἄγγελος (051 αγγελος) 172 181 616 757 1384 1732 1733 1828 1854 1862 1888 2019 2042 2059 2060 2065 2073 2081 2186 2302 2329 vg it\textsuperscript{R}\textsuperscript{B} Beat Prim Tyc.3 TR PK // ὁ ἄγγελος εὐδομὸς 2084 2256 2436 // ὁ ἄγγελος ἐβδομὸς syrh // ὁ ἄγγελος ἐβδημος 2040 // omit 2070* // hiat C P 88 2030 2050 2351.

16:17b TST 11 txt ἐπι Κ Α 046 18 82 94 104 172 175 241 367 424 456 459 468 469 616 627 792 920 922 1006 1611 1678 1778 1828 1841 1852 1859 1862 1888 2017 2020 2040 2080 2084 2138 2256 syrh cop\textsuperscript{sa,bo} arm Tyc3 HF RP NA27 \{\} // εἰς 051 35 61 69 181 757 1384 1732 1733 1854 2019 2042 2053 2059 2060 2062 2065 2070 2073 2074 2081 2186 2302 2329 2436 vg syrh eth ps-Ambr TR PK // hiat \textsuperscript{P} 47 C P 88 2030 2050 2351.

16:17c TST 12 x 2 txt {Α} ναοῦ \textsuperscript{P} 47 Α 0163\textsuperscript{vid} 61 69 1006 1611 1678 1778 1841 2040 2053 2062 2065 2080 (2329 after θρόνον) it\textsuperscript{ar} vg syrh\textsuperscript{h} cop\textsuperscript{sa,bo} mss (eth) Prim Beat ps-Ambr Tyc3 NA27 {Α} // ναοῦ του θεου Κ // οὐρανοῦ 051* 94 181 241 792 1384 1732 1828 1854 2019 2042 2059 2060 2074 2081 2186 2302 2344\textsuperscript{vid} 2436 2814 \textsuperscript{M} Andrew Eras 1,2,3 Col. // ναοῦ του οὐρανοῦ 046 051\textsuperscript{i} 18 35 82 104 172 175 256 424 456 459 467 469 616 627 757 920 922 1733 1852 1859 1862 1888 2017 2020 2070 2073 2084 2138 2256 \textsuperscript{M} TR HF RP PK // του οὐρανοῦ του ναοῦ 367 468 // hiat 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 φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ 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 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 ναὸς 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 ἀπό - ἀπο here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπό - ἀπο 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 - ek 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 ἀπό. The Majority Text in the later instances says ἀπό instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἀπό 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, 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.

17:8b TST 13 txt ὑπάγει A 468 680 1094 1611 2026 2051 2053 2055 2056 2062 2064 2067 2256 syrp ph cop (bo) eth Iren lat Hipp Andrew; Prim Erasmus-all Aldus Colinaeus NA27 {B} // ὑπάγειν Ν Ρ 046 051 69 82 94 104 181 459 627 792 920 922 1006 1384 1678 1778 1828 1841 1854 1859 1862 1888 2019 2020 2042 2059 2060 2065 2073 2074 2081 2138 2302 2329 2344 vid 2432 2814 // syrp arm Hip // ibit // in perditionem ibit // itura Auct // // C 88 2050 2080 2186 2351. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγειν, for in Greek manuscripts final v is often represented merely by a horizontal stroke over the preceeding 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.

2044 2046 2054 (2065) 2068 2069 2074 2082 2083 (hiatus 2186, exact sister ms. of 2814) 2814? // καὶ παρετει, ὦ δὲ 2014 2034 // καὶ παρετέτιν ὦ δὲ 241 336 2256 // καὶ παρετειν; θαυμαστονται 2060 (Hosk. says this ms. places θαυμαστονται at the end of the ν. rather than the beginning like the other mss.) // καπερ ἐστιν TR // omit eth vg Pseudo-Ambrose // καπερ ἐστιν Erasmus Ed. 1 Aldus' printed edition // καπερ ἐστιν 2049 Erasmus Eds. (2), 3, 4, 5 // et advenit itth // et adhuc ventura ert Beatus // et ventura est Primasius // καὶ παρετειν εγγυς arm 3 // καὶ παρετειν εγγυς arm 4 // καὶ παρεται καὶ απολυται τὸ θήριον 2053comm (cf. arm 2: "and which was passing by to perdition" // καὶ παρεται ὦ (sic) το εχων 1094 (cf. copt φι, cf. syr) // και επεσεν·copho (ουγκ λαρει) // και εσται copho (λαυβ μνευωνε) // et (tamen) adventare syrb // 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' 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 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." (K * 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

