The Revelation of John

part of

The Holy Bible

The Robinson-Pierpont 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 0226 205 209 2344 Μ ιττ vgw syrb copsa Cyprian Irenaeus TR NA28 {1} // δίστομος Π 1006 1841 1854 2030 2329 ΜΚ ιττ vgel syrb 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 (Μ or ΜΚ), if applicable, (Μ means the majority of minuscules), then early versions into other languages; first the italic, then vulgate editions, then Syriac, then Coptic, then others less important such as Armenian and Ethiopic. (The "arab" referred to is that of Walton's Polyglot.) After that come early church fathers, if any.

Lastly, I list which ones out of six Greek New Testament editions follow that reading. They are listed in the following sequence as well. The letters TR stand for the 1550 Stephanus Textus Receptus; RP means the Robinson-Pierpont 2005 edition; NA28 means the Nestle-Aland 27th edition, and lastly, the curly brackets [B] contain the rating of certainty given in the UBS4, the United Bible Societies' 4th Edition. When there is a left slash in the brackets like this, {1}, 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 understated the matter. H. C. Hoskier, in the introduction to his apparatus in Concerning the Text of the Apocalypse, Volume 2, on p. 7 states, "There are two streams of the text of the Apocalypse, one Ecclesiastical and one extra-Ecclesiastical, which only join far back and high amongst the hills near the primal fount." Though I don't necessarily subscribe to that nomenclature, I, after for a while listing the readings of all 300-plus manuscripts, realized that doing so was little more informative than listing only those from approximately the 12th century and earlier.

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

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

- **ℵ**: 4th century
- **ℵ¹**: 4th – 6th century (only one occurrence - in 21:4
- **ℵ²**: 7th century
- **ℵ²a**: 7th century
- **ℵ²b**: 7th century
- **ℵ³**: 12th century

Hoskier declared that the uncial 046 is a highly edited and smoothed-over text. Therefore, when 046 departs from MOST other uncial, its reading is highly dubious. When 046 differs from ALL other 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 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 these three line up with 046 against all other 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 ἡβηδανίζειν, said by Origen to be σχεδὸν ἐν πᾶσι τοῖς ἀντιγράφοις, actually appears in ℵ* A B C*.

On the other side of the coin, I grant that where the UBS text favors the uncial A when it stands alone against all other witnesses, their reading is dubious, the most famous one being Revelation 5:9. Hoskier points out that Hort broke one of his own rules with this one, as he went with the easiest reading. But there are several places in Revelation where Codex A shows that it is an older text, with older readings, prior to editing and standardization. So at this point, I still understand why the UBS/NA editors value Codex A extremely highly for Revelation. If I were only allowed to have one ancient Greek manuscript of Revelation, I would definitely choose Codex A.
I have come up with 20 test passages (contained at the end of this document and signaled by the abbreviation TST), by which to classify the main Apocalypse manuscripts. The manuscripts may be placed on a continuum as shown below, with Codex A being on one end, and 757 the other, as the texts most differing from each other. And that continuum roughly corresponds to the GNT editions which line up like this:

NA28 TR RP HF PK.

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

Consistently cited Greek witnesses (where text is extant) for Revelation are these thirty-one: Ἡ, ¹⁸, ²⁴, ⁴³, ⁴⁷, ⁴⁸, ⁸⁵, ⁹⁸, ¹¹⁵, א, A, C, P, 046, 051, 052, 1611, 1678, 1778, 1828, 1841, 2040, 2050, 2053, 2062, 2080, 2138, 2186, 2256, 2302, 2351, 2377, 2432, 2436, 2814. When 1678, 1778, 2080 are united, the sigla ƒ052 is used, even when the uncial 052 has a hiatus, though if one of the three cursives has a hiatus, they are listed separately. Where 052 is extant, the same applies: if they are split, or if one of the three cursives has a hiatus, they are listed separately; otherwise, the sigla is used. If there is a hiatus in any of the above, it will be noted, except if that manuscript is only a fragment anyway. Fragmentary mss. not therefore listed for hiatus, would be: Ἡ, ²⁴, ⁴³, ⁴⁷, ⁴⁸, ⁸⁵, ⁹⁸, ¹¹⁵, 052, 0163, 0169, 0207, 0308, 922, 1006, 1611, 1678, 1778, 1828, 1841, 2040, 2050, 2053, 2062, 2080, 2329. When 1678, 1778, 2080 are united, the sigla ƒ052 is used, even when the uncial 052 has a hiatus, though if one of the three cursives has a hiatus, they are listed separately. Where 052 is extant, the same applies: if they are split, or if one of the three cursives has a hiatus, they are listed separately; otherwise, the sigla is used. If there is a hiatus in any of the above, it will be noted, except if that manuscript is only a fragment anyway. Fragmentary mss. not therefore listed for hiatus, would be: Ἡ, ²⁴, ⁴³, ⁴⁷, ⁴⁸, ⁸⁵, ⁹⁸, ¹¹⁵, 052, 0163, 0169, 0207, 0308. But if I do cite one of these for hiatus, that means that it does contain text in that surrounding area of Revelation. I frequently or occasionally cite mss. out of an additional 55 minuscules: 18, 35, 61, 69, 82, 88, 94, 104, 147, 172, 175, 181, 241, 256, 367, 424, 456, 459, 467, 468, 469, 616, 627, 757, 792, 920, 1384, 1732, 1733, 1852, 1854, 1859, 1862, 1888, 2017, 2019, 2020, 2030, 2042, 2060, 2065, 2070, 2073, 2074, 2081, 2084, 2138, 2186, 2256, 2302, 2344, 2351, 2377, 2432, 2436, 2814 for a total of 85 hand-written Greek manuscripts. We really should not include anywhere, mss. 296 and 2049, which were merely handwritten copies of printed editions. Hoskier stated this plainly in several places of his work; see the table of MSS. at the end of this document.
The Revelation of John

Chapter 1

Prologue

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

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

1:2 ὁς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα ἔδει γενέσθαι μετὰ ταῦτα

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

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

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

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

4John, to the seven churches in Asia, grace to you, and peace, from God who is, and who was, and who is to come, and from the seven-fold Spirit which is before his throne,

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1 1:2a txt ὅσα ἔδωκεν αὐτῷ ὁ θεός, δεῖξαι τοῖς δούλοις αὐτοῦ, ᾗ δεὶ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ Ἰωάννῃ

2 1:2b txt ὅσα τε ἐδέδοται

3 1:4 απὸ θεοῦ "from God": ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη

4 1:4b ἔστιν (nom or acc pl neut. pronoun) ἤστιν (nom or acc pl neut. pronoun with singular verb) ἀπὸ τοῦ (genitive article)
1:5 and from Jesus Christ, the faithful witness,\(^5\) the firstborn from the dead, and ruler over the kings of the earth. To him who loves us, and washed\(^7\) us from\(^8\) our sins in his blood,

1:6 \(\text{笤} \) and \(\text{虿} \) \(\text{虿} \) \(\text{虿} \) \(\text{虿} \)  – \(\text{虿} \) \(\text{虿} \) \(\text{虿} \) \(\text{虿} \) \(\text{虿} \)

1:7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ ἀμήν. Amen.

1:8 Behold, he is coming with the clouds, and every eye shall see him, including those who pierced him. And all the peoples of the earth shall beat their breasts over him.\(^{12}\) Let it be so, amen.

