The Revelation
of
John
part of
The Holy Bible

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

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Footnote Apparatus

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

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

19:15a txt σιδηρᾷ A 046 0226 205 209 2344 Ἄιντ ṝ vg syr ph cop sa Cyprian Irenaeus TR NA27 {A} δίστομος ℅ P 1006 1841 1854 2030 2329 Ἄκι ṝ vg ἐ cl syr ph cop bo arm eth Ambrose Primasius RP.

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

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

Next comes the listing of Greek manuscripts, first for the reading I translated, then any other variants, separated by "//". (Regarding the Greek manuscripts, their description, date, and genealogy, etc., see the table at the end of the document.) Uncials (mss. whose text is written in all capital letters) are listed first (those designated by a capital Hebrew, Latin or Greek letter, or a number starting with a zero), then minuscules (those designated by a number not starting with a zero), then what division of the Majority of minuscules follow that reading ( Antar or Antar), if applicable, ( Antar 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; NA27 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, {A\}, that means that the UBS4 has neither footnote nor rating on that variant.

There are over 300 Greek handwritten manuscripts containing Revelation or a portion thereof. Not all of them are significant or important as pertaining to textual criticism, to grossly understate the matter. H. C. Hoskier, in the introduction to his apparatus in Concerning the Text of the Apocalypse, Volume 2, on p. 7 states, "There are two streams of the text of the Apocalypse, one Ecclesiastical and one extra-Ecclesiastical, which only join far back and high amongst the hills near the primal fount." Though I don't necessarily subscribe to that nomenclature, I, after for a while listing the readings of all 300-plus manuscripts, realized that doing so was little more informative than listing only those from approximately the 12th century and earlier.

Hoskier has well pointed out how the 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 uncialische, Versions and Fathers. If on the other hand B is joined Aleph, A or C, the greater weight can only be overborne by
other subsidiary evidence, and if B have the support of Aleph A or C A together, we must grant
the group a full hearing.” In the same paragraph, he declares that Erasmus and Stephen relied
on just a few MSS that were faulty in certain particulars. And that we should restore from
Tischendorf, Tregelles and Wescott and Hort readings taken away from the TR solely on the
basis of one uncial like Aleph or A. With this all I agree.

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

\[ \begin{align*}
\text{ℵ}^* & \quad 4\text{th century} \\
\text{ℵ}^1 & \quad 4\text{th – 6th century (only one occurrence- in 21:4} \\
\text{ℵ}^2 & \quad 7\text{th century} \\
\text{ℵ}^{2a} & \quad 7\text{th century} \\
\text{ℵ}^{2b} & \quad 7\text{th century} \\
\text{ℵ}^c & \quad 12\text{th century}
\end{align*} \]

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

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:

NA27 TR RP HF PK.

A C ϖ⁴⁷ ϖ¹⁸ 0207 2080 1678 1778 2062 ϖ¹³ 2053 1611 2050 1841 X* 1006 ϖ⁴³ 2020 0163 2040 2329 2065 99 469 616 181 169 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074 2186 X 2351 61 2081 1732 104 1854 2059 2019 2436 35* 2040 2017 2042 051* 2256 18 1859 1384 1852 2073 2030 367 920 82 456 627 2138 468 2070 467 757 35 051 051

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 (X). He gives some examples of where X 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 ἕ052. Hoskier says that it has much weight, though not enough to be considered the original by itself, but in combination with a couple other uncialis. I agree with this, and that is my general policy, to treat ἕ052 as a high quality uncial. If it agrees with one or more other uncialis (especially if other than X), you have to give that reading very serious weight. Where there is an agreement of ἕ052 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: ϖ¹⁸, ϖ²⁴, ϖ⁴³, ϖ⁵¹, ϖ⁸⁵, ϖ⁹⁸, X, 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 ἕ052 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: ϖ¹⁸, ϖ²⁴, ϖ⁴³, ϖ⁵¹, ϖ⁸⁵, ϖ⁹⁸, ϖ¹³ 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 δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ.

1:2 ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν.

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 ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ.
1:5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. Τῷ ἁγαπώντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἀμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ –

5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and ruler over the kings of the earth. To him who loves us, and freed us from our sins with his blood,

1:6 καὶ ἐποίησεν ἡμᾶς ἱερεῖς, ἱερεῖς τῷ θεῷ καὶ πατρί ἀυτοῦ – αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰώνας τῶν αἰώνων 10 ἀμήν.

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

ἀπὸ τῶν ἐπτὰ πνευμάτων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of "τα" (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun "τα" jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea "ὁ ἔστω" reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

5 1:5a txt τῷ ἁγαπώντι Π ᾿Α Κ 046 1006 1611 1678

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

7 1:5c txt [A] λύσαντι Φ ᾿Α Κ 046 1611 1678 2050 2329 2344vid (10th Prim solvit) vg-harl (syrph λών) (Ἑλουεν syrph arab) eth arm Andrew; Vict-Pett NA27 [A] / λύσαντι Π 046c (046* homoioteleuton) 1006 1614 (Ἑλουεν it 88 vg copba,bo) 2040 2053 2062 2080 itar,f vg copbo Arth Beq Prim TR RP / lac 051 1778. The "freed" reading is reminiscent of λέλυται αὐτῆς ἡ ἀμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.


9 1:5e This is a Hebrew use of the preposition "ἐν" meaning "with" in the sense of what item or money you use to pay for something. For example, "I bought the camera with the money you gave me." Jesus' blood was the thing of value exchanged for our freedom. This use of this preposition is a pointer in favor of the "freed" reading versus the "washed" reading, according to the Textual Commentary on the Greek New Testament. That scripts, not understanding this, thought that "washed in" made more sense than "freed in."

10 1:6a txt ἡμᾶς Π 046 922 1006 1828 1841 2040 2050 Mi itar,88 vgcl Tert Vic Prim TR RP NA28 {v} // ἡμῶν Φ 046 1678 2053 2062 2080 2344 // ἡμῶν Κ 1678 1841 2040 2050 Mi itar,88 vgcl // lac 051 1778.

11 1:6b txt [C] αἰώνας τῶν αἰώνων N (τα αἰώνα N*) C 046 922 1006 1611 1678 1841 2040 2050 2062 2080 2329 Mi itar,h,v vg syrph,h (arm) eth Did TR TG RP SBL ([αἰώνας τῶν] NA27) [C] // αἰώνας Φ 046 A 2050 copbo // lac 051 1778.

12 1:6c txt βασιλείαν ἱερεῖς Φ ᾿Α Κ 046 922 1006 1611 1678 1828 1841 2040 2053 2062 2080 2329 RP NA28 1 // βασιλείαν εἰρετικά syrph,h // ΝΕΟΥΣΤΟΥΡΟ ΕΙΕΣΤΟΥΜΗ copbo // βασιλείαν καὶ ἱερεῖς ἐν Π Κ Mi itar,h,v Ps-AMbr // βασιλείαν καὶ 046 2050 // βασιλείας καὶ ἱερείς Π TR // lac 051 1778 copbo. See Mussies, G., "The Morphology of Koine Greek, as used in the Apocalypse of St. John: A Study in Bilingualism," Leiden, Brill Academic Pub. Novum Testamentum, Suppl. 27 (1971). "This line, as Charles has pointed out, is a quotation from Symmachus' and Theodotion's rather literal versions of Exodus 19,6, 'a kingdom of priests'. The LXX-version has βασιλείαν εἰρέτας αυτός [and found in a dozen minuscules here] (quoted in 1 Peter 2:9), and Aquila translated by βασιλείας ἱερεῶν. Editors should therefore not place a comma after βασιλείαν, as ἱερεῖς is not an apposition, but represents a more grammatical ἱερεῶν." (genitive plural)
1:7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ δοθεῖται αὐτὸν πᾶς ὀφθαλμός καὶ ὀφθαλμοῖς αὐτὸν ἑξεκέντησαν, καὶ κύψουσιν ἐπὶ αὐτὸν πᾶσι αἱ φυλάται τῆς γῆς, ναὶ, ἀμὴν.

7Behold, 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.13 Let it be so, amen.

1:8 Ἐγὼ εἰμί τὸ Ἀλφά καὶ τὸ Ω, λέγει κύριος ὁ θεός, ὁ ὄν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

8"I am the Alpha and the Omega,"14 says the Lord God,15 "the one who was, and who is, and who is to come, the Almighty."

Someone Like a Son of Man

1:9 Ἐγὼ ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνῶν ἐν τῇ Θλίψει καὶ βασιλεία καὶ υπομονή ὑπὸ Ἰησοῦ, ἑγενόμην ἐν τῇ θλίψει τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ.

9I, John, your brother and fellow in the oppression and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.18 19

1:10 ἑγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἦκουσα ὅπισώ μου φωνήν 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, ὃ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ βασιλείαι, καὶ τὰς ἑπτὰ χλισμένας, καὶ τὰς ἑπτὰ θαλάσσας, καὶ τὰς ἑπτὰ κατοικίας, καὶ τὰς ἑπτὰ πόλεις που ἐξεκέντησαν τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν τοῦ Αντιχρίστου, καὶ τὰς ἑπτὰ κορώνας, καὶ τὰς ἑπτὰ διαβολίας, καὶ τὰς ἑπτὰ διάρκειας, καὶ τὰς ἑπτὰ παράδοσες, καὶ τὰς ἑπτὰ καταστάσεις, καὶ τὰς ἑπτὰ μυστήρια, καὶ τὰς ἑπτὰ συνκοινωνίας, καὶ τὰς ἑπτὰ θυσίες, καὶ τὰς ἑπτὰ μεταγένησες, καὶ τὰς ἑπτὰ ἐσχάτες ἐποχὰς, καὶ τὰς ἑπτὰ χρόνους καὶ τὰς ἑπτὰ αἰώνας.

11saying,20 "What you see, write in a book, and send it to the seven churches—to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."


14 Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κύψουσιν ἐν γη κατὰ φυλὰς φυλαξάς... "And the land [of Israel] will mourn tribe by tribe... " Hebrew:


15 1:8A C P 046 922 1006 1611 1678 1841 2053 2062 2080 it th syrp th arm eth Epiphanius; Ambr Varim Prim RP NA27 {A} add ἀρχή καὶ τέλος Κ(ab) 1828 2050 2344 it ar g gl vg mg A cop bo Andrew; Apr Beat TR add ἀρχή καὶ τέλος 2329 lac 051 1778 2030 cop ab. The longer phrase is present in 21:6 in all editions, some with and some without the articles.

16 1:8b A C P 046 922 1006 1611 1678 1828 1841 2040 2053 2062 2080 it th syrp th cop bo Prim RP NA28 {A} add ὁ κύριος ὁ θεός arab Apr add ὁ θεὸς 2329 eth add ὁ κύριος 2053 TR lac 051 1778

17 1:8c A C P 046 922 1006 1611 1828 2040 2053 2062 2080 it th cop bo Prim RP NA28 {A} ὁ κύριος ὁ θεός 2329 eth add ὁ κύριος 2053 TR lac 051 1778

18 1:8d A C P 046 922 1006 1611 1828 2040 2053 2062 2080 it th cop bo Prim RP NA28 {A} add ὁ κύριος ὁ θεός 2329 eth add ὁ κύριος 2053 TR lac 051 1778

19 1:9a A C P 046 922 1006 1611 1828 2040 2053 2062 2080 TR NA28 {A} add συνκοινωνῶν Κ P 0239 922 1006 1841 2040 2080 it th syrp th arm eth Epiphanius; Ambr Varim Prim RP NA27 {A} add ἀρχή καὶ τέλος Κ(ab) 1828 2050 2344 it ar g gl vg mg A cop bo Andrew; Apr Beat TR add ἀρχή καὶ τέλος 2329 lac 051 1778 2030 cop ab. The longer phrase is present in 21:6 in all editions, some with and some without the articles.

10 1:9b A C P 046 922 1006 1611 1828 2040 2053 2062 2080 it th cop bo Prim RP NA28 {A} add ὁ κύριος ὁ θεός arab Apr add ὁ θεὸς 2329 eth add ὁ κύριος 2053 TR lac 051 1778

11 1:9c A C P 046 922 1006 1611 1828 2040 2053 2062 2080 it th cop bo Prim RP NA28 {A} add ὁ κύριος ὁ θεός arab Apr add ὁ θεὸς 2329 eth add ὁ κύριος 2053 TR lac 051 1778

12 1:9d A C P 046 922 1006 1611 1828 2040 2053 2062 2080 it th cop bo Prim RP NA28 {A} add ὁ κύριος ὁ θεός arab Apr add ὁ θεὸς 2329 eth add ὁ κύριος 2053 TR lac 051 1778

20 1:11 A C P 046 922 1006 1611 1828 2040 2053 2062 2080 it th cop bo Prim RP NA28 {A} add ὁ κύριος ὁ θεός arab Apr add ὁ θεὸς 2329 eth add ὁ κύριος 2053 TR lac 051 1778
1:12 And I turned around to see the voice that was speaking with me. And when I turned, I saw seven golden lampstands,

1:13 and in among the lampstands was someone like a son of man,26 dressed in a cloak reaching down to his feet, and gird around at28 the pecs with a golden sash,

1:14 except his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire,

1:15 and his feet like bronze as if made to glow in a furnace,29 and his voice like the sound of many waters,

1:16 ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, ὁ οἶχος αὐτοῦ ὡς φλὸξ πυρός, ἡ κεφαλὴ αὐτοῦ ὡς ἀνθρώπου, ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσὰς, καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον υἱὸν ἀνθρώπου, ὡς ἔριον.

1:17 Ἐγὼ ἄλφα καὶ τὸ Ω, πρῶτος καὶ ὁ ἔσχατος· καὶ, Ἐγὼ Α καὶ Ω, πρῶτος καὶ ὁ ἔσχατος· καὶ, Π ὁ λαλοῦντας μοι ἐν τῆς φωνῆς τῆς ὁδώρας. Καὶ ἀνθρώπος ὁ ἐπιστρέψας, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Ἐγὼ ὁ Α καὶ Ω, πρῶτος καὶ ἔσχατος· καὶ, Ἐγὼ ἀλήθεια. Ἐγὼ ἄλφα καὶ τὸ Ω, πρῶτος καὶ ὁ ἔσχατος· καὶ, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Π ὁ λαλοῦντας μοι ἐν τῆς φωνῆς τῆς ὁδώρας. Καὶ ἀνθρώπος ὁ ἐπιστρέψας, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Π ὁ λαλοῦντας μοι ἐν τῆς φωνῆς τῆς ὁδώρας. Καὶ ἀνθρώπος ὁ ἐπιστρέψας, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Π ὁ λαλοῦντας μοι ἐν τῆς φωνῆς τῆς ὁδώρας. Καὶ ἀνθρώπος ὁ ἐπιστρέψας, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Π ὁ λαλοῦντας μοι ἐν τῆς φωνῆς τῆς ὁδώρας. Καὶ ἀνθρώπος ὁ ἐπιστρέψας, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Π ὁ λαλοῦντας μοι ἐν τῆς φωνῆς τῆς ὁδώρας. Καὶ ἀνθρώπος ὁ ἐπιστρέψας, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Π ὁ λαλοῦντας μοι ἐν τῆς φωνῆς τῆς ὁδώρας. Καὶ ἀνθρώπος ὁ ἐπιστρέψας, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Π ὁ λαλοῦντας μοι ἐν τῆς φωνῆς τῆς ὁδώρας. Καὶ ἀνθρώπος ὁ ἐπιστρέψας, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Π ὁ λαλοῦντας μοι ἐν τῆς φωνῆς τῆς ὁδώρας. Καὶ ἀνθρώπος ὁ ἐπιστρέψας, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Π ὁ λαλοῦντας μοι ἐν τῆς φωνῆς τῆς ὁδώρας. Καὶ ἀνθρώπος ὁ ἐπιστρέψας, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Ἐγὼ ἀλήθεια· Ἐγὼ ἔσχατος· καὶ, Π ὁ λαλοῦντας μοι ἐν τῇ...
1:16 and I have the keys of death and Hades, and I w
 χειρὶ αὐτοῦ ἐπ' ἐμὲ λέγων, Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,
And when I saw him, I fell down by his feet as though dead. And he placed his right hand on me, saying, "Do not fear. I am the First and the Last, and I have the keys of death and of Hades.

1:17 Kaи ὅτε εἶδόν αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ᾿ ἐμὲ λέγων, Μή φοβοῦ· ἐγὼ εἰμί ὁ πρῶτος καὶ ὁ ἐσχάτος,

1:18 Kai ὁ ζῶν, καὶ ἐγενόμην νεκρός καὶ ἰδοὺ ζῶν εἰμί εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖδας τοῦ θανάτου καὶ τοῦ Ἀδήν.

1:19 γράψον οὖν ἃ εἶδες καὶ ἃ εἰσίν καὶ ἃ μέλλει γίνεσθαι μετὰ ταύτα.

1:20 Write therefore what things you see and what things are now, and also what things are about to take place after these things.

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31 1:15a txt πεπυρωμένης (gen sing fem) A C Prim NA27 (C) // πεπυρωμένω (dat sing) Ν 2050 2053 2062 Itar. 046 ὥς syrph. h capsa. bo arm eth Iren Cypri Vict Pett Matern Apr Prim Ps Ambr Haymo Beat // πεπυρωμένη 922 2329 // πεπυρωμένοι 046 // πεπυρωμένοι (nom pl masc) Π P 046 1006 1611 1828 1841 2040 // χειρὶ πεπυρωμένων 922 2329 TR 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 2nd or 3rd reading might be changed to the grammatically oblique reading. And there are no other apparent explanations. The Greek 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 ὡς similarly makes a whole phrase rather imprecise.

32 1:15b The Greek verb here for "made to glow" is πυρόω - πυρό, 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 - chalcolithon, 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 common translations of this word are alloys containing copper, such as bronze (copper and tin) or brass (copper & zinc).


34 1:18a txt αἰώνων Ψ98 Ν* Α C P 922 1611 1678 2050 2053 2062 2080 NA28 {ς} // αἰώνων, ἀμήν Ν* 046 1006 1828 1841 2040 1778 2329 TR RP // lac 051.

35 1:18b txt κλείς τοῦ θανάτου καὶ τοῦ ᾅδου Ν (A C) 922 1828 (2053) 2062 2329 TR RP NA27 // κλείς τοῦ θανάτου καὶ τοῦ ᾅδου 1611 (κλείδας τοῦ θανάτου καὶ τοῦ ᾅδου 2040 // κλείδας τοῦ θανάτου καὶ τοῦ ᾅδου P 046 1006 1828 1841 2050 // κλείς τοῦ ᾅδου καὶ τοῦ θανάτου 052 TR // lac 051.

36 1:19 txt (C) γένεσθαι Ψ98 Ν* C P 046 1828 2050 NA28 {ς} // lac 051.
1:20 τὸ μυστήριον τῶν ἑπτά ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσὰς· οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτά ἐκκλησιῶν εἰσιν, καὶ αἱ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν.

2:19 The mystery of the seven stars which you see upon my right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

Chapter 2

To the Church in Ephesus

2:1 Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, 37 ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·

2:2 Οἶδα τὰ ἔργα σου καὶ τὸν κόπον καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσίν, καὶ εὑρές αὐτοὺς ψευδεῖς·

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

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

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

2:19 txt δεξιᾷ αὐτοῦ Ν² A C P 046 922 1006 1611 1778c 1841 2040 2050 2053 2062 2329 TR RP NA27 // δεξιᾷ αὐτοῦ χειρὶ Ν* // δεξιᾷ χειρὶ αὐτοῦ 172 424 616 1828 1862 1888 // δεξιᾷ χειρὶ 1678 1778* 2080 // lac ϕ115 051 2030. Neither χειρὶ nor αὐτοῦ are necessary for the sense, and both are probably explanatory additions to the text. I predict we will eventually find a papyrus lacking both, as in MS 2070. This variant pattern occurs several times in the Apocalypse of John, and I am convinced that the original text lacked both αὐτοῦ and χειρὶ. In Greek, like present day Spanish, and some other Indo-European languages, the definite article was sufficient for a possessive pronoun, unless that possession was to be emphasized. The word χειρὶ was not necessary, since it was implied with αὐτοῦ.

2:20 ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, 37 ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·
2:6 But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

2:7 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 paradise of God.

To the Church in Smyrna

2:8 And to the angel of the church in Smyrna, write: These things says the First and the Last, who was dead and came alive again:

2:9 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 Don't 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 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 And to the angel of the church in Pergamum, write: These things says He who has the sharp two-edged sword:
2:13 Οἶδα ποὺ κατοικεῖς, ὅποιον ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ δομαῖ μου, καὶ οὐκ ἠρνήσατε τὴν πίστιν μου καὶ ὑπεκτάνθης παρ᾿ ὀμίν, ὅποιον ὁ Σατανᾶς κατοικεῖ.

13 I know where you live,41 where Satan’s throne is; yet you hold fast to my law and have not denied my faith, even42 in the days of Antipas43 my faithful witness44 who was put to death near you, where Satan lives.

2:14 ἂν ἔχω κατὰ σοῦ ὁλίγα, ὅτι ἔχεις ἐκεί κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδαξεν τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεῖν16 εἰδωλόθυτα καὶ πορνεύσαι;

14 But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught17 Balak18 to put a stumbling block before the children of Israel, to eat idol sacrifices and to commit sexual immorality.

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41 2:13a txt Οἶδα ποὺ Ν A C P f052 2050 2053 latt syrph copśa,bo eth Prim Jer Tyc2 Apring ps-Ambr NA28 {}/ Οἶδα τὸ ἔργα σου καὶ ποὺ 046 922 1006 1611 1828 1841 2040 syrph,ph TR RP lac ℵ343 φ115 051 2062.
42 2:13b txt καὶ Π evid A C f052 2050 2053 2329 TR NA28 {}/ omit Ν P 046 1006 1611 1841 2040 RP lac ℵ115 051 2062. The TR is with the NA27 here, even though none of its source mss read so.
43 2:13c txt ἡμέρας A C 1678 2053 2065 2080 2344 itvg syrph copśa,bo (copśa14/15 ἡμέρας) Tyc Prim Haymo NA27 {}/ ἡμέρας μου 1778 2040 2329 / ἡμέρας μοῦ ἐν αἷς 2050 / ἡμέρας ἐν ταῖς Ν* / ἡμέρας ἐν αἷς Ν2 (P ἡμέρας) 922 1611 1828,1611 arm Andrew Areth TR [RP] / ἡμέρας αἷς 046 1006 1841 syrph eth lac ℵ115 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 Ἀντιπᾶς (see next footnote) must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the genitive form, “standing in a genitival relationship with ἡμέρας.” Though it is true that elsewhere Ἀντιπᾶς is used as the genitive of Ἀντιπᾶς, the Apocalypse of John contains many nouns oblique to their clauses as to case.
44 2:13d txt Ἀντιπᾶς NA28 {}/ Ἀντιπᾶς RP ΤΡ / Ἀντιπᾶς Ν* C P 046 / Ἀντιπᾶς Ν2 A 82 792 1828 1841? 1862* 1888? 2059*? / ἄντειπα 2050 / οἱ ἄντειπα (sic) 1006 / omit syrph copśa,bo arm eth / Antipas vg Aqui2 / Antipax itv8 / Antiphas Lips Prim. / ἀντε παντῶν syrph / lac ℵ343 φ115 051 2030 2062 2256 2302. This last variant, of the syrph, (Philotheniana 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 Ἀντιπᾶς, to the translator who did not know it was a proper name, looks like two words, “anti” and “pas,” which would mean “against” “all.” (The oldest Greek manuscripts were all capitals, with no spaces in between words or sentences, and no punctuation.) The Polyglot Syriac also has “against all,” or something like “in conflict with all” in Syriac. Other Syriac MSS have something about a showing being done. The Harcian 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 uncials manuscripts, their reading cannot be determined to be either that of the NA27 or RP, since uncials are written in all caps and have little or no punctuation.
45 2:13e Exactly the same phrase used earlier in 1:5, ὁ μάρτυς ὁ πιστὸς, about Jesus Christ himself, now it is Christ speaking about Antipas, and he adds the word “my” - my faithful martyr.
46 2:14a txt φαγεῖν Ν A C P f052 1611 2050 2053 2329 syrph TR NA28 {}/ καὶ φαγεῖν 046 922 1006 1828 1841 2040 vg051 syrph,ph RP lac ℵ343 051 2062.
47 2:14b txt ἐδίδασκα(v) (imperf) Ν A C P f052 1611 2050 2053 2329 itv8 vg TR NA28 {}/ ἐδίδασκα(v) (aor) 046 922 1006 1828 1841 2040 syrph,ph copśa,bo RP docebit (fut) vg-heral (pres) armå “teacher of” eth lac ℵ343 051 2062.
2:15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν ὁμοίως.

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

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

16Repent therefore. Otherwise I am coming to you soon, and will 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 τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκήν καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν 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, and I will also give him a white stone, and on the stone a new name is written, which no one knows except the one receiving it.

To the Church in Thyatira

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

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

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

19I know your works and love and faith and service, and your perseverance, how your last works are greater than your first.51


50 2:15b txt ὁμοίως Κ A C 046 1006 1611 1828 2040 2050 2053 2329 syrph,h lat RP NA28 // ὁμοίως ὁ μισῶ P // que ego adi similitar lips // "as I also hate" arab // ὁ μισῶ f052 TR // omit 922 cop sa,bo eth Vict. Aprvid // lac P315 051 2062. The group of manuscripts f052 is descended from an ancient uncial that predates Κ, so here we have essentially four variants, with the first two probably the underlying earliest branches: ὁμοίως (A), ὁ μισῶ (f052), and then the conflation of the two, and omission. I think that the addition of ὁ μισῶ was from scribes thinking of 2:6, and that ὁμοίως is the original text. The omission however, also commends itself as a possibility.

51 2:19a txt τὰ ἔσχατα reli Gr. syrph,h Prim Auct RP NA28 {\} // καὶ τὰ ἔσχατα 2026 2029 2049 2053 2059 2186 2814 cop sa,bo TR // omit 792 arm1 // lac 051 522 1774 1893 1918 2022 2030 2062 2091 2256.

52 2:19b The five traits in this list are not stated as one clause, but two clauses. The trait perseverance is set apart into a separate phrase and new train of thought by the possessive pronoun σου - sou appearing with it again after it not being present with the previous three traits. Then the καὶ following it is meant to connect the next phrase with it in a Semitic “and” of explanation, where better Greek would have used a different word such as ἐστὶ, that is, “and I know your perseverance, how your last works are greater than your first.” There are several, and possibly many, other examples of this in the apocalypse.
But I have against you that you tolerate that woman Jezebel, who calls herself a prophetess and teaches, and leads my servants astray, to commit sexual immorality and to eat things sacrificed to idols.

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

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

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

53 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 τοῖς λοιποῖς τοῖς ἐν Θυατίροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τά βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν, οὗ βάλλω ἄφεν· ὑμᾶς ἄλλο βάρος·

24And to the rest of you in Thyatira58 I say, as many as do not hold to these teachings—59 the ones who have not known ‘the deep things’60 of Satan,’ as they say, I am not laying any further burden upon you.

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

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,

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,

27 and he will rule them with a rod of iron, shattering them to pieces like pots of clay.62

2:28 ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνό.

28 even as I also have received from my Father;63 and I will give to him the morning star.

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

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

58 2:24a txt τοῖς λοιποῖς Ν* A C P 046 f052 1611 1841 2053 2329 RP NA28 {\} // τοῖς εν λοιποῖς Ν*

59 2:24b txt omit All extant Gr. syr cop arm Prim RP NA28 {\} // +καὶ TR

60 2:24c txt βαθέα (acc pl of βαθύς) A C 46 f052 922 1006 1611 1828 1841 2040 Κ


62 2:27 The Greek literally says, "he will rule them with a rod of iron, as pieces of pottery are shattered." The verb for shatter συντριβήσεται - suntribēsetai is in the passive voice, present tense. But this does not transfer sensibly into English, as it makes it sound like the ruler is shattered, that the ruler rules passively, as though shattered like pieces of pottery. So I clarified that the pottery is shattered by the rod of iron, clarified it by making the verb active, implying the rod as the agent and the pottery as the object of the verb, as is the true meaning. (The Textus Receptus has the verb as συντριβήσεται - suntribēsetai, future tense, passive voice. All other Greek manuscripts have it present tense, including the oldest manuscripts such as Ν A C 1854 2050 pc it28 cop3a,b). You could also render this phrase, "shattering them like pieces of pottery." But it is customary to make it reminiscent of the better known versions of Psalm 2:9, which verse it indeed is supposed to be reminiscent of, according to the next verse. See also Psalm 149:4-9.

