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.

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

December 2017 Edition
(First Eclectic Edition was April 08, 2006)
(First TR Edition was October 11, 2016)

Any errors please report to me at
kanakawatut at yahoo com

You do not need anyone's permission to quote from, store, print, photocopy, re-format or
publish this document.
Just do not change the text. If you quote it, you might put (DRP) after your quotation if you
like.
**Foreword**

Footnote Apparatus

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

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

19:15a txt σιδηρᾷ A 046 0226 205 209 2344 ΜΑ ITAR vgWW syrih copia Cyprian Irenaeus TR NA28 {\[} δίστομος ℵ P 1006 1841 1854 2030 2329 ΜΚ ITGB vecl syrih copbo arm eth Ambrose Primasius RP.

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

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

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

Lastly, I list which ones out of six Greek New Testament editions follow that reading. They are listed in the following sequence as well. The letters TR stand for the 1550 Stephanus Textus Receptus; RP means the Robinson-Pierpont 2005 edition; 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 understake 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 uncials of the Revelation text are all over the place, with many omissions and additions. The wildest of them all in Revelation is Sinaiticus. The only uncial that is not "all over the place," but which seems to represent a standardized majority text, is the uncial 046 (called B in his work). Hoskier on p. xxvii of Volume One of Concerning the Text of the Apocalypse, calls this the B revision, which was made in the VIIth century. On p. xxxvi he calls it the B recension. He goes on to say, "roughly speaking, B and cursive groups may be neglected if opposed by a consensus of the older uncials, Versions and Fathers.
If on the other hand B is joined Aleph, A or C, the greater weight can only be overborne by other subsidiary evidence, and if B have the support of Aleph A or C A together, we must grant the group a full hearing.” In the same paragraph, he declares that Erasmus and Stephen relied on just a few MSS that were faulty in certain particulars. And that we should restore from Tischendorf, Tregelles and Wescott and Hort readings taken away from the TR solely on the basis of one uncial like Aleph or A. With this all I agree.

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

- **ℵ**<sup>*</sup> 4th century
- **ℵ**<sup>1</sup> 4th – 6th century (only one occurrence- in 21:4
- **ℵ**<sup>2</sup> 7th century
- **ℵ**<sup>2a</sup> 7th century
- **ℵ**<sup>2b</sup> 7th century
- **ℵ**<sup>c</sup> 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 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, 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 Ἰησοῦς said by Origen to be σχεδὸν ἐν πάσι τοῖς ἀντιγράφοις, actually appears in **ℵ**<sup>*</sup> 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 p\textsuperscript{47} p\textsuperscript{18} 0207 2080 1678 1778 2062 p\textsuperscript{115} 2053 1611 2050 1841 N\textsuperscript{*} 1006 p\textsuperscript{49} 2020 0163 2040 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074 2186 N 2351 61 2081 2302 792 1732 104 1854 2059 2019 2436 35\textsuperscript{*} 256\textsuperscript{i} 046 94 175 241 2017 2042 051\textsuperscript{*} 2256 18 1859 1384 1852 2073 1733 2030 367 920 82 456 627 2138 2436 2070 467 757 35\textsuperscript{c} 051\textsuperscript{c} Hoskier in Volume 1 where he discusses 1678 says that the family of 052 1678 1778 2080 is a very old text type, and he estimates it to be about 50 years older than that of Codex Sinaiticus (N\textsuperscript{*}). He gives some examples of where N 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 f\textsuperscript{052}. Hoskier says that it has much weight, though not enough to be considered the original by itself, but in combination with a couple other uncial lines. I agree with this, and that is my general policy, to treat f\textsuperscript{052} as a high quality uncial. If it agrees with one or more other uncial lines (especially if other than N\textsuperscript{*}), you have to give that reading very serious weight. Where there is an agreement of f\textsuperscript{052} A C along with say, another uncial like P or 046, that is the true text, no matter if three hundred cursive manuscripts disagree.

Consistently cited Greek witnesses (where text is extant) for Revelation are these thirty-one: p\textsuperscript{18}, p\textsuperscript{24}, p\textsuperscript{47}, p\textsuperscript{67}, p\textsuperscript{98}, p\textsuperscript{115}, N, 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 f\textsuperscript{052} 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: p\textsuperscript{18}, p\textsuperscript{24}, p\textsuperscript{67}, p\textsuperscript{98}, p\textsuperscript{115}, 052, 0163, 0169, 0207, 0308. But if I do cite one of these for hiatus, that means that it does contain text in that surrounding area of Revelation. I frequently or occasionally cite mss. out of an additional 55 minuscules: 18, 35, 61, 69, 82, 88, 94, 104, 172, 175, 181, 241, 256, 367, 424, 456, 459, 467, 468, 469, 616, 627, 757, 792, 920, 1384, 1732, 1733, 1852, 1854, 1859, 1862, 1888, 2017, 2019, 2020, 2030, 2042, 2060, 2065, 2070, 2073, 2074, 2081, 2084, 2138, 2186, 2256, 2302, 2344, 2351, 2377, 2432, 2436, 2814 for a total of 85 hand-written Greek manuscripts. We really should not include anywhere, mss. 296 and 2049, which were merely handwritten copies of printed editions. Hoskier stated this plainly in several places of his work; see the table of MSS. at the end of this document.
The Revelation of John

Chapter 1

Prologue

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

1:2 δὲ ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα τε ἔδει γενέσθαι καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.

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

1:4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐστιν ἐνώπιον τοῦ θρόνου αὐτοῦ,
1:5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος ἐκ τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς. Τῷ ἀγαπήσαντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτίων ἡμῶν ἐν τῷ αἰώνατος 

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 washed7 us from our sins in his blood, 

1:6 καὶ ἐποίησαν ἡμᾶς ἑαυτοίς βασιλεῖς καὶ ἱερεῖς τῷ θεῷ καὶ πατρί οὐτοῦ — αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰωνίους ἀμήν. 

6 and made us kings and priests11 to his God and Father— to him be glory and power, for ever and ever. Amen. 

1:7 Ἡδον ἔρχεται μετὰ τῶν νεκρῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμός καὶ ὁ ἄρχων οὐαν ξεκάνησαν, καὶ κόψονται ἐπ’ αὐτόν πᾶσι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν. 

Behold, he is coming with the clouds, and every eye shall see him, including of those who pierced him. And all the peoples of the earth shall beat their breasts over him.12 Let it be so, amen.
1:8 Ἐγὼ εἰμὶ τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, λέγει ὁ κύριος, ὁ ὄν καὶ ὁ ἔρχομενος, ὁ παντοκράτωρ.

8*I am the Alpha and the Omega, the Beginning and the End,*'\textsuperscript{13} says the Lord.\textsuperscript{14} "the one who is, and who was, and who is to come, the Almighty."

**Someone Like a Son of Man**

1:9 Ἐγὼ Ἰωάννης, ὁ καὶ ἀδελφός ὑμῶν καὶ συγκοινωνός,\textsuperscript{15} ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ,\textsuperscript{16} ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάμτω διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ.

9I, 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.\textsuperscript{17,18}

1:10 ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἦκουσα ὁπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος.

10I 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 έσχατος καὶ ὁ ἐρχόμενος, ὁ βλέπων καὶ πέμψαντο ταῖς ἐκκλησίαις ταῖς ἐν Ἄσι, εἰς ἐφεσι τοῖς ἐς Σμύρναν, τοῖς ἐς Πέργαμον καὶ τοῖς ἐς Θυάτιρα καὶ τοῖς ἐς Σάρδεις καὶ τοῖς ἐς Φιλαδέλφειαν καὶ τοῖς ἐς Λαοδίκειαν.

11saying, ‘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— to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.’

1:12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις ἐλάλησεν μετ’ ἔμοι καὶ ἐπιστρέψας εἰδὼν ἐπὶ τῇ λυχνίᾳ χρυσαίς.

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

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

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

21 ως similarly makes a whole phrase rather imprecise.

22 The Greek verb here for "made to glow" is πυρώω, the word for burn, but used sometimes in the New Testament for the purification of metals, as compared to the fire of trials purifying faith. But that purification meaning of the word is impossible here, since the metal, χαλκολίβανον - chalkolíbanon, is an alloy, and alloys are by definition impure. According to Bauer, the alloy is of uncertain makeup, since this word is not found outside of the Apocalypse of John. It seems to contain the root words for copper and Libanon, the name of a mountain range in Syria along the coast of the Mediterranean Sea. Thus the most

23 The Greek verb here for "made to glow" is πυρώω, the word for burn, but used sometimes in the New Testament for the purification of metals, as compared to the fire of trials purifying faith. But that purification meaning of the word is impossible here, since the metal, χαλκολίβανον - chalkolíbanon, is an alloy, and alloys are by definition impure. According to Bauer, the alloy is of uncertain makeup, since this word is not found outside of the Apocalypse of John. It seems to contain the root words for copper and Libanon, the name of a mountain range in Syria along the coast of the Mediterranean Sea. Thus the most
1:16 and he was holding in his right hand seven stars, and out of his mouth was coming a sharp two-edged sword, and his face was like the sun shining in the strength of it.

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

1:18 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.

common translations of this word are alloys containing copper, such as bronze (copper and tin) or brass (copper & zinc).
Chapter 2

To the Church in Ephesus

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

1°To the angel of the church of Ephesus, write: "These things says He who grips the seven stars in his right hand, who walks among the seven golden lampstands:

2:2 Οἶδα τὰ ἔργα σου καὶ τὸν κόπον σου καὶ τὴν ὑπομονήν σου καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς, καὶ ἐπειράσω τοὺς φάσκοντα εἶναι ἀποστόλους καὶ οὐκ εἰσίν, καὶ εὗρες αὐτοὺς ψευδεῖς.

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

2:3 καὶ ἐβάστασας καὶ ὑπομονήν έχεις καὶ διὰ τὸ ὄνομά μου, κεκοπίας κας καὶ οὐ κέκμηκας.

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

2:4 ἀλλ' ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκς.

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

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

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 ἀλλὰ τούτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ὃ κάγιο μισῶ.
6 But this you have, that you hate the deeds of the Nicolaitans, which I also hate.
2:7 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστίν ἐν μέσῳ τῷ παραδείσῳ τοῦ θεοῦ.
7 He who has an ear should listen to what the Spirit is saying to the churches. To him who overcomes, I will grant to eat from the tree of life, which is in the 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 ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἐζήσεν·
8"And to the angel of the church of Smyrna, write: 'These things says the First and the Last, who was dead and came alive again:
2:9 οἶδας τὰ ἔργα καὶ τὴν θλῖψιν καὶ τὴν πτωχείαν, πλούσιος δὲ εἶ, καὶ τὴν βλασφημίαν τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσίν ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.
9'I know your works and your affliction and your poverty (but you are rich) and the blasphemy of those claiming to be Jews and are not but are a synagogue of Satan.
2:10 οὐ μὴ φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βάλειν ἐξ ὑμῶν ὁ διάβολος εἰς φυλακὴν ἵνα πειρασθῆτε, καὶ ἕξετε θλῖψιν ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.
10' Do not be afraid of any of the things you are about to suffer. Behold, the devil is about to throw some of you into prison, so that you may be tried, and you will have affliction for ten days. Be faithful until death, and I will give you the crown of life.
2:11 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.
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 ἐκκλησίας Περγαμοῦ γράψον· Τάδε λέγει ὁ ἔχων τὴν ρομφαίαν 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:
2:13 Ὅδε τὰ ἔργα σου καὶ ποῦ κατοικεῖς, ὥσπερ ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ ὥσπερ ἠρνήσατο τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις ἔν \(ά\) ις Ἀντίπας \(ο\) \(μ\)άρτυς \(μ\)ου \(ο\) πιστός, ὥσπερ ἀπεκτάνθη παρ’ ὅμιν, ὥσπερ κατοικεῖ ὁ Σατανᾶς.

13I know your works and where you live,36 where Satan's throne is; yet you hold fast to my law and have not denied my faith, even in the days in which38 Antipas39 my faithful witness40 was put to death near you, where Satan lives.

2:14 ἀλλ' ἐξον κατα σο Ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦν ὁμοίως τὴν δίδαχν Βαλαὰκ, ὃς ἐδίδασκεν ἐν τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεῖν41 εἰδωλόθυτα καὶ πορνεῦσαι:

14But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught42 in Balak43 to put a stumbling block before the children of Israel, to eat idol sacrifices and to commit sexual immorality.

---

36 2:13a txt Ὅδε τὰ ἔργα σου καὶ ποῦ 046 922 1006 1611 1828 1841 2040 syrph TR RP Οἴδα ποῦ Ν A C P f052 2050 2053 latt syrph copsa,bo eth Prim Jer Tyc2 Apring ps-Ambr NA28 (/) \(λ\)ac \(ψ\)35 φ315 051 2062.
37 2:13a txt καὶ \(ψ\)vid C A f052 2050 2053 2329 TR NA28 \{\} \(omit\) Ρ 046 1006 1611 1841 2040 \(RP\) \(lac\) φ315 051 2062. The TR is with the NA28 here, even though none of its source mss read so.
38 2:13b txt ἡμέραις ἔν αἷς Ν (Ῥ ἡμερες) 922 1611 itz\(ɡ\)f \(arm\) Andrew Arith TR [RP] \(ἡ\)μέραις μου \(ἐν\) αἷς 2050 \(ἡ\)μέραις ἐν ταῖς Ν* \(ἡ\)μέραις A C 1678 2053 2055 2080 2344 itar vg syrph copsa,bo \(\)copas14 Υμεραις \(\)Tyc Prim Haymo NA27 {/} \(omit\) Ρ 046 1006 1611 1841 2040 \(RP\) \(lac\) φ315 051 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 Ἀντίπας (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 Ἀντίπας 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 Ἀντίπας TR RP Ἀντίπας ΝΑ28 {/} Ἀντίπας \(\)Ν* C Ρ 046 Αντίπας \(\)Ν2 A 82 792 1828 1841? 1862* 1888*? 2059*? \(\)Αντίπας 2050 \(\)αἱ ἀντεῖπασ \(\)τον Βαλὰκ 2040* 2053 2080 2329. This last variant, of the syrph, (Philoxyeniana 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 Ἀντίπας, 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." Syriac MSS have something about a showing being done. The Harclean Syriac, 7th century, just doesn't deal with it but omits it, as do several of the other translations into other languages, the Coptic, Ethiopic, Armenian, and Arabic. As for the main uncial manuscripts, their reading cannot be determined to be either that of the NA28 or RP, since uncial is 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, only now 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 syrph TR NA28 {/} \(\)καὶ φαγεῖν 046 922 1006 1828 1841 2040 vg\(ψ\)5 syrph RP \(\lac\) 051 2062.
42 2:14b txt εἰδίδασκεν(v) (imperf) Ν A C P f052 1611 2050 2053 2329 itz\(ɡ\)f vg TR NA28 {/} \(\)εἰδίδας(v) (aor) 046 922 1006 1828 1841 2040 syrph,bo copsa,bo RP \(\)docebit (fut) vg-harl \(\)\(pres\) arm4 4 \("\)teacher of\) \(\lac\) 051 2062.
2:15 oútwos ἐχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν, δ ὡς. 

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

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

16Repent! 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.

17He 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 ἄγγελῳ 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 πρώτων.

19I know your works and love and service and faith, how your last works are even greater than your first."
2:20 ἀλλ’ ἐχω κατὰ σοῦ ὀλίγα ὅτι ἐᾷς τὴν γυναῖκα Ἰεζάβελ τὴν λέγουσαν έαυτήν προφήτην, διδάσκειν καὶ πλανᾶσθαι ἐμοὺς δούλους, πορνεύσαι καὶ εἰδωλοθυταὶ φαγεῖν.

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

2:21 καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ ἐκ τῆς πορνείας αὐτῆς, καὶ οὐ θέλει μετανοῆσαι.

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

2:22 ἔφυγαν θανάτου ἐὰς αὐτῆς αὐτῶν, ἐὰς αὐτῶν ἔργων αὐτῶν·

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

2:23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν κατὰ τὰ ἔργα ὑμῶν.

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

48 2:20a txt ἐᾷς TR ἀφεῖς ℵ A P 046 922 1828 2053 RP NA28 {\} ἀφις 2329 ἀφιης ℵ C 2050 {\} αφις 1006 1841 2040 {\} αφης 2329 ἀφις 2050 {\} αφις 2062.

49 2:20b txt {A} κατὰ σοῦ A C P 046 922 1006 1611 1828 1841 2053 2329 2351 it ar, bo arm (arab) {B} κατὰ σοῦ πολύ ℵ 2050 {\} κατὰ σοῦ πολλά 2074 Prim Cypr Ambr ὑμῖν κατὰ τὰ ἔργα αὐτῶν {\} lac 051 052 053 2062.

50 2:20c txt {A} γυναῖκα σου A C P 046 1006 1828 1841 2040 syr, h, arm Cypr Prim Andrew Areth RP {B} γυναῖκα "woman," ℵ C P 046 922 1611 2050 2053 2329 it ar, g, ital syr ph, arm Cop, sa, bo arm Eth Epiph Andrew; Tert, Ambrosiaster Tyc, Beat, Haymo TR NA28 {\} omit ἐκ τῶν ἔργων αὐτῆς 2065 Cop, ps, Ambr, bo, mss ps Ambr, bo, mss. The TR reading has no Greek manuscript support (other than ms. 2049, which is a handwritten copy made from the TR itself, so does not count).

51 2:22 txt ἔργων αὐτῶν "their works," ℵ A 2329 it ar, t vg cl syr ph, arm Andr; Cypr Ambr Apr Prim TR ἔργων αὐτῆς "her works," ℵ C P 046 922 1600 1611 1678 comp 1778 1828 1841 2040 2050 2053 2080 it g, vg lat Cop, sa, bo eth arm4 Tert, Cypr, Prim, Tyc, Beat. Andrew Haymo Areth. RP NA27 {A} omit ἐκ τῶν ἔργων αὐτῆς 2065 Cop, ps, Ambr {\} lac 051 2030 2062. Note: Hoskier says syr ph supports ἔργουν αὐτῆς but the UBS3 apparatus says ἔργων αὐτῶν.

52 2:23 The Greek says "νεφροὺς," kidneys. Different languages and cultures use varying body parts for designating the seat of desire and affection. This use of "kidneys" isn't any less reasonable than how we use the heart for some things. The heart of course is really just a muscle. The tribe I was raised with in Papua New Guinea used several body organs. They would say, "God cleansed my stomach, and came in to live in my liver." This use of the kidneys came from the Hebrew culture, and the King James Version and older English translations render it "reins." (When you look at a picture in a medical book of the tubes coming down from the kidneys to the bladder, it does look like reins on a horse.) And 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, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, καὶ οἵτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βαλῶ ἕφ' ύμας ἄλλο βάρος.

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

2:25 πλὴν ὃ ἔχετε κρατήσατε ἄχρι ὅταν ἥξω. ⁵⁶

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

2:26 καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν, ⁵⁶

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

2:27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός μου, ⁵⁷

27 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;

2:28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. ⁵⁸

28 and I will give to him the morning star.

2:29 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ⁵⁹

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

To the Church in Sardis

3:1 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ 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 εὑρήκα 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 οὖς μὴ γρηγορήσῃς, ἥξω ἐπί σε ὡς κλέπτης, καὶ οὐ μὴ γνῇς 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 3:1 txt ἑπτὰ πνεύματα (seven spirits) Colinaeus Elzevir Scriv-1894-TR AT RP NA28 \( \{\} \) // πνεύματα (spirits) Erasmus Aldus Stephens-1550-TR

60 3:2a txt τήριξον (same as στήρισον, diff dialect) ℵ 046 1778 2050 TR // στήρισον (2\nd\ sing imper act of "strengthen") A C P 1006 1678 1841 2040 2053 RP NA28 \( \{\} \) // στηρίζων 922 // τήρισον (2\nd\ sing aor imper act of "keep") 1611 2344 vg it\Tg syrh // τήρισον 181 792 // 2080 // lac 051 2062.

61 3:2b txt μέλλει ἀποθανεῖν TR // ἐμελλέων ἀποθανεῖν Χ [ἀποθανίν - itacism] A C P f052 (2050 ἐμελλὼν) 2053\textsuperscript{ex} 2329 \( \text{it}_{\text{gr}}\text{ph} \) vg syrh \( \text{cop}^{\text{ex}} \) \( \text{eth} \) NA28 \( \{\} \) // ἐμελλέων ἀποθανεῖν 922 2053\text{com} // ἐμελλέων ἀποθανεῖν 88 2074 // ἐμελλέων ἀποθανεῖν syrh // ἐμελλέων ἀποθανεῖν 2351 // *otherwise you will die* cop\text{com} arm1 // ἐμελλέων ἀποβάλλειν (1611) 2040 // ἐμελλέων ἀποβάλλειν 046 1006 (1611) 1841 RP // ἐμελλέων ἀποβάλλειν 1828\text{mg} // lac 051 2062. There are a large number of other variants in the late minuscules. See endnote for full variant list. The exact TR reading is not attested. But the TR reading is in agreement in essential meaning with the NA28. Hoskier declares that no ancient version shows awareness of any "throw" variant, but only of "die" variants. It should also be noted that there is no majority reading. This passage and its variants hark back to John 15, and the vine and the branches. See endnote for full apparatus.

62 3:2c txt θεοῦ (God) 1352 2038 2060 2286 2302 2595 TR // θεοῦ μου (my God) Χ A C P f052 922 1006 1611 1828 1841 2040 2050 2053 2329 rell. Grk. AT RP NA28 \( \{\} \) // lac 051 1918 2202 2030 2032 2062 2091 2256.

63 3:3 txt γνωσί (2\nd\ sing aor subj act) A C P 922 1611 2053 Μ\text{A} TR WH RP NA28 \( \{\} \) // γνωσι (2\nd\ sing aor fut act) R 046 f052 1006 1828 1841 2040 (2050 γνωσι) 2329 2344 \( \text{Mk} \) // lac 051 2062. There is not much difference in meaning between the two variants. Both can be translated as an English future, since in NT Greek the subjunctive and future were often interchangeable. If one really tried to translate the difference here, the subjunctive reading might be translated, "I will come like a thief, and you would not know at what hour I will come upon you." But since the verbs before and after it are future, it should be translated as an English future either way. This fact though that the verb in question is preceded and followed by a future tense verb, probably explains why some copyists changed it to a future form, to conform it to the rest of the sentence. The reading of 2050 is dative singular of a noun, and must be a mistake of hearing in dictation. But it supports the second reading because it would have sounded the same. 1828
3:4 ἔχεις ὀλίγα ὀνόματα καὶ ἐν Σάρδεσιν ἡ ὅση ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσιν μετ’ ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.

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

3:5 ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἰματίῳ λευκῷ, καὶ οὐ μὴ ἐξαλείψῃ τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἑξομολογήσωμαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

5He who overcomes, he shall be dressed in garments of white, and I will never wipe his name out of the book of life, and I will confess his name before my Father and before his angels.

3:6 ὁ ἔχων οὐκ ἀκουσάτω τὸ το πνεῦμα λέγει ταῖς ἐκκλησίαις.

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

To the Church in Philadelphia

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

7"And to the angel of the church in Philadelphia, write: 'These things says the Holy One, the True One, the one holding the key of David, 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 3:5 Text οὗτος Ν P 046 922 1611 1828 1841 2053 MP And Tr Rp / αὐτός 2050 / οὗτος Ν* A C f052 1006 2356.ii.g8.lg, vg syr, P* Arm eth Prim NA28 {B}. Lac 051 2062.
66 3:7a Text τῆς κλείδας τοῦ Δαβίδ TR / τὴν κλείνῃ τοῦ Δαβίδ / τὴν κλείνῃ τοῦ Δαυίδ RP / τὴν κλείνῃ τοῦ Δαυίδ NA28 / τὴν κλείνῃ τοῦ ΔΑ δαβίδ Ν* / τὴν κλείνῃ τοῦ ΔΑ ΔΑ P 82 241 469 627 792 920 1006 1841 1862 1888 2053 2080.κ3 2351 / τὴν κλείνῃ τοῦ ΔΑ ΔΑ 94 / τὴν κλείνῃ τοῦ ΔΑ ΔΑ 2065 2074 2329 / τὴν κλείνῃ τοῦ ΔΑ ΔΑ 1611 1854 / τὰς κλεῖς ΔΑ ΔΑ syr * Tyc. Partim. / τὰς κλεῖς τοῦ ΟΙΚΟΥ ΔΑ ΔΑ cop * / ὅ τι θεὸς τὴν κλείνῃ τοῦ ΟΙΚΟΥ ΔΑ ΔΑ eph Apr / τὴν κλείνῃ τοῦ ΟΙΚΟΥ 2050 / τὴν κλείνῃ τοῦ ΟΙΚΟΥ 922 / τὴν κλείνῃ τοῦ ΟΙΚΟΥ 1.2.3 / τὴν κλείνῃ τοῦ ΟΙΚΟΥ 051 2050 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.
67 3:7b ὁ ἀνοίγων καὶ οὐδεὶς κλειεῖ, καὶ κλειεῖ καὶ οὐδεὶς ἀνοίγει· TR / ὁ ἀνοίγων καὶ οὐδεὶς κλειεῖ, καὶ κλειεῖ καὶ οὐδεὶς ἀνοίγει· P NA28 / ὁ ἀνοίγων καὶ οὐδεὶς κλειεῖ, καὶ κλειεῖ καὶ οὐδεὶς ἀνοίγει 1678 1828 2050 / ὁ ἀνοίγων καὶ οὐδεὶς κλειεῖ, καὶ κλειεῖ καὶ οὐδεὶς ἀνοίγει 1778 2080 / ὁ ἀνοίγων καὶ οὐδεὶς κλειεῖ, καὶ κλειεῖ καὶ οὐδεὶς ἀνοίγει 1678 1828 2050 / ὁ ἀνοίγων καὶ οὐδεὶς κλειεῖ, καὶ κλειεῖ καὶ οὐδεὶς ἀνοίγει 1611 2053 / ὁ ἀνοίγων καὶ οὐδεὶς κλειεῖ, καὶ κλειεῖ καὶ οὐδεὶς ἀνοίγει 2329 / ὁ ἀνοίγων καὶ οὐδεὶς κλειεῖ, καὶ κλειεῖ καὶ οὐδεὶς ἀνοίγει 1678 1828 2050 / ὁ ἀνοίγων καὶ οὐδεὶς κλειεῖ, καὶ κλειεῖ καὶ οὐδεὶς ἀνοίγει 2329 / ὁ ἀνοίγων καὶ οὐδεὶς κλειεῖ, καὶ κλειεῖ καὶ οὐδεὶς ἀνοίγει 1611 2053 / ὁ ἀνοίγων καὶ οὐδεὶς κλειεῖ, καὶ κλειεῖ καὶ οὐδεὶς ἀνοίγει 1678 1828 2050 / ὁ ἀνοίγων καὶ οὐδεὶς κλειεῖ, καὶ κλειεῖ καὶ οὐδεὶς ἀνοίγει 2329 / ὁ ἀνοίγων καὶ οὐδεὶς κλειεῖ, καὶ κλειεῖ καὶ ο давно ἀνοίγει: arm // 'no one shall shut, and he shuts and no one opens' arm4 // ὁ ἀνοίγων καὶ οὐδεὶς κλειεῖ, καὶ κλειεῖ καὶ οὐδεὶς ἀνοίγει // cp* "If he should open there is not any who will be able to shut; if he should shut there is not any who will be able to open" cop* // et nemo est qui aperit, et nemo est qui claudit praeter eum' et // lac 051 2062. The word ἀνοίγων is a noun, the dative singular form of ἀνοίγει. This word ἀνοίγει 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 ἀνοίγει an itacism of ἀνοίγων, which latter he reads here. See endnote for fuller list of variants.
3:8 Οἶδά σου τὰ ἔργα – ἱδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, καὶ οὐδεὶς δύναται κλείσαι αὐτὴν – ὅτι μικρὰν έχεις δύναμιν, καὶ έτήρησας μου τὸν λόγον, καὶ οὐκ ἤρπησα τὸ ὄνομά μου.

88 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 οὐδὲν δύναται κλείσαι αὐτὴν – ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἔτηρήσας μου τὸν λόγον, καὶ οὐκ ἤρπησα τὸ ὄνομά μου.

99 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 έτήρησας τὸν λόγον τῆς υπομονῆς μου, καὶ έτηρήσας μου τὸν λόγον τῆς υπομονῆς μου, καὶ οὐδὲν δύναται κλείσαι τὴν θύραν ἀνεῳγμένην.

1010 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 ἵνα ἥξωσιν καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε.

1111 Behold, I am coming quickly. Hold fast to what you have, so that no one takes away your reward.

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

1212 He who overcomes, I will make him a pillar in the temple of my God, and he will never depart outside anymore, and I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which comes down out of heaven from my God, and also my new name.

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

1313 He who has an ear should listen to what the Spirit is saying to the churches.

---

68 3:8 txt καὶ 1611 1894 2028 2029 2033 2037 2046 2052 2054 2083 2186 2814 TR ἵν rell. Gr. syr RP NA28 {\} 〈lac 051 1918 2022 2030 2032 2062 2091 2256.  The NA28 has the reading in the subjunctive as are ποιήσω and γνῶσιν later in this verse in all Greek texts, and the other editions have the present indicative form here. The subjunctive can act as a future. The present tense also can mean future, even as we have in English, "Behold, I am giving..." can mean I will be giving in the future.

69 3:9 a txt ἔγω κ Ἐκ Π 052 922 1611 2050 2053 2329 TR NA28 {\} 〈omit 046 1006 1828 1841 2040 2053 2054 2083 2186 2814 TR RP NA28 {\} 〈lac 051 1918 2022 2030 2032 2062 2091 2256.  The NA28 has the reading in the subjunctive as are ποιήσω and γνῶσιν later in this verse in all Greek texts, and the other editions have the present indicative form here. The subjunctive can act as a future. The present tense also can mean future, even as we have in English, "Behold, I am giving..." can mean I will be giving in the future.

70 3:12 txt να  "temple" Scriv.TR RP NA28 {\} 〈lac 051 2062.  The NA28 has the reading in the subjunctive as are ποιήσω and γνῶσιν later in this verse in all Greek texts, and the other editions have the present indicative form here. The subjunctive can act as a future. The present tense also can mean future, even as we have in English, "Behold, I am giving..." can mean I will be giving in the future.
To the Church in Laodicea

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

14“And to the angel of the church of the Laodiceans, write, ‘These things says the Amen, the faithful and true witness, the beginning of the creation of God:

3:15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός. ὄφελον ψυχρὸς εἴης ἢ ζεστός.

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

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

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

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

17Because 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 ἵματα λευκὰ ἵνα περιβάλῃς καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητος σου, καὶ κολλούριον ἐγχρισον τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.

3:19 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.

3:20 ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ἤζηλωσον τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.

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

Chapter 4
The Throne in Heaven
4:1 Μετά ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ὥς σάλπιγγος λαλούσης μετ' ἐμοῦ λέγουσα, Ἀνάβα Ὑδὸ, καὶ δείξω σοι ὅ τι δεῖ γενέσθαι μετὰ ταῦτα.

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

4:2 Καὶ εὐθεῖα ἐνεῴη ἐν πνεύματι καὶ ἰδοὺ θρόνος έκειτο ἐν τῷ οὐρανῷ, καὶ επὶ τὸν θρόνον καθήμενος, ἀνάβα ὑπεχθείς, καὶ δείξω σοι ὅ δέι γενέσθαι 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.

---

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

78 3:20a txt εἰσελεύσομαι A P f052 922 1611 2050 2053 itarqelin syrh vg copbo TR NA28 {τ} // καὶ εἰσελεύσομαι Κ 046 0169 1006 1828 1841 2040 2329 syrh RP // lac C 051 2062.

79 3:20b This sounds like the same man who wrote the gospel of John. Compare John 14:3,20,23; 15:4
4:3 And the one sitting was like gold jasper stone and carnelian\(^{80}\) in appearance. And an aura\(^{81}\) encircles the throne, like emerald in appearance.

4:4 And in a circle around the throne are twenty-four thrones, and on those thrones, I saw twenty-four elders\(^{84},85\) dressed in white garments,\(^{86}\) and on their heads crowns of gold.

\(^{80}\) 4:3a txt καὶ ὁ καθήμενος ἢν ὄμοιος ὃς, καὶ ὁ καθήμενος ἡμών καὶ ὁ καθήμενος ὃς Κ A P 046 922 1611 1678 1778 1828 2329 (ὤς) it\(_{\text{ar}}\) 3,\(_{\text{b}}\) t vg s\(_{\text{yr}}\) p\(_{\text{ph}}\) arm NA28 \{\} καὶ ὁ καθήμενος ἢν τὸν θρόνον ὄμοιος 0169 cop\(_{\text{ar}}\) \{\} καὶ ὁ καθήμενος ἢν τὸν θρόνον eth \{\} καὶ ὁ καθήμενος ἢν τὸν θρόνον cor\(_{\text{bo}}\) ὃς 1006 1841 2040 2053 2080 (arab) RP lac C 051 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. The TR and NA28 represent the earliest reading by far, so one wonders if later copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of “lectio brevior lectio potior” favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA28 reading, after v. 2 having just said, “someone sitting” already, is very Johannine in style.

\(^{81}\) 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 ἱρις - ἱρις, which can mean rainbow or halo. Webster’s second definition of aura is: "a luminous radiation: Nimbus." I didn’t like rainbow, since the rainbow by definition includes the whole spectrum of colors, whereas this phenomenon is only green. Halo is possibly suitable; it’s just that the English reader is accustomed to it being only something around the heads of holy people or saints in art. But halo is also used in astronomy.

\(^{83}\) 4:4a txt θρόνοι 046 P 1006 1611 1841 2040 2050 2329 TR RP θρόνος Α f052 1828 2053 NA28 \{\} lac C 051 2062. Codex Sinaiticus (ι) skips the words ἐπὶ τοὺς θρόνους καθημένους. This makes it impossible to tell whether the θρόνος 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 εἶδον τοὺς θρόνους καθημένους scrivener-1894-TR Stephens-1550-TR θρόνους εἶδον τοὺς θρόνους καθημένους. This makes it impossible to tell whether the θρόνος on 4th column ending line ten was meant to be the first instance or the second instance in the verse.

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

\(^{86}\) 4:4e txt ἦν ἵματίοις λευκοῖς 046 922 1006 1611 1828 1841 2040 2053 TR RP NA28 \{\} Λ ἰματίοις λευκοῖς A P WH lac C 051 2062. I agree with Hoskier that the reading of Sinaiticus et al. may be original.
4:5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἱ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ.

5 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.

4:6 καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἵ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ.

6 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.

4:7 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.

7 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.

4:8 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.

8 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.

---

87 Many phrase this as "flashes of lightning and peals of thunder." Compare Exodus 19:16

88 The Greek word rendered "living being" is ζώion, which is defined in the BAGD lexicon as follows: "Living thing or being, to denote beings that are not human and yet not really animals of the usual kind.

89 τὸ πρῶτον ὅμοιον λέοντι

90 τὸ ἄνθρωπος

91 τὸ πρόσωπον ὡς ἄνθρωπος
or night, continually saying, "Holy, holy, holy\textsuperscript{92} is the Lord God Almighty, who was and who is and who is to come."

4:9 καὶ ἄταν δώσουσιν τὰ ζώα δόξαν καὶ τιμήν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου\textsuperscript{93} τῷ ζώντι εἰς τοὺς αἰῶνας 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 αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τους 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\textsuperscript{94} 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,\textsuperscript{96} sealed up with seven seals.

\textsuperscript{92} 4:8d txt ἅγιος 3 times Α P 1006 1611 1778 1841 2040 2053 2080 2329 vg syrh,h copa,bo arm eth Ephr Tert Prim Fulg Vict Apr Beat TR RP NA28 \{\} / ἅγιος 9 times 046 HF PK \(\) / ἅγιος 8 times Μ / ἅγιος 7 times 1678 (contra fam) Οeccom \(\) / lac C 051 2030 2062. There are also scattered, minuscules that read ἅγιος 1 time, 2 times, 4 times, 6 times. There is a more full apparatus at end of document. Wilbur Pickering says "The manuscript evidence is badly divided here, but I take it that two of the three main lines of independent transmission, including the best one, have "holy" nine times, instead of three. Surely it is more likely that 'nine' would be changed to 'three' than vice versa. In fact, try reading "holy" nine times in a row out loud—it starts to get uncomfortable! Since in the context the living ones are repeating themselves endlessly, the "nine' is both appropriate and effective. Three 'holies' for each member of the Trinity."

\textsuperscript{93} 4:9 txt τοῦ θρόνου P 046 922 1006 1611 1678 1828 1841 2040 2053 2329 TR WH RP \(\) τῷ θρόνῳ Α 2050 2080 NA28 \{\} / lac C 051 2062. There are also scattered, minuscules that read τοῦ θρόνου P 046 922 (1611 syrh,h) 2050 copa,bo arm eth Andr TR \(\) / τοῦ θρόνου Ε 1006 \(\) / τοῦ θρόνου Μ / τοῦ θρόνου Μ / τοῦ θρόνου 1678 (contra fam) Οeccom \(\) / lac C 051 2030 2062. There are also scattered, minuscules that read τοῦ θρόνου P 046 922 (1611 syrh,h) 2050 copa,bo arm eth Andr TR \(\) / τοῦ θρόνου Ε 1006 \(\) / τοῦ θρόνου Μ / τοῦ θρόνου 1678 (contra fam) Οeccom \(\) / lac C 051 2030 2062. There are also scattered, minuscules that read τοῦ θρόνου P 046 922 (1611 syrh,h) 2050 copa,bo arm eth Andr TR \(\) / τοῦ θρόνου Ε 1006 \(\) / τοῦ θρόνου Μ / τοῦ θρόνου 1678 (contra fam) Οeccom \(\) / lac C 051 2030 2062. There are also scattered, minuscules that read τοῦ θρό

\textsuperscript{94} 4:11a The use of the pronoun σὺ makes the fact that he is the one, emphatic; i.e., "for you are the one who created all things, and it is for your purpose that they exist..."

