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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Foreword

Footnote Apparatus

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

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

19:15a txt σιδηρᾷ A 046 205 209 2344 A itar vgww syrh copia Cyprian Irenaeus TR NA27 { \} // δίστομος ℵ P 1006 1841 1854 2030 2329 κιρ vgel syrh copbo arm eth Ambrose Primasius RP.

The 19:15a means it is a footnote about chapter 19 v. 15, and the “a” implies that there is at least one other footnote about the verse. The letters “txt” mean that the text of my English translation follows the first (next) Greek reading given. Next comes my rating of my certainty for this variant, as a capital letter in curly brackets. Not all variants have one, since I am still developing my opinions thereon. After that come the Greek word(s), 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 (¶ or ¶), if applicable, (¶ 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, {\}, 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 uncials, Versions and Fathers. If on the other hand B is joined Aleph, A or C, the greater weight can only be overborne by
other subsidiary evidence, and if B have the support of Aleph A or C A together, we must grant
the group a full hearing." In the same paragraph, he declares that Erasmus and Stephen relied
on just a few MSS that were faulty in certain particulars. And that we should restore from
Tischendorf, Tregelles and Wescott and Hort readings taken away from the TR solely on the
basis of one uncial like Aleph or A. With this all I agree.

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

N* 4th century
N 4th – 6th century (only one occurrence - in 21:4
N 2 7th century
N 2a 7th century
N 2b 7th century
N 12th century

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

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

On the other side of the coin, I grant that where the UBS text favors the uncial A when it stands
alone against all other witnesses, their reading is dubious, the most famous one being
Revelation 5:9. Hoskier points out that HArt 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 ϖ115 2053 1611 2050 1841 Ξ* 1006 ϖ43 2020 0163 2040 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074 2186 2053 2351 61 2081 2302 792 1732 104 1854 2059 2019 2436 35* 256 046 94 175 241 2017 2042 051* 2256 18 1859 1384 1852 2073 1733 2030 367 920 82 456 627 2138 468 2070 467 757 35 051 c Hoskier in Volume 1 where he discusses 1678 says that the family of 052 1678 1778 2080 is a very old text type, and he estimates it to be about 50 years older than that of Codex Sinaiticus ( Ξ ). He gives some examples of where Ξ 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 ϖ052. Hoskier says that it has much weight, though not enough to be considered the original by itself, but in combination with a couple other uncialss. I agree with this, and that is my general policy, to treat ϖ052 as a high quality uncial. If it agrees with one or more other uncialss (especially if other than Ξ ), you have to give that reading very serious weight. Where there is an agreement of ϖ052 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, ϖ40, ϖ67, ϖ85, ϖ98, ϖ115, 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 ϖ052 is used, even when the uncial 052 has a hiatus, though if one of the three cursivehs has a hiatus, they are listed separately. Where 052 is extant, the same applies: if they are split, or if one of the three cursivehs 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, ϖ40, ϖ67, ϖ85, ϖ98, ϖ115, 052, 0163, 0169, 0207, 0308. But if I do cite one of these for hiatus, that means that it does contain text in that surrounding area of Revelation. I frequently or occasionally cite mss. out of an additional 55 minuscules: 18, 35, 61, 69, 82, 88, 94, 104, 172, 175, 181, 241, 256, 367, 424, 456, 459, 467, 468, 469, 616, 627, 757, 792, 920, 1384, 1732, 1733, 1852, 1854, 1859, 1862, 1888, 2017, 2019, 2020, 2030, 2042, 2060, 2065, 2070, 2073, 2074, 2081, 2084, 2138, 2186, 2256, 2302, 2344, 2351, 2377, 2432, 2436, 2814 for a total of 85 hand-written Greek manuscripts. We really should not include anywhere, mss. 296 and 2049, which were merely handwritten copies of printed editions. Hoskier stated this plainly in several places of his work; see the table of MSS. at the end of this document.
Chapter 1

Prologue

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

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

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

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

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

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

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

4John, to the seven churches in Asia, grace to you, and peace, from Him who is, and who was, and who is to come, and from the seven spirits before his throne.
1:5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἀρχων τῶν βασίλειων τῆς γῆς. Τῷ ἁγαπώντι ἥμας καὶ λύσαντι ἥμας 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,


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

1:5a τῷ ἁγαπώντι ἥμας ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ (rescr) ἱερεῖς is not an apposition, but represents a more grammatical ἱερέων " (genitive plural)Editors should therefore not place a comma after βασιλείαν, as ἱερεῖς is not an apposition, but represents a more grammatical ἱερεῖς."

1:5b ἵσταται πνευμάτων, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ (rescr) ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ syr Δ τῷ θεῷ καὶ πατρὶ αὐτοῦ syr C

1:5c ἵσταται πνευμάτων, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ A

1:5d ἵσταται πνευμάτων, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ A 1678 2050 2062 2080 2344 (acc neut pl), the above variants arose.

1:6a ἑπτὰ πνευμάτων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of "τὰ" (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun "τὰ" jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea "ὡ ἐστιν" reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

5 1:5a ἱερεῖς θεοῦ A 1678 2053 2062 2080 TR RP NA28 (rescr) ἱερεῖς θεοῦ is not an apposition, but represents a more grammatical ἱερέων " (genitive plural)Editors should therefore not place a comma after βασιλείαν, as ἱερεῖς is not an apposition, but represents a more grammatical ἱερεῖς."

6 1:6a ἱερεῖς θεοῦ A 1678 2053 2062 2080 TR RP NA28 (rescr) ἱερεῖς θεοῦ is not an apposition, but represents a more grammatical ἱερεῖς " (genitive plural)Editors should therefore not place a comma after βασιλείαν, as ἱερεῖς is not an apposition, but represents a more grammatical ἱερεῖς."

- 6 -
1:7 Ιδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ δίψηται αὐτὸν πᾶς ὀρφαλμὸς καὶ ὀξίνες αὐτὸν ἑξεκέντησαν, καὶ κόψονται ἐπὶ αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

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

1:8 Ἐγώ εἰμὶ τὸ Ἄλφα καὶ τὸ Ω, λέγει κύριος ὁ θεός, ὃ ὤν καὶ ὃ ἦν καὶ ὃ ἕρχομαι, ὁ παντοκράτωρ.

8“I am the Alpha and the Omega,” says the Lord God, “the one who was, and who is, and who is to come, the Almighty.”

Someone Like a Son of Man

1:9 Ἐγὼ ᾿Ιωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνός ἑν τῇ Θλίψει καὶ βασιλείᾳ καὶ ὑπομονή ἐν ᾿Ησοῦ, ἐγένομεν ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν ᾿Ησοῦ.

9, I, 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 ἐγένομεν ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ᾧ κουσά ὁ πνεύματος ἐμοῦ 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 λεγούσῃ, ὃ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ φυλαίς: οἵτινες ἐξεκέντησαν καὶ κόψονται ἐπ’ αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς.

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

13 Daniel 7:13
15 Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κόψονται ἐπ’ αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς...”And the land [of Israel] will mourn tribe by tribe...” Hebrew:
17 2050 2344
18 2040 2053 2062
19 051.
20 ἤμην τὸ νοῦν τοῦ Χριστοῦ. The longer phrase is present in 21:6 in all editions, some with and some without the articles.
21 Epiphani; Ambr Varim Prim RP NA27 {A}  add ἄρχη καὶ τέλος Ν°, ab 1828 2050 2344 iteng,bf,t vg §Λ copbo Andrew; Apr Beat TR  add ἄρχη καὶ τέλος 2329 λακ 051 1778 2030 copab. The longer phrase is present in 21:6 in all editions, some with and some without the articles.
22 Prim RP NA28 {\}  \ ó κύριος ὁ θεός arab Apr  \ ó θεός 2329 eth \ ó κύριος 2050 TR  λακ 051 1778
23 2053 2062
24 SA 046 922 1006 1611 1678 1841 2040 2053 2062 2080 itth syrph,h arm eth
25 Epiphani; Ambr Varim Prim RP NA27 \ add ἄρχη καὶ τέλος Ν°, ab 1828 2050 2344 iteng,bf,t vg §Λ copbo Andrew; Apr Beat TR  add ἄρχη καὶ τέλος 2329 λακ 051 1778 2030 copab. The longer phrase is present in 21:6 in all editions, some with and some without the articles.
26 2050 2053 2062
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, dressed in a cloak reaching down to his feet, and gird around at the pectorals. Their chest, and there the Greek word used is μαστοῖς and essentially means chest, as in 15:6, where the seven angels also have a golden sash around their chest, and there the Greek word used is στήθος, "chest." But I didn’t want to translate μαστοῖς as a singular word like chest, when the Greek is plural, so I used "pecs" which is short for pectorals.

1:14 except his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire, and his feet like bronze as if made to glow in a furnace, and his voice like the sound of many waters, unless you repent. Therefore I conclude that these lampstands are not the menora of Exodus chapter 25, then Tyndale’s rendering, "like a Son of Man," so that it reminds the reader of this phrase in the prophets Ezekiel and Daniel, etc. But it would be more accurate to translate it "like a human," because that is what seems to be the emphasis here in contrast to the seven churches of Asia Minor, Rev 2:5 says Jesus “will remove your lampstand from its place if you do not repent.”

1:15 and his feet were white like wool, as white as snow, and his hairs were white like wool, as white as snow, and his eyes like flames of fire, and his voice like the sound of many waters, unless you repent. Therefore I conclude that these lampstands are not the menora of Exodus.

1:16 It is customary to render this phrase as “like a Son of Man,” so that it reminds the reader of this phrase in the prophets Ezekiel and Daniel, etc. But it would be more accurate to translate it "like a human," because that is what seems to be the emphasis here in contrast to the seven churches of Asia Minor, Rev 2:5 says Jesus “will remove your lampstand from its place if you do not repent.” Therefore I conclude that these lampstands are not the menora of Exodus.

1:17 And I saw an angel standing in the midst of the candlesticks, saying, “I am he who lives forever, the first and the last, and what you saw in me is true. 1:18 And he said to me, “Write this: Blessed is he who keeps the words of the prophecy of this book. 1:19 I turned to see the voice that was speaking with me. And when I turned, I saw a hand holding a scroll open to me. And on it was written, “Blessed are those who keep the words of the prophecy of this book.” 1:20 Then the angel who was speaking with me said to me, “Come here, I will show you the future of Israel.”

1:21 And I turned around to see the voice that was speaking with me. And when I turned, I saw seven golden lampstands, and in among the lampstands was someone like a son of man, dressed in a cloak reaching down to his feet, and gird around at the pectorals. Their chest, and there the Greek word used is μαστοῖς and essentially means chest, as in 15:6, where the seven angels also have a golden sash around their chest, and there the Greek word used is στήθος, "chest." But I didn’t want to translate μαστοῖς as a singular word like chest, when the Greek is plural, so I used "pecs" which is short for pectorals.

1:22 The lampstands were seven; seven are seven, meaning completeness. I will come soon. 1:23 To the one who is overcome by temptation and returns, I will give the right to sit among the angels of heaven. To the one who is faithful in doing my will, I will give the right to sit on my throne, as I have been seated on my Father’s throne. 1:24 Then I looked and saw a throned one, and one like a son of man, who was at the center of the throne, with seven lampstands and seven eyes. The eyes of the one like a son of man saw and the throned one’s eyes saw. 1:25 And the one like a son of man spoke and said to me, “What do you see?” And I said, “I see thrones, and on them sit throned ones, and a great number of angels. 1:26 Also I saw something that looked like a throne with a man sitting on it, and the man looked like a son of man. And the one like a son of man spoke and said to those who were sitting on the thrones, “Worthy are you to take the scroll from my hand and to open its seals. For the time has come for the fulfillment of what was written about me in the prophets.”

1:27 The angel said to me, “Go, show this to John, but do not say to anyone else of what you have seen, unless you repent.” Therefore I conclude that these lampstands are not the menora of Exodus. The angel said to me, “Go, show this to John, but do not say to anyone else of what you have seen, unless you repent.” Therefore I conclude that these lampstands are not the menora of Exodus.
1:16 and he was holding in his right hand seven stars, and out of his mouth was coming a sharp two-edged sword, and his face was like the sun shining in the strength of it.

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

1:18 Write therefore what things you see and what things are now, and also what things are about to take place after these things.

31 1:15a txt pēpouroμένης (gen sing fem) A C Prim NA27 {C} // pēpouroμένων (dat sing) K 2050 2053 2062 itar. dilig. h. x syr ph. h. sa. bo arm eth Iren Cypr Vict Pett Matern Apr Prim Ps-Ambr Haymo Beat // pēpouroμένων 922 2329 // pēpouroμένων 046 // pēpouroμένων (nom pl masc) P f052 1006 1611 1828 1841 2040 // pēpouroμένων 922 2329 Andrew; Arethas Vic-Pett Tyc 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 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 ὡς similarly makes a whole phrase rather imprecise.

32 1:15b The Greek verb here for "made to glow" is πυρώ - purō, the word for burn, but used sometimes in the New Testament for the purification of metals, as compared to the fire of trials purifying faith. But that purification meaning of the word is impossible here, since the metal, χαλκολίβανον - chalkolibanon, is an alloy, and alloys are by definition impure. According to Bauer, the alloy is of uncertain makeup, since this word is not found outside of the Apocalypse of John. It seems to contain the root words for copper and Libanon, the name of a mountain range in Syria along the coast of the Mediterranean Sea. Thus the most common translations of this word are alloys containing copper, such as bronze (copper and tin) or brass (copper & zinc).


34 1:18a txt αἰώνων F08 N* A C P 922 1611 1678 2050 2053 2062 2080 NA28 {\} // αἰώνων, ἀμὴν N* 046 1006 1828 1841 2040 1778 2329 TR RP // lac 051.

35 1:18b txt κλείς τοῦ βαθμοῦ καὶ τοῦ ἄδου N* (A C) 922 1828 (2053) 2062 2329 RP NA27 // κλείς τοῦ βαθμοῦ καὶ τοῦ ἄδου 1611 // κλείδας τοῦ βαθμοῦ καὶ τοῦ ἄδου 2040 // κλείδας τοῦ βαθμοῦ καὶ τοῦ ἄδου P 046 1006 1841 2050 // κλείδας τοῦ ἄδου καὶ τοῦ βαθμοῦ f052 TR // lac 051.

36 1:19 txt (C) γίνεσθαι F08 N* C P 046 1828 2050 NA28 {\} // lac 051.
1:20 τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσὰς· οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν, καὶ αἱ λυχνίαι αἱ ἑπτὰ ἑκκλησίαι εἰσίν.

20The mystery of the seven stars which you see upon my right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

Chapter 2

To the Church in Ephesus

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

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

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

"I know your works, and your toil and endurance, and how you are not able to tolerate evil people, and have put to the test those who call themselves apostles and are not and have found them to be liars;"

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

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

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

"But I have against you that you have left your first love."

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

"Remember therefore from where you have fallen, and repent and do your first works; otherwise I am coming to you and will remove your lampstand from its place, unless you repent."
2:6 ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κάγῳ μισῶ.

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

2:7 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν τῷ παραδείσῳ τοῦ θεοῦ.

7He who has an ear should listen to what the Spirit is saying to the churches. To him who overcomes, I will grant to eat from the tree of life, which is in the paradise of God.

To the Church in Smyrna

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

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 Οἶδά σου τὰ ἔργα καὶ τὴν θλῖψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσίν ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.

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

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

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 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν οὐ μὴ ἄδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

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

To the Church in Pergamum

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

12"And to the angel of the church in Pergamum, write: These things says He who has the sharp two-edged sword:
2:13 Οἶδα ποὺ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ δόνομά μου, καὶ οὐκ ἥρπησα τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις Ἁντιπᾶς ὁ μάρτυς μου ὁ πιστός μου, ὃς ἀπεκτάνθη ἐν αἷς, ὅπου ὁ Σατανᾶς κατοικεῖ.

13I know where you live, 41 where Satan's throne is; you yet hold fast to my law and have not denied my faith, even 42 in the days of my faithful witness Ἁντιπᾶ, 43 who was put to death near you, where Satan lives.

2:14 ἄλλ' ἔχω κατὰ σοῦ ζῆλον, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Ἁβαλαμ, ὃς ἐδίδαξεν τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεῖν 16 εἰδωλόθυτα καὶ πορνεῦσαι.

14But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught Ἁλακ 44 to put a stumbling block before the children of Israel, to eat idol sacrifices and to commit sexual immorality.

41 2:13a τὸν Βαλαὰκ 2 4  2329 it  Βαλαὰκ A syr
42 2:13b τὸν Βαλαὰκ 2 4
43 2:13b τὸν Βαλαὰκ 2 4
44 2:13c τὸν Βαλαὰκ 2 4
45 2:13e τὸν Βαλαὰκ 2 4
46 2:14a τὸν Βαλάκ 4
47 2:14b τὸν Βαλάκ 4
2:15 so also in the same way you have some who hold to the teaching of the Nicolaitans.  
2:16 Repent therefore. Otherwise I am coming to you soon, and will fight against them with the sword of my mouth.

He who has an ear should listen to what the Spirit is saying to the churches. He who overcomes, I will give him from the hidden manna, and I will also give him a white stone, and on the stone a new name is written, which no one knows except the one receiving it.

To the Church in Thyatira

2:18 And to the angel of the church in Thyatira, write: 'These things says the Son of God, he who has his eyes like flames of fire and his feet like glowing bronze:

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

The group of manuscripts ƒ 2 is descended from an ancient uncial that predates ℵ, so here we have essentially four variants, with the first two probably the underlying earliest branches: ὅμοιως (A), ὅ μισῶ (ƒ 2), and then the conflation of the two, and omission. I think that the addition of ὅ μισῶ was from scribes thinking of 2:6, and that ὅμοιως is the original text. The omission however, also commends itself as a possibility.

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 ὅτι, 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.
2:20 ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει, καὶ πλανᾷ τοὺς ἐμοὺς δούλους, πορνεύσαι καὶ φαγεῖν εἰδωλόθυτα.

20But 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.

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

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

2:22 ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς·

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

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

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

53 2:20a ἀφεῖς
54 2:20b κατὰ σοῦ
55 2:20c ἔργων αὐτῆς
56 2:22 ἔργων αὐτῆς
57 2:23 νεφροὺς

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53 2:20a Τὸ γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει, καὶ πλανᾷ τοὺς ἐμοὺς δούλους, πορνεύσαι καὶ φαγεῖν εἰδωλόθυτα.

54 2:20b Κατὰ σοῦ ἔχω ἃ ἐμοὶ ἀφιήσαντι, ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει, καὶ πλανᾷ τοὺς ἐμοὺς δούλους, πορνεύσαι καὶ φαγεῖν εἰδωλόθυτα.

55 2:20c Κατὰ σοῦ ἔχω ἃ ἐμοὶ ἀφιήσαντι, ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει, καὶ πλανᾷ τοὺς ἐμοὺς δούλους, πορνεύσαι καὶ φαγεῖν εἰδωλόθυτα.

56 2:22 Κατὰ σοῦ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

57 2:23 Κατὰ σοῦ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

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53 2:20a ἀφεῖς
54 2:20b κατὰ σοῦ
55 2:20c ἔργων αὐτῆς

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53 2:20a Κατὰ σοῦ ἔχω ἃ ἐμοὶ ἀφιήσαντι, ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει, καὶ πλανᾷ τοὺς ἐμοὺς δούλους, πορνεύσαι καὶ φαγεῖν εἰδωλόθυτα.

54 2:20b Κατὰ σοῦ ἔχω ἃ ἐμοὶ ἀφιήσαντι, ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει, καὶ πλανᾷ τοὺς ἐμοὺς δούλους, πορνεύσαι καὶ φαγεῖν εἰδωλόθυτα.

55 2:20c Κατὰ σοῦ ἔχω ἃ ἐμοὶ ἀφιήσαντι, ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει, καὶ πλανᾷ τοὺς ἐμοὺς δούλους, πορνεύσαι καὶ φαγεῖν εἰδωλόθυτα.

56 2:22 Κατὰ σοῦ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

57 2:23 Κατὰ σοῦ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.
2:24 ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατίροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βάλλω ἐφ᾿ ὑμᾶς ἄλλο βάρος·

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

2:25 πλὴν ὃ ἔχετε κρατήσατε ἄχρις οὗ ἥξω.

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

2:26 καὶ οἱ νικῶν καὶ οἱ τηρῶν ἀχρι τέλους τὰ ἐργὰ μου, δώσω αὐτῶ ξενον ἐπὶ τῶν ἔθνων,

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 ταὶ κεραμικὰ συντρίβεται,

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

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

28 even as I also have received from my Father; 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.
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.

64 3:1 txt ἑπτὰ πνεύματα (seven spirits) Colinaeus Elzevir Scriv-1894-TR AT RP NA28 {\} // πνεύματα (spirits) Erasmus Aldus Stephens-1550-TR

65 3:2a txt στήρισον (2nd sing imper act of "strengthen") A C P 1006 1841 2040 2053 RP NA28 {\} // στήριξον (same as στήρισον, diff dialect) ℵ 046 1078 2050 TR // στειριζων 2329 // στηρίζων 922 // τήρησον (2nd sing aor imper act of "keep") 1611 2344 vg it ar,t syr // τήρισον 792 // 3:2b txt {A} ἔμελλον ἀποθανεῖν // ἤμελλεν ἀποθανεῖν 922 1078 2050 TR // ἤμελλες ἀποθανεῖν syr // ἤμελέλλες ἀποβάλλειν 051 2062. There are a large number of other variants in the late minuscules. See endnote for full variant list. The exact TR reading is not attested. But the TR reading is in agreement in essential meaning with the 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 3:3 txt γνῶς (2nd sing aor subj act) A C P 922 1611 2053 Μ ΤR WH RP NA28 {\} // γνωσθή (2nd sing aor fut act) Ρ 046 051 1006 1828 2014 2040 (2050 γνωσθή) 2329 2344 Μ Κ // lac 051 2062. There is not much difference in meaning between the two variants. Both can be translated as an English future, since in NT Greek the subjunctive and future were often interchangeable. If one really tried to translate the difference here, the subjunctive reading might be translated, "I will come like a thief, and you would not know at what hour I will come upon you." But since the verbs before and after it are future, it should be translated as an English future either way. This fact though that the verb in question is preceded and followed by a future tense verb, probably explains why some copyists changed it to a future form, to conform it to the rest of the sentence. The reading of 2050 is dative singular of a noun, and must be a mistake of hearing in dictation. But it supports the second reading because it would have sounded the same. 1828

68 Or “in brightness.” Compare Daniel 12:3; Mark 9:3; Matt 28:3; Luke 9:29; 1 Timothy 6:16;
3:5 ὁ νικὼν ὁ ἁληθινός ὁ ἔχων τὴν κλεῖν Δαβίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει·

6 He who overcomes in this way shall be dressed in garments of white, and I will never wipe his name out of life, and I will confess his name before my Father and before his angels.

3:6 ὁ ἔχων ὁ ἁληθινός ψέβω τοῦ πνεύμα 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 Φιλαδέλφεια ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δαβίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει·

7 And to the angel of the church in Philadelphia, write: 'These things says the Holy One, the True One, the one holding the key of David, who opens and no one closes, and closes and no one opens;"
3:8 Οἶδα σου τὰ ἔργα – ἵδον δὲ δόθηκε ένώπιόν σου θύραν ἡμερωμένην, ἤν οὐδεὶς δύναται κλείσαι αὐτὴν – ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐπήρησάς μου τὸν λόγον, καὶ οὐκ ἤρνησον 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 ἵδον δὲ δόθηκε ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσίν ἄλλα ψεύδονταί· ἵδον δὲ δόθηκε ἐκ τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

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 ἐπηρήσας τὸν λόγον τῆς ὑπομονῆς μου, καὶ ἔτηρες τὸν λόγον, καὶ οὐκ ἠρνήσατε τὸ ὄνομά μου.

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

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

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

3:12 ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου, καὶ ἐξονομήσω αὐτὸν καταβαίνοντας ἐκ τοῦ οὐρανοῦ, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε.

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 ἀκούσατω 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 \(\text{And to the angel of the church in Laodicea, write, 'These things says the Amen, the faithful and true witness, the beginning of the creation of God:} \)

3:15 \(\text{I know your works, that you are neither hot nor cold. I would rather you were either hot or cold.} \)

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

3:17 \(\text{Because you say 'I am rich; I have acquired wealth and have need of nothing,' and do not know that you are wretched and pitiful and poor and blind and naked,} \)

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76 3:14 τῆς κτίσεως 62  62  92  49 2 33 2 34 2  9 22 6 23 77 3:15 The Greek says "cold or hot." But that is not idiomatic in English. In English we always say "hot or cold."

78 3:16a τῆς κτίσεως 62  62  92  49 2 33 2 34 2  9 22 6 23 79 3:16b μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου 2 42 3 8 9 2 3

80 3:17a οὐδὲν (acc) A C 2  3 arm4 Beat ps-Aug-Spec WH NA28 \{\} / οὐδὲν (gen) A C P 046 f052 922 1006 1611 1828 1841 2040 2050 2053 2329 81 3:17b οὐδὲν (acc) A C 2  3 arm4 Beat ps-Aug-Spec WH NA28 \{\} / οὐδὲν (gen) A C P 046 f052 922 (sic) 1006 1611 1828 1841 2040 2050 2053 2329 82 3:14 txt \{A\} \(\text{τῆς κτίσεως} \) \(\text{καί τῷ ἀγγέλῳ τῆς ἐκκλησίας γράψον· Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχή τῆς κτίσεως τοῦ θεοῦ·} \)

14 And 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:

15 I know your works, that you are neither hot nor cold.

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

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

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

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

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

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

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

3:21 ὁ νικῶν δώσω αὐτῷ καθίσαι μετ’ ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ 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 ἐγὼ ἔχως ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

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

Chapter 4

The Throne in Heaven

4:1 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἀνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἐστὶν ἡ φωνὴ πρώτη τῆς ἡμέρας ὡς σάλπιγγος λαλοῦσης μετ’ ἐμοῦ λέγων, Ἀνάβα ὑδαῖς καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.

