The Revelation
of
John
part of
The Holy Bible

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

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Footnote Apparatus

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

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

19:15α txt σιδηρᾷ A 046 0226 205 209 2344 Μ A ite vgw syrh cop sa Cyprian Irenaeus TR NA28 {I} // δίστομος Ω P 1006 1841 1854 2030 2329 Μ K ite vgei syrh cop bo arm eth Ambrose Primasius RP.

The 19:15α means it is a footnote about chapter 19 v. 15, and the "α" 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 (Μ or Μ), 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; NA28 means the Nestle-Aland 27th edition, and lastly, the curly brackets [B] contain the rating of certainty given in the UBS3, the United Bible Societies' 4th Edition. When there is a left slash in the brackets like this, {I}, 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 understate 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 uncials, Versions and Fathers. If on the other hand B is joined Aleph, A or C, the greater weight can only be overborne by other subsidiary evidence, and if B have the support of Aleph A or C A together, we must grant
the group a full hearing.” In the same paragraph, he declares that Erasmus and Stephen relied on just a few MSS that were faulty in certain particulars. And that we should restore from Tischendorf, Tregelles and Wescott and Hort readings taken away from the TR solely on the basis of one uncial like Aleph or A. With this all I agree.

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

<table>
<thead>
<tr>
<th>Sigla</th>
<th>Century</th>
</tr>
</thead>
<tbody>
<tr>
<td>ℵ</td>
<td>4th century</td>
</tr>
<tr>
<td>ℵ¹</td>
<td>4th-6th century (only one occurrence- in 21:4)</td>
</tr>
<tr>
<td>ℵ²</td>
<td>7th century</td>
</tr>
<tr>
<td>ℵ²ᵃ</td>
<td>7th century</td>
</tr>
<tr>
<td>ℵ²ᵇ</td>
<td>7th century</td>
</tr>
<tr>
<td>ℵᶜ</td>
<td>12th century</td>
</tr>
</tbody>
</table>

Hoskier declared that the uncial 046 is a highly edited and smoothed-over text. Therefore, when 046 departs from MOST other 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 2062 2065 2329 2344 2351, and many of these are also quite early for Apocalypse minuscules. Consequently, these have greater value than other minuscules Minuscules that slavishly follow 046 are 82, 627, 920, 2138. When these minuscules are not in unity, you will find a difference usually between the Hodges/Farstad majority text vv. the Robinson/Pierpont majority text. In many of these instances, the Robinson text has recently moved toward the correct reading, away from Hodges/Farstad. Where the conjunction of 82, 627, 920 opposes another edition, there you have clearly different text streams. Where minuscules 82, 627, 920 line up against most of the 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 Βηθανίᾳ, said by Origen to be σχεδὸν ἐν πᾶσι τοῖς ἀντιγράφοις, actually appears in ℵ* A B C*."

On the other side of the coin, I grant that where the UBS text favors the uncial A when it stands alone against all other witnesses, their reading is dubious, the most famous one being Revelation 5:9. Hoskier points out that Hort broke one of his own rules with this one, as he went with the easiest reading. But there are several places in Revelation where Codex A shows that it is an older text, with older readings, prior to editing and standardization. So at this point, I still understand why the UBS/NA editors value Codex A extremely highly for Revelation. If I were only allowed to have one ancient Greek manuscript of Revelation, I would definitely choose Codex A.
I have come up with 20 test passages (contained at the end of this document and signaled by the abbreviation TST), by which to classify the main Apocalypse manuscripts. The manuscripts may be placed on a continuum as shown below, with Codex A being on one end, and 757 the other, as the texts most differing from each other. And that continuum roughly corresponds to the GNT editions which line up like this:

NA28 TR RP HF PK.

A C ƒ⁴⁷ 0207 2080 1678 1778 2062 ƒ¹¹⁵ 2053 1611 2050 1841 K* 1006 ƒ⁴⁹ 2020 0163 2040 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074 2186 18 2351 61 2081 2302 792 1732 104 1854 2059 2019 2436 35* 256 046 94 175 241 2042 051* 2256 18 1859 1384 1852 2073 1733 2030 367 920 468 2070 467 757 35* 051*c

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

Consistently cited Greek witnesses (where text is extant) for Revelation are these thirty-one: 018, 024, 043, 047, 085, 088, 0115, 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 ƒ⁰⁵² 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: 018, 024, 043, 047, 085, 088, 0115, 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.
Chapter 1

Prologue

1:1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεός, δεῖξαι τοῖς δούλοις αὐτοῦ, ὃς ἐγενήθη 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 signified when he sent it via his angel to his servant John,

1:2 διὸ ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὃς ἐν αὐτῇ εἶδεν.

²who has confirmed as the word of God and the testimony of Jesus Christ, even 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 therein, for the time is near.

1:4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ,

⁴John, to the seven churches in Asia, grace to you, and peace, from God who is, and who was, and who is to come, and from the seven-fold Spirit which is before his throne,

¹1:2a txt ὃσα

²1:2b txt omit ὃσα τε

³1:4a txt ἀπὸ θεοῦ "from God": ἀπὸ τοῦ (genitive article) TR \ ἀπὸ τοῦ (genitive article) Vict Prim RP \ ἀπὸ τοῦ (genitive article) N A C P 922 1678 2050 2329 it

⁴1:4b txt ἀπὸ τῶν (gen or acc pl neut rel. pronoun) ἀπὸ τῶν (gen or acc pl neut rel. pronoun with singular verb) P 1678 2050 2329 RP NA28 \ ἀπὸ τῶν (gen or acc pl neut rel. pronoun with plural verb) 2019
1:5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and ruler over the kings of the earth. To him who loves us, and washed us from our sins in his blood, 

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

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.

ἐπά πνευμάτων τά ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants. That is, in place of “tā” (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun “tā” jarred the cultured ear for its lack of concord with the genitive case of pneumátōn.) 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 “ἀ ἐστιν” reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

5 1:5a txt τῷ ἀγαπῶντι Π18 Ν A C 046 1006 1611 1678 (rescr) 1841 2040 2080 RP NA28 {⊂} / τῷ ἀγαπῶντι P 2053 2062 TR / τῷ ἄγαπαντι 2050 2329 / lac 051 1778.

6 1:5b Or, "the faithful martyr." The Greek word translated witness here is martyr, and there is good reason it came to have the connotation of one who is killed for his witness. For that is what happened to Jesus Christ, and also to Antipas, mentioned later in this book in 2:13, where he is also called a faithful witness/martyr.

7 1:6c txt βασιλείαν Π 046 922 1006 1828 1841 2040 2050 μ it₂ gr gcl Tert Vic Prim TR RP / ἣμιν Φ18 Ν A C 1611 1678 2050 2329 / lac 051 1778.

8 1:6b txt ἀγαπῶν τῶν αἰώνων Κ2 (τα αἰώνα Κ*) Π 046 922 1006 1611 1678 1841 2040 2053 2062 2080 2029 2329 μ it₂ gr gcl Tert Prim (arm) eth Did TR TG RP SBL / lac 051 1778.

9 1:7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμός καὶ ὄψιν αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπὶ αὐτὸν πᾶσι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

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.

10 ἂν ἰδοὺ ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.
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 Ἐγώ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ ὁ κοινώνων μου. Ἐγὼ δὲ ἐλαλήσα μοι ἔστι τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ ὁ Πάτερ ὁ Θεός, καὶ ὁ Χριστός ὁ Θεός, καὶ ὁ Πνεῦμα ἡ Ῥατήρ. 

9 I, John, your brother and fellow in the oppression and kingdom and endurance in Christ Jesus, was on the island called Patmos because of the word of God and because of the testimony of Jesus Christ. 10 I turn, I saw seven golden lampstands.

1:10 Ἐγὼ ἔλαλη πρὸς ὑμᾶς ἐστιν, ἃ λέγει κύριος ὁ Θεός· ἐγερθεὶς λέγει κύριος ὁ Θεός ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις ἐλάλει μοι ἔστιν ἐν τῇ θλίψει καὶ ἐν τῇ ἀναμνήσει καὶ ἐν τῷ μεγάλῳ ἡμεροθηλίῳ ἐν τῇ θλίψει καὶ ἐν τῇ ἀναμνήσει καὶ ἐν τῷ μεγάλῳ ἡμεροθηλίῳ ἐν τῇ θλίψει καὶ ἐν τῇ ἀναμνήσει καὶ ἐν τῷ μεγάλῳ ἡμεροθηλίῳ ἐν τῇ θλίψει καὶ ἐν τῇ ἀναμνήσει καὶ ἐν τῷ μεγάλῳ ἡμεροθηλίῳ ἐν τῇ θλίψει καὶ ἐν τῇ ἀναμνήσει καὶ ἐν τῷ μεγάλῳ ἡμεροθηλίῳ ἐν τῇ θλίψει καὶ ἐν τῇ ἀναμνήσει καὶ ἐν τῷ μεγάλῳ ἡμεροθηλίῳ ἐν τῇ θλίψει καὶ ἐν τῇ ἀναμνήσει καὶ ἐν τῷ μεγάλῳ ἡμεροθηλίῳ ἐν τῇ θλίψει καὶ ἐν τῇ ἀναμνήσει.
1:13 καὶ ἐν μέσῳ τῶν ἑπτά λυχνιῶν ὄμοιον ἐν ὑιῷ ἀνθρώπω, ἔνδεδυμένον ποδήρη καὶ περιεξωσμένον πρός τοὺς μαστοῖς ζώνην χρυσῆν.  

13and in among the seven lampstands was someone like a son of man, dressed in a cloak reaching down to his feet, and girded around at the pectorals with a golden sash,  

1:14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ, ὡς ἔριον λευκόν, ὡς χιόν, καὶ οἱ ὀφθαλμοί αὐτοῦ ὡς φωνή ὑδάτων πολλῶν,  

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

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

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

The Greek verb here for "made to glow" is πυρόω, the word for burn, but used sometimes in the New Testament for the purification of metals, as compared to the fire of trials purifying faith. But that purification meaning of the word is impossible here, since the metal, χαλκολιβάνον - chalkolibanon, is an alloy, and alloys are by definition impure. According to Bauer, the alloy is of uncertain makeup, since this word is not found outside of the Apocalypse of John. It seems to contain the root words for copper and Libanon, the name for copper and Libanon, the name...
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. Amen.

32 and I have the keys of death and of Hades.

1:19 Write therefore what things you see and what things are now, and also what things are about to take place after these things.

1:20 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 γων 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 σου καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους εἶναι καὶ οὐκ εἰσίν, καὶ εὗρες αὐτοὺς ψευδεῖς·

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

2:3 καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐκ ἐκοπίασας.

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

2:4 Αλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκ ας.

4"But 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 ταχύ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.

5"Remember therefore from where you have fallen, and repent and do your first works; otherwise I will come to you quickly and remove your lampstand from its place, unless you repent.

36 2:1 txt δεξιᾷ αὐτοῦ  N² A C P 046 922 1006 1611 1778© 1841 2040 2050 2053 2062 2329 TR RP NA28 ‖ δεξιᾷ αὐτοῦ χειρὶ ℵ² ‖ δεξιᾷ χειρὶ αὐτοῦ 172 424 616 1828 1841 2040 2050 2062 2329 TR RP NA28 ‖ δεξίᾳ χειρὶ 172 424 616 1828 1841 2040 2050 2062 2329 TR RP NA28 ‖ δεξιαὶ χειρὶ 172 424 616 1828 1841 2040 2050 2062 2329 TR RP NA28 ‖ δεξιαὶ χειρὶς 1678 1778‖ δεξιᾷ χειρὶ 1678 1778‖ δεξιᾷ χειρὶς 1678 1778‖ δεξιᾷ χειρὶς 1678 1778. Neither 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 σου  N 046 f052 1006 1611 1828 1841 2040 2050 2053 2062 2329 TR RP NA28 ‖ τὸν κόπον χειρὶ αὐτοῦ 172 424 616 1828 1841 2040 2050 2062 2329 TR RP NA28 ‖ τὸν κόπον χειρὶ αὐτοῦ 172 424 616 1828 1841 2040 2050 2062 2329 TR RP NA28 ‖ τὸν κόπον χειρὶ αὐτοῦ 172 424 616 1828 1841 2040 2050 2062 2329 TR RP NA28 ‖ τὸν κόπον χειρὶ αὐτοῦ 172 424 616 1828 1841 2040 2050 2062 2329 TR RP NA28 ‖ τὸν κόπον χειρὶ αὐτοῦ 172 424 616 1828 1841 2040 2050 2062 2329 TR RP NA28 ‖ τὸν κόπον χειρὶ αὐτοῦ 172 424 616 1828 1841 2040 2050 2062 2329 TR RP NA28 ‖ τὸν κόπον χειρὶ αὐτοῦ 172 424 616 1828 1841 2040 2050 2062 2329 TR RP NA28 ‖ τὸν κόπον χειρὶ αὐτοῦ 172 424 616 1828 1841 2040 2050 2062 2329 TR RP NA28. Neither 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 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.

38 2:5 txt σοι τάχει  N 046 f052 1006 1611 1828 1841 2040 2050 2053 2062 2329 TR RP NA28 ‖ σοι τάχει 046 f052 922 1006 1611 1828 1841 2040 2050 2053 2062 2329 TR RP NA28 ‖ σοι τάχει 046 f052 922 1006 1611 1828 1841 2040 2050 2053 2062 2329 TR RP NA28 ‖ σοι τάχει 046 f052 922 1006 1611 1828 1841 2040 2050 2053 2062 2329 TR RP NA28 ‖ σοι τάχει 046 f052 922 1006 1611 1828 1841 2040 2050 2053 2062 2329 TR RP NA28 ‖ σοι τάχει 046 f052 922 1006 1611 1828 1841 2040 2050 2053 2062 2329 TR RP NA28. The UBS textual commentary says that the manuscripts which have the word τάχει, "quickly," after "I am coming to you," possibly did it to conform this verse to Rev. 2:16 and 3:11.
But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

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

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

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

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

And to the angel of the church in Pergamum, write: These things says He who has the sharp two-edged sword:
2:13 Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς, ὅπως ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἤρνησο τὴν πίστιν μου ἐν ταῖς ἡμέραις. ἴν αἷς Ἀντίπας ὁ μάρτυς μου, ὁ πιστός, ὃς ἀπεκτάνθη παρ’ ὑμῖν, ὅπως ὁ Σατανᾶς κατοικεῖ.

13 I know your works and where you live, where Satan's throne is; yet you hold fast to my law, and you did not deny my faith, in the days in which Antipas was my faithful witness, who was put to death near you, where Satan lives.

2:14 Ἀλλ' ἐγὼ ἔχω κατὰ σοῦ ὅλην, ὅτι έχεις ἐκεί κρατοῦντας τὴν διδαχήν Βαλαρίου, ὃς ἐδίδαξεν τὸν Βαλὰκ ἄλλην σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, ὁ καὶ φαγεῖν ἀντι παντων ἐν τῷ Βαλααμ τὸν Βαλὰκ ἐν τῷ Βαλὰκ τὸν Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, τὸν Βαλαὰκ τὸν Βαλὰκ τὸν Βαλαὰκ τὸν Βαλααμ τὸν Βαλὰκ." (Philoxeniana Syriac, 6th 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.)

But I have a few things against you, that you have some there who hold to the teachings of Balaam, who taught Balak to put a stumbling block before the people of Israel. The Apocalypse of John contains many nouns oblique to their clauses as to case.

42 2:13a txt Οἶδα τὰ ἔργα σου καὶ ποῦ 046 922 1006 1611 1828 1841 2040 2053 2329 2050 syrPh copSa,b0 eth Prim Jer Tyc2 Apring ps-NA28 {/) lacPh υ Ph153 051 2062.

43 2:13b txt καὶ ἡμέρας μου 1778 2040 2053 2329 TR NA28 {/) lacPh υ υ 051 2062. The TR is with the NA28 here, even though none of its source mss read so.

44 2:13c txt Ἀντίπας TR RP {ста} Ἀντίπας NA28 {/) Ἀντίπας Κ Π 046 Ἀντίπας Κ Π 1828 1841? 1862? 1888? 2059? {/) ἀντείπασ (sic) 1006 {/) omit syrPh copSa,b0 arm eth Antipas vg AuctP {/) Antipas ἠθάγα Ἀνιπασ ἀθάγα Ἀντιπάς 051 2030 2062 2256 2302. This last variant, of the syrPh, (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 Antipas, 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” in Syriac. Other Syriac MSS have something about a showing being done. The Harclean Syriac, 7th century, just doesn’t deal with it but omits it, as do several of the other translations into other languages, the Coptic, Ethiopic, Armenian, and Arabic.

2:14a txt καὶ φαγεῖν 046 922 1006 1828 1841 2040 2053 2329 syrPh RP {/) φαγεῖν Κ A C P 052 1611 2050 2053 2329 syrPh TR NA28 {/) lacPh υ 051 2062.

2:14b txt τὸν Βαλὰκ Κ 052 922 1006 1611 1828 1841 2040 2053 2329 2050 2329 syrPh,h copSa,b0 RP {/) ἐδίδαξεν(v) (imperf) Κ A C P 052 1611 2050 2053 2329 it HG vg TR NA28 {/) docebit (fut) vg-harl {/) (pres) armP "teacher of" eth {/) lacPh 051 2062.

2:14c txt τὸν Βαλὰκ Κ 052 922 1006 1611 1828 1841 2040 2053 2050 2329 syrPh,h RP {/) τὸν Βαλὰκ Κ {/) τὸν Βαλὰκ Κ {/) τὸν Βαλὰκ 2040 2050 2329 {/) Βαλὰκ 046 {/) Βαλὰκ copSa,b0 eth {/) ἐν τῷ Βαλαίμ τὸν Βαλὰκ Δ ἐν τῷ Βαλαίμ τὸν Βαλὰκ 2059 2081 {/) τῷ Βαλαίμ τὸν Βαλὰκ 35 {/) ἐν τῷ Βαλὰκ 254 TR {/) omit Κ {/) lacPh υ 051 2062.

2:14a exactly the same phrase used earlier in 1:5, ὃς μάρτυς ὁ πιστός, about Jesus Christ himself, only now it is Christ speaking about Antipas, "faithful martyr."
the children of Israel, that is, to eat idol sacrifices and to commit sexual immorality.

2:15 So also in the same way you have some who hold to the teachings of the Nicolaitans.

2:16 Repent therefore. Otherwise I am coming to you soon, and will fight against them with the sword of my mouth.

2:17 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 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 I know your works and love and faith and service, and your perseverance, how your last works are greater than your first.'
2:20 'All her works, O you woman, I have against you, Jezebel, who calls herself a prophetess and teaches, and leads my servants astray, to commit sexual immorality and to eat things sacrificed to idols.

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

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 parts for designating the seat of desire and affection. This use of "kidneys" isn't any less reasonable than how we use the heart for some things. The heart of course would say, "God cleansed my stomach, and came in to live in my liver." This use of the kidneys came from the Hebrew culture, and the King James Version and older English translations render it "reins." (When you look at a picture in a medical book of the tubes coming down from the kidneys to the bladder, it does look like reins on a horse.) And according to your works. I am He who searches minds and hearts, and that I will pay to each of you according to your works.

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54 ²²οιο A P 046 922 1828 2053 RS NA28 {\} ἐὰς TR / αφης 2329 / ἄρος 1006 1841 2040 / ἀφης N 1161 2050 συρριβ ης copa, bo arm (arab) / εὖς TR / θεις f052 / lacs 051 2062.

55 ²²οιο A P 046 922 1006 1611 1828 1841 2040 2053 2329 2351 itər copa, bo arm Tgs-Amb RP NA28 / κατα σοῦ polv N 2050 itəs syrr ph arm4 / κατα σοῦ olvva vgc1 Haymo TR / katas σοῦ polv 2074 Prim Cypr Ambr / 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).

56 ²²οιο A P 046 922 1006 1828 1841 2040 συρριβ, h arm C P 046 922 1006 1611 2050 2053 2329 itər, g84 və copa, bo arm eth Epiph Andrew; Tgs Ambrosiaster Tyc Beatt Haymo TR NA28 (b) / lacs 051 2062. The editorial committee of the UBS Greek New Testament says that the reading with σοῦ "appears to be the result of scribal confusion arising from the presence of several instances of σοῦ in verses 19 and 20." There are four instances of σοῦ in the 1 1/2 verses preceding, to be exact. I rendered the Greek word γυνη here as "woman" rather than "wife," because angels do not have wives. There is a small chance that the word ἀγγελος should be translated as "messenger" and mean a human, who could have a wife. But I do not think so. At any rate, the English word "woman" covers both possibilities, while the word "wife" covers only one. See the endnote about this issue at the end of this document.

57 ²²οιο A P 046 922 1006 1611 1678comp 1778 1828 1841 2040 2050 2053 2080 itəs vgw,vst, copa, bo arm4 Tert. Cypr. Prim. Tyc. Beatt. Andrew Haymo Arth. RP NA28 (A) / εὖς έρων αὐτῶν "their works," A 2329 itər, vg vgc1 syrr, h arm And; Cypr Ambr Apr Prim TR / omitt έκ τῶν έρων αὐτῆς 2065 copbms ps-Ambr / lac 051 2030 2062. Note: Hoskier says syrr supports έρων αὐτῆς but the UBS apparatus says έφις αὐτῆς.

58 ²²οιο The Greek says "νεφρούς," kidneys. Different languages and cultures use varying body parts for designating the seat of desire and affection. This use of "kidneys" isn't any less reasonable than how we use the heart for some things. The heart of course is really just a muscle. The tribe I was raised with in Papua New Guinea used several body organs. They would say, "God cleansed my stomach, and came in to live in my liver." This use of the kidneys came from the Hebrew culture, and the King James Version and older English translations render it "reins." (When you look at a picture in a medical book of the tubes coming down from the kidneys to the bladder, it does look like reins on a horse.) And...
2:24 ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατίροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βάλλω ἐφ᾽ ὑμᾶς ἄλλο βάρος·

2:25 πλὴν ὃ ἔχετε κρατήσατε ἄχρις οὗ ἂν ἥξω. Ἡμεῖς δὲ λέγοντες τοῖς ἐν Θυατίροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, ὃίνες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βάλλω ἐφ᾽ ὑμᾶς ἄλλο βάρος·

2:26 καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν, ὅσῳ ἔχετε κρατήσατε ἄχρις οὗ ἂν ἥξω. Ἡμεῖς δὲ λέγοντες τοῖς ἐν Θυατίροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, ὃίνες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βάλλω ἐφ᾽ ὑμᾶς ἄλλο βάρος·

2:27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδήρῳ, ὡς τὰ σκεύη τὰ κεραμικὰ συντριβήσεται: ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρὸς μου: ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρὸς μου:·

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

2:29 καὶ ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρὸς μου:·

According to Diodorus, the kidneys and the heart were the only organs left in the body cavity by Egyptian embalmers. See also Jeremiah 11:20; 17:10; 20:12.
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.

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 ἔμελλες ἀποβάλλειν: οὐ γὰρ εὑρήκα σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·

2Be watchful, and strengthen the things that remain, which you were about to cast out. For I have not found your works complete before my God.

3:3 μνημόνευε οὖς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησο. ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ἐπί σε ὡς κλέπτης, καὶ οὐ μὴ γνῷς ποίαν ὥραν ἥξω ἐπὶ σέ.

3Remember therefore how you received and how you heard, and maintain that, and repent. Now then, if you are not watchful, I will come upon you like a thief, and you will not know at what hour I will come upon you.

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66 3:2a txt στήρισον (2nd sing imper act of "strengthen") A C P 1006 1678 1841 2040 2053 RP NA28 \{\} // στήριξον (same as στήρισον, diff dialect) ℵ 046 1778 2050 TR \‖ στηρίζων 922 \‖ στειριζων 2329 // στήρισον (2nd sing aor imper act of "keep") 1611 2344 vg itar. syr th // στήρισθον 181 792 // \? 2080 // lac 051 2062.
67 3:2b txt ἢμελλες ἀποβάλλειν 046 1006 (1611) 1841 RP \‖ ἢμελλον ἀποβαλλεῖν 1828mg \‖ ἢμελλον ἀποθανεῖν ἢμελλον ἀποθανεῖν 922 \‖ ἢμελλον ἀποθανεῖν 2351 // ἢμελλόν ἀποθανεῖν syr // ἢμελλον ἀποθανεῖν syr // ἢμελλόν ἀποθανεῖν 2351 // "otherwise you will die" cop armi // ἢμελλον ἀποβάλλειν (1611) 2040 // lac 051 2062. There are a large number of other variants in the late minuscules. See endnote for full variant list. The exact TR reading is not attested. But the TR reading is in agreement in essential meaning with the NA28. Hoskier declares that no ancient version shows awareness of any "throw" variant, but only of "die" variants. It should also be noted that there is no majority reading. This passage and its variants hark back to John 15, and the vine and the branches. See endnote for full apparatus.
68 3:2c txt γνωσίς (2nd sing aor subj act) A C P 922 1611 2053 M A TR WH RP NA28 \{\} // γνώση (2nd sing aor fut act) R 046 1052 1006 1828 1841 2040 (2050 γνῶση) 2329 2344 MK // lac 051 2062. There is not much difference in meaning between the two variants. Both can be translated as an English future, since in NT Greek the subjunctive and future were often interchangeable. If one really tried to translate the difference here, the subjunctive reading might be translated, "I will come like a thief, and you would not know at what hour I will come upon you." But since the verbs before and after it are future, it should be translated as an English future either way. This fact though that the verb in question is preceded and followed by a future tense verb, probably explains why some copyists changed it to a future form, to conform it to the rest of the sentence. The reading of 2050 is dative singular of a noun, and must be a mistake of hearing in dictation. But it supports the second reading because it would have sounded the same. 1828
3:4 'All' Oliverds ònìs ònìmata èn òdòseis à oúk émôlûsan tà ìmàtia àutôn, kai peripatèshouson me'té émô èn leukoís, òti àzíoi éisìn.

4But 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.

3:5 ‘Ó mikôn, oútoù ìmerbàleitaì èn ìmàtioù leuikoù, kai oú mé ñxiæleîfû tà òñomà àutôù èk tìs ìvllou tìs ùòhs, kai òmòloqèshsù tà òñomà àutôù ènòpìon tòu patróùs mou kai ènòpìon tòn ãggêlòn àutôù.

5He who overcomes, he 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.

3:6 ò èxòu oûs àkouisátò tì tò pêúma légei tâs òékklêsias.

6He who has an ear should listen to what the Spirit is saying to the churches."

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73 Or "in brightness." Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; I Timothy 6:16;

75 3:4 Or ònìmata 

76 3:5 Or "He who overcomes, he 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.

77 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 shall close it except the one who opened it, and no one shall open it:"
3:8 Οἶδά σου τὰ ἔργα – ἵδον δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, ἢν οὔδες δύναται κλείσαι αὐτὴν – ὅτι μικράν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἤρπησο τὸ ἱνομα 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 ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, ἣν οὐδεὶς δύναται κλεῖσαι αὐτὴν – ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.

9Behold I will bring76 of the synagogue of Satan, of those claiming to be Jews and are not, but are lying; behold, I will make them such that they will come and fall down before your feet and know that I have loved you.

3:10 ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ ἐγὼ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τοῦ μελλούσης 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.

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

3:12 ὁ νικῶν ποιήσω αὐτὸν στὸν ναῷ τοῦ θεοῦ μου, καὶ ἐξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἰερουσαλήμ, ἡ καταβαίνει ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

12He who overcomes, I will make him a pillar in the temple77 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 comes down out of heaven from my God, and also my new name.

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

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

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74 The NA28 has the reading in the subjunctive as are ποιήσω and γνῶσιν later in this verse in all Greek texts, and the other editions have the present indicative form here. The subjunctive can act as a future. The present tense also can mean future, even as we have in English, "Behold, I am giving..." can mean I will be giving in the future.

77 temple
To the Church in Laodicea

3:14 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:

I know your works, that you are neither hot nor cold. 79 I would rather you were either hot or cold. 80 Thus, because you are lukewarm, and neither hot nor cold, I am about to spew you out of my mouth. 81

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.

