The Revelation
of
John
part of
The Holy Bible

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

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Footnote Apparatus

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

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

19:15a txt σιδηρᾷ A 046 205 209 2344 2444 ier vg syrh cop sa Cyprian Irenaeus TR NA28 // δίστομος ℵ P 1006 1841 1854 2030 2329 K it gig vg cl syrh cop bo arm eth Ambrose Primasius RP.

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

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

Next comes the listing of Greek manuscripts, first for the reading I translated, then any other variants, separated by "//". (Regarding the Greek manuscripts, their description, date, and genealogy, etc., see the table at the end of the document.) Uncials (mss. whose text is written in all capital letters) are listed first (those designated by a capital Hebrew, Latin or Greek letter, or a number starting with a zero), then minuscules (those designated by a number not starting with a zero), then what division of the Majority of minuscules follow that reading (M or K), if applicable, (M 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 uncialis 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 uncialis, 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
Sinaïticus, and updated my apparatus accordingly:

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

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

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

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

NA28 TR RP HF PK.


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

Consistently cited Greek witnesses (where text is extant) for Revelation are these thirty-one: ψ18, ψ24, ψ47, ψ67, ψ98, ψ115, K A C P 046 051 052 0163 0169 0207 0308 097 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: ψ18, ψ24, ψ47, ψ67, ψ98, ψ115, 052, 0163, 0169, 0207, 0308. But if I do cite one of these for hiatus, that means that it does contain text in that surrounding area of Revelation. I frequently or occasionally cite mss. out of an additional 55 minuscules: 18, 35, 61, 69, 82, 88, 94, 104, 172, 175, 181, 241, 256, 367, 424, 456, 459, 467, 468, 469, 616, 627, 757, 792, 920, 1384, 1732, 1733, 1852, 1854, 1859, 1862, 1888, 2017, 2019, 2020, 2030, 2042, 2060, 2065, 2070, 2073, 2074, 2081, 2084, 2138, 2186, 2256, 2302, 2344, 2351, 2377, 2432, 2436, 2814 for a total of 85 hand-written Greek manuscripts. We really should not include anywhere, mss. 296 and 2049, which were merely handwritten copies of printed editions. Hoskier stated this plainly in several places of his work; see the table of MSS. at the end of this document.
Chapter 1

Prologue

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

1The Revelation of Jesus Christ, which God gave to him, to show to his servants what things must soon take place, and which he signified when he sent it via his angel to his servant John,

1:2 δός ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα τε εἶδε.

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

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

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

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

4John, to the seven churches in Asia, grace to you, and peace, from Him who is, and who was, and who is to come, and from the seven-fold Spirit which is before his throne,
1:5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and ruler over the kings of the earth. To him who loved us, and washed us from our sins in his blood, 6made us kings and priests to his God and Father— to him be glory and power, for ever and ever. Amen.

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

And all the peoples of the earth shall beat their breasts over something means a sign of great consternation and mourning because of what is happening.
1:8 ‘I am the Alpha and the Omega, the Beginning and the End.’

Someone Like a Son of Man

1:9 ‘I saw seven golden lampstands, and I turned around to see the voice that spoke with me. And when I turned, I saw seven golden lampstands,

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11:10 διὰ τὸν λόγον τοῦ θεοῦ καὶ ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν ὡς σάλπιγγος ἐρχόμενος, ὁ παντοκράτωρ.

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12:12 καὶ τὸν λόγον τοῦ θεοῦ καὶ ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν ὡς σάλπιγγος ἐρχόμενος, ὁ παντοκράτωρ.
1:13 and in among the lampstands was someone like a son of man, dressed in a cloak reaching down to his feet, and girded around with a golden sash, and his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire, and his feet like bronze as if made to glow in a furnace, and his voice like the sound of many waters, except his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire, and his feet like bronze as if made to glow in a furnace, and his voice like the sound of many waters.

21 And among the lampstands was someone like a son of man, dressed in a cloak reaching down to his feet, and girded around with a golden sash, and his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire, and his feet like bronze as if made to glow in a furnace, and his voice like the sound of many waters, except his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire, and his feet like bronze as if made to glow in a furnace, and his voice like the sound of many waters.

22 It is customary to render this phrase as "like a Son of Man," so that it reminds the reader of this phrase in the prophets Ezekiel and Daniel, etc. But it would be more accurate to translate it "like a human," because that is what seems to be the emphasis here in contrast to later given non-human traits. John first gives traits of him that are human, and then he begins verse 14 with "but," and proceeds in the next several verses to tell us traits that are not human.

23 Literally, "breasts," μαστοῖς but that would be very unidiomatic for English, and it seems to contain the root words for copper and Libanon, the name of a mountain range in Syria along the coast of the Mediterranean Sea. Thus the most

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26 The Greek verb here for "made to glow" is πυρόω, the word for burn, but used sometimes in the New Testament for the purification of metals, as compared to the fire of trials purifying faith. But that purification meaning of the word is impossible here, since the metal, χαλκολίβανον - chalkolibanon, is an alloy, and alloys are by definition impure. According to Bauer, the alloy is of uncertain makeup, since this word is not found outside of the Apocalypse of John. It seems to contain the root words for copper and Libanon, the name of a mountain range in Syria along the coast of the Mediterranean Sea. Thus the most
and he was holding in his right hand seven stars, and out of his mouth was coming a sharp two-edged sword, and his face was like the sun shining in the strength of it.

1:17 And when I saw him, I fell down by his feet as though dead. And he placed his right hand upon me, saying to me, "Do not fear. I am the First and the Last, and the Living One, and I was dead, and behold, living for ever and ever. Amen.

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 which you saw, are the seven churches.
Chapter 2
To the Church in Ephesus

2:1 Τῷ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, οἱ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν:

1° To the angel of the church of 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 ἐπειράσω τοὺς φάσκοντας εἶναι ἀποστόλους 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 claim to be apostles and are not and have found them to be liars.

2:3 καὶ ἐβάστασας καὶ ὑπομονὴν ἔχεις καὶ διὰ τὸ ὄνομά μου, κεκοπίας καὶ οὐ κέκμηκας.

3° And you have held up and have endurance. Yes you have labored for the sake of my name and not become weary.

2:4 ἀλλ' 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 ἐκπέπτωκας, καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαι σοι τάχει, 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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32 2:1 txt δεξιᾷ αὐτοῦ Ν* A C P 046 922 1006 1611 1778c 1841 2040 2050 2053 2062 2329 TR RP NA28 // δεξιᾷ αὐτοῦ χειρὶ Ν* // δεξιᾷ χειρὶ αὐτοῦ 172 424 616 1828 1841 2040 2050 2053 2329 vg syrph copsa,bo arm eth AndPrf Areth TR RP // κόπος σου copbo arm // τὸν κόπον A C P 2053 itar88t vg syrph Tyc Jer Aug Oec Prim Apr ps-Ambr AndPrf NA28 // // lac 051 2062. 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.

33 2:2 txt τὸν κόπον σου Ν 046 9052 1006 1611 1828 1841 2040 2050 2329 m vgms syrph copsa,bo arm eth AndPrf Areth TR RP // κόπος σου copbo arm // τὸν κόπον A C P 2053 itar88t vg syrph Tyc Jer Aug Oec Prim Apr ps-Ambr AndPrf NA28 // // lac 051 2062. This variant makes no significant difference in meaning for the English translation, since in Greek as in many other Indo-European languages, the definite article can serve as the possessive pronoun, and anyway the possessive pronoun is found after "endurance," which can then apply to the whole phrase. So if there is any difference, it would be whether you put in English, "your toil and your endurance," hardly worth a footnote, except to see where the MS genealogies split.

34 2:5 txt οὕτως τάχει ps-Ambr TR // οὕτως τάχει διὰ τὸ ταχύ 046 9052 1006 1611 1828 1841 2040 itar aug ps-Ambr TR // // lac 051 2062. The UBS textual commentary says that the manuscripts which have the word τάχει - tachу, "quickly," after "I am coming to you," possibly did it to conform this verse to Rev. 2:16 and 3:11.
2:6 ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ὥς κάγῳ μισῶ.

6But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

2:7 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δῶσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὥς ἔστιν ἐν μέσῳ τῷ παραδείσῳ τοῦ θεοῦ.

7He 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 midst of the paradise of God.

To the Church in Smyrna

2:8 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἐσχάτος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν·

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

2:9 Οἶδά σου τὰ ἔργα καὶ τὴν θλῖψιν καὶ τὴν πτωχείαν, πλούσιος δὲ εἶ, καὶ τὴν βλασφημίαν τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσίν ἁλλὰ συναγωγὴ τοῦ Σατανᾶ.

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

2:10 μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βάλειν ἐξ ὑμῶν ὁ διάβολος εἰς φυλακὴν ἵνα πειρασθῆτε, καὶ ἕξετε θλῖψιν ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

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

2:11 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

11He 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

2:12 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας ἐν Περγάμῳ γράψον· Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξείαν·

12"And to the angel of the church in Pergamum, write: 'These things says He who has the sharp two-edged sword:
2:13 Οἶδα τὰ ἔργα σου καὶ πού κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ ὡς ἤρνησα τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἄντιπας ὁ μάρτυς μου ὁ πιστός, ὃς ἀπεκτάνθη παρ’ ὦμιν, ὅποι κατοικεῖ ὁ Σατανᾶς.

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

2:14 ἄλλο ἐxo κατά σοι ὁλίγα, ὃτι ἔξεις ἐκεί κρατοῦντας τὴν διδαχὴν Βαλαὰμ, δς ἐδίδασκεν ἐν τῷ Βαλάκ βαλέιν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖνει ἐιδωλοθύτα καὶ πορνεύσαται.

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

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6 2:13a tess Οἴδη τὰ ἔργα σου καὶ πού 046 922 1006 1611 1828 1841 2040 syrh TR RP / Οἴδα ποῦ Ν A C P 052 2050 2053 lat syrh copa,b,be eth Prim Jer Tyc2 Apring ps-Ambr NA28 / / lac Φς Φς 051 052 062.

2:15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν, ὃ μισῶ.

"So also you have some who hold to the teaching of the Nicolaitans, which thing I hate."

2:16 ἡσυχάζεσθε· ἐὰν δὲ μὴ, ἔρχομαι σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.

"Repent! Otherwise I will come to you quickly and fight against them with the sword of my mouth."

2:17 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκήν καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς ἔγνω εἰ μή ὁ λαμβάνων.

"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 to eat, and I will also give him a white stone, and on the stone a new name is written, which no one knows except the one receiving it."

To the Church in Thyatira

2:18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατίροις ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὡς φλόγισμα τοῦ χαλκολιβάνου:

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

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

"I know your works and love and service and faith, and your perseverance, how your last works are even greater than your first."
2:20 But I have a few things against you, that you allow that woman Jezebel, who calls herself a prophetess, to teach, and to lead my servants astray, to commit sexual immorality and to eat things sacrificed to idols.

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

2:22 Behold, I am casting her onto a bed, along with the ones committing adultery with her, for an affliction of great magnitude, unless they repent of their works.

2:23 And her children I will destroy in death; and all the churches will know that I am He who searches minds and hearts, and that I will pay to each of you according to your works.

48 2:20a TR ἐᾷς

49 2:20b "woman," A 046 922 1828 2053 RP NA28 {A} / αφεῖς A C P 046 922 1611 1841 2040 2053 2329 2351 it ar, vg, syr ph, a arm {B} / αφῆς C / αφις 2329 / αφιης 2050 / αφίκας 2050 / αφήσ 2329 / ἀφεὶς 1006 1841 2040 / ἀφής 1828 1841 2040 2053 2329 2351 it ar, vg, syr ph, a arm {B} / αφῆσ 2329 / ἀφιήσ 2050 / ἀφήσ 2329 / ἀφείσ 2329. The editorial committee of the UBS Greek New Testament says that the reading with σου "appears to be the result of scribal confusion arising from the presence of several instances of σου in verses 19 and 20." There are four instances of σου in the 1 1/2 verses preceding, to be exact.

50 2:20c "your woman / your wife," (A + τήν) 046 1006 1828 1841 2040 2053 2329 2351 it ar, vg, syr ph, a arm {B} / γυναῖκα σου 046 1006 1828 1841 2040 2053 2080 / γυναῖκα σου 1611 1841 2040 2053 2080 / γυναίκα σου 2329 it ar, vg, syr ph, a arm {A} / γυναίκα σου 2050 / γυναίκα σου 2053 2080 / γυναίκα σου comp 1778 1828 1841 2040 2050 2053 2080 it ar, vg, syr ph, a arm {A} / γυναίκα σου 2050 / γυναίκα σου 2053 2080 / γυναίκα σου 2050 / γυναίκα σου 2053 2080. Note: Hoskier says syr ph supports ἔργων αὐτῆς but the UB3 apparatus says ἔργων αὐτῶν.

51 2:22 "their works," A 2329 it ar, vg, syr ph, a arm {A} / ἔργων αὐτῶν "her works," N C P 046 922 1006 1611 1678 comp 1778 1828 1841 2040 2050 2053 2080 it ar, vg, syr ph, a arm {A} / ἔργων αὐτῆς 2050 / ἔργων αὐτῆς 2055 / ἔργων αὐτῆς 2055 cop βος ms ps-ambr / ἔργων αὐτῆς 2055 cop βος ms ps-ambr / ἔργων αὐτῆς 2055 cop βος ms ps-ambr / ἔργων αὐτῆς 2055 cop βος ms ps-ambr / ἔργων αὐτῆς 2055 cop βος ms ps-ambr / ἔργων αὐτῆς 2055 cop βος ms ps-ambr / ἔργων αὐτῆς 2055 cop βος ms ps-ambr. The Greek says "νεφρούς," kidneys. Different languages and cultures use varying body parts for designating the seat of desire and affection. This use of "kidneys" isn't any less reasonable than how we use the heart for some things. The heart of course is really just a muscle. The tribe I was raised with in Papua New Guinea used several body organs. They would say, "God cleansed my stomach, and came in to live in my liver." This use of the kidneys came from the Hebrew culture, and the King James Version and older English translations render it "reins." (When you look at a picture in a medical book of the tubes coming down from the kidneys to the bladder, it does look like reins on a horse.) And 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.
2:24 δὲ λέγω καὶ λοιποῖς τοῖς ἐν Θυατίροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν
tαύτην, καὶ οἵτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ Σατανᾶ, ώς λέγουσιν, οὐ βαλῶ ἐφ’ ὑμᾶς ἄλλο βάρος:

2:25 And to the rest of you also in Thyatira I say, as many as do not hold to these teachings and who have not known 'the deep things of Satan,' as they say, I will not lay any further burden upon you.

2:26 καὶ ὁ νικῶν καὶ ὁ 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 συντρίβεται, καὶ ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός μου;

2:28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.

2:29 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
Chapter 3

To the Church in Sardis

3:1 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· ὁ Οἶδά σου τὰ ἔργα, ὅτι τὸ ἄστρον ἔχεις ὅτι ἔστι, 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 στήριξον τὰ λοιπὰ ἃ μέλλει ἀποθανεῖν, οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ.

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

3:3 μνημόνευε οὖν πῶς 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.

"Remember 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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60 3:2a txt τήριξον (same as στήρισον, diff dialect) ℵ 046 1778 2050 TR // στήρισον (2nd sing imper act of "strengthen") A C P 1006 1618 1841 2040 2053 RP NA28 {\} // στηρίζων 922 // στήριζον (2nd sing aor imper act of "keep") 1611 2344 vg it\textit{ar,t} syr

61 3:2b txt μέλλει ἀποθανεῖν TR // ἔμελλον ἀποθανεῖν ℵ 046 1006 (1611) 1828 1841 2040 2050 2053 // ἔμελλες ἀποβάλλειν syr // ἤμελλες ἀποβάλλειν 046 1006 (1611) 1828 1841 2040 2050 // ἤμελλες ἀποβάλλειν 2351 // ἔμελλες ἀποβάλλειν 1611 2040 // ἤμελλες ἀποβάλλειν 046 1006 (1611) 1841 RP // ἤμελλες ἀποβάλλειν 2329 // ἤμελλες ἀποβάλλειν 2351 // ἤμελλες ἀποβάλλειν 046 1006 (1611) 1841 2040 // ἤμελλες ἀποβάλλειν 1828 // lac 051 205 2062. There are a large number of other variants in the late minuscules. See endnote for full variant list. The exact TR reading is not attested. But the TR reading is in agreement in essential meaning with the NA28. Hoskier declares that no ancient version shows awareness of any "throw" variant, but only of "die" variants. It should also be noted that there is no majority reading. This passage and its variants hark back to John 15, and the vine and the branches. See endnote for full apparatus.


63 3:3 txt γνωσίς (2nd sing aor subj act) A C P 922 1611 2053 π\textit{A} TR WH RP NA28 {\} // γνωστή (2nd sing aor fut act) ℵ 046 922 1006 1828 1841 2040 (2050 γνωστή) 2329 2344 π\textit{K} // 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 ἔχεις ὅλιγα ὄνόματα καὶ ἐν Σάρδεσιν ὁ θεός ἔμολυναν τὰ ἱματία αὐτῶν, καὶ περιπατήσουσιν μετ’ ἐμοῦ ἐν λευκοῖς, ὥστε ἄξιοί εἰσιν.

4You do have a few names even in Sardis who have not defiled their garments, and they will walk with me in white,⁶⁴ because they are worthy.

3:5 ὁ νικῶν, οὗτος περιβάλεται ἐν ἰματίασ λευκοῖς, καὶ οὗ μὴ ἐξελείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἐξωμολογήσωμαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἁγγέλων αὐτοῦ.

5He who overcomes, he⁶⁵ 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 ὁ ἔχων οὐκ ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

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

To the Church in Philadelphia

3:7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφεία ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλείδα τοῦ Δαβίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει.

7"And to the angel of the church in Philadelphia, write: 'These things says the Holy One, the True One, the one holding the key of David,⁶⁶ who opens and no one closes, and closes and no one opens:"⁶⁷

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⁶⁴ Or “in brightness.” Compare Daniel 12:3; Mark 9:3; Matt. 28:33; Luke 9:29; I Timothy 6:16;
⁶⁵ Or "in brightness." Compare Daniel 12:3; Mark 9:3; Matt. 28:33; Luke 9:29; I Timothy 6:16;
⁶⁶ Or “in brightness.” Compare Daniel 12:3; Mark 9:3; Matt. 28:33; Luke 9:29; I Timothy 6:16;
⁶⁷ Or "in brightness." Compare Daniel 12:3; Mark 9:3; Matt. 28:33; Luke 9:29; I Timothy 6:16;
3:8 Οἶδά σου τὰ ἔργα – ἱδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, καὶ οὐδεὶς δύναται κλεῖσαι αὐτήν – ὅτι μικράν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἤρνησόμεν τὸ ὄνομά μου.

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

3:9 ἱδού δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐδεὶς δύναται κλεῖσαι αὐτήν – ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.

9 Behold 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 ἐπί τῆς γῆς.

10 Because you have kept my word about endurance, I also will keep you from the hour of trial which is about to come upon the whole inhabited earth, to try those dwelling on the earth.

3:11 ἱδού, ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

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

3:12 ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου, καὶ ἐξώ οὐ μὴ ἐξέλθῃ ἐτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἰερουσαλήμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

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

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

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68 3:8 txt καὶ 1611 1894 2028 2029 2033 2037 2046 2052 2054 2083 2186 2814 TR // ἤν rell. Gr. syr RP NA28 {\} // ἐγὼ 051 1918 2022 2030 2032 2062 2091 2256.

69 3:9a txt ἐγὼ τοῖς 3922 1611 1828 1841 2040 arm1 Prim RP // ἐγὼ 046 1006 1828 1841 2050 2053 2329 TR RP // ἐγὼ 922 // ἐγὼ 2050 // ἐγὼ 2053 // ἐγὼ 2329 TR // ἐγὼ 046 1006 1828 1841 2040 // ἀγάπησά 051 2062. The NA28 has the reading in the subjunctive as are ποιήσω and γνῶσιν later in this verse in all Greek texts, and the other editions have the present indicative form here. The subjunctive can act as a future. The present tense also can mean future, even as we have in English, “Behold, I am giving...” can mean I will be giving in the future.

70 3:12 txt να  "temple" Scriv-TR RP NA28 {\} // λα  "people" several editions of Stephens, Beza, and Elzivir TR.
To the Church in Laodicea

3:14 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαοδικείων γράφων· Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστός καὶ ἀληθινός, ἢ ἄρχῃ τῆς κτίσεως τοῦ θεοῦ·
14"And to the angel of the church of the Laodiceans, write, 'These things says the Amen, the faithful and true witness, the beginning of the creation of God:

3:15 Οἶδα σου τὰ ἔργα, ὅτι οὔτε ψυχρός εἶ οὔτε ζεστός. ὄφελον ψυχρός εἰς ἢ ζεστός.
15'I know your works, that you are neither cold nor hot. I would rather you were either cold or hot.

3:16 οὖν, ὅτι χιλιαρός εἶ καὶ οὔτε ψυχρός οὔτε ζεστός, μέλλω σε ἐμέσαι ἐκ τοῦ στομάτος μου.
16'Thus, because you are lukewarm, and neither cold nor hot, I am about to spew you out of my mouth.

3:17 ὅτι λέγεις ὅτι ὅπως καὶ πτωχὸς καὶ τυφλὸς, ἀπο ἐκ τῆς κτίσεως τοῦ θεοῦ ζεστός, ἢ γυμνὸς, ἢ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεειν.
17'Because you say 'I am rich; I have acquired wealth and have need of nothing,' and do not know that you are wretched and pitiful and poor and blind and naked.

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73 3:16a txt οὔτε ψυχρός οὔτε ζεστός A P 1778 cop ιτ² vg syrph Vic Apr TR // οὔτε ζεστός οὔτε ψυχρός C 046 1611 1678 1828 2080 2329 NA28 \{\} // οὔτε ζεστός οὔτε ψυχρός 922 1006 1841 2040 2053 RP // omit 792 it² // eth arm Prim Salv // lac 051 2062.
75 3:17a txt ὅτι Α C P 046 f052 1611 2040 2050 2080 2329 lat syr TR NA28 // omit Π P 046 1006 1841 2053 // vg/nov/min arm eth Spec Beat RP // lac 051 2062.
76 3:17b txt οὐδενὸς (gen) Ν Π 046 f052 922 (sic) 1006 1611 1828 1841 2050 2329 // syrph TR RP // οὐδέν (acc) A C 2053 arm4 Beat ps-Aug-Spec WH NA28 \{\} // lac 051 2062. One would not translate these much differently otherwise. Perhaps, "have need for nothing" versus "have need of nothing." But the fact is, translators might just as well translate both of the variants as "have need of nothing." The New Testament Greek manuscripts are full of this kind of insignificant variance.
3:18 συμβουλεύω σοι ἀγοράσαι παρ’ ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτῆσῃς, καὶ ἰμάτια λευκά ἵνα περιβάλῃς καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου, καὶ κολλούριον 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 your eyes so you will see.

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

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

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

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

3:21 ὁ νικῶν δώσω αὐτῷ καθίσαι μετ’ ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.

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

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

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

Chapter 4

The Throne in Heaven

4:1 Μετὰ ταῦτα εἶδον, καὶ ἱδοὺ θύρα ἣνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἢ φωνὴ ἢ πρώτη ὧν ἤκουσα ὡς σάλπιγγος λαλούσῃ μετ’ ἐμοῦ λέγουσα, Ἀνάβα ὑδί, 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 ἐγενόμην ἐν πνεύματι καὶ θύραν θρόνον ἐκάθισα ἐν τῷ οὐρανῷ καὶ ἤφη ὡς καθήμενος.

2 And immediately I was in the Spirit; and behold, there was situated in heaven a throne, and on the throne someone sitting.

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77 3:18 txt κολλούριον A P 2050 TR // κολλούριον Κ C f052 1006 1611 1841 2329 2344 RP // κολλούριον 046 // κολλούριον NA28 {λ} // κολλούριον 2053 cop // lac 051 2062. According to BDF §42(4), κολλούριον is a word which Greek imported from Latin, in which the spelling was collurium. Thus the earlier, original spelling in Greek would have been κολλούριον. The vowel υ - "upsilon" in Attic Greek was originally pronounced like the u in "prune," but later developed into what in German is represented by ü, and even later in modern Greek, by "itacism" into a long e sound in English. "Itacism" was a process by which most of the Greek vowels and diphthongs moved forward and more closed in point of articulation in the mouth. Thus some changed the spelling from υ to ου, I would surmise in an attempt to preserve the original Latin pronunciation.

78 3:20a εἰσελεύσομαι A P f052 922 1611 2050 2053 itar gadin syr v g cop // εἰσελεύσομαι NA28 {λ} // και εἰσελεύσομαι Κ C 046 0169 1006 1828 1841 2040 2329 syr v g cop // lac C 051 2062. This sounds like the same man who wrote the gospel of John. Compare John 14:3,20,23; 15:4
4:3 καὶ ὁ καθήμενος ἦν ὁμοίος ὁράσει λίθῳ ιάσπιδι καὶ σαρδίῳ, καὶ ἵρις κυκλόθεν τοῦ θρόνου ὁμοίος ὁράσει σμαραγδίνῳ.

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

4:4 καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι και τέσσαρας πρεσβυτέρους καθημένους περιβεβλημένους ἐν ἰματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

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

80 4:3a txt καὶ ὁ καθήμενος ἦν ὁμοίος TR καὶ ὁ καθήμενος ὁμοίος Λ Ρ 046 922 1611 1768 1778 1828 2329 Λω 

81 4:3c This is from the Greek word ἱρις - ἱρις, 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.

82 4:4a txt θρόνοις 046 P 1006 1611 1841 2040 2053 2080 TR Ρ 1894 Λ ἑκτίον 1828 051 052 046 1828 2053 2080 2050 1841 2040 2053 2080 (arab) RP lac C 051 2062. Codex Sinaiticus (N) skips the words ἐπὶ τοὺς θρόνους εἰκοσι τέσσαρας πρεσβυτέρους καθήμενους (homoioteleuton) and picks up again with πρεσβυτέρους. This makes it impossible to tell whether the θρόνοι of 4th column ending line ten was meant to be the first instance or the second instance in the verse.

83 4:4c txt θρόνους εἷδον τοὺς εἴκοσι καὶ τέσσαρας πρεσβυτέρους Scrivener-1894-TR Stephens-1550-TR Ρ Λ ΝΑ28. Codex Sinaiticus (N) skips the words ἐπὶ τοὺς θρόνους εἰκοσι τέσσαρας πρεσβυτέρους καθήμενους (homoioteleuton) and picks up again with πρεσβυτέρους. This makes it impossible to tell whether the θρόνοι of 4th column ending line ten was meant to be the first instance or the second instance in the verse.