\(1:5\) καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. Τῷ ἀγαπόντι\(^5\) ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ –

\(1:6\) and from Jesus Christ, the faithful witness,\(^6\) the firstborn from the dead, and ruler over the kings of the earth. To him who loves us, and washed\(^7\) us from\(^8\) our sins in his blood,

1:7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ ἀμήν. Amen.

\(1:8\) Behold, he is coming with the clouds, and every eye shall see him, including those who pierced him. And all the peoples of the earth shall beat their breasts over him.\(^{12}\) Let it be so, amen.

\(^{5}\) and from Jesus Christ, the faithful witness,\(^6\) the firstborn from the dead, and ruler over the kings of the earth. To him who loves us, and washed\(^7\) us from\(^8\) our sins in his blood,

1:7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ ἀμήν. Amen.

\(1:8\) Behold, he is coming with the clouds, and every eye shall see him, including those who pierced him. And all the peoples of the earth shall beat their breasts over him.\(^{12}\) Let it be so, amen.
1:8 Ἐγὼ εἰμὶ τὸ Ἀλφά καὶ τὸ Ω, λέγει κύριος ὁ θεός, ὅ ὦν καὶ ὁ ἦν καὶ ὁ ἔρχομενος, ὁ παντοκράτωρ.

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

Someone Like a Son of Man

1:9 Ἐγὼ Ἰωάννης, ὁ ἀδελφός ὑμῶν καὶ ὁ κοινωνός ὑμῶν ἐν τῇ θλίψει καὶ τῇ καθαρωτάτῃ ἐκκλησίᾳ τῆς Ιωάννης ἡ ἁγία τῆς θεοῦ, εἰς τὴν καθαρωτάτην ἐκκλησίαν τῆς Ιωάννης ἡ ἁγία τῆς θεοῦ; ὃς ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ ἀπὸ τῶν ἡμερῶν τοῦ ἡσυχίου καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ.

I, John, your brother and fellow in the oppression and kingdom and endurance in Christ Jesus, was on the island called Patmos because of the word of God and because of the testimony of Jesus Christ. 1:10 ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἦκουσα φωνῆς ὁπίσω μου μεγάλην ὡς σάλπιγγος.

1:10 I was in the Spirit during the Lord’s day, and I heard behind me a loud voice, like of a trumpet, saying, 1:11 λεγούσης ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον τὰς ἐκκλησίας, εἰς ἔκκλησιας τῆς ἐκκλησίας τοῦ Κυρίου Ἰησοῦ Χριστοῦ.

1:11 saying, “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.”

Zechariah 12:10-14. The LXX wording in 12:12 is κόψεται, a purely etymological translation, and the land [of Israel] will mourn tribe by tribe..."And the land [of Israel] will mourn tribe by tribe...

1:12 Καὶ ἐκεί ἐπέστρεψα καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνιὰς χρυσὰς,

12And I turned there to see the voice that was speaking with me. And when I turned, I saw seven golden lampstands,

1:13 καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὡμοίον ὑπὸ ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοὺς μαστοὺς χρυσῆν·

13and in among the seven lampstands was someone like a son of man, dressed in a cloak reaching down to his feet, and gird a golden sash,

1:14 ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός,

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

1:15 καὶ οἱ πόδες αὐτοῦ ὡμοίως χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένῳ: καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν,

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

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20 1:12a txt ἐκεῖ RPT || omit TR RPZ ||
21 1:12b txt ἐλάλει N C 046 f052 1006 1828 1841 2053 2062 2329 RP NA28 {\} || λαλεῖ A || ἐλαλή 2040 || ἐλάλησε(v) P 922 1611 syrh TR || τον λαλοῦντα μοι (in place of τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ) 2050 || lac 051 2030.

22 1:13a txt υἱὸ RP || υἱὸν RPZ

23 1:13b txt χρυσῆν rell. Gr. TR RP || χρυσῆν Φ98 Ν2 || χρυσῆν 808 1734 2351 || χρυσῆν 1894 2254 2256 || χρυσᾶν Α C (Cypr Iren) NA28 {\} || χρυσᾶν 046 1597 2048 2074 || χρυσᾶ (sic) 1719 || χρυσᾶν 1903 Aldus || lac 051 314 1352 1774 1893 1918 2020 2075 2091.

24 1:13c If this were talking about the menora of Exodus chapter 25, then Tyndale’s rendering, "in the midst of the candlesticks" would be most accurate, since with the menora there was only one lampstand, with 6 branches going out sideways, and one in the middle. But if there are 7 free standing, separate, lampstands, a rendering like "in among the lampstands" is better. In our context here, the 7 lampstands refer to the seven churches of Asia Minor, Rev 1:20. Jesus "walks among the seven golden lampstands," Rev 2:1. These lampstands are in jeopardy of being removed. Rev 2:5 says Jesus "will remove your lampstand from its place, unless you repent." Therefore I conclude that these lampstands are not the menora of Exodus.

25 1:13d txt ἓπτα λυχνιῶν N 046 922 1006 1828 1841 2053 2062 2329 it 808 vg TR-Steph TR-Scriv RP || λυχνιῶν A C P 052 1611 2050 ith syrh,h copsabo Irenlat Cypr Vtct Prisc TR -Erasmus 1,2,3 Aldus Colinaeus NA28 {\} || lac 051.

26 1:13e It is customary to render this phrase as “like a Son of Man,” so that it reminds the reader of the phrase in the prophets Ezekiel and Daniel, etc. But it would be more accurate to translate it "like a human," because that is what seems to be the emphasis here in contrast to later given non-human traits. John first gives traits of him that are human, and then he begins verse 14 with "but," and proceeds in the next several verses to tell us traits that are not human.

27 1:13f txt πρὸς rell. Gr. TR RP NA28 {\} || ἐν 172 250 424 582 616 808 1862 1888 2018 2020 2032 2053 2055* 2062 2084 copsabo || ad it86 vg Iren Vtct Apr Ps-Ambr || supra it\h || supra Cass Prim Cypr Jul || inter Tyc 2 || omit 2060 2286 2302 || lac 051 314 1352 1774 1893 1918 2022 2030 2075 2091.

28 1:13g Literally, "breasts," μαστοῖς but that would be very unidiomatic for English, and it 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 στῆθος, "chest." But I didn’t want to translate πεστῖς as a singular word like chest, when the Greek is plural, so I used "pecs" which is short for pectorals.

29 1:14 txt ὡς ἑριὸν RPT || ὡς ἑριὸν RPZ
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.

1:18 and the Living One, and I was dead, and behold, living for ever and ever. Amen. And I have the keys of death and of Hades.

1:19 Write therefore what things you see and what things are now, and also what things are about to take place after these things.

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30 1:15a txt πεπυρωμένοι (nom pl masc) P f052 1006 1611 1828 1841 2040 m syrhme Andrew; Arethas Vict-Pett Tyc TR RP / πεπυρωμένοι 922 2329 // πεπυρωμένοι 046* // πεπυρωμένοις (gen sing fem) A C Prim NA28 [C] // πεπυρωμένων (dat sing) K 2050 2053 2062 itar.glg.h † vg syrhph cpia ab arm eth Iren Cypr Vict-Pett Matern Apr Prim Ps-Ambr Haymo Beat // lac 051 2030. The NA 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.

