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 σιδηρά A 046 0226 205 209 2344 ἱτιν vgww syrh copia Cyprian Irenaeus TR NA28 {\} // δίστομος ℵ P 1006 1841 1854 2030 2329 κἰν vgel syrh copbo arm eth Ambrose Primasius RP.

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

After that come the Greek word(s), σιδηρά, 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 (A 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 underestimate the matter. H. C. Hoskier, in the introduction to his apparatus in Concerning the Text of the Apocalypse, Volume 2, on p. 7 states, "There are two streams of the text of the Apocalypse, one Ecclesiastical and one extra-Ecclesiastical, which only join far back and high amongst the hills near the primal fount." Though I don't necessarily subscribe to that nomenclature, I, after for a while listing the readings of all 300-plus manuscripts, realized that doing so was little more informative than listing only those from approximately the 12th century and earlier.

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

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

- \(\aleph^*\) 4th century
- \(\aleph^1\) 4th – 6th century (only one occurrence- in 21:4
- \(\aleph^2\) 7th century
- \(\aleph^2a\) 7th century
- \(\aleph^2b\) 7th century
- \(\aleph^c\) 12th century

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

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

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

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

NA28 TR RP HF PK.

A C τ47 τ18 0207 2080 1678 1778 2062 τ115 2053 1611 2050 1841 Ν* 1006 τ49 2020 0163 2040 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074 2186 Ν 2351 61 2081 2302 792 1732 104 1859 2050 1611 2053 1841 1854 2080 2062 2084 2070 467 757 51c 051c

Hoskier in Volume 1 where he discusses 1678 says that the family of 052 1678 1778 2080 is a very old text type, and he estimates it to be about 50 years older than that of Codex Sinaiticus (ι). He gives some examples of where Ν 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 Ν), 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: τ18, τ24, τ49, τ67, τ98, τ115, Ν, A, C, P, 046, 051, 052, 0163, 0169, 0207, 0308, 922, 1006, 1611, 1678, 1778, 1828, 1841, 2040, 2050, 2053, 2062, 2080, 2329. When 1678, 1778, 2080 are united, the sigla ƒ052 is used, even when the uncial 052 has a hiatus, though if one of the three cursives has a hiatus, they are listed separately. Where 052 is extant, the same applies: if they are split, or if one of the three cursives has a hiatus, they are listed separately; otherwise, the sigla is used. If there is a hiatus in any of the above, it will be noted, except if that manuscript is only a fragment anyway. Fragmentary mss. not therefore listed for hiatus, would be: τ18, τ24, τ49, τ67, τ98, τ115, 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 ΑΠΟΚΑΛΥΨΙΣ ἸΗΣΟΥ ΧΡΙΣΤΟΥ, ἩΝ ἘΔΩΚΕΝ ΑὐΤῸ ὁ ΘΕΌΣ, ΔΕΙΞΑΙ ΣΩΤΗΡΙΟΝ ἈΥΤΟῦ ἅ ἘΣΕΙ ΤΟῖΣ ΔΟῦΛΟΙΣ ΑὐΤΟῦ ἃ ΤΟῖΣ ΔΟҮΛΟΙΣ ἈΥΤΟῦ ἢ ΓΕΝΕΣΘΑΙ ἂ ΤΑΧΕῖ. ΚΑῚ ἘΣΗΜΑΝΕΝ ἈΠΟΣΤΕΙΛΑΙ ΔΙᾯ ΤΟῦ ἈΓΓΕΛΟῦ ΑὐΤΟῦ ἌΓΓΕΛῳ ΙΩΑΝΝῆ.

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

1:2 δὲ ΕΜΑΡΤΥΡΗΣΩ ΤΟῦ ΛΟΓΟῦ ΤΟῦ ΘΕΟῦ ΚΑῚ ΤΗΝ ΜΑΡΤΥΡΙΑΝ ἸΗΣΟῦ ΧΡΙΣΤΟῦ ὑμῖΝ ΚΑῚ ΤΗΝ ΜΑΡΤΥΡΙΑΝ ΤΗΣ ΠΡΟΦΗΤΕΙΑΣ ὑμῶΝ ἃ Εἶδεν.

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

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

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

John, 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.

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1:1a txt δασα te TR || δασα Ν Α Κ Π 046 922 1006 1611 1678 1828 1841 2040 2050 2053 2062 2070 2080 2329 RP NA28 || lac 051 1778.
1:1b txt omit Ν Α Κ Π 046 1006 1611 1828 2040 2050 2053 2062 2070 2080 2329 vg it ar g
g syr,h cop sa,bo Apr Prim Ps-Ambr NA28 || lac 051 1778.

1:2a txt ὧσα te TR || ὧσα Σ 046 1006 1611 1678 1828 1841 2040 2050 2053 2062 2070 2080 2329 RP NA28 || lac 051 1778.
1:2b txt omit Σ 046 1006 1611 1828 2040 2050 2053 2062 2070 2080 2329 it,h,ar,g
g syr,h cop sa,bo Apr Prim Ps-Ambr NA28 || lac 051 1778.

1:3a txt ἀπὸ τοῦ (genitive article) TR || ἀπὸ "from him" Σ 046 922 1611 1678 2050 2080 2329 it,h,ar,g
g syr,h cop sa,bo Apr Prim Ps-Ambr NA28 || lac 051 1778.
1:3b txt ἃ ἐστιν (nom or acc pl neut rel. pronoun with singular verb) P 1678 2053 2062 2080 TR RPv || ἃ ἐστιν (nom. or acc. pl. neut. pronoun with plural verb) 2019 it,h,ar,g
g syr,h cop sa,bo Apr Prim Ps-Ambr NA28 || lac 051 1778.
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,

5 and to his God and Father— to him be glory and power, for ever and ever. Amen.

1:7 Therefore he is the Πρωτόκλητος, the firstborn from the dead, and made us kings and priests to his God and Father— to him be glory and power, for ever and ever. Amen.

7 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. 12 Let it be so, amen.
1:8 'Еγὼ εἰμὶ τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, λέγει ὁ κύριος, ὁ ὄν καὶ ὁ ἦν καὶ ὁ ἔρχομενος, ὁ παντοκράτωρ.
8“I am the Alpha and the Omega, the Beginning and the End.”

Someone Like a Son of Man
1:9 'Εγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοινωνῶν ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ,
1:9 ἔγενόμην ἐν τῇ νήσῳ τῆς καλουμένης Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ.
1:9 I, John, both your brother and fellow in the oppression and kingdom and endurance of Jesus Christ, was on the island called Patmos because of the word of God and because of the testimony of Jesus Christ.

1:10 ἔγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἦκουσα ὄπισθον μου φωνήν μεγάλην ὡς σάλπιγγος
1:10 I was in the Spirit during the Lord’s day, and I heard behind me a loud voice, like of a trumpet,

1:11 λεγούσης, Ἐγὼ εἰμὶ τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ, ὅτι ἦν καὶ ἔσται· ὁ κύριος ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἔρχομαι· καὶ ἔσται ἐν τῇ θλίψει καὶ ἐν τῇ μεγάλῃ ὡς σάλπιγγος
1:11 saying, “I am the Alpha and the Omega; the Beginning and the End. What you see, write in a book, and send it to the seven churches which are in Asia—Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.”

Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλάς...“And the land [of Israel] will mourn tribe by tribe...” Hebrew:
1:12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἡτὶς ἐλάλησεν20 μετ' ἐμοῦ καὶ ἐπιστρέψας εἰδόν ἐπὶ τὰ ὁλυνύας χρυσάς,  

21 And I turned around to see the voice that spoke with me. And when I turned, I saw seven golden lampstands, 

1:13 καὶ ἐν μέσῳ τῶν ὁλυνύων ὁμοίων ύδιν ἀνθρώπου, ἐνδεδυμένον ποδῆρε καὶ περιεξωμένον πρὸς τοῖς μαστοίς ζώνην χρυσᾶν  

22 and in among the lampstands22 was someone like a son of man,23 dressed in a cloak reaching down to his feet, and gird around at24 the pecs25 with a golden sash, 

1:14 ὡς δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὧσεὶ ἔριον λευκόν, ὡς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρὸς,  

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

1:15 καὶ ὁ λαλῶν ἐν τοῖς μαστοῖς ἐνδεδυμένος χρυσᾶν, καὶ ὃς ὁ λαλῶν ἐν τοῖς μαστοῖς ἐνδεδυμένος χρυσᾶν,  

24 and his feet like bronze as if made to glow26 in a furnace,27 and his voice like the sound of many waters,
καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ, ἀστέρας ἑπτά, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

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

17 Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπέθηκεν τὴν δεξιὰν αὐτοῦ χεῖρα ἐπ' ἐμὲ λέγων μοι, Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, ὁ ζῶν, καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖδες τοῦ ᾅδου καὶ τοῦ θανάτου.

18 Ἄρα ἐγὼ ἔχω τὰς κλεῖδες Hades καὶ ὕφασμα·· ἐγὼ ἔχω τὰς κλεῖδες τοῦ ᾅδου καὶ τοῦ θανάτου. Amen.

19 γράψον ἃ εἶδες καὶ ἃ εἰσὶ καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα.

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

21 τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσὰς ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν, καὶ αἱ ἑπτὰ λυχνίαι ἑπτα ἐκκλησίαι εἰσίν.

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

2:4 But I have against you that you have left your first love.

2:5 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.
2:6 άλλα τούτο ἐχεις, ὅτι μισείς τὰ ἔργα τῶν Νικολαίτων, ὃ κἀγὼ μισῶ.

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

2:7 ο ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δόσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστιν ἐν μέσῳ τῷ παραδείσου 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 ἐσχατος, ὃς ἐγένετο νεκρός καὶ ἐζήσεν·

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

2:9 ο ίδα σου τά ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, πλούσιος δὲ εἶ, καὶ τὴν βλασφημίαν τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσίν άλλα συναγωγή τοῦ Σατανά.

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 ἔχετε 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,35 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 ἀδικήθη ἐκ τοῦ θανάτου τοῦ δευτέρου.

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

To the Church in Pergamum

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

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

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35: 2:10 txt omit N A C P 052 922 1006 1611 1828 1841 2053 2329 Μ TR ΝΑ28 { | } + δή 046 2040 Μ2 cop sa,bo RP + δὲ syr h + ὅτι eth + γάρ 2050 lac 051 2062.
2:13 Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἦρμησι τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις ὃς ἀντίπας ὃς ἀριθμός ὃς ἀπεκτάνθη παρ᾽ ὑμῖν, ὅπου 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, who was put to death near you, where Satan lives.

2:14 ἄλλα ἐχὼ κατὰ σοῦ ἀλήγα, ὅτι ἔχεις ἐκεῖ ἀριθμός ὃς ἀδιάστατον [τὸν Βαλαὰκ ὃς ἐδίδασκεν ἐν] τῷ Βαλαὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεῖν εἰδωλόθυτα καὶ πορνεύειν.

14 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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36 2:13a txt Οἶδα τὰ ἔργα σου καὶ ποῦ 046 922 1006 1611 1828 1841 2040 syrh⁴⁻⁴ TR RP Οἶδα ποῦ Ν A C P f052 2050 2053 latt syrh⁴⁻⁴ copªbo,eth Prim Jer Tyc2 Apring ps-Ambr NA28 / (f) lac p⁴⁻⁴ Ω⁴⁻⁴ 1015 2062.

37 2:13a txt καὶ ποῦ 046 922 2050 2053 2329 TR NA28 / (f) omit Ν 046 1006 1611 1828 2040 RP lac p⁴⁻⁴ 1015 2062. The TR is with the NA28 here, even though none of its source mss read so.

38 2:13b txt ἡμέραις ἐν αἷς 02 (Ῥ ἡμέρες) 922 1611 it²⁸(t) arm Andrew Arth TR [RP] / ἡμέραις ημερες A C 1678 2053 2065 2080 2344 litar vg syrhª bo (copª¹⁄₄ ἡμερα) Tyc Prim Haymo NA27 / (f) ημεραις μου 1778 2040 2329 / ἡμέραις αἷς 046 1006 1841 syrh eth / lac p⁴⁻⁴ ω⁴⁻⁴ 1015 2062. The UBS textual commentary says that the longer readings are attempts to bring grammatical concord, that is, adding genitive words or phrases, not understanding that the following name Ἀντιπᾶς (see next footnote) must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the genitive form, "standing in a genitival relationship with ἡμέραις." Though it is true that elsewhere Ἄντιπας is used as the genitive of Ἀντίπας, the Apocalypse of John contains many nouns oblique to their clauses as to case.

39 2:13c txt Ἐν αἷς ΑΚΡΝ Ἀντιπᾶς NA28 / (f) Ἐν αἷς ΑCN P 046 Ἐν αἷς ΑN P 82 792 1828 1841? 1862? 1888? 2059? / Ἐν αἷς ΑNC P 2050 / Ἐν αἷς ΑC 1006 / omit syrhª bo arm eth / Antipas vg Auct⁲ / Antipas lps Prim. / Ἐν αἷς ΑC 1006 2062 2256 2302. This last variant, of the syrhª, (Philoxeniana Syriac, 6th century, the oldest Syriac MS of Revelation), shows that the Syriac was a translation from the Greek and not the other way around. You see, the name Antipas, to the translator who did not know it was a proper name, looks like two words, "anti" and "pas," which would mean "against" "all." (The oldest Greek manuscripts were all capitals, with no spaces in between words or sentences, and no punctuation.) The Polyglot Syriac also has "against all," or something like "in conflict with all" in Syriac. Other Syriac MSS have something about a showing being done. The Harleian Syriac, 7th century, just doesn't deal with it but omits it, as do several of the other translations into other languages, the Coptic, Ethiopic, Armenian, and Arabic. As for the main uncial manuscripts, their reading cannot be determined to be either that of the NA28 or RP, since uncialis are written in all caps and have little or no punctuation.

40 2:13d Exactly the same phrase used earlier in 1:5, ὁ μάρτυς ὁ πιστός, about Jesus Christ himself, now only it is Christ speaking about Antipas, and he adds the word "my"- my faithful martyr.

41 2:14a txt φαγεῖν Ν A C P f052 1611 2050 2053 2329 syrh TR NA28 / (f) / καὶ φαγεῖν 046 922 1006 1828 1841 2040 vg⁴⁻⁴ syrhª RP / lac 051 2062.

42 2:14b txt ἐδίδασκεν (imperf) Ν A C P f052 1611 2050 2053 2329 it²⁸(t) vg TR NA28 / (f) / ἐδίδασκεν (aor) 046 922 1006 1828 1841 2040 syrhª bo RP / docebat (fut) vg-harl / (pres) armª / "teacher of" eth / lac 051 2062.

43 2:14c txt ἐν τῷ Βαλάκ 254 TR / τοῦ Βαλάκ A syrhª TG RC NA28 SBL / (f) / τοῦ Βαλάκ C / τοῦ Βαλάκ cpªbo eth / ἐν τῷ Βαλάκ τὸν Βαλάκ P / ἐν τῷ Βαλάκ τὸν Βαλάκ 2059 2081 / τῷ Βαλάκ τῷ Βαλάκ 35° / omit Ν° lac 051 2062.
2:15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν, ὃ μισῶ.

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

2:16 μετανόησον οὖν· εἰ δὲ μὴ, ἔρχομαι σοι ταχύ, καὶ πολεμήσω μετ’ αὐτῶν ἐν τῇ ρομφαίᾳ τοῦ στόματός μου.

16 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 λευκὴν καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς ἔγνω εἰ μὴ ὁ λαμβάνων.

17 He who has an ear should listen to what the Spirit is saying to the churches. He who overcomes, I will give to him from the hidden manna 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 ὁμοίοι χαλκολιβάνῳ.

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

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

19 I know your works and love and service and faith, and your perseverance, how your last works are even greater than your first."
But I have a few things against you,\(^{49}\) that you allow that woman\(^{50}\) 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.

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

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.

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.

\(^{48}\) The Greek says "νεφροὺς," kidneys. Different languages and cultures use varying body parts for designating the seat of desire and affection. This use of "kidneys" isn't any less reasonable than how we use the heart for some things. The heart of course is really just a muscle. The tribe I was raised with in Papua New Guinea used several body organs. They would say, "God cleansed my stomach, and came in to live in my liver." This use of the kidneys came from the Hebrew culture, and the King James Version and older English translations render it "reins." (When you look at a picture in a medical book of the tubes coming down from the kidneys to the bladder, it does look like reins on a horse.) And 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 ὑμῖν δὲ λέγω καὶ λοιποῖς τοῖς ἐν Θυατίροις, ὃσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, καὶ οἵτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ Σατανᾶ, ὡς λέγουσιν, οὗ βαλῶ εὗρ' ὑμᾶς ἄλλο βάρος:

2:25 πλὴν ὃ ἔχετε κρατήσατε ἄχρι οὗ ἥξω.

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, 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.

53 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.

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

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

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

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

58 and I will give to him the morning star.

59 He who has an ear should listen to what the Spirit is saying to the churches."
Chapter 3

To the Church in Sardis

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

1° And to the angel of the church in Sardis, write: 'These things says He who has the seven spirits of God and the seven stars: "I know your works, how you have the name that you are living, and you are dead.

3:2 γίνου γρηγορῶν, καὶ στήριξον τὰ λοιπὰ ἃ μέλλει ἀποθανεῖν, οὐ γὰρ εὑρέκα σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ·

2° 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 οὖς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησο. ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ἐπί σε ὡς κλέπτης, καὶ οὐ μὴ γνῷς ποίαν ὥραν ἥξω ἐπὶ σέ.

3° 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.

59 Πνεύματα (seven spirits) Colinaeus Elzevir Scriv-1894-TR AT RP NA28 {}/ πνεύματα (spirits) Erasmus Aldus Stephens-1550-TR
60 τήριξον (same as στήρισον, diff dialect) ℵ046 1778 2050 TR {}/ στήρισον (2nd sing imper act of "strengthen") A C P 1006 1678 2040 2053 RP NA28 {}/ στηρίζων 2329 {}/ τήρησον (2nd sing aor imper act of "keep") 1611 2344 vg itAR syrH {}/ τήρισον 181 792 {}/ γνῷς (2nd sing aor subj act) A C P 922 1611 1828 1841 2040 2050 2053 2329 rell. Grk. AT RP NA28 {}/ γνωσθεῖ (2nd sing aor fut act) 2329 2344 ΒΚ {}/ 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
To the Church in Philadelphia

3:7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδέλφεια ἐκκλησίας γράψων· Τάδε λέγει ὁ ἄγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλείδα τοῦ Δαβίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς άνοίγει:

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, who opens and no one closes, and closes and no one opens:"

64 Or “in brightness.” Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; I Timothy 6:16;
65 Text οὗτος καὶ οὖν P 046 922 1611 1828 1841 2053 Mt Andr TR RP / αὐτὸς 2050 / οὗτος N A C f052 1006 2329 it 1699 vg syrPh,b copABo arm eth Prim NA28 {B} / lac 051 2062.
66 Text τὴν κλείδα τοῦ Δαβίδ TR / τὴν κλείν τοῦ Δαβίδ / τὴν κλείν τοῦ Δαμιάν RP / τὴν κλείν τοῦ Δαβίδ NA28 / τὴν κλείν ΔΑΔ 046 1678 1778 2080xt / κλείν τοῦ ΔΑΔ N A C / τὴν κλείν τοῦ ΔΑΔ 82 241 469 627 792 920 1006 1841 1862 1888 2053 2080xt 2351 / τὴν κλείν τοῦ Δαβίδ 94 / τὴν κλείν τοῦ ΔΑΔ 052 2065 2074 2329 / τὴν κλείδα ΔΑΔ 1611 1854 / τὰς κλεῖδας ΔΑΔ syrPh Tyc. Partim / τὰς κλεῖδας τοῦ οἴκου ΔΑΔ corB / τὴν κλείν τοῦ οἴκου ΔΑΔ eth Apr / τὴν κλείδα θόου 2050 / τὴν κλείν τοῦ θόου 922 / τὴν κλείν τοῦ θόου arm 1,2,3 / τὴν κλείν τοῦ θέου arm4 / lac 051 2030 2062. The UBS committee selected the reading without the article, because according to Josef Schmid, p. 87, proper names in Revelation are generally anarthrous. The difference between the NA28 and Majority Text readings is untranslatable into English. 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.
3:8 Οἶδά σου τὰ ἔργα – ἵδον δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, καὶ 
οὐδεὶς δύναται κλεῖσαι αὐτὴν – ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου 
tὸν λόγον, καὶ οὐκ ἤρνησόμεν τὸ δόνομά 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 ἵδον δίδωμι ἕκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους· καὶ οὐδεὶς δύναται κλεῖσαι αὐτὴν – ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἤρνησόμεν τὸ δόνομά 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 ἐπὶ 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 ἵδον, ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

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

3:12 ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου, καὶ ἐξέλθῃ ἐτέρῳ ἐκ τοῦ θεοῦ μου καὶ τὸ ὄνομά μου τὸ κινόντος ἐκ τοῦ θεοῦ μου καὶ τὸ δόνομά 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 ὀὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

13*He who has an ear should listen to what the Spirit is saying to the churches.*
To the Church in Laodicea

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

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

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

3:17 Because you say 'I am rich; I have acquired wealth and have need of nothing,' and do not know that you are wretched and pitiful and poor and blind and naked,
3:18 συμβουλεύω σοι ἀγοράσαι παρ’ ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς, καὶ ἰμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου, καὶ κολλούριον ἣν ἐγχρισον τοὺς ὀφθαλμοὺς σου ἵνα βλέπῃς.

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

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

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

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

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

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

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

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

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

Chapter 4
The Throne in Heaven

4:1 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ὃς ἤκουσα ὡς σάλπιγγος λαλούσης μετ’ ἐμοῦ λέγουσα, Ἀνάβα Ὑδε, καὶ δείξω σοι ὃ 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 ἔγενσα ἐν τῷ οὐρανῷ, καὶ ἰδοὺ θύρα ἠνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἰδοὺ θρόνος σέ οὐδὲν έρρίζεται μετὰ ταῦτα.

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 ΤΩΡΑ Π 2050 TR / Κολλούριον Ν Κ Ρ 052 1006 1611 1841 2329 2344 RP / Κολλούριον 046 / Κολλούριον NA28 / 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 collarium. Thus the earlier, original spelling in Greek would have been κολλόριον. The vowel U - "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 the process of "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 U to O, I would surmise in an attempt to preserve the original Latin pronunciation.

78 3:20a ΤΩΡΑ Ρ 2052 922 1611 2050 2053 ita,g,sin syrh vg cop sa bo TR NA28 / και εἰσελεύσομαι Ρ 046 1619 1006 1828 1841 2040 2329 syrh RP 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 ἄρασε λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ίρις κυκλόθεν τοῦ θρόνου ὁμοίους ὁμοιασάμενον. 3 And the one sitting was like a jasper stone and carnelian in appearance. And an aura encircles the throne, like emerald in appearance.

4:4 καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθήμενους. 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.

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80 4:3a txt καὶ ὁ καθήμενος ἦν ὁμοίος TR ‖ καὶ ὁ καθήμενος ὁμοίος Α P 046 922 1611 1678 1778 1828 2329 (คณะ) it36, g63, t vg syr ph arm NA28 ‖ καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὁμοίος 0169 cop ‖ καὶ ὁ καθήμενος ἐπί τοὺς θρόνους ἐκάστου ἦν ὁμοίος eth ‖ καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον cor bo ‖ ὁμοίος 1006 1611 1828 1841 2053 2080 (arab) RP ‖ lac C 051 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and therein the throne is described as looking like stones similar to here. The TR and NA28 represent the earliest reading by far, so one wonders if later copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "lectio brevior lectio potior" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA28 reading, after v. 2 having just said, "someone sitting" already, is very Johannine in style.

81 4:3b Greek, σάρδιον - sardion. Some also render this as Sardius. The English word carnelian is derived from the Latin root carn, from which we get carnal and carnivore and carne, and was named that because the stone was flesh-colored. The Oxford dictionary defines carnelian as a flesh-colored, deep red, or reddish-white variety of chalcedony.

82 4:3c This is from the Greek word ἶρις - iris, which can mean rainbow or halo. Webster's second definition of aura is: "a luminous radiation: Nimbus." I didn't like rainbow, since the rainbow by definition includes the whole spectrum of colors, whereas this phenomenon is only green. Halo is possibly suitable; it's just that the English reader is accustomed to it being only something around the heads of holy people or saints in art. But halo is also used in astronomy.