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78 3:14 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ·

79 3:15 Οἶδα σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός. ὄφελον ψυχρὸς ἢ ζεστός. 80

80 3:16 οὕτως ὅτι χλιαρὸς εἶ καὶ οὐ ζεστὸς οὔτε ψυχρός, μέλλω 81 σε ἐμέσαι ἐκ τοῦ στόματός μου.

81 3:17 ὅτι λέγεις Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδενὸς χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ὁ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός,

82 3:17 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.

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20
3:18 συμβουλεύω σοι ἀγοράσαι χρυσίον παρ’ ἐμοῦ πεπυρωμένον ἐκ πυρὸς ἵνα πλουτῆσῃς, καὶ ἰμάτια λευκὰ ἵνα περιβάλῃς καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητος σου, καὶ κολλύριον ἵνα ἐγχρίσῃ τοὺς ὀφθαλμοὺς σου ἵνα βλέπῃς.

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

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

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

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

20Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will then come 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.

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

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

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

Chapter 4

The Throne in Heaven

4:1 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἡ ἐνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἐγὼ ἐντύχω καὶ ἰδοὺ ἐν τῷ θρόνῳ καθήμενος, ὁ λέγων Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.

1After these things I looked, and behold, 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 Καὶ ἐνθέως ἐγενόμην ἐν πνεύματι καὶ ἰδοὺ θύρας ἐγείρετο ἐν τῷ οὐρανῷ, καὶ ἦν ἐν τῷ θρόνῳ καθήμενος.

2And immediately I was in the Spirit; and behold, there was situated in heaven a throne, and on the throne someone sitting,
4:3 οἱ δράσει λίθῳ ἵσπιδι καὶ σαρδίῳ, καὶ ἰρις κυκλόθην τὸν θρόνον τοῦ θρόνου
γὰρ ὁμοίως ἵ ρας σιμαραγδύνων.

Like jasper stone and carnelian in appearance. And an aura encircles the throne, like emerald in appearance.

4:4 καὶ κυκλόθην τὸν θρόνον θρόνοι εἴκοσι τέσσαρες πρεσβυτέρους καθημένους ἐν ἰματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοὺς.

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

87 [Greek word ἶρις, 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.]

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

89 This is from the Greek word ἰρις - Iris, which can mean rainbow or halo. Webster's second definition of aura is: "a luminous radiation: Nimbus." I didn't like rainbow, since the rainbow by definition includes the whole spectrum of colors, whereas this phenomenon is only green. Halo is possibly suitable; it's just that the English reader is accustomed to it being only something around the heads of holy people or saints in art. But halo is also used in astronomy.

90 The TR and NA28 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 NA28 reading, after v. 2 having just said, “someone sitting” already, is very Johannine in style.

91 1 Chronicles 24:7-18, or are they the 12 apostles of the Lamb, plus the 12 patriarchs of Israel?

92 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? I agree with Hoskier that the reading of Sinaiticus et al. may be original.
καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καίμοντα τοῦ θρόνου αὐτοῦ, αἱ εἰσὶν ἑπτὰ πνεύματα τοῦ θεοῦ.

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

καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρες ζῷα γέμοντα ὀφθαλμῶν ἐμπρόσθεν καὶ ὄπισθεν.

And in front of the throne is like a sea of glass, like crystal. And in between the throne and the circle around the throne are four living beings, which are the seven spirits of God.

καὶ τὸ ζῷον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῷον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῷον ἔχον πρόσωπον ἀνθρώπου, καὶ τὸ τέταρτον ζῷον ὅμοιον ἀετῷ πετομένῳ.

And 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.

καὶ τὰ τέσσαρες ζῷα, ἓν καθ' ἓν αὐτῶν ἔχον ἀνὰ πτέρυγας ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες, Ἅγιος ἅγιος ἅγιος, κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

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\textsuperscript{99} is the Lord God Almighty, who was and who is and who is to come."

4:9 καὶ ὅταν δῶσιν τὰ ἦμερα τὰ ἔργα καὶ τὴν τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου\textsuperscript{100} τῷ ἐχθρίωντι εἰς τοὺς αἰώνας τῶν αἰώνων,

\textsuperscript{9}And whenever the beings give glory and honor and thanks to the one sitting on the throne, to him who lives for ever and ever,

4:10 πεσοῦνται οἱ ἐκείνοι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ προσκυνήσουσιν τῷ ἐχθρίῳ εἰς τοὺς αἰώνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στέφανους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες,

\textsuperscript{10}the twenty-four elders will fall down before him who sits on the throne, and worship him who lives for ever and ever, and they will place their crowns before the throne, saying,

4:11 Ἀξιός εἶ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, ὁ ἅγιος, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.

\textsuperscript{11}"You are worthy, our Lord and our God, O Holy One, to receive glory and honor and power, for you created all things, and for your purpose they existed 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 ἔξωθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά.

\textsuperscript{1}And I saw upon the right hand of the one sitting on the throne a scroll, written on, inside and out, sealed up with seven seals.
5:2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς ἄξιος ἐστιν ἀνοίξαι τὸ βιβλίον καὶ λύσαι τὰς σφραγίδας αὐτοῦ;  

2And 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 ἀνοίξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.  

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

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

4And 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 ἐνίκη ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυίδ, ὁ ἀνοίγων τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγῖδας αὐτοῦ.  

5Then 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, who is opening the scroll and the seven seals of it."

5:6 καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζῴων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτά, ἅ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ ἀποστελλόμενα εἰς πᾶσαν τὴν γῆν.  

6And 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 καὶ ἦλθεν καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.  

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

5:8 καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῷα καὶ οἱ ἑπτὰ πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἑκατὸν χιλιάδας κιθάρας καὶ φιάλας χρυσᾶς γεμοῦσας θυμιαμάτων, ἅ εἰσιν τὰ προσευχαὶ τῶν ἁγίων, ὃς πλήθος ἔστη ἐν τῶν ἀντίκρουσιν αὐτοῦ.  

8And 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.

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104 5:5a txt omit λῦσαι RP NA28 {\} add λῦσαι K 94 2053txt 2344 vg cl syrp Apr Cyprian Hier. Oros TR


106 5:6a txt omitt aπτά 792 1611 latt syrp ph cop bo eth arm Hier. Oros. 106a latt A P 46 922 1828 2040 2053 2329 itar vg cl syr ph,h cop sa,bo arm Iren lat Clement⁴ Hipp Cyp Maternus Tyc Gregory-Elvira Fulg Prim Beat TR RP [NA28] [C] add ηπτά latt A P 1611 1841 2050 itar vg wv, harl eth Iren arm Apr Andrew bav lac C 051 2062.

107 5:6b Zechariah 4:10

108 5:8 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
5:9 And began singing a new song, saying: [Elders:] "You are worthy to take the scroll, and to open the seals of it, because you were slain, and thereby purchased us for God with your blood out of every tribe and language and people and nation!"

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."

5:9 variants in part:
1. Ϸηγ. τω θεω ημας
2. Ϸηγ. τω θεω
3. Ϸηγ. ημας
4. Ϸηγ. ημας τω θεω
5. Ϸηγ. ημας τω θεω ημων
6. Ϸηγ. ημας εν τω αιματι ου τω θεω
7. omit θεω το τω θεω in v. 10
8. missing/defective here

1. txt ηγ. τω θεω ημας
2. ηγ. τω θεω
3. ηγ. ημας
4. ηγ. ημας τω θεω
5. ηγ. ημας τω θεω ημων
6. ηγ. ημας εν τω αιματι ου τω θεω
7. omit θεω το τω θεω in v. 10
8. missing/defective here

See endnote for full accounting of variants. The TR reading in v. 10 of ημας - "us" and βασιλευσομεν "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 ημας, "us," they created a conflict with v. 10 where it says "you have made αυτους - "them" into a kingdom and priests, and βασιλευσουσιν "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 NA28, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote for Dr. Robinson’s exact words.) The idea the idea of a two-part responsive praise was (perhaps) first put forward by Moses Stuart in 1845. (See endnote for Dr. Robinson’s exact words.)
5:10 καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν βασιλείς καὶ ιερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

[Living Beings:] 10th And you made them kings and priests to our God, and they will reign on the earth.

5:11 Καὶ εἶδον, καὶ ἦκουσα ὡς φωνὴν ἀγγέλων πολλῶν κόκλω τοῦ θρόνου καὶ τῶν ἑΩΜ καὶ τῶν πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδας μυριάδων καὶ χιλιάδας χιλιάδων.

11And I looked, and I heard what 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,

5:12 ἑλόντες φωνῆς μεγάλης, Ἄξιός ἐστίν τὸ ἀρνίον τὸ ἐφαγμένον λαβεῖν τὴν δύναμιν καὶ τὸν πλοῦτον καὶ σοφίαν καὶ ἰσχύν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

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

5:13 καὶ πάν κτίσμα ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑπὸ πολλῆς τῆς γῆς καὶ ἐπί τῆς βαλάσσης ἐστίν, καὶ τά ἐν αὐτοῖς, πάντας ἦκουσα λέγοντας, ὡς καθημένων ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰώνας τῶν αἰωνίων. Ἀμήν.

13And every creature that is in heaven, and on the earth, and under the earth, and that is in the sea, and the things that are in them, I heard all saying,
"Blessing and honor, glory and power, be to Him who sits on the throne, and to the Lamb, for ever and ever! Amen."\textsuperscript{116}

5:14 καὶ τὰ τέσσαρα ζῶα γὰρ λέγοντα "τὸ Ἀμήν" καὶ οἱ πρεσβύτεροι ἐπέσην, καὶ προσεύχησαν.

\textsuperscript{14}And the four living beings kept saying the ""Amen.""\textsuperscript{117} And the elders fell down and worshiped.\textsuperscript{118}

**Chapter 6**

**The Seven Seals**

6:1 Καὶ έδειξαν ὅτι ἠνόιξεν τὸ ἄρνιον μίαν ἑκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἑκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνή\textsuperscript{119} βροντῆς, Ἔρχου καὶ ἰδέ.\textsuperscript{7}

1And I saw that\textsuperscript{120} the Lamb opened the first of the seven seals. And I heard one of the four living beings saying in a thunderous voice, "Come and see."\textsuperscript{121}

6:2 καὶ ἰδοὺ, ᾧ ἵππος λευκός, καὶ ὁ καθῆμενος ἐπ᾽ αὐτοῦ ἔχων τόδον, καὶ ἔδοθε αὐτῷ στέφανον, καὶ ἑξῆλθεν νικών καὶ ἵνα νικήσῃ.

2And behold, a white horse, and the one sitting on it holding a bow, and to him was given a crown, and he went out conquering and to conquer.\textsuperscript{122}

\textsuperscript{116} 5:13d txt Ἀμήν 046 f052 2040 m eth Tert Ps-Ambr BG TR / oimt K A P 922 1006 1611 1828 1841 2050 2053 (2329) 2344 itcgr8 vg syrph,h cop\textsuperscript{sa,bo} Prim TR AT NA28 {\textbar} / lac C 051 2050 2062. This variant is related to the following footnote. See endnote with full collation of this variant in combination with the next one.

\textsuperscript{117} 5:14a txt ζῶα λέγοντα το αμήν 046 BG TR / ζῶα εἶδον το αμήν 922 cop\textsuperscript{sa,bo} / ζῶα εἴδεν το αμήν 1828 / ζῶα λέγουσιν αμήν 2053 / ζῶα λέειν αμήν 2054 / ζῶα λέειν αμήν διακ 051 2050 2062. See endnote with full collation of this variant in combination with the previous one.

\textsuperscript{118} 5:14b txt oimt (all Greek manuscripts except 2045*) syrph,h cop\textsuperscript{sa,bo} arm eth Apr ps-Ambr Cass TG AT BG NA28 {\textbar} / ζῶα εἰς τοὺς αἰῶνας τῶν αἰῶνων 2045* vg Prim Haymo Stephens-1550 TR Scrivener-1894 TR / lac C 051 88 1384 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 majority text. See where Hoskier states this in Text Volume 2, p. 156, lines 26,27, where he says "Negl. 57 et 141 ex ed. typ. exscripti." (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 manuscripts, then someone could fairly make 7,000 handwritten copies of the Nestle-Aland 27\textsuperscript{th} edition New Testament, and then declare that the NA28 is the majority text.

\textsuperscript{119} 6:1a txt φωνὴ 922 1006 1611 1678 1828 1841 2040 2080 2329 m itcgr syrph,h cop\textsuperscript{sa,bo} Beat Prim RP NA28 {\textbar} / φωνὴ A 046 / φωνὴ 2329 pc / φωνῆς P TR / φωνῆς K 1778 2053 itcgr8 vg / Ἔρχου, ὡς φωνῆ βροντῆς, 2074 / ὡς φωνῇ βροντῆς 94 / lac 051 2050 2062.

\textsuperscript{120} 6:1b txt δὲ ώς φωνὴ 046 2040 vg RP , "and I saw that the Lamb opened..." / δὲ K A C P f052 2062 1611 1828 1841 2329 itcgr8 syrph,h (cop\textsuperscript{bo}) arm (arab) ps-Ambr Beat TR NA28 {\textbar} / καὶ δὲ φωνῆς εἶδον ὅτι ἠνόικας "and when he is speaking I saw that he opened" 2053 / "and then the Lamb uncovered" eth oimt cop\textsuperscript{sa} lac 051 2050 2062. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, δὲ is written.

\textsuperscript{121} 6:1-2 txt Ἐρχοντα καὶ ἰδέ. 2 Καὶ ἰδοὺ 046 1828 2040 2329 m (itcgr) vg mss Vict-Pett Prim Beat RP / Ἐρχου καὶ βλέπε. 2 Καὶ εἶδον καὶ ἰδοὺ TR / Ἐρχοντα καὶ ἰδέ. 2 Καὶ εἶδον, καὶ ἰδοὺ K (922) 2344 itcgr8 vg1 syrph,h / Ἐρχοντα καὶ ἰδέ. 2 Καὶ εἶδον. Iδοὺ eth / Ἐρχοντα καὶ ἰδέ. 2 Καὶ εἶδον καὶ ἰδοὺ A C P f052 1006 1611 1841 2053 vgww, st arm Andrew NA28 {\textbar} / Ἐρχοντα. 2 Εἰδοὺ καὶ ἰδοὺ 046, 56, 59. / Ἐρχοντα. 2 Καὶ εἶδον, ἰδοὺ cop\textsuperscript{bo} lac 051 2050 2062. The TR is basically following Codex Sinaiticus.
6:3 And when the Lamb opened the second seal, I heard the voice of the second being saying, "Come."

6:4 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, so that they slaughtered one another. And he was given a large sword.

6:5 And when the third seal was opened, I heard the voice of the third being saying, "Come and see." And behold, a black horse, and the one sitting on it, said, "I am the one who is living, and I will take peace away from the earth, so that they slaughter one another."

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

6:7 And when the fourth seal was opened, I heard the fourth being saying, "Come and see." And behold, a white horse, and the one sitting on it, said, "I am the one who is living, and I will take life from the earth, so that there will be only the order of the four living beings."
6:8 Καὶ ἰδού, ὁ ἴδιος ἐνιαυτὸς τοῦ θάνατος, καὶ οἱ καθήμενοι ἐπάνω αὐτοῦ ὄνομα αὐτῷ ὁ θάνατος, καὶ οἱ ἀδελφοὶ αὐτῶν καὶ οἱ κατοικούντες τῆς γῆς; ἐφέτερον τῆς γῆς, ἀποκτείνει ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

8And behold, a pale green horse, and the one who is sitting on it, his name is Death, and Hades was following him; and authority is given to him 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 ἦν οὗθεν τῆς πέμπτης σφραγίδος, ἐδοκιμάσθη τὸ θυσιαστήριον τῆς φυλής τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν τοῦ θηρίου τῆς γῆς.

9And when the fifth seal was opened, I saw beneath the altar, the souls of them that dwell on the earth?"  And behold, a pale green horse, and the one who is sitting on it, his name is Death, and Hades was following him; and authority is given to him over one fourth of the earth, to kill them with war, and famine, and death, and by the wild animals of the earth.

6:10 καὶ ἔδραμεν ὁ λέγων τοῦ ὄνομα αὐτοῦ ὁ πορευόμενος ἐπὶ τὸ στάδιον, καὶ ἔρρεθι αὐτοῖς ἵνα ἕτερον ὁμόθνημα ἔχαι ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς.

10And 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 ἐδραμεν ὁ λέγων ὃς ἔκαστος ἐπὶ στάδιον, καὶ ἔρρεθι αὐτοῖς ἵνα ἕτερον ὁμόθνημα ἔχαι ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς.

11And they were given each a white robe, and it was prescribed for them that they would take rest a while longer, until their fellow-servants and brethren should also finish, those also about to be killed even as they.
The Sixth Seal

6:12 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 and the stars of heaven fell to the earth, as a fig tree that cast its unripe figs from being shaken by a strong wind,

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 people and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves, 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 His wrath has come, and who shall be able to stand?"

Chapter 7

The 144,000 Sealed

7:1 And 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.
καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρις ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,

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,

λέγων, Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα ἕως ἂν σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

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

καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν καὶ τεσσαράκοντα τέσσαρες χιλιάδες, ἐσφραγισμένων ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ·

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

ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβίμ δώδεκα χιλιάδες, ἐκ φυλῆς Γάδ δώδεκα χιλιάδες, ἐκ φυλῆς Ασήρ δώδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλείμ δώδεκα χιλιάδες, ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες, ἐκ φυλῆς Συμεών δώδεκα χιλιάδες, ἐκ φυλῆς Λευί δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσαχάρ δώδεκα χιλιάδες, ἐκ φυλῆς Ζαβουλών δώδεκα χιλιάδες, ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες, ἐκ φυλῆς Βενιαμίν δώδεκα χιλιάδες ἐσφραγισμένοι.

from the tribe of Judah twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand, from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand, from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, from 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

Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολύς, ὃν ἀριθμῆσαι οὐδεὶς ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένας στολὰς λευκὰς, καὶ φοίνικας ἐν ταῖς χερσὶν αὐτῶν·

After 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;

137 7:2 The Greek phrase is ἀπὸ ἀνατολῆς ἡλίου - "from the rising of the sun." It usually simply means "from the east" since that is where the sun rises. Compare Rev. 16:12.

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.

139 7:9 txt omit 046 922 1828 2040 2329 latt syrh RP / αυτον Ν A C P f052 1006 1611 1841 2053 TR SBL NA28 / lac 051 2050 2062.
καὶ κράζουσιν φωνῇ μεγάλῃ λέγοντες, Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ.

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

καὶ πάντες οἱ ἄγγελοι εἱστήκαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζῴων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ τά πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ,

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.

λέγοντες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

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

Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς εἰσίν, καὶ πόθεν ἦλθον;

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

καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν ἐν τῷ αἵματι τοῦ ἀρνίου.

And they have washed their robes and made them white in the blood of the Lamb.

διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τῷ θρόνῳ σκηνώσει ἐπ' αὐτοὺς.

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.

οὐ πεινάσουσιν οὐδὲ διψήσουσιν οὐδὲ μὴ πέσῃ ὁ ἥλιος οὐδὲ πᾶν καῦμα,

No longer will they hunger, neither will they thirst any more, nor will the sun ever attack them nor any scorching heat.
7:17 ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμαίνει αὐτούς, καὶ ὁδηγεῖ αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων καὶ ἐξαλείψει ὁ θεός πᾶν δάκρυον τῶν ὀφθαλμῶν αὐτῶν.

17 For the Lamb that is in the midst of the throne is shepherding them, and he leads them to the springs of the living waters; 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 μιώριον.

8:2 καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἳ ἐνώπιον τοῦ θεοῦ ἑστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

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.

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

3 And 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.
καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐν ὄπιον τοῦ θεοῦ.

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

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

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

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

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

καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

7 And 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.

151 Θα πρέπει, ουσιαστικά, να διαβάζουμε “αὐτοὺς,” όπως και πάντα. Αυτό, κατά τον συγγραφέα, είναι εύκολο και θετικό. Στο “αὐτοὺς” δεν υπάρχει κάτι που να δημιουργεί κάποια συνθήκη των κοινών, οπότε θα πρέπει να διαβάζουμε “αὐτοὺς.” Ακολούθησε η διδασκαλία του Φιλιππαίων 4:13, όπου ο Σωτήρ καλεί συνάδελφους να παραμείνουν στο σωτηρικό, και δεν να επιθυμούν αρκετά να ξεπεράσουν τα περιστατικά. Εάν θα αναφέραμε “αὐτοὺς” εδώ, θα δημιουργούσαμε μία συνθήκη που να δημιουργεί κάποια συνθήκη των κοινών.


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 copyist, having left off his work for a break, then resumed doing his work, and he remembers, “I resume, at the line ending with κατεκάη,” but he resumed with the wrong line ending with κατεκάη. Skipped one line by accident. 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 parabolepsis from homoioteleuton.
8:8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα,

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

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

8:11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ Ἅψινθος. καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

8:12 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 τὸ τρίτον αὐτῆς μὴ φάνη ἡ ἡμέρα, καὶ ἡ νύξ ὁμοίως.

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8:8 And the second angel sounded his trumpet; and something like a huge burning mountain was hurled into the sea. And one third of the sea was turned to blood,

8:9 and one third of the creatures that have lives in the sea died, and one third of the ships were destroyed.

8:10 And the third angel sounded his trumpet; and a huge star fell from heaven, burning like a lamp, and it fell on a third of the rivers, and on the sources of the waters.

8:11 And the name of the star means "Wormwood." And a third of the waters were turned into bitterness, and many of the people died from the waters because they were made bitter.

8:12 And the fourth angel sounded his trumpet; and a third of the sun was struck, and a third of the moon and a third of the stars, such that one third of their light was darkened and a third of the daylight would not be shined, and the same with the night.

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8:8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα, *txt omit 046 922 2040 Mk* syr*ph* Tyc RP // πυρὶ ᾿Α ᾿Π 2053 2329 itar ęg(h) // vg syr*cop sa,bo TR NA28  // lac C 051 2050 2062.

8:9 Greek: τὰ ἔχοντα ψυχάς, literally, "a third of the creatures in the sea died, those possessing souls." Bauer begins his lexicon entry for this word ψυχή, "soul," by saying, "It is often impossible to draw hard and fast lines between the meanings of this many-sided word." It would certainly be silly to render this instance of the word as "lives," as follows: "one third of the creatures in the sea died, those having lives." It is very unlikely that any author would feel the need to make clear that it was those creatures that had lives, that died. This seems to be a demonstrative phrase, specifying some particular subset of creatures. "Those that have breath" seems possible, as in conformance with the usage in Genesis. Compare LXX Genesis 1:30, those having the breath of life; and 2:7, where the man became a soul when he received the breath of life through his nostrils. Further, the LXX in Genesis 1:20-23 calls those sea creatures that breathe, such as whales and snakes, "souls." But then the question arises why the bloody sea would kill only air-breathers. The problematic phrase, τὰ ἔχοντα ψυχάς, with the nominative definite article, is commented on in the BDF grammar in § 136(1) as follows, "Revelation exhibits a quantity of striking solecisms which are based especially on inattention to agreement (a rough style), in contrast to the rest of the NT and to the other writings ascribed to John: (1) An appositional phrase (or circumstantial participle) is often found in the nominative instead of an oblique case (§ 137(3))." The only reasonable apposition or circumstance seems to be as worded above: "those that have lives in the sea."

8:12 The verb 'was darkened' is singular. I don't think it is saying that one third of 'them were darkened,' but rather one third of something singular 'was darkened,' and the meaning is that one third of their strength, one third of the collective light was darkened. What it is NOT saying is that one third of the number of them were totally dark. And probably not that
8:13 And I looked, and I heard an angel 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.

2And he opened the bottomless pit, and smoke ascended from the pit like smoke from a burning furnace. And the sun and the sky were darkened from the smoke of the pit.

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

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

2:1 That is, a fallen angel. Angels are called stars also in Judges 5:20; Job 38:7; Isaiah 14:13; Daniel 8:10 / Rev. 12:4; Rev. 1:20. In this verse in Revelation, it is a "fallen star," which is another way to refer to a demon; one of the 1/3 of the angels that Satan took with him when he was expelled from heaven.

9:4 Compare ch. 6,6, "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or wine." An implication here about the green grass and trees, from the commandment to the locusts that they not damage anything green, could be that green things will be precious and rare in those days already, before all these plagues take place. On the other hand, locusts' natural inclination would be to eat such, and they are being commanded to do otherwise.
And 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 And 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.

9:7And the appearance of the locusts was like horses outfitted for war, and on their heads golden crowns, and their faces like human faces,

9:8 and they had hair like the hair of women, and their teeth were like lions' teeth,

9:9 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.

9:10 and they have tails like scorpions, and stingers, and in their tails they have power to do harm to humans for five months,

9:11 having as king over them the angel of the Abyss. His name in Hebrew is Abbadōn, and in Greek he has the name Apollyōn.

9:12 The first woe has passed. Behold, even after all this, a second woe is still coming.
9:13 And the sixth angel sounded his trumpet. And I heard a voice\textsuperscript{165} from the four horns\textsuperscript{166} of the golden altar before God,

\textsuperscript{165} 9:12a 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 "behind" adds to the emphasis.

\textsuperscript{166} 9:12b ΤΩΝ two woes are coming. But in ord "behold" ome org 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 their descendants is weighty enough for me to omit τεσσάρων, especially when added to the context. The word "four" is also in dispute; see next footnote. Hoskier’s rendering of φωνὴν μίαν and φωνὴν, since the word μίαν here probably just serves as an indefinite article, as in Semitic usage. (Neither Hebrew nor Greek normally has an indefinite article; though in languages there is an ambiguity between "two" and "second," the word δύο can still be taken to mean "second," with the word οὐαὶ being singular. In Semitic languages there is an ambiguity between “two” and “second,” Cardinal and Ordinal. 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 ἔτι is a natural clue is ms. 2329’s seeming disagreement in gender of φωνὴ, thus clueing us that there must be a pause or comma between "voice" and "one.

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
saying to the sixth angel, the one holding the trumpet, "Release the four angels that are bound at the great river Euphrates."

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

And the number of their mounted troops was 100,000,000. I heard the number of them.

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

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..."
9:18 ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων,
γὰρ ἀπὸ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν
στομάτων αὐτῶν.

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

9:19 ἢ γὰρ ἡ ἐξουσία τῶν ὑπ’ αὐτῶν ἐστιν καὶ ἐν ταῖς οὐραῖς αὐτῶν·
αἱ γὰρ οὐραὶ αὐτῶν δομοὶ γὰρ δίφεων, ἦν ἡ ἐξουσία κεφαλάς, καὶ ἐν αὐταῖς
ἀδικοῦσιν.

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

9:20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς αὐτῶν,
ἀλλὰ μὴ προσκυνήσωσιν τα δαιμόνια καὶ τὰ εἰδώλια τὰ χρυσὰ καὶ τὰ ἄγρυφα ἔ
κατὰ τὰ χάλκα ἔκ τὰ λίθινα καὶ τὰς δαίμονας καὶ τὰς ξύλινα, ἄδικαν
περιπατεῖν,

20And the rest of humanity, those who were not killed by these plagues, they
did not repent 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 οὐκ ἀπεκτάνθησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμακειῶν ἦ
αὐτῶν οὔτε ἐκ τίς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

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

19 φαρμακειῶν ἐκ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων,
γὰρ ἀπὸ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν
στομάτων αὐτῶν.

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

9:19 ἢ γὰρ ἡ ἐξουσία τῶν ὑπ’ αὐτῶν ἐστιν καὶ ἐν ταῖς οὐραῖς αὐτῶν·
αἱ γὰρ οὐραὶ αὐτῶν δομοὶ γὰρ δίφεων, ἦν ἡ ἐξουσία κεφαλάς, καὶ ἐν αὐταῖς
ἀδικοῦσιν.

