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.

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

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Any errors please report to me at
kanakawatut at yahoo com

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Footnote Apparatus

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

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

19:15a txt σιδηρᾃ A 046 0226 205 209 2344 ΜΑ itar vgww syrh copsa Cyprian Irenaeus TR NA28 {\} // δίστομος ℵ P 1006 1841 1854 2030 2329 ΜΚ itar vgcl syrh copbo arm eth Ambrose Primasius RP.

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

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

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

Lastly, I list which ones out of six Greek New Testament editions follow that reading. They are listed in the following sequence as well. The letters TR stand for the 1550 Stephanus Textus Receptus; RP means the Robinson-Pierpont 2005 edition; NA28 means the Nestle-Aland 27th edition, and lastly, the curly brackets [B] contain the rating of certainty given in the UBS4, the United Bible Societies' 4th Edition. When there is a left slash in the brackets like this, {\}, that means that the UBS4 has neither footnote nor rating on that variant.

There are over 300 Greek handwritten manuscripts containing Revelation or a portion thereof. Not all of them are significant or important as pertaining to textual criticism, to grossly 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 uncial, Versions and Fathers. If on the other hand B is joined Aleph, A or C, the greater weight can only be overborne by other subsidiary evidence, and if B have the support of Aleph A or C A together, we must grant
the group a full hearing.” In the same paragraph, he declares that Erasmus and Stephen relied on just a few MSS that were faulty in certain particulars. And that we should restore from Tischendorf, Tregelles and Wescott and Hort readings taken away from the TR solely on the basis of one uncial like Aleph or A. With this all I agree.

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

- \( ^\N_1 \) 4th century
- \( ^\N_1 \) 4th – 6th century (only one occurrence- in 21:4
- \( ^\N_2 \) 7th century
- \( ^\N_2a \) 7th century
- \( ^\N_2b \) 7th century
- \( ^\N_c \) 12th century

Hoskier declared that the uncial 046 is a highly edited and smoothed-over text. Therefore, when 046 departs from MOST other uncials, its reading is highly dubious. When 046 differs from ALL other uncials, its reading is surely false. This fact gives greater value to any minuscules that do not always follow 046, and diminishes the value of those that do. Minuscules that depart are 922 1006 1611 1678 1778 1828 1841 2020 2040 2050 2053 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 \( \varepsilon \) 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 \( \beta \eta \tau \alpha \nu \iota \varsigma \) said by Origen to be \( \sigma \chi \varepsilon \delta \nu \) \( \varepsilon \nu \pi \alpha \sigma i \tau \iota s \ \varsigma \pi \alpha \iota \iota \gamma \iota \rho \alpha \iota \varsigma s \), actually appears in \( ^\N^* \) 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 ¹⁸ \text{p}^{18} 0207 2080 1678 1778 2062 ³¹⁵ 2053 1611 2050 1841 K* 1006 ²⁴³ 2020 0163 2040 2329 2065 99 469 616 181 69 459 424 1862 1888 1722 2814 1828 2060 2084 2074 2186 K 2351 61 2081 2302 792 1732 104 1854 2059 2019 2436 35c 256 046 94 175 241 2017 2042 051c 2256 18 1859 1384 1852 2073 1733 2030 367 920 468 2070 467 757 35c 051c

Hoskier in Volume 1 where he discusses 1678 says that the family of 052 1678 1778 2080 is a very old text type, and he estimates it to be about 50 years older than that of Codex Sinaiticus (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 uncial. 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 uncial (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:

³¹⁵, ²⁴³, ³⁸⁷, ⁴⁸⁴, ⁵⁵⁸, ⁷¹⁵, 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 cursives has a hiatus, they are listed separately. Where 052 is extant, the same applies: if they are split, or if one of the three cursives has a hiatus, they are listed separately; otherwise, the sigla is used. If there is a hiatus in any of the above, it will be noted, except if that manuscript is only a fragment anyway. Fragmentary mss. not therefore listed for hiatus, would be: ³¹⁵, ²⁴³, ³⁸⁷, ⁵⁵⁸, ⁷¹⁵, 052, 0163, 0169, 0207, 0308. But if I do cite one of these for hiatus, that means that it does contain text in that surrounding area of Revelation. I frequently or occasionally cite mss. out of an additional 55 minuscules: 18, 35, 61, 69, 82, 88, 94, 104, 172, 175, 181, 241, 256, 367, 424, 456, 459, 467, 468, 469, 616, 627, 757, 792, 920, 1384, 1732, 1733, 1852, 1854, 1859, 1862, 1888, 2017, 2019, 2020, 2030, 2042, 2060, 2065, 2070, 2073, 2074, 2081, 2084, 2138, 2186, 2256, 2302, 2344, 2351, 2377, 2432, 2436, 2814 for a total of 85 hand-written Greek manuscripts. We really should not include anywhere, mss. 296 and 2049, which were merely handwritten copies of printed editions. Hoskier stated this plainly in several places of his work; see the table of MSS. at the end of this document.
The Revelation of Jesus Christ, which God gave to him, to show to his servants what things must soon take place, and which he signified when he sent it via his angel to his servant John,

1:2 who has confirmed as the word of God and the testimony of Jesus Christ, even what all things he saw.

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

John, 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,
1:5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυρς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλεῶν τῆς γῆς. Τῷ ἀγαπῶντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπό τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ –

5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and ruler over the kings of the earth, to him who loves us, and washed us from our sins in his blood,

1:6 καὶ ἐποίησεν ἡμᾶς ἱερέων.  Editors should therefore not place a comma after βασιλεῖαν, as ἱερεῖς is not an apposition, but represents a more grammatical ἱερέων. (genitive plural)

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

1:7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ ἀμήν.  This line, ἀμήν (a final word of Amen) 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 Behold, he is coming with the clouds, and every eye shall see him, including of those who pierced him. And all the peoples of the earth shall beat their breasts over him. Let it be so, amen.
1:8 Ἐγώ εἰμι τὸ Ἀλφα καὶ τὸ Ω, λέγει κύριος ὁ θεός, ὁ ὄν καὶ ὁ ἢν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

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 Γ κοινωνός ὑμῶν, ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ ἐν τῷ χρίσμῳ Ἰησοῦ· ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ἐπεστρέψας ἐντὸς τῆς ὁμολογίας, μετ᾽ ἔμοι· καὶ Θυάτιρα καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

9I, 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. 10I turned, I saw seven golden lampstands,

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

12And I turned there to see the voice that was speaking with me. And when I turned, I saw seven golden lampstands,
1:13 καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὁ μοιον ὡς ἐριον ἐν δρόμῳ, ἐνδεδυμένοι ποδήρι καὶ περιεξωσμένοι πρὸς τοῖς μαστοῖς ζώνην χρυσῆν.

12 and 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 waist with a golden sash,

1:14 ὡς εὐθύς λυχνιῶν ὡς ἐριον ἐν δρόμῳ, ὡς χρυσῆν.

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

1:15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ, ὡς ἔριον.

14 and his feet like bronze as if made to glow in a furnace, and his voice like the sound of many waters,
1:16 καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἕκαστά, καὶ ἐκ τοῦ στόματος αὐτοῦ ἁμρωμαία δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἢ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

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 Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρὸς· καὶ ἔθηκε τῇ δεξιᾷ αὐτοῦ ἐπ’ ἐμὲ λέγων, Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἐσχάτος.

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,

1:18 καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶμεν εἰς τοὺς αἰώνας τῶν αἰώνων, ἀμήν: καὶ ἔχω τὰς κλεῖδας τοῦ θανάτου καὶ τοῦ ᾅδου.

18 and the Living One, and I was dead, and behold, living for ever and ever. Amen.

32 Καὶ ἔχω τὰς κλεῖδας τοῦ θανάτου καὶ τοῦ ᾅδου.

33 1:18a οὐν ἃ εἶδες καὶ ἃ εἰσιν καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα.

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

1:20 τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ἐπὶ τῆς δεξιάς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσίν: καὶ αἱ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν.

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 Γών 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 ἑχες ὑπομονήν, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐκ ἑκοπίασας.

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

2:4 ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας.

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.

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36 2:1 txt δεξιᾷ αὐτοῦ N² A C P 046 922 1006 1611 1778c 1841 2040 2050 2053 2062 2329 TR RP NA28 ‖ δεξιᾷ δεξιᾷ αὐτοῦ χειρὶ A C P 046 922 1006 1611 1828 1841 2040 2050 2053 2062 2329 TR RP NA28 ‖ δεξιᾷ δεξιᾷ αὐτοῦ χειρὶ 172 424 616 1828 1862 1888 ‖ δεξιᾷ αὐτοῦ χειρὶ 1778c 2040 2050 2053 2062 2329 TR RP NA28 ‖ δεξιᾷ αὐτοῦ χειρὶ 046 922 1006 1611 1778c 1841 2040 2050 2053 2062 2329 TR RP NA28 ‖ δεξιᾷ αὐτοῦ χειρὶ 046 922 1006 1611 1778c 1841 2040 2050 2053 2062 2329 TR RP NA28 ‖ δεξιᾷ αὐτοῦ χειρὶ 046 922 1006 1611 1778c 1841 2040 2050 2053 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, 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 τὸν κόπον σου Ν 046 f052 1006 1611 1828 1841 2040 2050 2053 2062 2329 TR RP NA28 ‖ τὸν κόπον σου cop⁷ arm Aeth TR RP ‖ τὸν κόπον σου cop⁷ arm Aeth NA28 ‖ τὸν κόπον σου cop⁷ arm Aeth TR RP NA28 ‖ τὸν κόπον σου copyms arm Aeth TR RP NA28 ‖ τὸν κόπον σου copyms arm Aeth TR RP NA28 ‖ τὸν κόπον σου copyms arm Aeth TR RP NA28 ‖ τὸν κόπον σου copyms arm Aeth TR RP NA28 ‖ τὸν κόπον σου copyms arm Aeth TR RP NA28. Neither κόπος σου nor κόπον σου 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 κόπος σου and κόπον σου. 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 κόπος σου was not necessary, since it was implied with αὐτοῦ.

38 2:5 txt σοι τάχει σοι τάχει 046 f052 922 1006 1611 1828 1841 2040 2050 2053 2062 2329 TR RP NA28 ‖ σοι τάχει σοι τάχει σοι τάχει 046 f052 922 1006 1611 1828 1841 2040 2050 2053 2062 2329 TR RP NA28 ‖ σοι τάχει σοι τάχει σοι τάχει A C P 2050 2053 2329 TR RP NA28. Neither κόπος σου nor κόπον σου 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 κόπος σου and κόπον σου. 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 κόπος σου was not necessary, since it was implied with αὐτοῦ.
But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

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

To the Church in Smyrna

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

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

Don't be afraid of any of the things you are about to suffer. Behold, the devil 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.

To the Church in Pergamum

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

39 2:10a v.l. πάσχειν
40 2:10b v.l. omit
41 2:10c txt δη 046 2040 πκ cop8a,bo RP || δε συρb || δτι eth || γαρ 2050 || omit Ν Α C P f052 922 1006 1611 1828 1841 2053 2329 πκ TR NA27 || lac 051 2062.
2:13 Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς, ὃποιοῦ ὁ θρόνος τοῦ Σατανᾶ, καὶ
κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἦρμησῳ τὴν πίστιν μου ἐν ταῖς ἡμέραις, ἐν
αἷς ἂν ἀντίπας ὃς ἀπεκτάνθη παρ’ ὑμῖν, ὅποιου τοῦ 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 ἀλλὰ ἐξώ κατά σοῦ ὄλιγα, ὅτι ἔχεις ἑκεῖ κρατοῦντας τὴν διδαχὴν ἐν τῷ Βαλαὰκ, ὃς ἐδίδαξεν (aor) ἐν τῷ Βαλαὰκ εἰς ἀντεῖπασ (sic) 1006 1841 2050 2053 2329 syr
ὑμῶν ἐν τῷ Βαλαὰκ C

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

42:213a txt Οἶδα τὰ ἔργα σου καὶ ποῦ 1006 1841 2050 2053 latt syrph cop sa,bo eth Prim Jer Tyc2 Apring ps-NA28 {}/ ὅτι
Ἀντίπας ὃς ἐδίδαξεν (aor) ἐν τῷ Βαλαὰκ 35*

43:213a txt καὶ Π ημερες A C P 052 2053 2053 latt syrph cop sa,bo eth Prim Jer Tyc2 Apring ps-NA28 {}/ ὅτι ἡ ἡμέρας μου 1778 2040 2329 TR NA28 {} ἡ ἡμέρας μου

2:13d Exactly the same phrase used earlier in 1:5, δὸς μάρτυς ὃς πιστός, about Jesus Christ himself, only now it is Christ speaking about Antipas, "faithful martyr.

2:14b txt τὸν Ἁλλὰμ ὃς ἑκατάκομη, ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ τῷ Βαλαὰκ τῷ Βαλαὰκ 35* ἐν τῷ Βαλαὰκ 254 TR ὅτι

2:14a txt ἔδίδασκεν (aor) 046 922 1006 1828 1841 2040 vgms syrph RP ὅτι φαγεῖν ὧν κατοικεῖς, ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ 35* ἐν τῷ Βαλαὰκ 254 TR ὅτι

2:14b txt τὸν Ἁλλὰμ ὃς ἑκατάκομη, ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ τῷ Βαλαὰκ τῷ Βαλαὰκ τῷ Βαλαὰκ τῷ Βαλαὰκ τῷ Βαλαὰκ τῷ Βαλαὰκ τῷ Βαλαὰκ τῷ Βαλαὰκ τῷ Βαλαὰκ 35* ἐν τῷ Βαλαὰκ 254 TR ὅτι

2:14a txt ἔδίδασκεν (aor) 046 922 1006 1828 1841 2040 vgms syrph RP ὅτι φαγεῖν ὧν κατοικεῖς, ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ ἐν τῷ Βαλαὰκ 35* ἐν τῷ Βαλαὰκ 254 TR ὅτι
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.'
given her time to repent, and she is not willing to repent of her
sexual immorality and to eat things sacrificed to idols.
2:21 καὶ ἐδωκα αὐτῇ χρόνον ίνα μετανοήσῃ, καὶ οὐ θέλει μετανοήσαι ἐκ τῆς πορνείας αὐτῆς.
21And I have given her time to repent, and she is not willing to repent of her sexual immorality.
2:22 ἰδοὺ βάλλω αὐτὴν εἰς κλίνην καὶ τοὺς μοιχεύοντας μετ᾽ αὐτῆς εἰς θλῖψιν μεγάλην, ἕαν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς.
22Behold, I am casting her onto a bed, along with the ones committing adultery with her, for an affliction of great magnitude, unless they repent of her works.
2:23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἑαυτῆς ταῖς ἐρευνῶν κατὰ σοῦ πολύ ὅτι ἀφεῖς τὴν γυναῖκα σοῦ ἀφῆκας.
23And her children I will destroy in death; and all the churches will know that I am He who searches minds and hearts, and that I will pay to each of you according to your works.

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54 2:20a txt ἄφεις ἐρωτάσις A P 046 922 1828 2053 RP NA28 (\{\} / αφις C / ἀφῆς 2329 / ἀφῆς 1006 1841 2040 / ἄφηκας N° 1611 2050 vgms syrph copia,bo arm (arab) / έας TR / πολλας 2052 / lac 051 2062.
55 2:20b txt κατὰ σοῦ A P 046 9052 922 1006 1611 1828 1841 2040 2053 2329 2351 itsr copia,bo arm Tert Ps-Ambr RP NA28 / κατὰ σοῦ πολλὰ 2050 itsr arm4 / κατὰ σοῦ ὀλίγα vgcl Haymo TR / κατὰ σοῦ 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 2:20c txt γυναῖκα σοῦ, “your woman / your wife,” (A + ἡ 046 1006 1828 1841 2040 syrph,h arm Cypr Prim Andrew Areth RP / γυναίκα “woman,” N C P 052 922 1611 2050 2053 2329 itar,vgl,sy,sa,bo arm eth Epiph Andrew; Tert Ambrosiaster Tyc Beat Haymo TR NA28 (B) / lac 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 2:22a txt ἔργων αὐτῆς "her works," N C P 046 922 1006 1611 1678 comp 1778 1828 1841 2040 2050 2053 2080 it98 vgaw,sw,cohlsa,bo eth arm4 Tert. Cypr. Prim. Tyc. Beat. Andrew Haymo Areth. RP NA28 (A) / ἔργων αὐτῶν "their works," A 2329 itar,t vgcl syrph,h arm And; Cypr Ambr Apr Prim TR / oinit εκ τῶν ἔργων αὐτῆς 2065 copb,ms ps-Ambr / lac 051 2030 2062. Note: Hoskier says syrph supports ἔργων αὐτῆς but the UBS3 apparatus says ἔργων αὐτῶν.
58 2:23 The Greek says “νεφροὺς,” 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 ἔξωναν τὰ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν, οὗ βάλλω ἄλλο βάρος·

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

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

2:25 πλὴν ὃ ἔχετε κρατήσατε ἄχρι οὗ ἂν ἥξω.

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

πλὴν ὃ ἔχετε κρατήσατε ἄχρι οὗ ἂν ἥξω.

2:26 καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν,

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

καὶ νικῶν καὶ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν.

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

27and he will rule them with a rod of iron, shattering them to pieces like pots of clay, even as I also have received from my Father;

καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντριβήσεται: ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρὸς μου:

2:28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.

28and I will give to him the morning star.

καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.

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

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

ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

— 16 —

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.

59 2:24a txt τοῖς λοιποῖς A C P 046 f052 1611 1841 2329 RP NA28 {} // τοῖς εν λοιποῖς 2050 // καὶ λοιποῖς 1894 2049 TR // lac 051 1893 1918 2022 2030 2032 2062 2091 2256. Manuscript 2049 is a handwritten copy made from the TR itself, so does not count as a Greek witness to the TR.

60 2:24b txt omit All Extant Gr. syr cop arm Prim RP NA28 {} +καὶ TR


62 2:25 txt ἄχρις οὗ P 046 1006 1841 TR RP (NA28 ἄχρις) {} // ἄχρις οὗ εαν 1611 2053 // ἄχρις οὗ N C 2329 WH SBL // ἄχρις οὗ A (syr) // ἄχρις οὗ 2080 // ἄχρις εαν 2050 // ἄχρις οὗ 1678 1778 // ἄχρις οὗ 922 // ὅταν 1854 // lac 051 2062. See long endnote with more complete apparatus, and a long discussion about the phonology of these variants.

63 2:26 The Greek literally says, "he will rule them with a rod of iron, as pieces of pottery are shattered.” The verb for shatter συντρίβεται - is passive, present tense. But this does not transfer sensibly into English, as it makes it sound like the ruler is shattered, that the ruler rules passively, as though shattered like pieces of pottery. So I clarified that the pottery is shattered by the rod of iron, clarified it by making the verb active, implying the rod as the agent and the pottery as the object of the verb, as is the true meaning. (The Byzantine text has the verb as συντριβήσεται - future tense, passive voice. All other Greek manuscripts have it present tense, including the oldest manuscripts such as N A C 1854 2050 pc ital. You could also render this phrase, "shattering them like pieces of pottery." But it is customary to make it reminiscent of the better known versions of Psalm 2:9, which verse it indeed is supposed to be reminiscent of, according to the next verse. See also Psalm 149:4-9.

64 2:27 Jesus is saying that he will give to us who overcome, the same authority that he himself has been given according to Psalm 2:9.
Chapter 3

To the Church in Sardis

3:1 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἐχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδας τὰ ἔργα, ὅτι ὄνομα ἔχεις ἃ ἔσται, ἃ καὶ νεκρός 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 εὕρηκά 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 2040 2053 RP NA28 {}/ στήριξον (same as στήρισον, diff dialect) ℵ 046 1778 2053
67 3:2b txt ἤμελλες ἀποβάλλειν 046 1006 (1611) 1841 RP / ἠμελλον ἀποβαλλεῖν 1 828 mg
68 3:2c txt θεοῦ μου (my God) ℵ A C P 046 1006 1678 1828 2040 2053 2329 rell.
69 3:3 txt γνῶσις (2nd sing aor subj act) A C P 922 1611 2053 ρ ΤR WH RP NA28 {}/ γνωσι (2nd sing aor fut act) ℵ 046 1006 1828 2040 2050 γνωσθαι 2329 2344 κ / 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' only has one name in Sardis who have not defiled their garments, and they will walk with me in white, because they are worthy.

3:5 'The one who opens there is not one who opens it. Except the one who opened it, except the one who opened it, there is no one who will be able to shut; if he should shut there is not any who will be able to open.'

4:21 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 '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.'

3:7 To the Church in Philadelphia

3:7a To the Church in Philadelphia

3:7 ‘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.'

3:8 Or “in brightness.” Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; 1 Timothy 6:16;

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

3:9b Or “in brightness.” Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; 1 Timothy 6:16;
3:8 Oίδα σου τὰ ἔργα – ἵδον δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, ἢν ούδες δύναται κλείσαι αὐτήν – ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἤρνησό το ἰδομά 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 δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἄλλα ἴσασαν αὐτοὺς ἢν ἤξωσιν καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνώσιν ἔτηρησάς μου ὄνομά μου.

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

3:10 ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς 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 quickly. Hold fast to what you have, so that no one takes away your reward.

3:12 ὁ νικῶν ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ τοῦ θεοῦ μου, καὶ ἐξώσω ἐτῆρησάς μου, καὶ τὸ ὄνομά μου τὴν καινὴν Ἰερουσαλήμ, ἡ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

12He who overcomes, I will make him a pillar in the temple of my God, and he will never depart outside anymore, and I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which 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.
To the Church in Laodicea

3:14 To the angel of the church in Laodicea write, ‘These things says the Amen, the faithful and true witness, the beginning of the creation of God:

3:15 I know your works, that you are neither hot nor cold. I would rather you were either hot or cold.

3:16 Thus, because you are lukewarm, and neither hot nor cold, I am about to spew you out of my mouth.

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.
3:18 συμβουλεύω σοι ἀγοράσαι χρυσίον παρ’ ἐμοῦ πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς, καὶ ιμάτια λευκὰ ἵνα περιβάλῃς καὶ μὴ φανερωθῇ η ἁισχύνη τῆς γυμνότητος σου, καὶ κολλύριον ἵνα ἐγχρίσῃ τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.

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

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

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

3:20 ἑάν τις ναυσιπλοκός 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.

20 Behold, 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 πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ.

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

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

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

Chapter 4

The Throne in Heaven

4:1 Μετὰ ταῦτα εἶδον, καὶ ἱδοὺ θύρα ἑνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἠκούσα ὡς σάλπιγγος λαλούσης μετ’ ἐμοῦ λέγων ἀνάβα ὑδ’ ἐρ, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.

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

4:2 Καὶ εὐθέως ἐγένομη ἐν πνεύματι καὶ ἱδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον ἑκάθιμους.

2 And immediately I was in the Spirit; and behold, there was situated in heaven a throne, and on the throne someone sitting,
4:3 ὁμοίος ὀράσει λίθῳ ἱάσπιδι καὶ σαρδίῳ, καὶ ἱρις κυκλόθεν τοῦ θρόνου Ἄρτφ δόρας σιμαραγδίνων.  

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

4:4 καὶ κυκλόθεν τοῦ θρόνου θρόνοι ἑκατόσαρα ἑκατὸτέσσαρες ἕκαστος τέσσαρας πρεσβυτέρους καθημένους ἐν ἱματίοις 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.

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87 ὀράσει (txt ὀράσει 1006 1841 2040 2053 2080 (arab) RP / καὶ ὁ καθήμενος ὀράσει Κ Λ 046 922 1611 1678 1778 1828 2329 (wł) itar.gig.62 vg syr ph arm NA28 ( ) / καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὀράσει 0169 cop sq / καὶ ὁ καθήμενος ἐν ὀράσει Τ / καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον θρόνους καθημένους (σαρδίῳ) καὶ κυκλόθεν τοῦ θρόνου θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθημένους 2040 ἐπὶ τοὺς θρόνους εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθημένους 1006 1841 2040 2053 2080 (arab) RP / lac C 051 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. The TR and 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.

88 Some also render this as Sardius. The English word carnelian is derived from the Latin root carne, 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 ἵρις - 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 This is from the Greek word πρεσβυτέρους - presbýtērous, which has the meaning of "elders" in English. The TR skips the words ἐπὶ τοὺς θρόνους καθημένους περιβεβλημένους, which some render as "clothed in white" and others as "dressed in white garments." This makes it impossible to tell whether the ἰρις on 4th column ending line ten was meant to be the first instance or the second instance in the verse.

91 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?  

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 καιόμεναι ἐνώπιον τοῦ θρόνου αὐτοῦ, αἱ εἰσιν ἑπτὰ πνεύματα τοῦ θεοῦ,

καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρες ζῷα γεμοῦσι ὀφθαλμῶν ἕμπροσθεν καὶ ὄπισθεν·

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.

καὶ τὰ τέσσαρα 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 θεὸς παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

And 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, full of eyes, front and back.

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 ζῷα δόξαν καὶ τιμήν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου\textsuperscript{100} τῷ ἐζώντι εἰς τοὺς αἰῶνας τῶν αἰῶνων,

9And 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 ἑκάστεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες,

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

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

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 δεξιάν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ἔξωθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά.

99 4:8d txt ἅγιος 3 times K2 A P 1006 1611 1778 1841 2014 2040 2053 2080 2329 vg syrph,h cop\textsuperscript{a,bo} arm eth Ephr Tert Prim Fulg Vict Apr Beat TR AT RP NA28 {\} // ἅγιος 9 times 046 HF PK // ἅγιος 8 times K8 // ἅγιος 7 times 1678 (contra fam) Oec\textsuperscript{com} // lac C 051 2030 2062. There are also scattered, minuscules that read ἅγιος 1 time, 2 times, 4 times, 6 times. There is a more full apparatus at end of document.

100 4:9 txt τοῦ θρόνου P 046 922 1006 1611 1678 1828 1841 2040 2053 2329 TR WH RP // τῷ θρόνῳ Α 2050 2080 NA28 {\} // lac C 051 2062.

101 4:11a The use of the pronoun σὺ makes the fact that he is the one, emphatic; i.e., "for you are the one who created all things, and it is for your purpose that they exist..."

102 4:11b txt ἦσαν (imperf) Α 1006 1841 2040 2053 itar,git\textsuperscript{t} vg syrph\textsuperscript{P} Apr\textsuperscript{mss} acc to Prm Beat ps-Ambr RP NA28 {A} // ἦσαν (pres) P 922 (1611 syr\textsuperscript{h}) 2050 cop\textsuperscript{a} eth Andr TR // ἦσαν (aor mid) 2329 arm // ὦκι ἦσαν (question- "were they not...?"") 046 f052 1828 // omitt εἰσιν καὶ 2019 Varim Fulgent Prim // lac C 051 2062. Quite an interesting variant. MS 1611 reads, ὅτι σὺ ἔκτισας τὰ πάντα, διὰ σου εἰσιν καὶ διὰ τὸ θέλημα οὐ εἰσὶν καὶ ἦσαν ἐκτίσθησαν. This reading of 1611 appears to be greatly influenced by the Syriac Harklensis.

103 5:1 txt ἐξωθεν καὶ ἐξωθεν P 046 f052 922 1006 1611 1678 1828 1841 2040 2053 itar,git\textsuperscript{t} vg syrph\textsuperscript{P} cop\textsuperscript{bo} arm eth Hipp Orig\textsuperscript{4} Vict-Pett Apr Beat Aphraates Hil Oec Prim Ps-Ambr RP // ἐξωθεν καὶ ὄπισθεν Α 1828\textsuperscript{MS} 2329 2344 syrph\textsuperscript{P} Cyp Cass TR NA28 {\} // ἐξωθεν καὶ τὰ ὄπισθεν Α cop\textsuperscript{b} Origen\textsuperscript{1/4} (conform to LXX Ezekiel 2:10- τὰ ἀμφότερα καὶ τὰ ὄπισθα) // lac C 051 2062. The UBS textual commentary says that after codices came to be used, the
5:2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς ἄξιος 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 ἢ ἐπὶ τῆς γῆς ἢ ὑποκάτω τῆς γῆς ἀνοίξαι τὸ βιβλίον ὃ ἐπιθύμησαν 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 ἔγω ἐκλαίον πολὺ ὅτι οὐδεὶς ἄξιος ἦν 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 ἐνίκησεν 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 ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, ἤσιν 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 τέσσαρες ζῷα καὶ οἱ ἑκατότεροι ἔπεσον ἐνώπιον τοῦ θεοῦ ἀποστελλόμενοι εἰς πᾶσαν τὴν γῆν.

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.
5:9 Καὶ ἄρχουν ψών χαινήν, λέγοντες, Ἄξιος εἶ λαβεῖν τὸ βιβλίον, καὶ ἀνοίξαι τὰς σφραγίδας αὐτοῦ: ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ θεῷ ἡμᾶς ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,

…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\textsuperscript{100} 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 is a harp. Thus, "guitar" would be a more accurate rendering than "harp."