83 4:4a txt θρόνοι 046 P 1006 1611 1841 2040 2050 2329 TR RP ‖ θρόνους Α 052 1828 2053 NA28 ‖ lac C 051 2062. Codex Sinaiticus (κ) skips the words επὶ τῶν θρόνων εἴκοσι τέσσαρας πρεσβυτέρους (homoioleuton) and picks up again with πρεσβυτέρους. This makes it impossible to tell whether the θρόνους on 4th column ending line ten was meant to be the first instance or the second instance in the verse.

84 4:4c txt θρόνοις εἴδον τοὺς εἴκοσι πρεσβυτέρους Scrivener-1894-TR Stephens-1550-TR ‖ θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθημένους Ρ NA28 ‖ θρόνους τοῖς εἴκοσι τέσσαρας πρεσβυτέρους καθημένους 1006 1611 1841 RP ‖ θρόνους καθημένους πρεσβυτέρους 052 1828 2329 ‖ θρόνους πρεσβυτέρους καθημένους Α ‖ πρεσβυτέρους καθημένους Κ ‖ τοὺς εἴκοσι τέσσαρας πρεσβυτέρους καθημένους 2040 ‖ θρόνους τοὺς εἴκοσι τέσσαρας πρεσβυτέρους καθημένους 2050 ‖ θρόνους τοὺς ΚΑ πρεσβυτέρους πρεσβυτέρους 046 ‖ θρόνους καθημένους καθημένους 922 ‖ θρόνους καθημένους 2053 ‖ τοῖς καθημένους πρεσβυτέρους καθημένους 1828 ‖ lac C 051 2062. I suspect that the longer readings are clarifications, and that the reading of 052 2329 may be original.

85 4:4d Are the 12 elders like those of 1 Chronicles 24:7-18, or are they the 12 apostles of the Lamb, plus the 12 patriarchs?

86 4:4e txt τὸν ἰματίον Λευκοῖς 046 922 1006 1611 1828 1841 2040 2053 TR RP NA28 ‖ τοὺς ἰματίους Λευκοῖς Α P WH ‖ 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,

καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῷα γέμοντα ὀφθαλμῶν ἐμπροσθεν καὶ ὀπίσθεν·

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

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 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.

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

And the 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.

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 ὅταν δώσουσιν τὰ ζῷα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου τῷ ζώντι εἰς τοὺς αἰώνας τῶν αἰώνων,

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

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

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

4:11 Ἄξιος εἶ, κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου εἰσιν καὶ 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 And 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 And no one was able, not in heaven nor on the earth nor under the earth, to open the scroll, or even to look at it.

5:4 And I was weeping greatly, that no one worthy was found, to open the scroll, or even to look at it.

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

5:6 And I saw in between the throne and the four living beings and the elders, a lamb, postured as though slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

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

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

97 5:5a txt add λύσαι Ν 94 2053
98 5:5b omit λύσαι RP NA28
99 5:6a txt τὰ ἑπτὰ A P vid ƒ052 1611 1841 2050
100 5:6b Zechariah 4:10
101 5:8 The Greek word is κιθάρα, which with that era's pronunciation would sound to us as "gitarrá," 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 σφραγῖδας 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 is a harp. Thus, "guitar" would be a more accurate rendering than "harp."

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

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσομεν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς, "us," they created a conflict with v. 10 where it says "you have made καὶ αὐτοὺς - "them" into a kingdom and priests, and βασιλεύσουσιν "they" will reign. As the text stands in the/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA28, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote for Dr. Robinson's exact words.) The idea the idea of a two-part responsive praise was (perhaps) first put forward by Moses Stuart in 1845. https://archive.org/details/commentaryonapoc02stua Apocalypse 5:9-10 comments p. 134

Responsive praise. Moses Stuart “A Commentary on the Apocalypse Volume 2” Andover, New York 1845. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was lost in the transition from one column to the next." (You can view that the bottom of the left column of the page ends with ἠγόρασας τῷ θεῷ, (abbrev.) and the next column picks up with ἐν τῷ αἵματί. (You can view the pertinent page of Codex A for yourself at the Center for the Study of New Testament Manuscripts, find Codex A, Codex Alexandrinus, MS. nr. Gα02, page image 129b.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders.
5:10 and the sea, and the earth.

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

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

5:13 and every creature that is in heaven, and on the earth, and under the earth, and such as are in the sea, and all the things that are in them, I heard saying, "Blessing and honor, glory and power, be to Him who sits on the throne, and to the Lamb, for ever and ever!"

10 And you made kings and priests to our God, and we will reign over the earth."

11 I saw the Holy City, the new Jerusalem, coming down out of heaven like a bride adorned for her husband. 

5:11 And I looked, and I heard the voices of many angels circling around the throne, and of the living beings and of the elders, and of the number of them was ten thousand times ten thousand and thousands upon thousands,

5:12 saying with a very great voice, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing!"

5:13 and every creature that is in heaven, and on the earth, and under the earth, and such as are in the sea, and all the things that are in them, I heard saying, "Blessing and honor, glory and power, be to Him who sits on the throne, and to the Lamb, for ever and ever!"
5:14 καὶ τὰ τέσσαρα ζώα ἐλεγον, Ἄμην· καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσαν, καὶ προσεκύνησαν ζῶντι εἰς τοὺς αἰώνας τῶν αἰώνων.

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

Chapter 6

The Seven Seals

6:1 Καὶ εἶδον ὅτε ἦνοιξε τὸ ἀρνίον μίαν ἐκ τῶν σφραγίδων, καὶ ἦκουσα ἕνος ἐκ τῶν τεσσάρων ζῴων λέγοντος ὡς φωνῆς ἑβροντις, ἢ ἐρχοῦ καὶ βλέπε.

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."
6:2 καὶ εἶδον, καὶ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ’ αὐτῶ ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ ἤμα νικήσῃ.

2 And I looked, and behold, a white horse, and the one sitting on it holding a bow, and to him was given a crown, and he went out conquering and to conquer.¹¹⁵

6:3 Καὶ ὅτε ἤνοιξεν τὴν δευτέραν σφραγίδα, ἦκουσα τοῦ δευτέρου ζώου λέγοντος, ἔρχου 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 ἐξῆλθαν ἄλλος ἵππος πυρρός καὶ τῷ καθημένῳ ἐπ’ αὐτῶ ἔδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς καὶ ἤνα ἀλλήλους σφάξωσιν, καὶ ἐδόθη 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 from¹¹⁶ the earth, that is, so that they slaughtered one another. And a large sword was given to him.

6:5 Καὶ ὅτε ἤνοιξεν τὴν τρίτην σφραγίδα, ἦκουσα τοῦ τρίτου ζώου λέγοντος, "ἔρχου καὶ βλέπε. καὶ εἶδον, καὶ ἵππος μέλαν, καὶ ὁ καθήμενος ἐπ’ αὐτῶ ἔχων ψυχὴν 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,¹¹⁸ and behold, a black horse, and the one sitting on it holding a pair of scales in his hands.

6:6 καὶ ἦκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζῴων λέγοντος, ἔρχους σίτου, καὶ τρεῖς χοίνικες δηναρίου, καὶ τρεις χοίνικες δηναρίου καὶ τὸ ἐλαίον καὶ τὸν ὕλον μὴ ἀδικήσῃς.

6 And I heard a voice¹¹⁹ in the midst of the four living beings, saying, "A quart of wheat for a day's wage, and three quarts of barley²⁰³ for a day's wage. And don't you damage the oil or the wine."

6:7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἦκουσα φωνὴν τοῦ τετάρτου ζώου λέγοντος, "ἔρχου καὶ βλέπε.

7 And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come and see."¹²¹

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¹¹⁵ 6:2 txt νικήσῃ (subj) TR RP NA28 {\} // ἐνίκησεν (aor ind) K 2344 cop sa ms. bo.
¹¹⁶ 6:4a txt ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. (sg) 469 2329 καὶ σφάξωσι A C P 1006 1611 1828 1841 2040 2039 2053 itar 86 78 vg arm RP NA28 {\} // ἤκουσα τοῦ τετάρτου ζῴου λέγοντος, καὶ τρεῖς χοίνικες δηναρίου, καὶ τρεις χοίνικες δηναρίου καὶ τὸ ἐλαίον καὶ τὸν ὕλον μὴ ἀδικήσῃς.
¹¹⁷ 6:4b txt καὶ τῷ καθημένῳ ἐπ’ αὐτῷ // ἤκουσα τοῦ τρίτου ζῴου λέγοντος, "ἔρχου καὶ βλέπε. καὶ εἶδον, καὶ ἵππος μέλαν, καὶ ὁ καθήμενος ἐπ’ αὐτῶ ἔχων ψυχὴν ἐν τῇ χειρὶ αὐτοῦ.
¹¹⁸ 6:5 καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζῴων λέγοντος, ἔρχους σίτου, καὶ τρεῖς χοίνικες δηναρίου. // ἐρχοῦς σίτου, καὶ τρεῖς χοίνικες δηναρίου καὶ τὸ ἐλαίον καὶ τὸν ὕλον μὴ ἀδικήσῃς.
¹¹⁹ 6:6 καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζῴων λέγοντος, "ἔρχους σίτου, καὶ τρεῖς χοίνικες δηναρίου. // ἐρχοῦς σίτου, καὶ τρεῖς χοίνικες δηναρίου καὶ τὸ ἐλαίον καὶ τὸν ὕλον μὴ ἀδικήσῃς.
²⁰³ 6:7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἦκουσα φωνὴν τοῦ τετάρτου ζώου λέγοντος, "ἔρχου καὶ βλέπε. καὶ εἶδον, καὶ ἵππος μέλαν, καὶ ὁ καθήμενος ἐπ’ αὐτῶ ἔχων ψυχὴν ἐν τῇ χειρὶ αὐτοῦ. Note that Sinaicinus and the TR conflate the two main streams.
6:8 And 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 And when the fifth seal was opened, I saw beneath the altar, the souls of those slain for the word of God and for the testimony which they had borne. They had not been killed even as they had borne, saying, "Until when, O Master, holy and true, are you refraining from adjudicating and avenging our blood from those who dwell on the earth?"

6:10 And 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 And white robes were given to each of them, and it was prescribed for them that they would take rest a little while longer, until they would take rest a little while longer, until when one who is sitting on the horse said, "Until the number of their fellow-servants and brethren would also be complete, those about to be killed even as they are."

8Kai εἶδον καὶ ἵππον φωσθήσαν έκάστος στολαί· λευκά τοις ἐξαφανισμένων διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν ἀκολουθεῖ μετ’ αὐτοῦ· καὶ ἐδόθη ἐκ τοῦ θηρίου τῆς γῆς.
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;

6:17 for the great day of His wrath has come, and who shall be able to stand?"
Chapter 7

The 144,000 Sealed

7:1 Καὶ μετὰ ταῦτα εἶδον τέσσαρα ἄγγελους ἐστώτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἀνέμος ἐπὶ τῆς γῆς μὴ ἐπὶ τῆς θαλάσσης μὴ 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 σφραγῖδα θεοῦ ζώντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρις ἀγγέλοις οἷς ἐδόθη 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 οὑ σφραγίζωμεν 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 πάσης φυλῆς υἱῶν Ἰσραήλ·

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

7:5 ἐκ φυλῆς Ἰούδα ιβʹ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβὲν ιβʹ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Γάδ ιβʹ 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 ιβʹ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Νεφθαλείμ ιβʹ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Μανασσῆ ιβʹ 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 Συμεὼν ιβʹ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Λευὶ ιβʹ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς 'Ισαχάρ ιβʹ 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* (καί)] cop* bo TR ‖ καὶ μετὰ τοῦτο N 046 052 922 1006 1611 1828 2329 syrh Beatus RP ‖ μετὰ τοῦτο Α C 1006 1841 2053 ltr* vg syrh arm NA27 {\} ‖ lac 051 2050 2062.

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 ἵππῳ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ἰωσήφ ἵππῳ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Βενιμίν ἵππῳ χιλιάδες ἐσφραγισμένοι.

9from 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 ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένοι στολὰς λευκάς, καὶ φοινικες ἐν ταῖς 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 ἄγγελοι ἐστήκασαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζῴων, καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν καὶ προσκύνησαν 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 ἣν ἔλευκαν στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου.

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 εἶρηκα αὐτῷ, Κύριε, σὺ οἶδας. καὶ εἶπέν μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἔλευκαν 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."
7:15 διά τοῦτο εἰσιν 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 οὐδὲ διψήσουσιν οὐδὲ μὴ πέσῃ ἐπ’ αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῦμα, ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτοὺς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζώσας πηγὰς ὑδάτων· καὶ ἐξαλείψει ὁ θεὸς 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. For 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 ὅτα 141 ἦνοιξεν τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγή ἐν τῷ οὐρανῷ ὡς ἡ μιώριον.

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

136 7:16a txt ἔτι A 046 1006 2040 2053 2329 TR RP NA28 {;} omit (N transposes to before οὐδὲ πάν καθῆμεν in vv.) pc vg syrhph,h copsa,bo eth Cyp ps-Ambr Prim Fulg lac C 051 2050 2062.

137 7:16b txt ἔτι ℶ A 046 1611 2053 com vg ps-Ambr Cypr Prim Fulg TR RP NA28 {;} omit P f052 1006 1841 2040 2053 txt (2329 omit οὐδὲ διψήσουσιν ἔτι) 2814 it sóe syrh copbomss Aldus Colin Beat lac C 051 2050 2062.

138 7:17a txt ποιμανεῖ and ὁ δηγήσει (future) A TR NA28 {;} ποιμαίνει and ὁ δηγηεῖ (present) 2351 m² copbomss RP. This context starts out with present verbs, then we find future verbs in vv. 15-16, and future again at the end of v. 17, but the Byzantine text has present tenses in v. 17 in between. This is not unusual, for the switch back and forth of tenses. But is it also possible for the tenses in v. 17 to have been assimilated by the surrounding futures? At any rate, verbs with a present tense form can have a future meaning.

139 7:17b txt ἡμιώριον P 046 1006 1611 1841 2040 2053 TR RP NA28 {;} ἡμιωριον A 1611 1841 2040 2053 TR RP NA28 {;} ἡμιωριον C 2050 2062. In modern Greek “ἀπό” has absorbed ἐκ. Generally, Codex A represents the oldest reading for Revelation. Family 052 is split exactly in half; two mss for each of the major readings.

140 7:16-17 Isaiah 49:10; 13; Isaiah 25:8

141 8:1 txt ὅτα P 046 1006 1611 1841 2040 2053 2329 (most all minuscules) TR RP ὅταν A C 046 1006 1611 1841 NA28 {;} lac . The UBS editorial committee: “The reading ὅτα seems to be an assimilation to the six instances of ὅτα ἦνοιξεν in chap. 6. (For another example of ὅτα in with the indicative in the book of Revelation, see 4:9.)”

καὶ ἔδωκαν αὐτοῖς ἑπτὰ σάλπιγγες.

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

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

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

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

καὶ ὁ πρῶτος ἄγγελος ἐσάλπισεν, καὶ ἐγένετο χάλαζα 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.
8:8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα πυρὶ καταγε- 
βλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα,

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

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

Then 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 "homoiooteleuton" that happened in the Greek copying process. That means, the lines end the same, so a copyist, having left off his work for a break, then resumed doing his work, and he remembers, "I resume, at the line ending with κατεκάη," but he resumed with the wrong line ending with κατεκάη. Skipped one line by accident. Homoiooteleuton. 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 homoiooteleuton.

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.

8:8. The Textus Receptus and the King James Version omit the first of the three phrases below, which means, "and one third of the earth will be burned up."

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

This 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 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 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."
καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται Ἄψινθος. καὶ γίνεται τὸ τρίτον εἰς ἄψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἑκ τῶν ὑδάτων, ὡς ἐπικράνθησαν.

And 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.

καὶ τὸ τρίτον εἰς ἄψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἑκ τῶν ὑδάτων, ὡς ἐπικράνθησαν.

And one third turns into bitterness, and many of the people died from the waters because they were made bitter.

The Fourth Trumpet

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

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

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.

And I looked, and I heard an angel flying at zenith saying with a very loud voice, "Woe, woe, woe to those dwelling on the earth, because of the remaining sounds of the trumpet from the three angels about to sound!"

Chapter 9

The Fifth Trumpet

καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ ἐδόθη αὐτῷ ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου.

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

καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ ἐδόθη αὐτῷ ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου.

And 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 ἐδόθη αὐτοῖς ἐξουσία ὡς ἐξουσιάν ὦς ἐξουσιάν 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 δέντρον, 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 ἀποκτείνωσιν αὐτούς, ἀλλʼ 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 tortured 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 ἦσαν ἵπποις ἡτοιμασμένοις 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,

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

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

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 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.

153 txt αὐταῖς P 046 0207 1006 1828 1841 2329 TR RP || αὐτοῖς A 922 1611 1678 2053 2070 2080 NA28 || lac C 051 2050 2062

154 ἤππος ἦτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων.

155 ὅμοιοι χρυσῷ P 046 0207 1006 1611 1828 1841 2053 2062 2329 2605 2606 2607 || lac C 051 2050 2062.
9:10 and ἔχουσιν οὐρὰς ὁμοίας σκορπίων καὶ κέντρα, ἵν ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μὴν πέντε.

10 And they have tails like scorpions, and in their tails were were stingers, and their power to do harm\(^{156}\) to humans for five months.

9:11 Καὶ ἔχουσιν ἐφ’ αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῶν ἑβραίστι Ἀβαδδὼν καὶ ὄνομα αὐτῶν ἐν τῇ Ἑλληνικῇ ὄνομα Ἐκεί Ἀπολλύων.

11 And they have as king over them the angel of the Abyss. His name in Hebrew is Abaddon, and in Greek he has the name Apollyon.

9:12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ δύο οὐαίς ἐξουσία ἔχουσιν οὐρὰς ὁμοίας σκορπίοις καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι 046 RP (0207) 1006 1611 1841 2053 2080 (2344) ΝΑ27 { ...then the second woe is coming" \(\text{PH}^{115}\) (only this one word is definite) \(\text{PH}^{115}\). The Buchanan Italic manuscript \(\text{PH}^{115}\) has a hiatus for the verb, but it also says "the SECOND woe is coming." Yet the form \(\text{PH}^{115}\) is still to be taken as meaning "second," with the word οὖαν 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, "a second woe is coming." This variant is mentioned in BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046* 1678 1778 2080 read "two woes are coming." Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. Thus my D rating. The word ἕτι is a natural addition, and its addition is more easily explained than its omission.

9:13a τὰ καὶ ἔρχονται ἐτὶ δύο "two woes still are coming" Ẃ P 046* 0207 1828 2053 2329 2344 lat TR ἔρχονται δύο "two woes are coming" 046* f052 ps h 104 2057 2302 2406 2302 104 922 it h vid \(\text{et ecce secundum vacum... then lac cop bo} \(\text{ἔρχονται ἕτι δύο "the two woes still are coming" 1732 2074 \(\text{lac C 051 1384 2030 2050 2062. I have a more complete apparatus on this variant in the back, since it is a very interesting one. 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 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 (5° century) has a hiatus for the verb, but it also says "the SECOND woe." Yet the form \(\text{δ} \) can still be taken to mean "second," with the word οὖαν being singular. In Semitic languages there is an ambiguity between "two" and "second," Cardinal and Ordinal. But in BDF §248(3), debrunner says "Late Greek and Latin, however, concur in this ambiguity." Thus this might be properly translated, "still a second woe is coming." This variant is mentioned in BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046* 1678 1778 2080 read "two woes are coming." Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. Thus my D rating. The word ἕτι is a natural addition, and its addition is more easily explained than its omission.

156 9:10 txt καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι ψ only this one word is definite.}
9:14 λέγουσαν τῷ ἐκτῷ ἀγγέλῳ, ὡς εἶχε τὴν σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους 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 ἔλυθησαν οἱ τέσσαρες ἀγγέλοι οἱ ἦτοιμασμένοι εἰς τὴν ὥραν καὶ ἧμεραν 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 distinction 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.

161 9:13b txt κεράτων πος A f052 0207 1611 2053 2080 2344 it ar gig vg ww st syr andre cypr Tyc PR [NA28] ℵ* omit μίαν ἐκ τῶν τεσσάρων κεράτων ἐκ τῶν τεσσάρων κεράτων πος A 0207 and 052's descendants is weighty enough for me to omit τεσσάρων, especially when added to the internal considerations (below) which explain why copyists added it.

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

All the altars mentioned in the Mosaic temples, and in the Ezekiel 43:15 temple, have four horns, see Ex 27:2; 29:12; 30:10; 43:20; Lev. 4:7, 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; 1 Kings 7:48; 2 Chronicles 4:19.
9:17 and you, my child, be strong, so that you may win your battle against the devil, who seeks your destruction; after all, our fight is not against the powers on earth, but against the evil powers in the heavenly kingdom.

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 and from the flames and from the smoke, and from the fire that they come out, these are having dominion over the four seas.

By 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 and the rest of humanity, those who were not killed by these plagues, they did not repent, neither of the works of their hands, such that they worship peripatein, καὶ τὰ λίθινα καὶ αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς στομάτων αὐτῶν.

18Now 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 and the fire that comes out of their mouths, it is like a dominion, and from their tails, from their heads, like a dominion, and from their tails, like a dominion.

Now the heads of the horses like heads of lions, and from their mouths comes fire and smoke and sulphur: and the fire and the smoke and the sulphur, by the breath of their mouths, they come out.

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.

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

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

The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.


164 9:21a txt δύναται (singular) Ὑσ. 1646 1651 2040 ἐκ TR RP / δύνανται (plural) π. 151 1678 C 922 1006 1218 1421 2053 2329 latt syr pharm h NA28 / αὐτῶν 792 eth syr ph / lac 051 2050 2062. The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.


164 9:21a txt δύναται (singular) Ὑσ. 1646 1651 2040 ἐκ TR RP / δύνανται (plural) π. 151 1678 C 922 1006 1218 1421 2053 2329 latt syr pharm h NA28] / αὐτῶν 792 eth syr ph / lac 051 2050 2062. The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.
Chapter 10

The Prophet’s Bitter Burden

10:1 Καὶ εἶδον ἄλλον ἄγγελον ἱσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἱρις 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 φωνάς.

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

10:4 καὶ ὅτε ἔλαλησαν αἱ ἑπτὰ βρονταὶ, ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν μοι, Σφράγισον 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 ηρεῖ 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, ποις, 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 10:2a Or, C2 P syrph TR NA28 {\$} \$ βιβλιον o46 2040 it\%s vg mss cos\%b, bo arm eth vic\%t yc prim\%b RP {\$} βιβλιαρινον C* f052 922 1006 1611 1828 1841 2053 vg syr\%h ps-ambr \$ βιβλιαρινον 2329 \$ βιβλιαρινον Aldus, and Erasmus 3,4,5 in mg. \$ lac \%f115 051 2050 2062.

168 10:3 Or, “with their voices.”

169 10:5 txt om\%t A vg syr\%h bo\%ms\$ TR {\$} τὴν δεξιάν \%p47 φ%e\$ N C P o46 f052 922 1006 1611 1828 2040 2053 2329 syr\%h eth cop\%b, bo\%t/12 RP NA28 {\$} \$ lac \%f115 051 2050 2062.
10:6 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 scroll from the hand of the angel, and I ate it, and in my mouth it was sweet like honey. And after I had eaten it, my stomach was made bitter.

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

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

The Two Witnesses

11:1 Καὶ ἐδόθη μοι κάλαμος ὡμοίος ῥάβδῳ, λέγων, Ἔγειραι, 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 δύο.

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

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

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 - epì 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.

11:1a ῥάβδῳ, λέγων (Ἀ P 0 46 052 922 1006 1611 1841 2040 2053 2344 it-TR RP) (εστηκει) 046 (ιστηκει) 757 1828 1854 1888 2329 (ιστικει) it-TR RP-Elzev TR-Beza TR-Steph 1894 RP SBL NA28 {/} ἑστῶτες (masc) Α C P 046 1611 1828 2329 syrph arm Vict Tyc Beat 1 lac C 051 2050 2062.  Here we have an example of the numerous "solecisms" in Revelation, where the grammatical inflections are not in concord.  The subjects are feminine, but ἑστῶτες is masculine.  This phenomenon is not limited to the Alexandrian text.  As you can see here, the Byzantine mother ship for Revelation, 046, contains the solecism.  It does appear to me that editors or copyists have corrected many of them.