31 1:15b The Greek verb here for "made to glow" is πυρόω - puróō, the word for burn, but used sometimes in the New Testament for the purification of metals, as compared to the fire of trials purifying faith. But that purification meaning of the word is impossible here, since the metal, χαλκολίβανον - chalkolíbanon, is an alloy, and alloys are by definition impure. According to Bauer, the alloy is of uncertain makeup, since 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).


33 1:18a txt αἰώνων, ἀμὴν R2 046 1006 1828 1841 2040 1778 2329 TR RP // αἰώνων Ψ* K* A C αἰώνων χειρὶ αὐτοῦ 922 1611 1678 2050 2053 2062 2080 NA28 {\} // lac 051.

34 1:18b txt κλεῖδος τοῦ θανάτου και τοῦ ᾅδου K (A C) 922 1611 2053 2062 2329 RP NA28 // κλεῖδος τοῦ θανάτου και τοῦ ᾅδου 1611 // κλεῖδος τοῦ θανάτου και τοῦ ᾅδου 1611 // κλεῖδος τοῦ θανάτου και τοῦ ᾅδου 046 1006 1828 2014 2050 // κλεῖδος τοῦ ᾅδου και τοῦ θανάτου f052 922 // lac 051.

35 1:19 txt γένεσθαι R2 f052 922 1611 1828 1841 2040 2053 2062 2329 TR RP // γένεσθαι Ψ* K* A C P 046 1828 2050 NA28 {\} // lac 051.
1:20 The mystery of the seven stars which you see upon my right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

Chapter 2

To the Church in Ephesus

2:1 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 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 declare themselves to be apostles and are not and have found them to be liars;

2:3 and you have endurance, and have held up for the sake of my name, and not become weary.

2:4 But I have against you that you have left your first love.
2:5 μνημόνευε οὖν πόθεν ἐγὼ πέπτωκας, καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποίησον: εἰ δὲ μὴ, ἔρχομαι σοὶ ταχύ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.

3 Remember therefore from where you have fallen, and repent and do your first works; otherwise I will come to you quickly and remove your lampstand from its place, unless you repent.

2:6 ἀλλὰ τούτο ἔξεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαΐτων, ὃ κἀγὼ μισῶ.

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

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

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

To the Church in Smyrna

2:8 Ἀκοῦσαι τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον· 'Απέκτησεν τοὺς πόνους καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτὸς, καὶ οὐκ εἰσὶν ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.

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: 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.

9 Do not be afraid of any of the things you are about to suffer. Behold, the devil in fact is about to throw some of you in 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.

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

2:12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Πάντας λέγει ο ἔχων τὴν ῥομφαίαν τὴν δόστομον τὴν ὀξείαν·

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

2:13 Οἶδα τὰ έργα σου καὶ πού κατοικείς, ὅπου ο θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἤρνησα τὴν πίστιν μου ἐν ταῖς ἡμέραις τούτοις.

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

2:14 Ἄλλα γὰρ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἤχεις ἐκείναι κρατοῦντας τὴν διδαχήν Βαλαὰ, δόξῃς ἐκδίδαξεν τὸν Βαλαὰ χαλείν σκάνδαλον ἐνώπιον τῶν νέων Ἱσραήλ,

14 But I have a few things against you, that you have some there who hold to the teachings of Balaam, who taught Balak to put a stumbling block before

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42 2:13a txt Οἶδα τὰ έργα σου καὶ πού 046 922 1006 1611 1828 1841 2040 2051 2053 2057 2062 2060 2065 2344 syr ἄρας syrph ἄρας copiabo eth Prim Jer Tyc2 Apring ps-Ambr NA28 {}/ lac ἄρας 115 051 2062.

43 2:13a txt καὶ 2052 2053 2329 TR NA28 } lac 2040 2040 TR lac 115 051 2062. The TR is with the NA28 here, even though none of its sources read so.

44 2:13b txt ἡμέραις ἐν αἰς Ν* (Ῥ ἡμέραις) 922 1611 ἀρχιτικός arm Andrew Areth TR ἄρας Α 1678 2053 2065 2344 itar vy syrph ἄρας copiabo (copiabo) ἄρας Τυγ Prim Haymo NA28 {}/ ἡμέραις μου 1778 2040 2329 ἄρας μου ἐν αἴς 2050 ἄρας ἐν τοῖς Ν* ἄρας αἴς 046 1006 1841 συρph eth lac ἄρας 115 051 2062. The UBS textual commentary says that the longer readings are attempts to bring grammatical concord, that is, adding genitive words or phrases, not understanding that the following name Ἀντίπας (see next footnote) must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the genitive form, "standing in a genitival relationship with ἡμέραις." Though it is true that elsewhere Ἀντίπας is used as the genitive of Ἀντίπας, the Apocalypse of John contains many nouns oblique to their clauses as to case.

45 2:13c txt Ἀντίπας TR ἄρας ΝΑ28 {}/ Ἀντίπας Ν* C P 046 Ἀντίπας Ν2 A 82 792 1828 1841? 1862* 1888*? 2059*? ἄντεισα 2050 ἄντεισα σιγ (sic) 1006 2344 itar syrph ἄρας arm eth ἄρας Auctγ ἄρας ΝΑ28 {}/ ἄρας 046 / ἄρας Ν2 Νετσκάριαν Συριακ 6th century, the oldest Syriac MS of Revelation), shows that the Syriac was a translation from the Greek and not the other way around. You see, the name Ἀντίπας, to the translator who did not know it was a proper name, looks like two words, “anti” and “pas,” which would mean “against” “all.” (The oldest Greek manuscripts were all capitals, with no spaces in between words or sentences, and no punctuation.) The Polyglot Syriac also has “against all,” or something like “in conflict with all” in Syriac. Other Syriac MSS have something about a showing being done. The Harcian Syriac, 7th century, just doesn’t deal with it but omits it, as do several of the other translations into other languages, the Coptic, Ethiopic, Armenian, and Arabic. As for the main uncial manuscripts, their reading cannot be determined to be either that of the NA28 or RP, since uncialss are written in all caps and have little or no punctuation.

46 2:13d Exactly the same phrase used earlier in 1:5, ὁ μάρτυς ὁ πιστός, about Jesus Christ himself, now only it is Christ speaking about Antipas, "faithful martyr.

47 2:14a txt καὶ 046 922 1006 1828 1841 2040 vgms syrph TR lac 051 2062.
the children of Israel, that is, to eat idol sacrifices and to commit sexual immorality.

2:15 So also in the same way you have some who hold to the teachings 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.

2:17 He who has an ear should listen to what the Spirit is saying to the churches. He who overcomes, I will give to him from the hidden manna, 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:

2:19 I know your works and love and faith and service, and your perseverance, how your last works are greater than your first.
2:20 ἃλλ' ἔχω κατά σοῦ ότι ἄφείς τὴν γυναῖκα σου Ἱεζάβελ, ἣ λέγει ἐαυτήν προσήλυτα καὶ διδάσκει, καὶ πλανᾷ τοὺς ἐμοὺς δούλους, πορνεύσας καὶ φαγεῖν εἰδωλόθυτα.

20 But I have against you56 that you tolerate your woman57 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 μετανοήσαι ἐκ τῆς πορνείας αὐτῆς.