63 2:28 Jesus is saying that he will give to us who overcome, the same authority that he himself has been given according to Psalm 2:9.
Chapter 3

To the Church in Sardis

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

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

3:2 γίνου γρηγορῶν, καὶ στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·

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

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

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

3:4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.

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

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64 Colinaeus Elzevir Scriv-1894-TR AT RP NA28 {\} // πνεύματα (spirits) Erasmus Aldus Stephens-1550-TR
65 {2nd sing imper act of "strengthen"} A C P 1006 1678 1841 2040 2053 RP NA28 {\} // στήριζον 922 // τήρησον 1611 2344 vg it,t syr // τήρισον 792 // ? 2080 // 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 NA27. 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.
66 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
68 Or "in brightness." Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; I Timothy 6:16;
3:5 ο νικών οὕτως περιβαλεῖται ἐν ἰματίοις λευκοῖς, καὶ οὐ μὴ ἐξαλείψῃ τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὀμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

5 He who overcomes in this way 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 ξὺν οἷς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

6 He 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 Φιλαδέλφειᾳ ἐκκλησίας γράψω: Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ξύν τὴν κλεῖν Δαυὶδ, ὁ ἀνοίγων καὶ οὐδές κλείει, καὶ κλείων καὶ οὐδές ἀνοίγει:

77 And to the angel of the church in Philadelphia, write: ‘These things says the Holy One, the True One, the one holding the key of David, who opens and no one closes, and closes and no one opens.”

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69 3:5 txt {A} οὕτως Ν* A C f052 1006 2329 itᵃᵃᵇᵇ, vg syrph, h copᵗᵃ, b arm eth Prim NA27 {B} οὕτως Ν* P 046 922 1611 1828 1841 2053 Μ Andr TR RP οὕτως 2050 lac 051 2062.

70 3:7a txt τὴν κλεῖν Δαυὶδ NA28 {A} τὴν κλεῖν ΔΔΔ Α C τὴν κλεῖν τοῦ ΔΔΔ Ν* τὴν κλεῖν τοῦ ΔΔΔ Ρ 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 NA27 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.


17 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.”

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3:8 Οἶδά σου τὰ ἔργα – ἵδιο δεδώκα ἐνώπιόν σου θύραν ἰδεωμένην, ἵνα οὐδεὶς δύναται κλείσαι αὐτὴν – ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἤρνήσω τὸ ὄνομά μου.

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

3:9 ἵδιο διδό έκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσίν ἀλλὰ ψεύδονται· ἱδοὺ ποιήσω αὐτοὺς ἵνα ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἡγάπησά σε.

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

3:10 ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

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

3:11 ἵδοὺ διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσίν ἀλλὰ ψεύδονται· ἱδού ποιήσω αὐτοὺς ἵνα ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἡγάπησά σε.

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

3:12 διδάσκαλος μοι ἔχεις ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

12He who overcomes, I will make him a pillar in the temple of my God, and he will never depart outside anymore, and I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which is coming down out of heaven from my God, and also my new name.

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

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

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

3:15 You say you are rich; you have acquired wealth and have need of nothing; and you do not know that you are wretched and poor and blind and naked,
3:18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς. ὁ δὲ λευκὸς ἱμάτιον ἵνα περιβάλῃς καὶ ἱμάτια λευκὰ ἵνα περιβάλῃς καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητος σου, καὶ κολλύριον ἐγχρῖσαι τοὺς ὀφθαλμοὺς σου ἵνα βλέπῃς.

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

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

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

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

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

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

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

3:22 ὃ ἔχως ὃς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

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

Chapter 4

The Throne in Heaven

4:1 Μετὰ ταῦτα εἶδον, καὶ ἱδοὺ θύρα ἀνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ὃς ἠκούσα ὡς σάλπιγγος λαλοῦσης μετ' ἑμοῦ λέγων, Ἀνάβα ὧδε, καὶ δείξω σοι ὅσα δεῖ γένεσθαι μετὰ ταῦτα.

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

4:2 εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ ἐπὶ τὸν θρόνον καθήμενος, ἐπὶ τὸν θρόνον καθήμενος,

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

82 3:18 txt κολλύριον Κ C f052 1006 1611 1841 2329 2344 RP // κολλύριον 046 // κολλύριον A P 2050 TR // κολλυρίου NA28 {v} // κολλύριον 2053 cop // lac 051 2062. According to BDF §42(4), κολλύριον is a word which Greek imported from Latin, in which the spelling was collarium. Thus the earlier, original spelling in Greek would have been κολλύριον. The vowel υ - "upsilon" in Attic Greek was originally pronounced like the u in "prune," but later developed into what in German is represented by ü, and even later in modern Greek, by "itacism" into a long e sound in English. "Itacism" was a process by which most of the Greek vowels and diphthongs moved forward and more closed in point of articulation in the mouth. Thus some changed the spelling from υ to ου, I would surmise in an attempt to preserve the original Latin pronunciation.

83 3:20a txt εἰσελεύσομαι A P f052 922 1611 2050 2053 ἐν τῷ οὐρανῷ // ἐν τῷ οὐρανῷ syr cop // lac 051 2062. According to BDF §42(4), κολλύριον is a word which Greek imported from Latin, in which the spelling was collarium. Thus the earlier, original spelling in Greek would have been κολλύριον. The vowel υ - "upsilon" in Attic Greek was originally pronounced like the u in "prune," but later developed into what in German is represented by ü, and even later in modern Greek, by "itacism" into a long e sound in English. "Itacism" was a process by which most of the Greek vowels and diphthongs moved forward and more closed in point of articulation in the mouth. Thus some changed the spelling from υ to ου, I would surmise in an attempt to preserve the original Latin pronunciation.

84 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 a jasper stone and carnelian in appearance. And an aura enircles the throne, like emerald in appearance.

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

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88 4:3a txt {B} καὶ ὁ καθήμενος ὁμοίος ἡμῖν ΘΡΟΝοΥς ΨΑΡΙζων ἂν ὃς ἔστιν ὁ καθήμενος ὁμοίος ΠΒΡΟΣβύτεροι καθημένοις ὑπάρχουσιν. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26, and there the throne is described as looking like stones similar to here. The TR and NA27 represent the earlier reading by far, so one wonders if later copyists confirmed 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 breviior 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 NA27 reading, after v. 2 having just said, "someone sitting" already, is very Johannine in style.

89 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.

90 4:3c This is from the Greek word ἶρις - iris, which can mean rainbow or halo. Webster's second definition of aura is: "a luminous radiation: Nimbus." I didn't like rainbow, since the rainbow by definition includes the whole spectrum of colors, whereas this phenomenon is only green. Halo is possibly suitable; it's just that the English reader is accustomed to it being only something around the heads of holy people or saints in art. But halo is also used in astronomy.

91 4:3d Are the 24 elders like those of 1 Chronicles 24:7-18, or are they the 12 apostles of the Lamb, plus the 12 patriarchs of Israel?
καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, ᾗ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ.

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

καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῷα γέμοντα ὀφθαλμ ἔμπροσθεν καὶ ὄπισθεν·

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

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

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

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

And the four beings, every one of them has six wings each, which are covered completely around with eyes, even inward. And they take no rest day nor night saying, "Holy, holy, holy, Lord God Almighty, who was and is and is to come."
or night, continually saying, "Holy, holy, holy 97is the Lord God Almighty, who was and who is and who is to come."

4:9 καὶ ὅταν δώσουσιν τὰ ζῷα δόξαν καὶ τιμὴν καὶ εὐχαριστήσων τῷ καθημένῳ ἐπὶ τοῦ θρόνου 98τῷ 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 τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βάλονται τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες,

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

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

11"You are worthy, our Lord and our God, to receive glory and honor and power, for you created all things, and for your purpose they exist 100and 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.

97 4:8d txt {A} ἅγιος 3 times K 1006 1611 1778 1841 2040 2053 2080 2329 vg syrh,h cop,a,bo arm eth Ephr Tert Prim Fulg Vict Apr Beat TR

98 4:9 txt {D} τοῦ θρόνου P 922 ( 6 syr h) 2050 cop sa,bo eth Andr TR

99 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”

100 4:11b txt {D} εἰσι (pres) P 922 ( 6 syr h) 2050 2080 NA28 { } lac C 051 2062.

101 And I saw upon the right hand of the one sitting on the throne a scroll, written on, inside and back, sealed up with seven seals.

The UBS textual commentary says that after codices came to be used, the terminology for
24 And I saw a powerful angel, heralding in a loud voice: "Who is worthy to open the scroll, and to break the seals of it?"

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.

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

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

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

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

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.

 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.

5:5a txt omit λῶσαι RP NA28 {\} // add λῶσαι ℅ 94 2053txt 2344 vgcl syrh Apr Cyprian Hier. Oros TR
5:5b omit ἐπτά 792 1611 latt sylv bo arm Hier. Oros.
5:6a txt τὰ ἑπτὰ Φαί Ν 046 922 1828 2040 2053 2329 its8g vgcl syrh,h copsa arm Iren.lat ClementvH Hipp Cyp Maternus Tyc Gregory-Elvira Fulg Prim Beat TR RP [NA27] {C} // ἐπτὰ 2344 // τὰ Α Pvid f052 1611 1841 2050 itar vgww,harl eth Irenarm Apr Andrewbay // lac C 051 2062.
5:6b Zechariah 4:10
5:8 The Greek word is κιθάρα, which with that era’s pronunciation would sound to us as "gitarra," like the Spanish word for guitar. The Online Encyclopedia Britannica defines it as follows: "Large lyre of Classical antiquity, the principal strung instrument of the Greeks and later of the Romans. It had a box-shaped resonating body from which extended two parallel arms connected by a crossbar to which 3–12 strings were attached. It was held vertically and plucked with a plectrum; the left hand was used to stop and damp the strings. It was played by singers of the Greek epics, as well as by later professional accompanists and soloists." The lyre was an intermediate transition step from the harp to the guitar and viol which have
καὶ ᾄδουσιν ᾠδὴν λέγοντες, Ἄξιος εἶ λαβεῖν τὸ βιβλίον καὶ ἀνοίξαι τὰς σφραγῖδας αὐτοῦ, ὅτι ἐσφάγης καὶ ἠγόρασας τῷ θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἐθνοῦς,

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 some for God with your blood out of every tribe and language and people and nation!"

finger boards. The English word "harp" is no more accurate a rendering here than guitar, since a harp today is usually a 6 foot tall instrument mainly used with orchestras, whereas a guitar is a portable, personal instrument, more like here in Revelation than is a harp. Thus, "guitar" would be a more accurate rendering than "harp."

variants in part:
1.) ἠγ. τῷ θεῷ
2.) ἠγ. τῷ θεῷ ᾧ μᾶς
3.) ἠγ. ἤ μᾶς
4.) ἠγ. ἤ μᾶς τῷ θεῷ
5.) ἠγ. ἤ μᾶς τῷ θεῷ ᾧ μῶν
6.) ἠγ. ἤ μᾶς ἐν τῷ αἵματί σου τῷ θεῷ
7.) ἀμοίβαι τῷ θεῷ in v. 10
8.) missing/defective here

See endnote for full accounting of variants. The TR reading in v. 10 of ἤμᾶς - "us" and βασιλεύσουσιν "they" 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 ἤμᾶς, "us," they created a conflict with v. 10 where it says "you have made αὐτοὺς - "them" into a kingdom and priests, and βασιλεύσουσιν "they" will reign. As the text stands in the/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 NA27, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote for Dr. Robinson's exact words.) The idea the idea of a two-part responsive praise was (perhaps) first put forward by Moses Stuart in 1845. https://archive.org/details/commentaryonapoc02stua Apocalypse 5:9-10 comments p. 134 Responsive praise. Moses Stuart "A Commentary on the Apocalypse Volume 2" Andover, New York 1845. H. C. Hoskier explains the omission of ἤμᾶς 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 ἤμᾶς τῷ θεῷ, (abbrev.) and the next column picks up with ἐν τῷ αἵματί. (You can view the pertinent page of Codex A for yourself at the Center for the Study of New Testament Manuscripts, find Codex A, Codex Alexandrinus, MS. nr. GA02, page image 129b.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New
5:10 καὶ ἐποίησας αὐτούς τῷ θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς, καὶ βασιλεύουσιν ἐπὶ τῆς γῆς.

10“And you made them into a kingdom and priesthood for our God, and they will reign on the earth.”

5:11 Καὶ εἶδον, καὶ ᾗκουσα φωνῆν ἄγγελων πολλῶν κύκλω τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων.

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

5:12 λέγοντες φωνῇ μεγάλῃ, ἶχθες καὶ σοφία καὶ χαρά καὶ δόξα καὶ εὐλογία καὶ μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων.

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 πάν κτίσμα ὁ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τῆς θαλάσσης καὶ τῶν ζῴων καὶ τῶν πρεσβυτέρων, καὶ τῆς θαλάσσης καὶ τῶν πρεσβυτέρων, ἦν ὁ ἀριθμὸς αὐτῶν ἕκατεροι χιλιάδες χιλιάδων καὶ χιλιάδες χιλιάδων.

13And every creature that was in heaven, and on the earth, and under the earth, and in the sea, and all the things that were 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 ζῷα ἔλεγον, Ἀμήν· καὶ οἱ προσβύτεροι ἔσεσαν καὶ προσεκύνησαν.

14And the four beings were saying "Amen." And the elders fell down and worshiped.

Chapter 6

The Seven Seals

6:1 Καὶ εἶδον ὅτε ἦνοιξεν τὸ άρφιόν µίαν ἐκ τῶν ἑπτά σφραγίδων, καὶ ἦκουσα ἐνὸς ἐκ τῶν τεσσάρων ζῴων λέγοντος ὡς φωνὴν βροντῆς, Ἐρχού.

1And I watched as the Lamb opened the first of the seven seals. And I heard one of the four living beings saying in a thunderous voice, "Come."

15:3d τοῦτο εἴπατε ὅτε ἦνοιξαν τὴν πρώτην σφραγίδα καὶ ἤρθε ὡς φωνὴ βροντῆς Ἐρχον ἕως ἔξοδου καὶ λαμψάτων ἑπτὸν σφραγίς ἐξανατολίζεται εἰς τὸν κόσμον καὶ ἐγενομένης, καὶ ἔλεγεν ὅτι ἦνοιξεν τὴν πρώτην σφραγίδα Ἐρχον ἑως ἔξοδου καὶ λαμψάτων ἑπτὸν σφραγίς ἐξανατολίζεται εἰς τὸν κόσμον.

15:4a τοῦτο εἴπατε ὅτε ἦνοιξαν τὴν πρώτην σφραγίδα καὶ ἤρθε ὡς φωνὴ βροντῆς Ἐρχον ἑως ἔξοδου καὶ λαμψάτων ἑπτὸν σφραγίς ἐξανατολίζεται εἰς τὸν κόσμον.

15:4b τοῦτο εἴπατε ὅτε ἦνοιξαν τὴν πρώτην σφραγίδα καὶ ἤρθε ὡς φωνὴ βροντῆς Ἐρχον ἑως ἔξοδου καὶ λαμψάτων ἑπτὸν σφραγίς ἐξανατολίζεται εἰς τὸν κόσμον.

15:4c τοῦτο εἴπατε ὅτε ἦνοιξαν τὴν πρώτην σφραγίδα καὶ ἤρθε ὡς φωνὴ βροντῆς Ἐρχον ἑως ἔξοδου καὶ λαμψάτων ἑπτὸν σφραγίς ἐξανατολίζεται εἰς τὸν κόσμον.
καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπʼ αὐτὸν ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ.

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

καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζῴου λέγοντος, Ἐρχου.

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

καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν τεσσάρων ζῴων λέγουσαν, Χοίνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῶν δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

And I heard a voice as if in the midst of the four beings, saying, "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 the wine."

καὶ ἤκουσα φωνὴν τοῦ τετάρτου ζῶιον λέγοντος, Ἐρχου.

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

καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζῶιον λέγοντος, Ἐρχου καὶ εἶδον, καὶ ἱδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπʼ αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

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

6:2 καὶ εἶδον, καὶ ἵδος ἵππος λευκός, καὶ ὁ καθήμενος ἐπʼ αὐτὸν ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ.

And I looked, and behold, a white horse, and the one sitting on it holding a bow, and to him was given a crown, and he went out conquering and to conquer.\[120]\n
6:3 Καὶ ὅτε ἤνοιξεν τὴν σφραγὶδα τὴν δευτέραν, ἦκουσα τοῦ δευτέρου ζῶου λέγοντος, Ἐρχου.

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

6:4 καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν τεσσάρων ζῶων λέγουσαν, Χοίνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῶν δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

And I heard a voice as if in the midst of the four beings, saying, "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 the wine."

6:5 Καὶ ὅτε ἤνοιξεν τὴν σφραγὶδα τὴν τρίτην, ἦκουσα τοῦ τρίτου ζῶου λέγοντος, Ἐρχου. καὶ εἶδον, καὶ ἱδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπʼ αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

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

6:6 καὶ ὅτε ἤνοιξεν τὴν σφραγὶδα τὴν τετάρτην, ἦκουσα φωνὴν τοῦ τετάρτου ζῶου λέγοντος, Ἐρχου καὶ εἶδον, καὶ ἱδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπʼ αὐτόν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come."
6:8 καὶ εἶδον, καὶ ἰδοὺ ἃπος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὁ Θάνατος. καὶ ὁ ᾅδης ἀκολουθεῖ μετ’ αὐτοῦ καὶ ἔδοθε αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

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

6:9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγῖδα, ἐδόθη αὐτοῖς ἡ ἐκκολούθια (fut ind mid) Areth TR πληρώσουσιν (aor subj act) A C 2344 it

9 And when the fifth seal was opened, I saw beneath the altar, the souls of those slain for the word of God and for the testimony which they gave, 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 A C P 922 1828 2040 2329 TR RP have the spelling ιδον which supports εἶδον. The TR reading, though not attested letter for letter by any Greek manuscript, essentially follows Codex Sinaiticus. Manuscripts 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.

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

6:10 καὶ ἔδοθεν αὐτοῖς ἐκάστῳ στολή λευκή, καὶ ἐδόθη αὐτοῖς ὁ ᾅδης

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

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

6:13 and the stars of heaven fell to the earth, as a fig tree 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 generals and the rich and the powerful, and everyone, slave and free, 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 their wrath has come, and who will be able to stand?"
Chapter 7

The 144,000 Sealed

7:1 Metà toûtò eîdon têssôras ággêlouis èstòtâs èpi tàs têssôras gwnías tîs gîhs, kriatôntas tòus têssôras ánêmous tîs gîhs, Ínâ mî píne ánæmos èpi tîs gîhs mîte èpi tôs ðalàsîs mîte èpi pán ðêndrôn.

1After this135 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 kai eîdon álloû ággelou ánabaiônta àpò ánatóleîs ëlíou, ëxonta sîfragídâ theou ëvnòtos, kai êkraçên wônhî megálh tòiès têssôrasihn ággêlouis oìs êdòthi autoîs àdikîsîa tîn gîn kai tîn ðalàsasân,

2And I saw another angel rising up from the east,136 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 léghô, Mî àdikîsîsîte tîn gîn mîte tîn ðalàsasân mîte tà ðêndrà ãkri sîfragîswmen tòiûs doûlous tôðo ëtheou ëmôn èpi tôiûs metòwpôn autoîn.

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

7:4 kai ëkousa tôn ârîmôn tôw ëşfragîswmewn, êkatoûn têssôrakonta têssôras xilîdôn, êşfragîswmènôi èk pâsîs wôlís ûlôû 'ïsraël:

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

7:5 èk wôlís 'ïouðà dôðêka xilîdôn êşfragîswmènôi, èk wôlís 'îouðîh dôðêka xilîdôn, èk wôlís 'îouðîh dôðêka xilîdôn,

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

7:6 èk wôlís 'îsoðî hóðêka xilîdôn, èk wôlís 'învôlîh dîwêka xilîdôn, èk wôlís 'îsoðîh dôðêka xilîdôn,

6from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh137 twelve thousand,

7:7 èk wôlís 'îsoðîh xîmèwôn dôðêka xilîdôn, èk wôlís 'înûîh dîwêka xilîdôn, èk wôlís 'îsoðîh xîmèwôn dôðêka xilîdôn,

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

135 7:1 txt {C} metâ toûtò A C 1006 1841 2053 itaragî vg syrh1875 arm NA27 {\} kai metâ toûtò X 046 f052 922 1006 1611 1828 2329 syrh Beatus RP kai metâ toûtò P 2040 [syrh** (kai)] copæ bo TR lac 051 2050 2062.

136 7:2 The Greek phrase is àpò ánatóleîs ëlíou - àpò ánatóleîs ëlíou - "from the rising of the sun." It usually simply means "from the east" since that is where the sun rises. Compare Rev. 16:12.

137 7:6 Note that Joseph is represented here twice, as his own name in verse 8 and as his son Manasseh here in verse 6. Israel only had 12 sons, so if Joseph is here twice, that means that one of the other sons of Israel is missing. Dan is missing. See my endnote at the end of this document which explains this.
7:8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες, ἐκ φυλῆς Ἰωσὴφ δώδεκα χιλιάδες, ἐκ φυλῆς Βενιαμεὶν δώδεκα χιλιάδες ἐσφραγισμένοι.  

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

The Multitude out of the Tribulation  
7:9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολύς, ὃν ἀριθμῆσαι αὐτὸν  οὐδεὶς  ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστώτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκὰς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν.

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

7:10 καὶ κράζουσιν φωνῇ μεγάλῃ λέγοντες, Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ.

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

7:11 καὶ πάντες οἱ ἄγγελοι εἱστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζῴων, καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τά πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ,

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

7:12 λέγοντες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

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

7:13 καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες εἰσὶν καὶ πόθεν ἦλθον;  

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

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

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

138 7:9 txt auton N A C P f052 1006 1611 1841 2053 TR SBL NA28 /\ omit 046 922 1828 2040 2329 latt syrh RP /\ lac 051 2050 2062.  

139 7:14a txt εἴρηκα N 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.  

140 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 εἰσίν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς.

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

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

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

7:17 ὅτι τὸ ἄρνιον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ· καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

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

Chapter 8

The 7th Seal: the Seven Trumpets

8:1 Καὶ ὅταν ἤνοιξεν τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγή ἐν τῷ οὐρανῷ ὡς ἡ ἡμιώριον.

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

114 7:16a txt {A} ἔτι Α 046 f052 1006 1611 1841 2040 2053 2329 TR RP NA28 {\} // omit ( Ν transposes to before οὐδὲ pάν καθιὰ later in the v.) pc vg syrph,h cop sa,bo eth Cyp ps - Ambr Prim Fulg // lac C 051 2050 2062.

115 7:16b txt {C} ἔτι Α 046 1611 2040 2053 2329 TR RP NA28 {\} // omit P f052 1006 1841 2053 // (2329 omit οὐδὲ διψήσουσιν ἔτι) 2814 itāīg sryrh copbomnss Aldus Colin Beat // lac C 051 2050 2062.

116 7:17a txt ποιμανεὶ and ὁ δηγήσει (future) A mā TR NA28 {} // ποιμανεῖ and ὁ δηγήσει (present) 2351 mā copbomnss 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.


118 7:16-17 Isaiah 49:10, 13; Isaiah 25:8

119 8:1a txt ὅταν Α 1006 1611 1841 NA28 {} // omit Ν P 046 f052 922 1828 2040 2053 2329 (most all minuscules) TR RP // lac . The UBS editorial committee: “The reading ὅταν seems to be an assimilation to the six instances of ὅτε ἦνοιξεν in chap. 6. (For another example of ὅταν with the indicative in the book of Revelation, see 4:9.)”

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

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

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

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

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

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

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

This is a variant between Bible versions based on the Textus Receptus, and all others. The Textus Receptus and the King James Version omit the first of the three phrases below, which means, "and one third of the earth will be burned up."

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

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

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

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

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

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

καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ οὐαὶ οὐαὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

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

Chapter 9
The Fifth Trumpet

καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου.

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

καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ οὐαὶ οὐαὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ οὐαὶ οὐαὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ οὐαὶ οὐαὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ οὐαὶ οὐαὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ οὐαὶ οὐαὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ οὐαὶ οὐαὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ οὐαὶ οὐαὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.
καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἔδοθη αὐτοῖς ἐξουσία ὡς 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 αὐτοῖς ἵνα μὴ ἀδικήσουσιν τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσιν τὴν σφραγῖδα τοῦ θεοῦ ἐπὶ τῶν μετώπων.

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

καὶ ἐδόθη αὐτοῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθήσονται μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.

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

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

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

καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν.

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 ἵπποις ἡτοιμασμένοι εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων.

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

καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν.

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 ἵπποις ἡτοιμασμένοι 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,
9:10 καὶ ἔχουσιν οὐράς ὁμοίας σκορπίων καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικήσαι τοὺς ἀνθρώπους μήνας πέντε.

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

9:11 ἔχουσιν ἐπ’ αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῶ ἐβραίστη Ἀβαδδὼν καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

11 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 Η οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχονται ἐτί δύο οὐαὶ μετὰ ταῦτα.

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

9:13 Καὶ ὁ ἐκτὸς ἄγγελος ἐσάλπισεν καὶ ἤκουσα ὑμᾶς · οὐαὶ μία ἐπ’ αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. ἡ ἐξουσία αὐτῶν ἀδικηθείσαι τοῦ ἀνθρώπου ἀρχηγοῦ τῶν ἀνθρώπων ἐν τοῖς ἁρματέριοι τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ, ἔρχεται ἑτὶ δύο· ἰδοὺ ἀπῆλθεν· ἰδοὺ ἔρχονται δύο ὑμῖς μετὰ ταῦτα. ἡ ἐξουσία αὐτῶν ἀδικηθεῖσαι τοῦ ἀνθρώπου ἀρχηγοῦ τῶν ἀνθρώπων, ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. ἡ ἐξουσία αὐτῶν ἀδικηθεῖσαι τοῦ ἀνθρώπου ἀρχηγοῦ τῶν ἀνθρώπων ἐν τοῖς ἁρματέριοι τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ, ἔρχεται ἑτὶ δύο· ἰδοὺ ἀπῆλθεν· ἰδοὺ ἔρχονται δύο ὑμῖς μετὰ ταῦτα. ἡ ἐξουσία αὐτῶν ἀδικηθεῖσαι τοῦ ἀνθρώπου ἀρχηγοῦ τῶν ἀνθρώπων ἐν τοῖς ἁρματέριοι τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ, ἔρχεται ἑτὶ δύο· ἰδοὺ ἀπῆλθεν· ἰδοὺ ἔρχονται δύο ὑμῖς μετὰ ταῦτα. ἡ ἐξουσία αὐτῶν ἀδικηθεῖσαι τοῦ ἀνθρώπου ἀρχηγοῦ τῶν ἀνθρώπων ἐν τοῖς ἁρματέριοι τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ, ἔρχεται ἑτὶ δύο· ἰδοὺ ἀπῆλθεν· ἰδοὺ ἔρχονται δύο ὑμῖς μετὰ ταῦτα. ἡ ἐξουσία αὐτῶν ἀδικηθεῖσαι τοῦ ἀνθρώπου ἀρχηγοῦ τῶν ἀνθρώπων ἐν τοῖς ἁρματέριοι τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ, ἔρχεται ἑτὶ δύο· ἰδοὺ ἀπῆλθεν· ἰδοὺ ἔρχονται δύο ὑμῖς μετὰ ταῦτα. ἡ ἐξουσία αὐτῶν ἀδικηθεῖσαι τοῦ ἀνθρώπου ἀρχηγοῦ τῶν ἀνθρώπων ἐν τοῖς ἁρματέριοι τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ, ἔρχεται ἑτὶ δύο· ἰδοὺ ἀπῆλθεν· ἰδοὺ ἔρχονται δύο ὑμῖς μετὰ ταῦτα. ἡ ἐξουσία αὐτῶν ἀδικηθεῖσαι τοῦ ἀνθρώπου ἀρχηγοῦ τῶν ἀνθρώπων ἐν τοῖς ἁρματέριοι τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ, ἔρχεται ἑτὶ δύο· ἰδοὺ ἀπῆλθεν· ἰδοὺ ἔρχονται δύο ὑμῖς μετὰ ταῦτα. ἡ ἐξουσία αὐτῶν ἀδικηθεῖσαι τοῦ ἀνθρώπου ἀρχηγοῦ τῶν ἀνθρώπων ἐν τοῖς ἁρματέριοι τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ, ἔρχεται ἑτὶ δύο· ἰδοὺ ἀπῆλθεν· ἰδοὺ ἔρχονται δύο ὑμῖς μετὰ ταῦτα. ἡ ἐξουσία αὐτῶν ἀδικηθεῖσαι τοῦ ἀνθρώπου ἀρχηγοῦ τῶν ἀνθρώπων ἐν τοῖς ἁρματέριοι τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ, ἔρχεται ἑτὶ δύο· ἰδοὺ ἀπῆλθεν· ἰδοὺ ἔρχονται δύο ὑμῖς μετὰ ταῦτα. 