11:1b A singular masculine subject; it must be God speaking, because later in v. 3 the speaker says, "I will give authority to my two witnesses."


11:3 Literally, "I will give...and they will prophesy..."  DeBrunner says in BDF §471(1) that this is a case of "parataxis in place of subordination with the infinitive clause or the ἵνα clause."  Thus, I will cause them to prophesy, or I will give them authority to prophesy.

11:4a ἑστῶσαί εἰς...σταντ (fem) Ν 052 922 1006 1841 2040 2053 Higg. TR ἑστῶτες (masc) Ν 046 1611 1828 2329 syrph copia Vict. Tyc1 Beat. 1 lac Π 051 2050 2062.  Here we have an example of the numerous "solecisms" in Revelation, where the grammatical inflections are not in concord.  The subjects are feminine, but ἑστῶσαί is masculine.  This phenomenon is not limited to the Alexandrian text.  As you can see here, the Byzantine mother ship for Revelation, 046, contains the solecism.  It does appear to me that editors or copyists have corrected many of them.

11:4b τοῖς...καὶ τοὺς (Ἀ P 046 052 922 1006 1611 1828 1841 2040 2053 copia 2329 latt syr cop arm> arab RP SBL NA28 {/}) 1 lac Π 051 2050 2062.
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 αὐτὸν 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.

6οὗτοι ἔχουσιν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ βρέχῃ ὑετὸς ἐν ἡμέραις τῆς προφητείας, καὶ ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν γῆν, ὅσακις 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.

7οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

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.

8οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

8And their corpses lie on the boulevard of the great city which is spiritually named Sodom and Egypt, where also our Lord was crucified.

9καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαίνον ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

9And when they complete their witness, the beast caming up out of the bottomless pit will make war with them, and will conquer them and kill them.

10καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν ἐπ' αὐτοῖς καὶ εὐφράνθησον, καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

10And 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.

14c 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.

18a Τα πτώματα τοῦ Προφήτου Ελιγάδος Ενόχου Πόλεος τῆς μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος ἡμῶν ἐσταυρώθη.

18b 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.

18c 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.

114:3 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.

11Zechariah 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.

11Isaiah 1:9, 10, 28 11:8b Isaiah 1:9, 10, 28 11:8c Isaiah 1:9, 10, 28 11:10a Isaiah 1:9, 10, 28 11:10b Isaiah 1:9, 10, 28
καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισέκον ἁπάντος ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐπ' αὐτούς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

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.

καὶ ἤκουσαν φωνῆν μεγάλην ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, Ἀνάβητε ὑδέα καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

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.

Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἐπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά, καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

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.

Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

The second woe has passed. Behold, the third woe comes quickly.
The Last Trumpet

11:15 Καὶ ὁ ἐβδομος ἄγγελος ἔσαλπισε· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγουσαι.192 Εγένοντο αἱ βασιλείαι τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύει εἰς τοὺς αἰῶνας τῶν αἰώνων.

15And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdoms"193 of the world have become the kingdom of our Lord, and of his Christ!194 And he shall reign for ever and ever!195

11:16 καὶ οἱ έκκοι καὶ τέσσαρες πρεσβύτεροι οἴονον τοῦ θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεασαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

16And the twenty-four elders, who sit197 on their thrones before God,198 fell on their faces and worshiped God,

11:17 λέγοντες, Εὐχαριστοῦμεν τῷ θεῷ ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὑλάξαντες τὴν ὄργανα καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν ἐσάλπισε, καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε καὶ ἔπεασαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ.

17saying, "We thank you, Lord God Almighty, who is and who was and who is to come,199 that you have taken the great power of yours and begun to reign.

11:18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κρίθηκαν καὶ δούνατο τὸν μισθὸν τοῖς δουλοῖς σου τοῖς προφήταις καὶ τοῖς ἀγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις,200 καὶ διαφημίζατο τοὺς διαφημίζοντας τὴν γῆν.

18And the nations have become angry, and your anger also has come, and the time for the dead201 to be judged, and reward to be given to your servants the
prophets and to the saints and to those fearing your name, both small and great, and to destroy the ones destroying the earth.”

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

Chapter 12

The Woman, Her Seed, and the Dragon

12:1 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, and being with child, she was crying out with contractions and anguish to deliver.

12:2 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, 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.
12:5 καὶ ἔτεκεν υἱόν, ἄρρενα. 208 ὃς μὲν λελείπτη ποιμαίνειν πάντα τὰ ἔθην ἐν ράβδῳ ζωῆς καὶ ἡράξθη τὸ τέκνον αὐτῆς πρὸς τὸν θεόν καὶ τὸν θρόνον αὐτοῦ.

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

12:6 καὶ ἔγενετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ.

6And there was war in heaven, Michael and his angels made war against the dragon. And the dragon made war, and his angels also.

12:7 ὁ δράκων, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτῶν ἔπολεμησαν κατὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ.

7And 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 καὶ οὔκ ἦσαν οὔτε τόπος εὑρέθη αὐτῶν ἐτι ἐν τῷ οὐρανῷ.

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

12:9 καὶ ἔβληθεν ὁ δράκων ὁ μέγας, ὁ δὲ ὁ ἄρχαίος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην - ἔβληθεν εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτῶν μετʼ αὐτοῦ ἔβληθησαν.

9And the great dragon was thrown out, that ancient serpent, which is called the Devil and Satan, who deceives the whole world, he was thrown to the earth, and his angels thrown along with him.

207 12:4 That is, one third of the angels. We know of only three archangels: the being who is now Satan, and Michael, and Gabriel. Therefore it is reasonable to conclude that each archangel ruled one third of the angels. When Satan was cast out of heaven, he took the one third of the angels with him. See for example 12:7, where it says "Michael and HIS angels." Jesus said in Luke 10:18, "I was watching as Satan fell from heaven like lightning."

208 12:5 That is, a male child. We translate it "shepherd" here, as in the BDF grammar §400(6), DeBruunner says here the infinitive "πολέμησα" represents the Semitic imperatalive with infinitive (M.-H. 448c.), cf. LXX Hos. 9:13 Ἐφεσαθε τῷ ἔξαγαγεν Ἐ. must lead forth', Eccl 3:15, I Chron 9:25. Toō with the infinitive is nowhere else firmly established in Rev (9:10 omit τοῦ ἐπολέμησα κατα 2053 com πολέμησαι ἔπολεμησα), or anywhere else in other contexts to use the nom. instead of other cases (§136(1)), i.e. here nom. instead of the gen. or dat. (Buttmann 231 gives a slightly different explanation; also s. Viteau 168).”

209 12:6 Om. Chr and Syr.

210 12:8 Read "they were") 046 C P 051 1006 1611 1841 2040 2053. 2050 2062.

211 12:7a Greek: μέλλει ποιμαίνειν which can also be translated "who is soon to shepherd." That is, one third of the nations with a rod of iron. A

212 12:8a Το θεὸν καὶ τὸν θρόνον αὐτοῦ. 2053 cop lac 2050 2062.

213 12:8b καὶ ἔτεκεν υἱόν, ἄρρενα. 208 ὃς μὲν λελείπτη ποιμαίνειν πάντα τὰ ἔθην ἐν ράβδῳ ζωῆς καὶ ἡράξθη τὸ τέκνον αὐτῆς πρὸς τὸν θεόν καὶ τὸν θρόνον αὐτοῦ.

214 12:8c Το θεὸν καὶ τὸν θρόνον αὐτοῦ. 2053 cop lac 2050 2062.
καὶ ἤκουσα φωνήν 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 ἀυτῶν ἐν οἴκῳ τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτὸς.

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.

καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ ἁμαρτανόν τῆς γυναικὸς, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

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

καὶ ὁ δράκων ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἥτις ἔτεκεν τὸν ἄρρενα.

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

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

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

καὶ ἔβαλεν ὁ ὄφις ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὡς ποταμὸν, ἵνα ταύτην ποταμοφόρητον ποιήσῃ.

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

καὶ ἦλθεν ἡ γῆ τῇ γυναικί, καὶ ἤλθεν ἡ γῆ τῷ στόματι τοῦ ἀρρενοῦ καὶ κατέτικεν τὸν ποταμὸν ὑπὸ ὕδατος ἡγεμόνον ποταμοφόρητον ποιήσῃ.

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


216 12:12a A 051 f052 1006 1611 1828 1841 2040 2344 // TR [NA28] {} // omit K C P 046 922 2053 2329 // RP // 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).

217 12:12b A C P 046 051 f052 922 1006 1611 1828 1841 2040 2053 2329 // all versions RP NA28 {} // lac 2050 2062. The accusative case of τῆς γῆς καὶ τῆς θάλασσας threw off some scribes.

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.
12:17 καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν 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 ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης. Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.

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.

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219 13:1a txt ἐστάθην (1st person) P 046 051 052 2053 2329 m vg

220 13:1b txt ὄνομα P 046 051 052 2053 2329 m it vg syr

The Nestle-Aland text contains a verse 18; see footnote on 13:1. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as verse 12:18 in this context, or places this sentence in Chapter 13:1. Thus, since the UBS and NA28 editions follow the second reading, they place this sentence in 12:18, with the beast the one standing rather than the seer John. The UBS textual commentary says, "The latter reading [ἐστάθην] appears to have arisen when copyists accommodated ἐστάθη to the first person of the following εἶδον." In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. We have just read in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast from the sea, which later in 13:7 of this chapter makes war on the saints and conquers them.

The following translations have "name" in English in the singular: Tyndale, GEN, KJV, BISH, SRV, YLT, GNB, NCV, NKJV, REB, ALT. Some translations interpret this phrase, "on its heads were names" as saying "each" head had a [different] name, and others that each head had more than one name on each. The reason I went with the rendering I have is that the singular can be understood either way; that is, "on its heads a name that is blasphemy" can be interpreted as "each a different name," so thus "names" plural, or that they all had the same blasphemous name. Conversely, the plural "names" could be understood distributively. I chose to do this for the reason that I am not persuaded either way as to which is the correct manuscript reading. What is really different is interpreters that see this as meaning each head had more than one name on it, like the CEV & NLT: "On each of its heads were names..." Interesting that the Douay-Rheims has the plural when all its contemporaries had the singular. My thinking is like the NIV rendering: "and on each head a blasphemous name." It seems to me that "head" being plural might have assimilated "name" over to the plural.
And the beast which I saw was like a leopard, and the feet of it like a bear’s, and his mouth like the mouth of a lion. And the dragon gave his power to him, and his throne, and great authority.

And 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.

And 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?"

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

And he opened his mouth for blasphemy toward God, to blaspheme his name and his tabernacle, and those tabernacled in heaven.
13:7 καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτοὺς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπί πάσαν φυλήν καὶ γλώσσαν καὶ ἔθνος. 7And it was given to him to make war with the saints and to conquer them, and authority was given to him over every tribe and language and nation.

13:8 καὶ προσκυνήσωσιν αὐτῷ πάντες οἱ κατοικοῦντες ἐπί τῆς γῆς, ὡν οὐδείς γέγραπται τα ὄνοματα ἐν τῇ βιβλίῳ τῆς ζωῆς τοῦ ἁριστού καταβολῆς κόσμου. 8And they worship him, all those dwelling on the earth, all those whose names are not written in the book of life of the Lamb that was slain from the foundation of the world.

13:9 Ἐὰν ον ζῇ πάντες οἱ κατοικοῦντες ἐπί τῆς γῆς, ὡν οὐδείς γέγραπται τα ὄνοματα ἐν τῇ βιβλίῳ τῆς ζωῆς τοῦ ἁριστού καταβολῆς κόσμου. 9If anyone has an ear, hear.

13:10 Ἐὰν ον ζῇ πάντες οἱ κατοικοῦντες ἐπί τῆς γῆς, ὡν οὐδείς γέγραπται τα ὄνοματα ἐν τῇ βιβλίῳ τῆς ζωῆς τοῦ ἁριστού καταβολῆς κόσμου. 10If 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.
Si quis gladio occiderit in gladio occidetur “If anyone will have killed, he will be killed with the sword.”

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

Si quis gladio occiderit oportet eum in gladio occidi “If anyone has killed with the sword, the sword he himself should be killed.”

Et qui gladio occiderit oportet eum eum gladio occidi “And in what manner someone kills with the sword he himself should be killed with the sword.”

"And because he has killed with the sword, he should die by the sword.”

"And whoever will have killed with the sword may be killed with the sword.”

“However he will kill, they will kill him with the sword.”

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

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

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

13:13 And he performs great signs, 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."

And he deceives those my people dwelling on the land. It is not as far out as it might at first seem, when you consider Daniel 11:33,34. I have a more complete collation of this variant in an endnote.
make an image to the beast which has the wound\textsuperscript{238} of the sword and yet has lived.\textsuperscript{239}

13:15 καὶ ἔδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ, ὥσιν ἄν μὴ προσκυνήσωσιν τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀποκτάνθωσιν.

\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, τοὺς μικρούς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δουλοὺς, ἵνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιάς, ἢ ἐπὶ τῶν μέτωπων 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 φ37 p115vid A C 051 f052 922 1006 1611 1678 1828 1841 2040 2053 2329 TR RP NA28 {\|} // πληγὴν 046 (corpbo) κ // πληγῆς N // lac 2050 2062. Another example of when 82, 627, and 920 unite with 046 against most all other uncials, it is a wrong reading.

\textsuperscript{239}13:14c txt τῆς μαχαίρας καὶ ἔζησεν P 051 f052 1006 1611 1828 1841 (2053 but run on into next verse) 2040 TR // τῆς μαχαίρας καὶ ἔζησεν N A C (2329 μαχαίρας) NA28 {\|} // καὶ ἔζησεν ἀπὸ τῆς μαχαίρας 046 922. RP // lac 2050 2062.

\textsuperscript{240}13:15 txt ποιήσῃ δοσὶ... ἵνα ἀποκτάνθωσιν 051 TR // ποιήσῃ ἵνα δοσι ἀρ 1006 1841 2040 2344 al itar.\{g\} vgcl\{w\} syroph\{cop\}sa (Hipp\{ms\}) (Prim) (Beat) (NA28 \{\textit{[Iva]}\} \{c\}) // ποιήσει ἵνα δοσι 922 1828 2040 2329 itc, dem, div, haf // ποιήσῃ δοσι 046 f052 1611 vg\{st\} (Irenaeus\{lat,arm\}) Hipp Andrew RP // ποιήσει δοσι N // δοσι corpbo // lac 2050 2062.

\textsuperscript{241}13:16a The Greek word is ποιεῖ - poieó, which Bauer in 1\ 1 b says here means "make to, cause someone to, bring it about that." With hina and a subjunctive verb in place of the infinitive. So in this case what people are caused to do would be διδωμι - 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 αὐτὸς here. Many translations have rendered διδωμι 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 διδωμι. Again, it is fashionable to render 3rd person plural actives as passives; see for example Mark 4:21, ἔρχεται, "exist"; Luke 12:20, ἀπαρτιοῦσιν "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 // δῶσιν αὐτοῖς "they give themselves" N\{\} A C P 046 2080 cop\{sa\} NA28 {\|} // δῶσιν ἐαυτοῖς "they give themselves" 1828 // δῶσωσιν αὐτοῖς "they give themselves" 922 itar.\{g\} RP // δῶσιν ἐν αὐτοῖς "they will give onto / in / by themselves" 1611 // dari "to be given" Irenaeus // δῶσῃ αὐτοῖς "he will give them" 2053 2814 // δῶσιν αὐτῷ "he give himself" N\{\} 1678 1778 // λάβωσιν "they receive" 1006 1841\{vid\} 2040 Vict // δόθη "he be given" syrph\{h\} // "they might write/etch" eth // lac φ37 p115 2050 2062. The vast majority of Greek manuscripts, including all but one uncial, have the verb "give" in aorist active indicative 3rd person plural. The only difference between the NA28 text and the Robinson-Pierpont text is that the NA28 text, δῶσιν, is 2nd aorist, and the RP text, δῶσωσιν, is aorist. No difference in meaning.
The TR has the verb "give" in 3rd person singular, 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. I conclude that this is a deliberate change in the Greek text to correct grammar.

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

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

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

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

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

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

243 13:16c txt {A} χαράγμα ψαρνНик A C P 0522 1006 1611 1824 1841 2040 2053 2329 ιταρ-88 vg syrph,h arm Iren Hipp Prim TR NA28 {\} // χαράγματα ψαρν_est 046 051 922 μK corsa Beat RP ‖ lac ψ115 2050 2062. This Greek word translated "mark," χαράγμα - káragma, means a poke into the flesh. (Perhaps like this: http://www.wsj.com/articles/when-information-storage-gets-under-your-skin-1474251062 ) It also had the meaning of an etching, branding, carving, engraving or stamp. Slaves had a poke in the flesh of their ear to show ownership. So here also,
13:17 and [245] makes it so that [246] no one is able to buy or sell without having the mark or [247] the number of the beast or the number of his name.

13:18 Ωδε ἡ σοφία ἐστίν· ὁ ἔχων τὸν νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἂρ ἄνθρωποι ἐστίν· καὶ ὁ ἄριθμος αὐτοῦ χξζ.

[248] 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 [249] number [249] is [250] 666. [251]

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.

[246] 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 entire leg up to the shoulder, as so also the word for foot can mean the entire extremity.


[248] Or, "its number"

[249] 13:18b [2028] τὸ χάραγμα τοῦ θηρίου ἢ τοῦ ἀριθμοῦ τοῦ θηρίου ἢ τοῦ ὀνόματος αὐτοῦ: "such that they might give" clause.

[250] 13:18c [2028] omits ποιεῖ "he or it causes" at the beginning of v. 17. When the ἵνα was naturally regarded as superfluous, whereas the clause is no doubt to be taken as dependent upon ποιεῖ "they might give", καὶ 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 ὄψιν ["such that they might give"] clause.

[247] 13:17c In this verse is absent from some manuscripts, because, I now quote A Textual Commentary on the Greek New Testament edited by Bruce Metzger, with text in square brackets supplied by me: "The absence of καὶ [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 ["so that not"] at the beginning of v. 17] clause was taken to be dependent upon δῶσιν ["they might give"], καὶ 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 ὄψιν ["such that they might give"] clause."
Chapter 14

The Lamb and the 144,000

\[\text{13:18c} \text{txt omit N} \ A 046 922 1828 m\text{K} \text{Beat TR NA28 } \{\} \parallel \text{εὐστίν } (\text{p}^{57}; +\text{δε}) \text{ C P 051 f052 1006 1611} \text{1841 2040 2053 2065 2329 2334 m\text{K} \text{itg}^{h} \text{cop}^{b} \text{bo arm Hipp RF } \parallel \text{lac } \text{p}^{115} 2030 2050 2062.\]

\[\text{13:18d} \text{txt } \chi\zeta\zeta. (666) \text{Steph } 1500 \text{TR } \parallel \chi\zeta\zeta \parallel \text{with one continuous overline} (666) \text{p}^{47} 2020 2059 \text{2814 } \parallel \text{χζς (666) 757 } \parallel \text{εξακόσιοι } \chi\zeta\kappa\omicron\omicron\nu\tau (666) \text{A 1828 cop}\text{sa NA28 } \{\} \parallel \text{εξακόσιοι } \chi\zeta\kappa\omicron\omicron\nu\tau (666) \text{N} \parallel \chi\zeta\zeta \parallel \text{with 3 individual overlines} (666) \text{p} 051 82 424 456 627 920 1852 1859 1862 1888 2019 2060 2074 2081 2138 2329 \parallel \chi\zeta\delta (666) \text{p} 046 7 \parallel \chi\zeta\zeta \parallel \text{with one continuous overline} (666) 046? \parallel \chi\zeta\zeta \parallel \text{"666} (\text{with circumflex above, plus one continuous overline above that}) \text{f052 35 94 175 469 1611 1678 2017 2042 2436 } \parallel \text{εξακόσιοι } \chi\zeta\kappa\omicron\omicron\nu\tau (666) \text{P 104 241 (792) 922 1006 1814 1854 2040 2053 2065 2073 RF } \parallel \text{sexcenti sexaginta sex} (666) \text{vg Beatus ps-Ambrose } \parallel \text{sexingenti sexaginta sex} (666) \text{its}^{\text{g}} \parallel \text{εξακόσιοι } \chi\kappa\omicron\nu\tau \text{άπενε} (665) 2344 \parallel \text{(646) it}^{\text{st}} \parallel \text{εξακόσιοι } \text{δέκα } \varepsilon\zeta (616) \text{p}^{113} \text{C vgms ms}^{\text{g}} \text{acc. to Irenaeus; Caesarius Tyc2 arm4 } \parallel \text{lac 1384 2050 2062 2186. Here is a link to the image of Papyrus 115: http://www.bibletranslation.ws/gfx/p115.jpg} .\]
14:1 And I looked, and behold, the Lamb is standing on Mount Zion, and with him the 144,000 who have his name of His father252 written on their foreheads.

14:2 And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder. I also heard the sound of lyre players playing their lyres. And they are singing as253 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.

14:3 And I looked, and behold, the Lamb is standing on Mount Zion, and with him the 144,000 who have his name of His father252 written on their foreheads. These are the ones following the Lamb wherever he goes. They were purchased from humanity as a firstfruits of humanity for God and to the Lamb, to God and to the Lamb, to God and to the Lamb.

14:4 These are men who have not been defiled with women, for they are virgins. These are the ones following the Lamb wherever he goes. They were purchased from humanity as a firstfruits of humanity for God and to the Lamb, to God and to the Lamb.

14:5 And in their mouths has been found no guile.255 For they are blameless before the throne of God.257
The Three Angels

14:6 Καὶ εἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσασα ἐπὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς καὶ πάν ξνοι καὶ φυλὴν καὶ γλώσσαν καὶ λαὸν,

6 And I saw another258 angel flying at zenith, having an eternal gospel to herald to260 those dwelling260 on the earth, even to261 every nation and tribe and language and people,

14:7 λέγοντα262 ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεόν καὶ δότε αὐτῷ δόξαν, ὅτι ἤλθεν ἡ ὅρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς ὕδατον.

7 saying in a loud voice, "Fear God263 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 ἠκολουθήσατε λέγων, Ἕπεσεν, ἔπεσε Βαβυλών ἢ πόλις ἡ μεγάλη, ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα ἔθνη.

8 And another angel265 followed, saying, "Fallen! Fallen266 is Babylon that great city!267 Because268 she had given nations to drink of the wine of the wrath of her whomadom.

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258 14:6a txt αὐλὸν ψηφ.vid Ν C A P 051 1006 1611 1828 1841 2040 2053 2329 itar. git. υψ tr syrph. h cop. θρ. arm (eth) Cypr Matern Varim Prim Cass Beat TR SBL NA28 {B} / omit φiPhone 046 f052 922 Μ Μ Μ ψ LS cop. θρ. Or Andr Vict-Pet Ambr RP / lac 2050 2062

259 14:6b txt επὶ ψηφ. Ν C A P 051 1611 1828 2053 2329 syrph. (copt) Origen NA28 {B} / omit 046 1006 922 1006 1841 Μ syr TR RP / lac 2050 2062.

260 14:6c txt καθήμενους φίλος Ν C A P 046 f052 922 1006 1611 1828 2040 2053 2329 μκ syr TR RP NA28 {B} / dat pl of καθήμενους ψηφ. φίλος Prim Cypr arm / κατοικοῦντας Φ115 A 051 1828 itar. cop. dp. Beatus TR καθήμενους τοὺς κατοικοῦντας μαρτύριον καθήμενους κατοικοῦντας 2019 / lac 2050 2062 2351. If you really tried, you could say there is a difference of "staying" n. “dwelling.” But they mean the same thing.

261 14:6d txt omit μαρτύριον ψηφ. arab TR / επὶ ψηφ. Ν C A P 046 051 f052 922 1006 1828 1841 2040 2053 2329 μκ itar. syrph. h cop. arm eth TR SBL NA28 {B} / lac 2050 2062

262 14:7a txt λέγοντα φίλος Ν 051 1611 1828 1006 1828 1841 2040 2329 γ. υψ. vg Beat Vig TR SBL NA28 {B} / "who says" syr eth / επὶ ψηφ. arm / omit Κ / lac 2050 2062. The form λέγοντα is plural, so must be a scribal error.

263 14:7b txt θεον φίλος Ν C A P 051 f052 1006 1611 1828 2040 2053 2329 TR NA28 {B} / κυρίον 046 1828 μκ itar. ital. φίλος arm / vg cyr tr syr hms Beat ps Ambr RP / lac 2050 2062.