\textsuperscript{95} 4:11b txt εἰσ(ν) (pres) P 922 (1611 syrh,h) 2050 copa,bo arm eth Andr TR \(\) ἦσαν (imperf) Ν Α 1006 1841 2040 2053 itar,gig,arm \(\) / εἰσ(ν) (pres) Ε 1006 1841 2040 2053 itar,gig,arm \(\) / εἰσ(ν) (pres) Μ / εἰσ(ν) (pres) 1678 (contra fam) Οeccom \(\) / lac C 051 2030 2062. There are also scattered, minuscules that read εἰσ(ν) 1 time, 2 times, 4 times, 6 times. There is a more full apparatus at end of document. Wilbur Pickering says "The manuscript evidence is badly divided here, but I take it that two of the tree main lines of independent transmission, including the best one, have "holy" nine times, instead of three. Surely it is more likely that 'nine' would be changed to 'three' than vice versa. In fact, try reading “holy” nine times in a row out loud—it starts to get uncomfortable! Since in the context the living ones are repeating themselves endlessly, the “nine’ is both appropriate and effective. Three 'holies' for each member of the Trinity."

\textsuperscript{96} 5:1 txt ἔσωθεν καὶ ὄπισθεν A 1828 2329 2344 syrh,h Cyp Cass TR NA28 \(\) / ἔσωθεν καὶ ἔξωθεν P 046 922 1006 1611 1878 1841 2040 2053 2080 2329 TR WH RP \(\) / τῷ θρόνῳ Ε 1006 1841 2040 2053 itar,gig,arm \(\) / ἔσωθεν καὶ ἔξωθεν Α 1828 2329 2344 syrh,h Cyp Cass TR NA28 \(\) / ἔσωθεν καὶ ἔξωθεν P 046 922 1006 1611 1878 1841 2040 2053 2080 2329 TR WH RP \(\) / τῷ θρόνῳ Ε 1006 1841 2040 2053 itar,gig,arm \(\) / ἔσωθεν καὶ ἔξωθεν Α 1828 2329 2344 syrh,h Cyp Cass TR NA28 \(\) / ἔσωθεν καὶ ἔξωθεν P 046 922 1006 1611 1878 1841 2040 2053 2080 2329 TR WH RP \(\) / τῷ θρό

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 an older text in Revelation.
καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς ἐστιν ἄξιος ἀνοίξαι τὸ βιβλίον καὶ λύσαι τὰς σφραγῖδας αὐτοῦ;

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?"

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

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.

καὶ ἦλθεν καὶ εἴληφεν τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

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

καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῷα καὶ οἱ εἰκοσιτέσσερες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάραν, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων,

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,
καὶ ᾄδουσιν ᾠδὴν λέγοντες, Ἄξιος εἶ λαβεῖν τὸ βιβλίον καὶ ἀνοίξαι
tὰς σφραγῖδας αὐτοῦ, ὅτι ἐσφάγης καὶ ἠγόρασας τῷ θεῷ ἡμᾶς ἐν τῷ αἵματι σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ 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."

5:9 variants in part:
1.) ὡς τῷ θεῷ ἡμᾶς
2.) ὡς τῷ θεῷ
3.) ὡς
4.) ὡς ἡμᾶς τῷ θεῷ
5.) ὡς ἡμᾶς τῷ θεῷ ἡμῶν
6.) ὡς ἡμᾶς ἐν τῷ αἵματι 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 αὐτούς - "them" into a kingdom and priests, and βασιλεύσουσιν "they" will reign. As the text stands in the/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA28, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote for Dr. Robinson’s exact words.) This is most likely the explanation. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was ‘lost’ in the transition from one column to the next.” (You can view that the bottom of the left column of the page ends with ἡμᾶς, (abbrev.) and the next column picks up with ἐν τῷ αἵματι. (You can view the pertinent page of Codex A for yourself at the Center for the Study of New Testament Manuscripts, find Codex A, Codex Alexandrinus, MS. nr. GA02, page image 129b.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders.
5:10 and ἐποίησας ἡμᾶς τῷ θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύσομεν ἐπὶ τῆς γῆς.

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

5:11 Καὶ εἶδον, καὶ ἥκουσα φωνῆν ἀγγέλων πολλῶν κύκλω τοῦ θρόνου καὶ τῶν ζῴων καὶ τῶν πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων,

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

5:12 λέγοντες φωνῇ μεγάλῃ, Ἄξιός ἐστιν τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν τὴν δόξαν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχύν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

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

5:13 καὶ πᾶν κτίσμα ὃ ἐστιν ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς θαλάσσης καὶ τῆς γῆς

13And 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 ᾽ξωα ἔλεγον, Ἄμην· καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσαν, καὶ προσεκύνησαν ἢζωντι εἰς τοὺς αἰώνας τῶν αἰώνων.

14And 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 ἤνοιξεν τὸ ἄρνιον μίαν ἐκ τῶν σφαγιών, καὶ ἦκουσα ἐνὸς ἐκ τῶν τεσσάρων ᾽ξωα λέγοντος ὡς φωνῆς βροντῆς, Ἔρχου καὶ βλέπε.

1And 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.”

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

110 5:14a txt ζωα ἔλεγον αἱμην Κ A P f052 1006 1611 1841 2050 2329 TR AT NA28 {\} / ζωα λέγουσιν ἀμην 2053 / ζωα οἱ λέγουσιν αἱμην syrh / ζωα ἔλεγον το ἀμην 922 cop\{a\}/ ζωα ἔλεγεν το αἱμεν 1828 / ζωα λέγουσι το αἱμην 046 BG RP / ζωα λέγουσιν το αἱμην cop\{a\},bo / omit 2040 / lac C 051 2062. See endnote with full collation of this variant in combination with the previous one.

111 5:14b txt ἢζωντι εἰς τοὺς αἰώνας τῶν αἰώνων 2045* vg Prim Haymo Stephens-1550-TR Scrivener-1894-TR / omit (all Greek manuscripts except 2045*) syrh,bo cop,a,bo arm eth Apr ps-Ambr Cass TG AT BG RP NA28 {\} / lac C 051 88 1384 1704 2202 2030 2062 2078 2091. Note: Hoskier indicates that manuscripts 57 and 141 read with the TR. These are 16th cent. manuscripts now called Gregory MSS. 296 and 2049. These are not Greek manuscripts in the normal sense, because they are handwritten copies of printed editions. In other words, they do not bolster the Textus Receptus as sources for the Textus Receptus, because they are the Textus Receptus. See where Hoskier states this in Text Volume 2, p. 156, lines 26,27, where he says "Negl. 57 et 141 ex ed. typ. exscripti." (This means, "Disregard 57 and 141 since they are handwritten copies of printed editions.") So yes, only one Greek manuscript reads with the TR here. Manuscript "means "hand written." If we are going to say that 57 and 151 are Greek manuscripts, then someone could fairly make 7,000 handwritten copies of the Nestle-Aland 27th edition New Testament, and then declare that the NA28 is the majority text.

112 5:1a txt φωνῆς Π TR / φωνη 922 1006 1611 1678 1828 1841 2040 2080 2329 itar syrh,bo cop,a,bo Beat Prim RP NA28 {\} / φωνη Α 046 / φωνη 2329 pc / φωνη Ν 1778 2053 it\{g\} vg / Ἐρχου, ὡς φωνη βροντης. 2074 / omit ὡς φωνη βροντης 94 / lac 051 2050 2062.

113 5:1b txt ὅτε Κ A C P f052 922 1006 1611 1828 2014 2329 it\{g\} syrh,bo (cop,bo) arm (arab) ps-Ambr Beat TR NA28 {\} / ὅτε 046 2040 vg RP , "and I saw that the Lamb opened..." / καὶ ὅτε φησιν εἶδον ὅτι ἤνοιξεν “and when he is speaking I saw that he opened” 2053 / "and then the Lamb uncovered" eth / omit cop,a / lac 051 2050 2062. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, ὅτε is written.

114 6:1-2 txt Ἐρχου καὶ βλέπε. 2 Καὶ εἶδον καὶ ἰδοὺ TR / Ἐρχου. 2 Καὶ (ε)δου καὶ ἰδοὺ Δ 050 1006 1611 1841 2053 vg,sw,st arm Andrew NA28 {\} / Ἐρχου. 2 Εἶδον καὶ ἰδοὺ cop,a / Ἐρχου. 2 Καὶ εἶδον. 2 Καὶ cop,bo / Ἐρχου καὶ ἰδε. 2 Καὶ ἰδοὺ 046 1828 2040 2329 itar vg mss Vict-Pett Prim Beat RP / Ἐρχου καὶ ἰδε. 2 Καὶ εἶδον, καὶ ἰδοὺ Κ (922) 2344 it\{g\} vg,1 syrh,wh / Ἐρχου καὶ ἰδε. 2 Καὶ ἰδοὺ. ἰδοὺ eth / Ἐρχου καὶ ἰδε. 2 Καὶ ἰδοὺ καὶ ἰδοὺ, καὶ ἰδοὺ syrh / lac 051 2050 2062. The TR is basically following Codex Sinaiticus.
6:2 καὶ εἶδον, καὶ ίδον ὑπὸς λευκῶς, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων τὸξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ Ἰνα νικήσῃ.

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

6:3 Καὶ ὁτε ἠνοίξεν τὴν δευτέραν σφραγίδα, ἦκουσα τοῦ δευτέρου ζώου λέγοντος, Ἕρχου καὶ βλέπε.

3And when the Lamb opened the second seal, I heard the voice of the second being saying, "Come and see." 6:4 καὶ ἠνοίξεν άλλος ὑπὸς πυρρός καὶ τῷ καθημένῳ ἐπ' αὐτῷ ἐδόθη αὐτῷ λαβεὶν τὴν εὐρήνην ἀπὸ τῆς γῆς καὶ ἰνα ἀλλήλους αφάξωσιν, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

4And 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 slaughter117 one another. And a large sword was given to him.

6:5 Καὶ ὁτε ἠνοίξεν τὴν τρίτην σφραγίδα, ἦκουσα τοῦ τρίτου ζώου λέγοντος, Ἕρχου καὶ βλέπε. καὶ εἶδον, καὶ ἰδοὺ ὑπὸς μέλας, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

5And 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 λέγονταν, Χοῖνις σῖτον δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου καὶ τὸ ἐλαίον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

6And 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 barley210 for a day's wage. And don't you damage the oil or the wine."

6:7 Καὶ ὁτε ἠνοίξεν τὴν σφραγίδα τὴν τετάρτην, ἦκουσα φωνὴν τοῦ τετάρτου ζῶου λέγονταν, Ἕρχου καὶ βλέπε.

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

---

116:6:4a txt ἀπὸ 922 1828\txtx 2053 TR // ἐκ K* C P 046 1006 1611 1828\text 1841 2040 2329 it\text 2329 vg arm RP NA28 {\&} // ἐπὶ 2344 // omit A f052 // omit ἐκ τῆς γῆς N* // lac 051 2050 2062. (See footnote on 1617c.)
118:6:5 txt βλέπε και εἶδον TR // εἶδον φι\text 115 A C f052 922 1006 1611 1841 2053 vg\text xw\text st cop\text bo eth Andrew NA28 [B] // Ἱδε 046 1828 2040 2053 \text 2329 it\text 2329 \text xw\text st (eth) (Prim) (Beat) Areth RP // Ἱδε καὶ εἶδον K syrh // omit it\text xw\text st syrh\text bo cop\text sa // lac f24 051 2050 2062. The uncial φι115 and A have the spelling isō which supports εἶδον. Note that Sinaiticus and the TR conflate the two main streams.
119:6:6a txt φωνὴν 046 922 1006 1611 1828 1841 2040 2053 syr cop Prim Bea TR RP // ὡς φωνὴν K A C P f052 2329 vg SBL NA28 /\ // lac f24 φι115 051 2050 2062
120:6:6b txt κριθῆς (sg) 046 f052 922 1828 2040 2053 com syrh cop\text sa TR RP // κριθῶν (pl) K A C P 1006 1611 1841 2053\text 2329 syrh cop\text sa\text bo SBL NA28 /\ // lac f24 φι115 051 2050 2062
121:6:7-8 txt {\&} Ἕρχου. 8Καὶ εἶδον καὶ ἰδοὺ φσαφεῖν A f052 922 1006 1611 1841 vg\text xw\text st syrh cop\text sa\text bo arm Andr NA28 [B] // Ἕρχου. 8Εἴδον καὶ ἰδοὺ C 2053 // Ἕρχου. 8Καὶ ἰδοὺ 2329 //
6:8 καὶ εἶδον, καὶ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῶν ὁ Θάνατος,122 καὶ ὁ ἄγιος ἀκολουθεῖ μετ' αὐτοῦ καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτείνει ἐπί τὸ τέσσαρον τῆς γῆς ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

8And I looked, and behold, a pale green horse, and the one who is sitting on it, his name is Death, and Hadès is trailing after him;124 and authority is given them125 over one fourth of the earth, to kill them with war, and famine, and death, and by the wild animals of the earth.

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

9And when the fifth seal was opened, I saw beneath the altar, the souls of those slain for the word of God and for the witness126 that they were bearing.

6:10 καὶ έκραζον φωνὴν μεγάλην λέγοντες, Ἔως πότε, ὁ δεσπότης ὁ ἄγιος καὶ ὁ ἀληθινός, οὐ κρίνεις καὶ ἐκδίκεις τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς;

10And they were crying out with a loud voice, saying, "Until when, O Master, holy and true, are you refraining from adjudicating and avenging our blood from those who dwell on the earth?"

6:11 καὶ ἐδόθησαν ἐκάστος στολαί λευκαί, καὶ ἔρρεθο αὐτοῖς ἕνα ἀναπαύονται ἐτεὶ χρόνων μικρόν, ἐως ὅ πληρώσουσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

11And white robes were given to each one of them, and it was prescribed for them that they would take rest a little while longer, until such time the number of their fellow-servants and brethren would also be complete,127 those about to be killed even as they.

---

122 ἔρχονται καὶ ἴδε. 8Καὶ ἴδοι 046 1828 2024 ἔστι τίς vc sy hcs (eth) Prim Beat RP ἤ ἔρχονται καὶ ἴδε. 8Καὶ εἶδον καὶ ἴδοι Ν sir TR ἤ ἔρχονται καὶ ἴδε. 8Καὶ εἶδον καὶ ἴδοι TR lac 051 2050 2062. The UBS4 apparatus has a "vid" after Codex A, but the Münster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss Ν A C 104 2019 2060 have the spelling ἴδον which supports εἶδον. In P only the letters ειδ are visible but this probably supports εἶδον. The TR reading, though not attested letter for letter by any Greek manuscript, essentially follows Codex Sinaïticus. Manuscripts 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.

123 ἔρχεται τὸ θάνατος: P 046 052 1828 2329 TR RP [NA28] \(\{\} \) θάνατος Ν C 61* 1006 1611 1841 2040 2052 2073 θάνατος Α lac 051 2050 2062

124 The preposition "on" is different with this rider than the first three. When you read this version of the prepositional phrase out loud, this one has a more grave sound to it. It is longer and more spelled out.


127 ακολουθεῖ οπίσω αὐτοῦ: A C P 052 1006 1611* 1841 2053 2052 TR NA28 \(\{\} \) αυτῶ\{\} 046 922 1611* 1841 2053 2040 lat RP ακολουθεί αὐτῷ Ν C 922 1611* 1841 2053 2040 2329 TR lac 051 2050 2062.

128 ακολουθεῖ οπίσω αὐτοῦ: Α C P 052 1828 2024 2052 2329 lat σyr cop sa,bo eth RP lac P 051 2050 2062.

129 αποκτεῖναι αὐτῷ ὁ Θάνατος: A C P 052 1828 2024 2052 2329 TR SBL NA28 \(\{\} \) αποκτεῖναι αὐτῷ TR lac P 051 2050 2062.

130 ακολουθεῖ οπίσω αὐτοῦ: A C P 052 1828 2024 2052 2329 TR lac 051 2050 2062.

131 ακολουθεῖ οπίσω αὐτοῦ: A C P 052 1828 2024 2052 2329 TR lac 051 2050 2062.
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?"  

textual commentary says: "...although some of the versional evidence may be merely translational, the Committee gave a slight preference to the reading πληρώσωσιν (on the quite rare intransitive sense of the verb see B-A-G, s.v. § 6). The reading πληρώσωσιν may have arisen as an error of sight or sound in transcription. The two readings involving the indicative mood, πληρώσονται and πληρώσουσιν, seem to be secondary to the two readings involving the subjunctive mood."
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 ἄνεμος 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 ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρις ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θαλάσσαν,

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 ὧσφαργίζωμεν 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, ρμδʹ 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 Ῥουβήν 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 Μανασσή 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 Συμεών ιβʹ χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ἰσαχάρ 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** (καὶ)] copsa,b TR // καὶ μετὰ τοῦτο Ν 046 052 922 1006 1611 1828 2329 syrh Beatus RP // μετὰ τοῦτο A C 1006 1841 2053 itar,śg vg syrharm 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.
from 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 Metà tauta eidoS, kai idioS olykos poluS, ón arithmēsai autón oudeis ἤδονατο, ἐκ παντὸς έθνους καί φυλῶν καί λαῶν καί γλωσσῶν, ἐστώτες ἐνώπιον τοῦ θρόνου καί ἐνώπιον τοῦ ἄρνιου, περιβεβλημένοι στολάς λευκάς, καί φοινικες ἐν ταῖς χερσί 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 καί κράζοντες φωνῇ μεγάλῃ λέγοντες, Ἡ σωτηρία τῷ καθημένῳ ἐπὶ τοῦ θρόνου τοῦ θεοῦ ἡμῶν, καί τῷ ἄρνιῳ.

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 καί πάντες οἱ άγγελοι ἐστήκαν ἐνώπιον τοῦ θρόνου καί ἐνώπιον τοῦ ἀρνίου καί τῶν τεσσάρων ζῴων, καί ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν καί προσεκύνησαν τῷ θεῷ,

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

7:12 λέγοντες, Ἀμήν· ἡ εὐλογία καί ἡ δόξα καί ἡ σοφία καί ἡ εὐχαριστία καί ἡ τιμή καί ἡ δύναμις καί 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 Καί ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων λέγοντές, Κύριε, σὺ οἶδας καί οὗτοι ταῖς φοίνικες ταῖς λευκάς τινις εἰσί καί πόθεν ἦλθον;

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

7:14 καί εἶρηκα αὐτῷ, Κύριε, σὺ οἶδας καί ἐπένεμα, οὗτοι οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καί ἐπλυναν τὰς στολὰς αὐτῶν καί ἐλεύκαναν στολάς αὐτῶν ἐν τῷ αἵματι τοῦ ἄρνιου.

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.

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

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

7:16 οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῦμα,

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

7:17 ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ἐξαλείψει ὁ θεὸς πάντα δάκρυα ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

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

Chapter 8

The 7th Seal: the Seven Trumpets

8:1 Καί ὅτε ἦνοικεν τὴν σφαγήν τὴν ἔβδομην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡ ἡμιώριον.

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

---

136 7:16a ἔτι A 046 1611 2040 2053 2329 TR RP NA28 { } † omit (N transposes to before οὐδὲ πᾶν καῦμα later in the v.) pc vg syrph.h cop sa,bo eth Cyp ps-Ambr Prim Fulg † lac C 051 2050 2062.

137 7:16b ἔτι ℵ A 046 1611 2040 2053 com vg ps-Ambr Cypr Prim Fulg TR RP NA28 { } † omit (2329 omit οὐδὲ διψήσουσιν ἔτι) 2814 it gig syr ph cop bo ms Aldus Colin † lac C 051 2050 2062.

138 7:17a ποιμανεῖ and ὁ δηγήσει (future) A m A TR NA28 { } † ποιμαίνει and ὁ δηγηεῖ (present) 2351 m copbooms 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 ἡμιώριον ℵ A 241 456 920 1678 1854 1859 2019 2020 2040 2053 com vg ps-Ambr Cypr Prim Fulg TR RP NA28 { } † έκ A C P 046 052 35 82 94 104 175 424 459 469 757 792 922 1006 1611 1778 1828 1841 1852 1882 1888 2017 2042 2053 com 2060 2065 2073 2138 2329 2436 cop sa NA28 { } † δὲ its® Cyp Prim † lac C 051 2050 2062. In modern Greek “ἅπω” has absorbed ἡμιώριον. 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 ὅτε ℵ A 046 052 220 1828 2040 2053 2329 (most all minuscules) TR RP † ὅταν A C 1006 1611 1841 NA28 { } † lac. The UBS editorial committee: “The reading ὅτε seems to be an assimilation to the six instances of ὅταν ἦνοικεν in chap. 6. (For another example of ὅταν with the indicative in the book of Revelation, see 4:9.)”

142 8:1b ἡμιώριον ℵ A 046 052 757 922 1006 1611 1774 2040 2329 & rell. Gr. TR RP WH NA28 † εἰμισιον A ἡμιώριον C 2053 com 2200 † εἰμισιον N 1828 2038 b 2595 † εἰμισιον 181 2814 † ημιώριον 2081 † ημιώριον 1948 † omit Beat † lac 051 2030 2050 2062.
καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἳ ἐνώπιον τοῦ θεοῦ ἑστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

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

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

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

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

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

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

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

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

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

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

And the first angel sounded his trumpet; and there came hail and fire mixed with blood, and it was rained on the earth. And one third of the trees were burned up, and all the green grass was burned up.
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.

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

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

This omission is a clear case of “homoioiteleuton” that happened in the Greek copying process. That means, the lines end the same, so a copyist, having left off his work for a break, then resumed doing his work, and he remembers, "I resume, at the line ending with κατεκάη," but he resumed with the wrong line ending with κατεκάη. Skipped one line by accident. Homoioteleuton. Or, it could have been a case of "homoioarcton," that is, all three lines begin the same, with καὶ, and the scribe having left off, resumed, thinking, "I resume with the line beginning with καὶ, but he picked the wrong line beginning with καὶ. Interestingly, the scribe of manuscript 620 wrote the phrase in question two times, which is another kind of result from parablepsis from homoioteleuton.
καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται Ἅψινθος. καὶ γίνεται τὸ τρίτον εἰς Ἅψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ύδατῶν, ὅτι ἐπικράνθησαν.

καὶ τὸ τρίτον εἰς Ἀψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

8:11 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 Ἀψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

καὶ τὸ τρίτον εἰς Ἀψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

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

καὶ τὸ τρίτον εἰς Ἀψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

καὶ τὸ τρίτον εἰς Ἀψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

8:13 And I looked, and I heard an angel flying at zenith saying with a very loud voice, "Woe, woe, woe to those dwelling on the earth, because of the remaining sounds of the trumpet from the three angels about to sound!"

Chapter 9

The Fifth Trumpet

9:1 καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ ἦκεν ἄστερα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου.

καὶ ἦκεν ἄστερα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου.

9:2 καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

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

9:3 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.

9:1 That is, a fallen angel. Angels are called stars also in Judges 5:20; Job 38:7; Isaiah 14:13; Daniel 8:10 / Rev. 12:4; Rev. 1:20. In this verse in Revelation, it is a "fallen star," which is another way to refer to a demon; one of the 1/3 of the angels that Satan took with him when he was expelled from heaven.
καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐτοῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.

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

καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσιν τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν 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 on only humans who do not have the seal of God on their foreheads.

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

And orders were given them that they not kill them, but that they be tormented for five months. And their torment will be like the pain of a scorpion when it strikes a person.

καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐχ εὑρήσουσιν αὐτόν, καὶ ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν.

And during those days the people will seek death, and will not find it. Yes, they will long earnestly to die, and death will elude them.

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

153 9:5 txt αὐταῖς P 046 1006 1828 2053 2329 TR RP ‖ αὐτοῖς ℵ A 922 1611 1678 2053 2070 2080 NA28 {\lav} ‖ lac C 051 2050 2062

154 9:7a txt ὅμοια P 046 1006 1828 2053 2329 TR RP ‖ ὅμοιοι A 922 1611 1678 2053 2070 2080 NA28 {\lav} ‖ lac C 051 2050 2062

155 9:7b txt ὅμοιοι χρυσοῦς A P 046 1006 1611 1828 2053 2329 TR RP NA28 {\lav} ‖ χρυσοῖς syr ‖ ὅμοιοι χρυσοῖς ὅμοιοι χρυσοῖς cop*sa½,bo TR ‖ ὡς στέφανος ὅμοιοι χρυσοῖς ὅμοιοι χρυσοῖς ὅμοιοι χρυσοῖς syr*ph ‖ ὅμοιωμα ὡς στέφανοι χρυσοῖς ὅμοιοι χρυσοῖς 2351 ‖ lac C 051 2050 2062.
9:10 and have as king over them the angel of the Abyss. His name in Semitic is Abaddōn, and in Greek he has the name Apollyōn.

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

9:11 And I saw four horns of the golden altar before God,

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

9:12 Behold, even after all this, two woes still are coming.

12 The first woe has passed. Behold, even after all this, two woes still are coming.

9:13 And the sixth angel sounded his trumpet. And I heard a voice from the four horns of the golden altar before God,
9:14 λέγουσαν τῷ ἐκτῷ ἀγγέλῳ, ὃς εἶχε τὴν σάλπιγγα, Λῦσον τοὺς τέσσαρας ἄγγελους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

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

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

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

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

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

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

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

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

161 9:15 txt δυο μυριαδες μυριαδων Ψ 47 copb TR / διαμυριαδες μυριαδων Α P 331 sa copsa mss eth Cypr Beat NA28 / δυο μυριαδος μυριαδαις Ν / μυριαδες μυριαδων 046 922 1006 1611 1828 1841 2040 2053 2329 Μ (abt. 50 minuscules total) copsa mss Tyc RP / lac Ψ 15 C 2050 2062
9:17 καὶ οὕτως εἴδον τοὺς ὄπποις ἐν τῇ ὀράσει καὶ τοὺς καθημένους ἐπ’ αὐτῶν, ἐχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ὄππων ως κεφαλαὶ λέοντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορευέται πῦρ καὶ καπνὸς καὶ θεῖον.  

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

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

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

9:19 αἱ γὰρ ἐξουσίαι αὐτῶν ἐν τῷ στόματι αὐτῶν ἐστίν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὁμοίαι ὄφεις, ἔχουσα κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

19Now their powers are in their mouths and in their tails; for their tails are like snakes, having heads, and with these they do injury.

9:20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, ὠφετει ⁶² μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἢν μὴ προσκυνῆσον τὰ δαιμόνια καὶ ἐδοξαλα τὰ χρυσά καὶ τά ἄργυρα καὶ τά χαλκά καὶ τά λίθινα καὶ τά ξύλινα, ἐν αὐτῶν ἐδοξαλα ἐν αὐτῶν ἐδοξαλα περιπατεῖν,

20And the rest of humanity, those who were not killed by these plagues, they did not repent, neither of the works of their hands, such that they worship demons and idols made of gold and silver and bronze and stone and wood, which can⁶³ neither see nor hear nor walk.

9:21 καὶ οὗτοι ἐν τῷ στόματι αὐτῶν ὠφετε ἐκ τῶν φόνων αὐτῶν ὠφετε ἐκ τῶν φαρμάκων αὐτῶν ὠφετε ἐκ τῆς πορνείας αὐτῶν ὠφετε ἐκ τῶν κλεμμάτων αὐτῶν.

21and neither did they repent of their murders, nor their sorceries,⁶⁴ nor their sexual immorality, nor their thefts.
Chapter 10

The Prophet’s Bitter Burden

10:1 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρόν 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 ἐλάλησαν 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 ηρεν 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, ποὺς, is the word for feet, but in ancient Greek and many other languages the words for foot or for hand (χειρ) can mean the whole extremity or whole limb. That is especially true in Revelation, which displays much Aramaic influence. It is far more appropriate here to speak of a leg being like a column or pillar than a foot being like a column or pillar.

167 10:2 txt βιβλαριδιον Ν*,2b,(2a) A C2 P syrph TR NA28 {β} // βιβλιον P* v rodz 046 2040 its δ vg mss copσ,bo arm eth vict tic rpm beat RP (" βιβλιον ἃ") // βιβλιαριον C* f052 922 1006 1611 1828 1841 2053 vs syrph ps-ambr // βιβλιαριον 2329 // βιβλιαριον Aldus, and Erasmus 3,4,5 in mg. // lac P* 051 2050 2062.

168 10:3 Or, “with their voices.”

169 10:5 txt omit A vg syrph copbo mss TR // τὴν δεξιὰν P* φ* C P 046 f052 922 1006 1611 1828 2040 2053 2329 syrph eth copσ,bo10/12 TR NA28 {β} // lac P* 051 2050 2062.
10:6 and swore by Him who lives for ever and ever, who gave birth to the heaven and the things in it, and to the earth and the things in it, and to the sea and the things in it, *he swore* that there shall be no more time.

10:7 but that in the days of the blast of the seventh angel, whenever he is about to sound his trumpet, even then will be brought to completion the mystery of God, as he has announced it to his servants the prophets.

10:8 Then he said 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 after I had eaten it, my stomach was made bitter.

10:9 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."

10:10 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.

10:11 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 ὁμοίος ῥάβδῳ, λέγων, Ἐγειραί, 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 ἐξωθεν τοῦ ναοῦ ἔκβαλε ἐξω καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας τεσσαράκοντα.

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

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

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

11:4 οὗτοί εἰσιν αἱ δύο ἐλαίαι 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 A P 0 46 922 1006 1611 1841 2040 2053 TR - Elzev TR - Beza TR - Scriv-1894 RP SBL NA28 {/} ἐστηκει 046 (ιστηκει) 757 1828 2329 syr - Steph - Vict Tyc Beat - lac C 051 2050 2062. The added words were obviously to explain who was speaking in v. 1, but the identity of the speaker becomes clear in v. 3, when the speaker says, "I will give authority to my two witnesses." The speaker is God, not an angel.

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


11:3 Literally, "I will give...and they will prophesy..." DeBrunner says in BDF §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 ei...stant A C P 046 922 1006 1611 1828 2329 syrph copΣ copA 2053 TR-Elzev TR-Beza TR-Scriv-1894 RP SBL NA28 {/} quia...stant 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 εστῶσαι 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 θεοῦ 2053cop (eth) TR - κυρίου Α C P 046 922 1006 1611 1841 2040 2053cop 2329 latt syr cop arm> arab RP SBL NA28 {/} lac Ψ115 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.

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

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

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

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

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

καὶ τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ οὗτος ἡμῶν ἐσταυρώθη.

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

καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὰ πνώματα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσι τεθῆναι εἰς μνήματα.

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.

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

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

11:12 And they heard a great voice from heaven saying to them, "Come up here." And they went up into heaven in a cloud, and their enemies watched them.

11:13 And in that hour a great earthquake took place, and one tenth of the city collapsed, and 7,000 people were killed. And the survivors were terrified, and they gave glory to the God of heaven.

11:14 The second woe has passed. Behold, the third woe comes quickly.
The Last Trumpet

11:15 And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ! And he shall reign for ever and ever!"

11:16 And the nations have become angry, and your anger also has come, and the time for the dead to be judged, and reward to be given to your servants the prophets and to all who love our God, and to those who have been called to life forever after.

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

And they said, "We thank you, Lord God Almighty, who is and who was, and who is to come, because you have taken that great power of yours and begun to reign. And the twenty elders who sit on their thrones before God fell on their faces and worshiped God, saying, "We thank you, Lord God Almighty, who is and who was, and who is to come, because you have taken that great power of yours and begun to reign.

And the nations have become angry, and your anger also has come, and the time for the dead to be judged, and reward to be given to your servants the prophets and to all who love our God, and to those who have been called to life forever after.

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

11:19 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,

12:2 and being with child, she was crying out with contractions and anguish to deliver.

12:3 And another sign was seen in heaven, and behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns,

12:4 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 and her child was snatched up to God and her child was snatched up to God and he and his angels with him. See for example 12:7, where it says "Michael and his angels."  

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

12:6 and she fled to the desert, to where she has a place prepared by God, and her child was snatched up to God and to his throne.  

6And the woman fled to the desert, to where she has a place prepared by God, so that there they might take care of her for 1,260 days.

12:7 and he was watching as Satan fell from heaven like lightning. And the woman fled to the desert, to where she has a place prepared by God, and her child was snatched up to God and to his throne.

7And the great dragon was thrown out, that ancient serpent, who is called the Devil and Satan, who deceives the whole world, he was thrown to the earth, and 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."

8And there was war in heaven, Michael and his angels made war against the dragon. And the dragon made war, and his angels also, and they were not strong enough, neither was their place found anymore in heaven.

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.
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.

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

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

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

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

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

12:10 καὶ ἤκουσα φωνὴν μεγάλην λέγουσαν ἐν τῷ οὐρανῷ, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατήγορος αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

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

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

12:13 καὶ ὅταν ὁ δράκων ἤδειξεν ἀρφίκησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτησαι εἰς τὴν ἐρήμον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιροὺς καὶ καιροὺς καὶ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως.

12:14 καὶ ἔβαλεν ὁ ὄφις ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμόν, ἵνα ταύτην ποταμοφόρητον ποιήσῃ.

12:15 καὶ ἤνοιξεν ἡ γῆ τῇ γυναικί, καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.
καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἔχοντων τὴν μαρτυρίαν 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

Kαὶ 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.

12:17 καὶ ὤργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἔχοντων τὴν μαρτυρίαν τοῦ Ἰησοῦ Χριστοῦ.
13:2 And the beast which I saw was like a leopard, and the feet of it like a bear’s, and his mouth like the mouth of a lion. And the dragon gave his power to him, and his throne, and great authority.

13:3 And 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?"

13:4 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.

13:5 And he opened his mouth and followed after God, to blaspheme his name, and his tabernacle, and those tabernacling in heaven.

---

221 ἄρκτος for ἄρκος, ἄρκος (for ἄρκτος) Rev. 13:2 LXX (all uncials, also ℣ 227 051 2050 2062). The BAGD lists many ancient Greek writers using both forms, with Homer using "ἄρκτος," and Josephus using "ἄρκος," for example. This leads me to believe that ἄρκτος was Attic usage, and ἄρκος more preferred in Hellenistic usage. Both are old.

222 ἄρκτος was Attic usage, and ἄρκος more preferred in Hellenistic usage. Both are old. And his head was 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, who had given authority to 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?"

223 And he opened his mouth for blasphemy toward God, to blaspheme his name, and his tabernacle, and those tabernacling in heaven.
13:7 καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλήν καὶ γλῶσσαν καὶ ἕθνος.

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 ἐπὶ τής γῆς, ὅν οὗ γέγραπται ἡ ὑπομονὴ, καὶ ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ ἁρινίου ἔσωμαι ἀπὸ 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 Εἴ τις ἔχει οὖς ἀκουσάτω.

9If anyone has an ear, hear.

13:10 εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρα ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι. Ὅδε ἐστίν ἡ ὑπομονή καὶ ἡ πίστις τῶν ἁγίων.

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.
These are the major variants, but there are many, many more, when you count the versions and Fathers. The RP reading of "If anyone has [the lot or destiny of] captivity, he must go," seems to be a clarification of the first clause of the Codex A reading. And it could be argued that the additional phrase "into captivity" he must go, in the second clause, was a clarification on the part of Codex A as well. And then the "HAS part of the RP reading, "has captivity" was then interpreted by the TR copyists as meaning, "If anyone has captives," rather than if anyone has that fate. Happily, the, RP, NA28 and UBS4 readings are the same in meaning, though the UBS commentary says of the RP reading, "...which can scarcely be translated, must be regarded as a scribal blunder ( ἔχει being written instead of εἰς)." The TR reading has no Greek manuscript support as it is worded, but agrees in meaning with 104 459 (cop sa) (Primasius).

234 13:10; 13:10b ταύτα ἀποκτείνει τινά ἄυτόν (fut ind act) 35 94 104 205 209 757 2019 2020 2059 2081
2186 2329 2351 2814 it ar vg (cop sa, bo) Irenaeus lat Andrew; Primasius TR RP // ἀποκτανθῆναι, αὐτόν (aor inf pass) "is to be killed, he" A NA28 [B] // ἀποκτείνει "will kill" 1828 2038 it ar8
Phacian Beatus // ἀποκτείνει αὐτόν cop sa, bo // ἀποκτείνει δεῖ αὐτόν C P // ἀποκτανθῇ, δεῖ αὐτόν (pres ind act) 051 (sic) // ἀποκτείνει δείαυτόν (pres ind act) 424 1006 1841 1854 1862 2040 // ἀποκτανθῇ, δεῖ αὐτόν 241 then omit ἐν μαχαίρῃ // ἀποκτανθῇ, δεῖ αὐτόν 2059 2060 2062 // ἀποκτείνει, δεῖ αὐτόν (infinitive) 2053 // ἀποκτείνει, δεῖ αὐτόν 2065 // ἀποκτείνει, δεῖ αὐτόν (pres ind act) 046 1888 2073 // ἀποκτείνει, δεῖ αὐτόν 1678 // ἀποκτείνει, δεῖ αὐτόν (pres ind act) "kills, he must himself" N 1611* 2074 2344 Iren arm // δεῖ αὐτόν ἀποκτανθῇ (and omit following ἐν μαχαίρῃ ἀποκτανθῇ) "he must himself be killed," (and omit following "with the sword he will be killed) 051 ar8 82 1755 456 469 627 792 920 1852 1859 2017 2073 ar8 2138 ar8 // lac 1384 2030 2050 2062.
S i qu e s u i m g l a d i o o c c i d e r i t i n g l a d i o o c c i d e t u r "If anyone will have killed, he will be killed with the sword." Beat
S i qu e s g l a d i o i n t e r f i c i t g l a d i o i n t e r f i c i e t u r "If anyone kills with the sword, he will be killed with the sword." it ar8
S i qu e s g l a d i o o c c i d e r i t o p o r e t e u m i n g l a d i o o c c i d i "If anyone will have killed with the sword, with the sword he himself should be killed." Iren
E t qu e s g l a d i o o c c i d e r i t o p o r e t e u m i n g l a d i o o c c i d i "And in what manner someone kills with the sword he himself should be killed with the sword." vg ps Ambr
"And because he has killed with the sword, he should die by the sword." eth
"And whoever will have killed with the sword may be killed with the sword." arab
"However he will kill, they will kill him with the sword." cop sa, bo
"If someone has killed with the sword, he should be killed with the sword." sy rh arm 4
"If anyone has killed with the sword, he should be killed with the sword." sy rh

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 ἀποκτανθῇ, 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 μαχαιρί ἀπολούνται), copyists modified in various ways the difficult Greek construction (which, as
The Second Beast, out of the Earth

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

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

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

13:14 And I saw another beast, coming up from the earth, and it had two horns like a lamb, and it spoke as the dragon.