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, οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς αὐτῶν,
ἀλλὰ μὴ προσκυνήσωσιν τα δαιμόνια καὶ τὰ εἰδώλια τὰ χρυσὰ καὶ τὰ ἄγρυφα ἔ
κατὰ τὰ χάλκα ἔκ τὰ λίθινα καὶ τὰς δαίμονας καὶ τὰς ξύλινα, ἄδικαν
περιπατεῖν,

And the rest of humanity, those who were not killed by these plagues, they
did not repent 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 οὐκ ἀπεκτάνθησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμακειῶν ἦ
αὐτῶν οὔτε ἐκ τίς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

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

18 The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.
19 The 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 φαρμακειῶν "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." Witchcraft and paganism are a dominant religion on planet earth,
and always have been. But drugs are also a big problem. 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. The people who control the world are also Satanists. They literally
worship Satan.
Chapter 10

The Prophet's Bitter Burden

10:1 And I saw a powerful angel coming down out of heaven, wrapped in a cloud, and a nimbus\(^{171}\) above his head, and his face like the sun, and his legs\(^{172}\) like columns of fire.

10:2 And holding in his hands a scroll that was opened. And he placed his right foot upon the sea, and his left upon the land,

10:3 and cried out with a great voice, like a lion roaring. And when he had cried out, the seven thunders spoke with their sounds.\(^{174}\)

10:4 And 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 And the angel which I had seen standing on the sea and on the land, he lifted his right\(^{175}\) hand to heaven,

10:6 and 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,

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\(^{171}\) Or, halo, or aura. Halo is an astronomical term meaning any bright-colored circle surrounding another body, like the lunar rainbow. This is the Greek word Iris, which originally was the messenger going back and forth between the gods.

\(^{172}\) The Greek word here, ποιος, is the word for feet, but in ancient Greek and many other languages the words for foot or for hand (χειρ) can mean the whole extremity or whole limb. That is especially true in Revelation, which displays much Aramaic influence. It is far more appropriate here to speak of a leg being like a column or pillar than a foot being like a column or pillar.

\(^{173}\) Or, "with their voices."

\(^{174}\) Or, "as a leg."
10:7 ἀλλ’ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἄγγελου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐπελεύσθη ἐκ τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς δούλους αὐτοῦ τοὺς προφήτας.

7but 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.  

10:8 Καὶ ἦν τῇ φωνῇ ἕκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ’ ἐμοῦ καὶ λέγουσα, Ὑπαγε λάβε τὸ βιβλιδάριόν τὸ ἀνέωμεν ἐν τῇ χειρὶ τοῦ ἄγγελου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

8And the voice that I had heard from heaven, it spoke with me again, and said, "Go take the little scroll that is opened in the hand of the angel who is standing in the sea and on the land."

10:9 καὶ ἀπῆλθον πρὸς τὸν ἄγγελον λέγων αὐτῷ ἐστὶν μοι τὸ βιβλιδάριον. καὶ λέγει μοι, Ἀνάγω καὶ κατάφαγε αὐτὸ, καὶ πικρὰναι σοι τὴν κοιλίαν, ἀλλ’ ἐν τῷ στόματί σου ἔσται γλυκῦ ὡς μέλι.

9And 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."

10:10 καὶ ἔλαβον τὸ βιβλίον ἐκ τῆς χειρὸς τοῦ ἄγγελου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματι μου ὡς μέλι γλυκῦ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράθη ἐκεῖνος σοι κοιλίαν µου.

10And I took the 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.

10:11 καὶ λέγουσιν µοι, ΔΕΙ ὙΠΑΓΕ καὶ ΚΑΤΑΦΑΓΕ τὸ βιβλιδάριον ἐπὶ τὰς ἡμέρας τῆς φωνῆς τοῦ ἑστῶτος ἀγγέλου, ὅταν μέλλῃ ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς προφήτας ἐπὶ λαοῖς καὶ ἐθνεσιν καὶ γλώσσαις καὶ βασιλείς πολλοῖς.

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

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176 10:7 txt τοὺς δούλους αὐτοῦ τοὺς προφήτας 046 1006 1828 1841 2040 2329 2344 syrph? RP // τοὺς ἐαυτοῦ δούλους τοὺς προφήτας A C P f052 1611 2053 2062 vg copbo Oscan Tyc 1 ps-Ambr (per servos suas prophetas) arm α? 3? NA28 {?} // τοῖς δούλοις αὐτοῦ τοῖς προφήτας 922 // τοὺς ἐαυτοῦ δούλους καὶ προφήτας 2329 2344 copsa // τοῖς ἐαυτοῦ δούλοις τοῖς προφήτας 2 TR // τοῖς ἐαυτοῦ δούλοις καὶ τοῖς προφήτας αὐτοῦ DTR // lac P 151 2050 2062. There are many other variations in this phrase in the mss; see endnote.


179 10:11a txt λέγουσιν(ν) (plural) P v47 Ν A 046 1006 1828 1841 2040 2053 2329 2344 copbo RP NA28 {?} // λέγει (sing) P f052 922 1611 2053 itar,gitg, et syrph, h copsa,boomss eth arm Beat Tyc Prim ps-Ambr TR // lac C 051 2050 2062. “They” must be the same two voices that have been speaking to John throughout this chapter—the voice from heaven, and the strong angel standing on the sea and on the land.

180 10:11b ἐπὶ - ἐπὶ 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, Ἐγείραι, καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.

1And a reed¹ was given to me, like a measuring rod, as he² was saying, "Get up, and measure the temple of God along with the altar and those worshiping in it.

11:2 καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ⌜ἔξω, ⌝ καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας τεσσαράκοντα καὶ δύο. ³

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

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

3And I will give authority to my two witnesses, and they will prophesy⁴ for 1,260 days clothed in sackcloth."

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

⁴These are the two olive trees and the two lampstands which stand before the Lord⁵ of the earth.⁶

¹ [11:1a] 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.

² [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.

³ [11:2] 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.

⁴ [11:3] 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 ὅπως clause." Thus, I will cause them to prophesy, or I will give them authority to prophesy.

⁵ [11:4a] 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.

⁶ [11:4b] 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.

⁷ [11:4c] Zechariah 4:3, 14 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 κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θέλει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτόν ἀποκτανθῆναι.

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

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

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

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

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

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

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

And those dwelling on the earth rejoice over them, and will be cheered and give gifts to one another. For these two prophets had tormented those dwelling on the earth.
11:11 καὶ μετὰ τὰς ἡμέρας τῷ θεῷ εἰσῆλθεν εἰς αὐτούς, καὶ ἐστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπὶ τοὺς θεωροῦντας αὐτούς.

11:12 καὶ ἔλεγον ἡμᾶς διὸ καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἔθεσαν ἀνθρώπων εἰς τοὺς αἰώνας τῶν αἰώνων.

11:13 καὶ ἐν ἤκουσαν ἤκουσαν (3rd pl) arm eth RP / αὐτοῖς C P f052 1611 1828 2053 2329 syr & TR / lac 051 2050 2062. The TR reading is a case of attraction to the two instances in the same verse of ἤκουσα in Revelation 19:8 and 11:12, but the more frequent reading in the NT is ἤκουσα, suggesting a case of attraction to a parallel passage.
11:16 καὶ οἱ Ἠκοσι τέσσαρες γὰρ πρεσβύτεροι οἱ ἐνώπιοι τοῦ θρόνου ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσον ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ.

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

11:17 λέγοντες, Ἐὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ, ὅ ὄν καὶ ὁ ἄν, ὅτι εἰλήφατε τὴν δύναμιν σου τὴν μεγάλην καὶ ἔραξαντες

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

11:18 καὶ τὰ ἔθνη ὄργισθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ ἐρχόμενος τοῦ κυρίου ἐν τῷ οὐρανῷ, καὶ ἦν ὁ ποταμός θανάτου καὶ ἄγιος καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθείρατος τοὺς διαφθείραντας τὴν γῆν.

18And 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 covenant was seen in his time.

11:19 καὶ ἦν, ὅτι εἴρηται τὸν καιρὸν ἐν τῷ οὐρανῷ καὶ οἱ ἐνώπιον τοῦ θρόνου καθήμενοι καὶ τοῖς μικροῖς καὶ τοῖς μεγάλοις Διαφθείραντας C 051 922 1611 2329 it

19And 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."
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, ἔκραζεν ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

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

12:3 καὶ ἐν γαστρὶ ἔχουσα, ἔκραζεν ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

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 ἐν γαστρὶ ἔχουσα, ἔκραζεν ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

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.

12:5 καὶ ἐτεκεν υἱόν, ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδω σιδηρᾷ· καὶ ἥρπασθη τὸ τέκνον αὐτῆς πρὸς τὸν θεόν καὶ πρὸς τὸν θρόνον αὐτοῦ.

5And 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.
12:6 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.

12:7 And there was war in heaven, Michael and his angels were to make war with the dragon. And the dragon made war, and his angels also,

12:8 and he was not strong enough, neither was place for him found anymore in heaven.

12:9 And the Devil and Satan, who deceives the whole world, he was thrown to the earth, and his angels thrown along with him.

12:10 And I heard a great voice in heaven, saying, "Now has come the salvation and power and kingdom of our God, and the authority of his Christ; for the accuser of our brethren has been thrown out, the one accusing them before our God day and night.

216 12:7a NA28 text: οἱ ἄγγελοι αὐτῶν τοῦ πολέμου, ὃς φέρεται θεοματισμόν τοῦ θεοῦ. Here is a case of the "genitive of the articular infinitive." In the BDF grammar §400(8), DeBrunner says here the infinitive "πολέμους represents the Semitic imperatival with infinitive (M.-H. 448f.), cf. LXX Hos. 9:13 Ἄνωθεν ὑπὸ τοῦ θεοῦ ἂν τὸν θεοῦ ἁγιόν ἀποκαλυφθήσεται."

217 12:7b NA28: Here is a case of the "genitive of the articular infinitive." In the BDF grammar §400(8), DeBrunner says here the infinitive "πολέμους represents the Semitic imperatival with infinitive (M.-H. 448f.), cf. LXX Hos. 9:13 Ἄνωθεν ὑπὸ τοῦ θεοῦ ἂν τὸν θεοῦ ἁγιόν ἀποκαλυφθήσεται."

218 12:8a NA28: οἱ ἄγγελοι αὐτῶν τοῦ πολέμου, ὃς φέρεται θεοματισμόν τοῦ θεοῦ. Here is a case of the "genitive of the articular infinitive." In the BDF grammar §400(8), DeBrunner says here the infinitive "πολέμους represents the Semitic imperatival with infinitive (M.-H. 448f.), cf. LXX Hos. 9:13 Ἄνωθεν ὑπὸ τοῦ θεοῦ ἂν τὸν θεοῦ ἁγιόν ἀποκαλυφθήσεται."

219 12:8b NA28: οἱ ἄγγελοι αὐτῶν τοῦ πολέμου, ὃς φέρεται θεοματισμόν τοῦ θεοῦ. Here is a case of the "genitive of the articular infinitive." In the BDF grammar §400(8), DeBrunner says here the infinitive "πολέμους represents the Semitic imperatival with infinitive (M.-H. 448f.), cf. LXX Hos. 9:13 Ἄνωθεν ὑπὸ τοῦ θεοῦ ἂν τὸν θεοῦ ἁγιόν ἀποκαλυφθήσεται."

220 12:8c NA28: οἱ ἄγγελοι αὐτῶν τοῦ πολέμου, ὃς φέρεται θεοματισμόν τοῦ θεοῦ. Here is a case of the "genitive of the articular infinitive." In the BDF grammar §400(8), DeBrunner says here the infinitive "πολέμους represents the Semitic imperatival with infinitive (M.-H. 448f.), cf. LXX Hos. 9:13 Ἄνωθεν ὑπὸ τοῦ θεοῦ ἂν τὸν θεοῦ ἁγιόν ἀποκαλυφθήσεται."
καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχήν αὐτῶν ἄχρι θανάτου.

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

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.”

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

12:14 and ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὡς τρέφηται 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 may be taken care of for a time, times, and half a time, away from the face of the serpent.

12:15 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,

12:16 καὶ ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ ὤδη ὃς 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.

12:17 ὃς ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ ὤδη, ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθεν ποιήσαι 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.

221 12:11 txt αὐτῶν K A C P 046 051 f052 TR RP NA28 {\} // αὐτοῦ 2042 itb8-h syrph // lac 2050 2062.

222 12:12 txt omit K A C P 046 922 2503 2329 RP // A 051 f052 1006 1611 1828 1841 2040 2044 TR [NA28] {\} // lac 2050 2062. The presence of the nominative article would make this more definitely a vocative case expression, BDF § 147(2), though the nominative case alone without the article would still probably be so. The plural of "heavens" is a Semitism, and does not translate to a plural in English, so BDF § 141(1) and § 4(2).

223 12:12b txt omit A C P 046 051 f052 922 1006 1611 1828 1841 2040 2053 2329 all versions RP NA28 {\} // -εἰς Ν // -τοῖς κατοικοῦντις 14 minuscules TR // lac 2050 2062. I think the accusative case of τὴν γῆν καὶ τὴν θάλασσαν threw off some scribes.

224 12:14 The expression καιρὸν καὶ καιροὺς καὶ ἡμίσυ 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.
Chapter 13

The First Beast, out of the Sea

13:1 καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης. Καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὅνοματα ὑπὲρημίας.

¹ And I stood at the shore of the sea. 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 names that are blasphemy.

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²²⁵ 13:1a ἐστάθην (1st person) P 046 051 052 922 1006 1611 1841 2040 2053 2329 m vg mss sy rh cop sa,bo arm4 Andr Areth TR RP ‖ ἐστάθη (3rd person) Ψ 51 1828 2344 itar dia vg sy rh arm1,3 eth Cass Origen dub; Vict-Pett Beat Prisc Ambrosiast Tyc Prim Haymo Aldus NA28 {B} ‖ lac 2050 2062. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as verse 12:18 in this context, or places this sentence in Chapter 13:1. Thus, since the UBS and NA28 editions follow the second reading, they place this sentence in 12:18, with the beast the one standing rather than the seer John. The UBS textual commentary says, "The latter reading [ἐστάθη] 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.

²²⁶ 13:1b ὅνομα ὑπὲρημίας A 046 051 052 922 1611 1828 2040 2329 m K it ar vg sy rh Prisc ps-Ambr RP [NA28] {C} ‖ ὅνομα Ψ 51 57 Ψ 51 P 1006 1841 2040 2329 m A it ar δια vg mss sy rh cop sa,bo arm eth Andr; Prim TR ‖ lac 2050 2062. The following translations have "name" in English in the singular: TYND GEN KJV BISH S'REV YLT GNB NIV NCV NJV 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.
13:2 And the beast which I saw was like a leopard, and the feet of it like a bear’s, and his mouth like the mouth of a lion. And the dragon gave his power to him, and his throne, and great authority.

13:3 And one of his heads was as good as slain to death, and the fatal wound was healed. And the whole earth admired and followed after the beast.

13:4 And they worshiped the dragon who 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?”


13:6 καὶ ἰδοὺ τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνήν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

13:7 ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ ὁ δράκων προσεκύνησε τῷ θηρίῳ λέγοντες, Τίς ὅμοιος τῷ θηρίῳ; ἐδώκεν αὐτῷ τὴν προσεκύνησιν τῷ θηρίῳ." Καὶ ἐποιήσαντες τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας ἀγών ἐσφάγματος, καὶ ἀπέκτησαν μετὰ τοῦ θηρίου.

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227 LXX 4 Kings 2:24; 228 LXX 116); cf. M. –H. 112.” The BAGD lists many ancient Greek writers using both forms, with Homer using “ἄρκτος,” and Josephus using “ἄρκος,” for example. This leads me to believe that ἄρκτος was Attic usage, and ἄρκος more preferred in Hellenistic usage. Both are old.

229 ὁ θέλει πολεμήσαι μετ’ αὐτοῦ; 229 ἄρκτος was Attic usage, and ἄρκος more preferred in Hellenistic usage. Both are old.

230 And and forty-two months.

231 And, “W α ῖ ὅθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημᾶν: καὶ ἔδοθε αὐτῷ ἐξουσία πόλεμον ποίησαι μήνας τεσσαράκοντα δύο.

232 And he opened his mouth in blasphemy toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven.
13:7 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 nation.

13:8 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.

13:9 If anyone has an ear, hear.

13:10 If anyone has captivity, he goes. If anyone will kill with the sword, he himself with the sword must be killed. Here is the endurance and faith of the saints.

UBS Textual Commentary: “The reading which best accounts for the others is ὅν ὦ γέγραπται τὸ ὄνομα αὐτοῦ. Disturbed by the use of the singular number after πάντες, copyists sought to alleviate the inconcinnity by altering ὅν to ὅν, and, further, by altering τὸ ὄνομα to τὰ ὄνομα, with or without αὐτῶν.”
These are the major variants, but there are many, many more, when you count the versions and Fathers. The RP reading of "If anyone has [the lot or destiny of] captivity, he must go," seems to be a clarification of the first clause of the Codex A reading. And it could be argued that the additional phrase "into captivity" he must go, in the second clause, was a clarification on the part of Codex A as well. And then the "HAS part of the RP reading, "has captivity" was then interpreted by the TR copyists as meaning, "If anyone has captives," rather than if anyone has that fate. Happily, the, RP, NA28 and UBS4 readings are the same in meaning, though the UBS commentary says of the RP reading, "...which can scarcely be translated, must be regarded as a scribal blunder ( ἐκεῖ being written instead of εἰς)." The TR reading has no Greek manuscript support as it is worded, but agrees in meaning with 104 459 2019 (cop sa,bo lat. And then the "HAS part 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 ἀπολοῦνται), copyists modified in various ways the difficult Greek construction (which, as
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, even such that he causes fire to come down from heaven to earth before the people.

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

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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)." See also Jeremiah 15:2.

241 13:10c Since there are so many variants in this verse, I think it convenient to type here the entire first two thirds of the verse from each of the GNT editions:

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

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

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

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

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

For you Syriac Peshitta enthusiasts, it did not include Revelation. The earliest existing Syriac text of Revelation is Philexeniana, 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."

242 13:14a And he deceives those my people dwelling on the land by means of the signs which were given him to do before the beast, telling those dwelling on the
land to make an image to the beast which had the wound⁴ from the sword and yet has lived.⁴⁴

13:15 καὶ ἔδοθη αὐτῷ πνεῦμα δοῦναι τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἢ εἰκόνων τοῦ θηρίου καὶ ποιήσῃ δος ἕαν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκαταθῶσιν.

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

13:16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτυχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δουλούς, ἵνα γὰρ δώσωσιν αὐτοῖς χαράγματα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν.

And he causes, all, the small and the great, and the rich and the poor, and the free and the slave, to provide themselves marks on their right hand or on their forehead.

⁴ Thetomajuscule
⁴⁴ textual variant in the NA28 text.
text and the Robinson-Pierpont text is that the NA28 text, δῶσιν, 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 αὑτοῖς 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 αὑτοῖς 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. M. 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 ὡς 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 ἐδόθησαν αὐτοῖς which is already passive. His example is from a Coptic text! Thomson does not mention this situation in 13:16. But I say, there were many, many opportunities for the proposed Aramaism to show up in Revelation, and it did not; so why must this here be such an example? I say this is not such, and I am saying here that the subject of this verb is the recipients, because autois in Revelation very often means “themselves,” even without the rough breathing mark. At any rate, if the beast “causes all to receive a mark,” the recipients are still getting it for themselves, unless the beast or his agent captures each individual, ties them down, and forces the mark onto them. But if that were the case, would God be able to hold them responsible for it? I don’t believe so. So I am saying that you will have to get it for yourself, and then God can hold you responsible for doing it.
13:17 καὶ ἵνα μὴ τις ἐνέδραμε τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἄριθμον τοῦ ὀνόματος αὐτοῦ.

13:18 Ὡδὲ ἐστὶν· ὁ ἔχων νοῦν ὑψηλότατον τὸν ἄριθμον τοῦ θηρίου, ἄριθμός γὰρ ἄνθρωπός ἐστίν· καὶ ὁ ἄριθμὸς τοῦ αὐτοῦ ἐστίν· ἐξικόνθετα ἐξικόνθετα.

19Here 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 666.
Chapter 14

The Lamb and the 144,000

251 13:18a Or, "its number"

254 13:18b T xt δ ἀνθρώπων αὐτοῦ rell. TR RP NA28 { } / δ ἀνθρώπων γὰρ αὐτοῦ 1828 / omit P47 N 2028 2029 2033 2044 2053comm 2054 2068 2069 2083 2196 synrh copSinga / lac 1384 2030 2050 2062.

256 13:18c T xt έτην (P6); -δέ C P 051 1006 1611 1841 2040 2053 2065 2329 2344 P itSs synrh copSinga arm Hipp RP / omit N A 046 922 1828 ms 8th Beat TR NA28 { } / lac P47 2030 2050 2062.

256 13:18d T xt 666 P 104 214 (792) 922 1006 1841 1854 2040 2053 2065 2073 RP / 666 A 1828 copSinga NA28 { A } / 666 A 1828 copSinga / lac 1384 2030 2050 2062.

256 13:18d (with one continuous overline) (666) P 051 82 424 456 627 920 1852 1859 1862 1888 2019 2060 2074 2081 2138 2329 / 666 (with one continuous overline) (666) 046 / 666 "666" (with circumflex above, plus one continuous overline above that) 052 35 94 175 469 1611 1678 2017 2042 2436 / 666 (666) 757 / 666 (666) Steph 1550 TR / sextenti sexaginta sex (666) vg Beatus ps-Ambrose / sextingenti sexaginta sex (666) itSs / 666 (666) itSs / 666 (666) ms msac to Irenaeus; Caesarius Tyc2 arm4 / lac 1384 2030 2062 2186. Here is a link to the image of Papyrus 115: http://www.bibletranslation.ws/gfx/p115.jpg The "H" letter is a whole Greek word that can mean "or." There is one theory that it read ἑξακόσια δέκα ἕξ (666) A 046 922 1828 ms 8th Beat TR NA28 { A } / 666 (666) 046 / 666 (666) 046 / 666 (666) 046. The "H" 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" Eta as a correction sign. (If that is true, I think the most probably 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 itSs vg synrh.h copSinga arm eth Irenaeus Hippolytus Andrew; Victorinus-Petraus Gregory-Elyvira Primasius Beatus TR RP NA28. 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 = χι). Perhaps the change was intentional, seeing that the Greek form Neron Caesar written in Hebrew characters (נירון Кεισσ) is equivalent to 666, whereas the Latin form Neron Caesar (נירון קיסær) is equivalent to 666."

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. 1-16, points out that others have noticed that "two possible transliterations of 'beast' into Hebrew could produce either 616 or 666. That is, δηναν (genitive) as in Rev. 13:18 is 666; while δηναν (nominative) is 616. The mathematics is: \( \lambda = 30, \alpha = 1, \tau = 300, \varepsilon = 5, \iota = 10, \nu = 50, \omicron = 70, \varsigma = 200, \) so \( \sum = 400. \) For a full discussion see R. Bauckham, 'Nero and the Beast' in The Climax of the Covenant: Studies on the Book of Revelation (Edinburgh: T. & T. Clark, 1997), pp. 384-452, also D. Aune, Revelation 6-16 (Waco, Texas: Word, 1998), pp. 722, 769-73." There is a marginal note in MS 1854: "λατείνος." This reflects one of the early gematrial 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: \( \lambda = 30, \alpha = 1, \tau = 300, \varepsilon = 5, \iota = 10, \nu = 50, \omicron = 70, \varsigma = 200, \) which add up to 666. Irenaeus favored Titus \( \text{Tēταν} \) as the most likely gematral equivalent for 666, because it had six letters, and he favored λατείνος second most. If the final v is removed from Tēταν, you get the number 616. Another, current, theory is that John originally wrote just the 3 letters χςς 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, and that the beast 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 number of 144,000 who have his name and the name of his father written on their foreheads.

14:2 These are the ones following the Lamb wherever he goes. They were purchased from humanity as a firstfruits to God and to the Lamb, as a firstfruits to God and to the Lamb, for they are virgins.

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. And I heard a voice from heaven like the sound of loud thunder, and I heard a voice from heaven like the sound of loud thunder, and I heard, like the sound which I heard was like lyre players playing their lyres.

14:5 And I looked, and behold, the Lamb is standing on Mount Zion, and with him the number of 144,000 who have his name and in their mouths no falsehood has been found. For they are blameless.

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258 14:2 ψεῦδος (LXX) δολος (LXX) δολία (LXX). Isaiah 53:9- oöde εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ; Psalm 31:2-οöde ἔστην ἐν τῷ στόματι αὐτοῦ δόλος. See also Jn 1:47 Ἰδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ ἅμωμοί· ἄμωμοί γάρ εἶσιν.

259 14:3 ἔστατο Ἰσραήλ ἐν ἧς οἱ ἠγορασμένοι ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ, ἄμωμοί ἐσιν.

260 14:4 ὥστε ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ὑπάγῃ. οὗτοι ἂν ἔστιν. 922 1006 1611 1828 1841 2040 2053 2329 (Cass⁴⁷) RP NA28 ὑπάγῃ. οὗτοι ἂν ἔστιν. See also Jn 1:47 Ἰδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ ἅμωμοί· ἄμωμοί γάρ εἶσιν.

261 14:5 ὥστε ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ὑπάγῃ. οὗτοι ἂν ἔστιν.
The Three Angels

14:6 Καὶ εἶδον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλώσσαν καὶ λαὸν,

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

14:7 λέγων ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν κύριον, ἵνα καὶ δότε αὐτῷ δόξαν, ὅτι ἐλθὲν ὡς τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε αὐτὸν τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς υδάτων.

7 saying in a loud voice, "Fear the Lord, 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 δεύτερος ἄγγελος ἠκολούθησεν λέγων, Ῥ ᾖπεσαν τῷ πατρὶ ἡσαντι, καὶ δότε αὐτῷ δόξαν, ἤτοι ἔτη τῶν κυρίων τῆς πορνείας αὐτῆς πεπότικεν πάντα τα ἐθνῶν.

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

263 14:6a txt omit ἑπεσεν arm1
264 14:6a txt above is not united, which is rare. Regarding Primasius, the UBS5 and NA28 apparatuses say it supports RP, while the NA28 apparatus says Prim supports NA28. I went with two out of three.
265 14:6b txt above is not united, which is rare. Regarding Primasius, the UBS5 and NA28 apparatuses say it supports RP, while the NA28 apparatus says Prim supports NA28. I went with two out of three.
266 14:6b txt above is not united, which is rare. Regarding Primasius, the UBS5 and NA28 apparatuses say it supports RP, while the NA28 apparatus says Prim supports NA28. I went with two out of three.
14:9 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,

14:10 and they have no relief day or night, those who worship the beast and the image of him, and those taking the mark on their forehead or on their hand,

11 And the smoke of their torture goes up for ever and ever, and they have no relief day or night, and the smoke of their torture goes up for ever and ever. The theoretician one could also drink of the wine of the wrath of God, mixed undiluted in the cup of his anger, and shall himself be tormented with fire and sulfur before the Lamb.

12 Here is the endurance of the saints, those keeping the commandments of Jesus. The smoke of their torture goes up for ever and ever, and they have no relief day or night, and the smoke of their torture goes up for ever and ever.

13 And I heard a voice from heaven saying, "Here is the endurance of the saints, those keeping the commandments of Jesus."

276 "Yes," says the Spirit, "in that they may rest from their labors, and their works follow right with them."
The Angels Harvest the Earth

14:14 Kai eιδον, kai iων νεφελη λευκη, kai eπι την νεφελην καθημενον ομοιον υιω άνθρωπου, έχουν eπι της κεφαλης αυτου στεφανον χρυσων kai eν τη χειρι αυτου δρεπανον δευ.