264 14:7c txt τῷ ποιήσαντι φίλος Ν C A P 051 f052 1006 1611 1828 2040 2053 TR NA28 {B} / τῷ ποιήσαντι 922 / τῷ ποιήσαντι φίλος / τῷ ποιήσαντι 2329 itar / αὐτῷ τῷ ποιήσαντι 94 104 2020 arm / αὐτῷ ποιήσαντι 046 / αὐτον τὸν ποιήσαντα 046 / αὐτον τὸν ποιήσαντα 1828 μκ RP / τὸν ποιήσαντα Origen / lac 2050 2062 2351. The NA28 and RP readings are translated into English identically.

265 14:8a txt αὐγγελος itar. vg eth Vict-Pett TR / δευτέρους φίλος Ν 1006 1828 2040 syrph / δευτέρους αὐγγελος A 046 922 1678 1778 1828 2329 arm / δευτέρους αὐγγελος Ν 2 (C deuterou) P 051 1611 2053 2080 μαρτύριον (MP) syr with arm / h cop. arm / Andre (Beat) NA28 {C} / lac 2050 2062. In this variant, f052 is not united, which is rare. Regarding Primasius, the UBSS and Hoskier apparatuses say it supports RP, while the NA28 apparatus says Prim supports RP. I went with two out of three.

266 14:8b txt επέσεν επέσεν φίλος Α 051 1006 1611 1824 2040 2329 lat syr cop sa. bo. arm2 TR SBL NA28 {B} / επέσεν Ν 2 C 046 f052 922 1828 2053 cop. bo. arm3 eth arm μπ. RP / επέσεν επέσεν επέσεν arm1 / lac μαρτύριον 2050 2062.

267 14:8c txt η πολις 1894 eth TR / omit φίλος Ν C A P 046 051 f052 & all Greek MSS exc. 1894 lat syr cop arm arab TR SBL NA28 {B} / lac μαρτύριον 2050 2062. 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 And a loud voice, "If anyone takes the mark of his name." See for example Psalm 11:6. In Hebraistic terminology, the cup signifies destiny.

14:10 And the smoke of their torture goes up for ever and ever, and they have no relief day or night, those who worship the beast and the image of him, and anyone who takes the mark of his name. "Yes," says the Spirit, "in

14:11 And I heard a voice from heaven saying to me, "Write, 'Blessed are the saints, here those keeping the commandments of God and the faith of Jesus."

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

14:13 And I heard a voice from heaven saying to me, "Write, 'Blessed are the dead, those dying in the Lord from now on.'"
that they may rest from their labors, and their works follow right with them.”

The Angels Harvest the Earth

14:14 καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὁμοίος υἱῷ 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 ὥρα τοῦ θερίσαι, ὅτι ἔξηράνθη ὁ θερισμὸς τῆς γῆς.

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 Ανασάστησον (fut subj mid) A C P 051 922 1828 TR RP || ἀναπάυσονται (fut ind mid) 046 051* 922 1828 2329 Erasmus all eds. Aldus || ἀναπάυσωνται (aor subj mid) P 051 c f052 1006 1841 2053 M TR RP lac 2050 2062. By the time these documents had been written, Greek had changed such that all these words may have been pronounced almost the same, even though slightly different in meaning.

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

14:17 And another angel came from the temple that is in heaven, he also holding a sharp sickle.

14:18 And another angel came from the altar, having authority over the fire, and he called out with a loud cry to the one holding the sharp sickle, saying, "Send out your sharp sickle, and collect the clusters of the vine of the earth, for its grapes have peaked."

14:19 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.

14:20 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 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.

1 And the one sitting on the cloud launched his sickle over the earth, and the earth was harvested.

14:17 And another angel came from the temple that is in heaven, he also holding a sharp sickle.

14:18 And another angel came from the altar, having authority over the fire, and he called out with a loud cry to the one holding the sharp sickle, saying, "Send out your sharp sickle, and collect the clusters of the vine of the earth, for its grapes have peaked."

14:19 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.

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Chapter 15
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1 And I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for with them is completed the wrath of God.
15:2 Kai eidoson ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὅντος αὐτοῦ ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἐχοντας κιθάρας τοῦ θεοῦ.

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

15:3 καὶ ἠδονιν τῆς ὕδης Μοσεώς τοῦ δούλου τοῦ θεοῦ καὶ τῆς ὕδης τοῦ ἀρνίου λέγοντες, Μεγάλα καὶ θαυμάσια τὰ ἔργα σου, κύριε ὁ θεός ὁ παντοκράτωρ δίκαιος καὶ ἀληθινος εἰς ὅδοι σου, ὁ βασιλεύς τῶν ἄγιων.

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

15:4 τίς οὐ μὴ φοβηθῇ εἰς τοὺς ἄγιους τοῦ θεοῦ ἅγιου, ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐν τῷ οὐρανῷ, ὡς σοι ἐφανερώθησαν. "Righteous and powerful are your ways, O Lord, and glorify your name? Because you alone are holy. For all the nations will come, and will worship before you, because your righteous judgments have been revealed."

15:5 Καὶ μετὰ ταῦτα εἶδον, καὶ ᾔδει, ἥνωσην ὅ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ χαραγματος αὐτοῦ TR καὶ 051 1828 arm 1841 2040 2053 2062 2329 lat syr arm eth RP SBL NA28 {\} omit καὶ εκ τοῦ χαραγματος αὐτοῦ εκ τοῦ αριθμου τον ονομα αυτου seven Grk minuscules

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

5And after these things I looked, and behold, the temple of the tabernacle of testimony was opened in heaven,
15:6 and out of the temple came the seven angels having the seven plagues, dressed in linen, clean and bright, and gird around the chest with golden sashes.

6And 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.

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 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."

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

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

6And 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.

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 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."

2And the first one went and poured out his bowl onto the earth. And there came a nasty and painful ulcer on the people who had the mark of the beast, and on those worshiping his image.
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 I heard the angel of the waters saying, "You are righteous, Lord God Almighty, your punishments are true and just."

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

16:7 And another voice out of the altar said, "Agreed, Lord God Almighty, your punishments are true and just."

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

16:9 And the people were burned a very bad burn, and they cursed the name of God, the one having authority over these plagues; yet they did not repent to give him glory.

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

There is no Greek support for the TR reading. This is the principle, "every matter must be established by the agreement of two or three witnesses."
καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

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

16:12 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 Ἥλιου.

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

16:13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς βατράχοι·

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

16:14 εἰσὶν γὰρ πνεύματα 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.

14 for 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.

16:15 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.)

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!"

16:17 Καὶ ὁ ἔβδομος ἄγγελος ἔξηχε τὴν φωνὴν αὐτοῦ εἰς τὸν ἀέρα· καὶ ἔξηλθε φωνῆ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα, Γέγονε.
16:18 And there were voices and thunderings and lightnings. And a powerful earthquake occurred, such as has not happened since humans existed on the earth, so great an earthquake it was.

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

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

16:21 And huge hailstones, about 100 pounds in weight, came down on the people out of heaven; and the people cursed God because of the plague of hail. For severe is the blow of it, extremely.

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.

309 16:18a txt φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ TR ‖ ἀστραπαὶ καὶ φωναὶ καὶ βρονταί A 0163 1006 1611 1778 1841 2040 2053 2062 2080 itph vg cop₃/₄ arm₂,3 ps-Ambr Tyc.3 Prim. NA28 {\} ‖ ἀστραπή κ. φωνή βροντῆς eth ‖ ἀστραπαὶ κ. φωναὶ 046 1678 ‖ ἀστραπαὶ κ. βρονταὶ 2344 syrh P cop₃/₄ arm₄ Beat ‖ ἀστραπαὶ κ. βρονταὶ κ. φωναὶ 051 922 1828 2329 syrh RP ‖ βρονταὶ κ. ἀστραπαὶ κ. φωναὶ 052 cop₃/₄ bo ‖ βρονταὶ κ. φωναὶ 052 bo ‖ βρονταὶ κ. ἀστραπαὶ 2059* 2329 syrh P ‖ ἀστραπαὶ κ. φωναὶ 046 1611 1778 1841 2040 2053 2062 2080 TR RP ‖ ἀστραπαὶ κ. βρονταὶ 2344 syrh P ‖ ἀστραπαὶ κ. φωναὶ 046 1678 ‖ ἀστραπαὶ κ. βρονταὶ 2344 syrh P ‖ βρονταὶ κ. φωναὶ 052 bo ‖ βρονταὶ κ. ἀστραπαὶ 2059* 2329 syrh P

310 16:18b txt οἱ ἄνθρωποι ἐγένοντο 0163 1006 1611 1778 1841 2040 2053 2062 2080 itph vg cop₃/₄ arm₂,3 ps-Ambr Tyc.3 Prim. NA28 {\} ‖ οἱ ἄνθρωποι ἐγένοντο 046 1678 ‖ ἄνθρωπος ἐγένετο A 046 051 922 1828 2329 2344 itar,c,div,gig,haf vg syrh P cop₃/₄ bo ‖ ἄνθρωπος ἐγένετο 046 1678 ‖ ἄνθρωπος ἐγένοντο 051 922 1828 2329 syrh P ‖ ἄνθρωπος ἐγένοντο 052 cop₃/₄ bo ‖ ἄνθρωπος ἐγένετο 052 bo ‖ ἄνθρωπος ἐγένετο 052 bo ‖ ἄνθρωπος ἐγένετο 052 bo ‖ ἄνθρωπος ἐγένετο 052 bo ‖ ἄνθρωπος ἐγένετο 052 bo ‖ ἄνθρωπος ἐγένετο 052 bo ‖ ἄνθρωπος ἐγένετο 052 bo

311 16:19 txt ἔπεσον 0163 1006 1611 1778 1841 2040 2053 2062 2080 TR RP ‖ ἔπεσαν 051 922 1828 2329 syrh P ‖ ἔπεσον 052 cop₃/₄ bo ‖ ἔπεσαν 052 bo ‖ ἔπεσον 052 cop₃/₄ bo ‖ ἔπεσον 052 bo ‖ ἔπεσον 052 bo ‖ ἔπεσον 052 bo ‖ ἔπεσον 052 bo ‖ ἔπεσον 052 bo

312 There is not a lot of difference in meaning: “since mankind existed on the earth” versus “since men existed on the earth.”
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 ἐπὶ τῶν ὑδάτων τῶν πολλῶν,

Then 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 τὴν γῆν.

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

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

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

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

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

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

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

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

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

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 1841 2040 2344 Mᵃ itar,c,div,haf vg syr⁴ arm(eth) Andre; Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς 046 1611 2053 2062 2329 Mᵇ HIPP; (Cypr) (Quodvult) (Prim) ἡ πορνεία τῆς γῆς 1854 ἡ πορνεία αὐτῆς καὶ τῆς γῆς Ν syr⁵ arm with * (copᵃᵇ) arm(eth) CP 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 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 καὶ εκ τοῦ αἵματος Ν A 922 1006 1611 1678 1778 1841 2040 2053 2062 2329 syr⁶ armᵃᵇ TR SBL NA28 ἡ πορνεία τῆς γῆς 046 1828 Mᵇ RP ἡ πορνεία τῆς γῆς 2050 2080
17:7 καὶ εἶπέν μοι ὁ ἄγγελος, Διά τι ἐθαύμασας; ἐγὼ σοι ἔρω τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα·

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

17:8 τὸ θηρίον δὲ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβάσθαι. καὶ οὐ πάλιν παρέσται· καὶ θαυμάσωσιν οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὥν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέποντες τὸ θηρίον ὃ, τι ἦν καὶ οὐκ ἔστιν καίπερ ἔστιν.

8 The 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 - méllō, 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 - méllō followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §338(3), which says that it was often used with "and," with η δὲ adventare (tamen) adventare (itacism of παρέσται with the infinitive) after μέλλω, which often has the meaning of the paraphrasis of μέλλω - méllō followed by a present infinitive.

316 17:8b ἐγγυς (cop sa,(bo)) ὧδε P 046 051 1006 1678 1778 1828 1841 2329 2344 ὧδε P 046 051 1006 1678 1828 1841 2329 2344 (tvr) ὧδε P 046 051 1006 1678 1828 1841 2329 2344 (tvr) "and which was passing by to perdition" καὶ πάλιν παρέσται (itacism of παρέσται with the infinitive) after μέλλω, which often has the meaning of the paraphrasis of μέλλω - méllō followed by a present infinitive. And when they were used with an infinitive following, as is the case here. Bauer says this phrase, a combination of μέλλω - méllō followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §338(3), which says that it was often used with "and," with η δὲ adventare (tamen) adventare (itacism of παρέσται with the infinitive) after μέλλω, which often has the meaning of the paraphrasis of μέλλω - méllō followed by a present infinitive.

317 17:8c ἐγγυς (cop sa,(bo)) ὧδε P 046 051 1006 1678 1778 1828 1841 2329 2344 ὧδε P 046 051 1006 1678 1778 1828 1841 2329 2344 "and which was passing by to perdition" καὶ πάλιν παρέσται (itacism of παρέσται with the infinitive) after μέλλω, which often has the meaning of the paraphrasis of μέλλω - méllō followed by a present infinitive. And when they were used with an infinitive following, as is the case here. Bauer says this phrase, a combination of μέλλω - méllō followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §338(3), which says that it was often used with "and," with η δὲ adventare (tamen) adventare (itacism of παρέσται with the infinitive) after μέλλω, which often has the meaning of the paraphrasis of μέλλω - méllō followed by a present infinitive.
17:9 ὤδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ὄρη εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ’ αὐτῶν.

6Consider this, O mind having wisdom: the seven heads are seven mountains, where the woman sits on them.

17:10 καὶ βασιλείς ἑπτά εἰσιν: οἱ πέντε ἔπεσαν, καὶ ὁ άλλος οὖπω ἢλθεν, καὶ Ὦδε ὥλγον αὐτόν 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 ὃ ἦν καὶ οὐκ ἔστιν, καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτά ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει.

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

17:12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλ’ ἐξουσίαν ώς βασιλεῖς μιᾶν ὤραν 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 τῷ θηρίῳ διαδιδοῦσιν.

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

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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.

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.

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.

17:10c The Greek word is γνώμη - gnōmē, which means what you have in mind, what you intend, what your purpose is. But it is not necessarily talking here about what the kings have in mind, (or what a one-world government has in mind) but what Satan and the beast have in mind, which providentially is also what God has in mind. Ultimately, these kings serve the purpose of God, the king of the ages. 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.

17:10d The Greek for "give" is in the present indicative. But this is sort of an "inverse infinitive of result." A kind of Semitism. In other words, there is a formula in Hebraistic Greek called an "infinitive of result," where kai followed by an infinitive in the Greek means in English a result, ie, "and then he will do such and such." Here the formula is solved in reverse: The Greek "and then they will do such and such" means in English an exegegetical "and that is to do such and such." What they do, is what their one purpose was. And they do it.
17:14 οὖτοι μετὰ τοῦ ἁρνίου πολεμήσουσιν, καὶ τὸ ἁρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστίν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ’ αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

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

17:15 Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσίν καὶ ἔθνη καὶ γλῶσσαι.

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

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

16 And the ten horns which you saw, 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 δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρει 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 καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

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

Chapter 18

Fallen Is Babylon the Great

18:1 Καὶ μετὰ ταῦτα ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἐχόντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ 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 ἔγενετο κατοικήτηριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου,

And 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!"

καὶ ἔκραξεν ἐν ἰσχύι, φωνῇ μεγάλῃ, λέγων, Ἐπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἔγενετο κατοικήτηριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου,

Because 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."

καὶ ἔκραξεν ἐν ἰσχύι, φωνῇ μεγάλῃ, λέγων, Ἐπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἔγενετο κατοικήτηριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου,

And 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.

331 **18:2a** txt en ισχυι φωνη μεγαλη [nothing!] TR // en ισχυει φωνη μεγαλη Er. 1,2,3,4 Ald. // ισχυρα φωνη μεγαλη 2814 Hipp // ισχυρα φωνη και μεγαλη 5052 // en ισχυρα φωνη A P 501 1006 1611 1841 2053 2062 2329 syr Hipp NA28 { } // en φωνη μεγαλη syrharm // ισχυρα φωνη αυτου arm-a // en μεγαλη φωνη copbo TR // en μεγαλη βοη copbo // ισχυρα φωνη TR RP // ισχυρα φωνη αυτου arm-a // in fortitudine vg Tyec2,3 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 cop sab eth Oecumenius SBL NA28 {C}
   1 3a 2 3a 3a itβγ
   1 2 3a 3a
   1 — 3 3a

B: 1 — 2 3a
   3a 922

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

D: — — 2 — 3 3a
   1678 1778

E: 1 3a — — — —
   1678 1777 syrharm Andrew
   lac C 2050

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

334 **18:3** επότικεν (ν) (P επότικαν) 051 1006* 1611 1841 2040 2053 2062 syrharm-TR RP // οικονομείν (σιν) 051 1006* 1611 1841 2040 2053 2062 syrharm-abt 50 minuscules // copbo eth arm-a // Haggard Haggard // Haggard Haggard

335 **18:4** txt

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.
18:5 ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.

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

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

Deal back to her even as she dealt out to you, and pay to her double.

18:7 ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστηριγμαζότα, τοσοῦτον ἔστη ἑαυτὴ βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς ἔλεγε Κάθημαι βασίλισσα, καὶ χήρα ὁ πόρος οὗ εἰμί, καὶ πένθος οὗ μὴ ἢδον·

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

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The word ὑμιν.arm means to see in the sense of to experience something. The whole verse emphasizes experience of the senses, and sensuality in general. Earlier in the verse, the word στρηνιαω - stréniaō means to "live luxuriously, sensually," which again is the idea of enjoying one’s senses and experiencing good feeling things. So now she is condemned to experience bad things, since she earlier had experienced only good things, compare Luke 16:25, where Abraham said to the rich man, "Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and
18:8 διά τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, ἥκας καὶ κρίνας καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται ὅτι ἵσχυρός κύριος ὁ θεὸς ὁ κρίνων αὐτήν.

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 ἐπ' αὐτήν; οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπουσιν τὸν κατπνόν 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 ἔστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαί οὐαί, ἡ πόλις ἡ ἰσχυρά, ὅτι ἐν μιᾷ ἡμέρᾳ ἥλεν ἡ κρίσις σου. 345 346 347 348

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

18:11 Καὶ οἱ ἔμποροι τῆς γῆς κλαύσονται καὶ πενθοῦσιν ἐπ' αὐτήν; ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, καὶ κόψονται ἐπ' αὐτούς διὰ τοῦτο καὶ κόψονται ἐπ' αὐτήν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,

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

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 γόμων χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαρίτου καὶ βύσσου, καὶ πορφύρας καὶ σηρικοῦ καὶ κοκκίου, καὶ πάν ξύλον θύινου καὶ πάν σκέδος ἐλεφάντινον καὶ πάν σκέδος ἐκ 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 κινάμωμον καὶ θυμίαμα καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ ἐλαίων καὶ οἰκίσκων καὶ στόου καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδών, καὶ σωμάτων καὶ ψυχὰς ἀνθρώπων.

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

18:14 καὶ ἢ ὑπὸ τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σου, καὶ πάντα τὰ λιπαρά καὶ τὰ λαμπρά ἀπῆλθεν ἀπὸ σου, καὶ οὐκέτι οὐ μὴ εὑρήσῃς αὐτὰ.

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

339 18:12a txt μαργαρίτου 046 051 922 2053 2329 m ituates vgww TR RP ℀-τῶν N 052 1006 1611 1828 1841 2040 itg§ syrth,h armpt Prim NA28 ℄/ -τας C P ℀ -τας A vg text copbo? Beat ℂ Χ

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

340 18:12c txt ξύλου Κ P 046 051 f052 922 1611 1828 (2053 2062 omit ἐκ) 2329 m itg§ syrth,h copsa,bo arm ethms Hipp Andr; Prim Beat TR RP NA28 ℄/ -τaqu C P ℀ -τaqu A vg text (eth) Ps-Ambr ℇ/ lac 2050.

18:13a txt θυμίαμα NA28 ℄/ -θυμίαμα itg§ copsa,bo syrth Prim Hipp


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

18:14b txt τῆς ἐπιθυμίας τῆς ψυχῆς σου 046 051 922 2053 2062 m it vg cl synr TR RP ℀ τῆς ἐπιθυμίας τῆς ψυχῆς 1611 2329 copd ℄ σου τῆς ἐπιθυμίας τῆς ψυχῆς Κ A C P 1006 1814 2040 vg cl SBL NA28 ℄/ σου τῆς ἐπιθυμίας τῆς ψυχῆς σου f052 1828 ℄ σου τῆς ἐπιθυμίας τῆς ψυχῆς
18:15 oĩ ἑμοποι τοῦτων, οἱ πλούτησαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,

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

18:16 καὶ λέγοντες, Ὡνὴ ὡνὴ, ἢ πόλις ἡ μεγάλη ἡ περιβεβλημένη βόσσινον καὶ πορφυρόν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις.

16and saying, 399 "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 ὥρῃ ἠρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς τῶν πλοίων ὁ ὁμίλος, καὶ ναῦται καὶ ὄσοι τὴν θάλασσαν ἔργαζονται 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 ἡ μεγάλη;

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

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

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

Εὐφραίνου ἐπ’ αὐτήν, οὐρανέ, καὶ οἱ ἅγιοι ἁγιοι ἀπόστολοι, καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

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

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

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

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

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

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


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

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

Chapter 19

Hallelujah!

19:1 And after these things I heard the sound of a very large multitude in heaven, saying, "Hallelujah! Salvation and glory and honor and power be unto the Lord our God!

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

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

19:5 And I heard like the sound of a great multitude, and like the sound of many waters and like the sound of powerful thunderclaps, saying, "Praise our God, all you servants, and you who fear him, both small and great."

19:6 And I heard like the sound of a great multitude, and like the sound of many waters and like the sound of powerful thunderclaps, saying, "Hallelujah! For the Lord God Almighty has begun to reign.

19:7 Let us rejoice and exult, and give glory to him, for the wedding of the Lamb has come, and his wife has made herself ready;
19:8 καὶ ἐδόθη αὐτῇ ὀνόματι βύσσινον καθαρόν καὶ λαμπρόν, τὸ γὰρ βύσσινον τὰ δικαιώματα ἐστίν τῶν ἁγίων.
8and it was given to her that she be dressed in fine linen clean and bright,\textsuperscript{382} for the fine linen is the righteous acts of the saints."

19:9 Καὶ λέγει μοι, Γράφων· Μακάριοι οἱ εἰς τὸ δείπνον τοῦ γάμου τοῦ ἁρώνιου κεκλημένοι. καὶ λέγει μοι, Ὅσοι οἱ λόγοι ἀληθινοὶ εἰσίν τοῦ θεοῦ.\textsuperscript{383}

9And he says to me, "Write: 'Blessed are those who are invited to the wedding\textsuperscript{384} banquet of the Lamb.' " And he says to me, "These are true words from God."

19:10 Καὶ ἔπροσθεν τῶν ποδῶν αὐτοῦ προσκυνήσατε αὐτῷ. καὶ λέγει μοι, Ὅρα μή· οὐδεὶς οἶδεν εἰ μὴ αὐτός, ἀποκάλυφεν τὸ πνεῦμα τῆς προφητείας.

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

Behold a White Horse

19:11 Καὶ εἶδον τὸν ὀφθαλμόν ἀνεωμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον καθαρὸς καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον καθαρὸς καὶ ἠλθὲν καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον καθαρὸς καὶ ἠλθὲν καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον καθαρὸς καὶ ἠλθὲν καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον καθαρὸς καὶ ἠλθὲν καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπὶ τὸν θρό

\textsuperscript{382} 19:8 txt καθαρὸν καὶ λαμπρὸν syrh TR καθαρὸν λαμπρὸν 051 / λαμπρὸν καθαρὸν Ν Α P f 502 922 1006 1611 1678 1841ι (καθαρὸν only 1841*) 1611 2040 it 48 fu dem am lux (cop bo eth) arm2 Apr Prim NA28 \{\} / καθαρὸν καθαρὸν 2329 / λαμπρὸν καθαρὸν 046 (2344) a (vg) syrh m Ρ 1841ι / omit λαμπρὸν καθαρὸν τὸ γάμον βύσσινον 2053 2062 / lac C 1828 2050.