13:15 And I saw another beast, coming up from the earth, and it had two horns like a lamb, and it spoke as the dragon.

13:16 And I saw another beast, coming up from the earth, and it had two horns like a lamb, and it spoke as the dragon.

Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "If anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the lex talionis)." See also Jeremiah 15:2.

For you Syriac Peshitta enthusiasts, it did not include Revelation. The earliest existing Syriac text of Revelation is Philoxeniana, A.D. 507/508, which is a translation from the Greek. In this verse it agrees with none of the GNT editions; neither does Syriac Harklensis, A.D. 616. The current popular English translations from the Syriac say, "If any man leads into captivity, into captivity he shall go. If any man kills with the sword, with the sword he must be killed."
make an image to the beast which has the wound\textsuperscript{238} of the sword and yet has lived.\textsuperscript{239}

13:15 καὶ ἐδόθη αὐτῷ δοῦναι πνεύμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἢ εἰκών τοῦ θηρίου καὶ ποιήσῃ, δοῦσι ἃν μὴ προσκυνήσωσιν τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀποκτανθῶσιν.

\textsuperscript{15}And it was given to him to give breath to the image of the beast, such that the image of the beast can even talk, and also to cause anyone who\textsuperscript{240} does not worship the image of the beast to be put to death.

13:16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πεθανόντας καὶ τοὺς θάνατους, ἵνα δώση αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, 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 Τὰ τῆς πληγῆς ἐπὶ τῶν ἀνθρώπων" καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἢ εἰκών τοῦ θηρίου καὶ ποιήσῃ, δοῦσι ἃν μὴ προσκυνήσωσιν τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀποκτανθῶσιν.

TR RP NA28 {\{} / πληγῆς 046 (cop\textsuperscript{bo}) k / πληγῆς N / lac 2050 2062. Another example of when 82, 627, and 920 unite with 046 against most all other uncial, it is a wrong reading.

\textsuperscript{239} 13:14c Τὰ τῆς μαχαίρας καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἢ εἰκών τοῦ θηρίου καὶ ποιήσει. Ενάντιον δὲ τῆς μαχαίρας ἡ δόξα τοῦ Θεοῦ ἐπὶ τῆς εἰκόνος τοῦ θηρίου καὶ ποιήσει πάντας τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς θάνατους, ἵνα δώση αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τῶν μέτωπων αὐτῶν,

\textsuperscript{240} 13:16a Τὰ τῆς πληγῆς ἐπὶ τῶν ἀνθρώπων" καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἢ εἰκών τοῦ θηρίου καὶ ποιήσει. Ενάντιον δὲ τῆς μαχαίρας ἡ δόξα τοῦ Θεοῦ ἐπὶ τῆς εἰκόνος τοῦ θηρίου καὶ ποιήσει πάντας τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς θάνατους, ἵνα δώση αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τῶν μέτωπων αὐτῶν,

\textsuperscript{241} 13:16b The Greek word is ποιέω - ποιέω, which Bauer in 1 1 b says here means "make to, cause someone to, bring it about that." With a hina and a subjunctive verb in place of the infinitive. So in this case what people are caused to do would be δίδωμι - δίδομι, in the 3rd person plural subjunctive, "they give." So therefore we have this phrase, "He causes everyone to give to them a mark." Everyone will be giving a mark to whom? To themselves. Yes, that is the primary meaning of the pronoun αὐτός here. Many translations have rendered δίδωμι as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of δίδωμι. Again, it is fashionable to render 3rd person plural actives as passives; see for example Mark 4:21, ἔχεται, "exist"; Luke 12:20, ἀπαρατοῦσιν "they are demanding"; Rev. 10:11, λέγουσιν, "they are saying"; Rev. 11:1, λέγων, "as he is saying"; Rev. 12:6, τρέφοντω "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 Τὰ τῆς πληγῆς ἐπὶ τῶν ἀνθρώπων,"he gives them" 051 2329 Ηιππ ΤΡ // δὸςαν αὐτοῖς "they give themselves" Ν° K Α C P 046 2080 cop\textsuperscript{sa} NA28 {\{}/ δὸςαν ἑαυτοῖς "they give themselves" 1828 // δοῦσιν αὐτοῖς "they give themselves" 922 it\textsuperscript{Θ} g\textsuperscript{Τ}e\textsuperscript{Τ} RP // δὸςαν ἑαυτοῖς "they will give onto / in by themselves" 1611 // ἐὰν "to be given" Ιριεναύς // δὸςαν αὐτοῖς "he will give them" 2053 2814 // δὸςαν αὐτῶ "he gives himself" Ν° 1678 1778 // λάβωσιν "they receive" 1006 1841\textsuperscript{v}d 2040 Βικ // δοθῇ "be he given" syr\textsuperscript{h} // "they might write / etch" eth // lac p\textsuperscript{Θ} ph\textsuperscript{h} 1505 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, δὸςαν, is 2nd aorist, and the RP text, δῶσωσιν, is aorist. No difference in meaning.
The TR has the verb “give” in 3rd person singular, δῶσῃ, and subjunctive aorist. The TR reading reflects an attempt I think to conform the clause to the standard Greek configuration for an “impersonal” verb, where there is no subject as a giver, and the verb is turned passive. Thus, “they might be given.” This is a fact that the Greek grammars say that an “impersonal” verb in Greek grammar is in the 3rd person SINGULAR. I conclude that this is a deliberate change in the Greek text to correct grammar.

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

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

Option 1, the word αὐτοῖς is a contraction of ί π α τ ο ἰ ο ς, and means “they give themselves.” This is the way the scribe of ms. 1828 saw it, which reads δῶσην αὐτοῖς, and this is certainly a real possibility. The ambiguity of αὐτοῖς with αὐτοῖς (ἐαυτοῖς) 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. Musses 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 ὧς 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 ἔδοθησαν αὐτοῖς, “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 development of the mark in 13:16c, one must take into account the meaning of the word χαράγμα, means a poke into the skin. It also had the meaning of an etching, branding, carving, engraving or stamp. Slaves had a poke in the flesh of their ear to show ownership. So here also, the
13:17 καὶ ἕνα μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἐχων τὸ χάραγμα ἢ τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμόν τοῦ ὀνόματος αὐτοῦ.

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

13:18 Ὡδὲ ἡ σοφία ἐστίν· ὁ ἐχων τὸν νοῦν ψηφισάτω τὸν ἀριθμόν τοῦ θηρίου ἢ τὸν ἄριθμον εὐρίκος γὰρ ἀνθρώπου ἐστίν· καὶ ὁ ἄριθμος αὐτοῦ χξε.

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

---

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

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

13:17a txt καὶ ὁ ἄριθμος αὐτοῦ. 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 μή ["so that not"] at the beginning of v. 17 clause was taken to be dependent upon δοσιν ["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 δοσιν ["such that they might give"] clause."
Chapter 14
The Lamb and the 144,000

13:18c 13:18d

\(\text{ἐξακόσιοι ἑξήκοντα ἕξ (666) N} \parallel \chi\zeta\zeta (with one continuous overline) (666) \parallel \chi\zeta\zeta (with 3 individual overlines) (666) 051 82 424 456 627 920 1852 1859 1862 1888 2019 2060 2074 2081 2138 2329 \parallel \chi\zeta\zeta (with one continuous overline above that) (666) 046? \parallel \chi\zeta\zeta "666" (with circumflex above, plus one continuous overline above that) 7052 35 94 175 469 1611 1678 2017 2042 2436 \parallel \chi\zeta\zeta (sexaginta sex (666) vg Beatus ps-Ambrose \parallel sexingenti sexaginta sex (666) \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (665) 2344 \parallel (646) it is \parallel \chi\zeta\zeta (666) \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is \parallel \chi\zeta\zeta (666) it is
14:1 Καὶ ἐδοξοῦν, καὶ ἰδοὺ, ἀρνίον ἐστηκός ἐπὶ τὸ ὄρος Σιών, καὶ μετ’ αὐτοῦ ἐκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

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

14:2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὀδῶν πολλῶν καὶ ὡς φωνὴν ὀρνίθων μεγάλης. Καὶ φωνὴν ἤκουσα κιβωρίδων κιβωρίζοντων ἐν ταῖς κιβάραις αὐτῶν.

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

14:3 καὶ ἤδεισαί τινί ὡς ψυχὴν κατείχον ἐν τῷ θρόνῳ καὶ ἐνώπιον τῶν τεσσάρων ζῴων καὶ τῶν πρεσβυτέρων καὶ οὐδεὶς ἦδοντο μαθεῖν τὴν ψυχὴν εἰ μή αἱ ἐκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἤγορασμένοι ἀπὸ τῆς γῆς.

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

14:4 οὗτοι εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γαρ εἰσιν. οὗτοι ἤγορασθήσαν ἀπὸ τῶν ἀνθρώπων ἀπαρχή τῷ θεῷ καὶ τῷ ἀρνίῳ, καὶ ἔστιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχή τῷ θεῷ καὶ τῷ ἀρνίῳ.

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

14:5 καὶ ἐν τῷ θρόνῳ τοῦ Θεοῦ ἐστηκεν ἀνθρώπων ἀπαρχή τῷ θεῷ καὶ τῷ ἀρνίῳ, καὶ ἕστηκεν ἀνθρώπων ἀπαρχή τῷ θεῷ καὶ τῷ ἀρνίῳ τοῦ κατὰ γυναικὶ ἐμολύνθησαν, παρθένοι γαρ εἰσίν ἔνωπιον τοῦ θρόνου τοῦ Θεοῦ.  

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

14:6 Kai eis ton allon aggelos petumenon en mesouranymi, echontas eunaggelion aiounion eunaggeliasai epistous katoikodontas esti tis yhe kai pain ethnoi kai phulai kai glasaian kai laon,

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 legontes262 en phw von megalh, Phosbhtese ton theon kai dothe autw dozan, oti theven o opra tis krisew autou, kai proskunisaste tew poiasantai ton ouranon kai tis yhe kai tis theblasasa kai pignaoudatow.

7 saying in a loud voice, "Fear God263 and give him glory; for the hour of his judgment has come; and worship him who created264 the heaven and the earth and the sources of waters."

14:8 Kai alloos aggeloos ekolouthesen legwon, "Epesen, epese Bubulon h poleis h megalh, oti ek ton oinou ton theou tis porneias autiws peptikene pantata ethne.

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 whoredom."

---

258 14:6a txt allon p115vid N2 A C P 051 1006 1611 1828 1841 2040 2053 2329 λεγοντας arm eth Cypr Matern Varim Prim Cass Beat TR SBL NA28 (B) || omit p147 N* 046 f052 922 Μ cop (eth) Or Andr Vict-Pett Ambr RP || lac 2050 2062

259 14:6b txt epis p147 N A C P 051 1006 1611 1828 2053 2329 syrph (copt) Origen NA28 (l) || omit 046 051 922 1006 1841 2053 2329 syrth RP TR || lac 2050 2062.

260 14:6c txt kaihotimouso p271 N C P 046 f052 922 1006 1611 1841 2040 2053 2329 μελετηφ RP NA28 (l) || dat pl of kaihotimouso it8g8 vg Cypr Cyrp armarm || kaihotimouso kai kaihotimousa 2019 || lac 2050 2062 2351. If you really tried, you could say there is a difference of "staying" v. "dwelling." But they mean the same thing.

261 14:6d txt omit N* cop boa arab TR || epis p147 N A C P 046 051 f052 922 1006 1828 1841 2040 2053 2329 μελετηφ syrph cop boa arm eth RP SBL NA28 (l) || lac 2050 2062

262 14:7a txt legontas p135 N 051 1006 1611 2053 cop Or Prim Cyrp TR || legwv A C P 046 f052 1006 1828 1841 2040 2053 2329 it8g8 vg Beat Veg RP SBL NA28 (l) || "who says" syr eth || epism arm || omit N || lac 2050 2062. The form legontas is plural, so must be a scribal error.

263 14:7b txt thewv p147 N A C P 051 f052 1006 1611 1841 2040 2053 2329 TR NA28 (l) || kuriou 046 922 1828 μ€ it8b(b) vg 8 cem g8 Beat ps-Ambr RP || lac 2050 2062.

264 14:7c txt to poiwsanvati p271 N2 A C P 051 f052 1006 1828 1401 2040 2053 TR NA28 (l) || to poiwsanvati 2020 arm || auton poiwsanvati 046 || auton to poiwsanvati 046c 1828 μ€ RP || toun poiwsanvati Origen || lac 2050 2062 2351. The NA28 and RP readings are translated into English identically.

265 14:8a txt aggelos it8g g eth Vict-Pett TR || δευτερος p147 N* 1006 1828 2040 syrph || δευτερος aggelos A 046 922 1768 1778 1828 2329 armD Prim Cass μ€ RP || ζευγελος δευτερος N2 C δευτερον P 051 1611 2053 2030 μ€ (it8b8) syr with cop boa arm arm || lac 2050 2062. In this variant, f052 is not united, which is rare. Regarding Primasius, the UBS5 and Hoskier apparatuses say it supports RP, while the NA28 apparatus says Prim supports RP. I went with two out of three.

266 14:8b txt episōn episōn p147 N A P 051 1006 1611 1841 2040 2329 latt syr cop boa, boa arm2 arm3 TR SBL NA28 (l) || episōn N2 C 046 f052 922 1828 2053 cop boa arm3 eth arab μ€ RP || episōn episōn episōn arm1 || lac N* 2050 2062

267 14:8c txt η πολις 1894 eth TR || omit p147 N2 A C P 046 051 f052 & all Greek MSS exc. 1894 latt syr cop arm arab RP SBL NA28 (l) || lac N* 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 Καὶ τρίτος ἄγγελος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ, Εἶ τις τὸ θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,

9 And a third angel followed those, saying with a loud voice, "If anyone worships the beast and his image, and takes the mark on his forehead or on his upper limb,

14:10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ ἀρνίου.  he shall himself also drink of the wine of the wrath of God, mixed undiluted in the cup of his anger, and shall be tormented with fire and sulfur before the holy angels and before the Lamb.

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

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

14:12 Ύδε υπομονὴ τῶν ἁγίων ἐστίν, ὦ δὲ οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.  And I heard a voice from heaven saying, "Here is the endurance of the saints,

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

14:13 Καὶ ἡ κοιναὶ φωνῆς ἐκ τοῦ οὐρανοῦ λεγομένης μοι, Γράφον· Μακάριοι οἱ νεκροὶ ἐν κυρίῳ ἀπὸ ἄρτι.  Ἡδὲ λέγει τὸ πνεῦμα, ἵνα

13 And I heard a voice from heaven saying to me, "Write, Blessed are the dead, those dying in the Lord from now on."  "Yes," says the Spirit, "in
The Angels Harvest the Earth

14:14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τῆς νεφέλης καθήμενον ὃμοιος 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 ἐξηράνθη 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.

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

Varimadum // ἔλεγεν καὶ 046 2329 ἝΡ // ἔλεγοντες καὶ 1828 καὶ ἔλεγε 2053 // lac 2050 2062. If the full punctuation was indicated, some of the minuscules listed would not support exactly the GNT editions listed therewith. See the previous footnote for exact punctuation if known.

14:13 The hina here is exegeetical in that it explains how specifically the dead in Christ from now on are blessed. The blessing is two-fold, they shall rest, and two, their works are with immediate apperance and effectiveness, since it won't be long until the end of the age (and the judgment with reward) from the time they die.

14:13a e txt ἀναπαύσονται (fut subj mid) // ἀναπαύσωνται (aor subj mid) // ἀναπαύσωνται (fut ind mid) // ἀναπαύσονται 046 051* 922 1828 2329 Erasmus all eds. Aldus // ἀναπαύσωνται (aor subj mid) // P 051c 052 1006 1841 2053 // 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.

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

14:13c 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 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.

280 One stadion was 607 feet or 185 meters, so 1,600 stadia would be 184 miles or 296 kilometers.

285 This "for" explains why the last plagues are called the "last" plagues.
15:2 Kai eidoν ὡς θάλασσαν ὑάλίνην μεμιγμένην πυρί, καὶ τοὺς νικώντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὄνοματος αὐτοῦ ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑάλίνην, ἐχοντας κιθάρας τοῦ θεοῦ.

2And I saw like a sea of glass mixed with fire, and the ones overcoming 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 ἤδυσον τὴν ψῆφιν Μωσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ θεοῦ, Megála και βαυμαστά τά ξερα σου, κύριε ὁ θεος ὁ παντοκράτωρ δίκαιαι καὶ ἀληθιναί αἱ ὁδοί σου, ὁ βασιλεὺς 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 σε, κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὁ σιών, ὅτι πάντα τὰ θεῖν ἡζούσιν καὶ προσκυνήσουσιν ἐνωπών σου, ὅτι τὰ δικαιώματα σου ἐφανερώθησαν.

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."

15:5 Καὶ μετὰ ταύτα εἶδον, καὶ ἵδον, ἤνωσθεν τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, ὡς τὸ ὄνομά σου ἐφανερώθη, καὶ τις κατὰ τὸ ὄνομα σου, ὁ ζωομόν, ὁ ἀκμαίος, ὁ ἄγιος ὁ ἕλεος, ὁ ἀληθινός, ὁ δίκαιος, ὁ ἀληθινός, τοὺς συντριβομένους ἐκ τῶν ἐθνῶν.

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

---

286 152 txt ek του χαράγματος αυτοῦ TR || ek του χαράγματος αυτοῦ και 051 1828 arm-a || omit π77 A C P 046 0502 922 1006 1611 1841 2040 2053 2062 2080 2329 lat syr cop arm eth RP NA28 {\} || omit και ek του χαράγματος αυτοῦ ek του αριθμου του ονομα αυτου seven Grk minuscules ith Prim Tyc || lac π115 2050

287 153 txt ἀγίου Vict-Pett Tyc Apr Cass TR || ἦθνων Κ03a A P 046 051 922 1678 177808 1828 2053 2062 2080 2329 m it88 syr lp[84] copbo Cypr Ps-Cypr Ambrose Andrew Beat Ar eth RP NA28 {B} || pάντων τῶν ἐθνῶν itb arm eth Prim || αἰώνων (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 11:13:4) π07 Κ+n, vb C 1006 1611 1778txt 1841 2040 2344 vid itar vg syr ψm copsa ms, sa MSS (arm2) Bede Ps-Abmr Haymo || αἰώνων καὶ τῶν ἐθνῶν 2082 cf. 20:10, 2082 with copbo (arm2 vid -βασιλεὺς) || "over all" army || lac 2050 2351. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided, though with the majority thereof supporting "ἐθνῶν."

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

288 154 txt οἰκίων R A C P 0511,051 TR = 0502 1611 2053 2062 M K syr ψm TR SBL NA28 || οἰκίων καὶ δικαίως 2329 (syrh++) copsa || αγίως 046 0511,051 922 1828 M K syr ψm RP || αγίως ει 1006 1841 2040 || ει φ47 || pious vg am Cypr Prim || sanctus it88,h arab Ambr Be && "righteous and powerful" eth || omit σι oí monον οἰκίων σι copbo || lac 2050. The word οἰκίων can mean holy, but also "pure."
15:6 καὶ ἠξῆλθον οἱ ἐπὶ τῶν ἐχοντας τὰς ἐπὶ τοὺς ναοὺς, ἐνδεδυμένοι λινὸν καθαρὸν καὶ λαμπρὸν καὶ περιεξωμένοι περὶ τὰ στήθη ἱλάτης χρυσάς.

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.

15:7 καὶ ἐν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἐπὶ ἐπὶ ἐχοντας ἐπὶ ἐπὶ φιάλας χρυσάς γεμοῦσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζωντος εἰς τοὺς αἰώνας τῶν αἰώνων.

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

15:8 καὶ ἔγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δύναμεως αὐτοῦ, καὶ οὐδεὶς ἠδόνατο εἰσελθείν εἰς τὸν ναὸν ἀχρι τελεσθῶσιν αἱ ἐπὶ πληγαὶ τῶν ἐπὶ ἐχοντας.

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

Chapter 16

16:1 Καὶ ἦκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ λεγοῦσας τοῖς ἐπὶ ἐχοντας, ἔναιμητε καὶ ἐκχάστε τὰς φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.

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

16:2 Καὶ ἀπήλθεν ὁ πρῶτος καὶ ἐξέσεξεν τὴν φιάλαν αὐτοῦ ἐπὶ τὴν γῆν καὶ ἐγένετο ἐλκος κακὸς καὶ πονηρὸς εἰς τοὺς ἀνθρώπους τὸ τό καθαρὸν τοῦ θηρίου καὶ τοῖς τῇ ἀπὸ αὐτοῦ προσκυνοῦντας.

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

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

293...
16:3 Καὶ ὁ δεύτερος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν ἐν τῇ θαλάσσῃ.

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

16:4 Καὶ ὁ τρίτος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν ἐν τῇ θαλάσσῃ.

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

16:5 καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος, Κύριε, εἶ, ὁ ὢν καὶ ὁ ἦν, καὶ ὁ ἐσόμενος, ὅτι ταῦτα ἔκρινας.

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

16:6 ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πιεῖν· ἄξιοί γάρ εἰσίν.

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

16:7 καὶ ἤκουσα ἄλλου ἐκ τοῦ θυσιαστηρίου λέγοντος, Ναί, κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου.

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

16:8 Καὶ ὁ τέταρτος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί.

8And 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 καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

9And 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 Καὶ ὁ πέμπτος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θηρίον· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, καὶ ἐμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου.

10And 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.

294 16:5 txt καὶ ὁ ἵσομενος (Beat) TR ‖ καὶ ὁ ὅσιος Ψ7 1841 2040 2329 ‖ καὶ ὁ ὅσιος 1006 1828 205324 2062 (Prim) ‖ καὶ ὁ ὅσιος Ν P 051 f052 922 205334 vg cop RA28 ‖ δόσιος Α C 046 1611 ‖ omit cop250 ‖ lac 2050 Beatus: qui fuisti et futurus es

295 16:6 txt ταξινομηθήσαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

296 16:7a txt αλλου εκ vg cop bo 5/12 TR ‖ audiui alterum it vg TR ‖ audiui alterum (templi) lips 4 ‖ om alterum (templi) bo 5/12 TR ‖ audiui aram Dei dicentem Beat ‖ alterum angelum (templi) lips 4 ‖ om alterum angelum (templi) bo 5/12 TR ‖ audiui aram (Beat) TR ‖ alterum angelum (-templi) lips 4 ‖ om alterum angelum (-templi) bo 5/12 TR ‖ audiui aram (Beat) TR ‖ alterum angelum (-templi) lips 4 ‖ om alterum angelum (-templi) bo 5/12 TR ‖ lac 2050

297 16:7b 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. 

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

And the sixth 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.

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; 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.

(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 He gathered them together at the place called in Hebrew Harmagedōn.
16:17 Καὶ ὁ ἔβδομος ἄγγελος ἔξηκε τὴν φιάλην αὐτοῦ εἰς τὸν ἁέρα· καὶ ἔξηλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα, Γέγονε.

17 And the seventh angel304 poured out his bowl into305 the air. And there came a loud voice from306 the temple of heaven,307 from the throne,308 saying, "It is done!"

---

304 16:17a txt ὁ ἔβδομος ἄγγελος (051 ἄγγελος) 1828 2329 vg it Th* Beat Prim Tyc.3 TR ὁ ἄγγελος ἔβδομος 2040 ὁ ἔβδομος Φ 046 051 922 1006 1611 1841 2053 2080 σyr (acc. Hosk.) Φ 2050. 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 word Ἀρμαγεδών is probably to be understood like the reading of miniscule 1862, (H)ar Magedon, from the Hebrew meaning Mountain of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it. The triumvirate 82, 627, 920 unites here against all uncials—- a sign of a definitely wrong reading. See the endnote for a more complete list of readings.

305 16:17b txt εἰς 051 2053 2062 2329 vg syrTh eth ps-Ambr TR ἐπὶ Κ Α 046 052 922 1006 1611 1828 1841 2040 σyr- TR RP λατ συρTh, bo arm Tyc3 NA28. See later footnote on this verse.

306 16:17c txt ἄγγελος (051 αγελος) 1828 2329 vg it Th* Beat Prim Tyc.3 TR ἄγγελος ναου του θεου 2040 σyrTh copTh (acc. Prim) Φ 2050. This is a passage in Revelation that really separates the Majority Text in the later instances say ναου του θεου, but it has a hiatus here.

307 16:17d txt ναοῦ τοῦ θεοῦ 046 052 1006 1611 1841 2040 2053 2062 (2329 after ὑπούργου) it Th* vg syrTh, copTh, bo arm Tyc3 NA28 {αγελος ναου του θεου} it Th* βδημος 2040 2329 vg it Th* TR RP τοῦ οὐρανοῦ τοῦ ναου 046 052 2053 2062 (2329 after ὑπούργου) it Th* vg syrTh, copTh, bo arm Tyc3 NA28. 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. (See next footnote.) The uncial C is also good in Revelation, but it has a hiatus here.

308 16:17e 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 at first. 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 blasphemy toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word ναοῦ is used but in 13:6 it is σκηνή), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition "ἀπὸ" here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπὸ - 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" 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 "ἀπὸ." The Majority Text in the later instances says ἀπὸ instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἀπὸ has absorbed ἐκ in modern Greek. Whereas he says in §209(1) that in a
16:18 καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαί, καὶ σεισμὸς ἐγένετο μέγας, οὗ τοί ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικοῦτος σεισμός, οὕτω μέγας.

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 καὶ ἐγένοντο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἐπεσον. 19 And the great city was split into three, and the cities of the Gentiles collapsed. And Babylon the Great, it was remembered in the presence of God to give her the cup of the wine of the fury of God's wrath.

16:20 καὶ πᾶσα νῆσον ἔφυγεν, καὶ ὄρη οὐχ εὑρέθησαν.

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

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

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

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

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

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

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

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

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

4And the woman was dressed in purple and scarlet, and covered with gold and precious stones and pearls, holding a 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.

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

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

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

312 17:4a About this solecism and those in Rev. 1:5; 2:20; 7:4; 8:9; 9:14; 14:12, and 20:2, DeBrunner in BDF §136(1) says, "As Nestle (op. cit.) remarks, all these solecisms were later removed by educated revisers."

313 17:4b txt πορνείας αὐτῆς A 051 922 1006 1678 1828 2040 2344 \* syr\* (arm) eth Andr; Beat TR RP NA28 \* // πορνείας τῆς γῆς 046 1611 2053 2062 2329 \* Hiph; (Cyp) (Quodvult) (Prin) // θηρίον γῆς 1854 // πορνείας αὐτῆς καὶ τῆς γῆς \* syr\* with * (cop\*a,b,c) arm3 // πορνείας arm \* τῆς γῆς 1858 \* lac C 2050 2080. Notice that the next verse, v. 5, ends with τῆς γῆς. Perhaps some copyist left off his task near the end of v. 4, came back to resume copying, and his eye picked up where he thought he left off, but 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 του αἰματος ΝΑ 922 1006 1611 1678 1778 1841 2040 2053 2062 2329 syr\* cop\*a,b,c TR SBL NA28 \* // εκ του αἰματος 046 1828 \* RP \* lac C 2050 2080
17:7 καὶ εἶπέν μοι ὁ ἄγγελος, Διὰ τί ἔθαμβασας; ἔγω σοι ἐρώ τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θερίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἐπὶ κεφαλὰς καὶ τὰ δέκα κέρατα·

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

17:8 τὸ θηρίον ὁ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἄπωλειαν ὑπάγειν· καὶ ὅθεν ἀνέβησαν οἱ κατακομβῶντες ἐπὶ τῆς γῆς, ὃν οὐ γέγραπται τὰ ὄνοματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέποντες τὸ θηρίον ὃ, τι ἦν καὶ οὐκ ἔστιν καίπερ ἔστιν.

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

---

315 17:8a The phrase "In the future is to" is from the Greek word μέλλω - 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 §356 about the "imminence" meaning of the parphrase of μέλλω - méllō followed by a present infinitive.

316 17:8b ἐπεσεν is part of the meaning here. cf. Matt 1:16,23,24*) καὶ παρέσται (3rd pl fut ind act) ἐπεσεν καὶ παρέσται (3rd pl fut ind pass) ἐπεσεν καὶ παρέστε (itacism of παρέσται with the preceding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλειν." See also 17:11.

317 17:8c I supplied in italics the time sequence words required in good English. I was hesitant to put them in italics, because though no perfectly equivalent word for them is in the Greek, yet their meaning is there, ala Hebrew, where a string of events is connected with the most likely possible way.

318 17:8d ἐστιν is part of the meaning here. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγει, for in Greek manuscripts final ν is often represented merely by a horizontal stroke over the preceding letter. In the context the present indicative is more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλειν." See also 17:11.

319
Consider this, O mind having wisdom: the seven heads are seven mountains, where the woman sits on them.

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

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

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

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

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

17:10 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.

17:11 The versions latt syr do not support και, and are indeterminate as to the rest. Regarding 1678 “comp.” I do not know what that abbreviation of Hoskier’s means. But my guess would be “compendium.” Because the MS 1678 has both Oecumenius’ and Andreas’ commentaries, and writings of Amphilochius as well.

17:12 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 exepegetical "and that is to do such and such." What they do, is what their one purpose was. And they do it.
17:14 oútoi metà toú ārńíou polemíshousin, kai to árńíon níkíseis aútous, óti kúrioς kúrion èstín kai basileús basileíewn, kai oí met' aútou klítoï kai ēklaektai kai pístoí.

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 Kai légei moi, Ta oðata à eídes, oú hè pórnyn kásthetai, laoi kai òchloí eísin kai Ýnh kai glóssoi.

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

17:16 Kai tâ déka kérata à eídes, epi to ðhrîon, oútoi miósósoúsin tîn pórnyn, kai ðhrîmosómêni ðnoísousin aútîn kai ðymínhê, kai tâs sárkas aútîs fágonntai, kai aútîn katakáousousin èn326 purí'

16 And the ten horns which you saw, upon327 the beast, these will hate the prostitute, and they will lay her waste, and bare,328 and eat her flesh, and burn her up with fire.

17:17 ð gár ðhês ðñwkein eïs tâs karðías329 aútîn ðnoísai tîn gnûmîn aútî, kai ðnoísai múïn gnûmîn kai dòunai tîn basileíân aútîn to ðhrîw, ãkri têlesôthi tà rímatà toû ðhous.

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.330

17:18 Kai ð gnûn ëîn eîdes èstìn ð pólîs ð megálî ð ðoxosu basileiân epi tôw basileôw tîs ðês.

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 Kai metà taúta eïdòn ðllon ãggelôn katabaíontai à ð toû ðùranoû, ðxonnta ðxoúsian ðegálîn, kai ð ðî ðøwtothî à ð tôs ðóçîs aútî.

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, Ἔπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον ἀκαθάρτου καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου,

2 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."

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

3 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."

18:4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Ἐξέλθε τε ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς·

4 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 τεκ τέκνοι τὸν πνευμάτος ἀκαθαρτοῦ τοῦ ισχυοῦ φωνῆς μεγάλης τῆς γῆς εἰς τὴν δυναμὶν τοῦ στρενοῦ πάντα τὰ ἔθνη

332 18:3 ἀναφέρεται σε ἄλλην φωνήν τῆς Βαβυλῶνος καὶ τῆς Αἰγύπτου καὶ τῆς Αἴγυπτος θεοῦ εἰς τὸν θάνατον τοῦ Πέτρου τῆς Αἴγυπτος εἰς τὸν θάνατον τῆς Βαβυλῶνος καὶ τῆς Αἰγύπτου τῆς Βαβυλῶνος θεοῦ εἰς τὸν θάνατον τοῦ Πέτρου τῆς Αἴγυπτος.

333 18:4 ἔχει ἄλλην φωνήν τῆς Βαβυλῶνος καὶ τῆς Αἰγύπτου καὶ τῆς Αἴγυπτος θεοῦ εἰς τὸν θάνατον τοῦ Πέτρου τῆς Αἴγυπτος εἰς τὸν θάνατον τῆς Βαβυλῶνος καὶ τῆς Αἰγύπτου τῆς Βαβυλῶνος θεοῦ εἰς τὸν θάνατον τοῦ Πέτρου τῆς Αἴγυπτος.

---

334 18:3 ἦκε πάντα τὰ ἔθνη τῆς Βαβυλῶνος καὶ τῆς Αἰγύπτου καὶ τῆς Αἴγυπτος θεοῦ εἰς τὸν θάνατον τοῦ Πέτρου τῆς Αἴγυπτος εἰς τὸν θάνατον τῆς Βαβυλῶνος καὶ τῆς Αἴγυπτου τῆς Βαβυλῶνος θεοῦ εἰς τὸν θάνατον τοῦ Πέτρου τῆς Αἴγυπτος.

---

335 18:4 ἔχει ἄλλην φωνήν τῆς Βαβυλῶνος καὶ τῆς Αἰγύπτου καὶ τῆς Αἴγυπτος θεοῦ εἰς τὸν θάνατον τοῦ Πέτρου τῆς Αἴγυπτος εἰς τὸν θάνατον τῆς Βαβυλῶνος καὶ τῆς Αἴγυπτου τῆς Βαβυλῶνος θεοῦ εἰς τὸν θάνατον τοῦ Πέτρου τῆς Αἴγυπτος.
18:5 ὃτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἀρχῆς τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.

5For her sins are piled up336 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 ποιητήριῳ ὡς ἐκέρασεν κεράσατε αὐτῇ διπλοῦν.

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

18:7 ἦκολούθησαν (followed) τα διπλα 2329 lat cop syr ar buv copsa arab Hipp RP SBL NA28 \{\} omit apedowken υμιν και διπλωσατε αυτη Cypr Prim Hipp TR

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

---

336 ἐξέλθατε ἐξ αὐτῆς καὶ διπλώσατε αὐτῇ 2329 Cypr Prim Hipp TR

337 ἦκολούθησαν (followed) τα διπλα 2329 lat cop syr arab Cypr Prim Hipp Scrivener-1894-TR TG AT BG RP NA28 \[\] ήκολούθησαν (followed) \{296 2049\} copies of TR Erasmus-1516-TR Stephens-1550-TR Beza-1598-TR Elzevir-1624-TR Scrivener-1887-TR TR \{\} lac 2050. The reading of the TR is so clearly an error, that the KJV and the NKJV did not follow it. Only Young's Literal Translation followed it. Scrivener's 1894 edition may be considered a "corrected Textus Receptus." Once again, the manuscripts 296 and 2049 do not count, as they are hand-written copies of printed TR editions, after the fact.

338 ἦκολούθησαν (followed) τα διπλα 2329 lat cop syr arab Cypr Prim Hipp-1894 TR TG AT BG RP SBL NA28 \{\} omit apedowken υμιν και διπλωσατε αυτη Cypr Prim lac 2050

339 ἦκολούθησαν (followed) τα διπλα 2329 lat cop syr arab Cypr Prim Hipp-1894 TR TG AT BG RP SBL NA28 \{\} omit apedowken υμιν και διπλωσατε αυτη Cypr Prim lac 2050

340 ἦκολούθησαν (followed) τα διπλα 2329 lat cop syr arab Cypr Prim Hipp-1894 TR TG AT BG RP SBL NA28 \{\} omit apedowken υμιν και διπλωσατε αυτη Cypr Prim lac 2050

341 ἦκολούθησαν (followed) τα διπλα 2329 lat cop syr arab Cypr Prim Hipp-1894 TR TG AT BG RP SBL NA28 \{\} omit apedowken υμιν και διπλωσατε αυτη Cypr Prim lac 2050

342 ἦκολούθησαν (followed) τα διπλα 2329 lat cop syr arab Cypr Prim Hipp-1894 TR TG AT BG RP SBL NA28 \{\} omit apedowken υμιν και διπλωσατε αυτη Cypr Prim lac 2050

343 ἦκολούθησαν (followed) τα διπλα 2329 lat cop syr arab Cypr Prim Hipp-1894 TR TG AT BG RP SBL NA28 \{\} omit apedowken υμιν και διπλωσατε αυτη Cypr Prim lac 2050

344 ἦκολούθησαν (followed) τα διπλα 2329 lat cop syr arab Cypr Prim Hipp-1894 TR TG AT BG RP SBL NA28 \{\} omit apedowken υμιν και διπλωσατε αυτη Cypr Prim lac 2050

345 ἦκολούθησαν (followed) τα διπλα 2329 lat cop syr arab Cypr Prim Hipp-1894 TR TG AT BG RP SBL NA28 \{\} omit apedowken υμιν και διπλωσατε αυτη Cypr Prim lac 2050

346 ἦκολούθησαν (followed) τα διπλα 2329 lat cop syr arab Cypr Prim Hipp-1894 TR TG AT BG RP SBL NA28 \{\} omit apedowken υμιν και διπλωσατε αυτη Cypr Prim lac 2050

347 ἦκολούθησαν (followed) τα διπλα 2329 lat cop syr arab Cypr Prim Hipp-1894 TR TG AT BG RP SBL NA28 \{\} omit apedowken υμιν και διπλωσατε αυτη Cypr Prim lac 2050

348 ἦκολούθησαν (followed) τα διπλα 2329 lat cop syr arab Cypr Prim Hipp-1894 TR TG AT BG RP SBL NA28 \{\} omit apedowken υμιν και διπλωσατε αυτη Cypr Prim lac 2050

349 ἦκολούθησαν (followed) τα διπλα 2329 lat cop syr arab Cypr Prim Hipp-1894 TR TG AT BG RP SBL NA28 \{\} omit apedowken υμιν και διπλωσατε αυτη Cypr Prim lac 2050

350 ἦκολούθησαν (followed) τα διπλα 2329 lat cop syr arab Cypr Prim Hipp-1894 TR TG AT BG RP SBL NA28 \{\} omit apedowken υμιν και διπλωσατε αυτη Cypr Prim lac 2050
18:8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθῆσεται· ὅτι ἰσχυρός οὐκ 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 αὐτήν, καὶ κόψονται ἐπ' αὐτή οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτής,

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 ἐστηκότες διὰ τὸν φόβον του βασανισμοῦ αὐτῆς, λέγοντες, Οὐαί οὐαί, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι ἐν μιᾷ ὥρᾳ ἤλθεν ἣ κρίσις σου.