84 4:4d Are the 24 elders like those of 1 Chronicles 24:7-18, or are they the 12 apostles of the Lamb, plus the 12 patriarchs?

85 4:4e txt ἐν ἰματίοις λευκοῖς 046 922 1006 1611 1828 1841 2040 2053 2080 TR Ρ 1894 Λ ἑκτίον 1828 051 052 046 1828 2053 2080 2050 1841 2040 2053 2080 (arab) RP lac C 051 2062. 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, αἵ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ.

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

καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζώα γέμοντα ὀφθαλμῶν ἐμπροσθεν καὶ ὄπισθεν.

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

καὶ τὸ ζῷον τὸ πρῶτον ὁμοίον λέοντι, καὶ τὸ δεύτερον ζῷον ὁμοίον μόσχῳ, καὶ τὸ τρίτον ζῷον ἔχον τὸ πρόσωπον ὡς ἄνθρωπος, καὶ τὸ τέταρτον ζῷον ὁμοίον ἀετῷ πετομένῳ.

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

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

And the four beings, every one of them had six wings each, which are covered completely around with eyes, even inward. And they take no rest day...
or night, continually saying, "Holy, holy, holy is the Lord God Almighty, who was and who is and who is to come."

4:9 καὶ δῦνασθεν τὰ ζῷα δόξαν καὶ τιμήν καὶ εὐχαριστεῖν τῷ καθημένῳ ἐπὶ τοῦ θρόνου τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

9And whenever the beings give glory and honor and thanks to the one sitting on the throne, and will place their crowns before the throne, saying,

4:11 Ἄξιος εἶ, κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ θέλημά σου εἰσι καὶ ἦσαν εἰσι καὶ ἦσαν εἰσι καὶ ἦσαν ἐκτίσθησαν.

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

Chapter 5
Who is Worthy to Open the Scroll?
5:1 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὄπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά.

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

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

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

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

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

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

5:5 καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαβίδ, ἀνοίξαι τὸ βιβλίον καὶ λῦσαι 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, so as to open the scroll and to loose the seven seals of it."

5:6 καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζῴων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτά, οἵ εἰσιν τὰ τοῦ θεοῦ πνεύματα ἐπὶ 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 τὸ βιβλίον 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 εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἐχον τὰν κιθάραν, καὶ φιάλας χρυσᾶς γεμούσας θυμίαματος, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων,

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.

97 5:5a txt add λῦσαι K 94 2053txt 2344 vgc1 syrh Apr Cyprian Hier. Oros TR / omit λῦσαι RP NA28

98 5:5b omit ἑπτὰ 792 1611 latt syr ph cop bo arm Hier. Oros.

99 5:6b Zechariah 4:10

100 5:8 The Greek word is κιθάρα, which with that era's pronunciation would sound to us as "gitarra," like the Spanish word for guitar. The Online Encyclopedia Britannica defines it as follows: "Large lyre of Classical antiquity, the principal stringed instrument of the Greeks and later of the Romans. It had a box-shaped resonating body from which extended two parallel arms connected by a crossbar to which 3–12 strings were attached. It was held vertically and plucked with a plectrum; the left hand was used to stop and damp the strings. It was played by singers of the Greek epics, as well as by later professional accompanists and soloists." The 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,
καὶ ᾄδουσιν ᾠδὴν 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: “You are worthy to take the scroll, and to open the seals of it, because you were slain, and thereby purchased us for God with your blood out of every tribe and language and people and nation!”

since a harp today is usually a 6 foot tall instrument mainly used with orchestras, whereas a guitar is a portable, personal instrument, more like here in Revelation than a harp. Thus, "guitar" would be a more accurate rendering than "harp.”

5:9 variants in part:
1.) ἠγ. τῷ θεῷ ἡμᾶς
2.) ἠγ. τῷ θεῷ
3.) ἠγ. ἡμᾶς
4.) ἠγ. ἡμᾶς τῷ θεῷ
5.) ἠγ. ἡμᾶς τῷ θεῷ ἡμῶν
6.) ἠγ. ἡμᾶς ἐν τῷ θεῷ σου τῷ θεῷ
7.) omit θεῷ τῷ θεῷ in v. 10
8.) missing/defective here

1.) txt [B] K 046 5052 1006 1611 1841 2040 2053 2329 m cop bo? Andræ p Areth Treg vnSod Vog
Bov [Merk] TR RP
2.) A eth Lach Tisch Weiss WH Charles NA28 {A}
3.) 2065txt [has τῷ θεῷ in mg.] 2186 2814 vg-harl arm¹ Irenaeus latv Cyprian Fulg Erasmus² Aldus Colinaeus
4.) 922 1828 2050 2344 it¹² ς eight syrph,h cop bo? arm Hipp; Cypr Maternus Aug Varim Fulgentius Prim Beat
5.) (cop²a) arm¹ see 5:10
6.) eth
7.) 1854 (homioteleuton)
8.) lac: Θ 051 P 2062

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσουσι "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 βασιλεύσουσι "they" will reign. As the text stands in the/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA28, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote for Dr. Robinson’s exact words.) 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 θεῷ σου.) 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 καὶ ἐποίησας ἡμᾶς τῷ θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύσομεν ἐπὶ τῆς γῆς.
11“And you made us kings and priests to our God, and we will reign over the earth.”
5:11 Ἐπὶ δὲ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.
12And I looked, and I heard the voices of many angels circling 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, Ἀξίος ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχύν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.
13And every creature that is in heaven, and on the earth, and under the earth,
5:13 τῶν ζῴων καὶ τῶν θεῶν καὶ τῶν πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων.
Chapter 6

The Seven Seals

6:1 And I watched as the Lamb opened the first of the seals. And I heard one of the four living beings saying in a thunderous voice, “Come and see.”

The four beings were saying "Amen." And the twenty-four elders fell down, and worshiped Him who lives for ever and ever.

variant is related to the following footnote. It looks like the word Ἀμήν here was a later addition, and then when copyists or editors realized that v. 14, where it said the four living beings were saying Amen, that that was redundant, since v. 13 already said, "every creature in heaven, etc." said Amen, they then made the v. 14 modifications to the verb, and / or added the article, as, "to amēn." See endnote with full collation of this variant in combination with the next one.

110 5:14a txt ζωα ἔλεγον αμην Ν A P f052 1006 1611 1841 2050 2329 TR AT NA28 ‖ ζωα λέγοντος αμην 2053 ‖ ζωα οι λέγουσιν αμην syrph ‖ ζωα ἔλεγον το αμην 922 copsa ‖ ζωα ἔλεγον το αμην 1828 ‖ ζωα λέγοντος αμην 046 BG RP ‖ ζωα λέγουσιν το αμην 57 1006 1064 1228 2020 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 written 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.

111 5:14b txt Ἴδον εἰς τούς αἰώνας τῶν αἰώνων 2045* vg Prim Haymo Stephens-1550-TR Scrivener-1894-TR om (all Greek manuscripts except 2045*) syrph,h copsa,bo arm eth Apr ps-Ambr Cass TG AT BG RP NA28 ‖ lac C 051 1088 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 written 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.

112 6:1a txt φωνή P TR φωνή 922 1006 1611 1678 1828 1841 2040 2040 2329 m itar syrph,h copsa,bo Beat Prim RP NA28 ‖ φωνή A C 046 ‖ φωνή 2329 pc ‖ φωνή Ν 1778 2053 itph,8 vg ‖ Ἐρχον, ὡς φωνη βροντῆς, 2074 ‖ ὡς φωνῆ βροντῆς 94 ‖ lac 051 2050 2062. 6:1b txt Ἴδον ἵνα λέγοντος αμην ἵνα λέγοντος αμην Ν A C P f052 922 1006 1611 1818 1841 2129 itph,h (copbo) arm (arab) ps-Ambr Beat TR NA28 ‖ ἰδον ἵνα λέγοντος αμην 046 2040 2040 vg RP , "and I saw that the Lamb opened..." / καὶ ὅτε φησίν εἰδον ἵνα λέγοντος αμην ἵνα λέγοντος αμην 1828 ‖ lac C 051 2050 2062. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, ἵνα is written. 6:1-2 txt Ἐρχον καὶ βλέπε. 2 Καὶ εἶδον καὶ ἰδοὺ TR / Ἐρχον. 2 Καὶ εἶδον καὶ ἰδοὺ A C P f052 1006 1611 1841 2053 vgww,ST arm Andrew NA28 ‖ Ἐρχον. 2 Καὶ εἶδον καὶ ἰδοὺ copsa ‖ Ἐρχον. 2 Καὶ εἶδον. ἰδοὺ copbo ‖ Ἐρχον καὶ ἰδοῦ. 2 καὶ ἰδοὺ 046 1828 2040 2329 m (itar) vgms Vic-Pett Prim Beat RP / Ἐρχον καὶ ἰδε. 2Καὶ εἶδον, καὶ ἰδοὺ Ν (922) 2344 itph,h vg1 syrph,with ‖ Ἐρχον καὶ ἰδε. 2Καὶ εἶδον. ἰδοῦ eth / Ἐρχον καὶ ἰδε. 2Καὶ ἰδοὺ καὶ ἰδοῦ, καὶ ἰδοῦ syrph ‖ lac 051 2050 2062. The TR is basically following Codex Sinaiticus.
6:2 καὶ έιδον, καὶ ἵππος λευκός, καὶ οὐ καθήμενος ἐπ’ αὐτῷ ἤζων τόξον, καὶ ἔδόθη αὐτῷ στέφανος, καὶ ἔξηλθεν νικών καὶ ἱνα νικήσῃ.

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

6:3 Καὶ ὅτε ἦνοιξεν τὴν δευτέραν σφραγίδα, ἠκούσα τοῦ δευτέρου ζῴου λέγοντος, Ἕρχου καὶ βλέπε.

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

6:4 καὶ ἔξηλθεν ἄλλος ἵππος πυρρός καὶ τῷ καθημένῳ ἐπ’ αὐτῷ ἔδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς καὶ ἵνα ἀλλήλους σφάξωσιν, καὶ ἔδόθη αὐτῷ μάχαιρα μεγάλη.

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, that is, so that they slaughter one another. And a large sword was given to him.

6:5 καὶ ὅτε ἦνοιξεν τὴν τρίτην σφραγίδα, ἠκούσα τοῦ τρίτου ζῴου λέγοντος, "Ἐρχού καὶ βλέπε. καὶ έιδον, καὶ έιδον ἵππος μέλας, καὶ ὁ καθήμενος ἐπ’ αὐτῷ ἤζων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

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

6:6 καὶ ἠκούσα φωνῆν ἐν μέσῳ τῶν τεσσάρων ζῴων λέγουσαν, Ἰτζῳν θησίων, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ κριθῇς.

6:6 καὶ ἦνοιξεν τὴν τρίτην σφραγίδα, ἠκούσα τοῦ τρίτου ζῴου λέγοντος, "Ἔρχου καὶ βλέπε. καὶ έιδον, καὶ έιδον ἵππος μέλας, καὶ τῷ καθημένῳ ἐπ’ αὐτῷ ἤζων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. καὶ ἤκουσα τοῦ δευτέρου ζῴου λέγουσαν, Χοῖνιξ σίτου κριθῆς τριῶν δηναρίων· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ κριθῆς.

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

6:7 καὶ ὅτε ἦνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἠκούσα φωνῆν τοῦ τετάρτου ζῷου λέγοντος, "Ἐρχού καὶ βλέπε.

7 And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come and see."
6:8 καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα ἀντί ό Θάνατος, καὶ ὁ ἄξιος ἀκολουθεῖ μετ’ αὐτοῦ καὶ ἕδθη αὐτοῖς ἐξουσία ἀποκτείναι ἐπὶ τοῦ τέταρτον τῆς γῆς ἐν ρομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

8And I looked, and behold, a pale green horse, and the one who is sitting on it, his name is Death, and Hades is trailing after him; and authority is given them over one fourth of the earth, to kill them with war, and famine, and death, and by the wild animals of the earth.

6:9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην οφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἰδοὺ εἶχον.

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 witness that they were bearing.

6:10 καὶ ἐκράζων φωνῆ μεγάλη λέγοντες, ἦσω πότε, ὁ δεσπότης ὁ ἄγιος καὶ ὁ ἀληθινός, οὐ κρίνεις καὶ ἐκδίκεις τὸ ἅμον ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς;

10And they were crying 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 ἔδοθησαν ἐκάστος στολαὶ λευκαὶ, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωσιν ἐτί χρόνον μικρόν, ἦσω ὁ πληρώσονται καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοί αὐτῶν οἱ μέλλοντες ἐπὶ τῆς γῆς;

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

6:12 And I watched as he opened the sixth seal, and behold, a mighty earthquake took place, and the sun became black like animal hair sack-cloth, and the moon became like blood.

6:13 and the stars of heaven fell to the earth, as a fig tree shaken by a strong wind casts its unripe figs.

6:14 and the sky retreated like a scroll being rolled up, and every mountain and island was removed from its place.

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

6:16 and they are saying to the mountains and to the rocks, "Fall on us, and hide us from the face of the One sitting on the throne, and from the wrath of the Lamb; for the great day of His wrath has come, and who shall be able to stand?"

Textual commentary says: "...although some of the versional evidence may be merely translational, the Committee gave a slight preference to the reading πληρωθῶσιν (nom sing neut pres pass part). The reading πληρώσωσιν may have arisen as an error of sight or sound in transcription. The two readings involving the indicative mood, πληρώσονται and πληρώσουσιν, seem to be secondary to the two readings involving the subjunctive mood."

6:17 Malachi 3:2, "But who can abide the day of his coming? and who shall stand when he appears?" "Neither their silver nor their gold shall be able to deliver them in the day of Yahweh's wrath." –Zephaniah 1:18. Zephaniah also tells how it is you can hide from Yahweh's anger, in 2:3- "Seek ye Yahweh, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Yahweh's anger." Jesus said the meek shall inherit the earth.
Chapter 7

The 144,000 Sealed

7:1 Καὶ μετὰ ταῦτα εἶδον τέσσαρα ἄγγελους έστώτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσας μήτε ἐπὶ πᾶν δένδρον.

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

7:2 καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρις ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,

2And I saw another angel had ascended 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 ἄχρις οὑσφραγίζωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

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

7:4 καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ῥμδʹ χιλιάδες, ἐσφραγισμένοι ἐκ φυλῆς υἱῶν Ἰσραήλ·

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

7:5 ἐκ φυλῆς Ἰούδα ἵβʹ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβήν ἵβʹ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Γάδ ἵβʹ χιλιάδες ἐσφραγισμένοι,

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

7:6 ἐκ φυλῆς Ασήρ ἵβʹ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Νεφθαλείμ ἵβʹ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Μανασσῆ ἵβʹ χιλιάδες ἐσφραγισμένοι,

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

7:7 ἐκ φυλῆς Συμεών ἵβʹ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Λευί ἵβʹ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ἰσαχάρ ἵβʹ χιλιάδες ἐσφραγισμένοι,

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

130 7:1 txt καὶ μετὰ ταῦτα P 2040 [syrh** (καὶ)] cop sa TR // καὶ μετὰ τοῦτο Ν 046 f052 922 1006 1611 1828 2329 syrh Beatus RP // μετὰ τοῦτο Α C 1006 1841 2053 itar φ vg syrh arm NA27 {}

131 7:2 The Greek phrase is ἀπὸ ἀνατολῆς ἡλίου - ἀπὸ ἀνατολῆς ἡλίου - "from the rising of the sun." It usually simply means "from the east" since that is where the sun rises. Compare Rev. 16:12.

132 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.
7:8 ἐκ φυλῆς Ζαβουλῶν ἵν’ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ἰωσήφ ἵν’ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Βενιαμίν ἵν’ χιλιάδες ἐσφραγισμένοι.

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

The Multitude out of the Tribulation

7:9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολύς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἦδοντο, ἐκ παντὸς έθνους καὶ φυλῶν καὶ λαῶν καὶ γλώσσων, ἐστώτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένοι στολὰς λευκὰς, καὶ φοινικες ἐν ταις χερσίν αὐτῶν.

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

7:10 καὶ κράζοντες φωνῇ μεγάλῃ λέγοντες, Ἡ σωτηρία τῷ καθημένῳ ἐπὶ τοῦ θρόνου τοῦ θεοῦ ἡμῶν, καὶ τῷ ἀρνίῳ.

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

7:11 καὶ πάντες οἱ άγγελοι εστήκασαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζῴων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν καὶ προσεκύνησαν τῷ θεῷ.

11And all the angels 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 λέγοντες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχύς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

12saying, "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 Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες εἰσίν καὶ πόθεν ἦλθον;

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

7:14 καὶ εἴρηκα αὐτῷ, Κύριέ, σὺ οἶδας. καὶ εἶπέν μοι, Οὗτοί εἰσίν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἐπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου.

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

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133 7:9 txt αυτον K A C P f052 1006 1611 1841 2053 TR SBL NA28 {} // omit 046 922 1828 2040 2329 latt syrh RP // lac 051 2050 2062.
134 7:14a txt εἴρηκα K A P 1006 1611 1841 2053 TR SBL NA28 {} // λέγω eth arm1 // εἶπον 046 f052 922 1828 2040 2329 RP // lac C 051 2050 2062.
135 7:14 This is the first time John speaks. He has been spoken to many times before this, but he has not responded verbally until now.
7:15 διὰ τούτο εἰσὶν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ’ αὐτούς.

15Because 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 οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ’ αὐτοὺς οὐδὲ πᾶν καῦμα, ἦλιος οὐδὲ πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

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

7:17 ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτοὺς, καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

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

Chapter 8

The 7th Seal: the Seven Trumpets

8:1 Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τῆς ἑβδόμης, ἐγένετο σιγή ἐν τῷ οὐρανῷ ὡς ἡ ἡμιώριον.

1And when he opened the seventh seal, there was silence in heaven for about half an hour.
καὶ ἔδειξα τοὺς ἑπτὰ ἀγγέλους οἵ ἐνώπιον τοῦ θεοῦ ἑστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

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

καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμίαμα πολλὰ ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.

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

καὶ ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ.

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

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

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

καὶ ὁ πρῶτος ἄγγελος ἐσάλπισεν, καὶ ἐγένετο καλάζα καὶ πῦρ μεμιγμένα αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

And the first angel sounded his trumpet; and there came hail and fire mixed with blood, and it was rained on the earth. And one third of the trees were burned up, and all the green grass was burned up.
8:8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ως ὁ ὄρος γέμα πυρί καταλαμβάνει τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα.

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

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

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

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

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

This omission is a clear case of "homioteleuton" that happened in the Greek copying process. That means, the lines end the same, so a抄写员, having left off his work for a break, then resumed doing his work, and he remembers, "I resume, at the line ending with κατεκάη," but he resumed with the wrong line ending with κατεκάη. Skipped one line by accident. Homoioteleuton. Or, it could have been a case of "homoioarcton," that is, all three lines BEGIN the same, with καὶ, and the scribe having left off, resumed, thinking, "I resume with the line beginning with καὶ, but he picked the wrong line beginning with καὶ. Interestingly, the scribe of manuscript 620 wrote the phrase in question two times, which is another kind of result from parablepsis from homoioteleuton.

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8:8 Greek: τὰ ἔχοντα ψυχάς, literally, "a third of the creatures in the sea died, those possessing souls." Bauer begins his lexicon entry for this word ψυχή, "soul," by saying, "It is often impossible to draw hard and fast lines between the meanings of this many-sided word." It would certainly be silly to render this instance of the word as "lives," as follows: "one third of the creatures in the sea died, those having lives." It is very unlikely that any author would feel the need to make clear that it was those creatures that had lives, that died. This seems to be a demonstrative phrase, specifying some particular subset of creatures. "Those that have breath" seems possible, as in conformance with the usage in Genesis. Compare LXX Genesis 1:30, those having the breath of life; and 2:7, where the man became a soul when he received the breath of life through his nostrils. Further, the LXX in Genesis 1:20-23 calls those sea creatures that breathe, such as whales and snakes, "souls." But then the question arises why the bloody sea would kill only air-breathers. The problematic phrase, τὰ ἔχοντα ψυχάς, with the nominative definite article, is commented on in the BDF grammar in § 136(1) as follows, "Revelation exhibits a quantity of striking solecisms which are based especially on inattention to agreement (a rough style), in contrast to the rest of the NT and to the other writings ascribed to John: (1) An appositional phrase (or circumstantial participle) is often found in the nominative instead of an oblique case (§ 137(3)). The only reasonable apposition or circumstance seems to be as worded above: "those that have lives in the sea."
8:11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται Ἀψινθος, καὶ γίνεται τὸ τρίτον εἰς ἀψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

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

8:12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ φάνη τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως.

12And 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.

8:13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀγγέλου πετωμένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ οὐαὶ οὐαὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

13And 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 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἔδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου.

1And 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 καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

2And he opened the bottomless pit, and smoke ascended from the pit like smoke from a giant furnace. And the sun and the sky were darkened from the smoke of the pit.
καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἔδόθη αὐτοῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.

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.

καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσιν τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους μόνους οἵτινες οὐκ ἔχουσιν τὴν σφραγῖδα τοῦ θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.

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.

καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτέσωσιν αὐτούς, ἀλλ' ἵνα βασανισθῶσιν μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.

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.

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

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

καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦ, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.

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

152 For 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.

153 Text αὐτοῖς P 046 0207 1006 1611 1828 1841 2053 2329 TR RP || αὐτοῖς A 922 1611 1678 2053 2070 2080 NA28 || TR RP

154 ὅμοιοι ἐπιποιεισμένοις eis polemon, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι, ὁμοίωμα 2351. 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.

155 Text ὃμοιοι χρυσοῖ τὸν θάνατον καὶ οὐχ εὑρήσουσιν αὐτόν, καὶ ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν.

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.

And the appearance of the locusts was like horses outfitted for war, and on their heads something like golden crowns, and their faces like human faces, and they had hair like the hair of women, and their teeth were like lions' teeth, and they had thoraxes like breastplates of iron, and the sound of their wings was like the sound of many chariot horses rushing to battle.
9:10 καὶ ἐχουσιν οὐράς ὅμοιας σκορπίων καὶ κέντρα, ἢν ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικήσαι τους ἀνθρώπους μήνας πέντε.

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

9:11 Καὶ ἔχουσιν ἤφων τῶν θυσιαστηρίων τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ, ἀπεστάλησαν αὐτοῖς ἀδικήσαι τοὺς ἀνθρώπους μῆνας πέντε.

11 They have power to harm mankind for five months.

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 λέγουσαν τῷ ἐκτω ἀγγέλῳ, ὡς εἶχε τὴν σάλπιγγα, Λῦσον τοὺς τέσσαρας ἄγγελους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

14saying to the sixth angel, who was holding the trumpet, "Release the four angels that are bound at the great river Euphrates."

9:15 καὶ ἔλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.

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

9:16 καὶ ὁ ἀριθμὸς στρατευμάτων τοῦ ἱππικοῦ δύο μυριάδες μυριάδων· καὶ ἤκουσα τὸν ἀριθμὸν αὐτῶν.

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

as in Semitic usage. (Neither Hebrew nor Greek normally has an indefinite article; though in Greek sometimes the word τις serves somewhat so.) It is tempting to render this as "a single voice from the four horns," since "single" would be a natural contrast to "four." The word "four" is also in dispute; see next footnote. Hoskier's rendering of this is, "And the sixth angel sounded and I heard a voice, of one from the (four) corners of the altar." He says the clue is ms. 2329's seeming disagreement in gender of φωνὴ, thus clueing us that there must be a pause or comma between "voice" and "one."

Bauer says this use of the numeral one has the meaning of "as one; with unity." Though ordinarily in that use, the numeral precedes the noun, and does not follow it as here. (The author of the apocalypse is not known for strictly following all grammatical rules.) In another place in Revelation we have one voice coming from a group of four, and that is in Rev. 6:6, "a voice in the midst of the four," and interestingly, the word "one" is not there modifying voice. The UBS Textual Commentary on the Greek New Testament says, "The weight of the external evidence for the presence and for the absence of τεσσάρων is almost evenly balanced. Among internal considerations, on the one hand it is possible that the word was added in order to make an antithesis to φωνὴν μίαν and a parallelism with τοὺς ἀγγέλους of ver. 14; on the other hand it is possible that the word was accidentally omitted in transcription because of a certain similarity with the following κεράτων. In view of such considerations a majority of the Committee thought it best to include the word in the text, but to enclose it within square brackets. Among the singular readings the omission of μίαν...κεράτων in K* 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 K* with the genitive clause following it signifies that the original scribe associated the K* with the clause after it, as I said earlier. I suppose there is some possibility that this whole sentence could be translated, "And I heard a voice, one of the horns of the golden altar before God..."

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

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9:17 καὶ οὕτως εἴδον τοὺς ὦπους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ’ αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑειώδεις καὶ αἱ κεφαλαὶ τῶν ὦπων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορευέται πῦρ καὶ καπνὸς καὶ θείον.

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

9:18 ὑπὸ τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἥκι τὸ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.

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

9:19 καὶ οὐδὲν ἤκουσαν αὐτῶν ἐν τῷ στόματι αὐτῶν ἐστιν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὑμνοία ὁμοίως ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

19Now their powers are 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, οCorporate word φάρμακον

162 ⁹:20α ¹στος αὐτῶν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσιν τὰ δαίμονα καὶ εἴδωλα τὰ χρυσὰ καὶ τὰ ἄργυρα καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ἔξωπα, ἄν οὗτοι βλέπειν δύναται οὔτε ἁκούειν οὔτε περιπατεῖν,

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

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

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

The Prophet’s Bitter Burden

10:1 Καὶ εἶδον ἄλλον ἁγγέλον ἵσχυρόν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἱρίς ἐπὶ τῆς κεφαλῆς, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός.

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

10:2 καὶ εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεῳγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασσαν, τὸν δὲ εὐώνυμον ἐπὶ τὴν γῆν.

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

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

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 βρονταὶ, ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν μοι να ;κε ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ ταῦτα γράψῃς.

4And when the seven thunders had spoken, I was about to write, and I heard a voice from heaven saying to me, "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 εἰς τὸν οὐρανὸν.

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

and always have been. But drugs are also a big problem. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world’s insurance companies and currencies. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us. The people who control the world are also Satanists. They literally worship Satan.