\textsuperscript{383} 19:9a txt ἀληθινοὶ εἰσόβηκεν τὸν θεοῦ Ν* 051 f 502 it1 vg Prim TR / ἀληθινοὶ τοῦ θεοῦ εἰσόβηκεν A P 046 922 1611 2054 2062 it 48 syrh h RP NA28 \{}\ / τοῦ θεοῦ ἀληθινοὶ εἰσόβηκεν Ν 1006 1841 2040 2329 vgcl / lac C 1828 2050.

\textsuperscript{384} 19:9b txt τοῦ γάμου Ν 2 Α 046 051 f 502 922 1006 1611 1678 2040 2053 2062 2329 cop sa TR RP NA28 \} / omit Ν* P 1841 Ρ 48 cop bo arm4 Er 1,2,3 Ald. Col. / lac C 1828 2050.

\textsuperscript{385} 19:10a txt ἔπροσθεν 046 757mg 1006 1611 1841 2040 TR / ἔπροσθεν Ν Α P 051 f 502 757txt 922 2053 2062 2329 Er 2 Col. RP NA28 \} / lac C 1828 2050. This is a certainly wrong reading of the Majority Text. We have 82 627 920 against all the majuscules.

\textsuperscript{386} 19:11 txt καθαλομένος πιστός καὶ ἀληθινός 046 f 502 922 sic (1006 καθαλομένος) 1611 1841 2030 2040 2053 2062 2344 it 48 (it3 48) vgcl syrh h (cop sa bo?) (eth) Iren lat Ortl Cyp Vic Tys Jerome Apr Prim Andrew Ps-Ambr Beat TR RP [NA28] \{C\} / πιστός καθαλομένος καὶ ἀληθινός Ν WH / vocabatur fidelis, et verax vocabatur it vgwxx st / πιστός καὶ ἀληθινός καθαλομένος it 48 / καθαλομένος πιστός καὶ ἀληθινός Α Ρ 051 Ρ 1841 arm Hipp Andrew bav, p Areth Er 1,2,3 Ald Col / lac C 1828 2050. The word καθαλομένος 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.
19:13 and peribebλhmenος ἰμάτιον βεβαμμένον αἵματι, καὶ καλείται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.

19:14 καὶ τὰ στρατεύματα τὰς ἐν τῷ οὐρανῷ ἱκολούθει αὐτῶ· ἐφ’ ὑποίς λευκοῖς, ἐνδεδειγμένοι βύσσινον λευκόν καὶ καθαρόν.

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

19:15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται φωμαία ὀξεία, ἵνα ἐν αὐτῇ πατάσῃ τὰ θην, καὶ αὐτός ποιμανεῖ αὐτούς ἐν ῥάβδῳ σιδήρου· καὶ αὐτός πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ παντοκράτορος.

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

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

16And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.
19:17 And I saw 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 that you may eat the flesh of kings, and the flesh of generals, and the flesh of the mighty, and the flesh of horses and of those riding on them; even the flesh of every sort, both free and slave, both the small and the great."

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

19:20 And I looked, and behold, a cloud, and one sitting on a cloud with authority, and one who was-arrayed with a robe and a golden sash around his chest. And the one sitting on him gave a scroll to him and opened it. And he set a seal upon the scroll. And he stood on the cloud and his enemies were defeated.

19:21 And he spoke to me, saying, "Come and see the great light of Christ. Amen."

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398 19:17a txt omit ἐν A P 051 f052 1006 1611 1841 2040 2053 2062 2329 2344 στέπης ΤG ΤC ΤP ΣBL /// add ἐν Κ 046 922 2070 ΜK [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 ἔνα A P 051 f052 922 1006 1841 2040 ΜA ΜT ΜG β ΤG ΜO ΤC ΤP ΣBL Λ204 /// ἄλλον Κ 2053 /// ὁ ἄλλον ἄλλον Ο 046 1611 2329 στέπης ΤG ΤC ΤP ᾿αρθήσατε ᾿αρθήσατε Κ 046 424 1862 2070 /// lac C 1828 2050. In Semitic usage, this ἐνα can be somewhat equivalent to our indefinite article.

400 19:17c txt καὶ συναγαγθεὶς vgl Lps ῥαΤγ Ηνουμ ΤΣ /// συνάχθηκε Κ A P 051 f052 922 1006 1611 2040 2053 2062 στέπης ΤG ΤC ΤP ΣBL Λ204 /// συναχθήκαί 046 2329 /// ᾿αρθήσητε Κ 051 ΜA ΤC ΤP ΛC 1828 2050

401 19:17d ᾿αρθήσή ΤA Π 046 922 1006 1841 2040 2053 2062 στέπης ΤG ΤC ΤP ΣBL Λ204 /// τό τούτον Κ A P 046 922 1006 1841 2040 2053 2062 στέπης ΤG ΤC ΤP ΣBL Λ204 /// τό τούτον ἀρθήσητε Κ 046 469 2138 /// τό τούτον Β 052 2329 /// lac C 1828 2050

402 19:18a txt μικρῶν Κ A P 046 1006 1811 2040 2062 2329 να ΤG ΤC ΤP ΣBL Λ204 /// μικρῶν τοῦ Β 052 2053 ΜK /// lac C 1828 2050

403 19:20a txt τήν καρποῦνταν (acc pres pass part) 051? Β 052 922 1006 1841 2040 2053 2062 2329 ΜG ΤG ΤC ΤP ΣBL Λ204 /// τήν καρποῦνταν (gen pres pass part) A P 051? vt ΜG ΤG ΤC ΤP ΣBL Λ204 /// τήν καρποῦνταν (gen pres pass part) A P 051? vt ΜG ΤG ΤC ΤP ΣBL Λ204 /// τήν καρποῦνταν (gen pres pass part) A P 051? vt ΜG ΤG ΤC ΤP ΣBL Λ204

404 19:20b I believe it is important to use the word "arrested," because elsewhere the beast is called "the man of lawlessness." And also to remind us that the beast will be "Caesar." Yes, he will be the government, and we must remember that governments do break laws, and they will be held accountable for breaking laws. Sometimes we have a legal duty to disobey the government. And the kingdom of God is not now, and now, "the kingdoms of this world are become the kingdom of our Lord, and of his Christ." Amen.

405 19:20c txt μετά τούτον Β 051 ΤG /// μετὰ τούτον Β 051 1611* 2053 2062 2344 στέπης ΤG ΤC ΤP ΣBL Λ204 /// ᾿ο μετὰ τούτον Κ 046 922 1006 1841 2040 ΜK στέπης ΤG ΤC ΤP ΣBL Λ204 /// ᾿ο μετὰ τούτον Β 052 2329 /// μετά τούτον Β 051 /// ον μετὰ τούτον Β 046 ΤG ΤC ΤP ΣBL ΛC 1828 2050.
19:21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ὕπου τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

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

Chapter 20

The One Thousand Years

20:1 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλείδα τῆς ἁβύσσου 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 ἁβύσσον καὶ ἔκλεισεν αὐτόν καὶ σφράγισεν ἐπάνω αὐτοῦ ἵνα μὴ πλανήσῃ τὰ ἔθνη ἕτερα, ἀχρι τελεσθῇ τὰ χίλια ἔτη· 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 ἐζήσαν 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. 

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 ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξ οὐσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσιν μετ’ αὐτοῦ χίλια ἔτη.

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

The Last War

20:7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρις γωνίαις τῆς γῆς, τὸν Γ numberWith2 Gōg καὶ τὸν Μαγ numberWith2 Magō, συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὧν ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης.

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.

20:9 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.

The Last War

20:7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρις γωνίαις τῆς γῆς, τὸν Γ numberWith2 Gōg καὶ τὸν Μαγ numberWith2 Magō, συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὧν ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης.

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.
And 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**

20:10 And I saw a great white throne and the one sitting on it, from whose face the earth and the heaven fled away, and their place was found no more.

20:12 And I saw the dead, the 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.

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

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

The New Jerusalem

21:1 Kaὶ εἶδον οὐρανὸν καιὸν καὶ γῆν καὶνῆν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθεν,  ἡτοιμασμένην ὡς νύμφην ἔσονται, καὶ ἤθαλασσα οὐκ ἔστιν ἐπὶ ἄνδρὶ αὐτῆς.

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

2:1 καὶ έγὼ ἱεροῦν τὸν τῶν αὐτῶν, ἱεροσαλήμ καιοὴν, καταβιάσουν ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ, ἦτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἄνδρὶ αὐτῆς.

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

2:3 καὶ ἠκούσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ πρῶτος ἀπῆλθον (sg of παρέρχομαι) καὶ αὐτὸς ἐστιν αὐτῶν θεός αὐτῶν ἔσται αὐτῶν θεός αὐτῶν 2050 2053 2062 RP ।

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

2:4 καὶ εξαλείψει ὁ θεὸς πάν τὸν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θανάτος οὐκ ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν, ὡς ὁ λόγος ἐστιν ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἔσται ἐπὶ τῶν ὀφθαλ}
21:5 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 And εἴπεν μοι, Γέγονεν. Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος, ἐγὼ τῷ διψῶντι δῶσω ἐκ τῆς πηγῆς τοῦ υδάτος 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 οὐκ ἔκρυνεν κληρονομήσει πάντα, καὶ ἔσωσεν αὐτῷ θέος καὶ αὐτὸς ἔσται μοι ὁ υἱός.

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

21:8 δὲ καὶ ἀπίστοις καὶ ἐβδολολάτραις καὶ φονεύσι καὶ πόρνοις καὶ φαρμακεύσι καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς σεβασμοῖς τῷ οὐδέτερῳ τις τῆς καταστροφῆς τοῦ θεοῦ δωρεάν.

8 But the cowardly and unbelieving, 436 and abominable murderers and fornicators and sorcerers and idolaters and all liars, their inheritance is in the lake that burns with fire and sulfur, which is the second death."
The Bride and Wife of the Lamb

21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came to me, and he spoke with me, saying, "Come, I will show you the bride, the wife of the Lamb." 444

21:10 And he carried me away in the Spirit onto a great and high mountain, and showed me the great, holy city Jerusalem, descending out of heaven from God,

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

21:12 and 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 the twelve tribes of Israel;

21:13 the names of the twelve tribes of Israel:

 troublesome words and names 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?

443 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?

445

446

447 Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are part of the history of the word.

448 This Greek word φάρμακος means in the Bible primarily a person who uses drugs and poisons to practice magic or sorcery. The drugger aspect can be clearly seen in the word itself, "pharmakos." The word in some classical literature also means drug seller, though with the connotation of the medicinal v. pejorative meaning of drugs.

449 This is one of the weakest Majority Text readings.

450 This is one of the weakest Majority Text readings.
21:13 ἀπ᾽ ἀνατολῆς πυλώνες τρεῖς, ἀπὸ βορρᾶ πυλώνες τρεῖς, ἀπὸ νότου πυλώνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλώνες τρεῖς:

12from

21:14 καὶ τὸ τεῖχος τῆς πόλεως ἐχον449 θεμελίους δώδεκα, καὶ ἐν αὐτοῖς450 ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

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

21:15 Καὶ ὁ λαλῶν μετ᾽ 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 τῆς πόλεως ἐχον τοσοῦτον ἐστιν,452 ὡσον καὶ453 τὸ πλάτος καὶ ἐμετρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μήκος τὸ πλάτος καὶ τὸ ύψος αὐτῆς ἵσσα 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.454 The length and width and height of it are the same.455

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446 21:12b txt omit N P 0515 ΠΑ IT arm Andr TR SBL // ὀνόματα 046 f052 1006 2062 ΠΚ // vg syr arm eth Beat Apr RP // τὰ ὀνόματα A 922 1611 1841 2030 (2050 τὰ ὀνόματα after Ἰσραήλ) 2053 2329 (NA28 // τὰ ὀνόματα) // {cop} // copy has “names” but Coptic is really indeterminate for the article // νομα copbo // lac C 1828 2040. Elsewhere, John has been known to omit ὀνόματα when referring to people being written in the Book of Life, for example. So, the shorter reading may indeed be original.

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 arm eth Beat Apr RP // τὰ ὀνόματα A 922 1611 1841 2030 (2050 τὰ ὀνόματα after Ἰσραήλ) 2053 2329 // τὰ ὀνόματα (NA28) // {cop} // copy has “names” but Coptic is really indeterminate for the article // νομα // lac C 1828 2040. This footnote is to show both the presence and absence of καί, 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 ἐχον (nom & acc sg neut part pres act ) // Νό 0515 1161 1814 2050 2053 Πκ TR // ἐχον (nom sg masc part pres) // A 046 P 922 1006 2329 2377 PC NA28 // it // eixe (imperf act ind 3rd sg) f052 2020 // omit // lac C 1828 2040. The words ἐχον and ἐχον are both present participle; 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 readings; they are not subsequent corrections to the grammar.

450 21:14b txt // ev αὐτοὺς TR // ep αὐτοὺς ALL EXTANT WITNESSES RP SBL NA28 // {cop} // 21:15 txt omit 2050 ΠΚ // it arm4 TR // μετέχω (ν πος) A 046 P 0515 f052 922 1006 1611 1841 2053 2062 2329 lat syr cop//cop arm4 Πκ eth Arab RP SBL NA28 // lac C 1828 2040 // 21:16a txt τοῦ αὐτοῦ [nothing] TR // omit ALL EXTANT WITNESSES RP SBL NA28 // {cop} // 21:16b txt ὅσον P 046 P 0515 f052 922 2053 2062 1894 syr//th BG RP // καί 181 2059 2060 2069 PC // ὅσον καὶ A 1006 1611 1841 2050 2329 syr//th TR RC [NA28] // lac C 1828 2040. // 21:16c A stadion was 6 plethra, one plethra being 100 Greek feet, so a stadion = 600 Greek feet, 625 Roman feet, 606 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 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.

21:21 And the height of the wall is 12,000 stadia.

21:22 And the foundations of the wall of it, since we already know from v. 16 that the dimension of his forearms, has the same dimensions of his forearms, or it could be saying that angels will always use cubits. The dimension of a man, which was cubits. The material of its wall is jasper, and the city is pure gold, clear like crystal.

21:23 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.

21:24 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.

21:25 And he measured the wall of it, 144 forearms, the dimension of a man, which is the angel’s.

21:26 and the material of its wall is jasper, and the city is pure gold, clear like crystal.

21:27 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.

21:28 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; and they will bring the glory and honor of the nations into it.
Chapter 22

The River of Living Water

22:1 καὶ ἐδειξὲν μοι καθαρὸν ποταμὸν ὕδατος ζωῆς λαμπρὸν, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου, ἐκ τοῦ ἐν τῇ πλατείᾳ αὐτῆς καὶ τοῦ ποταμοῦ ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου, ἐκ τοῦ ἐν τῇ πλατείᾳ αὐτῆς καὶ τοῦ ποταμοῦ ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου, ἐκ τοῦ ἐν τῇ πλατείᾳ αὐτῆς καὶ τοῦ ποταμοῦ ἐκπορευόμενον ἐκ τοῦ θρό

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

22:2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν εἰς τὸν ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μήνα ἕνα ἕκαστον ἀποδίδοντον τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἔθνων.

2 In 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 πάν τα καταναθέματα σῦν ἔσται ἐπὶ καὶ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ.

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

4And night will not exist there, because the Lord God gives them light, and they will reign for ever and ever.

22:6 And night will no longer be in the kingdom even outside the city, then the "no longer" variant is more acceptable. One 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 general, 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.

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 general, 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.
22:8 Kαὶ ἐγὼ ἰωάννης ὁ βλέπων ταῦτα καὶ ἀκούων. καὶ ὅτε ἦκουσα καὶ ἐβλεψα, ἐπέσα προσκυνήσαι ἐμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύντος μοι ταῦτα.

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 καὶ λέγει μοι, Ὅρα μή σύνδουλός σου γάρ εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν προφητῶν των λόγως τοῦ βιβλίου τούτου τῷ θεῷ προσκύνησον.

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 καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὅτι ὁ καιρὸς ἐγγύς ἐστιν.

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

22:11 ὁ δικαιωθήτω ἐτι, καὶ ὁ ἅγιος ἁγιασθήτω ἐτι, καὶ ὁ ἅγιος ἁγιασθήτω ἐτι.

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 Καὶ ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθὸς μου μετ' ἐμοῦ, ἀποδοθήτω ἐκάστῳ ὡς τὸ ἔργον αὐτοῦ ἐσται.

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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22:13 δὲν εἰμὶ τὸ Α καὶ τὸ Ω, ἄρχη καὶ τέλος, ὁ πρῶτος καὶ ὁ ἐσχάτος.

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

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

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

22:15 ἔξω δὲ οἱ κόνις καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πάσα ποιήσεως ψευδός.

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

22:16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος τοῦ Δαβίδ, ὁ ἀστήρ ὁ λαμπρός καὶ ὁ ρήματος.

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

22:17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἕλθε· καὶ ὁ ἀκούων εἰπάτω, Ἕλθε· καὶ ὁ διψῶν ἐλθέτω, καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ 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, and whoever wants to, receive the water of life without cost.

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[List of references]
22:18 Συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· εάν τις ἐπιτίθη πρὸς ταῦτα, ἐπιθήσει ὁ θεὸς ἐπ’ αὐτὸν τὰς πληνγὰς τὰς γεγραμένας 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 έὰν τις ἀφαιρῇ ἀπὸ τῶν λόγων βιβλίου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ βιβλίου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς άγιας, καὶ τῶν γεγραμένων 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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500 22:18a txt συμμαρτυροῦμαι γὰρ 2075ἀπρ vg TR // μαρτυρῶ εγώ Ν A 046 & ALL OTHER EXTANT
GRK WITNESSES ἵππος syr cop arm Prim Beat Apr RP SBL NA28 {}
∥ μαρτυρῶ παντὶ εγώ 0515 ∥ μαρτυρῶ εγὼ εγὼ 2329 + 16 al // lac C P 1828 2040 2080

502 22:18b txt επιθήσει Ν Α 046+ 1006 1611 1841 2050 2053 2062 2329 syrph copsa,bο arab TR SBL NA28 {}
∥ επιθῆσι 051 RP // επιθήσιοι 1678 1778 // lac C P 1828 2040 2080.

The RP reading is an imprecation in the optative mood, so also ἀφέλοι in 22:19b.

504 22:19a txt ἀφαιρῇ TR // ἀφέλῃ Ν Α 051 922 1006 1611 1678 1778 1841 2053 (2062 ἀφέλῃ) RP
NA28 {}
∥ ἀφέλοι 241 // ἀφέλη τοὺς λόγους τῆς προφητείας ταύτης, καὶ ἐκ τῆς πόλεως τῆς ζωῆς, καὶ τῶν γεγραμένων ἐν βιβλίῳ τούτῳ.

506 22:19b txt ἀφαιρῇς 181 Eras 1,3,4,5 Aldus TR // ἀφέλεις Α 046 051 922 1006 1611 1841 2050
2053 2062 (ἀφέλεις) 2329 Erasmus2 NA28 {}
∥ Κ αφελές // ἀφελοὶ 1678 1778 Compl. Col RP // “will make small” syr⊥ // lac C P 1828 2040 2080.

508 22:19c txt ξύλον Ν Α 046 051 922 1006 1611 1678 1778 1841 2050 2053 2062 2186 2329 rell. Grk
it88 syrph,h copsa eth arm Apr Tyc Beat am dem lips+ RP NA28 {}
∥ βιβλίῳ vg fu lips+h-copy arab(Walton's Polyglot) Prim Ambr Haymo Act Saturn TR // ligno / libro ps-Aug.-Spec. ∥ not clear: Cass Beda // lac C P 1828 2040 2080 2814. There is simply no Greek manuscript support for the TR reading. The TR reading is found in only two Greek manuscripts, 296 and 2049, (plus margin of 2067 in a very late hand) but these two, 296 & 2049 do not count, since both are 16th century manuscripts (Hoskier's numbers, 57 & 141) that were handwritten copies made from the TR itself, according to Hoskier (see table at end of this document). One cannot use a copy of the TR to prove that a TR reading is found in Greek manuscripts. A plausible theory as to the origin of the reading is that it is probably from the Latin, and maybe confusion of libro and ligno. Proof that Erasmus got this "book" reading from the Latin is the fact that his one Greek Revelation manuscript, 2814, formerly known as No. 1, had an exact sister manuscript not known to him at the time, and this manuscript, 2186 (208), did not lack the end verses. And here in 22:19, that sister manuscript reads "tree" not "book." And at the bottom of page 1615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Moreover, there should remain no doubt that Erasmus himself admitted that his TR Greek text of Revelation 22:16-21 was from Latin sources and not Greek. Erasmus wrote: "There was no doubt that some things were missing, and it was not much. Therefore we completed the Greek from our Latin texts, so that there might be no gap. We did not want to hide this from the reader, however, and acknowledge in the Annotationes what we had done, in order that, if our words differed in some respect from those that the author of this work had provided, the reader who obtained a manuscript could restore them." See Jan Krans' book "Beyond What is Written, Erasmus and Beza as Conjectural Critics of the New Testament," pp. 55-57, Brill, (2006), in which he cites sources in Erasmus' writings. Krans' book can be ordered here: http://www.brill.com/beyond-what-written/ See also Krans' refutation of Thomas Holland in Erasmus and the Text of Revelation. http://rosetta.reltech.org/TC/v16/Krans2011.pdf
22:20 He who testifies these things says, "Yes, I am coming soon." Amen; come, Lord Jesus.

22:21 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.