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

4:2 εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ 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.

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82 3:18 Κολλυρίον is a word which Greek imported from Latin, in which the spelling was collurium. 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 ἐστίν θύρα ἀνεῳγμένη ἐν τῷ οὐρανῷ,... ἀναβας εἰσελεύσομαι... δείξω σοι... καὶ ἐγὼ ἐκάθισα μετὰ τοῦ πατρὸς μου... ἀναβεῖν εἰσελεύσομαι... καὶ ἐγὼ ἐκάθισα μετὰ τοῦ πατρὸς μου... Καὶ ἅτι παρθενεύσει... Καὶ ἅτι παρθενεύσει... Καὶ ἅτι παρθενεύσει...

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 καὶ ὁ καθήμενος ὁμοίος ὁράσει λίθῳ ἱάσπιδι καὶ σαρδίῳ, καὶ ἱρις κυκλόθεν τοῦ θρόνου ὁμοίος ὁράσει σμαραγδίνῳ.

3 And the one sitting was like 85 jasper stone and carnelian 86 in appearance. And an aura 87 encircles the throne, like emerald in appearance.

4:4 καὶ κυκλόθεν τοῦ θρόνου θρόνους 88 εἶκοσι τέσσαρας, καὶ ἐπὶ τοὺς θρόνους [εἶκοσι τέσσαρας] πρεσβυτέρους καθημένους ἐν λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. 89

4 And in a circle around the throne are twenty-four thrones, and on those thrones, twenty-four elders 89 90 dressed in white, 91 and on their heads crowns of gold.

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85 4:3a txt {B} καὶ ὁ καθήμενος ὁμοίος Κ A P 046 922 1611 1678 1778 1828 2329 (ὦς) ἵρις δόξας va syri th arm NA28 { allowed } / καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὁμοίος 0169 cor a / καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὁμοίος TR / καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὁμοίος 46 P 922 1611 1678 1778 1828 2329 (/octet) tr / καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὁμοίος 1611 1828 2053 2080 ( arab ) RP || lac C 051 2062. 

86 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.

87 4:3c This is from the Greek word ἵρις - iris, which can mean rainbow or halo. Webster's second definition of aura is: "a luminous radiation: Nimbus." I didn't like rainbow, since the rainbow by definition includes the whole spectrum of colors, whereas this phenomenon is only green. Halo is possibly suitable; it's just that the English reader is accustomed to it being only something around the heads of holy people or saints in art. But halo is also used in astronomy.

88 4:4a txt {C} θρόνους A 046 922 1611 1678 1778 1828 2329 (ὦς) ἵρις δόξας cor a syri th arm NA28 { allowed } / θρόνοι 046 P 922 1006 1611 1841 2040 2050 2329 TR RP || lac C 051 2062. Codex Sinaiticus (K) skips the words ἐπὶ τοὺς θρόνους εἴκοσι tέσσαρας (homoioteleuton) and picks up again with πρεσβυτέρους. See the image of this pericope at http://images.csntm.org/. (It is in near the top of the 4th column, line 10, last word of the line has ΘΡΟΝΟ΢ then picks up the next line with ΕΙΚΟΣΙ ΤΕΣΣΑΡΕΣ as the entire 11th line.) This makes it impossible to tell whether the θρόνους on 4th column ending line ten was meant to be the first instance or the second instance in the verse.

89 4:4c txt {D} θρόνους εἴκοσι tέσσαρας πρεσβυτέρους καθημένους P NA28 { allowed } / θρόνοις τοὺς εἴκοσι tέσσαρας πρεσβυτέρους καθημένους 1006 1611 1841 2040 2050 2329 TR RP || lac C 051 2062. 1 suspect that the longer readings are clarifications, and that the reading of 052 2329 may be original.

90 4:4d Are the 24 elders like those of 1 Chronicles 24:7-18, or are they the 12 apostles of the Lamb, plus the 12 patriarchs of Israel?

91 4:4e txt {C} ἐν λευκοῖς Κ 052 2050 2329 DP / ἐν ἵρις δόξας Κ A P WH / ἐν ἵρις δόξας 046 P 922 1006 1611 1828 2040 2053 TR RP NA28 { allowed } / lac C 051 2062. I agree with Hoskier that the reading of Sinaiticus et al. may be original.
καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καίμονται ἐνώπιον τοῦ θρόνου, ᾧ εἰσὶν 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 ὀφθαλμῶν 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 ἔχων 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 ἔχων ἀνὰ πτέρυγας ἕξ, κυκλόθεν καὶ ἐσωθεν 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

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

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

Asyr habentes

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.
4:9 and he said, 'Holy, holy, holy is the Lord God Almighty, who was and who is and who is to come.'

And 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 the 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 "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 and were created."

Chapter 5

Who is Worthy to Open the Scroll?

5:1 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὄπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά.

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 for your purpose they exist and were created.”

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

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

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

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

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

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

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

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.

The Greek word is κιθάρα, which with that era's pronunciation would sound to us as "gitarra," like the Spanish word for guitar. The Online Encyclopedia Britannica defines it as follows: "Large lyre of Classical antiquity, the principal stringed instrument of the Greeks and later of the Romans. It had a box-shaped resonating body from which extended two parallel arms connected by a crossbar to which 3–12 strings were attached. It was held vertically and plucked with a plectrum; the left hand was used to stop and damp the strings. It was played by singers of the Greek epics, as well as by later professional accompanists and soloists." The lyre was an intermediate transition step from the harp to the guitar and viol which have
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 ἐθνῶς,

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!”
5:10 and his followers, two, three, and two, three, and two, three, and two, three, and two, three.

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

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

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 and every creature that was in heaven, and on the earth, and under the earth,

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.

13And you made them into a kingdom and priesthood for our God, and they will reign on the earth."
"Blessing and honor, glory and power, be to Him who sits on the throne, and to the Lamb, for ever and ever!"  

5:14 καὶ τὰ τέσσαρα ζώα ἔλεγον, Ἀμήν· καὶ οἱ προσβύτεροι ἔπεσαν καὶ προσεύχοντοσαν.

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 ἄρνιον μίαν ἕκ τῶν ἐπτὰ σφραγίδων, καὶ ἤκουσα ἕνος ἕκ τῶν τεσσάρων ζῴων λέγοντος ὡς φωνῆ117 βροντῆς, Ἐρχοῦ.

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."
καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' 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, Ἐρχο. ²

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

καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους σφάξουσιν, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

And another horse came, a red one, and the one sitting on it, to him the order was given to take peace away from the earth, that is, so that they slaughter one another.

Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζῴου λέγοντος, Ἐρχο. καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' 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.

καὶ ὡς φωνὴν ἐν μέσῳ τῶν τεσσάρων ζῴων λέγουσαν, Ἐρχο. καὶ εἶδον, καὶ ἰδοὺ ὁ σῖτος 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 ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζῴου λέγοντος, Ἐρχο.

And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come."
6:8 καὶ έδον, καὶ ίδον ὑπὸς χλωρός, καὶ ο ἐκθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῶ ὁ θάνατος, καὶ ο ἄδης ἀκολουθεῖ μετ’ αὐτοῦ καὶ ἐδόθη αὐτοῖς ἔξουσία ἕπι τό τέταρτον τῆς γῆς, ἀπόκτειναν ἐν ρομφαία 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 ἦν οἱ θηρία τῆς γῆς;

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 witness that they were bearing.

6:10 Ἐρχού καὶ βλέπε, ἦν ὁ θάνατος καὶ ἰδοὺ ἐσχάτως τομαὶ αὐτῶν ἐν χερσί ὑπὸ τῶν θηρίων τῆς γῆς;

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?"

6:11 καὶ ἠδόθη αὐτοῖς έκάστῳ στολή λευκή, καὶ ἐδόθη αὐτοῖς ἵνα ἠδοκολουθεῖ μετ’ αὐτοῦ.  The preposition "on" is different with this rider than the first three. When you read this version of the prepositional phrase out loud, this one has a more grave sound to it. It is longer and more spelled out.

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 were.
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 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 Μετὰ τοῦτο εἶδον τέσσαρας ἄγγελους ἐστώτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας άνέμους τῆς γῆς, ἵνα μὴ πνεύῃ άνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δέντρον.

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

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

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

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

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

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

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

7:5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες, ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες, ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες, ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες, ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες, ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσσαχὰρ δώδεκα χιλιάδες, ἐκ φυλῆς Ναπθαλιὰμ δώδεκα χιλιάδες.

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

7:6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες, ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες, ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες, ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσσαχὰρ δώδεκα χιλιάδες, ἐκ φυλῆς Ναπθαλιὰμ δώδεκα χιλιάδες.

from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand,

7:7 ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες, ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσσαχὰρ δώδεκα χιλιάδες, ἐκ φυλῆς Ναπθαλιὰμ δώδεκα χιλιάδες.

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

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

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

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

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

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135 7:1 txt {C} μετὰ τοῦτο A C 1006 1841 2053 Itᵃ租车³ṣ vg syrᵃ租车³ṣ arm NA27 {\} ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς ἔστιν μητήρ τῶν ἄνεμων τῆς γῆς.  The Greek phrase is ἐστώσας τοὺς τέσσαρας άνέμους τῆς γῆς.  It usually simply means "from the east" since that is where the sun rises.  Compare Rev. 16:12.

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

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

The Multitude out of the Tribulation

7:9 After 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 and they are shouting out with a loud voice, saying, "Salvation is with our God who sits on the throne, and with the Lamb!"

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

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

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

7:14 And I 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.

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138 7:9 txt auton Ν 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 εἰρήκα ἐκτός Ν 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 εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ’ αὐτούς.

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

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

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

7:17 ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ ἐπ’ αὐτούς, καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

17For the Lamb that is in the midst of the throne will shepherd them, and he will lead them to the springs of 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 ἠνοίξεν τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡ ἡμιώριον.

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

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141 7:16a txt {Α} ἔτι Α 046 f052 1006 1611 1841 2040 2053 2329 TR RP NA28 {\} / omit ( Ν transposes to before οὐδὲ πᾶν καῦμα later in the v.) pc vg syrph,h copsa,bo eth Cyp ps -Ambr Prim Fulg / lac C 051 2050 2062.

142 7:16b txt {C} ἔτι Α 046 1611 2040 2053 / com vg ps Ambr Cypr Prim Fulg TR RP NA28 {\} / omit (2329 omit οὐδὲ διψήσουσιν έτι) 2 4 it gig syr ph cop bo mss Aldus Colin Beat / lac C 051 2050 2062.

143 7:17a txt ποιμανεί and ὁ δηγήσει (future) A 2351 \copbomss\ RP. This context starts out with present verbs, then we find future verbs in vv. 15-16, and future again at the end of v. 17, but the Byzantine text has present tenses in v. 17 in between. This is not unusual, for the switch back and forth of tenses. But is it also possible for the tenses in v. 17 to have been assimilated by the surrounding futures? At any rate, verbs with a present tense form can have a future meaning.

144 7:17b txt ἐκ Α C P 046 052 35 82 94 104 175 424 459 469 757 792 922 1006 1611 1778 1828 1841 1852 1862 1888 2017 2042 2053\com 2060 2065 2073 2138 2329 2436 \cop\na28 {\} / ἀπὸ Ν 241 456 920 1678 1854 1859 2019 2020 2040 2053\txt 2059 2074 2080 2181 2166 2351 2814 TR / δὲ ἑτὰς Cypr Prim / lac 051 2050 2062. In modern Greek “ἀπὸ” has absorbed ἐκ. Generally, Codex A represents the oldest reading for Revelation. Family 052 is split exactly in half; two mss for each of the major readings.

145 7:16-17 Isaiah 49:10, 13; Isaiah 25:8

146 8:1a txt δόταν Α 1006 1611 1841 NA28 {\} / δόει Ν Π 046 f052 922 1828 2040 2053 2329 (most all minuscules) TR RP / lac . The UBS editorial committee: “The reading δόει seems to be an assimilation to the six instances of δόει ἤνοιξεν in chap. 6. (For another example of δόει with the indicative in the book of Revelation, see 4:9.)”

147 8:1b txt ἡμιώριον Π 046 f052 757 922 1006 1611 1774 2040 2329 & rell. Gr. TR RP WH NA27 / εἴμαιρομ Α / ήμιώριον C 2053\txt 2200 / εἴμαιρομ Ν 1828 2038* 2595 / ήμιώριον 181 2814 / ήμιώριον Α 1918 / ήμιώριον 181 2814 / ήμιώριον 1948 / omit Beat / lac 051 2030 2050 2062.
8:2 καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ θεοῦ ἑστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

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

8:3 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.

3And another angel came and stood at the altar, holding a golden censer, and many incenses were given to him so that he might present the prayers of all the saints at the golden altar which is before the throne.

8:4 καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ.

4And the smoke of the incenses went up before God from the hand of the angel mingled with the prayers of the saints.

8:5 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.

5And the angel took the censer and filled it with the burning incense, and he hurled it to the earth; and there came rumblings and voices and peals of thunder and an earthquake.

8:6 καὶ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσιν.

6And the seven angels who had the seven trumpets readied themselves to play.

8:7 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.

7And the first one sounded his trumpet; and there came hail and fire mixed with blood, and it was rained on the earth. And one third of the earth was burned up, and one third of the trees were burned up, and all the green grass was burned up.
8:8 And the second angel sounded his trumpet; and something like a huge mountain burning with fire was hurled into the sea. And one third of the sea was turned to blood.

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

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

burned up or not? 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

This omission is a clear case of “homoioiteleuton” that happened in the Greek copying process. That means, the lines end the same, so a抄手, 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. Homoioiteleuton. 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 paralepsis from homoioiteleuton.

152 8:8 txt (A) pori Ν A P f512 1006 1611 1828 1841 2053 2329 itar,gig,(h) vg syrPh cop³sa,bo TR NA28 ‖ omit 046 922 2040 m² syrPh Tyc RP ‖ lac C 051 2050 2062.

153 8:9 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 ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτε ἐπικράνθησαν.

8:11 And the name of the star means "Wormwood." And a third of the waters were turned into bitterness, and many of the people died from the waters because they were made bitter. 8:12 And the fourth angel sounded his trumpet; and a third of the sun was struck, and a third of the moon and a third of the stars, such that one third of their light was darkened and a third of the daylight would not be shined, and the same with the night. 8:13 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

9:1 And the fifth angel sounded his trumpet; and I saw a fallen star, fallen out of heaven onto earth, and the key to the bottomless pit had been given to him. 9:2 And he opened the bottomless pit, and smoke ascended from the pit like smoke from a giant furnace. And the sun and the sky became dark from the smoke of the pit.

154 8:12 The verb 'was darkened' is singular. I don't think it is saying that one third of 'them were darkened,' but rather one third of something singular 'was darkened,' and the meaning is that one third of their strength, one third of the collective light was darkened. What it is NOT saying is that one third of the number of them were totally dark. And probably not that one third of the duration of the day or night was dark. It is saying that the day and the night were each only two thirds as light as normal. See Isaiah 13:10; Ezekiel 32:7; Joel 3:15

155 8:13 txt [Δ] ἄγγελου ἄλλου ("another") would probably have taken the place of ἑνὸς ("an"); cf. 7:2; 8:3." (H. B. Swete, The Apocalypse of St. John, ad loc.).

156 9:1 That is, a fallen angel. Angels are called stars also in Judges 5:20; Job 38:7; Isaiah 14:13; Daniel 8:10 / Rev. 12:4; Rev. 1:20. In this verse in Revelation, it is a "fallen star," which is another way to refer to a demon; one of the 1/3 of the angels that Satan took with him when he was expelled from heaven.
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. 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. 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. And during those days the people will seek death, and will not find it. Yes, they will long earnestly to die, and death will elude them. And the appearance of the locusts was like horses outfitted for war, and on their heads something like golden crowns, and their faces like human faces, and they had hair like the hair of women, and their teeth were like lions' teeth, and they had thoraxes like breastplates of iron, and the sound of their wings was like the sound of many chariot horses rushing to battle.

Footnotes:
157 9:4 Compare ch. 6:6, "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or wine." An implication here about the green grass and trees, from the commandment to the locusts that they not damage anything green, could be that green things will be precious and rare in those days already, before all these plagues take place. On the other hand, locusts' natural inclination would be to eat such, and they are being commanded to do otherwise.
158 9:5 And 1 Cor 15:22-23, "For the earth is not inhabited as man dwelleth in it. And the dead bodies which are in the graves shall come forth: they who are in the graves shall come forth; they that are in the sepulchres shall come forth, to the sound of the trumpet of God. For the trumpet shall sound, and they shall be raised up to everlasting life. Then will Christ appear, who is the first-fruits of them that are raised up, and the latter-fruits of them that sleep in Jesus. For all shall be raised up in their own generation: they that died in Christ shall rise first: afterwards they that live at Christ's coming shall not die again: for Christ shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught together with them in the clouds, and so shall we ever be with the Lord.”
159 9:7a ὅμοιοι ὡς στέφανοι χρυσοῖς: ὅμοιοι ὡς στέφανοι χρυσοῖς (Matt 25:9); ὅμοιοι χρυσοῖς (Rev 19:8; 20:6).
160 9:7b ὡς στέφανοι: ὡς στέφανοι (Rev 19:8); ὡς στέφανοι χρυσοῖς (Rev 19:8).
9:10 and ἔχουσιν οὐράς ὁμοίας σκορπίως 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· οὐσιά αὐτῶ ἐβραίστη Ἀβαδών καὶ ἐν τῇ Ἑλληνικῇ οὐσιᾷ ἔχει Ἀπολύων.

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

9:12 Ἡ οὐσία ἐξουσία αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

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

9:13 Καὶ ὁ ἑκτός Αὐγελὸς ἐσάλπισεν· καὶ ἤκουσα φωνὴν μίας ὑπέλθεν· ἰδοὺ Ἰδοὺ δύο οὐαὶ μετὰ ταῦτα.

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

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

9:16 I heard 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 φωνὴ, thus cluing us that there must be a pause or comma between "voice" and "one."

Bauer says this use of the numeral one has the meaning of "as one; with unity." Though ordinarily in that use, the numeral precedes the noun, and does not follow it as here. (The author of the apocalypse is not known for strictly following all grammatical rules.) In another place in Revelation we have one voice coming from a group of four, and that is in Rev. 6:6, "a voice in the midst of the four," and interestingly, the word "one" is not there modifying voice.

The UBS Textual Commentary on the Greek New Testament says, "The weight of the external evidence for the presence and for the absence of τεσσάρων is almost evenly balanced. Among internal considerations, on the one hand it is possible that the word was added in order to make an antithesis to φωνὴν μίαν and a parallelism with τοὺς ἀγγέλους of ver. 4; on the other hand it is possible that the word was accidentally omitted in transcription because of a certain similarity with the following κεράτων. In view of such considerations a majority of the Committee thought it best to include the word in the text, but to enclose it within square brackets. Among the singular readings the omission of μίαν κεράτων in ℵ* is noteworthy." The antithesis they are talking about is that the word "one" according to Bauer, means, "as one, in unity," which seems to require the mention of or the pointing out of more than one source for the one voice, and so thus the addition of the word "four." I think the omission of μίαν ('one') in ℵ* with the genitive clause following it signifies that the original scribe associated the αἱ with the clause after it, as I said earlier. I suppose there is some possibility that this whole sentence could be translated, "And I heard a voice, one of the horns of the golden altar before God..."

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

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.

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.

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

ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστιν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

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.

Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσὰ καὶ τὰ ἀργυρὰ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται οὔτε ἀκούειν οὔτε περιπατεῖν.

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

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

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

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167: Many Latin mss are inconclusive.
168: The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.
169: This Greek word φάρμακον - phármacon 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 φαρμακειῶν, 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 And 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.

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

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.

Footnotes:

170 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.

171 10:1b The Greek word here, πους, 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.

172 10:2 txt βιβλαριδιον ℵ² C P syrph TR NA28 {\} βιβλιον 046 2040 itë8 vgmss copa,b0 arm eth vict tyc prim beat RP (˘ βιβλιον ˘) βιβλιαριδιον C* f052 922 1006 1611 1828 1841 2053 vg syr a2 ps-ambr βιβλιαριον 2329 βιβλιαριον Aldus, and Erasmus 3,4,5 in mg. lac ἕλιτον 051 0200 0062.

173 10:3 Or, “with their voices.”

174 10:5 And the angel which I had seen standing on the sea and on the land, he lifted his right hand to heaven.
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,

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

10:7 ἀλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

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

10:8 Καὶ ἡ φωνὴ ἣν ἠκουσάμεν ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ λέγουσαν, Ὕπαγε λάβε τὸ βιβλίον τὸ ἠνεῳγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

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

10:9 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 ως 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."

10:10 καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ· 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.

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

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

\[\text{References:} 10:7\text{ txt τοὺς ἑαυτοῦ δούλους τοὺς προφήτας A C P 046 1006 1828 1841 2040 syr ph itar.gig.t vg cop bo arm Oscan Tyc 1 ps-Ambr (per servos suos prophetas) arm a.? 3.? NA28 }\]

\[\text{10:8 txt βιβλίον A C P 2329 2344 syr ph itar.gig.t vg cop bo arm a.? 3.? NA28 }\]

\[\text{10:9 txt λέγουσι(ν) (plural) A 046 1006 1828 1841 2040 syr ph itar.gig.t vg cop bo arm a.? 3.? NA28 }\]
Chapter 11

The Two Witnesses

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

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

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

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

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

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

11:4 εὗτοι εἰσίν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἑστῶτες.

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

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

1011b 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.

111a A singular masculine subject; it must be God speaking, because later in v. 3 the speaker says, "I will give authority to my two witnesses."
καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίεται τοὺς ἐχθροὺς αὐτῶν. Καὶ εἴ τις θελήσει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

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

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

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

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

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

καὶ πτῶμα 187 αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη.

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

καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλώσσων καὶ ἐθνῶν τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνῆμα.

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.

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

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.

11:5 καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίεται τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

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

11:6 οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσιν.

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

11:7 καὶ οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσιν.

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

11:8 οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσιν.

8And 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 καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλώσσων καὶ ἔθνων τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἡμίσυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνῆμα.

9And 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 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

10And 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.

11:8 This variant is not translatable, since we would render them the same in English.
καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπί 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 ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

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

Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως 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 And his Anointed, who sits on their thrones before God, fell on their faces and worshiped God, as the nations have become angry, and your anger also has come, and the time for the dead to be judged, and reward to be given to your servants the

11:16 And the twenty-four elders, who sit on their thrones after God, fell on their faces and worshiped God, saying, "We thank you, Lord God Almighty, who is and who was, that you have taken that great power of yours and begun to reign.

11:17 And the nations have become angry, and your anger also has come, and the day of your power has come to begin reign.

11:18 And the nations have become angry, and your anger also has come, and the time for the dead to be judged, and reward to be given to your servants the
prophets and to the saints and to those fearing your name, both small and great, and to destroy the ones destroying the earth.”

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

Chapter 12
The Woman, Her Seed, and the Dragon

12:1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars,

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

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

12:4 and his tail is pulling one third of the stars from heaven; and it threw them to the earth. And the dragon took his stand in front of the woman who was about to deliver, so that he might devour the child whenever it was born.

The variety of variants, and the fact that Sahidic Coptic is split, and that family 052 is not united, leads me to believe that και σεισμος might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σεισμος is the only singular item in the list. This latter may account for its omission, however.

The parade of majuscules and papyri in support of the NA28 reading is impressive. The Philoxenian Syriac has “fire” instead of earthquake.

That is, one third of the angels. We know of only three archangels: the being who is now Satan, and Michael, and Gabriel. Therefore it is reasonable to conclude that each
καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεόν καὶ πρὸς τὸν θρόνον αὐτοῦ.

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

καὶ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.

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.

Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαήλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, ὃν ἐστιν ἐκεῖ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην.

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.

καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος εὑρέθη αὐτῶν ἐν τῷ οὐρανῷ.

and he was not strong enough, neither was their place found anymore in heaven.

καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην – ἔβληθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

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.
καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ 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.

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 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 ὅπλον ὡς ποταμόν, ἵνα αὐτὴν ποταμόφορην ποιήσῃ.

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

καὶ ἦλθεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν 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 Κ A C P 046 051 f052 TR RP NA28 {\} // αὐτῶν 2042 it88h syrph lac 2050 2062.
221 12:12 txt {A} oi A 051 f052 1006 1611 1828 1841 2040 2344 M A TR [NA27] {\} // omit Κ A C P 046 922 2053 2329 Mk TR 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).
222 12:14b txt omit Κ A C P 046 051 f052 922 1006 1611 1828 1841 2040 2053 2329 all versions RP NA28 {\} // +eis R +τοῖς κατοικοῦσι 14 minuscules TR lac 2050 2062. The accusative case of τὴν γῆν καὶ τὴν θάλασσαν threw off some scribes.
223 12:15 The expression κατήγωρ καὶ κατηγοροῦν καὶ ἠγάπησαν καὶ θάλασσαν 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 ὤργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηροῦντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦμ·

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

12:18 καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

18 And 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, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτά, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.