165 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.

166 10:1b The Greek word here, ποος, 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.

167 10:2 Τὸ βιβλαρίδιον ἐκ τοῦ οὐρανοῦ ἄνεῳγμένον, καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασσαν, τὸν δὲ εὐώνυμον ἐπὶ τὴν γῆν.

168 10:3 Or, "with their voices."

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167 Τὸ βιβλαρίδιον ἐκ τοῦ οὐρανοῦ ἄνεῳγμένον, καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασσαν, τὸν δὲ εὐώνυμον ἐπὶ τὴν γῆν.

168 Or, “with their voices.”

169 Or, “with their voices.”
καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν ὦρανον καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκ ἔσται ἔτι.

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

but that in the days of the blast of the seventh angel, whenever he is about to sound his trumpet, even then will be brought to completion the mystery of God, as he has announced it to his servants the prophets.170

And the voice that I had heard from heaven, it spoke with me again, and said, "Go take the little scroll171 that is opened in the hand of the angel who is standing on the sea and on the land."

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

And I took the little scroll172 from the hand of the angel, and I ate it, and in my mouth it was sweet like honey. And after I had eaten it, my stomach was made bitter.

11And he173 is saying to me, "You must again prophesy concerning174 many peoples and nations and languages and kings."

10:7 καὶ ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ τελεσθῇ τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.

Ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ τελεσθῇ τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.

But that in the days of the blast of the seventh angel, whenever he is about to sound his trumpet, even then will be brought to completion the mystery of God, as he has announced it to his servants the prophets.

10:9 καὶ ἀπῆλθον πρὸς τὸν ἄγγελον λέγων αὐτῷ, Δός μοι τὸ βιβλαρίδιον. καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ’ ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

And I went over to the angel, saying to him, "Give me the little scroll.

And I took the little scroll173 from the hand of the angel, and I ate it, and in my mouth it was sweet like honey. And after I had eaten it, my stomach was made bitter.

10:11 καὶ λέγει μοι, Δεῖ σε πάλιν προφητεύσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

And he174 is saying to me, "You must again prophesy concerning175 many peoples and nations and languages and kings."

10:10 καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

And I took the little scroll175 from the hand of the angel, and I ate it, and in my mouth it was sweet like honey. And after I had eaten it, my stomach was made bitter.

10:11 καὶ λέγει μοι, Δεῖ σε πάλιν προφητεύσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.
Chapter 11

The Two Witnesses

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

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

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

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

11:3 καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας 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 Θεοῦ τῆς γῆς ἑστῶσιν.

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

throughout this chapter—the voice from heaven, and the strong angel standing on the sea and on the land.

10:11b ἐπὶ with dative. Bauer says it is used here "to introduce the person or thing because of which something exists or happens to, or with," and he says it is the same use as in Acts 5:35, Hebrews 11:4 and Rev. 22:16.

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

11:2 Literally, "I will give...and they will prophesy..." DeBrunner says in BDF §471(1) that this is a case of "parataxis in place of subordination with the ἵνα clause." Thus, I will cause them to prophesy, or I will give them authority to prophesy.

11:3 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."
καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, οὕτως δεῖ αὐτόν ἀποκτανθῆναι.

5And if anyone wants to harm them, fire comes from their mouth and consumes their enemies. And if anyone would want to harm them, this is how he ought to be killed.

οὗτοι ἔχουσιν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ βρέχῃ ὑετὸς ἐν ἡμέραις αὐτῶν τῆς προφητείας, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων τρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν γῆν, πάσῃ πληγῇ, ὡσάκις ἐὰν θελήσωσιν.

6These have the authority to shut up the sky so that no rain will fall during the days of their prophesying, and they have authority over the waters to turn them into blood, and to strike the earth with any kind of plague as often as they wish.

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

7And when they complete their witness, the beast coming up out of the bottomless pit will make war with them, and will conquer them and kill them.

καὶ τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσι τεθῆναι εἰς μνήματα.

8And from peoples and tribes and languages and nations they will see their corpses for three and a half days. And they are not allowing their corpses to be put in graves.

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

9And those dwelling on the earth will rejoice over them, and celebrate, and will send gifts to one another. For these two prophets had tormented those dwelling on the earth.

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.

Isaiah 1:9, 10, 28

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11:8a

11:8b

11:8c

11:10a

11:10b

11:11c

11:12b

11:12c

11:13a

11:13b

11:14c

11:15b

The Textus Receptus has the future indicative rather than the present indicative of rejoice, and the Byzantine has the present. Yet, the Byzantine has the future indicative, the next verb, celebrate, and the present for "they see" in v. 9.

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

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.

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.

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.

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.

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

And those dwelling on the earth will rejoice over them, and celebrate, and will send gifts to one another. For these two prophets had tormented those dwelling on the earth.
11:11 And after three and a half days, the breath of life from God went on to them, and they stood up on their feet. And great fear fell over those watching them.

11:12 And they 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 And in that hour 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 The second woe has passed. Behold, the third woe comes quickly.
The Last Trumpet

11:15 Καὶ ὁ ἐβδομος ἄγγελος ἔσάλπισε· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγουσαι, ἔγενοντο αἰα βασιλεία αὐτοῦ καὶ βασιλεύσει eis tòa aiónas tòv aiónwv.

15 And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdoms of this world have become the kingdom of our Lord and of his Christ! And he shall reign for ever and ever!"

11:16 καὶ οἱ ἐκκοσὶ καὶ τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπί τοὺς θρόνους αὐτῶν ἔπεασαν ἐπί τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

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

11:17 λέγοντες, Ἑυχαριστοῦμεν σοι Κύριε ὁ ὁ παντοκράτωρ, ὅ ὁ ἴν καὶ ὁ ἴν καὶ ὁ ἐρχόμενος, ὅτι εἴληφας τὴν δύναμιν σου τῆν μεγάλην καὶ ἔβασιλεύσας·

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

11:18 καὶ οἱ καθήμενοι καὶ τοὺς διαφθείρας τοὺς διαφθεὶρας καὶ τοὺς φοβούμενος τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις,

18 And the nations have become angry, and your anger also has come, and the time for the dead to be judged, and reward to be given to your servants the

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11:15a τοῦ θεοῦ 
11:15b τοῦ θεοῦ Φ
11:16a ἔσάλπισε Φ
11:16b καθήμενοι Λ Φ
11:16c τοῖς βασιλείας Ψ
11:17 Θεοῦ Ψ
11:18 τοῖς εἰς τοὺς Ψ

The referent, φωναῖ, is feminine. It seems more likely that the incorrect gender would be changed to the correct than vice versa. John in Revelation is known for inattention to grammatical agreement.
prophets and to the saints and to those fearing your name, both small and great, and to destroy the ones destroying202 the earth.”

11:19 καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ, καὶ ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

19 And the temple of God in heaven opened, and the ark of his covenant was seen in his temple; and there came peals of thunder, and voices and rumblings and an earthquake,205 and large hailstones.

Chapter 12

The Woman, Her Seed, and the Dragon

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

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

12:2 καὶ ἐν γαστρὶ ἔχουσα, κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

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

12:3 καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρός,

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

12:4 καὶ ἥλιον κάθετο ἐν τῇ γυναικὶ τῆς μελλούσῃ τεκεῖν, ἵνα ὅταν τέκῃ τὸ τέκνον αὐτῆς καταφάγῃ.

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


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202 11:18c txt διαφθειρόντας φθειραντας P 051 922 1611 2329 it 206 srs cop ARM Tyc1,2,3 ps Ambr TR ΝΑ28 {\|} φθειραντας 1828 2105 syr\{\|} lac 2050 2062.

203 11:18d See 19:2

204 11:19a txt αυτου A C P 1006 1611 1841 2040 2053 2060 vg it syr\{h\} arm Tyc1,2,3 ps-Ambr TR SBL NA28 {\|} κουριου 046 922 2053 2060 vg it\{h\} arm\{\} lac\{\|} ark 1828 1841 2040 2053\{\|} 2060 syr\{\|} R P \| του θεου N\{\|} 046 922 2060 2062.

205 11:19b txt και σασμος φθειραντας P 051 1006 1611 1678 1841 2040 2053\{\|} 2060 2080 2329 cop\{\|} lac\{\|} arm\{\} ark\{\|} 046 922 2053\{\|} arm\{\} TR NA28 {\|} και σασμοι 1828 2053\{\|} 1778 cop\{\|} snt\{\} arm\{\} \{\|} om\{\} lac\{\|} θεου 046 922 ar 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 σασμος might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σασμος 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.

206 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.
12:5 and she bore a son, a male child, who was destined to shepherd all the nations with a rod of iron. And her child was snatched up to God and to his throne.

12:6 And she bore a son, a male child, who was destined to shepherd all the nations with a rod of iron. And her child was snatched up to God and to his throne.

12:7 And there was war in heaven, Michael and his angels made war against the dragon. And the dragon made war, and his angels also,

12:8 and they were not strong enough, neither was their place found anymore in heaven.

12:9 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 to his angels thrown along with him.
12:10 καὶ ἢκουσα φωνὴν μεγάλην λέγουσαν ἐν τῷ οὐρανῷ, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι κατεβλήθη 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 down, the one accusing them before our God day and night.

12:11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

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

12:12 διὰ τοῦτο εὐφραίνεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ἄχρι τοῦ θανάτου ἔχει.

12 "Rejoice over this, O heaven,216 and you who dwell therein! Woe to those who inhabit217 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 Καὶ ἔβαλεν ὁ δράκων ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμόν, ἵνα ταύτην ποταμοφόρητον ποιήσῃ.

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

12:14 καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως.

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

12:15 καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

15 And the earth helped the woman, and the earth opened its mouth and swallowed the flood that the dragon had poured out of his mouth.

215 12:11 txt αὐτῶν Κ A C P 046 051 f052 TR RP NA28 ᾿|| αὐτοῦ 2042 it88,ch syrh ǁ lac 2050 2062.

216 12:12a txt οἱ οὔρανοι καὶ οἱ ἐν αὐτοῖς οἰκνοῦντες: οὔαί τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατεβλήθη ὁ διάβολος πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. ὅτι καταβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

217 12:12b txt τοῖς κατοικοῦσι 14 minuscules TR ǁ εἰς τοὺς κατοικοῦσις τῆς γῆς NA28 ᾿|| ἀνάμεσα Κ A C P 046 051 f052 2006 1611 1828 1841 2040 2053 2329 f88,ch syrh ǁ 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).

218 12:14 The expression καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ no doubt means "for three and a half years." We know this because that is essentially what the 1,260 days of Rev. 11:2,3; 12:6 add up to. And compare Daniel 12:7.
καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἑχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ Χριστοῦ.

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 Christ.

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 ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.
And I stood at the shore of the sea. And I saw a beast coming up from the sea, with seven heads and ten horns, and on its horns ten crowns, and on its heads a name that is blasphemy.

And I stood at the shore of the sea. And I saw a beast coming up from the sea, with seven heads and ten horns, and on its horns ten crowns, and on its heads a name that is blasphemy.
13:2 καὶ τὸ θηρίον ὃ ἔδοξεν ἦν ὁμοίον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτος, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος, καὶ ἐδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην.

2And the beast which I saw was like a leopard, and the feet of it like a bear’s, and his mouth like the mouth of a lion. And the dragon gave his power to him, and his throne, and great authority.

13:3 καὶ ἐδόθη αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θηρίον, καὶ ἐδώκαν αὐτῷ ὁ δράκων τὴν ἐξουσίαν τῷ θηρίῳ, καὶ ἐδούμενεν ὁλὴ γῇ ὧν ὅπισώ τοῦ θηρίου,

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

13:4 καὶ προσεκύνησαν τὸν δράκων ὃς ἐδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ θηρίον, λέγοντες, Τίς ὁμοίος τῷ θηρίῳ; Τίς δύναται πολεμῆσαι μετ’ αὐτοῦ;

4and they worshiped the dragon who had given authority to the beast, and they worshiped the beast, saying, “Who is like the beast? Who is able to wage war with him?”

13:5 καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα δύο.

5And there was given to him a mouth speaking big things and blasphemies, and authority was given to him to act for forty-two months.

13:6 καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν θεόν, βλασφημήσας τὸ ἄτομο αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

6And he opened his mouth for blasphemy toward God, to blaspheme his name and his tabernacle, and those tabernacling in heaven.

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221 In the BDF grammar in § 196, DeBrunner says that the phrase “ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου,” meaning what I have in the text above. In other words, the Greek phrase does not contain any words meaning “and followed” but that “ὀπίσω τοῦ θηρίου” is a “pregnant construction” meaning what I have in the text above. In other words, the Greek phrase does not contain any words meaning “and followed” but that meaning is contained in the phrase nevertheless.

222 In the BDF grammar in § 196, DeBrunner says that the phrase “ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου,” meaning what I have in the text above. In other words, the Greek phrase does not contain any words meaning “and followed” but that meaning is contained in the phrase nevertheless.

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13:7 and the authority was given to him over every tribe and language and nation.

13:8 And it was given to him to make war with the saints and to conquer them. Disturbed by the use of the singular number after πάντες, copyists sought to alleviate the inconcinnity by altering οὗ to τὸ. The reading which best accounts for the others is latt arm cop. That is, the copyists sought to keep the number of nouns the same.

13:9 If anyone has an ear, hear.

13:10 If anyone takes into captivity, into captivity he is going. If anyone will kill with the sword, with the sword he must be killed. Here is the endurance and faith of the saints.
eis αἰχμαλωσίαν ὑπάγει, εἰς αἰχμαλωσίαν ὑπάγει 424 616 1828 1862 1888 2322 2351 it
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y of endurance and the fulfillment of the will of God. Perhaps under the

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 2019 (cop+)
(Primasius).

234 13:10b txt ἀποκτενεῖ, δεὶ οὗτόν (fut ind act) 35 94 104 205 209 757 2019 2020 2042 2059 2081 2186 2329 2351 2814 it
varg (cop+)
Irenµ; Andrew; Primasius; TR; RP / ἀποκτανθῆναι, αὐτὸν (aor inf pass) "is to be killed, he" A NA28 [B] / ἀποκτενεῖ "will kill" 1828 2038 it
88 Pacian; Beatus / ἀποκτενεῖται syrh / ἀποκτενεῖ αὐτὸν copia, bo / ἀποκτενεῖ δεὶ αὐτὸν C P / ἀποκτανθῆναι, δεὶ αὐτὸν (pres ind act) 051* (sic) / ἀποκτανθῆναι, δεὶ αὐτὸν (pres ind act) 424 1006 1841 1854 1862 2040 / ἀποκτανθῆναι, δεὶ αὐτὸν 241 then omit ἐν μαχαίρῃ / ἀποκτανθῆναι, δεὶ αὐτὸν 2060 2043 / ἀποκτανθῆναι, δεὶ αὐτὸν (indefinitive) 2053 / ἀποκτανθῆναι, δεὶ αὐτὸν 2065 / ἀποκτανθῆναι, δεὶ αὐτὸν (pres ind act) 046 1888 2073×/ ἀποκτανθῆναι, δεὶ αὐτὸν 1678/ ἀποκτανθῆναι, δεὶ αὐτὸν (pres ind act) "kills, he must himself" Ν 1611* 2074 2344 Irenarm / δεὶ αὐτὸν ἀποκτανθῆναι (and omit following "with the sword he will be killed) 051mg 82 175 456 469 627 757 792 920 1852 1859 2017 2073mg
2138 W / ἀποκτανθῆναι, δεὶ αὐτὸν (pres ind act) 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 interficetur "If anyone kills with the sword, he will be killed with the sword." it
88
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 in 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
88
If someone has killed with the sword, he should be killed with the sword." syrh arm4
"If anyone has killed with the sword, he should be killed with the sword." syrh arm4
It is a principle of Textual Criticism that when there is a large set of variations on a reading, it
is suspect. Such is the case here with the present indicative active reading. The UBS Textual
Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be
ἀποκτανθῆναι, αὐτὸν, "is to be killed, he," supported by Codex Alexandrinus. As in the first two
lines of the verse, the third and fourth lines teach (as does also Jēr 15:2, on which the
saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the
influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ
ἀπολούνται), copyists modified in various ways the difficult Greek construction (which, as
The Second Beast, out of the Earth

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

13:12 And I saw another beast, coming up from the earth, and it had two horns like a lamb, and it spoke as the dragon.

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

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

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.

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."
make an image to the beast which has the wound\textsuperscript{238} of the sword and yet has lived.\textsuperscript{239}

13:15 καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκών τοῦ θηρίου καὶ ποιήσῃ, δοσοὶ ἄν μὴ προσκυνήσωσιν τῇ εἰκόνα τοῦ θηρίου, ἵνα ἀποκτανθῶσιν.

\textsuperscript{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\textsuperscript{240} does not worship the image of the beast to be put to death.

13:16 καὶ ποιεῖ πάντας, τούς μικρούς καὶ τούς μεγάλους, καὶ τούς πλουσίους καὶ τούς πτωχούς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δουλούς, ἵνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τῶν μέτωπον αὐτῶν,

\textsuperscript{16}And he causes\textsuperscript{241} all, the small and the great, and the rich and the poor, and the free and the slave, to receive\textsuperscript{242} a mark\textsuperscript{243} on their right hand\textsuperscript{244} or on their foreheads,

\textsuperscript{238}13:14b txt τὴν πληγὴν \textsuperscript{Ph} \textsuperscript{P115ed} A C 051 0052 922 1006 1611 1678 1828 1841 2040 2053 2329 TR RP NA28 (¶) ℀ \textsuperscript{46} (cop) K ⌂ \textsuperscript{N} ⌂ \textsuperscript{lac} 2050 2062. Another example of when 82, 627, and 920 unite with 046 against most all other uncial, it is a wrong reading.

\textsuperscript{239}13:14c txt τῆς μαχαίρας καὶ ἔδοθεν \textsuperscript{P} 051 0052 1006 1611 1828 1841 (2053 but run on into next verse) 2040 TR ¶ τῆς μαχαίρας καὶ ἔδοθεν \textsuperscript{K} A C (2329 μαχαίρας) NA28 (¶) ¶ καὶ ἔδοθεν ἀπό τῆς μαχαίρας 046 922. RP ¶ lac 2050 2062.

\textsuperscript{240}13:15 txt ποιήσῃ δοσι...\textsuperscript{lac} ἵνα ἀποκτανθῶσιν 051 TR ¶ ποιήσῃ ἵνα δοσι A P 1006 1841 2040 2344 al \textsuperscript{lit Alpha} \textsuperscript{bg} \textsuperscript{vc} \textsuperscript{lw} \textsuperscript{syrh} \textsuperscript{cop}sa \textsuperscript{(Hipp\textsuperscript{ms})}; (Prim) (Beat) (NA28 \textsuperscript{[Iva]} \textsuperscript{C}) ¶ ποιήσῃ ἵνα δοσι 922 1828 2040 2329 it\textsuperscript{c} \textsuperscript{dem} \textsuperscript{div} \textsuperscript{haf} ¶ ποιήσῃ δοσι 046 052 1611 \textsuperscript{vg} \textsuperscript{Irenaeus lat arm} Hipp Andrew RP ¶ ποιήσῃ δοσι \textsuperscript{K} ¶ δοσι \textsuperscript{cop} \textsuperscript{bo} lac 2050 2062.

\textsuperscript{241}13:16a The Greek word is ποιέω - poieó, which Bauer in \textsuperscript{1} 1 b says here means "make to, cause someone to, bring it about that." With aina and a subjunctive verb in place of the infinitive. So in this case what people are caused to do would be δίδωμι - didomi, 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 δίδωμι as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of δίδωμι. Again, it is fashionable to render 3rd person plural actives as passives; see for example Mark 4:21, ἔχεται, "exist;", Luke 12:20, ἀπαρατοῦν "they are demanding"; Rev. 10:11, λέγουσιν, "they are saying"; Rev. 11:1, λέγων, "as he is saying"; Rev. 12:6, τρέφωσιν, "they might take care;" and other examples. I am saying that I rendered all these actives as actives, and they work fine that way. So there is no reason compelling enough to break the rules of grammar and render the actives as passives. The only reason I can come up with for this trend, is that it is their idea of an "impersonal" verb. Yes, a general "they" is impersonal, but that is still not a reason to make an active verb passive. It is perfectly colloquial and grammatical to say "they call him Jesus," etc. The only justification for making an active verb passive that I know of in the grammars, is the Aramaic 3rd person plural impersonal; see next footnote. But that is a rare and questionable occurrence, and the burden of proof is on the one asserting that it is happening.

\textsuperscript{242}13:16b txt δώσῃ αὐτοῖς "he gives them" 051 2329 Hipp TR ¶ δῶσαι αὐτοῖς "they give themselves" \textsuperscript{K} A C P 046 2080 \textsuperscript{cop}sa NA28 (¶) ¶ δῶσαι εἰς αὐτοῖς "they give themselves" 1828 ¶ δῶσωσιν αὐτοῖς "they give themselves" \textsuperscript{922 it} \textsuperscript{St} \textsuperscript{Tr} \textsuperscript{RC} RP ¶ δῶσαι εἰς αὐτοῖς "they will give onto / in / by themselves" 1611 ¶ δαρὶ "to be given" Irenaeus ¶ δῶσει αὐτοῖς "he will give them" 2053 2814 ¶ δῶσαι αὐτῷ "he gives himself" \textsuperscript{K} 1678 1778 ¶ λάβωσιν "they receive" 1006 1841 \textsuperscript{vid} 2040 Vict ¶ δοθῇ "he be given" \textsuperscript{syr ph h} ¶ "they might write / etch" eth ¶ lac \textsuperscript{P} \textsuperscript{47} P \textsuperscript{115} 2050 2062.

The vast majority of Greek manuscripts, including all but one uncial, have the verb "give" in aorist active indicative 3rd person plural. The only difference between the NA28 text and the Robinson-Pierpont text is that the NA28 text, δῶσωσιν, is 2nd aorist, and the RP text, δῶσωσιν, is aorist. No difference in meaning.
The TR has the verb “give” in 3rd person singular, δώσῃ, 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 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 αὐτοῖς (ἑαυτοῖς) is a common textual variant in Revelation that I have seen. Remember, the uncials and papyri did not have breathing marks. So, αὐτοῖς, even with the smooth breathing mark, can easily and rightly be understood as reflexive, and mean “themselves.” So the scribe of ms. 1828 was either correcting grammar, or merely understanding αὐτοῖς as a contraction of ἑαυτοῖς. And it is possible that his exemplar had the long form ἑαυτοῖς.

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

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

In The Morphology of Koiné 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 ὡς λέγουσιν in 2:24 means “what is called” the deep things of Satan. (I disagree with this. I translate it as follows: ‘the deep things of Satan,’ as they say.’ In 8:2 the Greek text says ἐδόθησαν αὐτοῖς, which is already passive. His example is from a Coptic text! Thomson does not mention this situation in 13:16. But I say, there were many, many opportunities for the proposed Aramaism to show up in Revelation, and it did not; so why must this here be such an example? I say this is not such, and I am saying here that the subject of this verb is the recipients, because autois in Revelation very often means “themselves,” even without the rough breathing mark. At any rate, if the beast “causes all to receive a mark,” the recipients are still getting it for themselves, unless the beast or his agent captures each individual, ties them down, and forces the mark onto them. But if that were the case, would God be able to hold them responsible for it? I don’t believe so. So I am saying that you will have to get it for yourself, and then God can hold you responsible for doing it.

246 13:16c

The Greek word translated "mark," χάραγμα - káragma, means a poke into the flesh. (Perhaps like this: http://www.wsj.com/articles/when-information-storage-gets-under-your-skin-1474253062 ) It also had the meaning of an etching, branding, carving, engraving or stamp. Slaves had a poke in the flesh of their ear to show ownership. So here also, the
13:17 and ἵνα μὴ τις δύνηται ἀγοράσας ἢ πωλήσαι εἰ μὴ ὁ ἄχων τὸ χάραγμα ἢ τὸ δῶμα τοῦ θηρίου ἢ τὸν ἄριθμον τοῦ ὄνοματος αὐτοῦ.

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

13:18 Οὐδὲ ἡ σοφία ἐστίν· ὁ ἄχων τὸν νοῦν ψηφισάτω τὸν ἄριθμον τοῦ θηρίου· ἄριθμός γὰρ ἄνθρωπον ἐστίν· καὶ ὁ ἄριθμος αὐτοῦ χέρων.

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

mark of the beast will show one's voluntary allegiance to the beast and submission to the ownership of the beast. I get the impression from translating this passage that this mark will be self-arranged; that is, people will be told to do it, but nevertheless they ultimately do it voluntarily. They themselves are responsible for making sure they have it, if they want to buy or sell. In other words, it need not be mandatory by law, but life will be extremely hard without it. How could a government give the mark to 20 billion people by force in the remotest jungle? On the other hand, economic incentives have historically worked very well, without the need for something being mandatory by law. Most people serve Mammon anyway, so it will be a no-brainer for most people to get the mark. It will be a blessing on the other hand, for God’s people, in that those who are serving Mammon will repent of that, and truly be content with their daily bread from God, and truly live by faith. The exciting life. Exciting to see how God will feed them each day. But we see in this book that many or most of God’s people will die or be killed during those days.

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

13:17a The Greek word χαραγμα, or ὁ ἄριθμος αὐτοῦ, is found only here in the NT. The initial ἵνα is still connected to the ποιεῖ clause. The absence of καί [initial "and" in some manuscripts] ...appears to be a secondary modification arising from misunderstanding the relationship between verses 16 and 17. When the ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλήσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα clause was taken to be dependent upon δῶσιν ("they might give"), καί was naturally regarded as superfluous, whereas the clause is no doubt to be taken as dependent upon ποιεῖ ("he or it causes" at the beginning of v. 16) and therefore coordinate with the ἵνα δῶσιν ("such that they might give") clause.

13:17c The Harklean Syriac talks about the mark "of his tusks"! The mark of the beast will show one's voluntary allegiance to the beast and submission to the ownership of the beast. I get the impression from translating this passage that this mark will be self-arranged; that is, people will be told to do it, but nevertheless they ultimately do it voluntarily. They themselves are responsible for making sure they have it, if they want to buy or sell. In other words, it need not be mandatory by law, but life will be extremely hard without it. How could a government give the mark to 20 billion people by force in the remotest jungle? On the other hand, economic incentives have historically worked very well, without the need for something being mandatory by law. Most people serve Mammon anyway, so it will be a no-brainer for most people to get the mark. It will be a blessing on the other hand, for God’s people, in that those who are serving Mammon will repent of that, and truly be content with their daily bread from God, and truly live by faith. The exciting life. Exciting to see how God will feed them each day. But we see in this book that many or most of God’s people will die or be killed during those days.