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

2:22 ιδοὺ βάλλω αὐτὴν εἰς κλίνην καὶ τοὺς μοιχεύοντας μετ᾽ αὐτῆς εἰς θλῖψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς.

22 Behold, I am casting her onto a bed, along with the ones committing adultery with her, for an affliction of great magnitude, unless they repent of her works.58

2:23 καὶ τὰ τέκνα αὐτῆς ἀποκτένω ἐν θανάτῳ καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ ἐκ τῶν ἔργων αὐτῆς. 23 And her children I will destroy in death; and all the churches will know that I am He who searches minds59 and hearts, and that I will pay to each of you according to your works.

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55 2:20a txt ἅφεις Κ* Α Π 046 922 1828 2053 RP NA28 {\} // ἅφης C // ἅφης 2329 // ἅφης 1006 1841 2040 // ἅφης N2 1611 2050 vgms syrph cop\(\text{sa,bo}\) arm (arab) // ἕξις TR // πολῖθες f052 // lac 051 2062. There are several, and possibly many, other examples of this in the apocalypse.

56 2:20b txt κατὰ σοῦ Α Π 046 922 1006 1611 1828 1841 2040 2053 2329 2351 itscr cop\(\text{sa,bo}\) arm Tert Ps-Ambr RP NA28 // κατὰ σοῦ πολὺ Ν 2050 itscr syrph arm4 // κατὰ σοῦ ὀλίγα vgcl Haymo TR // κατὰ σοῦ πολλά 2074 Prim Cypr Ambr // lac 051 2062. The TR reading has no Greek manuscript support (other than ms. 2049, which is a handwritten copy made from the TR itself, so does not count).

57 2:20c txt γυναῖκα σου, "your woman / your wife," (A + ἀγελος) 046 1006 1828 1841 2040 syrph,h arm Cypr Prim Andrew Arith RP // γυναῖκα "woman," Κ Π f052 922 1161 2050 2053 2329 itar,\(\text{g64}\) vg cop\(\text{sa,bo}\) arm eth Epiph Andrew; Tert Ambrosiaster Tyc Beat Haymo TR NA28 (B) \(\text{lac}\) 051 2062. The editorial committee of the UBS Greek New Testament says that the reading with αὐτῆς "appears to be the result of scribal confusion arising from the presence of several instances of σοῦ in verses 19 and 20." There are four instances of σοῦ in the 1 1/2 verses preceding, to be exact. I rendered the Greek word γυνὴ here as "woman" rather than "wife," because angels do not have wives. There is a small chance that the word ἀγγελος should be translated as "messenger" and mean a human, who could have a wife. But I do not think so. At any rate, the English word "woman" covers both possibilities, while the word "wife" covers only one. See the endnote about this issue at the end of this document.

58 2:22 txt ἔργων αὐτῆς "her works," Κ Π 046 922 1006 1611 1678\(\text{comp}\) 1778 1828 1841 2040 2050 2053 2080 it ⢄ vgaw,\(\text{st}\) cop\(\text{sa,bo}\) arm4 Tert. Cypr. Prim. Tyc. Beat. Andrew Haymo Arith. RP NA27 (A) // ἔργων αὐτῶν "their works," A 2329 itar,\(\text{t}\) vgcl syrph,h arm Andr; Cypr Ambr Apr Prim TR // omit ἐκ τῶν ἔργων αὐτῆς 2065 cop\(\text{bo,ms}\) Ps-Ambr // lac 051 2030 2062. Note: Hoskier says syrph supports ἔργων αὐτῆς but the UBS3 apparatus says ἔργων αὐτῶν.

59 2:23 The Greek says "νεφροὺς," kidneys. Different languages and cultures use varying body parts for designating the seat of desire and affection. This use of "kidneys" isn't any less reasonable than how we use the heart for some things. The heart of course is really just a muscle. The tribe I was raised with in Papua New Guinea used several body organs. They would say, "God cleansed my stomach, and came in to live in my liver." This use of the kidneys came from the Hebrew culture, and the King James Version and older English translations render it "reins." (When you look at a picture in a medical book of the tubes
2:24 ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατίρῳ, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν, οὗ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος:

25 Πλὴν ὃ ἔχετε κρατήσατε ἄχρις οὗ ἂν ἥξω.

26 καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἐργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν,

27 καὶ ποιμανεῖ αὐτούς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντριβήσεται: ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός μου:

28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.

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

coming down from the kidneys to the bladder, it does look like reins on a horse.) And according to Diodorus, the kidneys and the heart were the only organs left in the body cavity by Egyptian embalmers. See also Jeremiah 11:20; 17:10; 20:12.

60 2:24a txt τοῖς λοιποῖς Ν’ A C P 046 ƒ052 1611 1841 2329 RP NA28 {encv} τοῖς εν λοιποῖς \*|| τοις ἐν τοις θυατηροις λοιποις 2050 \*|| καὶ λοιποῖς 1894 2049 TR \*|| lac 051 1893 1918 2022 2030 2032 2062 2091 2256. Manuscript 2049 is a handwritten copy made from the TR itself, so does not count as a Greek witness to the TR.

61 2:24b txt δὲ λέγω τοῖς λοιποῖς Ν’ A C 046 ƒ052 1611 1841 2053 2329 RP NA28 {encv} δὲ λέγω τοῖς εν λοιποῖς \*|| δὲ λέγω τοις θυατηροις λοιποις \*|| δὲ λέγω τοῖς εν λοιποῖς \*|| lac 051 1893 1918 2022 2030 2032 2062 2091 2256. Manuscript 2049 is a handwritten copy made from the TR itself, so does not count as a Greek witness to the TR.

62 2:24c txt βαθέα (acc pl of βαθύς) A C P 046 ƒ052 922 1006 1841 2040 MK syrh,h cop\* sa arm RP NA28 {encv} βάθη (acc pl of βάθος) Ν’ P 2050 2053 2329 2344 H itt,g,t, v g TR \*|| lac 051 2062. Very little difference in meaning.

63 2:25 txt ἄχρις Ο’ P 046 1006 1841 TR RP NA28 \*|| ἄχρις δὲ εαν 1611 2053 \*|| ἄχρις οὗ Ν’ C 2329 WH SBL \*|| ἄχρις o’ Λ (syr) \*|| ἄχρις δὲ εαν 2080 \*|| ἄχρις 1678 1778 \*|| ἄχρις οὗ 922 \*|| ἄχρις 1854 lac 051 2062. See long endnote with more complete apparatus, and a long discussion about the phonology of these variants.

64 2:27 The Greek literally says, "he will rule them with a rod of iron, as pieces of pottery are shattered." The verb for shatter συντριβήσεται - suntribēsetai is in the passive voice, present tense. But this does not transfer sensibly into English, as it makes it sound like the ruler is shattered, that the ruler rules passively, as though shattered like pieces of pottery. So I clarified that the pottery is shattered by the rod of iron, clarified it by making the verb active, implying the rod as the agent and the pottery as the object of the verb, as is the true meaning. (The Byzantine text has the verb as συντριβήσεται - suntribēsetai, future tense, passive voice. All other Greek manuscripts have it present tense, including the oldest manuscripts such as Ν’ A C 1854 2050 pc itt,g,t cop\* sa,bo). You could also render this phrase, "shattering them like pieces of pottery." But it is customary to make it reminiscent of the better known versions of Psalm 2:9, which verse it indeed is supposed to be reminiscent of, according to the next verse. See also Psalm 149:9.