13 And the sixth angel sounded his trumpet. And I heard a voice from the horns of the golden altar before God,

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161 9:10 txt καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικήσαι ἔτι "two woes are coming"

162 9:12a The Greek words I rendered "after all this" are metà taúta. This phrase is usually found, in Revelation, at the beginning of a sentence, not the end as here. Therefore, there seems to be an emphasis put on this phrase by it being placed last. And the word "behold" adds to the emphasis.

163 9:12b txt (D) ἔρχονται ἐτί δύο "two woes still are coming"
9:14 λέγοντα τῷ ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. 

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

9:15 καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ τὴν ἡμέραν καὶ τὸν ἅμην καὶ τὴν ἔτεν, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἄνθρωπων.

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

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

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

as in Semitic usage. (Neither Hebrew nor Greek normally has an indefinite article; though in Greek sometimes the word τις serves somewhat so.) It is tempting to render this as "a single voice from the four horns," since "single" would be a natural contradistinction to "four." The word "four" is also in dispute; see next footnote. Hoskier's rendering of this is, "And the sixth angel sounded and I heard a voice, of one from the (four) corners of the altar." He says the clue is ms. 2329's seeming disagreement in gender of φωνῆ, thus clueing us that there must be a pause or comma between "voice" and "one."
καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἱππών ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἱππών ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

9:17 καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἱππών ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

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

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

9:18 By these three plagues, of the fire and smoke and sulphur coming from their mouths, one third of humanity was killed.

9:19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

9:19 Now the power of the horses is in their mouths and in their tails; for their tails are like snakes, having heads, and with these they do injury.

9:20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ ἐκ τῶν φόνων αὐτῶν οὐδὲ ἐκ τῶν φαρμάκων αὐτῶν οὐδὲ ἐκ τῆς πορνείας αὐτῶν οὐδὲ ἐκ τῶν κλεμμάτων αὐτῶν.

9:20 And the rest of humanity, those who were not killed by these plagues, they did not repent of their murders, nor their sorceries, nor their sexual immorality, nor their thefts.

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

9:21 and neither did they repent of their murders, nor their sorceries, nor their sexual immorality, nor their thefts.

167 οὐδὲ 47 115 \( \Sigma \) 046 \( \Phi \) 052 2053 2344 \( \text{copsa,bo} \) NA28 {\} οὐτε A P 1611 \( \text{Μα} \) it\( \delta \) vg Prim Andr\( a,bav \) Cyp ps-Ambr TR / o\( \text{o} \) 922 1006 1828 1841 2040 \( \text{Μα} \) arm Andr\( c-P \) Beat Areth RP / o\( \text{o} \) 2329 \( \text{syph,h} \) arm4 Tyc / lac \( \Phi \) 115 051 1384 2030 2050 2062. Many Latin mss are inconclusive.

168 δύναται (plural) \( \Phi \) 115 Α C P 052 922 1006 1828 1841 2053 2329 latt syrh NA28 {\} δύναται (singular) \( \Phi \) 046 1611 2040 \( \text{Μα} \) TR RP / omit 792 eth syrh / lac \( \Phi \) 115 051 1384 2030 2050 2062. The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.

169 φαρμακίων \( \Phi \) 115 Α C P 052 922 1006 1828 1841 2053 2329 latt syrh NA28 {\} \( \phi \) φαρμακειῶν \( \text{copsa} \) \( \text{bo} \) Andr\( c \) Areth NA28 {\} φαρμακίων \( \Phi \) 046 922 2080 2329 2344 Andrew\( bav \) / φαρμακείων 1678 1778 2053 syrh \( \text{copsa} \) arm4 1678 1778 2053 syrh / "divination" arm4 / "potions of sorcery" \( \text{copbo} \) / "adultery" \( \text{copsa} \) 167 / omit οὖτε ἐκ τῶν φαρμάκων αὐτῶν 627 (1828 but φαρμακείων added at end) it\( \text{ar} \) \( \text{copsa} \) arm2 Cyp Tyc1 / lac \( \Phi \) 051 2050 2062. This Greek word φάρμακον - φαρμακείῳ 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. Even in the case of the BYZ reading φαρμακείων, the primary meaning is use of drugs for any purpose. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. The UBS committee says they chose the reading φαρμάκων "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific
Chapter 10

The Prophet’s Bitter Burden

10:1 καὶ εἶδον ἄλλον ἄγγελον ἱσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἣ ἱρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, 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 ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεῳγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

2and 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, ἑπτὰ βρονταί ἑαυτῶν φωνάς.

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

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

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

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

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

φαρμακ(ε)ιῶν, which occurs in 18:23 and Gal. 5:20, than vice versa.” Looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. Witchcraft and paganism are a dominant religion on planet earth, and always have been. But drugs are also a big problem. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world’s insurance companies and currencies. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.

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.

10:1b The Greek word here, πος, 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.

10:2 txt βιβλαριδιον A C P syrph TR NA28 { } βιβλιον 046 2040 it 98 vg mss cop sa,bo arm eth vict tcy prim beat RP βιβλαριον 7 βιβλιδριον αldus, and Erasmus 3,4,5 in mg. lac 115 051 2050 2062.

10:3 Or, “with their voices.”

10:5 txt τὴν δεξιὰν Μ C P 046 f052 922 1006 1611 1828 1841 2053 vg syr1 ps-ambr βιβλαριον 2329 βιβλιδριον Aldus, and Erasmus 3,4,5 in mg. lac 115 051 2050 2062.
καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται,

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.\(^{175}\)

καὶ ἀπῆλθα πρὸς τὸν ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

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

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

And I took the little 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.

καὶ λέγουσίν μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.

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

The Two Witnesses

11:1 Καὶ ἐδόθη μοι κάλαμος ὡμοίος ῥάβδῳ, λέγων, Ἔγειρε 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 αὐλήν τὴν ἔξωθεν τοῦ ναοῦ ἐκβαλε ἔξωθεν 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 δυσιν μάρτυσίν μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα σάκκους.

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

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

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

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

110 10:11b ἐπὶ with dative. Bauer says it is used here "to introduce the person or thing because of which something exists or happens to, or with," and he says it is the same use as in Acts 5:35, Hebrews 11:4 and Rev. 22:16.

111 11:1a τετελείωμα, λέγων Λ. A P 0 46 1611 1828 2329 syr cop,ho eth AndPr; Prim TR RP NA27 {A} λέγει. 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.

112 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."

113 11:2 ἐξωθεν Ψ A P 0 46 922 1006 1161 1841 2040 2053 TR-Elzev. TR-Beza TR-Scrib-1894 RP SBL NA28 †/ ἐξωθεν Ν 1828 2329 syrh vict TR-Steph ὑποκατωθεὶς eth †/ lac C 0 2050 2062. The King James Version does not follow the Stephens 1550 TR here.

114 11:3 Literally, "I will give...and they will prophesy..." DeGuren says in BDF §471(1) that this is a case of "parataxis in place of subordination with the ἵνα clause." Thus, I will cause them to prophesy, or I will give them authority to prophesy.

115 11:4a έστωταις (masc) Κ* A C 0 46 1161 1828 2329 syrh cop ho NA28 †/ έστωταις (fem) Κ* P 0 46 922 1006 1841 2040 2053 Hipp. TR RP ὃ...σται syrh cop sa Vict. Tyc1 Beat. †/ lac C 0 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 σται 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.

116 11:4b κυριου Ν A C P 0 46 922 1006 1161 1828 1841 2040 2053 com 2329 latt syr cop arm> arab RP SBL NA28 †/ θεου 2053 eth TR †/ lac C 0 2050 2062.
11:5 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.

11:6 These have the authority to shut up the sky so that no rain will fall during the days of their prophesying, and they have authority over the waters to turn them into blood, and to strike the earth with any kind of plague as often as they wish.

11:7 And when they complete their witness, the beast coming up out of the bottomless pit will make war with them, and will conquer them and kill them.

11:8 And their corpses lie on the boulevard of the great city which is spiritually named Sodom and Egypt, where also their Lord was crucified.

11:9 And from peoples and tribes and languages and nations they see their corpses for three and a half days. And they are not allowing their corpses to be placed in a grave.

11:10 And those dwelling on the earth rejoice over them, and celebrate, and will send gifts to one another. For these two prophets had tormented those dwelling on the earth.

11:4 These two lampstands are Elijah and Enoch, the two human beings who never died. Their flames never went out; they are witnesses who have never slept in the grave, eyes that have never closed.
καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἦμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν αὐτοῖς, καὶ ἐστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτῶν.

And after three and a half days, the breath of life from God went into them, and they stood up on their feet. And great fear fell over those watching them.

καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, Ἀνάβατε ὧδε· καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἔθεωρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

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

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

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

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

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

11:15 Kai ὁ ἐβδομος ἁγιος ἐσάλπισεν· καὶ ἐγένοnto φωναι μεγάλαι εν τω οὐρανω λέγοντες, Ἐγένετο ὁ βασιλεία τοῦ κόσμου του κυρίου ἡμῶν καὶ του Χριστου αὐτοῦ, καὶ βασιλεύσει eis toûs αἰώναs των αἰώνων.

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

11:16 καὶ οἱ εἰκοσι τέσσαρες πρεσβύτεροι [οἱ] ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἐπεσαν ἐπὶ τά πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

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

11:17 λέγοντες, Εὐχαριστοῦμεν σοι, κύριε ὁ θεός ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἐλάχιστος την δύναμιν σου την μεγάλην καὶ ἐβασιλεύσας·

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

11:18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθήναι καὶ δοῦναι τοῖς μικροῖς καὶ μεγάλοις τὴν γῆν.

18And the nations have become angry, and your anger also has come, and the time for the dead to be judged, and rewar...
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 καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ἡ σεισμὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ κέρατα δέκα καὶ διαδήματα μεγάλα.

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

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

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

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

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

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

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

4And his tail is pulling one third of the stars from heaven; and it threw them to the earth. And the dragon took his stand in front of the woman who was about to deliver, so that he might devour the child whenever it was born.
καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα ταῦ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεόν καὶ πρὸς τὸν θρόνον αὐτοῦ.

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

καὶ ἥγγεσεν ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, ἵνα ἐκεί τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα. And there was war in heaven, Michael and his angels must make war with the dragon. And the dragon made war, and his angels also.

And he was not strong enough, neither was their place found anymore in heaven. And the great dragon was thrown out, that ancient serpent, which is called the Devil and Satan, who deceives the whole world, he was thrown to the earth, and his angels thrown along with him.

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

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."
καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν, Ἄρτι ἐγένετο ἡ ἱωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

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

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

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

διὰ τοῦτο εὐφραίνεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

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

Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἥτις ἔτεκεν τὸν ἄρσενα.

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

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

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

καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

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

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

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

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220 12:11 txt αὐτῶν Ν Α C P 046 051 f052 TR RP NA28 {\} // αὐτοῦ 2042 it88 lb syrph // lac 2050 2062.
221 12:12 txt {A} οἱ Α C P 046 051 f052 1006 1611 1828 1841 2040 2344 2TR NA27 {\} // omit Ν Α C P 046 922 2053 2329 mTR // lac 2050 2062. The presence of the nominative article would make this more definitely a vocative case expression, BDF § 147(2), though the nominative case alone without the article would still probably be so. The plural of "heavens" is a Semitism, and does not translate to a plural in English, so BDF § 141(1) and § 4(2).
223 12:16 The expression καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ no doubt means "for three and a half years." We know this because that is essentially what the 1,260 days of Rev. 11:2,3; 12:6 add up to. And compare Daniel 12:7.
12:17 καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ·

17And 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.

12:18 καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

18And he stood at the shore of the sea.

Chapter 13

The First Beast, out of the Sea

13:1 Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἐχον κέρατα δέκα καὶ κεφαλὰς ἑπτά, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.

1And I saw a beast coming up from the sea, with ten horns and seven heads, and on its horns ten crowns, and on its heads a name that is blasphemy.

224 12:18 txt ἐστάθη (3rd person) ₯ nowrap A 1828 2344 itareth vg syrh arm1,3 eth Cass Origen dub; Vict-Pett Beat Prisc Ambrosiast Tyc Prim Haymo Aldus NA27 {B} ₯ ἐστάθην (1st person) P 046 051 ת052 2160 1661 1681 2040 2053 2329 ₯ nowrap vg mss syrh copsa,bo arm4 Andr Areth TR RP ₯ lac 2050 2062. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as verse 18 in this context, or places this sentence in Chapter 13:1. Thus, since the TR and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says, "The latter reading appears to have arisen when copyists accommodated ἐστάθη to the first person of the following εἶδον."

13:1 txt ₯ δύνατα ₯ nowrap A 1006 1841 2040 2329 ₯ nowrap ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἐκάκον κέρατα δέκα καὶ κεφαλάς ἑπτά, καὶ εἰπὶ τῶν κεφαλῶν αὐτοῦ δέκα διαδήματα, καὶ εἰπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας. 1And I saw a beast coming up from the sea, with ten horns and seven heads, and on its horns ten crowns, and on its heads a name that is blasphemy.

225 13:1 txt {D} ὄνομα ₯ nowrap A 1006 1841 2040 2329 ₯ nowrap ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἐχον κέρατα δέκα καὶ κεφαλὰς ἑπτά, καὶ εἰπὶ τῶν κεφαλῶν αὐτοῦ δέκα διαδήματα, καὶ εἰπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας. The following translations have "name" in English in the singular: TYND GEN KJV BISH SRV YLT GNB NIV NKJV REB ALT. Some translations interpret this phrase, "on its heads were names" as saying "each" head had a [different] name, and others that each head had more than one name on each. The reason I went with the rendering I have is that the singular can be understood either way; that is, "on its heads a name that is blasphemy" can be interpreted as "each a different name," so thus "names" plural, or that they all had the same blasphemous name. Conversely, the plural "names" could be understood distributively. I chose to do this for the reason that I am not persuaded either way as to which is the correct manuscript reading. What is really different is interpreters that see this as meaning each head had more than one name on it, like the CEV & NLT: "on each of its heads were names..." Interesting that the Douay-Rheims has the plural when all its contemporaries had the singular. My thinking is like the NIV rendering; "and on each head a blasphemous name." It seems to me that "head" being plural might have assimilated "name" over to the plural.
13:2 And the beast which I saw was like a leopard, and the feet of it like a bear’s, and his mouth like the mouth of a lion. And the dragon gave his power to him, and his throne, and great authority.

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

13:4 And they worshiped the dragon because he had given authority to the beast, and they worshiped the beast, saying, “Who is like the beast, and who is able to wage war with him?”

13:5 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.

13:6 And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven.

226 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.

227 one of his heads was as slain to death, and the fatal wound was healed. And the whole earth was filled with wonder and followed after the beast.

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

229 And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven.

229 It is important to keep the word in the same form as when referring to the Lamb that was slain, since this beast is a pseudo-christ.

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

231 “because, that” θανάτου 2006 1841 2040 TR ‖ lac 051 2050 2062.

232 It is important to keep the word in the same form as when referring to the Lamb that was slain, since this beast is a pseudo-christ.
καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλήν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

7 And it was given to him to make war with the saints and to conquer them, and authority was given to him over every tribe and people and language and nation.

καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἀπὸ καταβολῆς κόσμου.

8 And they worship him, all those dwelling on the earth, every one whose name is not written in the book of life of the Lamb that was slain from the foundation of the world.

Εἴ τις ἔχει οὖς ἀκουσάτω.

9 If anyone has an ear, hear.

εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι. Ὡδὲ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

10 If anyone is to be taken captive, into captivity he is going. If anyone is to be killed with the sword, with the sword he will be killed. Here is the endurance and faith of the saints.
It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθῆναι, αὐτὸν, "$is to be killed, he," supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jn 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαραν ἐν μαχαίρᾳ...)

The Second Beast, out of the Earth

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

11And 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 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

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

13:13 καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.

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

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

14And he deceives those dwelling on the earth by means of the signs which were given him to do before the beast, telling those dwelling on the earth to...
make an image to the beast which has the wound 243 of the sword and yet has lived. 244

13:15 καὶ ἐδόθη αὐτῷ δοῦναι πνεύμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἢ εἰκών τοῦ θηρίου καὶ ποιήσῃ ἵνα ἄρα ἄν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν.

15 And it was given to him to give breath to the image of the beast, such that the image of the beast can even talk, and also to cause anyone who 245 does not worship the image of the beast to be put to death. 13:16 καὶ ποιεῖ πάντας, τούς μικρούς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχούς, καὶ τοὺς ἔλευθέρους καὶ τοὺς δούλους, ἵνα δώσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν,

16 And he causes all, the small and the great, and the rich and the poor, and the free and the slave, to get 247 a mark 248 on their right hand 249 or on their forehead,

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243 13:14b τοῦ ἀνθρώπου τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν. The vast majority of Greek manuscripts, including all but one uncial, have the verb ἐδόθη δοῦναι. The most frequent reading in the uncial manuscripts is δωσουσιν. The vast majority of Greek manuscripts, including all but one uncial, have the verb ἐδόθη δοῦναι. The most frequent reading in the uncial manuscripts is δωσουσιν. The vast majority of Greek manuscripts, including all but one uncial, have the verb ἐδόθη δοῦναι. The most frequent reading in the uncial manuscripts is δωσουσιν. The vast majority of Greek manuscripts, including all but one uncial, have the verb ἐδόθη δοῦναι. The most frequent reading in the uncial manuscripts is δωσουσιν. The vast majority of Greek manuscripts, including all but one uncial, have the verb ἐδόθη δοῦναι. The most frequent reading in the uncial manuscripts is δωσουσιν. The vast majority of Greek manuscripts, including all but one uncial, have the verb ἐδόθη δοῦναι. The most frequent reading in the uncial manuscripts is δωσουσιν. The vast majority of Greek manuscripts, including all but one uncial, have the verb ἐδόθη δοῦναι. The most frequent reading in the uncial manuscripts is δωσουσιν. The vast majority of Greek manuscripts, including all but one uncial, have the verb ἐδόθη δοὐναι. The only difference between the NA28 text and the Robinson-Pierpont text is that the NA28 text, δῶσιν, is 2nd aorist, and the RP text, δόσωσιν, is aorist. No difference in meaning.
The TR has the verb “give” in 3rd person singular, δώσῃ, and subjunctive aorist. The TR reading reflects an attempt I think to conform the clause to the standard Greek configuration for an “impersonal” verb, where there is no subject as a giver, and the verb is turned passive. Thus, “they might be given.” This is a fact that the Greek grammars say that an “impersonal” verb in Greek grammar is in the 3rd person SINGULAR. I conclude that this is a deliberate change in the Greek text to correct grammar.

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

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

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

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

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

In The Morphology of Koine Greek As Used in the Apocalypse of St. John: A Study, G. Mussies states, “The 3rd person singular is the category which is used when the verb is impersonal,” p. 232. Regarding 3rd person plurals as passives in Revelation, Steven Thomson in his book, The Apocalypse and Semitic Syntax, Cambridge, he says on p. 21 that there are two instances: in 2:24 and 8:2. He says the ὡς λέγουσιν in 2:24 means “what is called” the deep things of Satan. ( I disagree with this. I translate it as follows: ‘ “the deep things of Satan,” as they say.’ In 8:2 the Greek text says ἐδόθησαν αὐτοῖς which is already passive. His example is from a Coptic text! Thomson does not mention this situation in 13:16. But I say, there were many, many opportunities for the proposed Aramaism to show up in Revelation, and it did not; so why must this here be such an example? I say this is not such, and I am saying here that the subject of this verb is the recipients, because autois in Revelation very often means “themselves,” even without the rough breathing mark. At any rate, if the beast “causes all to receive a mark,” the recipients are still getting it for themselves, unless the beast or his agent captures each individual, ties them down, and forces the mark onto them. But if that were the case, would God be able to hold them responsible for it? I don’t believe so. So I am saying that you will have to get it for yourself, and then God can hold you responsible for doing it.

This Greek word translated "mark," χάραγμα - káragma, means a poke into the flesh. (Perhaps like this: http://www.wsj.com/articles/when-information-storage-gets-under-your-skin-1474251062 ) It also had the meaning of an etching, branding, carving, engraving or stamp. Slaves had a poke in the flesh of their ear to show ownership. So here
13:17 καὶ ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλήσαι εἰ μὴ ὁ ἐχὼν τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

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

13:18 Ὁδε η σοφία ἔστιν· ὁ ἐχὼν νοῦν ὑπηρεσίατο τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ ὁ ἀριθμὸς αὐτοῦ ἔσται ἀκάκοσοι ἑξῆκοντα ἔξ.

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.

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

13:17a txt [A] καὶ ἐπ' ἀριθμὸν τοῦ θηρίου ἢ τον ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. P 046 051 052 922 1006 1828 1841 2040 2053 2329 latency ms 8 8\greek{v} arm eth Hipp; Prim Beat || TR RP NA27 [A] || om保持 \v{g} arm, ms 8 ms 8 \greek{v} arm, Hipp; Prim Beat || lac \v{p} 2050 2062. 253 13:17b This ἵνα is still connected to the ποιεῖ of 13:16a. The initial καὶ in this verse is absent from some manuscripts, because, I now quote A Textual Commentary on the Greek New Testament edited by Bruce Metzger, with text in square brackets supplied by me; "The absence of καὶ [initial "and" in some manuscripts] ...appears to be a secondary modification arising from misunderstanding the relationship between verses 16 and 17. When the ἵνα μὴ [...] at the beginning of v. 17] clause was taken to be dependent upon δῶσιν ["they might give"], καὶ was naturally regarded as superfluous, whereas the clause is no doubt to be taken as dependent upon ποιεῖ ["he or it causes" at the beginning of v. 16] and therefore coordinate with the ἵνα δῶσιν ["such that they might give"] clause." 254 13:17c [C] txt: τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. A 051 1006 1841 (2053 –τ. χείρ.) RP NA28 [ ]; τὸ χαραγμα του θηριου η το ονομα αυτου η τον αριθμον του ονοματος αυτου Ν 051 065 073 081 092 104 1384 1611 1612 1739 1828 2040 2053 2062. The Harklean Syriac talks about the mark "of his tusks"! 255 13:18a Or, "its number" 256 13:18b txt ὁ ἀριθμὸς αὐτοῦ rel. TR RP NA28 [ ]; ὁ αριθμὸς γὰρ αὐτοῦ 1828 || om保持 \v{g} arm, Hipp 2028 2029 2033 2044 2053\textsuperscript{comm} 2054 2068 2069 2083 2196 \greek{v} arm, ms 8 lac 1384 2030 2050 2062.
Chapter 14
The Lamb and the 144,000

13:18c txt {C} omit K A 046 922 1828 K Beat TR NA28 { } \( \xi \xi \xi \) C P 051 f052 1006 1611 1841 2040 2065 2329 2344 \( \xi \xi \xi \) it88 syr kop arm Hipp RP \( \ell \) lac \( \pi \) 115 2030 2050 2062.

13:18d txt \{A\} \( \xi \xi \xi \xi \xi \) \( \xi \xi \xi \) (666) A 1828 cop \( \alpha \) NA27 \{A\} \( \xi \xi \xi \xi \xi \xi \xi \xi \xi \) (666) K \( \chi \xi \xi \) (with 3 individual overlines) (666) 051 82 424 456 627 920 1852 1859 1862 1888 2019 2060 2074 2081 2138 2329 \( \chi \xi \xi \) (with one continuous overline) (666) \( \pi \) 115 2020 2059 2814 TR \( \chi \xi \xi \) (666) 0467 \( \chi \xi \xi \) "666" (with circumflex above, plus one continuous overline above that) f052 35 94 175 469 1611 1678 2017 2042 2436 \( \chi \xi \xi \) 675 \( \chi \xi \xi \xi \xi \xi \) (666) Steph 1550 TR \( \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \xi \x
14:1 Καὶ εἶδον, καὶ ἱδοῦ τὸ ἄρνιόν ἔστις ἐπὶ τὸ ὄρος Σιών, καὶ μετ’ αὐτοῦ ἐκατὸν τεσσάρακοντα τέσσαρες χιλιάδες ἁρμάζει τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

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

14:2 καὶ ἰδοὺ πατρὸς ἐν τοῖς ὑπερστέρων· καὶ οὐδεὶς ἄμωμος εἰσιν ἐν τῷ στόματι αὐτῶν γλῶσσα ἀθώος.

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

14:3 καὶ ἰδοὺ καὶ ἰδοὺ πατρὸς ἐν τοῖς ὑπερστέρων· καὶ οὐδεὶς ἄμωμος εἰσιν ἐν τῷ στόματι αὐτῶν γλῶσσα ἀθώος· καὶ ἰδοὺ πατρὸς ἐν τοῖς ὑπερστέρων· καὶ οὐδεὶς ἄμωμος εἰσιν ἐν τῷ στόματι αὐτῶν γλῶσσα ἀθώος.

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

14:4 οὗτοι εἰσίν οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν, οὐδεὶς ἥδη ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοί εἰσιν οἳ καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη ψεῦδος· ἄμωμοί εἰσιν ἐν τῷ στόματι αὐτῶν γλῶσσα ἀθώος.

4 These are men who have not been defiled with women, for they are virgins.

14:5 οὗτοι εἰσίν οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν, οὐδεὶς ἥδη ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοί εἰσιν οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν, οὐδεὶς ἥδη ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοί εἰσιν οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν, οὐδεὶς ἥδη ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι εἰσίν ἡμεῖς ἀληθῶς Ἰσραήλ ἐν ᾧ ἔσται Ἰσραήλ.
The Three Angels

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

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

14:7 λέγων ἔν ψυχῇ μεγάλῃ, Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἠλένη ἢ ὁρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανόν καὶ τὴν γῆν καὶ βάλασαν καὶ πηγάς ὀδάτων.

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

14:8 Καὶ ἄλλος ἄγγελος δεύτερος ἠκολούθησεν λέγων, Ἐπεσεν, ἔπεσεν Βαβυλών ἢ μεγάλη, ἢ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα ἐνη.

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

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263 14:6α txt αὐλον Πανταδίδ Ν. Α. C. P. 051 1006 1611 1828 1841 2040 2053 2329 ItσFrGενς vg syrhphh copσυβ arm (eth) Cypr Matern Varim Prim Cass Beat TR SBL NA28 {B} \ omit φεν Ν* 046 f052 922 m copσυβ Or Andr Vict Pet Ambr RP \ lac 2050 2062

264 14:6b txt (A) επι Παν Α. C. P. 051 1006 1611 1828 2053 2329 syrh (copt) Origen NA28 {B} \ omit 046 051 922 1006 1841 m syrh TR RP \ lac 2050 2062.

265 14:6c txt καθημένους φεν Ν. Α. C. P. 046 f052 922 1006 1611 1841 2040 2053 2329 mκ syrh RP NA28 {B} \ dat pl of καθημένους φης vg Prim Cypr's arm4 \ κατοικοῦντας Φης Α 051 1828 itσar copσυβ Beatus TR \ καθημένους τοὺς κατοικοῦντας mλ \ καθημένους καὶ κατοικοῦντας 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.

266 14:6d txt (A) επι Παν Ν. Α. C. P. 046 f052 922 1006 1828 1841 2040 2053 2329 mκ latt syrhphh copσυβ arm eth RP SBL NA28 {B} \ omit mκ copσυβ arab TR \ lac 2050 2062

267 14:7α txt λεγον Α. C. P. 046 f052 1006 1828 1841 2040 2053 2329 ItσFrGενς vg Beat Vig RP SBL NA28 {B} \ λεγοντα Φης 051 922 1611 2053 cop Or Prim Cypr TR \ "who says" syr eth \ εισεν arm \ omit Κ \ lac Φης 2050 2062. The form λεγοντα is plural, so must be a scribal error.

268 14:7b txt (A) θεον Φης Α. C. P. 051 f052 1006 1611 1841 2040 2053 2329 mλ TR NA28 {B} \ κατοικοῦσιν 046 f052 1828 mκ itσθω(θ) vgcl syrhlm8 Beat ps-Ambr RP \ lac 2050 2062.