13:18a Or, "its number"
Chapter 14

The Lamb and the 144,000

250 \textit{13:18c} \textit{txt omot N A 046 922 1828 \( \text{M}^7 \) Beat TR NA28 \( \{\} \) \( \text{IP} \text{œ} \text{tisv} (\text{p}^7; +\text{\delta}) \) C P 051 f 1006 1611 1841 2040 2053 2065 2329 2344 \( \text{M}^7 \) \( \text{itg}^h \) \text{syph} \text{cop} \text{bo arm Hipp} \text{RP} \| \text{lac} \text{c} \text{P}^{115} 2030 2050 2062.

251 \textit{13:18d} \textit{txt \chi\varsigma\zeta (666) (Steph) 1540 TR \| \chi\zeta\zeta (with one continuous overline) (666) \text{p}^7 2020 2059 2814 \| \chi\zeta\zeta (666) 757 \| \text{exakoidai} \text{exekonta} \zeta (666) A 1828 \text{cop} \text{sa NA28} \{\} \| \text{exakoidai} \text{exekonta} \zeta (666) N \| \chi\zeta\zeta (with 3 individual overlines) (666) 051 82 424 456 627 920 1852 1859 1862 1888 2019 2060 2074 2081 2138 2329 \| \chi\delta (with one continuous overline) (666) 046? \| \chi\zeta "666" (with circumflex above, plus one continuous overline above that) f 052 35 94 175 469 1611 1678 2072 2042 2436 \| \text{exakoidai} \text{exekonta} \zeta (666) P 104 241 (792) 922 1006 1814 1854 2040 2053 2065 2073 \text{RP} \| \text{sexcenti sexaginta sex} (666) \text{vg} \text{Beatus ps-Ambrose} \| \text{sexingenti sexaginta sex} (666) \text{ltg}^8 \| \text{exekontai pente} (665) 2344 \| (646) \text{it}^\circ \| \text{exekoidai deka} \zeta (616) \text{p}^{115} \text{C mss ms Acc to Irenaeus; Caesarius Ty}c2 \| \text{lac} 1384 2050 2062 2186.

Here is a \textit{link} to the image of Papyrus 115: http://www.bibletranslation.ws/gfx/p115.jpg. The "\( \text{H} \)" letter is a whole Greek word that can mean "or." There is one theory that it read \( \text{exekoidai deka} \zeta \ (\text{H} 666 or 616). \) The "\( \text{H} \)" letter can also be the feminine definite article. David Parker writes (in his NTS article):

"There is too much space in the papyrus for what one would expect from other witnesses, suggesting that something extra has been written by mistake." He considers the "line written over letter" Eta as a correction sign. (If that is true, I think the most probably explanation is that it was a final N of the word ECTIN, and the scribe of the papyrus mistook it for ECTI H. (Some form of the number 666 is supported by the early gematrical theories, held by, among others, Irenaeus and 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 \( \xi \) to \( \iota \) (666 = \( \chi\zeta\zeta \) and 616 = \( \chi\iota\zeta \)). Perhaps the change was intentional, seeing that the Greek form Nero Caesar written in Hebrew characters (נירון קיסר) is equivalent to 666, whereas the Latin form Nero Caesar (נירון קיסר) is equivalent to 616."

In addition, Peter M. Head, in \textit{Some Recently Published NT Papyri from Oxyrhynchus: An Overview and Preliminary Assessment}, published in Tyndale Bulletin 51 (2000), points out that others have noticed that "two possible transliterations of 'beast' into Hebrew seem likely.

The mathematics is:

\[ \lambda = 30, \alpha = 1, \tau = 300, \epsilon = 5, \iota = 10, \nu = 50, \sigma = 70, \varsigma = 200, \] which add up to 666. Irenaeus favored \( \text{Teitan} \) (Titus) as the most likely gematrical equivalent for 666, because it had six letters, and he favored \( \lambda \tau \epsilon \xi \nu \varsigma \) second most. If the final \( \varsigma \) is removed from \( \text{Teitan}, \) you get the number 616. Another, current, theory is that John originally wrote just the 3 letters \( \chi\zeta\zeta \) 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%2020of%20the%20beast%20666%20arabic%20letters&biw=1366&bih=570&tbm=isch&timg=4azoC2_NWXk-EM%253A%253B7T7TINIIIHRdmQEM%253Bhttps%2525252F%25252F2014%25252F05%25252F23%25252F205google-stalking-the-number-of-the-beast%25252F&source=msn&mkt=en-4azoC2_NWXk-EM%253A%253B7T7TINIIIHRdmQEM%252C&usg=__jzRjTgdZE9iw8qkJDsZhuPudCpg%3D#imgres=4azoC2_NWXk-EM%3A&usg=__jzRjTgdZE9iw8qkJDsZhuPudCpg%3D
14:1 Καὶ εἶδον, καὶ ἤδη, ἄρνιον ἑστηκός ἐπὶ τὸ ὄρος Σιών, καὶ μετ’ αὐτοῦ ἐκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

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

14:2 καὶ ἠκούσα φωνήν ἐκ τοῦ οὐρανοῦ ὡς φωνήν ὀδάτων πολλῶν καὶ ως φωνήν βροντῆς μεγάλης. Καὶ φωνὴν ἠκούσα κιθαριστῶν ἐν ταῖς κιθάραις αὐτῶν.

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

14:3 καὶ ᾠδοῦσιν ὡς φῶς κατινή ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων καὶ οὐδείς ἤδυνατο ἀναθεῖν τὴν φωνήν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς.

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

14:4 οὗτοι εἰσίν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γὰρ εἰσίν. οὗτοι ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ τοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. See also Jn 1:47

4These are men who have not been defiled with women, for they are virgins. These are the ones following the Lamb wherever he goes. They were purchased from humanity as a firstfruits to God and to the Lamb, singing a new song before the throne and before the four living beings and the elders. And no one was able to learn the song except the 144,000, the ones purchased from the earth.

14:5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ ἔστιν δολία· ἄμωμοι γὰρ εἰσίν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ. See also Zeph. 3:13

5and in their mouths has been found no guile. For they are blameless before the throne of God.
The Three Angels

14:6 Καὶ ἐἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι ἐπί τοὺς κατοικοῦντας ἐπὶ τῆς γῆς καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλώσσαν καὶ λαόν,

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

14:7 λέγοντας ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεόν καὶ δότε αὐτῷ δόξαν, ὅτι ἠλθεν ἡ ὃρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πνεύμα ὑδάτων.

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

14:8 Καὶ ἄλλος ἄγγελος ἠκολούθησεν λέγων, Ἐπεσεν, ἔπεσεν καὶ θριαμβεύσεται ἐπὶ τοὺς κατοικοῦντας τῆς πόλεως τῆς Βαβυλών).

8 And another angel followed, saying, "Fallen! Fallen is Babylon that great city!" Because she had given nations to drink of the wine of the wrath of her whoredom. "

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266 The phrase “great city” is probably a harmonization to the familiar phrase found so often in chapter 18 of Revelation, and 17:18.
14:9 Καὶ τρίτος ἀγγέλος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ, Ἐὰν τις τὸ θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἣ ἐπὶ τὴν χεῖρα αὐτοῦ,

9And a third angel 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 upper limb,

14:10 καὶ αὐτῶς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὄργης αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ θρίου.

10he shall himself also drink of the wine of the wrath of God, mixed undiluted in the cup of his anger, and shall be tormented with fire and sulfur before the holy angels and before the Lamb.

14:11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει εἰς αἰώνας αἰώνων, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτός, οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἰ τις λαμβάνει τὸ χάραγμα τοῦ οἴνου τοῦ θυμοῦ τοῦ αὐτοῦ.

11And 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 taking the mark of his name."  

14:12 Ὁδε ὑπομονή τῶν ἁγίων ἀστίν, ὁδε οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

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

14:13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγοντος μοι, Γράψον· Μακάριοι οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν εἰκόνα τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

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

268 ¹³ ¹² ¹¹ ¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹ ⁰ ἀπ' ἄρτι λέγει τὸ πνεῦμα, ἵνα ἀναβαίνησιν ἐπὶ τοὺς κόπους αὐτῶν· τὰ ἐκ τῶν κόπων αὐτῶν· τὰ ἐκ τούτου ἀκολουθεῖ μετ' αὐτῶν.

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

270 Here is the endurance of the saints, here those keeping the commandments of God and the faith of Jesus.

271 "Yes," says the Spirit, "in
that they may rest from their labors, and their works follow right with them.\textsuperscript{277}

\textit{The Angels Harvest the Earth}

14:14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὁμοίος υἱὸν ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

14:15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν μεγάλῃ φωνῇ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἦλθεν σοι ἡ ἡμέρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

Varimadum \textsuperscript{278} If the full punctuation was indicated, some of the minuscules listed would not support exactly the GNT editions listed therewith. See the previous footnote for exact punctuation if known.

\textsuperscript{279} And I looked, and behold, a white cloud, and someone like a son of man sitting on the cloud, having a crown of gold on his head, and a sharp sickle in his hand.

14:15 And another angel came, from the temple, calling out in a loud voice toward the one sitting on the cloud, "Send out your sickle and reap, for the hour for you to reap has come, since the harvest has become dry."\textsuperscript{280}

Varimadum \textsuperscript{280} If the full punctuation was indicated, some of the minuscules listed would not support exactly the GNT editions listed therewith. See the previous footnote for exact punctuation if known.
καὶ ἔβαλεν 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.

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

And another angel came from the temple that is in heaven, he also holding a sharp sickle.

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

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."

καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἄμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὴν μεγάλην.

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.

καὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἀχρί τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

And the winepress outside the city was trampled, and the blood went out from the winepress as deep as the bridles of the horses for a distance of 1,600 stadia.

Chapter 15

The Seven Bowls Full of Wrath

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

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

15:3 And they are singing the song of Moses the servant of God, and the song of the Lamb, as follows, "Great and marvelous are your deeds, O Lord God Almighty. Just and true are your ways, O king of the saints." And after these things I looked, and behold, the temple of the tabernacle of testimony was opened in heaven,
15:6 καὶ ἔξηλθον οἱ ἐπτὰ ἄγγελοι ἔχοντες τὰς ἐπτὰ πληγὰς ἕκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν καὶ λαμπρὸν καὶ περιεζωμένοι περὶ τὰ στήθη ἱώνας χρυσά.

6 and out of the temple came the seven angels having\(290\) the seven plagues, dressed in linen\(291\) clean and\(292\) bright, and gird around the chest with golden sashes.

15:7 καὶ ἐν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἐπτα ἄγγελοίς ἐπτα φιάλας χρυσά γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ Ζωντος εἰς τοὺς αἰώνας τῶν αἰώνων.

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

15:8 καὶ ἔγεισθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἤδουν ἐσελθεῖν εἰς τὸν ναὸν ἀχρὶ τελεσθώςιν αἱ ἐπτὰ πληγαὶ τῶν ἐπτὰ ἄγγελον.

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

Chapter 16

16:1 Καὶ ἠκουσα φωνῆς μεγάλης ἕκ τοῦ ναοῦ λεγούσης τοῖς ἐπτα ἄγγελοις, Ὕπάγετε καὶ ἐκχαίνα τὰς φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.

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

16:2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχευν τὴν φιάλην αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγένετο ἐλκος κακὸν καὶ πονηρὸν τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς τῇ\(293\) εἰκόνι αὐτοῦ προσκυνοῦντας.

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

\(290\) 15:6 txt idou vg\(\text{mass}\) it\(\text{h}\) cop\(\text{bo}\) arm4 arab Prim Cass Beat Tyc3 TR ʃ omit: all extant Grk. mss it\(\text{8}\) syr cop\(\text{sa}\) arm rell. Tyc2 RP SBL NA28 \{\}

\(291\) 15:6a txt eximontes \(\text{p}\)\(\text{f}\)\(\text{t}\) Ν Ρ 046 051 1006 2053 2062 pm TR \{ oi eximontes A C f052 922 1611 1828 1841 2040 2329 rp SBL DP \{ oi eximontes NA28 \{ \} lac \(\text{f}\)\(\text{t}\)\(\text{115}\) 2050

\(292\) 15:6b txt (c) λίνον 1006 1841 TR RP NA28 \{\} λίνον P 051 1778 txt vc gl syr ph, h cop\(\text{bo}\) arm Tyc Prim Andr Areth \{λίνον 1611 \{λίνον\} 1678 \{λίνον\} 922 \{λίνον\} ψ\(\text{f}\) 046 1828 it\(\text{f}\)\(\text{g}\)\(\text{t}\) \{\} \{\} \{\} \{\} lac \(\text{f}\)\(\text{t}\)\(\text{115}\) 2050. Hoskier also cites for λίνον, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and

\(293\) 15:6c txt καὶ pc syr it\(\text{h}\) eth arm1,4 TR ʃ omit ψ\(\text{f}\)\(\text{t}\) Ν A C P 046 051 f052 922 1006 1828 1841 2040 2053 2062 2329 syr ph cop\(\text{sa}\), bo Prim Cass Erasmus1,2,3 Aldus Colinaeus RP SBL NA28 \{\}URT cp it\(\text{f}\)\(\text{dem}\), div, haf vg, ww, Rheims, Amiatinus, Fulci ps-Ambr Andr Oec Bede \{ neither cop\(\text{sa}\) eth Cass lac \(\text{f}\)\(\text{t}\)\(\text{115}\) 2050. Hoskier also cites for λάθον, "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, their Latin text reads lapide, "stone." The Greek witnesses reading λάθον (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 λάθον reading in their scholia (264, 250, 743, 2070, 2075, 2077, and by inference versus "\(\text{f}\)\(\text{t}\)"") 2051, 2064, 2067). See long endnote about this variant, including the Greek text of Oecumenius’ commentary which discusses the angels’ stone clothing.

\(294\) 16:2 txt τῇ εἰκόνι \(\text{ψ}\)\(\text{f}\) Ν A C P 046 051 f052 922 1006 1611 1828 1841 2053 2062 2329 TR RP NA28 \{\} τὴν εἰκόνα \(\text{ψ}\)\(\text{f}\) Ν 2059 2081 2814 cop\(\text{sa}\), bo lac 2050.
16:3 And the second angel poured out his bowl onto the sea. And it became blood like of 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 he saw another angel fly over the sun, and he cried with a loud voice, "Sun, you who are and were and will be, 294 that you have judged these things,"

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

16:7 And I heard another voice out of the altar saying, "Agreed, Lord God Almighty, your punishments are true and just." And the fourth angel poured out his bowl on the sun. And it was given to the sun to scorch the people by fire.

16:8 And he cried with a loud voice, "O master and King of the nations, give answer to those who merit death and judgment!"

16:9 And the people were burned a very bad burn, and they cursed the name of God, the one having authority over these plagues.

16:10 And the fifth angel poured out his bowl onto the throne of the beast. And his kingdom became covered in darkness. And they were biting their tongues in pain.

294 165 txt καὶ ο ἐσόμενος (Beat) TR || καὶ διας υ 1841 2040 2329 || καὶ ο διας 1006 1828 20532062 (Prim) || διας Ν 051 f052 922 2053 meg vg cop RP NA28 || διας Α C 046 1611 || omit cop 295 || lac 2050 Beatus: qui fuisti et futurus es

295 166 txt αξιων γαρ 2053 2062 itg 922 vg TR || of αξιων Ν vgms || αξιων 922 am lips5,6 cop syr eth arab Prim || άρα αξιων 2329 || αξιων υ 1846 051 f052 1006 1611 1828 1841 2040 arm3,4 Beat RP SBL NA28 || omit arm1 || lac 2050

296 167a txt αλλου 922 am lips5,6 || αλλου 922 am lips || αλλου 922 am lips 1006 1828 1841 2040 2053 2062 syr copsa,bo7,12 arm4 arab Beat RP SBL NA28 || lac 2050. There is no Greek support for the TR reading.

297 167b This is the principle, "every matter must be established by the agreement of two or three witnesses."
καὶ ἐβλάσφημαν τὸν θεόν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

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

Καὶ ὁ ἕκτος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἡλιου.

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

Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς βατράχοι·

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

εἰσὶν γὰρ πνεύματα δαίμονων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς γῆς καὶ τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς μεγάλης ἡμέρας τοῦ θεοῦ τοῦ παντοκράτορος.

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

Ἰδοὺ ἔρχομαι ὡς κλέπτης. μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ.

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

καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἑμαργαδών.

16And He gathered them together at the place called in Hebrew Harmagedôn.

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

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

16:12b αναταλων (pl) A 051 922 1006 1611 1828 1841 2040 2053 2062 2329 9052 1006 Ἐκατονταλως (sg) A 046 051 922 1006 1611 1828 1841 2040 2053 2062 2329 RP SBL NA28. The early versions say something like my English translation above, and not exactly like the Greek of the TR. You don't translate either of the two Greek variants literally anyway.

16:14 τῆς γῆς καὶ TR omit ἑξ Ὀ A 046 051 922 1006 1611 1828 1841 2040 2053 2062 2329 RP SBL NA28. The early versions say something like my English translation above, and not exactly like the Greek of the TR. You don't translate either of the two Greek variants literally anyway.

16:16α τόπον "place" rel. Gr. & VSS TR RP NA28. The verb "river" A 2078 2436 ἐπὶ τὸν πόλεμον "war" copa in lac C 2030 2050 2351. The two Greek variants literally anyway.

16:16β τόπον "place" Er. 5 Prim TR / Ἀρμαγεδδών Er. 5 Prim TR / Ἀρμαγεδδών Ν Α 051 922 1006 1678 1841 2040 2087 2329 syrh arm1 (Karmagedon) Beat Er. 1-4 Col. RP NA28. The verb "river" A 2078 2436 / ἐπὶ τὸν πόλεμον "war" copa in lac C 2030 2050 2351. The two Greek variants literally anyway.
16:17 Kai ὁ ἔβδομος ἄγγελος ἔξεχε τὴν φιάλην αὐτοῦ εἰς τὸν ἀέρα· καὶ ἔξηλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα, Γέγονε.

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

...
καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ, καὶ σεισμὸς ἐγένετο μέγας, οἶδος οὖν ἐγένετο ἄρ’ οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικοῦτος σεισμὸς, οὕτω μέγας.

16:19 καὶ ἐγένετο ή πόλις η μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἐπεσον. καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

16:20 καὶ πᾶσα νῆσον ἔφυγεν, καὶ ὄρη οὐχ εὑρέθησαν. 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 πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4, “ἐκ” is used for a voice from heaven, and in 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.

²⁰ And a powerful earthquake occurred, such as has not happened since humans existed on the earth, so great an earthquake it was.

³⁰⁹ 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.
Chapter 17

The Mysterious Prostitute

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

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

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

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

17:3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύμα τι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

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

17:4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφύρᾳ καὶ κοκκίνῳ, καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα χρυσὸν ποτήριον ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων καὶ ἀκαθάρτητος πορνείας αὐτῆς,

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

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

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

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

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

312 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."

313 17:4b txt πορνείας αὐτῆς A 051 922 1006 1678 1778 1828 1841 2040 2344 m.add,div,haf vg syr sa arm3 eth Andr; Beat TR RP NA28 (B) // πορνείας τῆς γῆς 046 1611 2053 2062 2329 m.add Hiph; (Cypyr) (Quodvult) (Prim) // πορνείας τῆς γῆς 1854 // πορνείας αὐτῆς καὶ τῆς γῆς sylh with * (cop sa,bo) arm3 // τῆς γῆς 1858 // lac C 2050 2080. Notice that the next verse, v. 5, ends with τῆς γῆς. Perhaps some copyist left off his task near the end of v. 4, came back to resume copying, and his eye picked up where he thought he left off, but his 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.

314 17:6 txt και εκ του αιματος Ν A m.add 922 1006 1611 1678 1778 1841 2040 2053 2062 2329 m.add,sa,bo TR SBL NA28 (B) // εκ του αιματος 046 1828 m.add RP // lac C 2050 2080
17:7 καὶ εἶπέν μοι ὁ ἀγγέλος, Διὰ τι ἑθαμάσας; ἐγὼ σοι ἔρω τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἕπτα κεφαλὰς καὶ τὰ δέκα κέρατα·

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

17:8 τὸ θηρίον δ’ εἶδες ἦν καὶ οὐκ ἦστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάζονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὅν οὐ γεγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέποντες τὸ θηρίον δ’, τι ἦν καὶ οὐκ ἦστιν καὶ παρέστη᾽ ἦστιν.

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

315 17:8a The phrase "In the future is to" is from the Greek word μέλλω - μέλλω, 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 - μέλλω 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 - μέλλω followed by a present infinitive.

316 17:8b txt ὑπάγειν N P 046 051 922 1006 1678 1778 1828 1841 2329 2344 410 \[m syrh arm Hip MSS\; Quod Beat TR RP \[ἵπτα]\]\[A 1611 2053 2062 syrh cop\[s,a,bo\] eth Iren \[Hipp Andr; Prim Eras-all Aldus Col NA28 \[B\] \[ibit ita\]\[u\] \[Auct \[in perditionem irem ibit Tyc\[2\] \[lac C 2050 2080. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγειν, for in Greek manuscripts final ν is often represented merely by a horizontal stroke over the preceding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

317 17:8c I supplied in italics the time sequence words required in good English. I was hesitant to put them in italics, because though no perfectly equivalent word for them is in the Greek, yet their meaning is there, ala Hebrew, where a string of events is connected by the present indicative, replaced the future infinitive. See also BDF §338(3), which says the same thing, but see BDF §356 about the "imminence" meaning of the pariphrasis of μέλλω - μέλλω followed by a present infinitive.

318 17:8d txt \[θαυμάζονται (3rd pl fut ind mid) N 051 922 1006 1678 1778 1828 1841 2053 2062 2329 m TR RP \[ἵπτα]\]\[A 1611 syrh NA28 \[f\] \[lac C 2050 2080. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγειν, for in Greek manuscripts final ν is often represented merely by a horizontal stroke over the preceding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

319 17:8e txt καὶ παρέστη, ὠδε RP NA28 \[f\] \[καὶ πάλιν παρέστε (itacism of παρέστε with the same meaning, cf. K Matt 1:16,23,24) K\[k\] \[καὶ παρέστεῖν \[A \[καὶ παρέστεῖ | ὠδε\] \[046\] \[καὶ παρέστη\] \[051 1006 1611 1778 1878 1841 2053 \[xt\]\[2062 (2329 καὶ παρ \[έπ\]\[st\]\] \[sic\] Hipp? \cop\[s,a\] \[καὶ παρέστην K\] \[syrh\] \[καὶ παρέστην \[Τρ \[omit et\] \[Pseudo-Ambrose\] \[καὶ παρέστην \[Erasmus Ed. 1 Aldus' printed edition \[καὶ παρέστη \[erat 238 \[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 plainly in Text Volume 2, p. 156, lines 26,27, where he says "...57 et 141 ex ed. typ. exscripti." This means 57 and 141 are "copied from printed edition." (K\[k\] Sinaitic variants according to Bill
17:9 ὦδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ὄρη εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ’ αὐτῶν.

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

17:10 καὶ βασιλεῖς ἔπτα εἰσιν’ οἱ πέντε ἔπεαν, καὶ ὁ εἷς ἔστιν, ὁ ἄλλος οὖσιν ἠλθεν, καὶ ὅταν ἔλθη ὅλον αὐτὸν δεῖ μεῖναι.

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

17:11 καὶ τὸ θηρίον δὴ ἐγεῖ καὶ οὐκ ἔστιν, καὶ αὐτὸς ὁ ἄλλος ὡς βασιλεῖς ἔστιν καὶ ἐκ τῶν ἑπτά ἕστιν, καὶ εἰς ἀπώλειαν ὑπάγει.

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

17:12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλ’ ἐξούσιαν ὡς βασιλεῖς μιᾶν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.

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

17:13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν εἰς ἀπώλειαν διαδιδοῦσιν.

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

Warren, Director of the Center for New Testament Textual Studies, Landrum P. Leavell, II, Professor of New Testament and Greek, New Orleans Baptist Theological Seminary.) See the endnote with a complete list of variants.

320 17:10a The NA28 text has these words “They are also seven kings,” in v. 9, while the TR and RP texts place them at the beginning of v. 10.

321 17:10b The NA28 text has these words “They are also seven kings,” in v. 9, while the TR and RP texts place them at the beginning of v. 10.

322 17:13a The Greek word is γνώμη - gnōmē, which means what you have in mind, what you intend, what your purpose is. But it is not necessarily talking here about what the kings have in mind, (or what a one-world government has in mind) but what Satan and the beast have in mind, providentially is also what God has in mind. Ultimately, these kings serve the purpose of God, the king of the ages. For from Him, and through Him, and to Him are all things. To God be the glory, for ever. Amen. Others think this means "these have one mind," in other words, they are in agreement with each other.

323 17:13b The Greek for "give" is in the present indicative. But this is sort of an "inverse infinitive of result." A kind of Semitism. In other words, there is a formula in Hebraistic Greek called an "infinitive of result," where kai followed by an infinitive in the Greek means in English a result, ie, "and then he will do such and such." Here the formula is solved in reverse: The Greek "and then they will do such and such" means in English an exegegetic "and that is to do such and such." What they do, is what their one purpose was. And they do it.
17:14 οὗτοι μετὰ τοῦ ἄρνιού πολεμήσουσιν, καὶ τὸ ἄρνιον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστίν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ’ αὐτοῦ κλητοί καὶ ἐκλεκτοί καὶ πιστοί.

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

17:15 Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοί καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλώσσαι.

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

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

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

17:17 ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην καὶ δούναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἀχρί τελεσθῇ τὰ ῥήματα τοῦ θεοῦ.

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

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

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

Chapter 18

Fallen Is Babylon the Great

18:1 Καὶ μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην, καὶ τὴν γῆν ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

1 And after these things I saw another angel coming down out of heaven, having great authority, and the earth was lit up from his glory.
καὶ ἔκραξεν ἐν ἰσχύι, φωνῇ μεγάλῃ, λέγων, Ἐπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον ἀκαθάρτου καὶ φυλακή παντὸς πνεύματος ἀκαθάρτου καὶ φυλακή παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου,

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

18:3 ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκεν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.

3Because all nations have drunk of the wine of the wrath of her prostitution, and the kings of the earth have fornicated with her, and the merchants of the earth by virtue of her luxury have become rich."