65 2:28 Jesus is saying that he will give to us who overcome, the same authority that he himself has been given according to Psalm 2:9.
Chapter 3

To the Church in Sardis
3:1 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ἃ ἦσαν ἔχεις ἃ καὶ νεκρός εἶ.

"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 ἐμελλήσαις ἀποβάλλειν: οὐ γὰρ ἐμελήσατε τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου.

Be watchful, and strengthen the things that remain, which you were about to cast out. For I have not found your works complete before my God.

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

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

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67 3:2a txt στήρισον (2nd sing imper act of "strengthen") A C P 1006 1678 1841 2040 2053 RP NA28 {}/ στήριξον (same as στήρισον, diff dialect) ℶ046 1778 2050 TR
68 3:2b txt ἠμελλον ἀποβαλλεῖν 046 1006 (1611) TR ἠμελλεν ἀποβαλλεῖν 1828mg ἐμελλες ἀποβάλειν 046 1006 (1611) 1841 RP ἐμελλέων ἀποθανεῖν TR ἠμελλέων ἀποθανεῖν 2351 ἠμελλέων ἀποθανεῖν 2351 ἠμελλέων ἀποθανεῖν 1611 2040 / lac 051 2062. There are a large number of other variants in the late minuscules. See endnote for full variant list. The exact TR reading is not attested. But the TR reading is in agreement in essential meaning with the NA28. Hoskier declares that no ancient version shows awareness of any "throw" variant, but only of "die" variants. It should also be noted that there is no majority reading. This passage and its variants hark back to John 15, and the vine and the branches. See endnote for full apparatus.
69 3:2c txt γνώσης (2nd sing aor subj act) A C P 922 1611 2053 ΜΑ TR WH RP NA28 {}/ γνωσης (2nd sing aor fut act) Ν 046 0502 1006 1828 1841 2040 2050 γνωσάμενος 2329 2344 ΜK / lac 051 2062. There is not much difference in meaning between the two variants. Both can be translated as an English future, since in NT Greek the subjunctive and future were often interchangeable. If one really tried to translate the difference here, the subjunctive reading might be translated, "I will come like a thief, and you would not know at what hour I will come upon you." But since the verbs before and after it are future, it should be translated as an English future either way. This fact though that the verb in question is preceded and followed by a future tense verb, probably explains why some copyists changed it to a future form, to conform it to the rest of the sentence. The reading of 2050 is dative singular of a noun, and must be a mistake of hearing in dictation. But it supports the second reading because it would have sounded the same. 1828
3:4 'All' of the garments in Sardis are unblemished, and they walk with me in white, because they are deserving.

3:5 'For he who overcomes, he shall be clothed in white garments; and I will never wipe out his name from the book of life, and I will confess his name before my Father and before his angels.

3:6 'Whoever has an ear, let him hear what the Spirit is saying to the churches.'

To the Church in Philadelphia

3:7 'To the angel of the church in Philadelphia, write: 'These are the words of the One who is holy, the true One, the One holding the key of David, the One who overcomes. He who has an ear should listen to what the Spirit is saying to the churches.'

71 Or "in brightness." Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; 1 Timothy 6:16;

72 Compare 1 Timothy 6:20.
3:8 Οἶδά σου τὰ ἔργα – ἵδον δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, ἣν ούδείς δύναται κλείσαι αὐτὴν – ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἤρριψον τὸ δόμιμα 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 διδωμὶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσίν ἀλλὰ ψευδοῦσιν· ἤδειξαν καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ἃ ὅτι ἡγάπησά σε.

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

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

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

3:11 ἐρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα 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 στύλον ἐν τῷ ναῷ τοῦ θεοῦ μου, καὶ ἄτι ἐξέλθῃ ἐτί, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς καινῆς Ἰερουσαλήμ, ἡ ἀπὸ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

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 comes down out of heaven from my God, and also my new name.

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

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

3:14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδίκειᾳ ἐκκλησίας γράψεις· Τάδε λέγει ὁ Ἁμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ 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:

3:15 Ὁδὰ σου τὰ ἔργα, ὅτι οὔτε ψυχρός εἶ οὔτε ζεστός. ὁφελον ψυχρός ἢς ἤ ζεστός.

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

3:16 οὐτὸς ὅτι χιλιαρός εἶ, καὶ οὐ ζεστὸς οὔτε ἡ ψυχρὸς, μέλλῳ ἐμέσαι ἐκ τοῦ στόματός σου.

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

3:17 ὅτι λέγεις Πλοῦσις εἶ μεν καὶ πεπλούτηκα καὶ οὐδὲνς ἡ χρείαν ἔχω, καὶ οὐκ οίδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ τοῦ στόματός μου.

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

3:20 Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will then come in to him and dine with him and he with me.

3:21 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.

4:1 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 And immediately I was in the Spirit; and behold, there was situated in heaven a throne, and on the throne someone sitting,

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85 κολλύριον 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 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.

86 εἰσελεύσομαι This sounds like the same man who wrote the gospel of John. Compare John 14:3,20,23; 15:4
4:3 ὁμοίως ὀρᾶσει λίθῳ ἱάσπιδι καὶ σαρδίῳ, καὶ ἱρις κυκλόθεν τοῦ θρόνου ἡ ὀμοίως ἡ ὀρασίς σμαραγδίνων.

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

4:4 καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι τέσσαρας πρεσβυτέρους καθημένους ἐν ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοὺς.

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

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88 4:3a txt ὁμοίως 1006 1841 2040 2053 2080 (arab) RP // καὶ ὁ καθήμενος ὁμοίως Κ A P 046 922 1611 1678 1778 1828 2329 (ὡς) itar 2 wr arm NA28 // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὁμοίως 0169 cop // καὶ ὁ καθήμενος ἡ ὁμοίως ΘRP // καὶ ὁ καθήμενος ἐπὶ ἑαυτόν ἢ ὁμοίως ΘRP // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον copb // ὁμοίως 1006 1841 2040 2053 2080 (arab) RP // lac C 051 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. The TR and NA28 represent the earliest reading by far, so one wonders if later copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "lectio brevior lectio potior" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA28 reading, after v. 2 having just said, "someone sitting" already, is very Johannine in style.

89 4:3b Greek, ἀρδιὸν - sárdion. Some also render this as Sardius. The English word carnelian is derived from the Latin root carn, from which we get carnal and carnivore and carne, and was named that because the stone was flesh-colored. The Oxford dictionary defines carnelian as a flesh-colored, deep red, or reddish-white variety of chalcedony.

90 4:3c This is from the Greek word 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.

91 4:4a txt θρόνοι 046 P 922 1006 1611 1841 2040 2050 2329 TR RP // θρόνοις Α P 052 1828 2053 NA28 \} // lac C 051 2062. Codex Sinaiticus (K) skips the words εἶτοι τοὺς θρόνους εἶκοσ τέσσαρας (homoioteleuton) and picks up again with πρεσβυτέρους. This makes it impossible to tell whether the θρόνοις on 4th column ending line ten was meant to be the first instance or the second instance in the verse.