\textsuperscript{100} 5:9 variants in part:
1. ) txt ἦν τῷ θεῷ ἡμᾶς
2. ) ἦν τῷ θεῷ
3. ) ημᾶς
4. ) ἦν ἡμᾶς τῷ θεῷ
5. ) ἦν ἡμᾶς τῷ θεῷ ἡμῶν
6. ) ἦν ἡμᾶς ἐν τῷ αἵματί σου τῷ θεῷ
7. ) omit θεῷ τῷ θεῷ in v. 10
8. ) missing/defective here
1. ) txt Ν 046 052 1006 1611 1841 2040 2053 2329
2. ) A eth Lach Weiss WH Charles NA28 [A]
3. ) 2065txt [has τῷ θεῷ in mg.] 2186 2814 vg-harl arm
4. ) 922 1828 2050 2344 itar,gi vg syrp,h cop bo?
5. ) (cop\textsuperscript{ad}) arm\textsuperscript{1} see 5:10
6. ) eth
7. ) 1854 (homoiouteleuton)
8. ) lac:  The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσομεν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς, "us," they created a conflict with v. 10 where it says "you have made αὐτοὺς - "them" into a kingdom and priests, and βασιλεύσουν "they" will reign. As the text stands in the/PR 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 are 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.) 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 the Center for the Study of New Testament Manuscripts, find Codex A, Codex Alexandrinus, MS. nr. GA02, page image 129b.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders.
5:10 and ἑποίησας αὐτοὺς τῷ θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, 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 ἤκουσα ὁμολόγως ἐστίν, καὶ ὑπὸ καὶ ὑπὸ τῆς γῆς A P 046* 792 1828 1841 2040 2053 2329 ἐστίν, δή ὁ ἄρνος ἐστιν τὸ ἀρνίον λαβεῖν τὴν δύναμιν καὶ τὸν ἀνθρώπον καὶ τὴν ἱερατείαν καὶ τὴν ἐνεργείαν καὶ τὴν δύναμιν καὶ τὴν ἡμέραν καὶ τὸν κόσμον καὶ τὴν ἀιώνιον κυριαρχίαν.

11th And I looked, and I heard what were 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 Λέγοντες φωνῇ μεγάλῃ, Ἀξιός ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ τὸν ἀνθρώπον καὶ τὴν ἱερατείαν καὶ τὴν ἐνεργείαν καὶ τὴν δύναμιν καὶ τὴν ἡμέραν καὶ τὸν κόσμον καὶ τὴν ἀιώνιον κυριαρχίαν. ἀμήν.

12th saying 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 πᾶν κτίσμα ὁ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑπὸ τῆς γῆς καὶ ἐπὶ τῆς χαλάσσης καὶ ἐστίν, καὶ τὰ ἐν αὐτοῖς, πάντα ἤκουσα λέγοντας, ὡς καθημερινῶς ἐπὶ τοῦ ἀνθρώπου καὶ τῷ ἀρνίῳ ἡ ἐνεργεία καὶ ἡ ἡμέρα καὶ ἡ δύναμιν καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

13th And 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."\(^{116}\)

5:14 καὶ τὰ τέσσαρα ζώα ἔλεγον τὸ ἀμήν· καὶ οἱ πρεσβύτεροι ἔπεσον, καὶ προσκύνησαν.

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

## Chapter 6

The Seven Seals

6:1 καὶ ἔδωκεν ὅτι ἠνοιξεν τὸ ἄρνιον μίαν ἑκ τῶν ἑπτα σφραγίδων, καὶ ἤκουσα ἕνος ἑκ τῶν τεσσάρων ζῴων ἔλεγον τὸς ψωμίν\(^{119}\) βροντῆς, ἢ ἐρχοῦ καὶ ἱδε. 

1And I saw that\(^{120}\) 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."\(^{121}\)

6:2 καὶ ἵδε, ἢ ἵππος λευκός, καὶ ὁ καθήμενος ἐπτάυτων ἔχων τοῦδ' καὶ ἔδώκεν αὐτῷ στέφανον, καὶ ἐξῆλθεν νικῶν καὶ ἴνα νικήσῃ.

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

\(^{116}\) 5:13d txt ἀμήν 046 f052 2040 m eth Tert Ps-Ambr BG RP { omit } A C P 922 1006 1611 1828 1841 2050 2053 (2329) 2344 it\(^{32}\) gr\(^{18}\) vg syr\(^{39}\) h \{ cop\(^{3a}\) bo \} Prim TR AT NA28 { } / lac C 051 2062. This variant is related to the following footnote. See endnote with full collation of this variant in combination with the next one.

\(^{117}\) 5:14a txt ζώα λέγων τὸ ἀμήν 046 BG RP / ζώα εἶδον τὸ ἀμήν 2045* syr\(^{39}\) h \{ cop\(^{3a}\) bo \} arm eth Apr ps- Ambr Cass TG AT BG RP NA28 { } / ζώα εἶδον τὸ ἀμήν 94 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 Textus Receptus. See where Hoskier states this in Text Volume 2, p. 156, lines 26,27, where he says "Negl. 57 et 141 ex ed. typ. 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 27th edition New Testament, and then declare that the NA28 is the majority text.

\(^{119}\) 6:1a txt ψωμίν 922 1006 1611 1678 1828 1841 2040 2080 2329 m it\(^{32}\) gr\(^{18}\) h \{ cop\(^{3a}\) bo \} Beat Prim RP NA28 { } / φωνή A C 046 / φωνή 2329 pe / φωνής P TR / φωνής K 1778 2053 it\(^{32}\) vg \{ ἡρχος, ὡς φωνήν βροντῆς 2074 / omit ὡς φωνήν βροντῆς 94 / lac C 051 2050 2062.

\(^{120}\) 6:1b txt ἔδωκεν 046 2040 vg RP / ἔδωκεν 051 2050 2062. "and I saw that the Lamb opened..." / ὡς ἐξῆλθεν ἢ ἱδε / lac C 051 2050 2062. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, ὡς is written.

\(^{121}\) 6:1-2 txt ἡρχονται καὶ ἱδε. 2 KAI ἴδε οἱ ἐπτάυτων 046 1828 2040 2329 m it\(^{32}\) gr\(^{18}\) h Prim-Vict Pett Prim Beat RP / ἡ ἐρυθρος καὶ βλέπε. 2 ἴδε οἱ ἐπτάυτων / ἢ ἐρχοῦ καὶ ἱδε. 2 KAI ιδον, καὶ ιδον A C 0922 2434 it\(^{32}\) vg\(^{18}\) h \{ cop\(^{3a}\) bo \} arm Andrew NA28 { } / ἢ ἐρχοῦ / lac C 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."

6:6 They said, "Come."

6:7 And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come."

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123 The mss of the reading. I have looked at the online image of Codex A, and I am certain of the reading.

124 And behold, a black horse, and the one sitting on it holding a pair of scales in his hands.

125 But the M.S. nester online apparatus is more current, and it is certain that Sinaiticus and the TR conflate the two main readings, 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."

126 And I heard a voice in the midst of the four living beings, saying, "And behold, a black horse, and the one sitting on it holding a pair of scales in his hands."

127 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 holding a pair of scales in his hands.

128 And when the fourth seal was opened, I heard the fourth being saying, "Come and see."

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128 And when the fourth seal was opened, I heard the fourth being saying, "Come and see."
6:8 Καὶ τῷ ἱδοῦ, ἃ ὑπο χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὅνομα αὐτῷ ὁ Θάνατος, 129 καὶ ὁ Ἀιδής ἂ ἠκολουθεῖ αὐτῷ." Καὶ ἐδῶθη αὐτῷ ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτείνει ἐν ρομφαίᾳ 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; 131 and authority is given to him 132 over one fourth of the earth, to kill them with war, and famine, and death, and by the wild animals of the earth.

6:9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὑπὸ τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν τοῦ ἀρνίου ἠνεῴχθη.

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

6:11 Καὶ ἔδωκεν ἐκάστῳ τῷ ἰδιωτῷ ἑταίρων μεγάλη, ἃ λέγοντες, Ἰδοὺ, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν 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 ἐκάστῳ αὐτοῦ ὁ ἀθάνατος ἄρνιος διὰ τοῦ λόγου τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν τοῦ ἀρνίου ηκολουθεῖ μετ' αὐτοῦ.Τοιαύτη θάνατος πληρώθωσιν (aor subj pass) A C 2344 it

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, 134 those also about to be killed even as they.

letter for letter by any Greek manuscript, essentially follows Codex Sinaiticus. Manuscripts 296 and 2049 are, moreover, merely handwritten copies of the Textus Receptus.

126:8a το θάνατος Κ 1006 1611 1841 2040 2053 2073 A C 2344 οὐ θυσιαστηρίου Τ Α 61* 1006 1611 1841 2004 2053 2073 Α ηκολουθεί οπίσω αὐτοῦ Λ Λ 051 2050 2062. The UBS textual commentary says: "...although some of the versional evidence may be merely translational, the Committee gave a slight preference to the reading πληρώσουσιν (on the quite rare intransitive sense of the verb see B-A-G, s.v. § 6). The reading πληρώσουσιν may have arisen as an error of sight or sound in transcription. The two readings involving the indicative mood, πληρώσουσιν and πληρώσωσιν, seem to be secondary to the two readings involving the subjunctive mood."
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.

136 6:14 txt ἑλισσόμενον (nom sing neut pres pass part) A C 046 922 1006 1841 2053]\(\) 2329 RP

135 7:1 txt καὶ μετὰ τοῦτο (καὶ) A C 046 922 1006 1841 2053 2329 RP NA28 } // ἑλισσόμενος (nom sing neut pres pass part) N f052 (2040) } lac 051 2050 2062.
καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγῖδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρις ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,

2And I saw another angel rising up from the east,holding the seal of the living God, and he cried out in a very loud voice toward the four angels to whom the orders had been given to harm the earth and the sea,

7:3 λέγων, Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα ἕως ὅταν σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

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

7:4 καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν καὶ τεσσαράκοντα τέσσαρες χιλιάδες, ἐσφραγισμένων ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ·

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

7:5 καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν καὶ τεσσαράκοντα τέσσαρες χιλιάδες, ἐσφραγισμένων ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ·

7:6 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες, ἐκ φυλῆς Ρουβίμ δώδεκα χιλιάδες, ἐκ φυλῆς Γάδ δώδεκα χιλιάδες, ἐκ φυλῆς Ἀσήρ 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 Ζαβουλῶν δώδεκα χιλιάδες, ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες, ἐκ φυλῆς Βενιαμίν δώδεκα χιλιάδες, ἐσφραγισμένοι.

5from 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

7:9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ἃν ἀριθμῆσαι οὐδεὶς ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, στολὰς λευκὰς, καὶ φοίνικας ἐν ταῖς χερσὶν αὐτῶν·

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

137 7:2 The Greek phrase is ἀπὸ ἀνατολῆς ἡλίου – apò anatolēs hēlíou - "from the rising of the sun." It usually simply means "from the east" since that is where the sun rises. Compare Rev. 16:12.
138 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 Α C P f052 1006 1611 1841 2053 TR SBL NA28 {/} // lac 051 2050 2062.
7:10 and they are shouting out with a loud voice, saying, "Salvation is with our God who sits on the throne, and with the Lamb!"

7:11 And all the angels had stood in a circle around the throne and around the elders and the four living beings, and they fell on their faces before the throne and worshiped God,

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

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

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

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

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

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140 7:14a txt εἶπον 046 905 922 1828 2040 2329 RP / εἶρηκα Ν Α Ρ 1006 1611 1841 2053 TR SBL NA28 {/} / λέγω eth arm1 / lac C 051 2050 2062.

141 7:14b This is the first time John speaks. He has been spoken to many times before this, but he has not responded verbally until now.

142 7:16a txt ἔτι A 046 905 1006 1611 1841 2040 2053 2329 TR RP NA28 {/} / omit ( Ν transposes to before οὐδὲ πᾶν καύμα later in the v.) pc vg syrph,h cop sa,bo eth Cyp ps Ambr Prim Fulg lac C 051 2050 2062.

143 7:16b txt έτι Ν Α 046 905 1006 1611 2040 2053,com vg ps-Ambr Cypr Prim Fulg TR RP NA28 {/} / omit P 905 1006 1841 2053 txt (2329 omit οὐδὲ διψήσουσιν έτι) 2814 it818 syrph cop bo mss Aldus Colin Beat lac C 051 2050 2062.
Chapter 8

The 7th Seal: the Seven Trumpets

8:1 Καὶ ὅτε ἦνοιξεν τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον. ¹⁴⁴

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

8:2  καὶ εἶδον τοὺς ἑπτὰ ἅγγελους οὓς ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ ἔδοθαν αὐτοῖς ἑπτὰ χάλιτιγμας.

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

8:3 Καὶ ἄλλος ἅγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον ἐνώπιον τοῦ θρόνου, ἐδώθησαν αὐτοῖς ἑπτὰ χάλιτιγμας ταῖς ἑόρασις τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.

³And another angel came and stood at the golden 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.

¹⁴⁴ 7:17a τοιούτῳ (present) 2351 ῦ μοιαίνει ῦ δηγηθῇ (future) A ῦ α ῦ Θ NA28 {λέγετε}. This context starts out with present verbs, then we find future verbs in vv. 15-16, and future again at the end of v. 17, but the Byzantine text has present tenses in v. 17 in between. This is not unusual, for the switch back and forth of tenses. But is it also possible for the tenses in v. 17 to have been assimilated by the surrounding futures? At any rate, verbs with a present tense form can have a future meaning.

¹⁴⁵ 7:17b τοιούτῳ (most all minuscules) TR RP. In modern Greek “άπο” has absorbed ἐκ. Generally, Codex A represents the oldest reading for Revelation. Family 052 is split exactly in half; two mss for each of the major readings.

¹⁴⁶ 7:16-17 Isaiah 49:10; 13; Isaiah 25:8

¹⁴⁷ 8:1a τοιούτῳ (most all minuscules) TR RP ἡμιώριον A ῦ Θ NA28 {λέγετε}. The UBS editorial committee: “The reading ὅτε seems to be an assimilation to the six instances of ὅτε ἦνοιξεν in chap. 6. (For another example of ὅτε with the indicative in the book of Revelation, see 4:9.)”

¹⁴⁸ 8:1b τοιούτῳ (most all minuscules) TR RP. Gr. TR RP WH NA28 εἰμιωρον C τοιούτῳ A τοιούτῳ NA28 Θ NA28 {λέγετε}. The UBS editorial committee: “The reading άπο seems to be an assimilation to the six instances of ὅτε ἦνοιξεν in chap. 6. (For another example of ὅτε with the indicative in the book of Revelation, see 4:9.)”

¹⁴⁹ 8:2 τοιούτῳ (most all minuscules) TR RP ἡμιώριον A ῦ Θ NA28 {λέγετε}. The UBS editorial committee: “The reading άπο seems to be an assimilation to the six instances of ὅτε ἦνοιξεν in chap. 6. (For another example of ὅτε with the indicative in the book of Revelation, see 4:9.)”

¹⁵⁰ 8:3 τοιούτῳ (fut subj) P 046 ἡμιώριον A ῦ Θ NA28 {λέγετε}. More likely that an original future form was corrected to a subjunctive form than vice versa. But the subjunctive and future in NT Greek have overlapping domains anyway, and all three of these readings may be rendered as English subjunctives.
καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐν ὄπιον τοῦ θεοῦ.

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

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

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

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

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

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

And the first one sounded his trumpet; and 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.

This 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 “homoiacron,” that is, all three lines BEGIN the same, with καὶ, and the scribe having left off, resumed, thinking, “I resume with the line beginning with καὶ, but he picked the wrong line beginning with καὶ. Interestingly, the scribe of manuscript 620 wrote the phrase in question two times, which is another kind of result from parablepsis from homoioteleuton.
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 the sea gave up the dead which were in it; and death and hell were filled with them. And the sea was become like blood:

8:10 And one third of the creatures that have lives in the sea died, and one third of the ships were destroyed.

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.

153 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.

9:2 And I saw smoke ascending from the pit like smoke from a burning furnace. And the sun and the sky were darkened from the smoke of the pit.

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

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

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

156 8:13 Καὶ ἤκουσα ἑνὸς ἀγγέλου πετομένου ἐν μεσούρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ οὐαὶ οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

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!"

157 9:1 That is, a fallen angel. Angels are called stars also in Judges 5:20; Job 38:7; Isaiah 14:13; Daniel 8:10 / Rev. 12:4; Rev. 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.

158 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.
5 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.

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.

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

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

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.

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

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.

12 The first woe has passed. Behold, even after all this, a second woe is still coming.
9:13 Καὶ ὁ ἐκτὸς ἄγγελος ἐσάλπισεν καὶ ἤκουσα φωνῆν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστήριον τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,

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

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

9:16 And the number of their mounted troops was 100,000,000. I heard the number of them.

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

internal considerations, on the one hand it is possible that the word was added in order to make an antithesis to φωνήν 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 ἐκπορευμένου ἐκ τῶν στομάτων αὐτῶν.

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

9:19 ἢ γάρ ἐξουσία τῶν ὅπως ἐν τῷ στόματι αὐτῶν ἐστιν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραί αὐτῶν δίοικαί γὰρ δέσμευσιν, γὰρ ἐχοῦσαι κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

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

9:20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἐπικάλεσαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσιν τὰ δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσὰ καὶ τὰ ἄργυρα καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, αὐτῶν δέσμευσθέντες εἰς τοὺς περιπατεῖς,

20 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 ἐπικάλεσαν ἐκ τῶν φῶνων αὐτῶν δέσμευσθέντες εἰς τοὺς φόνους αὐτῶν· αἱ γὰρ οὐραί αὐτῶν ἐχοῦσαι κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν. Οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

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

The Prophet's Bitter Burden

10:1 Καὶ εἶδον ἄγγελον ἵσχυρόν καταβαίνοντα έκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἢ ἱρὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ο ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός.

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

10:2 καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλίον ἀνεῳγμένον: ὅτε ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

2and 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 καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν, ἔλαλησαν αἱ ἑπτὰ βρονταί τὰς ἑαυτῶν φωνάς.

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

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

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

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

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

10:6 καὶ ὥμοσεν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνοι οὐκέτι ἔσται,

6and swore by Him who lives for ever and ever, who gave birth to the heaven and the earth and the things in it, and to the earth and the things in it, he swore that there shall be no more time,

171 10:1a 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 10:1b The Greek word here, ποὺς, 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 10:2 txt βιβλιον ⁴⁷ vid βιβλαριον ⁴⁷ ℅ C P 046 922 1006 1611 1828 2040 2053 vg syr ph TR NA28 {\} ‖ lac ϕ15 051 2050 2062.

174 10:3 Or, "with their voices."

175 10:5 txt τὴν δεξιὰν ⁴⁷ ℅ K C P 046 922 1006 1611 1828 2040 2053 2329 syr ph arm ambr eth vict prim beat RP ‖ lac ϕ15 051 2050 2062.
10:7 another bitter, though in his mouth it was sweet like honey. And after I had eaten it, my stomach was made sweet like honey. "And after I had eaten it, my stomach was made sweet like honey."

10:8 And the voice that I had heard from heaven, it spoke with me again, an

10:9 And I went over to the angel, asking him to give me the little scroll. And he

10:10 And I took the little scroll that is opened in the hand of the angel who is standing on the sea and on the land.

10:11 And they are saying to me, "You must again prophesy concerning many peoples and nations and languages and kings."
Chapter 11

The Two Witnesses

11:1 Καὶ ἐδόθη μοι κάλαμος ὡμοίος ῥάβδῳ, λέγων, Ἐγείραι, καὶ μέτρησον τὸν ναόν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.

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

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

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

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

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

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

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

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11:1a txt ῥάβδῳ, λέγων Πνευματικοί Λέγει A P 046 922 1006 1611 1828 1841 2040 2053 2344 (ℵ² λέγει) Ρ [A] ƒ052 922 1006 1841 2040 2053 TR Elzev. TR Beza TR-Scriv. 1894 RP SBL latt syr tr syrh with arm Vict Tyc Beat. lac C 051 2050 2062. The added words were obviously to explain who was speaking in v. 1, but the identity of the speaker becomes clear in v. 3, when the speaker says, "I will give authority to my two witnesses." The speaker is God, not an angel.

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."  


11:3 Literally, "I will give...and they will prophesy..." DeBrunner says in BDF §971(1) that this is a case of "parataxis in place of subordination with the infinitive clause or the ἵνα clause." Thus, I will cause them to prophesy, or I will give them authority to prophesy.

11:4a txt ἑστῶσαι (fem) Καὶ ἐστῆσατε Πνευματικοί Λέγει A C P 046 922 1006 1611 1841 2040 2053 Hipp. TR ≻ ἐστῶτες (masc) Ρ *A C 046 1611 1828 2329 syrh cop* bo eth vict Tyc Steph. Οὐκ οὕτως ἐστὶν syr bo eth vict Tyc Beat. lac C 051 2050 2062. Here we have an example of the numerous "solecisms" in Revelation, where the grammatical inflections are not in concord. The subjects are feminine, but εστωτες is masculine. This phenomenon is not limited to the Alexandrian text. As you can see here, the Byzantine mother ship for Revelation, 046, contains the solecism. It does appear to me that editors or copyists have corrected many of them.

11:4b txt κύριου Ρ *A C P 046 922 1006 1611 1828 2040 2053 om 2329 latt syr cop arm arab RP SBL NA28 (urtles) θεου 2053* (urtles) TR lac C 051 2050 2062.

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.
11:5 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.

11:6 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.

11:7 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.

11:8 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.

11:9 And those dwelling on the earth rejoiced over them, and will be cheered and give gifts to one another. For these two prophets had tormented those dwelling on the earth.

11:8a This variant is not translatable, since we would render them the same in English.

11:8b Isaiah 1:9, 10, 28

11:8c All versions all fathers. 046 1006 1841 2040 2053 TR lac 051 2050 2062. 046 and 2329 show a word beginning with π, so they could agree with ℵ* or with 2329 as well, but they most likely contain a word meaning “send,” and they
11:11 and metá γὰς τὰς ἑκάτερες τῆς ὁμολογίας τῆς Ἰησοῦ Χριστοῦ, αὐτοῖς, ἐφήμεροι ἐν τῷ θεῷ εἰσήλθεν eis aitwos, kai epi tois podois aitwos, kai fobos megas episeen epil tois thewroontas aitwos.

11And after three and a half days, the breath of life from God went into them,\(^{194}\) and they stood up on their feet. And great fear fell over those watching them.

11:12 kai ἥκουσα γα φωνὴν μεγάλην ἄκουσαν γα aitwos, ἀνάβητε ὄνειρα: καὶ ἀναίρεσαν τὸν οὐρανὸν εν t̄η νεφέλη, καὶ ἐθεώρησαν αιωνίους αἰώνιαν.

12And I\(^{196}\) heard a great voice from heaven saying to them, "Come up here." And they went up into heaven in a cloud, and their enemies watched them.

11:13 kai ἔκατον τῆς ἡμέρας ἔγενετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν εἰν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά, καὶ οἱ λοιποὶ ἐξορθοῖ ἐγένοντο καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

13And during that same day\(^{197}\) a great earthquake took place, and one tenth of the city collapsed, and 7,000 people were killed. And the survivors were terrified, and they gave glory to the God of heaven.

11:14 Ἡ οὐαὶ ἡ δεύτερα ἀπῆλθεν: ἥ οὐαὶ ἡ τρίτη, ἰδού, ἔρχεται ταχύ.

14The second woe has passed. The third woe, behold, it comes quickly.

The Last Trumpet

11:15 Καὶ ὁ ἔβδομος ἀγγέλος ἐσάλπισεν ἄκουσαν εἰς τὸν οὐρανὸν αὐτῶν, καὶ ἐθεώρησαν εἰς τοὺς ἐφήμεροις αἰώνιαν.

15And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdom\(^{199}\) of the world has become the kingdom of our Lord, and of his Christ!\(^{200}\) And he shall reign for ever and ever!"

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\(^{193}\) Definitely do not read as 046. The NA28 text here turns out to be the more accurate prediction of gifting in the future. Dr. Maurice Robinson points out that nearly half of all minuscules (\(\text{m}^{\text{v}}\)) read ὄνομα τῶν ἀνθρώπων χιλιάδες, while about 40% of the minuscules (\(\text{m}^{\text{h}}\)) read forms of πέμψον ὑμῖν.\(^{195}\)

\(^{194}\) TR RP NA28 \{\} \| omit K P 052 2344 \(\text{m}^{\text{v}}\) lac 051 2050 2062.

\(^{195}\) TR RP NA28 \{\} \| omit K P 052 2344 \(\text{m}^{\text{v}}\) lac 051 2050 2062.

\(^{196}\) TR RP NA28 \{\} \| omit K P 052 2344 \(\text{m}^{\text{v}}\) lac 051 2050 2062.

\(^{197}\) NA28 \{\} \| omit K P 052 2344 \(\text{m}^{\text{v}}\) lac 051 2050 2062.

\(^{198}\) Tyc Vig 2329 RP \{\} \| omit K P 052 2344 \(\text{m}^{\text{v}}\) lac 051 2050 2062.

\(^{199}\) The TR reading is a case of attraction to the two instances in the same verse of ἀνθρώπων.

\(^{200}\) The UBS commentary: "Not only does the weight of external evidence favor ἂνθρωπον, but since the Seer constantly uses ἂνθρωπον throughout the book (24 times), copyists were more likely to substitute ἂνθρωπον for ἂνθρωπον than vice versa."

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\(^{193}\) Definitely do not read as 046. The NA28 text here turns out to be the more accurate prediction of gifting in the future. Dr. Maurice Robinson points out that nearly half of all minuscules (\(\text{m}^{\text{v}}\)) read ὄνομα τῶν ἀνθρώπων χιλιάδες, while about 40% of the minuscules (\(\text{m}^{\text{h}}\)) read forms of πέμψον ὑμῖν.\(^{195}\)
11:16 and the nations have become angry, and your anger also has come, and the time for the dead to be judged, and reward to be given to your servants the prophets and to those fearing your name, both small and great, and to destroy the ones destroying the earth.²⁰⁸

11:19 and to destroy the ones destroying the earth.²⁰⁸

11:16f And the temple of God in heaven opened, and the ark of God's covenant was seen in his temple; and there came peals of thunder, and voices and rumblings,²¹¹ and large hailstones.

11:15b And the twenty-four elders, who sit before the throne of God on their thrones,²⁰⁷ fell on their faces and worshiped God,

11:17 saying, "We thank you, Lord God Almighty, who is and who was,²⁰⁵ that you have taken that great power of yours and begun to reign.

11:18 and large hailstones.

11:17²⁰⁴ came, and the twenty elders, who sit in heaven, opened the ark of God's covenant, and large hailstones.
Chapter 12
The Woman, Her Seed, and the Dragon

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

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

12:2 καὶ ἐν γαστρὶ ἔχουσα, ἔκραζεν ὥδινουσα καὶ βασανιζομένη τεκεῖν.

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

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

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

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

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

12:5 καὶ ἔτεκεν υἱόν, ἀρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν 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.

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211 11:19 txt omit 046 922 arab arm3 RP || και σεισμος Φ115 A C P 051 1006 1611 1678 1841 2040 2053 2080 2329 cop§a24 TR NA28 {\} || και σεισμοι 1828 2053 cons 1778 cop§a24b arm1 || και πυρ syrh || lac Φ97 2050 2062. The variety of variants, and the fact that Sahidic Coptic is split, and that family 052 is not united, leads me to believe that και σεισμος might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σεισμος is the only singular item in the list. This latter may account for its omission, however. The parade of majuscules and papyri in support of the NA28 reading is impressive. The Philoxenian Syriac has "fire" instead of earthquake.

212 12:3 Greek, diadems; whereas the Greek word for the crowns of 12:1 is stephanos. The diadem is of Persian origin, signifying royalty; and the stephanos originally had more the meaning of a prize or trophy or reward. It was originally a wreath, as well.

213 12:4 That is, one third of the angels. We know of only three archangels: the being who is now Satan, and Michael, and Gabriel. Therefore it is reasonable to conclude that each archangel ruled one third of the angels. When Satan was cast out of heaven, he took the one third of the angels with him. See for example 12:7, where it says "Michael and HIS angels." Jesus said in Luke 10:18, "I was watching as Satan fell from heaven like lightning."

214 12:5a txt ἀρρενα Φ47 Φ 052 922 2329 TR RP || ἀρρενα 046 || ἀρεν 792 || ἀρενα Φ 051 1006 1611 1841 2040 2053 || ἀρενα A C NA28 {\} || lac 2050 2062. The variety of variants, and the fact that Sahidic Coptic is split, and that family 052 is not united, leads me to believe that και σεισμος might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σεισμος is the only singular item in the list. This latter may account for its omission, however. The parade of majuscules and papyri in support of the NA28 reading is impressive. The Philoxenian Syriac has "fire" instead of earthquake.

215 12:5b Greek: μέλλει ποιμαίνειν which can also be translated "who is soon to shepherd."
12:6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ ἑτοιμασμένον τόπον, ὅπου θεοῦ ἔχει ἐτελέσθαι αὐτήν ἡμέρας χιλίας ἡμερῶν ἑκατομμυρίων ἑξήκοντα.
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 καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαήλ καὶ οἱ ἄγγελοι αὐτοῦ πολεμῆσαι μετὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησαν καὶ οἱ ἄγγελοι αὐτοῦ,
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 καὶ οὐκ ἤσχυσεν, οὐδὲ τόπος εὑρέθη αὐτῷ ἐν τῷ οὐρανῷ.
8 and he was not strong enough, neither was place found anymore in heaven.

12:9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην – ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.
9 And the great dragon was thrown out, that ancient serpent, which is called the Devil and Satan, who deceives the whole world, he was thrown to the earth, and his angels thrown along with him.

12:10 καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.
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.
καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἦγαπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

12:11 and these have overcome him by the blood of the Lamb and by the word of their[221] testimony, and they did not love their lives even unto death.

12:12 Διὰ τὸ τούτο εὐφράινεσθε, οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ, ὅτι κατέβη ὁ διάβολος πρὸς υἱὸν θυμὸν μέγαν, εἰδὼς ὅτι οὐλόγιον καιρὸν ἔχει.

12:12 “Rejoice over this, O heaven,[222] 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 Ψκαὶ οὐδεὶς ὁ δράκων ὃτι ἐβλήθη εἰς τὴν γῆν, ἐδώκη τὴν γυναῖκα ἥτις ἔτεκεν τὸν ἄρρενα.

12:14 And when the dragon saw that he was thrown to the earth, he went after the woman that bore the male child.

12:14 καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὥστε τρέφῃται ἐκεῖ καιροὶ καὶ θανάσι οὗτος ἀπὸ προσώπου τοῦ ὄφεως.

12:14 And she was given the two wings of a great eagle to fly to the desert to that place of hers where she may be taken care of for a time, times, and half a time,[224] away from the face of the serpent.