18:4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Ἐξέλθετε ἀπὸ αὐτῆς, ὅταν ἐκ τῶν πληγῶν αὐτῆς·

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

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331 18:2a txt en ισχύι φωνὴ μεγάλη [nothing!] TR // en ισχυει φωνη μεγαλη Er. 1,2,3,4 Ald. // ισχυρα φωνη μεγαλη 2814 Hiph // ισχυρα φωνη και μεγαλη f052 // en ισχυρα φωνη A P 051 1006 1611 1841 2053 2062 2329 SBL NA28 {\} // en φωνη μεγαλη syr // en μεγαλη φωνη 2814 text TR // in fortitudine vg Tyc2,3 Beat // lac C 2050

332 18:2b (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 μεμισημενου

A: 1 — 2 — 3 3a 2329 cop5a eth Oecumenius SBL NA28 {C}
1 3a 2 3a 3a ltBG
1 2 3a 3 Jasyrh
1 — — 3a 2 — Primasius

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

C: 1 3a — — 3 3a A P
1 3a — — 2053com

D: — — — 2 — 3a 1611

E: — — — — — — — 1678 1778 syrph Andrew lac C 2050

333 18:2c Isaiah 13:21,22; 34:11

334 18:3 txt πεπωκεν να (P πεπωκεν) 051 2053* Hiph Andr4,5,6 TR // πεπωκα(οι)ν 1006* 1778 1828 2080 2329 itarBG vg syrph arm Areth Tyc Prisc Beat Haymo NA28 {D} // επότικεν syrph // πεπωκα(οι)ν Κ A C 046 922 1006* 1611 1678 1841 2040* in (abt. 50 minuscules) cop5a,5,6 eth arm5t Hiph RP // πεπωκεν 2053* 2062 syrph Oec // πεπωκεν εις syrph Hiph omit πεπωκαν πάντα τα ēθνη Prim // lac 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 πέπωκαν, 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.

335 18:4 txt
18:5 ὃτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἁδικήματα αὐτῆς.

5For her sins are piled336 all the way up to heaven, and God has remembered her crimes.

18:6 ἀπόδοτε αὐτῇ ώς καὶ αὐτῇ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε αὐτῇ διπλὰ κατὰ τὰ ἔργα αὐτῆς ἐν τῷ ποτηρίῳ ὃ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν·

6Deal back to her even as she dealt out to you,337 and pay to her double,338 as befits her deeds. In the cup in which she had mixed, mix her a double.

18:7 ὃσα ἔδωκαν ἐαυτήν καὶ ἐστηργήσασιν, τοσοῦτον δὸτε αὐτῇ βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἰδὼ·

7As much as she glorified herself339 and experienced luxury, that much suffering and mourning deal to her. For she says in her heart, 'I sit as a queen, and no widow am I, and mourning I will never see.'340

336 ἐξέλθατε ἐξ αὐτῆς, ὁ λαὸς μου 051 469 1006 1841 1854 2065 2074 2329 Hipp TR
337 ἐξέλθατε ἐξ αὐτῆς, ὁ λαὸς μου 046 82 94 241 627 920 1611 1828 1862 1888 2030 2053 2138 RP
338 ἐξέλθατε, ὁ λαὸς μου, ἐξ αὐτῆς C f052
339 ἐξέλθατε, ὁ λαὸς μου, ἐξ αὐτῆς NA28
340 ἐξάθηκατε, ὁ λαὸς μου ἐξ αὐτῆς Σ
341 ἐξέλθατε ἐξ αὐτῆς, ὁ λαὸς μου A 792
342 ἐξέλθατε ὁ λαὸς μου ἐξ αὐτῆς P 2020
343 Καὶ ἐξέλθε ἐξ αὐτῆς, ὁ λαὸς μου 2062
344 ἐξέλθατε ὁ λαὸς 2814 (16 minuscules) lac 88 2050 2256 2351. The plural verb may be a harmonization to Isaiah 52:11.
18:8 διὰ τούτο ἐν μιᾷ ἡμέρᾳ ἥζουσιν αἱ πληγαὶ αὐτῆς, θανάτος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνων 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 is sentencing her."  

18:9 Καὶ κλαύσονται αὐτὴν, καὶ κόψονται ἑπτά αὐτῇ 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, shall mourn her, and beat their breasts over her, they who had fornicated and experienced luxury with her,

18:10 ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ ὑμῖν ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λύπη ἕξουσιν ἕνεκεν ἡμῶν ἀγοράζειν ἀνθρώπων τῶν ἃ ἐχαρῆσαν ἐν αὐτῇ, ὅτι αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,

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 ἐμπόροι τῆς γῆς κλαύσονται καὶ πενθοῦσιν ἑπτὰ αὐτῇ, ὅτι τὸν γόμον αὐτῶν ὀδεῖς ἀγοράζει οὐκέτι,

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

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 be mourning and weeping."
18:12 γόμον χρυσοῦ καὶ ἄργυρον καὶ λίθου τιμίου καὶ μαργαριτοῦ καὶ βύσσου, καὶ πορρώφας καὶ σηρικοῦ καὶ κοκκίνου, καὶ πάν ξύλον θύινον καὶ πάν σκεῦς ἐξελαφτινού καὶ πάν σκεῦς ἐξ ξύλου τιμωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,

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

18:13 καὶ κινάµοιον καὶ θυμιάματα καὶ μύρον καὶ λίβανον καὶ οἴνον καὶ εἶλαιον καὶ σεµίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν, καὶ σωμάτων καὶ ψυχὰς ἀνθρώπων.
and cinnamon, and incenses, and myrrh, and frankincense, and wine, olive oil, finest flour, and wheat, and cattle, sheep and horses, and carriages, and the bodies and souls of human beings.

18:14 καὶ ἢ ὄψινα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπῆλθεν ἀπὸ σοῦ, καὶ οὐκέτι οὐ µὴ εὑρήσῃς αὐτὰ.
And your soul had lusted for your soul had absence, and all goodliness and all splendor, are gone from you, and never shall you find them again.

357

359 Thuya plicata, a kind of cedar with overlapping scale leaves, is said to be borrowed from Latin. The citron tree does not mention how the thuonic wood was used, but it reminds me of the Greek word for offering, thumos. I am not convinced that the thuon tree was the same as the citron tree. On the other hand, the Latin name thuya plicata, a kind of cedar with overlapping scale-like leaves, is said to be borrowed from the Greek word thuon tree, also known as red cedar. Obviously, this could hardly be the tree meant here in Revelation. But what all these trees have in common is aromatic properties- resins and hydrocarbons, that could be used for offerings as a pleasing aroma.

359 18:12a txt μαργαριτον 046 051 922 2053 2329 ἐκ it ἐκ vg TR RP -τῶν Ὀ 052 1006 1611 1828 1841 2040 it ἐκ syr, h armp it Prim NA28 { } τοί αὐτὸς Ὁ 1006 1841 1828 2040 it ἐκ vg (eth) Ps-Ambr ll lac 2050.

360 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 cedars cone in the ceremonies. But then that the custom changed to using citrus fruit, with the Greek name for cedar, kerdon, held over and applied to the citron. And that the Greek word for cedar, κέδρον - kerdon, was latinized into citron. I don't know how valid that is, since there was a specific Greek word for citrus, κίτρον - citrus. And this word was said by Pamphilus to be a word borrowed from Latin. The citron tree does have aromatic resin that was valued. This passage in Revelation does not mention how thuonic wood was used, but it reminds me of the Greek word for offering, thumos. I am not convinced that the thuon tree was the same as the citron tree. On the other hand, the Latin name thuya plicata, a kind of cedar with overlapping scale-like leaves, is said to be borrowed from the Greek word thuon tree. There is a tree in North America called thuya plicata, also known as red cedar. Obviously, this could hardly be the tree meant here in Revelation. But what all these trees have in common is aromatic properties- resins and hydrocarbons, that could be used for offerings as a pleasing aroma.

361 18:12c txt ξύλου Κ Π 046 051 F052 922 1611 1828 (2053 2062 omit Κ) 2329 ἐκ it ἐκ syr, h cop a, bo arm eth ms, Hipp Andr; Prim Beat TR RP NA28 { } λίθου A 1006 1841 1828 2040 it ἐκ vg (eth) Ps-Ambr ll lac 2050.

362 18:13a txt θυμιάματα NA28 { } θυμιάματα Χ Π 051 1611 1828 Beat TR RP NA28 { } ἐκ Π 1006 1841 1828 2040 it ἐκ vg (eth) Ps-Ambr ll lac 2050.

363 18:13b txt κινάµοιον Α Π 051 1611 1828 2040 it ἐκ vg syr R Beat NA28 { } κινάµοιον 1828 it ἐκ vg syr R Beat TR RP Κ 2053 2062 Μ 1616 κινάµοιον 046 Μ 4 1678 Μ 7 1778 Μ 2053 2062 Μ 8 1828 Hippp, it ἐκ vg (eth) Ps-Ambr ll lac 2050.

364 18:13c txt omit Ν 046 051 922 1611 2040 2053 2062 it ἐκ Prim TR RP καὶ ξύλου Ν Α Π 051 F052 1611 2329 syr, h cop a, bo eth am F Hipp, NA28 { } καὶ ξύλου 1828 syr, h it ἐκ lac 2050.

365 18:14a The Greek word can metaphorically mean “summertime/harvest happiness.”

366 18:14b txt τῆς ἐπιθυμίας τῆς ψυχῆς σου 046 051 922 2053 2062 it ἐκ syr, h TR RP τῆς ἐπιθυμίας τῆς ψυχῆς 1611 2329 cop it ἐκ σου τῆς ἐπιθυμίας τῆς ψυχῆς Α Π 1806 1841 2040 vg, SBL NA28 { } σου τῆς ἐπιθυμίας τῆς ψυχῆς σου 052 1828 σου τῆς ἐπιθυμίας τῆς ψυχῆς ἐκ τῆς ἐπιθυμίας τῆς ψυχῆς σου.
18:15 οἱ ἐξοροι τοὺτων, οἱ πλουτῶσαντες ἀπ’ αὐτῆς, ἀπὸ μακρόθεν στῆσονται 
διά τὸν φόβον του βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες, 
15Those merchants who became rich from her will stand afar off for the horror 
of her torment, weeping and mourning.

18:16 καὶ λέγοντες, Ὑμᾶς οὐαί, ἡ πόλις μεγάλη ἡ περιβεβλημένη βύσσινον 
καὶ πορφυρῶν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμίῳ καὶ 
μαργαριτάσι.

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

18:17 ὅτι μιὰ γῆ ἠρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνητὴς καὶ πᾶς 
tὸν πλοῦτον ὁ ὀμιλος, καὶ ναυτᾶς καὶ ὁ ὄσοι τὴν βάλασαν ἐργάζονται ἀπὸ 
μακρόθεν ἔστησαν
17that this kind of wealth has been ruined in one hour!" And every pilot and 
every company in ships, and mariners and such as work the sea, stood afar 
off,
καὶ ἔκραζον ὁρῶν τες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες, Τίς ἡ πόλις τῇ μεγάλῃ;

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

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

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

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

καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,

"And the sound of guitarists and musicians and flutists and trumpeters will never more be heard in you, nor will any craftsman of any skill be found in you anymore, nor the sound of a factory be heard in you anymore,

18:18 and cried out, watching the smoke of her fire, saying, "What city is like the great city?"

18:19 and cried out, watching the smoke of her fire, saying, "What city is like the great city?"

18:20 Εὐφραίνου ἐπ’ αὐτήν, οὐρανέ, καὶ οἱ ἅγιοι ἀπόστολοι, καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ πρίμα ὑμῶν ἐξ αὐτῆς.

Rejoice over her, O heaven, and you holy apostles, and prophets! For God has adjudicated your redress from her.

18:21 Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸν λίθον ὡς μύλον μέγαν καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι.

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

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,

363 18:19 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.


18:23 and the light of a lamp will not shine in you anymore, and the sound of a bridegroom and bride will not be heard in you anymore. For your traders were the lords 367 of the earth, in that by your sorceries all nations were deceived. 18:24 and in her was found the blood of prophets and of saints, indeed of all the slain upon the earth. 369

Chapter 19

Hallelujah!

19:1 And after these things I heard ἡκούσας φωνῆς ὀχλου πολλοῦ μεγάλην ἐν τῷ οὐρανῷ, λέγοντος... 368 'Αλληλουιά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμή καὶ ἡ δύναμις Κυρίῳ τῷ Θεῷ ἡμῶν.

1And after these things I heard 371 the sound of a very large multitude in heaven, saying, "Hallelujah! Salvation and glory and honor 372 and power be unto the Lord 575 our God!"

19:2 ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ... 374

2How true and right are his judgments! For he has judged the great prostitute who was destroying the earth with her prostitution, and has avenged the blood of his servants spilled by her hand. 374

19:3 καὶ δεύτερον εἰρήκαν... 375

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

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

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

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

19:11 Καὶ εἶδον τὸν οὐρανόν ἄνεφομένον, καὶ ἵνα καθῆμεν ὀφθαλμοῖς ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός, καὶ ἔπεσον ἐμπρόσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι, Ὅρα μή· σύνδουλός σοί εἰμι καὶ τῶν ἀδελφῶν σου τῆς μαρτυρίας, καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ εἰσιν τοῦ θεοῦ.

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

382 19:8 καὶ ἔδοθε αὐτῇ ἓνα περιβάλληται βύσσινον καθαρόν καὶ λαμπρόν, τὸ γὰρ βύσσινον τὰ δικαιώματα ἐστίν τῶν ἁγίων.

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

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

385 And his eyes are like flames of fire, and on his head many diadems, and it was given to her that she be dressed in fine linen bright and clean, for the fine linen is the righteous acts of the saints.

386 And I saw a white horse, and the one sitting on it was faithful and true, yet to supply "was called" would not be out of the question.

387 And I saw open the book of life. And no one knows but himself.
And he is clothed in a robe dipped in blood, and called by the name "the Word of God."

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

And from his mouth goes out a sharp sword, with which he will tread the wine of the passion of God Almighty.

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

19:13 καὶ περιβεβλημένος ὁμα γεγραμμένον αἷματι, καὶ καλείται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.

19:14 καὶ τὰ στρατεύματά τάς ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐπὶ ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καὶ κάθισαν.

19:15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκρούθεται βοσίνια ἡμέρα, ἵνα ἐν αὐτῇ πατασσῇ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ στὸν θυμοῦ τοῦ θεοῦ τοῦ παντοκράτορος.

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

19:13a τὸ ὄνομα αὐτοῦ εὐφημισμένον οὐδεὶς ὁ λόγος τοῦ θεοῦ.

19:13b ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς (1611 ὄνομα γεγραμμένον) ἐν δικαίωμα καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατασσῇ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ παντοκράτορος.

19:14a καὶ ἔχει ἐπὶ τὸ ὄνομα αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων.

19:14b καὶ ἔχει ἐπὶ τὸ ὄνομα αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων.  ἐν δικαίωμα καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατασσῇ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ παντοκράτορος.

19:15a καὶ ἔχει ἐπὶ τὸ ὄνομα αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων.  ἐν δικαίωμα καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατασσῇ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ παντοκράτορος.

19:15b καὶ ἔχει ἐπὶ τὸ ὄνομα αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων.  ἐν δικαίωμα καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατασσῇ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ παντοκράτορος.
19:17 Kai eidoν ἑνά ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ, καὶ ἐκράξεν Anthony v
megálη λέγων πάσιν τοῖς ὄρνεοις τοῖς πετωμένιοι ἐν μεσουρανήματι, Δεῦτε καὶ συνάγεσθε εἰς τὸ δείπνον τοῦ μεγάλου θεοῦ,

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 and gather toward the feast of the great God,

19:18 ἤνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἱσχυρῶν καὶ σάρκας ὑπὸν καὶ τῶν καθημένων ἐπὶ αὐτῶν καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ μεγάλων.

18 that you may eat the flesh of kings, and the flesh of generals, and the flesh of 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 Kai εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματά αὐτῶν συνηγμένα ποιήσαι πόλεμον μετὰ τοῦ καθημένου ἐπί τοῦ ὑποῦ καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

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

19:20 καὶ ἐπάσαθι τὸ θηρίον καὶ μετὰ τοῦτον ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν ὧν ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ ἢν τοὺς ἐξίδησεν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιουμένης εἰς τῷ θείῳ.

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

398 19:17a txt omit ἐν A P 051 f052 1006 1611 1841 2040 2053 2062 2329 2344 ΜΑ itar deuxième vg TR TG RC RP SBL // add ἐν Κ 046 922 2070 ΜΚ [NA28] \} // lac C 1828 2050. Most of the ancient translations are inconclusive. The two variants can be translated the same into English.

399 19:17b txt ἐν A P 051 f052 922 1006 1841 2040 ΜΑ itar deuxième vg Apr Cass Prim TR NA28 \} // ἄλλον Κ 2053 \} // (com τὸν ἄγγελον τὸν ἀγγέλον) 2062txt syrh cop sa, bo arm4 ps-Ambr // omit 046 1611 2329 ΜΚ syrh Beat RF // ἔνα ἄλλον 424 1862 2070 // lac C 1828 2050. In Semitic usage, this ἕνα would be somewhat equivalent to our indefinite article.

400 19:17c txt καὶ συναγεσθε vg Ιπσ washed Haymo TR // συναχθηται Κ 051 f052 922 1006 1611 2040 2053 2062 itar deuxième syr cop arm eth Beat RF SBL NA28 \} // συναχθηται 046 2329 // omit 051 ΜΑ Cass Prim // lac C 1828 2050

401 19:17d τοῦ μεγάλου 051 TR // τὸ τοῦ μέγα Α P 046 922 1006 1611 1841 2053 2062 vg syrh,h cop sa, bo arm4 Prim Beat Ps-Ambr Apr RF NA28 \} // τὸ τοῦ μέγα τοῦ 2040 // τὸν μέγαν τοῦ 052 2329 // lac C 1828 2050

402 19:18 txt μικρῶν Κ A P 046 1006 1611 1841 2040 2062 2329 vgms TR SBL NA28 \} // μικρῶν τοῦ 051 f052 2023 2053 ΜΚ // lac C 1828 2050


404 19:20b 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.

405 19:20c txt μετὰ τοῦτο δ Α P 051 TR // μετά αὐτοῦ δ Κ f052 1611* 2053 2062 2344 itar syrh,h NA28 \} // ὁ μετὰ αὐτοῦ 046 922 1006 1611 1841 2040 ΜΚ itar deuxième cop sa, bo // ὁ μετὰ αὐτοῦ δ P 2329 // μετὰ τοῦτο δ ΜΑ // ὁ μετὰ αὐτοῦ δ A cop sa, bo arm // lac C 1828 2050.
19:21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ὄππο τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ όρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

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

Chapter 20

The One Thousand Years

20:1 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖδα τῆς ἀβύσσου καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

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

20:2 καὶ ἐκράτησεν τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστι Διάβολος καὶ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη.

2 And he captured the dragon, the ancient serpent, which is the Devil and Satan, and bound him for a thousand years,

20:3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἔκλεισεν αὐτὸν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ ἵνα μὴ πλανήσῃ τὰ ἔθνη ἕτερος καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

3 and cast him into the abyss, and closed it and sealed it over him, so that he could no longer deceive the nations, until the end of the thousand years. And after them, he must be released for a short time.

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

4 And I saw thrones, and they took their seat on them, and judgeship was given to them, that is, the souls of those beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast, neither the...
image of him, and did not take the mark on their forehead or on their upper limb. And they came to life, and reigned with Christ a thousand years.

20:5 οἱ δὲ λοίποι τῶν νεκρῶν οὐκ ἀνέζησαν ἐως τελεσθῇ τὰ χίλια έτη, αὕτη ἡ ἀνάστασις ἡ πρώτη.

5 (But the rest of the dead did not come back to life until the thousand years were finished.) This is the first resurrection.

20:6 μακάριος καὶ ἅγιος ὁ ἐχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος οὗτος ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσιν μετ' αὐτοῦ χίλια έτη.

6 Blessed and holy is he who takes part in the first resurrection; over such, the second death has no power, but instead they shall be priests of God and of Christ, and shall reign with him a thousand years.

The Last War

20:7 Καὶ ὅταν τελεσθῇ τὰ χίλια έτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,

7 And when the thousand years are finished, Satan shall be released from his prison.

20:8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρις γωνίαις τῆς γῆς, τὸν Γώγ καὶ τὸν Μαγόγ, συναγαγεῖν αὐτούς εἰς πόλεμον, ὃς ἡ ἀνάστασις ἡ πρώτη.

8 and he shall go forth to deceive the nations which are in the four points of the earth, Gōg and Magog, to gather them together for war, the number being as the sand of the seashore.

20:9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἠγαπημένην. καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς·

9 And they rose up over the breadth of the earth, and surrounded the company of the saints and the beloved city. And fire came down from God out of heaven and consumed them.
20:10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου τὸ θρησκευμένον καὶ ψευδοπροφήτης, καὶ βασανισθοῦνται ἡμέρας καὶ νυκτὸς εἰς τούς αἰώνας τῶν αἰώνων.

10And the Devil, the deceiver of them, was cast into the lake of fire and sulfur, where 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 Καὶ εἶδον θρόνον λευκὸν μέγαν καὶ τὸν καθήμενον ἐπ’ αὐτοῦ, ὃ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὑρέθη αὐτοῖς.

11And 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 καὶ εἶδον τοὺς νεκρούς, μικροὺς καὶ μεγάλους, ἑστῶτας ἐνώπιον τοῦ θεοῦ, καὶ βιβλία ἠνεῴχθησαν· καὶ βιβλίον ἄλλο ἠνεῴχθη, ὅ ἐστιν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

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

20:13 καὶ εἴδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκροὺς, καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐδώκαν τοὺς ἐν αὐτοῖς νεκροὺς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

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

20:14 καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. ὁ θάνατος ἐστίν ὁ δεύτερος θάνατος.

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

20:15 καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη 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.
Chapter 21

The New Jerusalem

21:1  Καὶ ἐδον ὡρανόν καίνον καὶ γῆν καίνην· ὁ γὰρ πρῶτος οὐρανός καὶ ἡ πρώτη γῆ παρῆλθεν, 423 καὶ ἡ θάλασσα οὐκ ἦστιν ἐτή.

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

21:2 καὶ ἔγω ἱωάννης εἶδον τὴν πόλιν τὴν ἁγίαν, ἱερουσαλήμ καίνην, καταβαίνουσαν ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ, ἡτοιμασμένην ὡς νῦμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. 424

2 And I, John, 424 saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride made beautiful for her husband.

21:3 καὶ ἥκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης, ἦδοὺ ἢ σκηνή τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ’ αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς ἔσται μετ’ αὐτῶν, θεὸς αὐτῶν.

3 And I heard a great voice from heaven 425 saying, "Behold, God’s tent is with humanity. And he shall dwell with them, and they shall be his people, 426 and God shall be with them, as their God. 427

21:4 καὶ ἐξαλείψει ὁ θεὸς πάν τάκρυφον ἀπὸ τῶν ὄφθαλμων αὐτῶν, καὶ ὁ θάνατος οὐκ ἦσται ἐτή, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἦσται ἐτὴ; ὡς τὰ πρῶτα ἀπῆλθον.

4 And God 428 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 429 former things have passed away."

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423 21:1 txt parëlidên (sg of parêrchosmai) 051 922 πA TR ἀπῆλθον (pl) 046 052 1006 1611 1841 2050 2053 2062 RP ἀπῆλθον (pl of ἀπέρχομαι) Ν A 2329 NA28 {\} ἀπῆλθον (sg) P ἀπῆλθον vg eth ps-Ambr // lac C 1828 2040. Compare parâgoun in Psalm 143:4 LXX (144:4 in English translatons), and παράγει 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.

424 21:2 txt ειγω ωιαννης vg cl TR // omit all Greek ms, all other versions, all fathers RP SBL NA28 {}.

425 21:3a txt οὑρανοῦ P 046 051SUP 052 922 1006 1611 1841 2050 2053 2062 2329 syn,h copa,bp arm eth Ambr Prim Tyc Oec Beat Cass TR RP // ὄνομα Ν A 94 itar vg ps-Ambr Aug Ireln lat Ambr Haymo NA28 {} lac C 1828 2040 2351. The UBS textual commentary says that the latter reading appears to be an assimilation to εκ τοῦ οὐρανοῦ in ver. 2.

426 21:3b txt λαοὶ Ν A 046 94 2030 2050 2053 2074 2329 syn,h etg lat Ireneaus lat Andrew TR NA28 {B} // λαοὶ P 051SUP 82 241 469 627 627 792 920 1006 1611 1841 1854 1862 1888 2138 MK vg etg,sim sylph,h (copa,bp) arm eth Amb Aug Prim Apr Beatus RP // lac C 1828 2351.

427 21:3c txt καὶ αὐτὸς ὁ θεὸς ἔσται μετ’ αὐτῶν θεὸς αὐτῶν Ρ 051SUP Andr TR // καὶ αὐτὸς ὁ θεὸς μετ’ αὐτῶν ἔσται αὐτῶν θεὸς Α 2030 2053com (469 2053txt 2062 ὁ θεὸς) 2329 2377vid vg eth Ireln lat Ambr% Apr Beat (NA28 [αὐτῶν θεοὺς]) {C} // καὶ αὐτὸς ὁ θεὸς μετ’ αὐτῶν ἔσται θεὸς 1006 1841 αρ // καὶ αὐτὸς ὁ θεὸς μετ’ αὐτῶν ἔσται 046 1862 MK itar,sim copbop Ambrose% // ὁ θεὸς ἔσται μετ’ αὐτῶν Κ // καὶ αὐτὸς ὁ θεὸς ἔσται μετ’ αὐτῶν 1778txt 2814 1862 al Aug RP // καὶ αὐτὸς ἔσται αὐτῶν θεὸς 1678 (Cf. arm 6 -Coneybear p. 158) // καὶ αὐτὸς ὁ θεὸς μετ’ αὐτῶν καὶ ἔσται αὐτῶν θεὸς συρφ // καὶ αὐτὸς ὁ θεὸς μετ’ αὐτῶν καὶ ἔσται αὐτῶν θεὸς 2050 // ἐσται μετ’ αὐτῶν ἔσται αὐτῶν ἔσται 2080 // lac C 88 1828 2040 2351. The longer readings appear to be conflations of two earlier readings, one having "shall be their God," and the other having "shall be with them." Hoskier estimates that the text of 1678 is 50 years older than that of Codex Sinaiticus.
21:5 Ὅτι καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου, ἵδικα καὶ πάντα ποιῶ. καὶ λέγει
μοι, Γράψον, ὅτι λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσίν.