269 14:7c txt (A) τῷ ποιήσαντι Φης Ν. Α. C. P. 051 f052 1006 1611 1841 2040 2053 2329 mλ TR NA28 {B} \ τῷ πιστεύοντι Φης Ν* \ τῷ θεῶ τῷ ποιήσαντι 2329 Itσθω\ αὐτῷ τῷ ποιήσαντι 94 104 2020 arm4 \ τούτων ποιήσαντα 046* \ αὐτοῦ τῶν ποιήσαντα 046c 1828 mκ RP \ τον ποιησαντα Origen \ lac 2050 2062 2351. The NA27 and-RP readings are translated into English identically.

270 14:8a txt αὐγγελος δευτερος Ν. (C δευτερον) Π 051 1611 2053 2080 mα (Itσ08) syrh with * copσα,bo armmp Andr (Beat) NA28 {C} \ δευτερος αὐγγελος Α 046 922 1678 1777 1828 2329 armmp Prim Cass mр TR \ δευτερος φης Ν* 1006 1841 2040 syrh \ αγγελος itσar vg eth Vict-Pett TR \ lac 2050 2062. In this variant, f052 is not united, which is rare. Regarding Primasius, the USB5 and Hoskier apparatuses say it supports RP, while the NA28 apparatus says Prim supports NA28. I went with two out of three.

271 14:8b txt επεσεν επεσεν Φης Α. P. 051 1006 1611 1841 2040 2329 latt syr copσα,bo armp2 arm2 TR SBL NA28 {B} \ επεσεν Ν* Α 046 f052 922 1828 2053 copσα,bo arm3 eth arab mκ RP \ επεσεν επεσεν επεσεν arm1 \ lac Φης 2050 2062

272 14:8c txt omit Φης Ν* A C P 046 051 f052 & all Greek MSS exc. 1894 latt syr cop arm arab RP SBL NA28 {B} \ η πολις 1894 eth TR \ lac Φης 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 Kai állos áγγελος τρέτος ἑκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ, Ἐά τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ.

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

14:10 καὶ αὐτὸς πίεται ἐκ τοῦ οίνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου ἀκράτου ἐν τῷ θυσία τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἄγγελων ἀγίων καὶ ἐνώπιον τοῦ ἡρῴου.

And he shall himself also drink of the wine of the wrath of God, mixed undiluted in the cup of his anger, 274 and he shall be tormented with fire and sulfur before the holy angels and before the Lamb.

14:11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰώνια αἰώνων ἀναβαίνει, 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 anyone who takes the mark of his name."

14:12 Ὡδὲ ἡ ὑπομονὴ τῶν ἁγίων ἔστιν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

12 Here is the endurance of the saints, 275 those keeping the commandments of God and the faith of Jesus.

14:13 Καὶ ἡκούσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης, Γράφων· Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθηκεύοντες ἀπ’ ἀρτί. Ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν· τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ’ αὐτῶν.

13 And I heard a voice from heaven, saying, "Write, 'Blessed are the dead, those dying in the Lord from now on.'" 276 "Yes," 279 says the Spirit, "in that
they shall rest from their labors, with their works, you see, following right with them.”

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The Angels Harvest the Earth

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

14:15 And another angel came, from the temple, calling out in a loud voice toward the one sitting on the cloud, "Send out your sickle and reap, for the hour has come, since the harvest has become dry."
καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

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

καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ὁ ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξὺ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξὺ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφύλαι τῆς γῆς, ὅτι ήκμασαν αἱ σταφυλαί αὐτῆς.

καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἀμπέλον τῆς γῆς καὶ ἐβάλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν.

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

καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

καὶ ἐφώνησεν φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξὺ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξὺ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαί τῆς γῆς, ὅτι ήκμασαν αἱ σταφυλαί αὐτῆς.

καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἀμπέλον τῆς γῆς καὶ ἐβάλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν.

καὶ ἐγέρθη ἡ ληνὸς ἐξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἀχρί τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑκατοκισίων.

καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.
καὶ εἴδον ὡς ἀνάσαν ἡλίκιον μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὄνοματος αὐτοῦ ἔστώτας ἐπὶ τὴν ἀνάσαν τὴν ἡλίκιον, ἔχοντας κιθάρας τοῦ θεοῦ.

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

καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, καὶ ἠνοίγη ἡ σκηνή τοῦ μαρτυρίου. Ἐστῶτες ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ.

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

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

καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, καὶ ἠνοίγη ἡ σκηνή τοῦ μαρτυρίου. Ἐστῶτες ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ.

The UBS textual commentary says: "The reading of the Textus Receptus, which has on 'ages' Even family 2 is divided, though with the majority thereof supporting "ἐθνῶν" even in its manuscripts. The evidence is fairly evenly split between the readings "nations" and "peoples." The UBS textual commentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed) appears to have arisen from confusion of the Latin compendia for sanctorum (sctorum) and saeculum (sclorum) [=aiouwv]), "saint" is also read by several Latin writers, including Victorinus-Pettai, 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.

Who shall not fear, O Lord, and glorify your name? Because you alone are pure.
15:6 and out of the temple came the seven angels who had the seven plagues, dressed in clean bright linen and girded around the chest with golden sashes. 15:7 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.

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

Chapter 16

16:1 And I heard a great voice from the temple saying to the seven angels, "Go and pour out the seven bowls of the wrath of God onto the earth."

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 marked the beast, and on those worshipping his image.
16:3 And the second angel poured out his bowl onto the sea. And it became blood like of the dead, and every living soul died, the ones in the sea.

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

16:5 And I heard the angel of the waters saying, "You are righteous, you who are and who was, O holy one, that you have judged these things,

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

16:7 And the fourth angel poured out his bowl on the sun. And it was given to the sun to scorch the people by fire.

16:8 And 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.

16:9 And the fifth angel poured out his bowl on the throne of the beast. And his kingdom became covered in darkness. And they were biting their tongues in pain,

16:10 And the fifth angel poured out his bowl on the throne of the beast. And his kingdom became covered in darkness. And they were biting their tongues in pain,
καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

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

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

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

Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι.

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

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

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

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

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

καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἑρμαγέδων.

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

16:11 Pains from previous scorpion stings, flame thrown from the mouths of beasts, ulcers, severe sunburns.  
16:12a The verb here for "dry up" is in the passive voice, and so I wanted to show that the river was acted upon. The trouble with the English suffix "-ed" to show passive voice, is that it also is used to show past tense in a verb that is not passive. In other words, I could have said, "And the water of it was dried up," but in English that can sound like a past tense statement that says the water was already dried up. It is part of the meaning transfer to show that it was the 6th bowl that caused the Euphrates River to dry up. In American English the passive is disappearing, for some unjustifiable reason.  
16:12b The early versions say something like my English translation above, and not exactly like the Greek of the TR. You don't translate either of the two Greek variants literally anyway.  
16:13 The verb here for "coming" is in the passive voice.  
16:14 The TR says "γῆς," but the early versions have "τῆς γῆς," which can mean "of the earth" or "through the earth."  
16:15 The Greek word for "thief" is κλέπτης, and the word for "blessed" is μακάριος.  
16:16a The word for "gathered" is συνήγαγεν, which means "gave together" or "assembled."
16:17 Καὶ ὁ ἔβδομος ἔξεχεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἄρεα· καὶ ἔξηλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.

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

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copy: // Αρμαγεδών // Αρμαγεδών Er. 5 Prim TR // Μαγεδών 82 627 920 (abt. 80 minuscules) vg cop mg sir (acc. NA27) cop mss (eth) Prim Beat TR // Μαγεδών 1828 // Magdō syr (acc. Hosk.) // Μαγεδών 046 1611 2053 2062 Tyc.2 // MS lac C P 2050. There is difference between NA27 apparatus versus Hoskier, regarding the reading of the Philoxenian Syriac. There are other spellings in the early versions, such as Hermagedon. The word Αρμαγεδών is probably to be understood like the reading of minuscule 1862, (H)ar Magedon, from the Hebrew meaning Mountain of Megiddo, a frequent battleground throughout the ages because of a strategic time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition “ἀπό” here, such as “by authority of” the throne. According to Bauer, it is a sign of a definitely wrong reading. See the endnote for a more complete list of readings.

309 16:17a txt {A} ὁ ἔβδομος, ὑψηλάτης ναοῦ τοῦ θεοῦ τῶν ἁγίων τοῦ θρόνου, θύρα τοῦ ναοῦ τοῦ θρόνου ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν. Ἐκείνοι ἔκρυσαν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθεν ἡ φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν. (See later footnote on this verse.)

310 16:17b txt {A} ὁ ἕβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθεν ἡ φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν. Καὶ ὁ ἕβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθεν ἡ φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν. (See later footnote on this verse.)

311 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 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 in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is solved, designating heaven itself as being the temple, (though here the Greek word ναοῦ is used but in 13:6 it is θύρα), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition "ἀπό" here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition "ἀπό" - ἀπὸ to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition "ἐκ" in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between "ἐκ" and "ἀπό." The Majority Text in the later instances says ἀπό instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἀπό has absorbed ἐκ in modern Greek. Whereas he says in §209(1) that in a
And there were lightnings and sounds and thunderings. And a powerful earthquake occurred, such as has not happened since humankind existed on the earth, so great an earthquake it was.

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.

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

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 ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ’ ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης τῆς καθημένης ἐπὶ ὑδάτων πολλῶν,

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

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

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 πνεύματι. καὶ εἶδον γυναίκα καθημένην ἐπὶ θηρίον κόκκινον, γέμοντα ὀνόματα βλασφημίας, ἔχων 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 πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον τῶν βδελυγμάτων καὶ τῶν ἀκάθαρτων τῆς πορνείας αὐτῆς.

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

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

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

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

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

318 17:4b txt {A} πορνείας αὐτῆς A 051 922 1006 1678 1778 1828 1841 2040 2344 ₯A jtar,c,dem,div,haf vg synv ARM arm eth Andr; Beat TR RP NA27 {B} // πορνείας τῆς γῆς γῆς 046 1611 2053 2062 2329 ₯A Hipp; (Cypr) (Quodvult) (Prim) // πορνείας τῆς γῆς 1854 // πορνείας αὐτῆς καὶ τῆς γῆς καὶ τῆς γῆς Ν syr with ₯ {cope,bo} arm3 // πορνείας arm // τῆς γῆς τῆς ῥήματος arm // τῆς γῆς τῆς Γ // lace 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 he was at the end of v. 5 instead. The Sahidic Coptic reads "of her fornication with those of the earth," and the Bohairic Coptic reads "...with all the earth." Hoskier does not account for the uncial P here, but usually when 046 82 627 920 side against other uncial, P is opposed to 046 as well.
17:7 and eipen moi o angelos. Dia ti theauismaas; egw erw sou to mystetiron ton tis gynaikos kai ton therio tov bastazon ton autin, tov echontos tas epita kefalas kai ta deka kera ta:

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

17:8 to the theiron de eides hyn kai ouk estin, kai mellei anavainein ek tis abousou, kai eis apololeian upagei' kai thunamosidontaiOi katoikennes epi tis gies, wv ou geýraptai to dno ma epi to biblion tis zois apo katabolhs kosmou, blespontwn to theieron sti hyn kai ouk estin kai perestein.

The beast which you saw, was, and now is not, and in the future is to rise again from the Abyss, and then is going to destruction. And those dwelling on the earth will be amazed when they see the beast, anyone whose name has not been written in the book of life since the foundation of the world, for it was, and is not, and will be.

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319 17:6 txt και εκ του αιματος Χ Α M 922 1006 1611 1678 1778 1841 2040 2053 2062 2329 syrh cop(a,b) TR SBL NA28 {\\} / ek tou aima (s) 046 1828 MT K RP lac C 2050 2080

317 17:8 The quote "in the future is to" is from the Greek word μέλλω - mellô, 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 - mellô followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BD§833(3), which says the same thing, but see BD§836 about the "imminence" meaning of the paraphrase of μέλλω - mellô followed by a present infinitive.

321 17:8b txt υπάγει A 1611 2053 2062 syrh cop(a,b) eth Iren lat Hipp Andr; Prim Eras-all Aldus Col NA27 {\\} / upagein NK P 046 051 922 1006 1678 1778 1828 1841 2329 2344 vid m syrh arm Hip ms; Quod Beat TR RP / ibit itb vg ps-ambr / itura Auct / in perditionem irae ibit Tyc2 / lac C 2050 2080. The UBS textual commentary: "Orthographically υπάγει differs very little from υπάγω, for in Greek manuscripts final ν is often represented merely by a horizontal stroke over the preceding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλεται." See also 17:11.

324 17:8c I supplied in italics the time sequence words required in good English. I was hesitant to put them in italics, because though not perfectly equivalent word for them is in the Greek, yet their meaning is there, ala Hebrew, where a string of events is connected with "and," with time sequential order meant to be understood in the most likely possible way.

321 17:8d txt θαυμασθήσονται (3rd pl fut ind pass) A P 1611 syrh NA28 {\\} / theosathasontai (3rd pl fut ind mid) Κ 051 922 1006 1678 1778 1828 1841 2053 2062 2329 TR RP / θαυμασθοῦν (3rd pl fut ind act) 792 cop(b) eth; Hipp // mirabantur (3rd pl impf pass ind) vg // (3rd pl pres pass ind) cop(a) / lac C 2050 2080.

324 17:8e txt και παρέσται, ονδε RP NA28 {\\} / και πάλιν παρέστη (itacism of παρέσται with the same meaning, cf. Matt 1:16,23,24) K / και παρεσται A / και παρεσται (ondhe) 046 / και παρεσται οnde P 051 1006 1611 1678 1778 1828 1841 2055 TR 2062 (2329 και παρεσται·) Hipp // cop(a,b) / και παρεστει Ν2 syrh // καιπερ έστιν TR / omit eth vg Pseudo-Ambrase / καιπερ εστι Erasmus Ed. I Aldus' printed edition // καιπερ έστιν Erasmus Eds. (2),3,4,5 // et advenit itb // et adhuc ventura erit Beatus // et ventura est Primasius // και παρέσται εγγυς arm 3 // και παρεσται εγγυς arm 4 // και παρεσται και απολυται το θηριον 2053comm (cf. arm 2: "and which was passing by to perdition") // και παρεσται ο (sic) ο εχων 1094 (cf. cop t, cf. syr) // και επεσενυγνω (oocytes) // και εσται cop(a,b) (oocytes) // et (tamen) adventare syrh / lac C 2050 2080. Thus there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), which H. C. Hoskier says is merely a copy of some printed edition of the TR (probably of Erasmus' 3rd or 4th edition). Thus, the TR has no Greek manuscript support for this reading, and no versionsal or Patristic support either. And at the bottom of page 615 of Text 1, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are
Consider this, O mind having wisdom: the seven heads are seven mountains, where the woman sits on them. They are also seven kings.  

Five have fallen, one is, the other has not yet appeared, and when he appears, he must continue a little while. 

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

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

These have one purpose, and they give their power and authority to the beast.
17:14 οὗτοι μετὰ τοῦ ἄρνιου πολεμήσουσιν, καὶ τὸ ἄρνιον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστίν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

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

17:15 Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσίν καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ εκλεκτοὶ καὶ πιστοί.

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

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

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

17:17 ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῆσον οἱ λόγοι τοῦ θεοῦ.

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

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

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 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

After these things I saw another angel coming down out of heaven, having great authority, and the earth was lit up from his glory.

18:2 καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων, Ἐπέσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος.

And he cried with a loud voice saying, "Babylon is fallen, Babylon is fallen, that great city that ruled over the kings of the earth."
ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνείου ἀκαθάρτου καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου καὶ μεμισμένου,

2 And he cried out in a powerful voice,336 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 bird,337 and the haunt of every unclean and detestable beast.

3 because every nation has drunk339 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 And I heard another voice from heaven saying, "Get out, O my people, out of her, so that you not be parties to her sins, and not receive of her plagues.

336 18:2a txt en ισχυρα φωνη A P 051 1006 1611 1841 2053 2062 2329 syrth arm-4 SBL NA28 {\} // en φωνη μεγαλη syr // en φωνη μεγαλη αυτου arm-a // en μεγαλη φωνη corpa,bo35 arab // en μεγαλη βοη cop // ισχυρα φωνη ℵ 046 1828 2040 it // voce magna et fortis Prim // in fortitudine vg Tyc2,3 Beat // en ισχυρα φωνη μεγαλη [nothing!] TR // en ισχυρα φωνη μεγαλη Er. 1,2,3,4 Ald. // ισχυρα φωνη μεγαλη 2814 Hipp // ισχυρα φωνη και μεγαλη f052 // lac C 2050

18:2b (table idea by Dr. Klaus Junack)

I και φυλακη παντος πνευματος ακαθαρτου 2 και φυλακη παντος ορνευου ακαθαρτου 3 και φυλακη παντος θηριου ακαθαρτου 3a add και μεμισμενου
A: 1 — 2 — 3 3a 2329 cop sa eth Oecumenius SBL NA28 \{C\} 1 3a 2 3a 3 3a it58g 1 2 3a 3 3asyrh 1 — 3 3a 2 — Primasius
B: 1 — 2 3a — K 046 051 (922) 1006 1828 1841 2040 2053txt (2062) copbo TR RP 1 3a 2 3a — 2080
C: 1 3a — - 3 3a A P 1 3a — - 3 2053com
D: — - 2 — 3 3a 1611
E: 1 3a — - - - 1678 1778 syrth Andrew lac C 2050

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

339 18:3 txt {C} πεπώκα(ν)υν 1006c 1778 1788 2080 2329 3239 407,465 vg syrth arm Areth Tyc Prisc Beat Haymo NA27 \{D\} πεπωκε(ν) (P pepokev) 051 2053* Hipp Andra,bo4 TR / πεπτικεν syrth // πεπτικα(ω)υν K A C 046 922 1006* 1611 1678 1841 2040c Mk (abt. 50 minuscules) cop sa,bo eth armpt Hipp RP / πεπτωκεν 2053* 2062 syrthmg Oec // πεπτωκεν εις syrthmg Hipp / omit πεπωκαν παντα τα θηνυ Prim // lac 2050. The TR and NA27 / UBS4 editions support some form of the word "drink," and the RP text supports "fellent." The UBS commentary says the other forms of the word "drunk" are grammatical improvements made to an original πεπωκαν, which fits with the prophetic imagery of Jeremiah 25:15 (LXX 32:15) f.; 51:7, 39 (LXX 28:7, 39) and Rev. 14:8, and that "fallen" is not suitable to the context and might be a conformation to "fallen" in v. 2. For a full apparatus on this variant, see endnote.

340 18:4 txt Εξέλθατε, ὁ λαὸς μου, ἐξ αὐτῆς Κ f052 Εξέλθετε, ὁ λαὸς μου, ἐξ αὐτῆς NA28 \{\}
Exeletai ὁ λαὸς μου ἐξ αὐτῆς K
18:5 ὅτι ἐκολλήθησαν κατὰ τὰ ἁμαρτίας αὐτῆς.

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

18:6 ἀπόδοσε αὐτῇ ὡς καὶ αὐτῇ ἀπέδωκεν, καὶ διπλώσατε αὐτῇ διπλὰ κατὰ τὰ ἔργα αὐτῆς· ὥς τὸ ποτηρίῳ ὧν ἐκέρασεν κεράσατε αὐτῇ διπλοῦν·

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

18:7 ὅσα ἔδὸξασεν καὶ ἐστηρνύσασεν, τοσοῦτον δότε αὐτῇ βασανισμόν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασιλίσσα, καὶ χήρα ὡνὶ εἰμί, καὶ πένθος οὐ μὴ ἱδω·

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

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341 ἐξέθατε ἐξ αὐτῆς, ὅ λαὸς μου  A 792
342 ἐξέθατε ὁ λαὸς μου ἐξ αὐτῆς  P 2020
343 ἐξέθατε ἐξ αὐτῆς, ὅ λαὸς μου 051 469 1006 1841 1854 2065 2074 2329 Hipp TR
344 ἐξέθατε ἐξ αὐτῆς, ὅ λαὸς μου 046 82 94 241 627 920 1611 1828 1862 1888 2030 2053 2138 RP
345 καὶ ἔνθαθεν ἐξ αὐτῆς, ὅ λαὸς μου 2062
346 ἐξέθατε ὁ λαὸς 2814 (16 minuscules)
lac 88 2050 2256 2351. The plural verb may be a harmonization to Isaiah 52:11.

347 18:5 txt ἐκολλήθησαν (piled up) ὃ A C P 046 051 5052 922 1006 1611 1828 1841 2040 2053 2062 2329 lat cop syr eth arab Cypr Prim Hipp. Scrivener-1894-TR TG AT BG RP NA28 ἐκολλήθησαν (followed) [296 2049- copies of TR] Erasmus-1516-TR Stephens-1550-TR Beza-1598-TR Elzevir-1624-TR Scrivener-1887-TR lac 2050. The reading of the TR is so clearly an error, that the KJV and the NKJV did not follow it. Only Young’s Literal Translation followed it. Scrivener’s 1894 edition may be considered a “corrected Textus Receptus.” Once again, the manuscripts 296 and 2049 do not count, as they are hand-written copies of printed TR editions, after the fact.

348 18:6a txt omit K A C P 046 5052 922 1006 2040 1611 1828 2041 2053 2062 2329 syr̂̂ ph,h corp,bo abar Hipp RP SBL NA28 ὑποθετε αὐτῇ αὐτὴν ὑποθετε αὐτῆς αὐτὴν Prim ὑποθετε 051 338 it ὑποθετε ὑποθετε Beatt jag 338 TR lac 2050

349 18:6b txt αὐτῇ διπλὰ P 051 922 1828 syr̂̂ ph,h corp,bo abar Prim RP διπλὰ αὐτῇ διπλὰ διπλὰ διπλὰ διπλὰ Cypr Prim SBL NA28 διπλὰ διπλὰ διπλὰ A 046 1006 1611 1828 2040 2329 it ὑποθετε ὑποθετε Beatt lac 2050

350 18:7a txt αὐτὴν K txt C P 046 051 2030 2053 2062 αὐτῆς K ἐκολλήθη K 5052 922 1006 1841 2040 2329 ἐκολλήθη ἐκολλήθη ἐκολλήθη ἐκολλήθη ἐκολλήθη ὑποθετε ὑποθετε ὑποθετε ὑποθετε ὑποθετε Beatt lac 2050. The Latin and Syriac witnesses have a reflexive meaning. A minority of the UBS committee chose, as in the WH edition, a rough breathing on the word, and the majority believed it to be Hellenistic usage (with smooth breathing and reflexive meaning), see their note on Philippians 3:21. In many other verses in the NT and other era literature, “ἀὑτῆς” was also used as a reflexive like “ἐαυτῆς,” since the reflexive pronoun found in the TR was becoming less used, and the form ἀὑτός, ἡ, ὁ ὁ was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA27-HF-RP and TR readings. Regarding this pronoun, see footnote on Rev. 13:16.

351 18:7b The word ὄρος here means to see in the sense of to experience something. The whole verse emphasizes experience of the senses, and sensuality in general. Earlier in the verse, the word ὀρνίησαν - strēniáō means to "live luxuriously, sensually," which again is the idea of enjoying one's senses and experiencing good feeling things. So now she is condemned to experience bad things, since she earlier had experienced only good things, compare Luke 16:25, where Abraham said to the rich man, "Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering." And Luke 6:24, 25: "But woe to you who are rich, because you have received your share of comfort. Woe to you who are well fed now, for you will go hungry. Woe to you who are laughing now, for you will mourn and weep."
18:8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤζουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθῆσεται· ὅτι ἰσχυρός κύριος ὁ θεὸς ὁ κρίνας 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 sentenced her.

18:9 Καὶ κλαύσουσι καὶ κόψονται ἐπὶ αὐτὴν οἱ βασιλεῖς τῆς γῆς οἱ μετ’ αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς,

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

18:10 ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἤλθεν ἐκ κρίσις σου.

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

18:11 Καὶ οἱ ἔμποροι τῆς γῆς κλαύσουσι καὶ πενθοῦσιν ἐπὶ αὐτὴν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,

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

18:12 γόμον χρυσοῦ καὶ ἀργυροῦ καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πάν ξύλον θύϊνον καὶ

346 18:8a txt κύριος ὁ θεὸς Ν² C P 046 051 922 1611 1828 2030 2329 m itª @,m syr² arm Beat Cypr Spec TR RP NA28 {\} / ὁ θεὸς A 1006 1841 2040 2053™ com itar,c,dem,div,haf vg eth / ὁ θεὸς ὁ κύριος ὁ Ν²* / κύριος f052 syr² arm2 de Prohmniibus Auct Apring Prim Ps-Ambr Haymo Areth / ὁ κύριος 2053* txt 2062 cop⁵ sa,bo / κύριος ὁ θεὸς ὁ παντοκράτωρ 1384 2042 2074 & eight other minuscules lac 2050 2351.

347 18:8b txt [آن] ὁ κρίνας Ν²* A C P 046 051 f052 922 1006 1611 1828 1841 2040vid 2053 2062 2329 syr²,h, cop⁵ am,3 A Hipp Cypr Prim© RP NA28 {\} / ὁ κρίνας Ν²® itª cop⁵ arm TR / judicabit (fut) vg¹ Auct Beat Prim Apr/ lac 2050.

348 18:8a txt κλαύσουσιν (ν) (active voice) C P 046 f052 922 1006 1611 1828 1841 2030 2040 2329 m WH RP NA28 {\} / κλαύσουσιν 051 / κλαύσουσι (middle voice) Ν A 2053 2062 Hipp TR lac 2050.

349 18:9b txt αὐτήν (accusative) Ν C P 046 051 922 1828 2030 latt Hipp RP NA28 {\} / ταυτίν 2019 2060 / αὐτή (dative) A 1006 1611 1841 2040 2053 2062 2329 m A TR / αὐτῆς (genitive) f052 / omit 69 94 Prim lac 2050.

350 18:10a All the nominative definite articles must be used for vocatives here, because the quotation ends with the second person pronoun, σοῦ - σου.

351 18:10b Or possibly, "How has your doom come in one hour." See footnote on 18:17.

352 18:11a txt κλαύσουσιν...πενθοῦσιν (pres) Ν A CF P 051 1006 1611 1678 1841 2040 2053 2062σ f080 m A TR SBL NA28 {\} / κλαύσουσιν...πενθοῦσιν (fut) 046 922 1778 1828 2329 m itar⁴ syr² cop⁵,bo arap Hipp RP / κλαύσουσιν only syr² lac 2050.

353 18:11 txt ἐν’ αὐτήν “over her” (acc sg fem) Ν C P 35* 94 1828 1854 1862 2081mgs itar,c,dem,div,gal,hf vg Hipp NA28 {\} / ἐν’ αὐτῆς “over her” (dat sg fem) f052 922 1006 1611 1841vid 2040 2053 Andrew-Areth TR RP / ἐν’ αὐτῆς or ἐν’ αὐτήν “over her” syr²,h cop⁵,bo arm ἐν αὐτῆς “for her” A 2329 / ἐν’ αὐτοῖς “over themselves” (acc pl masc) 046 ἐπ’ αὐτοῖς “over themselves” (acc pl masc reflexive) 051 Andrew⁴ bav ἐπ’ αὐτοῖς “over themselves” (acc pl masc reflexive) 2059 2060 2081© ν ἐπ’ αὐτοῖς “over themselves” (dat pl masc reflexive) 2302 ἐν αὐτοῖς “among/for themselves” (dat pl masc) Er. 1,2,3 Ald Col / oe “over you” 2062 arm a. lac 2050.
pān skedōs ēleφántinon kai pān skedōs ēk xíoulou timiwtátov kai chalκou kai
sidhērou kai marhmárou,

12 cargo of gold, silver, precious stones and pearls, and of linen, silk, purple
and scarlet cloth, and every aromatic wood, and every item of ivory, and
every article of expensive wood, copper, iron, and marble,
18:13 καὶ κιννάμωμον καὶ άμωμον καὶ θυμιάματα καὶ μύρον καὶ λίβανον
καὶ οἶνον καὶ έξαιον καὶ σημίδαλιν καὶ σίτον καὶ κτήνη καὶ πρόβατα,
καὶ ίππων καὶ ῥεδόν, καὶ σωμάτων καὶ ψυχάς ἀνθρώπων.