πεπώκαν(σι)ν 91 172 175 242 314 424 617 664 1006c 1828 1859 1862 1934 2016 2018 2020 2032 2075 2138 2321 2329 itat, δις vg syrth arm Andrewc-p Arethas Tyconius Priscillian Beatus Haymo HF NA27 |D|

πεποκαθιν 792

πεπωκαν Ρ 051 2053* 2073 2081 2184 Hippolytus Andrewabav al TR PK (3rd sg perf ind act of πίνω drink)

πεπότικεν 94 2042 2065 2432 syrth (3rd sg perf ind act of ποτιζω – drink)

πεπώτικεν 88 1876 2014 2015 2034 2036 2037 2042 2043 2047 2082 eupoioe(ν) 2074

πεπώκαισιν Χ 046 104 205 209 336 459 582 620 628 680 922 1006* 1611 1841 2030 mK (abt. 50 minuscules) copsa, bo eth Hippolytus RP

πεπτωκαν 147 C 69 2031

πεπτωκαν 1854 2053c 2062 pc syrthmg Oecumenius

πεπτωκαν εἰς syrthmg Hippolytusms

omit πεπτωκεν πάντα τὰ ἐθνι Primasius.

Lucana 2050 2351

18:7a txt αὐτήν Χint A C P 046c 051 35* 82 104 456 757* 792 920 1852 1859 2019* 2030 2053 (2062 αὐτήν) 2138 mK RP NA27 {\|} // αὐτήν 1611 // αὐτήν Ν zm 052 35c 94 175 241 424 469 627 757c 922 1006 1384 1841 1854 1862 1888 2017 2019c 2020 2040 2042 2059 2060 2065 2073 2074 2081 2186 2436 mAg TR // αὐτήν 2329 // αὐτήν 1828 // αὐτῶν 2814 // omit 046* // 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 Philippians 3:21. In many other verses in the NT and other era literature, αὐτήν was also used as a reflexive like ἒαυτήν, since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ἦ, 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} εὑρίσκουσιν (3rd pl fut ind act) Ν Α C P 18 172 424 469 616 1611 1678 1778 1828 1862 1888 (2053 2062 find HER) 2080 vg syrph, hcop, bo NA27 {l} / / εὑρίς (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 1854 1859 2017 2019 2020 2030 2040 2042 2061 2138 2256 2329 Mκ Hipp. Beat HF RP / / εὑρίς 922 // εὑρείς 104 / / εὑρήσεις (2nd sg fut) 051 35 757 1733 2065 2186 2436 2814 Mκ itφ φ Prim Beat Eras 1,2,3 Aldus Col PK / / εὑρίσκει (2nd sg aor subj act) 2059 2073 2081 2084 TR / / εὑρίσκεις 181 / / hiat 88 2050 2302 2351. 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.

18:17b txt ὁ ἐπὶ τόπων πλέων Α C 82 94 104 241 456 627 920 922 1006 1828 1841 1852 1854 1859 1862 1888 2020 2030 2040 2138 2436 (abt. 100 minuscules) itar vgww, st arm RP NA27 {B} / / ὁ ἐπὶ τὸν τόπον πλέων Ρ 046 0229 f052 (1611 omit ὁ) 2329 itφφ vgns / / ὁ ἐπὶ πόντον πλέων 469 582 2073mg 2076* 2254 vg Cl cop, bo Caes Prim / / ὁ ἐπὶ τὸν ποταμὸν πλέων 2053 2062 (copα "who sail in the rivers") / / "those who sail from a distance" Ps-Ambr / / ὁ ἐπὶ τῶν πλοίων πλέων Ρ 051 205 209 424 757 (792) 1384 2017 2042 2059 2060 2065 2073lt 2074 2081 (abt. 100 minuscules) (Hipp) Andr; Beat / / ὁ ἐπὶ τῶν πλοίων ἐπὶ τόπων πλέων (syrph) / / ἐπὶ τῶν πλοίων ὁ δύμας 2186 2814 Hipp Er Ald Col TR / / hiat 2050. There is a use of the word τόπος in connection with boats and sailing also in Acts 27:2.