12:15 καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

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

12:16 καὶ ἔβοηθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

12:16 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 καὶ ὄργισθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἔχοντων τὴν μαρτυρίαν Ἰησοῦ.

12:17 And the dragon was enraged over the woman, and went off to make war with the rest of her seed, those keeping the commandments of God and bearing the witness of Jesus.

221 12:11 txt αὐτῶν K A C P 046 051 f052 TR RP NA28 \(\) αὐτοῦ 2042 ltg8-h syrh \(\) lac 2050 2062.

222 12:12 txt οἱ omit K A C P 046 922 2053 2329 RP \(\) Α 051 f052 1006 1611 1828 1841 2040 2344 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] \(\) +eis οῖς κατοικοῦσι 14 minuscules TR \(\) lac 2050 2062. I think the accusative case of the γῆν καὶ τὴν θάλασσαν threw off some scribes.

224 12:14 The expression καιρὸν καὶ καιροὺς καὶ ἡμισί καιροῦ no doubt means "for three and a half years." We know this because that is essentially what the 1,260 days of Rev. 11:2,3; 12:6 add up to. And compare Daniel 12:7.
12:18 (The Nestle-Aland text contains a verse 18; see footnote on 13:1.)

Chapter 13

The First Beast, out of the Sea

13:1 Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης. Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαίνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτά, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνόματα ὀνόματα ἐπιβλασφημίας. 

¹And 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.

13:1a ἐστάθην (1st person) P 046 051 f052 922 1006 1611 1841 2040 2053 2329 ἐστάθη (3rd person) ℶ0 1828 2344 it g syr ὄνομα (1st person) A 046 051 f052 922 1006 1611 1841 2040 2053 2329 ὄνομα τὰς κεφαλὰς αὐτοῦ ναυτὸς δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀ

13:1b δύναμα A 046 051 f052 922 1611 1828 2053 2329 ἐκ τῆς θαλάσσης θηρίον ἀναβαίνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτά, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀ

225 13:1a ἐστάθην (1st person) P 046 051 f052 922 1006 1611 1841 2040 2053 2329 ἐστάθη (3rd person) ℶ0 1828 2344 it g syr ὄνομα A 046 051 f052 922 1006 1611 1841 2040 2053 2329 ὄνομα τὰς κεφαλὰς αὐτοῦ ναυτὸς δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀ

226 13:1b δύναμα A 046 051 f052 922 1611 1828 2053 2329 δύναμα τὰς κεφαλὰς αὐτοῦ ναυτὸς δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀνόματα ὀ

The 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 [ἐστάθην] appears to have arisen when copyists accommodated ἐστάθη to the first person of the following εἶδον." In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. We have just read in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast from the sea, which later in 13:7 of this chapter makes war on the saints and conquers them.

The following translations have "name" in English in the singular: TYND GEN KJV BISH SRV YLT GNB NIV NCV NKJV REB ALT. Some translations interpret this phrase, "on its heads were names" as saying "each" head had a [different] name, and others that each head had more than one name on each. The reason I went with the rendering I have is that the singular can be understood either way; that is, "on its heads a name that is blasphemy" can be interpreted as "each a different name," so thus "names" plural, or that they all had the same blasphemous name. Conversely, the plural "names" could be understood distributively. I chose to do this for the reason that I am not persuaded either way as to which is the correct manuscript reading. What is really different is interpreters that see this as meaning each head had more than one name on it, like the CEV & NLT: "On 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 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. 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?"

13:4 And his mouth like the mouth of a lion. And the dragon gave his power to him, and his throne, and great authority. And he opened his mouth in blasphemy toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven.

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

228 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. 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?"

229 And his mouth like the mouth of a lion. And the dragon gave his power to him, and his throne, and great authority. 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.

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.

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234 13:7a Daniel 7:21,25; 12:7
235 13:7b txt καὶ ἐθάνη αὐτῷ ποιήσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικήσαι αὐτούς Κ 046 051 (922 ἐδώθη, νικείσαι) 1006 1841 2040 (2329 ἐδώθη) i [ar] g (vg) συρθ, (h) copbo eth Beat RP NA28 {A} // καὶ ἐθάνη αὐτῷ ποιήσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικήσαι αὐτούς 1611 1828 TR // καὶ ἐθάνη ἐξουσία αὐτῷ ποιήσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικήσαι αὐτούς f052 arm\n\n236 13:7c txt καὶ λαὸν Κ Α P 046 f052 922 1611 1828 1841 2040 2053 2329 RP NA28 {\} // omit ση Π 046 051 1006 copbo TR // καὶ λαοὺς C // lac\n\n237 13:8a txt αὐτῷ Κ Α P 046 f052 922 1006 1611 1841 2040 2053 2329 2344 com \n\n238 13:8b txt ὡν ὦ γέραπται τὸ ὄνομα 35c 94 104 175 424 469 1888\n\n239 13:10a txt ἑξει ἀἱχμαλωσίαν, ὑπάγει: εἰ τις ἐν μαχαίρᾳ ἐν μαχαίρῃ καὶ ἐξουσία αὐτοῦ ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἐθνος. Disturbed by the use of the singular number after πάντες, copyists sought to alleviate the inconcinnity by altering οὗ to οὗαι. Further, by altering οὗ to οὗαι, copyists sought to alleviate the inconcinnity by altering οὗ to οὗαι. And, further, by altering οὗ to οὗαι, copyists sought to alleviate the inconcinnity by altering οὗ to οὗαι.

240 Here is the endurance and faith of the saints.
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 ( ἔχει being written instead of εἰς)." The TR reading has no Greek manuscript support as it is worded, but agrees in meaning with 104 459 (cop sns) (Primasius). 

246 13:10b τοῖς ἀποκτενούσιν δὲ αὐτόν (fut ind act) 35 94 104 205 209 757 2016 2019 2042 2059 2081 2186 2329 2351 2814 ἵνα vg (cop sns, bo) Irenaeus (con) Andrew; Primasius TR RP ἄποκτανθῆναι αὐτόν (aor inf pass) "is to be killed, he" A NA28 (B) ἄποκτενεῖ "will kill" 1828 2038 it 80 Pacian Beatus ἄποκτενεῖ συρπ ἄποκτενεῖ αὐτὸν cop sns, bo ἄποκτενεῖ δεὶ αὐτὸν (pres ind act) 051* (sict) ἄποκτενεῖ δεὶ αὐτόν (pres ind act) 424 1006 1841 1854 1862 2040 ἄποκτενεῖ δεὶ αὐτὸν 2141 then omit ἐν μαχαίρῃ ἄποκτενεῖ δεὶ αὐτόν 2060 2436 ἄποκτενεῖ δεὶ αὐτόν (indefinite) 2053 ἄποκτενεῖ δεὶ αὐτόν 2065 ἄποκτενεῖ δεὶ αὐτόν (pres ind act) 046 1888 2073 (xt) ἄποκτενεῖ, δεὶ αὐτὸν 1678 (vid) ἄποκτενεῖ, δεὶ αὐτόν (pres ind act) "kills, he must himself" Χ 161* 2074 2344 Irenarm δεὶ αὐτὸν ἄποκτανθῆναι (and omit following ἐν μαχαίρῃ ἄποκτανθῆναι) "he must himself be killed," (and omit following "with the sword he will be killed") 051* 82 175 456 469 627 792 920 1852 1859 2017 2073 (mg) 2138 (w) ‖ lac 1384 2030 2050 2062. 

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

Si quis gladio interficit gladio interficitetur "If anyone kills with the sword, he will be killed with the sword." it 80. 

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 sns, bo "If someone has killed with the sword, he should be killed with the sword." syrh arm 4 "If anyone has killed with the sword, he should be killed with the sword." syrh arm 4 

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 ἄποκτανθῆναι, αὐτὸν, ["is to be killed, he,"] supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἁπαλοῦνται), copyists modified in various ways the difficult Greek construction, which, as
The Second Beast, out of the Earth

13:11 Καὶ εἶδον ἄλλο θηρίον ἀναβαίνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὡμοία ἄρνιώ, καὶ ἐλάλει ὡς δράκων.

13:12 καὶ τὴν ἐξουσίαν τοῦ πρῶτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. Καὶ ἐστάθη τὴν γην καὶ τοὺς ἐν αὐτῇ κατοικούντας ἵνα προσκυνήσωσιν τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπευθῆ ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

13:13 Καὶ ποιεῖ σημεῖα μεγάλα, καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίνῃ ἐπὶ τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.

13:14 καὶ πλανᾷ τοὺς κατοικοῦσαν ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ εἶχεν τὴν πληγὴν τῆς μαχαίρης καὶ ἔζησεν.

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.

13:10c Since there are so many variants in this verse, I think it convienient 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 μαχαίρῃ ἀποκτένει, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι.

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

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

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

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

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

13:14a txt τοὺς ἐμοὺς 051 BG RP // omit Vg 917 P 11554 81 1574 A E P 046 5052 922 1006 1611 1828 1841 2040 2053 2329 syrVh TR NA28 {#} // ins 2050 2062. The Majority Text seems to say, "And he deceives those my people dwelling on the land." It is not as far out as it might at first seem, when you consider Daniel 11:33,34. I have a more complete collation of this variant in an endnote.
land to make an image to the beast which had the wound \(^{243}\) from the sword and yet has lived. \(^{244}\)

13:15 καὶ ἐδόθη αὐτῷ πνεῦμα δοῦναι τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ δοῦν ἐὰν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν.

15 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 \(^{245}\) 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 πτωχούς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα "δώσωσιν γαῖα σαρκί ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον γαῖα σαρκί αὐτῶν,

16 And he causes \(^{246}\) all, the small and the great, and the rich and the poor, and the free and the slave, to provide themselves \(^{247}\) marks \(^{248}\) on their right hand \(^{249}\) or on their forehead,

\(^{243}\) 13:14b txt τὴν πληγήν \(\textit{ποιήσει} {\textit{ ylimid}}\) A C 051 1006 1611 1678 1828 1841 2040 2053 2329 TR RP NA28 {\textit{lac}} 2050 2062. Another example of when 82, 627, and 920 unite with 046 against most all other majuscules, it is a wrong reading.

\(^{244}\) 13:14c txt καὶ ἐδόθη αὐτῷ πνεῦμα 046 922 2329 TR RP Τά τῆς μαχαίρας καὶ ἐδόθη P 051 1006 1611 1828 1841 (2053 but run on into next verse) 2040 TR τῆς μαχαίρας καὶ ἐδόθη P 046 2050 2062.

\(^{245}\) 13:15 txt ποιήσει δοῦναν A P 1006 1828 2040 2344 itar\(\textit{arwig}\) vg\(\textit{law}\) sy\(\textit{rbh}\) cop\(\textit{sa}\) (Hipp\(\textit{mss}\)); (Prim) (Beat) (NA28 [Ivax]) {\textit{lac}} 2050 2062.

\(^{246}\) 13:16a The Greek word is ποιεῖ - ποιέω, which Bauer in I 1 b says here means "make to, cause someone to, bring it about that." With hina and a subjunctive verb in place of the infinitive. So in this case what people are caused to do would be δίδωμι - δοι, in the 3rd person plural subjunctive, "they give." So therefore we have this phrase, "He causes everyone to give to them a mark." Everyone will be giving a mark to whom? To themselves. Yes, that is the primary meaning of the pronoun αὐτοῖς here. Many translations have rendered διδωμί as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of διδωμί. Again, it is fashionable to render 3rd person plural active as passives; see for example Mark 4:21, ἔρχεται, "exist"; Luke 12:20, ἀπαιτοῦσιν "they are demanding"; Rev. 10:11, ἔλεγονν, "they are saying"; Rev. 11:1, λέγουν, "as he is saying"; Rev. 12:6, τρέφον, "they might take care," and other examples. I am saying that I rendered all these actives as actives, and they work fine that way. So there is no reason compelling enough to break the rules of grammar and render the actives as passives. The only reason I can come up with for this trend, is that is their idea of an "impersonal" verb. Yes, a general "they" is impersonal, but that is still not a reason to make an active verb passive. It is perfectly colloquial and grammatical to say "they call him Jesus," etc. The only justification for making an active verb passive that I know of in the grammars, is the Aramaic 3rd person plural impersonal; see next footnote. But that is a rare and questionable occurrence, and the burden of proof is on the one asserting that it is happening.

\(^{247}\) 13:16b txt δοῦσιν αὐτοῖς "they give themselves" 922 \(\textit{tys}\) Tyc\(\textit{k}\) RP δοῦσιν αὐτοῖς "they give themselves" Ν\(\textit{sa}\) A C P 046 2080 \(\textit{cop}\) ΝΑ28 {\textit{lac}} δοῦσιν εὐαγγελίον "they give themselves" 1828 δοῦσιν ἐν αὐτοῖς "they will give onto / in/ by themselves" 1611 δοῦσιν εὐαγγελίον "they give themselves" 051 2329 Hipp TR δοῦσιν αὐτοῖς "he will give them" 2053 2814 δοῦσιν αὐτῶν "they give themselves" Ν\(\textit{sa}\) 1678 1778 λάβωσιν "they receive" 1006 1841\(\textit{vid}\) 2040 Vict δοθή "he be given" sy\(\textit{rbh}\) \(\textit{lam}\) "they might write/etch" \(\textit{eth}\) \(\textit{lac}\) \(\textit{ps}\) \(\textit{ps}\) 2050 2062. The vast majority of Greek manuscripts, including all but one uncial, have the verb "give" in aorist active indicative 3rd person plural. The only difference between the NA28
text and the Robinson-Pierpont text is that the NA28 text, δῶσιν, is 2nd aorist, and the RP text, δῶσωσιν, is aorist. No difference in meaning.

The TR has the verb “give” in 3rd person singular, δῶσῃ, and subjunctive aorist. The TR reading reflects an attempt I think to conform the clause to the standard Greek configuration for an “impersonal” verb, where there is no subject as a giver, and the verb is turned passive. Thus, “they might be given.” This is a fact that the Greek grammars say that an “impersonal” verb in Greek grammar is in the 3rd person SINGULAR. I conclude that this is a deliberate change in the Greek text to correct grammar.

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

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

Option 1, the word αὐτοῖς is a contraction of ἑαυτοῖς, and means “they give themselves.” This is the way the scribe of ms. 1828 saw it, which reads δῶσιν ἑαυτοῖς, and this is certainly a real possibility. The ambiguity of αὐτοῖς with αὑτοῖς (ἑαυτοῖς) is a common textual variant in Revelation that I have seen. Remember, the uncials and papyri did not have breathing marks. So, αὐτοῖς, even with the smooth breathing mark, can easily and rightly be understood as reflexive, and mean “themselves.” So the scribe of ms. 1828 was either correcting grammar, or merely understanding αὐτός 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 χεῖρ 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 χεῖρ the author means anywhere on the entire upper right limb, not just the hand.

In The Morphology of Koine Greek As Used in the Apocalypse of St. John: A Study, G. Mussies states, “The 3rd person singular is the category which is used when the verb is impersonal,” p. 232. Regarding 3rd person plurals as passives in Revelation, Steven Thomson in his book, The Apocalypse and Semitic Syntax, Cambridge, he says on p. 21 that there are two instances: in 2:24 and 8:2. He says the οὐκέκαθεν 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 ἔδοθησαν 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.

248 13:16c txt χάραγμα ⁴⁷ 046 051 922 ἑκ 0ℓp c ⁴⁷ Beat RP  ḫχαραγμα ⁴⁷c N A C P 052 1006 1611 1828 1841 2040 2053 2329 ἑκ ⁴⁷ vg syr ph,h arm Iren Hipp Prim TR NA28 \{\} lac ⁴⁷ 2050 2062. This Greek word translated "mark," χάραγμα - káragma, means a poke into the flesh.
13:17 καὶ ὅνα μὴ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

13:18 Ὅδε ή σωφία ἐστίν· ὃ ἔχων νοῦν ψηφιοσάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμός γὰρ ἀνθρώπου ἐστίν· καὶ ὃ ἂριθμός αὐτοῦ ἐστιν. εἴ ἡ ἐξακοσία ἐξήκοντα.

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

The Lamb and the 144,000

13:18a Or, "its number"
13:18b txt ὁ ἀριθμὸς αὐτοῦ ἁμαρτ. TR RP NA28 \[\} // ἀριθμὸς γὰρ αὐτοῦ 1828 // omit [P\]^15_ R 2028 2029 2033 2044 2053_comm 2054 2068 2083 2196 // syrh cop=h // lac 1384 2030 2050 2062.
13:18c txt ἑτέρων (P^\960_8=103) C P 051 1006 1611 1841 2040 2053 2065 2329 2344 \[\} // itq=s syrh cop=h arm Hipp RP // omit R A 046 922 1828 \[\} // lac P^115_ R 2030 2050 2062.
13:18d txt ἐξακοσίοι ἑξήκοντα ἕξ (666) P 104 214 (792) 922 1006 1841 2040 2053 2065 2073 RP // ἐξακοσίοι ἑξήκοντα ἕξ (666) A 1828 cop=h NA28 \[\} // ἐξακοσία ἑξήκοντα ἕξ (666) N // χξς (with 3 individual overlines) (666) 051 82 424 456 627 920 1982 1859 1862 1888 2019 2060 2074 2081 2138 2329 \[\} // χξς (with one continuous overline) (666) P^\970_ R 2020 2059 2814 TR // χξς (with one continuous overline) (666) 046? // χξς "666" (with circumflex above, plus one continuous overline above that) 052 35 149 175 161 1617 1787 2012 2042 2436 // χξς (666) 757 // χξς, (666) Steph 1550 TR // sexcenti sexaginta sex (666) vg Beatus ps-Ambrose // sexingenti sexaginta sex (666) itq=s // ἐξακοσίοι ἑξήκοντα πέντε (665) 2344 // (646) itq=s // ἐξακοσία δέκα ἕξ (616) P^\115_ C vg ms acc 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 ἐξακοσία δέκα ἕξ, ἦ ΧΙϹ "666 or 616.") 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 ECTH. Some form of the number 666 is supported by itq=s vg syrh, itq=h cop=sa,bo arm eth Irenaeus Hippolytus Andrew; Victorinus-Pettau Gregory-Elvira 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 = χις). Perhaps the change was intentional, seeing that the Greek form Neron Caesar written in Hebrew characters (נירון נאסר) is equivalent to 666, whereas the Latin form Nero Caesar (NIRVS) is equivalent to 616."

In addition, Peter M. Head, in Some Recently Published NT Papyri from Oxyrhynchus: An Overview and Preliminary Assessment. Published in Tyndale Bulletin 51 (2000), pp. 1-16, points out that others have noticed that "two possible transliterations of 'beast' into Hebrew could produce either 616 or 666. That is, ὅπερου (genitive) as in Rev. 13:18 is ἅρπων; while ὅπερον (nominative) is ἃρπων. The mathematics is: "η = 50, "ι = 6, "ο = 10, "ν = 50, ο = 70, ς = 200, ι = 100. Κ = 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, 767-79." There is a marginal note in MS 1854: "λατεῖνος." This reflects one of the early gematrical theories, held by, among others, Irenaeus, that 666 stood for the Roman Empire. (This is what λατεῖνος means, the Roman Empire.) Here is the math: λ = 30, o = 1, τ = 300, ι = 5, ι = 10, ν = 50, o = 70, ς = 200, which add up to 666. Irenaeus favored Τεῖταν (Titus) as the most likely gematrical equivalent for 666, because it had six letters, and he favored λατεῖνος second most. If the final v is removed from Τεῖταν, you get the number 616. Another, current, theory is that John originally wrote just the 3 letters χξς 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.: https://www.google.com/search?q=mark%2020%20the%20beast%20666%20arabic%20letters&biw=1366&bih=570&tbm=isch&imgtype=0&imgrc=4azoC2_NWXk-EM%53A%253BTTTINHIIIRdmQEM%53Bhttps%25253A%25252F%25252Fpolination.wdpress.com%25252F2014%25252F05%25252F23%25252F2google-stalking-the-number-of-the-beast%25252F&source=iu&pf=m&fir=4azoC2_NWXk-EM%53A%25252FTTTINHIIIRdmQEM%53C&usg=_%3ArJtgdZE9iw8qkDsZhuPudCpg%3D#imgurl=4azoC2_NWXk-EM%53A&usg=_%3ArJtgdZE9iw8qkDsZhuPudCpg%3D
14:1 And I looked, and beheld, 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 And he heard a voice from heaven like the sound of many waters and like the sound of loud thunder. The sound which I heard was also like lyre players playing their lyres.

14:3 And they sing a new song before the throne and before the four living beings and the elders. And no one is able to learn the song except the 144,000, the ones purchased from the earth.

14:4 And I heard a voice from heaven like the sound which I heard was also like many waters and like loud thunder, and I heard as a firstfruits to God and to the Lamb, 

14:5 And in their mouths no falsehood has been found. For they are blameless.

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257 14:1 txt τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ Ὑ 2 A 051 052 1006 1611 1828 1841 2014 2029 〈Cass*〉 RP NA28 ‖ τὸ ὄνομα τοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ Ὕ ‖ τὸ ὄνομα τοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ 922 ‖ τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς 792 ‖ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ P 2053 TR ‖ lac 2050 2062. *Cassiodorus: “nomina tam ipsius quam patris ejus in frontibus suis scripta portabant.”

258 14:3 txt ὡδὴν Ὑ 2 P 046 052 922 1828 1611 2053 2329 〈Μκ Ἰταλίας syrh kop Σα,bo arm eth Or Meth Jer Prim Cass RP DP ‖ ὡδὴν A 051 056 1841 2016 2040 〈Μκ Ἰταλίας syrh Andr Beat TR SBL NA28 [C] ‖ lac 2050 2062

259 14:4 txt ισούρου ὡδῆν Ὑ 2 A 051 052 922 1611 2053 2329 Ὁ Ἰταλίας syrh kop Meth RP SBL NA28 ‖ lac 2050 2062

260 14:5a txt φωνῆς Ὑ 2 P 046 052 922 1006 1611 1828 1841 2014 2040 2053 2329 Ἰταλίας syrh kop Meth RP SBL NA28 ‖ δόλος (LXX) dozen minuscules arm2 TR ‖ lac 2050 2062. The TR seems to be conforming to the Septuagint: Zeph. 3:13- οὐ μὴ εὑρεθῇ ἐν τῷ στόματι αὐτῶν γλώσσα δόλων; Isaiah 53:9- οὐδὲ εὑρέθη δόλοι ἐν τῷ στόματι αὐτῶν; Psalm 31:2- οὐδὲ ἐστιν ἐν τῷ στόματι αὐτοῦ δόλων. See also Jn 1:47 ἢ δὲ ἀληθῶς Ἰσραήλ ἐστιν ἐν ὧν δόλοι ὦκ ἐστιν.

261 14:5b txt γὰρ Ὑ 2 P 046 052 922 1006 1611 1828 1841 2040 2329 Ἰταλίας syrh kop Or Meth Aug lang TR ‖ et Prim ‖ qvia AugΔ syrh kop AR 051 1841 2053 2329 〈Μκ Ἰταλίας syrh kop gms Be SBL NA28 ‖ lac 2050 2062

262 14:5c txt omit Ὑ 2 P 046 051 052 922 1006 1611 1828 1841 2040 2329 2053 2814 rell. Grk. rel. lat. syrh kop AR rell. arm eth RP SBL NA28 ‖ ἐνώπιον τοῦ θρόνου τοῦ θεοῦ (no Grk whatsoever) VG TR ‖ lac 2050 2062
The Three Angels

14:6 Καὶ εἶδον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἑξοντα εὐαγγέλια τούς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλώσσαν καὶ λαόν,

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 ἠκολούθησεν λέγων, ὥσπερ κύριον, καὶ δότε αὐτῷ δόξαν, ὅτι ἐλθὼν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε αὐτὸν τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς ὀδάτων.

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, ὥσπερ ἐπεσεν Ἱερουσαλήμ, ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν καὶ ἐκ τοῦ οἴνου τοῦ θρονοῦ τῆς πεπότικεν πάντα τὰ ἔθνη.

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."
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 he shall himself also drink of the wine of the wrath of God, mixed undiluted in the cup of his anger, and he shall be tormented with fire and sulfur before the holy angels and before the Lamb.

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

14:12 "Yes," he says, "I hear your prayers. They who die by the Lamb from now on."

14:13 And I heard a voice from heaven saying, "Come, the holy angels and the holy saints of Jesus, and you who werejuged, and spoke the truth, and loved the Lie's name, come here.

14:14 And I saw the dead, large numbers of them, who had not been washed with the blood of the lamb, stood before God's altar. And the smoke of their torment came up, and they were tormented with fire and sulfur before the Lamb.

14:15 And when they had been tormented, they were clothed with white robes. And they were led into the presence of God and his throne, and they were standing before his throne, and they had victory over the beast and over the lamb.

14:16 And when he heard the voice from heaven, saying, "Come," they came to him. And when he heard the voice from heaven, saying, "Come," they came to him. And when he heard the voice from heaven, saying, "Come," they came to him. And when he heard the voice from heaven, saying, "Come," they came to him.
The Angels Harvest the Earth

14:14 Καὶ εἶδον, καὶ ἵδον νεφέλη λευκῆ, καὶ ἔπι τὴν νεφέλην καθήμενον ὁμοίον τοῦ ἀνθρώπου, ἔχον ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ἥξιον.

14:15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθήμενῷ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανον σου καὶ θέρισον, ὅτι ἠλθεν ἡ ὥρα ἡ θερίσεως, ἢ ἔξηραν ἡ θερισμὸς τῆς γῆς.

15And another angel came, from the temple, calling out in a loud voice toward the one sitting on the cloud, "Send out your sickle and reap, for the hour to reap has come, since the harvest has become dry." 285

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

286 14:13c \textit{See the previous footnote for exact punctuation if known.}

287 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 apparence and effectiveness, since it won’t be long until the end of the age (and the judgment with reward) from the time they die.

288 14:13e Here the Greek verb πέμπω 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, 50 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 took 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 Ἐβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ. And the one sitting on the cloud launched his sickle over the earth, and the earth was harvested.

14:18 Ἐβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ. And another angel came from the temple that is in heaven, he also holding a sharp sickle.

14:19 Ἐβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ. And another angel came from the altar, having authority over the fire, and he called out with a loud cry to the one holding the sharp sickle, saying, "Send out your sharp sickle, and collect the clusters of the vine of the earth, for its grapes have peaked."

14:20 Ἐβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ. And the angel launched his sickle onto the earth, and gathered the vine of the earth, and he cast it into the great winepress of God's 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. And I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for with them is completed the wrath of God.
15:2 Kai ἐδών ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικώντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος Ἀγίου καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὄνοματος Ἀγίου ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἢ ἐχοντας ἵππαρχο 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 number of his name were standing on the glassy sea, holding lyres of God.

15:3 καὶ ἠδονίν τῇ ψήνη Μωυσέως τοῦ δούλου τοῦ θεοῦ καὶ τῇ ψήνη τοῦ ἀρχόντω τοὺς Μεγάλα καὶ θαυμάστα τὰ ἔργα σου, κύριε ὁ θεός ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ ἡ ὁδός 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 τις οὖ μὴ φοβηθῇ σε, κύριε, καὶ ἐξαίτηση τὸ ὄνομά σου; ὃτι μόνος ἄγιος, ὃτι πάντα τὰ ἔθνη ἤξιονσαι καὶ προσκυνήσουσιν ἐνώπιόν σου, ὃτι τὰ δικαίωματα 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 Καὶ μετὰ ταύτα ἐδών, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ.

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

291 152 txt omit ὢν \(\text{N A C P 046 f052 922 1006 1611 1841 2040 2053 2062 2329 lat syr cop arm eth RP SBL NA28} \{\}) \// ek τοῦ χαραγμάτος αὐτοῦ TR \// ek τοῦ χαραγμάτος αὐτοῦ καὶ 051 1828 arm-α \// omit καὶ ek του χαραγμάτος αὐτοῦ ek τοῦ ἀριθμοῦ τοῦ ονόματος seven Grk minuscules \(\text{ith Prm Tyc} \// \text{lac f113} 2050\)

292 153 txt ἐθνῶν \(\text{N A P 046 922 1678 1778 m 1828 2053 2062 2080 2329 m it} \// \text{gig h cop} \// \text{Cypr Ps-Cypr Ambrose Andrew Beat Areth RP NA28} \{B\} \// \text{πάντων τῶν ἐθνῶν} \text{ith arm eth Prim} \// \text{αἴωνων (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4)} \// \text{PS R*2b C 1006 1611 1717xst 1841 2040 2344v} \// \text{it ar vg syr ph, h cop sa ms (sa mss) arm Bede Ps-Ambr Haymo} \// \text{αἴωνων καὶ τῶν ἐθνῶν 2082 cf. 20:10, 2082 with cop} \// \text{arm v βασιλεῖς) "over all" arm Y} \// \text{διάλοις Vici-Pett Tyc Apr Cass TR} \// \text{lac 2050 2351. The evidence is fairly even 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 saeculorum (saecularum [αἰώνων]); "saint" is also read by several Latin writers, including Victorinus-Pettai, Tyconius, Apirgus, 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.

293 154 txt αγίος \(\text{O 046 051 m 922 1828 B} \// \text{gig h} \// \text{Syr h} \// \text{RP} \// \text{αγίος ει 1006 1841 2040 \// οσιος N A C P 051 f052 1611 2053 2062 m text syr ph RP SBL NA28} \{\}) \// \text{οσιος και δικαιος 2329 (syr v) cop sa} \// \text{ει \(\text{PS} \// \text{plus vg am Cypr Prim} \// \text{sanc} \// \text{tus} \// \text{itsig h} \// \text{arab Ambr Beat} \// \text{"righteous and powerful\ Html omit} \// \text{οσιος και οσιος cop b} \// \text{lac 2050. The word διος can mean holy, but also "pure."}
15:6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι οἱ ἑξοντες τάς ἑπτὰς πληγάς ὑπὸ τοῦ ναοῦ, ὅπερ ἔσαν ἐνδεδυμένοι λίθον καθαρὸν λαμπρόν καὶ περιεξοσμένοι περὶ τὰς στήθης ζώνας χρυσάς.