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

18:11 Καὶ οἱ ἐμποροὶ τῆς γῆς κλαύσουσι καὶ πενθοῦσιν ἐπ' αὐτή, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, καὶ κλαύσουσι (fut) ἐπ' αὐτῆς ἡμέρας, θάνατος καὶ πένθος καὶ λύπης, ὅτι ἐν μιᾷ ὥρᾳ ἐλήλυθεν ἣ κρίσις σου.

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 weeping. Woe to you who are being filled now, for you will be hungry."
As the Greek word can metaphorically mean "summertime/harvest happiness," the custom to use the cedar cone in the ceremonies. But then that the custom 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 fυτῆς τῆς ψυχῆς σου τας C P ἀπῆλθεν ἀπὸ σοῦ, 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.

13cargo 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 and cypress, and cedar, held over and applied to the bodies and souls of human beings. 18:14 And η ὑπόρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ καὶ κίναμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ κοκκίνου, καὶ πᾶν σκεῦος ἐλεφάντινον καὶ πᾶν σκεῦος τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,
18:15 οἱ ἐμποροὶ τοῦτων, οἱ πλοηγῶσαντες ἀπ’ αὐτῆς, ἀπὸ μακρόθεν στήριζοντα
διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες.

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

18:16 καὶ λέγοντες, Οὐαί, ἡ πόλις ἡ μεγάλη ἡ περιβεβλημένη βύσσινον
καὶ πορφυρόν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμίῳ καὶ
μαργαρίταις.

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

18:17 ὅτι μιὰ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος.
Καὶ πᾶς κυβερνήτης καὶ πᾶς τῶν πλοίων ὁ ὁμίλος, καὶ ναῦται καὶ ὁσοὶ τὴν
θάλασσαν ἐργάζονται ἀπὸ μακρόθεν ἔστησαν

17. that 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,

αὐτῶν κορας / τῆς ἐπιθυμίας τῆς ψυχῆς αὐτῶν κορας / σου ἡ ἐπιθυμία τῆς ψυχῆς σου συρφ /

laç 2050

18:14 tekst απλάθν 051 πλαταν (ἰταρ) syrph [arm-α TR / απολετο ᾨ Μ Ρ Φ 052 1006 1611 1828 1841
2040 2053 2062 arm2,4 Hipp RP SBL NA28 {)} / απολετο 046 [απολολον κ 922 syrph copa,bo latth
/ απλάθν απο σου και απωλοντο 2329 / "beclouded" eth / lac 2050

18:14d tekst εὑρίσκεις (2nd sg fut) 051 πλαταν [arm 922 Prim Beat Eras 1,2,3 Aldus Col / εὑρίσκεις (2nd sg aor subj act) 2059 2073 2081 2084 TR / εὑρίσκεις (2nd sg 2aor subj act) 046 1006 1841 2040 2329 πλαταν Hipp. Beat. RP / εὑρίσκεις 922 [εὗροντον 922 / εὗροντον 3rd pl fut ind act] Κ Α Ρ Φ 052 1611 1828 (2053 2062 find HER) vg syrph,h copa,bo NA28 {)} / lac 2050. There is a great variety to the above readings
as to the sequence of the surrounding words. The Majority Text readings I take it are the
bystanders saying it to Babylon, whereas the UBS text is the prophet saying it.
To me, the Maj. 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. Humankind and the planet are much
better off without her luxuries. It is luxurious living that destroys the planet. 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.

18:16a tekst καί λέγοντες 922 1678 1778 2040 2053 2062 2080 2329 vg Prim Beat TR RP /
λέγοντες Κ Α Ρ Φ 1611 1611 1828 1841 itar,sg copa,bo NA28 {)} / λέγοντος 046 syrph [ἐκκαὶ] eth /
ἐρωτοῦν itar arm / omit both καὶ καὶ λέγ. 051 arm2 / omit καὶ λέγοντες οὐαί 1778 from / lac 2050.


18:16a In Hebrew this word "데이" can mean "how." There is a similar exclamation
in 2 Samuel 1:19, 25, 27 about Saul and Jonathan, "How have the mighty fallen." (In the LXX
that passage is II Kings 1:19, where those translators used the Greek word πῶς.) David was not
really asking how it happened, but was expressing consternation, as here in Revelation.
There are three instances of this expression with "데이," in 18:10, 17, 19, and I varied the
English word for the sake both of poetic variety and of illustration of the Hebrewistic Greek
possibilities.

18:17b tekst επὶ τῶν πλοίων ὁ ὁμίλος 2814 Hipp Er Ald Col TR / ὁ ἐπὶ τόπον πλεόν Κ Α Ρ 922 1006 1828 1841 2040 itar [μιὰ] arm RP NA28 {B} / ὁ ἐπὶ τῶν τόπων πλεόν Κ 046 0229 922 (1611 omit ὁ) 2329 itar,sg ψυχῆs / ὁ ἐπὶ πόλεων πλεύνων 469 vg [ἐπὶ] copa,bo Caes Prim / ὁ ἐπὶ τῶν ποταμῶν πλεύνων 2053 2062 (copa ["who sail in the rivers") / "those who sail from a distance"
Ps-Ambr {S} ἐπὶ τῶν πλοίων πλεύων Ρ 051 (Hipp Andr; Beat / ὁ ἐπὶ τῶν πλοίων ὁ ἐπὶ τόπον πλεύων (syrph) / lac 2050. There is a use of the word τόπος in connection with boats and sailing
also in Acts 27:2.
18:18 καὶ ἔκραζον ὀρώντες τὸν κατανόν τῆς πυρώσεως αὐτῆς λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;

18:19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραζον κλαίοντες καὶ πένθοσθεν, λέγοντες, Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτισαν πάντες οἱ ἐχόντες πλοία ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μὴ ὥρα ἤρημωθῆ.

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

18:21 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.

18:22 καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι.

363 18:19 This Greek word τιμιότητος actually was sometimes used as a title of respectful address to a rich person. "Your Priceyness," or, "Your Preciousness." In this passage, the logic is that the traders and merchants would miss her because of her high prices, for where would you rather take your wares, to where they are accustomed to high prices, or to where they have low prices? You could accurately render the word here as "high prices." But this brings up another illustration of how the rich oppress the poor. Many a poor person has had his home demolished because of how it would adversely affect the high prices of the homes of his rich neighbors. And thus, the rich get richer, and the poor get poorer. There is no greater freedom a country can have than that each citizen be allowed to build a house that each can afford, no matter what quality, and own that house debt-free from the start. But her Priceyness is building up wrath for that day.

364 18:20a C 051 052 2066 2329 364


366 18:22 C 051 052 2066 2329 366
18:23 and the light of a lamp will not shine in you anymore, and the sound of a bridegroom and bride will not be heard in you anymore. For your traders were the lords 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 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 καὶ ἐπεσαν οἱ πρεσβύτεροι οἱ εἰκοσι καὶ τέσσαρες καὶ τὰ τέσσαρα ζώα καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες, Ἀμήν, Ἀλληλουιά.

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

19:5 Καὶ φωνὴ ἐκ τοῦ θρόνου ἔξηλθεν λέγουσαν, Αἱνεῖτε τὸν θεὸν ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβοῦμενοι αὐτὸν, καὶ οἱ μικροὶ καὶ οἱ μεγάλοι.

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


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

19:7 ἐκῆλθεν καὶ ἀγαλλιώμεθα, καὶ δώμεν τὴν δόξαν αὐτῷ, ὅτι ἠλθὲν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν·

7Let us rejoice and exult, and give glory to him, for the wedding of the Lamb has come, and his wife has made herself ready;

---

376 ἐκ τοῦ θρόνου ἔξηλθεν λέγουσαν A C 922 1006 1841 2040 2053 2062 2329 ΡΕ RP NA28 {\} ἐκ τοῦ θρόνου λέγουσα (3rd pl aor act ind) f052 2020 (but note that can also be 1st sg aor act ind) ἐκ τοῦ θρόνου λέγουσα (3rd pl aor act perf) 046 922 ΡΕ ΣΥΡΘorning copboro RP // lac 1828 2050.

377 φωνὴ ἐκ τοῦ θρόνου ἔξηλθεν λέγουσα P 051 ΤΡ // φωνὴ ἐκ τοῦ θρόνου ἔξηλθεν λέγουσα (3rd pl aor act perf) 1678 ΡΕ ΣΥΡΘorning copboro RP NA28 {\} φωνὴ ἐξῆλθεν ἐκ τοῦ θρόνου λέγουσαι (2nd pl aor act perf) 046 2020 (but note that can also be 1st sg aor act ind) // lac 1828 2050.

378 λέγουσαν P 051 ΤΡ // λέγουσαι πάλιν arm3 // λεγόντων (N λεγούσων) A P 052 0229 1006 1611 1841 2040 2053 2062 2329 ΡΕ ΣΥΡΘorning copboro arm ethmiss Andr ΡΕ ΣΥΡΘorning copboro arm ethmiss Andr Prim Apr Beat ΤΡ RP NA28 {C} οῆς Π ΡΣΥΡΘorning copboroarm eth // lac C 1828 2050.

379 κύριος ὁ θεός A 1006 1841 2040 ΡΕ ΨΥΡΘorning copboroarm Cypr TR SBL // κύριος ὁ θεός ήμων Ν 4 Ρ 046 1611 2053 2062 2329 2344 ΡΕ ΨΥΡΘorning copboroarm Cypr Apr Beat ps-Αρμ Τυςκ2 ΡΕ NA28 {C} ο ὁ θεός ήμων 051 Ανδρ ο ὁ θεός ο κύριος ήμων Ν 1678 ΤΡ // ο ὁ θεος 1678 eth // κύριοι ήμων Πρίμ // κύριος ο θεός 1778 // ο θεος ο θεος 1778 ΡΕ ΨΥΡΘorning copboroarm εἰς Λ 1828 2050.

380 γιάλλαλώμεθα A 046 052 052 2020 1611 1841 2040 2053 2062 2329 ΡΕ ΨΥΡΘorning // γαλλιώμεθα 046 2020 (but note that can also be 1st sg aor act ind) ΡΕ ΨΥΡΘorning copboroarm // lac C 1828 2050.
19:8 καὶ ἔδόθη αὐτῇ ἡ ἔνα ἐπειβάλλει ἴνα βύσσινον καθαρὸν καὶ λαμπρόν, τὸ γὰρ βύσσινον τὰ δικαίωματα ἐστὶν τῶν ἁγίων.

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

19:9 Καὶ λέγει μοι, Γράφον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. καὶ λέγει μοι, Οὕτω οἱ λόγοι ἀληθινοὶ εἰσίν τοῦ θεοῦ.

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

19:10 καὶ ἔπροσθεν τῶν ποδῶν αὐτοῦ προσκυνήσας αὐτῷ. καὶ λέγει μοι, Ὅρα μὴ· σύνδουλός σοι εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ θεῷ προσκυνήσων. ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶν τὸ πνεύμα τῆς προφητείας.

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

Behold a White Horse

19:11 Καὶ εἶδον τὸν οὐρανὸν ἀνεωγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ᾽ αὐτὸν καλοῦμενος πιστός καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

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

19:12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλὸς πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχον δνόμα γεγραμμένον δ ὄνειδες οἰδὲν εἰ μη αὐτός.

12 And his eyes are like flames of fire, and on his head many diadems, having a name written on them which no one knows but himself,
19:13 and peribeblamenois imatian bebammepin aymati, kai kaleita to onoma autou o logos tou theou.

19:14 kai ta strateutama tacs en tw oouranw hkolouthhei autw ef' upoic leukois, envededemenoin bousin Leon kai katharoin.

19:15 kai ek tov stomatos autou ekporeutesin redoiai oxeia, en ev authe patasos tae ethi, kai autous poimanei autous en rabadw sidheri' kai autous patei tin lhyon tov oinou tov thymou kai tis drughis tov theou tov pantokratoros.

19:16 kai exhe epit to imatian kai epit tov mhyron autou onoma geagraemennon Basileus basilieon kai kurious kuriwn.

16 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.
19:17 Kai eidoν ἐνα ἀγαλελον ἑστῶτα ἐν τῷ ἡλίῳ, καὶ ἐκραζεν φωνῇ μεγάλῃ λέγων πάσιν τοῖς ὄρνεοις τοῖς πετωμένοις ἐν μεσουρανήματι, Δεύτε καὶ συνάγεοσ εἰς τὸ δείπνον τοῦ μεγάλου θεοῦ,

17And 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 ἵνα φάγητε σάρκας βασιλείων καὶ σάρκας χιλιάρχων καὶ σάρκας ἱσχυρῶν καὶ σάρκας ὑπῶν καὶ τῶν καθήμενων ἐπ’ αὐτῶν καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ μεγάλων.

18that 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 Kai eidoν τὸ θηρίον καὶ τοὺς βασιλείας τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιήσας πόλον μετὰ τῶν καθημένων ἐπὶ τοῦ ὕπου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

19And 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.

20:19 καὶ ἐπιάσθη τὸ θηρίον καὶ μετὰ τούτου ὁ ἰσχυρὸς ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ξόντες ἐξελήλυθαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θείῳ.

20And the beast was arrested, and with him the false prophet who did the wonders before him by which he deceived those receiving the mark of the beast and worshiping his image. The two were thrown alive into the lake of fire burning with sulfur.
19:21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ὕπου τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνη 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 ἀβύσσου καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

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

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

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

20:3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἔκλεισεν αὐτόν καὶ σφράγισεν ἐπάνω αὐτοῦ ἵνα μὴ πλανήσῃ τὰ ἔθνη ἕτη, ἄχρι 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 ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ χίλια ἔτη.

4 And I saw thrones, and they took their seat on them, and judgeship was given to them, that is, the souls of those beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast, neither the

406 19:21 txt εκπορευομενη [no Greek!] TR / εξελθουση[no Greek!] NA28 {lac C P 1828 2050 et al.}

407 20:2a txt τὸν δράκοντα τὸν ἀρχαῖον Κ A 046 051 922 1006 1841 2040 2050 2053 2062 2329 TR RP / ὁ ὄφις ὁ ἀρχαῖος Λ Ψ syr (syrh) NA28 {lac C P 1828} ὁ ὄφις ἀρχαῖος syrph NA28 {lac C P 1828}. The UBS textual commentary says the reading “τὸν δράκοντα τὸν ἀρχαῖον” avoids the inconcinnity of the nominative reading of A. But the nominative reading is in accord with the linguistic usage of the book of Revelation, which employs the nominative case for a title or proper name that stands in apposition to a noun in an oblique case. Eleven minuscules accidentally omit τὸν δρακοντα.

408 20:2b txt omit Κ Λ Ψ syrph / ο πλανων την οικουμενην ολην [046 051 922 1006 1611 1841 2040 2050 2053 2062 2329 TR RP] / ο πλανων την οικουμενην ολην Λ Ψ syrph cop sa,bo TR SBL NA28 {lac C P 1828}. Though the first is called an adverb and the latter a conjunction, there is no difference in meaning here.

409 20:3 txt αυτον / αυτον Κ 046 051 922 1006 1841 2040 2050 2053 2062 2329 TR RP / αυτον Λ Ψ syrph / αυτον [lac C P 1828].

410 20:4a txt τῷ θηρίῳ Λ Ψ [046 051 922 1006 1611 1841 2040 2050 2053 2062 2329 TR RP] / τῷ θηρίῳ Κ A 046 051 922 2006 2050 2053 2062 2329 TR NA28 / τῷ θηρίῳ Λ Ψ sima, bo / τῷ θηρίῳ Κ A 046 051 922 1006 1611 1841 2040 2050 2053 2062 2329 TR NA28. The first is called an adverb and the latter a conjunction, there is no difference in meaning here.
image of him, and did not take the mark on their forehead or on their upper limb. And they came to life, and reigned with Christ a thousand years. 20:5 οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἀνέζησαν ἐως τελεσθῇ τὰ χίλια ἔτη, αὕτη ἡ ἀνάστασις ἡ πρώτη.

5 (But the rest of the dead did not come back to life until the thousand years were finished.) This is the first resurrection. 20:6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἐσονται ιερεῖς 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, 20:8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρις γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγώγ, συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὧν ὁ αριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης.

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

20:9 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 αὐτοὺς·

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.

---

412 20:4c txt χιλια Κ A 051 1611 1841 2050 2053 2062 2329 syrph cop sa,bo Erasmus-all Aldus Colinaeus Complutensian TR-Scriv AT SBL NA28 { } // τα χιλια Κ046 f052 922 1006 2040 2050 TR-Steph RP // lac C P 1828

413 20:5a txt οἱ δὲ λοιποὶ 469 cop sa TR // οἱ λοιποὶ A 1611 it gig vg Am Apr Ful Vic Prim Aug (Reliqui) NA28 { } // οἱ λοιποὶ 2329 // καὶ οἱ λοιποὶ (046 λυποι) 051 ƒ052 922 1006 1841 2040 2050 A it ar vg mss cop bo eth pt arm4 RP // omit whole sentence (homoioteleuton) ℵ 2053 2062 txt


415 20:6 txt ανεζησαν εως τελεσθη τα χιλια ετη ℵ 922 2053 2062 txt // ανεζησαν εως τελεσθη τα χιλια ετη 2050 2059 2081 2186 2814 // ανεζησαν εως τελεσθη τα χιλια ετη 051 2053 2062 2329 syrph cop sa,bo [NA28] { } // lac C P 1828. The article may be anaphoric, to the χιλια in the previous verse

416 20:8 Ezekiel 38, 39

417 20:9 txt οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἀνέζησαν ἐως τελεσθῇ τὰ χίλια ἔτη, αὕτη ἡ ἀνάστασις ἡ πρώτη. (The text within the parentheses is omitted by ℵ, the Syriac version and 70 Greek minuscules.)
καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνη τοῦ πυρὸς καὶ
θείου, ὅπου τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ
νυκτὸς εἰς τοὺς αἰώνας τῶν αἰώνων.

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

The Great White Throne of Judgment

20:11 Καὶ εἶδον θρόνον λευκὸν μέγαν καὶ τὸν καθήμενον ἐπ': αὐτοῦ, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὑρέθη αὐτοῖς.

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

20:12 Καὶ εἶδον τοὺς νεκρούς, μικροὺς καὶ μεγάλους, ἑστῶτας ἐνώπιον τοῦ θεοῦ, καὶ βιβλία ἠνεῴχθησαν· καὶ βιβλίον άλλο ἠνεῴχθη, ὧν ἐστίν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

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

20:13 Καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός. οὗτος ἐστιν ὁ δεύτερος θάνατος.

13And if anyone was not found written in the book of life, he was cast into the lake of fire.

20:14 Καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. ὁ θάνατος ἐστιν ὁ δεύτερος θάνατος.
Chapter 21

The New Jerusalem

21:1 And I saw a new heaven and a new earth; for the first heaven and first earth had vanished away, and the sea does not exist anymore.

21:2 And I saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride made beautiful for her husband.

21:3 And I heard a great voice from heaven saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people, and God shall be with them, as their God.

21:4 And God shall wipe away every tear from their eyes. And death shall no longer exist, neither sadness, nor crying, nor pain, shall exist anymore. Because the former things have passed away."
21:5 Kaὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου, ἵδον καὶνά πάντα ποιῶ. καὶ λέγει μοι, Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσίν.

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

21:6 καὶ εἶπεν μοι, Γέγονεν. ἐγὼ εἰμὶ τὸ Α καὶ τὸ Ω, ἠ ἁρχὴ καὶ τὸ τέλος, ἐγὼ τῷ διψῶντι δῶσω ἐκ τῆς πηγῆς τοῦ ύδατος τῆς ζωῆς δωρεάν.

6And he said to me, "It is accomplished." 432 I am 433 the Alpha and the Omega, the beginning and the end. To him who is thirsty I will give freely from the spring of the water of life.

21:7 ὁ νικῶν κληρονομήσει πάντα, καὶ ἐσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι ὁ υἱός.

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

21:8 δειλοὶς δὲ καὶ ἀπόστολοι καὶ ἐβδολυμένοις καὶ φωνεύσαν καὶ πόρνοις καὶ φαρμακεῦσιν καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς πυθόνει τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θεώ, ὁ ἐστιν δευτέρος θάνατος.

8But to the cowardly and unbelieving 436 and abominable 437 and murderers and fornicators and sorcerers 438 and idolaters and all liars, their inheritance is in the lake that burns with fire and sulfur, which is the second death."

---

428 21:4a txt ο θεός Α 1006? 1841 vg Apr Beat Tert Tyc3 TR \(\text{απ αυτων} \) 046 \(\text{ο} \) P 051s f052 922 1611 2050 2053 2062 2329 it\(\text{διη} \) syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 \(\{\} \) lac C 1828 2040

429 21:4b txt ὅτι τὰ πρῶτα Ν 046 922 2050 it\(\text{αρ,μ} \) vg cl\(\text{λω} \) syr \(\text{ρ} \) cop\(\text{α} \)(bo) arm Iren\(\text{ατ} \); Aug Quod Prim TR RP (NA28 [διτ]) {c} \(\text{τὰ πρῶτα} \) A P 051s f052 1006 1611 1841 2053 2329 syr\(\text{ρ} \) Andr \(\text{φαρμακεῦσιν} \) vg arm4 Apr Beat \(\text{τὰ πρῶτα} \) Κ \(\text{εἴπε} \) τα προσώπα syr\(\text{ρ} \) lac C 1828 2040

430 21:5a txt λέγει μοι Ν P 051s f052 1006 1841\(\text{νι} \) 2050 arm eth TR RP \(\text{εἴπε} \) μοι it\(\text{αρ,συρ} \) cop\(\text{α} \)(bo) \(\text{λέγε} \) Α 046 922 1611 2053 2062 2329 vg syr\(\text{ρ} \) Apr Beat Tyc Iren\(\text{ατ} \) Am NA28 \(\{\} \) \(\text{εἴπε} \) μοι it\(\text{διη} \) syr\(\text{ρ} \) Tyc2 \(\text{π} \) \(\text{ OMIT} \) 2030 arm2 \(\text{lac} \) C 1828 2040

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

432 21:6a txt γέγονα vg it\(\text{αρ} \) Prim Er. Ald. Col. TR \(\text{γέγονα} \) Κ\(\text{α} \) A 1678 1778 Iren\(\text{ατ} \) Prim WH NA28 \(\{\} \) \(\text{γέγονα} \) \(\text{τοι} \) 046 1006 2053 2062 2060 \(\text{ι} \) syr\(\text{ρ} \) cop\(\text{β} \) Tyc Prim Oec Iren\(\text{ιν} \); \(\text{γέγονα} \) \(\text{ι} \) P 046 051 922 1611 2050 2070 2329 \(\text{ι} \) syr\(\text{ρ} \) cop\(\text{β} \) arm Orig Andrew Arethas RP \(\text{γέγονα} \) 2030 \(\text{OMIT} \) \(\text{καὶ λέγει} \) Tyc. 3 Beat ps-Ambr \(\text{lac} \) C 052 1828 2040. The UBS textual commentary: The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γεγονος (b) γέγονε (c) γέγονα. With reading (a) compare the similar correction at Romans 16:17; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected. For a fuller apparatus, see endnote.

433 21:6b txt \(\text{εὐ} \) \(\text{τοι} \) \(\text{αι} \) \(\text{εἰμι} \) A f052 1841 2053 2062 (it\(\text{αρ,ρ} \) sin vg syr\(\text{ρ} \) TR (NA28 [εἰμι]) \(\{\} \) \(\text{εὐ} \) \(\text{κα} \) \(\text{P} \) 046 051 922 1611 2050 2070 2329 syr\(\text{ρ} \) cop\(\text{α} \) Cyp\(\text{ρ} \) RP \(\text{lac} \) C 052 1828 2040. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comment: Most of the witnesses that read γέγονα in the previous set of variants lack either εἰμι (K P 046 many minuscules) or εὐω εἰμι (most minuscules). It is difficult to decide whether εἰμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἰμι). In order to represent the balance of probabilities it was decided to retain εἰμι in the text, but to enclose it within square brackets.

434 21:7a txt παντα dox. minms TR \(\text{παντα} \) K A P 046 051 f052 922 1006 1611 1841 2050 2053 2062 2329 \(\text{lac} \) syr cop arab RP SBL NA28 \(\{\} \) lac C 1828 2040

435 21:7b txt \(\text{ο} \) \(\text{υος} \) TR \(\text{ο} \) \(\text{υος} \) K A P 046 f052 922 1006 1611 1841 2050 2053 2062 2329 syr\(\text{ρ} \) RP \(\text{lac} \) NA28 \(\{\} \) \(\text{υος} \) P 051s arm-\(\text{μ} \) θεοι 2042 \(\text{λαος} \) arm-\(\text{μ} \) \(\text{lac} \) C 1828 2040

436 21:8a txt \(\text{omitt} \) K A P 051 f052 1006 1611 1841 2050 2053 2062 \(\text{lac} \) cop\(\text{α} \)(bo) TR SBL NA28 \(\{\} \) \(\text{και αμαρτωλοις} \) 046 922 2329 \(\text{ι} \) syr\(\text{ρ} \)(h,\(\text{ι} \)) \(\text{lac} \) C 1828 2040.
The Bride and Wife of the Lamb

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

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

13from the east three gates, from the north three gates, from the south three gates, and from the west three gates:

21:14 καὶ τὸ τείχος τῆς πόλεως ἔχων δώδεκα, καὶ ἐν αὐτοῖς ὄνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀριστοῦ.

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 τείχος 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 ἐν αὐτοῖς τρεῖς ἀπὸ δυσμῶν καὶ τρεῖς ἀπὸ ἀνατολῆς καὶ τρεῖς ἀπὸ βορρᾶς, καὶ ἐν αὐτοῖς τὰ ὀνόματα τοῦ ἀριστοῦ ἀποστόλων ἑξίτεστιν.

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. The length and width and height of it are the same.

446 21:12b txt omit N P 0515 ita arm Andr TR SBL // ὄνόματα 046 f052 1006 2062 ita88 vg syr arm eth Beat Apr RP // τὰ ὀνόματα A 922 1611 1841 2030 (2050 τὰ ὀνόματα after Ἰσραήλ) 2053 2329 (NA28 [τὰ ὀνόματα]) {c} // copsa has “names” but Coptic is really indeterminate for the article // ονομα 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.


449 21:14a txt ἔχον (nom & acc sg neut part pres act ) N 0515 1611 1841 2050 2053 2062 ita TR RP // ἔχων (nom sg masc part pres) A 046 P 922 1006 2329 2377 pc NA28 {\} // εἶχε (imper act ind 3rd sg) f052 2020 // omit N* 2050 eth armpl // lac C 1828 2040. The words ἔχων and ἔχει are both present participles; the difference is in gender. The referent, τὸ τείχος, is neuter, but might look masculine to the casual eye because of its termination. The theory is that John wrote it without attention to grammatical adjustments, and the other readings are subsequent corrections to the grammar.


451 21:15 txt omit 2050 ita arm copbo arm-4 TR // μετρον Κ Λ Α P 046 0515 f052 922 1006 1611 1841 2053 2062 2329 lat syr cop+ arm-α,1 eth arab RP SBL NA28 {\} // lac C 1828 2040

452 21:16a txt τὸ τείχος [nothing] TR // omit ALL EXTANT WITNESSES RP SBL NA28 {\}


454 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 Port Moresby, or Perth to Lake Torrens, or Seoul to Hong Kong, or Nairobi to Harare, or Lagos to Bissau, or Cairo to Tehran, Tehran to Ahmadabad, or Calcutta to Kabul, or Banda Aceh to Surabaya.
21:17 and he measured the wall of it, 144 forearm, 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.

21:20 the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst.

21:21 and the twelve gates are twelve pearls; each one of the gates was made out of one pearl. And the streets of the city are pure gold, transparent as glass.
21:22 Kai naōn ouk eiddon en autē, o gar kuryios o theos o pantokratōr naos autēs estin, kai to ārnyion.

22 And I did not see a temple in it, for the Lord God Almighty is its temple, and the Lamb.

21:23 kai h polis ou xorēian exe to ñllou oudê tis selēnhs, ñna phainousan en autē, ñ gar 3265 ñdē to ñtheou éphōtseen autēn, kai ñ lúghnos autēs to ārnyion.

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 kai tē ñthn tôn sozoménous en tō fswtī autēs periaptēsousan kai oi básoleis tis gēs fērousin tēn dózian kai tēn timēn autōn eis autēn.

24 And the nations of those who are saved 466 will walk by its light; and the kings of the earth bring their glory and honor 467 into it;

21:25 kai oi poulones autēs ou mé klēisōthousin hēmēras, νǔs ñ gar ouk ñstai ēkei'

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

21:26 kai oisousin tēn dózian kai tēn timēn tōn ñthn eis autēn.

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

21:27 kai ou mé eisēlēthi eis autēn pán koinoûn, kai poiōn bdelýmaga kai Lýmbos, ei mé oi geamatménoi en tō bibliō tēs zōs tōs ārnyion.

27 And nothing that defiles, 468 or who practices abomination or falsehood, will ever go into it—only those who are written in the Lamb’s book of life.

---

466 21:23 txt ev autē ñ gar N² 0515 it² vg copbo Apr TR / autē gar ñ 046 1611 MK / autē ñ gar K* A P f052 922 1006 1841 2050 2329 syrh Prim Beat RP SBL NA28 { }. / autēn ñ gar 2053 2062 syrh copbo eth arm-a,1.2 / lac C 1828 2040

467 21:24a txt tē ñthn all mss and verss except below RP NA28 { }. / tē ñthn tōn sozomένων 254 2186 2814 syrh TR. (There is also another Greek Ms., 141/2049, but it does not qualify, as it is simply a copy of Erasmus’ 3rd or 4th Ed. TR.) H. C. Hoskier says in vol. 1, at the top of p. 748: "As regards xxi. 24 it is well-known that Erasmus took the commentary reading for his text, and left the real text in the commentary. It is not surprising, as the two sentences are conjoined. Our present MS. [254], however, adopts both clauses as text....There can be no doubt as to this, for his text proper is all in red ink."


469 21:27a txt koiouvn vg copsa Prim Beat TR / koiouvn K A P 046 0515 f052 922 1006 1611 1841 2050 2053 2062 2329 it88 syrh copbo Iren Apr Ambr RP SBL NA28 { }. / lac C 1828 2040

Chapter 22

The River of Living Water

22:1 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 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. And every accursed thing will no longer exist. And the throne of God and the Lamb will be in it, and his servants will serve him,

---

*Note: The text contains various transliterations and abbreviations which are typical in biblical studies. The footnotes provide context for these abbreviations and transliterations.
22:4 and they will look upon his face, and his name will be on their foreheads.

22:5 And night will not exist there, and they have no need for a lamp or the light of a sun, because the Lord God gives them light,

22:6 And night will not exist there, and they have no need for a lamp or the light of a sun, because the Lord God gives them light, and they will reign for ever and ever.

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

Revelation is the scribes' and the interpreters' understanding of passages such as 22:15, "Outside are the dogs, etc." If one understands that passage to mean that there will still be wicked and accursed people on the earth at that time, only not allowed into the city, then you might want to specify here that no accursed thing will be "there" in the city itself. But if you understand that "outside" to not be spatially literal, but rather global, that they will not even be in the kingdom even outside the city, then the "no longer" variant is more acceptable. One wonders too, concerning the similar phrase in 22:5 a couple verses later, how or whether to understand that "outside" to not be spatially literal, but rather global, that they will not even be in the kingdom even outside the city, then the "no longer" variant is more acceptable. One wonders too, concerning the similar phrase in 22:5 a couple verses later, how or whether to understand that "outside" to not be spatially literal, but rather global, that they will not even be in the kingdom even outside the city, then the "no longer" variant is more acceptable.
22:8 Kai ἐγὼ ἵωάννης ὁ βλέπων ταῦτα καὶ ἀκούων. καὶ ὅτε ἦκουσά καὶ ἐβλέψα, ἔπεσα προσκυνήσας ἐμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

8 And 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, Ὑρα μή σύνδουλός σοι γὰρ εἰμί, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν προδότων τοὺς λόγους τοῦ βιβλίου τούτου τῷ θεῷ προσκυνήσαν.

9 And 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 ἐγγὺς ἔστιν.

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

22:11 ὁ ἀδικών ἀδικησάτω ἔτι, καὶ ὁ ῥυπών ῥυπωσάτω ἔτι, καὶ ὁ δίκαιος δικαιωθήτω ἔτι, καὶ ὁ ἁγιός ἁγιασθήτω ἔτι.

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

Behold, I am Coming Soon

22:12 Καὶ ἴδοι ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ᾽ ἐμοῦ, ἀποδοῦναι ἐκάστῳ ως τὸ ἔργον αὐτοῦ ἔσται ἔτι.

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."

---

486 22:8 txt o blespow tauto kai akouow tr // o blespow kai akouow tauto k // f052 1006 1841 2329 (syrph) Prim // o akouow kai blespow tauto a // 046 922 1611 2050 rps bsl na28 // akouow kai blespow tauto 2053 2062 // o akouow kai o blespow tauto syrh cobsabo // lac c p 051 1828 2040

487 22:9 txt yap 1893? 2329 itis gmmss cobsabo arm arab beat aug tr // omit a // 046 f052 all other extant minuscules gmmss syr cobsabo eth apr rps bsl na28 // lac c p 051 1828 2040

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

489 22:10b txt oti o kairos 2080c? ma cypr tyc prim tr // o kairos yap a // 046 922 1611s 1678 1778 1841 2053 txt 2062 txt 2080* itis gmmss syrph,h cobsabo rps bsl na28 // yap kairos 2050 2053 com 2062 com 2329 al // oti o kairos yap cobs // o kairos 9 minn. // lac c p 051 1828 2040

490 22:11 txt dikaiwtheto 1678 1778 vg cl cobsabo eth tr // dikaiwtheto poinwtox a // 046 1006 1611s 1841 2050 2053 2062 2080 (2329 dikaiwtheto) itis gmmss syr cobsabo arm 4 apr beat rps bsl na28 // omit a // dikaiwtheto 922 // lac c p 051 1828 2040

491 22:12a txt kai ma (22 minn) gmmss eth tr // omit a // 046 f052 922 1006 1611s 1841 2050 2053 2062 2329 & all other extant minuscules syr cobs rps bsl na28 // lac c p 051 1828 2040

492 22:12b Greek: ὡς τὸ ἔργον αὐτοῦ ἔσται; literally, "as his work will be." Bauer says in 1. c. β. "of the deeds of men, exhibiting a consistent moral character, referred to collectively as τὰ ἔργα,... and he gives reference showing examples. Later he says, "The collective τὸ ἔργον is used for the plural (Sirach 11:20) Gal 6:4; Hb 6:10; Rv 22:12. The ἔργον or ἔργα is (are) characterized by the context as good or bad..." As for the verb "to be," the meaning is, "what it really is," or, "what it turns out to be" after examination and judgment. See LSJ def. III, "the facts of the case," the true story, what is reality.

493 22:12c txt autou esthai 35 104 175 181 424 459 922 1611 1852* 2017 2030 2059 2060 2065 2073 2081 2186 2329 2814 tr // esthai autou 046 82 94 241 456 627 1006 1841 1854 1859 1862 1888
22:13 ἐγὼ εἰμί τὸ Ἄ καὶ τὸ Ὡ, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ εἰσχατός.

13I 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 ἦσσαι ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

14Blessed 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 κόνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ τὰς φιλῶν καὶ παιδιών ψεύδος.

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

22:16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἀγγέλον μου τὰς ἐντολὰς αὐτοῦ καὶ πλύνοντες τὰς στολὰς αὐτῶν 469

16I Jesus have sent my angel to testify these things to you regarding the churches. I am the root and line of David, the beginning and the end, and to the tree of life access shall be given.
22:18 Συμμαρτυροῦμαι γὰρ παντί ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιτίθη πρὸς ταῦτα, ἐπιθήσει ἐπ’ αὐτὸν ὁ θεὸς τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ·

18For 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 ἐὰν τις ἀφαίρη ἀπὸ τῶν λόγων βιβλίου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ βιβλίου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ.

19and 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.

---

500 22:18a txt συμμαρτυροῦμαι γὰρ 2075 Armour vg TR / μαρτυρω εγω Ν A 046 & ALL OTHER EXTANT GRK WITNESSES it8 syr cop arm Prim Beat Apr RP SBL NA28 { | } / μαρτυρω παντι εγω 0515 / μαρτυρω εγω 2329 + 16 al / lac C P 1828 2040 2080

501 22:18b txt επιθήσει Ν² A 046* 1006 1611 1841 2050 2053 2062 2329 syr ph,h cop sa,bo arab TR SBL NA28 { | } / επιθήση 046* / επιθήση 051 RP / επιθήση 1678 1778 / lac C P 1828 2040 2080. The RP reading is an imprecation in the optative mood, so also ἀφέλοι in 22:19b.