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

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224 12:18 txt ἐστάθη (3rd person) ™ A C 1828 2344 itar g8 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 f052 922 1006 1611 1841 2040 2053 2329 ™ vg mss syrh cop sa,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.” In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. We have just read in the previous verse that the dragon went to make war with the woman’s seed, and this is how he made war: he brought up the beast from the sea, which later in 13:7 of this chapter makes war on the saints and conquers them.

225 13:1 txt ™ δύομα ™ A C P 1006 1841 2040 2053 2329 ™ itar g8 vg mss syrh cop sa,bo arm eth Andr; Prim Beat TR δύομα A 046 051 f052 922 1611 1828 2053 2344 ™ itar ™ vg syrh Prisc ps-Ambr TR [NA27] {C} lac 2050 2062. 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.
13:7 καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλώσσαν καὶ ἔθνος.

7 And it was given to him to make war with the saints and to conquer them,233 and authority was given to him over every tribe and people235 and language and nation.

13:8 καὶ προσκυνήσουσιν αὐτόν236 πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὅπως ὁ ἄνθρωπος ἐσφαγμένος 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.

13:9 Ἐἴ τις ἔχει οὖς ἀκουσάτω.

9 If anyone has an ear, hear.

13:10 εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι. Ὡδέ 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.239 Here is the endurance and faith of the saints.240

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233 13:7a Daniel 7:21,25; 12:7
234 13:7b txt καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς Ν 046 051 (922 ἐδωθή, νικεισαι αὐτούς) 11:7 1841 2040 (2329 ἐδωθή) it ac bg (vg) syr, ph, (h) cop bo eth Beat RP NA27 (A) καὶ ἐδόθη ἐξουσία αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς f052 arm ms NA28 (Quod) Prim καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς 1611 1618 1828 TR Δimit (homoiarcton?) P 2053 cop sa arm mss Iren lat Andr lac 2050 2062.
235 13:7c txt καὶ λαὸν Α, Π 046 051 1006 1841 2040 2053 2329 2060 2065 2329 2432 lat arm eth P 051 1006 cop bo TR Δ laz 2050 2062.
236 13:8a txt αὐτὸν A 046 051 1006 1841 2040 2053 2329 lat cop sa arm mss Iren lat Prim NA28 (Quod) Prim τὸ ὄνομα αὐτοῦ τὸ ὄνομα τῶν ἁγίων (C) 051 1006 cop bo TR Δ laz 115 2050 2062.
237 13:8b txt ὃν οὐ γέγραπται τὸ ὄνομα αὐτοῦ C 1828 1854 2053 pc Iren lat Prim NA28 (C) οὐ γέγραπται τὸ ὄνομα αὐτοῦ A οὐ γέγραπται τὸ ὄνομα αὐτοῦ f052 ὃν γέγραπται τὰ ὄνομα αὐτῶν Ν* ὃν οὐ γέγραπται τὰ ὄνομα αὐτῶν Π 1006 1841 2040 2060 2065 2329 2432 lat arm eth οὐ γέγραπται τὰ ὄνομα Ν 051 35* 241 1888 com 2042 2073 2074 2186 2814 lat TR ὃν οὐ γέγραπται τὸ ὄνομα Νετ 94 104 175 424 469 1888 b text 2020 2059 2081 2351 2436 (cop sa, bo) Beat RP ὃν οὐ γέγραπται τὸ ὄνομα αὐτῶν 1611 pc syr οὐ γέγραπται τὸ ὄνομα 046 456 οὐ γέγραπται τὸ ὄνομα 627 οὐ γέγραπται τὰ ὄνομα 792 οὐ γέγραπται τὸ ὄνομα 82 920 1859 2138 οὐ γέγραπται τὰ ὄνομα 1384 2030 2050 2062.
238 13:10a txt εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει A vg,N*, Ps-Ambrose NA27 (B) αἰχμαλωσίαν, ὑπάγει f052 241 2432
And then the "HAS part of the sa,bo πάντες sa mg and omit following
h is the case here with the present indicative active reading. The UBS Textual
captives," rather than if
ed gis written instead of εἰς) "  The TR reading has no
mg arm lat following
influence of such sayings as Mt 26:52 ("saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the
two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the
saying is argued: "Among the dozen variant readings, the least unsatisfactory appears to be
ἀποκτανθῆναι, αὐτὸν (aor inf pass) "is to be killed, he" A NA2  {B} (Primasius).
It is a principle of Textual Criticism that when there is a large set of variations on a reading, it
δεῖ (pres ind act) 046 1888 2073 2074 2329 copbo arm Irenarm This Andrew
He who will have killed, he will be killed with the sword "  vg ps Ambr
And because he has killed with the sword, he should die by the sword." arab
However he will kill, they will kill him with the sword." copbo
"If someone has killed with the sword, he should be killed with the sword." syrph arm4
It is a principle of Textual Criticism that when there is a large set of variations on a reading, it
is suspect. Such is the case here with the present indicative active reading. The UBS Textual
Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be
ἀποκτανθῆναι, αὐτόν, ["is to be killed, he,"] supported by Codex Alexandrinus. As in the first
two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the
saying is rested) 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

Si quis eum gladio occiderit et gladio occidetur "If anyone will have killed, he will be killed with
the sword." Beat
Si quis gladio interficit gladio interficietur "If anyone kills with the sword, he will be killed with
the sword." it88

"If anyone has the lot or destiny of captivity, he must go," seems to be a clarification of the first clause of the Codex A reading. And it could be argued that the additional phrase "into captivity" he must go, in the second clause, was a clarification on the part of Codex A as well. And then the HAS part of the TR reading, "has captivity" was then interpreted by the TR copyists as meaning, "if anyone has captives," rather than if anyone has that fate. Happily, the, RP, NA27 and UBS4 readings are the same in meaning, though the UBS commentary says of the TR reading, "...which can scarcely be translated, must be regarded as a scribal blunder (έχει being written instead of εἰς)." The TR reading has no Greek manuscript support as it is worded, but agrees in meaning with 104 459 2019 (copbo) (Primasius).

13:10b ttt ἀποκτανθῆναι, αὐτὸν (aor inf pass) "is to be killed, he" A NA27 [B] ᾧ ἀποκτενεῖ "will kill" 1828 2038 it88 Pacian Beatus ᾧ ἀποκτείνει syrph ᾧ ἀποκτενεῖ ἀυτὸν copbo ᾧ ἀποκτενεῖ δεὶ αὐτὸν C P ᾧ ἀποκτενεῖ, δεὶ αὐτὸν (fut ind act) 35 94 104 205 209 757 2019 2020 2042 2059 2081 2186 2329 2351 2814 it87 vg (copbo) Irenaeus lat Andrew; Primasius TR RP ᾧ ἀποκταίνει, δεὶ αὐτὸν (pres ind act) 051* (sic) ᾧ ἀποκταίνει, δεὶ αὐτὸν (pres ind act) 424 1006 1841 1854 1862 2040 ᾧ ἀποκταινεί, δεὶ αὐτὸν 241 then omit ἐν μαχαίρῃ ᾧ ἀποκταινεῖ, δεὶ αὐτὸν 2060 2436 ᾧ ἀποκταινεῖ, δεὶ αὐτὸν (indefinitive) 2053 ᾧ ἀποκταινεῖ, δεὶ αὐτὸν (pres ind act) 046 1888 2073xt ᾧ ἀποκταινεῖ, δεὶ αὐτὸν 1678 bvid ᾧ ἀποκταινεῖ, δεὶ αὐτὸν (pres ind act) "kills, he must himself" R 1611* 2074 2344 Irenarm ᾧ δεὶ αὐτὸν ἀποκτανθῆναι (and omit following ἐν μαχαίρῃ ἀποκτανθῆναι) "he must himself be killed," (and omit following "with the sword he will be killed) 051* 82 175 456 469 627 757 792 920 1852 1859 2073xt 2138 2436 itkt ᾧ lac 1384 2030 2050 2062.

These are the major variants, but there are many, many more, when you count the versions and Fathers. The RP reading of "If anyone has [the lot or destiny of] captivity, he must go," seems to be a clarification of the first clause of the Codex A reading. And it could be argued that the additional phrase "into captivity" he must go, in the second clause, was a clarification on the part of Codex A as well. And then the HAS part of the TR reading, "has captivity" was then interpreted by the TR copyists as meaning, "if anyone has captives," rather than if anyone has that fate. Happily, the, RP, NA27 and UBS4 readings are the same in meaning, though the UBS commentary says of the TR reading, "...which can scarcely be translated, must be regarded as a scribal blunder (έχει being written instead of εἰς)."
The Second Beast, out of the Earth

13:11 Καὶ εἶδον ἄλλο θηρίον ἀναβαίνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὡς ἄρνιοι, καὶ ἐλάλει ως 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 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\textsuperscript{243} of the sword and yet has lived.\textsuperscript{244}

13:15 καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἢ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ [Ἰνα] δοσὶ ἑὰν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν.

\textsuperscript{15}And it was given to him to give breath to the image of the beast, such that the image of the beast can even talk, and also to cause anyone who\textsuperscript{245} does not worship the image of the beast to be put to death.

13:16 καὶ ποιεῖ πάντας, τοὺς μικρούς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχούς, καὶ τοὺς ἔλευθέρους καὶ τοὺς δουλοὺς, ἵνα δώσων αὐτῶς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν,

\textsuperscript{16}And he causes\textsuperscript{246} all, the small and the great, and the rich and the poor, and the free and the slave, to get\textsuperscript{247} a mark\textsuperscript{248} on their right hand\textsuperscript{249} or on their forehead.

\textsuperscript{243}13:14b TR RP NA28 {Prim} (Beat) (NA2  [ἵνα]) {C}
\textsuperscript{244}13:16b TR RP NA28 {Prim} (Beat) (NA2  [ἵνα]) {C}
\textsuperscript{245}13:16c TR RP NA28 {Prim} (Beat) (NA2  [ἵνα]) {C}
\textsuperscript{246}13:17a TR RP NA28 {Prim} (Beat) (NA2  [ἵνα]) {C}
\textsuperscript{247}13:17b TR RP NA28 {Prim} (Beat) (NA2  [ἵνα]) {C}
\textsuperscript{248}13:18a TR RP NA28 {Prim} (Beat) (NA2  [ἵνα]) {C}
\textsuperscript{249}13:18b TR RP NA28 {Prim} (Beat) (NA2  [ἵνα]) {C}
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 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. M. 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 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 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. I get the impression from translating this passage that this mark
will be self-arranged; that is, people will be told to do it, but nevertheless they ultimately do it
voluntarily. They themselves are responsible for making sure they have it, if they want to
buy or sell. In other words, it need not be mandatory by law, but life will be extremely hard
without it. How could a government give the mark to 20 billion people by force in the
remotest jungle? On the other hand, economic incentives have historically worked very well,
without the need for something being mandatory by law. Most people serve Mammon
anyway, so it will be a no-brainer for most people to get the mark. It will be a blessing on
the other hand, for God’s people, in that those who are serving Mammon will repent of th
and truly be content with their daily bread from God, and truly live by faith. The exciting life.

Exciting to see how God will feed them each day. But we see in this book that many or most of
God’s people will die or be killed during those days.

13:16 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. ποδός), 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.


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

The Lamb and the 144,000

255 13:18c txt [C] omit ἐν Κ Β Α; (θ) Τ ΝΑ28 {λ} θετίν (ρθέ); +δε C P 051 f052 1006 1611 1841 2040 2053 2065 2329 2344 M τίς syrh cop bo arm Hipp RP ‖ lac ἔν 115 2030 2050 2062.

256 13:18d txt [Α] ἐξακοίην έξηκοντα έξ (666) A 1828 copn NA27 [Α] ‖ ἐξακοίην έξηκοντα έξ (666) N ‖ χξζ (with 3 individual overlines) (666) 051 82 424 456 627 920 1852 1859 1862 1888 2019 2060 2074 2081 2138 2329 ‖ χξζ (with one continuous overline) (666) ἔν 47 2020 2059 2814 TR ‖ χξζ (with one continuous overline) (666) 0467 (with circumflex above, plus one continuous overline above that) f052 35 94 175 469 1611 1678 2017 2042 2436 ‖ χξζ (666) 775 ‖ χξζ, (666) Steph 1550 TR ‖ ἐξακοίην έξηκοντα έξ (666) P 104 241 (792) 922 1006 1841 1854 2040 2053 2065 2073 RP ‖ ςκεκ ακοιηντα ςκεκ (666) vg Beatus ps-Ambrose ‖ sexingenti sexaiginta sex (666) 1188 ‖ ἐξακοίην έξηκοντα πενητε (665) 2344 ‖ (646) ἔτα Θ σκακοίην δεκα έξ (616) ϊ 159 C νευρτοποιηθαι acc. to Irenaeus; Caesarius Tyc2 arm4 ‖ lac 1384 2050 2062 2186. Here is a link to the image of Papyrus 115: http://www.bibletranslation.ws/gfx/p115.jpg. The "H" letter is a whole Greek word that can mean "or." There is one theory that it read ἐξακοίην δεκα έξ, Ἡ XIC = "666 or 616.") The "Η" letter can also be the feminine definite article. David Parker writes (in his NTS article): "There is too much space in the papyrus for what one would expect from other witnesses, suggesting that something extra has been written by mistake." He considers the "line written over letter" Eta as a correction sign. (If that is true, I think the most probable explanation is that it was a final N of the word ECTIN, and the scribe of the papyrus mistook it for ΕΤΙΝ, and the scribe of the papyrus mistook it for ECTIN H. Some form of the number 666 is supported by M 1188 vg syrh cop bo arm eth Irenaeus Hippolytus Andrew; Victorinus-Pettavio Gregory-Elvira Primasius Beatus TR RP NA27. The UBS Textual Commentary on the Greek New Testament states on p. 49 that Irenaeus "says that 666 is found 'in all good and ancient copies,' and is 'attested by those who had themselves seen John face to face.' ...When Greek letters are used as numerals the difference between 666 and 616 is merely a change from ζ to i (666 = χξς and 616 = χις). Perhaps the change was intentional, seeing that the Greek word that can mean 'or' There is one theory that it read ἑξακόσιοι δέκα ἕξ."

257 13:19a 16, points out that others have noticed that "two possible transliterations of beast" into Hebrew could produce either 666 or 616. That is, θηριον (nominative) as in Rev. 3:18c it = 30, a = 1, t = 300, e = 5, i = 10, v = 50, o = 70, ς = 200, Ν = 400. For a full discussion see R. Bauckham, 'Nero and the Beast' in The Climax of the Covenant: Studies on the Book of Revelation (Edinburgh: T. & T. Clark, 1997), pp. 384-452, also D. Aune, Revelation 6-16 (Waco, Texas: Word, 1998), pp. 722, 769-73. There is a marginal note in MS 1854: "λατεῖνος." This reflects one of the early gematrial theories, held by, among others, Irenaeus, that 666 stood for the Roman Empire. (This is what λατεῖνος means, the Roman Empire.) Here is the math: λ = 30, α = 1, τ = 300, ε = 5, i = 10, v = 50, o = 70, ς = 200, which add up to 666. Irenaeus favored Τέτων (Titus) as the most likely gemarial equivalent for 666, because it had six letters, and he favored λατεῖνος second most. If the final v is removed from Τέτων, you get the number 616. Another, current, theory is that John originally wrote just the 3 letters χξζ and that the Arabic writing that Islamic Jihadists wear on their foreheads or the right arms, which looks very much like these 3 Greek letters, will be the mark of the beast, will be the Mahdi, or Islam's Messiah.:

https://www.google.com/search?q=mark%2020%20beast%20666%20arabic%20letters&biw=1366&bih=570&tbm=isch&imgt=imgt&imgdii=4azoC2_NWXk-EM%253A%2525252BT7TINHIIIrdmqQEM%253Bhttps%2525252F%2525252F2525252F2525252F2525252F2525252F2525252F2525252F2525252F2525252F2525252F2525252F2525252Fgoogle-stalking-the-number-of-the-beast%252525252F2525252Fsource=iu&pf=m&fire=4azoC2_NWXk-EM%253A%2525252BT7TINHIIIrdmqQEM%2525252C&amp=usg=__jbRjtgdZ69iw8qjkDsZhuPudCpg%3D#imgrc=4azoC2_NWXk-EM%3A&amp=usg=__jbRjtgdZ69iw8qjkDsZhuPudCpg%3D
14:1 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 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 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 These are men who have not been defiled with women, for they are virgins. These are the ones following the Lamb wherever he goes. They were purchased from humanity as a firstfruits to God and to the Lamb,

14:5 and in their mouths no falsehood has been found. They are blameless.
The Three Angels

14:6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσούρανήματι, ἔχοντα εὐαγγέλιον αἰωνίου εὐαγγελίζαι ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πάν ἔθνος καὶ φυλὴν καὶ γλώσσαν καὶ λαὸν,

6And I saw anotherangel 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 ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἤλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ βάλασαν καὶ πηγὰς υδάτων.

7saying 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 ἡκολούθησεν λέγων, Ἐπεσεν, ἔπεσεν Βαβυλῶν ἡ μεγάλη, ἢ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεποτικεν πάντα ἔθνη.

8And 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 14:6a txt ἀλλὸν ἄγγελον πετόμενον ἐν μεσούρανήματι, ἔχοντα εὐαγγέλιον αἰωνίου εὐαγγελίζαι ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πάν ἔθνος καὶ φυλὴν καὶ γλώσσαν καὶ λαὸν, αγγελος it eth arm (eth) Cypr Matern Varim Prim Cass Beat TR SBL NA28 {B} omit ψ* 046 f052 922 m cop* Or Andr Victpet Ambr RP lac 2050 2062

264 14:6b txt [A] εἶπον ψ* Κ A C P f052 1611 1828 2053 2329 syrph (cop) Origen NA28 {} omit 046 051 922 1006 1611 m syr TR RP lac 2050 2062.

265 14:6c txt καθημένους ψ* Κ C P 046 f052 922 1006 1611 1841 2040 2053 2329 m* syrph RP NA28 {} dat pl of καθημένους ψ* 051 1828 it* cop* Beatus TR καθημένους τοῖς κατοικοῦνταις Ψ* 051 1828 it* cop* Beatus TR καθημένους 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] εἶπεν ψ Κ A C P 046 f052 922 1006 1828 2040 2053 2329 m* latt syrph,h cop* arm eth eph RP SBL NA28 {} omit m* cop*obo arab TR lac 2050 2062

267 14:7a txt λέγων Α C P 046 f052 1611 1828 2040 2053 2329 it* syr philov vg Beat Vg RP SBL NA28 {} λέγων Ψ* 051 922 1611 2053 cop Or Prim Cyp Tr TR "who says" syr eth εἶπεν arm omit Κ lac Ψ* 051 2050 2062. The form λέγων is plural, so must be a scribal error.

268 14:7b txt [A] θεον ψ* Κ A C P f052 1006 1611 1641 2040 2053 2329 m* TR NA28 {} κυριον 046 922 1828 m* it* 866 (l)* vg* cl syr h* homs8 Beat ps-ambr RP lac 2050 2062.

269 14:7c txt [A] τῷ ποιήσαντι ψ* Κ A C P 051 f052 1006 1611 1641 2040 2053 2329 m* TR NA28 {} τῷ πιστῶ τῷ θεῷ τῷ ποιήσαντι 2329 it* 866 τῷ αὐτῷ τῷ ποιήσαντι 94 104 2020 arm τοῦ ποιήσαντος 046* 404 τοῦ ποιήσαντος 046c 1828 m* RP τοῦ ποιήσαντος Origen lac 2050 2062 2351. The NA27 and RP readings are translated into English identically.

270 14:8a txt αγγέλου δεύτερος Κ* (C δεύτερον) Ρ 051 1611 2053 2080 m* (it* 866) syr* with * cop*sa,bo arm* Andr (Beat) NA28 (C) δεύτερος αγγέλου Α 046 922 1678 1778 1828 2329 arm* Prim Cass m* RP δεύτερος Ψ* Κ* 1006 1841 2040 syrph / ἀγγέλου it* vg* eth vict-pett Tr lac 2050 2062. In this variant, f052 is not united, which is rare. Regarding Primasius, the UB5 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 εἶπεν εἶπεν εἶπεν ψ* A P 051 1006 1611 1841 2040 2329 latt syr cop*sa,bo* arm2 TR SBL NA28 {} εἶπεν εἶπεν εἶπεν Ψ* C 046 f052 922 1828 2053 cop* arm3 eth arab m* RP εἶπεν εἶπεν εἶπεν arm1 lac * m* 2050 2062

272 14:8c txt omit ψ* Ρ 046 f052 & all Greek MSS exc. 1894 latt syr cop arm arab RP SBL NA28 {} η πολις 1894 eth tr lac * m* 2050 2062. The phrase “great city” is probably a harmonization to the familiar phrase found so often in chapter 18 of Revelation, and 17:18.
14:9 And 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 and anyone who takes the mark of his name.

11And the smoke of their torture goes up for ever and ever, and they have no relief day or night, those who worship the beast and the image of him, and anyone who takes the mark of his name."
14:12 "\(\text{Ωδε \ ή \ ύπομονή \ τῶν \ άγίων \ ἐστίν, \ οἱ \ τηροῦντες \ τὰς \ ἑντολὰς \ τοῦ \ θεοῦ \ καὶ \ τὴν \ πίστιν \ ᾿Ιησοῦ.}\)
12Here is the endurance of the saints, those keeping the commandments of God and the faith of Jesus.
14:13 "\(\text{Καὶ \ ήκουσα \ φωνῆς \ ἐκ \ τοῦ \ οὐρανοῦ \ λεγούσης, \ Γράψον· \ Μακάριοι \ οἱ \ κατὰ \ τὴν \ εἰκόνα \ αὐτοῦ, \ καὶ \ εἴ \ τις \ λαμβάνει \ τὸ \ χάραγμα \ τοῦ \ ὀνόματος \ αὐτοῦ.}\)
13And I heard a voice from heaven saying, "Write, 'Blessed are the dead, those dying in the Lord from now on.'"
they shall rest from their labors, with their works, you see following right with them.”

The Angels Harvest the Earth

14:14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὄμοιον υἱὸν ἄνθρωπου, ἔχον ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

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

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 to reap has come, since the harvest has become dry.”

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278 14:13c txt ναὶ λέγει Λ Β Π 051 f052 1006 1611 1841 2040 2344 itar g8® vg syrh h cop sa (arm) Andrew; Aug Specul Prim ps-Ambr Beat TR NA27 {A} ἑ λέγει ψ Ρ* cop bo (arm) (eth) Varimadum ἑ λέγει να 046 2329 Π Ρ// λέγοντες να 1828 καὶ λέγει 2053 // lac 2050 2062. If the full punctuation was indicated, some of the minuscules listed would not support exactly the GNT editions listed therewith. See the previous footnote for exact punctuation if known.

279 14:13d The hina here is exopegetical in that it explains how specifically the dead in Christ from now on are blessed. The blessing is two-fold, they shall rest, and two, their works are with immediate apparent and effectiveness, since it won’t be long until the end of the age (and the judgment with reward) from the time they die. 14:13e txt ἀναπαύσονται (fut subj mid) ψ Ρ Α Β Π NA28 {L} ἀναπαύσονται (fut ind mid) 051* 922 1828 2329 Erasmus all eds. Aldus ἀναπαύσονται (aor subj mid) Π 051* f052 1006 1841 2053 Π TR RP lac 2050 2062. By the time these documents had been written, Greek had changed such that all these words may have been pronounced almost the same, even though slightly different in meaning.

280 14:13f txt {A} γὰρ ψ Ρ Α Β Π 051 f052 1006 1611 1841 2040 2053 2329 itar g8® vg syrh h cop sa ps-Ambr Beat Aug Prim NA28 {L} Δ δέ 046 051 922 1828 Π TR RP omit τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ’ αὐτῶν syrh h omit τὰ δὲ ἔργα αὐτῶν cop bo / καὶ eth arm2 lac 2050 2062.

281 14:13g Compare I Timothy 5:24-25

282 14:15a Here the Greek verb πέμπω - pempō has a military operations meaning, as in, "send orders that the earth be sickled." The one in white who resembles a human is the captain of the hosts, and the agents who do the actual sickling, are his angel-soldiers, according to Matt. 13:30, 38-41. In that passage Christ "sends out his angels," and the angels gather the zizania to be burned. He explains, "The zizania are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels. And as the zizania are collected and consumed by fire, so it will be at the end of the age. The Son of Man will send out his angels, ..." Here again we even have the phrase Son of Man both in the Matthew passage and in Rev 14:14. Again, in Matt. 13:49-50 we read, "This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous, and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth." Luke 17:35-37 hints that the angels take them all to one place, where the vultures feed on them. See also the correspondence of fire, in both Matt. 13:40 and Rev. 14:18. Rev. 14:20 tells us that the people are put "outside the city" and their blood will flow as high as the horse’s bridle for a distance of 180 miles. There is fire in the form of the fire of the city dump outside the city, Jerusalem. When the disciples asked Jesus where the angels take them in Luke 17:37, Jesus answered that it would be where there would be vultures gathered, that's where. The number of bleeding bodies required to produce that kind of a river of blood, would indeed attract a very large amount of vultures, eagles, crows and any other birds that eat carrion.
14:16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

14:17 Καὶ ἄλλος ἄγγελος ἔξηλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτός δρέπανον ὀξύ.