14:15 Και αλλος άγγελος έξηλθεν έκ του ναον, κραζον εν φωνη μεγαλη τω καθημενω έπι της νεφελης, Πέμψου τω δρεπανω σου και θερισουν, οτι έλθεν ή ώρα θερισαι, γ οτι έξηρανη ο θερισμος της γης.

14:16 And I looked, and behold, a white cloud, and someone like a son of man sitting on the cloud, having a crown of gold on his head, and a sharp sickle in his hand.

14:17 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 has come, since the harvest has become dry."285

that the readings resulting from those additions imply that those dying in Christ previously were not blessed. See footnote on John 13:19a.

279 14:13c txt λέγει να 046 2329 ἐκκλησίαι RP // λέγοντες να 1828 // ναλ λέγει Ν2 A C P 051 1006 1161 1841 2040 2344 itar(θ) ξυρα ςρφλην ςρφ δακατσα (arm) Andrew; Aug Specul Prim ps-Ambr Beat TR NA28 [A] // λέγει ςρφη Ν2 ςρφ δακατσα (arm) Varimadum // καὶ λέγει 2053 // 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.

279 14:13d The hina here is exegeetical 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 apperance and effectiveness, since it won’t be long until the end of the age (and the judgment with reward) from the time they die.

280 14:13e txt άναπαύσονται (aor subj mid) P 051* 1006 1161 1841 2053 TR RP // άναπαύσονται (fut subj mid) ςρφη Ν A C N2 NA28 // άναπαύσονται (fut ind mid) 046 1006 1828 2329 Erasmus all eds. Aldus // 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.

281 14:13f txt δε 046 051 1006 1161 1841 2040 2053 2329 itar(θ) ξυρα ςρφλην ςρφ δακατσα (arm) Andrew; Aug Specul Prim ps-Ambr Beat TR NA28 [A] // γαρ Ν A C Ρ 051 1006 1161 1841 2040 2053 2329 itar(θ) ξυρα ςρφλην ςρφ δακατσα (arm) Varimadum // omit τα δε έργα αυτων ακολουθει μετ’ αυτων ξυρα ςρφλην ςρφ δακατσα (arm) 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.

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

282 14:15a Here the Greek verb άπεμπω - έπέμπη - has a military operations meaning, as in, "send orders that the earth be sickled." The one in white who resembles a human is the captain of the hosts, and the agents who do the actual sickling, are his angel-soldiers, according to Matt. 13:30, 38-41. In that passage Christ "sends out his angels," and the angels gather the zizania to be burned. He explains, "The zizania are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels. And as the zizania are collected and consumed by fire, so it will be at the end of the age. The Son of Man will send out his angels, ..." Here again we even have the phrase Son of Man both in the Matthew passage and in Rev 14:14. Again, in Matt. 13:49-50 we read, "This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous, and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth." Luke 17:35-37 hints that the angels take them all to one place, where the vultures feed on them. See also the correspondence of fire, in both Matt. 13:40 and Rev. 14:18. Rev. 14:20 tells us that the people are put "outside the city" and their blood will flow as high as the horse’s bridle for a distance of 180 miles. There is fire in the form of the fire of the city dump outside the city, Jerusalem. When the disciples asked Jesus where the angels take them in Luke 17:37, Jesus answered that it would be where there would be vultures gathered, that’s where. The number of bleeding bodies required to produce that kind of a river of blood, would indeed attract a very large amount of vultures, eagles, crows and any other birds that eat carrion.
14:16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

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

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

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

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

Chapter 15

The Seven Bowls Full of Wrath

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.

1And I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for with them is completed the wrath of God.
15:2 Kai eidoν ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος ἂν αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὄνοματος αὐτοῦ ἔστώτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἡ ἔχοντας καὶ παντοκράτωρ τοῦ θεοῦ.

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

15:3 καὶ ἠδονιν τὴν νῦν Μούσεως τοῦ δούλου τοῦ θεοῦ καὶ τῆς νῦν τοῦ ἁριστοῦ λέγοντες, Μεγάλα καὶ θαυμάστα τὰ ἔργα σου, κύριε ὁ θεος ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν.

3And 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 τίς οὖν μὴ φοβηθή se, κύριε, καὶ Γ δοξάσῃ τὸ ὄνομά σου; ὦτι μόνος ἁγίος, ὥστε δικαιώματα σου ἐφανερώθησαν.

4Who shall not fear you, 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 Kai metá ταῦτα εἶδον, καὶ ἤνοιγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, ὅτι τὰ ἔθνη ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ ἔθνη καὶ πάντα τὰ ἔθνη θαυμάστατα εἰς τὸν ναόν τοῦ θεοῦ καὶ ᾄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀριστοῦ λέγοντες, "Μεγάλα καὶ πολλαπλασιαζόμενα τά ἔργα σου, κύριε ὁ θεος ὁ βασιλεὺς τῶν ἐθνῶν· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν."

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

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2152 txt omit ὑπὸ Ν Ἀ Ψ 046 0502 922 1006 1611 1618 1820 2053 2062 2329 lat syr cop arm eth RP SBL NA28 \(\) ek τοῦ χαραγμάτος αὐτοῦ TR ek τοῦ χαραγμάτος αὐτοῦ καὶ 501 1828 arm-<sup>a</sup> ἐκ τοῦ χαραγμάτος αὐτοῦ καὶ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ seven Grk minuscules ith Prim Tyc \(\) lac 1113 1550

2153 txt εἴθνων Ν*A* Η 046 0501 922 1678 1778<sup>ms</sup> 1820 2053 2062 2080 2329 \(\) itā<sup>g</sup> syr<sup>hmg</sup> cop<sup>bo</sup> Cypr Ps-Cypr Ambrose Andrew Beat Areth RP NA28 \(\) Πάντων τῶν ἐθνῶν \(\) arm eth Prim \(\) αἰώνων (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4) \(\) ἐκ τοῦ χαραγμάτως αὐτοῦ TR \(\) lac 1113 1550 2344<sup>vad</sup> itar vg syr<sup>phil</sup> cop<sup>ms</sup> (syr<sup>ms</sup>) \(\) arm Beth Ps-Ambr Haymo \(\) αἰώνων καὶ τῶν ἐθνῶν 2082 cf. 20:10, 2082 with cop<sup>bo</sup> \(\) "over all" armY \(\) δίγονων Vict-Pett Tyc Apr Cass TR \(\) lac 2050 2351. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided, though with the majority thereof supporting "ἐθνῶν."

The UBS textual commentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed) appears to have arisen from confusion of the Latin compendia for sanctorum (sectorum) and saeculum (sclorum (=αἰώνων)); "saint" is also read by several Latin writers, including Victorinus-Pettai, Tyconius, Apringuus, and Cassidorus." H. C. Hoskier says that the only two Greek manuscripts in support of the Textus Receptus, 57 (296) and 141 (2049), ARE the Textus Receptus. He says in Text 1 on pp. 179-180 that ms. 57 (296) is a handwritten copy of Colinaeus' printed edition, that is, a copy of a printed Greek NT, published in 1534. And at the bottom of Text 1 p. 615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Thus they are both 16th century copies made from various editions of the Textus Receptus. The bottom line is that there is no Greek manuscript support for the TR reading of "saints." It is most certainly an example of textual corruption in the Textus Receptus.

2154 txt αγιος 046 051<sup>mgs</sup> 922 1828 ΜΧ syr<sup>hmg</sup> RP \(\) αγιος Α Ψ 046 0501 922 1611 1841 2040 \(\) οσιος Κ Λ Π 051<sup>txt</sup> 0502 1611 2053 2062 ΜΧ syr<sup>h</sup> TR SBL NA28 \(\) οσιος και δικαιος 2329 (syr<sup>h<sup>+</sup></sup>*) \(\) cop<sup>sa</sup> \(\) οσιος και δικαιος Α Ψ 046 051<sup>mgs</sup> \(\) pius \(\) τοῦ μονος \(\) οσιος \(\) cop<sup>20</sup> \(\) lac 2050. The word δος can mean holy, but also "pure."
15:6 καὶ ἔξηλθον οἱ ἑπτὰ ἄγγελοι οἱ ἑχοντες τὰς ἑπτὰ πληγάς τῶν ἑπτὰ ἄγγελων.  Ἐξῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ.  Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ.  Καὶ ἀνελήμφησεν τὸν ναὸν ἄχρι ἕως ἑπτὰ ἀγγέλων.

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

15:7 καὶ ἐν τῶν τεσσάρων ζώων ἐδωκαν τοῖς ἑπτὰ ἀγγέλων ἑπτὰ φιάλας ἐπὶ τὸν ναὸν τοῦ θεοῦ τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκώνι αὐτοῦ.  ἐγένετο ἕλκος κακὸς καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸν θηρίον καὶ τοὺς προσκυνοῦντας τῇ εἰκώνι αὐτοῦ.

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 καὶ ἔγεμίσθη ὁ ναὸς τῶν ἑπτὰ ἀγγέλων.  ἐδύνατο καὶ οὐδεὶς καὶ οὐδὲς ἐδύνατο εἰς τὸν ναὸν ἀχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.  ἔκινοι αὐτοῦ.

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 Καὶ ἤκουσα φωνῆς μεγάλης τῆς ἑταῖρος αὐτοῦ.  ἀνέλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν.  ἤκουσα φωνῆς ἐκ τοῦ ναοῦ, ἀνάλαξεν καὶ ἔκεισε τὰς ἑπτὰ πληγὰς τῶν ἑπτὰ ἀγγέλων.

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 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἔγενεν ἐξόδος τοῦ θηρίου καὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸν θηρίον καὶ τοὺς προσκυνοῦντας τῇ εἰκώνι αὐτοῦ.

2 And there came a nasty and painful ulcer on the people who had the mark of the beast, and on those worshiping his image.

294 15:5 txt omit: all extant Grk. mss IT88 syr cop<sup>a</sup> arm rell. Tyoc2 RP SBL NA28 {[]} // +ιδου vg<sup>mss</sup> IT<sup>h</sup> cop<sup>b</sup> arm<sup>4</sup> arab Privacy Cassandra Beat Tyc3 TR

295 15:6a txt oi εχοντες A C f052 922 1611 1828 1841 2040 2329 pm RP SBL DP {[]} // [oi] εχοντες NA28 {[]} // εχοντες φ<sup>47</sup> K P 046 051 1006 2053 2062 pm TR // lac φ<sup>115</sup> 2050

296 15:6b txt omit φ<sup>47</sup> K A C P 046 051 f052 922 1206 1828 2041 2053 2056 2329 syrh cop<sup>sa,b</sup> bo Beat Cass Erasmus1,2,3 Aldus Colinaeus RP SBL NA28 {[]} // και pc syrh<sup>h</sup> eth arm<sup>1,4</sup> TR // omit και λαμπρον IT<sup>h</sup> lac φ<sup>115</sup> 2050

297 15:6c txt λινον 1006 1841 TR RP NA28 {[]} // λινον P 051 1778<sup>text</sup> vg<sup>c</sup> syrh<sup>h</sup> cop<sup>bo</sup> arm Tyc Prim Andr Areth // λινον 1611 // λινον 1678 // λινον 922 // λινον φ<sup>47</sup> 046 1828 itc<sup>ang,ig,h</sup> // λινοις K // λινο不堪 2329 // λινον (Ez 28:13) A C 1778m<sup>text</sup> 2053 2062 2080 itc<sup>ang,ig,h</sup> // lac φ<sup>115</sup> 2050. Hoskier also cites for Λιθον, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads "lapide, "stone." The Greek witnesses reading Λιθον (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 Λιθον reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt". 2051, 2064, 2067). See long endnote about this variant, including the Greek text of Oecumenius' commentary which discusses the angels' stone clothing.

298 16:2 txt τῇ εἰκόνα φ<sup>42</sup> A C P 046 051 f052 922 1006 1611 1828 1841 2053 2062 2329 TR RP NA28 {[]} // την εικονα φ<sup>43</sup> K 2059 2081 2814 cop<sup>sa,b</sup> bo // lac 2050.
16:3 And the second angel poured out his bowl onto the sea. And it became blood like the dead, and every living soul in the sea died.

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

16:5 And I heard the angel of the waters saying, "You are righteous, Lord, who are and 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 I heard the altar saying, "Agreed, Lord God Almighty, your punishments are true and just."

16:8 And the fourth angel poured out his bowl on the sun. And it was given to the sun to scorch the people by fire.

16:9 And the people were burned a very bad burn, and the people 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,

3 And the second angel poured out his bowl onto the sea. And it became blood like the dead, and every living soul in the sea died.

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

5 And I heard the angel of the waters saying, "You are righteous, Lord, you who are and was, O holy one, that you have judged these things,

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

7 And I heard the altar saying, "Agreed, Lord God Almighty, your punishments are true and just."

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

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

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

16:12 Καὶ ὁ ἑκτὸς ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῆς Ἡμίλιου.

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.

16:13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα ἀκάθαρτα τρία 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;

16:14 εἰσὶν γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς γῆς, συναγαγεῖν αὐτούς 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.

16:15 Ἰδοὺ ἔρχομαι ὡς κλέπτης. μακάριοι γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ὅτι 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.)

16:16 καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἡρμαγέδων.

16 And He gathered them together at the place called in Hebrew Harmagedon.
16:17 Kai ὁ ἐβδομὸς ἐξέχεε τὴν φωνὴν αὐτοῦ ἐπὶ τὸν ἁέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα, Γέγονε.

312 And the seventh angel poured out his bowl onto the air. And there came a loud voice from the temple of heaven, from the throne, saying, "It is done!"
16:18 And there occurred lightnings and thunders and sounds, and a powerful earthquake, such as has not happened since humans existed on the earth, so great an earthquake it was.

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.

16:20 And every island vanished away, and no mountains were found.

16:21 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.

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 NA28 text has a voice coming from the throne, using “ἐκ" and “ἀπό" occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2.
Chapter 17

The Mysterious Prostitute

17:1 And I saw an angel seated on the sea, with a chart in his hand, with the seven seals 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 who has been dressed in purple and scarlet, covered with gold and precious stones and pearls, holding a golden cup in her hand, full of abominations and the uncleanness of her prostitution.

17:3 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 who has been dressed in purple and scarlet, 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 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 And I saw the woman drunk from the blood of the saints, from the blood of Jesus' witnesses. And I was astonished when I saw her, with a great astonishment.
17:7 καὶ εἴπέν μοι ὁ ἄγγελος, Διά τι ἐδάφισας; ἐγὼ ἔρω σου τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἐπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα:

7 And 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 ἐίδες, ἢν, καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάνειν. Καὶ θαυμάζονται οἱ κατοικοῦντες τῇ ἐπὶ τῆς γῆς, καὶ ὥν οὐ γέγραπται τὰ ὄνοματα τοῦ βιβλίου τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλεπόντων ὧτι ἦν τὸ θηρίον, καὶ οὐκ ἔστιν καὶ παρέσται.

8 The beast which you saw, was, and now is not, and in the future is to rise again from the Abyss, and then will go to destruction. And those dwelling on the earth whose names have not been written in the book of life since the foundation of the world, they will marvel when they see that the beast was, and is not, and yet will be.

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320 17:8a The phrase "in the future is to" is from the Greek word μέλλω - mellō, which often means, but does not always mean "about to." Often in the New Testament it means "is destined to," which is part of the meaning here. And often it makes a simple future infinitive, by being used with an infinitive following, as is the case here. Bauer says this phrase, a combination of μέλλω - mellō followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §338(3), which says the same thing, but see BDF §356 about the "Imminence" meaning of the pariphrasis of μέλλω - mellō followed by a present infinitive.

321 17:8b txt ὑπάνειν N P 046 051 922 1006 1678 1778 1828 1841 2329 2344 vid in syr rh arm Hip mss; Quod Beat TR RP †ὑπάνεις A 1611 2053 2062 syr ph cop sa, (bo) eth Iren rh Hipp Andr; Prim Eras all Aldus Col NA28 [B] †ibit It88 vg ps-Ambr †itura Auct †in perditionem irae ibit Tyc 2 lac C 2050 2080. The UBS textual commentary: "Orthographically ὑπάνει harbors very little from ὑπάνειν, for in Greek manuscripts final ν is often represented merely by a horizontal stroke over the preceding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after melλει." See also 17:11.

322 17:8c I supplied in italics the time sequence words required in good English. I was hesitant to put them in italics, because no perfectly good English word for them is in the Greek, yet their meaning is there, ala Hebrew, where a string of events is connected with "and," with time sequential order meant to be understood in the most likely possible way.

323 17:8d txt θαυμάζονται (3rd pl fut ind pass) A P 1611 syr ph NA28 {\} †θαυμάζονται (3rd pl fut ind mid) N 051 922 1006 1678 1778 1828 1841 2053 2062 2329 2344 2396 in TR RP †θαυμάζουσιν (3rd pl fut ind act) 792 cop bo eth? Hipp †mirabantur (3rd pl impf pass ind) vg †(3rd pl pres pass ind) cop sa †lac C 2050 2080.

324 17:8e txt καὶ παρέσται, ὥδε Ρ 1611 2053 2062 2329 2396 xcop bo in TR RP †καὶ παρέσται (tamen) adventare (3) arm 2: and which was passing by to perdition (cf. arm 2: "and which was passing by to perdition" †καὶ παρέσται ὥ (sic) o eχων 1094 (cf. cop ta, cf. syr) †καὶ εἶπον cop bo (ห) †καὶ εἶπον cop ra (ห) et (tamen) adventare syr rh †lac C 2050 2080. Thus there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), which H. C. Hoskier says is merely a copy of some printed edition of the TR (probably of Erasmus’ 3rd or 4th edition). Thus, the TR has no Greek manuscript support for this reading, and no versational 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...
73 ὥδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσίν, ὅπου ἡ γυνὴ κάθηται ἐπ’ αὐτῶν.

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

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

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.

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.

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

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." (S®) Sinaiticus variants according to Bill Warren, Director of the Center for New Testament Textual Studies, Landrum P. Leavell, II, Professor of New Testament and Greek, New Orleans Baptist Theological Seminary.) See the endnote with a complete list of variants.

325 17:10a The NA28 text has these words “They are also seven kings,” in v. 9, while the TR and RP texts place them at the beginning of v. 10.

326 17:10b The NA28 text has these words “They are also seven kings,” in v. 9, while the TR and RP texts place them at the beginning of v. 10.

327 17:13a The Greek word is γνώμη - gnōmē, which means what you have in mind, what you intend, what your purpose is. But it is not necessarily talking here about what the kings have in mind, (or what a one-world government has in mind) but what Satan and the beast have in mind, which providentially is also what God has in mind. Ultimately, these kings serve the purpose of God, the king of the ages. For from Him, and through Him, and to Him are all things. To God be the glory, for ever. Amen. Others think this means “these have one mind,” in other words, they are in agreement with each other.

328 17:13b The Greek for "give" is in the present indicative. But this is sort of an "inverse infinitive of result." A kind of Semitism. In other words, there is a formula in Hebraistic Greek called an "infinitive of result," where kai followed by an infinitive in the Greek means in English a result, ie, "and then he will do such and such." Here the formula is solved in reverse: The Greek "and then they will do such and such" means in English an exegegetical "and that is to do such and such." What they do, is what their one purpose was. And they do do it.
17:14 οὕτως μετὰ τοῦ ἀρνίου πολεμήσουν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεύς βασιλέων, καὶ οἱ μετ᾽ αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ.

14These 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 ἔθνη καὶ γλώσσαι.

15And 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 "ποιήσουσιν αὐτήν, µαινεῖται καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί·

16And the ten horns which you saw, and the beast, these will hate the prostitute, and they will lay her waste, and make her naked, 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 γνώμην μίαν καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῶσιν οἱ λόγοι τοῦ θεοῦ.

17For 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.

18And 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.

After these things I saw another angel coming down out of heaven, having great authority, and the earth was lit up from his glory.
And he cried out in a powerful voice, saying, "Fallen is Babylon the Great, and has become the dwelling place of demons and the haunt of every unclean spirit and the haunt of Pul, Togrian, and detestable bird.

because every nation is fallen from 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, the people, get out of her! For her sins have made her detestable, and she is full of the abominations of her prostitution.

And the merchants of the earth by virtue of her luxury have become rich."
18:5 ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἴχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὅ θεὸς τὰ ἀδικήματα αὐτῆς.  

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

18:6 ἀπόδοτε αὐτὴ ὡς καὶ αὐτὴ ἀπέδωκεν, καὶ διπλώσατε αὐτὴ διπλά κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ἄκερασεν κεράσατε αὐτὴ διπλὸν·  

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 ὅσα ἐδόξασεν ἀὕρων ἡ ἁμαρτία αὐτῆς καὶ ἐσπευρμίασεν, τοσοῦτον δότε αὐτὴ βασανισμοῦ καὶ πένθος, ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω·  

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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341 ἐξέλθαται ὁ λαὸς μου ἐξ αὐτῆς Ἡ ἐξέλθατε εξ αὐτῆς, ὁ λαὸς μου Α 792 ἐξέλθατε ὁ λαὸς μου ἐξ αὐτῆς P 2020 ἐξέλθετε ἐξ αὐτῆς, ὁ λαὸς μου 051 469 1006 1841 1854 2065 2074 2329 Hipp TR ἐξέλθατε ἐξ αὐτῆς λαὸς 2814 (16 minuscules) lac 88 2050 2256 2351. The plural verb may be a harmonization to Isaiah 52:11.

342 18:5 txt ἐκολλήθησαν (piled up) Ἡ ἐκολλήθησαν (followed) [922 2049 2062 2329 lat cop syr eth arab Cypr Prim Hipp. Scrivener-1894-TR TG AT BG RP NA28 ἡ ἐκολλήθησαν (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.

343 18:6a txt ἐξέλθατε αὐτήν Ἡ ἐξέλθατε αὐτήν ὁ λαὸς μου C P 046 051 292 1006 1611 1828 1841 2040 2053 2062 2329 lat cop syr eth arab Cypr Prim Hipp. scrivener-1894-TR TG AT BG RP NA28 ἡ ἐκολλήθησαν (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.

344 ἐξέλθατε αὐτήν ὁ λαὸς μου 051 469 1006 1841 1854 2065 2074 2329 Hipp TR ἐξέλθατε ἐξ αὐτῆς λαὸς 2814 (16 minuscules) lac 88 2050 2256 2351. The plural verb may be a harmonization to Isaiah 52:11.

345 18:6b txt ἐξέλθατε αὐτὴν Ἡ ἐξέλθατε αὐτὴν ὁ λαὸς μου Ἕρακλεια P 051 922 1828 syrph. ἡ ὁ λαὸς μου Ἕρακλεια P 051 922 1828 syrph. ἡ ὁ λαὸς μου Ἕρακλεια 051 2030 2053 2062 2329 lat cop syr eth arab Cypr Prim Hipp. Scrivener-1894-TR TG AT BG RP NA28 ἡ ἐκολλήθησαν (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.

346 18:7a txt ἐξέλθατε αὐτὴν Ἡ ἐξέλθατε αὐτὴν ὁ λαὸς μου Α 046 051 469 2050 1853 (2062 αὐτὴν) Ἡ ἐξέλθατε αὐτὴν ὁ λαὸς μου Α 046 1006 1611 1841 2040 2329 itāg TR lac 2050. 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, “αὐτὴν” was also used as a reflexive like “αὐτήν,” since the reflexive pronoun found in the TR was becoming less used, and the form αὐτοῦ, ἦ, ὁ was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA28-HF-RP and TR readings. Regarding this pronoun, see footnote on Rev. 13:16.

347 ἐξέλθατε αὐτὴν ὁ λαὸς μου ἐξ αὐτῆς Ἡ ἐξέλθατε αὐτὴν ὁ λαὸς μου ἐξ αὐτῆς Ἡ ἐξέλθατε αὐτὴν ὁ λαὸς μου ἐξ αὐτῆς Ἡ ἐξέλθατε αὐτὴν ὁ λαὸς μου ἐξ αὐτῆς Ἡ ἐξέλθατε αὐτὴν ὁ λαὸς μου 2814 (16 minuscules) lac 88 2050 2256 2351. The plural verb may be a harmonization to Isaiah 52:11.
18:8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, γὰρ θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτῆς.

8Because 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 κύψονται ἐπ’ αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ’ αὐτής πορνεύσαντες καὶ στρενιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς.

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

18:10 ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἤλθεν ἡ 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 ἐπ’ αὐτῆς πορνεύσουσιν ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτὴς.

11And the merchants of the earth will weep and mourn over her, because no one buys their cargo anymore, and they who had furnished luxury to her, and she will be consumed by fire. For able is the Lord God who sentenced her. And the merchants of the earth will weep and mourn over her, because no one buys their cargo anymore, and she will be consumed by fire. For able is the Lord God who sentenced her.
and pān skēdos ēlefeántinon, kai pān skēdos ēk xúlou timiωtátou, kai χαλκοῦ, kai σιδήρου, kai μαρμάρου, και πάν skēdos ēk xúlou timiωtátou, kai χαλκοῦ, kai σιδήρου, kai μαρμάρου,

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

18:13 καὶ κινάμωμον καὶ θυμίματα καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ έλαιον καὶ σεμίδαλιν καὶ σίτον καὶ φρύδια, καὶ κηνή: καὶ ἵππων καὶ ραίδων, καὶ σωμάτων καὶ ψυχάς ἀνθρώπων.

13 and cinnamon, and incenses and myrrh and frankincense, and wine, olive oil, finest flour, and wheat, and sheep, cattle and horses, and carriages, and the bodies and souls of human beings.

18:14 καὶ ἡ ὀψώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λυπαρὰ καὶ τὰ λυπηρά γὰρ ἀπώλετο γὰρ ἀπὸ σοῦ, καὶ οὐκέτι γὰρ αὐτὰ οὐ μὴ εὑρήσῃς.

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

354 18:12a txt μαργαρίτας 046 051 922 2053 2329 m it vg TR RP /-τῶν g f052 1006 1611 1828 1841 2040 it syr arm Prim NA28 / / -τας C P / -τας A vg cop Boh Beat // ζι ρ ι ρ ι ρ ζι ρ ι ρ ζι ρ

359 18:12b The Greek says "thuonic wood." There was a "thuon tree" that grew in north Africa. The most important property of this tree is that its wood was burnt in offerings in ceremonies. Furniture made out of its wood was in popular demand. Its resin was valued not only for ceremonial incense, but may have been medicinally used, as an anti-biotic, anti-fungal and anti-wart. Some say this was the citron tree, also grown in north Africa, and valued for its resin and durable wood. They claim that for the Jewish feast of Booths, there developed a custom, based on the command in Leviticus 23:40 to "take the fruit of the goodliest tree" the custom to use the cedar cone in the ceremonies. But then that the custom changed to using citron fruit, with the Greek name for cedar, κέδρον - kedron, was latinized into citron. I don't know how valid that is, since there was a specific Greek word for citron, κίτρον - kitron. And this word was said by Pamphilus to be a word borrowed from Latin. The citron tree does have aromatic resin that was valued. This passage in Revelation does not mention how thuonic wood was used, but it reminds me of the Greek word for offering, thumos. I am not convinced that the thunon tree was the same as the cedar tree. On the other hand, the Latin name thuja plicata, a kind of cedar with overlapping scale-like leaves, is said to be borrowed from the Greek word thuon. But what all these trees have in common is aromatic properties - resins and hydrocarbons, that could be used for offerings as a pleasing aroma.

360 18:12c txt ξύλου Κ C P 046 051 f052 922 1611 1828 (2053 2062 omit θέ) 2329 m it syr arm Eth MSS Hipp Andr Prim Be Alt TR NA28 / / -τος C P / -τος A vg cop Boh Beat / Ps-Abm / lac 2050.

361 18:12b The Greek word can metaphorically mean "summertime/harvest happiness."
18:15 ὁ̣ ἐξερευνοὺν τοῦτων, οἱ πλούτισαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες.