502 22:19a txt ἀφαίρη TR / ἀφέλη Ν A 051 922 1006 1611 1678 1778 1841 2053 (2062 ἀφέλη) RP NA28 { | } / ἀφέλη 241 / ἀφέλη 792 / ἀφέληται 046 / ἀφέληται 2074 / ἀφέλει 2050 2329 / ἀφαραζει cop sa,bo / lac C P 1828 2040 2080. In the last few verses of Revelation, the TR has unique readings, because it is a translation from Latin, since Erasmus' sole Greek manuscript for Revelation, 2814, was incomplete at the end.

503 22:19b txt ἀφαίρεται 181 Eras 1,3,4,5 Aldus TR / ἀφέλει Α 046 051 922 1006 1841 2050 2053 2062 (ἀφέλει) 2329 Erasmus2 NA28 { | } / ἀφέλει Α 046 051 1678 1778 Compl. Col RP / “will make small” syr h / lac C P 1828 2040 2080.

504 22:19c txt ξύλου Ν A 046 051 922 1006 1611 1678 1778 1841 2050 2053 2062 2186 2329 rell. Grk it8 syr ph,h cop sa eth arm Apr Tyc Beat am dem lips⁶ RP NA28 { | } / βιβλου vg fu lips⁴⁵ cop bo 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 Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ, ἔρχομαι ταχύ. Ἄμην, ναὶ ἔρχου, Κύριε Ἰησοῦ.

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

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

21 The grace of our Lord Jesus Christ be with you all. Amen.
The Manuscript Witness to the Revelation of John
compiled by David Robert Palmer

As you will see, there is a maddening variety of classification systems of manuscripts, symbols for them, and ratings thereof. There are even several differing number designations (names) of the manuscripts! The first column is the current Gregory numbers, and then what others called them, and, in the case of von Soden and Schmid, their classification of them. Pickering uses H. C. Hoskier's numbers, which are often, but not always, the same as Scrivener's. The Gregory listing is according to the "Kurzgefaßte Liste, der Griechischen Handschriften des Neuen Testaments," which lists every hand-written manuscript of the New Testament, even if it is a hand-written copy of a printed edition like the Textus Receptus, for example. So, just because a manuscript is listed here, does not mean it is important or meaningful at all for the purposes of ascertaining the original reading.

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

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

Table of Apocalypse Witnesses Arranged by Number:

<table>
<thead>
<tr>
<th>MS</th>
<th>Date</th>
<th>NA28</th>
<th>Tisch No.</th>
<th>Scriv No.</th>
<th>Hosk, No.</th>
<th>von Soden</th>
<th>Schmid</th>
<th>Hoskier Refs.</th>
<th>Other Refs.</th>
<th>Content</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\overline{p})</td>
<td>III/IV</td>
<td>(\overline{p})</td>
<td>Oxyr 1079</td>
<td></td>
<td>a1074</td>
<td>H</td>
<td>Grenfel &amp; Hunt, Wessely, R. Charles, van Haelst</td>
<td>1:4-7 v 2</td>
<td>London, British Library, Inv. 2053v; P. Oxy. 1079</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(\overline{p})</td>
<td>IV</td>
<td>(\overline{p})</td>
<td>Oxyr 1230</td>
<td></td>
<td></td>
<td></td>
<td>Grenfel &amp; Hunt, Wessely, R. Charles, Clark, van Haelst</td>
<td>5:5-8r &lt;p&gt; 6:5-8v</td>
<td>Newton Center, Mass. Andover Newton Theol. School; F. Trask Library; P. Oxy. 1230</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(\overline{p})</td>
<td>VI/V</td>
<td>(\overline{p})</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Curn &amp; Bell 43-51, van Haelst</td>
<td>2:12-13, 15:8 &lt;p&gt; 16:1-2</td>
<td>London, British Library, Inv. 2241</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(\overline{p})</td>
<td>IV/V</td>
<td>(\overline{p})</td>
<td>Schwartz 178, 181f, van Haelst 564</td>
<td></td>
<td></td>
<td></td>
<td>9:19-21-10:1r &lt;p&gt; 10:5-9v</td>
<td>Strasbourg, Nat. Libr &amp; Univ., P. Gr. 1028</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(\overline{p})</td>
<td>II (?)</td>
<td>(\overline{p})</td>
<td>D. Hagedorn, Comfort &amp; Barrett</td>
<td></td>
<td></td>
<td></td>
<td>1:13-20</td>
<td>Cairo, Institut Français d'Archéologie Orientale, P. IFAO inv. 237b</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----</td>
<td>------</td>
<td>------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>----------</td>
<td>--------</td>
<td>-----------</td>
<td>------------</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>N (01)</td>
<td>IV</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>δ2 δ2</td>
<td>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>
<td>all</td>
<td>London, the British Library, Add. 43725;</td>
</tr>
<tr>
<td>N ¹</td>
<td>IV-VI</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N ¹ a</td>
<td>IV-VI</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N ¹ b</td>
<td>IV-VI</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N²</td>
<td>VII</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N² a</td>
<td>VII</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N² b</td>
<td>VII</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N c</td>
<td>XII</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A (02)</td>
<td>V</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>δ4 δ4</td>
<td>H</td>
<td>178-80, 384, 389, 443, 450, 480, 484, 521</td>
<td>II pp. 3, 14, 85-98, 135-8, 202</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C (04)</td>
<td>V</td>
<td>C</td>
<td>C</td>
<td>C</td>
<td>C</td>
<td>δ3 δ3</td>
<td>H</td>
<td>185, 189, 384, 388, 450, 480, 484, 521</td>
<td>II pp. 14f., 31, 85-109, 136</td>
<td></td>
<td></td>
</tr>
<tr>
<td>P (025)</td>
<td>IX</td>
<td>P</td>
<td>P</td>
<td>P</td>
<td>P</td>
<td>α3 α3</td>
<td>H</td>
<td>426,7, 450, 480, 484, 521</td>
<td>Text 1,7</td>
<td>Tischendorf, Treu, Hatch, Cereteli &amp; Sobolewski</td>
<td></td>
</tr>
<tr>
<td>052</td>
<td>X</td>
<td>052</td>
<td>183</td>
<td>F</td>
<td>F</td>
<td>Av3 Av3</td>
<td>H</td>
<td>I pp. 63, 208f., 307-10</td>
<td>Text 1 p. 5</td>
<td>Gregory, Textkritik pp. 1046f.</td>
<td>7:16-8:12</td>
</tr>
<tr>
<td>0163</td>
<td>V</td>
<td>0163</td>
<td>Oxyr 848</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Grenfel &amp; Hunt, vol. 6, p. 6, Clark, van Haelst 566</td>
<td>16:17-20</td>
<td>Chicago, Univ. Libr., Oriental Inst. 9351; P. Oxy. 848</td>
</tr>
<tr>
<td>0169</td>
<td>IV</td>
<td>0169</td>
<td>Oxyr 1080</td>
<td>H</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Grenfel &amp; Hunt, Clark, Metzger, Text 6b, Metzger, Manuscripts 12, Milligan, van Haelst 561</td>
<td>3:19-4:3</td>
<td>Princeton, Speer Library Pap. 5; P. Oxy. 1080</td>
</tr>
<tr>
<td>--------</td>
<td>-------</td>
<td>------</td>
<td>-----------</td>
<td>------------</td>
<td>-----------</td>
<td>-----------</td>
<td>--------</td>
<td>--------------</td>
<td>------------</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>18</td>
<td>1364</td>
<td>m</td>
<td>51</td>
<td>51</td>
<td>51</td>
<td>δ411</td>
<td>K 144,5, 426, 478</td>
<td>Text 1, 150-157</td>
<td>Vogel &amp; Gardthausen p. 75</td>
<td>many correctors</td>
<td>Paris, National Library Greek 47</td>
</tr>
<tr>
<td>42</td>
<td>XI</td>
<td>13</td>
<td>13</td>
<td>13</td>
<td>δ2 426, 428, 477, 450, 526</td>
<td>I p. 88</td>
<td>Text 1 pp. 25-7</td>
<td>Middendorf, Rosenmüller</td>
<td>Scrivener: &quot;carelessly written; some rare readings&quot;</td>
<td>Frankfurt an der Oder, Stadtdarchiv, s. n.</td>
<td></td>
</tr>
<tr>
<td>61</td>
<td>(1580?)</td>
<td>92</td>
<td>92</td>
<td>92</td>
<td>δ603</td>
<td>K 138</td>
<td>Text 1 pp. 289-92</td>
<td>Dobbin, Bruns</td>
<td>all; this is the manuscript written for and presented to Erasmus to force him to include the &quot;three heavenly witnesses&quot; passage (1 John 5:7-8) in his third edition of the TR.</td>
<td>Dublin, Trinity College A 4.21 (&quot;Codex Montfortianus&quot;)</td>
<td></td>
</tr>
<tr>
<td>69</td>
<td>XV</td>
<td>f13</td>
<td>14</td>
<td>14</td>
<td>δ505</td>
<td>1 219, 401, 450, 488, 526</td>
<td>Text 1 pp. 27, 289-92</td>
<td>Ferrar, Harris, Scriv., James, Birdsell, 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>
<td>Leicester, Leicestershire Record Office, Cod. 6 D 32/1 (&quot;Codex Leicestrensis&quot;)</td>
<td></td>
</tr>
<tr>
<td>82</td>
<td>X</td>
<td>m</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>O 1</td>
<td>I p. 74</td>
<td>Hatch XI</td>
<td>all; Scrivener says a valuable Rev MS; also Acts with Oecumenius commentary; probably used by Stephens.</td>
<td>Paris, National Library Gr. 237</td>
<td></td>
</tr>
<tr>
<td>91</td>
<td>XI</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>O 14 K 0</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>
<td></td>
<td></td>
</tr>
<tr>
<td>93</td>
<td>1079</td>
<td>19</td>
<td>19</td>
<td>19</td>
<td>K 426,7, 450, 522</td>
<td>Text 1 p. 37</td>
<td>Vogel &amp; Gardthausen p. 39</td>
<td>all;1:1-2:5 addition by later hand; Colophon by monk named Anthony</td>
<td>Paris, National Library Coislin Gr. 205</td>
<td></td>
<td></td>
</tr>
<tr>
<td>94</td>
<td>XII</td>
<td>mA</td>
<td>18</td>
<td>18</td>
<td>A 24 73, 222-4, 279, 284, 314</td>
<td>Manuscripts - V BJRL vol. 8 pt 2 pp. 13-16; Text 1 pp. 34-6</td>
<td>all; on paper, with Andreas commentary</td>
<td>Paris, National Library Coislin Gr. 202 (folios 7-328; this number also includes a portion of 015)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MS No.</td>
<td>Date</td>
<td>NA28</td>
<td>Tisch No.</td>
<td>Scriv No.</td>
<td>Hosk No.</td>
<td>von Soden</td>
<td>Hoskier Refs.</td>
<td>Other Refs.</td>
<td>Content</td>
<td>Location</td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>------</td>
<td>------</td>
<td>-----------</td>
<td>-----------</td>
<td>----------</td>
<td>-----------</td>
<td>---------------</td>
<td>-------------</td>
<td>---------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>110</td>
<td>XII</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>α204</td>
<td>K</td>
<td>479, 522</td>
<td>Text 1 p. 14</td>
<td>Scriv. Exact Transcript pp. 71-2 (as d)</td>
<td>all, but Scriv: 6:14-8:1, 22:19-21 mutilated and perhaps elsewhere; wretched condition, often illegible.</td>
<td>London, British Libr Harley 5778</td>
</tr>
</tbody>
</table>

**Editors' Notes:**
- **Scriv.:** New Pal Soc, Lake & Lake, Gamillscheg & Harlfinger, Vogel & Gardthausen.
- **Text:** 1 p. 14

**Locations:**
- **London, British Library, Harley 5537**
- **London, British Libr Harley 5778**
- **Vatican Library Greek 1160**
- **Vatican, Cod. Vat. Pal. Gr. 171**
- **Berlin, Staatsbibl., Phil. 1461**
- **Vatican, Library Gr. 2080**
- **Munich, Bavarian State Library Gr. 211**
- **Vatican Library Reg. Gr. 18**
- **Vatican Library Borgiae Gr. 18**
- **London, British Libr. Add. 11837**
- **London, British Libr. Add. 28816**
- **Venice, Bibl. San Marco 420**
- **NT: fol. 362-441**
<table>
<thead>
<tr>
<th>MS</th>
<th>Date</th>
<th>NA</th>
<th>Tisch.</th>
<th>Scriv.</th>
<th>Hosk.</th>
<th>von</th>
<th>Schmid</th>
<th>Hoskier</th>
<th>Other</th>
<th>Content</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>241</td>
<td>XI</td>
<td>m&lt;sup&gt;A&lt;/sup&gt;</td>
<td>47</td>
<td>47</td>
<td>6507</td>
<td>Av</td>
<td>144, 401, 450, 524</td>
<td>Text 1 pp. 133-7</td>
<td>Matthaei</td>
<td>(as k)</td>
<td>Whole N.T.; Rev with Andreas commentary; One of the MS for Rev. that Hoskier most esteemed.</td>
</tr>
<tr>
<td>242</td>
<td>XII</td>
<td>--</td>
<td>48</td>
<td>48</td>
<td>6206</td>
<td>K&lt;sup&gt;o&lt;/sup&gt;</td>
<td>138, 401, 450, 524</td>
<td>Text 1 pp. 138-41</td>
<td>Matthaei</td>
<td>(as l); Treu pp. 258-60</td>
<td>Rev</td>
</tr>
<tr>
<td>250</td>
<td>XI</td>
<td>m</td>
<td>121</td>
<td>--</td>
<td>165</td>
<td>O&lt;sup&gt;10&lt;/sup&gt;</td>
<td></td>
<td>Text 1 pp. 556ff</td>
<td>Birdsall, Matthaei, Spatharakis with Oecumenius Commentary</td>
<td></td>
<td>Paris, Bibl. Nat., Coislin Gr. 224</td>
</tr>
<tr>
<td>254</td>
<td>XIV</td>
<td>--</td>
<td>122</td>
<td>--</td>
<td>251</td>
<td>O&lt;sup&gt;42&lt;/sup&gt;</td>
<td></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>
<td>Athen, Nat. Bibl., 490</td>
</tr>
<tr>
<td>256</td>
<td>XI/XII</td>
<td></td>
<td>102</td>
<td>109</td>
<td>216</td>
<td>K&lt;sup&gt;o&lt;/sup&gt;</td>
<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>
</tr>
<tr>
<td>296</td>
<td>XVI</td>
<td>57</td>
<td>57</td>
<td>57</td>
<td>6600</td>
<td>I&lt;sup&gt;2&lt;/sup&gt;</td>
<td>pp. 132, 401, 450, 487, 526</td>
<td>Text 1 pp. 174-180, 615</td>
<td></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>
</tr>
<tr>
<td>--------</td>
<td>------</td>
<td>------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>--------</td>
<td>--------------</td>
<td>------------</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>336</td>
<td>XV</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>α500</td>
<td>426, 450, 487</td>
<td>Text 1</td>
<td>pp. 6-7</td>
<td></td>
<td></td>
<td>Oxford, Bodleian Library (Hamburg, Univ. Bibl. Cod. theol. 1252a) verschollen</td>
</tr>
<tr>
<td>337</td>
<td>XII</td>
<td>52</td>
<td>52</td>
<td>52</td>
<td>α205</td>
<td>K</td>
<td>Text 1</td>
<td></td>
<td></td>
<td>Rev, mutilated</td>
<td>Paris, Bibl. Nat., Gr. 56</td>
</tr>
<tr>
<td>339</td>
<td>XIII</td>
<td>83</td>
<td>83</td>
<td>83</td>
<td>δ503</td>
<td>R</td>
<td>Text 1</td>
<td></td>
<td></td>
<td></td>
<td>Turin, Bibl. Naz., B. V. 8, (Brancschaden, nur Fragmente erhalten)</td>
</tr>
<tr>
<td>367</td>
<td>XV</td>
<td>23</td>
<td>23</td>
<td>23</td>
<td>δ400</td>
<td>K</td>
<td>Text 1</td>
<td></td>
<td></td>
<td></td>
<td>Florence, Bibl. Medicea Laur., Conv. Soppr. 53</td>
</tr>
<tr>
<td>368</td>
<td>XV</td>
<td>84</td>
<td>84</td>
<td>84</td>
<td>α1501</td>
<td>α1571</td>
<td>Text 1</td>
<td></td>
<td></td>
<td></td>
<td>Florence, Bibl. Riccard., 84</td>
</tr>
<tr>
<td>385</td>
<td>1407</td>
<td>29</td>
<td>29</td>
<td>29</td>
<td>α506</td>
<td>K</td>
<td>Text 1</td>
<td></td>
<td></td>
<td>Rev, mutilated</td>
<td>London, British Libr., Harley 5613</td>
</tr>
<tr>
<td>386</td>
<td>XIV</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>δ401</td>
<td>Kr</td>
<td>Text 1</td>
<td></td>
<td></td>
<td></td>
<td>Vatican Library, Ottob. gr. 204</td>
</tr>
<tr>
<td>429</td>
<td>XV</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>α398</td>
<td>Ib1</td>
<td>Text 1</td>
<td></td>
<td>all; Rev added in later hand</td>
<td></td>
<td>Wolfenbüttel, Herzog August Bibliothek 16.7 A²</td>
</tr>
<tr>
<td>432</td>
<td>XV</td>
<td>37</td>
<td>37</td>
<td>37</td>
<td>α501</td>
<td>I²⁷</td>
<td>Text 1</td>
<td></td>
<td></td>
<td>Città del Vaticano, Bibl. Vat., Vat. gr. 366</td>
<td></td>
</tr>
<tr>
<td>MS No.</td>
<td>Date</td>
<td>NA28</td>
<td>Tisch</td>
<td>Scriv</td>
<td>Hosk.</td>
<td>von Soden</td>
<td>Schmid</td>
<td>Hoskier Refs.</td>
<td>Other Refs.</td>
<td>Content</td>
<td>Location</td>
</tr>
<tr>
<td>--------</td>
<td>------</td>
<td>------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-----------</td>
<td>--------</td>
<td>---------------</td>
<td>-------------</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>456</td>
<td>XII</td>
<td>m2</td>
<td>42</td>
<td>42</td>
<td>42</td>
<td>a206 K</td>
<td></td>
<td>Text 1 p.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Text 1 pp. 240-5</td>
<td>Vogels 13; Plates*</td>
<td></td>
<td>Città del Vaticano, Bibl. Vat., Reg. gr. Pii II 50</td>
</tr>
<tr>
<td>459</td>
<td>1092</td>
<td>45</td>
<td>45</td>
<td>45</td>
<td>a104 1b</td>
<td>394, 526</td>
<td></td>
<td>Text 1 pp. 121-6</td>
<td>Lake &amp; Lake X, 373; Vogel &amp; Gardthausen p. 171</td>
<td></td>
<td>Florence, Bibl. Medicea Laur., Plutei 4:30</td>
</tr>
<tr>
<td>467</td>
<td>XV</td>
<td>53</td>
<td>53</td>
<td>53</td>
<td>a502  K</td>
<td></td>
<td></td>
<td>Text 1 p.</td>
<td></td>
<td></td>
<td>Rev</td>
</tr>
<tr>
<td>468</td>
<td>XIII</td>
<td>55</td>
<td>55</td>
<td>55</td>
<td>O30   1b</td>
<td></td>
<td></td>
<td>Text 1 p.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>469</td>
<td>XIII</td>
<td>m2</td>
<td>56</td>
<td>56</td>
<td>56</td>
<td>a306 Av</td>
<td></td>
<td>Text 1 p.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>498</td>
<td>XII/IV</td>
<td>m2</td>
<td>97</td>
<td>97</td>
<td>97</td>
<td>$402</td>
<td></td>
<td>Text 1 p.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>506</td>
<td>XI/II</td>
<td>m2</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>$101 K</td>
<td></td>
<td>Text 1 p.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>517</td>
<td>XII</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td>a214   1b</td>
<td></td>
<td></td>
<td>Text 1 p.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>522</td>
<td>1515</td>
<td>98</td>
<td>98</td>
<td>98</td>
<td>a602   1b</td>
<td></td>
<td></td>
<td>Text 1 p.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**MS No.**

**Date**

**NA28**

**Tisch No.**

**Scriv No.**

**Hosk. No.**

**von Soden**

**Schmid**

**Hoskier Refs.**

**Other Refs.**

**Content**

**Location**
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>922</td>
<td>1116</td>
<td>m</td>
<td>116 151</td>
<td>151</td>
<td>δ200 Ib2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1 p.</td>
<td>Athos, Grigoriu, 3</td>
</tr>
<tr>
<td>935</td>
<td>XIV</td>
<td>m</td>
<td>153 δ361 Ib2</td>
<td>1 p.</td>
<td>Hoskier says 11th or 12th century, with last page missing, and 15th century scribe finishes it</td>
<td>Athos, Dionysiou, 141 (27)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>986</td>
<td>XIV</td>
<td>m</td>
<td>157 δ508</td>
<td>1 p.</td>
<td></td>
<td>Athos, Esphigmenou, 186</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1006</td>
<td>XI</td>
<td>XL</td>
<td>215 α1174</td>
<td>1 pp. 688ff</td>
<td>Treasures I cod. 286; plates 348-57</td>
<td>Athos, Iviron, 728 (56)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1064</td>
<td>XIII</td>
<td>m</td>
<td>--</td>
<td>1 p.</td>
<td>Treasures I cod. 286; plates 348-57</td>
<td>Athos, Kutlumusi, 286</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1072</td>
<td>XIII</td>
<td>m</td>
<td>160 δ406</td>
<td>1 p.</td>
<td>Athos, Lavra, Γ' 80</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1075</td>
<td>XIV</td>
<td>m</td>
<td>161 δ506</td>
<td>1 p.</td>
<td>Athos, Lavra, A' 195</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1094</td>
<td>XIV</td>
<td>m</td>
<td>182 δ307</td>
<td>1 p.</td>
<td>Athos, Panteleimonos, 29</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1140</td>
<td>XIII</td>
<td>m</td>
<td>-- α371 Kg</td>
<td>1 p.</td>
<td>Athos, Esphigmenou, 67</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1248</td>
<td>XIV</td>
<td>m</td>
<td>-- 250</td>
<td>1 p.</td>
<td>Sinai, St. Catherine Monastery, Gr. 207</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1277</td>
<td>XI</td>
<td>m</td>
<td>185 α194 426, 479</td>
<td>1 p.</td>
<td>Cambridge Univ. Libr., Add. Mss. 3046</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MS No.</td>
<td>Date</td>
<td>Tisch No.</td>
<td>Scriv No.</td>
<td>Hosk. No.</td>
<td>von Soden</td>
<td>Schmid</td>
<td>Hoskier Refs.</td>
<td>Other Refs.</td>
<td>Content</td>
<td>Location</td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>--------</td>
<td>---------------</td>
<td>-------------</td>
<td>---------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>1328</td>
<td>XIV</td>
<td>--</td>
<td>--</td>
<td>190</td>
<td>ε1419</td>
<td>137</td>
<td>Text 1 pp. 626f.</td>
<td>Hatch, Jer. 20; Jerusalem IV, p. 174</td>
<td>Jerusalem, Orthod. Patriarchat, Saba 101</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1384</td>
<td>XI</td>
<td>--</td>
<td>--</td>
<td>191</td>
<td>δ100</td>
<td>191</td>
<td>Text 1 p.</td>
<td>Andros, Panachrantu, 111</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1503</td>
<td>1317</td>
<td>--</td>
<td>--</td>
<td>192</td>
<td>δ413</td>
<td>192</td>
<td>Text 1 p.</td>
<td>Athens, Lavra, A' 109</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1551</td>
<td>XIII</td>
<td>--</td>
<td>--</td>
<td>212</td>
<td>α1376</td>
<td>212</td>
<td>Text 1 p.</td>
<td>Athens, Vatopedi, 913</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1597</td>
<td>1289</td>
<td>--</td>
<td>--</td>
<td>207</td>
<td>δ308</td>
<td>207</td>
<td>Text 1 p.</td>
<td>Athens, Vatopedi, 966</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1611</td>
<td>X</td>
<td>1611</td>
<td>105</td>
<td>146</td>
<td>111</td>
<td>111</td>
<td>Text 1 p.</td>
<td>Athos, Nat. Bibl., 94</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1617</td>
<td>XV</td>
<td>--</td>
<td>--</td>
<td>223</td>
<td>δ407</td>
<td>223</td>
<td>Text 1 p.</td>
<td>Athens, Lavra, E' 157</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1626</td>
<td>XV</td>
<td>--</td>
<td>--</td>
<td>226</td>
<td>δ305</td>
<td>226</td>
<td>Text 1 p.</td>
<td>Athens, Lavra, Ω' 16</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1637</td>
<td>1328</td>
<td>--</td>
<td>--</td>
<td>230</td>
<td>δ605</td>
<td>230</td>
<td>Text 1 p.</td>
<td>Athens, Lavra, Ω' 141</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1652</td>
<td>XVI</td>
<td>--</td>
<td>--</td>
<td>231</td>
<td>δ604</td>
<td>231</td>
<td>Text 1 p.</td>
<td>Athens, Lavra, Θ' 152</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1668</td>
<td>XVI</td>
<td>--</td>
<td>--</td>
<td>235</td>
<td>δ306</td>
<td>235</td>
<td>Text 1 p.</td>
<td>Rev. is handwritten copy of a printed edition, as are several Mss. from the XVI century</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1678</td>
<td>XIV</td>
<td>--</td>
<td>--</td>
<td>240</td>
<td>Av402</td>
<td>240</td>
<td>Text 1 p.</td>
<td>Athens, Pantelemonos, 15</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1685</td>
<td>1292</td>
<td>--</td>
<td>--</td>
<td>198</td>
<td>α1370</td>
<td>198</td>
<td>Text 1 p.</td>
<td>Athen, Byzant. Mus., 155</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1704</td>
<td>1541</td>
<td>--</td>
<td>--</td>
<td>214</td>
<td>--</td>
<td>214</td>
<td>Text 1 p.</td>
<td>Athens, Kutlumusu 356</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Rev. is handwritten copy of a printed edition, as are several Mss. from the XVI century.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1757</td>
<td>XV</td>
<td>185</td>
<td>→</td>
<td>α568</td>
<td>Text 1 p. 168</td>
<td>Lesbos, Kalloni, Limonos, 132</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1760</td>
<td>XII</td>
<td>--</td>
<td>199</td>
<td>α50</td>
<td>Text 1 p.</td>
<td>Sofia, 'Ivan Dujčev' Research Center, 176 (Serres, Prodromu, p 23)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1769</td>
<td>XIV</td>
<td>--</td>
<td>ΘΘ43</td>
<td>Text 1 p.</td>
<td>Athos, Iviron, 244 (648)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1771</td>
<td>XIV</td>
<td>--</td>
<td>224</td>
<td>α508</td>
<td>Text 1 p.</td>
<td>Athos, Lavra, E´ 177</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1773</td>
<td>XIV</td>
<td>αA</td>
<td>--</td>
<td>Av404</td>
<td>Text 1 p. with Andreas commentary</td>
<td>Athos, Vatopediú, 17</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1774</td>
<td>XV</td>
<td>--</td>
<td>232</td>
<td>--</td>
<td>Text 1 p.</td>
<td>Athos, Lavra, Θ´ 187, fol. 1-13</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1775</td>
<td>1847</td>
<td>--</td>
<td>236</td>
<td>--</td>
<td>Text 1 p.</td>
<td>Athos, Pantoleimonos, 110</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1776</td>
<td>1791</td>
<td>--</td>
<td>237</td>
<td>--</td>
<td>Text 1 p.</td>
<td>Athos, Pantoleimonos, 271</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1777</td>
<td>XIX</td>
<td>--</td>
<td>238</td>
<td>--</td>
<td>Text 1 p.</td>
<td>Athos, Pantoleimonos, 523</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1778</td>
<td>XV</td>
<td>--</td>
<td>203</td>
<td>ΘΘ42</td>
<td>Text 1 p. with Occumenius Commentary</td>
<td>Thessaloniki, Vlatadon, 35</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1780</td>
<td>XII/III</td>
<td>--</td>
<td>δ412</td>
<td>Text 1 p.</td>
<td>related to 1424</td>
<td>Duke, K.W. Clark, Greek MS 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1785</td>
<td>XII/IV</td>
<td>--</td>
<td>δ405</td>
<td>Text 1 p.</td>
<td>Sofia? (previously: Drama, Kosinitza, 208)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1806</td>
<td>XIV</td>
<td>--</td>
<td>205</td>
<td>α1472</td>
<td>Text 1 p. 671</td>
<td>(previously: Trapezunt, Sumela, 41, fol. 130-173)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1824</td>
<td>XVII</td>
<td>--</td>
<td>ΘΘ61</td>
<td>Text 1 p.</td>
<td>with Occumenius Commentary</td>
<td>Vatican Libr., Ottob. Gr. 126, fol. 544-642; Ottob. Gr. 127, fol. 1-85</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1828</td>
<td>XI-III</td>
<td>124</td>
<td>124</td>
<td>α202 124 401, 450, 526</td>
<td>Text 1 pp. 424-7</td>
<td>Marava I pp 64-7 plates 100-6; Plates*</td>
<td>Athen, Natl. Bibl. 91</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1854</td>
<td>XI</td>
<td>1854</td>
<td>130</td>
<td>130</td>
<td>α115 130</td>
<td>Text 1 p.</td>
<td>all</td>
<td>Athos, Iviron, 231 (25)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MS No.</td>
<td>Date</td>
<td>NA28</td>
<td>Tisch No.</td>
<td>Scriv No.</td>
<td>Hosk No.</td>
<td>von Soden</td>
<td>Schmid Hoskier Refs.</td>
<td>Other Refs.</td>
<td>Location</td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>------</td>
<td>------</td>
<td>----------</td>
<td>----------</td>
<td>----------</td>
<td>-----------</td>
<td>---------------------</td>
<td>-----------</td>
<td>----------</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1857</td>
<td>XIV</td>
<td>131</td>
<td>131</td>
<td>131</td>
<td>α399 α1587</td>
<td>Text 1 p. 458</td>
<td></td>
<td></td>
<td>Athos, Iviron, 424 (60)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1859</td>
<td>XIV</td>
<td>μ</td>
<td>--</td>
<td>--</td>
<td>219</td>
<td>α402 K9 p. 523</td>
<td>Text 1 pp. 697ff.</td>
<td></td>
<td>Athos, Kutlumusiu, 82</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1862</td>
<td>IX-XI</td>
<td>μ</td>
<td>132</td>
<td>132</td>
<td>O21 I64</td>
<td>Text 1 pp. 459-62</td>
<td>Treasures : www 18.1</td>
<td></td>
<td>Athos, Pavlu, 117 (2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1864</td>
<td>XIII</td>
<td>--</td>
<td>--</td>
<td>242</td>
<td>α305</td>
<td>Text 1 p.</td>
<td></td>
<td></td>
<td>Athos, Stavronikita, 52</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1865</td>
<td>XIII</td>
<td>--</td>
<td>--</td>
<td>244</td>
<td>α380</td>
<td>Text 1 p.</td>
<td></td>
<td></td>
<td>Athens, Philotheu, 1801 (38)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1870</td>
<td>XI</td>
<td>μ</td>
<td>133</td>
<td>133</td>
<td>133 α54 426, 450, 479</td>
<td>Text 1 p. 463</td>
<td>Unbeachtet e und unbekannte griechische Apokalypse handschrift en' ZNW 52 (1961) pp. 82-8</td>
<td>Text 1 p.</td>
<td>Istanbul, Okum. Patriarchat, chem. Chalki, Kamarotiissis, 33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1872</td>
<td>XII</td>
<td>μ</td>
<td>134</td>
<td>134</td>
<td>134 α209 K9</td>
<td>Text 1 p.</td>
<td></td>
<td></td>
<td>This ms. is not included in Hoskier's collation in volume 2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1876</td>
<td>XV</td>
<td>135</td>
<td>135</td>
<td>135</td>
<td>α504 I64</td>
<td>Text 1 p.</td>
<td></td>
<td></td>
<td>Sinai, St. Catherine Monastery, Gr. 279</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1888</td>
<td>XI</td>
<td>μ</td>
<td>--</td>
<td>--</td>
<td>181</td>
<td>α118</td>
<td>Text 1 p.</td>
<td></td>
<td>Jerusalem, Orthodox Patriarchat, Taphu, 38</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1893</td>
<td>XII</td>
<td>--</td>
<td>--</td>
<td>186</td>
<td>α117 K</td>
<td>Text 1 p. 608f.</td>
<td></td>
<td></td>
<td>Jerusalem, Orthodox Patriarchat, Saba, 665</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(1894)</td>
<td>XV</td>
<td>--</td>
<td>--</td>
<td>187</td>
<td>α210 α1670 I22</td>
<td>Text 1 pp. 610-15</td>
<td>Hosk. 1 p. 615: &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>
<td></td>
<td>Jerusalem, Orthodox Patriarchat, Saba, 676</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1903</td>
<td>1636</td>
<td>--</td>
<td>--</td>
<td>243</td>
<td>--</td>
<td>Text 1 p.</td>
<td></td>
<td></td>
<td>Athos, Xiropotamou, 243 (2805)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1918</td>
<td>XIV</td>
<td>μ</td>
<td>39, 114</td>
<td>39, 115</td>
<td>39</td>
<td>α403 K</td>
<td>Text 1 p.</td>
<td></td>
<td>Vatican Libr., Vat. gr. 1136, 60 fol., Vat. gr. 1882, fol. 93-96</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1934</td>
<td>XI</td>
<td>μ</td>
<td>64</td>
<td>64</td>
<td>64 O15 K0</td>
<td>Text 1 p.</td>
<td></td>
<td></td>
<td>Paris, Bibl. Nat., Gr. 224</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1948</td>
<td>XV</td>
<td>μ</td>
<td>78</td>
<td>78</td>
<td>78 α505</td>
<td>Text 1 p.</td>
<td></td>
<td></td>
<td>Vatican Libr., Ottob. gr. 176</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1957</td>
<td>XV</td>
<td>μ</td>
<td>91</td>
<td>91</td>
<td>91 α1574</td>
<td>Text 1 p.</td>
<td></td>
<td></td>
<td>Vatican Libr., Vat. gr. 1209, p. 1519-1536</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2004</td>
<td>XII</td>
<td>142, 85</td>
<td>142</td>
<td>401, 450, 488, 522</td>
<td>α56 I94</td>
<td>Text 1 pp. 478f.</td>
<td></td>
<td>r gehört zu 1835</td>
<td>Escorial, T.III. 17</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Notes:**
- "XIV" indicates the volume in which the manuscript is listed.
- "μ" indicates the manuscript number.
- "Text 1 p." indicates that the text is on page 1 of the manuscript.
- Additional notes on content and location are provided as necessary.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2016</td>
<td>XV</td>
<td>31</td>
<td>31</td>
<td>31</td>
<td>both I &amp; K0</td>
<td>Text 1 p.</td>
<td>Rev</td>
<td>London, Brit. Lib., Harley 5678, fol. 221-244</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2017</td>
<td>XV</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>α1582</td>
<td>K0</td>
<td>Text 1 p.</td>
<td>Dresden, Sächs. Landesbibli., A. 124</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2018</td>
<td>XIV</td>
<td>mA</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>AV46</td>
<td>Text 1 p.</td>
<td>74-78</td>
<td>with Andreas commentary; Hoskier says sister to Vien, Österreich Natlibbibl., Theol. Gr. 307, fol. 142-173</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2019</td>
<td>XIII</td>
<td>mA</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>AV30</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td>Neapel, Bibl. Naz., Cod. Neapol. ex Vind. 11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2020</td>
<td>XV</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>α1573</td>
<td>I'</td>
<td>Text 1 p.</td>
<td>all</td>
<td>Vatican Libr., Vat. gr. 579 fol. 22-46</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2021</td>
<td>XV</td>
<td>41</td>
<td>41</td>
<td>41</td>
<td>α1572</td>
<td>Text 1 p.</td>
<td></td>
<td>Vatican Libr., Reg. gr. 68</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2022</td>
<td>XIV</td>
<td>mA</td>
<td>43</td>
<td>43</td>
<td>43</td>
<td>AV401</td>
<td>Text 1 p.</td>
<td></td>
<td>14:17-18:20; with Andreas commentary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2023</td>
<td>XV</td>
<td>mA</td>
<td>49</td>
<td>49</td>
<td>49</td>
<td>AV56</td>
<td>⁸⁷</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td>Moscow, Hist. Mus., V. 155, S. 66, fol. 405-463</td>
<td></td>
</tr>
<tr>
<td>2024</td>
<td>XV</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>α1584</td>
<td>Text 1 p.</td>
<td>c.f. 1835</td>
<td>Moscow, Hist. Mus., V. 391, S. 205, fol. 53-88</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2028</td>
<td>1422</td>
<td>mA</td>
<td>62</td>
<td>62</td>
<td>62</td>
<td>AV54</td>
<td>⁴⁵</td>
<td>Text 1 p.</td>
<td>Rev, with Andreas commentary</td>
<td>Paris, Bibl. Nat., Gr. 239</td>
<td></td>
</tr>
<tr>
<td>2029</td>
<td>XVI</td>
<td>mA</td>
<td>63</td>
<td>63</td>
<td>63</td>
<td>AV66</td>
<td>⁴⁵</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td>Paris, Bibl. Nat., Gr. 241</td>
<td></td>
</tr>
<tr>
<td>2030</td>
<td>XII</td>
<td>2030</td>
<td>65</td>
<td>65</td>
<td>65</td>
<td>α1272</td>
<td>K</td>
<td>Text 1 p.</td>
<td>16:20-22:21; Hosk: fragmentary doc. of high importance</td>
<td>Moscow, Univ., 1, fol. 203-209</td>
<td></td>
</tr>
</tbody>
</table>

**Table Notes:**
- **Tisch No.** and **Scriv. No.** refer to manuscript numbers.
- **Hosk. No.** and **von Soden** indicate the manuscript numbers.
- **Schmid** refers to the scholar's name.
- **Hoskier Refs.** and **Other Refs.** list references to Hoskier and other scholars.
- **Content** describes the nature of the text.
- **Location** specifies the location of the manuscript.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2038</td>
<td>XVI</td>
<td>81</td>
<td>81</td>
<td>80</td>
<td>Av⁶⁰⁰</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Text 1 p.</td>
<td>Munich, Bayern. Staatsbibl., Gr. 23, fol. 333-415</td>
</tr>
<tr>
<td>2039</td>
<td>XII</td>
<td>90</td>
<td>5⁰²</td>
<td>90</td>
<td>α1271</td>
<td>K</td>
<td></td>
<td></td>
<td></td>
<td>Text 1 p.</td>
<td>Dresden, Sachs. Landesbibl., A95</td>
</tr>
<tr>
<td>2040</td>
<td>XII</td>
<td>95</td>
<td>95</td>
<td>95</td>
<td>Av³³</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Text 1 p.</td>
<td>London, British Libr., Add. 39601, 16 fol. (Parham 17)</td>
</tr>
<tr>
<td>2041</td>
<td>XIV</td>
<td>96</td>
<td>96</td>
<td>96</td>
<td>α1475</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Text 1 p.</td>
<td>London, British Libr., Add. 39612 (Parham 2)</td>
</tr>
<tr>
<td>2042</td>
<td>XIV</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>Av⁴⁰⁰</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Text 1 p.</td>
<td>Naples, Bibl. Naz., MS II. A. 10, fol. 117-143</td>
</tr>
<tr>
<td>2043</td>
<td>XV</td>
<td>101</td>
<td>103</td>
<td>103</td>
<td>Av⁵⁶⁷</td>
<td>I⁴</td>
<td></td>
<td></td>
<td></td>
<td>Text 1 p.</td>
<td>Vien, Österreich Natbibl., Theol. Gr. 69</td>
</tr>
<tr>
<td>2047</td>
<td>1543</td>
<td>139</td>
<td>139</td>
<td>139</td>
<td>Av⁶⁷</td>
<td>I pp. 52, 186</td>
<td></td>
<td></td>
<td></td>
<td>Text 1 pp. 470f.</td>
<td>Paris, Bibl. Nat., Gr. 240</td>
</tr>
<tr>
<td>2048</td>
<td>XI</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>α1172</td>
<td>522</td>
<td></td>
<td></td>
<td></td>
<td>Text 1 pp. 472f.</td>
<td>Paris, Bibl. Nat., Coislin, Gr. 256, fol. 207-228</td>
</tr>
</tbody>
</table>
| 2049   | XVI  | 141  | 141       | 141       | α1684    | I p. 12  |       |               |            | Text 1 pp. 474-477, 615 | Hoskier speculated that Erasmus' 22:17-21 based on it (Text 1, pp. 474-7, then later changed his mind. (Text 1, p. 615, bottom of page). See also Text 2, p. 156, lines 26,27, where he says "...57 et 141 ex ed. typ. exscripti." The Latin means "copied from printed edition(s)."