19:3 TST 15 txt {A} δευτερον εἰρήκαν (3rd pl perf ind) Ν Α 051 18 35 181 1611C 1828 2017 2042 2059 2060 2074 2081 2186 2329 2814 TR NA27 / / δευτερον εἰρήκασιν (3rd pl perf ind) 61 69 469 1006 1384 1732 1841 2020 2053 2062 2065 // ἐκ δευτερου εἰρήκαν (3rd pl perf ind) 172 1888 // ἐκ δευτερου εἰρήκασιν (3rd pl perf ind) 424 616 1826 2073 2084 // δευτερου εἶπαν (3rd pl aor act ind) C / / δευτερου ἐπον (3rd pl aor act ind) 1678 1778 2020 2080 (but note that can also be 1st sg aor act ind) / / δευτερον εἰρήκα (1st sg perf) 161* // ἤκουσα 9 ἤρεν (sic) (3rd sg aor act ind) 792 / / δευτερον εἰρήκειν (3rd sg perf ind) 046 82 94 104 175 241 256 367 456 459 467 468 627 757 920 922 1733 1852 1854 1859 2030 2070 2138 2256 2344 2436 Mκ syrph hcop, bo HF RP PK / / δευτερον εἰρήκειν 2019 // lacu 88 1828 2050 2302 2351. This singular number reading is one of the most surely erroneous readings of the Majority Text. When 82, 627, 920 unite with 464 against all other uncial, they are erroneous. And observe that 792 once again shows that it is a compiler of ancient translations into other languages.

19:9a txt ἀληθινοὶ τοῦ θεοῦ εἰσιν Α P 046 82 94 241 469 627 920 1611 1815 1862 1888 2030 2053 2062 2138 itφφ syrh, h HF RP NA27 {l} / / ἀληθινοὶ εἰσιν τοῦ θεοῦ Ρ* 051 792 2074 itφ vg Mκ Prim TR PK / / τοῦ θεοῦ ἀληθινοὶ εἰσιν 1 K1006 1841 2065 2329 vg Cl // lacuna C 1828 2050 2351.

19:11 txt καλούμενος πιστὸς καὶ ἀληθινὸς 046 f052 82 94 104 175 241 424 456 469 627 757 920 922 sic (1006 καὶ καλούμενος) 1611 1814 1852 1854 1862 1888 2019 2020 2030 2040 2053 2062 2065 2073 2138 2344 2432 2436 itdem, div (fig), haf, t vg Cl syrph, h (copα bo?) (eth?) Irenlat Orlat Cyp Vict Tyc Jerome Apr Prim Andrewc Ps-Ambr Beat TR RP [NA27] {C} / / πιστὸς καλούμενος καὶ ἀληθινὸς Ν WH // vocabatur fides et verax vocatur it* vgww, st // πιστὸς καὶ ἀληθινὸς καλούμενος 2028 2029 2033 2044 2054 2068
the one sitting on it was faithful and true. Yet to supply “was called” would not be out of the question.

If the word were not present in the Greek, the English copula would normally be supplied. This is a principle of Textual Criticism, that a great variety of readings indicates dubiousness. HF cannot possibly be original, because the masculine form (tò) of the article here and in v. 9 did not exist until later, according to all lexicons that deal with it.
There may be no difference in meaning between the first two variant that is really different. UBS text comm: "Most of the witnesses that read γέγονα in the previous set of variants lack either εἰμι (N P 046 many minuscules) or ἐγώ 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 εἰμι). In order to represent the balance of probabilities it was decided to retain εἰμι in the text, but to enclose it within square brackets."