92 4:4c txt θρόνους τοὺς εἶκοσ τέσσαρας πρεσβυτέρους καθημένους 1006 1611 1841 RP // θρόνους εἶκοσ τέσσαρας πρεσβυτέρους Scrivener-1894 TR Stephens-1550-TR // θρόνους εἶκοσ τέσσαρας πρεσβυτέρους καθημένους P NA28 \} // θρόνους καθημένους πρεσβυτέρους 052 2329 // θρόνους πρεσβυτέρους καθημένους Α // πρεσβυτέρους καθημένους Κ // τοὺς εἶκοσ τέσσαρας πρεσβυτέρους καθημένους 2050 // θρόνους τοὺς εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθημένους 2050 // θρόνους τοὺς ΚΔ πρεσβυτέρους πρεσβυτερους 046 // θρόνους καὶ πρεσβυτέρους καθημένους 922 // θρόνους καὶ πρεσβυτέρους καθημένους 2053 // τοὺς καὶ πρεσβυτέρους καθημένους 1828 // lac C 051 2062. I suspect that the longer readings are clarifications, and that the reading of 052 2329 may be original.

93 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?

94 4:4e txt ἐν ἱματίοις λευκοῖς 046 922 1006 1611 1828 1841 2040 2053 TR RP NA28 \} // ἐν λευκοῖς Κ 052 2050 2329 DP // ἱματίοις λευκοῖς Α P WH // lac C 051 2062. I agree with Hoskier that the reading of Sinaiticus et al. may be original.
καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καίμονται ἐνώπιον τοῦ θρόνου αὐτοῦ, αἰ ἐγέρει ἐπὶ πνεῦμα τοῦ θεοῦ,

5 And from the throne come flashes and sounds and thunderings.95 And there are seven flaming torches burning before His throne, which are the seven spirits of God,

4:6 καὶ ἑπτὰ πνεύματα τοῦ θεοῦ, ἀνέβαινον ὡς θάλασσα ὑαλίνη ὑαλίνη κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῷα γέμοντα ὀφθαλμῶν ἑμπρόσθεν καὶ ὀπίσθεν:

6 and in front of the throne is like a sea of glass, like crystal. And in between the throne and the circle around the throne are four living beings,96 full of eyes, front and back.

4:7 καὶ τὸ ζῷον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῷον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῷον ἔχον πρόσωπον ἀνθρώπου, καὶ τὸ τέταρτον ζῷον ὅμοιον ἀετῷ πετομένῳ.

7 And the first being is like a lion, and the second being like an ox, and the third being has a human face,97 and the fourth being is like an eagle in flight.

4:8 καὶ τὰ τέσσαρα ζῷα, ἓν καθ' ἓν αὐτῶν ἔχον ἀνὰ πτέρυγας ἕξ, κυκλόθεν καὶ ἐσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νύκτως λέγοντες, Ἅγιος ἅγιος ἅγιος, κυρίος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

8 And the four beings, every one of them has98 six wings each, which are covered completely around with eyes, even inward. And they take no rest day.

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95 Many phrase this as "flashes of lightning and peals of thunder." Compare Exodus 19:16
96 The Greek word rendered "living being" is ζῷον - 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."
97 The neuter form of the verb would agree in gender with ζῷον.
98 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.
or night, continually saying, "Holy, holy, holy is the Lord God Almighty, who was and who is and who is to come."

4:9 καὶ δὴν δώσω τὰ ἱδία τὰ ἱδία καὶ τὴν ἱδίαν καὶ τὸ καθημένῳ ἐπὶ τὸν θρόνον τῷ θεῷ τὸν θανάτον εἰς τούς αἰώνας τῶν αἰώνων,

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

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

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

4:11 Ἄξιος εἶ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, ὁ ἅγιος, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας ⌜πάντα, ⌝καὶ διὰ τὸ θέλημά σου ⌜ἦσαν ⌝καὶ ἐκτίσθησαν.⋅

11"You are worthy, our Lord and our God, O Holy One, to receive glory and honor and power, for you created all things, and for your purpose they existed 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 ἔξωθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά.⋅

1And I saw upon the right hand of the one sitting on the throne a scroll, written on, inside and out, sealed up with seven seals.

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100 4:8d txt ἅγιος 3 times N2 A P 1006 1611 1778 1841 2040 2050 2053 2080 2329 vg syrph,h copa,bo arm eth Epfr Tert Prim Fulg Vict Apr Beat TR AT RP NA28 ⌜} ⌝ἄγιος 9 times 046 HF PK ⌜} ἅγιος 7 times 1678 (contra fam) Oeccom ⌜} lac C 051 2030 2062. There are also scattered, minuscules that read ἅγιος 1 time, 2 times, 4 times, 6 times. There is a more full apparatus at end of document.

101 4:9 txt τοῦ θρόνου P 046 922 1006 1611 1678 1828 1841 2040 2053 2329 TR WH RP ⌜} τῷ θρόνῳ ⌝A 2050 2080 NA28 ⌜} ⌝lac C 051 2062.

102 4:11a The use of the pronoun σὺ makes the fact that he is the one, emphatic; i.e., "for you are the one who created all things, and it is for your purpose that they exist..."

103 4:11b txt ἦσαν (imperf) N A 2050 2080 NA28 ⌜} lac C 051 2062.

104 5:1 txt τὸ θρόνον P 046 922 1006 1611 1678 1778 1828 1841 2040 2053 2329 TR WH RP ⌜} τοῦ θρόνου ⌝A 2050 2080 NA28 ⌜} lac C 051 2062. Quite an interesting variant. MS 1611 reads, ὅτι σὺ ἔκτισας τὰ πάντα, διὰ σου εἰσὶν, καὶ διὰ τὸ θέλημά σου ἤσαν, καὶ ἦσαν ἐκτίσθησαν. This reading of 1611 appears to be greatly influenced by the Syriac Harklensis.

105 4:9 txt ἔσωθεν καὶ ἔξωθεν P 046 922 1006 1611 1678 1778 1828 1841 2040 2053 2329 TR WH RP ⌜} τὸν θρόνον ⌝A 2050 2080 NA28 ⌜} lac C 051 2062.

106 4:11b The use of the pronoun οὐ makes the fact that he is the one, emphatic; i.e., "for you are the one who created all things, and it is for your purpose that they exist..."

107 5:1 txt ἠξοδὶκεν καὶ ἠξοδὶκεν P 046 922 1006 1611 1678 1828 1841 2040 2053 2053 itar.gigt vg syprh Aprmiss acc to Prm Beat ps-Ambr RP NA28 ⌜} ⌝εἰσὶν (pres) (pros) P 922 (1611 syrph) 2050 copa eth Andr TR ⌜} ἢγένοντο (aor mid) 2329 arm ⌜} ὡκόν ἦσαν (question- "were they not...?") 046 922 1828 1852 2052 omitt εἰσὶν καὶ 2019 Varim Fulgent Prim ⌜} lac C 051 2062. Quite an interesting variant. MS 1611 reads, ὅτι οὐ ἐκτίσατο τὰ πάντα, διὰ τοῦ θέλημα τοῦ εἰσὶν καὶ ἦσαν ἐκτίσθησαν. This reading of 1611 appears to be greatly influenced by the Syriac Harklensis.