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

Table of Apocalypse Witnesses Arranged by Number:

<table>
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<th>MS</th>
<th>Date</th>
<th>NA28</th>
<th>Tisch No.</th>
<th>Scriv No.</th>
<th>Hosk No.</th>
<th>von Soden</th>
<th>Schmid</th>
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<td>Grenfell &amp; Hunt, Wessely, R. Charles, van Haelst</td>
<td>1:4-7 v ²</td>
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<td>δ2 H</td>
<td>pp. 185, 186, 188, 384, 385, 387, 443, 450, 480, 482, 483, 521</td>
<td>Partial list: Burgon, Scrivener, W&amp;H, Metzger, Fee, Alands, Skeat, Elliott, Souter, Kenyon</td>
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<td>pp. 522</td>
<td>Text 1, 7</td>
<td>Tischendorf, Treu, Hatch, Cereteli &amp; Sobolewski</td>
<td>all; Hoskier says on p. 51 of Vol. 1 that it is quite clear that this Ms. and all its followers &quot;tried to improve the text so that it should run more smoothly.&quot;</td>
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<td>Vogel &amp; Gardthausen p. 75</td>
<td>many correctors</td>
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<td>Text 1 pp. 289-92</td>
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<td>δ505 I</td>
<td>Text 1 pp. 27, 289-92</td>
<td>Ferrar, Harris, Scriv., James, Birdsall, Metzger-Manuscripts, Geerlings, Hatch, Vogel &amp; Gardthausen, Gamillscheg &amp; Harlfinger</td>
<td>Lacking 19:10-22:21; Very fragmentary are Rev. 18:7-19:10; very careless scribe—many peculiarities and errors</td>
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<td>O14 K5</td>
<td>Text 1 p. 13</td>
<td>Staab</td>
<td>all; Scrivener: &quot;neat&quot;; also has Acts with Oecumenius commentary</td>
<td>Paris, National Library Gr. 219</td>
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<td>Text 1 p. 37</td>
<td>Vogel &amp; Gardthausen p. 39</td>
<td>all: 1:1-2:5 addition by later hand; Colophon by monk named Anthony</td>
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<td>Av24</td>
<td>Manuscripts - V BJRL vol. 8 pt 2 pp. 13-16; Text 1 pp. 34-6</td>
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<td>all: on paper, with Andreas commentary</td>
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<td>Hosk.</td>
<td>von Soden</td>
<td>Schmid Hoskier</td>
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<td>Gamillscheg, Muñoz, Canart</td>
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<td>δ95 Av603 K</td>
<td>Text 1 p. 275</td>
<td>Scriv. Exact Transcript pp. 76-7 (as m)</td>
<td>Rev, mutilated</td>
<td>Berlin, Staatsbibl., Phil. 1461 (Mediomontanus 1461)</td>
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<td>α106 K</td>
<td>Text 1 pp. 271f.</td>
<td>all, with Andreas commentary</td>
<td>Rome, Vatican Library Gr. 2080</td>
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<td>e1498 134</td>
<td>Text 1 pp. 117-20</td>
<td>Turyn, Follieri, Vogel and Gardthausen, Gamillscheg</td>
<td>all</td>
<td>Munich, Bavarian State Library Gr. 211</td>
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<td>e1518 1578 K</td>
<td>Text 1 pp. 307</td>
<td>Scriv. Exact Collation p. 28; Gamillscheg &amp; Harlfinger</td>
<td>all; presented to Pope Alexander VIII (1689-1691)</td>
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<td>Text 1 pp. 293</td>
<td>Scriv: Exact transcript. p. 63 (as h); Full &amp; Exact Collation p. 28 (as m); Gamillscheg &amp; Harlfinger.</td>
<td>all; Scriv: many changes by a later hand</td>
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<td>Text 1 pp. 338-41</td>
<td>Lake &amp; Lake 77; Pal Soc I 84; Vogel &amp; Gardthausen p. 28; Gamillscheg &amp; Harlfinger</td>
<td>all; Scriv: splendid copy. Arethas’ prologue; scribe was Andreas</td>
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<td>α203 K</td>
<td>Text 1 pp. 35-36</td>
<td>Vogel &amp; Gardthausen p. 193; Mioni (1981) pp. 9-10</td>
<td>all; It was written for Cardinal Bessarion, probably by his librarian John Rhosen.</td>
<td>Venice, Bibl. San Marco 420 (Fondo ant. 5); NT: fol. 362-441</td>
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<td>δ500 210, 401, 450, 488, 526</td>
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<td>144, 401, 450, 524</td>
<td>Text 1 pp. 133-7</td>
<td>Matthaei (as k)</td>
<td>Whole N.T.; Rev with Andreas commentary; One of the MS for Rev. that Hoskier most esteemed.</td>
<td>Olom: Dresden, Sächs. Landesbibl., A 172</td>
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<td>138, 401, 450, 524</td>
<td>Text 1 pp. 138-41</td>
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<td>17, 83, 90</td>
<td>Text 1 pp. 556ff</td>
<td>Birdsall, Matthaei, Spatharakis</td>
<td>with Oecumenius Commentary</td>
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<td>O⁶⁴²</td>
<td>17, 19, 139-42, 166-8, 240-9, 274f., 299; Oekumenion der Apokalypse -Ausleger und Oekumenion der Bischof von Trikka' NNGJ 14 (1937-8) exp. pp. 325-6</td>
<td>Text 1 pp. 747-51</td>
<td>Matthaei (as 11); Staab</td>
<td>A couple singular TR readings found here purportedly; Hoskier says is eclectic type.</td>
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<td>426, 450, 488, 524</td>
<td>Text 1 pp. 347-52</td>
<td>Matthaei (as 13 &amp; 14); plates</td>
<td>Greek/Armenian/Italian triglot, with Italian fr. Catholic epistles to Rev. 4, and the Italian does not agree w/ the Greek</td>
<td>Paris, National Libr. Armen. 9</td>
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<td>pp. 132, 401, 450, 487, 526</td>
<td>Text 1 pp. 174-180, 615</td>
<td>According to Hoskier, this ms. is a handwritten copy made from Colinaeus' printed edition of the TR (Text 1, pp. 179-180), so not at all significant for TC purposes- cannot be used to prove that a TR reading has Greek Ms support. The Kurzgefaßte Liste has a footnote on this ms, which says &quot;aus Druck abgeschrieben?&quot;, showing they are aware that Hoskier says it is a handwritten copy from a printed edition.</td>
<td>At the bottom of p. 1:615, Hoskier says, &quot;This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text.&quot;</td>
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**Notes:**
- Text 1 p.
- Text 1 pp. 626ff.
- Text 1 pp.
- Text 1 pp. 356-65
- Text 1 pp. 710f.
- Text 1 pp. 728
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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

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

Adhos, Iviron, 244 (648)

Adhos, Lavra, E' 177

Adhos, Pantoleimonos, 271)

Adhos, Pantoleimonos, 523)

Thessaloniki, Vlatadon, 35

Duke, K.W. Clark, Greek MS 1

Sofia? (previously: Drama, Kosinitza, 208)


Athos, Natl. Bibl. 91

Lesbos, Kalloni, Limonos, 55

Venice, Bibl. Naz. Marc., Gr. II.114 (1107)
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**Content**:
- Hosk. 1 p. 615: "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."
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Hoskier speculated that Erasmus' 22:17-21 based on it (Text 1, pp. 474-7, then later changed his mind. (Text 1, p. 615, bottom of page). See also Text 2, p. 156, lines 26-27, where he says "... 57 et 141 ex ed. typ. exscripti." The Latin means "copied from printed edition(s)."

At the bottom of p. 1:615, Hoskier says, "This MS 187 with 57 and must not be accor ded any weight whatsoever. They are brought into the record because of their very connection with the printed text."
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*Notes:*
- MS: Manuscript identifier
- Lang: Language
- Text: Text and commentary information
- Rev.: Revised
- With Andreas commentary: Indicates the manuscript contains Andreas commentary
- Vatican: Vatican Library, Vatican City
- Roma: Library of Rome, Italy
- Messina: Library of Messina, Italy
- Athens: Library of Athens, Greece
- Univ.: University Library
- Iviron: Iviron Monastery, Greece
- Other libraries and codes as noted.
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<td>3:3 – 4:8; auf 2 halben Freiseiten in E 07 geschrieben, keine eigentliche Hs.</td>
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<td>Begins at Rev. 10:8; mutulates ch. 20, omits 20:1,3; reading 20:7,11, 4,5, omits 20:6, reads 11,12, omits 13, reads part of 20:14, has 15, continues with ch. 21, but closes at the end of 21:6, with Andreas commentary. Hosk. declares that this scribe deliberately changed text for doctrinal reasons.</td>
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<td>α116 K; pp. 401, 450, 487, 522</td>
<td>Text 1 pp. 743 ff.</td>
<td>Treu pp. 328-31; Plate 4 in L. Vaganay, <em>Initiation à la Critique textuelle du Nouveau Testament</em> 2nd ed. by C.-B. Amphopux (Paris, 1986); Cereteli &amp; Sobolwewski I 20; Alpatav; Spatharakis nr 92 plates 166-8; Fonkić</td>
<td>Acts, Paul, &amp; Rev., mutilated; written by professional scribe named Michael, by order of King Michael; Hosk says 046 type but before it, e.g., 3 holies in 4:8.</td>
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<td>Text 1 pp. 637-52; Manuscripts of the Apoc. - Recent Investigations 1 BIRL 6 (1922) pp. 120-37 (and facsimile)</td>
<td>Bees 1 pp. 598-602, 681; N.A. Bees, &quot;Die Kollation der Apokalyse Johannis mit dem Kodex 573 des Metereonklaster&quot; ZNW 13 (1912) pp. 260-6 (cf. 2351); Plates* 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>
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**Notes:**
- Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230
- Pierpont Morgan Lib. 714, 46 fol. (H, Ap)
- Clark, Vogels, Census
- See ms. 1795
- Pierpont Morgan Lib. 714, 46 fol. (H, Ap)
- C.H. Turner, "The Text of the Newly Discovered Scholia of the Apoc."
- JTS 13 (1912) pp. 386-97
- N.A. Bees, "Die Kollation der Apoc. John mit dem Kodex 573 des Meteorenkloters" SNW 13 (1912) 260-6 (cf. 2329)
- C.H. Turner, "The Text of the Newly Discovered Scholia of the Apoc."
- JTS 13 (1912) pp. 386-97
- N.A. Bees, "Die Kollation der Apoc. John mit dem Kodex 573 des Meteorenkloters" SNW 13 (1912) 260-6 (cf. 2329)
- Written by two scribes, one Theodosius who wrote 2329, and alternating with another. Has short unknown commentary.
- This Ms. was bound up with 2329.

**Location:**
- Chicago, Univ. Libr., Ms. 931
- Madrid, Bibl. Nac., 4592, fol. 111-139
- Oxford, Bodl. Libr, Barocci 48, fol. 18
- Paris, Bibl. Nat., Gr. 746, fol. 239-307
- Paris, Bibl. Nat., Gr. 1002, fol. 179-227
- Athens, Kavoskalyvia, 4
- Vatican Libr., Ross 766
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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.
Atoms, Ital - ά33

2019 2053 2059 2060 2062 2065 2074 2081 2186 2302 2814

256 it
txt

A C P 104 181 986 1384 1678 2019 2020 2040 2050 2073* 2080 2081
2186 2814 itγι, vg syρη, ho copu, bo Aprigius Primasius Ps-Ambrose Compl. PK NA28

1:4a ἀπὸ Ἡ N A C Π 104 181 986 1384 1678 2019 2020 2040 2050 2073* 2080 2081
2186 2814 itγι, vg syρη, ho copu, bo Aprigius Primasius Ps-Ambrose Compl. PK NA28

1:4b txt ἀτο (nom or acc pl neut. pronoun) Ἡ N A C 046 18 35 69 82 104 175 241
256 367 456 467 627 920 1006 1611 1628 1841 1854 1862 1888 2040 2042 2048 2050 2138 2329 2349 2351 2436 M1 (itγι) Victorinus Primasius HF RP // ἀπὸ τοῦ (genitive article)
TR // lacuna 051 1778 2030. The TR reading is based on about eight late and insignificant minuscules. DeBrunner in BDF §143 says about the unexpectedly nominative title of God here following the genitive ἄπο, that this was preserving the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 ἐγὼ εἰμι ὁ ὄν (Πηγαῖς ἔχοντες).

1:4c ἅτα (nom or acc pl neut. pronoun) Ἡ N A C 046 18 35 69 82 104 175 241
256 367 456 467 627 920 1006 1611 1628 1841 1854 1862 1888 2040 2042 2048 2050 2138 2329 2349 2351 2436 M1 (itγι) Victorinus Primasius HF RP // ἄπο τοῦ (genitive article)
TR // lacuna 051 1778 2030. The TR reading is based on about eight late and insignificant minuscules. DeBrunner in BDF §143 says about the unexpectedly nominative title of God here following the genitive ἄπο, that this was preserving the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 ἐγὼ εἰμι ὁ ὄν (Πηγαῖς ἔχοντες).

1:5a txt τῶ ἄγαπωντει (pres act ptcp dat sg masc) Ἡ N A C 046 18 35 69 82 104 175 241
256 367 456 467 627 920 1006 1611 1628 1841 1854 1862 1888 2040 2042 2070 2073 2080 2138 2351 2436 HF NA28 \} // τῶ ἄγαπωντει (dat sg masc ptcp aor1)
P 88 94 757 1384 1733 1734 2019 2053 2059 2060 2062 2065 2073 2080 2081 14 TR PK // ἄπο τοῦ (nom or acc pl neut. pronoun with plural verb)
2019 itγι, h // omit 1626 copu // hiat 051 1778 2030. DeBrunner in BDF §136(1) says that the Greek of Revelation exhibits many solecisms (mainly inattention to grammatical agreement), which were later removed by educated revisers, and he says of the phrase in 1:4, ἀπὸ τῶν ἐπὶ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ τῶν ἐπὶ πνευμάτων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of τὰ (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun τὰ jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea ἃ ἄτιν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

1:5b TST 1 txt {A} λύσαντι Ἡ N,A C 88 181* (c- λύσαντως) 254 256 Arm 314 680 743**
792 922 1384* 1611 1678 1732* 1733* 1852 1876 2014 2015 2019 2020 2026* 2027* 2028* 2029* 2031* 2034* 2036* 2037* 2043* 2044* 2046* 2047* 2050 2054 2055 2068
2069 2070* com 2074 2078 2081 2083* 2186 2200 2286 2302 2329 2344* 2349 2351 2436
2595* vid 2814 M1 (itγι) Prim soluit vg-harl (syρη λόων) (Ἐλουεν syρη) arab eth arm Andrew; Victorinus-Pettai NA28 {A} // λύσαντι P 046* (046* homiotheleton) 18 35 61 69 82 94 104 175 241 256 Gr, ital 367 456 459 467 468 469 627 757 920 1006 1732* 1733c
1841 (Ἐλουεν 172 424 616 1828 1862 1888 2084 * 2046* vg copu, bo) 1854 1859 AccUSB3 2017 2040 2042 2053 2059 2060 2062 2065 2070* 2073 2080 2138 2256 M1 vg copu
Aprigius Arethas Beatus m TR HF RP PK // omit 2049* 2052 2061 // hiat 051 1778 1859 acc Kos 2030 2032. The "freed" reading is reminiscent of λέλυται αὐτῆς ἡ ἁμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.

1:15a πεπυρωμένης (gen sing fem) A C Primasius NA28 {C} // πεπυρωμένων (dat sing) Ν 205 209 469 628 2050 2053 2062 2432 itar, gil, h, t vs syrph, h cop sa, bo arm eth Irenaeus Cyprian Victorinus-Petau Maternus Ambripius Primasius Ps-Ambrose Haymo Beatus // πεπυρωμένη 2436c // πεπυρωμένης 459 792 922 2033 2814 2329 // πεπυρωμένην 046* // πεπυρωμένην (nom pl masc) Π 052 82 94 104 175 241 456 627 920 1006 1611 1828 1841 1852 1854 1859 1862 1888 2017c 2019 2020 2040 2042 2065 2073 2074 2081 2138 2186 2344 2351 μ syri ms Andrew; Arethas Victorinus TR HF // lac. 051 02030. 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 ὃς similarly makes a whole phrase rather imprecise.

2:13a TST 3 txt καὶ Φ46vid Α C 052 1854 2050 2053 2329 TR NA28 {\} // omit Ν 046 69 82 88 104 181 459 627 757 792 920 922 1006 1611 1828 1841 1854 1859 1862 1888 2019 2020 2040 2059 2060 2074 2081 2186 2351 2814 HF RP PK // hiat Φ115 051 02030 2062 2256 2302. Very interesting that the TR is with the NA28 here, even though none of its source mss read so.

2:13b TST 4 txt ἡμέρας A C 1678 2053 2065 2080 2344 itar vs vg-harl syrph cop sa, bo (cop sa1/4 ἡμέρα) Tyc Prim Haymo NA27 {\} // ἡμέρας μου 1778 2040 2329 // ἡμέρας μου ἐν αἷς 2050 // ἡμέρας ἐν ταῖς Φ46vid Ν* // ἡμέρας ἐν αἷς Ν (Π ἡμερες) 35 88 104 181 424 459 757 922 1384 1611 1854 1862 1888 2019 2059 2060 2073 2074 2081 2186 2814 μΑ ita(g) arm Andrew Areth T R [RP] PK // ημέρας αἷς 046 69 82 94 241 469 627 792 920 1006 1828 1841 1854 2020 2138 2351 μ syrph eth HF // hiat Φ115 051 02030 2062 2256 2302. The UBS textual commentary says that the longer readings are attempts to bring grammatical concord, that is, adding genitive words or phrases, not understanding that the following name Ἀντιπάς (see next footnote) must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the form, "standing in a genitival relationship with ἡμέρας." Though it is true that elsewhere, Ἀντιπάς is used as the genitive of Ἀντιπάς, the Apocalypse of John contains many nouns oblique to their clauses as to case.


2:20c txt {A} γυναίκα "woman," Ν C P 052 104 181 367 459 468* 922 1611 2017 2019 2020 2050 2053 2059 2060 2081 2186 2256 2302 2329 2344 2814 itar, gil, t vg cop sa, bo arm
et 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 94 172 175 241 256 424 456 467 468c 469 616 627 757 792 920 1006 1384 1732 1733 1828 1841 1852 1854 1859 1862 1888 2040 2042 2065 2070 2073 2074 2084 2138 2351 2436 2814 TR HF RP // hiat 051 2030 2062. The editorial committee of the UBS Greek New Testament says that the reading with oou “appears to be the result of scribal confusion arising from the presence of several instances of oou in verses 19 and 20.” There are four instances of oou in the 1 1/2 verses preceding, to be exact.

2:25 txt {D} ᾧρις oū, P 046 35 82 88 94 104 175 256 424 459 469 627 757 792 920 1006 1384 1611 1732 1733 1828 1841 1862 1888 2019 2020 2059 2065 2070 2071 2073 2074 2081 2200 2305 2366 2814 TR HF RP (NA28 ᾧρις) {\} // ᾧρις oū, N C 61 69 177 218 452* 1352 1852 2045 2138 2329 2351 WH // ἔως oū, A 241 (syr) // ᾧρις oū, εαυ 1611 2053 // ᾧρις ὅταν 2080 // ἀχριοῦ 922 2303 // ᾧρις 2050 // ᾧρις 1678 1778 2020 // oū 1854 // hiat 051 1893 1918 2022 2030 2032 2062 2091 2256. It is interesting that minuscules 1611, 2042, 2050, 2053, and 2329, important minuscules, get the phonology wrong or differ in some other detail. They follow ᾧρις(ες)(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 ᾧρις - ᾧρι are the same word, but affected by the phonology of euphony. (See ᾧρι in the very next verse here.) In the Attic dialect, ᾧρι was the predominating form as also in the NT. The variant ᾧρις is found in Galatians 3:19 and Hebrews 3:13, both of them before oū - hoû, the same word as here in Revelation. The fact that all three NT occurrences of ᾧρις are before a vowel, leads me to conclude that this addition of the "s" sound is a phonological change. Septuagint occurences are Gen. 44:28, ᾧρις νῦν; and Job 32:11 ᾧρις oū. 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 ᾧρι, but not in my Tischendorf 4th, 1869, which uses a phrase with ἔως. (Tischendorf's was based on Codex Vaticanus, filling in B's missing parts with Codex A or other manuscripts.) In Homer's Iliad ᾧρις occurs before vowels in 4.522 ἀπλοίνησεν, 16.324 ἄραξε, 17.599 ἀχμή. Note that these are all before vowels, and Homer uses the final sigma. The Liddell and Scott lexicon says epic poets used ᾧρις and ᾧρι "as the metre requires: in Ionic, μέχρι is preferred; but ᾧρι - ᾧρις are more common in Homer than μέχρι: the only Attic forms are ᾧρις, 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 ᾧρις was used before rough-breathed vowels as well as smooth-breathed vowels. In English terms, the rough-breathed vowels start with h, which we call a consonant, but for ancient Greek meter purposes what was more important was how long a time you could sustain the syllable, if I understand it right. The h sound can be held out for a long time like a vowel can, as well as other so-called consonants like m, n, l, y. Our letters m, n, l are called "liquids" because they can be held out either short or long. The "stops" category of consonants can only be short, since they "stop" the flow of air, such sounds as b, d, k, p, t, and glottal stop.
3:2a txt στήρισον (2nd sing imper act of "strengthen") A C P 35 82 175 256 469 627 757 920 1006 1678 1841 1852 1859 2017 2020 2042* 2053 2073 2074 2138 2302 2349 2436 vg it αρ. syrh HF // στήρισον (same as στήρισον, diff dialect) N 046 69 94 241 424 616 1384* 17781828 1862 1888 2043 com 2050 2059 2060 2065 2070 com 2073 com 2081 2186 2302 2814

Revelation 3:2b

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

καὶ οἱ ανυγών καὶ οἱ ανοίγων καὶ κλείσαι καὶ κλείσται καὶ κλείσει Και οἱ ανυγών καὶ οἱ ανοίγων καὶ κλείσανται καὶ κλείστανται Και οἱ ανυγών καὶ οἱ ανοίγων καὶ κλείσανται καὶ κλείστανται

Revelation 3:7b:

καὶ ανυγών καὶ ουδές κλίσει καὶ κλείσει καὶ ουδές ανοίξει Και οἱ ανυγών καὶ οἱ ανοίγων καὶ κλείσανται καὶ κλείστανται Και οἱ ανυγών καὶ οἱ ανοίγων καὶ κλείσει καὶ κλείστε Και οἱ ανυγών καὶ οἱ ανοίγων καὶ κλείσει καὶ κλείστε

The UBS committee selected the reading without the article, because according to Josef Schmid, p. 87, proper names in Revelation are generally unanthurous. 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.
The word ἀνοίξεις is a noun, the dative singular form of ἀνοίξις. 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 ἀνοίξεις an itacism of ἀνοίξις, which latter he reads here.


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.

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

3:20a

εἰσελεύσομαι

A P f 052 94 104 469 1611 2019 2020 2042 2050 2053 2065 2074 2081 2186 2814

Μιδαρχισμός ΝΑ28 \{\} // καὶ εἰσελεύσομαι Ν 046 0169 61 69 82 175* 241 456 792 920 1006 1828 1841 (1852) 1854 1859 1862 1888 2006 2017 2040 2073 2138 2329 2351 2436 Μ ΝΑ28 συρτήριο ΡΚ // λάτιο

καὶ ὁ καθήμενος ὅμοιος Ν Α P 046 104 922 1611 1678 1778 1828 1905 2050 2329 (ὦς) 2351 ἵππον \{\} // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὅμοιος 0169 copsa // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὅμοιος TR // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον \{\} // ὅμοιος 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 // λίτοι C 051 627 1384 2030 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "lectio brevior lectio potior" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA28 reading, after v. 2 having just said, “someone sitting” already, is very Johannine in style.

4:4b

καὶ φησιν

Revelation 4:4c

τοὺς εἴκοσι τέσσαρας πρεσβυτέρους ἐκατὸν δύο
θρόνους πρεσβυτέρους
θρόνους εἴκοσι τέσσαρας πρεσβυτέρους P 35 94 2073 NA28
θρόνους εἴκοσι τέσσαρας πρεσβυτέρους 2302
θρόνους εἴκοσι καὶ τέσσαρας πρεσβυτέρους 922 2019 2059 2074 2081 2186

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


4:8a txt ἔχων (nom sing masc pres part) A 104 792 1006 1828 1854 1888 2017 2019 2073 2081 2329 2814 (Cass Vict habentes) NA28 {\} // ἔχων (nom&acc sing neut pres part) 046 82 94 175 241 456 920 1841 1852 1862 2040 2042 2053 2056 2138 2436 2814 III HF RP PK // εἴχων (1st sing & 3rd pl imperf) Ν itar.gloss vg TR // εἴχοντα (acc sing masc part or nom pl neut part) P 469 1611 2020 2050 2351 // ἔχει (3rd sing pres ind) 2074 // omit cop\[8] bo eth? // “it was” syrph.h cop\[9]sa // lacuna C 051 627 2030 2062. Most of these differences are barely translatable. Note that the KJV and the NIV, translating from different texts, render both of their respective Greek readings as "had." The NIV treated the present participle as what they considered the relative time, and made the relative time past. Some might translate the same participle with a present-tense English verb, which I tend to do, because John in the context is speaking in the present tense placing himself at the time he is actually seeing these things. The only reading that is truly present tense or any other tense by inflection is the present indicative form ἔχει, which no edition has followed. In NT Greek, the only verbs that tell time are those in the indicative mood, and participles are not in the indicative mood, because they have no mood. Participles do tell kind of action – continous, punctiliar or combined, but they do not tell past, present or future.

4:8d txt ἤγιος 3 times A P 69 94 104 241 459 469 792 920 922 1006 1611 1733 1778 1841 1852 1854 1859 2019 2040 2042 2050 2053 2059 2060 2065 2074 2080 2081 2138 2186 2302 2329 2351 2436 2814 m\[8] vg syrph.h cop\[9]sa,bo arm eth Ephr Tert Prim Fulg Vict Apr Beat TR RP NA28 {\} // ἤγιος 9 times 046 35 82 175 256 424 456 616 757 1732 1828 1862 1888 2017 2070 2073 m\[9] HF PK // ἤγιος 8 times Κ* // ἤγιος 7 times 1678 (contra
fam) Oecóm // ἡγίος 6 times 1734 2020 // ἡγίος one time 181 // lacuna C 051 88 627 1384 2030 2062.

4:11b txt {D} εἰσ(v) (pres) P 35 104² 241 424 757 922 (1611 syrh) 1854 1862 1888 2020 2050 2059 2060 2065 2073 2074 2081 2186 2344 2436 2814 3184

The Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς - ἡμᾶς, "us," they created a

5:1 TST 6 txt {C} ἐξώθην καὶ ὤπισθεν A 61 69 1828 2057 2059 2060 2186 2302 2329 2344 2814 syrh Origen¹⁴ Cyp Cass TR NA28 {S} // ἐξώθην καὶ ἐξώθην P 046 /052 18 82 104 172 175 241 256 367 424 456 467 468 616 627 757 (792 ἐξώθην) 920 922

The UBS textual commentary says that after codices came to be used, the terminology for scrolls seemed strange, thus the change to the Majority Text reading. Here is an example that may show how Codex A contains older readings in Revelation.