22:14 txt TST 19 {A} πλύνοντες τὰς στολὰς αὐτῶν Ν A (104 459 680 922 2050 πλυνοντες) (1006 πλυνοντες) 1678 1778 1841 2020 2053 2062 2080 (15 minuscules) itar vg et cop,sa eth Ps-Athanasius ss; Ambr Fulg Apr (Prim) Haymo NA27 {\} // πλατύνοντες τὰς στολὰς αὐτῶν Ps-Athanasius // ποιοῦντες τὰς ἐντολὰς αὐτοῦ καὶ πλύνοντες τὰς στολὰς αὐτῶν 469 1852c // ποιοῦντες τὰς ἐντολὰς αὐτοῦ 046 18 35 61 82 94 175 241 424 467 616 627 757 792 1611 1732 1733 1854 1859 1862 1888 2017 2030 2042 2059 2060 2065 2070 2073 2081 2084 2138 2186 2326 2327 2377 2436 2814 ʃ61 cp,sa,bo (arm τηροῦντες τὰς) Andrew; Tertull Cypr Tyb Ath (Caesarius) (Beat) TR HF RP PK // hiat C 920 1778 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 τὰς ἐντολὰς (12:17; 14:12). [and not ποιοῦντες as here]  'Moreover, the prepossessions of the scribes would have favoured ποιοῦντες τὰς ἐντολὰς rather than πλύνοντες τὰς στολὰς.' (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 N 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] ἔρχον Ν 94 1678 1778 2053 2062 2329 ites syrh cop,sa,bo arm4 Apr. // Ναὶ ἔρχον 2030 2050 syrh Prim Tyb // Ἄμην ἔρχον A 046 175 181 424 616 792 1006 1611 1841 2017 2059 2060 2065 2081 2186 ʃ61A vg eth Ambr. Ps-Ambr. Beatus NA27 {\} // Ἄμην ναὶ ἔρχον 051 35 82 241 456 476 627 757 792 1732 1733 1854 1859 1862 1888 2020 2070 2073 2377 2436 ʃ61 TR HF RP PK // Ἄμην ναὶ ἔρχομαι 2042 // Ἄμην καὶ ἔρχον 104 459 922 // hiat C P 69 88 256 920 1384 1828 1955 2019 2040 2256 2302 2351 2814. Both the words ἁμην and ναὶ mean something like "yes," and so I think they were both liturgical additions to an original ἔρχον 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 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 ὑμῶν (4) μετὰ πάντων ἀγίων
μετὰ ἁγίων
μετὰ τῶν ἁγίων
μετὰ τῶν ἁγίων σου
μετὰ πάντων τῶν ἁγίων
μετὰ πάντων τῶν ἁγίων αὐτοῦ

(1) A (2814) (itṣ ar cum omnibus hominibus) vgṣ,ww ethṣ Ambr Tyc Beatṣ NA27 {B} (2) 296
vgd ethṣ Fulg Ps-Ambr TR (3) 2050 (4) 1778 arm (5) 627 (6) Ἑ ṯṣ ṯṣ WH (7) 2329 (8) 046
051supp 82 104 459 792 1006 1611sup 1678 1841 1862 1888 2030 2053 2059 2060 2062 2074
2081 ἱ syrh copṣ,bo Andr Arethas NA27 {B} (3) 2030 syrh // upon all the saints unto age of the
ages (2040) copbo (copborns age of the age) // hiat C P 69 88 172 256 920 1384 1828 2019
2080 2256 2302 2351 2814. 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.

22:21c TST 18 txt omit ἀμήν. A 1006 1841 2014 2025* 2026 2031 2034 2036 2037 2038txt
2046 2047 2056txt 2059txt 2065txt 2074 2081 2186txt 2432 2595 ἱ ṯṣ ṯṣ ṯṣ,fuld Beatusṣ
Tyconius Andrew Arethas NA27 {B} // ἀμήν. Ἑ 046 051ς 35 82 94 104 175 241 456 469
627 757 792 1611ς 1678 1778 1852 1854 1859 1862 1888 2020 2030 2042 2050 2053 2060
2062 2065com 2073 2138 2329 2436 ἱ vgcl,ww syrh copṣ,bo) eth arm Beatusṣ Arethas TR
HF RP PK // ἀμήν ἀμήν syrh // hiat C P 69 88 172 256 920 1384 1828 2019 2040 2080
2256 2302 2351 2814.
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