14:18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ὁ ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῇ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

14:19 καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἄμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν.

15:1 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.
15:2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικώντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἄρισμοῦ τοῦ ὄνοματος αὐτοῦ ἑστώτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιβάρας τοῦ θεοῦ.

2 And I saw like a sea of glass mixed with fire, and the ones overcoming of the beast and of his image and ἔκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἄρισμοῦ τοῦ ὄνοματος αὐτοῦ ἑστώτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιβάρας τοῦ θεοῦ.

15:3 καὶ ἀδύνατον τὴν φόβον Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν φόβον τοῦ ἄρνιου λέγοντες, Μεγάλα καὶ θαυμαστά τά ἔργα σου, κύριε ο ἱεροσόλυμα ο ἀριθμόν τών ἐθνῶν.

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

15:4 τίς οὐ μὴ φοβηθῇ, κύριε, καὶ δοξάσει τὸ ὄνομά σου; ὅτι μόνος ὅσιος, ὅτι πάντα τὰ ἔθνη ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

4 Who shall not fear, O Lord, and glorify your name? Because you alone are holy, and your righteous judgments have been revealed."

15:5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ,

5 And after these things I looked, and the temple of the tabernacle of testimony was opened in heaven,
15:6 and out of the temple came the seven angels who had the seven plagues, dressed in clean white linens 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.

15:8 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."

16:2 Then the seven angels who had the seven plagues came and were dressed in clean white linen and girded around the chest with golden sashes.

16:3 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.

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16:4 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.
16:3 And the second angel poured out his bowl onto the sea. And it became blood like 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, who are and who was, O holy one, that you have judged these things, for they poured out the blood of saints and prophets, and you have given them blood to drink. They deserve it."

16:6 And the fourth angel poured out his bowl on the sun. And it was given to the sun to scorch the people by fire.

16:7 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.

16:8 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. ¹¹

καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

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

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

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

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

5. (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.)

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

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303 16:11 Pains from previous scorpion stings, flame thrown from the mouths of beasts, ulcers, severe sunburns.

304 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.

305 16:12b txt ανατολής (sing) N C 046 f052 922 1006 1611 1828 1841 2040 2053 2062 2329 m latt syr arm eth arab Prim RP SBL NA28 { } // avargalōn (plural) A 051 m latt syrV copS TR // lac C P 2050

306 16:14 txt omit πολέμων (ancient text) Κ Α 046 051 f052 922 1006 1611 1828 1841 2040 2053 2062 2329 RP SBL NA28 { } // τῆς γῆς καὶ TR // lac C P 2050. 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.

307 16:16a txt τόπον "place" rell Gr. & VSS TR RP NA28 { } // ποταμὸν "river" A 2078 2436 // πολέμων "war" copS // lac C P 2030 2050 2351.

308 16:16b txt (B) Άρμαγεδών Κ Α 051 922 1006 1678 1841 2040 2080 2329 syrV eth arm1 (Karmagedon) Beat Er. 1-4 Col. RP NA28 { } // (H) Ἰρ Μαιγέδων 1862 // χειρ αρμακεδων copS // χειρ
16:17 Καὶ ὁ ἐρυθμός ἐξέχειν τὴν φύλαξν αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἔξηλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.

**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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16:17α txt (A) ὁ ἐρυθμός, ὑ 046 1006 1611 1841 2053 2080 syrh cop 1/2 RP NA28 (A) ὁ ἄγγελος ἕβδομος syrᵃ 018 2329 vg it 1/2 Beat Prim Tyc3 TR ὁ ἄγγελος ἕβδομος syrh ὁ ἄγγελος εἰρημένος 2040 (lac C P 2050).

16:17β txt (A) ὁ ἄγγελος ἕβδομος syrᵃ 018 2329 vg syrh eth ps-Ambr TR (lac C P 2050).

**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 pertaining, is rather perplexing at first.** It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth 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 - 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" 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...
16:18 καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ, καὶ σεισμὸς ἐγένετο μέγας ὡς ὁ ἄνθρωπος ἐγένετο ἄφ' οὗ ἀνθρωπος ἐγένετο ἐπὶ τῆς γῆς τηλικοῦτος σεισμοῦ οὕτω μέγας.

16:19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν.  

16:20 καὶ ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν.  

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

16:22 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ εὑρέθησαν.
Chapter 17

The Mysterious Prostitute

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

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

17:3 And he carried me away in the Spirit to a wilderness. And I saw a woman sitting on a scarlet beast that had seven heads and ten horns, which was full of blasphemous names.

17:4 And the woman was dressed in purple and scarlet, 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 And on her forehead a title was written: "A Mystery: Babylon the Great, the mother of prostitutes and of the abominations of the earth."

17:6 And I saw the woman drunk from the blood of the saints and from the blood of Jesus' witnesses. And I was astonished when I saw her, with a great astonishment.

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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 M ¹ ita2, dem, div, haf; vg syr (arm) eth Andr; Beat TR RP NA27 {B} // πορνείας τῆς γῆς 46 6 2 3 2062 2329 W Hipp; (Cyp) (Quodvult) (Prim) // πορνείας τῆς γῆς 1854 // πορνείας αὐτῆς καὶ τῆς γῆς 4 // πορνείας τῆς γῆς 46 6 2 3 2062 2329 W // lac C 2050 2080. Notice that the next verse, v. 5, ends with τῆς γῆς. Perhaps some copyist left off his task near the end of v. 4, came back to resume copying, and his eye picked up where he thought he left off, but 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 I will tell you the mystery of the kingdom of heaven, and of the son of man, then will I give you knowledge of this mystery.

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 and the same thing, but see BDF §356 for no perfectly equivalent word for them is in the Greek, which copyists would have been prone to alter to the infinitive after μέλλει " See also : the more difficult reading, which 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.
17:9 ὥδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσίν, ὅπου ἡ γυνὴ κάθηται ἐπ’ αὐτῶν. καὶ βασιλεῖς ἑπτά εἰσιν.

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

17:10 οἱ πέντε ἐπεσαν, ὁ εἷς ἔστιν, ὁ ἄλλος οὐπώ ἦλθεν, καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μεῖναι.

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

17:11 καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν, καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτά ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει.

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.

17:12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλὰ ἔξουσιάν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.

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.

17:13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν διδόασιν.

These have one purpose, and they give their power and authority to the beast.
17:14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτοὺς, ὅτι κύριος κυρίων ἐστίν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ’ αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ.

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

17:15 Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσίν καὶ θηρίον ἂν ἔρθῃ ἐπ’ αὐτήν· ἡ γυνὴ γυμνὴν ποιήσειν καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί.

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

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

16 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 τελεσθήσονται οἱ λόγοι τοῦ θεοῦ.

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

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

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

Chapter 18

Fallen Is Babylon the Great

18:1 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

1 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, Ἐπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος.

18 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.

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

331 17:16a TXX κατακαύσουσιν ἐν πυρί Α 051 722 1161 1841 2040 2053 205 046 051 1828 1841 2040 2053 205 2062 1611 1841 2040 205 2329 latt syr cop sa,bo eth Hyppol TR RP NA28 { } / katakauwoun en puri NT NT / katakauwoun en puri Ρ / katakauwoun en puri 046 1828 / katakauwoun en puri 1006 2329 / kauwoun en puri f052 / lac C 2050 2351.

332 17:16b TXX κατακαύσουσιν αὐτήν Α 051 722 1161 1841 2040 2053 205 046 051 1828 1841 2040 2053 205 2062 1611 1841 2040 205 2329 latt syr cop sa,bo eth Hyppol TR RP NA28 { } / katatokhounen en puri f052 / lac C 2050.

333 17:17a TXX τὰς καρδίας Α 046 051 f052 TR NA28 { } / τὴν καρδίαν 1854 cop sa,bo eth Hyppol TR / lac C 2050.

334 17:17b TXX τελεσθηται οἱ λόγοι Α 051 f052 2053 205 2062 TR Ρ / τελεσθοῦσι οἱ λόγοι 046 1161 1841 2040 2329 Ρ / telos in the rsmsa [noting!] TR / lac C 2050.
ἀκαθάρτου καὶ φυλακῆ παντὸς ὄρνεου ἀκαθάρτου καὶ φυλακῆ παντὸς θηρίου ἀκαθάρτου καὶ μεμισμένου,

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

3 because every nation has drunk of the wine of the wrath of her prostitution, and the kings of the earth have fornicated with her, and the merchants of the earth by virtue of her luxury have become rich."

18:4 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."
18:5 οτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεός τὰ ἀδικήματα αὐτῆς.

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

18:6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτή ἀπέδωκεν, καὶ διπλώσατε αὐτῇ διπλά κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε διπλών·

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

18:7 οὐκ ἔργα αὐτῆς, ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε αὐτῇ διπλών·

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

341 The plural verb may be a harmonization to Isaiah 52:11.

342 The word στρηνιάω means to "live luxuriously, sensually," which again is the idea of enjoying one's senses and experiencing good feeling things. So now she is condemned to experience bad things, since she earlier had experienced only good things, compare Luke 16:25, where Abraham said to the rich man, "Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering." And Luke 6:24, 25: "But woe to you who are rich, because you have received your share of comfort. Woe to you who are well fed now, for you will go hungry. Woe to you who are laughing now, for you will mourn and weep."
18:8 διὰ τούτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτῆς.

9Because 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 God346 who sentenced347 her.

18:9 Καὶ κλαύσουσιν καὶ κόψονται ἐπ’ αὐτήν 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 weep348 and beat their breasts over her,349 they who had fornicated and experienced luxury with her,

18:10 ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαί οὐαί, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρὰ, ὅτι μιᾷ ὥρᾳ ἠλέθη λαμπρότητάς της καὶ κάθες τῆς ποταμοῦ αὐτῆς.

10standing a long distance away, for the horror of her torment, saying, "Alas, alas, great city! Babylon, strong city!350 For in a single hour your doom has come!351

18:11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπ’ αὐτήν, ὅτι τὸν γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν ἐκ τῶν ἄτομων ἀγοράζει οὐκέτι,

11And the merchants of the earth weep352 and mourn over her,353 because no one buys their cargo anymore,

18:12 γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν354 καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πάν ξύλον θύϊνον καὶ

346 18:8a txt κύριος ὁ θεὸς Ν Państwo P 046 051 922 1611 1818 2030 2329 Μ τηθ γ, μ syrh arm Beat Cypr Spec TR RP NA28 { } ὁ θεὸς A 1006 1841 2040 2053 com itar, c, dem, div, haf vg eth it ὁ θεὸς ὁ κύριος ὁ κρίνας αὐτὴν κύριος θεὸς κρίνας ταυτην θεός κύριος θεὸς κρίνας αὐτήν.

347 18:9b txt ἀπὸ κλασματικός διὰ τοῦ φόβου τοῦ βασανισμοῦ αὐτῆς, λέγοντες ὁ θεός ὁ κύριος ὁ κρίνας αὐτὴν. Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπ’ αὐτήν, ὅτι τὸν γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν354 καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πάν ξύλον θύϊνον καὶ

348 18:10 ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαί οὐαί, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρὰ, ὅτι μιᾷ ὥρᾳ ἠλέθη λαμπρότητάς της καὶ κάθες τῆς ποταμοῦ αὐτῆς.

349 18:11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπ’ αὐτήν, ὅτι τὸν γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν354 καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πάν ξύλον θύϊνον καὶ

350 18:12 γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν354 καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πάν ξύλον θύϊνον καὶ
καὶ πάν σκέδως ἑλεφάντινον καὶ πάν σκέδως ἐκ ἔξουλ τιμωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,

12cargo 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 ἁμώμον καὶ θυμιάματα[357] καὶ μῦρον καὶ λίβανον καὶ ὁμόν καὶ ἔλαιον καὶ σεμίδαλι καὶ σίτον καὶ κτήμα καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν, καὶ σωμάτων καὶ σψυχὰς ἀνθρώπων.

13and cinnamon[338] 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 ἣ ὑπάρχειν σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσιν. 14And 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.

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354 18:12a txt μαργαρίτων K f052 1006 1611 1828 1841 2040 it[8g] syrrph,h arm[st] Prim NA28 {κ} || τες C P || -τας A vgs ph,h copa,bo? Beat -του 046 051 922 2053 2329 m itar vgw TR || ζι τερωτης cop || lac 2050.

355 18:12b The Greek says "thuonic wood." There was a "thuon tree" that grew in north Africa. The most important property of this tree is that its wood was burnt in offerings in ceremonies. Furniture made out of its wood was in popular demand. Its resin was valued not only for ceremonial incense, but may have been medicinally used, as an anti-biotic, anti-fungal and anti-wart. Some say this was the citron tree, also grown in north Africa, and valued for its resin and durable wood. They claim that for the Jewish feast of Booths, there developed a custom, based on the command in Leviticus 23:40 to "take the fruit of the goodliest tree" the custom to use the cedar cone in the ceremonies. But then that the custom changed to using citron fruit, with the Greek name for cedar, kedron, held over and applied to the citron.

356 18:13a txt τοιμάσων A C P 051 1611 1841 2040 it[88g] syrrph,h copa,bo arm eth msf Hipp Andr; Prim Beat TR RP NA27 {κ} || λίθου A 1006 1841 pc itar vg (eth) Ps-Ambr || lac 2050.

357 18:13b txt κιννάμωμον A C P 051 1611 1841 2040 it[88g] syrrph,h Beat NA28 {κ} || κιννάμωμον 2080 2329 sic copa,bo TR RP || κιννάμωμον 1006 || κιννάμωμον K 2053 2062 κτ || κιννάμωμον 046* 1678 1777v θid 2053 2062 sic Hipp θid || lac 2050.

358 18:13c txt {κ} καὶ ἁμώμον N* A C P 051 f052 1611 2329 syrrph,h copa,bo eth am fu Hipp. m[3] NA28 {κ} || καὶ ἁμώμον 1828 syrrph,h || omit N* 046 922 1006 1841 2040 2053 2062 κτ || vgw TR || lac 2050.

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

360 18:14b txt σου της ἐπιθυμίας της ψυχῆς Ν A C P 1006 1841 2040 vg[st] SBL NA28 {κ} σου τῆς ἐπιθυμίας της ψυχῆς σου f052 1828 σου της ἐπιθυμίας της ψυχῆς σου 046 051 922 2053 2062 m it vgw syrrph TR
18:15 they had no power to cover the sea with their sails. They had no power to bring their ships to harbor.

18:16 The Israelites who were sailing from a distance, Ps 18:16a *those who sail from a distance* Ps 18:16b "those who sail from a distance" Ps 18:16c "those who sail from a distance" Ps 18:16d "those who sail from a distance" Ps 18:16e "those who sail from a distance"

18:17 saying, "Alas, Alas, great city dressed in fine linen and purple and scarlet, and gilded in gold and precious stone and pearl!" 18:17 saying, "Alas, Alas, great city dressed in fine linen and purple and scarlet, and gilded in gold and precious stone and pearl!

18:18 That 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;

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

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

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

Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ, καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

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

καὶ ἦρεν εἷς 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.

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

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

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

368 18:19 This Greek word τιμιότητος actually was sometimes used as a title of respectful address to a rich person. "Your Priceyness," or, "Your Preciousness." In this passage, the logic is that the traders and merchants would miss her because of her high prices, for where would you rather take your wares, to where they are accustomed to high prices, or to where they have low prices? You could accurately render the word here as "high prices." But this brings up another illustration of how the rich oppress the poor. Many a poor person has had his home demolished because of how it would adversely affect the high prices of the homes of his rich neighbors. And thus, the rich get richer, and the poor get poorer. There is no greater freedom a country can have than that each citizen be allowed to build a house that each can afford, no matter what quality, and own that house debt-free from the start. But her Priceyness is building up wrath for that day.

369 18:20a C P  46        6  6    6


371 18:22" And the sound of guitarists and musicians and flutists and trumpeters will never more be heard in you, nor will any craftsman of any skill be found in you anymore, nor the sound of a factory be heard in you anymore,"
18:23 and the light of a lamp will not shine in you anymore, and the sound of bridegroom and bride will not be heard in you anymore. For your traders were the lords of the earth, in that by your sorceries all nations were deceived.

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

Chapter 19

Hallelujah!

19:1 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 How true and right are his judgments! For he has judged the great prostitute who was destroying the earth with her prostitution, and has avenged the blood of his servants spilled by her hand.”

19:3 And a second time they said, “Hallelujah! And the smoke from her ascends for ever and ever.”

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372 Β 18:23a Greek: μεγιστᾶνες; compare Daniel 2:23, Ecclesiasticus (Sirach) 4:3, 12; 24; 373 18:24 Is it not the rich who oppress you? Is it not they who are summoning you into court?” James 2:6

374 19:1b txt η δοξα και η δυναμις. For other instances of the instrumental use of “ἐκ χειρὸς,” see in the LXX Genesis 9:9; Lev. 22:25; 1 Kings 25:39 (1 Sam 25:39 English); 2 Kings 4:11; 18:31 (2 Sam English); 4 Kings 11:7 (2 Kings 11:7 English)

375 19:1d txt του θεου. For other instances of the instrumental use of “ἐκ χειρὸς,” see in the LXX Genesis 9:9; Lev. 22:25; 1 Kings 25:39 (1 Sam 25:39 English); 2 Kings 4:11; 18:31 (2 Sam English); 4 Kings 11:7 (2 Kings 11:7 English)

376 19:1b txt η δοξα και η δυναμις και η τιμη και η δυναμις. 2329 (syr h) cop sa, bo, TR. 377 19:1c txt η δοξα και η δυναμις και η τιμη και η δυναμις. 378 19:1d txt του θεου του θεου. 379 19:1b txt η δοξα και η δυναμις. "Is it not the rich who oppress you? Is it not they who are summoning you into court?" James 2:6

380 19:3 txt (Α) δεύτερον εἰρήκαν (3rd pl perf ind) Ν. Α Ρ 051 1611 1678 (1778) 1841 2040 2053 com 2062 com 2329 vg cop or arab Apr Cass RP SBL NA28 {\} // η δοξα και η δυναμις και η τιμη και η δυναμις. 381 19:3 txt (Α) δεύτερον εἰρήκαν (3rd pl perf ind) Ν. Α Ρ 051 1611 1678 (1778) 1841 2040 2053 com 2062 com 2329 vg cop or arab Apr Cass RP SBL NA28 {\}, η δοξα και η δυναμις και η τιμη και η δυναμις. 382 19:3 txt (Α) δεύτερον εἰρήκαν (3rd pl perf ind) Ν. Α Ρ 051 1611 1678 (1778) 1841 2040 2053 com 2062 com 2329 vg cop or arab Apr Cass RP SBL NA28 {\}, η δοξα και η δυναμις και η τιμη και η δυναμις.
19:4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἰκοσιετεσσαρες καὶ τὰ τέσσαρα ζῶα καὶ προσεκύνησαν τῷ θεῷ τῷ καθιμένῳ ἐπὶ τῷ θρόνω, λέγοντες, Ἄμην, Ἀλληλουιά.

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

19:5 Καὶ φωνή ἀπὸ τοῦ θρόνου ἔξηλθην λέγουσα, Ἀινεῖτε τῷ θεῷ ἡμῶν, πάντες οἱ δούλοι αὐτοῦ, καὶ οἱ φωβούμενοι 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."

19:6 καὶ ἦκουσα ὡς φωνήν δχλου πολλοῦ καὶ ὡς φωνήν ὑδατῶν πολλῶν καὶ ὡς φωνήν βροντῶν ἱσχυρῶν λέγοντων, Ἀλληλουιά, ὃς ἐβασιλεύσεν κύριος ὁ θεὸς [ἡμῶν] ὁ παντοκράτωρ.

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

19:7 χαίρωμεν καὶ ἀγαλλιώμεν, καὶ δώσωμεν τὴν δόξαν αὐτῷ, ὅτι ἠλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν· ὁ θεὸς ἡμῶν, ὁ κύριος ἡμῶν, ὁ θεὸς ὁ παντοκράτωρ.

7Let us rejoice and exult, and give glory to him, for the wedding of the Lamb has come, and his wife has made herself ready;
19:8 καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βούσινον λαμπρόν καθαρόν, τὸ γάρ βύσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.

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

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

9And he says to me, "Write: Blessed are those who are invited to the wedding banquet of the Lamb."

19:10 Καὶ ἔπεσον ποίμνιον τῶν ποιμῶν αὐτοῦ προσκυνήσαι αὐτῷ. καὶ λέγει μοι, Ὅρα μὴ σύνδολος σοῦ εἶμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἱσοῦ τῷ θεῷ προσκυνήσων. ἡ γὰρ μαρτυρία ἐστίν τὸ πνεῦμα τῆς προφητείας.

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

Behold a White Horse

19:11 Καὶ εἶδον τὸν οὐρανὸν ἢνεῳγμένον, καὶ ἵνα ζησόνος λευκός, καὶ ὁ καθήμενος ἐπὶ αὐτὸν καθαρόν τὸ γάρ βύσινον καθαρόν τὸ γάρ βύσινον τοῦ Ἰησοῦ.

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

19:12 Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσίν. καὶ ἐγὼ περιβάλλων τὰ δικαιώματα τοῦ θεοῦ καθαρὸν τὸ γάρ βύσινον τοῦ θεοῦ εἰσίν. καὶ ἐγὼ περιβάλλων τὰ δικαιώματα τοῦ θεοῦ καθαρὸν τὸ γάρ βύσινον τοῦ θεοῦ εἰσίν.

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,
19:13 and peribehliemenos iamatn bebaamewn aymati, kai keklyetai to oinoma autou o logos tou theou.

19:14 and he is clothed in a robe dipped in blood, and called by the name "the Word of God."

19:14 and tα streteumata [tα] ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἕφ’ ἕποις λευκοῖς, ἐνδεδυκτοί βοσσιον λευκὸν καθαρόν.

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

19:15 and ek tou stoma to autou ekkoreuteita broupaia doctrine, εἶνα ἐν αὐτῇ πατάξα τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδήρας· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ ὕδωρ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος.

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 passion of the Almighty.

19:16 καὶ ἔχει ἐπὶ τῷ ἱματίῳ καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων.

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

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391 19:12a txt ὡς A f052 1006 1841 2040 itar.gig,t vg syrh,h, cop sa,bo eth Iren lat Or ετι C 1828 2050

392 19:12b txt \{A\} όνομα γεγραμμένον A f052 922 1611 2057 2062 (2392 καὶ \(\text{ὅνομα following (syph)}\)) cop bo TR NA28 \{\} \(\text{ὅνομα, then lacking γεγραμμένον o οὐδὲς Ν*} \ \(\text{ὁ} \ \text{ὄνομα γεγραμμένα Ν*} \ \text{αρμ4} \ \text{ὁ} \ \text{όνομα γεγραμμένα καὶ όνομα γεγραμμένον 046 1006 1841 2040 syrh,h* RP} \ \text{lac C 1828 2050}.

393 19:13a txt \(\text{βεβαμένον A} \ \text{046 051 1778} \ \text{txt} \ \text{2080 2344 cop sa arm Andrew TR RP NA27 \{B\} \(\text{ἐραντισμένον} 1006 1678 1778 1841 2040 \text{it,t,gr,t vg eth Iren lat Or ετι} \ \text{P Hipp Andr RP} \ \text{lac C 1828 2050}.

394 19:13b txt \{A\} \(\text{νομα γεγραμμένον} \ \text{A f052 922 1611 2057 2062 (2392 καὶ όνομα following (syph))} \ \text{cop bo TR NA28 \{\} \(\text{ὅνομα, then lacking γεγραμμένον ο οὐδὲς Ν*} \ \text{ὁ} \ \text{ὄνομα γεγραμμένα Ν*} \ \text{αρμ4} \ \text{ὁ} \ \text{όνομα γεγραμμένα καὶ όνομα γεγραμμένον 046 1006 1841 2040 syrh,h* RP} \ \text{lac C 1828 2050}.

395 19:14a txt τά Ρ 051 1006 1841 2040 2080 \(\text{ιτα,r, syrh,h, cop sa Cyprr RC RP SBL \[NA27\] \{\} \(\text{omit N A 046 922 1611 1678 1778 1841 2053 2062 2344} \ \text{ηλθ} \ \text{eth TF} \ \text{lac C 1828 2050}.

396 19:14b txt \{A\} εφ’ ἔποις λευκοῖς \(\text{καὶ A f052 922 1611 1678 1841 2040} \ \text{2053} \ \text{2062} 2329 \ \text{TR NA28 \{\} \(\text{ἐπί ἔποις λευκοῖς (046) RP} \ \text{ἐπί ἔποις λευκοῖς 2053} \ \text{2062} \ \text{lat tatt cop bo Iren \(\text{ἔφ’} \ \text{ἐπί πολλοὶ} 051 (2344) \(\text{"with horses" eth} \ \text{lac C 1828 2050}.

397 19:14c txt \(\text{ἐν λευκ. καθ. Α P 046 051 f052 1006 1678 1841 2053 2062} \ \text{2329 syrh} \ \text{cop bo eth arm-a,4 arab Iren Cyprr Tyc Beat Prim Vig Orp st RP CBL2 \{\} \(\text{ἐν λευκ. καθ. Κ 922 2040} \ \text{ηλθ} \ \text{vg} \ \text{cer syrh (cop sa) Orp Apr TR} \ \text{lac C 1828 2050}.