6And 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 ἑκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰς ἄγγελος ἑπτάς φιάλας χρυσάς γεμοῦσας τοῦ θυμοῦ τοῦ θεοῦ τῶν ἑπτά πληγῶν τοῦ κόσμου.

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

15:8 καὶ ἐγεμίσθη ὁ ναὸς τῶν ἑπτά ἄγγελος ἕκ τῆς δόξης τοῦ θεοῦ καὶ ἕκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἤδόντο ἐσείλθαι εἰς τὸν ναὸν ἀχρι τελθόθαι αἰ ἑπτὰς πληγάς τῶν ἑπτά ἄγγελων.

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

Chapter 16

16:1 Καὶ ἰδοὺ φωνὴς μεγάλης ὑπὸ τοῦ ναοῦ, ἦ λεγοὺσης τοῖς ἑπτὰς ἄγγελος, "Ὑπάγετε καὶ ἐκχέατε τὰς ἑπτὰς φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.

1And 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 ἀπήλθεν ὁ πρῶτος καὶ ἐξῆλθεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν καὶ ἐγένετο έλκος κακῶν καὶ πονηρῶν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.

2And the first one went and poured out his bowl onto the earth. And there came a nasty and painful ulcer on the people who had the mark of the beast, and on those worshipping his image.
16:3 And the second angel poured out his bowl onto the sea. And it became blood like the dead, and every living soul 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,
16:11 and they cursed the God of heaven, because of their pains³⁰¹ and because of their ulcers, they did not repent of their works.

16:12 And the sixth angel poured out his bowl on the great river Euphrates. And it caused its water to dry up,³⁰² so that a route was prepared for the kings from the east.

16:13 And I saw coming from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits, like frogs; ³⁰³

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

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

16:16 And He gathered them together at the place called in Hebrew Harmagedōn.³⁰⁴

³⁰¹ Pains from previous scorpion stings, flame thrown from the mouths of beasts, ulcers, severe sunburns.
³⁰² The verb here for "dry up" is in the passive voice, and so I wanted to show that the river was acted upon. The trouble with the English suffix "-ed" to show passive voice, is that it also is used to show past tense in a verb that is not passive. In other words, I could have said, "And the water of it was dried up," but in English that can sound like a past tense statement that says the water was already dried up. It is part of the meaning transfer to show that it was the 6th bowl that caused the Euphrates River to dry up. In American English the passive is disappearing, for some unjustifiable reason.
³⁰³ 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; ανατολης (sing) ℵ C 046 051 ƒ052 922 1006 1611 1828 1841 2040 2053 2062 2329 RP SBL NA28 { constructive Gr. & VSS TR RP SBL NA28 { (et) θησιν (plural) A 051 Ƒ syrh arm eth arab Prim RP SBL NA28 { / αναταλων {EIF TR / lac P 2050
³⁰⁴ 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.
³⁰⁵ ἑκτος (sing) ℵ C 046 051 ƒ052 922 1006 1611 1828 1841 2040 2053 2062 2329 RP SBL NA28 { (et) θησιν (plural) A 051 Ƒ syrh arm eth arab Prim RP SBL NA28 { / αναταλων {EIF TR / lac P 2050
³⁰⁶ ιδου (sing) ℵ C 046 051 ƒ052 922 1006 1611 1828 1841 2040 2053 2062 2329 RP SBL NA28 { / αναταλων {EIF TR / lac P 2050
³⁰⁷ ιδου (sing) ℵ C 046 051 ƒ052 922 1006 1611 1828 1841 2040 2053 2062 2329 RP SBL NA28 { / αναταλων {EIF TR / lac P 2050
³⁰⁸ ιδου (sing) ℵ C 046 051 ƒ052 922 1006 1611 1828 1841 2040 2053 2062 2329 RP SBL NA28 { / αναταλων {EIF TR / lac P 2050
³⁰⁹ ιδου (sing) ℵ C 046 051 ƒ052 922 1006 1611 1828 1841 2040 2053 2062 2329 RP SBL NA28 { / αναταλων {EIF TR / lac P 2050
³⁰¹⁰ ιδου (sing) ℵ C 046 051 ƒ052 922 1006 1611 1828 1841 2040 2053 2062 2329 RP SBL NA28 { / αναταλων {EIF TR / lac P 2050
³⁰¹¹ ιδου (sing) ℵ C 046 051 ƒ052 922 1006 1611 1828 1841 2040 2053 2062 2329 RP SBL NA28 { / αναταλων {EIF TR / lac P 2050
³⁰¹² ιδου (sing) ℵ C 046 051 ƒ052 922 1006 1611 1828 1841 2040 2053 2062 2329 RP SBL NA28 { / αναταλων {EIF TR / lac P 2050
³⁰¹³ ιδου (sing) ℵ C 046 051 ƒ052 922 1006 1611 1828 1841 2040 2053 2062 2329 RP SBL NA28 { / αναταλων {EIF TR / lac P 2050
³⁰¹⁴ ιδου (sing) ℵ C 046 051 ƒ052 922 1006 1611 1828 1841 2040 2053 2062 2329 RP SBL NA28 { / αναταλων {EIF TR / lac P 2050
16:17 Καὶ ὁ ἐβδομὸς ἐξέχεε τὴν φωνὴν αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἔξηλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα, Γέγονε.

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!"

1631 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 undeclared verse 2050. This is a passage in Revelation that really separates the manuscripts of the Apocalypse of John. (See next footnote.) The uncial C is also good in Revelation, but it has a hiatus here.

1631c 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 undeclared verse 2050. This is a passage in Revelation that really separates the manuscripts of the Apocalypse of John. (See next footnote.) The uncial C is also good in Revelation, but it has a hiatus here.

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16:18 καὶ ἐγένοντο ἀστραπαὶ καὶ βρονταὶ καὶ φωναὶ, καὶ γ σεισμὸς ὁ μέγας ὁ ὁ ἀνθρωποί ἐγένοντο ἐπὶ τῆς γῆς τῇ τηλικοῦτος σεισμὸς οὕτως μέγας.

18 And there occurred lightnings and thunderings and sounds,\textsuperscript{314} and a powerful earthquake, such as has not happened\textsuperscript{315} since humans existed on the earth, so great an earthquake it was.

16:19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον: \textsuperscript{316} καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

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 καὶ πᾶσα νῆσον ἔφυγεν, καὶ ὄρη οὐχ εὑρέθησαν. \textsuperscript{20} And every island vanished away, and no mountains were found.

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

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.

\textsuperscript{314} 16:18a txt ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ A 0163 1006 1611 1778 1841 2040 2053 2062 2080 it giga vit cop sa2/3 arm2,3 ps- Ambr Tyc.3 Prim. NA28 {\\|} ἀστραπή κ. φωνή βροντῆς eth {\\|} ἀστραπαὶ κ. φωναὶ βρονταί 2344 syr ph gig vg cop sa1/3 arm4 Beat. There is not a lot of difference in meaning-- “since mankind existed on the earth” versus “since men existed on the earth.”

\textsuperscript{315} 16:18b txt ἀστραπαί π. βρονταὶ π. φωναὶ Ψ\textsuperscript{47} 051 922 1828 2329 syrh RP {\\|} ἀστραπαί π. φωναὶ π. βρονταὶ A 0163 1006 1611 1778 1841 2040 2053 2062 2080 it giga vit cop sa2/3 arm2,3 ps- Ambr Tyc.3 Prim. NA28 {\\|} ἀστραπή k. φωνὴ k. βροντῆς eth {\\|} ἀστραπαί π. φωναὶ π. βρονταί 046 1678 {\\|} ἀστραπαὶ k. βρονταὶ 2344 syr ph cop sa1/3 arm4 Beat. There is not a lot of difference in meaning-- “since mankind existed on the earth” versus “since men existed on the earth.”

\textsuperscript{316} 16:19 txt ἐγένοντο ὁμοίως οὕτως ὁ ἀνθρωπος ἐγένοντο ἐπὶ τῆς γῆς τῇ τηλικοῦτος σεισμὸς οὕτως μέγας.
Chapter 17

The Mysterious Prostitute

17:1 And he showed me a large, mysterious woman who sits on many waters, and one of the seven angels who had the seven bowls came and spoke with me, saying, "Come, I will show you the judgment of the great prostitute who sits on many waters,

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

17:2 with whom the kings of the earth have fornicated. And those dwelling on the earth have become intoxicated from the wine of her fornication."

17:3 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 And the woman was 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.

317 17:4a About this solecism and those in Rev. 1:5; 2:20; 7:4; 8:9; 9:14; 14:12, and 20:2, DeBrunner in BDF §136(1) says, "As Nestle (op. cit.) remarks, all these solecisms were later removed by educated revisers."

318 17:4b τῆς γῆς A 051 1006 1678 1828 1841 2040 2344 M^L it^sr,c,dem,div,haf vg syr^ph (arm) eth Andr; Beat TR RP NA28 {B} || porneias tis yias 046 1611 2053 2062 2329 M^K Hipp; (Cypr) (Quodvult) (Prin) || porneias tis yias 1854 || porneias autis tis yias M syr^h with * (cop^sa,bo) arm3 || porneia arm || tis yias 1858 || lac C 2050 2080. Notice that the next verse, v. 5, ends with tis yias. Perhaps some copyist left off his task near the end of v. 4, came back to resume copying, and his eye picked up where he thought he left off, but he was at the end of v. 5 instead. The Sahidic Coptic reads "of her fornication with those of the earth," and the Bohairic Coptic reads "...with all the earth." Hoskier does not account for the uncial P here, but usually when 046 82 627 920 side against other uncials, P is opposed to 046 as well.

319 17:6 τοῦ μαρτύρων Ἰησοῦ || lac C 2050 2080
17:7 καὶ εἶπέν μοι ὁ ἄγγελος, Διά τι ἐθαύμασας; ἐγὼ ὡς ἔρω σοι ἡ τοῦ μυστήριον τῆς γυναίκος καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἐχοντος τέσσαρα ἑπτά κεφαλάς καὶ τά δέκα κέρατα:

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

17:8 Τὸ θηρίον ὁ εἶδες, ἢν, καὶ οὐκ ἔστιν, καὶ μέλλει αναβαίνει ἐκ τῆς ἁβύσσου, καὶ εἰς ἄπωλειαν ὑπάγειν. Καὶ θαυμάζονται οἱ κατακούντες ἐπὶ τῆς γῆς, ὡς οὐ γέγραπται τὸ ὄνομα τοῦ βιβλίου τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλεπόντων ὅτι ἢν τὸ θηρίον, καὶ οὐκ ἔστιν καὶ παρέσται.

8The beast which you saw, was, and now is not, and in the future is to rise again from the Abyss, and then 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.

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 ὑπάγειν K P 046 051 922 1006 1678 1778 1828 1841 2329 2344vid in syr ph arm Hippms; Quod Beat TR RP ὑπάγει A 1611 2053 2062 syrph cop sa,b(o) eth irenph Hipp Andr; Prim Eras-all Aldus Col NA28 [B] ibit it 88 ps Ambr itura Auct in perditionem irae ibit Ty 22 lac C 2050 2080. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγειν, for in Greek manuscripts final v is often represented merely by a horizontal stroke over the preceding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

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 equivalent 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 θαυμαθήσονται (3rd pl fut ind pass) A P 1611 syrph NA28 () θαυμάζονται (3rd pl fut ind mid) N 051 922 1006 1678 1778 1828 1841 2053 2062 2329 in TR RP θαυμάζουσιν (3rd pl fut ind act) 792 cop ph 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, ὅδε RP NA28 () καὶ πάλιν παρέστι (itacism of παρέσται with the same meaning, cf. K Matt 1:16,23,24*) K* καὶ παρέστα (3rd pl fut ind pass) A P 051 1006 1611 1778 1678 1828 1841 2053txt 2062 2329 καὶ παρέσται (3rd pl fut ind pass) 792 cop ph eth? Hipp mirabantur (3rd pl impf pass ind) vg (3rd pl pres pass ind) cop sa lac C 2050 2080.

Thus there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), which H. C. Hoskier says is merely a copy of some printed edition of the TR (probably of Erasmus’ 3rd or 4th edition). Thus, the TR has no Greek manuscript support for this reading, and no versional or Patristic support either. And at the bottom of page 615 of Text 1, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Hoskier further states this
Consider this, O mind having wisdom: the seven heads are seven mountains, where the woman sits on them.

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.

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.

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.

These have one purpose, and they give their power and authority to the beast.
17:14 οὗτοι μετὰ τοῦ ἄρνιου πολεμήσουσιν, καὶ τὸ ἄρνιόν νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστίν καὶ βασιλεὺς 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 εἰσίν καὶ ἔθνη καὶ γλῶσσαι.

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 ἐπὶ τῶν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῶσιν οἱ λόγοι τοῦ θεοῦ.

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 Καὶ ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλείων 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.
18:2 and \( \gamma \) έκραξεν \( \gamma \) ἵσχυρα φωνῆ λέγων, \( \gamma \) Ἐπεσεν \( \gamma \) Βαβυλών ἢ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισμένου,

2 And he cried out in a powerful voice,\(^{336} \) 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\(^{337} \) every unclean and detestable bird.\(^{338} \)

18:3 \( \dot{3} \) ὅτι \( \dot{3} \) τοῦ \( \dot{3} \) ὀίνου τοῦ θυμοῦ \( \dot{3} \) τῆς πορνείας αὐτῆς πεπτώκασιν πάντα τὰ \( \dot{3} \) έξῆς, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἐμποροὶ τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.

3 because every nation is fallen\(^{339} \) 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."

18:4 Καὶ ἤκουσα ἄλλην φωνὴν λέγουσαν, ἃ ἔξελθεν ἀπὸ αὐτῆς ἵνα μὴ λάβητε· ἐξέλθατε, ὁ λαός μου, ἐξ αὐτῆς C

for a full apparatus on this variant, see endnote.

14:8, and that "fallen" is not suitable to the context and might be a conformation to "fallen" in with the prophetic imagery of Jeremiah 25:15 (LXX 32:15) f.; 51:7, 39 (LXX 28:7, 39) and Rev. 14:8, and that "fallen" is not suitable to the context and might be a conformation to "fallen" in v. 2. For a full apparatus on this variant, see endnote.

336 18:2a txt ισχυρα φωνη Ρ 046 1828 2040 it\(^{39} \) RP // ισχυραν φωνην 922 // εν ισχυρα φωνη Α P 051 1006 1611 1841 2053 2062 syr\(^{39} \) arm-4 SBL NA28 {P} // εν φωνη μεγαλη συρη\(^{39} \) // εν φωνη μεγαλη αυτου arm-a // εν μεγαλη φωνη cop\(^{39} \) // εν μεγαλη φωνη cop\(^{39} \) // voce magna et fortitudo vg Tyc2,3 Beat // εν ισχυι φωνη μεγαλη [nothing!] TR // εν ισχυει φωνη μεγαλη Er. 1,2,3,4 Ald. // ισχυρα φωνη 2814 Hipp // ισχυρα φωνη και μεγαλη \( \frown \) f052 // lac C 2050

337 18:2a (table idea by Dr. Klaus Junack)
1 και φυλακη παντος πνευματος ακαθαρτου
2 και φυλακη παντος ορνεου ακαθαρτου
3 και φυλακη παντος θηριου ακαθαρτου
3a add και μεμισμενου

A: 1 — 2 — 3 3a 2329 cop\(^{39} \) eth Oecumenius SBL NA28 {C}
1 3a 2 3a 3a it\(^{48} \)
1 2 3a 3a syr\(^{49} \)
1 — 3 3a 2 — Primasius
B: 1 — 2a 2a — Ρ 046 051 (922) 1006 1828 1841 2040 2053\(^{49} \) (2062) cop bo TR RP
1 3a 2 3a — 2080
C: 1 3a — 3 3a A P
1 3a — 3 2053\(^{49} \) com
D: — 2 — 3 3a 1611
E: 1 3a — 3 — 1678 1777 syr\(^{49} \) Andrew
lac C 2050

338 18:2b Isaiah 13:21,22; 34:11

339 18:3 txt πεπτώκασιν Ρ Α C 046 922 1006* 1611 1678 1841 2040 2053\(^{49} \) m\(^{48} \) (abt. 50 minuscules) cop\(^{39} \) bo eth arm\(^{49} \) Hipp RP // πεπτωκασιν 1006c 1778 1828 2080 2329\(^{49} \) it\(^{48} \) sg syr\(^{49} \) arm Areth Tyc Prisc Beat Haymo NA28 {D} // πεπτωκεν(ν) (P pepokev) 051 2053* Hipp Andre\(^{39} \) TR \( \frown \) πεπτωκεν syr\(^{49} \) // πεπτωκεν 2053\(^{*} \) 2062 syr\(^{49} \) Oec // πεπτωκεν εις syr\(^{49} \) Hipp // omit πεπωκαν πάντα τα \( \dot{3} \) έξῆς Prim // lac C 2050. The TR and NA28 // UBS4 editions support some form of the word "drink," and the RP text supports "fallen." The UBS commentary says the other forms of the word "drunk" are grammatical improvements made to an original πεπωκαν, which fits with the prophetic imagery of Jeremiah 25:15 (LXX 32:15) f.; 51:7, 39 (LXX 28:7, 39) and Rev. 14:8, and that "fallen" is not suitable to the context and might be a conformation to "fallen" in v. 2. For a full apparatus on this variant, see endnote.

340 18:4 txt
Εξέλθε, ο λαός μου, εξ αυτῆς C \( \frown \)
Εξέλθε, ο λαός μου, εξ αυτῆς C f052
Εξέλθατε, ο λαός μου, εξ αυτῆς NA28 {C}
18:5 ὅτι ἐκκόλληθαν αὐτής αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνήσθησαν ὅτι ὁ θεὸς τὰ ἀδικήματα αὐτῆς.

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

18:6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτή ἅπαξ ἐπέδωκεν, ἵνα διπλώσατε αὐτή διπλὰ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ὅ ἐκέρασεν κεράσατε αὐτή διπλοῦν·

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 ὃσα ἐδόξασεν ἵνα καὶ ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος, ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω.

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 widower I will never see.’

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341 18:5 [explicit] (piled up) Κ A C P 046 f052 922 1006 1611 1828 1841 2040 2053 2062 2329 lat cop syr eth arab Cypr Prim Hipp. Scrivener-1894-TR TG AT BG RP NA28 // ἡκολούθησαν (followed) [296 2049 2050 2256 2351. The plural verb may be a harmonization to Isaiah 52:11.

342 18:6a [omitted] Κ A C P 046 f052 922 1006 1611 1828 1841 2040 2053 2062 2329 π ιτῆς vp // omit ap edwoken uvm kai diplosate auti Cypr Prim // -vm 051 // αυτη διπλα Ηipp TR // διπλα αυτη A 2040 2329 it78 Tg // lac 2050

18:6b [omitted] Π 051 922 1828 syrph,h cop 4b arab Hipp RP SBL NA28 // αυτη διπλα P 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 18:7a [explicit] ΝτΧ A C P 046 f052 921 1006 1611 1828 2040 ΛΑ TR // εκαρπηθε 2329 // εκαρπηθε 1828 // omit 046 // 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, “εκαρπηθή” was also used as a reflexive like “εκαρπή,” since the reflexive pronoun found in the TR was becoming less used, and the form αὐτος, ἐδω, 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.

344 18:7b The word ὃδεω here means to see in the sense of to experience something. The whole verse emphasizes experience of the senses, and sensuality in general. Earlier in the verse, the word στρηνιάω - strēniāō means to “live luxuriously, sensually,” which again is the idea of enjoying one’s senses and experiencing good feeling things. So now she is condemned to experience bad things, since she earlier had experienced only good things, compare Luke 16:25, where Abraham said to the rich man, ’Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering.’ And Luke 6:24, 25: “But woe to you who are rich, because you have received your share of comfort. Woe to you who are well fed now, for you will go hungry. Woe to you who are laughing now, for you will mourn and weep.”
18:8 διὰ τούτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, ἡ δὲ πάνθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθῆσαι· 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 κλαύσονται ἐπ’ αὐτὴν οἱ βασιλεῖς τῆς γῆς οἱ μετ’ αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, 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, they who had fornicated and experienced luxury with her,

18:10 ἀπὸ μακρόθεν ἔστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἠλθεν ἢ 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 ἔμποροι τῆς γῆς ἤλθεν ἡ κρίσις σου. Οἱ ἔμποροι τῆς γῆς ἔστησαν ἐπ’ αὐτῇ οἱ βασιλεῖς τῆς γῆς οἱ μετ’ αὐτῇ πορνεύσαντες καὶ στρηνιάσαντες, καὶ πόλις ἡ μεγάλη ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἠλθεν ἢ κρίσις σου.

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

18:12 γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ χρυσού καὶ λίθου τιμίου καὶ πορφυροῦ, καὶ πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς, γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ πορφυροῦ, καὶ πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς.

12Because 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."

18:13 Καὶ κλαύσονται ἐπ’ αὐτῇ οἱ βασιλεῖς τῆς γῆς οἱ μετ’ αὐτῇ πορνεύσαντες καὶ στρηνιάσαντες, καὶ πόλις ἡ μεγάλη ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἠλθεν ἢ κρίσις σου.
καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ἀλοῦ τιμωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου,

12cargos 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 θυμιάματα καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ κάρωμα καὶ σεμίδαλο καὶ σῖτον καὶ ἴχνη καὶ ἱππον καὶ ὀρνή καὶ σωμάτων καὶ φυσάς 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 ὑπάρχον τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τά λιπαρά καὶ τά λαμπρά γὰρ ἀπὸ σοῦ, καὶ ὄντες γάρ αὐτά οὐ μὴ εὑρήσης.

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 itvs vg19 TR RP // -τῶν Ν f052 1006 1611 1828
1841 2040 itvs syrph,h armpt Prim NA28 {=} // -τας C P // -τας A vg syrph,h copbo? Beat // ζι

355 18:12b The Greek says "thuonic wood." There was a "thuon tree" that grew in north Africa. The most important property of this tree is that its wood was burnt in offerings in ceremonies. Furniture made out of its wood was in popular demand. Its resin was valued not only for ceremonial incense, but may have been medicinally used, as an anti-biotic, anti-fungal and anti-wart. Some say this was the citron tree, also grown in north Africa, and valued for its resin and durable wood. They claim that for the Jewish feast of Booths, there developed a custom, based on the command in Leviticus 23:40 to "take the fruit of the goodliest tree" the custom to use the cedar cone in the ceremonies. But then that the custom changed to using citron fruit, with the Greek name for cedar, kedron, held over and applied to the citron. And that the Greek word for cedar, κέδρον - kedron - was latinized into citron. I don't know how valid that is, since there was a specific Greek word for citron, 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 citron tree. On the other hand, the Latin name thuja plicata, a kind of cedar with overlapping scale-like leaves, is said to be borrowed from the Greek word thuon. Obviously, this could hardly be the tree meant here in Revelation. But what all these trees have in common is aromatic properties - resins and hydrocarbons, that could be used for offerings as a pleasing aroma.

356 18:12c txt ζύλου Ν C P 046 051 9052 922 1611 1828 (2053 2062 omit ἐκ) 2329 m itvs syrph,h copab bo arm ethms HIPP Andr; Prim Beat TR RP NA28 {=} // -τῶν Α 1006 1841 pc itvs vg (eth) Ps-Ambr // lac 2050.

357 18:13a txt θυμιάματα RP NA28 {=} // θυμιάμα ites copab bo syrph Prim Hipp


359 18:13c txt omit R2 046 922 1006 1841 2040 2053 2062 mις vg cl Prim TR RP // καὶ ἄμωμον Ν* A C P 051 9052 1611 2329 syr copab eth am f HIPP. ΠΑ NA28 {=} // καὶ ἄμωμον 1828 syrph // lac 2050.

360 18:14a The Greek word can metaphorically mean "summertime/harvest happiness."

361 18:14b txt της τῆς ἐπιθυμίας τῆς ψυχῆς σου 046 051 922 2053 2062 m it vg cl syrph TR RP // τῆς ἐπιθυμίας τῆς ψυχῆς 1611 2329 copab // σου τῆς ἐπιθυμίας τῆς ψυχῆς Ν A C P 1006 1841 2040 vg19 SBL NA28 {=} // σου τῆς ἐπιθυμίας τῆς ψυχῆς σου 052 1828 // σου τῆς ἐπιθυμίας τῆς ψυχῆς
18:15 οἱ ἑμεροί τούτων, οἱ πλουτήσαντες ἀπ’ αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,

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

18:16 ὁ καὶ λέγοντες, ὡς ὁ νόοι, ὡς οὐάι, ὡς ἡ πόλις ἡ μεγάλη ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ὡς χρυσῆ ἡ καὶ λίθῳ τιμῶν καὶ μαργαρίταις:

16 and saying,364 "Alas, Alas, great city dressed in fine linen and purple and scarlet, and gilded in gold and precious stone and pearls!365

18:17 ὤτι μιᾶ ὧρᾳ ἔρημωθη ὁ θοσότατος πλοῦτος. Καὶ πάς κυβερνήτης καὶ πάς ὁ ἔπι τόπον ὡς πλέων καὶ ναύται καὶ ὅσοι τὴν θάλασσαν ἔργαζονται ἀπὸ μακρόθεν ἔστησαν.

17 That366 this kind of wealth has been ruined in one hour!" And every pilot and anyone sailing toward the place,367 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; 18:18 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. 18:19 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. 18:20 Rejoice over her, O heaven, and you saints and apostles and prophets! For God has adjudicated your redress from her.

καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνή μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, 18:21 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.

18:20a This Greek word τιμιότητος actually was sometimes used as a title of respectful address to a rich person. "Your Priceyness," or, "Your Preciousness." In this passage, the logic is that the traders and merchants would miss her because of her high prices, for where would you rather take your wares, to where they are accustomed to high prices, or to where they have low prices? You could accurately render the word here as "high prices." But this brings up another illustration of how the rich oppress the poor. Many a poor person has had his home demolished because of how it would adversely affect the high prices of the homes of his rich neighbors. And thus, the rich get richer, and the poor get poorer. There is no greater freedom a country can have than that each citizen be allowed to build a house that each can afford, no matter what quality, and own that house debt-free from the start. But her Priceyness is building up wrath for that day.


18:22 And the sound of guitarists and musicians and flutists and trumpeters will never more be heard in you, nor will any craftsman of any skill be found in you anymore, nor the sound of a factory be heard in you anymore.
18:23 and the light of a lamp will not shine in you anymore, and the sound of bridegroom and bride will not be heard in you anymore. For your traders were the lords372 of the earth, in that by your sorceries all nations were deceived.

Chapter 19

Hallelujah!

19:1 After these things I heard something like376 the sound of a very large multitude in heaven, saying, "Hallelujah! The salvation and power377 and glory378 of our God!

19:2 How true and right are his judgments! For he has judged the great prostitute who was destroying the earth with her prostitution, and has avenged the blood of his servants379 spilled by her hand."

19:3 And a second time the multitude said,380 "Hallelujah! And the smoke from her ascends for ever and ever."
19:4 καὶ ἔπεσον ὁ θεός ἡμῶν, καὶ οἱ προσβήτεροι οἱ εἰκοσι τέσσαρες, καὶ τά τέσσαρα ζώα, καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ λέγοντες, ἀμὴν, ἀλληλούια.

4And the twenty-four elders and the four living beings fell down and worshiped God, the one sitting on the throne, saying, "Amen. Hallelujah!"

19:5 Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν λέγουσα, Αἰνεῖτε τὸν θεόν ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ ροφεὺμενοι αὐτοῦ, οἱ μικροὶ καὶ οἱ μεγάλοι.

5And there came a voice from the throne, saying, "Praise our God, all you his servants, and you who fear him, both small and great."


6And 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."

19:7 Χαίρομεν καὶ ἐγείρομεθα, καὶ δώμεθα τὴν δόξαν αὐτοῦ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνή αὐτοῦ ἡτοίμασεν ἑαυτήν· Ἄγαλλιώμεθα καὶ οἱ φοβούμενοι αὐτὸν, οἱ μικροὶ καὶ οἱ μεγάλοι.  Ἡαλληλουϊά.

7Let 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 ἵνα περιβάλθηται 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, Γράφων· Μακάριοι οἱ εἰς τὸ δείπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένον. καὶ λέγει μοι, Όθοτι οἱ λόγοι ἂληθινοὶ7 τοῦ θεοῦ εἰσίν. 7388

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

19:10 ἔπεσα 1390 ξυμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι, Ὄρα μοι σύνδουλός σου εἰμί καὶ τῶν ἁδελφῶν σου τῶν ἁμαρτιῶν ἦσαν ἤδη τῷ θεῷ προσκυνήσον. ἢ γὰρ ἁμαρτία ἀποκλείει τὸ πνεύμα τῆς προφητείας.

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."

**Behold a White Horse**

19:11 Καὶ εἶδον τὸν οὐρανὸν ἄνεφος ἀνεφεγμένον, καὶ ἰδοὺ ἱππός λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν [καλούμενος] πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

11And I saw heaven opened, and behold, a white horse, and the one sitting on it was 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) syrph mικ RP // καθαρόν λαμπρόν 051 // λαμπρόν καθαρόν Ν Α P f052 922 1006 1611 1678 1841 (καθαρόν only 1841*) 1611 2040 2053 2062 fu dem am lux (copbo eth) arm2 Apr Prim NA28 {} // καθαρόν λαμπρόν 2329 // καθαρὸν καὶ λαμπρὸν syrph TR // omit λαμπρὸν καθαρὸν τὸ γὰρ βύσσινον 2053 2062 // lac C 1828 2050.

389 19:9a txt ἀληθινοὶ εἰσιν τοῦ θεοῦ εἰσιν. καὶ λαμπρὸν καθαρὸν τὸ γὰρ βύσσινον 046 051 052 922 1006 1611 1678 2040 2053 2062 // lac C 1828 2050.