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

1.) txt {B} N 046 /052 35 69 82 175 241 256 456 627 757 920 1006 1611 1732 1733 1841 1859 2017 2020 2040 2042 1852 1859 1862 1888 2017 2019 2020 2040 2042 2050 2053 2065 2070 2074 2084 (2130? illeg.) 2256 (2351) 2436

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσαμεν "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 - ἡμᾶς, "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. 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 αἵματι. You can view the pertinent page of Codex A for yourself at this link http://csntm.org/.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image.

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

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

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

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

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

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

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

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

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

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

Maurice A Robinson, PhD

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

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

MAR"


Revelation 5:13,14

<table>
<thead>
<tr>
<th>v. 14 ζωα ελεγον αμην</th>
<th>Α Π 339 699c 1006 1277 1611 1775 1777 1841 1854 2045c 2050 2073 2254 2329 2351 2554 TR AT NA28</th>
</tr>
</thead>
<tbody>
<tr>
<td>v. 14 ζωα λεγουσιν αμην</td>
<td>2053</td>
</tr>
<tr>
<td>v. 14 ζωα οι λεγουσιν αμην</td>
<td>syrph</td>
</tr>
<tr>
<td>v. 14 ζωα λεγουσιν το αμην</td>
<td>cop sa,bo</td>
</tr>
<tr>
<td>v. 14 ζωα ελεγον το αμην</td>
<td>104 205 209 459 582c 680 922 2070 2305 2344 cop sa,bo</td>
</tr>
</tbody>
</table>
Revelation 6:7-8

The UBS4 apparatus has a “vid” after Codex A, but the Muenster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss N A C 104 2019 2060 have the spelling ιδον which supports εἰδον. The TR reading, though not attested letter for letter by any Greek manuscript, essentially follows Codex Sinaiticus. Manuscripts 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.


6:17


8:13 TST 7 txt ἀποτείχοντες Π 115 Ν 046 f052 35 69 82 94 175 181 424 456 459 469 616 627 757 792 920 1006 1611 1732 1733 1828 1854 1859 1862 1888 2017 2019 2020 2040 2042 2053 2138 2329 2351 ΜΚ itar,§§,h vg syrh,h copsa,bo eth Cass Beat Tyc HF RP PK NA28 {\\} // ἀγγέλου Ρ 104 241 680 922 2059 2060 2073* 2081 2186 2826 2302 2436 2814 ΜΑ arm TR // ἀγγέλου ὡς ἀποτείχοντες 42 // hiat C 051 88 1384 2030 2050 2062. "Had the Apocalypticist written ἀγγέλου, ἄλλον 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

γάρ ἐν ταῖς οὐραί αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικησάι TR καὶ ἐν ταῖς οὐραί αὐτῶν καὶ ἡ ἐξουσία εχουσίαν του ἀδικησάι 2040 ἐν ταῖς οὐραί αὐτῶν τοῦ ἀδικησάι 104 ἐν ταῖς οὐραί αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικησάι 424 1678 1778 2019 2060 ἐν ταῖς οὐραί αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικησάι 1828 1862 1888 2059 2081 2814 ΜΑ itar,§§ vgcl ἐν ταῖς οὐραί αὐτῶν ἐξουσιαν ἔχουσάι τοῦ ἀδικησάι 2138 ἐν ταῖς οὐραί αὐτῶν καὶ ἐξουσίαν ἔχουσάι τοῦ ἀδικησάι 2074 ἐν ταῖς οὐραί αὐτῶν ἐξουσιαν ἔχουσάι τοῦ ἀδικησάι 241 ἐν ταῖς οὐραί αὐτῶν καὶ αἱ ἐξουσία αὐτῶν ἀδικησάι 1854 καὶ ἡ ἐξουσία αὐτῶν ἀδικησάι copbo καὶ ἐν ταῖς οὐραί αὐτῶν ἐξουσιαν ἔχουσάι τοῦ ἀδικησάι 2329 καὶ ἐν ταῖς οὐραί αὐτῶν ἐξουσιαν ἔχουσάιν τοῦ ἀδικησάι 046 82 94 469 627 757 920 ΜΚ HF RP PK καὶ ἐν ταῖς οὐραί αὐτῶν ἐξουσιαν ἔχουσάιν τοῦ ἀδικῆσαι 175 792 καὶ ἐν ταῖς οὐραί αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικησάι Φερβιδ Ν A P (0207) 35 1006 1611 1841 2053 2073 2080 (2344) (2351) NA27 {\\} καὶ ἐν ταῖς οὐραί αὐτῶν ἐξουσιαν ἔχουσάιν τοῦ ἀδικησάι 792 καὶ ἐξουσιαν ἔχουσάιν αὐτῶν ἀδικησάι 2074 καὶ ἐξουσιαν ἔχουσάιν αὐτῶν ἀδικησάι 2065 lacuna C 051 1384 2030 2050 2062. See footnote on 12:7.

Revelation 9:12b

ἐρχονται δύο 046* 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 ΜΑ itar,§§ vg Tyc Eras eds 1 2 3 Aldus Colinaeus ἢδο δύο οὐαὶ ἐρχονται 088 1893 ἐρχονται ἢτι δύο Ν* Ρ 046c 0207 94 172 241 250 367 424 432 506 616 743 1617 1626 1775 1777 1828 1862 1876 1888 2014 2015 2018 2034 2036 2043 2047 2049 2053 2074 2078 2082 2084 2087 2329 2344 2436 copsa (ἐρχονται ἄλλα οὐαὶ δύο) TR ἐρχοται ἢτι δύο Φερβιδ* Α 18 42 61 69 82 91 93 110 141 149 175 177 180 201 203ex em* 205 205abs 209 218 242 256 325 336 337 368 385 386 429 452 456 467* 468 469 517 522 582
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 woes 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 ἄτι "still / more" is a natural addition, and its addition is more easily explained than its omission.
κεράτων Ν* – "I heard a voice from the golden altar before God" // hiat C 051 88 1384 2030 2050 2062.

9:21 txt [C] φαρμάκων Φ7 ψ115 Ν C 18 69 82 172 175 424 456 467 468 792 616 920 1006 1611 1841 1852 1854 1859 1862 1888 2017 2040 2042 2084 2138 2256 ΜK copb Andrew Arith HF NA28 \{\} // φαρμακῶν Α P 046 104 181 459 469 922 1828 2019 2060 2073 2080 2302 2329 2344 2351 Andrewbav // φαρμακοῦν 35 94 241 256 367 757 1678 1732 1733 1778 2017 2019 2020 2053 2059 2065 2074 2081 2186 2432 2436 2814 ΜA syrh,h copasms arm Andrewav,p TR RP PK // "divination" arm4 // "potions of sorcery" copbo // "adultery" cop{ψ̇} // omit οὕτε ἐκ τῶν φαρμάκων αὐτῶν 627 (1828 but φαρμακεῖον added at end) itar copasms arm2 Cyp Tyc1 // hiat Φ85 051 88 1384 2030 2050 2062. This Greek word φάρμακον - pharmakon is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the root usually pertain to sorcery and magic. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. Note that the Textus Receptus uses the word φαρμακεία - pharmakeia (sorcery) following the third reading instead of pharmakon. The UBS committee says they chose the reading φαρμάκων "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φαρμαξ(e)ν, 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 τούς ἐαυτοῦ δούλους τοὺς προφήτας Α C P f052 35 1611 1854 2020 2053 2059* 2060 2065 2073 2081 2351 ΜK vg copbo armOscan Tyc 1 ps-Ambr (per servos suas prophetas) arm a.? 3.? NA28 \{\} τοὺς αὐτοῦ δούλους τοὺς προφήτας 2074 τοὺς ἐαυτοῦ δούλους καὶ τοὺς προφήτας Φ55 vid Ν 2329 2344 copa τοὺς ἐαυτοῦ δούλους καὶ τοὺς προφήτας αὐτοῦ eth τοὺς ἐαυτοῦ δούλους καὶ προφήτας Φ47 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 ΜK syrh,h? HF RP PK τοὺς δούλους αὐτοῦ τοὺς προφήτας 94 792 922 τοὺς ἐαυτοῦ δούλους τοὺς προφήτας 743 2055 2064 pc TR τοὺς προφήτας δούλους αὐτοῦ Primasius (per prophetas servos suas) servis suis prophetis "to his servants the prophet" itsg arm1. 2. 4. per servos suas Tyc lac Φ115 051 88 337 1384 1626 1893 2022 2030 2032 2050 2052 2062 2091.

10:8 txt τὸ βιβλίον Α C 1006 1611 1841 1854 2053comm itarglt vg copa,b, bo eth Beat Prim ps-Ambr Tyc. NA28 \{\} // τὸ βιβλίον 2053txt // τὸ βιβλίον 046 // τὸ βιβλίον f052 35 82 104 175 241 424 469 627 757 920 1828 1862 1888 2019 2065 2074 2138 ΜK RP // τὸ βιβλίον 972 2329 // τὸ βιβλίον Ν P 94 2040 2059 2073 (2081 βιβλαρείδιον) 2344 (2351 βιβλαρείδιον) syrh,h // hiat 051 1384 2030 2050 2062.

11:12b txt ἡκουον (3rd pl) Ν* A C P 429c 467* 2053 2256 vg syrh,h Tyc.3 TR NA28 \{\} // ἁκούονται (3rd pl fut mid) f052 2020 2329 // ἡκουσα (1st sg) Φ74 Νc 046 18 35 61
69 82 94 104 172 175 181 241 256 367 424 429* 456 459 467* 468 469 616 627 757 792 920
922 1006 1611 1732 1733 1828 1841 1852 1854 1859 1862 1888 2017 2019 2040 2042 2059
2060 2065 2070 2073 2074 2081 2084 2138 2302 2361 2436 2814

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

12:18 txt ἐστάθη (3rd person) ἃ A C 469 792 1828 1854 1888 2065 2073 2344 2351

Revelation 13:10b
ἀποκτανθῆαι, αὐτὸν (aor inf pass) ἃ NA28 {B}
ἀποκτενεῖ 1828 2038 it§% Pacian Beatus
ἀποκτείνει syrh
ἀποκτενεῖ ἄυτὸν copsa,bo
ἀποκτενεῖ δεὶ αὐτὸν C P PK
ἀποκτενεῖ, δεὶ ἄυτὸν (fut ind act) 35 94 104 205 209 757 2019 2020 2042 2059 2081 2186
2329 2351 2814 itar vg (copsa,bo) Irenæus lat Andrew; Primasius TR RP
ἀποκταίνει, δεὶ ἄυτὸν (pres ind act) 051* (sic)
ἀποκταίνει, δεί ἄυτον (pres ind act) 424 1006 1841 1854 1862 2040
ἀποκτείνη, δεὶ ἄυτον 241 then omit ἐν μαχαίρῃ
ἀποκτείνει δεὶ ἄυτον 2060 2436
ἀποκτενεῖν, δεὶ ἄυτον (infinitive) 2053
ἀποκτείμενει, δεί ἄυτον 2065
ἀποκτεῖνει, δεὶ ἄυτον (pres ind act) 046 1888 2073txt
ἀποκτείνει, δεί ἄυτον 1678vid
ἀποκτεῖνει, δεὶ ἄυτὸν (pres ind act) Χ 1611* 2074 2344 Irenarm
δεὶ ἄυτὸν ἄποκτανθῆαι (and omit following ἐν μαχαίρῃ ἄποκτανθῆαι) 051m8 82 175
456 469 627 792 920 1852 1859 2017 2073m8 2138 ll HF
lac 1384 2030 2050 2062.

Si quis eum gladio occiderit in gladio occidetur “If anyone will have killed, he will be killed with the sword.” Beat
Si quis gladio interficit gladio interficietur “If anyone kills with the sword, he will be killed with the sword.” itσγ
Si quis gladio occiderit oportet eum in gladio occidi “If anyone will have killed with the sword, with the sword he himself should be killed.” Iren
Et qui gladio occiderit oportet eum eum gladio occidi “And in what manner someone kills with the sword he himself should be killed with the sword.” vg ps-Ambr
“And because he has killed with the sword, he should die by the sword.”

“And whoever will have killed with the sword may be killed with the sword.”

“However he will kill, they will kill him with the sword.”

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

“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, 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 μᾶχαιραν ἐν μαχαίρῃ ἀπολοῦνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctly 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**

καὶ πῦρ ποιή ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς Α 469 1006 1611 1678 2020 latt arm1,3 NA28 { }

καὶ πῦρ ποιή ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς C

καὶ πῦρ ποιή ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς 2053T

καὶ πῦρ ποιή καταβαίνειν εἰς τοῦ οὐρανοῦ εἰς R 2074 2081 2814 TR

καὶ πῦρ ποιή καταβαίνειν εἰς τοῦ οὐρανοῦ εἰς P 051 469*? 1006 2040 2060 2073 (Tyc3) (arab)

καὶ πῦρ ποιή καταβαίνειν εἰς τοῦ οὐρανοῦ εἰς 424 1678 1828 1862 1888c 2081c

καὶ πῦρ ποιή καταβαίνειν εἰς τοῦ οὐρανοῦ εἰς 2329

καὶ πῦρ ποιή καταβαίνειν εἰς τοῦ οὐρανοῦ εἰς P

καὶ πῦρ ποιή καταβαίνειν εἰς τοῦ οὐρανοῦ εἰς 2059

καὶ πῦρ ποιή ἔξελθειν εἰς τοῦ οὐρανοῦ εἰς corps

καὶ πῦρ ποιή καταβαίνειν εἰς τῶν οὐρανῶν εἰς 2060

καὶ πῦρ ποιή εἰς τοῦ οὐρανοῦ καταβήναι εἰς P 47

καὶ πῦρ ποιή εἰς τοῦ οὐρανοῦ καταβήναι εἰς Επί 1678

καὶ πῦρ καταβαίνει εἰς τοῦ οὐρανοῦ 2019

καὶ πῦρ εἰς τοῦ οὐρανοῦ ποιή εἰς τὴν γῆν καταβήναι 1854

καὶ πῦρ καταβάναι εἰς τοῦ οὐρανοῦ Hipp

καὶ πῦρ αὐτήν καταβαίνει 424 1862

καὶ πῦρ εἰς τοῦ οὐρανοῦ καταβάναι 1888vid

καὶ πῦρ αὐτήν καταβαίνει εἰς τοῦ οὐρανοῦ 1828

καὶ πῦρ ἔκ τοῦ οὐρανοῦ καταβαίνει εἰς 2351

καὶ πῦρ ἔκ τοῦ οὐρανοῦ καταβαίνει Επί 046 104 627

καὶ ἔκ τοῦ οὐρανοῦ καταβαίνει Επί 241

καὶ πῦρ ἔκ τοῦ οὐρανοῦ καταβαίνει Επί 82 94 175 456 757 920 1852 1859 2017 2138 2377 2436 HF RP PK

οἱ γὰρ αὐτῷ ἔκ τοῦ οὐρανοῦ καταβαίνειν 1888

οἵ 792 arm

οἵ before pur 2042 syrh copsa Tyc2

transposing pur to end of verse eth

+to before pur copsa

- ποιή eth copsa arm3

- εἰς τοῦ οὐρανοῦ corps

πῦρ ἔκ τοῦ οὐρανοῦ καταβαίνειν ἐνώπιον τῶν ἀνθρώπων 792 (omit εἰς τὴν γῆν)
καταβαίνειν ἐκ τοῦ οὐρανοῦ syr
lac 1384 2040 2062.

13:13b εἰς Ν A C P 051 424 469 1006 1611 1678 1828 1862 1888c 2020 2040 2053<sup>txt</sup> 2059 2060 2073 2074 2081 2329 2351 latt cop<sup>s</sup>a arm1,2,3 (arab) (Tyh)
ἐπι φ<sup>47</sup> 046 104 241 469 627 1678 2053<sup>com</sup> 2073 2377 Μ<sup>κ</sup> syr<sup>ph,h</sup> cop<sup>s</sup>a,bo eth arm

13:14a TST 9 txt {A} omit φ<sup>47</sup> Π<sup>115</sup><sup>vid</sup> Ν A C P 046 61 69 94 104 172 181 241 256 367 424 459 616 792 920 922 1006 1611 1678 1732 1778 1828 1841 1854 1859 1862 1888 2019 2020 2040 2042 2053 2059 2060 2065 2070 2074 2080 2081 2084 2186 2256 2329 2351 2436 2814 syr<sup>h</sup> TR NA28 {\}

Revelation 13:14
1. καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
2. καὶ πλανᾷ τοὺς ἑμοὺς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
3. καὶ πλανᾷ καὶ ἑμοὺς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
4. lacuna

1.) φ<sup>47</sup> Π<sup>115</sup><sup>vid</sup> Ν A C P 046 61 69 94 104 172 181 205 209 241 256 296 336 367 424 432 459 582 616 620 628 680 743 792 920 922 1006 1611 1678 1732 1778 1777 1778 1828 1841 1849 1854 1859 1862 1876 1888 2014 2015 2018 2019 2020 2026 2027 2028 2029 2031 2033 2034 2035 2036 2037 2038 2040 2042 2043 2044 2046 2047 2049 2051 2053 2054 2055 2056 2057 2059 2060 2064 2065 2067 2068 2069 2070 2074 2078 2080 2081 2082 2083 2084 2087 2091 2186 2256 2286 2302 2329 2351 2436 2595 2814 syr<sup>ph,h</sup> TR NA28 {\}

2.) 051 18 35 42 82 91 93 110 141 149 175 456 467 468 469 627 680 743 792 920 922 1006 1611 1678 1732 1778 1777 1778 1828 1841 1849 1854 1859 1862 1876 1888 2014 2015 2018 2019 2020 2026 2027 2028 2029 2031 2033 2034 2035 2036 2037 2038 2040 2042 2043 2044 2046 2047 2049 2051 2053 2054 2055 2056 2057 2059 2060 2064 2065 2067 2068 2069 2070 2074 2078 2080 2081 2082 2083 2084 2087 2091 2186 2256 2286 2302 2329 2351 2436 2595 2814 syr<sup>ph,h</sup> TR NA28 {\}

3.) 2061 (cf. Matt. 24:24 ; Mk. 13:22)

4.) lacuna 88 1352 1384 1626 1774 2022 2030 2032 2050 2052 2062

Revelation 13:16b
δῶσιν αὐτοῖς Ν<sup>1</sup> A C P 046 69 172 181 424 616 757 1854 1862 1888 2020 2059 2080 2084 2351 2436 NA
dοσιν αὐτοῖς 2019
dὸςιν ἑαυτοῖς 1828
dὸςιν ἐν αὐτοῖς 1611
dῷη αὐτοῖς 051 2065 2302 2329 TR
dὸςιν αὐτῷ Ν<sup>*</sup> 1678 1778
dῷει αὐτοῖς 2053 2060 2814
dῷειν αὐτοῖς 2186
dῶσωσιν αὐτοῖς 93 104 175 459 469 922 2074 2138 2256 RP
dῶσουσιν αὐτοῖς 94 241 456 2067 2070 (fut act ind)
Revelation 15:3

txt έδνονς Ρ A 046 051 35 69 82 88 91 93 104 110 141 172 175 181 205 209 218 241 242 314 336 385 424 432 459 498 522 582 620 627 632 664 680 757 792 808 824 919 922 986 1075 1094 1678 1732 1733 1778\textsuperscript{mg} 1828 1852 1854 1859 1862 1876 1888 1934 1955 1957 2014 2016 2017 2018 2019 2020 2022 2023 2024 2026 2028 2029 2032 2033 2034 2035 2036 2037 2038 2041 2042 2043 2044 2045 2047 2049 2053 2054 2056 2057 2059 2060 2062 2073\textsuperscript{txt} 2074 2075 2076 2080 2081 2138 2329 2814 // it\textsc{lit} arm\textsc{gig,} syr\textsc{ph,} h \cop\textsc{bo} // sarcoph, (samss) (arm\textsuperscript{2}) Bede Pseudo-Ambrose Haymo // \textit{αιώνων} και \textit{των \textit{εθνων}} 2082 cf. 20:10, 2082 with \cop\textsc{bo} (arm\textsuperscript{2}vid, \textit{βασιλεύς}) // "over all" arm\textsc{g} // \textit{αγίων} 296 2049 Victorinus-Pettai Tyconius Aprignius Cassiodorus TR // \textit{lacuna} 88 1384 1626 1774 1955 2030 2032 2050 2052 2351. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided. The UBS textual commentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed) appears to have arisen from confusion of the Latin compendia for \textit{sanctorum} (\textit{sclorum}) and \textit{saeculorum} (\textit{sclorum} [≠\textit{αιώνων}]); "saint" is also read by several Latin writers, including Victorinus-Pettai, Tyconius, Aprignius, and Cassiodorus." H. C. Hoskier says that both the manuscripts given above in support of the Textus Receptus, 57 (296) and 141 (2049), are the Textus Receptus. He says in Text 1 on pp. 179-180 that ms. 57 (296) is a handwritten copy of Colinaeus' printed edition, that is, a copy of a printed Greek NT, published in 1534. And at the bottom of Text 1 p. 615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Thus they are both 16th century copies made from various editions of the Textus Receptus. The bottom line is that there is no Greek manuscript support for the TR reading of "saints."

156\textsuperscript{txt} \{C\} \textit{λίνον} 1006 1841 1862 1888 2059 (2074 \textit{λιΝΟΝ}) 2081 TR RP NA\textsc{28} \{\} // \textit{λίνον} P 051 82 181 627 1778\textsuperscript{txt} 1854 2020\textsuperscript{txt} 2302 2814 \textit{vgcl} syr\textsc{ph,} h \cop\textsc{bo} arm Tyc Prim Andrew Arethas // \textit{λίνον} 1611 // \textit{λίνων} 1678 // \textit{λινον} 920 922 2060 // \textit{λινον} \textsuperscript{p} 046 69 1828 \textit{it\textsc{erg,} h} // \textit{λινος} \textsuperscript{R} // \textit{ληνος} 2329 // \textit{ληνοι} 2019 // \textit{ληνον} 792 // \textit{ληνον} 104\textsc{Gr} 459\textsc{Gr} // \textit{ληνα} 2256 // \textit{ληνον} A C 104\textsc{lat} 459\textsc{lat} 1778\textsc{mg} 2020\textsc{mg} 2053 2062 2080 // \textit{it\textsc{c,}dem,} div\textsc{haf} \textsc{vg-wv,} Rheims, Amiatinus, Fuldensis ps-Ambr Andrew Oecumenius Bede // \textit{neither} \cop\textsc{sa} eth Cass // \textit{hiat} \textsuperscript{p} 115 88 1384 2030 2050 2186 2351. Hoskier also cites for \textit{λθνον}, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads \textit{lapide}, "stone." The Greek witnesses reading \textit{λθνον} (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 \textit{λθνον} reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "\textsuperscript{txt}-" 2051, 2064, 2067). Hoskier points out Ezekiel 28:13-14, where that cherub is described to be dressed in stone. So perhaps A and C harmonized to Ezekiel. There are several instances of Apocalypse manuscripts harmonizing to Daniel or to Ezekiel. Ezekiel chapter 28: "13 You were in Eden, the garden of God; every precious stone was your covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tabrets and of your pipes was in you; in the day that you were created they were prepared. 14 You were the anointed..."
cherub that covers...." Oecumenius appears completely unaware of the λινον variant, and knows only λιθον, and comments at length about these angels' clean bright stone dress. He says angels were dressed in linen, or stone of various value, depending on their power and rank. In minuscule 2305's scholia, Oecumenius says: εκ τουτου του ναου εξελυσσοθα φησι τους άγγελους ένδεδυμένους λινον ἢ λιθον καθαρον· καθα τινα ἐξωσιαν τα στηθη της φυσεως δυνατον και καθαρον το τιμιον, και το τον τοις διακωνιας ανεμποδισται. Oecumenius, in his scholi on the other hand, says "το δε ένδεδυσθαι τους άγγελους λιθον καθαρον λαμπρον· δειγμα τυχανε της τιμιας αυτων και καθαρας και εις το καλον παγιων εχουσιρ φυσεως ἢ ἀρα τον χριστον ένδεδυστο λιθος γαρ ο κυριος παρα της θειας ωνομασαι γραφης, ως παρα θασια (xxviii. 16): > έγω εμβάλλο τα εις τα θεμελια Σιων λιθον, πολυτελη έκλεκτον και παρα το προφητη (Psa. cxvii. 22): > λιθον δε ν επεδοκιμασαν οι οικοδομουντες ουτος εγενηθη εις κεφαλην γυνιας < τοτουν ένδεδυσθαι τον λιθον, και υμιν ο σοφωτατος παυλος παραινει (Rom. xiii. 14): > ένδυσοθαι τον λιθον ημων ισουν χριστον και της σαρκος προνιαν μη ποιειθε εις ηπιουμιας< έξω γαρ πασης ηπιουμιας ψυχοβλαβους ο τοτουν ένδεδυμένους αι δε γε ζωνι κ.τ.λ." (Note that Oecumenius says for Romans 13:14, "Put ye on our STONE, Jesus Christ!" So maybe he had a stone-dress obsession.) See Arethas' and Andrew's scholii in 2070 and 250: "ένδεδυμενοι λινον (al. λινον) ή λιθον καθαρον· καθα τινα των άντιγραφων έχουσι, δια την της φυσεως αυτων καθαρατης και την προς τον άκρογωναιατον λιθον (+χριστον 250) έγγυσητα (+ και των άρετων την λαμπροτητα 250)" They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says, χρυσος ή λιθος διαφανης, "golden, transparent stone." Some points to consider: 1. The wide variety of spelling and punctuation of the λινον variant makes it suspect. 2. The reading λιθον is certainly the more difficult reading, more likely to prompt revision, as the 046 stream is famous for. 3. Perhaps the reading "clean bright linen" is a harmonization to the gospels' description of angels on earth, and to the description of the armies of heaven elsewhere in Revelation, like 19:14. Or perhaps to 19:8, where the βύσιν λαμπρον καθαρον represents the righteous acts of the saints. Interesting that in both other instances of Revelation of bright clean linen, it is not the word λινον but βύσιν.