13 and cinnamon and cardamom, and incenses, myrrh and frankincense,
and wine, olive oil, finest flour, and wheat, and cattle, sheep and horses, and
carriages, and the bodies and souls of human beings.
18:14 καὶ ἡ ὀπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα
τὰ λαμπρὰ καὶ τὰ λιπαρά ἀπώλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσιν.

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

354 18:12a txt μαργαρίτων Ν f052 1006 1611 1828 1841 2040 itiph h armst Prim NA28 {\} \=
- τας C P / -τας A vg st copnos? Beat / -του 046 051 922 2053 2329 m irar vgww TR / ξι

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

356 18:13a txt ξίλου Ν C P 046 051 f052 922 1611 1828 (2053 2062 omit ēk) 2329 m itiph h
copns bo arm eth miss Hipp Andr; Prim Beat TR RP NA27 {A} / λίθου A 1006 1841 2053 itar vg (eth)
Ps-Ambr / lac 2050.

357 18:13b txt θυμάματα ΝΑ28 {\} / θυμάμα itiph h copns bo synh Prim Hipp
18:13b txt κιννάμωμον Α C P 051 1611 1841 2040 itiph vg syrh h Beat NA28 {\} / λίθου ΝΑ28 {\}
καὶ κιννάμωμον 2080 2329 sic copns TR RP / κιννάμωμον Ν 2053 2062 mk / κιννάμωμον 046* 1678
1777 vid 2053 2062 sic Hipp sind / lac 2050.

358 18:13c txt {A} καὶ άμωμον Ν* A C P 051 f052 1611 2329 syrh h copns eth am fu Hipp, mκ NA28
{\} / έξαιον καὶ άμωμον 1828 synh / omit N* 046 922 1006 1841 2040 2053 2062 mκ vgcl Prim TR RP
/ lac 2050.

359 18:14a The Greek word can metaphorically mean “summertime/harvest happiness.”

360 18:14b txt σού της ἐπιθυμίας τῆς ψυχῆς Ν A C P 1006 1841 2040 vgsl SBL NA28 {\}
/ σού της ἐπιθυμίας τῆς ψυχῆς σού f052 1828 / σού της ἐπιθυμίας τῆς ψυχῆς σού synh / σού της ἐπιθυμίας
tῆς ψυχῆς αὐτῶν copns / τῆς ἐπιθυμίας τῆς ψυχῆς σού 046 051 922 2053 2062 m it vgcl synh TR
18:15 οἱ ἐμποροὶ τούτων, οἱ πλουτῶσαντες ἀπ’ αὐτῆς, ἀπὸ μακρόθεν στήρονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,

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

18:16 λέγοντες, οὐαί οὐαί, ἢ πόλις ἢ μεγάλη ἢ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσίῳ καὶ λίθῳ τιμίῳ καὶ περλαί.

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

18:17 ὅτι μιὰ ὥρα ἠρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τῶν πλοίων καὶ ναῦται καὶ ὁσοὶ τὴν θάλασσαν ἐργάζονται ἀπὸ μακρόθεν ἀπελθεν ἐκ τῆς πόλεως.

17That kind of wealth has been ruined in one hour! And every pilot and anyone sailing toward the place, and mariners and such as work the sea, stood afar off,
καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;

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

καὶ ἔρενε ἄγγελος ἰσχυρὸς λίθον ὡς μύλινον μέγαν καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι.

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

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.

 kaoi kai oι apostoloi K A P 046 922 1006 1611 1828 2040 2053 MI copa,bo arm3 RP SBL NA28 lac

368 18:19 This Greek word tiumodthos 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. But Her Priceyness is building up wrath for that day.

369 18:20 A P 046 922 1006 1611 1828 1841 2040 2053 MI copa,bo arm3 RP SBL NA28 lac

αγιοι και οι αποστολοι

4  2 4  (+καὶ before πάσης 2  3 vg mss eth mss ps - Ambr) 2 62 2 (2329 τέχνεως for τέχνης) 2344 it ar,gig vg syr,h Hipp lat (Hipp slav, but omit καὶ φωνὴ...έτι) Andr Beat Prim TR RP NA27  omit καὶ φωνὴ...έτι Α 1778* copb (eth) (Hipp) 1778* copb (eth) 371 18:22 Compare Luke 18:3, 7.

καὶ πάς τεχνίτης πάσης τέχνης C P 046 051 1006 1611 1678 1778C (1828 τεχνητής) 1841 2040 (+καὶ before πάσης 2053 vgmsse ethmss ps-Ambr) 2062 2080 (2329 τέχνεως for τέχνης) 2344 it ar,gig vg syr,h with * copa (eth Hipp slav, but omit καὶ φωνὴ...έτι) Andr Beat Prim TR RP NA27 omit καὶ πάς through third έτι syr,h arm (Hipp)  omit πάς through third έτι (K but omit καὶ φωνὴ...έτι) A 1778* copb (eth) (Hipp) 1778* copb (eth) (Hipp) 1778* copb (eth) (Hipp) 370 18:21 Compare Luke 18:3, 7.
18:23 καὶ φῶς λύχνου οὐ µὴ φάνῃ ἐν σοὶ ἦτι, καὶ φωνῆ νυµφίου καὶ νύµφης οὐ µὴ ἀκουσθῇ ἐν σοὶ ἦτι· ὅτι οἱ ἔµοροί σου ἦσαν οἱ µεγιστάνες τῆς γῆς, ὅτι ἐν τῇ φαρµακείᾳ σου ἐπλανήθησαν πάντα τὰ ἐξήνη.

23 and the light of a lamp will not shine in you anymore, and the sound of bridgroom 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 καὶ ἐν αὐτῇ αἷµα προφητῶν καὶ ἁγίων εὑρέθη καὶ πάντων τῶν ἐσφαγµένων ἐπὶ τῆς γῆς.

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

Chapter 19

Hallelujah!

19:1 Μετὰ ταῦτα ἤκουσα ὡς ὁ αἰών θεοῦ

1 After these things I heard something like the sound of a very large multitude in heaven, saying, “Hallelujah! The salvation and glory and power of our God!

19:2 ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν µεγάλην ἥτις ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷµα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.

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 καὶ δεύτερον εἴρηκαν, Ἁλληλουϊά· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

3 And a second time they said, "Hallelujah! And the smoke from her ascends for ever and ever."
19:4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ ἐκκόσι τέσσαρες καὶ τὰ τέσσαρα ζώα καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπί τῷ θρόνῳ, λέγοντες, Ἄμην, ἈΛЛΗΛΟΥΙΑ.

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

19:5 Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἔχθλθεν λέγουσα, Αἰνεῖτε τῷ θεῷ ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβοῦμενοι αὐτὸν, οἱ μικροὶ καὶ οἱ μεγάλοι.

5And there came a voice from the throne, saying, "Praise our God, all you 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 thunders, saying, "Hallelujah! For the Lord our God has begun to reign.

19:7 χαίρωμεν καὶ ἀγαλλιῶμεν, καὶ δώσωμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν·καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα ζῷα καὶ οἱ φοβοῦμενοι αὐτὸν, οἱ μικροὶ καὶ οἱ μεγάλοι. Προσέκυναν τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες, Ἀμήν.

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;
Behold a White Horse

19:11 Καὶ εἶδον τὸν οὐρανὸν ἠνεῳγμένον, καὶ ἰδοὺ ἱππὸν λευκὸν, καὶ ὁ καθήμενος ἐπ’ αὐτὸν [καλούμενος] πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνη κρίνει καὶ πολεμεῖ.

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

19:12 Οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ ἐπὶ τῆς κεφαλῆς αὐτοῦ διαδήματα πολλά, ἔχον δόνα γεγραμμένον, ὃ δοῦσιν οἶδεν εἰ μὴ αὐτὸς,

12And 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,

387 19:8 αἵ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καθαρόν, τὸ γάρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.
388 19:9 Καὶ λέγει μοι, Γράφον· Μακάριοι οἱ εἰς τὸ δείπνον τοῦ γάμου τοῦ ἁρώνου κεκλημένοι. Καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσίν.
389 19:10 Καὶ ἔπεσα ἐμπρόσθεν τῶν ποδῶν αὐτοῦ προσκυνήσας αὐτῷ. Καὶ λέγει μοι, ὅρα μὴ σύνδυσας σου εἰμί καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον. ὡς γάρ μαρτυρία Ἰησοῦ ἐστιν τὸ πνεῦμα τῆς προφητείας.
390 19:11 Καὶ εἶδον τὸν οὐρανὸν ἠνεῳγμένον, καὶ ἰδοὺ ἱππός λευκὸς, καὶ ὁ καθήμενος ἐπ’ αὐτὸν [καλούμενος] πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνη κρίνει καὶ πολεμεῖ.
19:13 and peribeblishmenos imatian bebaamfenon aymati, kai keklita to onoma autou o logos tou theou.

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

19:14 kai ta strateuma [tata] en to ouranw ekporuesta rolemaia oxeia, ina en auti pataexi xai, kai autous poimantei autous en rabbi siddha kai autou pathei tin lighnon tou oinou tou thymo tou phiproktaro. 399

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

19:15 kai ek tou stoma to autou ekporusa rolemaia rolemaia, ina en auti pataexi xai, kai autous poimantei autous en rabbit siddha kai autous pathei tin lighnon tou oinou tou phiproktaro.

15 And from his mouth goes out a sharp sword, so that with it he might strike the nations, and then he himself will shepherd them with a rod of iron; and he himself will tread the press of the wine of the wrath of God the Almighty. 402

19:16 kai exe epin to imatia kai epi ton miron autou onoma gegeamfeno basileus basileion kai kuriou kuriou.

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

399  19:12a txt wws A 0502 1006 1841 2040 lat, gis, v syrh, h cop sa, bo eth Iren lat Or, lat Cypr Jer Apr Prim BeAT TR [NA27] {C} // omit Κ P 046 051 922 222 1611 2053 2062 2329 m arm Hipp Andr RP // lcc C 1828 2050.

394  19:12b txt {A} onoma gegeamfeno A 0502 922 222 1611 2053 2062 (2329 +kai onoma following) (syph) cop bo TR NA28 {L} // onoma, then lacking gegeamfeno o oudeis n* // onoma gegeamfeno n arm4 // onoma gegeamfeno kai onoma gegeamfeno 046 1006 1841 2040 syrh ** RP // lcc C 1828 2050.

395  19:13a txt bebaamfeno A 046 051 1778 txt 2080 2344 cop sa arm Andrew TR RP NA27 {B} // eratanomfeno 1006 1678 1778 1841 2040 it txt, gis, v syrh, h eth Iren lat Or, lat (Hipp); Cypr Prisc Jer Varim Apr Prim Cass Beat // eratanomfeno P 2329 Or WH // eratanomfeno 2053 2062 (Origen) // eratanomfeno 1611 Or // periheranomfeno n* Iren // periheranomfeno n* // lcc C 1828 2050.


397  19:14a txt τα Π 051 1006 1841 2040 2080 m* it, sar, syrh, h cop sa Cypr RC RP SBL [NA27] {L} // omit Ν A 046 922 1611 1678 1778 1841 2053 2062 2329 2344 m* it, th eth TR TG // lcc C 1828 2050.

398  19:14b txt {A} evi ippos leukoi Κ A 0502 922 1611 1841 2040 2053 txt 2062 txt 2329 TR NA28 {L} // epiv ippos leukoi (046) RP // ev ippos leukoi 2053 com 2062 com latt cop bo Iren // evi ippos polloi 051 (2344) // "with horses" eth // lcc C 1828 2050.

399  19:14c txt leuκ, kath. Α 046 051 0502 1006 1611 1841 2053 2062 2329 syrh cop bo eth arm-a, A arab Iren Cypr Tyc Beat Prim Vg Orp RP SBL NA28 {L} // leuκ, kai kata. Κ 922 2040 it, th v gc syrh (cop sa) // Ord Apr Pri TR // lcc C 1828 2050.

400  19:15a txt {A} omit Κ A 0501 0502 (1611 oxeia rolemaia) 2053 2062 m* it, th v gc cop sa, bo arm Iren Or Hier Beat Apr Cass Ps-Ambr TR NA28 {L} // add diatopus before oxeia (Heb 4:12) 046 922 1006 (syrh after oxeia) 1841 2040 2329 m* gc syr th * eth Ambr Prim RP // lcc C 1828 2050.

401  19:15b txt {A} toiv thymo tou orhieis Α P 046 051 0502 1006 1611 1841 2040 2053 2062 m* RP NA28 {L} // tis orhieis tou thymo N 2329 cop sa Or // toiv thymo kai tis orhieis 2344 m* TR // lcc C 1828 2050.

402  19:15c I know this is rather many genitive clauses all in a row; one could for example at least say "the wine-press" instead of the press of the wine." But I wanted to preserve the form of the phrase "wine of the wrath of God" that is found elsewhere in Revelation.
19:17 And I saw an angel standing on the sun, and he cried out in a very great voice, saying, “To all the birds flying in mid-air, Come, gather toward the great feast of God.

19:18 And the beast that you may eat the flesh of kings, and the flesh of generals, and the flesh of the mighty, and the flesh of horses and of those riding on them; even the flesh of every sort, both free and slave, both the small and the great."

19:19 That you may eat the flesh of kings, and the flesh of generals, and the flesh of the mighty, and the flesh of horses and of those riding on them; even the flesh of every sort, both free and slave, both the small and the great."

19:20 And the beast was arrested, and with him the false prophet who did the wonders before him by which he deceived those receiving the mark of the beast and worshiping his image. The two were thrown into the lake of fire burning with sulfur.
19:21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

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

Chapter 20

The One Thousand Years

20:1 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν 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, ὁ ὄφις ὁ ἀρχαῖος, ὁ ὄφις ὁ ἀρχαῖος, ὁ ὄφις ὁ ἄρχων τῶν ἀρχῶν καὶ τῶν ἐν τοῖς κάλαμοις, καὶ ἐδῆσεν 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 καὶ ἐσφράγισεν ἐπάνω αὐτοῦ ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη ἄχρι τελεσθῇ τὰ χίλια ἔτη· μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.

3 and cast him into the abyss, and closed and sealed it over him, so that he could no longer deceive the nations, until the end of the thousand years; 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 τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ 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

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412 20:2a txt ο ὀφις ο ἀρχαιος Α f052 syr\th\ NA28 \{\} // ὁ ὀφις ὁ ἀρχαῖος syr\ph\ // τὸν ὄφιν τὸν ἀρχαῖον Ν 046 051 922 1006 1611 1841 2053 2062 2329 TR RP // lac C P 1828. The UBS textual commentary says the reading “τὸν ὄφιν τὸν ἀρχαῖον” avoids the inconcinnity of the nominative reading of Α. 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 ὄφιν.

413 20:2b txt omit Α Π f052 1006 1841 2040 2050 2053 2062 2329 \{\} // ὁ πλάνων τὴν οἰκουμένην ολὴν 046 051 922 1022 1023 (syr\th\) arab TR SBL NA28 \{\} // auton TR // lac C P 1828

414 20:3a txt omit Α Π f052 922 1006 1611 1841 2040 2050 2053 2062 2329 TR SBL NA28 \{\} // τὸν ὄφιν τὸν ἀρχαῖον Ν 046 051 922 1006 1611 1841 2040 2050 2053 2062 2329 TR // lac C P 1828.

415 20:4a txt (A) τὸ θηρίον Α Π f052 922 2050 2062 2329 RP NA28 \{\} // τῷ θηρίῳ 922 1006 1611 1841 2040 2053 TR // lac C P 1828.

416 20:4b txt οὐδὲ Α Π 046 f052 922 1006 1611 1841 2040 2050 2053 2062 2329 Ρ RP NA28 \{\} // οὖν 051 Α TR // lac C P 1828. Though 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 hand. And they came to life, and reigned with Christ a thousand years.  

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

20:6 ὁ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.  

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,  

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

20:8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρις γωνίαις τῆς γῆς, τὸν Γὼγ καὶ Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὅν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.  

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

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

9 And they rose up over the breadth of the earth, and surrounded the company of the saints and the beloved city. And fire came down from heaven and consumed them.
καὶ ὁ διάβολος ὁ πλανῶν αὐτούς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθοῦνται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

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

The Great White Throne of Judgment

καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ θάνατος καὶ ᾅδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

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

καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

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

The New Jerusalem

21:1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρώτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ ἦστιν ἔτη.

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

21:2 καὶ τὴν πόλιν τὴν ἄγιαν Ἴερουσαλήμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἰδοὺ οἱ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετὰ αὐτῶν, καὶ αὐτὸς λαοὶ αὐτοῦ ἔσται ἐκ τῶν πρῶτων ἀνθρώπων: καὶ ὁ θεὸς ἔσται αὐτῶν θεός.

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

21:3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης, Ἰδοὺ οἱ σκηνῆς τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετὰ αὐτῶν, καὶ αὐτὸς λαοὶ αὐτοῦ ἔσται καὶ ὁ θεὸς ἔσται αὐτῶν θεός.

3 And I heard a great voice from the throne saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people," and he shall be their God; and the former things have passed away.

4 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης, Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετὰ αὐτῶν, καὶ αὐτὸς λαοὶ αὐτοῦ ἔσται καὶ ὁ θεὸς ἔσται αὐτῶν θεός.

4 And I heard a great voice from the throne saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people," and he shall be their God; and the former things have passed away.

429 21:1 txt ἀπῆλθαν (pl of ἀπέρχομαι) ἁ Κ 2329 NA28 {\} ἀπηλθον (pl) 046 f052 1006 1611 1841 2050 2053 2062 RP ἀπῆλθεν (sg) P it68 vg eth ps-Ambr // ἀπηλθεν (sg of parécho) 051 922 ^m^ TR // lac C 1828 2040. Compare parágyouin in Psalm 143:4 LXX (144:4 in English translatons), and παράγει in I Cor. 7:31, "The form of this world is passing away." There is no translatable difference between the NA27 versus the RP readings, and little compared to the TR. In this context both words can mean to disappear.

428 21:2 txt omit all Greek mss, all other versions, all fathers RP SBL NA28 {\} εγώ ἡμῶν τῆς ψυχῆς vg^ι TR

430 21:1a txt θρόνου Κ Α 94 it^sr^ vg ps-Ambr Aug Iren-lat Ambr Haymo NA28 {\} οὐρανοῦ Ρ 046 051^supp^ f052 922 1006 1611 1841 2050 2053 2062 2329 syrh,h cop^sa,bo^ arm eth Prim Tyc Oec Beat Cass TR RP // lac C 1828 2040 2351. The UBS textual commentary says that the latter reading appears to be an assimilation to ἐκ τοῦ οὐρανοῦ in ver. 2.

431 21:3b txt λαοί Κ Α 046 94 2030 2050 2053 2074 2329 M^it^ lat Irenaeus lat Andrew TR NA27 {B} // λαοὶ P 051^supp^ 82 241 469 627 627 792 920 1006 1611 1841 1854 1862 1888 2138 ^m^ vg it68,δια syrh,h (cop^sa,bo^) arm eth Amb Aug Prim Apr Beatus RP // lac C 1828 2351.

432 21:3c txt [D] καί αὐτὸς ἔστιν αὐτῶν θεός 1678 (Cf. arm 6 –Coneybeare p. 158) // καί αὐτὸς ὁ θεὸς μετ' αὐτῶν καὶ ἔσται αὐτῶν θεός syrh // καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται αὐτῶν θεὸς Α 2030 2053 (com (469 2053)x2 2062 2062 θεός) 2329 2377^vid^ vg eth Iren-lat Ambr Apr Beat (NA27 [αὐτῶν θεός]) (C) // καὶ αὐτὸς ὁ θεός μετ' αὐτῶν καὶ ἔσται αὐτῶν θεός 2050 // οὐκ εσται μετ' αὐτῶν θεὸς 2080 // καὶ αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν θεός αὐτῶν P 051^supp^ Andr TR // καὶ αὐτός ὁ θεός μετ' αὐτῶν ἔσται θεός 1006 1841 pc // καὶ αὐτός ὁ θεός μετ' αὐτῶν ἔσται 046 1862 ^m^ it68,δια (sin) cop^bo^ Ambrose // αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν Κ // καὶ αὐτός ὁ θεὸς ἔσται μετ' αὐτῶν 1778^lx^ 2814 it^sin^ al Aug RP // lac C 88 1828 2040 2351. The longer readings appear to be conflations of two earlier readings, one having "shall be their God," and the other having "shall be with them." Hoskier estimates that the text of 1678 is 50 years older than that of Codex Sinaiticus.
21:5 Kαι ἐπεν ὁ καθήμενος ἔπι τῷ θρόνῳ, ἵδον καὶ ποιῶ πάντα. καὶ λέγει, Γράψον, ὅτι ὁ τοι δέ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσίν.

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


6And he said to me, "They are accomplished." I am 438 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 κληρονομῆσε ταύτα, καὶ ἔσοιμαι αὐτῷ θεός καὶ αὐτὸς ἔσται μοι νικὸς.

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

21:8 τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεύσι καὶ πόρνοι καὶ φαρμάκοις καὶ εἰδωλολατραῖς καὶ πάσιν τοῖς φυενδαῖς τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θεωύ, ὃ ἔστιν τὸ βανατός ὁ δεύτερος.

8But to the cowardly and unbelieving 441 and abominable 442 and murderers and fornicators and sorcerers 443 and idolaters and all liars, their inheritance is in the lake that burns with fire and sulfur, which is the second death."

433 21:4a txt omit Ν Ρ 0515 f052 922 1611 2050 2053 2062 2329 ιτσ ᾗ sg syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 {} / o θεος Α 1006 1841 vg Apr Beat Tert Tyc3 TR / ap autovon 046 ΜΚ / lac C 1828 2040

434 21:4b txt {A} τὰ πρῶτα Α 0515 f052 1006 1161 1411 2053 2329 syrh Αdr Andr / quae prima vg st arm4 Apr Beat τὰ πρῶτα Ν / έπι τὰ πρῶτα Ν Ί 046 922 2050 ιτσ ἀσιν vg οὐκ ἔσται syrh cop ομι σαι bo arm arm2 Αdr Aug Quod Prim TR RP NA27 {εἰς} ΜΚ / lac C 1828 2040.

435 21:5a txt {A} λέγει Α 046 922 1611 2053 2062 2329 vg syrh Apr Beat Tyc Iren lat Am NA28 {} / λέγει μοι Ν Ρ 0515 f052 1006 1841 ιτδ 2050 arm eth TR RP έπι ταυτα μοι itar syrh cop bo έπι ταυτα ιτσ syrh Tyc2 ½ / itom 2030 arm2 / lac C 1828 2040.

436 21:5b txt {A} ο θεος καὶ αὐτὸς θεός καὶ αὐτὸς ἔσται μοι νικός.

437 21:6a txt {A} γέγοναν Να ταυτα Α 1678 1778 Iren lat Prim WH NA28 {} / γέγοναν 1006 1841 2053 2062 2080 ιτσ syrh cop bo Tyc Prim Oec Iren int / γέγονει vg itar Prim Er. Ald. Col. TR / γέγονα Ν Ί 046 051 922 1611 2050 2070 2329 ΜΚ cop a arm Orig Andrew Arethas RP / γέγονει 2030 / omit Νb syrh min Tyc. 3 Beat ps-Ambr / lac C 052 1828 2040. The UBS textual commentary: "The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γέγοναν (b) γέγονει (c) γέγονε. With reading (a) compare the similar correction at Romans 16:17; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected." For a fuller apparatus, see endnote.

438 21:6b txt {A} εἰμι Α 0358 1611 2053 2062 (itar g9 sin vg) syrh TR NA27 {εἰμί} / εἰμί Ν Ρ 046 051 922 1611 2050 2070 2329 syrh cop ομι Cypr / omit ΜΚ RP / lac C 052 1828 2040. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γέγονα in the previous set of variants lack either εἰμι (Ν Ρ 046 many minuscules) or εἰμι 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 εἰμί in the text, but to enclose it within square brackets."
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, 444 and he spoke with me, saying, "Come, I will show you the bride, 445 the wife of the Lamb." 446

21:10 And he carried me away into the Spirit onto a great and high mountain, and showed me the holy city Jerusalem, descending out of heaven from God, 447 having the glory of God. Her radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal; 448

21:11 having the glory of God. Her 449 radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal; 448

21:12 having a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of Israel; 449

444 21:8b Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are part of the history of the word.

445 21:8c Text φαρμάκος means in the Bible primarily a person who uses drugs and poisons to practice magic or sorcery. The drugger aspect can be clearly seen in the word itself, "pharmakos." This word in some classical literature also meant drug seller, though with the connotation of the medicinal v. pejorative meaning of drugs.

446 21:9a This is one of the weakest Majority Text readings. I am sure the NA27 is correct here.

447 21:10a I am sure the NA27 is correct here.

448 21:11a I am sure the NA27 is correct here.

449 21:12a I am sure the NA27 is correct here.
21:13 ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς; 13
from the east three gates, and from the north three gates, and from the south three gates, and from the west three gates;
21:14 καὶ τὸ τεῖχος τῆς πόλεως ἔχων ὀστάκια, θεμελίους δώδεκα, καὶ ἐπ’ αὐτῶν δώδεκα ὀστάκια τῶν δώδεκα ἀποστόλων τοῦ ἁρινίου.
with 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 ἔδειξεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλώνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.
And the one speaking with me had a measuring rod of gold, to measure the city, and its gates and its wall.
21:16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ τεῖχος τῆς πόλεως ἴσα ἐστίν. Καὶ ὁ λαλῶν μετ’ ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλώνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.
And the city lies foursquare, that is, its length is as great as the width. And the one speaking with me had a measuring rod of gold, to measure the city, and its gates and its wall.
21:17 ὅσον καὶ ἄνευ Καὶ ὁ λαλῶν μετ’ ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλώνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.
And the one speaking with me had a measuring rod of gold, to measure the city, and its gates and its wall.
21:18 Τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν. Καὶ ὁ λαλῶν μετ’ ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλώνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.
And the city lies foursquare, that is, its length is as great as the width. And the one speaking with me had a measuring rod of gold, to measure the city, and its gates and its wall.
21:19 ὅσον καὶ ἄνευ Τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν. Καὶ ὁ λαλῶν μετ’ ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλώνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.
And the city lies foursquare, that is, its length is as great as the width. And the one speaking with me had a measuring rod of gold, to measure the city, and its gates and its wall.
21:20 Καὶ ὁ λαλῶν μετ’ ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλώνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.
And the one speaking with me had a measuring rod of gold, to measure the city, and its gates and its wall.
21:21 ὅσον καὶ ἄνευ Καὶ ὁ λαλῶν μετ’ ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλώνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.
And the one speaking with me had a measuring rod of gold, to measure the city, and its gates and its wall.

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

21:18 and the material of its wall is jasper, and the city is pure gold, clear like crystal. And the twelve gates are twelve pearls; each one of the gates was made out of one pearl. And the streets of the city are pure gold, transparent as glass.
21:22 And I did not see a temple in it, for the Lord God Almighty is its temple, and the Lamb.

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

21:24 And the nations will walk by it; and the kings of the earth bring their glory into it; and they will bring the glory and honor of the nations into it.

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

21:26 and its lamp is the Lamb.

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

The River of Living Water

22:1 Καὶ ἐδειξέν μοι ποταμὸν ὠδατος ζωῆς λαμπρόν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἄρνιοῦ, 1And he showed me the river of the water of life, bright like crystal, flowing from the throne of God and of the Lamb

22:2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμού ἐνετειθεν καὶ ἐκείθεν ἐνυλόν ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μήνα ἐκαστὸν ἄποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν. 2In the middle of its boulevard. And on either side of the river, the tree of life producing twelve fruits, according to the month each one yielding its fruit, and the leaves of the tree are for the healing of the nations.

22:3 καὶ πάν κατάθεμα οὐκ ἔσται ἐτί καὶ οἱ θρόνοι τοῦ θεοῦ καὶ τοῦ ἄρνιον ἐν αὐτή ἐσται, καὶ οἱ δύολαι αὐτοῦ λατρεύουσιν αὐτῷ, 3And every accursed thing will no longer exist. And the throne of God and of the Lamb will be in it, and his servants will serve him,
22:4 and they will look upon his face, and his name will be on their foreheads.

4 And night will no longer exist, and they have no need for the light of a lamp or the light of a sun, because the Lord God will shine on them, and they will reign for ever and ever.

22:6 And one of the seven angels who had the seven bowls came and spoke to me, saying, “Come, I will show you the future state of things.

5 And he said to me, “These words are trustworthy and true. Yes, the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what things must soon take place.”