108 5:1 txt ἠξοδὶκεν καὶ ἠξοδὶκεν P 046 922 1006 1611 1678 1828 1841 2040 2053 2053 itar.gigt vg syprh copbo arm eth Hipp Orig4 Vict-Pett Apr Beat Aphraates Hil Oec Prim Ps-Ambr RP ⌜} ἠξοδὶκεν καὶ ἠξοδὶκεν A 1828MS 2329 2344 syrph Orig4 Cyp Cass TR NA28 ⌜} ἢγένοντο καὶ τὰ ὄπισθεν N copabr Orig4 1/4 (conformed to LXX Ezekiel 2:10- τὰ ἢγένοντο καὶ τὰ ὄπισθεν) ⌜} lac C 051 2062. The UBS textual commentary says that after codices came to be used, the
5:2 And I saw a powerful angel, heralding in a loud voice: "Who is worthy to open the scroll, and to break the seals of it?"

5:3 And no one was able, not in heaven above, nor on the earth, nor under the earth, to open the scroll, or even to look at it.

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

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

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

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

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

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."
and began singing a new song, saying: [Elders:] “You are worthy to take the scroll, and to open the seals of it, because you were slain, and thereby purchased us for God with your blood out of every tribe and language and people and nation!”

lyre was an intermediate transition step from the harp to the guitar and viol which have finger boards. The English word “harp” is no more accurate a rendering here than guitar, since a harp today is usually a 6 foot tall instrument mainly used with orchestras, whereas a guitar is a portable, personal instrument, more like here in Revelation than a harp. Thus, “guitar” would be a more accurate rendering than “harp.”

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

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσομεν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς, "us," they created a conflict with v. 10 where it says "you have made αὐτοὺς - "them" into a kingdom and priests, and βασιλεύσουσιν "they will reign. As the text stands in the/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA28, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote for Dr. Robinson’s exact words.) The idea the idea of a two-part responsive praise was (perhaps) first put forward by Moses Stuart in 1845. 
https://archive.org/details/commentaryonapoc02stua Apocalypse 5:9-10 comments p. 134 Responsive praise. Moses Stuart “A Commentary on the Apocalypse Volume 2” Andover, New York 1845. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view that the bottom of the left column of the page ends with ἡμᾶς τῷ θεῷ, (abbrev.) and the next column picks up with ἐν τῷ αἵματί. (You can view the pertinent page of Codex A for yourself at the Center for the Study of New Testament Manuscripts, find Codex A, Codex Alexandrinus, MS. nr. GA02, page image 129b.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New
5:10 and ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν βασιλείς καὶ ιερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

[Living Beings:] 10th And you made them kings and priests to our God, and they will reign on the earth.”

5:11 Καὶ εἶδον, καὶ ἴκουσα ὡς φωνὴν ἀγγέλων πολλῶν κύκλω τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων, καὶ ἤν ὁ ἄριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων,

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

5:12 λέγοντες φωνῇ μεγάλῃ, Ἀξιός ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ τὸν πλοῦτον καὶ ὑποκάτω τῆς γῆς καὶ Ἰσχύαν καὶ τιμή καὶ δόξα καὶ εὐλογίαν.

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

5:13 καὶ πάντα κτίσμα ὡς ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς καὶ ἐπὶ τῆς βασιλείας τῶν αἰώνων.

13 And every creature that is in heaven, and on the earth, and under the earth, and in them, I heard all saying, Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders. 

5:10a And every creature that is in heaven and on the earth, and under the earth, and in them, I heard all saying, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing!"

5:10b And every creature that is in heaven and on the earth, and under the earth, and in them, I heard all saying, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing!"

5:11a And every creature that is in heaven and on the earth, and under the earth, and in them, I heard all saying, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing!"

5:11b And every creature that is in heaven and on the earth, and under the earth, and in them, I heard all saying, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing!"

5:12a And every creature that is in heaven and on the earth, and under the earth, and in them, I heard all saying, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing!"

5:12b And every creature that is in heaven and on the earth, and under the earth, and in them, I heard all saying, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing!"

5:13a And every creature that is in heaven and on the earth, and under the earth, and in them, I heard all saying, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing!"

5:13b And every creature that is in heaven and on the earth, and under the earth, and in them, I heard all saying, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing!"
"Blessing and honor, glory and power, be to Him who sits on the throne, and to the Lamb, for ever and ever! Amen."\(^{117}\)

5:14 καὶ τὰ τέσσαρα ζώα ἅμα ἐγέρσαντα. \(^{14}\) And the four living beings kept saying the "Amen."\(^{118}\) And the elders fell down and worshiped.\(^{119}\)

Chapter 6

The Seven Seals

6:1 καὶ ἰδοὺ ὁ ἄριστος ἑνὸς ἑνὸς τῶν ἑπτά σφραγίδων, καὶ ἰδοὺ ἤλθεν ἀρνίον εἷς τῶν τεσσάρων ζῴων λέγοντας ως φωνῆς Βροντῆς, ἐγέρσατο καὶ ἦλθεν. \(^{120}\)

1And I saw that the Lamb opened the first of the seven seals. And I heard one of the four living beings saying in a thunderous voice, "Come and see."\(^{122}\)

6:2 καὶ ἰδοὺ ἠνοίξεν τὸ ἄρνιον μίαν ἑτέραν ἑτέραν. \(^{121}\)

2And behold, a white horse, and the one sitting on it holding a bow, and he went out conquering and to conquer.\(^{123}\)
6:3 And when the Lamb opened the second seal, I heard the voice of the second being saying, "Come."

6:4 And another horse came, a red one, and the one sitting on it, to him the order was given to take peace away from the earth, so that they slaughtered one another. And he was given a large sword.

6:5 And when the third seal was opened, I heard the voice of the third being saying, "Come and see." And behold, a black horse, and the one sitting on it, to him it was given to take peace away from the earth, so that they slaughter another.

6:6 And another horse came, a white one, and the one sitting on it, to him it was given to take peace away from the earth, so that they slaughter one another. And he was given a large sword.

6:7 And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come and see." And behold, a black horse, and the one sitting on it, to him it was given to take peace away from the earth, so that they slaughter another.

6:8 And another horse came, a red one, and the one sitting on it, to him it was given to take peace away from the earth, so that they slaughter one another. And he was given a large sword.

6:9 And when the fifth seal was opened, I heard the voice of the fifth being saying, "Come and see." And behold, a white horse, and the one sitting on it, to him it was given to take peace away from the earth, so that they slaughter another.

6:10 And another horse came, a red one, and the one sitting on it, to him it was given to take peace away from the earth, so that they slaughter one another. And he was given a large sword.

6:11 And when the sixth seal was opened, I heard the voice of the sixth being saying, "Come and see." And behold, a black horse, and the one sitting on it, to him it was given to take peace away from the earth, so that they slaughter another.

6:12 And another horse came, a black one, and the one sitting on it, to him it was given to take peace away from the earth, so that they slaughter one another. And he was given a large sword.
6:8 Kai ἐδοξεῦν, ὁ χημενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ ᾠδής ἡ ἄγιος καὶ ἀναπαύσαται οἱ συνδουλοί αὐτῶν καὶ οἱ μέλλοντες ἐκ τῶν κατοικοῦντων ἐπὶ τῆς γῆς; ἀποκτένωσαν ἡμᾶς ἐκ τῶν κατοικοῦντων ἐπὶ τῆς γῆς.