390 19:9b txt τοῦ γάμου Ν2 Α 046 051 f052 922 1006 1611 1678 2040 2053 2062 2329 2054 2329 cop5a TR RP NA28 {} // omit Ν2 Π 1841 718 719 // cotb arm4 Er. 1,2,3 Ald. Col. // lac C 1828 2050.

391 19:10α txt έπεσον 1390 ζυμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι, Όθοτι οἱ λόγοι ἂληθινοὶ τοῦ θεοῦ εἰσί (ν) A P 046 922 1611 2053 2062 it898 fu dem am lux (copbo eth) arm2 Apr Prim TR NA28 {} // ἀληθινοὶ εἰσίν τοῦ θεοῦ Ν2 922 052 it5 vg Prim TR // ἀληθινοὶ εἰσίν τοῦ θεοῦ Ν2 1006 1841 2040 2329 1828 2050.

392 19:10b txt τοῦ γάμου Ν2 Α 046 051 f052 922 1006 1611 1678 2040 2053 2062 2329 2053 2054 2329 cop5a Er. 1,2,3,4 Ald. Col. NA28 {} // lac C 1828 2050. We have 82 629 920 against all the majuscules.

393 19:11 txt καλούμενος πιστός καὶ ἀληθινός Ν2 Α Π f052 922 1006 1611 1678 2040 2053 2062 2329 it5 vg Π syrph h cop5a Er. 718 719 (copia7bo7) (eth) Iren lat Orat Κυρ Tyc Jerome Apr Prim Andrew Ps-Ambr Beaz TR RP [NA28] IC // πιστός καὶ ἀληθινός Ν2 WH // vocabatur fidélis, et verax vocatur it5 vgweight // πιστός καὶ ἀληθινός καλούμενος it5 // καλούμενος πιστός 2329 // πιστός καὶ ἀληθινός Α Π 051 Π2 arm Hipp Andrew bav,p Ar eth 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.
19:12 or δὲ ὁφθαλμοὶ αὐτοῦ φλὸς πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνόματα γεγραμμένα καὶ ὄνομα γεγραμμένον ὁ οὐδεὶς οἶδεν εἰ μὴ αὐτὸς,

12 And his eyes are 393 flames of fire, and on his head many diadems, having names written394 on them, including a name written which no one knows but himself,

19:13 καὶ περιβεβλημένος ιμάτιον βεβαμμένον αἵματι, καὶ Γαλ τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.

13 and he is clothed in a robe dipped395 in blood, and called396 by the name "the Word of God."

19:14 καὶ τὰ στρατεύματα τὰ ἐν τῷ ὁμάνῳ ἠκολούθει αὐτῷ ἐπὶ ἱπποῖς λευκοῖς, 396 ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν.

14 And the armies that are in heaven are following him on white horses, dressed in bright, clean397 linen.

19:15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία διαδήματα πτέρυγα ἡμωνίας ἐνδεδυμένα, ἔχων ὄνομα γεγραμμένον καὶ ὄνομα γεγραμμένον ὁ οὐδεὶς ἔχων τοῦ ἱπποῦ τῆς ρύγης τοῦ θεοῦ τοῦ παντοκράτορος.

15 And from his mouth goes out a sharp two-edged400 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 would tread the press of the wine of the passion of400 the wrath of God the Almighty.402


394 19:12b txt ὀνόματα γεγραμμένα καὶ ὄνομα γεγραμμένον 046 1006 1828 2053 2062 (2329 ·καὶ ὄνομα following) (syrph) cop bo TR NA28 [\] // ὄνομα, then lacking γεγραμμένον ὁ οὐδεὶς καὶ ὄνομα γεγραμμένα καθαρὸν καὶ λευκόν // lac C 1828 2050.

395 19:13a txt βεβαμμένον A 046 051 1778 ext 2080 2344 cop sa arm Andrew TR RP NA28 {b} // ἐφ' ἵπποις λευκοῖς 2053 comp 2062 comp 2344 Iren lat TR // κέκληται Ν 2329 Or WH // ἐφ' ἵπποις λευκοῖς 2053 2062 (Origen) // ἐφ' ἵπποις λευκοῖς 1611 Or // περιβεβλημένον Ν Ἰren // περιβεβλημένον 2329 comp // lac C 1828 2050.

396 19:13b txt καλεῖται 051 f052 2053 comp 2062 comp 2344 Iren lat TR /κέκληται Ν A P 046 1006 1611 1828 2053 comp 2062 comp 2329 Hipp NA28 {\} // καλεῖται 792 // ἐκκλητοῦ or // καλουσα cop bo // ἐκκλησαν cop sa // καίκληκεν 2256 // lac C 1828 2050.


401 19:14b txt ἐπὶ ἵπποις λευκοῖς (046) RP // ἐπὶ ἱπποίς λευκοῖς A f052 1006 1611 1828 2053 2062 comp 2329 TR NA28 {\} // ἐπὶ ἱπποίς λευκοῖς 2053 comp 2062 comp 2344 Iren lat TR // ἐπὶ ἵπποις Λαμπ Π Π051 2344 // "with horses" eth // lac C 1828 2050.

402 19:15 I know this is rather many genitive clauses all in a row; one could for example at least say "the wine-press" instead of the press of the wine." But I wanted to preserve the form of the phrase "wine of the wrath of God" that is found elsewhere in Revelation.
19:16 and have written a name on his robe and on his thigh: King of Kings and Lord of Lords.

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 for the fullness of every mighty, and the flesh of horses and of those riding on them; even the flesh of every sort, both free and slave, both the small and the great."

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

19:20 And I saw another mighty one, the king of kings, who came on the horse with powerful authority.

403 19:17a txt omit ἐν Ἀ. P. 051 f052 1006 1611 1841 2040 2053 2062 2329 2344 mA itar81948 vg TR TG RC RP SBL / add ἐν Ν. 046 922 2070 mA [NA28] / lac c 1828 2050. Most of the ancient translations are inconclusive. The two variants can be translated the same into English.

404 19:17b txt omit 046 1611 2329 mA syrph. Beatt RP / Ἐνα Ἀ. P. 051 f052 922 1006 1841 2040 mA itar81948 vg Apr Cass Prim TR NA28 / ἢ δὲ ὄνομα τοῦ 20531st (com τὸν ἄγγιον ἄγγελον) 2062st syrph copa4amsbo arm4 ps-ambr / Ἐνα ὄνομα 424 1862 2070 / lac c 1828 2050. In Semitic usage, this "en" would be somewhat equivalent to our indefinite article.

405 19:17c txt συναχθητε Ν. A. P. 051 f052 922 1006 1611 2040 2053 2062 it888 syr cop arm eth Beatt RP SBL NA28 / και συναχθητε 046 2329 / και συναχθητε vg1 lips Η. Haymo TR / omit 051 mA Cass Prim / lac c 1828 2050

406 19:17d txt τὸ τοῦ μέγα Α. Π. 046 922 1006 1611 2041 2053 2062 syrph, copa4 bo arm4 Prim Beatt Ps-Ambr Apr RP NA28 / τὸ τὸ μέγα τοῦ 2040 / τὸν μέγα 469 2138 / τὸν μέγα τοῦ f052 2329 / τὸν μέγα Α. Π. TR lac c 1828 2050.

407 19:18 txt μικρῶν το 051 f052 922 2053 mA RP / μικρῶν Ν. A. P. 046 1006 1611 1841 2040 2062 2329 va81948 TR SBL NA28 / lac c 1828 2050

408 19:20a txt τὴν καιομένην (acc pres pass part) 051 f052 922 1006 1611 1841 2040 2053 2062 2329 it888 TR RP / τὴν καιομένην 046 / τὴν καιομένην (gen pres pass part) A. P. 051 vg1 itar81948 Prim Beatt Apr Ps Ambr NA28 / τὴν καιομένην καιομένην Ν. / lac c 1828 2050.

409 19:20b I believe it is important to use the word "arrested," because elsewhere the beast is called "the man of lawlessness." And also to remind us that the beast will be "Caesar." Yes, he will be the government, and we must remember that governments do break laws, and they will be held accountable for breaking laws. Sometimes we have a legal duty to disobey the government. And the kingdom of God is a government, and now, "the kingdoms of this world are become the kingdom of our Lord, and of his Christ." Amen.
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. And I saw an angel coming down from heaven, holding the key to the abyss and a giant chain in his hand. And I saw an angel coming down from heaven, holding the key to the abyss and a giant chain in his hand. And I saw an angel coming down from heaven, holding the key to the abyss and a giant chain in his hand.

And the rest were killed by the sword which goes out from the mouth of the one sitting on the horse. And all the birds got fat off their flesh.

Chapter 20

The One Thousand Years

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

20:3 And when the thousand years were almost fulfilled, Satan was released from his prison.

20:4 And I saw a white horse, and its rider was called Faithful and True. With a sword he ruled them. And I saw a white horse, and its rider was called Faithful and True. With a sword he ruled them. And I saw a white horse, and its rider was called Faithful and True. With a sword he ruled them. And I saw a white horse, and its rider was called Faithful and True. With a sword he ruled them.

410 τὸν ὄφις ἀρχαῖος A

411 ἔστιν διάβολος ῥ Σατανᾶς, ὁ πλανῶν τήν οἰκουμένην ολήν καὶ ἔδησεν αὐτόν χίλια ἔτη ῥ καὶ ἔδησεν αὐτὸν χίλια ἔτη ῥ καὶ ἔδησεν αὐτὸν χίλια ἔτη ῥ καὶ ἔδησεν αὐτὸν χίλια ἔτη.
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 thousand years. 20:5 As many as were written in life in the book of the temple of their names did not come to life until the thousand years were finished. 

This is the first resurrection. 

And when the thousand years are expired, Satan shall be released from his prison, 20:8 and he shall go forth to deceive the nations which are in the four points of the earth, Gōg and Magōg, to gather them together for war, the number being as the sand of the seashore.

The Last War

20:7 And the rest of the dead did not come to life until the thousand years were finished. This is the first resurrection.

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 thousand years.

The Last War

20:7 And when the thousand years are expired, Satan shall be released from his prison, 20:8 and he shall go forth to deceive the nations which are in the four points of the earth, Gōg and Magōg, to gather them together for war, the number being as the sand of the seashore.

The Last War

20:7 And when the thousand years are expired, Satan shall be released from his prison, 20:8 and he shall go forth to deceive the nations which are in the four points of the earth, Gōg and Magōg, to gather them together for war, the number being as the sand of the seashore.
20:9 and they rose up over the breadth of the earth, and surrounded the company of the saints and the beloved city. And fire came down from heaven on

And they rose up over the breadth of the earth, and surrounded the company of the saints and the beloved city. And fire came down from heaven from God, and consumed them.

20:10 and the devil, the deceiver of them, was cast into the lake of fire and sulfur, where also the beast and false prophet were, and they shall be tormented day and night, for ever and ever.

The Great White Throne of Judgment

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

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

20:12 and i saw the dead, the great and the small, standing before the throne, and books were opened. Another book was also opened, which is the book of life.

And 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 their works, as were also the beasts.

And the dead were judged according to their works, as were also the beasts.

And the sea gave up the dead which were in it, and death and hell gave up the dead which were in them, and each man's works were judged according to their works.

And the sea gave up the dead which were in it, and death and hell gave up the dead which were in them, and each man's works were judged according to their works.

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And the sea gave up the dead which were in it, and death and hell gave up the dead which were in them, and each man's works were judged according to their works.
20:14 καὶ ὁ θάνατος καὶ ὁ Ἀδείς ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός, οὗτος ὁ θάνατος ὁ δεύτερος ἔστιν, ἡ λίμνη τοῦ πυρός.

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

20:15 καὶ εἰ τις οὐχ εὑρέθη ἐν τῷ βιβλίῳ τῆς ζωῆς, γέγραμμένος εἰς τὴν λίμνην τοῦ πυρός.

15And if anyone was not found written in the book of life, he was cast into the lake of fire.427

Chapter 21

The New Jerusalem

21:1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον, ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἔσται μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ’ αὐτῶν, καὶ αὐτοὶ ἔσται μετ’ αὐτῶν θεός 1778 (Cf. arm 6 432 2053 2074 2329 2080 vg it

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

21:2 καὶ τὴν πόλιν την ἁγίαν Ἰερουσαλήμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἔσται μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ’ αὐτῶν, καὶ αὐτοὶ ἔσται μετ’ αὐτῶν θεός. 7 ἦτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ άνδρὶ αὐτῆς.

3And I heard a great voice from heaven430 saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people,31 and God himself shall be with them;432

427 20:14 txt ἡ λίμνη τοῦ πυροῦ ΝΑ P 046 052 922 1006 1611 1841 2329 syrh cop⁴ arab RP SBL NA28 { omit 2050 2053 2062 } vg¹ copbo⁴ TR ‖ lac C 1828 2040

428 21:1 txt ἀπῆλθαν (pl of ἀπήλθον) ΝΑ A 2329 NA28 (\{ \}) ‖ ἀπῆλθαν (sg of ἀπῆλθον) P it²⁸⁸ vg eth ps Ambr ‖ ἀπῆλθη (sg of ἀπῆλθον) 051 922 \f⁶ TR ‖ lac C 1828 2040. Compare paráγουν in Psalm 143:4 LXX (144:4 in English translations), and paráγει in 1 Cor. 7:31, "The form of this world is passing away." There is no translatable difference between the NA28 versus the/RP readings, and little compared to the TR. In this context both words can mean to disappear.

429 21:2 txt omit all Greek mss, all other versions, all fathers RP SBL NA28 (\{ \}) ‖ εὐγεως ιωαννης⁴ vg¹ TR

430 21:3a txt οὐρανοῦ P 046 051⁴ sup 052 922 1006 1611 1841 2050 2053 2062 2329 syrh⁴ h cop⁴ sa bo arm eth Ambr Prim Tyc Oec Beat Cass TR RP ‖ θρόνου ΝΑ 94 it⁴ ARN vg ps Ambr Iren¹⁴ Ambr Haymo NA28 (\{ \}) ‖ lac C 1828 2040 2351. The UBS textual commentary says that the Byz reading appears to be an assimilation to έκ τοῦ οὐρανοῦ in ver. 2.

431 21:3b txt λαὸς P 051⁴ sup 82 241 469 627 627 792 920 1006 1611 1841 1854 1862 2138 ΝΚ vg it³⁸⁴ sin syrh⁴ h (cop⁴ sa bo) arm eth Ambr Prim Avg Beatus RP ‖ λαοὶ ΝΑ 046 94 2030 2050 2053 2074 2329 ΝΚ it⁴ Irenæus¹⁴ Androv TR NA28 (\{ \}) ‖ lac C 1828 2351.

432 21:3c txt καὶ αὐτὸς ὁ θεός ἔσται μετ’ αὐτῶν 1778 ἡ λίμνη τοῦ πυροῦ. 82 241 469 627 627 792 920 1006 1611 1841 1854 1862 2138 ΝΚ vg it³⁸⁴ sin syrh⁴ h (cop⁴ bo) arm eth Ambr Prim Avg Beatus RP ‖ λαοὶ ΝΑ 046 94 2030 2050 2053 2074 2329 ΝΚ it³⁸⁴ Irenæus¹⁴ Androv TR NA28 (\{ \}) ‖ lac C 1828 2351.

422 And Death and Hades were cast into the lake of fire.
21:4 καὶ ἐξαλείψει ἁ πᾶν δάκρυσιν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἐτί, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὔκ ἔσται ἐτί· ὅτι τὰ πρῶτα ἐπάθλον.

"and 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." 434


5And the one sitting on the throne said, "Behold, I am making all things anew." And he says to me, 435 "These words are true and trustworthy." 436

21:6 Καὶ εἶπεν μοι, ἢ ἐγώ ἐμπνεοῦμαι ἡ ἀλήθεια τῷ τῷ θρόνῳ, ἢ ἀρχή καὶ τὸ τέλος. Ἐγώ τῷ διψάντω ἔσω ἀπὸ τῆς πηγῆς τοῦ θεοῦ διώσω ἐκ τῆς πηγῆς τοῦ θεοῦ διώσω. 437

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 life of water.

21:7 ὁ νικῶν κληρονομῆσαι ἁ ταύτα, καὶ ἕσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός.

7He who overcomes will inherit these things, 439 and I will be to him his God and he will be to me a son. 440

αὐτὸς ὁ θεὸς ἔσται μετ’ αὐτῶν Ἡ λάκ 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 K P 0515 f052 922 1611 2050 2053 2062 2329 itäs; syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 {[]} // o theos A 1006 1841 vg Apr Beat Tert Tyc3 TR // ap autow 046 mk // lac 1828 2040


21:5a txt legei moi K P 0515 f052 1006 1841 vid 2050 arm eth TR RP // eipen moi i eis; syr ph cop sa, bo // legei A 046 922 1611 2053 2062 2329 vg syr ph Apr Beat Tyc Iren lat Am NA28 {[]} // eipen itäs syr Tyc2 // omit 2030 arm2 // lac 1828 2040. This could also be translated, And he says, "Write, because these words are true and trustworthy." 438

21:5b This could also be translated, And he says, "Write, because these words are true and trustworthy." 438

21:6a txt γέγονα K P 046 926 1611 2050 2070 2329 m cop sa arm Orig Andrew Arethas RP // γέγονα K 1678 1778 Iren lat; Prim WH NA28 {} // γέγονα A 1006 1841 2053 2062 2080 itäs syr ph cop bo Tyc Prim Oec Iren int; γέγονα vg it ph Prim Er. Ald. Col. TR // γέγονα 2030 // omit K 39 cb syr hms Tyc. 3 Beat ps-Ambr // lac 1828 2040. The UBS textual commentary: "The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γέγοναν (b) γέγονε (γέγονε) γέγονε (γέγονε). With reading (a) compare the similar correction at Romans 16:17; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected." For a fuller apparatus, see endnote.

21:6b txt omit MK RP // ἐγώ εἶμι A f052 1841 2053 2062 (it ph, vg syr ph TR (NA28 εἰμί)) // ἐγώ K P 046 926 1611 2050 2070 2329 syr ph cop sa Cypr // lac 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 γέγονα in the previous set of variants lack either εἶμι (Ν P 046 many minuscules) or εἶμι (most minuscules). It is difficult to decide whether εἶμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἶμι). In order to represent the balance of probabilities it was decided to retain εἶμι in the text, but to enclose it within square brackets." 440

21:8 Τούς δὲ δειλοὺς καὶ ἄπιστος καὶ ἀμαρτωλοὺς καὶ ἔβδελυγμένοις καὶ φονεύσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πάσιν τοῖς ψευδών τοῦ μέρος αὐτῶν ἐν τῇ λίμῃ τῇ καιομένῃ πυρὶ καὶ δείω, ὁ ἔστιν ὁ θάνατος ὁ δεύτερος.

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

The Bride and Wife of the Lamb

21:9 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἑπτά φιάλας, γεμούσα τῶν ἑπτά πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησεν μετ’ ἐμοῦ λέγων, "Ἅγιοι Ἰσραήλ, κἀθ’ ἐμαυτόν ἐγώ ἔλθομη καὶ δείξω σοι ἐκ τοῦ ὕψους τῆς καθαρίας τῆς ἁγίας Ἰερουσαλήμ καταβαίνουσαν ἐκ τοῦ θεοῦ μεγάλου ὁροῦ μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν τῆς βασιλείας τῆς, τῇ τῶν ὁσίων τῆς ἀληθείας, τῇ τῶν θεοῦ ἁγίων." 9And one of the seven angels who had the seven bowls full of the seven last plagues came, and he spoke with me, saying, "Come, I will show you the bride, the wife of the Lamb." 446

21:10 καὶ ἀπήνεγκεν με ἐν πνεύματι ἐπ' ὄρος, καὶ ἀπήνεγκεν μοι τὴν πόλιν τῆς μεγάλης, τὴν ἁγίαν Ἰερουσαλήμ, καταβαίνουσαν ἐκ τοῦ πνεύματος τοῦ ἁγίου ἐπ' ὄρους. 10And he carried me away in the Spirit onto a great and high mountain, and showed me the great, holy city Jerusalem, descending out of heaven from God,
21:11 ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φωστήρ αὐτῆς ὁμοίος λίθῳ τιμωτάτῳ, ὥς λίθῳ ἱάσπιδι ἀκροβατάτῳ· "

11having the glory of God. Her\(^{449}\) radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal;

21:12 ἔχουσα τεῖχος μέγα καὶ υψηλόν, ἔχουσα πυλώνας δώδεκα, καὶ ἐπὶ τοῖς πυλώσιν ἀγγέλους δώδεκα, καὶ ὄνομα ἐπιγραμμένα ἀ τοῖς ὄνομα τῶν δώδεκα φυλῶν τῶν ισραήλ·

12having\(^{450}\) a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names\(^{451}\) of the twelve tribes of the sons of Israel;

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

13from\(^{452}\) the east three gates, and from the north three gates, and from the south three gates, and from the west three gates;\(^{453}\)

21:14 καὶ τὸ τεῖχος τῆς πόλεως ἔχον\(^{454}\) θεμελίους δώδεκα, καὶ ἐπὶ αὐτῶν\(^{455}\) ὄνομα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

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

21:15 Καὶ ὁ λαλῶν μετ᾽ ἑμοῦ ἔχειν μέτρον κάλαμον χρυσοῦν, ὅπως μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς."

15And the one speaking with me had a measuring rod\(^{456}\) of gold, to measure the city, its gates, and its wall.

\(^{449}\) 421:11 omit Ν Α P 046 0515 1006 1841 2050 2053 2062 am fu tol lips itSG syrh cop² arm1 Beat Apr RP SBL NA28 (\}) // καὶ φοσ 222 1611 2329 πA it² vgcl dem syrh arm-α,2 eth arab Prim TR // ἀλλα cop² // lac C 1828 2040

\(^{450}\) 21:12a ἔχουσα Ν Α P 046 0515 φοσ 222 1006 1611 1841 2050 2053 2062 2329 itSG syr cop arm-4 Tyb Beat RP SBL NA28 (\}) // ἔχουσαν τε // pc syrh TR // lac C 1828 2040

\(^{451}\) 21:12b txt ὄνομα ΝΑ 046 φοσ 222 1006 2062 MK itSG syr arm eth Beat Apr RP // τὰ ὄνομα Α 922 1611 1841 2030 (2050 τὰ ὄνομα τῆς ἰσραήλ) 253 2329 (NA28 [τὰ ὄνομα]) (C) // cop² has "names" but Coptic is really indiscriminate for the article // oνομα cop² // omit Ν Π 0515 πA it² 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.

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

\(^{453}\) 21:13b txt East and North and South and West: Κ Ρ 046 922 1778 1841 2030 2050 2080 AT RP SBL NA28 (\}) // E, N, S and W: 1611 2329 Erasmus 4,5 Scriv-1894-TR // Ε, N, S, W: itT vgAG Prim Beat Erasmus 1,2,3 Aldus Colinaeus Stephens-1550 Elzevirs-1624 Beza-1598 // Ε, N, S, W, S: 0515 // Ε, N, S, W, S: 1678 // E, N, W and S: A cop² // E and W and N and S: arm1,2 eth½ // E and W and S and N: eth½ // E, S, W and N: cop² // E and S and N and W: pc arab // Ε and N and S: Ν* 2053 2062 // Ε and N and W: 2006 // 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.

\(^{454}\) 21:14a txt ἔχον (nom & acc sg neut part pres act ) Ν* 0515 1611 1841 2050 2053 2062 Μ TR // ἔχον (nom sg masc part pres) A 046 P 922 1006 2329 2377 πC NA28 (\}) // ἔχει (imperf act ind 3rd sg) φοσ 2020 // omit Ν* 2050 eth arm² // lac C 1828 2040. The words ἔχον and ἔχει are both present participles; the difference is in gender. The referent, τὸ τεῖχος, 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.

\(^{455}\) 21:14b txt επ αὐτῶν ALL EXTANT WITNESSES RP SBL NA28 (\}) // ev autous [nothing!] TR

\(^{456}\) 21:15 txt μέτρον Ν Α P 046 0515 φοσ 222 1006 1611 1841 2053 2062 2329 lat syr cop² arm-α,1,2 eth arab RP SBL NA28 (\}) // omit 2050 πA itAR cop² 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.\(^{460}\) The length and width and height of it are the same: 12,000.

21:17 and he measured the wall of it, 144 forearms, the dimension of a man, which is the angel’s.

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

21:19 the\(^{464}\) thickness of the wall, since we already know from v. 16 that the height of it are the same as great as the width. And measuring, has the same dimensions of his forearm as a man has, or it could be saying that angels in general use the same measurements as human beings, which was cubits. The former seems more likely, than that angels will always use cubits.

21:20 and the foundations of the walls of the city are adorned with every precious stone; the first foundation with jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth emerald, the eleventh sardius, the twelfth topaz.\(^{465}\)

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\(^{457}\)\ 21:16a txt omit ALL EXTANT WITNESSES RP SBL NA28 {}/] || too small of stones [nothing!] TR

\(^{458}\)\ 21:16b txt δοῦν Κ P 046 051 5052 922 2053 2062 its εὐρYPD TR RP / καὶ 181 2059 2060 2069 pc

\(^{459}\)\ 21:16c \[nothing!\] TR RC / lac C 1828 2040.

\(^{460}\)\ 21:16c A stadion was 6 plethra, one plethra being 100 Greek feet, so a stadion = 600 Greek feet, 625 Roman feet, 606¾ English feet, 185 metres. This comes to 1,379 miles or 2,202 kilometres. As the crow flies, this is about the distance of San Diego to Kansas City, or San Diego to Kamloops, or Buenos Aires to La Paz, or Sydney to Cooktown, or Brisbane to Port Moresby, or Perth to Lake Torrens, or Seoul to Hong Kong, or Nairobi to Harare, or Lagos to Bissau, or Cairo to Tehran, Tehran to Ahmadabad, or Calcutta to Kabul, or Banda Aceh to Surabaya.

\(^{461}\)\ 21:16d About 200 feet or 60 meters.

\(^{462}\)\ 21:17d This phrase is ambiguous; it could either be saying that the angel in the context here measuring, has the same dimensions of his fore-arm as a man has, or it could be saying that angels in general use the same measurements as human beings, which was cubits. The former seems more likely, than that angels will always use cubits.

\(^{463}\)\ 21:18a txt ομοίων υέλῳ Κ Α P 046 051 5052 922 1006 1611 1841 2050 2053 2062 2329 latt syr corp eth arm TR SBL NA28 {}/] || lac C 1828 2040

\(^{464}\)\ 21:18b txt έμέτρησεν(ν) Κ Α P 051 5052 1006 1611 1841 2040 2053 2062 its all versions to Hesk TR RP NA28 {}/] || έμέτρησεν 2050 2329 || έμέτρησε 922 || omit 046 its / lac C 1828 2040.

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\(^{465}\)\ 21:18b this must be the thickness of the wall, since we already know from v. 16 that the height of the wall is 12,000 stadia.

\(^{466}\)\ 21:17b About 200 feet or 60 meters.
21:20 ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἐξάτος τοπάζιον, ὁ ἑνήδεκατος χρυσόπρασος, ὁ ἑνδεκάτος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος.

21:21 καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρῖται, ἀνὰ εἷς ἕκαστος τῶν πυλῶν ἦν ἐξ ἑνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὑελὸς διαυγής.

21:22 καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστιν, καὶ τὸ ἀρνίον.

21:23 καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον.

21:24 καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν αὐτῷ δόξαν καὶ τιμὴν τῶν ἐθνῶν εἰς αὐτήν

21:25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας - καὶ νυξ γὰρ οὐκ ἔσται ἐκεῖ - καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν αὐτῷ δόξαν καὶ τιμὴν τῶν ἐθνῶν εἰς αὐτήν

21:26 καὶ εἰς αὐτήν: καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν:

21:27 καὶ οἰσουσιν την δοξαν και την τιμην των εθνων εις αυτην: 7 και την δοξαν και την τιμην των εθνων εις αυτην.

21:28 και την δοξαν και την τιμην εις αυτην.

21:29 και την δοξαν και την τιμην εις αυτην.

21:30 και την δοξαν και την τιμην εις αυτην.
21:27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ γὰρ ποιοῦν ἃ βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ άρνίου.

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 γὰρ καθαρὸν ὃ ὤδατος ζώης λαμπρόν ὡς κρυστάλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ άρνίου,

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 ἐντεύθεν καὶ γὰρ ἐκεῖθεν, ἡ δώδεκα καρποὺς δώδεκα, κατὰ μήνα τὸ άκαστον ἀποδίδουσι τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς 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.

473 21:27a txt koionov Η Α 046 051σ Φ052 922 1006 1611 1841 2050 2053 2062 2329 itσ8 syrh copσ bo Iren Apr Ambr RP SBL NA28 {} / κοινοὺς vg copσ Prim Beat TR / lac C 1828 2040


475 22:1 txt ποταμὸν καθαρὸν 051σ 922 RP / καθαρὸν ποταμὸν Φ052 TR / ποταμὸν υδάτος ζωντος καθ. καὶ λαμπρ. syrh / ποταμὸν Η Α 046 1006 1611σ 1841 2050 2053 2062 2329 latt syrh copσ,bo arm4 SBL NA28 {} / lac C 1828 2040


478 22:2c txt omit Η 046 922 1006 1611σ 1841 2050 2053 2062 2329 syrh copσ arm-4 RP SBL NA28 {} / ενα Ψ 051σ Φ052 Μσ syrh copσ,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 manner of frutes: and gave frute every moneth.” DR: “yielding twelve fruities, rendring his fruite every moneth” KJV: “which bare twelve manner of fruits, and yielded her fruit every month”

479 22:2d Compare Ezekiel 47:12, where it says “all kinds of fruit.” Some interpreters see the δώδεκα “twelve” with a δωδεκάς meaning, that is, “twelve times,” see BDF § 248(3). If δώδεκα here means “monthly,” then κατά μήνα “according to the month” would seem redundant. “Monthly” is what is said in Ezekiel and also in Shemot r. 15, acc. to Lohmeyer, Hdb. ad loc. But καρποὺς “fruits” here is plural, and it seems to be saying that there are 12 different kinds of fruit (but all are “the tree of life”), and each different kind of fruit is produced in a different month. You could still have 12 kinds of 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 ἕτερον ἄρνιον ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ,

3 And every accursed thing⁴⁸⁰ will no longer⁴⁸⁰ 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 ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

4 and they will look upon his face,⁴⁴² and his name will be on their foreheads.