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

18:16 ὅ̣ καὶ λέγοντες ἀπὸ τὸν τόπον πλέων ὁ ἐπὶ τῶν πλοίων πλέων "those who sail from a distance" Ps ἐπὶ τὸν τόπον πλέων καὶ πορφυρόν καὶ κόκκινον, καὶ κεχρυσωμένη ἀργυρῷ καὶ λίθῳ τιμώ καὶ μαργαρίταις:

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

18:17 ὁ̣ ἐπὶ τῶν πλοίων καὶ ναῦται καὶ οἱ πορφυροῦντες καὶ κόκκινον, καὶ κεχρυσωμέναι ἀργυρῷ καὶ λίθῳ τιμώ καὶ μαργαρίταις:

That this 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, καὶ 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, and 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 ἦρεν εἷς ἄγγελος ἰσχυρὸν λίθον ὡς μύλον μέγαν καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι.

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

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,

368 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.


371 And the sound of guitarists and musicians and flutists and trumpeters will never more be heard in you, nor will any craftsman of any skill be found in you anymore, nor the sound of a factory be heard in you anymore,
18:23 καὶ φῶς λύχνου οὐ μὴ φάνη ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη.

23 And the light of a lamp will not shine in you anymore, and the sound of bridegroom and bride will not be heard in you anymore. For your traders were the lords372 of the earth, in that by your sorceries all nations were deceived.

18:24 καὶ ἐν αὐτῇ αἵματα προφητῶν καὶ ἁγίων εὑρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

24 And in her was found the blood of prophets and of saints, indeed of all the slain upon the earth.374

Chapter 19
Hallelujah!

19:1 καὶ ἐν αὐτῇ ἁμαρτίαις πολλά πορνείας ἐπανέσχη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

373 18:24 "Is it not the rich who oppress you? Is it not they who are summoning you into court?" James 2:6

377 19:1 "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."379

380 19:3 "And a second time the multitude 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!"

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

Let us rejoice and exult, and give glory to him, for the wedding of the Lamb has come, and his wife has made herself ready;
19:8 καὶ ἐδόθη ἡ αὕτη ἵνα περιβάληται βύσσινον λαμπρόν καὶ καθαρόν, τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἔστιν.

8and it was given to her that she be dressed in fine linen bright and clean,387 for the fine linen is the righteous acts of the saints."

19:9 Καὶ λέγει μοι, Ἑλλών. Μακάριοι οἱ εἰς τὸ δείπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι, καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ ἐστίν. 7386

9And he says to me, "Write: 'Blessed are those who are invited to the wedding389 banquet of the Lamb.' " And he says to me, "These are true words from God."

19:10 καὶ τὸ ἔπεσον ἐν τῷ ποδί καὶ ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι, Ὅρα μὴ σύνδουλός σύνδουλός σου καὶ τῶν ἀδελφῶν σου τῶν ἀληθινῶν εἰσιν. 7387

10And I fell down before his feet to worship him. And he says to me, "Watch out! I am your fellow servant, and one of your brothers in having the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy."

19:11 Καὶ εἶδον τὸν οὐρανὸν ἐν τῷ ποδὶ καὶ καθήμενον ἐπ' αὐτὸν καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καθαρόν. 7388

11And I saw heaven opened, and behold, a white horse, and the one sitting on it [called] faithful and true,392 and in righteousness he judges and makes war.

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387 19:8 txt λαμπρόν καὶ καθαρόν 046 (2344) a (vg) syrh mκ RP // καθαρόν λαμπρόν 051 // λαμπρόν καθαρόν Ν A P f052 922 1006 1611 1678 1841 (καθαρόν only 1841*) 1611 2040 it898 // dem am lux (copβ) arm2 Apr Prim NA28 // καὶ λαμπρόν καθαρόν 2329 // καθαρόν καὶ λαμπρόν syrh TR // omits λαμπρόν καθαρόν τὸ γὰρ βύσσινον 2053 2062 // lac C 1828 2050.

389 19:9a txt ἀληθινοὶ εἰσίν τοῦ θεοῦ εἰσίν. καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ // ἐπεσαν 046 // ἀληθινοὶ τοῦ θεοῦ εἰσίν A P 046 051 922 1006 1611 1678 2053 2062 // lac C 1828 2050.

390 19:9b txt τοῦ γάμου Ν2 // A 046 051 f052 922 1006 1611 1678 2040 2053 2062 2329 copα TR RP NA28 // omits Ν P 1841 mκ it898 // copβ arm4 Er. 1,2,3 Ald. Col. // lac C 1828 2050.

391 19:10a txt ἐπεσαν Ν A P 051 f052 757 txt 922 2053 2062 2329 Er. 2 Col. RP NA28 // ἐπεσαν 046 757mg 1006 1611 1814 2040 TR // lac C 1828 2050.

392 19:10b txt ἔπεσον Ν A P 046 051 f052 922 1006 1611 1841 2040 2053 2062 2329 // lac C 1828 2050. We have 82 627 920 against all the majuscules.

393 19:11 txt καλούμενος πιστός καὶ ἀληθινός Ν 046 f052 922 sic (1006 καὶ καλούμενος) 1611 1841 2030 2040 2053 2062 2329 καὶ ἔπεσεν 2329 (it927) // vg vgl syrh, h (copαbb7) (eth?) Iren lat Orat Cyp Vict Tyec Jerome Apr Prim Andrew Ps-Ambr Beat TR RP // πιστός καὶ ἀληθινός Ν WH // vocabatur fidelles, et verax vocatur it* // πιστός καὶ ἀληθινός καλούμενος it37 // καλούμενος πιστός 2329 // πιστός καὶ ἀληθινός A P 051 mκ arm Hipp Andrew bav p Arith Er. 1,2,3 Ald Col // lac C 1828 2050. The word καλούμενος is of doubtful authenticity because of the variety of its positions in the manuscripts. This is a principle of Textual Criticism, that a great variety of 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.
And his eyes are flames of fire, and on his head many diadems, having names written on them, including a name written which no one knows but himself,

19:13 and he is clothed in a robe dipped in blood, and called by the name "the Word of God."

19:14 And the armies that are in heaven are following him on white horses, dressed in bright, clean linen.

19:15 And from his mouth goes out a sharp sword, so that with it he might strike the nations, and then he himself will shepherd them with a rod of iron; and he himself will tread the press of the wine of the passion of the wrath of God the Almighty.
19:16 and they will be held accountable for breaking laws. Sometimes we have a legal duty to disobey the will of our Lord, and to do so is a duty.

19:17 And I saw an angel standing on the sun, and he cried out in a very great voice, saying, "To all the birds flying in mid-air, Come, gather toward the great feast of God.

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

19:20 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords. Amen.

404 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.
of the beast and worshiping his image. The two were thrown alive into the lake of fire burning with sulfur.
19:21 And I saw an angel coming down from heaven, holding the key to the abyss and a giant chain in his hand.

20:1 And I saw an angel coming down from heaven, holding the key to the abyss and a giant chain in his hand.

20:2 And he captured the dragon, the ancient serpent, which is the Devil and Satan, who deceives the whole world, 413 and bound him for a thousand years.

20:3 And when he had captured him, he threw him into the abyss and sealed it over him, so that he could no longer deceive the nations until the end of the thousand years. Then, after them, he must be released for a short time.

20:4 And I saw the dead, those who were killed because of the word of God and the testimony they had given; and they had not worshiped the beast or its image or received its mark on their foreheads or their hands—these will receive the mark of God on their foreheads and their hands.

Chapter 20

The One Thousand Years

20:1 And I saw an angel coming down from heaven, holding the key to the abyss and a giant chain in his hand.

20:2 And he captured the dragon, the ancient serpent, which is the Devil and Satan, who deceives the whole world, 413 and bound him for a thousand years.

20:3 And when he had captured him, he threw him into the abyss and sealed it over him, so that he could no longer deceive the nations until the end of the thousand years. Then, after them, he must be released for a short time.

20:4 And I saw the dead, those who were killed because of the word of God and the testimony they had given; and they had not worshiped the beast or its image or received its mark on their foreheads or their hands—these will receive the mark of God on their foreheads and their hands.
αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ ἔμετωπον, καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ τὰ χίλια ἔτη.

4 And I saw thrones, and they took their seat on them, and judgment 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 those thousand417 years.

20:5 Καὶ οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.

5 (And the rest418 of the dead did not come to life until419 the thousand years were finished.)420 This is the first resurrection.

20:6 Ἐν τῇ ἀναστάσει ἡ πρώτη· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἐσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσιν μετ' αὐτοῦ χίλια ἔτη.

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 a421 thousand years.

The Last War

20:7 Καὶ ὃταν 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 Γώγ καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἄριθμος 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,422 to gather them together for war, the number being as the sand of the seashore.
20:9 and he who had committed adultery was cast into the lake of fire and sulfur, just as many were also cast into it.

The Great White Throne of Judgment

20:10 And the devil, the devil, and his angels were cast into the lake of fire and sulfur, just as many were also cast into it.

20:11 And I saw a great white throne, and the one sitting on it, and his dominion was over the earth and heaven. 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 according to what was written in the books, according to their works.

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 according to 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 died according to the things which were written in the book of life. 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 died according to the things which were written in the book of life. 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 died according to the things which were written in the book of life. 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 died according to the things which were written in the book of life.
20:14 and the body of Christ was taken up to heaven, where it is seated at the right hand of God. 14And 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. 21Then 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.

Chapter 21
The New Jerusalem

21:1 And 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 And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride made beautiful for her husband.

21:3 And I heard a great voice from heaven, saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people, and God himself shall be with them;"
21:4 καὶ ἐξαλείψει ὁ πάν δάκρυν οὖς τῶν ὅθεν ἦσαν καὶ θάνατος οὐκ ἔσται ἐτι, οὖτε πένθος οὐτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἐτι. ὥστε τὰ πρώτα ἀπῆλθον.

4And he shall wipe away every tear from their eyes. And death shall no longer exist, neither sadness, nor crying, nor pain, shall exist anymore. Because the former things have passed away."

21:5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, ἵδου πάντα καὶ ποιῶ. ὑμῖν ἔσται ἐτι, ἐτι οὐκ ἔσται ἐτι ἢ ἁλίθιναι καὶ πιστοὶ εἰσιν.

5And the one sitting on the throne said, "Behold, I am making all things anew." And he says to me, "These words are true and trustworthy." 436

21:6 Καὶ εἶπεν μοι, ὅτι Ἀλφα καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. Ἐγὼ τῷ διψῶν ἔσω τὴν πηγήν τοῦ ἱδάτου τῆς ζωῆς δωρεάν.

6And he said to me, "I am become 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 Ο νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός.

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

αὐτός ὁ θεὸς ἔσται μετ’ αὐτῶν. Λακ C 88 1828 2040 2351. The longer readings appear to be conflations of two earlier readings, one having "shall be their God," and the other having "shall be with them." Hoskier estimates that the text of 1678 is 50 years older than that of Codex Sinaiticus.

433 21:4a txt omit Π 0515 f052 922 1611 2050 2053 2062 2329 it§8 syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 {\} || ο θεος A 1006? 1841 vg Apr Beat Tert Tyc3 TR || απ αυτων 046 ἡκ lac C 1828 2040

434 21:4b txt διτ τα πρώτα N 046 922 2050 it[ar,σιν vg]cl,ww syr[th cop,sa,h] arm Iren[\L ]; Aug Quod Prim TR RP (NA28 [δρίπ]) || τα πρώτα A P 0515 f052 1006 1611 1841 2050 2329 syr[th Andr DP || quae prima vg\L ] arm4 Apr Beat || τα πρώτα N || διτ τα πρωτα Ν || διτ τα πρωτα Ν || διτ τα πρωτα Ν || διτ τα πρωτα Ν || διτ τα πρωτα Ν || διτ τα πρωτα Ν || διτ τα πρωτα Ν

435 21:5a txt λέγει μοι Ν 0515 f052 1006 1841 2050 arm eth TR RP || εἰπεν μοι it[ar syr[th cop,sa,h]] \L || λέγει μοι A 046 922 1611 2053 2062 2329 vg syr[th Apr Beat Tyc Iren[\L ]|| Am NA28 \{\} || εἰπεν it§8 syr[th Tyc 2 \L | οι om lac C 1828 2040

436 21:5b This could also be translated, And he says, "Write, because these words are true and trustworthy."

437 21:6a txt γέγονα N 046 922 1611 2050 2070 2329 m cop[sa] arm Orig Andrew Arethas RP || γέγονα N\a A 1678 1778 Iren[\L ] Prim WH NA28 \{\} || γεγόνασιν 046 1006 1841 2050 2329 2053 2062 2080 it§8 syr[th cop,bo Tyc Prim Oec Iren[\L ]|| γεγονεν vg it[ar Prim Er. Ald. Col. TR || γεγονα 2050 || omit N\b syr[thms Tyc. 3 Beat ps-Ambr || lac C 052 1828 2040. The UBS textual commentary: "The unusual aoristic termination of γεγονα seems to have given rise to the variants (a) γεγονα (b) γεγονα (c) γεγονα. With reading (a) compare the similar correction at Romans 16:7; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected." For a fuller apparatus, see endnote.

438 21:6b txt omit Π 0515 RP || εἰς υἱον A f052 1841 2053 2062 (itar,gig,σιν vg) syr[th TR (NA28 [ειου])) \{\} || εἰς υἱον N 046 922 1611 2050 2070 2329 syr[th cop,sa Cypr || lac C 052 1828 2040. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γεγονα in the previous set of variants lack either ειου (N P 046 many minuscules) or ειου ειου (most minuscules). It is difficult to decide whether ειου should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read ειου). In order to represent the balance of probabilities it was decided to retain ειου in the text, but to enclose it within square brackets."

439 21:7a txt ταῦτα N A P 046 922 1841 1611 2050 2053 2062 2329 latt syr cop arab RP SBL NA28 \{\} || navta a doz. minis TR || lac C 1828 2040
21:8 Τούς δὲ δειλοῖς καὶ ἄπιστοις καὶ ἀμαρτωλοῖς καὶ ἐβδολομένοις καὶ
φονεύσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πάσιν τοῖς
ψευδεύσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ δείω, ὁ ἔστιν ὁ
θάνατος ὁ δεύτερος.

8But to the cowardly and unbelieving and sinful⁴⁴¹ and abominable⁴⁴² and
murderers and fornicators and sorcerers⁴⁴³ 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 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἑπτὰ φιάλας, γεμοῦσα τῶν ἑπτά
πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησεν μετ’ ἐμοῦ λέγων, "Come, I will show you the
wife,⁴⁴⁴ the bride of the Lamb."⁴⁴⁶

21:10 καὶ ἀπήνεγκέν με εἰς πενήματι ἐπ’ ὅροις μέγας καὶ ὑψηλόν, καὶ ἐδειξὲν μοι
τὴν πόλιν τῇ μεγάλην, τῇ τὴν ἁγιασμένην καταβαίνουσαν ἐκ τοῦ ὀρανοῦ ὁποῖος⁴⁴⁷ τοῦ θεοῦ,

10And he carried me away in the Spirit onto a great and high mountain, and
showed me the great, holy⁴⁴⁸ city Jerusalem, descending out of heaven from
God,

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⁴⁴⁰ 21:7b txt uioς ἐκ Α Π 046 f052 922 1006 1611 1841 2050 2053 2062 2329 syrph RP SBL NA28 {licts}

⁴⁴¹ 21:8a txt καὶ αμαρτωλοὶς 046 922 2329 TR {hits} cop arm4 ms {omits} Α Π 051 f052 1006 1611 1841 2050 2053 2062 2329 lat {mss}

⁴⁴² 21:8c txt φάρμακοις Α Π 046 051 f052 922 1006 1611 1841 2050 2053 2062 2329 RP NA28 {licts}

⁴⁴³ 21:9b Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are
part of the history of the word.

⁴⁴⁴ 21:9c This is significant that both the words wife and bride are used. Israel has been called
the wife, and the church the bride, and here in the New Jerusalem we see both of them built
into one. The twelve gates are the twelve tribes of Israel, and the twelve foundations are the
two apostles of Jesus Christ. Is it a co-incidence that there are twenty-four elders?

⁴⁴⁵ 21:9d "The Bride and Wife of the Lamb" is one of the weakest Majority Text
readings.
21:11 ἔχουσαι τὴν δόξαν τοῦ θεοῦ· ὁ φωστήρ αὐτῆς ὁμοίος λίθῳ τιμωτάτῳ, ὡς λίθῳ ἱάσπιδι· κρυσταλλίζοντι· γ
11having the glory of God. Her\textsuperscript{449} radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal:

21:12 ἔχουσα τείχος μέγα καὶ υψηλόν, ἔχουσα πυλώνας δωδέκα, καὶ ἐπὶ τοῖς πυλώσιν ἀγγέλους δωδέκα, καὶ ὄνομα ἐπιγεγραμμένα ἀ' τ' ἔστιν ὄνομα τ' τῶν δωδέκα φυλῶν τ' τῶν υἱῶν Ἰσραήλ·
12having\textsuperscript{450} a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names\textsuperscript{451} of the twelve tribes of the sons of Israel;

21:13 ἀπὸ ἀνατολῆς πυλώνες τρεῖς, καὶ ἀπὸ βορρά πυλώνες τρεῖς, καὶ ἀπὸ νότου πυλώνες τρεῖς, καὶ ἀπὸ δυσμῆς πυλώνες τρεῖς·
21:13 from\textsuperscript{452} the east three gates, and from the north three gates, and from the south three gates, and from the west three gates;\textsuperscript{453}

21:14 καὶ τὸ τείχος τῆς πόλεως ἔχων\textsuperscript{454} θεμελίους δωδέκα, καὶ ἐπ' αὐτῶν\textsuperscript{455} δωδέκα ὄνομα τῶν δωδέκα ἀποστόλων τοῦ ἀρνίου.
21:14 and the city, having twelve foundations, and on them twelve names, of the twelve apostles of the Lamb.

21:15 Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς γ καὶ τὸ τείχος αὐτῆς. γ
21:15 And the one speaking with me had a measuring rod\textsuperscript{456} of gold, to measure the city, and its gates, and its wall.

\textsuperscript{449} 21:11 omit Ν Α Π 046 0515 1006 1841 2050 2053 2062 am fu tol lips\textsuperscript{5} its\textsuperscript{5} syrh\textsuperscript{cop} arm\textsuperscript{1} Beat Apr RP SBL NA28 \{\} // και φ052 922 1611 2329 πα\textsuperscript{A} it\textsuperscript{t} vg\textsuperscript{cl} dem syrph\textsuperscript{arm-a,2} 2 eth arab Prim TR // αλλα\textsuperscript{cop} βο • lac C 1828 2040

\textsuperscript{450} 21:12a ἔχουσα Ν Α Π 046 0515 φ052 922 1006 1611 1841 2050 2053 2062 2329 it\textsuperscript{5} syr\textsuperscript{cop} arm-4 Tyc Beat RP SBL NA28 \{\} // ἔχουσαν τε pc syrph TR // lac C 1828 2040

\textsuperscript{451} 21:12b txt ὄνομα Ν Α Π 046 φ052 1006 2062 πα\textsuperscript{K} it\textsuperscript{5} syr\textsuperscript{arm} eth Beat Apr RP // τὰ ὄνομα τα Α 922 1611 1684 2030 (2050 τὰ ὄνομα απὸ Ἰσραήλ) 2533 2329 (NA28 [τὰ ὄνομα]) (C) // cop\textsuperscript{sa} has “names” but Coptic is really inderminate for the article // ονομα\textsuperscript{cop} / omit Ν Π 0515 πα it\textsuperscript{t} arm Andr TR SBL // lac C 1828 2040. Elsewhere, John has been known to omit ὄνομα when referring to people being written in the Book of Life, for example.

\textsuperscript{452} 21:13a The gates are named after the direction you are coming from when entering them, the way winds are named.

\textsuperscript{453} 21:13b txt East and North and South and West: Ν Α Π 046 922 1778 1841 2015 2050 2080 AT RP SBL NA28 \{\} // E, N, S and W: 1611 2329 Erasmus 4,5 Scriv-1894-TR // E, N, S, W: it\textsuperscript{t} vg\textsuperscript{mis} Prim Beat Erasmus 1,2,3 Aldus Colinaeus Stephens-1550 Elzevir-1624 Beza-1598 // E, N, S, W, S: 0515 // E, N, and S: 1678 // E, N, W and S: A cop\textsuperscript{sa} // E and W and N and S: arm\textsuperscript{1,2} eth\textsuperscript{1/2} // E and W and S: eth\textsuperscript{1/2} // E, S, W and N: cop\textsuperscript{op} // E and S and N and W: pc arab // E and N and S: πα\textsuperscript{K} 2053 2062 // E and N and W: 1006 // lac C 1828 2040. This footnote is to show both the presence and absence of κατ, and also the sequence or absence of the 4 points of the compass. And this is only about half of the variants, this is just the major ones.

\textsuperscript{454} 21:14a txt ἔχων (nom & acc sg neut part pres act ) Ν Π 0515 1611 1684 2015 2050 2062 πα TR // ἔχων (nom sg masc part pres) A Π 046 φ052 1006 1611 2329 2777 pc NA28 \{\} // εἰχε (imperf act ind 3rd sg) φ052 2020 // omit πα\textsuperscript{K} 2053 2062 eth arm\textsuperscript{t} // lac C 1828 2040. The words ἔχουν and ἔχων are both present participles; the difference is in gender. The referent, τὸ τείχος, is neuter, but might look masculine to the casual eye because of its termination. The theory is that John wrote it without attention to grammatical agreement, and the other readings are subsequent corrections to the grammar.

\textsuperscript{455} 21:14b txt et αὐτῶν ALL EXTANT WITNESSES RP SBL NA28 \{\} // εν αὑτοῖς [nothing!] TR

\textsuperscript{456} 21:15 txt μετρον Ν Α Π 046 0515 φ052 922 1006 1611 1841 2053 2062 2329 lat syr\textsuperscript{cop} arm-1,2 eth arab RP SBL NA28 \{\} // omit 2050 πα it\textsuperscript{ar} cop\textsuperscript{bcs} arm-4 TR // lac C 1828 2040
21:16 And the city lies foursquare, that is, its length is as great as the width. And with the rod, he measured the city at 12,000 stadia.\(^{459}\) The length and width and height of it are the same: 12,000.\(^{460}\)

21:17 And he measured\(^{461}\) the wall of it, 144 forearms,\(^{462}\) the dimension of a man, which is the angel's.\(^{463}\)

21:18 Kai ἢ ἐνδώμησις τοῦ τείχους αὐτῆς ἵσπις, καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον ῥέλῳ ἥκεν καθαρῷ.\(^{464}\)

18 And the\(^{465}\) material of its wall was jasper, and the city is pure gold, clear like crystal.

21:19 Ὁ θεμέλιος τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένο· ὁ θεμέλιος ὁ πρῶτος ἵσπις, ὁ δεύτερος σάπφος, ὁ τρίτος χαλκηδών, ὁ τέταρτος σμάραγδος, ὁ θεμέλιος τοῦ τείχους τῆς πόλεως ἴασπις, ὁ δεύτερος ἵσπις, ὁ τρίτος σάπφος, ὁ τέταρτος σμάραγδος.\(^{466}\)

The\(^{467}\) foundations of the walls of the city are adorned with every precious stone; the first foundation \textit{with} jasper, the second sapphire, the third chalcedony, the fourth emerald,
21:20 τὸ πέμπτος σαρδόνυξ, ὁ ἐκτὸς ὁ σάρδιον, ὁ ἐβδομος χρυσόλιθος, ὁ ἑβδομος βήρυλλος, ὁ ἐνατὸς τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἑνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος.

21:21 καὶ οἱ δώδεκα πύλαι δώδεκα μαργαρῖται, ἀνὰ εἷς ἕκαστος τῶν πυλῶν πῦλον ἦν ἐξ ἕνος μαργαρίτου. καὶ η ἐπιτεία τῆς πόλεως χρυσίον καθαρὸν ἡ ὄψιν τῆς διαυγής.

21:22 καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρῖται; ἀνὰ εἷς ἕκαστος τῶν πυλῶν ἦν ἐξ ἕνος μαργαρίτου. καὶ η ἐπιτεία τῆς πόλεως χρυσίον καθαρὸν ὡς ὑελός διαυγής.

21:23 καὶ ἡ πόλις οὐχ θαλάσσης οὐδὲ θαλάσσης οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας ἀλλὰ ὑπὸ ὄψιν ἔξω οὐδὲ ἐντὸς οὐδὲ ἐκτὸς οὐδὲ ἐκτὸς ἀλλὰ ὑπὸ ὄψιν ἔξω καὶ ἐντὸς οὐδὲ ἐκτὸς οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας οὐδὲ ἀλκυίας ο下面是小部分的原始文本，因为涉及到的语句较长，所以无法完整地呈现。
21:27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πάντα κοινόν καὶ τὰ ποιοῦν ἕνεκα δέλυμα καὶ ψεύδος, εἰ μὴ οἱ γεγραμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἄρνιου.

27 And no person who is unclean or 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 ἔνας καθαρὸν ὥδετος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἄρνιου,

1 And he showed me the pure 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 ἐν τῷ ποταμῷ ἐντεῦθεν, ἐν ὃ ἐκέθην, 22ος ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐν θεραπείαν τῶν ἐθνῶν.

2 In 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.

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22:1 txt potamou καθαρὸν 0515 922 TR // καθαρὸν ποταμὸν f052 TR // ποταμὸν υδατοῦ ζωντος καθ. και λαμπρ. syrph // pataamon Ν Λ Π 046 1006 1611* 1841 2050 2053 2062 2329 latt syr⁵ cop⁶ arm⁴ SBL NA28 {\} // lac C 1828 2040

22:2a txt eketethen A 046 922 1006 1841vid 2053 2062com 2329 m² it&th RP NA28 {\} // ἐκεῖ 2062txt // ἐντεῦθεν P 051 f052 2050 m² syrph TR // ἐκεῖ 2062txt // omit N² 1611 // ethene N² // lac C 1828 2040.

22:2b txt apōdidou (nom sg pres part) Ν 046 051 f052 922 1611 2050 m⁵ RP // ἀποδιδοῦν (nom neut sg pres act part) A (1006 -δον) 1841 2030 2053 2062 2329 TR NA28 {\} // lac C 1828 2040.

22:2c txt omit Α 046 922 1006 1611* 1841 2050 2053 2062 2329 syrph cop⁴ arm⁴ RP SBL NA28 {\} // eva P 0515 f052 m² syr⁴ bo 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 fruietes, rendring his fruite every moneth” KJV: “which bare twelve manner of fruits, and yielded her fruite every month”

22:2d Compare Ezekiel 47:12, where it says “all kinds of fruit.” Some interpreters see the δῶδεκα “twelve” with a δωδεκάκις meaning, that is, “twelve times,” see BDF § 248(3). If δῶδεκα 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 κατά “fruits” here is plural, and it seems to be saying that there are 12 different kinds of fruit (but all are “the tree of life”), and each different kind of fruit is produced in a different month. You could still have 12 kinds of fruits, every month one yielding its fruit. But I don’t know how “month” or “monthly” either one, could be literal, since there will be no more night or day. How then would there still be “months” if there is no more night or day, and there is no need for a sun or moon anymore?
22:3 καὶ πᾶν κατάθεμα οὐκ ἔσται ἐτί: καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ,

3 And 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,

22:4 καὶ δύονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ δύομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

4 and they will look upon his face, and his name will be on their foreheads.

22:5 Καὶ νύς οὐκ ἔσται ἐκεῖ, καὶ ἀρχαί οὐκ ἔχουσιν γὰρ λόχνου καὶ φωτὸς ἡλίου, ὅτι κύριος ὁ θεὸς φωτείνας αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

5 And night will not exist there, and they have no need for a lamp or the light of a sun, because the Lord God will give light to them, and they will reign for ever and ever.