398 19:15a txt \{A\} \(\text{ομίτ N A 051 f052 (1611 ὄξεια ῥομαὶα) 2053} \ \text{2062} \ \text{ηλθ} \ \text{cop sa,bo arm Iren Or Hier Beat Apr Cass Ps-Ambr TR NA28 \{\} \(\text{ἀπο ἀνικόσμος before ὀξεία (Heb 4:12)} 046 922 1006} \ \text{syrh after ὀξεία} 1841 2040 2349 \ \text{ηλθ} \ \text{syrh,h* eth Ambr Prim RP} \ \text{lac C 1828 2050}.

399 19:15b txt \{A\} \(\text{τοῦ} \ \text{θυμοῦ τῆς} \ \text{ὀργῆς Α P 046 051 f052 1006 1678 1841 2040} \ \text{2053 2062} \ \text{RP NA28 \{\} \(\text{τῆς ὀργῆς τοῦ} \ \text{θυμοῦ Κ 2329} \ \text{cop sa Or} \ \text{τοῦ} \ \text{θυμοῦ καὶ τῆς} \ \text{ὀργῆς 2344} \ \text{ηλθ} \ \text{TR} \ \text{lac C 1828 2050}.

400 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 Kai ἔδει τὸν ἄγγελον ἐστιν τῇ ἡλίου, καὶ ἐκεῖραν ὁ μεγάλη λέγων πάσιν τοῖς ὄρνεσσιν τοῖς πετομένοις ἐν μεσουρανήματι, Δεῦτε συνάχθητε εἰς τὸ δείπνον τὸ μέγα τοῦ θεοῦ.

17And I saw an angel standing in 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 ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας ὕππων καὶ τῶν καθημένων ἐπ’ αὐτῶν καὶ σάρκας πάντων ἐπικύρωσεν τε καὶ δούλων καὶ μικρῶν καὶ μεγάλων.

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

19:19 Kai ἔδει τὸν θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνήγμενα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπί τοῦ ὕππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

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

19:20 καὶ ἐπάσθη τὸ θηρίον καὶ μετ’ αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπιάσθη τὸ θηρίον καὶ μετ’ αὐτοῦ ὁ θηρίον καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιομένης ἐν θείῳ.

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

403 19:17a txt {A} omit ἐν A P 051 f052 1006 1611 1841 2040 2053 2062 2329 2344 m² Itarm 88 vg TR TG RC RP SBL {NA27} add ἐν v 046 922 2070 m⁴ [NA27] lac C 1828 2050. Most of the ancient translations are inconclusive. The two variants can be translated the same into English.

404 19:17b txt {A} ἑνα A P 051 f052 922 1006 1841 2040 m² Itarm 88 vg Apr Cass Prim TR NA28 lac αἶλλον K 2053 m³ (com τὸν ῥυόμενον ἄγγελον) 2062 txt syrh cop arm4 ps-ambdr lac om 046 1611 2329 m⁴ syrh Beat RP lac αἶλλον 424 1862 2070 lac C 1828 2050. In Semitic usage, this ἑνα would be somewhat equivalent to our indefinite article.

405 19:17c txt συνάχθηται K A P 051 f052 922 1006 1611 2040 2053 2062 Itt89 syrh cop arm4 eth Beat RP SBL NA28 lac συναχθηται 046 2329 lac συναγεσθε vg1 lips Haymo TR lac om 051 m⁴ Cass Prim lac C 1828 2050.

406 19:17d txt τὸ μέγα K A P 046 922 1006 1611 1841 2040 2053 2062 syrh, h cop arm4 Prim Beat Ps-Ambr Apr RP NA28 lac τὸ μέγα τοῦ 2040 τὸν μέγα 469 2138 τὸν μέγαν τοῦ f052 2329 lac τὸν μεγάλου 051 TR lac C 1828 2050.

407 19:18 txt μικρῶν K A P 046 1006 1611 1841 2040 2062 2329 vgs TR SBL NA28 lac μικρῶν τε 051 f052 922 2053 m⁷ RA lac C 1828 2050.

408 19:20a txt τῆς καιομένης (gen pres pass part) A P 051*, vg Itarm, syrh, h Prim Beat Apr ps-Ambr NA28 lac τῆς καιομένης K τῆς καιομένην 046 τῆς καιομένην (acc pres pass part) 051? f052 922 1006 1611 1841 2040 2053 2062 2329 Itt88 TR RP lac C 1828 2050.

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

410 19:20c txt μετ’ αὐτοῦ ὁ K f052 1611* 2053 2062 2344 Itarm syrh, h NA28 lac ὁ μετ’ αὐτοῦ 046 922 1006 1611* 1841 2040 m⁷ Itt88 cop arm4 RP ὁ μετ’ αὐτοῦ ὁ P 2329 μετὰ τούτῳ ὁ m⁴ ἐκ τούτῳ ὁ 051 TR ὁ μετ’ αὐτοῦ ὁ A cop arm lac C 1828 2050.
καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἱπποῦ τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἔχοταν ἐκ τῶν σαρκῶν αὐτῶν.

21And 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.

1And 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, ὃς ἐστί Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,

2And 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.

3and 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.

4And I saw thrones, and they took their seat on them, and judgeship was given to them, that is, the souls of those beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast, neither the...
image of him, and did not take the mark on their forehead or on their hand. And they came to life, and reigned with Christ a thousand years. 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 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ έχει, ἀλλ’ ἐσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσιν μετ’ αὐτοῦ [tα] χίλια ἔτη.

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

The Last War

20:7 Καὶ ὅταν τελεσθῇ τὰ χιλια ἕτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, and when the thousand years are finished, Satan shall be released from his prison.

20:8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρις γωνίαις τῆς γῆς, τὸν Γώγ καὶ Μαγώγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, τὸν Αρφαζ, ἄνεβησαν 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 the m.
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

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

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

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

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 καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρῶτη γῆ ἀπῆλθαν, ἡ δὲ καταβαίνωσα οὐκ ἦστιν έτι.

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

21:2 καὶ τὴν πόλιν τὴν ἁγίαν Ἰερουσαλήμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

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

21:3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης, Ἰδοὺ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτὸς ἔσται τῷ θεῷ αὐτῶν δικαιοσύνης καὶ προσωπικῆς σάμαρσης.

3And 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;"

21:4 καὶ ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι· τὰ πρῶτα ἀπῆλθαν.

4and he shall wipe away every tear from their eyes. And death shall no longer exist, neither sadness, nor crying, nor pain, shall exist anymore. The former things have passed away."
21:5 Kai εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, ἵδοι καὶ πάντα ἐβλεπόντα καὶ λέγει, Γράφων, ὅτι οὐδεὶς οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσίν.

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

21:6 καὶ εἶπέν μοι, Γέγοναν. ἐγώ [εἴμι] τὸ Ἀλφα καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος, ἐγώ τῷ διηφέντι δῶσο ἐκ τῆς πηγῆς τοῦ θάνατος τῆς ζωῆς δωρεάν.

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

21:7 ὁ νικῶν κληρονομήσει ταύτα, καὶ έσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι νικός.

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

21:8 τοῖς δὲ δειλοῖς καὶ απίστοις καὶ ἐβδελυγμένοις καὶ φονεύσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πάσιν τοῖς πεσόντωσι τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὅ ἐστιν ὁ θάνατος ὁ δεύτερος.

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

433 21:4a txt omit N 0515 F052 922 1611 2050 2053 2062 2329 itsbanei syr cop arm eth arab IrenAmbr Tyc2 RP SBL NA28 {\[} o θεος A 1006? 1841 vg Apr Beat Tert Tyc3 TR \[} \o αυτων 046 \MK \] lac C 1828 2040.

434 21:4b txt [A] τά πρῶτα A 0511 F052 1006 1611 1841 2053 2329 syrph Andr \[} quae prima vg astarm 4 Apr Beat τά πρῶτα A 0511 F052 922 1840 itarsin vg \[} \o θεος λέγει μοι \MK \] lac C 1828 2040.

435 21:5a txt [B] λέγει A 1642 922 1611 2050 2053 2329 syrph Apr Beat Tyc Iren lat Ambr1 Prim Tyc3 TR \[} \o λέγει μοι Ν 0511 F052 1606 1841 tid 2050 arm eth TR RP \[} \o εἴπεν μοι \MK \] lac C 1828 2040.

436 21:5b txt [B] This could also be translated, And he says, "Write, for these words are trustworthy and true."

437 21:6a txt [A] γέγοναν N 1678 1778 Iren lat Prim WH NA28 {\[} \o γέγοναν 1606 1841 2053 2062 2080 itarsin syrph cop bo Tyc Prim Oec Irenint. \[} \o γέγονε vg itar prim Er. Ald. Col. TR \[} \o γέγονα N 0511 F052 1611 2050 2070 2329 \MK \] cop arm Orig Andrew Arethas RP \[} \o γέγονα 2030 \MK \] omit N 051 syrph H Tr23 Tyc 3 Beat ps-Ambr \[} lac C 052 1828 2040. The UBS textual commentary: 'The unusual aoristic termination of γέγονεν seems to have given rise to the variants (a) γέγοναν (b) γέγονε (c) γέγονα. With reading (a) compare the similar correction at Romans 16:17; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected." For a fuller apparatus, see endnote.

438 21:6b txt [A] εἴρων εἴμι A 1642 1841 2053 2062 (itarsin vg) syrph TR (NA27 \[} \o εἴρω \MK \] P 0511 F052 1611 2050 2070 2329 \MK \] cop syrph Cypr \[} omit \MK \] 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 εἴμι (N P 046 many minuscules) or εἴρω εἴμι (most minuscules). It is difficult to decide whether εἴμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἴμι). In order to represent the balance of probabilities it was decided to retain εἴμι in the text, but to enclose it within square brackets." For a fuller apparatus, see endnote.

439 21:7a txt ταύτα N \o Α 0511 F052 922 1006 1611 1841 2050 2053 2062 2329 lat syr cop arap RP SBL NA28 {\[} \o παντα a doz. minuss TR \[} lac C 1828 2040.

440 21:7b txt υιος Ν \o A 0511 F052 922 1006 1611 1841 2050 2053 2062 2329 syrph RP SBL NA28 {\[} \o υιοι 0515 arm-\[} \o θεος 2042 \[} \o υιος TR \[} lac arm-1 \[} lac C 1828 2040.

441 21:8a txt omit N \o Α 0511 F052 1006 1611 1841 2050 2053 2062 lat cop arm2 \MK \] RB SBL NA28 {\[} \o και αμαρτωλοις 046 922 2329 \MK \] syrph,bs \MK \] cop arm2 RP \[} lac C 1828 2040.
The Bride and Wife of the Lamb

21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came, and he spoke with me, saying, "Come, I will show you the bride of the Lamb." 446

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

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

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

442 21:8b Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are part of the history of the word.

443 21:8c This Greek word φάρμακος means in the Bible primarily a person who uses drugs and poisons to practice magic or sorcery. The druggier 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.

444 21:9a This is significant that both the words wife and bride are used. Israel has been called the wife, and the church the bride, and here in the New Jerusalem we see both of them built into one. The twelve gates are the twelve tribes of Israel, and the twelve foundations are the twelve apostles of Jesus Christ. Is it a co-incidence that there are twenty-four elders?

445 21:10a I am sure the NA27 is correct here.

446 21:11 omit A P 046 505 922 1006 1611 1841 2050 2053 2062 2329 RP NA28 \{\} // πρὸς μὲ lips⁴ arm1,2,a arab TR

447 21:12a εἴσοδος εἰς τὸ ἱερόν τοῦ λαβὰ τῆς κόσμου // εἴσοδον τε πρὸς μὲ lips⁴ sy rh cop arm-4 Tyc Beat RP SBL NA28 \{\} // εἴσοδον τε πρὸς \{\} // lac C 1828 2040
21:13 ἀπὸ ἀνατολῆς πυλώνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλώνες τρεῖς, καὶ ἀπὸ νότου πυλώνες τρεῖς, καὶ ἀπὸ δυσμόν πυλώνες τρεῖς;

13from the east three gates, and from the north three gates, and from the south three gates, and from the west three gates; 5

21:14 καὶ τὸ τείχος τῆς πύλης ἐχομεν454 θεμελίους δύοκα, καὶ ἐπ’ αὐτῶν455 δύσδεκα ὄψιμα τῶν δύσδεκα ἀποστόλων τοῦ ἀρνίου.

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

21:15 Καὶ ὁ λαλῶν μετ’ ἐμοῦ εἶχεν μέτρον κάλαμον καλάμον, ὑπὸ μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ το τείχος αὐτῆς.

15And the one speaking with me had a measuring rod456 of gold, to measure the city, and its gates and its wall.

21:16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς457 ὀσον458 τὸ πλάτος, καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπ’ ἑπτά εἴκοσι ἑννομίαν τὸ μῆκος το τόπῳ αὐτῆς καὶ τὸ ὅψος αὐτῆς ἵσα ἐστὶν.

16And the city lies foursquare, that is, its length is as great as the width. And with the rod, he measured the city at 12,000 stadia.459 The length and width and height of it are the same.460

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452 21:12b txt τὰ ὄνοματα Α 922 1611 1841 2030 (2050 τὰ ὄνοματα after ἵσα αὐτῆς) 2053 2329 (NA28 [τὰ ὄνοματα]) {C} / ὄνοματα 046 f052 1006 2062 {κ} it888 vg syr arm eth Beat Apr RP // cop6a has “names” but Coptic is really indeterminate for the article // οὖν καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τείχος αὐτῆς.]


454 21:13a The gates are named after the direction you are coming from when entering them, the way winds are named.

455 21:14a txt ἔχον (nom sg masc part pres) A 046 P 922 1006 2329 2377 pc NA28 {\} // εἴχε (imperf act ind 3rd sg) f052 2020 // ἔχον (nom & acc sg neunt part pres act) N equalTo 0515 1611 1841 2050 2053 2062 TR RP // omit Ν* 2050 eth arm½ // lac C 1828 2040. The words ἔχων and ἔχον are both present participles; the difference is in gender. The referent, τὸ τείχος, is neuter, but might look masculine to the casual eye because of its termination. The theory is that John wrote it without attention to grammatical agreement, and the other readings are subsequent corrections to the grammar.

456 21:14b txt εἰς αὐτοῦ ALL EXTANT WITNESSES RP SBL NA28 {\} // εἰς αὐτούς [nothing!] TR

457 21:15 τὸ μῆκος Ν A 046 0515 f052 922 1006 1611 1841 2053 2062 2329 lat syr cop6a arm-α,1,2 eth arab RP SBL NA28 {\} // omit 2050 Μ equalTo itar cop6a arm-4 TR // lac C 1828 2040

458 21:16a txt omit ALL EXTANT WITNESSES RP SBL NA28 {\} // τοῦτον εἰς [nothing!] TR


460 21:16b A stadion was 6 plethra, one plethra being 100 Greek feet, so a stadion = 600 Greek feet, 625 Roman feet, 606¾ English feet, 185 metres. This comes to 1,379 miles or 2,220 kilometres. As the crow flies, this is about the distance of San Diego to Kansas City, or San Diego to Kamloops, or Buenos Aires to La Paz, or Sydney to Cooktown, or Brisbane to Port Moresby, or Perth to Lake Torrens, or Seoul to Hong Kong, or Nairobi to Harare, or Lagos to Bissau, or Cairo to Tehran, Tehran to Ahmadabad, or Calcutta to Kabul, or Banda Aceh to Surabaya.
21:17 and he measured the wall of it, 144 forearmss, the dimension of a man, which is the angel's.

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

21:19 one which is the angel's. The height of the wall is 12,000 stadia.

21:20 the foundations of the walls of the city are adorned with every precious stone: the first foundation, with jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst.

21:21 and the twelve gates are twelve pearls; each one of the gates was made out of one pearl. And the streets of the city are pure gold, transparent as glass.

21:22 the foundation of the walls of the city are adorned with every precious stone.
21:22 Ἐὰν γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἔστιν, καὶ τὸ ἄρνιον.

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

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

23And 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 καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν·

24And the nations will walk by its light; and the kings of the earth bring their glory into it;

21:25 καὶ οἱ πύλαι τῆς αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νὺξ γὰρ οὐκ ἔσται ἐκεῖ·

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

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

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

21:27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.

27And 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.

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470 21:23 txt αὐτὴ ἡ γαρ Ν* A P 052 922 1006 1841 2050 2329 syrph Prim Beat RP SBL NA28 \{\} // en αυτή ἡ γαρ Ν 0515 itavr vg copbo Apr TR // αὐτὴ ἡ γαρ Ν 046 1611 \π\K // αὐτὴν ἡ γαρ Ν 2053 2062 syrph cop\π\ eth arm-a,1,2 // lac C 1828 2040

471 21:24a txt {A} τὰ ἔθνη all mss and verss except below RP NA28 \{\} // τὰ ἔθνη τῶν σωζόμενων 254 2186 2814 syrph TR. (There is also another Greek Ms., 141/2049, but it does not qualify, as it is simply a copy of Aldus’ TR.) H. C. Hoskier says in vol. 1, at the top of p. 748: "As regards xxi. 24 it is well-known that Erasmus took the commentary reading for his text, and left the real text in the commentary. It is not surprising, as the two sentences are conjoined. Our present MS. [254], however, adopts both clauses as text....There can be no doubt as to this, for his text proper is all in red ink."

472 21:24b txt {A} τὴν δόξαν αὐτῶν εἰς αὐτήν Ν A P 0515 052 1006 1841 2050 2329 it\θ\S (syrph) cop\π\ eth Beat Prim NA28 \{\} // αὐτῶν δόξαν καὶ τιμὴν τῶν έθνῶν εἰς αὐτήν 046 1611 RP // αὐτῶν τὴν δόξαν καὶ τιμὴν τῶν έθνῶν εἰς αὐτήν 1854 // τῶν έθνῶν τὴν δόξαν καὶ τὴν τιμὴν τῶν έθνῶν εἰς αὐτήν syrh // τὴν δόξαν τῶν έθνῶν καὶ τὴν τιμὴν τῶν έθνῶν εἰς αὐτήν copbo // αὐτῶν τὴν δόξαν καὶ τὴν τιμὴν τῶν έθνῶν εἰς αὐτήν 792 // τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν (v. 26) 922 2053 2062 vg Ambr ps-Ambr Apr TR // conferent claritatem suam in eam Prim // lac C 1828 2040.

473 21:27a txt κοινον Ν A P 046 0515 052 922 1006 1841 2050 2053 2062 2329 it\θ\S syrph copbo Iren Apr Ambr RP SBL NA28 \{\} // κοινον vg copsa Prim Beat TR // lac C 1828 2040

474 21:27b txt {D} καὶ ὁ ποιῶν (masc) (Ν* +ωσει) 052 922 (cop\π\ab but plural) Ambr TG (NA27 and [ὁ] ποιῶν) \{\} // και ποιων (masc) Ν* A 1006 1841 2050 2329 VS RC SBL Beat Ambr ps-Ambr // και ποιων (neut) P 046 0515 1611 2053 2062 it\θ\S Apr TR PK RP // πᾶς ποιῶν Iren\π\ // lac C 1828 2040.
Chapter 22

The River of Living Water

22:1 Καὶ ἔδειξέν μοι ποταμὸν ὑδάτος ζωῆς λαμπρῶς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ άρνίου,

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 ἔν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκείθεν ὡς φύλλα τοῦ ξύλου, κατὰ μήνα ἐκδίδοντο τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

2In the midst 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 πάντα κατάθημα ὡς φύλλα ἐκείθεν κατὰ μήνα ἐκδίδοντο τὸν καρπὸν αὐτοῦ, καὶ οἱ δύο λαβοῦν αὐτοῦ λατρεύσουσιν 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.

475 καρποὺς “fruits” here is plural, and it seems to be saying that there are 12 kinds of fruits, every month one yielding its fruit. But καρποὺς as in Gal 3:3 So translations disagree: curse: Tynd, KJV, ASV, NKJV, Hdb. ad loc. But καρποὺς “fruits” here is plural, and it seems to be saying that there are 12 different kinds of fruit (but all are “the tree of life”), and each different kind of fruit is produced in a different month. You could still have 12 kinds of fruits, every month one yielding its fruit. But I don’t know how “month” or “monthly” either one, could be literal, since there will be no more night or day. How then would there still be “months” if there is no more night or day, and there is no need for a sun or moon anymore?

476 δώδεκα “twelve” with a δωδεκάκις meaning, that is, “twelve times,” see BDF § 24 (3) If δώδεκα here means “monthly,” then κατὰ μήνα “according to the month” would seem redundant. “Monthly” is what is said in Ezekiel and also in Shemot r. 15, see Hdb. ad loc. But καρποὺς “fruits” here is plural, and it seems to be saying that there are 12 different kinds of fruit (but all are “the tree of life”), and each different kind of fruit is produced in a different month. You could still have 12 kinds of fruits, every month one yielding its fruit. But I don’t know how “month” or “monthly” either one, could be literal, since there will be no more night or day. How then would there still be “months” if there is no more night or day, and there is no need for a sun or moon anymore?

478 καθ’ καὶ λαμπρὸν κατὰ μήνα ἔκδίδοντο τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

479 καταθήματα 92 478 καταθῆκα 2044 καταθήματα 2053 καταθῆκα 1817 467*** 2026 Compl. TR καταθήματα 2050 καθ’ θεμα 2051* καθαρὸν ποταμὸν θεοῦ τοῦ αἵματος ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδοῦν...
22:4 and they will look upon his face, and his name will be on their foreheads.

22:5 and νῦς οὗτ εἶστιν ζτήμα, καὶ οὗτ έχουσιν χρείαν φωτός λόγχου καὶ φῶς ἠλίου, ὃτι κύριος ὁ θεὸς φωτίσει ἐπ’ αὐτοῦ, καὶ βασιλεύσουσιν εἰς τοὺς αἰώνας τῶν αἰώνων.

5 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 εἰπέν μοι, οὐδεὶς οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ, καὶ ὁ κύριος, ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν, ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δείξαι τοῖς δούλοις αὐτοῦ ὃ δεῖ γενέσθαι ἐν τάξει.

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

22:7 And ἰδοὺ ἔρχομαι ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

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: Murdoc SYria; abomination: Sahidic Coptic; defilement: Bohairic Coptic

22:2b txt έτι Ν A 046 1006 1611 1841 2050 2053 2062 2329 m A TR RP NA28 \( \) έκέι 051 0952 922 2329 m A syrph \( / \) omit Ν A \( / \) lac C 1828 2040. Compare 22:5. Affecting this and other variants in Revelation is the scribes' and the interpreters' understanding of passages such as 22:15, "Outside are the dogs, etc." If one understands that passage to mean that there will still be wicked and accursed people on the earth at that time, only not allowed into the city, then you might want to specify here that no accursed thing will be "there" in the city itself. But if you understand that "outside" to not be spatially literal, but rather global, that they will not even be in the kingdom even outside the city, then the "no longer" variant is more acceptable. One wonders too, concerning the similar phrase in 22:5 a couple verses later, how or whether these two pulled on each other. English translations vary greatly as to which variant, "any longer" versus "there," that they follow (several even conflate the two). They also vary greatly as to whether the phrase πᾶν κατάθεμα means "any curse" or "any accursed thing." I went with the latter because Revelation shows a distinct concern with Jewish cleanness.

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

22:5a txt οὐκ ἔσται έτι Ν A 1006 1841 2050 2053 2062 2329 itarolit vg syrph cop sa, bo arm Ambr Apr ps-Ambr Beat Tyc2 NA28 \( \) έκέι 051 0952 m A syrph TR RP έκέι 051 0952 έκέι Ν A 046 922 1611 1841 2050 2053 2062 2329 m A \( / \) lac C 1828 2040. Compare 22:3. English translations vary greatly as to which variant, "any longer" versus "there," that they follow (several even conflate the two). They also vary greatly as to whether the phrase πᾶν κατάθεμα means "any curse" or "any accursed thing." I went with the latter because Revelation shows a distinct concern with Jewish cleanness.

22:6 txt έτι Ν A 046 1006 1611 1841 2050 2053 2062 2329 m A TR RP NA28 \( \) omit 046 922 1611 1841 2050 2053 2062 2329 m A \( / \) lac C 1828 2040.

22:7 txt ήλίου Ν A 051 0952 922 1006 1841 2050 2053 2062 2329 m A TR RP NA28 \( \) \( / \) lac C 1828 2040.
22:8 Καγώ ἵωάννης ὁ ἀκούων καὶ βλέπων ταῦτα. καὶ ὅτε ἦκουσα καὶ ἔβλεψα, ἔπεσα προσκυνήσαι ἐμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

8And 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 σοι εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν προοδῶν τούς λόγους τοῦ βιβλίου τούτου τῷ θεῷ προσκυνήσων.

9And 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 τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν.

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

22:11 ὁ αἱρετῶν αἵρεσις ἐτί, καὶ ὁ ῥυπαρὸς ῥυπανθήτω ἐτί, καὶ ὁ δίκαιος δικαιοσύνην ποιήσατω ἐτί, καὶ ὁ ἄγιος ἁγιασθήτω ἐτί.

11He 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.

492And when I heard and I saw, I fell down to worship before the feet of the angel who had been showing them to me.

493And 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."

494He 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 ἐγὼ τὸ Ἀλφα καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἐσχατός, ἡ ἀρχὴ καὶ τὸ τέλος.

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

22:14 Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἣν ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ἔδαφος τῆς ζωῆς καὶ τοῖς πυλοῖς εἰσελθωσιν 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 Ἐξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν φεῦδος.