22:5 Καὶ νῦν οὐκ ἔσται ἔκει, καὶ ἔχουσιν ἄρην ἠλέλιον καὶ φωτός ἡλίου, ἢτι κύριος ὁ θεὸς φωτεῖ ἄρην, καὶ βασιλεύσουσι εἰς τοὺς αἰώνας τῶν αἰώνων.

5 And night will not exist there,⁴⁴³ and they have no need for a lamp or the light⁴⁴⁴ of a sun,⁴⁴⁵ because the Lord God will give light⁴⁴⁶ to⁴⁴⁷ them, and they will reign for ever and ever.

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⁴⁸⁰ 22:3a txt κατάθεμα (contraction of καταναθήματα) N² A P 046 0515 all remaining extant min. RP SBL NA28 \{\} || καταναθήματα 1817 467*** 2026 Compl. TR || κατάθεμα 2044 || καταθήματα 792 || καταθῆμα N* || αναθήματα arm || lac C 1828 2040. The LSJ lexicon says καταναθήματα means "a curse," whereas BAGD says it is something that is cursed, devoted, given over to a deity. It seems to me that if "a curse" were meant, the author would have used the word καταρα, as in Gal. 3:13. So translations disagree: curse: - Tynd, KJV, ASV, NKJV, NASB, NIV, NET, HCSB, GW; curses: - JNT; accursed thing: - RSV, ESV, NRSV, CBW, NABRE; blight: Murdock Syriac; abomination: Sahidic Coptic; defilement: Bohairic Coptic

⁴⁴² 22:3b txt έκει N² A P 046 1006 1611* 1841 2050 2053 2062 mK TR RP NA28 \{\} || έκει 051 s 2050 922 2329 mP syr ph || omit N* || lac C 1828 2040. Compare 22:5. Afflicting 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 ἐκεῖ κατάθεμα means "any curse" or "any accursed thing." I went with the latter because Revelation shows a distinct concern with Jewish cleanliness.

⁴⁴³ 22:4 Or possibly, with "see his face" as a Hebraism, meaning: "and they will have access to Him."
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."

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

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.

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."

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

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."

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489 22:6b A 046 922 1611 # TR NA28 \{\} // lac C 1828 2040.


491 22:8 A 046 922 1611 # TR NA28 \{\} // lac C 1828 2040.


494 22:10b A 046 922 1611 # TR NA28 \{\} // lac C 1828 2040.


496 22:12 A 046 922 1611 # TR NA28 \{\} // lac C 1828 2040.


500 22:16 A 046 922 1611 # TR NA28 \{\} // lac C 1828 2040.


Behold, I am Coming Soon

22:12 'I doú erchomai tachí, kai ò miqhodo mou meti emou, apodoudnai ekasth òs to érgon g' éstai autou. γ

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 égw to g' "Alfa òi kai to ò Omega, ò o prostos kai ò eschatos, ò arkh kai ò telos. γ

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

22:14 Makkárioi oi poioúntes tas éntolases autou, ìna éstai ò ezousia autow épi to xulon tís zwís kai tois pulódis eiseloudoun eis tín polin.

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 Exw ois kúnes kai òi fármakoi kai òi póros kai òi fóneis kai òi eídhololatrai kai pês ò filow òi poioúnes pioiódos.

15'Outside501 are dogs,502 and sorcerers, and fornicators and murderers and idolaters and anyone who loves or does falsehood.

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495 22:11 txt díkaioûsouîn poîmatos K A 046 1006 16115 1841 2050 2053 2062 2080 (2329 díkaioûsouîn) it838 vg2ms syr cop sa arm-4 Apr Beat RP SBL NA28 \(/) // díkaioûsouîn 1678 1778 vg1 copb eth TR // omit kai ò díkaioûs díkaioûsouîn poîmatos eti 922 // lac C P 051 1828 2040

496 22:12a txt idou K A 046 f052 922 1006 16115 1841 2050 2053 2062 2329 & all other extant mins syr cop RP SBL NA28 \(/) // kai idou pʰ (22 mins) vg2ms eth TR // lac C P 051 1828 2040

497 22:12b Greek: òs ò érgon éstai autou; literally, "as his work will be." Bauer says in 1. c. β. 

"of the deeds of men, exhibiting a consistent moral character, referred to collectively as tā ērga..." and he gives reference showing examples. Later he says, "The collective tō érgon is used for the plural (Sirach 11:20) Gal 6:4; Hb 6:10; Rv 22:12. The ērgon or ērga is (are) characterized by the context as good or bad..." As for the verb "to be," the meaning is, "what it really is," or, "what it turns out to be" after examination and judgement. See LSJ def. III, "the facts of the case," the true story, what is reality.


499 22:13 txt ō prōtos kai ō eschatos ò arkh kai tō telos K 046 f052 922 1006 16115 1841 2329 copb RP SBL NA28 \(/) // prōtos kai eschatos ò arkh kai to telos A // ō prōtos kai ō eschatos kai ò arkh kai ò telos syrh // prōtos kai eschatos arkh kai telos 2053 2062 latt syrh // arkh kai telos ō prōtos kai ō eschatos pʰA TR // ò arkh kai ò telos 2050 copb // ò ō prōtos kai ō eschatos arm-1 Vig // lac C P 051 1828 2040

500 22:14 poioûntes tās éntolases autou 046 1611 2329 in it838 synphh copb (arm tpoioûntes tās) Andrew; Tertull Cyrp Tyg Areth (Caesarius) (Beat) TR RP // tō plvnonnes tās stolās autōn K A f052 (922 2050 plvnoînes) (1006 plvnoînes) 1841 2053 2062 itarm vg2 ms copb ariAthms; Ps-Ambr Fulg Apr (Prim) Haymo NA28 (A) // plvnoînne tās stolās autōn Ps-Ath // poioûntes tās éntolases autou kai plvnoûntes tās stolās autōn 469 // lac C P 051 1828 2040. 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 tηrēin tās éntolases (12:17; 14:12). [and not poioûntes tās éntolases as here] 'Moreover, the prepositions of the scribes would have favoured poioûntes tās éntolases rather than plvnoûntes tās stolās' (H. B. Swete, in loc.)." This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14.
22:16 "I 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."

22:17 "And 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 A heretic who adds to the words of this book after what they have written in this book;

22:19 and anyone who adds to these words of the prophecy of this book, if anyone adds to them, may God add to him the plagues that are written in this book;

22:20 and anyone who 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.
22:20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. Ἄμην, ναὶ, ἔρχου, Κύριε Ἱσοῦ.

20 The one who is testifying these things says, "Yes, I am coming soon." Amen: yes, come.

22:21 Ἡ χάρις τοῦ κυρίου Ἱσοῦ χριστοῦ μετὰ πάντων τῶν ἀγίων. Ἄμην.

21 The grace of the Lord Jesus Christ be with all the saints. Amen.

century manuscripts (Hoskier's numbers, 57 & 141) that were handwritten copies made from the TR itself, according to Hoskier (see table at end of this document). One cannot use a copy of the TR to prove that a TR reading is found in Greek manuscripts. A plausible theory as to the origin of the reading is that it is probably from the Latin, and maybe confusion of libro and ligno. Proof that Erasmus got this "book" reading from the Latin is that 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 m

2022:20 Ἄμην ναὶ ἔρχου 051 TR RP || Ἄμην ἔρχου A 046 1006 1611 1841 vg eth Ambr. Ps-Ambr. Beat NA28 \{7\} || Λάμην καὶ ἔρχου 922 || ἔρχου Ν 1678 1778 2053 2062 2329 \{6\} syrph \{a,bo\} arm4 Apr. || Ναὶ ἔρχου 2050 syrph Prim Tyc || lac C P 1828 2040 2080. Both the words αμην and ναϊ 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 2329 added to them. This consortium is at least as good as Α 046, and certainly better than 051supp as a lone uncial. The 922 reading is simply a mistaking of ΝΑΙ for ΚΑΙ. I think that the Κ reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural—my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.


22:21b txt:

(1) μετὰ πάντων τῶν ἀγίων
(2) μετὰ πάντων τῶν ἀγίων αὐτοῦ
(3) μετὰ πάντων ἄγιων
(4) μετὰ ἄγιων
(5) μετὰ τῶν ἀγίων
(6) μετὰ τῶν ἀγίων σου
(7) μετὰ πάντων ἦμων
(8) μετὰ πάντων ἦμων
(9) μετὰ πάντων

(1) 046 051ε 1006 1611ε 1678 1841 2053 2062 \{3\} syrph \{a\} Andr Areth RP (2) 2030 syrph (3) 1778 arm (4) 627 \{5\} \{It\} \{WH\} (6) 2329 (7) 296 \{5\} eth Fulg Ps-Ambr TR (8) 2050 (9) \{A\} (2814) (\{It\} \{arm\} cum omnius hominibus) \{ww\} \{eth\} Ambr Tyc Beat \{A\} NA28 \{B\} upon all the saints unto the
ages (2040) cop (cop 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 046 051 922 1611 1678 1776 2050 2053 2062 2329 m vg cl,ww syr ph cop mss (bo) eth arm Beat Ar eth TR RP ἀμήν ἀμήν syr ἀμήν. A 1006 1841 it ar gig vg cl fuld Beat Tyc Andr Ar eth 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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<td>Schwartz 178, 181f, van Haelst 564</td>
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<td>178-80, 384, 389, 443, 450, 480, 482, 483, 521</td>
<td>Tischendorf, Oliver, Hansell, Stone, Omont, Sitterly, Hatch, Aland &amp; Aland, Vogels, Metzger, Parker, Dunn, Lyon, Scrivener</td>
<td>all</td>
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<td>Tischendorf, Treu, Hatch, Cereteli &amp; Sobolewski</td>
<td>lacking: 16-12; 17-1; 19-21-20-9; 22-6; 21-10-11; 13; 16-13-18-2; 19-5-21</td>
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<td>217-81, 299, 301</td>
<td>Gregory, Textkritik III pp. 1042-6</td>
<td>lacking: 1-11-14; 13-2-3; 22-8-14</td>
<td>Athenos, Pantokratoros, 44</td>
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| P   | IX    | P    | P         | P          | P         | α3       | H      | 267, 450, 480, 482, 521 | Tregelettes, Tischendorf, Mai, Cozza, Hansell, Hatch, Scrivener | all; Hoskier says on p. 51 of Vol. 1 that it is quite clear that this Ms. and all its followers "tried to improve the text so that it should run more smoothly."
<p>|     | (025) |      |           |            |           |          |        |         |           |           |             |
| 046 | X     | 046  | Br        | B          | B         | α1070    | K      | p. 522 |         |           |             |
| 051 | X     | 051  | E         | E          | Av²      | H        | I pp. 25, 177-81, 299, 301 | Gregory, Textkritik III pp. 1046-6 | 7:16-8:12 | Athenos, Panteleimonos, 99,2 |
| 052 | X     | mA   | F         | F          | Av³      | H        | I pp. 63, 208f., 307-10 | Gregory, Textkritik III pp. 1046-6 | 7:16-8:12 | Athenos, Panteleimonos, 99,2 |
| 0163| V     | 0163 | Oxyr      | 848        |          |          |        | Text p. 1 | Grenfell &amp; Hunt, vol. 6, p. 6, Clark, van Haelst 566 | 16:17-20 | Chicago, Univ. Libr., Oriental Inst. 9351; P. Oxy. 848 |
| 0169| IV    | 0169 | Oxyr      | 1080       | H        |          |        | Text p. 1 | Grenfell &amp; Hunt, Clark, Metzger, Text 60b, Metzger, Manuscript 12, Milligan, van Haelst 561 | 3:19-4:3 | Princeton, Speer Library Pap. 5; P. Oxy. 1080 |
| 0207| IV    | 0207 |           |            |           |          |        | &quot;Der Apokalypsetext des Kodex 0207&quot; | LaGrange, Vitelli &amp; Mercati, Naldini, Cavallio, van Haelst | 9:2-15 | Florence, Bibl. Medicea Laur.; PSI 1166 |</p>
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<th>Unbeachtete und unbekannte griechische Apokalyphetexte doch weiter ZNW 52 pp. 82-8</th>
<th>Mercati, Crisci, van Haelst 56</th>
<th>18:16-17; 19-4-6 (with Coptic)</th>
<th>formerly: Florence, Bibl. Medicea Laur.; PSI 1296b</th>
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<td>144.5, 426, 478</td>
<td>Text 1, 150-157</td>
<td>Vogel &amp; Gardthausen p. 75</td>
<td>Paris, National Library Greek 47</td>
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<td>δ²⁶</td>
<td>I p. 88</td>
<td>Text 1</td>
<td>pp. 25-7</td>
<td>Middendorf, Rosenmüller</td>
<td>Scrivener: &quot;carelessly written; some rare readings&quot;</td>
<td>Frankfurt an der Oder, Stadtarchiv, s. n.</td>
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<td>XVI</td>
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<td>92</td>
<td>δ603</td>
<td>Kx</td>
<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>
<td>Dublin, Trinity College A 4.21 (&quot;Codex Montfortianus&quot;)</td>
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<td>219, 401, 450, 488, 526</td>
<td>Text 1, pp. 27, 289-92</td>
<td>Ferrar, Harris, Scriv., James, Birdsall, Metzger-Manuscripts</td>
<td>Leicestershire Record Office, Cod. 6 D 32/1 (&quot;Codex Leicestrensis&quot;)</td>
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<td>O¹</td>
<td>I p. 74</td>
<td>Text 1</td>
<td>p. 13</td>
<td>Hatch XI</td>
<td>all; Scrivener says a valuable Rev MS; also Acts with Oecumenius commentary; probably used by Stephens.</td>
<td>Paris, National Library Gr. 237</td>
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<td>I²¹</td>
<td>I p. 44</td>
<td>Text 1</td>
<td>pp. 197</td>
<td>Murphy, Payne</td>
<td>Rev all; Scrivener: &quot;neat&quot;. also has Acts with Oecumenius commentary</td>
<td>Naples, Bibl. Naz., MS II. A. 7</td>
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<td>I p. 37</td>
<td>Text 1</td>
<td>p. 39</td>
<td>Vogel &amp; Gardthausen</td>
<td>all;1:1-2:5 addition by later hand; Colophon by monk named Anthony</td>
<td>Paris, National Library Coislin Gr. 205</td>
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<td>Av²⁴</td>
<td>I p. 73</td>
<td>Manuscripts: V: BIRL vol. 8 pt 2</td>
<td>pp. 13-16, Text 1, pp. 34-6</td>
<td>all; on paper, with Andreas commentary</td>
<td>Paris, National Library Coislin Gr. 202 (folios 27-328; this number also includes a portion of 015)</td>
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<td>479, 522</td>
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<td>Scriv. Exact Transcript pp. 71-2 (as d)</td>
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<td>Kr</td>
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<td>all</td>
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<td>87</td>
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<td>p1</td>
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<td>I p. 82</td>
<td>Scriv. Exact Transcript pp. 76-7 (as m)</td>
<td>Berlin, Staatsbibl., Phil. 1461 (Mediomontanus 1461)</td>
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<td>135, 57, 516, 524</td>
<td>Text 1 p. 38</td>
<td>Rome, Vatican Library Gr. 2080</td>
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<td>α106</td>
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<td>401, 450, 488, 522</td>
<td>Text 1 p. 271f.</td>
<td>all</td>
<td>Munich, Bavarian State Library Gr. 211</td>
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<td>Taryn, Follieri, Vogel and Gardthausen, Gamillscheg</td>
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<td>144,426, 478</td>
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<td>all; Scriv: many changes by a later hand</td>
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<td>K</td>
<td>426, 522, 487</td>
<td>Text 1 p. 338-41</td>
<td>all; Scriv: splendid copy. Arethas' prologue; scribe was Andreas</td>
<td>London, British Libr Add. 28816</td>
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<td>δ500</td>
<td>210, 401, 450, 488, 526</td>
<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>47</td>
<td>47</td>
<td>δ507</td>
<td>AV</td>
<td>133-7</td>
<td>Matthei (as k)</td>
<td>Whole N.T.; Rev with Andreas commentary; One of the MS for Rev. that Hoskier most esteemed.</td>
<td>olim: Dresden, Sächs. Landesbibl., A 172</td>
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<td>O10</td>
<td>I pp. 17, 83, 90</td>
<td>Text 1 pp. 556ff</td>
<td>Birdsall, Matthei, Spatarakis</td>
<td>with Oecumenius Commentary</td>
<td>Paris, Bibl. Nat., Coislin Gr. 224</td>
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<td>251</td>
<td>Ø642</td>
<td>I°</td>
<td>1 pp. 17, 19, 139-42, 166-8, 240-9, 274f., 299, Oekumenios der Apokalypse -Ausleger und Oekumenios der Bischof von Trikka' NNGJ 14 (1937-8) exp. pp. 325-6</td>
<td>Text 1 pp. 747-51</td>
<td>Matthei (as 11); Staab</td>
<td>A couple singular TR readings found here purportedly; Hoskier says is eclectic type.</td>
<td>Athen, Nat. Bibl., 490</td>
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<td>109</td>
<td>α216</td>
<td>K°</td>
<td>426, 450, 488, 524</td>
<td>Text 1 pp. 347-52</td>
<td>Matthei (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>57</td>
<td>δ600</td>
<td>I°²</td>
<td>I p. 12</td>
<td>Text 1 pp. 174-180, 615</td>
<td>According to Hoskier, this ms. is a handwritten copy made from Colinaeus' printed edition of the TR (Text 1, pp. 179-180), so not at all significant for TC purposes- cannot be used to prove that a TR reading has Greek Ms support. The Kurzgefaßte Liste has a footnote on this ms. which says &quot;aus Druck abgeschrieben?&quot;, showing they are aware that Hoskier says it is a handwritten copy from a printed edition.</td>
<td>At the bottom of p. 1:615, Hoskier says, &quot;This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text.&quot;</td>
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- **Text 1 p.** indicates the text page number.
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- **London, British Libr., Harley 5613** indicates the location of the manuscript at the British Library in London.
- **Vatican Library., Ottob, gr. 204** indicates the manuscript is held in the Vatican Library.
- **Hamburg, Univ. Bibl. Cod. theol. 1252a verschollen** indicates that the manuscript is lost.
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| Città del Vaticano, Bible. Vat., Reg. gr. Pii II 50 |
| Florence, Bibl. Medicea Laur., Plutei 4:30 |
| Florence, Bibl. Medicea Laur., Plutei IV:29 |
| Paris, Bibl. Nat., Gr. 59 |
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| Paris, Bibl. Nat., Gr. 102A |
| London, British Libr. Add. MS 17469 |
| Oxford, Christ Church, Wake Gr. 12 |
| Oxford, Christ Church, Wake Gr. 34 |
| Oxford, Bodleian Library Canon. Greek 34 |
| Ferrara, Bibl. Com., Cl. II, 187, III |
| Mailand, Bibl. Ambros., H. 104 sup. |
| Venice, Bibl. Naz. Marc., Gr. Z. 546 786 |
| Oxford, Bible. Medicea Laur., Conv. Soppr. 150 |
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| 743 | XIV | 4 | 123 | 123 | Δν⁴³ 1α⁶ | Text 1 p. | with Andreas commentary | Paris, Bibl. Nat., Suppl. Gr. 159, fol. 2-7.12-406 |
| 757 | XIII | 4 | 110 | 146 | 150 (219-end = 150s.) | δ304 | Text 1 p. | Complutensian group; Different scribe from 21:9 on | Athen, Nat. Bibl., 150 |
| 792 | XIII | 4 | 111 | 149 | α1575 ε585 125 | ZNW 59 (1968) | Text 1 pp. 369-80 | gospels and Rev. Hosk: “with endless ramifications.” Breathing marks are a mere dot, and we often cannot tell which. Polyglot and Syriac influence. | Athen, Nat. Bibl., 107 |
| 808 | XIV | 4 | 112 | 150 | 149 | δ203 | Text 1 pp. 509-13 | | Athen, Nat. Bibl., 2251 |
| 824 | XIV | 4 | 113 | 110 | 110 | Text 1 p. | | | Grottaferrata, Bibl. della Badia, A. a. 1 |
| 866b | see 1918 | 4 | 114 | 115 | 39Supα1375 | Text 1 p | part of ms. 1918 | see 1918 |
| 886 | 1454? | 4 | 115 | 117 | -- | Ἀνρ⁵⁰ | Text 1 p. 389 | Hosk says consists of one page of “stuff,” and not to be dignified as Rev. Ms. | Vatican Libr., Reg. gr. 6 |
| 911 | XII | 4 | 125 | 125 | 125 | α113 | Text 1 p. | | | see 2040 for Rev. |
| 919 | XI | 4 | 125 | 125 | 125 | α113 | Text 1 p. | | Escorial, Ψ. III. 6 |
| 920 | X | 4 | 126 | 126 | α55 Kε 401, 450, 488, 523 | Text 1 pp. 429-34 | Agati p. 159 and plate 110 | Hosk. “This is another B type, though an older MS. in point of date and of far greater interest.” | Escorial, Ψ. III. 18 |
| 922 | 1116 | 4 | 116 | 151 | 151 | δ200 1b² | Text 1 p. | | | Athos, Grigoriu, 3 |
| 935 | XIV | 4 | -- | -- | 153 | δ361 1b² | Text 1 p. | Hoskier says 11th or 12th century, with last page missing, and 15th century scribe finishes it | Athos, Dionysiou, 141 (27) |
| 986 | XIV | 4 | 117 | 157 | 157 | δ508 | Text 1 p. | | | Athos, Esphigmenu, 186 |
| 1006 | XI | 4 | 1006 | -- | -- | 215 | α1174 | Text 1 pp. 688ff | Treasures I cod. 286; plates 348-57 | Adhors, Iviron, 728 (56) |
| 1064 | XIII | 4 | -- | -- | | Text 1 p. | Treasures I cod. 286; plates 348-57 | | | Athos, Kuthlumusi, 286 |
| 1072 | XIII | 4 | 118 | 160 | 160 | δ406 | Text 1 p. | | | Athos, Lavra, Γ' 80 |
| 1075 | XIV | 4 | 119 | 161 | 161 | δ506 | Text 1 p. | | | Athos, Lavra, A' 195 |
| 1094 | XIV | 4 | 120 | 182 | 182 | δ307 | Text 1 p. | | | Athos, Pantaleimonos, 29 |
| 1140 | XIII | 4 | -- | -- | α371 KΓ | Text 1 p. | | | Athos, Esphigmenu, 67 |
| 1248 | XIV | 4 | -- | -- | 250 | -- | Text 1 p. | | | Sinai, St. Catherine Monastery, Gr. 267 |
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| 1328   | XIV  | Μ    | --       | 190       | ε1419     | 137       |        |             |            |         | Jerusalem, Orthod. Patriarchat, Saba 101 |
| 1384   | XI   | --   | --       | 191       | δ100      |           |        |             |            |         | Andros, Panachrantu, 11                  |
| 1424   | IX/X | --   | --       | 197       | δ30       | Ι9α      | pp. 224ff. |             |            | all; written by a monk named Sabas; related to 1780 |
|        |      |      |          |           |           |          |        |             |            |         | Hatch, Jer. 20; Jerusalem IV, p. 174     |
| 1503   | 1317 | Μ    | --       | 192       | δ413      |           |        |             |            |         | Athos, Lavra, A' 109                   |
| 1551   | XIII | --   | 212      | a1376     |           |           |        |             |            |         | Athos, Vatopedia, 913                    |
| 1597   | 1289 | Μ    | --       | 207       | δ308      |           |        |             |            |         | Athos, Vatopedia, 866                    |
| 1611   | X    | 1611 | 105      | 114       | a208      | 401, 450, 487, 526 |             |             | ANT7 7 (cf. 2138); Marava I pp. 42-4 plates 43-8; Plates* | Athen, Nat. Bibl., 94 |
| 1617   | XV   | Μ    | --       | 223       | δ407      | 144, 426  |        |             |            |         | Athos, Lavra, E' 157                    |
| 1626   | XV   | Μ    | --       | 226       | δ305      |           |        |             |            |         | Athos, Lavra, Ω' 16                     |
| 1637   | 1328 | Μ    | --       | 230       | δ605      |           |        |             |            |         | Athos, Lavra, Ω' 141                    |
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| 1678   | XIV  | ΜA   | --       | 240       | Av402     |           |        |             |            |         | Athos, Pantelemonos, 15                  |
| 1685   | 1292 | --   | 198      | a1370     |           |           |        |             |            |         | Athen, Byzant. Mus., 155                 |
| 1704   | 1541 | --   | 214      |           |           |           |        |             |            |         | Athos, Kuttalumusu 356                   |
| 1719   | 1287 | --   | 210      | a302      |           |           |        |             |            |         | Athos, Vatopedia, 852                   |
| 1728   | XIII | Μ    | --       | 211       | a301      |           |        |             |            |         | Athos, Vatopedia, 862                   |
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| 1733   | XIV  | Μ    | --       | 221       | a303      |           |        |             |            |         | Athos, Lavra, B' 5                      |
| 1734   | 1015; but XVI fr. 22:8-21 | Μ    | --       | 222       | a105      |           |        |             |            |         | Hosk. calls this Ms. 222sup for 22:8-21, supplied by a 16th century hand. |
| 1740   | XIII | Μ    | --       | 229       | a304      |           |        |             |            |         | Athos, Lavra, B' 18                     |
| 1745   | XV   | Μ    | --       | 227       | a509      |           |        |             |            |         | Athos, Lavra, Ω' 49                     |
| 1746   | XIV  | Μ    | --       | 228       | a407      |           |        |             |            |         | Athos, Lavra, Ω' 114                    |
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

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<td>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 &quot;...57 et 141 ex ed. typ. exscripti.&quot; The Latin means &quot;copied from printed edition(s).&quot;</td>
<td>At the bottom of p. 1:615, Hoskier says, &quot;This MS 187 with 57 and must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text.&quot;</td>
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<td>At the bottom of p. 1:615, Hoskier says, &quot;This MS 187 with 57 and must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text.&quot;</td>
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<td>Madrid, Bibl. Nac., 4750, fol. 303-385</td>
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<td>I p. 12</td>
<td><em>Text</em> 1 pp. 51f.</td>
<td>3:3 – 4:8; auf 2 halben Freiseiten in E 07 geschrieben, keine eigentliche Hs.</td>
<td>Basel, Univ. Libr., A.N.III. 12, fol. 97v-248^f</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>Moscow, Hist. Mus., V.26, S. 472</td>
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Acts, Paul, & 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. |

Moscow, Univ. 2 (Gorkij-Bibl. 2280) |
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<td>I p. 7</td>
<td>Text I pp. 678-81</td>
<td>Vogels 17</td>
<td>all, with Andreas commentary; an almost exact sister to ms 2814, Erasmus’ one manuscript, except complete. This manuscript proves that Erasmus back-translated last 5 verses of Rev. from the Latin.</td>
<td>Athos, Vatopedi 333, fol. 83-176</td>
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<td>Athos, Stavronikita, 25, fol. 325-329</td>
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<td>Text I pp. 637-52; Manuscripts of the Apoc.-Recent Investigations 1 BIRL 6 (1922) pp. 120-37 (and facsimiles)</td>
<td>Bees 1 pp. 598-602, 681; N.A. Bees, &quot;Die Kollation der Apokalypse Johannis mit dem Kodex 573 des Meteoronikosters&quot; ZNW 13 (1912) pp. 260-6 (cf. 2351); Plates*</td>
<td>Hosk.: &quot;New Type&quot;; I believe Theod. did his best with the transcription of Apoc. 200 from a very ancient text. He again says on p. 641 that it is copied directly from an exemplar coeval with our oldest Uncials. On. p. 636, Hosk. says, &quot;...in the whole range of our documents there is none more important.&quot; ABBE says it is copied from a very ancient text.</td>
<td>Beirut, Meteoronikosterm, 573, fol. 210-245r (fol. 245v-290; 2351) This means it was bound up with 2351.</td>
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<td>Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230</td>
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**Notes:**
- The table lists various manuscripts with their respective languages, text details, and repositories.
- Manuscript numbers and dates are included for each entry.
- Text columns indicate page numbers and references to specific parts of the text.
- Repository locations provide context for the manuscripts' origins and current holdings.
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| 2074 | 177  | Group 176-206 |
| 2074 | 178  | "missing" |
| 2074 | 179  | Group 171-174 |
| 2074 | 180  | "missing" |
| 2074 | 181  | Group 171-174 |
| 2074 | 182  | "missing" |
| 2074 | 183  | 4 leaves containing 7:16- 8:12; von Dobschutz says this is the same as 052; Hoskier says "We leave 183 blank."
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Pickering’s Categories converted to current Gregory numbers:

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Endnote #1

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

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

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

The spies are called angels in James 2:25

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

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

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

When they had ordained elders in every church, Acts 14:23.
Elders of the church in Ephesus, Acts 20:17
Ordain elders in every city, Titus 1:5
Let him call for the elders of the church, James 5:14.
I Peter 5:1,2, "The elders among you I exhort, overseers of the flock..." Here Peter equates elders, presbuteroi, with overseers, episkopoi "bishops."
Acts 20:28, (see 20:17, elders of the church of Ephesus, 20:28, Paul now calls them overseers, episkopoi, so Paul also equates presbuteroi with episkopoi.
Philippians 1:1, the church there has plural overseers.
Titus 1:5, 7  Paul says appoint elders...for an overseer is... Paul again equates an elder with an overseer.

We can say that the office of elder and the office of overseer are the same office. The overseers should naturally be somewhat elder, especially elder in the faith (I Timothy 3:6, he must not be a recent convert) and one of their main functions is to both oversee and to visit; both meanings of episkopew.