At the bottom of p. 1:615, Hoskier says, "This MS 187 with 57 and must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." |
| 2050   | 1107 | 2050 | 143       | 143       | α1273    | (Av)     |       |               |            | Text 1 p. | Escorial, X. III. 6, fol. 235-241 |
| 2051   | XVI  | 144  | 144       | 144       | Av⁶⁸     |          |       |               |            | Text 1 p. | Madrid, Bibl. Nat., 4750, fol. 303-385 |
| 2052   | XVI  | 145  | 145       | 145       | Av⁶⁴     |          |       |               |            | Text 1 p. 493 | Reuss, Katennen p. 13 |

### Notes:
- "Text 1 p." indicates entries from "Text 1."
<table>
<thead>
<tr>
<th>Page</th>
<th>Volume</th>
<th>Manuscript</th>
<th>Column 1</th>
<th>Column 2</th>
<th>Column 3</th>
<th>Column 4</th>
<th>Column 5</th>
<th>Column 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>2053</td>
<td>XIII</td>
<td>146</td>
<td>113</td>
<td>146</td>
<td>Qu31</td>
<td>Der Apokalypse Text in dem Kommentar-Codes Messina 99 AJF 35 (1914) pp. 179-91</td>
<td>Text 1 pp. 494-505; Complete text of this ms. found in his Commentar y of Oecum.</td>
<td>Aland &amp; Aland 55, Paléographie et grecque byzantine p. 259</td>
</tr>
<tr>
<td>2054</td>
<td>XV</td>
<td>mA</td>
<td>147</td>
<td>147</td>
<td>Aν50</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td>Modena, Bibl. Est., G. 154, α. W.4.21 (III E 1), fol. 122-246</td>
</tr>
<tr>
<td>2055</td>
<td>XV</td>
<td>mA</td>
<td>148</td>
<td>148</td>
<td>Aν53</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td>Modena, Bibl. Est., G. 190, α. V.8.14 (III F 12), fol. 319-381</td>
</tr>
<tr>
<td>2056</td>
<td>XIV</td>
<td>mA</td>
<td>149</td>
<td>120</td>
<td>Aν49</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td>Rom, Bibli. Angel., 57, fol. 1-86</td>
</tr>
<tr>
<td>2057</td>
<td>XV</td>
<td></td>
<td>150</td>
<td>121</td>
<td>α1576</td>
<td>Text 1 p.</td>
<td>Rom, Bibli. Angel., 32, fol. 171-205</td>
<td></td>
</tr>
<tr>
<td>2058</td>
<td>XIV</td>
<td></td>
<td>151</td>
<td>122</td>
<td>On40</td>
<td>Text 1 p.</td>
<td>with Occumenius Commentary</td>
<td>Vatican Libr., Chis. R V 33 (gr. 27), fol. 44-71</td>
</tr>
<tr>
<td>2059</td>
<td>XI</td>
<td>mA</td>
<td>152</td>
<td>152</td>
<td>Aν10</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td>Vatican Libr., Vat. gr. 370, fol. 149-251</td>
</tr>
<tr>
<td>2060</td>
<td>1331</td>
<td>mA</td>
<td>153</td>
<td>114</td>
<td>Aν42</td>
<td>Text 1 p.</td>
<td>Rev., with Andreas commentary</td>
<td>Vatican Libr., Vat. gr. 542, fol. 265-369</td>
</tr>
<tr>
<td>2061</td>
<td>XVI</td>
<td></td>
<td>154</td>
<td>154</td>
<td>α1588</td>
<td>Text 1 p.</td>
<td>Vatican Libr., Vat. gr. 1190, fol. 174-184</td>
<td></td>
</tr>
<tr>
<td>2062</td>
<td>XIII</td>
<td></td>
<td>155</td>
<td>155</td>
<td>Qu30</td>
<td>Text 1 pp. 527-9</td>
<td>Lacking 2:1-14:20, with Occumenius Commentary</td>
<td>Vatican Libr., Vat. gr. 1426, fol. 131-159</td>
</tr>
<tr>
<td>2063</td>
<td>XVI</td>
<td>mA</td>
<td>157</td>
<td>116</td>
<td>--</td>
<td>I pp. 31, 176f., 293</td>
<td>Text 1, Preface</td>
<td>with Andreas commentary</td>
</tr>
<tr>
<td>2064</td>
<td>XVI</td>
<td>mA</td>
<td>158</td>
<td>158</td>
<td>Aν62</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td>Vatican</td>
</tr>
<tr>
<td>2065</td>
<td>1480</td>
<td>mA</td>
<td>159</td>
<td>159</td>
<td>Aν503</td>
<td>I p. 68</td>
<td>Text 1 pp. 537-545</td>
<td>all, with Andreas commentary</td>
</tr>
<tr>
<td>2066</td>
<td>1574</td>
<td>mA</td>
<td>160</td>
<td>118</td>
<td>Aν63</td>
<td>Text 1 p. 389</td>
<td>with Andreas commentary</td>
<td>Vatican</td>
</tr>
<tr>
<td>2067</td>
<td>XV</td>
<td>mA</td>
<td>161</td>
<td>119</td>
<td>Aν52</td>
<td>Text 1 p.</td>
<td>Rev., with Andreas commentary</td>
<td>Vatican Libr., Pal. gr. 346</td>
</tr>
<tr>
<td>2068</td>
<td>XVI</td>
<td>mA</td>
<td>162</td>
<td>162</td>
<td>Aν65</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td>Venice, Bibl. Naz. Marc., Gr. I40 1377</td>
</tr>
<tr>
<td>2070</td>
<td>1356</td>
<td>mA</td>
<td>164</td>
<td>164</td>
<td>Aν403</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td>Athos, Annis, 11, fol. 250-307</td>
</tr>
<tr>
<td>2071</td>
<td>1621-2</td>
<td>mA</td>
<td>167</td>
<td>167</td>
<td>Aν70</td>
<td>Text 1 p.</td>
<td>with Andreas commentary; Hosk unclassified</td>
<td>Athos, Dioniysiu, 71 (163), fol. 4-163 (fol. A. 1-3: f. 642</td>
</tr>
<tr>
<td>2072</td>
<td>1798</td>
<td>mA</td>
<td>168</td>
<td>168</td>
<td>Aν80</td>
<td>I p. 92</td>
<td>Text 1 p.</td>
<td>with Andreas commentary; Hosk says copy of the printed text &amp; of no value</td>
</tr>
<tr>
<td>2073</td>
<td>XIV</td>
<td>mA</td>
<td>169</td>
<td>169</td>
<td>Aν47</td>
<td>Text 1 p.</td>
<td>Rev., mutilated, with Andreas Commentary</td>
<td>Athos, Iviron, 273(34)</td>
</tr>
<tr>
<td>Year</td>
<td>Commentary</td>
<td>Page(s)</td>
<td>Text</td>
<td>Notes</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>------------</td>
<td>---------</td>
<td>------</td>
<td>-------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2074</td>
<td>X m^A 170 170 170 Av ^1</td>
<td>pp. 43, 185-93, 193f.</td>
<td>Text 1 p.</td>
<td>w/Andreas commentary. Hosk: scribe is rapid, but accurate and trustworthy, and Ms. is very true to type. Family 88-1384-1732-1733-1876-2014-2015-2034-2036-2042-2043-2046-2047-2074-2082. Sub-Group 88-2074.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2075</td>
<td>XIV (Hosk: XV) m^A 171 171 171 Av ^48</td>
<td>pp. 572-5</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2076</td>
<td>XVI 172 172 172 a1570</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2077</td>
<td>1685 m^A 174 174 174 Av ^71</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2078</td>
<td>XVI 176 176 176 a1373</td>
<td>Text 1 p.</td>
<td>Hosk &quot;B&quot; type</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2079</td>
<td>XIII 177 177 177 a1373</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2080</td>
<td>XIV 178 178 178 a406 I^1</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2081</td>
<td>XI m^A 179 179 179 Av ^21 I^1</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2082</td>
<td>XVI 182 112 112 a1682</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2087</td>
<td>XV 15 15 15 a1583</td>
<td>I p. 12</td>
<td>Text 1 p.</td>
<td>Athens, Nat. Bibl., Taphu 303, fol. 7^v-26^f</td>
<td></td>
<td>3:3 – 4:8; auf 2 halben Freiseiten in E 07 geschrieben, keine eigentliche Hs.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2091</td>
<td>XV m^A 71 189 Av ^502</td>
<td>Text 1 p.</td>
<td>Begins at Rev. 10:8; mutulates ch. 20, omits 20:1-3; reading 20:7,11, 4,5, omits 20:6, reads 11,12, omits 13, reads part of 20:14, has 15, continues with ch. 21, but closes at the end of 21:6, with Andreas commentary. Hosk. declares that this scribe deliberately changed text for doctrinal reasons.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2114</td>
<td>1676 -- -- 234 M^71</td>
<td>Text 1 p.</td>
<td>with Maximus commentary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2116</td>
<td>1687 -- -- 248 Ap^70</td>
<td>not collated</td>
<td>with Arethas commentary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2136</td>
<td>XVII -- 247 ^c700</td>
<td>Text 1 p.</td>
<td>Moscow, Hist. Mus., V.26, S. 472</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2138</td>
<td>1072</td>
<td>--</td>
<td>246</td>
<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>
<td>Moscow, Univ. 2 (Gorkij-Bibl. 2280)</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>------</td>
<td>------------</td>
<td>------------</td>
<td>-----------</td>
<td>-----------</td>
<td>--------</td>
<td>---------------</td>
</tr>
<tr>
<td>2186</td>
<td>XII</td>
<td>mA</td>
<td>--</td>
<td>--</td>
<td>208</td>
<td>A²ν²²</td>
<td>Aν²³</td>
<td>I p. 7</td>
</tr>
<tr>
<td>2196</td>
<td>XVI</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>233</td>
<td>a1687</td>
<td></td>
<td>Text 1 pp. 721ff.</td>
</tr>
<tr>
<td>2200</td>
<td>XIV</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>245</td>
<td>δ414</td>
<td>K</td>
<td>Text 1 pp. 741ff.</td>
</tr>
<tr>
<td>2201</td>
<td>XV</td>
<td>--</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Text 1 p.</td>
</tr>
<tr>
<td>2254</td>
<td>XVI</td>
<td>mA</td>
<td>--</td>
<td>--</td>
<td>216</td>
<td>Aν⁶⁰⁴</td>
<td></td>
<td>Text 1 pp. 28-30, 293</td>
</tr>
<tr>
<td>2256</td>
<td>XV</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>218</td>
<td>α1577</td>
<td></td>
<td>Text 1 pp. 693-7</td>
</tr>
<tr>
<td>2258</td>
<td>XVII</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>217</td>
<td>α1770</td>
<td></td>
<td>Text 1 p.</td>
</tr>
<tr>
<td>2259</td>
<td>XI</td>
<td>mA</td>
<td>--</td>
<td>--</td>
<td>213</td>
<td>Aν¹²</td>
<td></td>
<td>Text 1 p.</td>
</tr>
<tr>
<td>2286</td>
<td>XII</td>
<td>mA</td>
<td>--</td>
<td>--</td>
<td>241</td>
<td>Aν²²</td>
<td>I¹ⁱ</td>
<td>Text 1 p.</td>
</tr>
<tr>
<td>2302</td>
<td>XV</td>
<td>mA</td>
<td>--</td>
<td>--</td>
<td>193</td>
<td>Aν⁵⁰⁵</td>
<td></td>
<td>Text 1 p.</td>
</tr>
<tr>
<td>2305</td>
<td>XIV</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>166</td>
<td></td>
<td></td>
<td>Text 1 p.</td>
</tr>
<tr>
<td>2323</td>
<td>XIII</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td></td>
<td></td>
<td>Images at CSNTM</td>
</tr>
<tr>
<td>2324</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>129?</td>
<td></td>
<td></td>
<td>Text 1 p. 440</td>
</tr>
<tr>
<td>2325</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2329</td>
<td>X</td>
<td>2329</td>
<td>--</td>
<td>--</td>
<td>200</td>
<td>a1073</td>
<td>I'</td>
<td>Text 1 pp. 637-52</td>
</tr>
<tr>
<td>--------</td>
<td>------</td>
<td>------</td>
<td>------------</td>
<td>------------</td>
<td>-----------</td>
<td>---------------</td>
<td>-------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>2344</td>
<td>XI</td>
<td>2344</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Text 1 p.</td>
</tr>
<tr>
<td>2349</td>
<td>XI/II</td>
<td></td>
<td>--</td>
<td>129</td>
<td>α215</td>
<td></td>
<td></td>
<td>Text 1 pp. 440f.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2350</td>
<td>XVII</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Text 1 p.</td>
</tr>
</tbody>
</table>
|        |      |      |            |            |           |               |             |                          | 1:1-13:18; 14:4-5; Hosk.: "New Commentary Ms."
|        |      |      |            |            |           |               |             |                          | Pick: [135]. Hosk. says written by two scribes, one Theodosius who wrote 2329, and alternating with another. Has short unknown commentary. |
| 2352   | XV   |      | --         | 202        |           |               |             | Text 1 pp. 663f.         |                                |
| 2361   | XVI  |      |            |            |           |               |             | Text 1 p.                | 4:10 – 5:6; 6:17 – 7:2               |
| 2377   | XIV  | 2377 |            |            |           |               |             | Text 1 p.                |                                |
|        |      |      |            |            |           |               |             | 'Unbeachtete und unbekannte griechische Apokalypse handschriften' ZNW 52 (1961) pp. 82-8 |                                |
|        |      |      |            |            |           |               |             | Text 1 p.                |                                |
|        |      |      |            |            |           |               |             | D.J. Pallas BNGJ 11 (1934-5) pp. λε-λζ |                                |


| [2402] XVI |            | Text 1 p. | Chicago, Univ. Libr., Ms. 931 |
| 2403       | XVI        |            | Madrid, Bibl. Nac., 4592, fol. 111-139 |
| 2408       | XIV        |            | Oxford, Bodl. Libr, Barocci 48, fol. 18 |
| 2428       | XV         |            | Paris, Bibl. Nat., Gr. 746, fol. 239-307 |
| 2429       | XIV        | I, pp70, 212-4 | Paris, Bibl. Nat., Gr. 1002, fol. 179-227 |
| 2431       | 1332       | I, p. 87   | Athos, Kavokalyvia, 4 |
| 2432       | XIV        | I, p. 69   | Vatican Libr., Ross 766 |
|-----|------|------|------------|------------|-----------|-----------|---------------------|-------------|----------|----------|
| 2434 | 1736 |       |            |            |           |           |                     |             |          |          |
| 2435 | XIII |       |            |            |           |           |                     |             |          |          |
| 2436 | 1418 | --    | 206        | --         |           |           |                     |             |          |          |
| 2449 | XVII |       |            |            |           |           |                     |             |          |          |
| 2493 | XIV  |       |            |            |           |           |                     |             |          |          |
| 2494 | 1316 |       |            |            |           |           |                     |             |          |          |
| 2495 | XV   |       |            |            |           |           |                     |             |          |          |
| 2554*| 1434 | μ     | 216        |            |           |           |                     |             |          |          |
| 2582 | XIV  |       |            |            |           |           |                     |             |          |          |
| 2594 | XVI  |       |            |            |           |           |                     |             |          |          |
| 2595 | XV   | μΑ    | 466?       | 204        |           |           |                     |             |          |          |
| 2619 | XVII | μ     |            |            |           |           |                     |             |          |          |
| 2625*| XII  |       |            |            |           |           |                     |             |          |          |
| 2626 | XIV  | μ     |            |            |           |           |                     |             |          |          |

**Location**

- Zagora, Stadtbibl., 9
- Zagora, Stadtbibl., 12, fol. 332-367
- Athens, Vatopediu, 637, fol. 53-80
- Salamanca, Univ. Bibl., 2. 749
- Bucharest, Akad., 14/126216
- Vatican Libr., Vat. gr. 1908, fol. 105-118
- Turin, Bibl. Naz., C. III. 8, fol. 161-218
- Venedig, Bibl. Naz. Marc., Gr. Z. 494 (331), fol. 248-263
- Yale Univ. Libr., ms. 246 (Philipps 4527)
- Ochrid, Nat. Mus., 1
- Ochrid, Nat. Mus., 14

**Contents**

- 1:1- 8:6
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- Text 1 p.
- 1:1- 13:5
- 1:1- 13:5
- Text 1 p.
- Text 1 p.
- Rev., mutilated
- 1:1- 13:5
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte Liste
- *large footnote in Kurzgefaßte List
<table>
<thead>
<tr>
<th>Text</th>
<th>Page</th>
<th>Location</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>2759</td>
<td>XVI</td>
<td>1 p.</td>
<td>Vatican Library</td>
</tr>
<tr>
<td>2776</td>
<td></td>
<td></td>
<td>Athena</td>
</tr>
<tr>
<td>2794</td>
<td></td>
<td></td>
<td>Vienna, Mechitaristenkoll eg. cod. gr. s.n.</td>
</tr>
<tr>
<td>2814 (prev. 1r)</td>
<td>XII</td>
<td>1 p.</td>
<td>Revelation and Andreas commentary, lacks last few verses; This was Erasmus’ only Greek MS for Textus Receptus Revelation.</td>
</tr>
<tr>
<td>2821 (prev. 60r)</td>
<td>1297</td>
<td>1 p.</td>
<td>Cambridge, University Library Dm. IX. 69, fol. 295-316 (fol. 4-294: 60)</td>
</tr>
<tr>
<td>2855</td>
<td>XII</td>
<td>12:12-13:13</td>
<td>Oslo/London, The Shoyen Collection, Ms 1906</td>
</tr>
<tr>
<td>itar</td>
<td>IX</td>
<td></td>
<td>all</td>
</tr>
<tr>
<td>itar (61) &quot;Gwynn Edition&quot;</td>
<td></td>
<td></td>
<td>Dublin, Trinity College, 52</td>
</tr>
<tr>
<td>itgig (51) &quot;Belsheim Latin edition&quot;</td>
<td>XIII</td>
<td>gig</td>
<td>all</td>
</tr>
<tr>
<td>ith (55) &quot;Buchanan Latin&quot;</td>
<td>V</td>
<td>h</td>
<td>1:1-2:1; 8:7-9:12; 11:16-12:14; 14:15-16:5</td>
</tr>
<tr>
<td>itsin (74)</td>
<td>X</td>
<td>sin</td>
<td>20:11-21:7</td>
</tr>
<tr>
<td>vg Cod. Harleianus</td>
<td>VI</td>
<td>harl.</td>
<td>Paris, bibliothecae complures (Liber Comicus)</td>
</tr>
<tr>
<td>vg Vulgate</td>
<td>IV/V</td>
<td>vg</td>
<td>London</td>
</tr>
<tr>
<td>syrph &quot;Philoxeniana Syriaca&quot;</td>
<td>507/8</td>
<td>syrph</td>
<td>-</td>
</tr>
<tr>
<td>syrph Harclean Syriaca&quot;</td>
<td>VII</td>
<td>syrph</td>
<td>-</td>
</tr>
<tr>
<td>cop² sa (Sahidic Coptic)</td>
<td>III</td>
<td>sa</td>
<td>-</td>
</tr>
<tr>
<td>cop² bo (Bohairic Coptic)</td>
<td>IX</td>
<td>bo</td>
<td>-</td>
</tr>
<tr>
<td>arm &quot;Armenian&quot;</td>
<td>V</td>
<td>arm</td>
<td>-</td>
</tr>
</tbody>
</table>
Hoskier's Numbers Converted

<table>
<thead>
<tr>
<th>Hoskier No.</th>
<th>Gregory No.</th>
<th>Hoskier Type</th>
<th>HF Type</th>
<th>Pickering Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oxyr¹⁰⁷⁹</td>
<td>⁵¹⁸</td>
<td>Odd Uncial</td>
<td>Mᵃ</td>
<td>Mᵃ</td>
</tr>
<tr>
<td>Oxyr¹⁰⁸⁰</td>
<td>0169</td>
<td>Odd Uncial</td>
<td>Mᵃ</td>
<td>Mᵃ</td>
</tr>
<tr>
<td>Oxyr¹²³⁰</td>
<td>⁴²⁴</td>
<td>Odd Uncial</td>
<td>Mᵃ</td>
<td>Mᵃ</td>
</tr>
<tr>
<td>¹</td>
<td>⁸⁴⁸</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>²</td>
<td>¹⁰⁷⁹</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>³</td>
<td>¹⁰⁸⁰</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>⁴</td>
<td>¹</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>⁵</td>
<td>²</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>⁶</td>
<td>³</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>⁷</td>
<td>⁴</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>⁸</td>
<td>⁵</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>⁹</td>
<td>⁶</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>¹⁰</td>
<td>⁷</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>¹¹</td>
<td>⁸</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>¹²</td>
<td>⁹</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>¹³</td>
<td>¹⁰</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>¹⁴</td>
<td>¹¹</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>¹⁵</td>
<td>¹²</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>¹⁶</td>
<td>¹³</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>¹⁷</td>
<td>¹⁴</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>¹⁸</td>
<td>¹⁵</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>¹⁹</td>
<td>¹⁶</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>²⁰</td>
<td>¹⁷</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>²¹</td>
<td>¹⁸</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>²²</td>
<td>¹⁹</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>²³</td>
<td>²⁰</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>²⁴</td>
<td>²¹</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>²⁵</td>
<td>²²</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>²⁶</td>
<td>²³</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>²⁷</td>
<td>²⁴</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>²⁸</td>
<td>²⁵</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>²⁹</td>
<td>²⁶</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>³⁰</td>
<td>²⁷</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>³¹</td>
<td>²⁸</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>³²</td>
<td>²⁹</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>³³</td>
<td>³⁰</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td>³⁴</td>
<td>³¹</td>
<td>Oxyr</td>
<td>Odd Uncial</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>2018</td>
<td>Mb</td>
<td></td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>2019</td>
<td>Mi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>432</td>
<td>F35</td>
<td></td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>2020</td>
<td>Mh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>(prev. 866b)</td>
<td>see also 115</td>
<td>Mg</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>141</td>
<td>Ma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>2021</td>
<td>Ma-Md</td>
<td></td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>452</td>
<td>Ma-Md</td>
<td></td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>2022</td>
<td>Me</td>
<td></td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>180</td>
<td>Ma-Mb</td>
<td></td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>459</td>
<td>Group 104-336-459-582-620-628-680-922-1918</td>
<td>Mg</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>209</td>
<td>Me</td>
<td></td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>241</td>
<td>Mi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>242</td>
<td>Mf</td>
<td></td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>2023</td>
<td>F35</td>
<td></td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>2024</td>
<td>Ma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>51</td>
<td>18</td>
<td>Ma-Mb</td>
<td></td>
<td></td>
</tr>
<tr>
<td>52</td>
<td>337</td>
<td>Ma-Mb</td>
<td></td>
<td></td>
</tr>
<tr>
<td>53</td>
<td>467</td>
<td>Ma-Md</td>
<td></td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>No such thing as Apoc. 54; says is Scriv-Miller error</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>468</td>
<td>Ma-Mc</td>
<td></td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>469</td>
<td>Mi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>296</td>
<td>&quot;miscellaneous&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>2025</td>
<td>Ma-Md</td>
<td></td>
<td></td>
</tr>
<tr>
<td>59</td>
<td>2026</td>
<td>Family 59-121, subtype of Family 1</td>
<td>Me</td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>2027</td>
<td>&quot;Vacat.&quot;</td>
<td>&quot;missing&quot;</td>
<td></td>
</tr>
<tr>
<td>61</td>
<td>2028</td>
<td>Group 62-63-72-136-147-162/63-184; sub-type of Family 1</td>
<td>Me</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>2029</td>
<td>Group 62-63-72-136-147-162/63-184; sub-type of Family 1</td>
<td>Me</td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>1934</td>
<td>Mf</td>
<td></td>
<td></td>
</tr>
<tr>
<td>64</td>
<td>2030</td>
<td>(Md)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>65</td>
<td>No such thing as Apoc. 66; says is Miller error.</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>2031</td>
<td>Me</td>
<td></td>
<td></td>
</tr>
<tr>
<td>67</td>
<td>2032</td>
<td>Mb</td>
<td></td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>628</td>
<td>Mg</td>
<td></td>
<td></td>
</tr>
<tr>
<td>69</td>
<td>386</td>
<td>Ma-Md</td>
<td></td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>&quot;Vacat.&quot; Says is Miller error.</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>2033</td>
<td>Group 62-63-72-136-147 Sub-div of Family 1</td>
<td>Me</td>
<td></td>
</tr>
<tr>
<td>72</td>
<td>2034</td>
<td>Md</td>
<td></td>
<td></td>
</tr>
<tr>
<td>73</td>
<td>617</td>
<td>Mf</td>
<td></td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>456</td>
<td>Group 325-517-456, (And see 42-367-468)</td>
<td>Ma-Mg</td>
<td></td>
</tr>
<tr>
<td>75</td>
<td>&quot;Vacat.&quot; Says is Miller error.</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>2035</td>
<td>F35</td>
<td></td>
<td></td>
</tr>
<tr>
<td>77</td>
<td>1948</td>
<td>Ma-Md</td>
<td></td>
<td></td>
</tr>
<tr>
<td>78</td>
<td>2036</td>
<td>Md</td>
<td></td>
<td></td>
</tr>
<tr>
<td>79</td>
<td>2036 abs</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>80</td>
<td>2037</td>
<td>Md</td>
<td></td>
<td></td>
</tr>
<tr>
<td>81</td>
<td>2038</td>
<td>Group 81-204; Sub-div of Family 34, Family 1</td>
<td>(Me)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>82</td>
<td>177</td>
<td></td>
<td>M²,M⁶</td>
<td></td>
</tr>
<tr>
<td>83</td>
<td>339</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>84</td>
<td>368</td>
<td>M³,M⁶</td>
<td></td>
<td></td>
</tr>
<tr>
<td>85</td>
<td>&quot;Vacant.&quot; Too much confusion vv Scrivener, Gregory and Miller.</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>86</td>
<td>&quot;Vacant.&quot; Too much confusion vv Scrivener, Gregory and Miller.</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>87</td>
<td>172</td>
<td>Mb</td>
<td></td>
<td></td>
</tr>
<tr>
<td>88</td>
<td>205</td>
<td>Me</td>
<td></td>
<td></td>
</tr>
<tr>
<td>89</td>
<td>699</td>
<td>&quot;miscellaneous&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>90</td>
<td>2039</td>
<td>M³,M⁶</td>
<td></td>
<td></td>
</tr>
<tr>
<td>91</td>
<td>1957</td>
<td>f³⁵</td>
<td>[f³⁵]</td>
<td></td>
</tr>
<tr>
<td>92</td>
<td>61</td>
<td>Ma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>93</td>
<td>1955</td>
<td>M³,M⁶</td>
<td></td>
<td></td>
</tr>
<tr>
<td>94</td>
<td>201</td>
<td>M³,M⁶</td>
<td></td>
<td></td>
</tr>
<tr>
<td>95</td>
<td>2040 (part of 911?) Strict Grp 95-127-215 + 172-217 &amp; 159 partim Add 61-126-218-219 + 164-166 partim</td>
<td>Mh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>96</td>
<td>2041</td>
<td>f³⁵</td>
<td></td>
<td></td>
</tr>
<tr>
<td>97</td>
<td>498</td>
<td>M³,M⁶</td>
<td></td>
<td></td>
</tr>
<tr>
<td>98</td>
<td>522</td>
<td>[Me]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>99</td>
<td>88</td>
<td>Md</td>
<td></td>
<td></td>
</tr>
<tr>
<td>100</td>
<td>2042</td>
<td>[Md¹¹⁺²²], [Me¹⁺¹⁰]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>101</td>
<td>205 abs</td>
<td>Me</td>
<td></td>
<td></td>
</tr>
<tr>
<td>102</td>
<td>582</td>
<td>Mg</td>
<td></td>
<td></td>
</tr>
<tr>
<td>103</td>
<td>2043</td>
<td>Mg</td>
<td></td>
<td></td>
</tr>
<tr>
<td>104</td>
<td>680</td>
<td>Md</td>
<td></td>
<td></td>
</tr>
<tr>
<td>105</td>
<td>&quot;We are leaving this blank.&quot;</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>106</td>
<td>664</td>
<td>Mf</td>
<td></td>
<td></td>
</tr>
<tr>
<td>107</td>
<td>203</td>
<td>M³,M⁶</td>
<td></td>
<td></td>
</tr>
<tr>
<td>108</td>
<td>1852</td>
<td>Mg</td>
<td></td>
<td></td>
</tr>
<tr>
<td>109</td>
<td>256</td>
<td>Mg</td>
<td></td>
<td></td>
</tr>
<tr>
<td>110</td>
<td>824</td>
<td>Mg</td>
<td>f³⁵</td>
<td></td>
</tr>
<tr>
<td>111</td>
<td>1611</td>
<td>Mg</td>
<td>Md</td>
<td></td>
</tr>
<tr>
<td>112</td>
<td>2082</td>
<td>Mg</td>
<td>Md</td>
<td></td>
</tr>
<tr>
<td>113</td>
<td>792</td>
<td>Mg</td>
<td>Md</td>
<td></td>
</tr>
<tr>
<td>114</td>
<td>2060</td>
<td>Group 114-193-241</td>
<td>Me</td>
<td></td>
</tr>
<tr>
<td>115</td>
<td>1918 (prev. 866b) Hoskier says 115 is the missing part of 39.</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>116</td>
<td>2063</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>117</td>
<td>886</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>118</td>
<td>2066</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>119</td>
<td>2067 Grp 119-(123)-144-148-158 (Syro-Greek)</td>
<td>[Me]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>120</td>
<td>2056</td>
<td>Me</td>
<td></td>
<td></td>
</tr>
<tr>
<td>121</td>
<td>2057</td>
<td>Me</td>
<td></td>
<td></td>
</tr>
<tr>
<td>122</td>
<td>2058</td>
<td>M³,M⁶</td>
<td></td>
<td></td>
</tr>
<tr>
<td>123</td>
<td>743 Graeco-Syriac Group 119-123-144-148-158</td>
<td>[Me]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>124</td>
<td>1828</td>
<td>(Mb)</td>
<td>Ma</td>
<td></td>
</tr>
<tr>
<td>125</td>
<td>919</td>
<td>Ma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>126</td>
<td>920 Group 61-(74)-95-126-(164-166)-218-219</td>
<td>M³,M⁶</td>
<td></td>
<td></td>
</tr>
<tr>
<td>127</td>
<td>1841 Group 1006-1841-(911/2040)-2076-2258</td>
<td>Mh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>128</td>
<td>1849</td>
<td>(M³,M⁶)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>129</td>
<td>2349 Egyptian Family, Sub-Group 29-30-98-129</td>
<td>M³,Me</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Year 1</td>
<td>Year 2</td>
<td>Notes</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>--------</td>
<td>--------</td>
<td>-------</td>
<td></td>
</tr>
<tr>
<td>130</td>
<td>1854</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>131</td>
<td>1857</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>133</td>
<td>1870</td>
<td></td>
<td>&quot;missing&quot;</td>
<td></td>
</tr>
<tr>
<td>134</td>
<td>1872</td>
<td></td>
<td>&quot;missing&quot;</td>
<td></td>
</tr>
<tr>
<td>135</td>
<td>1876</td>
<td></td>
<td>Md</td>
<td></td>
</tr>
<tr>
<td>136</td>
<td>2044</td>
<td>Group 62-63-72-136-147-162/63-184; sub-type of Family 1</td>
<td>Me</td>
<td></td>
</tr>
<tr>
<td>137</td>
<td>2045</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>138</td>
<td>2046</td>
<td>Group 80-138, General Family 21</td>
<td>Md</td>
<td></td>
</tr>
<tr>
<td>139</td>
<td>2047</td>
<td></td>
<td>Md</td>
<td></td>
</tr>
<tr>
<td>140</td>
<td>2048</td>
<td></td>
<td>Ma-Mg</td>
<td></td>
</tr>
<tr>
<td>141</td>
<td>2049</td>
<td></td>
<td>Me</td>
<td></td>
</tr>
<tr>
<td>142</td>
<td>2004</td>
<td></td>
<td>Ma</td>
<td></td>
</tr>
<tr>
<td>143</td>
<td>2050</td>
<td>Very Secial Type</td>
<td>Mh</td>
<td></td>
</tr>
<tr>
<td>144</td>
<td>2051</td>
<td>Graeco-Syriac Group 119-123-144-148-158</td>
<td>[Me]</td>
<td></td>
</tr>
<tr>
<td>146</td>
<td>2053</td>
<td></td>
<td>Mh</td>
<td></td>
</tr>
<tr>
<td>147</td>
<td>2054</td>
<td>Group 62-63-72-136-147-162/63-184; sub-type of Family 1</td>
<td>Me</td>
<td></td>
</tr>
<tr>
<td>148</td>
<td>2055</td>
<td>Graeco-Syriac Group 119-123-144-148-158</td>
<td>[Me]</td>
<td></td>
</tr>
<tr>
<td>149</td>
<td>808</td>
<td>149-186</td>
<td>(Ma-Me)</td>
<td></td>
</tr>
<tr>
<td>150</td>
<td>757</td>
<td>Complutensian Group 10 etc.</td>
<td>F35</td>
<td></td>
</tr>
<tr>
<td>150sup.</td>
<td>757 (21-9-end)</td>
<td>variable</td>
<td>Ma-Mc</td>
<td></td>
</tr>
<tr>
<td>151</td>
<td>922</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>152</td>
<td>2059</td>
<td></td>
<td>Mg</td>
<td></td>
</tr>
<tr>
<td>153</td>
<td>935</td>
<td>Group 41-42-53-107-153-211-222, Type fam. B</td>
<td>(Ma-Md)</td>
<td></td>
</tr>
<tr>
<td>153sup.</td>
<td>935, 16 to end</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>154</td>
<td>2061</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>155</td>
<td>2062</td>
<td></td>
<td>Mh</td>
<td></td>
</tr>
<tr>
<td>156</td>
<td>616</td>
<td></td>
<td>Mb</td>
<td></td>
</tr>
<tr>
<td>157</td>
<td>986</td>
<td></td>
<td>F35</td>
<td></td>
</tr>
<tr>
<td>158</td>
<td>2064</td>
<td>Graeco-Syriac Group 119-123-144-148-158</td>
<td>[Me]</td>
<td></td>
</tr>
<tr>
<td>159</td>
<td>2065</td>
<td></td>
<td>Me</td>
<td></td>
</tr>
<tr>
<td>160</td>
<td>1072</td>
<td>Complutensian Family</td>
<td>F35</td>
<td></td>
</tr>
<tr>
<td>161</td>
<td>1075</td>
<td></td>
<td>F35</td>
<td></td>
</tr>
<tr>
<td>162</td>
<td>2068</td>
<td>62-63-72-136-147-162-163-184 (Family 1)</td>
<td>Me</td>
<td></td>
</tr>
<tr>
<td>163</td>
<td>2069</td>
<td>62-63-72-136-147-162-163-184 (Family 1)</td>
<td>Me</td>
<td></td>
</tr>
<tr>
<td>164</td>
<td>2070</td>
<td>Family B</td>
<td>Me</td>
<td></td>
</tr>
<tr>
<td>165</td>
<td>250</td>
<td>Group 34-35-68-87-(124)-132-156-165-181-188</td>
<td>(Mb)</td>
<td></td>
</tr>
<tr>
<td>166</td>
<td>2305</td>
<td>164-166</td>
<td>(Mb)</td>
<td></td>
</tr>
<tr>
<td>167</td>
<td>2071</td>
<td>unclassified</td>
<td>Mi</td>
<td></td>
</tr>
<tr>
<td>168</td>
<td>2072</td>
<td>copy of printed text &amp; of no value</td>
<td>&quot;missing&quot;</td>
<td></td>
</tr>
<tr>
<td>169</td>
<td>2073</td>
<td>169-216 (cf. E 17 67-120)</td>
<td>(Ma)</td>
<td></td>
</tr>
<tr>
<td>171</td>
<td>2075</td>
<td>Group 172-217 (See 51-90 up to xi. 15)</td>
<td>Mf</td>
<td></td>
</tr>
<tr>
<td>172</td>
<td>2076</td>
<td>Lambros, p. 184</td>
<td>Mα-Mb</td>
<td></td>
</tr>
<tr>
<td>173</td>
<td>2077</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>174</td>
<td>2078</td>
<td>Group 171-174</td>
<td>Mf</td>
<td></td>
</tr>
<tr>
<td>175</td>
<td>2079</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>176</td>
<td>2080</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>177</td>
<td>2082</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>178</td>
<td>2083</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>179</td>
<td>2084</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>180</td>
<td>2085</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>181</td>
<td>2086</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>182</td>
<td>2087</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>183</td>
<td>2088</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>184</td>
<td>2089</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>185</td>
<td>2090</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>186</td>
<td>2091</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>187</td>
<td>2092</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>188</td>
<td>2093</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>189</td>
<td>2094</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>190</td>
<td>2095</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>191</td>
<td>2096</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>192</td>
<td>2097</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>193</td>
<td>2098</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>194</td>
<td>2099</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>195</td>
<td>2100</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>196</td>
<td>2101</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>197</td>
<td>2102</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>198</td>
<td>2103</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>199</td>
<td>2104</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>200</td>
<td>2105</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>201</td>
<td>2106</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>202</td>
<td>2107</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>203</td>
<td>2108</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>204</td>
<td>2109</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>205</td>
<td>2110</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>206</td>
<td>2111</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>207</td>
<td>2112</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>208</td>
<td>2113</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>209</td>
<td>2114</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>210</td>
<td>2115</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>211</td>
<td>2116</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>212</td>
<td>2117</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>213</td>
<td>2118</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>214</td>
<td>2119</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>215</td>
<td>2120</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Lines</td>
<td>Notes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
<td>-------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>216</td>
<td>2254</td>
<td>((M^a))</td>
<td></td>
<td></td>
</tr>
<tr>
<td>217</td>
<td>2258</td>
<td>(M^a\cdot Mb)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>218</td>
<td>2256</td>
<td>(M^a\cdot Mb)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>219</td>
<td>1859</td>
<td>(M^a\cdot Mb)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>220</td>
<td>1732</td>
<td>((Md))</td>
<td></td>
<td></td>
</tr>
<tr>
<td>221</td>
<td>1733</td>
<td>(f^{35})</td>
<td></td>
<td></td>
</tr>
<tr>
<td>222</td>
<td>1734</td>
<td>((Ma\cdot Md))</td>
<td></td>
<td></td>
</tr>
<tr>
<td>222\sup{app}</td>
<td>1734, 22:8-21</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>223</td>
<td>1617</td>
<td>(f^{35})</td>
<td></td>
<td></td>
</tr>
<tr>
<td>224</td>
<td>1771</td>
<td>(f^{35})</td>
<td></td>
<td></td>
</tr>
<tr>
<td>225</td>
<td></td>
<td>exactly like 1734 (dated 1015)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>226</td>
<td>1626</td>
<td>(Ma\cdot Mc)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>227</td>
<td>1745</td>
<td>(f^{35})</td>
<td></td>
<td></td>
</tr>
<tr>
<td>228</td>
<td>1746</td>
<td>(f^{35})</td>
<td></td>
<td></td>
</tr>
<tr>
<td>229</td>
<td>1740</td>
<td>(f^{35})</td>
<td></td>
<td></td>
</tr>
<tr>
<td>230</td>
<td>1637</td>
<td>(f^{35})</td>
<td></td>
<td></td>
</tr>
<tr>
<td>230A</td>
<td></td>
<td>1771 ?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>231</td>
<td>1652</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>232</td>
<td>1774</td>
<td>(f^{35})</td>
<td></td>
<td></td>
</tr>
<tr>
<td>233</td>
<td>2196</td>
<td>(f^{35})</td>
<td></td>
<td></td>
</tr>
<tr>
<td>234</td>
<td>2114</td>
<td>&quot;can be neglected&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>235</td>
<td>1668</td>
<td>&quot;copy of a printed text, Erasmus' 3rd Edition&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>236</td>
<td>1775</td>
<td>&quot;miscellaneous&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>237</td>
<td>1776</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>238</td>
<td>1777</td>
<td>&quot;miscellaneous&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>239</td>
<td></td>
<td>&quot;can be neglected&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>240</td>
<td>1678</td>
<td>(Mb)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>241</td>
<td>2286</td>
<td>(Me)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>242</td>
<td>1864</td>
<td>(f^{35})</td>
<td></td>
<td></td>
</tr>
<tr>
<td>243</td>
<td>1903</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>244</td>
<td>1865</td>
<td>(f^{35})</td>
<td></td>
<td></td>
</tr>
<tr>
<td>245</td>
<td>2200</td>
<td>(Ma)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>246</td>
<td>2138</td>
<td>(Ma\cdot Mb)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>247</td>
<td>2136</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>248</td>
<td>2116</td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>249</td>
<td>--</td>
<td>&quot;Vacat.&quot; Stavrou 57, Jerusalem?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>250</td>
<td>1248</td>
<td>(f^{35})</td>
<td></td>
<td></td>
</tr>
<tr>
<td>251</td>
<td>254</td>
<td>(Ma)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>252</td>
<td></td>
<td>&quot;missing&quot;</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Pickering's Categories converted to current Gregory numbers:

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Name</th>
<th>Manuscripts (Gregory Nos.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Odd Uncials&quot;</td>
<td></td>
<td>( \Psi^{18} ), ( \Psi^{24} ), ( \Psi^{43} ), ( \Psi^{47} ), ( \Psi^{85} ), ( \Psi^{98} ), ( \Psi^{115} ), ( \mathfrak{m} ), A, C, P, 051, 0163, 0169, 0207, 0308</td>
</tr>
<tr>
<td>Ma</td>
<td>Family Q</td>
<td>046, 82, 93, 141, 218, 254, 632, 919, 1352, 1719, 1893, 1955, 2004, 2024, (2073), 2079, 2200, 2254?</td>
</tr>
<tr>
<td>Ma-Mb</td>
<td></td>
<td>18, 177, 180, 250, 337, 498, 920, 1704, 1859, 2027, 2039, 2058, 2070, 2076, 2138, 2256, 2258</td>
</tr>
<tr>
<td>Ma-Mc</td>
<td></td>
<td>42, 367, 468, 757, 1626</td>
</tr>
<tr>
<td>Ma-Md</td>
<td></td>
<td>149, 201, 203, 368, 386, 452, 467, 506, (935), 1597, (1728), (1734), (1849), 1948, 2021, 2025</td>
</tr>
<tr>
<td>Ma-Me</td>
<td></td>
<td>385, 429, (808), 2349</td>
</tr>
<tr>
<td>Ma-Mg</td>
<td></td>
<td>110, 325, 456, 517, 627, 2048</td>
</tr>
<tr>
<td>Mb</td>
<td>Coptic</td>
<td>172, (250), 424, 616, 1828, 1862, 1888, 2018, 2032, 2084</td>
</tr>
<tr>
<td>f(^{35}) (M(c))</td>
<td>Complutensian</td>
<td>(35), [61, 69], 432, 757, 824, 986, 1075, 1328, 1503, 1551, 1617, 1637, 1733, 1740, 1745, 1746, 1771, 1774, 1864, 1865, 1894, 1957, 2023, 2035, 2041, (2061), (2196), (2351), 2821</td>
</tr>
<tr>
<td>Md</td>
<td>Egyptian</td>
<td>88, 1384, 1732, 1854, 1876, 2014, 2015, (2030), 2034, 2036, 2037, [2042; 11-22], 2043, 2046, 2047, 2074, 2082</td>
</tr>
<tr>
<td>Me</td>
<td>Erasmus</td>
<td>181, 205, 205(^{ab}), 209, [522], [743], 757, 1894, 1922, 2026, 2028, 2029, 2031, 2033, (2038), 2042, 2044, 2045, 2049, [2051], 2052, 2054, [2055], 2056, 2057, 2059, 2060, 2064, 2065, [2067], 2068, 2069, 2081, 2083, [2087], 2186, 2191, 2286, 2302, (2595), 2814</td>
</tr>
<tr>
<td>Mf</td>
<td>Arethas</td>
<td>91, 175, 242, 250, 314, 617, 664, (1094), 1934, 2016, 2070, 2075, 2077, 2305</td>
</tr>
<tr>
<td>Mg</td>
<td>Greek-Latin</td>
<td>104, 336, 459, 582, 620, 628, 680, 922, 1918</td>
</tr>
<tr>
<td>Mh</td>
<td>Egypt</td>
<td>052, (792?), 1006, 16117, 1678, 1778, 1841, 2020, 2040, 2050, 2053, 2062, 2080, 2329</td>
</tr>
<tr>
<td>Mi</td>
<td>Independent</td>
<td>94, 241, 256, 469, 792, 1852, 2017, 2019, 2071, 2078, 2436</td>
</tr>
<tr>
<td>Misc.</td>
<td>Miscellaneous</td>
<td>296, 699, 1775, 1777</td>
</tr>
<tr>
<td>Missing</td>
<td>means not in Hoskier collation in vol. 2</td>
<td>339, 866b, 886, 1424, 1652, 1668, 1685, 1757, 1760, 1776, 1785, 1795, 1806, 1857, 1870, 1872, 1903, 2063, 2066, 2072, 2114, 2116, 2136, 2259</td>
</tr>
</tbody>
</table>
"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,
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.

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:

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:

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

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

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

1:4a ἀπὸ \(\text{P}^{18}\hom\) Ν Α C P 104 181 986 1384 1678 2019 2020 2040 2050 2073\* 2080 2081 2186 2814 it\(\text{g,h}\) vg syr\(\text{h,h}\) cop\(\text{sa,bo}\) Apringtonius Primasius Ps-Ambrose Compl. PK NA28 {l} // ἀπὸ ὄν 922 2074 // ἀπὸ θεοῦ "From God" : 046 42 82 94 175 241 367 456 468 469 506 627 792 920 1006 1611 1828 1841 1852 1862 1888 2017 2040 2042 2053 2065 2138 2329 2349 2351 2436 \(\text{t}^{\text{ar}}\) // 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 ἀπὸ, that this was preserving the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 ἑγὼ εἰμὶ ὁ ὄν \(\text{π}^{\text{π}}\text{π}^{\text{π}}\text{n},\text{π}^{\text{n}},\text{π}^{\text{n}}\text{π},\text{π}^{\text{n}}\text{n} \text{π},\text{π}^{\text{n}},\) which have essentially the same meaning after 2019 2020 2028 2030. The "freed" reading is reminiscent of the phrase in 1:4, ἀπὸ τῶν ἕπτα πνευμάτων ἡ ἐνώπιον τοῦ θρόνου αὐτοῦ that was preserving the singular verb, that might best be translated "the seven-fold Spirit of God." My translation reflects that, in place of τά (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun τάjarred 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 ἡ ἔστιν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

1:5a txt τῶ ἀγαπώντι (pres act ptcp dat sg masc) \(\text{P}^{18}\hom\) Ν Α C 046 18 35 69 82 104 175 241 256 367 456 467 627 920 1006 1611 1678\(\text{resc}\) 1841 1852 1854 2017 2020 2040 2042 2070 2073 2080 2138 2351 2436 HF NA28 {l} // τῶ ἀγαπώντι (dat sg masc ptcp aor1) P 88 94 757 1384 1732 1733 2019 2053 2059 2060 2062 2065 2073 2080 2081 14 TR PK // ἅ ἐστιν (nom or acc pl neut. pronoun with plural verb) 2019 it\(\text{g,h}\) // omit 1626 copas? // hiat 051 1778 2030. DeBrunner in BDF §136(1) says that the Greek of Revelation exhibits many solecisms (mainly inattention to grammatical agreement), which were later removed by educated revisers, and he says of the phrase in 1:4, ἀπὸ τῶν ἕπτα πνευμάτων ἡ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ τῶν ἕπτα πνευμάτων ἡ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of τά (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun τάjarred 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 ἡ ἔστιν 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 \(\text{P}^{18}\hom\) Ν\(\ast,t\) Α C 88 181 {c- λυσαντώ} 254 256\(\text{Arr}\) 314 680 743** 792 922 1384* 1611 1678 1732c 1733* 1852 1876 2014 2015 2019 2020 2026\(\text{txt}\) 2028\(\text{txt}\) 2029\(\text{txt}\) 203\(\text{txt}\) 2034\(\text{txt}\) 2036\(\text{txt}\) 2037\(\text{txt}\) 2043 2044\(\text{txt}\) 2046\(\text{txt}\) 2047\(\text{txt}\) 2050 2054 2055 2068 2069 2070\(\text{com}\) 2074 2078 2081 2083\(\text{txt}\) 2086 2200 2286 2302 2329 2344\(\text{vid}\) 2349 2351 2436 2595*\(\text{vid}\) 2814 \(\text{id}\) \(\text{t}^{\text{ar}}\) (Prim solut) vg-harl (syr\(\text{h}\) λόγω) (Ἐλευον syn\(\text{h}\) arab) eth arm Andrew; Victorinus-Pettai NA28 \{A\} // λύσαντι P 046* (046* homoioteleuton) 18 35 61 69 82 94 104 175 241 256\(\text{G,ital}\) 367 456 459 467 468 469 627 757 920 1006 1732* 1733c 1841 (Ἑλευον 172 424 616 1828 1862 1888 2084 it\(\text{g,h}\) vg cop\(\text{sa,bo}\)) 1854 1859\(\text{AcUS}\) 2017 2040 2042 2053 2059 2060 2062 2065 2070\(\text{txt}\) 2073 2080 2138 2256 \(\text{t}\)ar\(\text{v}\) vg cop\(\text{bo}\) Apringtonius Arethas Beatus m\(\text{t}\) TR HF RP PK // omit 2049\(\text{txt}\) 2052 2061 // hiat 051 1778 1859\(\text{acTosc}\) 2030 2032. The "freed" reading is reminiscent of λέλυται αὐτής ἡ ἀμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.
1:5b TST 2 txt | A | ἐκ Π<sup>18</sup> Ν<sup>++]</sup> A C 61<sup>mi</sup> 88 181 1611 1678 1854 2019 2020 2050 2053 2059 2060 2062 2074 2080 2081 2186 2302 2329 2344<sup>vid</sup> 2814 Π<sup>A</sup> NA28 | {A} | // ἀπὸ Π 046 18 35 61<sup>ι</sup> 69 82 94 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 792 920 922 1006 1384 1732 1733 1828 1841 1852 1862 1888 2017 2040 2042 2065 2070 2073 2084 2138 2256 2351 2436 Π<sup>K</sup> TR HF RP PK // hiat 051 1778 1859<sup>accHosk</sup> 2030 2032.

1:15a πεπυρωμένως (gen sing fem) A C Primasius NA28 | {C} | // πεπυρωμένου (dat sing) Ν 205 209 469 628 2050 2053 2062 2432 it<sup>ar</sup>,gi,h,t vg syr<sup>ph</sup>,h cop<sup>sa,bo</sup> arm eth Irenaeus Cyprian Victorinus-Pettanus Maternus Apringius Primasius Ps-Ambrose Haymo Beatus // πεπυρωμένη 2436<sup>c</sup> // πεπυρωμένοι 459 792 922 2033 2814 2329 // πεπυρωμένοι 046<sup>c</sup> // πεπυρωμένοι (nom pl masc) Π 052 82 94 104 175 241 456 627 920 1006 1611 1828 1841 1852 1859 1862 1888 2017<sup>c</sup> 2019 2020 2040 2042 2065 2073 2074 2081 2138 2186 2344 2351 Π<sup>sa,bo</sup> Andrew; Arethas Victorinus-Pettanus Tyconius TR HF RP // lac. 051 2030. The first reading is feminine, and thus oblique grammatically to any of the nouns, whereas the second reading would modify furnace, and the third reading would modify feet. One can imagine why the first reading might be changed to one of the other two in order to be made grammatically correct, but not why the 2<sup>nd</sup> or 3<sup>rd</sup> reading might be changed to the grammatically oblique reading. And there are no other apparent explanations. The Greek of the rest of Revelation does in fact show more grammatical disagreement compared to other N.T. books. Left oblique, the participle could be meant to modify bronze or furnace or feet, or all of them simultaneously. Why not? Revelation has several other places where the use of ως similarly makes a whole phrase rather imprecise.

2:13a TST 3 txt καὶ δ<sup>π</sup><sup>vid</sup> A C f052 1854 2050 2053 2329 TR NA28 | {C} | // omit Ν P 046 69 82 88 104 181 459 627 757 792 920 922 1006 1384 1611 1828 1841 1862 1888 2019 2020 2040 2059 2060 2074 2081 2186 2351 2814 HF RP PK // hiat ψ<sup>111</sup> 051 2030 2062 2256 2302. Very interesting that the TR is with the NA28 here, even though none of its source ms read so.

2:13b TST 4 txt ἡμέρας A C 1678 2053 2065 2080 2344 it<sup>ar</sup> vg vg-hurl syr<sup>ph</sup> cop<sup>sa,bo</sup> (cop<sup>sa,bo</sup> ἡμέρας) Tyc Prim Haymo NA27 | {C} | // ἡμέρας μου 1778 2040 2329 // ἡμέρας μου ἐν αἰς 2050 // ἡμέρας ἐν ταῖς Δ<sup>3vid</sup> Ν* // ἡμέρας ἐν αἰς Ν (P hemes) 35 88 104 181 424 459 757 922 1384 1611 1854 1862 1888 2019 2059 2060 2073 2074 2081 2186 2814 Π<sup>A</sup> it<sup>β,γ,λ</sup> arm Andrew Arethas HF RP PK // ἡμέρας αἰς Τ 046 69 82 94 241 461 627 792 920 1006 1828 1841 1854 2020 2138 2351 Π<sup>sa,bo</sup> syr<sup>ph</sup> eth HF // hiat ψ<sup>43</sup> ψ<sup>115</sup> 051 2030 2062 2256 2302. The UBS textual commentary says that the longer readings are attempts to bring grammatical concord, that is, adding genitive words or phrases, not understanding that the following name Ἄντιπας (see next footnote) must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the form, "standing in a genitival relationship with ἡμέρας." Though it is true that elsewhere, Ἄντιπας is used as the genitive of Ἄντιπας, the Apocalypse of John contains many nouns oblique to their clauses as to case.

2:20b txt κατὰ σοῦ A C P 046 42 82 91 93 94 104 175 177 205 age 209 241 250 256 424 456 459 568 617 627 699 729<sup>2</sup> 919 920 1006 1503 1611 1734 1828 1841 1852 1854 1859 1862 1888 1934 1948 1955 2017 2032 2024 2040 2042 2048 2053 2059 2138 2329 2349 2351 2436 2821 Π<sup>κ</sup> it<sup>ar</sup> cop<sup>sa,bo</sup> arm Tert. Ps-Ambr. HF RP PK NA28 | {C} | // κατὰ σοῦ πολλὶ Ν 2019 2050 2065 2073 Π<sup>sa,bo</sup> it<sup>β,γ,λ</sup> syr<sup>ph</sup> arm4 // κατὰ σοῦ ὄλγα vg<sup>cl</sup> (arab) Haymo TR // κατὰ σοῦ πολλά 2074 2081<sup>c</sup> Prim. Cypr. Ambr. // omit 2814 2186 // omit σοῦ ὑπὸ ἀφέως and read ἀλλ᾽ ἐχω κατὰ τὴν γυναῖκα ἑξάβελ 2081<sup>*</sup> // lacuna 051 2030 2062.

2:20c txt | A | γυναῖκα “woman,” Ν Π 052 104 181 367 459 468<sup>*</sup> 922 1611 2017 2019 2020 2050 2053 2059 2060 2081 2186 2256 2302 2329 2344 2814 it<sup>ar</sup>,gi,h,t vg cop<sup>sa,bo</sup> arm
attic forms are uncertain indeed. the variants poses what was more important was how int occurences are gen. 44:28, d "liquids" because they can be held out either

short or long. the "stops" category of consonants can only be short, since they

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

"flow of air, such sounds as b, d, k, p, t, and glottal stop.
Revelation 3:2b


ἐμελλον ἀποθανεῖν 1858 1862 1888 2018 2020 2026 2031 2038 2042 2050 ἤμελλον ἄποθανεῖν 2351

ἤμελλε ἄποθανεῖν 2081 2084 2138 2351 εἰμέλλει ἄποθανεῖν 254 εἰμέλλει ἄποθανεῖν 104 336 459 69 94 241 424 616 1384

ἠμελλον ἀποθανεῖν 2351 ἠμελλε ἄποθανεῖν 368 ἠμελλες ἄποβαλλειν Complutensian Polyglot ἠμελες ἀποβαλλειν 2058

Ἀμελλον ἄποβαλλειν 18 42 69 91 110 141 175 180 203 205 205abs 209 241 242 256 314 325 337 367 385 429 456467 468* 469 506 517 522 617 627 919 920 1094 1611 1849 1934 2004 2052 2106 2017 2021 2027 2039 2040 2048 2070 2075 2077 2138 2305 2349 2436

Ἡμελλες ἄποβαλλειν 468² Ἑμελλες ἄποβαλλειν 2061*

Ἑμελλες ἄποβαλλειν 1626 Ἑμελλες ἄποβαλλειν 35 432 757 824 986 1072 1075 1328 1503 1551 1617 1637txt 1740txt 1745txt 1746txt 1771txt 1774 1864 1865 1957 2023 2035 2041 2065 2352 2821 [plus Hoskier no. 259, which must be an error.] PK

Ἑμελλες ἄποβαλλειν 18 42 69 91 110 141 175 180 203 205 205abs 209 241 242 256 314 325 337 367 385 429 456467 468* 469 506 517 522 617 627 919 920 1094 (1611) 1849 1934 2004 2052 2106 2017 2021 2027 2039 2040 2048 2070 2075 2077 2138 2305 2349 2436

Ἡμελλες ἄποβαλλειν 046 61txt 82 93 94 149 177 201 218 386 452 498 632 699 808 935 1006 1352 1597 (1611) 1704 1719 1728 1734 1841 1852 1893 2024 2025 2028 2029 2033 2035 2042 2044 2045 2054 2068 2069 2071 2076 2079 2083 2196 (ἢµ.) 2200 2258 ΜΚ (syrh copbo) HF RP

Ἕνων ἤνανο copbo - "otherwise you will die"

"for you are about to die" arm α.

lacuna 051 2022 2030 2032 2062 2091 2256

First, observe that there is no overwhelming majority text for this variant.

Second, Hoskier says that all ancient versions are unaware of any ἄποβαλλειν 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 ὁ κλέιδα τοῦ Δαβίδ TR
tήν κλείν Δαβίδ NA28
tήν κλείν τοῦ Δαβίδ RP
tήν κλείν τοῦ Δαβίδ 2040 HF
cλίν τοῦ ΔΑΔ Νς
tήν κλίν ΔΑΔ Α C
tήν κλίν ΔΑΔ 046 1678 1778 2020 2053 2080text

tήν κλίν τοῦ ΔΑΔ R2

tήν κλείν τοῦ ΔΑΔ P 82 104 175 241 424 456 469 627 757 792 920 1006 1828 1841 1852
1859 1862 1888 2017 2040 2042 2080text 2138 2351 2436

tήν κλείδα τοῦ ΔΑΔ 35 1384mg# 2019 2059 2060 2065 2073 2074 2081 2186 2329 2814
tήν κλείν τοῦ άδου 104*
tήν κλείν τοῦ Δαυίδ 94
tήν κλείδα ΔΑΔ 1611 1854
tήν κλείδα άδου 2050
tήν κλείδα τοῦ άδου 922 1384text
tάς κλεισίς ΔΑΔ syrph Tyc. Partim
tάς κλεισίς τοῦ οίκου ΔΑΔ corbo
tήν κλείν τοῦ οίκου ΔΑΔ eth Apr.
tήν κλείν τοῦ άδου arm 1,2,3
tήν κλείδα τοῦ κητου arm4 (garden)
in infermi lat. in Fam 7
lacuna 051 2030 2062

The UBS committee selected the reading without the article, because according to Josef Schmid, p. 87, proper names in Revelation are generally anarthrous. The difference between the NA28 and Majority Text readings is untranslatable. As for the other readings, the UBS committee says that those witnesses replaced David with the other readings in order to heighten the clarity of the symbolism.

Revelation 3:7b:

και ανύγων και ουδες κλίσει και κλείω και ουδες ανύγει Νς
και ανύγων και ουδες κλίσει και ουδες ανύγει Ν1a
και ανύγων και ουδες κλίσει και κλείω και ουδες ανύγει Ν1b
_ ανόιγων και ουδες κλίσει κλείω και ουδες ανοίγει Α
ο ανύγων και ουδες κλίσει και κλείει και ουδε εις ανοιγει Α
ο ανόιγων και ουδες κλείσει, και κλείειν και ουδεις ανοίγει Ε
ο ανόιγων και ουδες κλείσει, και κλείω και ουδεις ανοίγει 2059
ο ανοίγων και ουδες κλείσει, και κλείω και ουδεις ανοίγει 2060
ο ανοίγων και ουδες κλείσει, και ουδεις ανοίξει 35*
ο ανόιγων και ουδες κλείσει, κλείνει και ουδεις ανοίξει 1778 2080
ο ανοίγων και ουδες κλείσει, και κλείω και ουδεις ανοίξει 241 424 469 1678 1828 1862 2050
ο ανοίγων και ουδες κλείσει, και κλείει και ουδεις ανοίξει 35c
ο ανόιγων και ουδες κλείσει αυτην ει μη ο ανόιγων και κλείων και ουδεις ανοίξη 104
ο ανόιγων και ουδες κλίσει κλείων και ουδεις ανοίγει 2019
ο ανόιγων και ουδες κλείσει αυτην, και ο κλείων, και ουδεις ανοίξει 1384
ο ανόιγων και ουδες κλείσει αυτην ει μη ο ανοίγων και ουδεις ανοίξει 627
ο ανόιγων και ουδες κλείσει αυτην ει μη ο ανόιγων και ουδεις ανοίξει 046 82 94 757
920 1006 1841 2040 2138 HF RP PK
ο ανόιγων και ουδες κλείσει αυτην ει μη ο ανόιγων και ουδες ανοίξει 922text
ο ανόιγων και ουδες κλείσει αυτην και κλείων και ουδεις ανοίξη ει μη ο ανόιγων και ουδεις ανοίξει 2351
The word ἀνοίξει is a noun, the dative singular form of ἀνοίξεις. This word ἀνοίξεις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοίξει a itacism of ἄνοιξη, 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.

The word ἀνοίξει is a noun, the dative singular form of ἀνοίξεις. This word ἀνοίξεις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοίξει a itacism of ἄνοιξη, which latter he reads here.

The word ἀνοίξει is a noun, the dative singular form of ἀνοίξεις. This word ἀνοίξεις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοίξει a itacism of ἄνοιξη, which latter he reads here.

The word ἀνοίξει is a noun, the dative singular form of ἀνοίξεις. This word ἀνοίξεις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοίξει a itacism of ἄνοιξη, which latter he reads here.

The word ἀνοίξει is a noun, the dative singular form of ἀνοίξεις. This word ἀνοίξεις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοίξει a itacism of ἄνοιξη, which latter he reads here.

The word ἀνοίξει is a noun, the dative singular form of ἀνοίξεις. This word ἀνοίξεις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοίξει a itacism of ἄνοιξη, which latter he reads here.

The word ἀνοίξει is a noun, the dative singular form of ἀνοίξεις. This word ἀνοίξεις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοίξει a itacism of ἄνοιξη, which latter he reads here.

The word ἀνοίξει is a noun, the dative singular form of ἀνοίξεις. This word ἀνοίξεις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοίξει a itacism of ἄνοιξη, which latter he reads here.

The word ἀνοίξει is a noun, the dative singular form of ἀνοίξεις. This word ἀνοίξεις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοίξει a itacism of ἄνοιξη, which latter he reads here.

The word ἀνοίξει is a noun, the dative singular form of ἀνοίξεις. This word ἀνοίξεις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοίξει a itacism of ἄνοιξη, which latter he reads here.

The word ἀνοίξει is a noun, the dative singular form of ἀνοίξεις. This word ἀνοίξεις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοίξει a itacism of ἄνοιξη, which latter he reads here.

The word ἀνοίξει is a noun, the dative singular form of ἀνοίξεις. This word ἀνοίξεις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοίξει a itacism of ἄνοιξη, which latter he reads here.
in English. "Itacism" was a process by which most of the Greek vowels and diphthongs moved forward and more closed in point of articulation in the mouth. Thus the spelling changed later from υ το ου, I would surmise in an attempt to preserve the original Latin pronunciation.


There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "lectio brevior lectio potior" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA28 reading, after v. 2 having just said, "someone sitting" already, is very Johannine in style.

Revelation 4:4c

τοὺς εἰκοσὶ τέσσαρας πρεσβυτέρους
θρόνους τοὺς εἰκοσὶ τέσσαρας πρεσβυτέρους
θρόνους εἰκοσὶ τέσσαρας πρεσβυτέρους
θρόνους εἰκοσὶ τέσσαρας πρεσβυτέρους
θρόνους εἰκοσὶ καὶ τέσσαρας πρεσβυτέρους

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


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

4:8d txt {Α} ἰαγώς 3 times A P 69 94 104 241 459 469 792 920 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 ΜΗ vg syrh,h copsa,bo arm eth Ephr Tert Fulg Vict Apr Beat TR RP NA28 // ἰαγώς 9 times 046 35 82 175 256 424 456 616 757 1732 1828 1862 1888 2017 2070 2073 πΗ HF PK // ἰαγώς 8 times Ν* // ἰαγώς 7 times 1678 (contra
fam) Oeccom // ἄγιος 6 times 1734 2020 // ἄγιος one time 181 // lacuna C 051 88 627 1384 2030 2062.

4:11b txt {D} eιοιν(v) (pres) P 35 104* 41 424 757 922 (1611 syṛh) 1854 1862 1888 2020 2050 2059 2060 2065 2073 2074 2081 2186 2344 2436 2814 3184 3185 3186 3187 3214 M A corsa eth Andrew TR PK // ἤσαν (imperf) Ν A 82 94 175 205 209 456 469 627 792 920 1006 1841 1852 1859 2017 2040 2042 2053 2138 2351 M k itargikt vg syṛph Apringiusmusacc to Prmasius Beatus ps-Ambr HF RP NA28 [A] // ἐγέννοιτο 2329 arm // οὖκ ἤσαν (question- "were they not...?") 046 f052 1828 // "they are set in place" Tyc Fulg Prim // omit eιοιν καὶ 2019 Varimadum Fulgentius Prmasius // lacuna C 051 1384 2030 2062. MS 1611 reads, ὅτι σὺ ἐκτίσας τὰ πάντα, διὰ σου εἰναι καὶ διὰ τὸ θέλημα σου εἰναι καὶ ἤσαν ἐκτίσθησαι. This reading of 1611 appears to follow the Harleian Syriac.

5:1 TST 6 txt {C} ἐξωθεν καὶ ὑποθεν Α 61 69 181 1828 2057 2059 2060 2081 2186 2302 2329 2344 2814 syṛh Origen14 Cyp Cass TR NA28 \{\} // ἐξωθεν καὶ ἐξωθεν P 046 / f052 18 82 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 (792 ἐξοθεν) 920 992 1006 1161 1732 1733 1828 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2050 2053 2065 2070 2074 2084 (2138 illeg.) 2256 (2351 ἐξθεν) 2436 itargig vg syṛrh copbo arm eth Hipp Orig14 Victorinus-Pettai Apr Beat Aphraates Hilary Oec Prim Ps-Ambr HF RP PK // ἐξωθεν καὶ ἐξωθεν 94 // ἐμπροσθεν καὶ τὰ ὑποθεν Ν4 corsa Origen24 (conformed to LXX Ezekiel 2:10- τὰ ἐμπροσθεν καὶ τὰ ὑποθεν) // ἐξωθεν καὶ ἐξωθεν καὶ ἐμπροσθεν 35 // ἐξοθεν καὶ ὑποθεν καὶ ἐμπροσθεν καὶ ὑποθεν 2073 // hiat C 051 88 1384 2030 2062. The UBS textual commentary says that after codices came to be used, the terminology for scrolls seemed strange, thus the change to the Majority Text reading. Here is an example that may show how Codex A contains older readings in Revelation.

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

2.) A eth Lach Tisch Weiss WH Charles NA28 [A]
3.) 2065txt [has τῷ θεῷ in mg.] 2070 2186 2814 vg-harl arm1 Ireneauslatvid Cyprian Fulg Erasmus1 2 3 Aldus Colinaeus
4.) 94 104 424 459 469 616 792 922 1828 1862 1888 2019 2050 2073 2344 itargig vg syṛph.h copbo arm Hippolytus; Cyprian Maternus Augustine Varimadum Fulgentius Prmasius Beatus
5.) (corsa) arm3 see 5:10
6.) eth
7.) 1854 (homoioteleuton)
8.) hiat: P119 C 051 P? 88 1384 2030 2062
See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλείανουμ "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 αὐτούς - "them" into a kingdom and priests, and βασιλεύσουσιν "they" will reign. As the text stands in the HF/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA28, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote for Dr. Robinson's exact words.) This is most likely the explanation. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view that the bottom of the left column of the page ends with ηγόρας τῶ θεῷ, (abbrev.) and the next column picks up with ἐν τῷ αἵματί. You can view the pertinent page of Codex A for yourself at this link [http://images.csnm.org/Manuscripts/GA_02/GA02_129b.jpg](http://images.csnm.org/Manuscripts/GA_02/GA02_129b.jpg). But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image.

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

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

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

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

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

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

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

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

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

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

Maurice A Robinson, PhD"

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

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

MAR"

**Revelation 5:13,14**

<table>
<thead>
<tr>
<th>v. 14 …ζωα…ελεγον</th>
<th>N A P 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>αμην</td>
<td>2053</td>
</tr>
<tr>
<td>v. 14 …ζωα…οι λεγουσιν</td>
<td>syrph</td>
</tr>
</tbody>
</table>

Revelation 5:13,14
<table>
<thead>
<tr>
<th>αμήν</th>
<th>v. 14  ʻζωα λεγοµέναν</th>
<th>copsa¼, bo</th>
</tr>
</thead>
<tbody>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα ελέγεν</td>
<td>104 205 209 459 582c 680 922 2070 2305 2344 copsa¼</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα ελέγεν</td>
<td>172 250 424 616 1828 1862 1888 2018 2032 2084</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα λεγόντα</td>
<td>201 469 2071</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα ελέγα</td>
<td>35v 181 254 739 792 1626 1678 1732 1778 1876 2014 2015</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα ελέγα</td>
<td>2019 2020 2026 2028 2029 2031f 2034 2036 2037 2038</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα ελέγα</td>
<td>2043 2044 2046 2047 2051 2052 2054 2055 2056 2057</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα ελέγα</td>
<td>2059f 2060 2064 2065 2067 2068 2069 2074 2080 2081</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα ελέγα</td>
<td>2083 2186 2286 2302 2349 2595 2814</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα λεγοµένας</td>
<td>2033</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα ελέγα</td>
<td>2196</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα ελέγα</td>
<td>94 241 336 582* 620 628 632 919 1918f 2082 2436</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα λεγόντας</td>
<td>046 18 35 42 82 91 110 141 149 175 180 203 218 242 256</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα λεγόντας</td>
<td>314 325 337 367 368 385 386 429 432 452 456 467 468 498</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα λεγόντας</td>
<td>506 517 617 627 757 808 824 935 986 1072 1075 1248</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα λεγόντας</td>
<td>1733 1734 1740</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα λεγόντας</td>
<td>1745 1746 1771 1774 1849 1852 1864 1865 1893 1894</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα λεγόντας</td>
<td>2025 2035 2039 2041 2042 2048 2058 2061 2075 2076</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα λεγόντας</td>
<td>2077 2079 2138 2200 2323 2352 2821 BG RP</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα λεγόντας</td>
<td>664 1094 2258</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  ʻζωα ώς λέγοντα</td>
<td>61 69 522</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  εἰδον καὶ ἱδού</td>
<td>93 177 920 1328 1859 2027 2040 2256</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14</td>
<td>699*</td>
</tr>
<tr>
<td>αμήν</td>
<td>v. 14  omit entire v. 14</td>
<td>2045* (added in margin = TR)</td>
</tr>
</tbody>
</table>

Revelation 6:7-8

"Ἐρχοµαι. 8Καὶ εἰδον καὶ ἱδοὺ τὸ αμήν 104 241 459 757 1006 1611 1841 2019 2059 2060 2065 2074 2081 2432 2814 vv. 24vid A P 94 104 2019 2060 2065 2074 2081 2432 2814 vgww, st syrph cop(sa) bo arm Andrew PK NA28 {B}

"Ἐρχοµαι. 8Εἴδον καὶ ἱδοὺ τὸ αμήν 2053

"Ἐρχοµαι. 8Καὶ ἱδοὺ τὸ αμήν 1854 2020 2042 2329 2351

"Ἐρχοµαι καὶ ἱδοὺ τὸ αμήν 94 241 459 757 1006 1611 1841 2019 2059 2060 2065 2074 2081 2432 2814 vv. 24vid A P 94 104 2019 2059 2060 2065 2074 2081 2432 2814 vv. 24vid A P 94 104 2019 2059 2060 2065 2074 2081 2432 2814

The UBS4 apparatus has a “vid” after Codex A, but the Muenster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss Ν Α C 104 2019 2060 have the spelling εἰδον 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.
6:8d  
[0x0]com

Revelation 9:10

7:1  
[0x0]com

[0x0]lac

8:13  
[0x0]tst

Revelation 9:10

6:17  
[0x0]lac

See footnote on 12.
The word εἶτι "still / more" is a natural addition, and its addition is more easily explained than its omission.
one from the (four) corners of the altar." He says the clue is ms. 2329's seeming disagreement in gender of φωνῆ, thus clueing us that there must be a pause or comma between "voice" and "one."