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

22:16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ τοῖς κατακλυσμοῖς. ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυίδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνὸς. "Blessed are those who wash their robes, so that they may go into the city of the living God, who is the True Shepherd."

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

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49 22:12b txt ἐστὶν αὐτοῦ K A 2030 syr ὃ ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυίδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνὸς. "I Jesus have sent my angel to testify these things to you regarding the churches. I am the root and the offspring of David, the bright and morning star."

500 2040 ἐστὶν αὐτοῦ 46  2 94 24  4 6 62     6   4     4    9   62

501 2020 ἐστὶν αὐτοῦ 36  2 94 24  4 6 62     6   4     4    9   62

502 2030 ἐστὶν αὐτοῦ  46  2 94 24  4 6 62     6   4     4    9   62

503 2040 ἐστὶν αὐτοῦ 36  2 94 24  4 6 62     6   4     4    9   62

504 2050 ἐστὶν αὐτοῦ 23 2 94 24  4 6 62     6   4     4    9   62
22:17 Kai to πνεύμα kai h νύμφη λέγουσιν, "Ερχονται, kai o ἀκούων εἰπάτω, "Ερχονται, kai o διψών ἐρχόμεθα ὕδωρ ζωῆς δωρεάν.

17And 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,\(^{505}\) get the water of life without cost.

22:18 Μάρτυρω εὖ παντί τῷ ἀκούoντι τῶν λόγων τῆς προφητείας τοῦ βιβλίου τούτου: ἐάν τις ἐπήθη ἐπ' αὐτά, ἐπιθήσει ἐπ' αὐτὸν ὁ θεός τὰς πληγάς τῆς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ.

18I testify\(^{506}\) to everyone who is hearing these words of the prophecy of this book: if anyone adds to them, God will add\(^{507}\) to him the plagues that are written in this book;

22:19 καὶ ἐὰν τις ἀφέλη ὑπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεός τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

19and if anyone takes away from the words of this book of prophecy, God will take away\(^{508}\) his share of the tree\(^{509}\) of life and of the holy city, of what is written in this book.

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\(^{505}\) 22:17 Text εὐθελον Λ Α 046 0515 922 1006 16115 1841 1678 1778 2053 2062 am tol cop bo eth Ath Tyc2 Prim% RP SBL NA28 {\} / καὶ ο ἐπιθήσει 2050 2329 vg / fu syrh cop sa arm-a,4 arab Tyc2 Prim% Beat Apr TR / lac C P 1828 2040 2080

\(^{506}\) 22:18 Text μαρτυρω εὖ γινόμεθα Λ Α 046 & ALL OTHER EXTANT GKR WITNESSES / it88 syr cop arm Prim Beat Apr RP SBL NA28 {\} / μαρτυρούμενοι εὖ 0515 / μαρτυροῦμα τοὺς 2329 + 16 al / συμμαρτυροῦμαι γαρ 2075 sup vg TR / lac C P 1828 2040 2080

\(^{507}\) 22:19 Text εἰπήσει Λ Α 046 1006 1611 1841 2050 2053 2062 2329 syrh cop sa,bo arab TR SBL NA28 {\} / εἰπεῖ 046 / εἰπεῖ 051 RP / εἰπεῖ 1678 1778 / lac C P 1828 2040 2080. The TR reading is an imprecation in the optative mood, so also άφελοι in 22: 9b.

\(^{508}\) 22:19a Text Α άφελε Λ Α 051 922 1006 1611 1678 1778 2053 2062 syrh cop sa,bo arab TR SBL NA28 {\} / άφελε 241 / άφελε 792 / άφελε 2050 2329 / άφελε 2053 2062 / άφελε 2050 2329 / άφελε 2329 / ἀφελοί TR / lac C P 1828 2040 2080. In the last few verses of Revelation, the TR has unique readings, because it is a translation from Latin, since Erasmus' sole Greek manuscript for Revelation, 2814, was incomplete at the end.

\(^{509}\) 22:19b Text Α άφελε Λ Α 046 051 922 1006 1841 2050 2053 2062 άφελε, άφελε 2329 Erasmus2 NA28 {\} / Ν άφελε / άφελε 1678 1778 / Compl. Colin RP / "will make small" syrh / άφαρε 181 Erasmus 1,3,4,5 Aldus TR / lac C P 1828 2040 2080.

\(^{510}\) 22:19c Text ξύλον Λ Α 046 051 922 1006 1611 1678 1778 2053 2050 2053 2062 2186 2329 Rell. Grk itb syrh,h cop sa,eb eth arm Apr Tyc Beat am dom lips s RP NASS / / ζωήν vg fu lips s,8,c cop bo arab(Walton's Polyglot) Prim Ambr Haymo Act Saturn TR / ligma / libro ps-Aug.-Spec. / not clear: Cass Beda / lac 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 from late 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 ligma. 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 22:16-21 was not from Latin sources and not Greek. Erasmus wrote: "There was no doubt that some things were missing, and it was not much. Therefore we completed the Greek from our Latin texts, so that there might be no gap. We did not want to hide this from the reader, however, and acknowledge in the Annotationes what we had done, in order that, if
22:20 The one who is testifying these things says, "Yes, I am coming soon." Amen; come, Lord Jesus.


²² 22:20 ἀμήν ἔρχου Α 046 1006 1611 1841 vg eth Ambr. Ps-Ambr. Beat NA28 {} ἔρχου Ν 1678 1778 2053 2062 2329 itysg syrh cop sa, bo arm4 Apr. ἔρχου 0515 TR RP ἀμήν καί ἔρχου 922 lac C P 1828 2040 2080. Both the words αμήν 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 ΝΑΙ for ΚΑΙ. 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 Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων τῶν ἁγίων.

21 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.

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

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<td>Vogel &amp; Gardthausen p. 193; Mioni (1981) pp. 9-10</td>
<td>all; It was written for Cardinal Bessarion, probably by his librarian John Rhosen.</td>
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<td>I pp. 17, 83, 90</td>
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<td>Birdsall, Matthaei, Spatharakis with Oecumenius Commentary</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>
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<td>Matthaei (as 13 &amp; 14); plates*</td>
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<td>pp. 132, 401, 450, 487, 526</td>
<td>Text 1 pp. 174-180, 615</td>
<td>According to Hoskier, this ms. is a handwritten copy made from Colinaeus' printed edition of the TR (Text 1, pp. 179-180), so not at all significant for TC purposes- cannot be used to prove that a TR reading has Greek Ms support. The Kurzgefaßte Liste has a footnote on this ms. which says &quot;aus Druck abgeschrieben?&quot;, showing they are aware that Hoskier says it is a handwritten copy from a printed edition.</td>
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Text 1 p. 14 (for 4)

Oxford, Bodleian Library Barroc. 3

Staab, Pauluskommentar p. xv


Text 1 pp. 70-3


Vienna, Catalog number: Österreich Nat. Biblioth. Theol. Gr. 302, folios 1-353

Wolfenbüttel, Herzog August Bibliothek 16.7 A°

Text 1 p.

Città del Vaticano, Bibli. Vat., Vat. gr. 366

Text 1 p.

Text 1 p.

Text 1 p.
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<td>Scribe: Athanasius, had 6 fingers, was unenthusiastic and careless about his work, acc. to Hoskier</td>
<td>Mailand, Bibl. Ambros., H. 104 sup.</td>
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<td>Lacking 3:20-4:10. Hosk: &quot;most probably derived directly from an Uncial.&quot; Group 110-627-2048</td>
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<td>α1575 +585 125</td>
<td>Text 1 p.</td>
<td>gospels and Rev.  Hosk. &quot;with endless ramifications.&quot; Breathing marks are a mere dot, and we often cannot tell which. Polyglot and Syriac influence.</td>
<td>Athen, Nat. Bibl., 157</td>
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1757 | XV | m | 185 | α568 | **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 | α50 | **Text** 1 p. | Sofia, Ivan Dujčev Research Center, 176 (Serres, Prodromu, γ' 23)

1769 | XIV | -- | Οθ43 | **Text** 1 p. | Athos, Iviron, 244 (648)

1771 | XIV | -- | 224 | α508 | **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 | Ου41 | **Text** 1 p. with Occumenius 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)

1795 (+2349) | XI/II | -- | 129 | α215 | **Text** 1 pp. 440f. | Clark, Vogels, Census see ms. 2349

1806 | XIV | -- | 205 | α1472 | **Text** 1 p. 671 | previously: Trapezunt, Sumela, 41, fol. 130-173

1824 | XVII | -- | Οο61 | **Text** 1 p. with Occumenius Commentary | Vatican Libr., Ottob. Gr. 126, fol. 544-642; Ottob. Gr. 127, fol. 1-85

1828 | XI-III | m | 124 | 124 | α202 | **Text** 1 p. 82 | Marava I pp. 64-7 plates 100; Plates* lacking 18:23 to end | Athen, Natl. Bibl. 91

1841 | IX-XI | 1841 | 127 | 127 | α47 | **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

1849 | 1069 | m | 128 | 128 | α110 | **Text** 1 pp. 438-9 | Lake & Lake II 48

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Each entry provides a reference to the manuscript, its location, and additional details about the text and its commentary. For example, manuscript 2038 with manuscript A and page 80 has text 1 page and commentary by Andreas. The table also includes information on the content, such as the inclusion of Erasmus' 22:17-21, and the location of the manuscript, such as Munich or Vienna.
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<td>Begins at Rev. 10:8; mutates ch. 20, omits 20:1,3; reading 20:7,11, 4,5, omits 20:6, reads 11,12, omits 13, reads part of 20:14, has 15, continues with ch. 21, but closes at the end of 21:6. with Andreas commentary. Hosk. declares that this scribe deliberately changed text for doctrinal reasons.</td>
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<td>pp. 328–31; Plate 4 in L. Vaganay, <em>Initiation à la Critique textuelle du Nouveau Testament</em> 2nd ed. by C.-B. Amphopux (Paris, 1986); Cereteli &amp; Sobolwewski 120; Alpatav; Spatharakis nr 92 plates 166–8; Fonkić</td>
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<td>Acts, Paul, &amp; Rev., mutilated; written by professional scribe named Michael, by order of King Michael; Hosk says 046 type but before it, e.g., 3 holies in 4:8.</td>
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<td>208</td>
<td>Αν³²  Αν³³</td>
<td>Text 1 pp. 678-81</td>
<td>Vogels 17</td>
<td>all, with Andreas commentary; an almost exact sister to ms 2814, Erasmus’ one manuscript, except complete. This manuscript proves that Erasmus back-translated last 5 verses of Rev. from the Latin.</td>
<td>Athos, Vatopedi 333, fol. 83-176</td>
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<td>Hosk. says Olympotiss, 2</td>
<td>Elasson, Olympiotissess, 79</td>
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<td>Αν³⁶⁰⁴</td>
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<td>Athos, Iviron, 382, fol. 468-526</td>
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<td>Jerusalem, Orthodox Patriarchat, Saba 605, fol. 1-15; 617, fol. 1-8</td>
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<td>Text 1 pp. 637-52; Manuscripts of the Apoc.; Recent Investigations 1 BJRL 6 (1922) pp. 120-37 (and facsimiles)</td>
<td>Bees 1 pp. 598-602; N.A. Bees, &quot;Die Kollation der Apokalypse Johannis mit dem Kodex 573 des Metereonklasteros&quot; ZNW 13 (1912) pp. 260-6 (cf. 2351); Plates*</td>
<td>Bees: &quot;New Type&quot;: &quot;I believe Theod. did his best with the transcription of Apoc. 200 from a very ancient text.&quot; He again says on p. 641 that it is copied directly from an exemplar coeval with our oldest Uncials. On. p. 636, Hosk. says, &quot;...in the whole range of our documents there is none more important.&quot; Scribe was Theodosius, who at the end of Revelation wrote a prayer asking the God of John for mercy, should he have made any mistakes in making the Ms.,</td>
<td>Meteoras, Metamorphosis, 573, fol. 210-245r (fol. 245v, 290: 2351) This means it was bound up with 2351.</td>
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| 2349  | XI/II| --   | 129        | α215       |           |           |        |                |              | Text 1 pp. 440f.                                                      | Clark, Vogels,  
    |      |      |            |            |           |           |        |                |              | Census see ms. 1795                                                    | Pierpont Morgan  
    |      |      |            |            |           |           |        |                |              | Lib. 714, 46 fol. (H, Ap)                                               |                     |
| 2350  | XVII |      |            |            |           |           |        |                |              | Text 1 p.                                                              | Turin, Bibl. Nat.,  
    |      |      |            |            |           |           |        |                |              | B. L. 15, fol. 1-27                                                    |                     |
    |      |      |            |            |           |          |        |                |              | Census see ms. 1795                                                    | Pierpont Morgan  
    |      |      |            |            |           |          |        |                |              | Lib. 714, 46 fol. (H, Ap)                                               |                     |
| 2352  | XV   | Π     | --         | 202        |           |           |        |                |              | Text 1 pp. 663f.                                                      | Meteora,  
    |      |      |            |            |           |           |        |                |              | Metamorphosis, 237                                                     |                     |
| 2361  | XVI  |      |            |            |           |           |        |                |              | Text 1 p.                                                              | Vatican Libr., Vat. gr. 1205, fol. 1-10  
    |      |      |            |            |           |           |        |                |              | 4:10 – 5:6; 6:17 – 7:2                                                 |                     |
| 2377  | XIV  | 2377 |            |            |           |           |        |                |              | Text 1 p.                                                              | Athens, Byzant.  
    |      |      |            |            |           |           |        |                |              | Unbeachtete und unbekannte griechische Apokalyptenschriften ZNW 52 (1961) pp. 82-8 | Mus., 117, fol. 1-10  
| 2402  | XVI  |      |            |            |           |           |        |                |              | Text 1 p.                                                              | Chicago, Univ.  
    |      |      |            |            |           |           |        |                |              | Libr., Ms. 931                                                       |                     |
| 2403  | XVI  |      |            |            |           |           |        |                |              | Text 1 p.                                                              | Madrid, Bibl.  
    |      |      |            |            |           |           |        |                |              | Nat., 4592, fol. 111-139                                               |                     |
    |      |      |            |            |           |           |        |                |              | Libr. Barocci 48, fol. 18                                               |                     |
    |      |      |            |            |           |           |        |                |              | Suppl. Gr. 159, fol. 8-11 (fol. 2-7; 12-406: 743)                      |                     |
    |      |      |            |            |           |           |        |                |              | Gr. 746, fol. 239-507                                                  |                     |
    |      |      |            |            |           |           |        |                |              | Gr. 1002, fol. 179-227                                                 |                     |
| 2431  | XIII/IV |      |            |            |           |           |        |                |              | Text 1 pp. 70, 212-4                                                   | Athis,  
    |      |      |            |            |           |           |        |                |              | Kavokaliavia, 4                                                       |                     |
| 2432  | XIV  |      |            |            |           |           |        |                |              | Text 1 p.                                                              | Vatican Libr., Ross 766 |
|------|------|------|------------|------------|-----------|----------|----------------------|-------------|----------|----------|
| 2433 | 1736 |      |            |            |           |          |                      |             |          |          |
| 2434 | XIII | UUUG A | pp 82-8    |            |           |          |                      |             |          | Zagora, Stadtbibl., 9 |
| 2435 | XVI  |      |            |            |           |          |                      |             |          | Salamanca, Univ. Bibl., 2. 749 |
| 2436 | 1418 |      |            |            |           |          |                      |             |          |          |
| 2438*| XVII |      |            |            |           |          |                      |             |          |          |
| 2493 | XIV  |      |            |            |           |          |                      |             |          | Sinai, St. Catherine's Monastery, Gr. 1692, fol. 122-136 |
| 2494 | 1316 |      |            |            |           |          |                      |             |          | Sinai, St. Catherine's Monastery, Gr. 1991 |
| 2495 |      |      |            |            |           |          |                      |             |          | Sinai, St. Catherine's Monastery, Gr. 1992 |
| 2554*| 1434 |      |            |            |           |          |                      |             |          | Bucharest, Akad., 14/126216 |
| 2582 | XIV  |      |            |            |           |          |                      |             |          | Vatican Libr., Vat. gr. 1908, fol. 105-118 |
| 2594 | XVI  |      |            |            |           |          |                      |             |          | Turin, Bibl. Naz., C. III. 8, fol. 161-218 |
| 2595 |      |      |            |            |           |          |                      |             |          | Venedig, Bibl. Naz. Marc., Gr. Z. 494 (331), fol. 248-263 |
| 2619 | XVIII |      |            |            |           |          |                      |             |          | Yale Univ. Libr., ms. 246 (Philippus 4527) |
| 2625*| XII  |      |            |            |           |          |                      |             |          | Ochrid, Nat. Mus., 1 |
| 2626 | XIV  |      |            |            |           |          |                      |             |          | Ochrid, Nat. Mus., 1 |

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| 2814 | (prev. 1r) | mA | 1 | 1 | 1 | Av20 | Ia2 | I | 1 | 7-12 | Delitzsch, 
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& Harlfinger |
| 2855 | XII | | | | | | | | | | Oslo/London, 
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| syr* | "Philoxeniana Syriac" | VII-XI | τ | it* | | | | | | | |
| | | | | | | | | | | | 1:1-18; 
2:1-5; 13; 7:2-12; 
8:2-4; 10:1-11, 
15; 14:1-7; 
19:5-16; 21:1-2, 
9-23; 22:1-15 |
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| syr* | &quot;Harclean Syriac&quot; | VII | sy* | sy<em>r | syr</em>S | | | | | | |
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| cop* | (Sahidic Coptic) | III | sa | cop<em>a | sah | | | | | | |
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| cop</em> | (Bohairic Coptic) | IX | bo | cop* | boh | | | | | | |
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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

1:4a ἀπὸ Π

1:4b txt ἃ (nom or acc pl rel, pronoun) Π

1:5a txt τῶν ἀγαπῶντι (pres act ptpc dat sg masc) Π

1:5b TST 1txt [A] λύσαντι Π Ν,2 A 88 181* (c- λυσαντως) 254 256Arm 314 680 743** 792 922 1384* 1611 1678 1732c 1733c 1852 1876 2014 2015 2019 2020 2026txt 2028txt 2029txt 2033txt 2034txt 2043txt 2044txt 2046txt 2047txt 2050 2054 2055 2068 2069 2070com 2074 2078 2081 2083txt 2186 2200 2286 2302 2329 2344vid 2349 2351 2366 2595*vid 2814 mA (ith Prim soluti) vg-harl (syrph λύων) (ἐλολευν συρθ ἀρθ) eth arm Andrew; Victorinus-Pettai NA27 [A] // λύσαντι Π 046* (046* homoioteleuton) 18 35 61 69 82 94 104 175 241 256Gr,Ital 367 456 459 467 468 469 627 757 920 1006 1732* 1851 (ἐλολευν 172 424 616 1828 1862 1888 2084 itg8 vg copsa,b0) 1854 1859accUSS 2017 2040 2042 2053 2059 2062 2065 2070txt 2073 2080 2081 2084 // τοῦ ἀγαπήσαντος (aor act pctp gen sg masc) 181 // hiat 051 1778 1859 2039 2032.

The "freed" reading is reminiscent of λέλιται αὐτῆς ἡ ἀμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.


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 ὥς similarly makes a whole phrase rather imprecise.

2:13a TST 3 txt καὶ Φ43vid A C f052 1854 2050 2053 2329 TR NA27 {Δ} // omit Π Π 046 69 82 88 181 1459 627 757 792 920 922 1006 1384 1611 1828 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2059 2060 2074 2081 2186 2351 2814 HF RP PK // hiat Φ115 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 ἡμέραις A C 1678 2053 2065 2080 2344 itαρ vg Συρηθ,ομ. copα,βο (copαβ/φ. ἡμέρα) Ttc Prim Haymo NA27 {Δ} // ἡμέραις μου 1778 2040 2329 // ἡμέραις μου ἐν αῖς 2050 // ἡμέραις ἐν ταῖς Φ43vid Ν* // ἡμέραις ἐν αῖς Ν1 (Π ἡμέρας) 35 88 104 181 424 459 757 922 1384 1611 1854 1862 1888 2019 2059 2060 2073 2074 2081 2186 2344 μκ ιταρ,γίγ,θ arm Andrew Areth TR [RP] PK // ἡμέραις αῖς Π046 69 82 94 241 469 627 792 920 1006 1828 1841 1854 2020 2138 2351 2814 syr-hr eth HF // hiat Φ43 Φ115 051 2030 2062 2256 2302. The UBS textual commentary says that the longer readings are attempts to bring grammatical concord, that is, adding genitive words or phrases, not understanding that the following name ἄντιπας (see next footnote) must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the form, "standing in a genitival relationship with ἡμέρας." Though it is true that elsewhere, ἄντιπα is used as the genitive of ἄντιπας, the Apocalypse of John contains many nouns oblique to their clauses as to case.


2:20c txt {A} γυναῖκα “woman,” Ν C Π 052 104 181 367 459 468* 922 1611 2017 2019 2020 2050 2053 2059 2060 2081 2186 2256 2302 2329 2344 2814 itαρ,γίγ,θ vg copα,βο arm
The editorial committee of the UBS Greek New Testament says that the reading with οὐο
“appears to be the result of scribal confusion arising from the presence of several
instances of οοι in verses 19 and 20.” There are four instances of οοι in the 1 1/2
verses preceding, to be exact.

2:25 txt {D} ἄχρις οὐ 
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 ἔως.
(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
ἀπλοίησεν, 16.324 ἅραξε, 17.599 αἴχμη. Note that these are all before vowels, and
Homer uses the final sigma. The Liddell and Scott lexicon says epic poets used ἄχρις
and ἄχρι "as the metre requires: in Ionic, μέχρι is preferred; but ἄχρι - ἄχρις are more
common in Homer than μέχρι: the only Attic forms are ἄχρι, μέχρι, before both
consonants and vowels." Classical Greek poetry did not like the sound of "hiatus,"
the sound where in two adjoining words, a word ending with a vowel is followed by a
word beginning with a vowel. In better English we also don’t like hiatus, though not
for rhythmic or poetic reasons. That is why for example we add an "n" to the word
"a" when it is followed by a word that begins with a vowel. That is, we say "a ball, but
an apple." (Apple actually does not begin with a vowel in practice, because we add a
consonant to the beginning of it, called a glottal stop. It is really the glottal stop that
we are unconsciously disliking and avoiding.) As for the Greek poetry, it may not be a
factor so much of vowel versus consonant, as vowels/liquids versus stops. I noticed
that ἄχρις was used before rough-breathed vowels as well as smooth-breathed
vowels. In English terms, the rough-breathed vowels start with h, which we call a
consonant, but for ancient Greek meter purposes what was more important was how
long a time you could sustain the syllable, if I understand it right. The h sound can be
held out for a long time like a vowel can, as well as other so-called consonants like m,
n, l, y. Our letters m, n, l are called "liquids" because they can be held out either
short or long. The "stops" category of consonants can only be short, since they
"stop" the flow of air, such sounds as b, d, k, p, t, and glottal stop.
 Revelation 3:2b

εἴμιλλον ἀποθανεῖν Κ [itacism- ἀποθανεῖν] Α C P 172 181 250 424 743 1678 1778 1828txt
1854 1862 1888 2018 2020 2026 2031txt 2038txt 2050 [εἴμιλλον] 2051 2053txt 2055 2056
2057 2059 2060txt 2064 2067 2073 2080 2084 2254 2286txt 2302txt 2329 2595 Μ A itar.,βγ,τ
ν γ syrh copsa eth NA27 {\}

ἡμελλον ἀποθανεῖν 2351

ἡμελλὲν ἀποθανεῖν 104 336 459 582 620 688 922 2053com

ἐμελλές ἀποθανεῖν 254 syrh

μέλλει ἀποθανεῖν 2081 2814txt TR.