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

Revelation 7:6, 8

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

Jacob's blessing of Dan:

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

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

Jacob's blessing of Joseph:

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

Moses' blessing of Dan:

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

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

Moses' blessing of Joseph:

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

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

God's curse on the serpent:

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

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

David:

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

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

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

14a ἀπό Ψ18vid Ν Α C P 104 181 986 1384 1678 2019 2020 2040 2050 2073* 2080 2081 2186 2814 itg8,h vg syrph,h copsa,bo Apringius Primasius Ps-Ambrose Compl. PK NA28 {\} // ἀπό τοῦ 922 2074 // ἀπό θεοῦ "from God": 04 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 2356 HF RP NA28 {\} // τῶν (gen pl) Ν Α 88 241 2074 // ἁ ἐστιν (nom or acc pl neut rel. pronoun) των (gen pl neut rel. pronoun with singular verb) P 35 104 757 922 1384 1678 2053 2059 2060 2062 2065 2073 2080 2081 2814 TR PK // ἁ ἐστιν (nom. or acc. pl. neut. pronoun with plural verb) 2019 itg8,h // omit 1626 copa\? // hiat 051 1778 2030. DeBrunner in BDF §136(1) says that the Greek of Revelation exhibits many solecisms (mainly inattention to grammatical agreement), which were later removed by educated revisers, and he says of the phrase in 1:4, ἀπό τῶν ἐπὶ πνευμάτων ἂ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπό τῶν ἐπὶ πνευμάτων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of τά (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun τά jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea ἃ ἐστιν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."


15b txt [A] λύονται Ψ18 K* C Ρ 88 181* (c- λυομενως) 254 256Arm 314 680 743** 792 922 1384* 1611 1678 1732c 1733* 1852 1876 2014 2015 2019 2020 2026xt 2028xt 2032xt 2034xt 2036xt 2037xt 2043 2044xt 2046xt 2047xt 2050 2054 2055 2068 2069 2070com 2074 2078 2081 2083xt 2186 2200 2286 2302 2329 2344vid 2349 2351 2436 2595*vid 2814 2914 2920 2921 2922 2933 (it\th Prim solut) vg-harl (syrh λων) (Ἑλουουν syr sp ar ab) eth arm Andrew; Victorinus-Pettai NA28 {A} // λύονται Ρ 046* (046* homoioteleuton) 18 35 61 69 82 94 104 175 241 256gr,ital 367 456 459 466 468 469 627 757 920 1006 1732* 1733c 1841 (Ἑλουουν 172 424 616 1828 1862 1888 2084 itg8 hg copsa,bo) 1854 1859accUSS3 2017 2040 2042 2053 2059 2060 2062 2065 2070xt 2073 2080 2138 2256 itarb,t vg cop*bo Apringius Arethas Beatus m* TR HF RP PK // omit 2049xt 2052 2061 // hiat 051 1778 1859accHosk 2030 2032. The "freed" reading is reminiscent of λέουσαν αὐτῆς ἡ ἀμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.
1:5b TST 2 txt {A} έκ Φ18 Να2 Α 61mg 88 181 1611 1678 1854 2019 2020 2050 2053 2059 2060 2062 2074 2080 2081 2186 2329 2339vid 2814 Μα NA28 {A} // ἀπὸ Ρ 046 18 35 61st 69 82 94 104 172 175 241 256 374 456 459 467 468 469 616 627 757 792 920 922 1006 1384 1732 1828 1841 1852 1862 1888 2017 2040 2042 2065 2070 2073 2084 2138 2256 2351 2436 Μα ΤF HF RP PK // hiatische 051 1778 1859g ac Hook 2030 2032.

1:15a πεπυρωμένης (gen sing fem) Α C Primasius NA28 {C} // πεπυρωμένω (dat sing) Ν 205 209 469 628 2050 2053 2062 2423 itar,>g,h,>t vg syrmp,h,>t cop>sa,>bo arm eth Ireneaus Cyprianus Victorinus-Pettau Maternus Apringius Primiasi Ps-Ambrone Haymo Beatus // πεπυρωμενι 2346// πεπυρωμενη 459 792 922 2033 2814 2329 // πεπυρωμενοι 046* // πεπυρωμενη σου (nom pl masc) Ρ f052 82 94 104 175 241 456 627 920 1006 1611 1828 1841 1852 1854 1862 1888 2017 2019 2020 2040 2042 2065 2073 2074 2081 2138 2186 2344 2351 Μα syrmpmg Andrew; Arethas Victorinus TR HF 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 και ψτυvid A C f052 1854 2050 2053 2329 TR NA28 {\} // omit Ρ 046 69 82 88 104 181 459 627 757 792 920 922 1006 1384 1611 1828 1841 1862 1888 2019 2020 2040 2059 2060 2074 2081 2186 2351 2814 HF RP PK // hiatische f18 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 A C 1678 2053 2065 2080 2080 2344 itar vg vg-harl syrph cop>sa,>bo (cop>sa1/4 ἡμερα) Tyc Prim Haymo NA27 {\} // ἡμέρας μου 1778 2040 2329 // ἡμέρας μου εν αις 2050 // ἡμέρας εν ταις Φ4vid Ν* // ἡμέρας εν αις Ν (P ημερες) 35 88 104 181 424 459 757 922 1384 1611 1854 1862 1888 2019 2059 2060 2073 2074 2081 2186 2344 2351 2814 Μα it>g,h,c arm Andrew Arethas Victorinus TR [RP] PK // ἡμέρας αις Ρ 046 69 82 94 241 469 627 792 920 1006 1828 1841 1854 2050 2138 2351 2814 HF syrph eth HF // hiat. Φ43 Φ115 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 Αντιπας (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, ἀντιπας is used as the genitive of ἀντιπας, the Apocalypse of John contains many nouns oblique to their clauses as to case.


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

2:25 txt (D) ἄχρις οο Ρ 046 35 82 88 94 104 175 256 424 459 469 627 757 792 920 1006 1384 1611 1732 1733 1734 1828 1841 1862 1888 2019 2020 2059 2060 2065 2070 2073 2074 2081 2200 2305 2436 2814 TR HF RP (NA28 ἄχρις(ς)) \} // ἄχρι oο Ν C 61 69 177 218 452* 1352 1852 2045 2138 2329 2351 WH // ἕως oο Α 241 (syr) // ἄχρις oο εαν 1611 2053 // ἄχρις ὤταν 2080 // ἁρισου 922 2303 // ἄχρις 2050 // ἄχρις 1678 1778 2020 // oο 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(ς)(ς) 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 οο - ὤταν, 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 οο. This is the same phonological pattern as in the NT. But there are various editions of the LXX, and Judges 11:33 in some edition is said to contain a form of the word ἄχρι, but not in my Tischendorf 4th, 1869, which uses a phrase with ἕως. (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 ἀπλοῖνεν, 16.324 ἀραξε, 17.599 αἰχμη. 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 ἄχρις, μέχρι, before both consonants and vowels." Classical Greek poetry did not like the sound of "hiatus," the sound where in two adjoining words, a word ending with a vowel is followed by a word beginning with a vowel. In better English we also don't like hiatus, though not for rhythmic or poetic reasons. That is why for example we add an "n" to the word "a" when it is followed by a word that begins with a vowel. That is, we say "a ball, but "an apple." (Apple actually does not begin with a vowel in practice, because we add a consonant to the beginning of it, called a glottal stop. It is really the glottal stop that we are unconsciously disliking and avoiding.) As for the Greek poetry, it may not be a factor so much of vowel versus consonant, as vowels/liquids versus stops. I noticed that ἄχρις was used before rough-breathed vowels as well as smooth-breathed vowels. In English terms, the rough-breathed vowels start with h, which we call a consonant, but for ancient Greek meter purposes what was more important was how long a time you could sustain the syllable, if I understand it right. The h sound can be held out for a long time like a vowel can, as well as other so-called consonants like m, n, l, y. Our letters m, n, l are called "liquids" because they can be held out either short or long. The "stops" category of consonants can only be short, since they "stop" the flow of air, such sounds as b, d, k, p, t, and glottal stop.
Revelation 3:2b

ἔμελλον ἀποθανεῖν Ν [itacism- ἀποθαναῖν] A C P 172 181 250 424 743 1678 1778 1828 1854 1862 1888 2018 2020 2026 2031txt 2038txt 2050 [ἐμελλόν] 2051 2053txt 2055 2056 2057 2059 2060xt 2064 2067 2073 2080 2084 2254 2286txt 2302txt 2329 2595 MA Itar.g5c, syrth copsa eth NA28 {\}

ἤμελλον ἀποθανεῖν 104 336 459 582 620 628 680 922 2053com ἐμελλές ἀποβάλλειν 254 syrph μέλες ἀποβάλλειν 2814txt TR.

ἤμελλε ἀποθανεῖν 2814mg ἠμελλον ἀποθείωσειν 2019 ἠμελλον ἀποθηςκεῖν 88 468c 1072mg. schol. 1075mg. schol. 1384 1617com 1771com 1732 1733 1740mg 1745mg 1746mg 1876 2014 2015 2031com 2034 2036 2037 2038com 2043 2046 2047 2060com 2074 2082 2286com 2302com μέλες ἀποβάλλειν 664 μελησ ἀποβάλλειν 792 εμελλε ἀποβαλλείν 1955 ἠμελλον ἀποβαλείν 1828mg ἠμελε ἀποβαλλείν 368 ἐμελές ἀποβαλλεῖν Complutensian Polyglot ἠμέλεσ αποβαλλεῖν 2058 ἐμελλον ἀποβαλλείν 468² ἐμελε'ς ἀποβαλλεῖν 2061* εμελλές ἀποβαλείν 1626 εμελές ἀποβάλλειν 35 432 757 824 986 1072 1075 1328 1503 1551 1617 1637txt 1740txt 1745txt 1746txt 1771txt 1774 1864 1865 1957 2023 2035 2041 2065 2352 2821 [plus Hoskier no. 259, which must be an error.] PK ἠμελέλεις ἀποβαλείν 18 42 69 91 110 141 175 180 203 205 205abs 209 241 242 256 314 325 337 367 385 429 456467 468* 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 ἠμέλελε ἀποβάλλειν 046 61txt 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 ΜK (syrph copbo) HF RP ἡμελεν χηθαμο copbo - "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.
Revelation 3:7a
τὴν κλείει τοῦ Δαβιδ TR
tὴν κλεῖν Δαυιδ NA28
tὴν κλεῖν τοῦ Δαυιδ RP
tὴν κλεῖν τοῦ Δαβιδ 2040 HF
cλῦν τοῦ ΔΔΔ Ν*
tὴν κλῖν ΔΑΔ A C
tὴν κλεῖν ΔΑΔ 046 1678 1778 2020 2053 2080

tὴν κλεῖν τοῦ ΔΔΔ Ν*
tὴν κλεῖν τοῦ ΔΔΔ P 82 104 175 241 424 456 469 627 757 792 920 1006 1828 1841 1852
1859 1862 1888 2017 2040 2042 2080
τὴν κλείει τοῦ ΔΔΔ 35 1384mg8* 2019 2059 2060 2065 2073 2074 2081 2186 2329 2814
tὴν κλεῖν τοῦ ξίδου 104*
tὴν κλεῖν τοῦ Δαυιδ 94
tὴν κλείδα ΔΔΔ 1611 1854
tὴν κλεῖδα ξίδου 2050
tὴν κλείδα τοῦ ξίδου 922 1384

tὰς κλεῖς ΔΔΔ sygph Tyc. Partim
tὰς κλείς τοῦ οίκου ΔΔΔ corbo
tὴν κλείει τοῦ οίκου ΔΔΔ eth Apr.
tὴν κλείει τοῦ ξίδου arm 1,2,3
tὴν κλείν τοῦ κηπου arm4 (garden)
in infermi lat. in Fam 7
lacuna 051 2030 2062

The UBS committee selected the reading without the article, because according to
Josef Schmid, p. 87, proper names in Revelation are generally anarthrous. The
difference between the 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 ανυγὼν καὶ οὐδὲς κλεισεί καὶ κλειῶ καὶ οὐδὲς ανυξεί Ν*
καὶ ανυγὼν καὶ οὐδὲς κλεισεί καὶ οὐδὲς ανιόει Ν1a
καὶ ανυγὼν καὶ οὐδὲς κλεισεί καὶ οὐδὲς ανυξεί Ν1b
_ ανοίγων καὶ οὐδὲς κλεισεί κλειῶ καὶ οὐδὲς ανιόει Α
ο ανυγὼν καὶ οὐδὲς κλεισεί καὶ κλείει καὶ οὐδὲς εἰς ανιόει C
ὁ άνοιγὼν καὶ οὐδὲς κλεισεί, καὶ κλείει καὶ οὐδές ανιόει Ρ 1888 NA28
ὁ άνοιγὼν καὶ οὐδὲς κλείει, καὶ κλείουν καὶ οὐδές ανιόει 2059
ὁ άνοιγὼν καὶ οὐδές κλεισεί, καὶ κλείουν καὶ οὐδές άνιόει 2060
ὁ άνοιγὼν καὶ οὐδές κλεισεί, καὶ οὐδές άνιόει 35*a
ὁ άνοίγων καὶ οὐδές κλεισεί, καὶ κλείουν καὶ οὐδές άνιόει 1778 2080
ὁ άνοιγών καὶ οὐδὲς κλεισεί, καὶ κλείουν καὶ οὐδές άνιόει 241 424 469 1678 1828
1862 2050
ὁ άνοιγών καὶ οὐδές κλείει, καὶ κλείει καὶ οὐδές άνιόει 35*c
ὁ άνοιγών καὶ οὐδές κλείσει αὐτήν εἰ μὴ ο άνοιγών καὶ κλείουν καὶ οὐδές άνιοή 104
ὁ άνοιγών καὶ οὐδές κλέει κλείουν καὶ οὐδές άνιόει 2019
ὁ άνοιγών καὶ οὐδές κλείσει αὐτήν, καὶ ο κλείουν, καὶ οὐδές άνιόει 1384
ὁ άνοιγών καὶ οὐδές κλείσει αὐτήν εἰ μὴ ο άνοιγών καὶ οὐδές άνιόει 627
ὁ άνοιγών καὶ οὐδές κλείσει αὐτήν εἰ μὴ ο άνοιγών· καὶ οὐδές άνιόει 046 82 94 757
920 1006 1841 2040 2138 HF RP PK
ὁ άνοιγών καὶ οὐδές κλείσει αὐτήν εἰ μὴ καὶ οὐδές άνιόει 922mg
ὁ άνοιγών καὶ οὐδές κλείσει αὐτήν εἰ μὴ ο άνοιγών καὶ οὐδές άνιόει 2351
According to BDF, what in German is represented by ü, and even later, by "itacism" into a long e sound

Attic Greek was originally pronounced like the u in "prune," but later developed into "itacism".

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 lacuna.

The word ἀνοίξει is a noun, the dative singular form of ἀνοίξε, which latter he reads here.

Here it 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.

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 lacuna.

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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 το ου, I would surmise in an attempt to preserve the original Latin pronunciation.

3:20a  εἰσελεύσομαι

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.
Revelation 4:4c

τοὺς εἴκοσι τέσσαρας πρεσβυτέρους

θρόνους πρεσβυτέρους

θρόνους εἴκοσι τέσσαρας πρεσβυτέρους

θρόνους εἴκοσι τέσσαρας πρεσβυτέρους

θρόνους εἴκοσι καὶ τέσσαρας πρεσβυτέρους

θρόνους τοὺς εἴκοσι τέσσαρας πρεσβυτέρους

καὶ θρόνους καὶ πρεσβυτέρους

θρόνους εἴδον τοὺς εἴκοσι τέσσαρας πρεσβυτέρους

θρόνους εἴδον τοὺς εἴκοσι καὶ τέσσαρας πρεσβυτέρους

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 ἔχον (nom sing masc pres part) A 104 792 1006 1828 1854 1888 2017 2019 2073 2081 2329 2814 (Cass Vict habentes) NA28 \} // ἐχον (nom&acc sing pres part) 046 82 94 175 241 456 920 1841 1852 1862 2040 2053 2065 2138 2436 Ν ΗP RP PK // εἴχον (1st sing & 3rd pl imperf) ἐχον (241 εἴχον for ἐχον το πρόσωπον) P 469 1611 2020 2050 2351 // ἐξει (3rd sing pres ind) 2074 // omit copবο eth? // “it was” syrph, bo // lac 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 ΝΑ συρβ l.h copbo arm eth Ephr Tert Prim Fulg Vict Apr Beat TR RP NA28 \} // ἄγιος 9 times 046 35 82 175 256 442 456 616 757 1732 1828 1862 1888 2017 2070 2073 ΝΑ συρβ l.h // ἄγιος 8 times Ν* // ἄγιος 7 times 1678 (contra
Revelation 5:9

variants in part:

1.) έγα τῷ θεῷ ἡμᾶς
2.) έγα τῷ θεῷ
3.) έγα.
4.) έγα τῷ θεῷ
5.) έγα ἡμᾶς τῷ θεῷ ἡμῶν
6.) έγα ἡμᾶς πρὸς τῷ θεῷ ἡμῶν ἅπας
7.) έγα ἡμᾶς τῷ θεῷ ἡμῶν
8.) έγα τῷ θεῷ ἡμῶν

Revelation 5:9

variants in part:

1.) έγα τῷ θεῷ ἡμᾶς
2.) έγα τῷ θεῷ
3.) έγα.
4.) έγα τῷ θεῷ
5.) έγα ἡμᾶς τῷ θεῷ ἡμῶν
6.) έγα ἡμᾶς ἑν τῷ ἁίματι σου τῷ θεῷ
7.) έγα τῷ θεῷ ἡμῶν
8.) έγα τῷ θεῷ ἡμῶν

Revelation 5:9

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7.) έγα τῷ θεῷ ἡμῶν
8.) έγα τῷ θεῷ ἡμῶν

Revelation 5:9

variants in part:

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Revelation 5:9

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4.) έγα τῷ θεῷ
5.) έγα ἡμᾶς τῷ θεῷ ἡμῶν
6.) έγα ἡμᾶς ἑν τῷ ἁίματι σου τῷ θεῷ
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8.) έγα τῷ θεῷ ἡμῶν

Revelation 5:9

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7.) έγα τῷ θεῷ ἡμῶν
8.) έγα τῷ θεῷ ἡμῶν
conflict with v. 10 where it says "you have made αὐτοὺς - "them" into a kingdom and priests, and βασιλεύσωσιν "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. (See endnote for Dr. Robinson’s exact words.) This is most likely the explanation. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view that the bottom of the left column of the page ends with ἡγόρασας τῷ θεῷ, (abbrev.) and the next column picks up with ἐν τῷ αἷμα. You can view the pertinent page of Codex A for yourself at this link http://images.csntm.org/Manuscripts/GA_02/GA02_129b.jpg.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image.

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

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

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

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

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

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

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

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

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

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

Maurice A Robinson, PhD

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

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

MAR"

Revelation 5:13,14

<table>
<thead>
<tr>
<th>v. 14 …ζωα     ελεγον</th>
<th>A P 339 699c 1006 1277 1611 1775 1777 1841 1854 2045c 2050 2073 2254 2329 2351 2554 TR AT NA28</th>
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<td>v. 14 …ζωα οι λέγουσιν</td>
<td>2053</td>
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<td>v. 14 …ζωα οι λέγουσιν</td>
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<td>αμην</td>
<td>v. 14 …ζωα λεγοντας αμην</td>
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</table>

Revelation 6:7-8

The UBS4 apparatus has a “vid” after Codex A, but the Muenster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss Ν A C 104 2019 2059 2060 2065 2074 2081 2432 2814 vgww,at syrph cop(sa),bo arm Andrew PK NA28 {B}

The UB4 apparatus has a “vid” after Codex A, but the Muenster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss Ν A C 104 2019 2059 2060 2065 2074 2081 2432 2814 vgww,at syrph cop(sa),bo arm Andrew PK NA28 {B}

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The UB4 apparatus has a “vid” after Codex A, but the Muenster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss Ν A C 104 2019 2059 2060 2065 2074 2081 2432 2814 vgww,at syrph cop(sa),bo arm Andrew PK NA28 {B}

The UB4 apparatus has a “vid” after Codex A, but the Muenster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss Ν A C 104 2019 2059 2060 2065 2074 2081 2432 2814 vgww,at syrph cop(sa),bo arm Andrew PK NA28 {B}

The UB4 apparatus has a “vid” after Codex A, but the Muenster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss Ν A C 104 2019 2059 2060 2065 2074 2081 2432 2814 vgww,at syrph cop(sa),bo arm Andrew PK NA28 {B}
Revelation 9:10

ην εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι TR
και εν ταις ουραις αυτων και η εξουσια εχουσιν του αδικησαι 2040
εν ταις ουραις αυτων του αδικησαι 104
εν ταις ουραις αυτων η εξουσια αυτων αδικησαι 424 1678 1778 2019 2060
εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι 1828 1862 1888 2059 2081

See footnote on 12:7.
Revelation 9:12b

This variant is interesting because of the lack of grammatical agreement (concord) as pertains to number, in the majority of Greek manuscripts. That is, most manuscripts say, "TWO woe still IT IS coming." The TR has concord: "TWO woes still ARE coming." But what is most interesting is the concord of the Bohairic Coptic (3rd Century): "a SECOND woe IS coming." The Buchanan Italic manuscript h (55) (5th century) has a hiat for the verb, but it also says "the SECOND woe." Yet the form δύο can still be taken to mean "second," with the word οὐδὲ being singular. In Semitic languages there is an ambiguity between "two" and "second," Cardinal and Ordinal. But in BDF §248(3), debrunner says "Late Greek and Latin, however, concur in this ambiguity." Thus this might be properly translated, "still a second woe is coming." This variant is mentioned in BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046* 1678 1778 2080 read "two woes are coming." Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. Thus my D rating.

The word ἐτί "still / more" is a natural addition, and its addition is more easily explained than its omission.
one from the (four) corners of the altar." He says the clue is ms. 2329's seeming disagreement in gender of φαρμάκων, thus clueing us that there must be a pause or comma between "voice" and "one."


9:21 txt {C} φαρμάκων ψηφιών των κεράτων Π 115 μον Κ 18 69 82 172 175 424 456 467 468 792 796 920 1006 1611 1811 1852 1854 1859 1862 1888 2017 2040 2042 2084 2322 2351 Andrew c Areth HF NA28 {C} // φαρμακείων Λ P 046 104 181 459 469 922 1828 2019 2060 2073 2080 2302 2329 2344 2351 Andrew Βλ // φαρμακείων 35 94 241 256 367 757 1678 1732 1733 1778 2017 2019 2020 2053 2059 2065 2074 2081 2186 2432 2436 2814 Λ ηθ. syrph. h cop \sa form arm 3.7 arm2 Cyp Tyc1 // hiat ψ28 051 88 1384 2030 2050 2062. This Greek word φαρμακον - pharmakon is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. Note that the Textus Receptus uses the word φαρμακεία - pharmakeia (sorcery) following the third reading instead of pharmakon. The UBS committee says they chose the reading φαρμάκων "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)ιων, which occurs in 18:23 and Gal. 5:20, than vice versa." But looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. They are all mostly Satanists as well. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.

10:7 τοὺς ἐαυτοῦ δούλους τοὺς προφήτας A C P f052 35 1611 1854 2020 2053 2059* 2060 2065 2073 2081 2351 Λ ηθ. vg cop καὶ τῶν προφήτας arm a.? 3.? NA28 {C} τοὺς αὐτοῦ δούλους τοὺς προφήτας 2019 2074 

τοὺς ἐαυτοῦ δούλους καὶ τοὺς προφήτας ψ28 2329 2344 cop sa τοὺς ἐαυτοῦ δούλους καὶ τοὺς προφήτας αὐτοῦ eth τοὺς ἐαυτοῦ δούλους καὶ προφήτας ψ47 τοὺς δούλους αὐτοῦ τοὺς προφήτας 046 82 104 175 241 424 456 469 469 627 757 920 1006 1828 1841 1852 1859 1862 1888 2017 2040 2042 2138 Λ ηθ. syrph. h ηθ. RF PK τοὺς δούλους αὐτοῦ τοὺς προφήτας 94 792 922 τοὺς ἐαυτοῦ δούλους τοὺς προφήτας 743 2055 2064 ηθ. TR τοὺς προφήτας δούλους αὐτοῦ Primasius (per prophetas servos suos) servis suis prophetis "to his servants the prophet" it88 arm 2. 4. per servos suos Tyc3 lac φ115 051 88 337 1384 1626 1893 2022 2030 2032 2050 2052 2062 2091.
commut, gig, h


11:12b txt ἤκουσαν (3rd pl) Ν* A C P 429c· 467* 2053 2256 vg syrph,h Tyc.3 TR NA28 {B} // ἤκονοντατι (3rd pl fut mid) f052 2020 2329 // ἤκουσα (1st sg) Ψ⁴⁷ Ν* 046 18 35 61 69 82 94 104 132 171 241 215 367 424 429* 456 459 467* 468 469 616 627 757 920 922 1006 1611 1732 1733 1828 1841 1852 1854 1859 1862 1888 2017 2018 2030 2042 2059 2060 2065 2070 2073 2074 2081 2084 2138 2302 2304 2315 2436 2814 351 1611* 2074 2344 2351 2050 2062 Prim Auct Vict. The UBS commentary: "Not only does the weight of external evidence favor ἤκουσαν, but since the Seer constantly uses ἤκουσα throughout the book (24 times), copyists were more likely to substitute ἤκουσα for ἤκουσαν than vice versa."

12:18 txt ἐσταθη (3rd person) Ψ⁴⁷ Ν A C 469 792 1828 1854 1888 2065 2073 2344 2351 itar,διγ vg syrh arm1,3 eth Cass Origen,ab; Vict-Pett Beat Prisc Ambrosiast Tyc Prim Haymo Aldus NA28 {B} // ἐσταθην (1st person) P 046 051 f052 35 94 241 424 757 922 1006 1611 1841 2019 2040 2053 2059 2060 2081 2138 2329 2814 mg vms syrhm cop̣sạbọ arm4 Andrew Areth TR RP // hit 1384 2030 2050 2062. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as verse 18 in this context, or places this sentence in Chapter 13.1. Thus, since the TR, and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says, "The latter reading appears to have arisen when copyists accommodated ἐσταθη 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. It has just said in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast, which later in 13:7 of this chapter makes war on the saints and conquers them.

Revelation 13:10b

ἀποκαταθηναι, αὐτὸν (aor inf pass) A NA28 {B}
ἀποκτανει ἐσταθη 1828 2038 itṣg Pacian Beatus
ἀποκτανεινι syrph
ἀποκτανεινι αὐτὸν cop̣sạbọ
ἀποκτανεινι δει αὐτὸν C P PK
ἀποκτανεινι, δει αὐτὸν (fut ind act) 35 94 104 205 209 757 920 2019 2040 2059 2081 2186 2329 2351 2814 itar vg (cop̣sạbọ) Irenaeusлат Andrew; Primasius TR RP
ἀποκτανατ, δει αὐτὸν (pres ind act) 051* (sic)
ἀποκτανατ, δει αὐτὸν (pres ind act) 051* (sic)
ἀποκτανην, δει αὐτὸν 241 then omit ἐν μαχαίρῃ
ἀποκτανην, δει αὐτὸν 2060 2436
ἀποκτανην, δει αὐτὸν (infinitive) 2053
ἀποκτανατ, δει αὐτὸν 2065
ἀποκτανην, δει αὐτὸν (pres ind act) 046 1888 2073txt
ἀποκτινει, δει αὐτὸν 1678vid
ἀποκτινει, δει αὐτὸν (pres ind act) Ν 1611* 2074 2344 Irenarm
dει αὐτὸν ἀποκαταθηναι (and omit following ἐν μαχαίρῃ ἀποκαταθηναι) 051mg 82 175 456 469 627 792 920 1852 1859 2017 2073mg 2138 ΜK HF
lac 1384 2030 2050 2062.

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

Si quis gladio interficit gladio interficietur "If anyone kills with the sword, he will be killed with the sword." it

Si quis gladio occiderit oportet eum in gladio occidi "If anyone will have killed with the sword, with the sword he himself should be killed." Iren

Et qui gladio occiderit oportet eum 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

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

“If anyone has killed with the sword, he should be killed with the sword.” syr

It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθήναι, αὐτόν, supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαραν ἐν μαχαίρῃ ἀπολοῦνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the lex talionis)."

Revelation 13:13a txt {A} ἵνα καὶ πῦρ ποιή ἐκ τοῦ ὀφράνου καταβαίνει εἰς A 469 1006 1611 1678 2020 latt arm1,2,3 NA28 {b} ἵνα καὶ πῦρ ποιή ἐκ τοῦ ὀφράνου καταβαίνειν εἰς C ἵνα καὶ πῦρ ποιή ἐκ τοῦ ὀφράνου καταβαίνειν εἰς 2053txt (comm ἐπὶ) ἵνα καὶ πῦρ ποιή καταβαίνειν ἐκ τοῦ ὀφράνου εἰς N 2074 2081 2014 TR ______________ ἡ καταβαίνειν ___________ p115 ἵνα καὶ πῦρ ποιή καταβαίνειν ἐκ τοῦ ὀφράνου ἐπὶ 469 ex em ἵνα καὶ πῦρ ποιεῖ καταβαίνειν ἐκ τοῦ ὀφράνου εἰς P 051 469*? 1006 2040 2060 2073 (Ṭyς3) (arab)

ἵνα καὶ πῦρ ποιήση καταβαίνειν ἐκ τοῦ ὀφράνου εἰς 424 1678 1828 1862 1888c 2081c

ἵνα καὶ πῦρ ποιεῖ καταβαίνειν ἐκ τοῦ ὀφράνου εἰς 2329

ἵνα καὶ πῦρ ποιή καταβεῖνειν ἐκ τοῦ ὀφράνου εἰς P

ἵνα καὶ πῦρ ποιησή ἐκ τοῦ ὀφράνου εἰς 2059

ἵνα καὶ πῦρ ποιησή ἐκ τοῦ ὀφράνου εἰς 2060

ἵνα καὶ πῦρ ποιησή ἐκ τοῦ ὀφράνου καταβήναι ἐπὶ p47

Revelation 13:13b

eis N A C P 051 424 469 1006 1611 1678 1828 1862 1888c 2020 2040 2053\textsuperscript{ext} 2059 2060 2073 2074 2081 2351 latt cop\textsuperscript{sa} arm1,2,3 (arab) (Tyc) 1384 2050 2062.