5 And the one sitting on the throne said, "Behold, I am making all things anew." And he says to me,430 "Write, 'These words are trustworthy and true.'"431

21:6 καὶ εἶπέν μοι, Γέγονεν. ἐγὼ εἰμί τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος, ἐγὼ τῷ διψώντι δῶσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

6 And he said to me, "It is accomplished.432 I am the Alpha and the Omega, the beginning and the end. To him who is thirsty I will give freely from the spring of the water of life.

21:7 Ὅτι νικῶν κληρονομήσει πάντα, καὶ ἐσομαι αὐτῷ θεὸς καὶ αὐτός ἔσται μοι ὁ
ιύς.

7 He who overcomes will inherit all this,434 and I will be his God and he will be
my son.435

21:8 δειλοὶς δὲ καὶ ἀπίστοις καὶ ἐβδολομένοις καὶ φωνεύσαν καὶ πόρνοις καὶ
φαρμακεύσαι καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ
λίμνῃ τῇ καιομένῃ πνεύμα καὶ θείον, ὅ ἐστιν δεύτερος θανάτος.

8 But to the cowardly and unbelieving436 and abominable437 and murderers and
fornicators and sorcerers438 and idolaters and all liars, their inheritance is in the
lake that burns with fire and sulfur, which is the second death."

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428 21:4a txt ο θεος Α 1006? 1841 vg Apr Beat Tert Tyc3 TR (επ αυτων) 046 P 0515
f502 922 1611 2050 2053 2062 2329 it589 syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 {;} lac C 1828 2040

429 21:4b txt ὁ τὰ πρώτα N* 046 922 2050 itar, sin vgGclvw syrph copSa,b,bo arm IrenLat; Aug Quod Prim TR RP (NA28 [δτ],) [c] τὰ πρώτα A P 051* f502 1006 1611 1841 2053 2329 syrph Andr [quae prima vg] arm4 Apr Beat τὰ πρώτα N* εἴπεν τα προφητικα syrph lac C 1828 2040

430 21:5a txt λέγει μοι N P 051* f502 1006 1841vid 2050 arm eth TR RP εἴπεν μοι itar syrph copSa,b,bo λέγει A 046 922 1611 2053 2062 2329 vg syrph Apr Beat Tyc IrenLat Am NA28 {;} εἴπεν it589 syrph Tyc2 ½ TR om 2030 arm2 lac C 1828 2040

431 21:5b This could also be translated, And he says, "Write, for these words are trustworthy and true."

432 21:6a txt γέγοναν εις τὸν Ρ Α 1678 1778 IrenLat Prim WH NA28 {;} γέγοναν 1006 1841 2053 2062 2060 it589 syrph copBo Tyc Prim Oec IrenInf; γέγονα N* P 046 051 922 1611 2050 2070 2329 m copSa arm Orig Andrew Arethas RP γέγονα 2030 omit N* syrphmin Tyc, 3 Beat ps-Ambr lac C 052 1828 2040. The UBS textual commentary: The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γεγόναν (b) γέγον (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.

433 21:6b txt έγρω εἰμι A f502 1841 2053 2062 (itar,vg,vig syrph TR NA28 [εἰμι]) {;} έγρω N P 046 051 922 1611 2050 2070 2329 syrph copSa Cypr; omit N* RP lac C 052 1828 2040. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γέγονα in the previous set of variants lack either εἰμι (N P 046 many minuscules) or έγρω 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."

434 21:7a txt ταύρα doz. minns TR Ταυρα ΚΑ P 046 051 f502 922 1006 1611 1841 2050 2053 2062 2329 latt syr cop arab RP SBL NA28 {;} lac C 1828 2040

435 21:7b txt το υιος ΤΡ ιους ΚΑ P 046 f502 922 1006 1611 1841 2050 2053 2062 2329 syrph RP SBL NA28 {;} ιου 051 arm-α θεοι 2042 λαος arm-1 lac C 1828 2040

436 21:8a txt omitt ΚΑ P 051 f502 1006 1611 1841 2050 2053 2062 latt copSa,bo TR SBL NA28 {;} και αμαρτωλοιος 046 922 2329 M5 syrph h* copSams bo lac C 1828 2040.
The Bride and Wife of the Lamb

21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came to me, 439 and he spoke with me, saying, "Come, I will show you the bride, 440 the wife of the Lamb." 441 
21:10 And he carried me away in the Spirit onto a great and high mountain, and showed me the great, holy 443 city Jerusalem, descending out of heaven from God,

21:11 having the glory of God. And 444 her radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal;

21:12 having a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names of 446 the twelve tribes of the sons of Israel;

437 21:8b Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are part of the history of the word.
438 21:8c A P 051 f 052 922 1006 1611 1841 2050 2053 2062 2329 RP NA28 {1} lac C 1828 2040. This Greek word φάρμακος means in the Bible primarily a person who uses drugs and poisons to practice magic or sorcery. The druggist aspect can be clearly seen in the word itself, "pharmakos." The word in some classical literature also meant drug seller, though with the connotation of the medicinal v. pejorative meaning of drugs.
439 21:9a A P 051 f 052 922 1006 1611 1841 2329 lat syr cop eth arm4 Cyp SBL NA28 {1} lac C 1828 2040.
440 21:9c This is significant that both the words wife and bride are used. Israel has been called the wife, and the church the bride, and here in the New Jerusalem we see both of them built into one. The twelve gates are the twelve tribes of Israel, and the twelve foundations are the twelve apostles of Jesus Christ. Is it a co-incidence that there are twenty-four elders?
441 21:10a A P 051 f 052 922 1006 1611 1841 2050 2329 TR RP NA28 {1} ek 046 2053 2062 M 46 omit Ambr ps-Ambr Cass lac C 1828 2040.
442 21:10b A P 046 f 052 922 1006 1611 1841 2050 2053 2062 2329 vg its g syrh ph h cop sa bo eth arm Cass Apr Beat ps-Ambr Prim NA28 {1} lac C 1828 2040. This is one of the weakest of the Text readings.
443 21:11 f 052 922 1006 1611 2329 M 46 ltv vg cl dem syrh arm 4 eth arab Prim TR 44c ala cop bo omit A P 046 051 1006 1841 2050 2053 2062 2329 it g syrh cop sa arm1 Beat Apr RP SBL NA28 {1} lac C 1828 2040.
444 21:12a εἶχοναν τα πεσθη ΤΡ 44e εἶχοναν Α P 046 051 f 052 922 1006 1611 1841 2050 2053 2062 2329 it g syrh cop arm 4 Tyc Beat RP SBL NA28 {1} lac C 1828 2040.
21:13 ἀπ᾿ ἀνατολῆς πυλῶνες τρεῖς, ἀπὸ βορρᾶ πυλῶνες τρεῖς, ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς·
13from the east three gates, from the north three gates, from the south three gates, and from the west three gates; 448

21:14 καὶ τὸ τεῖχος τῆς πόλεως ἔχουσιν θεομέλειας δώδεκα, καὶ ἐν αὐτοῖς ὄνομάτα τῶν δώδεκα ἀποστόλων τοῦ ἀρχιού.
14with the wall of the city having twelve foundations, and on them twelve names, of the twelve apostles of the Lamb.

21:15 Καὶ ὁ λαλῶν μετ᾿ ἐμοῦ ἔχειν κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.
15And the one speaking with me had a rod of gold, to measure the city, and its gates and its wall.

21:16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ τεῖχος τοῦ τεῖχους ἔστιν ὅσον καὶ αὐτῆς καὶ τῶν τεῖχων ἐπί σταδίων δώδεκα χιλιάδων· τὸ μήκος τὸ πλάτος καὶ τὸ ύψος αὐτῆς ἵππα ἐστίν.
16And the city lies foursquare, that is, the length of it is also as great as the width. And with the rod, he measured the city at 12,000 stadia. 445 The length and width and height of it are the same. 455

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446 21:12b txt omit N P 0515 $\pi$ it arm Andr TR SBL // ὄνομα $\theta$ 046 $\phi$ 1006 2062 $\pi$ 188 vg syr arm eth Beat Apr RP // τὰ ὀνόματα $\theta$ 1611 1841 2030 (2050 τὰ ὀνόματα after Ἰσραήλ) 2053 2329 (NA28 [τὰ ὀνόματα]) {c} // cop$^{\alpha}$ has “names” but Coptic is really indeterminate for the article // νομα $\sigma$ 046 922 1006 2050 2053 2062. Elsewhere, John has been known to omit ὀνόματα when referring to people being written in the Book of Life, for example. So, the shorter reading may indeed be original.

447 21:13a The gates are named after the direction you are coming from when entering them, the way winds are named.

448 21:13b txt East, North, South and West: 1611 2329 Erasmus 4,5 Scriv-1894-TR // E, N, S, W: it$^{5}$ vg$^{\text{mass}}$ Prim Beat Erasmus 1,2,3 Aldus Colinaeus Stephens-1550 Elzevir-1624 Beza-1598 // E and N and S and W: $\pi$ P 046 922 1778 1841 2030 (2050 τὰ ὀνόματα after Ἰσραήλ) 2053 2329 (NA28 [τὰ ὀνόματα]) {c} // cop$^{\alpha}$ has “names” but Coptic is really indeterminate for the article // νομα $\sigma$ 046 922 1006 1611 1841 2030 2050 2053 2062 // E and N and S and W: A 922 1611 1841 2053 2062 // E and N: E and S and W: A 922 2053 2062 // E: E and N and W: pc. arab // E and N and S: $\pi$ 1598 // E and N and W: 1550 Elzevir // E and N and S: $\pi$. This footnote is to show both the presence and absence of καὶ, 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.

449 21:14a txt ἔχειν (nom & acc sg neut part pres act) N 0515 1611 1841 2030 2053 2062 $\pi$ TR RP // ἔχω (nom sg masc part pres) A 046 P 922 1006 2329 2377 pc NA28 {t} // eixe (imperf act ind 3rd sg) $\phi$ 2050 2020 // omit $\pi$ 2050 eth arm$^{\text{pt}}$ // lac C 1828 2040. The words ἔχων 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.

450 21:14b txt [nothing!] εν αὐτοῖς TR // εν αὐτοῦν ALL EXTANT WITNESSES RP SBL NA28 {t}

451 21:15 txt omit 2050 $\pi$ it$^{5}$ cop$^{\alpha}$ arm-4 TR // μετρεῖν $\pi$ A P 046 0515 $\phi$ 922 1006 1611 1841 2053 2062 2329 lat syr cop$^{\alpha}$ arm-1,2 eth arab RP SBL NA28 {t} // lac C 1828 2040

452 21:16a txt τοαυτοῦν εὐχὴν [nothing!] TR // omit ALL EXTANT WITNESSES RP SBL NA28 {t}

453 21:16b txt ὄνομα $\pi$ P 046 0515 $\phi$ 922 2053 2062 it$^{8}$ syr$^{\text{pt}}$ TG RP // καὶ $\pi$ 181 2059 2060 2069 pc // ὄνομα καὶ A 1006 1611 1841 2050 2062 2329 syr$^{\text{th}}$ TR RC [NA28] {t} // lac C 1828 2040.

454 21:16c A stadion was 6 plethra, one plethra being 100 Greek feet, so a stadion = 600 Greek feet, 625 Roman feet, 606½ English feet, 185 metres. This comes to 1,379 miles or 2,220 kilometres. As the crow flies, this is about the distance of San Diego to Kansas City, or San Diego to Kamloops, or Buenos Aires to La Paz, or Sydney to Cooktown, or Brisbane to Fort Moresby, or Perth to Lake Torrens, or Seoul to Hong Kong, or Nairobi to Harare, or Lagos to Bissau, or Cairo to Tehran, Tehran to Ahmadabad, or Calcutta to Kabul, or Banda Aceh to Surabaya.
21:17 and he measured the wall of it, 144 forearms, the dimension of a man, which is the angel's.

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

21:19 and the foundations of the walls of the city are adorned with every precious stone: the first foundation with jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst.

21:20 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.

21:21 and the twelve gates are twelve pearls; each one of the gates was made out of one pearl.

And the streets of the city are pure gold, transparent as glass.
21:22 And I did not see a temple in it, for the Lord God Almighty is its temple, and the Lamb.

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

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

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

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

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

The River of Living Water

22:1 Καὶ ἔδειξεν μοι καθαρὸν ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου.  

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

22:2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν ἴνα ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μήνα ἕνα ξάκατον ἀποδίδοντο τοῖς καρποῖς αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἑθνῶν.  

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

22:3 καὶ πᾶν καταναθήμα τούτου ἐντεῦθεν ἐτη. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἐται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύουσιν αὐτῷ.  

3And every accursed thing will no longer exist. And the throne of God and of the Lamb will be in it, and his servants will serve him,
22:4 and they will look upon his face, and his name will be on their foreheads.

22:5 And night will not exist there, because the Lord God gives them light, and they will reign for ever and ever.

22:6 And he said to me, "These words are trustworthy and true. Yes, the Lord, the God of the holy prophets, has sent his angel to show his servants what things must soon take place."

22:7 Behold, I am coming soon. Blessed is he who keeps the words of the prophecy of this book."

Revelation is the scribes' and the interpreters' understanding of passages such as 22:15, "Outside are the dogs, etc." If one understands that passage to mean that there will still be wicked and accursed people on the earth at that time, only not allowed into the city, then you might want to specify here that no accursed thing will be "there" in the city itself. But if you understand that "outside" to not be spatially literal, but rather global, that they will not even be in the kingdom even outside the city, then the "no longer" variant is more acceptable. One wonders too, concerning the similar phrase in 22:5 a couple verses later, how or whether these two pulled on each other. English translations vary greatly as to which variant, "any longer" versus "there," that they follow (several even conflate the two). They also vary greatly as to whether the phrase πᾶν κατάθεμα means "any curse" or "any accursed thing." I went with the latter because Revelation shows a distinct concern with Jewish cleanness. And night will no need for a lamp or the light of a sun, because the Lord God gives them light, and they will reign for ever and ever. Because Revelation shows a distinct concern with Jewish cleanness.
22:8 Kai egw iowannhs h bleptwn tauta kai akouwn, kai ote hekousa kai eblepsa, epitasa proskunisai epitroshen twn podwn tou aggelou tou deiknnontas moi tauta.

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

22:9 kai legi mou, Ora mh' soudoulados sou gar emi, kai twn adelphwn sou twn prophyton kai twn tetrwn twon lous tou bibliou toutou tw theo proskynsqen.

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

22:10 kai legi mou, Mhe orragisis toous lous os prophyteias tou biblou toutou, oti o kairos engus estin.

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

22:11 o adelphos adelphasth . . , kai o ypwn ypwsasth . . , kai o dikaios dikaiwst . . , kai o agios agiasvsth .

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

Behold, I am Coming Soon

22:12 Kai idou erxomai tachu, kai o misdos mou met' emo, apodoudnai ekastw ws to ergon autou estai.

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

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486 22:8 txt o bleptwn tauta kai akouwn TR || o bleptwn kai akouwn tauta K f052 1006 1841 2329 (syrph) Prim || o akouwn kai bleptwn tauta A 046 922 16115 2050 RP SBL NA28 {||} || akouwn kai bleptwn tauta 2053 2062 || o akouwn kai o bleptwn tauta syrph copsa|| || lac C P 051 1818 2040

487 22:9 txt gar 1893? 2329 itis vgms copbo arm arab Beat Aug TR || omit K A 046 f052 all other extend minuscules vgms syr copsa|| || eth Apr RP SBL NA28 {||} || lac C P 051 1818 2040

488 22:10a Contrast this to Daniel 12:9; 9:24; Rev. 10:4.

489 22:10b txt ote o kairos 2080? MA Cypr Tyc Prim TR || o kairos gar K A 046 922 16115 1678 1778 1841 2053txt 2062txt 2080* itis vg syrph|| || copbo arm arab RP SBL NA28 {||} || o gar kairos 2050 2053com 2062com 2329 al || ote o kairos gar copsa || o kairos 9 minns. || lac C P 051 1818 2040

490 22:11 txt dikaiwstw 1678 1778 vgcl copbo eth TR || dikaiwstw tais K A 046 1006 16115 1841 2050 2053 2062 2080 (2329 dikaiwstw) itis vgms syr copsa arm-4 Apr Beat RP SBL NA28 {||} || omit kai o dikaios dikaiwstw eti 922 || lac C P 051 1818 2040

491 22:12a txt kai MA (22 minns) vgms eth TR || omit K A 046 922 1006 16115 1841 2050 2053 2062 2329 & all other extend minuscules syr cop RP SBL NA28 {||} || lac C P 051 1818 2040

492 22:12b Greek: ws to ergon autou estai; 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 ζ έργα,..." and he gives reference showing examples. Later he says, "The collective τὸ ἔργον is used for the plural (Sirach 11:20) Gal 6:4; Ἰb 6:10; Rv 22:12. The ἔργον or ἔργα is (are) characterized by the context as good or bad..." As for the verb "to be," the meaning is, "what it really is," or, "what it turns out to be" after examination and judgment. See LSJ def. III, "the facts of the case," the true story, what is reality.

493 22:12c txt autou estai 35 104 175 181 424 459 922 1611 1852* 2017 2030 2059 2060 2065 2073 2081 2186 2329 2814 TR || estai autou 046 82 94 241 456 627 1006 1814 1854 1859 1862 1888
22:13 Εγώ εἰμί τὸ Α καὶ τὸ Ω, ἀρχή καὶ τέλος, ὁ πρῶτος καὶ ὁ ἐσχατός.

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

22:14 Μακάριοι οἱ ποιοῦντες τὰς ἑντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

14“Blessed are those who do his commandments,” says the Lord, “and those who obey him and come in by the city gate.

22:15 Ἐξω δὲ οἱ κόνις καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πάς ὁ φιλῶν καὶ ποιῶν ψεύδος.

15“Blessed are those who do not do his commandments, says the Lord, “and who obey him and come in by the city gate.

22:16 Ἐγὼ Θησεύς ἐπέμψα τὸν οὐρανόν μου μαρτυρήσα σάμα ταύτα ἐπὶ τὰς ἐκκλησίας.

16“I Jesus have sent my angel to testify these things to you regarding the churches.

22:17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ελθε καὶ ὁ ἀκούων εἰπάτω, Ἐλθε. καὶ ὁ διψῶν ἔλθεται, καὶ ὁ θέλων λαμβανέτω τὸ υδωρ ζωῆς δωρεάν.

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,1 22:17 and whoever wants to, receive the water of life without cost.
22:18 Συμμαρτυροῦμαι γάρ παντὶ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· εάν τις ἐπιτίθη πρὸς ταῦτα, ἐπιθήσει ὁ θεὸς ἐπ’ αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ:

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

22:19 καὶ εάν τις ἀφαίρητοι ἀπὸ τῶν λόγων βιβλίου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ βιβλίου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἀγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ.

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

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22:20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ, ἔρχοµαι ταχύ. Ἄµην. Ναὶ ἔρχου, Κύριε Ἰσιµοῦ.

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

22:21 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάντων ὑµῶν. Ἄµην.

The grace of our Lord Jesus Christ be with you all. Amen.
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.

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- Frankfurt an der Oder, Stadtarchiv, s. n.
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- Paris, National Library Gr. 219
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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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| 2136 | XVII | -- | 247 | e700 | Text 1 p. | Moskow, Hist. Mus., V.26, S. 47

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>Text 1 pp. 637-52; Manuscripts of the Apoc.-Recent Investigations 1 BJR 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 Meteorenklasters&quot; ZNW 13 (1912) pp. 260-6 (cf. 2351); Plates*</td>
<td>Hosk.: &quot;New Type&quot;; &quot;I believe Theod. did his best with the transcription of Apoc. 200 from a very ancient text.&quot; He again says on p. 641 that it is copied directly from an exemplar coeval with our oldest Uncials. On p. 636, Hosk. says, &quot;...in the whole range of our documents there is none more important.&quot; Scribe was Theodosius, who at the end of Revelation wrote a prayer asking the God of John for mercy, should he have made any mistakes in making the Ms.</td>
<td>Meteora, Metamorphosis, 573, fol. 210-245r (fol. 245r-290; 2351) This means it was bound up with 2351.</td>
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- All, but in poor condition
- See ms. 1795
- Pierpoint Morgan Lib. 714, 46 fol.
- (H. Ap)
- Text 1 p.
- Text 1 pp. 440f.
- Clark, Vogels, Census
- 1:1–13:18; 14:4-5; Hosk.: "New Commentary Ms."
- C.H. Turner, "The Text of the Newly Discovered Scholia of the Apoc."
- JTS 13 (1912) pp. 386-97
- Cf. 2329
- Athen, Byzant. Mus., 117, fol. 1-10
- Text 1 pp. 663f.
- Text 1 p.
- Unbeachtete und unbekannte griechische Apokalypsehandschriften' ZNW 52 (1961) pp. 82-8
- D.J. Pallas BNGJ 11 (1934-5) pp. λε-λζ
- 4:10 – 5:6; 6:17 – 7:2
- Text 1 p.
- Meteora, Metamorphosis, 237
- Text 1 p.
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Notes:
1. Zagora, Stadtbibl., 9
2. Zagora, Stadtbibl., 12, fol. 332-367
3. Salamanca, Univ. Bibl., 2, 749
4. Athens, Vatopediu, 637, fol. 53-80
6. Images at CSNTM
7. Hoskier says this MS. is of great importance
8. Text 1 p.
9. 1:1-8:6
10. Sinai, St. Catherine's Monastery, Gr. 1692, fol. 122-136
11. Sinai, St. Catherine's Monastery, Gr. 1991
12. Sinai, St. Catherine's Monastery, Gr. 1992
13. Bucharest, Akad., 14/12621
14. Vatican Libr., Vat. gr. 1908, fol. 105-118
17. Yale Univ. Libr., ms. 246 (Phillipps 4527)
18. Ochrid, Nat. Mus., 1
19. Ochrid, Nat. Mus., 14
20. Athens, Lavra, H 205, fol. 119-137
22. Athens, Hagias, 43, fol. 243,244
23. Athens
24. Athens
25. Athens
26. Lesbos
27. Meteora, Stephanos, Triados 25
28. Trikala, Vissarionos, 4
29. Vatican Library
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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 dwelt in the bush. Let the blessing come upon the head of Joseph, and upon the crown of the head of him that was separate from his brethren.
33:17 The firstling of his herd, majesty is his; and his horns are the horns of the wild-ox: With them he shall push the peoples all of them, even the ends of the earth: And they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

God's curse on the serpent:

Genesis 3:14 And Yahweh God said to the serpent, Because you have done this, cursed are you above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life:
3:15 and I will put enmity between you and the woman, and between your seed and her seed: he shall bruise your head, and you shall bruise his heel.

David:

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

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

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

1:4a ἀπὸ τῶν ἄρα phar, 256 iot1g,h vg syrh,h cop,sa,bo Apringius Primasius Ps-Ambrose Compl. PK NA28 {⊥} // ἀπὸ ὄν 922 2074 // ἀπὸ Θεοῦ "from God": 046 42 82 94 175 241 367 456 468 469 506 627 792 920 1006 1611 1828 1841 1852 1862 1888 2017 2040 2042 2053 2065 2070 2329 2349 2351 2436 ἓ ἐστιν (genitive article) TR // lacuna 051 1778 2030. The TR reading is based on about eight late and insignificant minuscules. DeBrunner in BDF §143 says about the unexpectedly nominative title of God here following the genitive ἀπὸ, that this was preserving the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 ἐγώ εἰμι ὄν (πλήθ. ἐστιν ἐστιν).

1:4b txt ἀν (nom or acc pl neut. rel. pronoun) ἀν C 046 42 82 94 175 424 468 469 506 627 792 920 1006 1611 1828 1841 1854 1862 1888 2040 2042 2048 2050 2138 2329 2349 2351 HF RP NA28 {⊥} // τῶν (gen pl) ἀν A 88 241 2074 // ἀν ἐστιν (nom or acc pl neut. rel. pronoun with singular verb) P 35 104 757 922 986 1384 1678 2053 2059 2060 2062 2065 2073 2080 2081 14 TR PK // ἀν εἶσαι (nom. or acc. pl. neut. pronoun with plural verb) 2019 itg,h // omit 1626 copas? // hiat 051 1778 2030. DeBrunner in BDF §136(1) says that the Greek of Revelation exhibits many solecisms (mainly inattention to grammatical agreement), which were later removed by educated revisers, and he says of the phrase in 1:4, ἀπὸ τῶν ἐπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ τῶν ἐπτὰ πνευμάτων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of τὰ (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun τὰ jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea ἀ ἐστιν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

1:5a txt τῷ ἀγαπώντι (pres act ptcp dat sg masc) τῷ εἰκ Ν A C 046 18 35 69 82 104 175 241 256 367 456 467 468 627 920 1006 1611 1678(rescr) 1841 1852 1854 2017 2020 2040 2042 2070 2073 2080 2138 2351 2436 HF NA28 {⊥} // τῷ ἀγαπάσαντι (dat sg masc ptcp aor1) P 88 94 757 1384 1723 1733 2019 2053 2059 2060 2062 2065 2074 2186 2200 2286 2302 2344 τῷ ἀγαπώντι τῷ ἀγαπάσαντι (aor1 prpp) 254 256

1:5b TST 1txt {A} λύσαντι Ν* C 88 181* (c- λύσαντως) 254 256Arm 314 680 743** 792 922 1384* 1611 1678 1732c 1733* 1852 1876 2014 2015 2019 2020 2026xt 2028xt 2029xt 2031xt 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 2595vid 2814 M* (iti Prim soluit) vg-harl (syrh λόών) (ἔλοευν syrh arab) eth arm Andrew; Victorinus-Pettau NA28 {A} // λύσαντι P 046c (046* homoioteleuton) 18 35 61 69 82 94 104 175 241 256Gr,ital 367 456 459 467 468 469 627 757 920 1006 1732c 1733c 1841 (ἔλοευν 172 424 616 1828 1862 1888 2084 itg,h vg cop,sa,bo) 1854 1859accUBS3 2017 2040 2042 2053 2059 2060 2062 2065 2070xt 2073 2080 2138 2256 ἓ ἐστιν (genitive article) TR // lacuna 051 1778 2030 2032. The "freed" reading is reminiscent of λέλυμα ἀυτῆς ἡ ἁμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.
1:5b TST 2 txt {A} ἐκ δ’ Ἰησοῦ Ν 2186 A C 61mg 88 181 1611 1678 1854 2019 2020 2050 2053 2059 2060 2062 2074 2080 2081 2186 2329 2344vid 2814 πA NA28 {A} // ἀπὸ Π 046 18 35 61vid 69 82 94 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 792 920 922 1006 1384 1732 1733 1828 1841 1852 1862 1888 2017 2040 2042 2065 2070 2073 2084 2138 2256 2351 2436 μK TR HF RP PK // hiat 051 1778 1859accHosk 2030 2032.