ἐμελλεὶ ἀποθανεῖν 2814mg

ἐμελλὸν ἀποθενείσκειν 2019

ἐμελλὸν ἀποθήσειν 88 468c 1072mg. schol. 1075mg. schol. 1384 1617com 1771com 1732
1733 1740ms 1745ms 1746ms 1876 2014 2015 2031com 2034 2036 2037 2038com 2041 2046
2047 2060com 2074 2082 2286com 2302com

μέλλεις αποβάλλειν 664

μέλης αποβάλλειν 792

ἐμελλε ἀποβάλλειν 1955

ἡμελλὸν ἀποβάλλειν 1828mg

ἡμελές αποβάλλειν 368

ἐμελὲς αποβάλλειν Complutensian Polyglot

ἡμελές αποβάλλειν 2058

ἐμελλὸν αποβαλλείν 468²

ἐμελές ἀποβαλλεῖν 2061*

ἐμελές ἀποβάλλειν 1626

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

ἐμελές ἀποβαλλεῖν 18 42 69 91 110 141 175 180 203 205 205abs 209 241 242 256 314
325 337 367 385 429 456467 468* 469 506 517 522 617 627 919 920 1094 (1611) 1849 1859
1934 2004 2052 2106 2017 2021 2027 2039 2040 2048 2070 2075 2077 2078 2138 2305
2349 2436

ἡμέλλες ἀποβαλλεῖν 046 611txt 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 ΜΩK
(syrph copbo) HF RP

ἵνοιχν χναίμο copbo - "otherwise you will die"

"for you are about to die" arm α.

lacuna 051 2022 2030 2032 2062 2091 2256

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

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

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

καὶ οἱ ανυγών και οὐδὲς κλείσει καὶ κλείω καὶ οὐδὲς ανυγέοι \( \text{N}^* \)
καὶ ανυγών καὶ οὐδὲς κλείσει καὶ οὐδὲς ανυγέοι \( \text{N}^{1a} \)
ανυγών καὶ οὐδὲς κλείσει καὶ κλείω καὶ οὐδὲς ανυγέοι \( \text{N}^{1b} \)
ανυγών καὶ οὐδὲς κλείσει καὶ κλείω καὶ οὐδὲς ανυγέοι \( \text{N}^2 \)

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 οὐδὲς κλείσει καὶ κλείω καὶ οὐδὲς ανυγέοι 1778 2080
καὶ ανυγών καὶ οὐδὲς κλείσει καὶ κλείω καὶ οὐδὲς ανυγέοι 241 424 469 1678 1828 1862 2050
καὶ ανυγών καὶ οὐδὲς κλείσει, καὶ κλείει καὶ οὐδὲς ανυγέοι 35c
καὶ ανυγών καὶ οὐδὲς κλείσει αὐτήν εἰ μὴ ο άνοιγόν καὶ κλείω καὶ οὐδὲς ανυγέοι 104
καὶ ανυγών καὶ οὐδὲς κλείσει καὶ κλείω καὶ οὐδὲς ανυγέοι 2019
καὶ ανυγών καὶ οὐδὲς κλείσει αὐτήν, καὶ κλείων, καὶ οὐδὲς ανυγέοι 1384
καὶ ανυγών καὶ οὐδὲς κλείσει αὐτήν εἰ μὴ ο άνοιγόν καὶ οὐδὲς ανυγέοι 627
καὶ ανυγών καὶ οὐδὲς κλείσει αὐτήν εἰ μὴ ο άνοιγόν καὶ οὐδὲς ανυγέοι 496 82 94 757 920 1006 1841 2040 2138 HF RP PK
καὶ ανυγών καὶ οὐδὲς κλείσει αὐτήν εἰ μὴ ο άνοιγόν καὶ οὐδὲς ανυγέοι 922\text{mg}
καὶ ανυγών καὶ οὐδὲς κλείσει αὐτήν καὶ κλείων καὶ οὐδὲς ανυγέοι· εἰ μὴ ο άνοιγόν καὶ οὐδὲς ανυγέοι 2351
the act of opening. It is also used in Ephesians 6:19, but

Arm, Ital. According to BDF what in German is represented by ü, and even later, by "itacism" into a long e sound

original spelling in Greek would have been κολλύριον. The vowel υ imported from Latin, in which the spelling was

is that they go with the TR

from Hoskier’s apparatus for this variant: A 920 2019 2040 2050 2073 2081 2186

If he should open there is not any who will be able to shut; if he should shut there is not any who will be able to open" corr

lacuna 051 2030 2062

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

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


3:17a TST 5 txt ὁτι Π Α C 35* 172 250 256Gr 424 459 469 616 922 1611 1678 1733 1778 1862 1888 2017 2040 2050 2073 2080 2084 2329 2814 lat syr TR NA27 // omit Π 046 18 35** 82 61 69 94 104 241 256 Ἀρμ.ἰταλ 456 627 757 792 920 1006 1384 1732 1734 1828 1814 1852 1854 1859 2019 2039 2042 2053 2059 2060 2065 2070 2074 2081 2138 2186 2200 2305 2351 2436 250 vgms arm eth Spec Beat HF RP PK // hiatt 051 88 2022 2030 2062 2091 2256.

3:18 txt \{A\) κολλύριον Π Π C f052 82 94 104 175 241 424 456 627 1006 1611 1828 1841 1852 1862 1888 2017 2020 2042 2329 2344 2436 HF RP // κολλύριον 046 // κολλύριον 792 // κολλύριον Π 35 757 κολλύριον 1384 1859 2040 2050 2059 2065 2073 2081 2351 TR PK // κολλύριον 1854 2074 // κολλύριον 2053 2060 2138 2186 2814c corbo // κολλύριον 2074 // κολλύριον NA27 \} // lac 051 2030 2062. (Missing from Hoskier’s apparatus for this variant: A 920 2019 2040 2814* but the implication is that they go with the TR.) According to BDF §42(4), κολλύριον is a word which Greek imported from Latin, in which the spelling was collurium. Thus the earlier, original spelling in Greek would have been κολλύριον. The vowel v - "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.

3:20a Itacism υ το ου εισελεύσομαι

4:3a καὶ ὁ καθήμενος ὅμοιος Καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὅμοιος 0169 61 69 82 175* 241 456 792 920 1006 1828 1841 (1852) 1854 1859 1862 1888 2006 2017 2040 2073 2138 2329 2351 2436

4:4b καὶ φησιν 2 3
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 ἐξον (nom sing masc pres part) A 104 792 1006 1828 1854 1888 2017 2019 2031 2073 2081 2329 2814 (Cass Vict habentes) NA27 {\} // ἐχον (nom&acc sing neut pres part) 046 82 94 175 241 456 920 1841 1852 1862 2040 2042 2053 2065 2138 2346 ΜΙ HF RP PK // εἴχον (1st sing & 3rd pl imperf) Κ itarphk ṭg TR // ἐχοντα (acc sing masc part or nom pl neut part) P 469 1611 2020 2050 2351 // ἔχει (3rd sing pres ind) 2074 // omit copbo eth? // “it was” syrph,h copysa // lacuna C 051 627 2030 2062. Most of these differences are barely translatable. Note that the KJV and the NIV, translating from different texts, render both of their respective Greek readings as "had." The NIV treated the present participle as what they considered the relative time, and made the relative time past. Some might translate the same participle with a present-tense English verb, which I tend to do, because John in the context is speaking in the present tense placing himself at the time he is actually seeing these things. The only reading that is truly present tense or any other tense by inflection is the present indicative form ἔχει, which no edition has followed. In NT Greek, the only verbs that tell time are those in the indicative mood, and participles are not in the indicative mood, because they have no mood. Participles do tell kind of action – continuous, punctiliar or combined, but they do not tell past, present or future.

4:8d txt {Α} ἄγιος 3 times A P 69 94 104 241 459 469 792 920 922 1006 1611 1733 1778 1841 1852 1854 1859 2019 2040 2042 2050 2053 2059 2060 2065 2074 2080 2081 2138 2186 2302 2329 2351 2436 2814 πΚ HF PK // ἄγιος 9 times 046 35 82 175 256 424 456 616 757 1732 1828 1862 1888 2017 2070 2073 πΧ HF PK // ἄγιος 8 times Κ* // ἄγιος 7 times 1678 (contra
fam) Oecon // ἥγιος 6 times 1734 2020 // ἥγιος one time 181 // lacuna C 051 88 627 1384 2030 2062.

4:11b txt {D} εἰσιν (v) (pres) P 35 104* 241 424 757 922 (1611 syr) 1854 1862 1888 2020 2050 2059 2060 2065 2073 2074 2081 2186 2344 2436 2814 M A cop sa eth Andrew TR PK // ἡσαν (imper) K A 82 94 175 205 209 456 469 627 792 920 1006 1841 1852 1859 2017 2040 2042 2053 2138 2351 M ICR itar, gig, vg syrh Apringius mss, acc to Primasius Beatus ps-Ambr HF RP NA27 {A} // ἐγένοντο 2329 arm // οὐκ ἦσαν (question - "were they not...?") 046 f052 1852 // "they are set in place" Tyc Fulg Prim // omit εἰσιν and 2019 Varimadum Fulgentius Primasius // lacuna C 051 1384 2030 2062. MS 1611 reads, ὅτι ἕκτισας τὰ πάντα, διὰ σοῦ εἰσὶ, καὶ διὰ τὸ θέλημα σου εἰσὶ, καὶ ἦσαν ἐκτίσθησαν. This reading of 1611 appears to follow the Harleian Syriac.

5:1 TST 6 txt {C} ἔζωθεν καὶ ὄπισθεν Ἀ 61 69 181 1828 2507 2059 2060 2186 2302 2329 2344 2814 syr h Origen 14 Cyp Cass TR NA27 \} // ἔζωθεν καὶ ἔζωθεν P 046 f052 18 82 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 (792 ἔζωθεν) 920 922 1006 1611 1732 1733 1828 txt 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2050 2053 2065 2070 2074 2084 (2138? illeg.) 2256 (2351 έζιθεν) 2436 itar, gig, vg syrh cop sa arm eth Hipp Orig 14 Victorinus-Pettau Apr Beat Aphraates Hilary Oec Prim Ps-Ambr HF RP PK // ἔζωθεν καὶ ἔζωθεν 94 // ἐμπροσθεὶν καὶ τὸ ὄπισθεν Κ cop sa Origen 1/2 (conformed to LXX Ezekiel 2:10- οὐκ ἔμπροσθεν καὶ τὸ ὄπισθα) // ἔζωθεν καὶ ἔζωθεν καὶ β’ ὄπισθεν καὶ α’ ἐμπροσθεὶν 35 // ἔζωθεν καὶ ἔζωθεν καὶ ἐμπροσθεὶν καὶ ὄπισθεν 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.) ἡγ. τῷ θεῷ ἡμᾶς
2.) ἡγ. τῷ θεῷ
3.) ἡγ. ἡμᾶς
4.) ἡγ. ἡμᾶς τῷ θεῷ
5.) ἡγ. ἡμᾶς τῷ θεῷ ἡμῶν
6.) ἡγ. ἡμᾶς ἐν τῷ αἵματι σου τῷ θεῷ
7.) omit θεῷ to τῷ θεῷ in v. 10
8.) missing/defective here

1.) txt {B} K 046 f052 35 69 82 175 241 256 456 627 757 920 1006 1611 1732 1733 1841 1859 2017 2020 2040 2042 1852 2053 2059 2060 2081 2059 2060 2065 mg 2074 2081 2138 2302 2329 2351 2436 M cop sa Andr 3 Arth Treg vnSod Vog Bov [Merk] TR HF RP PK
2.) A eth Lach Tisch Weiss WH Charles NA27 {A}
3.) 2065 txt [has τῷ θεῷ in mg.] 2070 2186 2814 vg-harl arm l Ireneus lat vid Cyprian Fulg Erasmus 1 2 3 Aldus Colinaeus
4.) 94 104 424 459 469 616 792 922 1828 1862 1888 2019 2050 2073 2344 itar, gig, vg syrh, h cop sa arm Hippolytus; Cyprian Maternus Augustine Varimadum Fulgentius Primasius Beatus
5.) (cop sa) arm 3 see 5:10
6.) eth
7.) 1854 (homoioiteleuton)
8.) hiat: Π 315 C 051 P? 88 1384 2030 2062

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσομεν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς - hēmās, "us," they created a
conflict with v. 10 where it says "you have made αὐτούς - "them" into a kingdom and priests, and βασιλεύσουσιν "they" will reign. As the text stands in the HF/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the 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 αἰωνί. You can view the pertinent page of Codex A for yourself at this link http://csntm.org/.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image.

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

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

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

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

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

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

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

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

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

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

Maurice A Robinson, PhD"

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

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

MAR"

Revelation 5:13,14

v. 13 ζωα ελεγον αμην
v. 14 ζωα λεγουσιν αμην
v. 14 ζωα οι λεγουσιν αμην
v. 14 ζωα λεγουσιν το αμην
v. 14 ζωα ελεγον το αμην
v. 14 ζωα ελεγεν το αμην

v. 14 ζωα ελεγον αμην
v. 14 ζωα λεγουσιν αμην
v. 14 ζωα οι λεγουσιν αμην
v. 14 ζωα λεγουσιν το αμην
v. 14 ζωα ελεγον το αμην
v. 14 ζωα ελεγεν το αμην
<table>
<thead>
<tr>
<th>v. 14</th>
<th>ζωα  λεγοντα  το  αμην</th>
<th>201 469 2071</th>
</tr>
</thead>
<tbody>
<tr>
<td>αμην v. 14 ζωα ελεγον  αμην</td>
<td>35* 181 254 743 792 1626 1678 1732 1778 1876 2014 2015 2019 2020 2026 2028 2029 2031f 2034 2036 2037 2038 2043 2044 2046 2047 2051 2052 2054 2055 2056 2057 2059f 2060 2064 2065 2067 2068 2069 2074 2080 2081 2083 2186 2286 2302 2349 2595 2814</td>
<td></td>
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<tr>
<td>αμην v. 14 ζωα λεγον  αμην</td>
<td>2033</td>
<td></td>
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<td>2196</td>
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<tr>
<td>αμην v. 14 ζωα ελεγον  το  αμην</td>
<td>94 241 336 582* 620 628 632 919 1918f 2082 2436</td>
<td></td>
</tr>
<tr>
<td>αμην v. 14 ζωα λεγον  το  αμην</td>
<td>664 1094 2258</td>
<td></td>
</tr>
<tr>
<td>αμην v. 14 ζωα οι  λεγοντα  το  αμην</td>
<td>61 69 522</td>
<td></td>
</tr>
<tr>
<td>v. 14</td>
<td>93 177 920 1328 1859 2027 2040 2256</td>
<td></td>
</tr>
<tr>
<td>v. 14</td>
<td>699*</td>
<td></td>
</tr>
<tr>
<td>αμην v. 14  το  αμην</td>
<td>2045* (added in margin = TR)</td>
<td></td>
</tr>
</tbody>
</table>

### Revelation 6:7-8

*Ἐρχον. 8Και εἶδον καὶ ιδοῦ ἰδον* A P 94 104 241 459 757 1006 1611 1841 2019 2059 2060 2065 2074 2081 2432 2814 vg **καὶ ἔδει** syr ph **καὶ ἔδει** cop **καὶ ἔδει** bo arm Andrew PK NA27 {B}

*Ἐρχον. 8Εἰδον καὶ ιδοῦ C 2053*

*Ἐρχον. 8Καὶ ιδοῦ 1854 2020 2042 2329 2351*

*Ἑρχον καὶ ἤδε. 8ΚΑὶ ΙΔΟΥ 046 82 424 627 (792 οἶδε) 920 1828 1859 1862 1888 2138 2344 ἰτίς ἱτίς ἱτίς (eth) Primasius Beatus HF RP*

*Ἐρχον καὶ βλέπε. 8ΚΑΠΙΤΕΝ καὶ ιδοῦ 296 2049 TR lac 051 1384 2030 2050 2062.*

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

**6:8d**

| txt | αὐτῷ 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 2023 2042 2044 2046 2047 2051 2052 2054 2055 2056 2057 2059f 2060 2064 2065 2067 2068 2069 2074 2080 2081 2083 2186 2286 2302 2349 2595 2814 |
|-----|-------------------------|-----------------|
| **txt** | αὐτῷος Ν Α C P 35 241 469 1006 1384 1841 2023 2026 2031 2038 2042 2053 2056 2057 2059 2060 2065 (2065 αὐτῶν) 2073 2074 2081 2186 2286 2302 2346 2814 TR NA27 {\} // lac 051 2030 2050 2062 2091 |

**6:14**

Revelation 9:12b  
καὶ ἐλισσόμενος (nom sing neut pres pass part) Ν ὁ 052 82 175 256 456 469 627 920 1854 1859 2017 2020 (2040) 2070\textsuperscript{xt} Π Κ HF // ἐλισσόμενος 94 241 1732 2042 2059\textsuperscript{c} 2074 // ἐλισσόμενος 113 // ἐλισσόμενος 2138 // εἰλησσομενον 616 2186 // hiat 051 88 1384 2030 2050 2062.

6:17

7:1 txt {C} μετὰ τοῦτο Α C 1006 1626 1841 1854 2053 2351 itar,\textsuperscript{gk} vg syrh\textsuperscript{mg} arm NA27 {\{} // καὶ μετὰ τοῦτο Ν 046 ὁ 052 35 82 94 104 256 424 456 469 616 627 757 792 1006 1611 1732 1733 1828 1852 1862 1888 2017 2020 (2040) 2042 2053 2138 2329 2351 Π Κ HF RP PK // καὶ μετὰ τοῦτο Ρ 181 241 459 920 1859 2040 2059 2060 2070 2073 2081 2186 2814 2436 Π Κ [syr\textsuperscript{rh} (καὶ)] cop\textsuperscript{sa}bo TR // hiat 051 88 1384 2030 2050 2062.

8:13 TST 7 txt ἀετοῦ Π\textsuperscript{115} Ν Α 046 ὁ 052 35 69 82 94 175 181 424 456 459 469 616 627 757 792 920 1006 1611 1732 1733 1828 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2053 2138 2329 2351 Π Κ itar,\textsuperscript{gk,h} vg syrh\textsuperscript{ph} \textsuperscript{cop\textsuperscript{sa}bo} eth Cass Beatus HF RP PK NA27 {\{} // ἀγγέλου Ρ 104 241 680 922 2059 2060 2073\textsuperscript{*} 2081 2186 2286 2302 2436 2814 Π Κ arm TR // ἀγγέλου ὡς ἀετοῦ 42 // hiat C 051 88 1384 2030 2050 2062. "Had the Apocrypist written ἀγγέλου, ἄλλο would probably have taken the place of ἐνός; cf. 7:2; 8:3." (H. B. Swete, The Apocalypse of St. John, ad loc.).

Revelation 9:10

ἡν ἐν ταῖς οὐραίς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι TR καὶ ἐν ταῖς οὐραίς αὐτῶν καὶ ἡ ἐξουσία ἐχουσιν του άδικησαι 2040 ἐν ταῖς οὐραίς αὐτῶν το άδικησαι 104 ἐν ταῖς οὐραίς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι 424 1678 1778 2019 2060 ἐν ταῖς οὐραίς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι 1828 1862 1888 2059 2081 2814 Π Κ itar vg\textsuperscript{cl}

ἐν ταῖς οὐραίς αὐτῶν ἐξουσίαν ἔχουσιν το άδικησαι 2138 ἐν ταῖς οὐραίς αὐτῶν καὶ ἐξουσίαν ἔχουσιν ἀδικήσαι 2074 ἐν ταῖς οὐραίς αὐτῶν ἐξουσίαν ἔχουσιν το άδικησαι 241 ἐν ταῖς οὐραίς αὐτῶν καὶ ιντ θ αὐτῶν ἀδικῆσαι 1854 καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι cop\textsuperscript{bo}
cαι ἐν ταῖς οὐραίς αὐτῶν ἐξουσίαν ἔχουσιν το άδικησαι 2329 καὶ ἐν ταῖς οὐραίς αὐτῶν ἐξουσίαν ἔχουσιν(ν) το άδικησαι 046 82 94 469 627 757 920 Π Κ HF RP PK και ἐν ταῖς οὐραίς αὐτῶν ἐξουσίαν ἔχουσιν άδικήσαι 175 792 και ἐν ταῖς οὐραίς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικήσαι 38vit Ν Α P (0207) 35 1006 1611 1841 2053 2073 2080 (2344) (2351) NA27 {\{} και ἐν ταῖς οὐραίς αὐτῶν ἐξουσίαν ἔχουσιν ἀδικήσαι 792 καὶ ἐξουσίαν ἔχουσιν ἀδικήσαι 2074 καὶ ἐξουσίαν ἔχουσιν αὐτῶν ἀδικήσαι 2065 lacuna C 051 1384 2030 2050 2062. See footnote on 12:7.

Revelation 9:12b

ἔρχονται δύο 046\textsuperscript{a} ὁ 052 181 254 296 1732 2019 2020 2026 2028 2029 2033 2037 2038 2044 2046 2051 2054 2055 2057 2059 2064 2067 2068 2081 2083 2186 2595 2814 Π Κ itar,\textsuperscript{gk} vg Tyc Eras eds 1 2 3 Aldus Colinaeus ἵδον έτι δύο οὐαί ἔρχονται 808 1893 ἔρχονται έτι δύο Ν Π 046\textsuperscript{c} 0207 94 172 241 250 367 424 432 506 616 743 1617 1626 1775 1777 1828 1862 1876 1888 2014 2015 2018 2034 2036 2043 2047 2049 2053 2074 2078 2082 2084 2087 2329 2344 2436 cop\textsuperscript{sa} (ἔρχονται ἄλλατι οὐαί δύο) TR

Unfortunately, only this one word is definite.

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

The word ἕτι "still / more" is a natural addition, and its addition is more easily explained than its omission.

9:13a | τὸν ἑαυτὸν μίαν Ψ$^* 007 A 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.gr8 vg syrh,h cop sa,bo Vict. ( vocem unam ex quatuor cornibus) TR HF RP PK NA27 \{\} // μίαν φωνήν 69 2351 // φωνής μίας Ν1 469* // φωνήν ἑνὸς 2329 // φωνήν μεγαλὴν 424 1862 1888 2053 // φωνήν Ν* 2020 1678 1778 (not 2080) // omit 1854 arm4 // μίαν ἑως Apr. Prim. Cypr. Tyc 1,2,3 Beat. // hiat C 051 88 1384 2030 2050 2062. Note that the 052 descendants are divided. There is no difference in meaning between φωνήν μίαν and φωνήν, since the word μίαν here probably just serves as an indefinite article, as in Semitic usage. (Neither Hebrew nor Greek normally has an indefinite article; though in Greek sometimes the word τις serves somewhat so.) It is tempting to render this as "a single voice from the four horns," since "single" would be a natural contradistinction to "four." The word "four" is also in dispute; see next footnote. Hoskier's rendering of this is, "And the sixth angel sounded and I heard a voice, of one from the (four) corners of the altar." He says the clue is ms. 2329's seeming disagreement in gender of φωνή, thus clueing us that there must be a pause or comma between "voice" and "one."

But looking at this text with current events in view, I must conclude that this Greek word φάρμακον - pharmakon - is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. Note that the Textus Receptus uses the word φαρμακεία - pharmakeia (sorcery) following the third reading instead of phármakon. The BS committee says they chose the reading φαρμάκον "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φάρμακ(ε)ιων, which occurs in 18:23 and Gal. 5:20, than vice versa." But looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. They are all mostly Satanists as well. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.

**9:21** The prophetic voice said, "I heard a voice from the golden altar before God" // hiat C 051 88 1384 2030 2050 2062.
Revelation 13:10b

“If anyone kills with the sword, he will be killed with the sword.” Beat

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

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

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.” copsa,bo
“If someone has killed with the sword, he should be killed with the sword.” syrh arm4
“If anyone has killed with the sword, he should be killed with the sword.” syrh

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 ἀποκτανθήσατε, αὐτὸν, 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 (pántes γὰρ οἱ λαβόντες μάχαραν ἐν μαχάρι ἁπλοῦνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the lex talionis)."

Revelation 13:13a txt {A}

ἐνα καὶ πῦρ ποιη ἐκ του οὐρανοῦ καταβάειν εἰς Ἄ 469 1006 1611 1678 2020 latt arm1,2,3 NA27 { }
ἐνα καὶ πῦρ ποιη ἐκ του οὐρανοῦ καταβάειν εἰς C
ἐνα πῦρ ποιη ἐκ του οὐρανοῦ καταβάειν εἰς 2053txt (comm ἐπι)
ἐνα καὶ πῦρ ποιη καταβάειν ἐκ του οὐρανοῦ εἰς N 2074 2081 2814 TR
________________ καταβάειν _____________ p15
ἐνα καὶ πῦρ ποιη καταβάειν ἐκ του οὐρανοῦ ἐπι 469 ex em
ἐνα καὶ πῦρ ποιη καταβάειν ἐκ του οὐρανοῦ εἰς R 051 469*? 1006 2040 2060 2073
(Tyc3) (arab)
ἐνα καὶ πῦρ ποιη καταβάειν ἐκ του οὐρανοῦ εἰς 424 1678 1828 1862 1888c 2081c
ἐνα καὶ πῦρ ποιη καταβάειν ἐκ του οὐρανοῦ εἰς 2329
ἐνα καὶ πῦρ ποιη καταβάειν ἐκ του οὐρανοῦ εἰς R
ἐνα καὶ πῦρ ποιη καταβάειν ἐκ του οὐρανοῦ εἰς 2059
ἐνα καὶ πῦρ ποιη καταβάειν ἐκ του οὐρανοῦ εἰς corpsa
ἐνα καὶ πῦρ ποιη καταβάειν ἐκ του οὐρανοῦ εἰς 2060
ἐνα καὶ πῦρ ποιη καταβάειν ἐκ του οὐρανοῦ καταβάει έπι φ47
ἐνα καὶ πῦρ ποιη καταβάειν ἐκ του οὐρανοῦ εἰς 1678
ἐνα καὶ πῦρ καταβαίει ἐκ του οὐρανοῦ 2019
ἐνα καὶ πῦρ ἐκ του οὐρανοῦ ποιη εἰς την γην καταβάη 1854
ἐνα καὶ πῦρ καταβαίει ἐκ του οὐρανοῦ Hipp
ἐνα καὶ πῦρ ποιη καταβαίει ἐκ του οὐρανοῦ καταβαίει 424 1862
ποιη εἰς του οὐρανοῦ καταβαίει 1888vid
ἐνα καὶ πῦρ ποιη καταβαίει ἐκ του οὐρανοῦ 1828
καὶ πῦρ ἐνα ἐκ του οὐρανοῦ καταβαίει εἰς 2351
καὶ πῦρ ἐνα ἐκ του οὐρανοῦ καταβαίει εἰς 046 104 627
καὶ ἐνα πῦρ ἐκ του οὐρανοῦ καταβαίει ἐπι 241
καὶ πῦρ ἐνα ἐκ του οὐρανοῦ καταβαίει ἐπι 82 94 175 456 757 920 1852 1859 2017 2138
2377 2436 HF RP PK
omit ἐνα καὶ πῦρ ποιη 1888
gὰρ ἀντὶ ἐνα καὶ arab
omit ἐνα 792 arm
omit καὶ before pur 2042 syrh copsa,bo Tyc2
transpose pur to end of verse eth
+to before pur copsa
- poi eth copsa arm3
- ἐκ του οὐρανοῦ copbo
πῦρ ἐκ του οὐρανοῦ καταβαίει εἰς την γην 792 (omit εἰς την γην)
catabainein ek tou ourano syr
Revelation 13:13b

13:13b εἰς Κ Α Π 051 424 469 1006 1611 1678 1828 1862 1888c 2020 2040 20533txt 2059 2060 2073 2074 2081 2329 2351 203 lat copśa arm1,2,3 (arab) (Tyc) ἐπὶ φ47 046 104 241 469 627 1678 2053com 2073 2377 Mκ syraph,h copśa,bo eth arm

13:14a TST 9 txt \{A\} omit φ47 φ115vid Κ Α Π 046 61 69 94 104 172 181 241 256 367 424 459 616 792 920 922 1006 1611 1678 1732 1778 1828 1841 1854 1859 1862 1888 2019 2020 2040 2042 2053 2059 2060 2065 2070 2074 2080 2081 2084 2186 2252 2329 2351 2436 2814 syraph,h TR NA27 {\} // +τοῦς ἑμοὺς 051 18 35 82 175 456 467 468 696 627 757 1733 1852 2017 2073 2138 2377 Mκ HF RP PK // hiat 88 1384 2030 2032 2050 2052 2062. The Majority Text editions limit the beast’s deception to "my own people," with John speaking. Notice that the usual triumvirate 82, 627, 920 is split up here. This is a definitely wrong Majority Text reading. Though it is not as far out as it might at first seem, when you consider Daniel 11:33,34. Yet the Daniel allusion may indicate that this variant in 051 is a harmonization to Daniel.