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

Revelation 13:16b

δῶσιν αὐτοῖς N A C P 046 69 172 181 424 616 757 1854 1862 1888 2020 2059 2080 2084 2351 2436 NA
Revelation 15:3

txt ἐθνῶν *(A) P 046 051 35 69 82 88 91 93 104 110 141 172 175 181 205 209 218 241 242 314 336 385 424 432 498 522 617 620 627 628 632 664 680 757 792 808 824 919 922 986 1075 1094 1678 1732 1733 1778\textsuperscript{mg} 1828 1852 1854 1859 1862 1876 1886 1934 1955 1957 2014 2015 2016 2017 2018 2019 2019 2022 2023 2024 2026 2028 2032 2033 2034 2035 2036 2037 2038 2041 2042 2043 2044 2045 2047 2049 2051 2053 2054 2055 2056 2057 2060 2062 2073\textsuperscript{xt} 2074 2075 2080 2081 2138 2329 2814 2821 \textit{it} \textit{it}\textsuperscript{mg} cop\textsuperscript{bo} Cyprian Pseudo-Cyprian Ambrose Andrew Beatus Arethas HF RP PK NA28 [B] // πάντων τῶν ἐθνῶν ἵθ\textsuperscript{arm} eth Primasius // αἰώνων (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4) \textit{p}\textsuperscript{47} \textit{N}.* C 94 469 1006 1161 1778\textsuperscript{xt} 1841 2040 2065 2073\textsuperscript{mg} 2076 2254\textsuperscript{xt} 2258 254\textsuperscript{vid} 2432 \textit{it} \textit{c}, \textit{dem}, \textit{div}, \textit{haf} vg s\textit{yrph}, h cop\textsuperscript{sams}, \textit{samss} (arm\textsuperscript{2}) Bede Pseudo-Ambrose Haymo // αἰώνων καὶ τῶν ἐθνῶν 2082 cf. 20:10, 2082 with cop\textsuperscript{bo} (arm\textsuperscript{2}vid +\textit{basileus}) // "over all" \textit{armY} // ἄγιων 296 2049 Victoriaeus-Pettau Tyconius Apringius 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 \textit{sanctorum} (s\textit{ctorum}) and \textit{saeculum} (s\textit{uctor}) \textit{[=αιῶνων]}; "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassiodorus." H. C. Hoskier says that both the manuscripts given above in support of the Textus Receptus, 57 (296) and 141 (2049), are the Textus Receptus. He says in Text 1 on pp. 179-180 that ms. 57 (296) is a handwritten copy of 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."

15:6 txt \textit{(C)} λίνων 1006 1841 1862 1888 2059 (2074 λίΝΟΝ) 2081 TR RP NA28 (\textit{\}) // λίνων P 051 82 181 627 1778\textsuperscript{xt} 1854 2020\textsuperscript{xt} 2302 2814 vg\textsuperscript{cl} s\textit{yrph}, h cop\textsuperscript{bo} arm Tyc Prim Andrew Arethas // λίνων 1611 // λίνου 1678 // λίνων 920 922 2060 // λινων \textit{p}\textsuperscript{47} 046 69 1828 \textit{lt} \textit{ar}, \textit{gk}, \textit{fl} // λινου \textit{K} // λινου 2329 // λινου 2019 // λινου 792 // λινου 104\textit{Gr} 45\textit{Gr} // λινου 2256 // λινου A C 104\textit{Lat} 459\textit{Lat} 1778\textsuperscript{mg} 2033\textsuperscript{mg} 2053 2062 2080 \textit{it} \textit{c}, \textit{dem}, \textit{div}, \textit{haf} vg-ww, Rheims, Amiatinus, Fullensis ps-Ambr Andrew Oecumenius Bede // \textit{neither} cop\textsuperscript{sa} eth Cass // \textit{hiat} \textit{p}\textsuperscript{115} 88 1384 2030 2050 2186 2351. Hoskier also cites for LIQON, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads \textit{lapide}, "stone." The Greek witnesses reading λίνων (only a small fraction of them cited here) do not agree as to its accent and spelling. They show a very wide variety thereof. Several minuscules
show knowledge of the LIQON reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt" - 2051, 2064, 2067). Hoskier points out Ezekiel 28:13-14, where that cherub is described to be dressed in stone. So perhaps A and C harmonized to Ezekiel. There are several instances of Apocalypse manuscripts harmonizing to Daniel or to Ezekiel. Ezekiel chapter 28: "13 You were in Eden, the garden of God; every precious stone was your covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tabrets and of your pipes was in you; in the day that you were created they were prepared. 14 You were the anointed cherub that covers..." Oecumenius appears completely unaware of the λίνον variant, and knows only λιθόν, 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 naou exeleveusefai vphi toun aggelous enedudemenuos lignon hei lithon katafaron katha tina ezwismian ta stiethi tis fouswes dunaton kai katafaron to timion, kai to en tais diakonias anempodistias. Oecumenius, in his scholii only, says "te de eneduduðhai touς aggelous lithon katafaron laμipron deigma tychanei tis tisias autωn kai katafaran kai eis to kalon pagioν eχouσhs fouswes h arα toun xriston enedudemio lithos gar o kurios para tis thias onomastai graφhe, ωs para hysia (xxviii. 16): > eγw eμβαλλο eis ta theμελια Swon lithon, polutelele eklektikon kai para to proφethe (Psa. cxvii. 22): > lithon oν apedokimasaioi oi oikodomountes ostoς eγνηθη eis kefaλhe γωνιας tο toutou enedudemhai toun lignon, kai uμin o sofωtatos paiλos paraνiεi (Rom. xiii. 14): > enedudemai τou lithon himωn isouχ ις xriston kai tis sarkos pronoίan mη poieish eis epibumias< eξω gαρ paσhs epibumias ψυχοβλαβος o τουτων enedudemenoς ai de ge zωnai 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: "enedudemenois lignou (al. lignon) h lithon katafaron kathα tina των antrigathouν eχουsia, di τηn tis fouswes autωn katafaranxai kai ta proκ των akroγouναιouν lithon (+xriston 250) ἐγγυτητα (+ kai των ἀρετων την λαμπροτητα 250)" They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says, χρυς h lithos diαφανης, "golden, transparent stone." Some points to consider: 1. The wide variety of spelling and punctuation of the lignon 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 βουσινον λαμπρον καθαρον represents the righteous acts of the saints. Interesting that in both other instances of Revelation of bright clean linen, it is not the word lignon but βουσινον.

Revelation 16:16

Ἅρμαγεδῶν Ἐκ 315 35 94 104 241 424 757 1006 1384 1841 1888 1894 2019 2020 2040 2059 2060 2073 2081* 2329 2436 2814? (abt. 95 minuscules) syr Ἐκ Beatus Erasmus 1 2 3 4 Colinaeus RP PK NA28 {}`

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

Ἅρμαγεδῶν Ἐκ 2028 2033 2044 2054 2069 2083 2186

Ἅρμαγεδῶν Ἐκ Ermagedo itσιγ.

Μαγεδῶν 82 91 175 456 469 627 792 920 1852 1859 2017 2042 2074 2138 (abt. 80 minuscules)

Μαγgs vgmm syrph, hns (acc. NA28) copbomms Tyc21/2 HF

Magdō syrph (acc. Hosk.)

Μαγεδῶν 046 1611 2053 2062 Tyc.2

Ἄρμαγεδῶν itσιγ.
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, (H)ar Magedōn, may well be true, from the Hebrew meaning Mountain of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it.

16:17a TST 10 txt ὁ ἐβδομὸς Α 046 69 82 94 104 175 241 256 459 469 627 792 920 922 1006 1611 1841 1852 1859 1862 1888 2017 2020 2040 2042 2053 2059 2060 2062 2065 2070 2073 2074 2081 2138 syr

16:17b TST 11 txt ἐπὶ Ν Α 046 18 82 94 104 175 241 256 459 467 469 616 627 792 920 922 1006 1611 1678 1778 1828 1841 1852 1859 1862 1888 2017 2020 2040 2080 2084 2138 2256 syr


Regarding the phrase καὶ ἐξῆλθεν 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, (though here the Greek word ναός is used but in 13:6 it is σκηνήν, 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 - ἀπό here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπό - ἀπό to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition ἐκ - ἐκ in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between ἐκ and ἀπό. The Majority Text in the later instances says ἀπό instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἀπό has absorbed ἐκ in modern Greek. Whereas he says in §209(1) that in a locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4 ἐκ is used for a voice from heaven, and in 19:5 where the voice is from the throne, ἀπό is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it – The 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 1026 2051 2053 2055 2056 2062 2064 2067 2256 syrph copSA (bo) eth Iren lat Hipp Andrew; Prim Erasmus—all Aldus Colinaeus NA28 {B} // ὑπάγειν X P 046 051 69 82 94 104 181 1459 627 792 920 922 1006 1384 1678 1778 1828 1841 1854 1859 1862 1888 2019 2020 2030 2042 2059 2060 2065 2073 2074 2071 2138 2302 2329 2344 2432 2814 2815 syr Ph arm Hip MSS; Quod Beat TR HF RP PK // ibit itp θ 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.

17:8e [Take note of punctuation and manner of transition to the ὦδε of v. 9] txt καὶ παρέσται, ὦδε HF RP PK NA28 {Δ} // καὶ πάλιν παρέστε (itacism of παρέσται with the same meaning, cf. N Matt 1:16,23,24*) N* // καὶ παρέσται A // καὶ παρέσται (-ωδε) 046 // καὶ παρέσται ὦδε P 051 35 91 94 104 110 141 172 175 205 205abs 209 242 250 (254 ὦδε or ὦδε? My copy Hosk. unclear) 256 314 325 424 429 432 459 468 469 517 582 616 617 620 627 628 664 680 (743 has both παρέσται and παρέσται- ai raised dir. above ὦν) 757 (792 παρέστε like N) 808 824 922 986 1006 1072 1075 1248 1328 1503 1551 1597 1611 1617 1637 1678 1719 1733 1734 1740 1745 17111778 1828 1841 1849 1852 1862 1864 1865 1888 1894 1934 1957 2016 2017 2018 2020 2022 2027 2030 2035 2040 2041 2048 2051 2053* 2055 2061 2062 2064 2067 2073 2075 2077 2084 2200 2254 2305 (2329 καὶ παρέσται sic) 2436 2821 Hyppolytus? Complutensian (copSA) // καὶ παρέσται; ὦδε 2023 2028 2029 2031 2033 2045 2047 2056 2070 2071 2081 // καὶ παρέσται ὦδε 18 42 61 69 82 93 149 177 180 201 203 218 337 367 368 385 386 452 456
467 498 506 522 (632) 699 919 920 935 1352A (see Hosk. Text 1:634) 1704 1728 1859 1948 1955 2004 2021 2024 2025 2039 2058 2079 2349 // paréstaic wød (without kai) 1746 // kai òti parésten 1854 // kai parésten ƤX181 336 632 1384 1732 2019 2037 2038 2042 2057 2059 2091 2256 2286 2302 2595 syrh // kai paréstai: wøde 1876 2026 2036 2043 2044 2046 2054 (2065) 2068 2069 2074 2082 2083 (hiatus 2186, exact sister ms. of 2814) 2814? // kai paréstei, wøde 2014 2034 // kai parésten wøde 241 336 2256 // kai parésten: theamástontai 2060 (Hosk. says this ms. places theamástontai at the end of the n. rather than the beginning like the other mss.) // kai peper estinTR // omit et vg Pseudo-Ambrose // kaipēr estin Erasmus Ed. 1 Aldus’ printed edition // kaipeper estin 2049 Erasmus Eds. (2),3,4,5 // et adventit itś8 // et adhuc ventura erti Beatus // et ventura est Primasius // kai parésten evgin arm 3 // kai paréstei evgin arm 4 // kai paréstei kai apollutai to θηριον 2053compass (cf. arm 2: “and which was passing by to perdition” // kai paréstei ὁ (sic) o eñw o 1094 (cf. cæt phl, cf. syr) // kai epesēncopbo (οὐγος ἄρει) // kai estai copba (λύω φαλάσα) // et (tamen) adventare syrh // missing/defective in this part: C 88 1626 1774 1893 2015 2032 2050 2052 2080 2186 2351. Thus there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), which H. C. Hoskier says is merely a copy of some printed edition of the TR (probably of Erasmus’ 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. escripti.” This means 57 and 141 are "copied from printed edition." (Ƥ * Sinaic 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

πεπώκα(σι)ν 91 172 175 242 314 424 617 664 1006c 1828 1859 1862 1934 2016 2018 2020 2032 2075 2138 2321 2329 it’58 vg syrh arm Andrew C-P Arethas Tyconius Priscillian Beatus Haymo HF NA28 {D}

πεποκασιν 792

πέπωκεν P 051 2053* 2073 2081 2814 Hippolytus Andrewabav al TR PK (3rd sg perf ind act of πίνω drink) πεπότικεν 94 2042 2065 2432 syrph (3rd sg perf ind act of ποτίζω – drink) πεπότικεν 88 1876 2014 2015 2034 2036 2037 2042 2043 2047 2082 ἐποτιε(ν) 2074

πεπώκασιν ƤX 046 104 205 209 336 459 582 620 628 922 1006* 1611 1841 2030 ΜK (abt. 50 minuscules) copsa,bo eth Hippolytus RP

πεπώκασιν Α 69 2031

πέπωκεν 1854 2053c 2062 pc syrhming Oecumenius πέπωκεν εἰς syrhming Hippolytusms

omit πέπωκεν πάντα τὰ ἐθνη Primasius.

Lucana 2050 2351

18:7a txt αὐτήν ƤX1st A C P 046c 051 35* 82 104 456 757* 792 920 1852 1859 2019* 2030 2053 (2062 αὐτήν) 2138 ΜK RP NA27 {\} // αὐτήι 2056 // αὐτήν ƤX 052 35c 94 175 241 424 469 627 757c 922 1006 1384 1841 1854 1862 1888 2017 2019c 2020 2040 2042 2059 2060 2065 2073 2074 2081 2186 2436 Μ TR // αὐτήν 2329 // αὐτὴν 1828 // αὐτῶν 2814 // omit 046* // hiat 2050 2351. The Latin and Syriac witnesses have a reflexive meaning. A minority of the UBS committee chose, as in the WH edition, a rough breathing on the word, and the majority believed it to be Hellenistic usage (with smooth breathing and reflexive meaning), see their note on Philippians 3:21. In
many other verses in the NT and other era literature, αὐτὴν was also used as a reflexive like ἑαυτῆς, since the reflexive pronoun found in the TR was becoming less used, and the form αὑτὸς, ἤ, 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.

18:14 TST 14 txt {Α} εὑρήσουσιν (3rd pl fut ind act) Ν Α C P 18 172 424 469 616 1611 1678 1778 1828 1862 1888 (2053 2062 find HER) 2080 vg syrph,h copsa,bo NA28 {\} // εὑρής (2nd sg 2aor subj act) 046 61 69 82 94 175 241 256 367 456 469 476 468 627 792 920 1006 1384 1732 1841 1852 1854 1859 1859 2017 2020 2020 2040 2042 2060 2074 2138 2256 2329 Π K Hipp. Beat HF RP // εὑρείς 922 // εὑρείς 104 // εὑρέσεις (2nd sg fut) 051 35 757 1733 2065 2070 2186 2436 2814 ΠA it88 Prim Beat Eras 1,2,3 Aldus Col PK // εὑρής (2nd sg aor subj act) 2059 2073 2081 2084 TR // εὑρήσεις 181 // hiat 88 2050 2302 2351. There is a great variety to the above readings as to the sequence of the surrounding words. The Majority Text readings make no sense: Since Babylon is destroyed forever, she won't find anything of any sort again, so it need not be said that she will not find her luxuries and splendor again. It is humankind who will not find them, at least where she was. The original reading, the third person plural, seemed to many copyists to need a subject, so many supplied various subjects (where I added "men"), such as "the merchants," or, "the souls of those who are left," or, "the free" et al.

18:17b txt ὁ ἐπὶ τόπον πλέων A C 82 94 104 241 456 627 920 922 1006 1828 1841 1852 1854 1859 1862 1888 2020 2030 2040 2138 2436 (abt. 100 minuscules) itar vgewst arm RP NA28 {Β} // ὁ ἐπὶ τόπον πλέων Ν 046 0229 f052 (1611 omit ὁ) 2329 it88 vgms // ὁ ἐπὶ πόντον πλέων 469 582 2073mg 2076* 2254 vgcl copbo Caes Prim // ὁ ἐπὶ τὸν ποταμὸν πλέων 2053 2062 (copsa "who sail in the rivers") // "those who sail from a distance" Ps-Ambr // [ὅ] ἐπὶ τῶν πλοίων πλέων P 051 205 209 424 757 (792) 1384 2017 2019 2042 2059 2060 2065 2073* 2074 2081 (abt. 100 minuscules) (Hipp) Andr; Beat // ὁ ἐπὶ τῶν πλοίων ἐπὶ τόπον πλέων (syrph) // ἐπὶ τῶν πλοίων ὁ ὁμίλος 2186 2814 Hipp Er Ald Col TR // hiat 2050. There is a use of the word τόπος in connection with boats and sailing also in Acts 27:2.

19:3 TST 15 txt {Α} δεύτερον εἰρήκαν (3rd pl perf ind) Ν Α P 051 18 35 181 1611C 1828 2017 2042 2059 2060 2074 2081 2186 2329 2814 TR NA28 // δεύτερον 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 εἴπαν (3rd pl aor act ind) C // δεύτερον εἴπον (3rd pl aor act ind) 1678 1778 2020 2080 (but note that can also be 1st sg aor act ind) // δεύτερον εἴρηκα (1st sg perf) 1611* // ἤκουα ἧρεν (sic) (3rd sg aor act ind) 792 // δεύτερον εἴρηκεν (3rd sg perf ind) 046 82 94 104 175 241 256 367 456 469 468 627 757 920 922 1733 1852 1854 1859 2030 2070 2138 2256 2344 2436 Π syrph copbo HF RP PK // δεύτερον εἴρησεν 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.

19:9a txt ἀλληθεῖοι τοῦ θεοῦ εἶσιν Α P 046 82 94 241 469 627 920 1611 1854 1862 1888 2030 2053 2062 2138 it88 syrph,h HF RP NA28 {\} // ἀλληθεῖοι εἰσιν τοῦ θεοῦ Ν* 051 792 2074 it hv ΠA Prim TR PK // τοῦ θεοῦ ἀλληθεῖοι εἰσίν i Ν1006 1814 2065 2329 vgcl // lacana C 1828 2050 2351.

19:11 txt καλούμενος πιστὸς καὶ ἀλληθεῖος 046 f052 82 94 104 175 241 424 456 469 627 757 920 922 sic (1006 καὶ καλούμενος) 1611 1814 1852 1854 1859 1862 1888 2019 2020 2030 2040 2053 2062 2065 2073 2138 2344 2432 2436 it dem,div,(gig),hafz vgcl syrph,h
(copsa?bo?) (eth?) Iren-lat Or-lat Cypr Vict Tyc Jerome Apr Prim Andrew-c Ps-Ambr Beat TR RP [NA28] (C) // πιστὸς καλούμενος καὶ ἀληθινὸς Ἡ WH // vocabatur fidelis, et verax vocatur itc vg=wh-lat // πιστὸς καὶ ἀληθινὸς καλούμενος 2028 2029 2033 2044 2054 2068 2069 2083 2091 itar-lat // καλούμενος πιστὸς 2329 // πιστὸς καὶ ἀληθινὸς Α 051 35* 205 209 792 1384 2017 2042 2059 2060 2074 2081 2186 2814 Α arm Hipp Andrewsa,bav,p Arith Er. 1,2,3 Ald Col // hiat C 1828 2050 2351. 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.

19:12b txt ὅνομα γεγραμμένον Α 94 104 175 241 325 459 469 582 617 1611 1934 2019 2042 2053 (2059 γεγραμμένον) 2073 2074 2081 2186 (2329 καὶ ὅνομα following) al syr(ph) copbo TR NA28 (\} // Α * ὅνομα, then lacking γεγραμμένον ο ὅνομα // ὅνομα γεγραμμένα Κc 42 325 582 rc. arm4 // ὅνομα γεγραμμένα καὶ ὅνομα γεγραμμένον 046 352 82 93 177 205abs 209 250 256 424 456 627 699 (792 minus γεγραμμένον) (920 ἔχων following ὅνοματα) 1006 1384 1503 1734 1841 1852 1854 1862 1888 1948 2017 2020 2030 2040 2048 2138 2349 2436 2821 al. Κk syr*κκ** HF RP PK // Hiat C 919 1828 1955 2032 2050 2351.

19:13a txt βεβαμένον A 046 051 205 209 1778\txt 1854 2030 2080 2344 copκα arm Andrew TR RP NA28 (B) // ἐραντισμένον 172 256 792 1006 1341 1678 1778\txt ms 1841 1862 2017 2018 2019 2040 2065 2070 itar,\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk\gk...
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.

20:5 txt ἐκ τοῦ οὐρανοῦ A 2053 (com 2074) vg ms cop th Aug Prim Tyùm NA28 {Α} // ἀπὸ τοῦ οὐρανοῦ 94 f052 // ἀπὸ τοῦ θεοῦ 1854 vg ms // ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ \(\text{η} \) (homiooteleuton) P 922 1006 1611 1841 1888 2040 2050 2053 (com 2060 2062 vg syrh) Jer Apr Beat TR // ἐκ θεοῦ ἀπὸ τοῦ οὐρανοῦ 051 35 2065 // ἐκ τοῦ θεοῦ ἀπὸ τοῦ οὐρανοῦ 205 209 2059 2081 2186 2814 m\(\text{A} \) Andrew // ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ (see 21:2,10) 046 82 241 424 469 627 757 792 920 1384 1862 2030 2138 2329 m\(\text{K} \) it\(\text{g} \) vg ms syrh cop sa,bo arm eth Aug Prim RP // hiat C P 459 1828 2351. The grammars say ἀπὸ absorbed ἐκ in later Greek.

21:3b txt λαοὶ \(\nu \) A 046 94 2030 2042 2050 2053 2062 (com 2074) 2081 2329 2814 m\(\text{A} \) it\(\text{sr} \) Irenaeus lat Andrew TR NA28 {B} // λαοὶ P 051 supp 82 205 209 241 469 627 920 1006 1611 1841 1854 1859 1862 1888 2020 2030 2062 (com 2065) 2073 2138 2432 m\(\text{K} \) it\(\text{g} \) sin vg syrh (cop sa,bo) arm eth Ambrose Augustine Primasius Aprigius Beatus HF RP PK // lacuna C 1828 2351.

21:4 txt ὁτί τὰ πρότατα 1 046 82 205 209 241 469 627 920 1854 1862 1888 2050 2138 2814 m\(\text{K} \) it\(\text{g} \) sin vg cl xv syrh cop sa,bo arm Irenaeus lat; Augustine Quodvultdeus Primasius TR HF RP PK (NA28 [ὅτι]) {C} // τὰ πρῶτα A P 051 supp 94 1006 1611 1841 2030 2053 2062 2065 2074 2329 2377 (it\(\text{g} \)) m\(\text{A} \) arm4 Beat Andrew // τὰ γὰρ πρῶτα 94 pc it\(\text{g} \) // ὁτί ταῦτα 2050 // quae prima vg\(\text{t} \) arm4 Aprigius Beatus // ὅτι τα πρῶτα \(\nu \) // ὅτι τα πρῶτα \(\nu \) * // ὅτι τα πρῶτα \(\nu \) // lacuna C 1828 2351.

21:5a txt λέγει A 046 61 82 94 104 627 1611 1854 1862 1888 2053 2062 2138 2329 (80 minuscules tot.) m\(\text{K} \) vg Apr. Beat. Tyùc. Irenaeus lat Am HF NA28 {\} // λέγει μοι \(\nu \) P 051 supp 469 627 920 1006 1841 2065 2060 2074 2329 2377 (it\(\text{g} \)) m\(\text{A} \) arm4 Beat Andrew // εἶπεν μοι 241 792 it\(\text{sr} \) syrh cop sa,bo // εἶπεν \(\nu \) it\(\text{g} \) Tyc2 ½ // omits 2030 arm\(\text{t} \) // lacuna C 1828 2351.

21:6a TST 17 txt {B} γεγοναν \(\nu \) A 1678 1778 Iren lat WH NA28 {\} // γεγόναν 469 1006 1841 2040 2053 2062 2065 2080 2436 syrh // γέγονα vg Er. Ald. Col. 2028 (sic) 2349 TR // γεγόναι 2059 // γέγονα \(\nu \) P 046 051 18 35 61 82 94 104 172 175 241 367 424 456 467 506 627 757 920 922 9867 1384 1611 1732 1733 1852 1854 1859 1862 1888 2017 2026 2042 2048 2050 2060 2070 2073 2074 2081 2084 2138 2163 2329 2814 cop\(\text{sa} \) arm Orig Andrew Arethas HF RP PK // γεγονavorite 181 616 2030 // omits \(\nu \) syrh ms Tyc. 3 Beat ps-Ambr // hiat C P 052 69 88 256 459 468 1828 2019 2302 2040 2256 2351. The UBS textual commentary: "The unusual aoristic termination of γεγοναν seems to have given rise to the variants (a) γεγόναν (b) γέγονα (c) γέγονα. 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.

21:6b TST 18 txt {B} ἐγὼ εἰμι A f052 469 1006 1841 2040 2053 2060 2062 2065 2436 (it\(\text{g} \)) vg syrh TR (NA28 {ἐγὼ}) {\} // ἐγὼ \(\nu \) P 046 051 35 104 172 175 181 241 367 424 616 792 922 1384 1611 1732 1854 1862 1888 2017 2030 2042 2050 2070 2073 2074 2081 2084 2329 syrh cop\(\text{sa} \) Cypr // omits 18 35 61 82 94 456 467 627 757 920 1733 1852 1859 2059 2081* 2138 2163 2814 HF RP PK // hiat C P 052 69 88 256 459 468 1828 2019 2302 2040 2256 2351. 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 comment: "Most of the witnesses that read γέγονα in the previous set of variants lack either εἰμι (P 046 many minuscules) or ἐγὼ εἰμι (most minuscules). It is difficult to decide whether εἰμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἰμι). In
order to represent the balance of probabilities it was decided to retain εἰμι in the text, but to enclose it within square brackets."


22:14 txt TST 19 {Α} πλάνωντες τὰς στολὰς αὐτῶν Ν Α (104 459 680 922 2050 πλάνωντες) (1006 πλάνωντες) 1678 1778 1841 2020 2053 2062 2080 (15 minuscules) itar vg Główny copṣa eth Ps-Athanasius MSS; Ambr Fulg Apr (Prim) Haymo NA28 {Α} // πλάνωντες τὰς στολὰς αὐτῶν Ps-Athanasius // ποιοῦντες τὰς ἑντὸς αὐτῶν καὶ πλάνωντες τὰς στολὰς αὐτῶν 469 1852c // ποιοῦντες τὰς ἑντολὰς αὐτῶν 046 18 35 61 82 94 175 241 424 467 616 627 757 792 1611 1732 1733 1854 1859 1862 1888 2017 2030 2042 2059 2060 2065 2070 2073 2081 2138 2186 2329 2377 2436 2814 ΜΓ itṣy sup syrh,bo copbo (arm ποιοῦντες τὰς) Andrew; Tertull Cypr Tyc Arth (Caesarius) (Beat) TR HF RP PK // hiat C 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 τηρειν τὰς ἑντολὰς (12:17; 14:12). [and not ποιοῦντες as here] 'Moreover, the prepossessions of the scribes would have favoured ποιοῦντες τὰς ἑντολὰς rather than πλάνωντες τὰς στολὰς' (H. B. Swete, in loc.)." This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11–14. The combination of the uncial Ν 052 (1678, 1778, 2080) 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] ἔρχοντα Ν 94 1678 1778 2053 2062 2329 itṣy syrh copṣa,bo arm4 Apr. // Naïs ἔρχοντα 2030 2050 syrh Prim Tyc // Ἀμήν ἔρχοντα Α 046 175 181 424 616 792 1006 1611 1841 2017 2059 2060 2065 2081 2186 ΜΑ vg eth Ambr. Ps-Ambr. Beatus NA28 {\} // Ἀμὴν ναὶ ἔρχοντα 051 35 82 241 456 469 627 757 1732 1733 1852 1854 1859 1862 1888 2020 2070 2073 2074 2377 2386 2436 ΜΚ TR HF PK // Ἀμὴν ναὶ ἔρχομαι 2042 // Ἀμὴν καὶ ἔρχοντα 104 459 922 // hiat C 69 88 256 920 1384 1828 2019 2040 2080 2256 2302 2351 2814. Both the words αὐνὴν and ναὶ mean something like "yes," and so I think they were both liturgical additions to an original ἔρχοντα standing alone. The ἔ 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 051ς as a lone uncial. The 104 reading is simply a mistaking of NA1 for KAI. I think that the ἔ reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

22:21b txt {C}:
(1) μετὰ πάντων
Upon all the saints unto the age of the ages

22:21c TST 18 txt omit άμήν. A 1006 1841 2014 2025* 2026 2031 2034 2036 2037 2038*txt 2046 2047 2056*txt 2059*txt 2065*txt 2074 2081 2186*txt 2432 2595 itar, ggl vg* full Beatus* Tyconius Andrew Arethas NA28 {B} // άμήν. Ξ 046 051* 35 82 94 104 175 241 456 469 627 757 792 1611* 1678 1778 1852 1854 1859 1862 1888 2020 2030 2042 2050 2053 2060 2066*com 2073 2138 2329 2436 έ άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν άν ά
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