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

NASB, NIV, NET, HCSB, GW; curses: – JNT; accursed thing: - RSV, ESV, NRSV, CBW, NABRE; blight: Murdock Syriac; abomination: Sahidic Coptic; defilement: Bohairic Coptic

482 22:5b txt ἔπει ἐμέ να οδηγήσω ἃ δεῖ γενέσθαι ἐν τάχει.

483 22:5a txt ἔσται ἐκεῖ ἀπὸ τοῦ βιβλίου τούτου.

484 22:4 Or possibly, with “see his face” as a Hebraism, meaning: “and they will have access to him.”

485 22:5 Or perhaps, with “see his face” as a Hebraism, meaning: “and they will have access to him.”

486 22:6a And night will no longer exist, and they have no need for the light of a lamp or the light of a sun, because the Lord God will shine on them, and they will reign for ever and ever.

487 22:5b And one of the seven angels who had the seven bowls came and spoke to me, saying, “Come, I will show you the future state of things.

488 22:4 Or possibly, with “see his face” as a Hebraism, meaning: “and they will have access to him.”

489 22:5a Or possibly, with “see his face” as a Hebraism, meaning: “and they will have access to him.”
22:8 καὶ ἤλων ἴωάννης ὃ ἀκούων καὶ βλεπῶν ταῦτα. καὶ ὅτε ἦκουσα καὶ ἔβλεψα, ἔπεσα προσκυνήσει ἐμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύόντος μοι ταῦτα.

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

22:9 καὶ λέγει μοι, ὅρα μὴ σύνδουλός σου εἶμι καὶ τῶν ἄδελφων σου τῶν προφητῶν καὶ τῶν πηροῦντων τοὺς λόγους τοῦ βιβλίου τοῦτον τῷ θεῷ προσκυνήσατε.

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

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

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

22:11 ὁ ἅγιος ἁγιασθῆτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπανθῆτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιήσατω ἔτι, καὶ ὁ ἄγιος ἀγιασθῆτω ἔτι.

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

Behold, I am Coming Soon

22:12 Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ καιρὸς γὰρ ἐγγύς ἐστιν, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον ἐστίν αὐτοῦ.

12 "Behold, I am coming soon, and the repayment from me along with me, to pay back to each one such as his work truly is."
22:13 ἔγω τὸ Ἀλφα καὶ τὸ Ὄμ, ὁ πρῶτος καὶ ὁ ἐσχατός, ἡ ἀρχή καὶ τὸ τέλος.

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

22:14 Μακάριοι οἱ πλοῦντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἔξοδος αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

14"Blessed are those who wash their robes, 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 οἱ κόνις καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πάσας φιλῶν καὶ ποιῶν φεδός.

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

22:16 Ἅγιος ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ τὰς ἑκκλησίας, ἐγώ εἰμί ἡ ρίζα καὶ τὸ γένος Δαυὶδ, ὁ ὁστήρ ὁ λαμπρός ὁ πρωΐνος.

16"I Jesus have sent my angel to testify these things to you regarding the churches. I am the root and line of David, the bright and morning star."
22:17 Kai τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, "Ερχου. καὶ ὁ ἄκοιμος εἰπάτω, "Ερχου. καὶ ὁ διψῶν ἐρχεῖσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

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

22:18 Μάρτυρός ἔγω παντὶ τῷ ἄκοιμῳ τοῦ Ἱέρου τῆς προφητείας τοῦ βιβλίου τοῦτου, ἐὰν τις ἐπιθῇ ἐπ’ αὐτά, ἐπιθησίες ἐπ’ αὐτὸν ὁ θεός τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τοῦτω·

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 τὰς ἁφελής ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἁφελεῖ ὁ θεός τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἕκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τοῦτον.

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

505 22:17 txt ο θέλων Ν Α 046 051 522 1006 1611 1841 1678 1778 2053 2062 am tol copbo eth Ath Ty2c Prim;c RP SBL NA28 {\} καὶ ο θέλων 2050 2329 vg3 fu syrph copsa arm-α,4 arab Ty2c Prim;c Beat Apr TR / ltc C P 1828 2040 2080

506 22:18a txt μαρτυρός εγὼ Ν Α 046 & ALL OTHER EXTANT GRK WITNESSES it86 syr cop arm Prim Beat Apr RP SBL NA28 {} μαρτυρότας εγὼ 0515 μαρτυρομεν εγὼ 2329 + 16 al / сμμαρτυρουμαι γαρ 2075 sup vg TR / ltc C P 1828 2040 2080

507 22:18b txt επιθησίες Ν 2 046 1006 1611 1841 2050 2053 2062 2329 syrph copsa,bo arab TR SBL NA28 {} επιθησίας 051 PR επιθησεοι 1678 1778 / ltc C P 1828 2040 2080. The RP reading is an imprecation in the optative mood, so also ἁφελόι in 22:19.

508 22:19a txt [Α] ἁφελές Ν Α 051 922 1006 1611 1678 1778 2053 2062 ἁφελή; RP NA28 {} ἁφελέις 241 ἁφελείται 046 ἁφεληται 2074 ἁφελεῖ 2050 2329 ἁφελεῖται TR / ltc 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.


510 22:19c txt ἕξολον Ν Α 046 051 922 1006 1611 1678 1778 2050 2053 2062 2186 2329 rell. Grk it86 syrph,h copsa eth arm Apr Ty2c Beat am dem lips6 RP NA28 {} ἕξολον vg fu lips5,h copbo arab(Walton's Polyglot) Prim Ambr Haymo Act Saturn TR / ligno / libro ps-Aug.-Spec. not clear: Cass Beda / ltc C P 1828 2040 2080. 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 1:615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Moreover, there should remain no doubt that Erasmus himself admitted that his TR Greek text of Revelation 21:16-21 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 compiled 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
22:20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. [Αμήν,] ἔρχου, κύριε Ἰησοῦ. 

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


22:20 Ἄμήν ἔρχου Α 046 1006 1611 1841 vg eth Ambr. Ps-Ambr. Beat NA28 \(\text{[\}}\) ἔρχου Ν 1678 1778 2053 2062 2329 ἰτσὶς syrh cop sa bo arm 4 Apr. ἔρχου 2050 syrh Prim Tyc Ἄμήν νά ἔρχου 0515 TR RP Ἄμήν καὶ ἔρχου 922 ἔρχου lac C P 1828 2040 2080. Both the words ἀμήν and ναί mean something like "yes," and so I think they were both liturgical additions to an original ἔρχου standing alone. The Ν reading is bolstered by another uncial, 052, in the form of its minuscule descendants 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as Α 046, and certainly better than 051supp as a lone uncial. The 922 reading is simply a mistaking of NUAI for KAI. I think that the Ν reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural—my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.
22:21 Η χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων τῶν ἁγίων.

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

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

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<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>
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*Note: The table contains a partial list of references and lacks some entries for certain manuscripts.*
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<td>426, 428, 477, 450, 526</td>
<td>p. 88</td>
<td>Text 1, pp. 25-7</td>
<td>Middlesdorf Rosenmüller Scrivener: &quot;carelessly written; some rare readings&quot;</td>
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<td>Ferrar, Harris, Scriv., James, Birdsall, Metzger-Manuscripts, Geringls, Hatch, Vogel &amp; Gardthausen, Gamillscheg &amp; Harlfinger Lacking 19:10-22:21; Very fragmentary are Rev. 18:7-19:10; very careless scribe—many peculiarities and errors</td>
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<td>p. 74</td>
<td>Text 1, p. 13</td>
<td>Hatch XI</td>
<td>all; Scrivener says a valuable Rev MS; also Acts with Oecumenius commentary; probably used by Stephens.</td>
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<td>Vogel &amp; Gardthausen p. 39</td>
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<td>222-4, 279, 284, 314</td>
<td>p. 73,</td>
<td>Manuscripts - V BURL vol. 8 pt 2 pp. 13-16, Text 1 pp. 34-6</td>
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<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>
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<td>Gamillscheg, Muñoz, Canart</td>
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<td>α1578</td>
<td>I pp. 12, 274</td>
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<td>426, 522, 487</td>
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<td>all; Scriv: splendid copy. Arethas' prologue; scribe was Andreas</td>
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<td>210, 401, 450, 488, 526</td>
<td>Text 1 pp. 307</td>
<td>all</td>
<td>It was written for Cardinal Bessarion, probably by his librarian John Rhosen.</td>
<td>Venice, Bibl. San Marco 420 (Fondo ant. 5); NT: fol. 362-441</td>
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<td>δ507 Av 144, 401, 450, 524</td>
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<td>Matthaei, (as k)</td>
<td>Whole N.T.; Rev with Andreas commentary; One of the MS for Rev. that Hoskier most esteemed.</td>
<td>olim: Dresden, Sächs. Landesbibl., A 172</td>
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<td>Text 1 pp. 138-41</td>
<td>Matthaei (as l); Treu pp. 258-60</td>
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<td>Birdsall, Matthaei, Spatharakis</td>
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<td>I pp. 17, 19, 139-42, 166-8, 240, 9, 274f., 299; Oekumenios der Apokalypse-Anleger und Oekumenios der Bischof von Trikka/ NNGJ 14 (1937-8) esp. pp. 325-6</td>
<td>Text 1 pp. 747-51</td>
<td>Matthaei (as 11); Staab</td>
<td>A couple singular TR readings found here purportedly; Hoskier says is eclectic type.</td>
<td>Athen, Nat. Bibl., 490</td>
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<td>α216 K 426, 450, 488, 524</td>
<td>Text 1 pp. 347-52</td>
<td>Matthaei (as 13 &amp; 14); plates⁴</td>
<td>Greek/Armenian/Italian triglot, with Italian fr. Catholic epistles to Rev. 4, and the Italian does not agree w/ the Greek</td>
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<td>δ600 1² pp. 132, 401, 450, 487, 526</td>
<td>Text 1 pp. 174-180, 615</td>
<td>According to Hoskier, this ms. is a handwritten copy made from Colinaeus' printed edition of the TR (Text 1, pp. 179-180), so not at all significant for TC purposes- cannot be used to prove that a TR reading has Greek Ms support. The Kurzgefaßte Liste has a footnote on this ms., which says &quot;aus Druck abgeschrieben?&quot;, showing they are aware that Hoskier says it is a handwritten copy from a printed edition.</td>
<td>At the bottom of p. 1:615, Hoskier says, &quot;This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text.&quot;</td>
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<td>Scribes: Athanasius, had 6 fingers, was unenthusiastic and careless about his work. acc. to Hoskier</td>
<td>Lacks Rev. 18:23 to the end, due to loss of the last leaves</td>
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<td>ε585</td>
<td>ZNW 59 (1968)</td>
<td>Text 1 pp. 369-80</td>
<td>gospels and Rev. Hosk. “with endless ramifications.” Breathing marks are a mere dot, and we often cannot tell which. Polyglot and Syriac influence.</td>
<td>Athen, Nat. Bibl., 107</td>
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<td>Text 1 p. 389</td>
<td>Hosk. says consists of one page of &quot;stuff,&quot; and not to be dignified as Rev. Ms.</td>
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<td>ZNW 59 (1968)</td>
<td>Text 1 pp. 429-34</td>
<td>Agati p. 159 and plate 110</td>
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<td>Hosk. calls this Ms, 222 for 22:8-21, supplied by a 16th century hand.</td>
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1757  XV  185  →  a568  Text 1 p. 168  Hosk: “It is reported to me in 1912 that the Apoc. has disappeared from the Lesbos Ms. 132, having been torn out of the volume. Leave 185 blank.” Text 1, p. 608  Lesbos, Kalloni, Limonos, 132

1760  XII  --  199  a50  Text 1 p.  Sofia, Ivan Dujčev Research Center, 176 (Serres, Prodromu, ?23)

1769  XIV  --  Θ43  Text 1 p.  Athos, Iviron, 244 (648)

1771  XIV  --  224  a508  Text 1 p.  Athos, Lavra, E’. 177

1773  XIV  --  Av404  Text 1 p.  with Andreas commentary  Athos, Vatopedi, 17


1775  1847  --  236  --  Text 1 p.  Athos, Pantoleimonos, 110

1776  1791  --  237  --  Text 1 p.  Athos, Pantoleimonos, 271

1777  XIX  --  238  --  Text 1 p.  Athos, Pantoleimonos, 523

1778  XV  --  203  Oa41  Text 1 p.  with Oecumenius Commentary  Thessaloniki, Vlatadon, 35

1780  XII/III  --  δ412  Text 1 p.  related to 1424  Duke, K.W. Clark, Greek MS 1

1785  XII/IV  --  δ405  Text 1 p.  Sofia? (previously: Drama, Kosinitza, 208)


1806  XIV  --  205  a1472  Text 1 p.  671  previously: Trapezunt, Sumela, 41, fol. (130-173)

1824  XVII  --  Oa61  Text 1 p.  with Oecumenius Commentary  Vatican Libr., Ottob. Gr. 126, fol. 544-642; Ottob. Gr. 127, fol. 1-85

1828  XI-III  124  124  124  a202  Text 1 pp. 424-7  I p. 82  Marava I pp 64-7 plates 100-6; Plates*  lacking 18:23 to end  Athen, Natl. Bibl. 91

1841  IX-XI  1841  127  127  127  a47  Text 1 pp. 435-7.  Hosk. says 11th Cent. “one of the very finest scribes whose work I have followed.” Group 1006-1841-(911/2040)-2076-2258  Lesbos, Kalloni, Limonos, 55

1849  1069  128  128  128  a110  Text 1 pp. 438-9  Lake & Lake II 48


1854  XI  1854  130  130  130  a115  Text 1 p.  all  Athos, Iviron, 231 (25)
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<td>Unbeachtet und unbekannte griechische Apokalypse handschrift in ZNW 52 (1961) pp. 82-8</td>
<td>This Ms. is not included in Hoskier's collation in volume 2.</td>
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<td>Istanbul, Okum. Patriarchat, ehem. Chalki, Kamariotissis, 33</td>
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|       |      |      |          |         |         |         |                      |             | Hoskier speculated that Erasmus' 22:17-21 based on it (Text 1, pp. 474-7, then later changed his mind. (Text 1, p. 615, bottom of page). See also Text 2, p. 156, lines 26,27, where he says "57 et 141 ex ed. typ. exscripti." The Latin means "copied from printed edition(s)."

At the bottom of p. 1:615, Hoskier says, "This MS 187 with 57 and must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." |
| 2050  | 1107 | 143  | 143      | 143     | α1273   | (Av)    | 1 p. 1               | Acts, and Rev with Andreas commentary; Lacking Rev 6:1- 19:21 |
| 2051  | XVI  | 144  | 144      | 144     | α68     |         | 1 p. 1               | with Andreas commentary |
| 2052  | XVI  | 145  | 145      | 145     | α64     |         | Text 1 p. 493        | Flor., Bibl. Medicea Laur., Plutei VII. 29, fol. 193-224 |

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Acts, and Rev with Andreas commentary; Lacking Rev 6:1-19:21

with Andreas commentary

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Endnote #1

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

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

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

The spies are called angels in James 2:25

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

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

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

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

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

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

Revelation 7:6, 8

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

Jacob's blessing of Dan:

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

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

Jacob's blessing of Joseph:

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

Moses' blessing of Dan:

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

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

Moses' blessing of Joseph:

Deuteronomy:
33:13 And of Joseph he said, Blessed of Yahweh be his land, for the precious things of heaven, for the dew, and for the deep that crouches beneath,
33:14 And for the precious things of the fruits of the sun, and for the precious things of the growth of the moons,
33:15 And for the chief things of the ancient mountains, and for the precious things of the everlasting hills,
33:16 And for the precious things of the earth and the fulness thereof, and the good will of him that dwell in the bush. Let the blessing come upon the head of Joseph, and upon the crown of the head of him that was separate from his brethren.
33:17 The firstling of his herd, majesty is his; and his horns are the horns of the wild-ox: With them he shall push the peoples all of them, even the ends of the earth: And they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

God’s curse on the serpent:

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

David:

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

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

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

1:4α ἀπὸ Ὑ 18 ν Α 8 104 181 986 1384 1678 2019 2020 2040 2050 2073* 2080 2081 2186 2814 ἤγεσαν ὡς συρὴν χρωματικά τόν θρόνον αὐτοῦ. 506 627 792 920 1006 1611 1828 1841 1852 1862 1888 2017 2040 2042 2053 2065 2138 2329 2349 2351 2366 ἡ ἄραντι Βικτορίνος Πριμασίου 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 ἐγώ εἰμι ὁ ἄνω (τοῦ θεοῦ τοῦ θεοῦ).

1:4b txt τῷ ἀγαπάντι (pres act ptpc dat sg masc) Ψ Α 8 104 18 35 69 82 94 175 241 2036 2040 2044 τῷ (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun τῷ jars the culted ear for its lack of concord with the genitive case of τῆς ὑπότυφος ἀνθρώπων. My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea ἀ εἰσίν, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

1:5α txt τῷ ἀγαπάντι [pres act ptpc dat sg masc] Ψ Α 8 181* (c- λυσαντος) 254 256Arm 314 680 743** 792 922 1384* 1611 1678* 1732* 1852 1876 2014 2015 2019 2020 2026* 2028* 2029* 2032* 2034* 2036* 2037* 2043* 2044* 2046* 2047* 2050 2054 2055 2068 2069 2070* 2074 2078 2081 2083* 2186 2200 2286 2302 2329 2344* 2349 2351 2366 2595* 2814 506* (itb Prim solut) vg-harl (synth λόγων) (Ἐλογεῖν σφυράρ) eth arm Andrew; Victorinus-Pettau NA27 {Α} // λύσαντι P 046* (046* homoioteleuton) 18 35 61 69 82 94 104 115 241 256Gr, It. 367 456 459 467 468 469 627 757 920 1006 1732* 1841 (Ἐλογεῖν 172 424 616 1828 1862 1888 2084 it* η ν σφυράρ) 1854 1859* accUBS3 2017 2040 2042 2053 2059 2062 2065 2070* 2073 2080 2138 2256 itar* vg cop bo Apringius Arethas Beatus m* TR HF RP PK // omit 2049* 2052 2061 // hiat 051 1778 1859hosc 2030 2032. The "freed" reading is reminiscent of λέγεις αὐτῷ ἢ ἀμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.

1:15a πεπυρωμένης (gen sing fem) A C Primasius NA27 {C} // πεπυρωμένου (dat sing) Κ 205 209 469 628 2050 2053 2062 2432 it[γ] η[δ] vg syr[θ] cop[α,β] arm eth Irenaeus Cyprian Victorinus-Pettau Maternus Aprilinias Primasius Ps-Ambrose Haymo Beatus // πεπυρωμενη 459 792 922 2033 2814 2329 // πεπυρωμενοι (nom pl masc) P 052 82 94 104 175 241 456 627 920 1006 1611 1828 1841 1852 1854 1859 1862 1888 2017 c 2019 2020 2040 2042 2065 2073 2074 2081 2138 2186 2344 2351 Μ syr[θ] Andrew; Arethas Victorinus-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 2nd or 3rd reading might be changed to the grammatically oblique reading. And there are no other apparent explanations. The Greek of the rest of Revelation does in fact show more grammatical disagreement compared to other N.T. books. Left oblique, the participle could be meant to modify bronze or furnace or feet, or all of them simultaneously. Why not? Revelation has several other places where the use of ὀς similarly makes a whole phrase rather imprecise.

2:13a TST 3 txt και Ψ[43] vid A C f052 1854 2050 2053 2329 TR NA27 {\} // omit Ν Π 046 69 82 88 104 181 459 627 757 792 920 922 1006 1384 1611 1828 1841 1852 1862 1888 2019 2020 2040 2059 2060 2074 2081 2186 2351 2814 HF RP PK // hiat Φ[10] 051 2030 2062 2256 2302. Very interesting that the TR is with the NA27 here, even though none of its source mss read so.

2:13b TST 4 txt ἡμέρας A C 1678 2053 2065 2080 2344 it[θ] vg vg-copa[θ] syr[θ] cop[α,β] (cop[α,β] ἡμέρα) Tyc Prim Haymo NA27 {\} // ἡμέρας μου 1778 2040 2329 // ἡμέρας μου ἐν αῖς 2050 // ἡμέρας ἐν ταῖς Ψ[43] vid Κ // ἡμέρας ἐν αῖς Κ (P ἡμερας) 35 88 104 181 424 459 757 922 1384 1611 1854 1854 1862 1888 2019 2059 2060 2073 2074 2081 2186 2351 2814 Μ[4] it[sθ]. Α arm Andrew Areth TR [RP] PK // ἡμέρας αἰς Φ[10] Φ[10] 046 69 82 94 241 469 627 792 920 1006 1828 1841 1854 2020 2138 2351 2814 Μ[4] syr[θ] eth HF // hiat Φ[43] Φ[115] 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 Ἀντιπάς (see next footnote) must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the form, "standing in a genitival relationship with ἡμέρας." Though it is true that elsewhere Ἀντιπάς is used as the genitive of Ἀντιπάς, the Apocalypse of John contains many nouns oblique to their clauses as to case.


the Ambr. Epiphanius Andrew; Tertullian Ambrosiaster Tyconius Beatus Haymo TR NA27 [B] // γυναίκα οὐ, “your woman / your wife,” (A add τίν) 046 18 35 61 69 82 88 94 172 175 241 256 424 456 467 468 469 616 627 757 792 920 1006 1384 1732 1733 1734 1828 1841 1852 1854 1859 1862 1888 2040 2042 2065 2070 2073 2074 2084 2138 2351 2436 syrh,h arm Cyprian Primasius Andrew Arethas HF RP PK // hiat 051 2030 2062. The editorial committee of the UBS Greek New Testament says that the reading with οὖ “appears to be the result of scribal confusion arising from the presence of several instances of οὖ in verses 19 and 20.” There are four instances of οὖ in the 1 1/2 verses preceding, to be exact.

2:25 txt {D} ἄχρις οὖ P 046 35 82 88 94 104 175 256 424 456 469 627 757 792 920 1006 1384 1611 1732 1733 1734 1828 1841 1862 1888 2019 2020 2059 2060 2065 2070 2071 2073 2074 2081 2200 2305 2436 2814 TR HF RP (NA27 ἄχρις[ς]) {D} // ἄχρι οὖ Ν C 61 69 177 218 452* 1552 1852 2045 2138 2329 2351 WH // ἐως οὖ Λ 241 (syr) // ἄχρις οὖ εὖν 1611 2053 // ἄχρις ὅταν 2080 // ἄχρις οὖν 922 2303 // ἄχρις 2050 // ἄχρις 1678 1778 2020 // οὖ 1854 // hiat 051 1893 1918 2022 2030 2032 2062 2091 2256. It is interesting that minuscules 1611, 2042, 2053, and 2329, important minuscules, get the phonology wrong or differ in some other detail. They follow ἄχρις(ς)(ς) either with differing words, or mis-inflected / misspelled words. And minuscule 1854 omits it entirely. Also very interesting, is that minuscule 241, the manuscript most esteemed by Hoskier, follows Codex A here, seemingly one of the manuscripts least esteemed by Hoskier. The text here is very uncertain indeed. The variants ἄχρις - ἄχρι are the same word, but affected by the phonology of euphony. (See ἄχρι in the very next verse here.) In the Attic dialect, ἄχρι was the predominating form as also in the NT. The variant ἄχρις is found in Galatians 3:19 and Hebrews 3:13, both of them before οὖ - hoû, the same word as here in Revelation. The fact that all three NT occurrences of ἄχρις are before a vowel, leads me to conclude that this addition of the "s" sound is a phonological change. Septuagint occurrences are Gen. 44:28, ἄχρι νῦν; and Job 32:11 ἄχρις οὖ. This is the same phonological pattern as in the NT. But there are various editions of the LXX, and Judges 11:33 in some editions is said to contain a form of the word ἄχρι, but not in my Tischendorf 4th, 1869, which uses a phrase with ἐως. (Tischendorf’s was based on Codex Vaticanus, filling in B’s missing parts with Codex A or other manuscripts.) In Homer’s Iliad ἄχρις occurs before vowels in 4.522 ἀπλοῖσεν, 16.324 ἀφαξε, 17.599 αἰχμή. Note that these are all before vowels, and Homer uses the final sigma. The Liddell and Scott lexicon says epic poets used ἄχρις and ἄχρι "as the metre requires: in Ionic, μέχρι is preferred; but ἄχρι - ἄχρις are more common in Homer than μέχρι: the only Attic forms are ἄχρι, μέχρι, before both consonants and vowels." Classical Greek poetry did not like the sound of "hiatus," the sound where in two adjoining words, a word ending with a vowel is followed by a word beginning with a vowel. In better English we also don’t like hiatus, though not for rhythmic or poetic reasons. That is why for example we add an "n" to the word "a" when it is followed by a word that begins with a vowel. That is, we say "a ball, but "an apple." (Apple actually does not begin with a vowel in practice, because we add a consonant to the beginning of it, called a glottal stop. It is really the glottal stop that we are unconsciously disliking and avoiding.) As for the Greek poetry, it may not be a factor so much of vowel versus consonant, as vowels/liquids versus stops. I noticed that ἄχρις was used before rough-breathed vowels as well as smooth-breathed vowels. In English terms, the rough-breathed vowels start with h, which we call a consonant, but for ancient Greek meter purposes what was more important was how long a time you could sustain the syllable, if I understand it right. The h sound can be held out for a long time like a vowel can, as well as other so-called consonants like m, n, l, y. Our letters m, n, l are called "liquids" because they can be held out either short or long. The "stops" category of consonants can only be short, since they "stop" the flow of air, such sounds as b, d, k, p, t, and glottal stop.
3:2a txt στήρισον (2nd sing imper act of "strengthen") A C P 35 82 175 256 469 627 757 920 1006 1678 1841 1852 1859 2017 2020 2040 2042* 2053 2073\textsuperscript{txt} 2080 2138 2351 RP NA27 {\} // στήριζον (same as στήρισον, diff dialect) K 046 94 241 424 616 1384* 17781828 1862 1888 2043\textsuperscript{com} 2050 2059 2060 2065 2070\textsuperscript{com} 2073\textsuperscript{com} 2081 2186 2302 2814 TR // στήσον 1854 // στηριζων 2329 // στηριζων 459 922 2059 // στηριζων 104 // στήριζον (2nd sing aor imper act of "keep") 88 456 1384\textsuperscript{a} 1611 1733 2019 2070\textsuperscript{xt} 2074 2344 2436 vg it\textsuperscript{a} syr\textsuperscript{h} HF // τήρησον 181 792 // ? 2080 // hiāt 051 2030 2062.

Revelation 3:2b

ἐμελλόν ἀποθανεῖν Κ [Itacism- ἀποθανεῖν] A C P 172 181 250 424 743 1678 1778 1828\textsuperscript{txt} 1854 1862 1888 2018 2020 2026 2031\textsuperscript{txt} 2038\textsuperscript{txt} 2050 [ἐμελλόν] 2051 2053\textsuperscript{txt} 2055 2056 2057 2059 2060\textsuperscript{xt} 2064 2067 2073 2080 2084 2254 2286\textsuperscript{txt} 2302\textsuperscript{txt} 2329 2595 Μ A it\textsuperscript{ar,gb},\textsuperscript{txt} vg syr\textsuperscript{h} cop\textsuperscript{sa} eth NA27 {\} ἡμελλόν ἀποθανεῖν 2351 ἡμέλλεν ἀποθανεῖν 104 336 459 582 620 688 922 2053\textsuperscript{com} ἐμελλές ἀποθανεῖν 254 syr\textsuperscript{ph} μέλλει ἀποθανεῖν 2081 2814\textsuperscript{txt} TR.