Revelation 13:14

1. καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
2. καὶ πλανᾷ τοὺς ἑμοὺς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
3. καὶ πλανᾷ καὶ ἑμοὺς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
4. lacuna

1.) φ47 φ115vid Κ Α Π 046 61 69 94 104 172 181 201 209 241 250 254 256 296 336 367 424 432 459 582 616 620 628 680 743 792 920 922 1006 1611 1678 1732 1777 1778 1828 1841 1849 1854 1859 1862 1876 1888 2014 2015 2018 2023 2026 2027 2028 2029 2034 2051 2052 2054 2055 2056 2057 2059 2060 2064 2065 2067 2068 2069 2070 2078 2080 2081 2082 2083 2084 2087 2091 2186 2252 2286 2302 2305 2329 2351 2436 2595 2814 syraph,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 61 972 181 1842 464 616 757 1854 1862 1888c 2020 2059 2080 2084 2351 2436 NA δοσιν αὐτοῖς 2019 δῶσιν ἑαυτοῖς 1828 δῶσιν ἐν αὐτοῖς 1611 δῶσῃ αὐτοῖς 051 2065 2322 TR δῶσιν αὐτῷ Κ* 1678 1778 δῶσει αὐτοῖς 2053 2060 2814 δῶσει αὐτοῖς 2186 δῶσουσιν αὐτοῖς 93 104 175 459 627 922 2074 2138 2256 RP δῶσουσιν αὐτοῖς 94 241 456 2067 2070 (fut act ind) ——— αὐτοῖς φ47
Revelation 15:3

txt ἔθνων Ν¹ 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 1778<mg>mg</mg> 1828 1852 1854 1859 1862 1876 1888 1934
2033 2034 2035 2036 2037 2038 2041 2042 2044 2045 2047 2049 2053 2054 2056
2057 2059 2060 2062 2073<sup>xt</sup> 2074 2075 2080 2081 2138 2281 2814 // its<sup>mg</sup> syn<mg>mg</mg>
cop<sup>bo</sup> Cyprian Pseudo-Cyprian Ambrose Andrew Beatus Arethas HF RP PK NA27 (B) //
πάντων τῶν ἐθνῶν ἰτʰ arm eth Primasius // αἰώνων (cf. 1 Tim. 1:17; Enoch 9:4; Tobit
13:4) Π<sup>st</sup> Ν<sup>st</sup> C 94 469 1006 1611 1778<sup>xt</sup> 1841 2040 2065 2073<sup>mg</sup> 2076 2254<sup>xt</sup> 2258
2344<sup>v</sup> 2432 itar,c, dem, div, haf vg syr<sup>h</sup> h, cop<sup>bo</sup> samss,(samss) (arm<sup>2</sup>) Bede
Pseudo-Ambrose Haymo // αἰώνων καὶ τῶν ἐθνῶν 2082 cf. 20:10, 2082 with cop<sup>bo</sup> (arm<sup>2</sup> vid +βασιλείας)
// "over all" arm<sup>Y</sup> // ἄγιων 296 2049 Victorinus-Pettai 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
saeculum (scolorum); "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 Colinaeus' printed edition, that is, a copy of a printed Greek NT,
published in 1534. And at the bottom of Text 1 p. 615, Hoskier says, "This MS 187 with
57 and 141 must not be accorded any weight whatsoever. They are brought into the
record because of their very connection with the printed text." Thus they are both
16th century copies made from various editions of the Textus Receptus. The bottom
line is that there is no Greek manuscript support for the TR reading of "saints."

15:6 txt {C} λινὸν 1006 1841 1862 1888 2059 (2074 λιΝΟΝ) 2081 TR RP NA28 {\} //
λινὸν P 051 82 181 627 1778<sup>xt</sup> 1854 2020<sup>xt</sup> 2302 2814 vg<sup>cl</sup> syr<sup>h</sup> h, cop<sup>bo</sup> arm Tyc
Prim Andrew Arethas // λινὸν 1611 // λινον<sup>v</sup> 1678 // λινὸν 920 922 2060 // λινον Π<sup>st</sup> 046
69 1828 // tgr<sup>v</sup> // λινον Κ // λινον<sup>v</sup> 2329 // ληνον 2019 // ληνον 792 // ληνον
104<sup>Gr</sup> 459<sup>Gr</sup> // ληνν 2256 // λιθον A C 104<sup>Lat</sup> 459<sup>Lat</sup> 1778<sup>mg</sup> 2020<sup>mg</sup> 2053 2062 2080
itc, dem, div, haf vg-ww, Rheims, Amiatinus, Fuldensis ps-Ambr Andrew Oecumenius Bede
// neither cop<sup>sa</sup> eth Cass // hiat p<sup>115</sup> 88 1384 2030 2050 2186 2351. Hoskier also cites
for λιθον, "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 λιθον 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
caruncle, 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 λινον, and comments at length about these angels' clean bright stone dress. He says angels were dressed in linen, or stone of various value, depending on their power and rank. In minuscule 2305's scholia, Oecumenius says: ek toutou tou nasa evleuvesetha feta touz angeleous enedependenous linon ou lidun katharon katha tina ezowismen sth thefis ths physeos dunaton kai katharon to theim, kai to en tais diaxsniais enimpeodistais. Oecumenius, in his scholii only, says "t' de enedendwthai toutz angeleous lidun katharon laimpon deigma tuxhaneis ths theimias auton kai katharazai kai eis to kalon pagon thes eghousis physeous h ara ton christon enedekute lidhsis gair o kuryios para ths theias onomastai gerasheis, ws para hsaia (xxviii. 16): egy emballo eis th themellia Sion th lidun, polutelele eklektwn kai para t' pofheti (Ps. cxvii. 22). Lidun oin apedokizasan ois oikodoimountes oystos egenitheta eis kefali th gwnias < tuitoun enedendidhain ton lidun, kai umin o sofwtatos paiolos paraienei (Rom. xiii. 14): enedudasaibai ton lidun himon irsoi christon kai ths sarkeos pronoiai my poieiste eis epibhmyas< eix gai paois epibhmya psycholabous o tuitoun enededefmenos ait de ge zoanai k.t.l." (Note that Oecumenius says for Romans 13:14, "Put ye on our STONE, Jesus Christ!") So maybe he had a stone-dress obsession. See Arethas' and Andrew's scholii in 2070 and 250: "enedendemoi linous (al. linon) ou lidun katharon kahata tina ton antirabvovous exousia, dia thn ths physeous auton katharotita kai thn pros ton aproulovia ton lidun (christon 250) egntita (kap ton dretov thn lamprotita 250) They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says, xrous h lidos diasfanis, "golden, transparent stone." Some points to consider: 1. The wide variety of spelling and punctuation of the linon variant makes it suspect. 2. The reading lidun 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 bosonon laimpon katharon represents the righteous acts of the saints. Interesting that in both other instances of Revelation of bright clean linen, it is not the word linon but bosonon.

Revelation 16:16

'Arimaeoudon Ν Λ 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 Magedon 1862 ( I cannot make out in my copy of Hosk. whether smooth or rough)

'Arimaeoudon Ν1 2028 2033 2044 2054 2069 2083 2186
'Arimaeoudon TR
Ermagoititig
Mayedon 82 91 175 456 469 627 792 920 1852 1859 2017 2024 2074 2138 (abt. 80 minuscules) πικ vgmss syrph,h' (acc. NA27) copbomss Tyc21/2 HF
Magdò syrph (acc. Hosk.)
Mayedon 046 1611 2053 2062 Tyc.2
'Arimaeoudon ititig
Arimaeoudon 2054
Arimaeoudon 2186
'Arimaeoudon 2049 2081c
Arimaeoudon 2029
'Arimaeoudon 2091
Arimaeoudon 2065
Arimaeoudon 205 206 209 2045 Aldus
Mayedon 1828
Mayedon 2015
Makedon 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 minuscul 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.

16:17

There 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 ἔξηλθη 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 ναὸς 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 - ἀπὸ here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπό - ἀπὸ to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28; 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition ἔκ - 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 ἔκ and ἀπό. The Majority Text in the later instances says ἀπό instead of ἔκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἀπό has absorbed ἔκ 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 ἔκ 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 ἔκ. There are two other instances in Revelation of the two prepositions ἔκ and ἀπό occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2.

17:8b TST 13 txt ὑπάγει A 468 680 1094 1611 2026 2051 2053 2055 2056 2062 2064 2067 2256 syrph cop58,59,60 eth Iren-lat Hipp Andrew; Prim Erasmus-all Aldus Colinaeus NA27 {B} // ὑπάγειν N P 046 051 69 82 94 104 181 459 627 792 920 922 1006 1384 1678 1778 1828 1841 1854 1859 1862 1888 2019 2020 2030 2042 2059 2060 2065 2073 2074 2081 2138 2302 2329 2344vid 2432 2814 3141 syr-h arm Hipmiss; Quod Beat TR HF RP PK // ibit it85 vg ps-Ambr // itur Auct // in perditionem irae ibit Tyc2 // hiat C 88 2050 2080 2186 2351. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγεν, in Greek manuscripts final v is often represented merely by a horizontal stroke over the preceeding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλειν." See also 17:11.

est Primasius // καὶ παρεστὶν εἰγον ως arm 3 // καὶ παρεσταὶ εἰγον ως arm 4 // καὶ παρεσται καὶ ἀπολύται το θηριον 2053comm (cf. arm 2; "and which was passing by to perdition" // καὶ παρεσταὶ ὃ (sic) ὁ εἰχὼν 1094 (cf. corpt φἱ, cf. syr) // καὶ επεσεν ως (牂牁 μισθί) // καὶ εσται cop2a (ἂν ψαλτεύετε) // καὶ τομον (tamen) adventare

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 Andrewabav al TR PK (3rd sg perf ind act of πίνω drink)
πεπότικεν 94 2042 2065 2432 syrh (3rd sg perf ind act of ποτίζω – drink)
πεπώκεν 88 1876 2014 2015 2034 2036 2037 2037 2042 2043 2047 2082 ἐποιεο(ν) 2074
πεπώκαςιν X 046 104 205 209 336 459 582 620 628 680 922 1006* 1611 1841 2030 ἐκK
(abt. 50 minuscules) cop2abav eth Hippolytus RP
πέπωκαν A C 69 2031
πέπωκεν 1854 2053* 2062 pc syrhmg Oecumenius
πέπωκεν εἰς syrhmg Hippolytus mss
omit πέπωκεν πάντα τὰ ἔθνη Primasius.
Lacuna 2050 2351

18:7a txt αὐτήν Nsxt A C P 046c 051 35* 82 104 456 757* 792 920 1852 1859 2019* 2030 2053 (2062 αὐτήν) 2138 ἐκ RP NA27 \{ \} // αὐτήν 1611 // ἐαυτήν N x f052 35c 94 175 241 424 469 627 757c 922 1006 1384 1841 1854 1862 1888 2017 2019c 2020 2040 2042 2059 2060 2065 2073 2074 2081 2186 2436 ἐκ TR // ἐαυτήν 2329 // ἐαυτή 1828 // ἐαυτῶν 2814 // omit 046* // hiat 2050 2351. The Latin and Syriac witnesses have a reflexive meaning. A minority of the UBS committee chose, as in the WH edition, a rough breathing on the word, and the majority believed it to be Hellenistic usage (with smooth breathing and reflexive meaning), see their note on Philippians 3:21. In many other verses in the NT and other era literature, αὐτήν was also used as a reflexive like ἐαυτήν, since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ἥ, 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 {A} εὐρήσουσιν (3rd pl fut ind act) N A C P 18 172 424 469 616 1611 1678 1778 1828 1862 1888 (2053 2062 find HER) 2080 vg syrph, h cop2a, bo NA27 \{ \} // 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
If the word were not present in the Greek, the English copula would normally be replaced by "is," and this is the principle of Textual Criticism, that a great variety of readings indicates dubiousness.

Areth Er. 1, 2, 3 Ald Col // 209 792 1384 2017 2042 2059 2060 2074 2081 2186 2814

vocatur

(Ps-Ambr)  [Hipp] Andr; Beat // ὁ ἐπὶ τῶν πλοίων πλέων

It is humankind who will not find her luxuries and splendor again. It is humankind who will not find them, at least where she was. The original reading, the third person plural, seemed to many copyists to need a subject, so many supplied various subjects (where I added "men"), such as "the merchants," or, "the souls of those who are left," or, "the free" et al.

There is a great variety to the above readings as to the sequence of the surrounding words. The Majority Text readings make no sense: Since Babylon is destroyed forever, she won't find anything of any sort again, so it need not be said that she will not find her luxuries and splendor again. It is humankind who will not find them, at least where she was. The original reading, the third person plural, seemed to many copyists to need a subject, so many supplied various subjects (where I added "men"), such as "the merchants," or, "the souls of those who are left," or, "the free" et al.

19:3 TST 15 txt {A} δεύτερον εἰρήκαν (3rd pl perf ind) Ν A P 051 18 35 181 1611 C 1828 2017 2042 2059 2060 2074 2186 2329 2814 TR NA27 // δεύτερον εἰρήκαν (3rd pl perf ind) 61 69 469 1006 1384 1732 1841 2040 2053 2062 2065 // ἐκ δεύτερου εἰρήκαν (3rd pl perf ind) 172 1888 // ἐκ δεύτερου εἰρήκαν (3rd pl perf ind) 424 616 1862 2073 2084 // δεύτερον εἶπαν (3rd pl aor act ind) C // δεύτερον εἶπαν (3rd pl aor act ind) 1678 1778 2020 2080 (but note that can also be 1st sg aor act ind) // δεύτερον εἰρήκα (1st sg perf) 1611 // ἥκουσα Ἡρεν (sic) (3rd sg aor act ind) 792 // δεύτερον εἰρήκεν (3rd sg perf ind) 046 82 94 104 175 241 256 367 456 459 467 468 627 757 920 922 1733 1852 1854 1859 2030 2070 2138 2256 2344 2346 Ἔκονίῳ

This singular number reading is one of the most surely erroneous readings of the Majority Text. When 82, 627, 920 unite with 464 against all other uncials, they are erroneous. And observe that 792 once again shows that it is a consultant of ancient translations into other languages.

19:9a txt ἀλήθιοι τοῦ θεοῦ εἰσιν A P 046 82 94 214 246 627 920 1611 1854 1862 1888 2030 2053 2062 2138 Ἡρεν (sic) ΝHP RP NA27 // ἀλήθιοι εἰσιν τοῦ θεοῦ Α P 051 792 2074 τεv Μ TST Prim TR PK // τοῦ θεοῦ ἀληθινοί εἰσιν Ν 1006 1841 2065 2329 vg // lacuna C 1828 2050 2351.
supplied- “the one sitting on it was faithful and true.” Yet to supply “was called” would not be out of the question.


19:13a txt βεβαμένον A 046 051 205 209 17789 1854 2030 2080 2344 cop sa arm Andrew TR RP NA27 {β} // ἣραντισμόνεσιν 172 256 792 1006 1341 1678 1778ms 1841 1862 2016 2018 2040 2065 2070 itar, gig, vg eth Iren lat Orgr, lat (Hipp); Cypr; Jer Varim Apr Prim Cass Beat // ἣραντισμόνεσιν P 2019 2321 2329 Or WH // ἣραμμένον 2053 2062 (Origen2) // ἣραμμένον 105 1611 Origen // περιεραμμένον Ν* Iren // περιεραμμένον Ν* // hiat C 1828 2050 2351.


19:17a TST 16 txt ἔνα A P 051 35 104 181 241 459 469 616 757 922 1006 1678 1733 1778 1841 2019 2040 2059 2060 2073 2080 2081 2084 2186 2436 2814 MA itar, gig vg Apr Cass Prim TR PK NA27 {ί} // ἄλλων Ν 792 2019 2053txt (com τῶν ἄλλων ἄγελον) 2062txt 2065 syrh cop sa mss bo arm4 ps-Ambr // omit 046 18 61 69 82 94 175 367 456 467 468 627 920 1384 1611 1732 1852 1859 1862 2017 2030 2042 2074 2138 2256 2329 M syr bo Beat HF RP // ἐνα ἄλλον 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 uncials = 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 1384 mg 1503 1611 1734 1841 1849 1852 1854 2030 2053 2062 2073txt 2349 2821 al. (84* minn) Compl. vg syrh, bo cop sa bo Primsius Beatus Ps Ambr. Apringius RP PK NA27 {ί} // τὸ μέγα 046 2138 // τὸ μέγαν τοῦ 91 175 250 424 456 582 617 792 1862 1888 1934 1948 2017 2020 2048 2392 al. (47* minn) HF // τοῦ μεγάλου 051 209 1888 2019 2059 2074 2081 2186 2814 al. (37* minn) MA TR // missing/defective C 256 919 1828 1955 2032 2050 2351. Unaccounted for: 2065. It is Hoskier that cites 1888 for two readings, not I. Pickering says the reading of HF cannot possibly be original, because the masculine form (τοῦ) 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 ὄρυκαν Α 2053 com 2074 vs ms cop sa ms eth Aug 3/6 Prim Tyc ms NA27 {A} // ἐκ τοῦ ὄρυκαν 94 f052 // ἐκ τοῦ θεοῦ 1854 vs ms // ἐκ τοῦ θεοῦ ἐκ τοῦ ὄρυκαν Ν* homioteleuton P 922 1006 1611 1841 1888 2040 2050 2053txt 2060 2062 vg syrh Jer Apr Beat TR // ἐκ τοῦ θεοῦ ἐκ τοῦ ὄρυκαν 051 35 2065 // ἐκ τοῦ θεοῦ ἐκ τοῦ ὄρυκαν 205 209 2099 2081 2186 2814 MA Andrew // ἐκ τοῦ ὄρυκαν ἐκ τοῦ θεοῦ (see 21:2,10) 046 82 241 424 469 627 757 792 920 1384 1862 2030 2138 2329 M itar, gig


21:5a txt λέγει Ἡ 046 61 82 94 104 627 1611 1854 1862 1888 2053 2062 2138 2329 (80 minuscules tot.) M6 vg Apr, Beat. Tyc. Irenaeuslat WH NA27 \{\} // γεγονα观摩 469 1006 1841 2020 2053 2062 2065 2080 2436 syrph // γέγονε vg Er, Ald, Col. 1028(sic) 2349 TR // γεγονὰ 2059 // γεγονὰ Ἡ P 046 051 18 35 61 82 94 104 172 175 241 367 424 456 467 506 627 757 792 920 922 2257 1384 1611 1732 1733 1852 1854 1859 1862 1888 2017 2026 2042 2048 2050 2060 2067 2073 2074 2081 2138 2186 2329 2814 2824 Apopharm, arm Orig Andrew Arethas HF RP PK // γεγονὰ 181 616 2030 // omit Ἡ in Ph syrnus Tyc. 3 Beat ps-Ambr // hiat C 052 69 88 256 459 1828 2019 2302 2040 2256 2351. The UBS textual commentary: "The unusual acrostic termination of γεγονα观摩 seems to have given rise to the variants (a) γεγονα观摩 (b) γέγονα观摩 (c) γέγονα观摩. 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 Ἡ 138 459 1006 1841 1841 2020 2053 2060 2065 2080 2084 2329 syrph TR (NA27 {εἰμι}) \{\} // ἐγώ Ἡ P 046 051 35* 104 172 175 184 241 367 424 466 792 922 2257 1384 1611 1732 1733 1852 1854 1862 1888 2017 2020 2042 2050 2070 2073 2074 2081* 2084 2329 syrph copsa Cypr? // omit 18 35* 61 82 94 456 467 672 757 920 1733 1852 1859 2059 2081* 2138 2186 2814 HF RP PK // hiat C 052 69 88 256 459 1828 2019 2302 2040 2256 2351. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γέγονα观摩 in the previous set of variants lack either εἰμι (ἡ 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* ἐστιν αὐτὸν Ἐκλογή 2030 (367 2050 αὐτῶ) syrh WH NA27 {\} // αὐτὸν ἐστιν 205
1678 1778 2020 (2080 illeg.) // ἐστιν αὐτὸν 046 82 94 214 456 627 1006 1841 1854 1859
1862 1888 2053 2062 2138 2436 RP // αὐτὸν ἐστιν 35 104 175 181 424 459 922 1611
1852* 2017 2030 2059 2060 2065 2073 2081 2186 2329 2814 TR // ὁμιλ ἐτοὺς 1852c
// "according to his works" 792 2042 2074 (syrph) copsa{3} eth // opera ejus Tyc2 // opera
sua vg ps-Ambr // opera ipsorum it simplistic // facta sua Cypr Prim // sic ut opus ejus erit Beat
// hiat C P 051 69 88 920 1828 2019 2040 2256 2302 2351.

22:14 *txt* TST 19 {A} πλύνοντες τὰς στολὰς αὐτῶν Ἐκλογή 2030 (104 459 680 922 2050
πλύνοντες) (1006 πλύνοντες) 1678 1778 1841 2020 2053 2062 2080 (15 minuscules) iter
vg{4} copsa eth Ps-Athanasius {miss}; Ambr Fulg Apr (Prim) Haymo NA27 {\} // πλύνοντες τὰς στολὰς αὐτῶν Ps-Athanasius // ποιοῦντες τὰς ἐντολὰς αὐτῶν καὶ πλύνοντες τὰς στολὰς αὐτῶν 469 1852c // ποιοῦντες τὰς ἐντολὰς αὐτῶν 046 18 35 61
82 94 175 241 424 467 616 627 757 792 1611 1732 1833 1854 1859 1862 1888 2017 2030
2042 2059 2060 2065 2070 2073 2074 2081 2138 2186 2329 2377 2436 2814 M it{5} syrph, cop{4} (arm ποιοῦντες τὰς) Andrew; Tertull Cypr Tyc (Caesarius) (Beat) TR HF RP PK // hiat C P 051 69 88 172 256 468 919 920 1384 1828 1955 2019 2040 2256 2302 2351.
The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The latter reading appears to be a scribal emendation, for elsewhere the author uses the expression τηρεῖν τὰς ἐντολὰς (12:17; 14:12). [and not ποιοῦντες as here] "Moreover, the prepossessions of the scribes would have favoured ποιοῦντες τὰς ἐντολὰς rather than πλύνοντες τὰς στολὰς" (H. B. Swete, *in loc.*)." This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14. The combination of the uncials Εκλογή 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] ἔρχομαι Κ 94 1678 1778 2053 2062 2329 it{6} syrph cop{4} bo arm Apr // Ναὶ
ἔρχομαι 2030 2050 syrh Prim Tyc // Ἀμήν ἔρχομαι Εκλογή 2017 2059 2060 2065 2081 2186 Εκλογή 2050 (1678, 1778, 2080 are descended from 052) // Ἀμήν 051 35 82 241 456 469 627 757 1732 1733 1832 1854 1859 1862 1888 2017 2030 2042 2059 2060 2065 2070 2073 2074 2081 2138 2186 2329 2377 2436 2814 Εκλογή // Ἀμήν καὶ ἔρχομαι 046 104 459 922 // hiat C P 69 88 256 920 1384 1828 2019 2040 2080 2256 2302 2351 2814. Both the words ἀμην and ναι mean something like "yes," and so I think they were both liturgical additions to an original ἔρχομαι standing alone. The Κ reading is bolstered by another uncial, 052, in the form of its minuscule descendants 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as A 046, and certainly better than 051 as a lone uncial. The 104 reading is simply a mistaking of ΝΑΙ for ΚΑΙ. I think that the Κ reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

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

(1) A (2814) (iter cum omnibus hominibus) vg{4} ambr {2} Fulg Tyc Beat{5} NA27 {\} (2) 296 vg{4} eth Ps-Ambr TR (3) 2050 (4) 1778 arm (5) 627 (6) M it{6} 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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