480 22:3a ἐτί: lac ΙPM ἔστι: text [AM (C1828 2040); 051 046 1006 1611 1841 2050 2053 2062 Mk TR RP NA28 (\)] / εἰκεί 051 Φ052 922 2329 Ma syrh / omit KN* / lac C 1828 2040. Compare 22:5. Affected this and other variants in Revelation is the scribes' and the interpreters' understanding of passages such as 22:15, "Outside are the dogs, etc." If one understands that passage to mean that there will still be wicked and accursed people on the earth at that time, only not allowed into the city, then you might want to specify here that no accursed thing will be "there" in the city itself. But if you understand that "outside" to not be spatially literal, but rather global, that they will not even be in the kingdom even outside the city, then the "no longer" variant is more acceptable. One wonders too, concerning the similar phrase in 22:5 a couple verses later, how or whether these two pulled on each other. English translations vary greatly as to which variant, "any longer" versus "there," that they follow (several even conflate the two). They also vary greatly as to whether the phrase πᾶν κατάθεμα means "any curse" or "any accursed thing." I went with the latter because Revelation shows a distinct concern with Jewish cleanness.

481 22:4 Or possibly, with "see his face" as a Hebraism, meaning: "and they will have access to Him."
22:6 Καὶ λέγει ἐμεὶς, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ, καὶ κύριος, ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν, ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δείξαι τοῖς δούλοις αὐτοῦ ἃ δει γενεσθαι ἐν τάχει.

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

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

22:9 Καὶ λέγει μοι, Ὅρα μή· σύνδουλός σοι εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησο.

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

22:10 καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὅτι ο καιρὸς γὰρ ἐγγύς ἐστιν.

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

22:11 ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.

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

22:12 'Idou ἔρχομαι ταχύ, καὶ οἱ μισθός μου μετ’ ἐμοῦ, ἀποδοθήκη έκάστι ως τό έργον ἦσται αὐτοῦ.

12"Behold," 496 I am coming soon, and the repayment from me along with me, to pay back to each one such as his work497 will truly be.498

22:13 ἐγὼ τό Ἀλφα ἦ καὶ τό Ὡ, ὁ πρῶτος καὶ ὁ ἐσχάτως, ἡ ἀρχὴ καὶ τό τέλος. 499

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

22:14 Ἡμικάριοι οἱ ποιοῦντες τάς ἐντολάς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπί τό ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τήν πόλιν.

14"Blessed are those who do his commandments,"500 so that access to the tree of life will be theirs, and to the gates, so they may go into the city.

22:15 Εξώ οἱ κόνις καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ ἐχθροί καὶ οἱ ἐνδιώκοντες καὶ οἱ ψεύδοις καὶ πάς ὁ φιλῶν ἵναι ποιῶν πειθός.

15Outside501 are dogs,502 and sorcerers, and fornicators and murderers and idolaters and anyone who loves or does falsehood.
22:16 Ἑγὼ Ἰησοῦς ἐπέμψα τὸν ἄγγελόν μου μαρτυρήσαι υμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. Ἑγὼ εἰμὶ ἡ ῥίζα καὶ τὸ γένος ᾗ Δαυίδ, ᾗ ὁ ἀστὴρ ὁ λαμπρὸς ὁ προϊόνς.

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

22:17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, "Ἐρχοῦ. καὶ ὁ ἄκουσών εἰπάτω, "Ερχοῦ. καὶ ὁ διψών ἔρχεσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

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

22:18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκοοῦντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐὰν τὰς ἐπίθης ἐπ' αὐτά, γ' ἐπιθήσαι γ' ὁ θέδος ἐπ' αὐτόν γ' τὰς πληγάς γ' τὰς γεγραμμένας ἐν τῷ βιβλίῳ τοῦτω·

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

22:19 καὶ ἐὰν τις ἀφέλῃ ἀπὸ τῶν λόγων βιβλίου τῆς προφητείας ταῦτης, γ' ἀφέλω, ᾗ θέδος τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἀγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τοῦτω.

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

501 22:15a txt omit Ν A 046 051S f052 all other extant minuscules latt syrh Ath Hipp RP SBL NA28 {\} \{\} δε 110? 1894 Fulg cop arm arab Prim TR / και syrh / lac C P 1828 2040

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

503 22:16 txt [I] ο πρώινος Ν 046 (πρώινος) 0515 922 16115 2053 2062 Ath Tyc2 Vig RP SBL NA28 {\} / και ορθρινός ΤΡ / και ορθρινός Α / και πρώινος 1006 1841 1778 1778 itv58 vg Prim Beat Apr / o πρώινος ο λαμπρος 2050 al / ο αστήρ δε πρώινος 2329 syrh / "like the splendid star of the morning" syrh / "star of the hour of morning which is enlightened" copsa / "star which is about to rise in the morning" copbo / "star of dawn" arm1 / lac C P 1828 2040 2080

504 22:17 txt o θελεν Ν 046 0515 922 1006 16115 1841 1678 1778 2053 2062 am tel copbo eth Ath Tyc2 Prim% RP SBL NA28 {\} / και ο θελεν 2050 2329 vgvl fu syrh copsa arm-a4 arab Tyc2 Prim% Beat Apr TR / lac C P 1828 2040 2080

505 22:18a txt μαρτυρον ενο δα Ν 046 & ALL OTHER EXTANT GRK WITNESSES itv58 syrh cop arm Prim Beat Apr RP SBL NA28 {\} / μαρτυρον παντι ενο δα 0515 / μαρτυρομαι ενο δα 2329 + 16 al / συμμαρτυρουμαι γαρ 2075supp vg TR / lac C P 1828 2040 2080

506 22:18b txt επιθησαι 0515 RP / επιθησαι 1678 1778 / επιθησαι Ν 046c 1006 1611 1841 2050 2053 2062 2329 syrh copsa,bo arab TR SBL NA28 {\} / επιθησαι Ν 046c / lac C P 1828 2040 2080. The TR reading is an imprecat in the optative mood, so also ἀφέλω in 22:19b.

507 22:19a txt ἀφέλει Ν 051 922 1006 1611 1678 1778 1841 2053 (2062 ἀφέλει) RP NA28 {\} / ἀφέλει 241 ἀφέλει 792 / ἀφέλει 046c / ἀφέλει 2050 2329 / ἀφέλει 2050 2329 / ἀφέλει 2050 2329 / ἀφέλει 2050 2329 / ἀφαραηθει copbo / ἀφαραηθει TR / lac C P 1828 2040 2080. In the last few verses of Revelation, the TR has unique readings, because it is a translation from Latin, since Erasmus’ sole Greek manuscript for Revelation, 2814, is incomplete at the end.

508 22:19b txt ἀφέλει 1678 1778 Compl. Col. RP / ἀφέλει Ν 046 051 922 1006 1611 1841 2050 2053 2062 (ἀφέλει) 2329 Erasmus2 NA28 {\} / Ν ἀφέλει / “will make small” syrh / ἀφαραηθει 181 Erasmus 1,3,4,5 Aldus TR / lac C P 1828 2040 2080.

509 22:19c txt ξυλον Ν 046 051 922 1006 1611 1678 1778 1841 2050 2053 2062 2186 2329 rell. Grk its' syrh,h copsa eth arm Apr Tyc Beat am dem lisp6 RP NA28 {\} / βιβλιον vg fu lisp5s* 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 2814. There is simply no Greek manuscript support for the TR reading. The TR reading is found in only two Greek manuscripts, 296 and 2949, (plus margin of 2067 in a very late hand) but these two, 296 & 2949 do not count, since both are 16th
22:20 Λέγει οἱ μαρτυρῶν ταῦτα, Ναὶ, ἔρχομαι ταχύ. Ἀμήν, ναὶ, ἔρχου, Κύριε Ἰησοῦ.

20The one who is testifying these things says, "Yes, I am coming soon." Amen: yes, come.\footnote{Lord Jesus.}

22:21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ μετὰ πάντων τῶν ἁγίων. Ἀμήν.

21The grace of the Lord Jesus Christ\footnote{be with all the saints.} be with all the saints.\footnote{Amen.}

The Robin Hood manuscript, formerly known as No. 1, had an exact sister manuscript not known to hide this from Erasmus.\footnote{cum omnibus hominibus (208).}

This theory is that it is 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, in order that, if 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

\footnote{22:20} Αμήν ναὶ ἔρχου 051\footnote{TR RP} // Αμήν ἔρχου Α 046 1006 1611 1841 vg eth Ambr. Ps-Ambr. Beat NA28 \{\} // Αμήν καὶ ἔρχου 922 // ἔρχου Ν 1678 1778 2053 2062 2392 itī8 syrph\footnote{copa,b,bo} arm4 Apr. // Ναὶ ἔρχου 2050 syrph\footnote{Prim Tyc} // ἔρχου lac C P 1828 2040 2080. Both the words αμην and ναι mean something like "yes," and so I think they were both liturgical additions to an original ἔρχου 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 2339 added to them. This consortium is at least as good as Α 046, and certainly better than 051\supp as a lone uncial. The 922 reading is simply a mistaking of NAI for KAI. I think that the Ν reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural—my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

\footnote{22:21a} τοῦ κυρίου Ἰησοῦ Χριστοῦ 046 051\footnote{922} 1006 1611 1678 1778 1861 2053 2062 \footnote{2392} \footnote{gs} \footnote{vgs} syr\footnote{rh} \footnote{eth} \footnote{Andr RP} // τοῦ κυρίου Ἰησοῦ Χριστοῦ \footnote{it\footnote{ar}} iti\footnote{g} WH \footnote{(6)} // 2329 \footnote{(7)} 296 \footnote{vgs} \footnote{f} \footnote{eth} \footnote{Fulg Ps-Ambr} TR \footnote{(8)} // τοῦ κυρίου Ἰησοῦ Χριστοῦ \footnote{Α 046} 1611 2053 2062 NA28 \{\} // τοῦ κυρίου Ἰησοῦ Χριστοῦ \footnote{κο} \footnote{v. 21, but add after v. 20 εἰς ἀγίους πάντας εἰς αἰώνας τῶν αἰώνων. ἀμήν. \footnote{copb} // \footnote{lac C P} 1828 2040 2080.}

\footnote{22:21b} τοῦ κυρίου Ἰησοῦ Χριστοῦ 046 051\footnote{922} 1006 1611 1678 1861 2053 2062 \footnote{2392} \footnote{gs} \footnote{vgs} syr\footnote{rh} \footnote{eth} \footnote{Andr RP} // τοῦ κυρίου Ἰησοῦ Χριστοῦ \footnote{it\footnote{ar}} iti\footnote{g} WH \footnote{(6)} // 2329 \footnote{(7)} 296 \footnote{vgs} \footnote{f} \footnote{eth} \footnote{Fulg Ps-Ambr} TR \footnote{(8)} // τοῦ κυρίου Ἰησοῦ Χριστοῦ \footnote{Α 046} 1611 2053 2062 NA28 \{\} // τοῦ κυρίου Ἰησοῦ Χριστοῦ \footnote{κο} \footnote{v. 21, but add after v. 20 εἰς ἀγίους πάντας εἰς αἰώνας τῶν αἰώνων. ἀμήν. \footnote{copb} // \footnote{lac C P} 1828 2040 2080.}

\footnote{22:22} τοῦ κυρίου Ἰησοῦ Χριστοῦ 046 051\footnote{922} 1006 1611 1678 1861 2053 2062 \footnote{2392} \footnote{gs} \footnote{vgs} syr\footnote{rh} \footnote{eth} \footnote{Andr A reb} RP \footnote{(2)} // τοῦ κυρίου Ἰησοῦ Χριστοῦ it\footnote{ar} iti\footnote{g} WH \footnote{(6)} // 2329 \footnote{(7)} 296 \footnote{vgs} \footnote{f} \footnote{eth} \footnote{Fulg Ps-Ambr} TR \footnote{(8)} // τοῦ κυρίου Ἰησοῦ Χριστοῦ \footnote{Α 046} 1611 2053 2062 NA28 \{\} // τοῦ κυρίου Ἰησοῦ Χριστοῦ \footnote{κο} \footnote{v. 21, but add after v. 20 εἰς ἀγίους πάντας εἰς αἰώνας τῶν αἰώνων. ἀμήν. \footnote{copb} // \footnote{lac C P} 1828 2040 2080.}
ages (2040) cop<sub>bo</sub> (cop<sub>bo</sub>mss age of the age) ‖ lac C P 1828 2080. Interesting that the same people who object to the NA28 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 NA28 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 txt ἀμήν. N 046 051<sup>5</sup> 922 1611<sup>5</sup> 1678 1776 2050 2053 2062 2329 in vgcl,ww syrph cop<sub>sa</sub>,(bo) eth arm Beat<sup>5</sup> Areth TR RP ‖ ἀμήν ἀμήν syr<sup>h</sup> ‖ omit ἀμήν. A 1006 1841 itar,gl vg ed fuld Beat<sup>6</sup> Tyc Andr Areth NA28 (B) ‖ lac C P 1828 2040 2080.
As you will see, there is a maddening variety of classification systems of manuscripts, symbols for them, and ratings thereof. There are even several differing number designations (names) of the manuscripts! The first column is the current Gregory numbers, and then what others called them, and, in the case of von Soden and Schmid, their classification of them. Pickering uses H. C. Hoskier's numbers, which are often, but not always, the same as Scrivener's. The Gregory listing is according to the "Kurzgefaßte Liste, der Griechischen Handschriften des Neuen Testaments," which lists every hand-written manuscript of the New Testament, even if it is a hand-written copy of a printed edition like the Textus Receptus, for example. So, just because a manuscript is listed here, does not mean it is important or meaningful at all for the purposes of ascertaining the original reading.

The manuscripts in this table are described only as pertaining to Revelation. For example, they might have a Byzantine character in Revelation, but another type text in the gospels. Or, it might be called by a different manuscript number in Revelation, and reside in a differing library from the rest of the manuscript. In addition, some manuscripts are dated later for Revelation than the rest of the manuscript, e.g., 209 is dated XV in Revelation, but XIV elsewhere.

This table will not at this time print correctly as to pagination; that is because I am revising it daily and will not set the pagination until it is complete.

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<th>MS</th>
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<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>
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<td>P</td>
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<td>Tischendorf, Treu, Hatch, Cereteli &amp; Sobolewski</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>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>δ603</td>
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<td>p. 138</td>
<td>Text 1 pp. 289-92</td>
<td>Dobbin, Bruns</td>
<td>all; this is the manuscript written for and presented to Erasmus to force him to include the &quot;three heavenly witnesses&quot; passage (1 John 5:7-8) in his third edition of the TR.</td>
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<td>69</td>
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<td>Leicestershire Record Office, Cod. 6 D 32/1 (&quot;Codex Leicestrensis&quot;)</td>
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<td>Hatch XI</td>
<td>all; Scrivener says a valuable Rev MS; also Acts with Oecumenius commentary; probably used by Stephens.</td>
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<td>Staab</td>
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<td>Manuscripts - V: BIRL, vol. 8 pt 2 pp. 13-16; Text 1 pp. 34-6</td>
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<td>Vogel &amp; Gardthausen p. 200, Hunter</td>
<td>all; on paper, with Andreas commentary</td>
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<td>Text 1 pp. 271f.</td>
<td>all</td>
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<td>Tarys, Folieri, Vogel and Gardthausen; Gamillscheg</td>
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<td>all; Scriv: many changes by a later hand</td>
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<td>Lake &amp; Lake II 77, Pal Soc I 84; Vogel &amp; Gardthausen p. 28; Gamillscheg &amp; Harlfinger</td>
<td>Scriv: splendid copy. Arethas' prologue; scribe was Andreas</td>
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<td>f^1, m^A</td>
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<td>δ500</td>
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<td>I pp. 35, 285-93</td>
<td>Vogel &amp; Gardthausen p. 193; Mioni (1981) pp. 9-10</td>
<td>all; It was written for Cardinal Bessarion, probably by his librarian John Rhosen.</td>
<td>Venice, Bibl. San Marco 420 (Fondo ant. 5); NT: fol. 362-441</td>
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<td>δ501</td>
<td>p. 210</td>
<td>I pp. 36, 285-93</td>
<td>Text 1 pp. 307; Hoskier here declares a &quot;glorious muddle&quot; of all the diff. Ms. numbers.</td>
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<td>Matthaei, (as k)</td>
<td>Whole N.T.: Rev with Andreas commentary; One of the MS for Rev. that Hoskier most esteemed.</td>
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<td>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>Text 1 pp. 347-52</td>
<td>Matthaei, (as 13 &amp; 14); plates*</td>
<td>Greek/Armenian/Italian triglot, with Italian fr. Catholic epistles to Rev. 4, and the Italian does not agree w/ the Greek</td>
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<td>I² 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. 1615, Hoskier says, &quot;This MS 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>α1571</td>
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<td>Florence, Bibl. Riccard., 84</td>
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<td>α398</td>
<td>1b1, α1471</td>
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<td>all; Rev added in later hand</td>
<td>Wolfenbüttel, Herzog August Bibliothek 16.7 A^0</td>
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<td>α²₀₆  K</td>
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<td>Hoskier dates this Ms. as 12th Cent. Group 325-517-456, (And see 42-367-468)</td>
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<td>Scribe: Athanasius, had 6 fingers, was unenthusiastic and careless about his work, acc. to Hoskier Mailand, Bibl. Ambros., H. 104 sup.</td>
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<td>Text 1 pp. 223-6</td>
<td>Lacks Rev. 18:23 to the end, due to loss of the last leaves Vatican Libr., Ottob. gr. 258</td>
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<td>Text 1 p.</td>
<td>369-80</td>
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<td>gospels and Rev. Hosk: “with endless ramifications.” Breathing marks are a mere dot, and we often cannot tell which. Polyglot and Syriac influence.</td>
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<td>Text 1 pp. 509-13</td>
<td>Athen, Nat. Bibl., 2251</td>
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<td>886</td>
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<td>Aρρ⁵⁰</td>
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<td>Hosk. says consists of one page of “stuff,” and not to be dignified as Rev. Ms.</td>
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<td>429-34</td>
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<td>Hosk. “This is another B type, though an older MS. in point of date and of far greater interest.”</td>
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<td>ANTFS 7; Marava I pp. 42-4 plates 43-8; Plates*</td>
<td>all; Hosk: &quot;Sympathetic to SyrH, but reaching far behind it by its affiliations with our most ancient Greek documents.&quot;</td>
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<td>Athos, Kallumμσιu 356</td>
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* Rev. is handwritten copy of a printed edition, as are several Mss. from the XVI century.

** Hosk. calls this Ms. 222sup for 22:8-21, supplied by a 16th century hand.
Hosk: "It is reported to me in 1912 that the Apoc. has disappeared from the Lesbos Ms. 132, having been torn out of the volume. Leave 185 blank." Text 1, p. 608

Sofia, 'Ivan Dujčev' Research Center, 176 (Serres, Prodromu, γ' 23)

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2049 XVI 141 141 141 α1684 1 p. 12 Text 1 pp. 474-477, 615 Hoskier speculated that Erasmus' 22:17-21 based on it (Text 1, pp. 474-7, then later changed his mind. (Text 1, p. 615, bottom of page). See also Text 2, p. 156, lines 26,27, where he says "... 57 et 141 ex ed. typ. exscripti." The Latin means "copied from printed edition(s)." At the bottom of p. 615, Hoskier says, "This MS 187 with 57 and must not be accroaded any weight whatsoever. They are brought into the record because of their very connection with the printed text."


2051 XVI mA 144 144 144 Av⁶⁸ Text 1 p. with Andreas commentary Madrid, Bibl. Nac., 4750, fol. 303-385

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<td>3:3 – 4:8; auf 2 halben Freiseiten in E 07 geschrieben, keine eigentliche Hs.</td>
<td>Basel, Univ. Libr., A.N.III. 12, fol. 97v, 248f</td>
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<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>Treu pp. 328-31; Plate 4 in L. Vaganay, <em>Initiation à la Critique textuelle du Nouveau Testament</em> 2nd ed. by C.-B. Amphoros (Paris, 1986); Cereteli &amp; Sobolwewski 1.20; Alpatav; Spatharakis nr 92 plates 166-8; Fonkić</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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Endnote #1

"Angel" of each of the seven churches, or "messenger?"

The phrase "angel of" can mean the angel "in charge of" as in the following:
There was an "angel of the waters" in Rev. 16:5.
Angels of children in Matt. 18:10.
Angel of the fire, Rev. 14:18
Angel of the censer 8:3
Angel of the Abyss, 9:11

There is nothing unusual about God using an angel to deliver a message to humans. There are many, many such instances elsewhere in the Bible. Why not here? And according Hebrews 13:2, people have entertained angels without knowing it. Indeed, angels in the Old Testament often appeared as humans; see Gen. 16:7; 19:1; and many others.

The spies are called angels in James 2:25

The angel Gabriel, in Daniel 9:21, communicates between Daniel and God. In Daniel 10:12-14, Gabriel tells Daniel that in the process of delivering Daniel's prayers, an angel, or fallen angel to be exact, whom he called the "prince of the kingdom of Persia, hindered him in delivering those prayers, but Michael, whom he calls "one of the chief princes" and whom we know is an angel, helped Gabriel. The point I am making is that there was "an angel of Persia," that is, a fallen angel in charge of Persia. So also there was a "Prince of Greece," in Daniel 10:20. This is left over from when Satan used to be an archangel along with Michael and Gabriel. They set angels over certain territories in their military planning.

Angel acts as messenger in Rev. 1:1; 22:6, 16.

It does not make sense for the messengers of each church to be a man. Because the churches had more than one pastor in each church, they are always mentioned in the plural:

When they had ordained elders in every church, Acts 14:23.
Elders of the church in Ephesus, Acts 20:17
Ordain elders in every city, Titus 1:5
Let him call for the elders of the church, James 5:14.
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 (1 Timothy 3:6, he must not be a recent convert) and one of their main functions is to both oversee and to visit; both meanings of episkopew.

Why not an angel in charge of each church in Asia. It would not be unreasonable to assume that there is a fallen angel in charge of each church as well, representing Satan's interests.
Endnote #2

Revelation 7:6, 8

In this list of the sons of Israel, as pertaining to the 144,000, 12,000 called from each tribe of Israel, Joseph is represented twice, as his own name in verse 8, and also by way of his son Manasseh in verse 6. Israel had only 12 sons, so if Joseph is represented twice, that means that one of the other sons of Israel is missing here. Dan is missing.

Jacob's blessing of Dan:

Genesis:
49:16 Dan shall judge his people, as one of the tribes of Israel.
49:17 Dan shall be a serpent in the way, an adder in the path, that bites the horse's heels, so that his rider falls backward.
49:18 I have waited for your salvation, O Yahweh.

Recall similar language about the Serpent: Biting heels? Attacking the rider on the horse? Does Jacob seem to be wanting Deliverance from Dan? Jacob waits for Salvation from Dan is what I think it means. Recall also that Satan is called the Accuser of the Brethren. Dan could be a judge in this sense.

Jacob's blessing of Joseph:

Genesis:
49:22 Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall.
49:23 The archers have sorely grieved him, and shot at him, and persecute him:
49:24 But his bow abode in strength, and the arms of his hands were made strong, by the hands of the Mighty One of Jacob, (From there is the shepherd, the stone of Israel),
49:25 Even by the God of your father, who shall help you, and by the Almighty, who shall bless you, with blessings of heaven above, blessings of the deep that crouches beneath, blessings of the breasts, and of the womb.
49:26 The blessings of your father have prevailed above the blessings of my progenitors to the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brothers.

Moses' blessing of Dan:

Deuteronomy 33:22 "And of Dan he said, Dan is a lion's whelp, That leaps forth from Bashan."

Recall Psalm 22: "bulls of Bashan surround me..."? The Bull is sometimes a symbol of Satan. Baal-zibbul. Jesus was mocked by bulls of Bashan as he suffered on the cross. Bashan was the territory of Dan.

Moses' blessing of Joseph:

Deuteronomy:
33:13 And of Joseph he said, Blessed of Yahweh be his land, for the precious things of heaven, for the dew, and for the deep that crouches beneath,
33:14 And for the precious things of the fruits of the sun, and for the precious things of the growth of the moons,
33:15 And for the chief things of the ancient mountains, and for the precious things of the everlasting hills,
33:16 And for the precious things of the earth and the fulness thereof, and the good will of him that dwell in the bush. Let the blessing come upon the head of Joseph, and upon the crown of the head of him that was separate from his brethren.

33:17 The firstling of his herd, majesty is his; and his horns are the horns of the wild-ox: With them he shall push the peoples all of them, even the ends of the earth: And they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

**God's curse on the serpent:**

Genesis 3:14 And Yahweh God said to the serpent, Because you have done this, cursed are you above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life:

3:15 and I will put enmity between you and the woman, and between your seed and her seed: he shall bruise your head, and you shall bruise his heel.

**David:**

109:8 Let his days be few; and let another take his office.
109:9 Let his children be fatherless, and his wife a widow.
109:10 Let his children be vagabonds, and beg; and let them seek their bread out of their desolate places.
109:11 Let the extortioner catch all that he has; and let strangers make spoil of his labor.
109:12 Let there be none to extend kindness unto him; neither let there be any to have pity on his fatherless children.
109:13 Let his posterity be cut off; in the generation following let their name be blotted out.

Ezekiel 47:13 "Thus saith the Lord Yahweh: This shall be the border, whereby ye shall divide the land for inheritance according to the twelve tribes of Israel: Joseph shall have two portions."

**Genesis 49:22,** of Joseph; "His branches run over the wall."
This means Joseph went over the wall and took Dan's inheritance. That is what the wall signifies; the stone boundary between lots, between inheritances.
Extended Critical Apparatus on Select Passages

1:4a ἀπὸ τῆς Ν στις Π Κ 104 181 986 1384 1678 2019 2020 2040 2050 2073* 2080 2081 2186 2814 ἢγοραν υγε υγε υγε υγε υγε υγε υγε υγε υγε υγε υγε τό θεοῦ "From God": 046 42 82 94 175 241 367 456 468 469 506 627 792 920 1006 1611 1828 1841 1852 1862 1888 2017 2040 2042 2053 2065 2138 2329 2349 2351 2436 ἢτο (καιροὺς).  Victorinus Primarius HF TR // ἅπο τοῦ (genitive article) ΤΡ // 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 ὄν (Πολυτάρχης, Πολυταρχία).

1:4b txt ἀ (nom or acc pl neut rel. pronoun) Πστις Κ 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 ἢτο (καιροὺς) Ρ 88 241 2074 // ἁ ἐστίν (nom or acc pl. neut rel. pronoun with singular verb) P 35 104 757 922 1384 1853 2059 2060 2062 2065 2073 2080 2081 2138 ΤΡ PK // ἁ ἐστίν (nom. or acc. pl. neut. pronoun with plural verb) 2019 ἢιά // omit 1626 copa? // hiatus 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 πνεύματων ἢ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ τῶν ἐπὶ πνεύματων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ.  This jarred upon every cultured ear, hence the five variants."  That is, in place of τὰ (acc neut pl), the above variants arose.  (DeBrunner was saying that the accusative case pronoun τὰ jarred the cultured ear for its lack of concord with the genitive case of πνεύματων.)  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 ᾧ ἐστίν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

1:5a txt τῶ ἀγαπῶντι (pres act ptcp dat sg masc) Πστις Κ 046 18 35 69 82 104 175 241 256 367 456 468 627 920 1006 1611 1678(rescer) 1841 1852 1854 2017 2020 2040 2042 2070 2073 2080 2138 2351 2436 ἢτο (καιροὺς) Ρ 88 94 757 1384 1732 1733 2019 2053 2059 2060 2062 2065 2074 2081 2186 2302 2814 ΤΡ PK // τῶ ἀγαπῶντι (dat sg masc ptcp aor1) P 88 94 757 1384 1732 1733 2019 2053 2059 2060 2062 2065 2074 2081 2186 2302 2814 ΤΡ PK // τῶ ἀγαπῶντι (it/it Prim solut) vg-har (syrh ἱστούς) (Εὐαγγελισμος χριστιαν) eth arm Andrew; Victorinus-Pettai NA28 {A} // λύωντι τὸ P 046 (Ὁ χριστιανικό τέλος) 18 35 61 69 82 94 104 175 241 256 Gr, lat 367 456 459 466 469 627 757 920 1006 1732* 1733c 1841 (Εὐαγγελισμος χριστιαν) 172 424 616 1828 1862 1888 2084 // τῶ ἀγαπῶντις (aor act ptcp gen sg masc) 181 // hiatus 051 1778 1859 2030 2032.