1:15a πεπυρωμένης (gen sing fem) A C Primasius NA28 {C} // πεπυρωμένῳ (dat sing) Ν 205 209 469 628 2050 2053 2062 2432 itar,giq,h,t vg syrh,h cop[sa,bo arm eth Irenaeus Cyprian Victorinus-Pettau Maternus Apringius Primasius Ps-Ambrose Haymo Beatus // πεπυρωμένη 2436 // πεπυρωμένοι 459 792 922 2033 2814 2329 // πεπυρωμένοι 469 // πεπυρωμένοι (nom pl masc) P 046 032 89 104 175 241 456 627 920 1006 1611 1828 1841 1852 1854 1859 1862 1888 2017c 2019c 2020 2040 2042 2065 2073 2074 2081 2138 2186 2344 2814 HF RP PK // hiat 051 1778 2030 2040. 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 ὣς similarly makes a whole phrase rather imprecise.

2:20c txt {A} γυναῖκα “woman,” Ν C P 052 104 181 376 459 468* 922 1611 2017 2019 2020 2050 2053 2059 2060 2081 2186 2256 2329 2344 2814 itar,giq,t vg cop[sa,bo arm
eth Ambr. Epiphanius Andrew; Tertullian Ambrosiaster Tyconius Beatus Haymo TR
NA28 [B] // γυναῖκα σου, “your woman / your wife,” (A add τήν) 046 18 35 61 69 82 88
94 172 175 251 256 424 456 467 468a 469 616 627 757 792 920 1006 1384 1732 1733 1734 1828 1841 1852 1854 1859 1862 1888 2040 2042 2065 2070 2073 2074 2081 2200 2305 2436 2814 TR HF PK // hiat 051 2030 2062. The editorial committee of the UBS Greek New Testament says that the reading with σου “appears to be the result of scribal confusion arising from the presence of several instances of σου in verses 19 and 20.” There are four instances of σου in the 1 1/2 verses preceding, to be exact.

2:25 txt {D} ἄχρις σου P 046 35 82 88 94 104 175 256 424 459 469 627 757 792 920 1006 1384 1611 1732 1733 1734 1828 1841 1862 1888 2019 2059 2060 2065 2070 2071 2073 2074 2081 2200 2305 2436 2814 TR HF PK (NA28 ἄχρις[ς]) \} // ἄχρι σου Ν C 61 69 177 218 452* 1352 1852 2045 2138 2329 2351 WH // ἐς σου A 241 (syγ) // ἄχρι σου εαν 1611 2053 // ἄχρις ὅταν 2080 // ἄχρισιν 922 2303 // ἄχρις 2050 // ἄχρις 1678 1778 2020 // σου 1854 // hiat 051 1893 1918 2202 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 ἄχρισι(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 οὗ - hoû, the same word as here in Revelation. The fact that all three NT occurrences of ἄχρις are before a vowel, leads me to conclude that this addition of the "s" sound is a phonological change. Septuagint occurrences are Gen. 44:28, ἄχρι νῦν; and Job 32:11 ἄχρις σου. This is the same phonological pattern as in the NT. But there are various editions of the LXX, and Judges 11:33 in some editions is said to contain a form of the word ἄχρι, but not in my Tischendorf 4th, 1869, which uses a phrase with ἐς. (Tischendorf’s was 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 ἀπηλοίησεν, 16.324 ἄραξε, 17.599 αἶχμή. Note that these are all before vowels, and Homer uses the final sigma. The Liddell and Scott lexicon says epic poets used ἄχρις and ἄχρι "as the metre requires: in Ionic, μέχρι is preferred; but ἄχρι - ἄχρις are more common in Homer than μέχρι: the only Attic forms are ἄχρι, μέχρι, before both consonants and vowels." Classical Greek poetry did not like the sound of "hiatus," the sound where in two adjoining words, a word ending with a vowel is followed by a word beginning with a vowel. In better English we also don't like hiatus, though not for rhythmic or poetic reasons. That is why for example we add an "n" to the word "a" when it is followed by a word that begins with a vowel. That is, we say "a ball, but "an apple." (Apple actually does not begin with a vowel in practice, because we add a consonant to the beginning of it, called a glottal stop. It is really the glottal stop that we are unconsciously disliking and avoiding.) As for the Greek poetry, it may not be a factor so much of vowel versus consonant, as vowels/liquids versus stops. I noticed that ἄχρις was used before rough-breathed vowels as well as smooth-breathed vowels. In English terms, the rough-breathed vowels start with h, which we call a consonant, but for ancient Greek meter purposes what was more important was how long a time you could sustain the syllable, if I understand it right. The h sound can be held out for a long time like a vowel can, as well as other so-called consonants like m, n, l, y. Our letters m, n, l are called "liquids" because they can be held out either short or long. The "stops" category of consonants can only be short, since they "stop" the flow of air, such sounds as b, d, k, p, t, and glottal stop.
Revelation 3:2b

εἰμέλλων ἀποθανεῖν [itacism- ἀποθανεῖν] A C P 172 238 424 743 1678 1778 1828 Ἦμελες ἀποβάλλεται 104 336 459 691 792 1020 1201 1384 1611 1728 1732 2019 2070 2074 2344 2436 vg itar. syr HF Λτὴρας ἡμελεῖς αποβάλεται 468²

ἔμελλες ἁποβάλλειν 2081 2814[txt] TR.

εἰμέλλε ἀποθανεῖν 314

ἔμελλόν ἀποθάνεται 2051 2053[com]

εἰμέλες ἃποβάλλεται 254 syrph

μέλεις ἃποβάλλεται 2017

εἰμέλες ἃποβάλλεται 1955

ἡμελεῖς αποβάλλενται Complutensian Polyglot

ἔμελλες ἢμελεῖς αποβάλεται 2058

εἰμέλλον ἀποβαλλεῖν 664

μελισ ἃποβάλλειν 792

εἰμέλες ἃποβάλεται 1995

ἡμελές ἃποβάλλενται 1828mg

ημελές αποβάλλειν 638

εἰμέλες ἁποβάλλεται Complutensian Polyglot

ἐμελές ἢμελές ἁποβάλεται 2058

εἰμέλλον ἁμελεῖς αποβάλειν 468²

εἰμέλες ἢμελεῖς ἁποβάλειν 2061*

εἰμέλλες ἀποβαλλεῖν 1626

εἰμέλες ἁποβάλλεται 35 432 757 824 986 1072 1075 1150 1249 1617 1627 1647 1740 1745txt 1746txt 1771txt 1774 1864 1865 1957 2023 2035 2041 2065 2352 2821 [plus Hoskier no. 259, which must be an error.] PK

εἰμέλες ἁποβάλλεται 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 2138 2305 2349 2436

ἡμελές ἁποβάλλεται 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

Ῥησοῦ Χριστοῦ 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

The UBS committee selected the reading without the article, because according to Josef Schmid, p. 87, proper names in Revelation are generally anarchrous. 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:
According to BDF what in German is represented by ü, and even later, by "itacism" into a long e sound is that they go with the TR from Hoskier's apparatus for this variant: A 920 2019 2040 cop 2351 TR PK // 792 // 1852 1862 1888 2017 2042 2138 2351 2436 HF RP // 2351 2436 82 61 69 94 104 241 256 1888 2019 2053 // ἐ Prim RP // 2074 2081 2186 2329 2814 TR 3:9a

Here is a case of 82 and 920 united with 046 against all other uncials, and not even incuding their usual companion, 627. A false Byzantine reading.

The word ἀνοίξει is a noun, the dative singular form of ἀνοίξεις. This word ἀνοίξεις 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 a itacism of ἀνοίξη, which latter he reads here.


3:17a TST 5 txt ὅτι A C 35* 172 250 256cr 424 459 469 616 922 1611 1678 1733 1778 1862 1888 2017 2040 2050 2073 2080 2084 2329 2814 lat syr TR NA28 // omit Ν P 046 18 35** 82 61 69 94 104 241 256Arm,ital 456 627 757 792 920 1006 1384 1732 1734 1828 1841 1854 1859 2019 2039 2042 2053 2059 2060 2065 2070 2074 2081 2138 2186 2200 2305 2351 2436 ἕν vgmiss arm eth Spec Beat HF RP PK // ἐμέσαι 3:18 txt [A] κολλύριον Ν C f052 82 94 104 175 241 424 459 469 627 1006 1611 1828 1841 1852 1862 1888 2017 2020 2042 2329 2344 2436 HF RP // κολλύριον 046 // κολλύριον 792 // κολλύριον A P 35 (757 κολλύριον) 1384 1859 2040 2050 2059 2065 2073 2081 2351 TR PK // κολλύριον 1854 2074com // κολλύριον 2053 2060 2138 2186 2814c corbo // κολλύριον 2074 // κολ[λ]ύριον NA28 {} // lac 051 2030 2062. (Missing from Hoskier's apparatus for this variant: A 920 2019 2040 2814* but the implication is that they go with the TR.) According to BDF §42(4), κολλύριον is a word which Greek imported from Latin, in which the spelling was collarium. Thus the earlier, original spelling in Greek would have been κολλύριον. The vowel υ - "upsilon" in Attic Greek was originally pronounced like the u in "prune," but later developed into what in German is represented by ü, and even later, by "itacism" into a long e sound.
in English. "Itacism" was a process by which most of the Greek vowels and diphthongs moved forward and more closed in point of articulation in the mouth. Thus the spelling changed later from υ το ου, I would surmise in an attempt to preserve the original Latin pronunciation.

3:20a

εἰσελεύσομαι A P f052 94 104 469 1611 2019 2020 2042 2050 2053 2065 2074 2081 2186 2814 Λ\text{it,ar,gr,sin} syr\text{h} vg cop\text{sia,bo} TR NA28 \{\} // καὶ εἰσελεύσομαι Ν 046 0169 61 69 82 175κ 241 456 792 920 1006 1828 1841 (1852) 1854 1859 1862 1888 2006 2017 2040 2073 2138 2329 2351 2436 Μ\text{K} syr\text{h} HF RP PK // lac C 051 627 2030 2062.

4:3a

καὶ ὁ καθήμενος ὁμοιος Ν A P 046 104 922 1611 1678 1778 1828 2019 2050 2329 (ὡς) 2351 it\text{ar,gr,sin} syr\text{h} arm NA28 \{\} // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὁμοιος 0169 cop\text{sia} // καὶ ὁ καθήμενος ἐπὶ αὐτῷ ὁμοιος 792 // καὶ ὁ καθήμενος ἦν ὁμοιος TR // καὶ ὁ καθήμενος ἐπὶ αὐτὸ ἦν ὁμοιος eth // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον cop\text{bo} // ὁμοιος 35 82 94 241 424 469 757 920 1006 1841 1862 1888 2020 2040 2053 2059 2060 2065 2073 2074 2080 2081 2138 2814 (arab) RP // hiat C 051 627 1384 2030 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "lectio brevior lectio potior" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA28 reading, after ν. 2 having just said, “someone sitting” already, is very Johannine in style.

4:4b

καὶ ἐφησιν 2053 // omit 046 69 82 175 256 456 920 1006 1841 1852 2017 2040 2042 2138 2351\text{mg} Μ\text{K} syr\text{h} arm4\text{vid} HF // hiat C 051 627 1384 2030 2062.
Revelation 4:4c

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

4:7a txt ἐχον (masc) Α 046 104 181 1006 1828 1852 2017 2019 2031 2074vid 2081 2329 2344 2351 WH NA28 {} // ἐχον (neut) Ν P 82 94 175 (241 próσωπον ἔχον for ἔχον τὸ próσωπον) 469 792 920 1611 1841 1854 1859 1862 1888 2020 2040 2042 2050 2053 2065 2073 2138 2186 2436 2814 2814 TR HF RP PK // omit 2050 eth arm4 // lac C 051 627 2030 2062.

4:8a txt ἐχον (nom sing masc pres part) Α 104 792 1006 1828 1854 1888 2017 2019 2073 2081 2329 2814 (Cass Vict habentes) NA28 {} // ἐχον (nom&acc sing neut pres part) 046 82 94 175 241 146 920 1841 1852 1862 2040 2042 2053 2065 2138 2436 2814 Μ HF RP PK // ἔχον (1st sing & 3rd pl imperf) Ν itarp8gα vg TR // ἐχοντα (acc sing masc part or nom pl neut part) Π 469 1611 2020 2050 2351 // ἐχει (3rd sing pres ind) 2074 // omit copbo eth? // “it was” syrph,h copsa // lacuna C 051 627 2030 2062. Most of these differences are barely translatable. Note that the KJV and the NIV, translating from different texts, render both of their respective Greek readings as "had." The NIV treated the present participle as what they considered the relative time, and made the relative time past. Some might translate the same participle with a present-tense English verb, which I tend to do, because John in the context is speaking in the present tense placing himself at the time he is actually seeing these things. The only reading that is truly present tense or any other tense by inflection is the present indicative form ἐχει, 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} ἄγος 3 times Α 69 94 104 241 1459 469 792 920 1026 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 2814 Μ ΜHF PK // ἄγος 8 times Ν* // ἄγος 7 times 1678 (contra
Revelation 5:9

variants in part:

1.) ήγ. τῷ θεῷ ἡμᾶς
2.) ήγ. τῷ θεῷ
3.) ήγ. ἡμᾶς
4.) ήγ. ἡμᾶς τῷ θεῷ
5.) ήγ. ἡμᾶς ἐν τῷ αἵματι σου τῷ θεῷ
6.) omit θεῷ τῷ θεῷ in v. 10
7.) missing/defective here

1.) txt [B] Ν 046 ὕσι 35 69 82 175 241 256 456 627 757 920 1006 1611 1732 1733 1841 1859 2017 2020 2040 2042 1852 1859 2060 2065mg 2074 2081 2138 2302 2329 2351
2.) ήγ. ἡμᾶς τῷ θεῷ τῷ θεῷ
3.) ήγ. ἡμᾶς τῷ θεῷ τῷ θεῷ
4.) om.] 2070 2186 2814 vg-harl arm1 Irenaeuslatevid Cyprian Fulg Erasmus3,3 Aldus Cypriacus
5.) copɔ ḅb Oth-Aeth Arles Treg vnSod Vog Bov [Merk] TR HF RP PK
6.) A eth Lach Tisch Weiss WH Charles NA28 {A}
7.) 2065xt [has τῷ θεῷ in mg.] 2070 2186 2814 vg-harl arm1 Irenaeuslatevid Cyprian Fulg Erasmus3,3 Aldus Cypriacus
8.) hiat; Π 115 C 051 P? 88 1384 2030 2062

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσουμεν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς - hêmas, "us," they created a
conflict with v. 10 where it says "you have made αὐτοὺς - "them" into a kingdom and priests, and βασιλεύσουσιν "they" will reign. As the text stands in the HF/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the 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 τὸ θεό, (abbrev.) and the next column picks up with ἐν τῷ αἵματί. You can view the pertinent page of Codex A for yourself at this link http://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"

5:13a txt καὶ ὑποκάτω τῆς γῆς Α P 046 82 94 104 175 456 469 627 792 1006 1611 1841 1852 1862 1888 2019 2020 2042 2065 2073 2074 2138 2186 2351 2436 2814 it\(\text{ar,}\text{gig}\) vg cop\(\text{sa}\) syr\(\text{ph}\),\(h\) rell. TR HF RP PK NA28 \{\} // omit \(\text{N}\) 241 920 1828 1854 1859 2040 2050 2053 2329 cop\(\text{bo}\) arm Fu // lacuna C 051 2030 2062.

Revelation 5:13,14

<table>
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<th>v. 14</th>
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<td>syr(\text{ph})</td>
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<td>αμην</td>
<td>v. 14 …ζωα λεγουσιν</td>
<td>copsa⁻⁴, bo</td>
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<tr>
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<td>35* 181 254 743 792 1626 1678 1732 1778 1876 2014 2015 2019 2020 2026 2028 2029 2031f 2034 2036 2037 2038 2043 2044 2046 2047 2051 2052 2054 2055 2056 2057 2059f 2060 2064 2065 2067 2068 2069 2074 2080 2081 2083 2186 2286 2302 2349 2595 2814</td>
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<td>94 241 336 582* 620 628 632 919 1918f 2082 2436</td>
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</tr>
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<td>αμην</td>
<td>v. 14 omit entire v. 14</td>
<td>2045* (added in margin = TR)</td>
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**Revelation 6:7-8**

"Ερχου. 8Και ειδον και ιδου ἡ πα
d A P 94 104 241 459 757 1006 1611 1841 2019 2059 2060 2065 2074 2081 2432 2814 vgww,st syrph cop(sa),bo arm Andrew PK NA28 {B} "Ερχου. 8ΕΙΔΟΝ και ιδου Κ2053 "Ερχου. 8Και ιδου 1854 2020 2042 2329 2351 "Ερχου και ιδε. 8Και ιδου 046 82 424 627 (792 οἶδε) 920 1828 1859 1862 1888 2138 2344 itśg vczę syrhc (eth) Primasius Beatus HF RP "Ερχου και ιδε. 8Και ειδον και ιδου Ν 35 205 209 469 2073 itar "Ερχου και βλέπε. 8Και ειδον και ιδου 296 2049 TR lac 051 1384 2030 2050 2062.

The UBS4 apparatus has a “vid” after Codex A, but the Muenster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss Ν A C 104 2019 2059 have the spelling ιδον which supports ειδον. The TR reading, though not attested letter for letter by any Greek manuscript, essentially follows Codex Sinaiticus. Manuscripts 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.


8:13 TST 7 txt άστου Π115 Ν 046 f052 35 69 82 94 175 181 424 456 459 469 616 627 757 792 920 1006 1611 1732 1733 1828 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2053 2138 2329 2351 μκ ita,gl vg syrph,h,cop sa,bo eth Cass Be tc Yc HF RP PK NA28 \{\} // ἀγγέλου P 104 241 680 922 2059 2060 2073* 2081 2186 2286 2302 2436 2814 μκ arm TR // ἀγγέλου ὡς άστου 42 // hiat C 051 88 1384 2030 2050 2062. "Had the Apocryphist written ἀγγέλου, ἄλλου would probably have taken the place of ἐνός; cf. 7:2; 8:3." (H. B. Swete, The Apocalypse of St. John, ad loc.).

Revelation 9:10 ἢ ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικήσαι TR καὶ ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία εχουσιν του ἀδικήσαι 2040 έν ταίς οὐραῖς αὐτῶν του ἀδικήσαι 104 ἐν ταῖς οὐραίας αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικήσαι 424 1678 1778 2019 2060 ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικήσαι 1828 1862 1888 2059 2081 2814 μκ ita vg cl ἐν ταῖς οὐραίας αὐτῶν ἐξουσιαν ἤχουσιν του ἀδικήσαι 2138 ἐν ταίς οὐραίας αὐτῶν καὶ ἐξουσίαν ἤχουσιν ἀδικήσαι 2074 ἐν ταῖς οὐραίας αὐτῶν ἐξουσιαν ἤχουσιν του ἀδικήσαι 241 ἐν ταῖς οὐραίας αὐτῶν καὶ αἱ ἐξουσία αὐτῶν ἀδικήσαι 1854 καὶ ἡ ἐξουσία αὐτῶν ἀδικήσαι copbo καὶ ἐν ταῖς οὐραίας αὐτῶν ἐξουσιαν ἤχουσιν του ἀδικήσαι 2329 καὶ ἐν ταῖς οὐραίας αὐτῶν ἐξουσιαν ἤχουσιν(ν) του ἀδικήσαι 046 82 94 469 627 757 920 μκ HF RP PK καὶ ἐν ταῖς οὐραίας αὐτῶν ἐξουσιαν ἤχουσιν ἀδικήσαι 175 792 καὶ ἐν ταῖς οὐραίας αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικήσαι Pervid Ν A P (0207) 35 1006 1611 1841 2053 2073 2080 (2344) (2351) NA27 \{\} καὶ ἐν ταῖς οὐραίας αὐτῶν ἐξουσίαν ἤχουσιν ἀδικήσαι 792 καὶ ἐξουσίαν ἤχουσιν ἀδικήσαι 2074 καὶ ἐξουσίαν ἤχουσιν αὐτῶν ἀδικήσαι 2065 lacuna C 051 1384 2030 2050 2062. See footnote on 12:7.
Revelation 9:12b

... ἔρχονται δύο δ' τε φωνάς f052 181 254 296 1732 2019 2020 2026 2028 2029 2033 2037 2038 2044 2046 2051 2054 2055 2057 2059 2064 2067 2068 2069 2081 2083 2186 2595 2814 \|\{ \{ \{ itar.gig vg Tyc Eras eds 1 2 3 Aldus Colinaeus

In Dahl's rendering of this is, “And the sixth angel s

1934 1935 1937 1938 1945 2048 2050 2186 2256 2302 2344 2351 2352 2821 HF

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 οὐαί 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 ἕτοι "still / more" is a natural addition, and its addition is more easily explained than its omission.

9:13a txt φωνήν μίαν φωνήν μίαν P046 0207 A P 046 82 104 181 459 469* 627 792 920 922 1006 1611 1828 1841 2019 2059 2060 2074 2080 2081 2186 2256 2302 2344 2814 M itar.gig8 vg syyph.h cop sa,bo Vict. (vocem unam ex quattuor cornibus) TR HF RP PK NA28 {\} // μίαν φωνήν 69 2351 // φωνῆς μίας N1 469c // φωνήν ἐνος 2329 // φωνῆν μεγάλην 424 1862 1888 2053 // φωνῆν N* 2020 1678 1778 (not 2080) // omit 1854 arm4 // μίαν itar Apr. Prim. Cypr. Tyc 1,2,3 Beat. // hiat C 051 88 1384 2030 2050 2062. Note that the 052 descendants are divided. There is no difference in meaning between φωνῆν μίαν and φωνήν, since the word μίαν here probably just serves as an indefinite article, as in Semitic usage. (Neither Hebrew nor Greek normally has an indefinite article; though in Greek sometimes the word τις serves somewhat so.) It is tempting to render this as "a single voice from the four horns," since "single" would be a natural contradistinction to "four." The word "four" is also in dispute; see next footnote. Hoskier's rendering of this is, "And the sixth angel sounded and I heard a voice, of
one from the (four) corners of the altar." He says the clue is ms. 2329’s seeming disagreement in gender of φωνή, thus clueing us that there must be a pause or comma between "voice" and "one."

9:13b txt TST 8 [B] κεράτων Ἑτὶ Κ1 A 0207 94 1611 1678 1732 1778 2053 2074 ( + κεκραγοτος ) 2080 2344 Ht br.g8 vg wr.st syrh copsa ms, bo eth Haymo Bed. ps-Ambr. // τεσσάρων κεράτων Ὑν 59 35 104 172 181 459 627 920 922 1006 1828 1841 1854 1862 1888 1909 2020 2059 2060 2816 2302 2329 2351 Ἑν vg2 syrh Andrew; Cyprian Tyconius Primasius Beatus TR HF RP PK [NA28] [C] // τεσσαρων κερατων 792 // τεσσάρων κερατων 2256 // δ κεράτων 2081 2814 // omit μίαν ἐκ τῶν τεσσάρων κερατων Κ* - "I heard a voice from the golden altar before God" // hiat C 051 88 1384 2030 2050 2062.

9:21 txt [C] φαρμάκων Ὑν 47 Ἑν 115 Ν C 18 69 82 172 175 424 456 467 476 792 616 920 1006 1611 1841 1852 1854 1859 1862 1888 1907 2017 2040 2042 2084 2138 2256 Κ5 cop bo Andrew c Areth HF NA28 \{ // φαρμακϊων Α 046 104 181 459 469 922 1828 2019 2060 2073 2080 2302 2329 2344 Andrew 4 Abraham // φαρμακεῖων 35 94 241 256 367 757 1678 1732 1773 1778 2017 2019 2020 2053 2059 2065 2074 2081 2186 2432 2436 2814 Α5 syrh,h copsa ms arm Andrew,bav,c-p TR RP PK // "divination" arm 4 // "potions of sorcery" cop bo // "adultery" cop sa ¼ // omit οὔε ἐκ τῶν φαρμάκων αὐτῶν 627 (1828 but φαρμακείων added at end) it br cop sa arm 2 Cyp TyC1 // hiat Ὑν 85 051 88 1384 2030 2050 2062. This Greek word φαρμακον - pharmacon is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. Note that the Textus Receptus uses the word φαρμακεία - pharmakeía (sorcery) following the third reading instead of φάρμακον. The UBS committee says they chose the reading φαρμάκων "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φαρμακεῖα, 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 Α C P f052 35 1611 1854 2020 2053 2059* 2060 2065 2073 2081 2351 Μ A vg cop bo arm Oscar TyC 1 ps-Ambr (per servos suas prophetas) arm a.? 3.? NA28 \{ τοὺς αὐτοῦ δούλους τοὺς προφήτας 2019 2074 τοὺς ἐαυτοῦ δούλους καὶ τοὺς προφήτας Ὑν 85 vid Ἑν 2329 2344 cop sa τοὺς ἐαυτοῦ δούλους καὶ τοὺς προφήτας αὐτοῦ eth τοὺς ἐαυτοῦ δούλους καὶ προφήτας Ὑν 47 τοὺς δούλους αὐτοῦ τοὺς προφήτας 046 82 104 175 241 424 456 459 469 627 757 920 1006 1828 1841 1852 1859 1862 1888 2017 2040 2042 2138 Κ5 syrh,h HF RP PK τοὺς δούλους αὐτοῦ τοὺς προφήτας 94 792 922 τοὺς ἐαυτοῦ δούλους τοὺς προφήτας 743 2055 2064 τς TR τοὺς προφήτας δούλους αὐτοῦ Primasius (per prophetas servus suis) servis suis prophetis "to his servants the prophet" it br α arm 1. 2. 4. per servos suis TyC3 lac Ὑν 115 051 88 337 1384 1626 1893 2022 2030 2032 2050 2052 2062 2091.
10:8  

11:12b

12:18

Revelation 13:10b
It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθήναι, αὐτόν, supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15.2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἁπασώνται), 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

Si quis gladio occiderit eum 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.” itÆ

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

Et qui gladio occiderit oportet eum in gladio occidere “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

“However he will kill, they will kill him with the sword.” copsa,bo

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

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

lac 1384 2030 2050 2062.