ἐμελλὲ ἀποθανεῖν 2814\textsuperscript{mg} ἐμελλόν ἀποθνησκεῖν 2019 ἐμελλόν ἀποθνησκεῖν 88 468\textsuperscript{c} 1072\textsuperscript{mg}. schol. 1075\textsuperscript{mg}. schol. 1384 1617\textsuperscript{com} 1771\textsuperscript{com} 1732 1733 1740\textsuperscript{m5} 1745\textsuperscript{m5} 1746\textsuperscript{m8} 1876 2014 2015 2031\textsuperscript{com} 2034 2036 2037 2038\textsuperscript{com} 2043 2046 2047 2060\textsuperscript{com} 2074 2082 2286\textsuperscript{com} 2302\textsuperscript{com} μελλές αποβάλλειν 664 μελης αποβάλλειν 792 μελλης αποβάλλειν 1955 μημλλον αποβάλλειν 1828\textsuperscript{mg} μημελες αποβαλλειν 368 μελες αποβαλλειν Complutensian Polyglot ἡμελες αποβαλλειν 2058 εμελλων αποβαλλειν 468\textsuperscript{2} ἐμελλες ἀποβαλλειν 2061* εμελλες ἀποβαλειν 1626 εμελλες αποβαλειν 35 432 757 824 986 1072 1075 1328 1503 1551 1617 1637\textsuperscript{txt} 1740\textsuperscript{txt} 1745\textsuperscript{txt} 1746\textsuperscript{txt} 1771\textsuperscript{txt} 1774 1864 1865 1957 2023 2035 2041 2065 2352 2821 [plus Hoskier no. 259, which must be an error.] PK εμελλες αποβαλειν 18 42 69 91 110 141 175 180 203 205 205\textsuperscript{abs} 209 241 242 256 314 325 337 367 385 429 456467 468\textsuperscript{g} 469 506 517 522 617 627 919 920 1094 (1611) 1849 1859 1934 2004 2052 2106 2017 2021 2027 2039 2040 2048 2070 2075 2077 2078 2138 2305 2349 2436 ἡμελλες ἀποβαλλειν 046 61\textsuperscript{txt} 82 93 94 149 177 201 218 386 452 498 632 699 808 935 1006 1552 1597 (1611) 1704 1719 1728 1734 1841 1852 1893 2024 2025 2028 2029 2033 2035 2042 2044 2045 2054 2068 2069 2071 2076 2079 2083 2196 (ἡμ.) 2200 2258 Μ Κ (syr\textsuperscript{ph} cop\textsuperscript{bo}) HF RP ἙΙΟΝ ΧΝΑΜΟ cop\textsuperscript{bo} - "otherwise you will die" "for you are about to die" arm α.

lacuna 051 2022 2030 2032 2062 2091 2256

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

Second, Hoskier says that all ancient versions are unaware of any ἀποβάλλειν variant, they only have "die" variants, or omit entirely like the Arabic.

Third, observe some harking to the "vine and the branches" topic of the gospel of John chapter 15.
Revelation 3:7a

τὴν κλείδα τοῦ Δαβίδ TR
τὴν κλείν Δαυίδ NA27
τὴν κλείν τοῦ Δαυίδ RP
τὴν κλείν τοῦ Δαβίδ 2040 HF
κλεῖν τοῦ ΔΑΔ N*  
τὴν κλιν ΔΑΔ A C
τὴν κλείν ΔΑΔ 046 1678 1778 2020 2053 2080txt
τὴν κλείν τοῦ ΔΑΔ N²
τὴν 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 2080 2080* 2138 2351 2436
τὴν κλείδα τοῦ ΔΑΔ 35 1384mg* 2019 2059 2060 2065 2073 2074 2081 2186 2329 2814
τὴν κλείν τοῦ ἔδου 104*
τὴν κλείν τοῦ Δαύιδ 94
τὴν κλείδα ΔΑΔ 1611 1854
τὴν κλείδα ἔδου 2050
τὴν κλείδα τοῦ ἔδου 922 1384txt τὰς κλείς ΔΑΔ syrh Tyc. Partim
τὰς κλείς τοῦ οἴκου ΔΑΔ corbo
τὴν κλείν τοῦ οἴκου ΔΑΔ eth Apr.
τὴν κλείν τοῦ ἔδου arm 1,2,3
τὴν κλείν τοῦ ἱππου 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 NA27 and Majority Text readings is untranslatable. As for the other readings, the UBS committee says that those witnesses replaced David with the other readings in order to heighten the clarity of the symbolism.

Revelation 3:7b:

καὶ ανυγών καὶ οὐδίς κλείει καὶ κλείω καὶ οὐδίς ανυξεῖ  N* 
καὶ ανυγών καὶ οὐδίς κλείει καὶ οὐδίς ανυξεῖ Ν¹a 
καὶ ανυγών καὶ οὐδίς κλείει καὶ κλείω καὶ οὐδίς ανυξεῖ Ν¹b 
ανοίγων καὶ οὐδίς κλείσει κλείω καὶ οὐδίς ανοιγέi A 
ο ανυγών καὶ οὐδίς κλείσει καὶ κλείω καὶ οὐδίς εἰς ανοιγέi C 
δ ανοίγων καὶ οὐδίς κλείσει, καὶ κλείων καὶ οὐδίς ανοίγεi P 1888 NA27 
δ ανοίγων καὶ οὐδίς κλείσει, καὶ κλείων καὶ οὐδίς ανοίγεi 2059 
δ ανοίγων καὶ οὐδίς κλείσει, καὶ κλείων καὶ οὐδίς ανυξεί 2060 
δ ανοίγων καὶ οὐδίς κλείσει, καὶ οὐδίς ανοίξει 35* 
δ ανοίγων καὶ οὐδίς κλείσει, καὶ κλείων καὶ οὐδίς ανοίξει 1778 2080 
δ ανοίγων καὶ οὐδίς κλείσει, καὶ κλείων καὶ οὐδίς ανοίξει 241 424 469 1678 1828 1862 2050 
δ ανοίγων καὶ οὐδίς κλείσει, καὶ κλείει καὶ οὐδίς ανοίξει 35c 
δ ανοίγων καὶ οὐδίς κλείση αὐτὴν εἰ μή δ ανοίγων καὶ κλείων καὶ οὐδίς ανοίξεi 104 
δ ανοίγων καὶ οὐδίς κλείει κλείων καὶ οὐδίς ανοίγεi 2019 
δ ανοίγων καὶ οὐδίς κλείσει αὐτὴν, καὶ κλείων, καὶ οὐδίς ανοίξεi 1384 
δ ανοίγων καὶ οὐ κλείσει αὐτὴν εἰ μή δ ανοίγων καὶ οὐδίς ανοίξει 627 
δ ανοίγων καὶ οὐδίς κλείσει αὐτὴν εἰ μή δ ανοίγων καὶ οὐδίς ανοίξεi 046 82 94 757 920 1006 1841 2040 2138 HF RP PK 
δ ανοίγων καὶ οὐδίς κλείσει αὐτὴν εἰ μή δ ανοίγων καὶ οὐδίς ανοίξεi 922mg 
δ ανοίγων καὶ οὐδίς κλείσει αὐτὴν εἰ μή δ ανοίγων καὶ οὐδίς ανοίξεi 922txt 
δ ανοίγων καὶ οὐδίς κλείσει αὐτὴν καὶ κλείων καὶ οὐδίς ανοίξει· εἰ μή δ ανοίγων καὶ οὐδίς ανοίξεi 2351
The act of opening. It is also used in Ephesians 6:19, but it is that they go with the TR and not even incuding their usual companion, 627. A false Byzantine reading.

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


3:18a 459 469 616 922 1611 1678 1733 1778 1862 1888 2017 2040 2050 2073 2080 2084 2329 2814 lat syr TR NA27 // omit K 046 18 35** 82 61 69 94 104 241 256Arm,ital 456 627 757 792 920 1006 1384 1732 1734 1828 1814 1852 1854 1859 2019 2039 2042 2053 2059 2060 2065 2070 2074 2138 2186 2200 2305 2351 2436 m vg mss arm eth Spec Beat HF RP PK // hiat 051 88 2022 2030 2062 2091 2256.


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

Thus the earlier, original spelling in Greek would have been κολλύριον. The vowel υ - "upsilon" in Attic Greek was originally pronounced like the u in "prune," but later developed into what in German is represented by ü, and even later, by "itacism" into a long e sound.
in English. "Itacism" was a process by which most of the Greek vowels and diphthongs moved forward and more closed in point of articulation in the mouth. Thus the spelling changed later from υ to ου, I would surmise in an attempt to preserve the original Latin pronunciation.


4:3a txt {B} καὶ ὁ καθήμενος ὁμοιός A P 046 104 922 1611 1678 1778 1828 2019 2020 2050 2329 (ὡς) 2351 itar,glg,s syr-ph arm NA27 {\} // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὁμοιός 0169 cop,sa // καὶ ὁ καθήμενος ἐπὶ αὐτῷ ὁμοιός 792 // καὶ ὁ καθήμενος ἡν ὁμοιός TR // καὶ ὁ καθήμενος ἐπὶ αὐτὸ ἡν ὁμοιός eth // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον cop,bo // ὁμοιός 35 82 94 241 424 469 757 920 1006 1841 1862 1888 2020 2040 2053 2059 2060 2065 2073 2074 2080 2081 2138 2814 (arab) RP // hiat C 051 627 1384 2030 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "lectio brevior lectio potior" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA27 reading, after v. 2 having just said, “someone sitting” already, is very Johannine in style.

Revelation 4:4c

presebuteiros Ν

τοὺς εἴκοσι τέσσαρας presebuteiros 2040

θρόνους

presebuteiros /052 181 792 2020 2070 2329

θρόνους εἴκοσι τέσσαρας presebuteiros /1841 1852 1854 1859 2019 2040 2042 2053 2059 2060 2065 2074 2080 2081 2138

θρόνους εἴκοσι τέσσαρας presebuteiros 2302

θρόνους εἴκοσι καὶ τέσσαρας presebuteiros 2060

θρόνους εἴκοσι καὶ τέσσαρας presebuteiros 922 2019 2059 2074 2081 2186

θρόνους εἴκοσι καὶ τέσσαρας presebuteiros 2351

θρόνους εἴκοσι καὶ τέσσαρας presebuteiros 2256

καὶ θρόνους καὶ presebuteiros 2053

καὶ θρόνους καὶ presebuteiros 2073 2138 2186 2436 2814 Μ ΤΡ HF RP PK / omit 2050 eth arm4 / lac C 051 627 2030 2062.

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


4:8a txt ἔχων (nom sing masc pres part) A 104 792 1006 1828 1854 1888 2017 2019 2073 2081 2329 2814 (Cass Vict habentes) NA27 \} / ἔχων (nom&acc sing neut pres part) 046 82 94 175 241 456 920 1841 1852 1862 2040 2042 2053 2065 2138 2436 Μ ΤΡ HF PK / ἔχων (1st sing & 3rd pl imperf) Ν itar&l.t. vg TR / ἔχωντα (acc sing masc part or nom pl neut part) P 469 1611 2020 2050 2351 / ἔχει (3rd sing pres ind) 2074 / omit cop to eth? / “it was” syrph.h cop sa / lacuna C 051 627 2030 2062. Most of these differences are barely translatable. Note that the KJV and the NIV, translating from different texts, render both of their respective Greek readings as "had." The NIV treated the present participle as what they considered the relative time, and made the relative time past. Some might translate the same participle with a present-tense English verb, which I tend to do, because John in the context is speaking in the present tense placing himself at the time he is actually seeing these things. The only reading that is truly present tense or any other tense by inflection is the present indicative form ἔχει, which no edition has followed. In NT Greek, the only verbs that tell time are those in the indicative mood, and participles are not in the indicative mood, because they have no mood. Participles do tell kind of action – continuous, punctiliar or combined, but they do not tell past, present or future.

4:8d txt {A} ἁγιός 3 times Κ Ρ 046 94 104 241 459 469 792 920 922 1006 1611 1733 1778 1841 1852 1854 1859 2019 2040 2042 2050 2053 2059 2060 2065 2074 2080 2081 2138 2186 2302 2329 2436 2814 m Α vg syrph.h cop sa,bo arm eth Ephr Tert Prim Fulg Vict Apr Beat TR RP NA27 \} / ἁγιός 9 times 046 35 82 175 256 424 456 616 757 1732 1828 1862 1888 2017 2070 2074 2081 2087 Κ Ρ / ἁγιός 8 times Κ / ἁγιός 7 times 1678 (contra
fam  Oeccon // ἥγιος 6 times 1734 2020 // ἡγιῶν one time 181 // lacuna C 051 88 627 1384 2030 2062.

4:11b  txt {Δ} εἰσὶν(v) (pres) P 35 104* 241 424 757 922 (1611 syrh) 1854 1862 1888 2020 2050 2059 2060 2065 2073 2074 2081 2186 2344 2436 2814 2815 35 82 175 241 256 456 468 469 616 627 757 792 920 1006 1008 1009 1016 1038 1284 1388 1588 1611 1841 1845 1846 1852 1854 1859 2017 2019 2020 2040 2042 2053 2059 2060 2065 2073 2074 2081 2138 2302 2329 2351 // ἐγένοντο 2329 arm // οὐκ ἦσαν (question- "were they not...") 046 456 1852 1884 // "they are set in place" Tyc Fulg Prim // omit εἰσὶν and 2019 Varimadum Fulgentius Primasius // lacuna C 051 1384 2030 2062. MS 1611 reads, ὤτε ἐκτισσαν τὰ πάντα, διὰ συν εἰσὶ, καὶ διὰ τὸ θέλημα σου εἰσὶ καὶ ἦσαν ἐκτίσθησαν. This reading of 1611 appears to follow the Harlkean Syriac.

5:1  TST 6 txt {C} ἐξωθεν καὶ ὀπισθεν A 61 69 181 1828* 2057 2059 2060 2186 2302 2329 2344 2814 syrh Origen⁴ Cyp Cass TR NA27 {\} // ἐξωθεν καὶ ἐξωθεν P 046 456 18 82 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 (792 ἐξωθεν) 920 922 1006 1161 1732 1733 1828⁵ 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2050 2053 2065 2074 2084 (2138? illeg.) 2256 (2351 ἐξθεν) 2436 itar.gig vg syrh⁶ cop⁷ arm eth Hipp Orig⁴ Victorinus-Pettai Aphraates Hilary Oec Prim Ps-Ambr HF RP PK // ἐξωθεν καὶ ἐξωθεν 94 // ἐμπροσθεν καὶ τὰ ὀπισθεν K cop⁸ Origen/²/³ (conformed to LXX Ezekiel 2:10- τὰ ἐμπροσθεν καὶ τὰ ὀπισθο) // ἐξωθεν καὶ ἐξωθεν καὶ β' ὀπισθεν καὶ α' ἐμπροσθεν 35 // ἐωθεν καὶ ἐξωθεν καὶ ἐμπροσθεν καὶ ὀπισθεν 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.) ὑ. τῷ θεῷ ἡμᾶς
2.) ὑ. τῷ θεῷ
3.) ὑ. ἡμᾶς
4.) ὑ. ἡμᾶς τῷ θεῷ
5.) ὑ. ἡμᾶς τῷ θεῷ ἡμῶν
6.) ὑ. ἡμᾶς ἐν τῷ αἵματί σου τῷ θεῷ
7.) omit θεῷ to τῷ θεῷ in v. 10
8.) missing/defective here
1.) txt {B} K 046 456 180 69 82 175 241 256 456 627 757 920 1006 1611 1732 1733 1841 1859 2017 2020 2040 2042 1852 2053 2059 2060 2065 2074 2081 2138 2302 2329 2351 2436 2814 2815
2.) A eth Lach Tisch Weiss WH Charles NA27 {A}
3.) 2065⁹ [has τῷ θεῷ in mg.] 2070 2186 2814 vg-harl arm¹ Irenaeuslat⁵ vid Cyprian Fulg Erasmus¹ ² ³ Aldus Colinaeus
4.) 94 104 424 459 469 616 792 922 1828 1862 1888 2019 2050 2073 2344 itar.gig⁶ vg syrh⁷ cop⁷ arm Hippolytus; Cyprian Maternus Augustine Varimadum Fulgentius Primasius Beatus
5.) (cop⁸) arm³ see 5:10
6.) eth
7.) 1854 (homoiooteleuton)
8.) hiat: ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ C 051 P? 88 1384 2030 2062
See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσωμεν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others; copyists wanted to supply an object for the verb. But when they added the ἡμᾶς - ἡμᾶς, "us," they created a
conflict with v. 10 where it says "you have made αὐτοὺς - "them" into a kingdom and priests, and βασιλεύσουσιν "they" will reign. As the text stands in the HF/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA27, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. This is most likely the explanation. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view that the bottom of the left column of the page ends with ἡγόρασας τῷ θεῷ, (abbrev.) and the next column picks up with ἐν τῷ αἰῶναί. You can view the pertinent page of Codex A for yourself at this link http://csntm.org/.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image.

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

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

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

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

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

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

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

(5:11) [now discussing the entire mixed multitude]: And I saw and I heard, as a voice/sound of many angels surrounding the throne, also the living creatures, also the elders...[those 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 given would find support; however, those other cases are not essential to the interpretation suggested above.

Maurice A Robinson, PhD"

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

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

MAR"

5:13a txt καὶ ὑποκάτω τῆς γῆς Α P 046 82 94 104 175 456 469 627 792 1006 1611 1841 1852 1862 1888 2017 2019 2020 2042 2065 2073 2074 2138 2186 2351 2436 2814 it<sup>er,g,i</sup> vg cop<sup>sa</sup> syrh<h>,rell. TR HF RP PK NA27 {\}} // omit Ν 241 920 1828 1854 1859 2040 2050 2053 2329 cop<sup>bs</sup> arm Fu // lacuna C 051 2030 2062.

Revelation 5:13,14

<p>| v. 14 ζωα ελεγον αμην | Ν Α P 339 699&lt;sup&gt;c&lt;/sup&gt; 1006 1277 1611 1775 1777 1841 1854 2045c 2050 2073 2254 2329 2351 2554 TR AT NA28 |
| v. 14 ζωα λεγουσιν αμην | 2053 |
| v. 14 ζωα οι λεγουσιν αμην | syrh&lt;,h&gt; |
| v. 14 ζωα λεγουσιν το αμην | cop&lt;sup&gt;sa&lt;/sup&gt;,bo |
| v. 14 ζωα ελεγον το αμην | 104 205 209 459 582&lt;sup&gt;c&lt;/sup&gt; 680 922 2070 2305 2344 cop&lt;sup&gt;sa&lt;/sup&gt; |
| v. 14 ζωα ελεγεν το αμην | 172 250 424 616 1828 1862 1888 2018 2032 2084 |</p>
<table>
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<th>201 469 2071</th>
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<td>αμην v. 14 ζωα ελεγον αμην</td>
<td>35* 181 254 743 792 1626 1678 1732 1778 1876 2014 2015</td>
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<td></td>
<td>2019 2020 2026 2028 2029 2031f 2034 2036 2037 2038</td>
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<td>2059f 2060 2064 2065 2067 2068 2069 2074 2080 2081</td>
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<td>2083 2186 2286 2302 2349 2595 2814</td>
</tr>
<tr>
<td>αμην v. 14 ζωα λεγον αμην</td>
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<td>αμην v. 14 ζωα ελεγον το αμην</td>
<td>94 241 336 582* 620 628 632 919 1918f 2082 2436</td>
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<tr>
<td>αμην v. 14 ζωα λεγον το αμην</td>
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<tr>
<td>αμην v. 14 ζωα ελεγον το αμην</td>
<td>61 69 93 177 1384 1704 2027 2040 2256</td>
</tr>
<tr>
<td>αμην v. 14</td>
<td>699*</td>
</tr>
<tr>
<td>αμην v. 14 omit entire v. 14</td>
<td>2045* (added in margin = TR)</td>
</tr>
</tbody>
</table>

Revelation 6:7-8

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

6:8d txt αυτω 046 42 82 91 93 94 104 175 456 627 757 792 919 920 1611c 1828 1849 1852 1854 1859 1862 1888 1955 2017 2019 2020 2032 2040 2138 2329 2351 εθ lat syr cop sa bo arm Andrew PK NA27 {B}

6:14 txt ἐλισσόμενον (nom sing neut pres pass part) A C 046 35 69 104 459 757 922 1006 1733 1841 1852 1862 1888 2053txt 2073 2329 2351 2436 RP PK NA27 {\}

εἰλισσόμενον P 424 1611 1828 2019 2053com 2060 2065 2081 2032 2814 TR //
Revelation 9:10

καὶ μετὰ τοῦτο Α 1006 1626 1841 1854 2053 2351 itar, ita̱g, vg syrh, arm NA27 {\}
καὶ μετά τοῦτο Ν 046 f052 35 82 94 104 256 424 456 469 616 627 757 792 1006
1611 1732 1733 1828 1852 1862 1888 2017 2020 2042 2065 2074 2138 2329 M* syrph
Beatus HF RP PK // καὶ μετὰ ταῦτα Π 181 241 459 920 1859 2019 2040 2059 2060 2070
2073 2081 2186 2814 2436 M* [syrh** (καὶ)] core, bo TR // hiat 051 88 1384 2030 2050
2062.

Revelation 9:12b

ἐξορνεῖται δύο Ν* f052 181 254 296 1732 2019 2020 2026 2028 2029 2033 2037 2038
2044 2046 2051 2054 2055 2057 2059 2064 2067 2068 2081 2083 2186 2595 2814 M*
itar, ιτα̱g, vg Tyc Eras eds 1 2 3 Aldus Colinaeus

See footnote on 12:7.
This variant is interesting because of the lack of grammatical agreement (concord) as pertains to number, in the majority of Greek manuscripts. That is, most manuscripts say, "TWO woe still IT IS coming." The TR has concord: "TWO woes still ARE coming." But what is most interesting is the concord of the Bohairic Coptic (3rd Century); "a SECOND woe IS coming." The Buchanan Italic manuscript h (55) (5th century) has a hiatus for the verb, but it also says "the SECOND woe." Yet the form δόο can still be taken to mean "second," with the word ὁδὸν being singular. In Semitic languages there is an ambiguity between "two" and "second," Cardinal and Ordinal. But in BDF §248(3), deBrunner says "Late Greek and Latin, however, concur in this ambiguity." Thus this might be properly translated, "still a second woe is coming." This variant is mentioned in BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046* 1678 1778 2080 read "two woes are coming." Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. Thus my D rating.

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

9:13a  txt φωνήν μίαν Ψ 0207 Α 046 82 104 181 459 469* 627 792 920 922 1006 1611 1828 1841 2019 2059 2060 2074 2080 2081 2186 2256 2302 2344 2814 M itar.88 vg syrph,h cop sa,bο Vict. (vocem unam ex quatuor cornibus) TR HF RP PK NA27 { } // μιαν φωνην 69 2351 // φωνης μιας Ν 469c // φωνήν ἕνος 2329 // φωνήν μεγαλήν 424 1862 1888 2053 // φωνήν Κ* 2020 1678 1778 (not 2080) // omit 1854 arm1 // μιαν ἴτίθεν Apr. Prim. Cypr. Tyc 1,2,3 Beato. // hiatus C 051 88 1384 1617 2022 2030 2032 2050 2052 2062 2091. Note that the 052 descendants are divided. There is no difference in meaning between φωνήν μίαν and φωνήν, since the word μιαν here probably just serves as an indefinite article, as in Semitic usage. (Neither Hebrew nor Greek normally has an indefinite article; though in Greek sometimes the word μιαν serves somewhat like an adjective, as in Semitic.).

to serve their prophet, 2053 // "omitted" *co εκ των φαρμακων αυτων 627 (1828 but 
commonly in their craft employ drugs 
and the altered state caused by them. 
Note that the Textus Receptus uses the 
word φαρμακεια - pharmakeia (sorcery) following the third reading instead of φαρμακον. 
The UBS committee says they chose the reading φαρμακον "partly on the basis of 
external support, and partly because copyists would have been more likely to alter it 
to the more specific φαρμακ(e)n, 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 τοις αυτοις δουλους τοις προφητας Α C P f052 35 1611 1854 2020 2053 2059* 
2060 2065 2073 2081 2351 ΜA vg corbo armOscan Tyc 1 ps-Ambr (per servos suas 
prophetas) arm a. 3. NA27 {} 
to ro αυτοις δουλους τοις προφητας 2074 
to ro αυτοις δουλους και τοις προφητας Φσετιτδι N 2329 2344 corpsa 
to ro αυτοις δουλους και τοις προφητας αυτοις eth 
to ro αυτοις δουλους και τοις προφητας Φ67 
to ro δουλους αυτοις τοις προφητας 046 82 104 175 241 424 456 459 469 627 757 920 
1006 1828 1841 1852 1859 1862 1888 2017 2040 2042 2138 ΜK syrph? HF RP 
to ro δουλους αυτοις τοις προφητας 94 792 922 
to ro αυτοις δουλους τοις προφητας 743 2055 2064 p TR 
to ro προφητας δουλους αυτοις Primasius (per prophetas servos suas) 
servis suis prophetis “to his servants the prophet” itig arm1. 2. 4. 
per servos suas Tyc3 
lac Φ115 051 88 337 1384 1626 1893 2022 2030 2032 2050 2052 2062 2091.

10:8 txt το βιβλιον Α C 1006 1611 1841 1854 2053 comm itaragia vg corpsa,hb eth Beat Prim 
ps-Ambr Tyc. NA27 {} / / το βιβλιον 2053txt / / το βιβλιον 046 / / το βιβλιον 
f052 35 82 104 175 241 424 469 627 757 920 922 1828 1862 1888 2019 2026 2074 2138 ΜK 
RP / / το βιβλιον 792 2329 / / το βιβλιον N P 94 2040 2059 2073 (2081 
βιβλιων) 2344 (2351 βιβλιων) syrph TR / / hiat 051 1384 2030 2050 2062.

11:12b txt ηκουσαν (3rd pl) Ν* A C P 429c 467* 2053 2256 vg syrph,h Tyc.3 TR NA27 {B} 
// δικουουσαν (3rd pl fut mid) f052 2020 2329 // ηκουσα (1st sg) Φ67 Ν* 046 18 35 61 
69 82 94 104 172 175 181 241 256 367 424 429* 456 459 467c 468 469 616 627 757 792 920
The UBS commentary: "Not only does the weight of external evidence favor ἥκουσα, but since the Seer constantly uses ἥκουσα throughout the book (24 times), copyists were more likely to substitute ἥκουσα for ἔκουσα than vice versa."

Revelation 13:10b
ἀποκτανθήναι, αὐτὸν (aor inf pass) A NA27 {B}
ἀποκτενεῖ 1828 2038 itṣ℞ Pacian Beatus
ἀποκτείνει syrh
ἀποκτενεῖ αὐτὸν cop㎜,bo
ἀποκτενεῖ δεὶ αὐτὸν C P PK
ἀποκτενεῖ, δεὶ αὐτὸν (fut ind act) 35 94 104 205 209 757 2019 2020 2042 2059 2081 2186 2329 2351 2814 itar vg (cop㎜,bo) Irenaeusлат Andrew; Primasius TR RP
ἀποκταίνει, δεὶ αὐτὸν (pres ind act) 051* (sic)
ἀποκτένει, δεὶ αὐτὸν (pres ind act) 424 1006 1841 1854 1862 2040
ἀποκτείνη, δεὶ αὐτὸν 241 then omit ἐν μαχαίρῃ
ἀποκταινε, δει αυτον 2060 2436
ἀποκτενειν, δει αυτον (infinitive) 2053
ἀποκτεμεινε, δει αυτον 2065
ἀποκτενει, δει αυτον (pres ind act) 046 1888 2073℞
ἀποκτεινε, δει αυτον 1678vid
ἀποκτεινει, δει αυτον (pres ind act) Ν 1611* 2074 2344 Irenarm
dει αυτόν ἀποκτανθήναι (and omit following ἐν μαχαίρῃ ἀποκτανθήναι) 051mg 82 175 456 469 627 792 920 1852 1859 2017 2073mg 2138 Μ_registered HF lac 1384 2030 2050 2062.