Revelation 16:16

'Αρμαγεδών Ν Α 051 35 94 104 241 424 757 1006 1384 1841 1888 1894 2019 2020 2040 2059 2060 2073 2081* 2329 2436 2814? (abt. 95 minuscules) syr ph eth Beatus Erasmus 1 2 3 4 Colinaeus RP PK NA28 \}

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

'Αρμαγεδών Ν 1 2028 2033 2044 2054 2069 2083 2186
'Αρμαγεδών TR
Ermagedo it igitur
Μαγεδων 82 91 175 456 469 627 792 920 1852 1859 2017 2042 2074 2138 (abt. 80 minuscules) ΜK vg mss syr ph,h m(6 acc. NA28) cop bom mss Tyc2\1\2 HF
Magdō syr ph (acc. Hosk.)
Μαγεδων 046 1611 2053 2062 Tyc.2
'Αρμαγέων it igitur
Αρμεγιδων 2054
Αρμεγεδών 2186
'Αρμαγεδών 2049 2081c
Αρμαγεδων 2029
'Αρμαγεδών 2091
Αρμαγεδων 2065
Αρμαγεδων 205 206 209 2045 Aldus
Μαγεδων 1828
Μαγιδων 2015
Μακεδων 61 69
χε Ἀρμέκεδων cop\sa
χε Ἀρμέκεδων cop\bo

unmentioned in Hoskier's apparatus: 1854
lacuna C P 052 2030 2050 2351

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 ἔβδομος Α 046 69 82 94 104 175 241 256 459 469 627 792 920 922 1006 1611 1841 1852 1859 2020 2053 2070c 2080 2138 syrh cop\sa eth\textsuperscript{1/2} HF RP NA28 \{\} // ὁ ζ 456 1778 // στε Κ\textsuperscript{*}/ // ἐκδομος 2062 // ο Ζ αγγελος Κ\textsuperscript{1} // ὁ ζ αγγελος 35 424 1678 2017 2059 2074 2081 cop\bo // ὁ ἔβδομος ἀγγελος (051 αγέλος) 172 181 616 757 1384 1732 1733 1828 1854 1862 1888 2019 2042 2059 2060 2065 2073 2074 2081 2186 2302 2329 vg it\textsuperscript{88} Beat Prim Tyc.3 TR PK // ὁ ἀγγελος εὐδομος 2084 2256 2436 // ὁ ἀγγελος ἔβδομος syrh // ὁ ἀγγελος ἔβδομος 2040 // omit 2070\textsuperscript{α} // hiat C P 88 2030 2050 2351.

16:17b TST 11 txt ἐπὶ Ν Α 046 18 82 94 104 172 241 367 456 459 467 468 469 616 627 792 920 922 1006 1611 1678 1778 1828 1841 1852 1859 1862 1888 2017 2020 2040 2080 2084 2138 2256 syrh cop\sa,bo arm Tyc3 HF RP NA28 \{\} // εἰς 051 35 61 69 181 175 1384 1732 1733 1854 2019 2042 2059 2060 2065 2073 2074 2081 2186 2302 2329 2436 vg syrh eth ps-Ambr TR PK // hiat Ψ\textsuperscript{47} C P 88 2050 2351.

16:17d TST 12 x 2 txt {A} ναοῦ ψ\textsuperscript{47} A 0163\textsuperscript{vid} 61 69 1006 1611 1678 1778 1841 2040 2053 2062 2065 2080 (2329 after θρόνου) it\textsuperscript{ar} vg syrh\textsuperscript{h,bo} cop\sa,bo\textsuperscript{mss} (eth) Prim Beat ps-Ambr Tyc3 NA28 {A} // ναου του θεου Ν // οὐρανου 051* 94 181 241 792 1384 1732 1828 1854 2019 2042 2059 2060 2074 2186 2302 2344\textsuperscript{vid} 2436 2814 Μ\textsuperscript{A} Andrew Eras 1,2,3 Col. // ναου του οὐρανου 046 051c 18 35 82 104 172 175 256 424 456 467 469 616 627 757 920 922 1733 1852 1859 1862 1888 2017 2020 2070 2073 2084 2138 2256 Μ\textsuperscript{K} TR HF RP PK // του οὐρανου του ναου 367 468 // hiat C P 88 2030 2050 2351. This is a passage in Revelation that really separates the good manuscripts from the inferior. The ones reading the word ναοῦ alone here are the best manuscripts of the Apocalypse of John. The uncial C is also very good in Revelation, but it has a hiatus here.

Regarding the phrase καὶ ἔξηλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα - "And a loud voice came out of the temple from the throne," this source given for the loud voice, is rather perplexing. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth to blaspheme 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 ναος is used but in 13:6 it is οὐρανος), 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 - ἀπὸ here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπό - ἀπὸ 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 ἄπο. The Majority Text in the later instances says ἄπο instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἄπο 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, ἄπο 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 ἄπο occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2.

17:8b TST 13 txt ὑπάγει A 468 680 1094 1611 2026 2051 2053 2055 2056 2062 2064 2067 2256 syrh⁰ cor⁰ sa,⁰ bo eter Irenatl Hipp Andrew; Prim Erasmus-all Aldus Colinaeus NA28 ❋ // ὑπάγειν R P 046 051 69 82 94 104 181 459 627 792 920 922 1006 1384 1678 1778 1828 1854 1859 1862 1888 2019 2020 2042 2059 2060 2065 2073 2074 2081 2138 2320 2329 2344⁰ sid 2432 2814 syrh arm Hip⁰; Quod Beat TR HF RP PK // ibit ite⁰ vg ps-Ambr ⁄ itura Auct // in perditionem irae ibit Tyce 2 // hiat C 88 2050 2080 2186 2351. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγειν, for in Greek manuscripts final ν is often represented merely by a horizontal stroke over the preceeding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

est Primasius // και παρεστιν εγγυς arm 3 // και παρεσται εγγυς arm 4 // και παρεσται και απολλυται το θηριον 2053 (cf. arm 2; "and which was passing by to perdition" // και παρεσται δ (sic) ο εχουν 1094 (cf. copt φι, cf. syr) // και επεσεν corbo (ογογ κιει) // και εται corl (αγιο γιλικιν) // et (tamen) adventare syrh // missing/defective in this part: C 88 1626 1774 1893 2015 2032 2050 2052 2080 2186 2351. Thus there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), which H. C. Hoskier says is merely a copy of some printed edition of the TR (probably of Erasmus’ 3rd or 4th edition). Thus, the TR has no Greek manuscript support for this reading, and no versional or Patristic support either. And at the bottom of page 615 of Text 1, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Hoskier further states this plainly in Text Volume 2, p. 156, lines 26,27, where he says "...57 et 141 ex ed. typ. exscripti." This means 57 and 141 are "copied from printed edition." (N * Sinaitic 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

πεπώκεν P 051 2053* 2073 2081 2814 Hippolytus Andrewabav al TR PK (3rd sg perf ind act of πίνω drink) πεπότικεν 94 2042 2065 2432 syrh (3rd sg perf ind act of ποτίζω – drink) πεπώτικεν 88 1876 2014 2015 2034 2036 2037 2042 2043 2047 2082 ἐποτισε(ν) 2074 πεπώκασιν Ν 046 104 205 209 336 459 582 620 628 680 922 1006* 1611 1841 2030 ΜΚ (abt. 50 minuscules) copab,bo eth Hippolytus RP πεπώκασιν A C 69 2031 πεπώκεν 1854 2053* 2062 pc syrhmg Oecumenius πεπώκεν εἰς syrhmg Hippolysusms

omit πεπώκεν πάντα τὰ έδη οπισθί Primasius. 

Lacuna 2050 2351

18:7a txt αὐτήν Νtxt A C P 046c 051 35* 82 104 456 757* 792 920 1852 1859 2019* 2030 2053 (2062 αὐτήν) 2138 ΜΚ RP NA27 \\ αὐτήν 1611 // ἐκαστήν ΝZ f052 35c 94 175 241 424 649 627 757c 922 1006 1384 1841 1854 1862 1888 2017 2019c 2020 2040 2042 2059 2060 2065 2073 2074 2081 2186 2436 ΜΑ TR // ἐκαστὴν 2329 // ἐκαστὴν 1828 // ἐκαστών 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 έκαστην, since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ἦ, ὦ was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA28-HF-RP and TR readings. Regarding this pronoun, see footnote on Rev. 13:16.

18:14 TST 14 txt {A} εὐρήκουσιν (3rd pl fut ind act) Ν A C P 18 172 424 469 616 1611 1678 1778 1828 1862 1888 (2053 2062 find HER) 2080 vg syrh, copab,bo NA28 \\ εὐρήκης (2nd sg 2aor subj act) 046 61 69 82 94 175 241 256 367 456 467 468 627 792 920 1006 1384 1732 1841 1852 1854 1859 2017 2019 2020 2030 2040 2042 2060 2074 2138
2256 2329 ΜΚ Hipp. Beat HF RP // εὐρίς 922 // εὐρής 104 // εὐρήσεις (2nd sg fut) 051 35 757 1733 2065 2070 2186 2436 2814 ΜΛ itἐς Prim Beat Eras 1,2,3 Aldus Col PK // εὐρής (2nd sg aor subj act) 2059 2073 2081 2084 TR // εὐρήσις 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 δ ἐπὶ τόπον πλέων A C 82 94 104 241 456 627 920 922 1006 1828 1841 1852 1854 1859 1862 1888 2020 2030 2040 2138 2436 (abt. 100 minuscules) itσφ vg.sg,St arm RP NA28 [B] // δ ἐπὶ τὸν τόπον πλέων X 046 0229 f052 (1611 omit δ) 2329 itἐς δgmnw // δ ἐπὶ πότων πλέων 469 582 2073mg 2076* 2254 vgcl copbo Caes Prim // δ ἐπὶ τὸν ποταμὸν πλέων 2053 2062 (copha "who sail in the rivers") // "those who sail from a distance" Ps-Ambr // [δ] ἐπὶ τῶν πλοίων πλέων P 051 205 209 424 757 (792) 1384 2017 2019 2042 2059 2060 2065 2073πτι 2074 2081 (abt. 100 minuscules) (Hipp) Andr; Beat // δ ἐπὶ τῶν πλοίων ἐπὶ τόπον πλέων (syrgph) // 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.

193 TST 15 txt [A] δεύτερον ἐφήκαν (3rd pl perf ind) Ν A P 051 18 35 181 1611c 1828 2017 2042 2059 2060 2074 2081 2186 2329 2814 TR NA28 // δεύτερον ἐφήκασαν (3rd pl perf ind) 61 69 469 1006 1384 1732 1841 2014 2040 2053 2062 2065 // ἐκ δευτερου ἐφήκαν (3rd pl perf ind) 172 1888 // ἐκ δευτερου ἐφήκασαν (3rd pl perf ind) 424 616 1862 2073 2084 // δεύτερον ἐπαινεῖ (3rd pl aor act ind) C // δεύτερον εἴπον (3rd pl aor act ind) 1678 1778 2020 2080 (but note that can also be 1st sg aor act ind) // δεύτερον ἐφήκα (1st sg perf) 1611* // ἤκουσα ἤηρεν (sic) (3rd sg aor act ind) 792 // δεύτερον ἐφήκεν (3rd sg perf ind) 046 82 94 104 175 241 256 367 456 459 467 468 627 757 920 922 1733 1852 1854 1859 2030 2070 2138 2256 2344 2436 ΜΙΚ syrh copbo HF RP PK // δ δευτερου εἴρηκεν 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, 920 unite with 046 against all other uncialss, they are erroneous. And observe that 792 once again shows that it is a consular of ancient translations into other languages.

199a txt ἄλληντι οἱ τὸ θεοῦ εἰσίν Α P 046 82 94 241 469 627 920 1611 1854 1862 1888 2030 2053 2062 2138 itἐς syrgph HF RP NA28 // ἄλληντι οἱ εἰσίν τοῦ θεοῦ Ν* 051 792 2074 iti vg ΜΑ Prim TR PK // τοῦ θεοῦ ἄλληντι οἱ εἰσίν Ν* 1006 1841 2065 2329 vgcl // lacuna C 1828 2050 2351.

199:11 txt καλούμενος πιστὸς καὶ ἄληντος οὗ 052 8 94 104 175 241 424 456 469 627 757 920 922 sic (1006 καὶ καλούμενος) 1611 1841 1852 1885 1859 1862 1888 2019 2020 2030 2040 2053 2062 2065 2073 2138 2344 2432 2436 itdem.div.(gig).hafst vgcl syrgph (copsa7bo) (eth?) Ireniat Orlat Cyc Vict Tyf Jerome Apr Prim Andrew Ps-Ambr Beat TR RP [NA28] [C] // πιστὸς καλούμενος καὶ ἄληντος Ν WH // vocabatur fidelis, et verax vocabatur itc vg russ,F ST // πιστὸς καὶ ἄληντος καλούμενος 2028 2029 2033 2044 2054 2068 2069 2083 2091 itar // καλούμενος πιστὸς 2329 // πιστὸς καὶ ἄληντος Α P 051 35* 205 209 792 1384 2017 2042 2059 2060 2074 2081 2186 2814 ΜΑ arm Hipp Andrew, bav,p Areth Er. 1,2,3 Ald Col // hiat C 1828 2050 2351. The word καλούμενος is of doubtful authenticity because of the variety of its positions in the manuscripts. This is a principle of Textual Criticism, that a great variety of readings indicates dubiousness. If the word were not present in the Greek, the English copula would normally be supplied; “the one sitting on it was faithful and true.” Yet to supply “was called” would not be out of the question.
Pickering says the reading of HF cannot possibly be
lat

original, because the masculine form (τ

1888 for τ

051 209 2019 2030 2040 2048 2138 2349 2436 2821 al. Μκ syr

HP PK // Hiant C 919 1828 1955 2032 2050 2351.

Unguarded

and in v. 9 did not exist
until later, according to all lexicons that deal with it. The

triumvirate of 82, 627, 920 united with 046 differing from all other
uncials = an
erroneous reading.

Pickering says the reading of HF cannot possibly be
lat

original, because the masculine form (τ

1888 for τ

051 209 2019 2030 2040 2048 2138 2349 2436 2821 al. Μκ syr

HP PK // Hiant C 919 1828 1955 2032 2050 2351.

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triumvirate of 82, 627, 920 united with 046 differing from all other
uncials = an
erroneous reading.

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1888 for τ

051 209 2019 2030 2040 2048 2138 2349 2436 2821 al. Μκ syr

HP PK // Hiant C 919 1828 1955 2032 2050 2351.

Unguarded

and in v. 9 did not exist
until later, according to all lexicons that deal with it. The

triumvirate of 82, 627, 920 united with 046 differing from all other
uncials = an
erroneous reading.

Pickering says the reading of HF cannot possibly be
lat

original, because the masculine form (τ

1888 for τ

051 209 2019 2030 2040 2048 2138 2349 2436 2821 al. Μκ syr

HP PK // Hiant C 919 1828 1955 2032 2050 2351.

Unguarded

and in v. 9 did not exist
until later, according to all lexicons that deal with it. The

triumvirate of 82, 627, 920 united with 046 differing from all other
uncials = an
erroneous reading.
21:3b txt λαοί Ν 1 A 046 94 2030 2042 2050 2053 2062txt 2074 2081 2329 2814 Μ 11 it 15 Irenaeuslat Andrew TR NA28 [B] // λαος P 051supp 82 205 209 241 469 627 920 1006 1611 1841 1854 1859 1862 1888 2020 2030 2062com 2065 2073 2138 2432 Μ 1 it 15,25 γ 1,26 svρrh (cop sa,b) arm eth Ambrose Augustine Primasius Apringius Beatus HF RP PK // lacuna C 1828 2351.

21:4 txt ὅτι τὰ πρῶτα Ν1 046 82 205 209 241 469 627 792 920 1854 1862 1888 2020 2050 2138 2814 Μ 1 it 15,25 γ 1,26 svρrh (cop sa,b) arm Irenaeuslat; Augustine Quodvultdeus Primasius TR HF RP PK (NA28 [21]) {C} // τὰ πρῶτα A P 051supp 94 1006 1611 1841 2030 2053 2062 2065 2074 2329 2377 (it 1687) Μ 1 arm 4 Beat Andrew // τὰ γὰρ πρῶτα 94 Ρ it 1687 // ὅτι τἀῦτα 2050 // quae prima vg 3 arm 4 Apringius Beatus // ὅτι τὰ πρῶτα Ν 1 // ἐπὶ τὰ πρῶσπα svρrh // lacuna C 1828 2351.


21:6a TST 17 txt {B} γέγοναν Κ 1 A 1678 1778 Irenlat WH NA28 {1} // γεγόνασιν 469 1006 1841 2020 2053 2062 2065 2080 2436 svρrh // γεγοναν vg Er. Ald. Col. 2028(sic) 2349 TR // γεγονα 2059 // γέγονα Ν P 046 051 18 35 61 82 94 104 172 175 241 367 424 456 467 506 627 757 922 922 9867 1384 1611 1732 1733 1852 1854 1859 1862 1888 2017 2026 2042 2048 2050 2060 2070 2073 2081 2084 2138 2186 2329 2814 cop sa arm Orig Andrews Apingius Beatus HF RP PK // γεγοναι 181 616 2030 // omit Ν 2 svρrh Tyc. 3 Beat ps-Ambr // hiat C 052 69 88 256 459 468 1828 2019 2302 2040 2256 2351. The UBS textual commentary: "The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γεγόνασιν (b) γεγονεν (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 f052 469 1006 1841 2020 2053 2060 2062 2065 2436 (it 15 g 1,25 γ 1,26 svρrh TR (NA28 [εἰμί]) {1} // 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 svρrh cop sa 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 2302 2040 2256 2351. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γέγονα in the previous set of variants lack either εἰμί (Ν P 046 many minuscules) or ἐγὼ εἰμι (most minuscules). It is difficult to decide whether εἰμί should be retained (as in 18:1) or omitted (as in 22:13, where only about ten minuscules read εἰμί). In order to represent the balance of probabilities it was decided to retain εἰμί in the text, but to enclose it within square brackets."

22:5a txt {A} οὐκ ἔσται ἔπι Ν 1 A P 469 1006 1841 2030 2050 2053 2062 2329 2377txt it 15 itar, g 1,25,27 γ 1,26 svρrh (cop sa,b) Armbr Apr ps-Ambr Beat Tyc2 NA28 {1} // οὐκ ἔσται έπ 1 f052 94 241 792 1862 1888 2020 2050 2074 2077mg Μ 1 svρrh TR RP PK // οὐκ ἔσται έπ 1 IrenaeusGr // οὐκ ἦστεν ἔπι 051 // οὐκ ἔσται 046 82 627 1611 1854 2138 Μ 1 HF // hiat C 920 1828 2040 2351. Compare 22:3.

22:12b txt ἔστιν αὐτοῦ Ν 1 A 2030 (367 2050 αὐτῶ) svρrh WH NA28 {1} // αὐτοῦ ἔστιν 205 1678 1778 2020 (2080 illeg.) // ἔσται αὐτοῦ 046 82 94 241 456 627 1006 1841 1854 1859 1862 1888 2020 2050 2053 2062 2138 2436 RP // αὐτοῦ ἔσται 35 104 175 181 424 459 922 1611 1852* 2017 2030 2059 2060 2065 2073 2081 2186 2329 2814 TR // omit 469 757supp 1852c
22:14 txt TST 19 {Ä} πλάνοντες τάς στολὰς αὐτῶν Κ Α (104 459 680 922 2050 πλάνοντες) (1066 πλάνοντες) 1678 1778 1841 2020 2053 2062 2080 (15 minuses) itelist φg7 copsa eth Ps-Ambr (Prim) Haymo NA28 {Ä} // πλαστύνοντες τάς στολὰς αὐτῶν Ps-Athanasius // ποιοῦντες τάς ἔντολας αὐτοῦ καὶ πλάνοντες τάς στολὰς αὐτῶν 469 1852r // ποιοῦντες τάς ἔντολας αὐτοῦ 046 18 35 61 82 94 175 241 424 467 616 627 757 792 1611 1732 1733 1854 1859 1862 2017 2030 2042 2059 2060 2065 2070 2073 2074 2081 2084 2138 2186 2329 2377 2436 2814 it8 griφ, b grφ (arm τηροντες τας) Andrew; Tertull Cypr Tyc Areth (Caesarius) (Beat) TR HF RP PK // hiat C P 051 69 88 172 256 468 919 920 1384 1828 1955 2019 2040 2256 2302 2351. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The latter reading appears to be a scribal emendation, for elsewhere the author uses the expression τηρειν τας ἔντολας (12:17; 14:12). [and not ποιοντες as here] 'Moreover, the prepossessions of the scribes would have favoured ποιοντες τας ἔντολας rather than πλανοντες τας στολας' (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 uncialς Κ 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 [C] ἐρχονται τις εἰς τὴν πόλιν τῆς ἐρωτήματος τοῦ θεοῦ 2030 2050 2062 2329 it8 gri (arm4 Apr. // Ναὶ ἐρχονται τις εἰς τὴν πόλιν τῆς ἐρωτήματος τοῦ θεοῦ (Τ) Prim Tyc // Ἄμηνν ἐρχονται Α 046 175 181 424 616 792 1006 1611 1841 2017 2059 2060 2065 2081 2186 1828 052 1828 1955 2019 2040 2256 2302 2351. Both the words αμην and ναι mean something like "yes," and so I think they were both liturgical additions to an original ἐρχονται standing alone. The Ν reading is bolstered by another uncial, 052, in the form of its minuscule descendants 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as A 046, and certainly better than 051 as a lone uncial. The 104 reading is simply a mistaking of NAI for KAI. I think that the Ν reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

22:21b txt {C}:
(1) μετὰ πάντων
(2) μετὰ πάντων ἡμῶν
(3) μετὰ πάντων ἡμῶν
(4) μετὰ πάντων ἄγιων
(5) μετὰ ἄγιων
(6) τῶν ἄγιων
(7) μετὰ τῶν ἄγιων σου
(8) μετὰ πάντων τῶν ἄγιων
(9) μετὰ πάντων τῶν ἄγιων αὐτοῖς
(1) A (2814) (itarm cum omnibus hominibus) vgstr,ww ethα Ambr Tyc Beat α NA28 {B} (2) 296 vgα ethα Fulg Ps-Ambr TR (3) 2050 (4) 1778 arm (5) 627 (6) Ν it8s WH (7) 2329 (8) 046 051, supp 82 104 459 792 1006 1611, supp 1678 1841 1862 1888 2030 2053 2059 2060 2062 2074 2081 it syrφ copsa, bo Andr Areth RP (9) 2030 syrφ // upon all the saints unto age of the ages (2040) copbo (copboms age of the age) // hiat C P 051 69 88 172 256 919 920 1384 1828 2019 2040 2256 2302 2351 2814. Interesting that the same people who object to the NA28
text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," here in Revelation 22:21 where the NA28 text says "the grace of the Lord Jesus be with all," they object, and prefer that this blessing be only to the saints.

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