1:5b txt τῶ ἀγαπῶντι (pres act ptcp dat sg masc) Πστις Κ 046 18 35 69 82 104 175 241 256 367 456 468 627 920 1006 1611 1678(rescer) 1841 1852 1854 2017 2020 2040 2042 2070 2073 2080 2138 2351 2436 ἢτο (καιροὺς) P 88 94 757 1384 1732 1733 2019 2053 2059 2060 2062 2065 2074 2081 2186 2302 2814 ΤΡ PK // τῶ ἀγαπῶντι (dat sg masc ptcp aor1) P 88 94 757 1384 1732 1733 2019 2053 2059 2060 2062 2065 2074 2081 2186 2302 2814 ΤΡ PK // τῶ ἀγαπῶντι (pres act ptcp gen sg masc) 181 // hiatus 051 1778 1859 2030 2032.  The "freed" reading is reminiscent of λέλυται αὐτῆς ἡ ἀμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.

1:15a πεπυρωμένης (gen sing fem) A C Primaus NA28 {C} // πεπυρωμένον (dat sing) Ν 205 209 469 628 2050 2053 2062 2423 itar, æ, h, tt vg syrh, h, cop, sa, bo arm eth Irenaeus Cyprian Victorinus-Pettai Maternus Aprigius Primus tran Ps-Ambrose Haymo Beatus // πεπυρωμενη 459 792 922 2033 2814 2392 // πεπυρωμενοι 046* // πεπυρωμενοι (nom pl masc) P 052 82 94 104 174 241 456 627 920 1006 1611 1828 1841 1852 1854 1872 1888 2017c 2019 2020 2040 2042 2065 2073 2074 2081 2138 2186 2344 2351 TR HF RP PK // 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 καὶ ψαριν Α C f052 1854 2050 2053 2329 TR NA28 {\} // omit Π P 046 69 82 88 104 181 459 627 757 792 920 922 1006 1384 1611 1828 1841 1854 1862 1888 2017c 2019 2020 2040 2042 2065 2073 2074 2081 2138 2186 2344 2351 TR HF RP PK // hiat ψ19 051 2030 2062 2256 2302. Very interesting that the TR is with the NA28 here, even though none of its source mss read so.

2:13b TST 4 txt ἡμέρας Α C 1678 2053 2065 2080 2080 2344 itar vg vg-harl syrh cop, sa, bo (cop5/4 ἡμερα) Tyc Prim Haymo NA27 {\} // ἡμέρας ιου 1778 2040 2329 // ἡμέρας μου 1841 2459 792 1384 1611 1854 1862 1888 2019 2059 2060 2070 2074 2081 2186 2314 2318 2351 2351 2364 2466 2814 π Λ ita, ò, ò, ò arm Andrew Arethas Tyc Prim TR [RP] PK // ἡμέρας αἰς 046 69 82 94 241 469 627 792 920 1006 1828 1841 1854 2016 2040 2138 2355 2351 π 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 ἄντιπασ (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, ἄντιπα is used as the genitive of ἄντιπας, the Apocalypse of John contains many nouns oblique to their clauses as to case.


2:20c txt {A} γυναῖκα “woman,” Ν C P f052 104 181 367 459 468* 922 1611 2017 2019 2020 2050 2053 2059 2060 2081 2186 2256 2302 2329 2344 2814 itar, ò, ò, ò vg cop, sa, bo arm
eth Ambr. Epiphanius Andrew; Tertullian Ambrosiaster Tyconius Beatus Haymo TR NA28 [B] // γυναῖκα οὕ, "your woman / your wife," (A add τήν) 046 18 35 61 69 82 88 94 172 175 241 256 424 456 467 468c 469 616 627 757 792 920 1006 1384 1732 1733 1734 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 TR PK // hiat 051 2030 2062. The editorial committee of the UBS Greek New Testament says that the reading with οὕ "appears to be the result of scribal confusion arising from the presence of several instances of οὐ in verses 19 and 20." There are four instances of οὐ in the 1 1/2 verses preceding, to be exact.

2:25 txt [D] ἀξρίς οὖ 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 2020 2059 2060 2065 2070 2071 2073 2074 2081 2200 2305 2436 2814 TR HF PK // ἄχρις οὖ K C 61 69 177 218 452* 1552 1852 2045 2138 2329 2351 WH // ἐως οὖ A 241 (syr) // ἄχρις οὖ εὖν 1611 2053 // ἄχρις ὅταν 2080 // ἀχρισοῦ 922 2303 // ἄχρεις 2050 // ἄχρις 1678 1778 2020 // οὖ 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 either with differing words, or mis-inflected / 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 οὐ - hoû, the same word as here in Revelation. The fact that all three NT occurrences of ἄχρις are before a vowel, leads me to conclude that this addition of the "s" sound is a phonological change. Septuagint occurrences are Gen. 44:28, ἄχρι νῦν; and Job 32:11 ἄχρις οὖ. This is the same phonological pattern as in the NT. But there are various editions of the LXX, and Judges 11:33 in some is said to contain a form of the word ἄχρι, but not in my Tischendorf 4th, 1869, which uses a phrase with ἐως. (Tischendorf's was based on Codex Vaticanus, filling in B's missing parts with Codex A or other manuscripts.) In Homer's Iliad ἄχρις occurs before vowels in 4.522 ἀπλοίσειν, 16.324 ἀραξε, 17.599 αἰχθη. 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

"et melon apobanein ἒκ τιτασιμα- ἐποθανιν\) A C P 172 181 250 424 743 1678 1778 1828 1854 1862 1888 2014 2015 2031\(com\) 2034 2036 2037 2038\(com\) 2043 2046 2047 2060\(com\) 2074 2082 2286\(com\) 2302\(com\) μελεις αποβάλλειν 664 μελης αποβάλλειν 792 εμελλε αποβάλλειν 1955 ήμελλον αποβάλλειν 1828mg ήμελες αποβαλλειν 368 εμελες αποβαλειν Complutensian Polyglot ἠμελες αποβαλειν 2058 εμελλον αποβαλειν 468ε2 εμελεις αποβαλειν 2061* εμελλειν αποβαλειν 1626 εμελες αποβαλειν 35 432 757 824 986 1072 1075 1328 1503 1551 1617 1637\(txt\) 1740\(txt\) 1745\(txt\) 1746\(txt\) 1771\(txt\) 1774 1864 1865 1957 2023 2035 2041 2065 2352 2821 [plus Hoskier no. 259, which must be an error.] PK εμελλε αποβαλειν 18 42 69 91 110 141 175 180 203 205 205\(abs\) 209 241 242 256 314 325 337 367 385 429 456467 468e 469 506 517 522 617 627 919 920 1094 (1611) 1849 1859 1934 2004 2052 2106 2017 2021 2027 2039 2040 2048 2070 2075 2077 2078 2138 2305 2349 2436 ήμελες αποβαλειν 046 61\(txt\) 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 \(MK\) (συρης cop\(bo\)) HF RP ἐνον χρισο - cop\(bo\) - "otherwise you will die" "for you are about to die" arm α. 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.
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 NA28 and Majority Text readings is untranslatable. As for the other readings, the UBS committee says that those witnesses replaced David with the other readings in order to heighten the clarity of the symbolism.

Revelation 3:7b:
καὶ ἀνυγών καὶ οὐδὲς κλίσει καὶ κλείω καὶ οὐδὲς ανυζέι Ν*
και ανυγων και ουδες κλησει και κλειω και ουδες ανυζει Ν1a
και ανυγων και ουδες κλησει και κλειω και ουδες ανυζει Ν1b
ο ἀνυγών και οὐδες κλίσει και κλείω και οὐδές ανοίγει Α
ὁ ἀνοίγων και οὐδές κλείει, καὶ κλείων καὶ οὐδές ἀνοίγει 2059
ὁ ἀνοίγων καὶ οὐδές κλείει, καὶ κλείων καὶ οὐδές ἀνοίγει 2060
ὁ ἀνοίγων καὶ οὐδές κλείει, καὶ οὐδές ἀνοίξει 35°
ὁ ἀνοίγων καὶ οὐδές κλείει, καὶ κλείων καὶ οὐδές ἀνοίξει 1778 2080
ὁ ἀνοίγων καὶ οὐδές κλείει, καὶ κλείων καὶ οὐδές ἀνοίξει 241 424 469 1678 1828 1862 2050
ὁ ἀνοίγων καὶ οὐδές κλείει, καὶ κλείων καὶ οὐδές ἀνοίξει 35°
ὁ ἀνοίγων καὶ οὐδές κλείει, καὶ κλείων καὶ οὐδές ἀνοίξει 104
ὁ ἀνοίγων καὶ οὐδές κλέει κλείων καὶ οὐδές ἀνοίγει 2019
ὁ ἀνοίγων καὶ οὐδές κλείει αὐτήν, καὶ τὸ κλείων, καὶ οὐδές ἀνοίξει 1384
ὁ ἀνοίγων καὶ οὐ δὲς κλείει αὐτήν, εἰ μή τὸ ἀνοίγων καὶ οὐδές ἀνοίξει 627
ὁ ἀνοίγων καὶ οὐδές κλείει αὐτήν, εἰ μή τὸ ἀνοίγων καὶ οὐδές ἀνοίξει 046 82 94 757
920 1006 1841 2040 2138 HF RP PK
ὁ ἀνοίγων καὶ οὐδές κλείει αὐτήν εἰ μή καὶ οὐδές ἀνοίξει 922mg
ὁ ἀνοίγων καὶ οὐδές κλείει αὐτήν καὶ κλείων καὶ οὐδές ἀνοίγει· εἰ μή τὸ ἀνοίγων καὶ οὐδές ἀνοίξει 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.


3:18 txt {A} κολλύριον Ν C f052 82 94 104 175 241 424 456 469 627 1006 1611 1828 1841 1852 1862 1888 2017 2020 2042 2329 2344 2436 HF RP // κολλύριον 046 // κολλύριον 792 // κολλύριον A P 35 757 κολλύριον 1384 1859 2040 2050 2059 2065 2073 2081 2351 TR PK // κολλύριον 1854 2074com // κολλύριον 2053 2060 2138 2186 2814c copbo // κολλύριον 2074 // κολλύριον NA28 {\} // lac 051 2030 2062. (Missing from Hoskier’s apparatus for this variant: A 920 2019 2040 2814* but the implication is that they go with the TR.) According to BDF §42(4), κολλύριον is a word which Greek imported from Latin, in which the spelling was collurium. Thus the earlier, original spelling in Greek would have been κολλύριον. The vowel υ - "upsilon" in Attic Greek was originally pronounced like the u in "prune," but later developed into what in German is represented by ü, and even later, by "itacism" into a long e sound.

"If he should open there is not any who will be able to shut; if he should shut there is not any who will be able to open" copsa lacuna 051 2030 2062.
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 ὁμοιὸς Ἡ A P 046 104 922 1611 1678 1778 1828 2019 2050 2329 (ὡς) 2351 itar,gig,sim vg syrΔ arm NA28 {\} // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὁμοιὸς 0169 copsa // καὶ ὁ καθήμενος ἐπὶ αὐτῷ ὁμοιὸς 792 // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον copbo // ὁμοιὸς 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 NA28 reading, after v. 2 having just said, “someone sitting” already, is very Johannine in style.

4:4b txt καὶ ὁ φησιν 046 69 82 175 256 456 920 1006 1841 1852 2017 2040 2042 2138 2351 itar,gig,sim arm4vid HF // hiat C 051 88 627 1384 2030 2062.
Revelation 4:4c

πρεσβυτερους Ν

tοὺς ἐκκοσι τέσσαρας πρεσβυτέρους 2040

θρόνους

πρεσβυτέρους /052 181 792 2020 2070 2329

θρόνους

ἐκκοσι τέσσαρας πρεσβυτέρους P 35 94 2073 NA28

θρόνους

ἐκκοσι τέσσαρες πρεσβυτέρους 2302

θρόνους

ἐκκοσι τέσσαρες πρεσβυτέρους 2060

θρόνους

ἐκκοσι καὶ τέσσαρας πρεσβυτέρους 922 2019 2059 2074 2081 2186

syrph

θρόνους

tοὺς ἐκκοσι τέσσαρας πρεσβυτέρους 69 469 1006 1611 1841 HF RP

θρόνους

tοὺς εἰκοσιτέσσαρες πρεσβυτέρους 2351

θρόνους

tοὺς εἰκοσι καὶ τέσσαρας πρεσβυτέρους 82 104 172 459 1828 1862 1888

θρόνους ΚΔ

tοὺς εἰκοσι καὶ τέσσαρας πρεσβυτέρους 424

θρόνους ΚΔ

tοὺς εἰκοσι καὶ τέσσαρας πρεσβυτέρους 920

θρόνους ΚΔ

eἰκοσι τέσσαρες θρόνους πρεσβυτέρους A 1854

εἰκοσι τέσσαρες θρόνους τοὺς εἰκοσι καὶ τέσσαρας πρεσβυτέρους 2050

θρόνους

κδ θρόνους kδ πρεσβυτέρους 2053

θρόνους εἴδον τοὺς εἰκοσι καὶ τέσσερας πρεσβυτέρους PK

θρόνους εἴδον τοὺς εἰκοσι καὶ τέσσερας πρεσβυτέρους 2814 TR

hiat C 051 88 627 1384 2030 2062.

I suspect that the longer readings are clarifications. There is too much variety as to where the additions are placed and how they are spelled.


4:8a txt ἔχων (nom sing masc pres part) A 104 792 1006 1828 1854 1888 2017 2019 2073 2081 2329 2814 (Cass Vict habentes) NA28 {}/ // ἔχων (nom&acc sing neut pres part) 046 82 94 175 241 456 920 1841 1852 1862 2040 2042 2053 2065 2138 2436 Η Η Η Η Η Η // ἐκκοσι (1st sing & 3rd pl imperf) Ν itarณλετ vg TR // ἔχοντα (acc sing masc part or nom pl neut part) P 469 1611 2020 2050 2351 // ἔχει (3rd sing pres ind) 2074 // omit copbo eth? // “it was” syrph,h copsa // lacuna C 051 627 2030 2062. Most of these differences are barely translatable. Note that the KJV and the NIV, translating from different texts, render both of their respective Greek readings as "had." The NIV treated the present participle as what they considered the relative time, and made the relative time past. Some might translate the same participle with a present-tense English verb, which I tend to do, because John in the context is speaking in the present tense placing himself at the time he is actually seeing these things. The only reading that is truly present tense or any other tense by inflection is the present indicative form ἔχει, which no edition has followed. In NT Greek, the only verbs that tell time are those in the indicative mood, and participles are not in the indicative mood, because they have no mood. Participles do tell kind of action – continuous, punctiliar or combined, but they do not tell past, present or future.

4:8d txt {A} ἄγιος 3 times A P 69 94 104 241 459 469 792 920 922 1006 1611 1733 1778 1841 1852 1854 1859 2019 2040 2042 2050 2053 2059 2060 2065 2074 2080 2081 2138 2186 2302 2329 2351 2436 2814 Μ Α vg syrph,h copsa,bo arm eth Ephr Tert Prim Fulg Vict Apr Beat TR RP NA28 {}/ // ἄγιος 9 times 046 35 82 175 256 424 456 616 757 1732 1828 1862 1888 2017 2070 2073 Μ Η Η // ἄγιος 8 times Ν* // ἄγιος 7 times 1678 (contra
4:11b txt {Δ} έισιν (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 M3A copṣa eth Andrew TR PK // ήσαν (imperf) Ν Α 82 94 175 205 209 456 469 627 792 920 1006 1841 1852 1859 2017 2040 2042 2053 2138 2351 ΡΠ itar.gig. vg syrh Agringiusmsac acc to Prmasius Beatus ps-Ambr HF RP NA28 {A} // ἐγέννοντο 2329 arm // οὐκ ήσαν (question- "were they not...") 046 f052 1828 // "they are set in place" Tyc Fulg Prim // omit εἰσιν καί 2019 Varimadum Fulgentius Primasius // lacuna C 051 1384 2030 2062. MS 1611 reads, ὅτι σὺ ἔκτισας τὰ πάντα, διὰ σὺν εἰσί, καὶ διὰ τὸ θέλημά σου εἰσί καί ήσαν ἐκτίθεσαν. This reading of 1611 appears to follow the Harlanean Syriac.

5:1 TST 6 txt {C} έσωθεν καί ὁ πάσχαν Α 61 69 181 1828{*} 2057 2059 2060 2186 2302 2329 2344 2814 syrh Origen14 Cyp Cass TR NA28 {\} // έσωθεν καί έξωθεν P 046 f052 18 82 104 172 175 241 256 367 424 456 459 467 468 469 616 627 792 (792 έξωθεν) 920 922 1006 1611 1732 1733 1828tst 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2050 2053 2065 2070 2074 2084 (2138? illeg.) 2256 (2351 έξθεν) 2436 itar.gig vg syrh copṣa arm eth Hipp Orig14 Victorinus-Pettau Apr Beat Aphraates Hilary Oec Prim Ps-Ambr HF RP PK // έσωθεν καί έξωθεν 94 // ἐμπροσθεν καί τὰ ὁ πάσχαν Κ copṣa Origen2/4 (conformed to LXX Ezekiel 2:10- τὰ ἐμπροσθεν καί τὰ ὁ πάσχαν) // έσωθεν καί έξωθεν καὶ β´ ὁ πάσχαν καὶ α´ ἐμπροσθεν 35 // έσωθεν καί έξωθεν καὶ ἐμπροσθεν καὶ ὁ πάσχαν 2073 // hiat C 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.) ἡγ. τῷ θεῷ ἡμᾶς
2.) ἡγ. τῷ θεῷ
3.) ἡγ. ἡμᾶς
4.) ἡγ. ἡμᾶς τῷ θεῷ
5.) ἡγ. ἡμᾶς τῷ θεῷ ἡμῶν
6.) ἡγ. ἡμᾶς ἐν τῷ ἀιματί σου τῷ θεῷ
7.) omit θεῷ to 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 1828 1859 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2053 2059 2060 2065mg 2074 2081 2138 2302 2329 2351
2.) A eth Tisch Weiss WH Charles NA28 {A}
3.) 2065txt [has τῷ θεῷ in mg.] 2070 2186 2814 vg harl arm1 Irenaeuslat vid Cyprian Fulg Erasmus1 2 3 Aldus Colinaeus
4.) 94 104 424 459 469 616 792 922 1828 1862 1888 2019 2050 2073 2344 itar.gig vg syrh,h copṣa? arm Hippolitus; Cyprian Maternus Augustine Varimadum Fulgentius Primasius Beatus
5.) (copṣa) arm3 see 5:10
6.) eth
7.) 1854 (homoioteleuton)
8.) hiat: ΡΠ 051 P? 88 1384 2030 2062

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλέασομεν "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 αὐτοὺς - "them" into a kingdom and priests, and βασιλεύσονται "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 NA28, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. This is most likely the explanation. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view that the bottom of the left column of the page ends with ἠγόρασας τῷ θεῷ, (abbrev.) and the next column picks up with ἐν τῷ αἵματί. You can view the pertinent page of Codex A for yourself at this link http://csntm.org/.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image.

Dr. Maurice Robinson offered his take on these variants in an email I received from him on Tue, 29 Aug 2006:

"While certainly the NA/UBS reading is problematic from my perspective due to its limited (singular) support, so also the TR reading is problematic due to its slim support and what appears to be an obvious attempt to smooth out the presumed difficulty. The problem, however, from my "reasoned transmissional" perspective, is why the great mass of Byzantine MSS (both Andreas and Q groups united here) would join and maintain throughout transmissional history a reading which, if not original, otherwise should have been "corrected" on the large scale in order to eliminate the apparent difficulty of interpretation. Since such did not occur on the grand scale, then within the Byzantine-priority perspective it would appear that there must have been some reason why the scribes did not balk en masse.

So, just for the record, here is my take regarding one possible explanation (not necessarily the only one that could be provided):

Context: (5:8) the four living creatures and the 24 elders fall upon their faces and (5:9) "they sing" a new song.

Does "they" include both parties (i.e. the living creatures *and* the elders together? Or might the "they" only involve those comprising one or the other group at any given point?

My suspicion is that the referent of "they" fluctuates according to the nature of the portion of the song cited; what one then finds is something in the manner of an antiphonic chorus, with each group taking its own proper part. Thus:

(5:9) And they [the 24 elders] sang a new song, saying, "You are worthy to take the book and to open its seals, because you were slain, and you redeemed _us_ to God by your blood, out of every tribe, and tongue, and people, and nation."
(5:10) [Antiphonic response by the four living creatures, perhaps joined by the great multitude of angels surrounding the throne mentioned in 5:10]: "And you made _them_ kings and priests to our God, and _they_ shall reign upon the earth."

(5:11) [now discussing the entire mixed multitude]: And I saw and I heard, as a voice/sound of many angels surrounding the throne, also the living creatures, also the elders...[these all then continue (5:12-14) with the song/statement in unison, following which two separate reactions occur: *only* the four living creatures say "Amen", while the 24 elders fall down and worship, thus reflecting once again a separation of function and statement between the two groups].

This certainly would seem to work and provide some plausible explanation for the Byzantine reading. It would also help explain why the vast majority of scribes appeared to have little or no problem in perpetuating that particular sequence of text.

Others may differ in their evaluation or interpretation, but I think it incumbent upon whatever text anyone favors that its supporters offer a reasonable explanation not only for their favored reading in context, but also in order to reasonably explain the rise and dominance of the Byzantine reading (which too often is not done, and more so in a complex book such as Revelation). There seems to be enough other referent shifts within Revelation or the Johannine writings (e.g. Rev 16:15; 22:6-7, 11-12; cf. Jn 8:31, 44) so that the explanation give would find support; however, those other cases are not essential to the interpretation suggested above.

Maurice A Robinson, PhD"

Sep 01 2006; David Robert Palmer:
"Well I will quote you if you don't mind, in a longer endnote I will make on the Rev. 5:9 variant."

Fri, 1 Sep 2006; Maurice Robinson:
"Feel free; however, do make it clear that I do not claim that my explanation is the only possible one, nor that it is in any way definitive. For whatever reason (scholarly credibility I suppose), I am reluctant to make absolute statements unless they relate to something wholly verifiable, such as how a MS reads or does not read. Facts are data; theories and interpretations built upon or derived from those facts remain matters of subjective evaluation, even when one might be 99% certain at a given point.

MARC"

Revelation 5:13,14

<table>
<thead>
<tr>
<th>v. 14 ζωα ελεγον αμην</th>
<th>Ν A P 339 699c 1006 1277 1611 1775 1777 1841 1854 2045c 2050 2073 2254 2351 2554 TR AT NA28</th>
</tr>
</thead>
<tbody>
<tr>
<td>v. 14 ζωα λεγουσιν αμην</td>
<td>2053</td>
</tr>
<tr>
<td>v. 14 ζωα οι λεγουσιν αμην</td>
<td>syrph</td>
</tr>
<tr>
<td>v. 14 ζωα λεγουσιν το αμην</td>
<td>cop sa4, bo</td>
</tr>
<tr>
<td>v. 14 ζωα ελεγον το αμην</td>
<td>104 205 209 459 582c 680 922 2070 2305 2344 cop sa4</td>
</tr>
</tbody>
</table>
Revelation 6:7-8

The UBS4 apparatus has a “vid” after Codex A, but the Muenster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss N 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. 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 35 lat syr ἐθ εὐθυμίος Κ Α Π 24 lat syr ἐθ εὐθυμίος Κ Α Π 35 241 469 1006 1384 1841 2023 2026 2038 2053 2056 2057 2069 2060 2065 2067 2068 2069 2074 2080 2081 2083 2186 2286 2302 2349 2595 2914

6:14  txt ἐλισσόμενον (nom sing neut pres pass part) Α 046 35 69 104 459 757 922 1006 1733 1841 1852 1862 1888 2053txt 2073 2329 2351 2436 RP Π 35 {NA28} // ἐλισσόμενος (nom sing neut pres pass part) Ν 052 82 175 256 456 627 920 1854

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 N 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

ἡ ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικήσαι TR
καὶ ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία εχουσιν τοῦ αὐτοῦ ἀδικήσαι 2040
ἐν ταῖς οὐραῖς αὐτῶν τό ἀδικήσαι 104
ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικήσαι 442 1678 1778 2019 2060
ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικήσαι 1828 1862 1888 2059 2081

Revelation 9:12b

ἐξερχόνται δύο 046* f052 181 254 296 1732 2019 2020 2026 2028 2029 2033 2037 2038
2044 2046 2051 2054 2057 2059 2064 2067 2068 2081 2083 2186 2595 2814 Μα
itar,sg* vg Tyc Eras eds 1 2 3 Aldus Colinaeus

ἐξέρχονται ἐκ τοῦ κόσμου Πηγή Καθημερινὸς Εἰρηνάιος

The Apocalypse of St. John, ad loc.
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 δόο can still be taken to mean "second," with the word οὐαὶ 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."

The word ἐτί "still / more" is a natural addition, and its addition is more easily explained than its omission.

9:13a ἔρχεται... Φ¹¹⁵ Unfortunately, only this one word is definite. ἔρχεται δύο 35 498 1704 2023* 2031 2056 2060 2065 2286 2302 ἔρχεται δευτέρα 104 459 680 922 it vid (et ecce secundum vae... then lacuna) cop bo arm1?

lacuna C 051 052 88 314 1384 1617 2022 2030 2032 2050 2052 2062 2091. 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 word ἐτί "still / more" is a natural addition, and its addition is more easily explained than its omission.
κεράτων Ἡ - "I heard a voice from the golden altar before God" // hiat C 051 88 1384 2030 2050 2062.

9:21 txt {C} φαρμάκων ψ47 ψ115 N C 18 69 82 172 175 424 456 467 468 792 616 920 1006 1611 1841 1852 1854 1859 1862 1888 2017 2040 2042 2084 2138 2256 Ἡκ ρησίων οἱ οἱ ἱερεῖς συγκινούσα

τοῦ δούλου τούτου ἐγείροντας τοὺς προφήτας Α Κ Ρ f052 35 1611 1854 2020 2053 2059* 2060 2065 2073 2081 2351 ΜΑ vg copbo arm Oscan Tyc 1 ps-Ambr (per servos suas prophetas) arm a.? 3.? NA28 {i} τοῦ αὐτοῦ δούλου τοῦ προφήτας 2019 2074

to με δούλου καὶ τοῦ προφῆτας ψ85vid N 2329 2344 copsa
to με δούλου καὶ τοῦ προφῆτας αὐτοῦ eth
to με δούλου καὶ τοῦ προφῆτας ψ47
to με δούλου αὐτοῦ τοῦ προφῆτας 046 82 104 175 241 424 456 459 469 627 757 920 1006 1828 1841 1852 1859 1862 1888 2017 2040 2042 2138 ΜΑ syrph? ἩRP PN
to με δούλου αὐτοῦ τοῦ προφήτας 94 792 922
to με δούλου τοῦ προφῆτας 743 2055 2064 pc TR
to τοῦ προφῆτας δούλου αὐτοῦ Primasius (per prophetas servos suas) servis suis prophetis "to his servants the prophet" itis arm1. 2. 4. per servos suas Tyc3

lac ψ115 051 88 337 1384 1626 1893 2022 2030 2032 2050 2052 2062 2091.