It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθήναι, αὐτόν, supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15.2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἁπασώνται), 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 13:16b

+to before pur 2042 syrph,h copsa,bo Ty2
transpose pur to end of verse eth

Revelation 13:14

1. καὶ πλανᾶται τοὺς κατοικούντας ἐπὶ τῆς γῆς
2. καὶ πλανᾶται τοὺς ἐμοὺς τοὺς κατοικούντας ἐπὶ τῆς γῆς
3. καὶ πλανᾶται καὶ ἐμοῖς τοὺς κατοικούντας ἐπὶ τῆς γῆς
4. lacuna

Revelation 13:14b

δῶσον αὐτοῖς ἑνὸς ἐνόπιον τῶν ἄνθρωπων 792 (omit εἰς τὴν γην)
kataβαίνειν ἐκ τοῦ οὐρανοῦ syr
lac 1384 2050 2062.
The family of mss to Gregory (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4) has 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 (sclorum) and saeculorum (sclorem [-aiôwn]): "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassidorus. H. C. Hoskier also cites Pettau, Tyconius, Apringius, and Cassidorus. 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 reading of "saints."
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 λίθον variant, and knows only λίθον, 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: "οἱ τούτῳ τοῦ ναοῦ ἔξελευσοσθηκαὶ φησὶ τοὺς ἄγγελους ἐνδεδυμένους λίθον ἢ λίθον καθαρόν· καθα τινα ἐξωσιαν τα στήθη της φύσεως δυνατον και καθαρόν το τιμιον, και το ἐν ταις διακοιναις ἀνεμοποιηταις. Oecumenius, in his scholi only, says "τὸ δέ ἐνδεδύσθαι τοὺς ἄγγελους λίθον καθαρόν λαμπρόν· δείγμα τυχάναι τῆς τιμίας αὐτῶν και καθαράς και εἰς τὸ καλὸν παγίως ἐχύσεις φύσεως ἢ ἢ ἁρὰ τὸν χριστὸν ἐνδεδύτο λίθος γάρ ὁ κύριος παρὰ τῆς θείας ὑόνυμαις γραφῆς, ὡς παρὰ ήσαία (xxviii. 16): > ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιών λίθον, πολυτελὴ ἐκλεκτὸν < και παρὰ τό προφήτη (Psa. cxv. 22): > λίθον δν ἀπεδεκύμαναν οι οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας < τούτον ἐνδεδύσθαι τὸν λίθον, και υμὲν οἱ σφαράτους παύλος παραίνει (Rom. xiii. 14): > ἐνδυόσθαι τὸν λίθον ἡμῶν ἠσοῦν χριστόν και τῆς σαρκός πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας< ἐξω γὰρ πάσης ἐπιθυμίας ψυχοβλάβους ο τούτον ἐνδεδυμένου· αἰ γε γε ζώναι κ.τ.λ." (Note that Oecumenius says for Romans 13:14, "Put ye on our STONE, Jesus Christ"! So maybe he had a stone-dress obsession.) See Arethas' and Andrew's scholi on 2070 and 250: "ἐνδεδυμένους λιθούς (al. λίθον) ἢ λίθον καθαρόν· καθά τινα τῶν ἀντιτράποις ἐχύσεις, διὰ τὴν τῆς φύσεως αὐτῶν καθαρότητα· καὶ τὴν πρὸς τὸν ἀκρογονιαίον λίθον (+χριστὸν 250) ἐγγυτὴ(+ και τῶν ἁρτῶν τὴν λαμπροτητα 250)" They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says, χρυσος ἢ λιθος διαφανης, "golden, transparent stone." Some points to consider: 1. The wide variety of spelling and punctuation of the λίθον variant makes it suspect. 2. The reading λίθον is certainly the more difficult reading, more likely to prompt revision, as the 046 stream is famous for. 3. Perhaps the reading "clean bright linen" is a harmonization to the gospels' description of angels on earth, and to the description of the armies of heaven elsewhere in Revelation, like 19:14. Or perhaps to 19:8, where the βύσσινον λαμπρόν καθαρόν represents the righteous acts of the saints. Interesting that in both other instances of Revelation of bright clean linen, it is not the word λίθον but βύσσινον.

Revelation 16:16

Ἀρμαγεδῶν Ἡ Ἄρμαγεδῶν Ἡ 2028 2033 2044 2054 2069 2083 2186 (abt. 95 minuscules) syr rh eth Beatus Erasmus 1 2 3 4 Colinaeus RP PK NA28 [\}
(H)ar Magedôn 1862 ( I cannot make out in my copy of Hosk. whether smooth or rough)

Ἀρμαγεδῶν Ἡ 2028 2033 2044 2054 2069 2083 2186
Ἀρμαγεδῶν TR
Ermagedo itśiş
Μαγδῶν 82 91 175 456 469 627 792 920 1852 1859 2017 2042 2074 2138 (abt. 80 minuscules)

Μικρογραφία: syr rh, mg (acc. NA28) cop bo (acc. Tyc) 21/2 HF
Magdō syr rh (acc. Hosk.)
Magedôν 046 1611 2053 2062 Tyc 2
Ἀρμαγεδῶν Ἡ 2186
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 ἱβδομος A 046 69 82 94 104 175 241 256 459 469 627 792 920 922 1006 1611 1841 1859 2020 2053 2070 2080 2084 2256 syr it Beat Prim Tyc.3 TR PK // ὁ ἱβδομος εὐδομος 2084 2256 2436 // ὁ ἠγγελος εὐδομος 2040 // omit 2070 // hiat C P 88 2050 2351.


16:17d TST 12 x 2 txt {A} ναοῦ Ψ47 A 0163vid 61 69 1006 1611 1678 1778 1828 1841 1859 1862 1888 2017 2020 2040 2053 2062 2065 2080 (2329 after θρόνου) itar vg syrph,h cop,bo,msn (eth) Prim Beat ps-Ambr Tyc3 NA28 {A} // ναοῦ του θεου Ν // οὐρανοῦ 051* 94 181 241 792 1384 1732 1828 1854 2019 2020 2039 2042 2059 2060 2074 2081 2186 2302 2344vid 2436 2814 2841 367 468 // hiat C P 88 2050 2351.

Regarding the phrase καὶ ἔξηλθεν φωνή 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 for blasphemy toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word ναός is used but in 13:6 it is σκηνή), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition 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 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 1161 2016 2051 2053 2055 2056 2062 2064 2067 2256 syrph cop

Matt 1:16,23,24*) Ν

[Take note of punctuation and manner of transition to the ὑδὲ of v. 9] txt καὶ παρέσται, ὑδὲ HF RP PK NA28 \{\} // καὶ πάλιν παρέστε (itacism of παρέσται with the same meaning, cf. Ν Matt 1:16,23,24*) Ν* // καὶ παρέσται A // καὶ παρέσται (-ῥοῦ) 046 // καὶ παρέσται Υ: ὑδὲ P 051 35 91 94 104 110 141 172 175 205 205ab 209 242 250 (254 ὑδὲ or ὑδὲ? 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- αι raised dir. above iv) 757 (792 παρέστε like Ν) 808 824 922 986 1006 1072 1075 1248 1328 1503 1551 1597 1611 1617 1657 1678 1719 1733 1734 1740 1745 177111778 1828 1841 1849 1852 1862 1864 1865 1888 1894 1934 1957 2016 2017 2018 2020 2022 2027 2030 2035 2040 2041 2048 2051 2053ab 2055 2061 2062 2064 2067 2073 2075 2077 2084 2200 2254 2305 (2329 καὶ παρ ἐ σται sic) 2436 2821 Ηypopolytus? Complutensian (cop*) // καὶ παρέσται: ὑδὲ 2023 2028 2029 2031 2033 2045 2047 2056 2070 2071 2081 // καὶ παρέσται ὑδὲ 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 // παρέσται ὠδε (without καί) 1746 //
καὶ ὅτι πάρεστιν 1854 // καὶ πάρεστιν Ῥἢι181 336 632 1384 1732 2019 2037 2038 2042
2057 2059 2091 2256 2286 2302 2595 syrph // καὶ παρεστιν: ὠδε 1876 2026 2036 2043
2044 2046 2054 (2065) 2068 2069 2074 2082 2083 (hiatus 2186, exact sister ms. of 2814)
2814 // καὶ παρεστιν: ὠδε 2014 2034 // καὶ παρεστιν Ῥἣ241 336 2256 // καὶ παρεστιν:
θωμαστονται 2060 (Hosk. says this ms. places θωμαστονται at the end of the
v. rather than the beginning like the other ms.) // καϊτε ἐστιν TR // omit eth vg
Pseudo-Ambrose // καϊπερ ἑστι Erasmus Ed. 1 Aldus' printed edition // καϊπερ ἑστιν
2049 Erasmus Eds. (2),3,4,5 // et advenit itvph // et adhuc ventura erit Beatus // et ventura
est Primasius // καὶ παρεστιν εγγυς arm 3 // καὶ παρεσται εγγυς arm 4 // καὶ παρεσται καὶ
απολλυται το θηριυν 2053comm (cf. arm 2: "and which was passing by to
perdition" // καὶ παρεσται ὁ (sic) o εχων 1094 (cf. cort φι, cf. syr) // καὶ
eπεσεν –corbo (ονομ αρματει) // καὶ εσται copsa (λωμ 93μεωυνε) // 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
credited any weight whatsoever. They are brought into the record because of their
very connection with the printed text." Hoskier further states this plainly in Text
Volume 2, p. 156, lines 26,27, where he says "...57 et 141 ex ed. typ. exscripti:" This
means 57 and 141 are "copied from printed edition." (K * Sinaiitius 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

πεπώκηκεν P 051 2053* 2073 2081 2814 Hippolytus Andrewa,bav al TR PK
(3rd sg perf ind act of ποτίζω drink)
πεπώτικεν 94 2042 2065 2432 syrph (3rd sg perf ind act of ποτίζω – drink)
πεπώτικεν 88 1876 2014 2015 2034 2036 2037 2042 2043 2047 2082
ἐποτίσε(ν) 2074
πεπώκασιν Ῥ 046 104 205 209 336 459 582 620 680 922 1006* 1611 1841 2030 ἹΚ
(abt. 50 minuscules) copsa,bo eth Hippolytus RP
πέπωκακαν Ἀ C 69 2031
πέπωκακαν 1854 2053* 2062 pc syrphmg Oecumenius
πέπωκακαν εἰς syrphmg Hippolytusmiss
omit πέπωκακαν πάντα τά ἑθνη Primasius.
Lacuna 2050 2351

18:7a ttx αὐτὴν Ἡκτ Α Φ 046c 051* 82 104 456 757* 792 920 1852 1859 2019* 2030
2053 (2062 αὐτῆς) 2138 ἹΚ RP NA27 (\} // αὐτῆς 1611 // ἐαυτῆς Ἡ 2052 35c 94 175
241 424 469 627 757* 922 1006 1384 1841 1854 1862 1888 2017 2019c 2020 2040 2042
2059 2060 2065 2073 2074 2081 2186 2436 ἹΚ TR // ἐαυτῆς 2329 // ἐαυτῆς 1828 // ἐαυτῶν 2814 // omit 046* // hiat 2050 2351. The Latin and Syriac witnesses have a
reflexive meaning. A minority of the UBS committee chose, as in the WH edition, a
rough breathing on the word, and the majority believed it to be Hellenistic usage
(with smooth breathing and reflexive meaning), see their note on Philippians 3:21. In
many other verses in the NT and other era literature, αὐτήν was also used as a reflexive like ἐαυτήν, since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ἰ, ο was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA28-HF-TP and TR readings. Regarding this pronoun, see footnote on Rev. 13:16.

18:14 TST 14 txt {A} εὐφρήσουσιν (3rd pl fut ind act) ἐν A C P 18 172 424 469 616 1611 1678 1778 1828 1862 1888 (2053 2062 find HER) 2080 vg syrph,h copsa,bo NA28 { (} // εὐφής (2nd sg 2aor subj act) 046 61 69 82 94 175 241 256 367 456 467 468 627 792 920 1006 1384 1372 1841 1852 1854 1859 2030 2019 2020 2030 2040 2042 2060 2074 2138 2256 2329 Mk Hipp. Beat HF RP // εὐφής 922 // εὐφής 104 // εὐφής (2nd sg fut) 051 35 757 1733 2065 2070 2186 2436 2814 M A It Prim Beat Eras 1,2,3 Aldus Col PK // εὐφής (2nd sg aor subj act) 2059 2073 2081 2084 TR // εὐφής 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 ὃ ἐπὶ τόπον πλέων A C 82 94 104 241 456 627 920 922 1006 1828 1841 1852 1854 1859 1862 1888 2020 2040 2042 2138 2436 2814 (abt. 100 minuscules) (Hipp) Andr; Beat // ὃ ἐπὶ τὸν ποταμὸν πλέων 2053 2062 (cop sa "who sail in the rivers") // "who sail from a distance" Ps-Ambr // [ὁ ἐπὶ τῶν πλοίων] πλέων Π 051 205 209 424 757 (792) 1384 2017 2019 2020 2040 2060 2065 2073 2074 2081 (abt. 100 minuscules) (Hipp) Andr; Beat // ὃ ἐπὶ τῶν πλοίων ἐπὶ τόπον πλέων (syrph) // ὃ ἐπὶ τῶν πλοίων ὁ ὄμιλος 2186 2814 Hipp Er Ald Col TR // hiat 2050. There is a use of the word τόπος in connection with boats and sailing also in Acts 27:2.

19:3 TST 15 txt {A} δεύτερον εἰρήκαν (3rd pl perf ind) πλέων A C P 051 18 35 181 1611 C 1828 2042 2059 2060 2074 2186 2329 2814 TR NA28 // δεύτερον εἰρήκασιν (3rd pl perf ind) 61 69 469 1006 1384 1372 1841 2014 2040 2053 2062 2065 // εκ δεύτερου εἰρήκαν (3rd pl perf ind) 172 1888 // ἐκ δεύτερου εἰρήκασιν (3rd pl perf ind) 424 616 1862 2073 2084 // δεύτερον εἶπαν (3rd pl aor act ind) C // δεύτερον εἶπον (3rd pl aor act ind) 1678 1778 2020 2080 (but note that can also be 1st sg aor act ind) // δεύτερον εἰρήκα (1st sg perf) 1611* // ἡκουσα ἡρεν (sic) (3rd sg aor act ind) 792 // δεύτερον εἰρήκεν (1st sg perf ind) 046 82 94 104 175 241 256 367 456 459 467 628 757 920 922 1733 1852 1854 1859 2030 2070 2138 2256 2344 2436 M syrph cop bo HF RP PK // δεύτερον εἰρήκειν 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 ἀληθινοὶ τοῦ θεοῦ εἰσιν A P 046 82 94 241 469 627 920 1006 1828 1841 1862 1888 2030 2053 2062 2138 itg,h syrph,h HF RP NA28 { (} // ἀληθινοὶ εἰσιν τοῦ θεοῦ Ν* 051 792 2074 it v M A Prim TR PK // τοῦ θεοῦ ἀληθινοὶ εἰσιν 1 Ν 1006 1841 2065 2329 vg2 // lacuna C 1828 2050 2351.

19:11 txt καλοῦμενος πιστὸς καὶ ἀληθινὸς 046 /052 82 94 104 175 241 424 456 469 627 757 920 922 sic (1006 καὶ καλοῦμενος) 1611 1841 1852 1854 1859 1862 1888 2019 2020 2030 2040 2053 2062 2065 2073 2138 2344 2432 2436 itdem,div.(gig),haf,t vgcl syrph,h
Irenēlat Orlat Cyp Vict Tyc Jerome Apr Prim Andreev Cyp-Ambr Beat TR RP [NA28] [C] // πιστὸς καλοῦμενος καὶ ἀληθινὸς Ν ᾽Η // vocatatur itc. Βγώνων // πιστὸς καὶ ἀληθινὸς καλοῦμενος 2028 2029 2033 2044 2054 2068 2069 2083 2091 Itar // καλοῦμενος πιστὸς 2329 // πιστὸς καὶ ἀληθινὸς Α Ρ 051 35* 205 209 792 1384 2017 2042 2059 2060 2074 2081 2186 2814 ΠΗ arm Hipp Andreev, Bre, Areth Er. 1,2,3 Ald Col // hiat C 1828 2050 2351. The word καλοῦμενος is of doubtful authenticity because of the variety of its positions in the manuscripts. This is a principle of Textual Criticism, that a great variety of readings indicates dubiousness. If the word were not present in the Greek, the English copula would normally be supplied—"the one sitting on it was faithful and true." Yet to supply "was called" would not be out of the question.

19:12b txt ὃνομα γεγραμμένον Α 94 104 175 241 325 459 469 582 617 1611 1934 2019 2042 2053 (2059 γεγραμμένον) 2073 2074 2081 2186 (2329 +) ὃνομα following) al syr(ph) cop bo TR NA28 {\} // Ν * ὃνομα, then lacking γεγραμμένον ο ωυδες // ὃνομα γεγραμμένα Μ 42 325 582 πς. arm // ὃνομα γεγραμμέναι καὶ ὃνομα γεγραμμένον 046 352 82 93 177 205ab 209 250 256 424 456 627 679 (792 minus γεγραμμένον) 920 έξων following ὃνόματα) 1006 1384 1503 1734 1841 1852 1854 1862 1888 1948 2017 2020 2030 2040 2048 2138 2349 2436 2821. ΑΠ συρκ* FF HF RP PK // Hiant C 919 1828 1955 2032 2050 2351.

19:13a txt βεβαμένον Α 046 051 205 209 1778txt 1854 2030 2080 2344 copia arm Andrew TR RP NA28 {\} // ἔρραντισμένον 172 256 792 1006 1341 1678 1778* 1841 1862 2017 2018 2040 2065 2070 itar*gs, it vg eth Irenēlat Ogrj, lat (Hipp); Cypr Prisc Jer Varim Apr Prim Cass Beat // ἐρραντισμένον Π 2019 2321 2329 Or WH // ἔρραντισμένον 2053 2062 (Origen\?) // ἐρραμένον 105 1611 Origen // περιεραμένον Ν* Iren // περιερατισμένον Κ // hiat C 1828 2050 2351.


19:17a TST 16 txt Ἐνα Α 051 35 104 181 241 459 469 616 757 922 1006 1678 1733 1778 1841 2020 2040 2059 2060 2073 2080 2081 2186 2436 2814 ΠΗ itar*gs vg Apr Cass Prim TR PK NA28 {\} // ἢλλον Κ 792 2019 2053txt (com τὸν ἄγον ἄγγελον) 2062txt 2065 syrph copalms, bo armc ps-Ambr // omit 046 18 61 69 82 94 175 367 456 467 468 627 920 1384 1611 1732 1854 1859 1917 2030 2042 2074 2138 2346 2329 ΠΗ syrh Beat HF RP // ἐνα ἢλλον 172 424 1862 1888 2070 // lac C 88 256 1828 2050 2302 2351. In Semitic usage, this ἔνα would be somewhat equivalent to our indefinite article. The triumvirate of 82, 627, 920 united with 046 differing from all other uncials = an erroneous reading.

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

209 txt ἐκ τοῦ ὄφανοῦ A 2053com 2074 vgms copbomss eth Aug16 Prim Tycms NA28 {A} // ἀπὸ τοῦ ὄφανοῦ 94 f052 // ἀπὸ τοῦ θεοῦ 1854 vgms // ἀπὸ τοῦ θεοῦ ἐκ τοῦ ὄφανοῦ {Ν (ｷ homoioteleton) P 922 1006 1611 1841 1888 2040 2050 2053txt 2060 2062 vg syrh Jr Apr Beat TR // ἐκ θεοῦ ἀπὸ τοῦ ὄφανοῦ 051 35 2065 // ἐκ τοῦ θεοῦ ἀπὸ τοῦ ὄφανοῦ 205 209 2059 2081 2186 2814 μA Andrew // ἐκ τοῦ ὄφανοῦ ἀπὸ τοῦ θεοῦ (see 21:2,10) 046 82 241 424 469 627 757 792 920 1384 1862 2030 2138 2329 μK it&glsg vgms syrh copbasbo arm ethms Aug16 RP // hiat C P 459 1828 2351. The grammars say ἀπὸ absorbed ἐκ in later Greek.

21:3b txt λαὸς {Κ A 046 94 2030 2042 2050 2053 2062txt 2074 2081 2329 2818 μA itsr Irenaeuslat Andrew TR NA28 {B} // λαὸς P 051supp 82 205 209 241 469 627 920 1006 1611 1841 1854 1859 1862 1888 2040 2050 2062com 2065 2073 2138 2432 μK it*g,sm vg syrphl,h (copasbo) arm eth Ambrose Augustine Primarius Apringius Beatus HF RP PK // lacuna C 1828 2351.

21:4 txt ὥστε τὰ πρῶτα ἑνὸς 046 82 205 209 241 469 627 792 920 1854 1862 1888 2050 2138 2814 μK itsr,sm vgclw syrh copasa,bo arm Irenaeuslat; Augustine Quodvultdeus Primarius TR HF PK (NA28 [ὅτι]) {C} // τὰ πρῶτα A 051supp 94 1006 1611 1841 2030 2053 2062 2065 2074 2329 2377 (itg8) μA arm4 Beat Andrew // τὰ γὰρ πρῶτα 94 pc itg8 // ὥστε ταύτα 2050 // quae prima vgarm4 Apringius Beatus // ὥστε τα πρῶτα Χ* // ὥστε τα πρῶτα synph // lacuna C 1828 2351.


21:6a TST 17 txt {B} γέγοναν Ν* A 1678 1778 Irenlat WH NA28 {\} // γεγόνασιν 469 1006 1841 2012 2053 2062 2065 2080 2436 syrph // γέγονεν vg Er. Ald. Col. 2028(sic) 2349 TR // γεγοναι 2059 // γεγοναν Ν* P 046 051 18 35 61 82 94 104 172 175 241 367 424 456 467 506 627 757 792 920 9867 1384 1611 1732 1733 1852 1854 1859 1862 1888 2017 2026 2042 2048 2050 2060 2070 2073 2074 2081 2084 2138 2329 2814 copsa arm Orig Andrew Arethas HF RP PK // γεγοναι Α 018 161 2030 // omit Ν* syrhms Tyc. 3 Beat ps-Ambr // hiat C 052 69 88 256 459 468 1828 2019 2320 2040 2256 2351. The UBS textual commentary: "The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γέγονα (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 εἶμι A 052 469 1006 1841 2020 2053 2060 2062 2065 2436 (itsrgs,sm vg syrph TR (NA28 [εἶμι]) {\} // ἐγὼ Ν 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 copasa Cypr? // omit 18 35* 61 82 94 456 467 627 757 920 1733 1852 1859 2059 2081* 2138 2186 2814 HF RP PK // hiat C 052 69 88 256 459 468 1828 2019 2320 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 comm: "Most of the witnesses that read γέγονα in the previous set of variants lack either εἶμι (K P 046 many minusules) or ἐγὼ εἶμι (most minusules). It is difficult to decide whether εἶμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minusules read εἶμι). In
order to represent the balance of probabilities it was decided to retain εἰμι in the text, but to enclose it within square brackets."


22:14 txt TST 19 {A} πλύνοντες τὰς στολὰς αὐτῶν Ν Α (104 459 680 922 2050 πλύνοντες) (1006 πλύνοντες) 1678 1778 1841 2020 2053 2062 2080 (15 minuscules) itar vgph syrph,bo Ps-Athanasius mss; Ambr Fulg Apr (Prim) Haymo NA28 {A} // πλατύνοντες τὰς στολὰς αὐτῶν Ps-Athanasius // ποιοῦντες τὰς ἐντολὰς αὐτοῦ καὶ πλύνοντες τὰς στολὰς αὐτῶν 469 1852c // ποιοῦντες τὰς ἐντολὰς αὐτοῦ 046 18 35 61 82 94 175 241 424 467 616 627 757 792 1611 1732 1733 1854 1859 1862 1888 2017 2030 2042 2059 2060 2065 2070 2073 2074 2081 2138 2186 2329 2377 2814 Φ Φ itśe syrph,h,bo copba (arm τηροῦντες τὰ) Andrew; Tertull Cypr Tyc Arath (Caesarius) (Beat) TR HF RP PK // hiat C Π 051 69 88 172 256 468 919 920 1384 1828 1955 2019 2040 2256 2302 2351. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The latter reading appears to be a scribal emendation, for elsewhere the author uses the expression τηρεῖν τὰς ἐντολὰς (12:17; 14:12). [and not ποιοῦντες as here] 'Moreover, the prepossessions of the scribes would have favoured ποιοῦντες τὰς ἐντολὰς rather than πλύνοντες τὰς στολὰς' (H. B. Swete, in loc.)." This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14. The combination of the uncials Ν Α 052 (1678, 1778, 2080 are descended from 052) is overwhelming here, opposed by only one uncial, 046, which is famously revised in character. The "wash their robes" reading is certainly the correct one.

22:20 {D} ἔρχου Ν 94 1678 1778 2053 2062 2329 itsy syrph copsa,bo arm4 Apr // Naí ἔρχου 2030 2050 syrph Prim Tyg2 // Ἀμὴν ἔρχου Α 046 175 181 424 616 792 1006 1611 1841 2017 2059 2060 2065 2081 2186 Φ Φ vg eth Ambr. Ps-Ambr. Beatus NA28 {\} // Ἀμὴν ναὶ ἔρχου 051* 35 82 241 456 469 627 757 1732 1733 1852 1854 1859 1862 1888 2020 2070 2073 2074 2138 2377 2436 Φ Φ TR HF RP PK // Ἀμὴν ναὶ ἔρχομαι 2042 // Ἀμὴν καὶ ἔρχου 104 459 922 // hiat C Π 69 88 256 920 1384 1828 2019 2040 2080 2256 2302 2351 2814. Both the words ἀμὴν and ναι mean something like "yes," and so I think they were both liturgical additions to an original ἔρχου standing alone. The Ν reading is bolstered by another uncial, 052, in the form of its minuscule descendants 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as A 046, and certainly better than 051s as a lone uncial. The 046 reading is simply a mistaking of NA1 for KAI. I think that the Ν reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

22:21b txt {C}:
(1) μετὰ πάντων
μετὰ πάντων ὑμῶν

μετὰ πάντων ἡμῶν

μετὰ πάντων ἁγίων

μετὰ πάντων ἁγίων σου

μετὰ πάντων τῶν ἁγίων αὐτοῦ

μετὰ πάντων τῶν ἁγίων τοῦ ἁγίου αὐτοῦ

 interessant, that the same people who object to the NA28 text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," here in Revelation 22:21 where the NA28 text says "the grace of the Lord Jesus be with all," they object, and prefer that this blessing be only to the saints.

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