Si quis eum gladio occiderit in gladio occidetur “If anyone will have killed, he will be killed with the sword.” Beat
Si quis gladio interficit gladio interficetur “If anyone kills with the sword, he will be killed with the sword.” itṣ℞
Si quis gladio occiderit oportet eum in gladio occidi “If anyone will have killed with the sword, with the sword he himself should be killed.” Iren
Et qui gladio occiderit oportet eum eum gladio occidi “And in what manner someone kills with the sword he himself should be killed with the sword.” vg ps-Ambr
“And because he has killed with the sword, he should die by the sword.” eth
“And whoever will have killed with the sword may be killed with the sword.” arab
“However he will kill, they will kill him with the sword.” cop
“If someone has killed with the sword, he should be killed with the sword.” syrh arm
“If anyone has killed with the sword, he should be killed with the sword.” syrh

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 άποκτανθηκαί, αύτών, 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 γάρ 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  

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<thead>
<tr>
<th>Text</th>
<th>Interlinear</th>
<th>Notes</th>
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<td>ίνα καὶ πῦρ ποιή ἐκ τοῦ ὀὐρανοῦ καταβαίνειν εἰς Α 469 1006 1611 1678 2020 latt arm1,3 NA27 {</td>
<td>ίνα καὶ πῦρ ποιή ἐκ τοῦ ὀὐρανοῦ καταβαίνειν εἰς  C 424 1678 1828 1862 1888c 2081c</td>
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<td>[ινα καὶ πῦρ] καταβαίνει καταβαίνει ἐκ τοῦ ὀὐρανοῦ Hipp</td>
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<td>[ινα καὶ πῦρ] ποιήσῃ ἐκ τοῦ ὀὐρανοῦ καταβηκαί 1888vid</td>
<td>[ινα καὶ πῦρ] ποιήσῃ καταβηκαί ἐκ τοῦ ὀὐρανοῦ 1828</td>
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<td>καὶ πῦρ ἵνα ἐκ τοῦ ὀὐρανοῦ καταβαίνει ἐπὶ 2351</td>
<td>καὶ πῦρ ἵνα ἐκ τοῦ ὀὐρανοῦ καταβαίνει ἐπὶ 046 104 627</td>
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<td>καὶ πῦρ ἵνα ἐκ τοῦ ὀὐρανοῦ καταβαίνη ἐπὶ 241</td>
<td>καὶ πῦρ ἵνα ἐκ τοῦ ὀὐρανοῦ καταβαίνη ἐπὶ 82 94 175 456 757 920 1852 1859 2017 2138</td>
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</tr>
<tr>
<td>2377 2436 HF RP PK</td>
<td>2377 2436 HF RP PK</td>
<td></td>
</tr>
<tr>
<td>omit ήνα καὶ πῦρ ποιήθη 1888</td>
<td>γὰρ ἄντι ήνα καὶ arab</td>
<td></td>
</tr>
<tr>
<td>omit ήνα 792 arm</td>
<td>omit before pur 2042 syrh cop sa,bo Tyc2</td>
<td></td>
</tr>
<tr>
<td>transpose pur to end of verse eth</td>
<td>transpose pur to end of verse eth</td>
<td></td>
</tr>
<tr>
<td>+to before pur copsa</td>
<td>- poie eth copsa arm3</td>
<td></td>
</tr>
<tr>
<td>- ἐκ τοῦ ὀὐρανοῦ cop sa,bo</td>
<td>- ἐκ τοῦ ὀὐρανοῦ syr</td>
<td></td>
</tr>
</tbody>
</table>

καταβαίνειν ἐν ὑποπτομον τῶν ἄνθρωπων 792 (omit eis την γην) καταβαίνειν ἐκ τοῦ ὀὐρανοῦ syr
Revelation 13:14

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

1.) Ψ47 ψ115vid Κ Α Π 046 61 69 94 104 172 181 205 209 241 250 254 256 296 336 367 424 432 459 582 616 620 628 680 743 792 920 922 1006 1611 1678 1732 1775 1777 1778 1828 1841 1849 1854 1859 1862 1876 1888 2014 2015 2018 2019 2020 2026 2027 2028 2029 2031 2033 2034 2035 2036 2037 2038 2040 2042 2043 2044 2046 2047 2049 2051 2053 2055 2056 2057 2059 2060 2064 2065 2067 2068 2069 2070 2074 2078 2080 2081 2082 2083 2084 2087 2091 2186 2256 2286 2302 2305 2329 2351 2436 2595 2814 syrh,h TR NA27 { }


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

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

Revelation 13:16b

δῶσιν αὐτοῖς Κ¹ Α Π 046 69 172 181 1842 416 616 757 1854 1862 1888 2020 2059 2080 2084 2351 2436 NA δῶσιν αὐτοῖς 2019 δῶσιν ἐαυτοῖς 1828 δῶσιν ἐν αὐτοῖς 1611 δῶσῃ αὐτοῖς 051 2065 2302 2329 TR δῶσιν αὐτῷ Κ* 1678 1778 δῶσει αὐτοῖς 2053 2060 2814 δῶσειν αὐτοῖς 2186 δῶσωσιν αὐτοῖς 93 104 175 459 469 922 2074 2138 2256 RP δῶσουσιν αὐτοῖς 94 241 456 2067 2070 (fut act ind)

_______ αὐτοῖς Ψ47
Revelation 15:3

txt θνείονν N A P 046 051 35 69 82 88 91 93 104 110 141 172 175 181 205 209 218 241 242
314 336 385 424 432 459 498 522 582 617 620 627 628 632 664 680 757 792 808 824 919
92 986 1075 1094 1678 1732 1733 1778mg 1828 1852 1854 1859 1862 1876 1888 1934
2033 2034 2035 2036 2037 2038 2041 2042 2043 2044 2045 2047 2049 2053 2054 2056
2057 2059 2060 2062 2073xt 2074 2075 2080 2081 2138 2329 2814 2821 2824
2344vid 2432 itar,c, dem, div, haf vg syrh,h cop sa samss (samss) (arm2) Bede Pseudo-Ambrose
Haymo // ινών καὶ τῶν θνείονν 2082 cf. 20:10, 2082 with cop bo (arm2vid +βασιλειας)
// "over all" arm Y // θνιων 296 2049 Victorinus-Pettau Tyconius Apringius
Cassiodorus TR // lacuna 88 1384 1626 1774 1955 2030 2032 2050 2052 2351. The evidence
is fairly evenly split between the readings "nations" and "ages." Even
family 052 is divided. The UBS textual commentary says: "The reading of the Textus
Receptus, which has only the slenderest support in Greek witnesses (296 2049,
neither of which was available when the Textus Receptus was formed) appears to
have arisen from confusion of the Latin compendia for sanctorum (sctorum) and
saeculorum (sctorum [=αιωνων]); "saint" is also read by several Latin writers, including
Victorinus-Pettau, Tyconius, Apringius, and Cassidorus."
H. C. Hoskier says that both
the manuscripts given above in support of the Textus Receptus, 57 (296) and 141
(2049), are the Textus Receptus. He says in Text 1 on pp. 179-180 that ms. 57 (296) is a
handwritten copy of Colinnaeus' printed edition, that is, a copy of a printed Greek NT,
published in 1534. And at the bottom of Text 1 p. 615, Hoskier says, "This MS 187 with
57 and 141 must not be accorded any weight whatsoever. They are brought into the
record because of their very connection with the printed text." Thus they are both
16th century copies made from various editions of the Textus Receptus. The bottom
line is that there is no Greek manuscript support for the TR reading of "saints."

15:6 txt |ε| λινον 1006 1841 1862 1888 2059 (2074 λΙΝΟΝ) 2081 TR NA28 |{| //
λινον P 051 82 181 627 1778xt 1854 2020xt 2302 2814 vg syrh,h cop bo arm Tyc Prim
Andrew Arethas // λινον 1611 // λινον 1678 // λινον 920 922 2060 // λινον P 046
69 1828 // itar,c, dem, haf // λινον Κ // λινον 2329 // λινον 792 // λινον
104Gr 45Gr // λινον 2256 // λινον A C 104Lat 459Lat 1778mg 2020mg 2053 2062 2080
itc, dem, div, haf vg-ww, Rheims, Amiatinus, Fuldensis ps-Ambr Andrew Oecumenius
Bede // neither cop bo eth Cass // hiat Π 115 88 1384 2030 2050 2186 2351. Hoskier also cites
for λινον, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the
Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are
diglots, Greek and Latin, and their Latin text reads lapide, "stone." The Greek
witnesses reading 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 λινον 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 ναου έξελευσθαι φηηται τοις αγγελους ένδεδυμενους λιθον ή λιθον καθαρον καθα τινα έξωσαν τα στηθη της φυσεως δυνατον και καθαρον το τιμι, και το έν τας διακοινιας άνεμοποιηται. Oecumenius, in his scholii only, says "το δε ένδεδυσθαι τοις αγγελους λιθον καθαρον λαμπρον δειγμα τυχανει της τιμιας αυτων και καθαρας και εις το καλον παγιως έχουσης φυσεως ή ακα τον χριστον ένδεδυσθυ λιθος γαρ ο κυριος παρα της θειας ονομαστη γραφης, ως παρα ησαυ (xxviii. 16): έγω εμβαλω εις τα θεμελια Σιων λιθον, πολυτελη έκλεκτων < και παρα τον προφητη (Psa. cxvii. 22): Λιθον ον απεδοκιμασαν οι οικοδομουντες ουτος έγενηθη εις κεφαλην γωνιας < τουτον ένδεδυσται τον λιθον, και υμιν ο σοφωτασ ται παεως παραινει (Rom. xiii. 14): ένδυσασθαι τον λιθον ήμων ιησουν χριστον και της σαρκος προνοιων μη ποιεισθε εις έπιθυμιας< έξω γαρ πασος ο επιθυμιας ψυχοβλαβους ή τουτον ένδειγμενον οι 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: "ενδεδυμενοι λινουν (al. λινον) ή λιθον καθαρον· καθα τινα των αντιγραθων έχουσι, δια την της φυσεως αυτων καθαροτητα· και την προ τον άκρογωνανυ ισδον (+χριστον 250) έγγυσητα (+ και των άρετων την λαμπροτητα 250)" They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says, χρυσος ή λιθος διαφανες, "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 βυσσινον 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 βυσσινον.

Revelation 16:16

Ἀρμαγεδών Ν Α 051 35 94 104 241 424 757 1006 1384 1841 1888 1894 2019 2020 2040 2059 2060 2073 2081* 2329 2436 2814? (abt. 95 minuscules) syr eth Beatus Erasmus 1 2 3 4 Colinaeus RP PK NA27 { }

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

Ἀρμαγεδών Ν1 2028 2033 2044 2054 2069 2083 2186
Ἀρμαγεδών TR
Ermagedo itig

Μαγεδόν 82 91 175 456 469 627 792 920 1852 1859 2017 2042 2074 2138 (abt. 80 minuscules) Μκ vg ms syrph, hmag (acc. NA27) copbo mss Tyc21/2 HF

Magδο syrph (acc. Hosk.)

Μαγεδδων 046 1611 2053 2062 Tyc2
Ἀρμαγεδópez itig
Ἀρμαγηγδων 2054
Ἀρμαγεδων 2186
Ἀρμαγεδών 2049 2081c
Ἀρμαγεδών 2029
Ἀρμαγεδών 2091
Ἀρμαγεδών 2065
Ἀρμαγεδών 205 206 209 2045 Aldus
Μαγεδδών 1828
Μαγδών 2015
Μακεδδών 61 69
There is difference between NA27 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 62, (H)ar Magedōn, may well be true, from the Hebrew meaning Mountain of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it.

16:17a

There is a lacuna in Hoskier's apparatus: 1854
lacuna C P 052 2030 2050 2351.

16:17b

This is a passage in Revelation that really separates the good manuscripts from the inferior. The ones reading the word ναοῦ alone here are the best manuscripts of the Apocalypse of John. The uncial C is also very good in Revelation, but it has a hiatus here.

Regarding the phrase καὶ ἔξηλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα - "And a loud voice came out of the temple from the throne," this source given for the loud voice, is rather perplexing. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word ναός is used but in 13:6 it is σκηνή), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven,
as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition ἀπό - ἀπό here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπό - ἀπό to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28; 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition ἐκ - ἐκ in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between ἐκ and ἀπό. The Majority Text in the later instances says ἀπό instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἀπό has absorbed ἐκ in modern Greek. Whereas he says in §209(1) that in a locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4 ἐκ is used for a voice from heaven, and in 19:5 where the voice is from the throne, ἀπό is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it – The NA27 text has a voice coming from the throne, using ἐκ. There are two other instances in Revelation of the two prepositions ἐκ and ἀπό occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2.

17:8b TST 13 ἑτερογενεῖ παρέσται Ἄρες 468 680 1094 1611 2026 2051 2053 2055 2056 2062 2064 2067 1525 syrh copsa,(bo) eth Iren lat Hipp Andrew; Prim Erasmus-all Aldus Colinaeus NA27 {B} // ἑτερογενεῖ Ν 046 051 69 82 94 104 181 1459 627 792 920 922 1000 1384 1678 1778 1828 1841 1854 1859 1862 1888 2019 2020 2030 2042 2059 2060 2065 2073 2074 2081 2138 2302 2329 2344 2432 2814 3182 συρh arm Hipms; Quod Beat TR HF RP PK / ibit ite ηθ 8 vg ps-Ambr / itura Auct / in perditionem irae ibit Ty2c / hiat C 88 2050 2080 2186 2351. The UBS textual commentary: "Orthographically ἑτερογενεῖ differs very little from ὑπάγει, in Greek manuscripts final v is often represented merely by a horizontal stroke over the preceding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

est Primasius // καὶ παρεστὶν εγγυς arm 3 // καὶ παρεστὶν εγγυς arm 4 // καὶ παρεστὶν καὶ απολύσεται τὸ θηριόν 2053 comment (cf. arm 2: "and which was passing by to perdition" // καὶ παρεστὶν ὁ (sic) ο εχων 1094 (cf. corp φιλο, cf. syr) // καὶ επεσεν οργὴ (οργῇ οργη) // καὶ εστὶν corp (λαβὼν ψευδων) // et (tamen) adventare

syrh // missing/defective in this part: C 88 1626 1774 1893 2015 2032 2050 2052 2080 2186 2351. Thus there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), which H. C. Hoskier says is merely a copy of some printed edition of the TR (probably of Erasmus’ 3rd or 4th edition). Thus, the TR has no Greek manuscript support for this reading, and no versional or Patristic support either. And at the bottom of page 615 of Text 1, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Hoskier further states this plainly in Text Volume 2, p. 156, lines 26,27, where he says "...57 et 141 ex ed. typ. exscripti." This means 57 and 141 are "copied from printed edition." (X * Sinaiticus variants according to Bill Warren, Director of the Center for New Testament Textual Studies, Landrum P. Leavell, II, Professor of New Testament and Greek, New Orleans Baptist Theological Seminary.)

Revelation 18:3

πεπώκεν P 051 2053* 2073 2081 2814 Hippolytus Andrew a,b,c,p Arethas Tyconius Priscillian Beatus Haymo HF NA27 {D}

πετσκασιν 792

πέπωκεν η 8 104 205 209 336 459 582 620 628 680 922 1006* 1611 1841 2030 ΜΚ (abt. 50 minuscles) corp a,b,c,p eth Hippolytus RP

πέπτωκαν η 88 1767 2014 2015 2034 2036 2037 2038 2043 2047 2082

πετσκασιν X 046 104 205 209 336 459 582 620 628 680 922 1006* 1611 1841 2030 ΜΚ (abt. 50 minuscles) corp a,b,c,p eth Hippolytus RP

πέπτωκαν Α C 69 2031

πέπτωκεν 1854 2053ο 2062 C, P syrarm Hippolytus RM

πέπτωκεν εἰς syrarm, Hippolytus MSS

omit πέπτωκεν πάντα τὰ ἔθνη Primasius.

Lacuna 2050 2351

18:7a txt αὐτῆς Νxt A C P 046* 051 35* 82 104 456 757* 792 920 1852 1859 2019* 2030 2053 (2062 αὐτῆς) 2138 μκ RP NA27 {Δ} // αὐτῆς 1611 // ἐαυτῆς Ν x 052 35* 94 175 241 424 469 627 757* 922 1006 1384 1841 1854 1862 1888 1897 2019 x 2020 2040 2042 2059 2060 2065 2073 2074 2081 2186 2436 μΑ TR // ἐαυτῆς 2329 // ἐαυτῆς 2329 // ἐαυτῶν 2814 // omit Ο6* // 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, αὐτῆς was also used as a reflexive like ἐαυτῆς, since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ἦ, ὦ was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA27-HF-RP and TR readings. Regarding this pronoun, see footnote on Rev. 13:16.

18:14 TST 14 txt {Α} εὐρήσουν (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 syrarm,h corp a,b,c,p NA27 {Δ} // εὐρήσ (2nd sg 2aor subj act) 046 61 69 82 94 175 241 256 367 456 459 467 468 627 792 920 1006 1384 1732 1841 1852 1854 1859 2017 2019 2020 2030 2040 2042 2060 2074 2138...
There is a variety of 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, 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.


18:18a txt θεοῦ εἰσήκουσιν τῷ θεοῦ εἰσίν 1 A P 046 82 94 241 469 627 920 1611 1854 1862 1888 2030 2053 2062 2138 35 757 1733 2065 2070 2138 2434 2346 2329 // lacuna C 1828 2050 2351. This singular number reading is one of the most surely erroneous readings of the Majority Text. When 82, 627, 920 unite with 046 against all other uncials, they are erroneous. And observe that 792 once again shows that it is a consalter of ancient translations into other languages.

19:11 txt καλόλυμον πιστὸς καὶ ἁληθίνος 046 052 82 94 104 175 241 424 456 627 757 920 922 sic (1006 καὶ ἄλλοι) 1611 1854 1852 1888 2018 2020 2030 2040 2053 2062 2065 2073 2138 2344 2346 2432 2436 itdem,div.(gig),haf,etc vgcl syrph,h (cop2,7) (eth?) Irenlat Orlat Cyp Vict Tyc Jerome Apr Prim Andrew Ps-Ambr Beat TR RP [NA27] [C] // πιστὸς καὶ ἁληθίνος καὶ ἀληθίνος WH // vocabatur fidelis, et verax vocatur ltc vgww,st // πιστὸς καὶ ἁληθίνος καλόλυμον 2028 2029 2033 2044 2054 2066 2069 2083 2091 itar // καλόλυμον πιστὸς 2329 // πιστὸς καὶ ἁληθίνος A P 051 35* 205 209 792 1384 2017 2042 2059 2060 2074 2081 2186 2814 arm Hipp Andrew,hav,p Areth Er. 1,2,3 Ald Col // hiat C 1828 2050 2351. The word καλόλυμον 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 ὁνόμα γεγραμμένον A 94 104 175 241 325 459 469 582 617 1611 1934 2019 2042 2053 (2059 γεγραμμένον) 2073 2074 2081 2186 (2329 +καὶ ὁνόμα following) al syr(ph) copbo TR NA27 {\} // ** Κ * ὁνόμα, then lacking γεγραμμένον ὁ οὐδες // ὁνόμα γεγραμμένα ἐκ 42 325 582 rc. arm4 // ὁνόμα γεγραμμένα καὶ ὁνόμα γεγραμμένον 046 352 82 177 205abs 209 250 256 424 456 627 699 (792 minus γεγραμμένον) (920 ἔχουν following ὁνόματα) 1006 1384 1503 1734 1841 1849 1852 1854 1862 1888 1948 2017 2020 2030 2040 2048 2138 2349 2436 2821 al. Μκ syr ** HF RP PK // Hiant C 919 1828 1955 2032 2050 2351.

19:13a txt βεβαμένον A 046 051 205 209 1778txt 1854 2030 2080 2344 copisa arm Andrew TR RP NA27 {B} // ἐραντισμένον 172 256 792 1006 1341 1678 1778ms 1841 1862 2018 2040 2065 2070 itargig lat vg eth Irenlat Origlat lat (Hipp); Cypr Jcr Varim Apr Prim Cass Beat // ἐραντισμένον 2053 2062 (Origen\*) // ἐραμμένον 105 1611 Origen // περιεραμένον Ν* Iren // περιεραμένον Ν* // hiat C 1828 2050 2351.


19:17a TST 16 txt ἐνα A P 051 35 104 181 241 459 469 616 757 922 1006 1678 1733 1778 1841 2040 2059 2060 2073 2080 2081 2084 2186 2436 2814 MIR lat glk vg Apr Cass Prim TR PK NA27 {\} // δέλλον Α 792 2019 2053txt (com τὸν ἄγιον ἄγιελον) 2062txt 2065 syrth copisa mss arm4 ps-Ambr // omit 046 18 61 69 82 94 175 367 456 467 468 627 90 1384 1611 1732 1852 1854 1859 2017 2030 2042 2074 2138 2256 2329 MIR syrth Beat HF RP // ἐνα δέλλον 172 424 1862 1888 2070 // lac C 88 256 1828 2050 2302 2351. In Semitic usage, this ἐνα would be somewhat equivalent to our indefinite article. The triumvirate of 82, 627, 920 united with 046 differing from all other uncial = an erroneous reading.

19:17c txt τὸ μέγα Ν A P 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 2073txt 2349 2821 al (84+ minn) Compl. vg syrth, h copisa, bo Primasius Beatus Ps-Ambr. Apringius RP PK NA27 {\} // τὸ 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) MIR TR // missing/defective C 256 919 1828 1955 2032 2050 2351. Unaccounted for: 2065. It is Hoskier that cites 1888 for two readings, not 1. Pickering says the reading of HF cannot possibly be original, because the masculine form (τὸν) of the article here and in v. 9 did not exist until later, according to all lexicons that deal with it.

20:9 txt ἐκ τοῦ οὐρανοῦ A 2053com 2074 vgms copbmss eth Aug\* Prim Tymss NA27 {A} // ἀπὸ τοῦ οὐρανοῦ 94 f052 // ἀπὸ τοῦ θεοῦ 1854 vgms // ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ Ν* homioteleuton) P 922 1006 1611 1841 1888 2040 2050 2053txt 2060 2062 vg syrth Jer Apr Beat TR // ἐκ θεοῦ ἀπὸ τοῦ οὐρανοῦ 051 35 2065 // ἐκ τοῦ θεοῦ ἀπὸ τοῦ οὐρανοῦ 205 209 2099 2081 2186 2814 A Andrew // ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ (see 21:2,10) 046 82 241 424 469 627 757 792 920 1384 1862 2030 2138 2329 Μκ Itargig
The grammars say ἀπὸ absorbed ἐκ in later Greek.


21:4 txt δότι τὰ πρῶτα 1 N046 82 205 209 241 469 627 792 920 1854 1862 1888 2050 2138 2814 τις itar,gśn, vg copσ,bo arm Irenaeuslat; Augustine Quodvultdeus Primasius TR HF RP PK (NA27 [δότι]) // τὰ πρῶτα A P 051supp 94 1006 1611 1841 2030 2053 2062 2065 2074 2329 2377 (itgś) τις arm4 Beat Andrew // τὰ γὰρ πρῶτα 94 pc itgś // δότι τάῦτα 2050 // quae prima vg arm4 Aprigius Beatus // θότι τὰ πρῶβατα N* // ἔπι τὰ προσώπα syrph // lacuna C 1828 2351.


21:6a TST 17 txt [B] γέγοναν Ν: A 1678 1778 Irenlat WH NA27 {[]} // γέγοναν vg 469 1006 1841 2020 2053 2062 2065 2080 2436 τις syrph // γέγονε vg Er. Ald. Col. 2028(sic) 2349 TR // γέγονα 2059 // γέγονα N* P 046 051 18 35 61 82 94 104 172 175 241 367 424 567 757 792 920 922 9867 1384 1611 1732 1733 1852 1854 1859 1862 1888 2017 2026 2042 2048 2050 2060 2070 2073 2074 2081 2084 2329 syrph copσ arm Orig Andrew Arethas HF RP PK // γέγονα 181 616 2030 // omit N2 syrph Tyc. 3 Beat ps-Ambr // hiat C 052 69 88 256 459 468 1828 2019 2302 2040 2256 2351. The UBS textual commentary: "The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γεγόναν (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.

21:6b TST 18 txt [B] ἐγώ εἰμι A f052 469 1006 1841 2020 2053 2060 2062 2065 2436 (itar,gśn, vg) syrph TR (NA27 [ἐγώ]) {[]} // ἐγώ Ν 046 051 35* 104 172 175 181 241 367 424 616 792 922 1384 1611 1732 1854 1862 1888 2017 2020 2042 2050 2070 2073 2074 2081 2084 2329 syrph copσ Cypr7 // omit 18 35* 61 82 94 456 467 627 757 920 1733 1852 1859 2050 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 ἐγώ in the previous set of variants lack either εἰμι (Ν P 046 many minuscules) or ἐγώ εἰμι (most minuscules). It is difficult to decide whether εἰμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἰμι). In order to represent the balance of probabilities it was decided to retain εἰμι in the text, but to enclose it within square brackets."

22:12b txt ἐστίν αὐτοῦ Χ A 2030 (367 2050 αὐτῶ) syrh WH NA27 {\} // αὐτοῦ ἐστίν 205
1678 1778 2020 (2080 illeg.) // ἐστὶ αὐτοῦ 046 82 94 241 456 627 1006 1841 1854 1859
1862 1888 2053 2062 2138 2436 RP // αὐτοῦ ἐστὶ 35 104 175 181 424 459 922 1611
1852* 2017 2030 2059 2060 2065 2073 2081 2186 2329 2814 TR // omit 469 757** 1852c
// "according to his works" 792 2042 2074 (syrrh) copɔs\s eth // opera ejus Tyc2 // opera
sua vg ps-Ambr // opera ipsorum itgs // facta sua Cypr Prim // sicut opus ejus erit Beat
// hiat C P 051 69 88 920 1384 1828 2019 2040 2256 2302 2351.

22:14 txt TST 19 \{A\} πλύνοντες τὰς στολὰς αὐτῶν Χ A (104 459 680 922 2050
πλύνοντες) (1006 πλύνοντες) 1678 1778 1841 2020 2053 2062 2080 (15 minuscules) it-er
vg* copɔs eth Ps-Athanasius*msss; Ambr Fulg Apr (Prim) Haymo NA27 \{A\} // πλυνοντες τας
στολας αυτων Ps-Athanasius // ποιοντες τας εντολας αυτοι και πλυνοντες τας στολας αυτων
469 1852c // ποιοντες τας εντολας αυτων 046 18 35 61
82 94 175 241 424 467 616 627 757 792 1611 1732 1733 1854 1859 1862 1888 2017 2030
2042 2059 2060 2065 2070 2073 2081 2084 2138 2186 2329 2377 2436 2814 M itβgs
syrrh,h copβo (arm τηρουντες τας) Andrew; Tertull Cypr Tyc Areth (Caesarius) (Beat)
TR HF RP PK // hiat C P 051 69 88 172 256 468 919 920 1384 1828 1955 2019 2040 2256
2351. The UBS textual commentary points out that the two main variants were
similar sounding words in Greek, and that "The latter reading appears to be a scribal
emendation, for elsewhere the author uses the expression τηρειν τας εντολας (12:17;
14:12). [and not ποιοντες as here] "Moreover, the prepossessions of the scribes
would have favoured ποιοντες τας εντολας rather than πλυνοντες τας στολας' (H. B.
Swete, in loc.)." This idea of clean robes is consistent with Daniel 12:10 and Matthew
22:11-14. The combination of the uncialς Χ A 052 (1678, 1778, 2080 are descended
from 052) is overwhelming here, opposed by only one uncial, 046, which is famously
revised in character. The "wash their robes" reading is certainly the correct one.

22:20 (D) ἔρχου Χ 94 1678 1778 2053 2062 2329 itgs syrrh copɔs,bo arm4 Apr. // Naι
ἔρχου 2030 2050 syrh Prim Tyc // Ἄμην ἔρχου Α 046 175 181 424 616 792 1006 1611
1841 2017 2059 2060 2065 2081 2186 M A vg eth Ambr. Ps-Ambr. Beatus NA27 \{\} //
AppState na έρχου 051\s 35 82 241 456 469 627 757 1732 1733 1854 1859 1862 1888
2020 2070 2073 2074 2138 2377 2436 M K TR HF RP PK // Ἄμην και έρχου 104 459 922 //
hiat C P 69 88 256 920 1384 1828 2019 2040 2080 2256
2302 2351 2814. Both the words αμην and ναι mean something like "yes," and so I
think they were both liturgical additions to an original ἔρχου standing alone. The Χ
reading is bolstered by another uncial, 052, in the form of its minuscule descendants
1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them.
This consortium is at least as good as A 046, and certainly better than 051\s as a lone
uncial. The 104 reading is simply a mistaking of NAI for KAI. I think that the Χ
reading is probably correct. At the same time, I am loathe to remove the word Amen,
because it is so natural- my soul immediately exclaims it in response to the statement
"Yes, I am coming soon." But that may be another explanation as to how and why it
got added as text: perhaps an enthusiastic remark in the margin eventually made it
into the text itself.

22:21b txt \{C\}:
(1) μετὰ πάντων
(2) μετὰ πάντων ὑμῶν
(3) μετὰ πάντων ἡμῶν
(4) μετὰ πάντων ἅγιων
(5) μετὰ ἅγιον
(6) μετὰ τῶν ἅγιων
(7) μετὰ τῶν ἅγιων σου
(8) μετὰ πάντων τῶν ἅγιων
(9) μετὰ πάντων τῶν ἅγιων αὐτοῦ
(1) A (2814) (itar cum omnibus hominibus) vg,ww eth Υ Ambr Tyc Beat NA27 \{B\} (2) 296
vg* eth* Fulg Ps-Ambr TR (3) 2050 (4) 1778 arm (5) 627 (6) Χ itβgs WH (7) 2329 (8) 046
Interesting that the same people who object to the NA27 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 NA27 text says "the grace of the Lord Jesus be with all," they object, and prefer that this blessing be only to the saints.

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