11:12b txt ἡκουάνα (3rd pl) Ν Κ Ρ 429c 467* 2053 2256 vg syrph,h Tyc.3 TR NA28 {B} δικοῦνται (3rd pl fut mid) f052 2020 2329 // ἡκουα (1st sg) ψ47 Ν 046 18 35 61 69 82 94 104 172 175 181 241 256 367 424 429* 456 459 467c 468 469 616 627 757 922 920 ἡκουαν.
And because he has killed with the sword, he should die by the sword. — Irenaeus

If anyone will have killed with the sword, he will be killed with the sword. — Beatus

If anyone kills with the sword, he will be killed with the sword. — Irenaeus

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

Revelation 13:10b

ἀποκτανθῇ, αὐτὸν (aor inf pass) A NA28 {B}
ἀποκτενεῖ 1828 2038 itss<sup>1</sup> Pacian Beatus
ἀποκτείνει syrh<sup>1</sup>
ἀποκτείνει αὐτόν cop<sup>sa,bo</sup>
ἀποκτείνει δεὶ αὐτόν C P PK
ἀποκτενεῖ, δεὶ αὐτόν (fut ind act) 35 94 104 205 209 757 2019 2020 2042 2059 2081 2186 2329 2351 2814 itar<sup>1</sup> vg (cop<sup>sa,bo</sup>) Irenaeus<sup>1</sup> Andrew; Primasius TR RP
ἀποκταίνει, δεὶ αὐτόν (pres ind act) 051* (sic)
ἀποκτένει, δεὶ αὐτόν (pres ind act) 424 1006 1841 1854 1862 2040
ἀποκτεῖνη, δεὶ αὐτόν 241 then omit ἐν μαχαίρῃ
ἀποκταίνει, δεὶ αὐτόν 2060 2046
ἀποκτείνειν, δεὶ αὐτόν (infinitive) 2053
ἀποκτείνει, δεὶ αὐτόν 2065
ἀποκτείνει, δεὶ αὐτόν (pres ind act) 046 1888 2073<sup>txt</sup>
ἀποκτείνει, δεὶ αὐτόν 1678<sup>vid</sup>
ἀποκτείνει, δεὶ αὐτόν (pres ind act) Ν 1611* 2074 2344 Iren<sup>arm</sup>
δεὶ αὐτόν ἄποκτανθήναι (and omit following ἐν μαχαίρῃ ἄποκτανθήναι) 051<sup>mg</sup> 82 175 456 469 627 792 920 1852 1859 2017 2073<sup>mg</sup> 2138 Μ<sup>1</sup> HF
lac 1384 2030 2050 2062.

Si quis eum gladio occiderit in gladio occidentur "If anyone will have killed, he will be killed with the sword." Beatus

Si quis gladio interficit gladio interficietur "If anyone kills with the sword, he will be killed with the sword." itss<sup>1</sup>

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.” cop\textsuperscript{sa,bo}
“If someone has killed with the sword, he should be killed with the sword.” syr\textsuperscript{h} arm\textsuperscript{4}
“If anyone has killed with the sword, he should be killed with the sword.” syr\textsuperscript{h}

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 ἀποκτανθήσαι, αὐτόν, supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαραν ἐν μαχαίρῃ ἄπολούνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to 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)."

\textbf{Revelation 13:13a} \textit{txt} \{A\}

\begin{itemize}
  \item [\textit{agna kai pυρ poiy ektou ouranou katabainein eis} \A\ 469 1006 1611 1678 2020 latt arm1,3 NA28 \{\}
  \item [\textit{agna kai pυr poihe ek tou ouranou katabaivn ein eis} \C\]
  \item [\textit{agna pur poihe ek tou ouranou katabaivn eis} 2053\textit{txt} (comm \textit{epi})]
  \item [\textit{agna kai pur poihe katabaivnein ek tou ouranou eis} \textit{N} 2074 2081 2814 TR \textit{------------- A katahaivnein \textit{-------------}} \textit{p}\textsuperscript{115}
  \item [\textit{agna kai pur poihe katabaivnein ek tou ouranou epi} 469 \textit{ex em}]
  \item [\textit{agna kai pur poihe katabaivnein ek tou ouranou eis} \textit{P} 051 469*? 1006 2040 2060 2073 \textit{(Tyc3)} (arab)]
  \item [\textit{agna kai pur poihe katabaivnein ek tou ouranou eis} 424 1678 1828 1862 1888c 2081\textit{c}]
  \item [\textit{agna kai pur poihe katabaivnein ek tou ouranou eis} 2329]
  \item [\textit{agna kai pur poihe katabaivnein ek tou ouranou eis} \textit{P}]
  \item [\textit{agna kai pur poihe katabaivnein ek tou ouranou eis} 2059]
  \item [\textit{agna kai pur poihe exelethein ek tou ouranou eis} \textit{copsa}]
  \item [\textit{agna kai pur poihe katabaivnein ek tou ouranou eis} 2060]
  \item [\textit{agna kai pur poihe ek tou ouranou katabaivnai epi} \textit{P}\textsuperscript{47}]
  \item [\textit{agna kai pur poihe ek tou ouranou katabaivnai epi} 1678]
  \item [\textit{agna kai pur} katahaivnei ek tou ouranou 2019]
  \item [\textit{agna kai pur} ek tou ouranou poihe eis tin yhen katabaivnai 1854]
  \item [\textit{agna kai pur} katahaivnai ek tou ouranou Hipp]
  \item [\textit{agna kai pur} poihe ek tou ouranou katabaivnai 424 1862]
  \item [\textit{poihe ek tou ouranou katabaivnai} 1888\textit{vid}]
  \item [\textit{agna kai pur} poihe katabaivnai ek tou ouranou 1828]
  \item [\textit{kai pur} \textit{agna ek tou ouranou katabaivnai eis} 2351]
  \item [\textit{kai pur} \textit{agna ek tou ouranou katabaivnai epi} 046 104 627]
  \item [\textit{kai pur} \textit{agna ek tou ouranou katabaivnai epi} 241]
  \item [\textit{kai pur} \textit{agna ek tou ouranou katabaivnai epi} 82 94 175 456 757 920 1852 1859 2017 2138 2377 2436 HF RP PK]
  \item [omit \textit{agna kai pur poihe} 1888]
  \item [\textit{gar anvi} \textit{agna kai} arab]
  \item [omit \textit{agna} 792 arm]
  \item [omit before pur 2042 syr\textsuperscript{Ph} cop\textsuperscript{sa,bo} Tyc2 transpose pur to end of verse eth +to before pur cop\textsuperscript{sa}]
  \item [- poihe eth cop\textsuperscript{sa} arm3]
  \item [- ek tou ouranou copbo]
  \item [pur ek tou ouranou katabaivnein enwpiion tov anthrwpwn 792 (omit eis tin yhen) katabaivnein ek tou ouranou syr]}

\textbf{Revelation 13:13a} \textit{txt} \{A\}
Revelation 13:14

1. καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
2. καὶ πλανᾷ τοὺς ἐμοὺς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
3. καὶ πλανᾷ καὶ ἐμοὺς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
4. lacuna

1.) ψ47 και πλαναται τους κατοικουντας επι της γης
2.) 051 18 35 42 82 91 93 110 141 149 175 177 180 201 203 218 242 314 325 337 368 385 386 429 452 456 467 468 469 498 506 517 522 617 627 632 664 699 757 808 824 919 935 986 1072 1075 1094 1248 1328 1503 1551 1597 1617 1637 1704 1719 1728 1733 1734 1740 1745 1746 1771 1852 1864 1865 1876 1876 1876 1888 2014 2015 2018 2019 2020 2026 2027 2028 2029 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 2069 2070 2074 2078 2080 2081 2082 2083 2084 2087 2091 2186 2256 2286 2302 2305 2329 2351 2436 2595 2814 syrph,h TR NA28

2.) 051 18 35 42 82 91 93 110 141 149 175 177 180 201 203 218 242 314 325 337 368 385 386 429 452 456 467 468 469 498 506 517 522 617 627 632 664 699 757 808 824 919 935 986 1072 1075 1094 1248 1328 1503 1551 1597 1617 1637 1704 1719 1728 1733 1734 1740 1745 1746 1771 1852 1864 1865 1876 1876 1876 1888 2014 2015 2018 2019 2020 2026 2027 2028 2029 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 2069 2070 2074 2078 2080 2081 2082 2083 2084 2087 2091 2186 2256 2286 2302 2305 2329 2351 2436 2595 2814 syrph,h TR NA28

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 δῶσιν αὐτοῖς δῶσιν ἐν αὐτοῖς δῶσῃ αὐτοῖς δῶσειν αὐτοῖς δῶσειν αὐτοῖς δῶσουσιν αὐτοῖς δοσιν αὐτοῖς δοσιν αὐτοῖς δοσιν αὐτοῖς δοσιν αὐτοῖς δοσιν αὐτοῖς δοσιν αὐτοῖς δοσιν αὐτοῖς δοσιν αὐτοῖς
Revelation 15:3

txt θινον 'N A P 046 051 35 69 82 88 91 93 104 110 141 172 175 181 205 209 218 241 242
314 336 385 424 432 459 498 522 582 617 620 627 628 632 664 680 757 792 808 824 919
922 986 1075 1094 1678 1732 1733 1778
gq 1828 1852 1854 1859 1862 1876 1888 1934
2033 2034 2035 2036 2037 2038 2041 2042 2043 2044 2045 2047 2049 2053 2054 2056
2057 2059 2060 2062 2073 2074 2075 2080 2081 2138 2329 2814 2821 2821 f
13:4) Ψ7 K*2 C 94 469 1006 1611 1778x 1841 2040 2065 2073 2076 2254x 2258
2344vid 2432 i\text{ar},c,dem,div,haf\ vg s\text{yrph},h\ cop\text{samss}(\text{samss})\ (arm?) Bede Pseudo-Ambrose
Haymo // αιωνων και των θινων 2082 cf. 20:10, 2082 with cop\text{bo} (arm?vid +\text{basileos})
// "over all" arm\text{Y} // αγων 296 2049 Victorinus-Pettau Tyconius Aprigius
Cassiodorus TR // lacuna 88 1384 1626 1774 1955 2030 2032 2050 2052 2351. The
evidence is fairly evenly split between the readings "nations" and "ages." Even
family 052 is divided. The UBS textual commentary says: "The reading of the Textus
Receptus, which has only the slenderest support in Greek witnesses (296 2049,
neither of which was available when the Textus Receptus was formed) appears
to have arisen from confusion of the Latin compendia for sanctorum (scorura);
and saeculorum (scorura [=aiωnων]); "saint" is also read by several Latin writers,
including Victorinus-Pettau, Tyconius, Aprigius, and Cassiodorus." H. C. Hoskier says that both
the manuscripts given above in support of the Textus Receptus, 57 (296) and 141
(249), are the Textus Receptus. He says in Text 1 on pp. 179-180 that ms. 57 (296) is a
handwritten copy of Colinnaeus' printed edition, that is, a copy of a printed Greek NT,
published in 1534. And at the bottom of Text 1 p. 615, Hoskier says, "This MS 187 with
57 and 141 must not be accorded any weight whatsoever. They are brought into the
record because of their very connection with the printed text." Thus they are both
16th century copies made from various editions of the Textus Receptus. The bottom
line is that there is no Greek manuscript support for the TR reading of "saints."

15:6 txt [C] λινων 1006 1841 1862 1888 2059 (2074 λιNON) 2081 TR RP NA28 \{\} //
λινων P 051 82 181 627 1778\text{xt} 1854 2020\text{xt} 2302 2814 vg\text{cl} s\text{yrph,h} cop\text{bo} arm Tyc Prim
Andrew Arethas // λινων 1611 // λινων 1678 // λινων 920 922 2060 // λινουν Ψ7 046
69 1828 i\text{hag},g,h, // λινους Ψ // λινως 2329 // λινων 2019 // λινων 792 // λινων
104 Gr 459 Gr // λινος 2256 // λινος A C 104 lat 459 lat 1778 mg 2020 mg 2053 2062 2080
i\text{t},c,dem,div,haf\ vg\text{ww}, Rheims, Amiatinus, Fuldensis ps-\text{Ambr Andrew Oecumenius Bede}
// \text{neither} cop\text{sa} eth Cass // hiat Ψ115 88 1384 2030 2050 2186 2351. Hoskier also cites for
λιθον, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the
Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are
diglots, Greek and Latin, and their Latin text reads lapide, "stone." The Greek
witnesses reading λιθον (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 λιθον reading in their scholia (242, 250, 743, 2070, 2075, 2077,
and by inference versus "text"- 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 λινων variant,
and knows only λιθον, and comments at length about these angels’ clean bright stone dress. He says angels were dressed in linen, or stone of various value, depending on their power and rank. In minuscule 2305’s scholia, Oecumenius says: ek toutou tou nason ejejelounaththi phrei touz aggelous enedidymenous lithon hli lithon katharon kath a tin a ezwsian to staitha ths phuseos dunateon kai katharon to tymion, kai to en tais diakonias anepmodistas. Oecumenius, in his scholii only, says "to de enedidoushai touz aggelous lithos katharon lampono deigma thymâ tis timias auton kai katharosi kai eis to kalon pagios echous phuseous h ara ton xriston enedidate lithos gar o kuriros para ths theias onomastai grafeis, ws para hsaia (xxviii. 16): > egw embalalo eis th thelemia Sion lithon, polutelh eklektov < kai para to prophieta (Psa. cxvii. 22): > lithos on apedokismasan oi oikodomoynites outos egenihthe eis kefalh gowniai < touton enedidushai ton lithon, kai umin o sofotatos paialos paraainei (Rom. xiii. 14): > enudiasosai ton lithon hmiwn isouin xriston kai ths sarxos pronoynan mh poieisht heis epitumias< ezw gar paisos epitumias physoblabous o touton enedidymenos ai de ge cwnai k.t.l." (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: "enedidymeni lithoun (al. litnon) hli lithon katharon; kath a tiva ton antigradon echous, dia th thn phusein auton katharostta kai thn pro to akrogwaniav lithon (+xriston 250) egguneta (+ kai ton dretov thn lamproteta 250)" They state that angels’ native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says, χρυσος ἢ λιθος διαφανιας, "golden, transparent stone." Some points to consider: 1. The wide variety of spelling and punctuation of the lithon variant makes it suspect. 2. The reading lithon 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 βοσσινον 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 lithon but vosaion.

Revelation 16:16

Ἀρμαγεδών Ν 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) syrh eth Beatus Erasmus 1 2 3 4 Colinaeus RP PK NA28 {)}
(H)ar Magedôn 1862 (I cannot make out in my copy of Hosk. whether smooth or rough)

Ἀρμαγεδών Ν 2028 2033 2044 2054 2069 2083 2186
Ἀρμαγεδών TR
Ermagedo itig
Magedôn 82 91 175 456 469 627 792 920 1852 1859 2017 2042 2074 2138 (abt. 80 minuscules)

ΜΧ vg mss syrh, hss8 (acc. NA28) copbo mss Tyc21/2 HF
Magdô syrh (acc. Hosk.)
Magedôn 046 1611 2053 2062 Tyc.2
Ἀρμαγεδώ itig
Ἀρμαγηδών 2054
Ἀρμαγεδών 2186
Ἀρμαγεδών 2049 2081c
Ἀρμαγεδών 2029
Ἀρμαγεδών 2091
Ἀρμαγεδών 2065
Ἀρμαγεδώ 205 206 209 2045 Aldus
Magedô 1828
Magiôn 2015
There is difference between NA28 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 1862, Ḥar 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.

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, those tabernacling in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, 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 - apó here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπό - apó 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 Blasi, 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 NA28 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 B Hiph Andrew; Prim Erasmus-all Aldus Colinaeus NA28 {B} // ὑπάγειν Π 046 051 69 82 94 104 181 459 627 792 920 922 1006 1384 1678 1778 1828 1841 1854 1859 1862 1888 2019 2020 2030 2042 2059 2060 2065 2073 2074 2081 2138 2302 2329 2344 arm Hipmss; Quod Beat TR HF RP PK // ibit itsig vg ps-Ambr // itura Auct // in perditionem irae ibit Tyc2 // hiat C 88 2050 2080 2186 2351. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγειν, for in Greek manuscripts final ν is often represented merely by a horizontal stroke over the 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.

2049 Erasmus Eds. (2),3,4,5 // et advenit itae // et adhuc ventura erit Beatus // et ventura est Primasius // καὶ παρεστιν εγγυς arm 3 // καὶ παρεσταί εγγυς arm 4 // καὶ παρεσταί καὶ απολύται το θηριόν 2053 comm (cf. arm 2: "and which was passing by to perdition" // καὶ παρεσταί ὁ (sic) ὁ ἐχῶν 1094 (cf. copt φι, cf. syr) // καὶ επεσεν·corr (οὐς λεγει) // καὶ εσται corr (αὐς λεγέμε) // et (tamen) adventaret

Regarding this pronoun, see footnote on Rev. 13:16. 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." (N * 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

πεπώκανοι(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 syrh arm Andrew-p Arethas Tyconius Priscillian Beatus Haymo HF NA28 {D}

πεπότικεν 922 (cf. Arm 2: "and which was passing by to perdition")

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." (N * 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.)

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πεπώκανοι(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 syrh arm Andrew-p Arethas Tyconius Priscillian Beatus Haymo HF NA28 {D}

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Revelation 18:3

πεπώκανοι(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 syrh arm Andrew-p Arethas Tyconius Priscillian Beatus Haymo HF NA28 {D}

πεπότικεν 922 (cf. Arm 2: "and which was passing by to perdition")

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." (N * 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.)
And observe that 792 once was not present in the Greek, the English copula would normally be a principle of Textual Criticism, that a great variety of readings indicates dubiousness. 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 τῶν πλέων Ἀ C 82 94 104 241 456 627 920 922 1006 1828 1841 1852 1854 1859 1862 1888 2020 2030 2040 2060 2074 2138 2256 2329 Ἄκτι Hipp. Beat HF RP // εὑρίς 922 // εὑρίσκει 104 // εὑρίσκεις (2nd sg fut) 051 35 757 1733 2065 2070 2186 2436 2814 ΜΑ it88 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.

19:3 TST 15 txt (Δ) ἐβεβαίων εἰρήκαν (3rd pl perf ind) Ν Α 051 18 35 181 1611C 1828 2017 2042 2059 2060 2074 2081 2186 2329 2814 TR NA28 // ἐβεβαίων εἰρήκασιν (3rd pl perf ind) 61 69 469 1006 1384 1732 1841 2040 2053 2062 2065 // ἐκ δεύτερου εἰρήκαν (3rd pl perf ind) 172 1888 // ἐκ δεύτερου εἰρήκασιν (3rd pl perf ind) 424 616 1862 2073 2084 // δεύτερον εἶπαν (3rd pl aor act ind) C // δεύτερον εἶπον (3rd pl aor act ind) 1678 1778 2020 2080 (but note that can also be 1st sg aor act ind) // δεύτερον εἰρήκαν (1st sg perf) 1611* // ἥκουσα ἡρεν (sic) (3rd sg aor ind act) 792 // δεύτερον εἰρήκαν (3rd sg perf ind) 046 82 94 104 145 241 256 367 456 459 467 468 627 757 920 922 1733 1852 1854 1859 2030 2070 2138 2256 2344 2436 ΜΑ ΣΥΡΡΗ ἃς RP PK // δεύτερον εἰρήκαν 2019 // lac 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 046 against all other uncials, they are erroneous. And observe that 792 once again shows that it is a consulter of ancient translations into other languages.


19:11 txt καλοῦμενος πιστοῦ καὶ ἄλληνι τοῦ θεοῦ εἶσαι (4th sg perf ind) 052 82 94 104 145 241 424 456 627 757 920 922 (1006 καὶ καλοῦμενος) 1611 1814 1852 1859 1862 1888 2019 2020 2030 2040 2053 2062 2063 2138 2344 2432 2436 it dem, div, (gil), hat, ec vgl SYR RH (cop sa? bo? (eth?)) Iren lat Or lat Cyp Vict Tyc Jerome Apr Prim Andrew c Ps Ambr Beat TR RP [NA28] [C] // καλοῦμενος πιστοῦ καὶ ἄλληνι τοῦ θεοῦ WH // vocabitur fidem, et verax vocatur itc vgl w, st // πιστοῦ καὶ ἄλληνι τοῦ θεοῦ εἶσαι (4th sg perf ind) 051 35* 205 209 792 1384 2017 2042 2059 2060 2074 2081 2186 2814 ΜΑ arm Hipp Andrew A lat A lat Ar 1, 2, 3 Ald Col // hiat C 1828 2050 2351. The word καλοῦμενος is of doubtful authenticity because of the variety of its positions in the manuscripts. This is a principle of Textual Criticism, that a great variety of 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.

19:12b txt ὄνομα γεγραμένον A 94 104 175 241 325 459 469 582 617 1611 1934 2019 2042 2053 (2059 γεγραμένον) 2073 2074 2081 (2329 +καὶ ὄνομα following) al syr(ph) cop bo TR NA28 {\} // N * ὄνομα, then lacking γεγραμμένον οὐδες // ὄνομα γεγραμένα καὶ ὄνομα γεγραμένον 046 352 82 93 177 205 Ab 209 250 256 424 456 627 699 (792 minus γεγραμένον) (920 ἐξων following ὄνομα) 1006 1384 1503 1734 1841 1849 1852 1854 1862 1888 1948 2017 2020 2030 2040 2048 2138 2349 2436 2821 al. MK syr ** HF RP PK // Hiant C 919 1828 1955 2032 2050 2351.

19:13a txt βεβαμένον A 046 051 205 209 1778 txt 1854 2030 2080 2344 cop sa arm Andrew TR RP NA28 {B} // ἐπιγραμμένον 172 256 792 1006 1341 1678 1778 ms 1841 1862 2017 2018 2040 2065 2070 itar.gif lat vg eth Iren lat Or grs lat (Hipp); Cypr Prisc Jer Varim Apr Prim Cass Beat // ἐπιγραμμένον P 2019 2321 2329 Or WH // ἐγγραμμένον 2053 2062 (Orig en) // ἐγγραμμένον 105 1611 Orig // περιγραμμένον N* Iren // περιγραμμένον Nc // tiat C 1828 2050 2351.


19:17a TST 16 txt ἔνα A 051 35 104 181 241 459 469 616 757 922 1006 1678 1733 1778 1841 2040 2050 2059 2060 2073 2080 2081 2186 2436 2814 MK itar.gif vg Apr Cass Prim TR PK NA28 {\} // ἄλλον Ν 792 2019 2053 (com τον άγιον άγγελον) 2062 txt 2065 syr th cop sa arm 4 ps Ambr // omit 046 18 61 69 92 94 175 175 367 456 467 468 627 920 1384 1611 1732 1852 1854 1859 2017 2030 2042 2074 2138 2256 2329 MK syr th Beat HF RP // ἔνα ἄλλον 172 424 1862 1888 2070 // lac C 88 256 1828 2050 2302 2351. In Semitic usage, this ἕνα would be somewhat equivalent to our indefinite article. The triumvirate of 82, 627, 920 united with 046 differing from all other uncialis = an erroneous reading.

19:17c txt τὸ μέγα Ν A 046 35 42 82 93 94 104 177 241 325 456 459 627 699 (920 τοῦ θεοῦ τὸ μέγα) 1006 1384 mg 1503 1611 1734 1841 1849 1852 1854 2030 2053 2062 2073 txt 2349 2821 al (84 min) Compl. vg syr th cop sa bo Primasius Beatus Ps Ambr. Apringius RP PK NA28 {\} // τὸν μέγαν 469 2138 // τὸν μέγαν τοῦ 91 175 250 424 456 582 617 792 1862 1888 1934 1948 2017 2020 2048 2329 al (47+ min) HF // τοῦ μεγάλου 051 209 1888 2019 2059 2074 2081 2186 2814 al. (37+ min) MK TR // missing defective C 256 919 1828 1955 2032 2050 2351. Unaccounted for: 2065. It is Hoskier that cites 1888 for two readings, not 1. Pickering says the reading of HF cannot possibly be original, because the masculine form (τὸν) of the article here and in v. 9 did not exist until later, according to all lexicons that deal with it.

20:9 txt ἐκ τοῦ ὄνουμα Α 2053 com 2074 vg ms cop bo ms eth Aug prim Tyc ms NA28 {A} // ἀπὸ τοῦ ὄνουμα 94 f052 // ἀπὸ τοῦ θεοῦ 1854 vg ms // ἀπὸ τοῦ θεοῦ ἐκ τοῦ ὄνουμα Ν (N* homioelectron) P 922 1006 1611 1841 1888 2040 2050 2053 txt 2060 2062 vg syr th Jer Apr Beat TR // ἐκ τοῦ θεοῦ ἀπὸ τοῦ ὄνουμα 051 35 2065 // ἐκ τοῦ θεοῦ ἀπὸ τοῦ ὄνουμα 205 209 2059 2081 2186 2814 MK Andrew // ἐκ τοῦ ὄνουμα ἀπὸ τοῦ θεοῦ (see 21:2,10) 046 82 241 424 469 627 757 792 920 1384 1828 2030 2138 2329 MK itar.gif
whether έως (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read έως in the previous set of variants lack either έως)

...to represent the balance of probabilities it was decided to retain έως (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read έως in the previous set of variants lack either έως)

22:14 txt: TST 19 {Δ} πλύνοντες τάς στολάς αὐτῶν Ν Α 104 459 680 922 2050 πλύναντες (1006 πλύναντες) 1678 1778 1841 2020 2053 2062 2080 (15 minuscules) it\% vg cf cop\% eth Ps-Athenasius MSS; Ambr Fulg Apr (Prim) Haymo NA28 {Δ} // πλατύνοντες τάς στολάς αὐτῶν Ps-Athenasius // ποιούντες τάς ἐντολάς αὐτοῦ καὶ πλύνοντες τάς στολάς αὐτῶν 469 1852c // ποιούντες τάς ἐντολάς 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 2074 2081 2138 2186 2329 2377 2436 2814 \% it\% syr ph, h cop bo (arm τηρούντες τάς) Andrew; Tertull Cypr Tyc (Caesarius) (Beat) TR HF RP PK // hiat C P 051 69 88 172 256 468 919 920 1384 1828 1955 2019 2040 2256 2302 2351. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "the latter reading appears to be a scribal emendation, for elsewhere the author uses the expression τηρεῖν τάς ἐντολάς (12:17; 14:12). [and not ποιούντες as here] 'Moreover, the prepossessions of the scribes would have favoured ποιούντες τάς ἐντολάς rather than πλύνοντες τάς στολάς' (H. B. Swete, in loc.)." This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14. The combination of the unciall Ν Α 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] ἔρχοτι Ν 94 1678 1778 2053 2062 2329 it\% syr ph cop sa\%/ bo arm4 Apr. // Ναὶ ἔρχοτι 2030 2050 syr ph Prim Tyc // Ἴμην ἔρχοτι Α 046 175 181 424 616 792 1006 1611 1841 2017 2059 2060 2065 2081 2186 \%A vg eth Ambr. Ps-Ambr. Beatus NA28 {\} // Ἴμην τιν | ἔρχοτι 051* 35 82 241 456 469 627 757 1732 1852 1859 1862 1888 2020 2070 2073 2074 2138 2377 2436 \% K TR HF RP PK // Ἴμην τιν ἔρχομαι 2042 // Ἴμην καὶ ἔρχοτι 104 459 922 // hiat C P 69 88 256 920 1384 1828 2019 2040 2080 2256 2302 2351 2814. Both the words ἵμην and τιν mean something like "yes," and so I think they were both liturgical additions to an original ἔρχοσι standing alone. The \% 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 \% reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclamts 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 ὡμῶν
(3) μετὰ πάντων ἡμῶν
(4) μετὰ πάντων ἁγίων
(5) μετὰ ἁγίων
(6) τῶν ἁγίων
(7) τῶν ἁγίων σου
(8) μετὰ πάντων τῶν ἁγίων
(9) μετὰ πάντων τῶν ἁγίων αὐτοῦ

(1) A (2814) it\% cum omnibus hominibus \% vg\% eth, vv\% Ambr Tyc Beat\% NA28 {B} (2) 296 vg cf eth\% Fulg Ps-Ambr TR (3) 2050 (4) 1778 arm (5) 627 (6) Ν it\% WH (7) 2329 (8) 046
Interesting that the same people who object to the NA28 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 NA28 text says "the grace of the Lord Jesus be with all," they object, and prefer that this blessing be only to the saints.

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