9:21 txt {C} φαρμάκων ἐλ 47 ἐλ 115 N C 18 69 82 172 175 424 456 467 468 792 616 920 1006 1611 1841 1852 1854 1855 1862 1888 2017 2040 2042 2084 2138 2256 MK cop bo Andrewc Areth HF NA28 {\} // φαρμακίων A P 046 104 181 459 469 922 1828 2019 2060 2073 2080 2302 2329 2351 Andrewcav // φαρμακείων 35 94 241 256 367 757 1678 1732 1733 1778 2017 2019 2020 2053 2059 2065 2074 2081 2186 2342 2436 2814 MA syrph,h copsacms arm Andrewcavc-p TR RP PK // "divination" arm4 // "potions of sorcery" copbo // "adultery" copsa 24 // omit οὖν ἐκ τῶν φαρμάκων αὐτῶν 627 (1828 but φαρμακείων added at end) ibar copsa arm2 Cyp Tyc1 // hiat ἐλ 85 051 88 1384 2030 2050 2062. This Greek word φάρμακον - pharkamon is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. Note that the Textus Receptus uses the word φαρμακεία - pharmakeia (sorcery) following the third reading instead of phármakon. 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 φάρμακον(ε)ιῶν, which occurs in 18:23 and Gal. 5:20, than vice versa." But looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. They are all mostly Satanists as well. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.

10:7 τοὺς ἑαυτοῦ δούλους τοὺς προφήτας A C P f052 35 1611 1854 2020 2053 2059* 2060 2065 2073 2081 2351 MA vg copbo armOscan Tyc 1 ps-Ambr (per servos suas prophetas) arm a.? 3.? NA28 {\} τοὺς ἑαυτοῦ δούλους τοὺς προφήτας 2019 2074 τοὺς ἑαυτοῦ δούλους καὶ τοὺς προφήτας ἐλ 85 vid N 2329 2344 copsa τοὺς ἑαυτοῦ δούλους καὶ τοὺς προφήτας αὐτοῦ eth τοὺς ἑαυτοῦ δούλους καὶ προφήτας ἐλ 47 τοὺς δούλους αὐτοῦ τοὺς προφήτας 046 82 104 175 241 424 456 459 469 627 757 920 1006 1828 1841 1852 1859 1862 1888 2017 2040 2042 2138 MK syrph,h HF RP PK τοὺς δούλους αὐτοῦ τοὺς προφήτας 94 792 922 τοὺς ἑαυτοῦ δούλους τοὺς προφήτας 743 2055 2064 pc TR τοὺς προφήτας δούλους αὐτοῦ Primasius (per prophetas servus suos) servis suis prophetis “to his servants the prophet” itér 1. 2. 4. per servos suos Tyc3 lac ἐλ 115 051 88 337 1384 1626 1893 2022 2030 2032 2050 2052 2062 2091.
Revelation 13:10b

ἀποκτενεῖ, δεῖ αὐτὸν (infinitive) 2053
ἀποκτενεῖν, δεῖ αὐτὸν (pres ind act) 424 1006 1841 1854 1862 2040
ἀποκτενεῖν, δεῖ αὐτὸν (stem midd) 2053
ἀποκτενεῖν, δεῖ αὐτὸν (pres ind act) 424 1006 1841 1854 1862 2040

Thus, since the TR, and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says, "The latter reading appears to have arisen when copyists accommodated ἔσταθη to the first person of the following εἴδον." In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. It has just said in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast, which later in 13:7 of this chapter makes war with the woman's seed, and this is how he made war: he brought up the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. It has just said in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast, which later in 13:7 of this chapter makes war on the saints and conquers them.
If anyone will have killed, he will be killed with the sword."
Si quis eum gladio occiderit in gladio occidetur “If anyone will have killed with the sword, he will be killed with the sword.”

Saint Irenaeus quoted in Iren, Eth 1.31.4: "And whoever will have killed with the sword may 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 ἁπεκτανθῆναι, αὐτόν, supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15.2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the lex talionis)."

Revelation 13:13a

Ita 1384 2030 2050 2062.

Si quis eum 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 will have killed with the sword, with 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.”

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 ἁπεκτανθῆναι, αὐτόν, supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15.2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the lex talionis)."
Revelation 13:13b
εἰς Ν A C P 051 424 469 1006 1611 1678 1828 1862 1888c 2020 2040 2053txt 2059 2060 2073 2074 2081 2084 2091 2186 2256 2302 2329 2351 2436 2814 syr
13:14a
ΤΣΤ 9 txt {A} omit ψ47 ψ115vid Ν A C P 046 61 69 94 104 172 181 241 250 254 256 296 336 424 432 459 582 616 620 628 680 743 792 920 922 1006 1611 1678 1732 1778 1828 1841 1854 1859 1862 1888 1920 2020 2040 2042 2053 2059 2060 2065 2070 2074 2080 2081 2184 2256 2302 2305 2329 2351 2436 2595 2814 syrph,h
2.) 2061 (cf. Matt. 24:24 ; Mk. 13:22)

Revelation 13:16b
δῶσιν αὐτοῖς Ν A C P 046 69 172 181 424 469 616 757 1854 1862 1888 2020 2059 2080 2084 2351 2436 NA
δοσιν αυτως 2019
δωσιν ουτως 1828
δωσιν έν αυτως 1611
δωση αυτως 501 2065 2302 2329 TR
δωσιν αυτω Ν* 1678 1778
dωσει αυτως 2053 2060 2814
dωσειν αυτως 2186
dωσουσιν αυτως 93 104 175 459 469 922 2074 2138 2256 RP
dωσουσιν αυτως 94 241 456 2067 2070 (fut act ind)

λάβωσι 1006 1841 2040 Vict
hiant Π115 88 1384 2030 2050 2062

Revelation 15:3
txt ἐθνῶν Σ A P 046 051 35 69 82 88 91 93 104 110 141 172 175 181 205 209 218 242
314 336 385 424 432 459 498 522 617 620 627 632 664 680 757 792 808 824 919
922 986 1075 1094 1678 1732 1733 1778 &+ 1828 1852 1854 1859 1862 1876 1888 1934
2033 2034 2035 2036 2037 2038 2042 2043 2044 2045 2047 2049 2053 2054 2056
2057 2059 2060 2062 2073 &+ 2074 2075 2080 2081 2138 2329 2814 2821
inin inuscules 104, 336, 459, 620, 1918, are γ

Several minuscules witnesses reading λινον (only a small fraction of them cited here) do not agree as to diglots, Greek and Latin, and their Latin text reads lapide, "stone." The Greek witnesses reading λινον (only a small fraction of them cited here) do not agree as to its accent and spelling. They show a very wide variety thereof. Several minuscules
show knowledge of the LIQON reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt"- 2051, 2064, 2067). Hoskier points out Ezekiel 28:13-14, where that cherub is described to be dressed in stone. So perhaps A and C harmonized to Ezekiel. There are several instances of Apocalypse manuscripts harmonizing to Daniel or to Ezekiel. Ezekiel chapter 28: "13 You were in Eden, the garden of God; every precious stone was your covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tabrets and of your pipes was in you; in the day that you were created they were prepared. 14 You were the anointed cherub that covers..." Oecumenius appears completely unaware of the λινον variant, and knows only λιθον, and comments at length about these angels' clean bright stone dress. He says angels were dressed in linen, or stone of various value, depending on their power and rank. In minuscule 2305's scholia, Oecumenius says: εκ τουτου του ναιον ἐξελευσοσθαι φησι τους ἁγγελους ἐνδεδυμενους λινον ἢ λιθον καθαρον καθα τινα ἐξωμαιναν τα στηθη της φυσεως δυνατον και καθαρον το τιμον, και το έν τας διακονιας άνεμοδιατας. Oecumenius, in his scholii only, says "το δε ένδεδυσθαι τους ἁγγελους λιθον καθαρον λαμπρον δειγμα τυχανε της τιμιας αυτων και καθαρας και εις το καλον παγιων έχουσης φυσεως η άρα τον χριστον ἐνδεδυστο λιθος γαρ ο κυριος παρα της θειας άνεμον γραφης, ως παρα ήσαι (xxvii. 16): > εγω εµβαλλω εις τα θεμελια Σιων λιθον, πολυτελη εκλεκτον και παρα το προφητη (Psa. cxvii. 22): > λιθον δεν άπεδοκιμασαι οι οικοδομουντες ουτος έγνηθη εις κεφαλην γωνιας < τουτον ένδεδυσθαι τον λιθον, και ομον ο σωρωτος παυλος παρατεινε (Rom. xiii. 14): > ένδυσασθαι τον λιθον ημων ιησουν χριστον και της σαρκος προνοιαν μη ποιεισθε εις επιθυμιας< έξω γαρ πασης επιθυμιας ψυχοβλαβους ο τουτον ένδεδυμενον αι δε γε ζωναι 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: "ἐνδεδυμένοι λινον (al. λινον) ἢ λιθον καθαρόν· καθά τινα τῶν ἀντιγράφων ἔχουσιν, διά τήν τῆς φυσεως αυτῶν καθαρότητα· καί τῆς πρός τον ἄκρογωνιαν λιθον (+χριστον 250) έγνηστη (+ και των ἀρετῶν την λαμπροτητα 250)" They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says, χρυσος η λιθος διαφανης, "golden, transparent stone." Some points to consider: 1. The wide variety of spelling and punctuation of the λινον variant makes it suspect. 2. The reading λιθον is certainly the more difficult reading, more likely to prompt revision, as the 046 stream is famous for. 3. Perhaps the reading "clean bright linen" is a harmonization to the gospels' description of angels on earth, and to the description of the armies of heaven elsewhere in Revelation, like 19:14. Or perhaps to 19:8, where the βυσσιουν 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 βυσσινου. 

Revelation 16:16

Ἀρμαγεδών Ν Ἀ 051 35 94 104 241 424 757 1006 1384 1841 1888 1894 2019 2020 2040 2059 2060 2073 2081* 2329 2436 2814? (abt. 95 minuscules) syrh eth Beatus Erasmus 1 2 3 4 Colinaeus RP PK NA28 {\} (H)ar Magedōn 1862 (I cannot make out in my copy of Hosk. whether smooth or rough)

Ἀρμαγεδων Ν 2028 2033 2044 2054 2069 2083 2186
Ἀρμαγεδων TR
Erma gedo itaf
Μαγεδων 82 91 175 456 469 627 792 920 1852 1859 2017 2042 2074 2138 (abt. 80 minuscules)

MK vgms syrph,hmg (acc. NA28) copbo mss Tyc21/2 HF

Μαγδω syrph (acc. Hosk.)
Μαγεδων 046 1611 2053 2062 Tyc 2
Ἀρμαγεδω itaf
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.


Regarding the phrase καὶ ἔχθηθεν φωνή μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα - "And a loud voice came out of the temple from the throne," this source given for the loud voice, is rather perplexing. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says
"And he opened his mouth for blasphemy toward God, to blaspheme his name and his tabernacle, those tabernacled in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word ναός is used but in 13:6 it is σκηνή), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition ἄπο - ἐπ' here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἄπο 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 1161 2016 2051 2053 2055 2056 2062 2064 2067 2256 syrh cop sa,(bo) eth IrenLat Hipp Andrew; Prim Erasmus all Aldus Colinaeus NA28 [B] // ὑπάγειν P 046 051 69 82 94 104 181 459 627 792 920 922 1006 1384 1678 1778 1828 1841 1854 1859 1862 1888 2019 2020 2030 2042 2059 2060 2065 2073 2074 2081 2138 2302 2329 2344id 2432 2814 325 syrh arm Hip MSS; Quod Beat TR HF RP PK // ibit it is? vg ps-Ambr // itura Auct // in perdicionem irae ibit Tyc // hiat C 88 2050 2080 2186 2351. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγειν, for in Greek manuscripts final ν is often represented merely by a horizontal stroke over the preceeding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

17:8e [Take note of punctuation and manner of transition to the ὅδε of v. 9] txt καὶ παρέσται, ὅδε HF RP PK NA28 \[]} καὶ πάλιν παρέστε (itacism of παρέσται with the same meaning, cf. N Matt 1:16,23,24*) Ν* // καὶ παρέσται A // καὶ παρέσται (-ἡδε) 046 // καὶ παρέσται: ὅδε P 051 35 91 94 104 110 141 172 175 205 205ab 209 242 250 (254 ὅδε or ὅδε? My copy Hosk. unclear) 256 314 325 424 429 432 459 468 469 517 582 616 617 620 627 628 664 680 (743 has both παρέσται and παρέσται- α as raised dir. above iv) 757 (792 παρέστε like Ν) 808 824 922 986 1006 1072 1075 1248 1328 1503 1551 1597 1611 1617 1637 1678 1719 1739 1734 1740 1745 17711778 1828 1841 1849 1852 1862 1864 1865 1888 1894 1934 1957 2016 2017 2018 2020 2022 2027 2030 2035 2040 2041 2048 2051 2053ab 2055 2061 2062 2064 2067 2073 2075 2077 2084 2200 2254 2305 (2329 καὶ παρ ἐ σταί sic) 2436 2821 Hyppolytus? Compltusienus (cop sa) // καὶ παρέσται: ὅδε 2023 2028 2029 2031 2033 2045 2047 2056 2070 2071 2081 // καὶ παρέσται: ὅδε 18 42 61 69 82 93 149 177 180 201 203 218 337 367 368 385 386 452 456
Revelation 18:3

πεπώκεν Ρ 051 2053* 2073 2081 2814 Hippolytus Andrew\textsuperscript{a,b} al TR PK (3\textsuperscript{rd} sg perf ind act of πίνω drink)

πεπότικεν 94 2042 2065 2432 syrh\textsuperscript{ph} (3\textsuperscript{rd} sg perf ind act of ποτίζω – drink)

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

πεπώκασιν \textit{K} 046 104 205 209 336 459 582 620 628 922 1006* 1611 1841 2030 \textit{M} (abt. 50 minuscules) cop\textsuperscript{sa,bo} eth Hippolytus RP

πέπωκαν \textit{A} C 69 2031

πέπωκεν 1854 2053\textsuperscript{c} 2062 \textit{pc} syrh\textsuperscript{img} Oecumenius

πέπωκεν εἰς syrh\textsuperscript{img} Hippolytus\textit{miss}

\textit{omit} πέπωκεν πάντα τὰ ἔθνη Primasius.

\textit{Lacuna} 2050 2351

18:7a t\textit{xt} αὐτήν \textit{Nxt} \textit{A} C P 046* 051* 82 104 456 757* 792 920 1852 1859 2019* 2030 2053 (2062 αὐτήν) 2138 \textit{mK} RP NA27 \{\} // αὐτή 1611 // ἐαυτήν \textit{N} 2 \textit{f052} 35\textsuperscript{c} 94 175 241 424 469 627 757* 922 1006 1384 1841 1854 1862 1888 2017 2019\textsuperscript{c} 2020 2040 2042 2059 2060 2065 2073 2074 2081 2186 2436 \textit{M} TR // ἐαυτή 2329 // ἐαυτή 1828 // ἐαυτων 2814 // \textit{omit} 046* // \textit{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 ἑαυτήν, since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ἐν ὅ ὁ was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA28-HF-TR and TR readings. Regarding this pronoun, see footnote on Rev. 13:16.

18:14 TST 14 txt {A} εὑρίσκον (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 syrph,h copsa,bo NA28 {} // εὑρίς (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 2017 2019 2020 2030 2040 2042 2060 2074 2138 2256 2329 Κ Hipp. Beat HF RP // εὑρίς 922 // εὑρίς 104 // εὑρίς 92 (2nd sg fut) 051 35 757 1733 2065 2070 2186 2436 2814 ΜA itph Prim Beat Eras 1,2,3 Aldus Col PK // εὑρίς (2nd sg aor subj act) 2059 2073 2081 2084 TR // εὑρίς 181 // hiat 88 2050 2302 2351. There is a great variety to the above readings as to the sequence of the surrounding words. The Majority Text readings make no sense: Since Babylon is destroyed forever, she won't find anything of any sort again, so it need not be said that she will not find her luxuries and splendor again. It is humankind who will not find them, at least where she was. The original reading, the third person plural, seemed to many copyists to need a subject, so many supplied various subjects (where I added "men"), such as "the merchants," or, "the souls of those who are left," or, "the free" et al.

18:17b txt ὁ ἐπὶ τόπον πλέων Α 82 94 104 241 456 467 629 920 922 1006 1828 1841 1852 1854 1859 2030 2040 2042 2060 2074 2080 2138 2256 2329 2351. There is a great variety to the above readings as to the sequence of the surrounding words. The word τόπος in connection with boats seemed to many other verses in the NT and other era literature, αὐτήν was also used as a reflexive like ἑαυτήν, since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ἐν ὅ ὁ was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA28-HF-TR and TR readings. Regarding this pronoun, see footnote on Rev. 13:16.

19:3 TST 15 txt {A} δεύτερον εἴρηκαν (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 εἴρηκασιν (3rd pl perf ind) 61 69 469 1006 1384 1732 1841 2040 2053 2062 2065 // ἐκ δεύτερου εἴρηκαν (3rd pl perf ind) 172 1888 // ἐκ δεύτερου εἴρηκασιν (3rd pl perf ind) 424 616 1862 2073 2084 // δεύτερον εἶπαν (3rd pl aor act ind) Κ C // δεύτερον εἶπον (3rd pl aor act ind) 1678 1778 2080 (but note that can also be 1st sg aor act ind) // δεύτερον εἴρηκα (1st sg perf) 1611* // ἣκουσα ἤρεν (sic) (3rd sg aor act ind) 792 // δεύτερον εἴρηκεν (3rd sg perf ind) 046 82 94 104 175 241 256 367 456 467 468 627 757 920 922 1733 1852 1854 1859 2030 2070 2138 2256 2344 2436 ΜK syrph copbo HF RP PK // δεύτερον εἴρικεν 2019 // lac 88 1828 2050 2302 2351. This singular number reading is one of the most surely erroneous readings of the Majority Text. When 82, 627, 920 unite with 046 against all other uncialss, they are erroneous. And observe that 792 once again shows that it is a consulter of ancient translations into other languages.

19:9a txt ἀλήθινοι τοῦ θεοῦ εἰσίν Α P 046 82 94 241 469 627 920 1611 1854 1862 1888 2030 2053 2062 2138 itgα syrph,h HF RP NA28 {} // ἀλήθινοι εἰσίν τοῦ θεοῦ Ν* 051 792 2074 itv ΜA Prim TR PK // τοῦ θεοῦ ἀλήθινοι εἰσίν \ Ν1006 1841 2065 2329 vg\ // lacuna C 1828 2050 2351.

19:11 txt καλούμενος πιστός καὶ ἀλήθινός 046 // (502 82 94 104 175 241 424 456 469 627 757 920 922 sic (1006 καὶ καλούμενος) 1611 1841 1852 1854 1859 1862 1888 2019 2020 2030 2040 2053 2062 2065 2073 2138 2344 2432 2436 itdem,div,(gig),haf,τ vgcl syrph,h
(copṣa/bo?) (eth?) Irenlat Orlat Cyp Vict Tyc Jerome Apr Prim Andrew Ps-Ambr Beat TR RP [NA28] [C] // πιστός καλούμενος καὶ ἀληθινός Κ WH // vocabatur fidelis, et verax vocatur itc vgww // πιστός καὶ ἀληθινός καλούμενος 2028 2029 2033 2044 2054 2065 2069 2083 2091 itar // καλούμενος πιστός 2329 // πιστός καὶ ἀληθινός Α Ρ 051 35* 205 209 792 1384 2017 2042 2059 2060 2074 2081 2186 2814 ΗΗ arm Hipp Andrewabav,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.

19:12b txt òνομα γεγραμμένον Α 94 104 175 241 325 459 469 582 617 1611 1934 2019 2042 2053 (2059 γεγραμμένον) 2073 2074 2081 2186 (2329 +καὶ òνομα following) al syrh(ph) copbo TR NA28 {l} // Κ * òνομα, then lacking γεγραμμένον o o u e i s / ónóma γεγραμμένα Κ¢ 42 325 582 pc. arm4 // ónóma γεγραμμένα καὶ òνομα γεγραμμένον 046 352 82 93 177 205abs 209 250 256 424 454 625 627 699 (792 minus γεγραμμένον) (920 έξων following òνόματα) 1006 1384 1503 1734 1841 1852 1854 1862 1888 1948 2017 2020 2030 2040 2048 2138 2349 2436 2821 al. Mt syrΛ **HF RP PK // Hiant C 919 1828 1955 2032 2050 2351.  

19:13a txt βεβαμένον Α 046 051 205 209 1778txt 1854 2030 2080 2344 copia arm Andrew TR RP NA28 {β} // ἔρραντιμον 172 256 792 1006 1341 1678 1778m 1841 1862 2017 2018 2040 2065 2070 itar,gos,3 vg eth Irenlat Ogrit,Lat (Hipp); Cypr Prisc Jer Varim Apr Prim Cass Beat // ἐραντισμένον Ρ 2019 2321 2329 Or WH // εραντισμένον 2053 2062 (Origen) // ἐραντισμένον 105 1611 Origen // περιεραμένον Κ* Iren // περιεραμένον Κe // hiat C 1828 2050 2351.  


19:17a TST 16 txt ἕνα Α Ρ 051 35 104 181 241 459 469 616 757 922 1006 1678 1733 1778 1841 2020 2040 2059 2060 2073 2080 2081 2186 2436 2814 ΗΗ itar,gos8 vg Apr Cass Prim TR PK NA28 {{ l}} // άλλον Κ 792 2019 2053txt (com τὸν ἄλλον ἄγγελον) 2062txt 2065 syrh copςa,ms,bo arm4 ps-Ambr // omit 046 18 61 69 82 94 175 367 456 467 468 627 920 1384 1611 1732 1854 1859 2017 2030 2042 2074 2138 2354 2329 ΗΗ syrh Beat HF TR // ἕνα άλλον 172 424 1862 1888 2070 // lac C 88 256 1828 2050 2302 2351. In Semitic usage, this ἕνα would be somewhat equivalent to our indefinite article. The triumvirate of 82, 627, 920 united with 046 differing from all other uncials = an erroneous reading.  

19:17c txt τὸ μέγα Ν Α Ρ 046 35 42 82 93 94 104 177 241 325 456 459 627 699 (920 τοῦ θεοῦ τὸ μέγα) 1006 1384mg 1503 1611 1734 1841 1849 1852 1854 2030 2053 2062 2067t txt 2349 2821 al (84+ minn) Compl. vg syrh,b copςa,bo Primasius Beatus Ps-Ambr. Apringius RP PK NA28 {{ l}} // τὸν μέγα 469 2138 // τὸν μέγαν τοῦ 91 175 250 424 456 582 617 792 1862 1888 1934 1948 2017 2020 2048 2329 al. (47+ minn) HF // τοῦ μεγάλου 051 209 1888 2019 2059 2074 2081 2186 2814 al. (37+ minn) ΗΗ TR // missing/defective C 256 919 1828 1955 2032 2050 2351. Unaccounted for: 2065. It is Hoskier that cites 1888 for two readings, not I. Pickering says the reading of HF cannot possibly be
original, because the masculine form (τῶν) of the article here and in v. 9 did not exist until later, according to all lexicons that deal with it.

209 txt ἐκ τοῦ ὄφρανοι Α 2053 com 2074 vgms cophomms eth Aug & Prim Tyccms NA28 {A} // ἀπὸ τοῦ ὄφρανοι 94 f052 // ἀπὸ τοῦ θεοῦ 1854 vgms // ἀπὸ τοῦ θεοῦ ἐκ τοῦ ὄφρανοι Ν {ℵ} homoioteleuton P 922 1006 1611 1841 1888 2040 2050 2053 txt 2060 2062 vg syn th Jer Apr Beat TR // ἐκ θεοῦ ἀπὸ τοῦ ὄφρανοι 051 35 2065 // ἐκ τοῦ θεοῦ ἀπὸ τοῦ ὄφρανοι 205 2059 2081 2186 2814 μἈ itar,ig,δἰς vgms syrh copsa,bo arm ethms Aug & RP // hiat C 549 1828 2351. The grammars say ἀπὸ absorbed ἐκ in later Greek.

213b txt λαοὶ Ν {ℵ} A 046 94 2030 2042 2050 2053 2062 txt 2074 2081 2329 2814 μἈ itar Irenaeus lat Andrew TR NA28 {B} // λαός P 051 supp 82 205 209 241 469 627 920 1006 1611 1841 1854 1859 1862 1888 2020 2062 com 2065 2073 2138 2432 μΚ itar,ig,sin vg syn pl,th (copsa,bo) arm eth Ambrose Augustine Primarius Aprigius Beatus HF RP PK // lacuna C 1828 2351.

214 txt ὥστε τὰ πρῶτα Ι 046 82 205 209 241 469 627 792 920 1854 1862 1888 2050 2138 2814 μΚ itar,sin vg cl,lew syrh cop sa,bo arm Irenaeus lat Augustine Quodvultdeus Primarius TR HF PK (NA28 {Οτί}) {C} // τὰ πρῶτα A 051 supp 94 1006 1611 1841 2030 2053 2062 2065 2074 2329 2377 (itig) μἈ arm 4 Beat Andrew // τὰ γὰρ πρῶτα 94 pc itig // θῆτα ταύτα 2050 // quae prima vg arm 4 Aprigius Beatus // θῆτα τα πρῶτα Ν // ἐπὶ τα πρῶτα syn // lacuna C 1828 2351.


216a TST 17 txt [B] γέγοναν Ν {ℵ} A 1678 1778 Iren lat WH NA28 {\} // γέγοναν 469 1006 1841 2040 2053 2062 2065 2080 2436 syrh // γέγονεν vg Er. Ald. Col. 2083 (sic) 2349 TR // γέγοναι 2059 // γέγονα Ν {ℵ} P 046 051 18 35 61 82 94 104 172 175 241 367 424 456 467 506 627 757 920 922 9867 1384 1611 1732 1735 1852 1854 1859 1862 1888 2017 2026 2042 2048 2050 2060 2070 2073 2074 2081 2084 2138 2329 2814 copsa arm Orig Andrew Arethas HF PK // γέγοναι 181 616 2030 // omit Ν {ℵ} syrh mms Tyc. 3 Beat ps-Ambr // hiat C 052 69 88 256 459 468 1828 2019 2032 2040 2025 2351. The UBS textual commentary: "The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γέγοναν (b) γέγονε (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.

216b TST 18 txt [B] ἐγὼ εἰμί A 052 469 1006 1841 2020 2053 2060 2062 2065 2436 (itar,ig,δἰς vg syrh TR (NA28 {εἴμι}) {\} // ἐγὼ Ν P 046 051 35* 104 172 175 181 241 367 424 616 792 922 1384 1611 1732 1854 1862 1888 2017 2030 2042 2050 2070 2073 2074 2081 2084 2329 syrh copsa 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 (P 046 many minuscules) or ἐγὼ εἰμί (most minuscules). It is difficult to decide whether εἰμί should be retained (as in 1:8) 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 εἶμι in the
text, but to enclose it within square brackets."

22:5a *txt {A} οὖκ ἔσται ἔτι Ν. A P 469 1006 1841 2030 2050 2053 2062 2329 2377
*txt *{it}αρ.γέτ vg syrh copsa,bo Ambr Apr ps-Ambr Beatos TyC2 NA28 {\[} // οὐκ ἔσται ἐκεῖ
*txt {f}052 94 241 792 1862 1888 2030 2065 2074 2377mg ΜΑ syrh TR RP PK // οὐκ ἔσται ἐκεῖ ἔτι
*txt IrenaeusGr // οὐκ ἔσται ἔτι 051 // οὐκ ἔσται 046 82 627 1611 1854 2138 ΜΚ HF // hiat

22:12b *txt ἔσται αὐτῶν Ν. A 2030 (367 2050 αὐτῶ) syrh WH NA28 {\[} // αὐτῶν ἔσται 205
*txt 1678 1778 2020 (2080 illeg.) / // ἔσται αὐτῶν 046 82 94 241 456 627 1006 1841 1854 1859
*txt 1862 1888 2053 2062 2138 2436 RP // αὐτῶν ἔσται 15 104 175 181 424 459 922 1611
*txt 1852a 2017 2030 2059 2060 2065 2073 2081 2186 2329 2814 TR // omit 469 757sup 1852c
*txt "according to his works" 792 2042 2074 (syrhph) copsa,bo eth // opera ejus TyC2 // opera
*txt sua vg ps-Ambr // opera ipsorum it\ς // facta sua Cypr Prim // sicut opus ejus erit Beatos
*txt // hiat C P 051 69 88 920 1384 1828 2019 2040 2256 2302 2351.

22:14 *txt TST 19 {A} πλύνοντες τὰς στολάς αὐτῶν Ν. A (104 459 680 922 2050
*txt πλυντας) (1006 πλυντας) 1678 1778 1841 2020 2053 2062 2080 (15 minuscules) it\ς
*txt vg\ς cop\sa eth Ps-Athanasius\ms; Ambr Fulg Apr (Prim) Haymo NA28 {\[} // πλατύνοντες τὰς στολάς αὐτῶν Ps-Athanasius // ποιούντες τὰς ἐντόλας αὐτοῦ καὶ
*txt πλύνοντες τὰς στολάς αὐτῶν 469 1852c // ποιούντες τὰς ἐντόλας αὐτοῦ 046 18 35 61
*txt 82 94 175 241 424 467 616 627 757 792 1611 1732 1733 1854 1859 1862 1888 2017 2030
*txt 2042 2059 2060 2065 2070 2073 2074 2081 2084 2138 2186 2329 2377 2436 2814 Μ ιτς\ς
*txt syrh\h, cop\ba (arm τηροῦντες τάς) Andrew; Tertull Cypr TyC Athanasius (Caesarius) (Beat)
*txt TR HF RP PK // hiat C P 051 69 88 172 256 468 919 920 1384 1828 1955 2019 2040 2256
*txt 2351. The UBS textual commentary points out that the two main variants were
*txt similar sounding words in Greek, and that "The latter reading appears to be a scribal
*txt emendation, for elsewhere the author uses the expression τηρεῖν τὰς ἐντολὰς (12·17;
*txt 14·12). [and not ποιούντες as here] 'Moreover, the prepossessions of the scribes
*txt would have favoured ποιούντες τὰς ἐντολὰς rather than πλύνοντες τὰς στολάς' (H. B.
*txt Swete, in loc.)." This idea of clean robes is consistent with Daniel 12:10 and Matthew
*txt 22:11-14. The combination of the uncials Ν A 052 (1678, 1778, 2080 are descended
*txt from 052) is overwhelming here, opposed by only one uncial, 046, which is famously
*txt revised in character. The "wash their robes" reading is certainly the correct one.

22:20 {D} ἔρχοι Ν. 94 1678 1778 2053 2062 2329 its\ς syrh ph cop\sa,bo arm4 Apr. // Νάι
*txt ἔρχοι 2030 2050 syrh Prim TyC // Άμην ἔρχοι A 046 175 181 424 616 792 1006 1611
*txt 1841 2017 2059 2060 2065 2081 2186 ΜΑ vg eth Ambr. Ps-Ambr. Beatos NA28 {\[} // Άμην
*txt ναὶ ἔρχοι 051 35 82 241 456 469 627 757 1732 1733 1854 1854 1859 1862 1888
*txt 2020 2070 2073 2074 2138 2377 2436 ΜΚ TR HF RP PK // Άμην ναὶ ἔρχοι 051 2042 //
*txt Άμην καὶ ἔρχοι 104 459 922 // hiat C P 69 88 256 919 920 1384 1828 2019 2040 2080 2256
*txt 2302 2351 2814. Both the words ὁμην and ναι mean something like "yes," and so I
*txt think they were both liturgical additions to an original ἔρχοι standing alone. The Ν
*txt reading is bolstered by another uncial, 052, in the form of its minuscule descendants
*txt 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them.
*txt This consortium is at least as good as A 046, and certainly better than 051s as a lone
*txt uncial. The 104 reading is simply a mistaking of ΝΑΙ for KAI. I think that the Ν
*txt reading is probably correct. At the same time, I am loathe to remove the word Amen,
*txt because it is so natural- my soul immediately exclaims it in response to the statement
*txt "Yes, I am coming soon." But that may be another explanation as to how and why it
*txt got added as text: perhaps an enthusiastic remark in the margin eventually made it
*txt into the text itself.

22:21b *txt {C}:
(1) μετά πάντων
(2) μετὰ πάντων ὑμῶν
(3) μετὰ πάντων ἡμῶν
(4) μετὰ πάντων ἁγίων
(5) μετὰ ἁγίων
(6) τῶν ἁγίων σου
(7) τῶν ἁγίων αὐτοῦ
(8) τῶν ἁγίων αὐτοῦ
(9) τῶν ἁγίων αὐτοῦ

A (2814) (it ar cum omnibus hominibus) vg st, vv eth Ambr Tyc Beat NA28 {B} (2) 296
vg cl eth Fulg Ps-Ambr TR (3) 2050 (4) 1778 arm (5) 627 (6) 046
vg cl supp 82 104 459 792 1006 1611 sup 1678 1841 1862 1888 2030 2053 2059 2060 2062 2074
2081 syr Beatus, bo Andr Areth RP (9) 2030 syr // all the ages
(2040) cop R (cop boms age of the age) // hiat C P 69 88 172 256 920 1384 1828 2019
2080 2256 2302 2351 2814. Interesting that the same people who object to the NA28
text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing
to "men of his good pleasure," here in Revelation 22:21 where the NA28 text says "the
grace of the Lord Jesus be with all," they object, and prefer that this blessing be only
to the saints.

22:21c TST 18 txt omit ἁμήν. A 1006 1841 2014 2025 2026 2031 2034 2036 2037 2038
txt 2046 2047 2056 txt 2059 txt 2065 txt 2074 2081 2186 txt 2432 2595 it ar gig
vg fuld Beatus Tyconius Andrew Arethas NA28 {B} // ἁμήν. C 046 051 35 82 94 104 175 241 456 469
627 757 792 1611 1678 1778 1852 1854 1859 1862 1888 2020 2030 2042 2050 2053 2060
2062 2065 cm 2073 2138 2329 2436 IN vg cl, WW syr cop sa, bo eth arm Beatus
TR HF RP PK // ὡμήν ὧμήν syr // hiat C P 69 88 172 256 920 1384 1828 2019 2040 2080
2256 2302 2351 2814.
Bibliography

Aland, Kurt, Editor; Kurzgefaßte Liste, Der Griechischen Handschriften des Neuen Testaments: (Berlin & New York, de Gruyter, 1994)


Brown, Driver and Briggs Hebrew and English Lexicon of the Old Testament; Based on the lexicon of William Gesenius as trans. by Edward Robinson; Edited by Francis Brown, with the cooperation of S. R. Driver and Charles A. Briggs; (Lafayette, Indiana; Associated Publishers & Authors, Inc., 1981)

Concordance of the Septuagint, A; Comp. by Morrish, George, (Grand Rapids, Michigan; Zondervan, 1976)


Greek-English Lexicon; Compiled by Henry George Liddell and Robert Scott, revised and augmented throughout by Sir Henry Stuart Jones, with the assistance of Roderick McKenzie, and with the cooperation of many scholars, (Oxford University Press, 9th Edition 1940, Revised Supplement, 1996)


Head, Peter M., Some Recently Published NT Papyri from Oxyrhynchus: An Overview and Preliminary Assessment, Published in Tyndale Bulletin 51 (2000), pp. 1-16
Holladay, William L., Editor; *A Concise Hebrew and Aramaic Lexicon of the Old Testament*; Based upon the lexical work of Ludwig Koehler and Walter Baumgartner (Grand Rapids, Eerdmans Publishing Co., 1983)

Hoskier, H. C., *Concerning the Text of the Apocalypse*; 2 volumes (London, 1929)

Liddell, Henry George, *Greek-English Lexicon, With a Revised Supplement, supra.*


*NIV Triglot Old Testament, The;* Adapted from The Triglot Bible published by Richard D. Dickinson, 1890, London, England, which in turn was adapted from The Hexaglot Bible (Grand Rapids, Zondervan, 1981)


Scott, Robert, *Greek-English Lexicon, supra.*


von Soden, Hermann Freiherr, *Griechisches Neues Testament Text mit kurzem Apparat (Handausgabe),* (1913)

*Webster's Ninth New Collegiate Dictionary* (Springfield, Massachusetts, Merriam-Webster, 1989)

Documents like this are a lot of work! I am offering them free. But I could do more of them if I did not have to go to a "job." Please help by visiting [http://www.bibletranslation.ws/donate.html](http://www.bibletranslation.ws/donate.html)

[www.lulu.com/spotlight/bibletranslation](http://www.lulu.com/spotlight/bibletranslation)