8And behold, a pale green horse, and the one who is sitting on it, his name is Death, and Hades was following him; and authority is given to him 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 Kai ἤστε ἡγοῦντες τὴν πέμπτην οφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τῶν λόγων τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν τοῦ ἁρυνίου ἡν ἐξῆχον.

And when the fifth seal was opened, I saw beneath the altar, the souls of those slain for the word of God and for the testimony which they were bearing for the Lamb. The prepositional phrase out loud, this one has a more grave sound to it. It is longer and more spelled out.

6:10 καὶ ἔκραξαν γὰρ φωνὴ μεγάλη, ἐγένοντες, ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδίκεις τὸ αἷμα ἡμῶν ἐκ τῶν κατοικοῦντων ἐπὶ τῆς γῆς; ἀποκτένωσαν ἡμᾶς ἐκ τῶν κατοικοῦντων ἐπὶ τῆς γῆς.

10And 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 ἔδειξαν αὐτοῖς ἐκάστῳ στολή λευκή, καὶ ἔδοθη αὐτοῖς ἵνα ἀναπαύσονται ἐπὶ χρόνον, ἔως ἐπὶ τῆς ἁμαρτίας τῶν θηρίων τῆς γῆς. And when the fifth seal was opened, I saw beneath the altar, the souls of those slain for the word of God and for the testimony which they were bearing for the Lamb.

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

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

6:13 and the stars of heaven fell to the earth, as a fig tree that cast its unripe figs from being shaken by a strong wind,

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

6:15 And the kings of the earth, and the great people and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves, and among the rocks of the mountains,

6:16 and they are saying to the mountains and to the rocks, "Fall on us, and hide us from the face of the One sitting on the throne, and from the wrath of the Lamb;

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

Chapter 7

The 144,000 Sealed

7:1 And 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.
καὶ ἔδειξεν ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγῖδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρις ἀγγέλοις οἷς ἐδόθη 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,

λέγων, Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα ἄχρι οὗ 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."

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

And 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;

The Multitude out of the Tribulation

Metὰ ταῦτα ἔδειξ, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτας ἐνώπιον τοῦ βρόντου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκὰς, καὶ φοίνικας ἐν ταῖς χερσὶν αὐτῶν:

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;

138 The Greek phrase is ἀπὸ ἀνατολῆς ἡλίου – ἀπὸ ἀνατολῆς ἡλίου - “from the rising of the sun.” It usually simply means “from the east” since that is where the sun rises. Compare Rev. 16:12.

139 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.

140 Text omit 046 922 1828 2040 2329 latt syrh RP // +autov Ν A C P f052 1006 1611 1841 2053 TR SBL NA28 {/} // lac 051 2050 2062.
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 Because of this they are before the throne of God, and they serve him day and night in his temple, and the One sitting on the throne will spread his tent over them.

7:14 No longer will they hunger, neither will they thirst any more, nor will the sun ever attack them nor any scorching heat.
7:17 ὅτι τὸ ἄρνιον τὸ ἀνὰ μέσον τοῦ θρόνου ἐποιμαίνει ἀυτούς, καὶ ἐδηγεῖ αὐτοὺς ἐπὶ ἔρευνας υδάτων καὶ ἐξαλείψει ὁ θεός πᾶν δάκρυον τῶν φραγμάτων αὐτῶν.

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

Chapter 8
The 7th Seal: the Seven Trumpets

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

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

8:2 καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἳ 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 θυμίαμα πολλὰ ἵνα δώσῃ 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.
καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐν ὃπιον τοῦ θεοῦ.

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

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

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

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

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

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

And the 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.

This omission is a clear case of "homoioteleuton" that happened in the Greek copying process. That means, the lines end the same, so a copyist, having left off his work for a break, then resumed doing his work, and he remembers, “I resume, at the line ending with κατεκάη,” but he resumed with the wrong line ending with κατεκάη. Skipped one line by accident. Homoioteleuton. Or, it could have been a case of "homoiarcton," that is, all three lines BEGIN the same, with καὶ, and the scribe having left off, resumed, thinking, "I resume with the line beginning with καὶ, but he picked the wrong line beginning with καὶ. Interestingly, the scribe of manuscript 620 wrote the phrase in question two times, which is another kind of result from parablepsis from homoioteleuton.
8:8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα,

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

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

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

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

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

8:11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ Ἅψινθος. καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι 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 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἔπληγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ τὸ τρίτον αὐτῆς μὴ φάνη ἡ ἡμέρα, καὶ ἡ νύξ ὁμοίως.

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.

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154 8:8 txt omit 046 922 2040 M8 syrh Tyc RP // poly N A P f052 1006 1611 1828 1841 2053 2329 itargph(h) vg syrh copoa,b0 TR NA28 {] // lac C 051 2050 2062.
155 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 circumstancial 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."
156 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
8:13 And I looked, and I heard an angel flying at zenith saying with a very loud voice, "Woe, woe, woe to those dwelling on the earth, because of the remaining sounds of the trumpet from the three angels about to sound!"

Chapter 9

The Fifth Trumpet

9:1 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 burning furnace. And the sun and the sky were darkened from the smoke of the pit.

9:3 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.

9:4 And it was commanded them that they not harm the grass of the earth or anything green or any tree, but only humans who do not have the seal of God on their foreheads.
καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ’ ἵνα βασανισθῶσιν μήνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παῖσῃ ἄνθρωπον.

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

καὶ ἐν ταῖς ἡμέραις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ εὑρήσουσιν αὐτόν, καὶ ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύξετα απ’ αὐτῶν ἡ ἀπώλεια τοῦ θάνατος.

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

καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια χρυσοῖ ἡτοίμασεν εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν χρυσοὶ καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,

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

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

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

καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίων καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς ἔχουσιν τοῦ ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

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

Ἡ οὐαὶ ἡ μία ἀπῆλθεν: ἰδού, ἔρχεται ἔτι δύο οὐαὶ μετὰ ταῦτα.

The first woe has passed. Behold, even after all this, a second woe is still coming.
9:13 Kai ὁ ἔκτος ἄγγελος ἔσάλησεν καὶ ἦκοσια φωνῆν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,

12 And the sixth angel sounded his trumpet. And I heard a voice\textsuperscript{106} from the four horns\textsuperscript{167} of the golden altar before God,

\textsuperscript{106} 9:12a The Greek words I rendered "after all this" are μετὰ ταῦτα. This phrase is usually found, in Revelation, at the beginning of a sentence, not the end as here. Therefore, there seems to be an emphasis put on this phrase by it being placed last. And the word "behold" adds to the emphasis.

\textsuperscript{107} 9:12b The word "two woes are coming" has the meaning of "an indefinite number of woe still are coming." The Buchanan Itali edition has ""two woes are coming."" The TR has ""two woes were coming."" The combination of these frequent solecisms to be found in Revelation. But, another -

\textsuperscript{108} 9:13a The Buchanan Itali and 052's manuscripts say, ""a second woe is coming."" The TR has ""a second woe was coming."" The combination of these frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046\textsuperscript{*} 1678 1778 2080 read ""two woe 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 editor's correcting of a solecism. Thus my D rating. The word ἕτερος is a natural addition, and its addition is more easily explained than its omission.

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

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

And the number of their mounted troops was 100,000,000. I heard the number of them.

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.

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

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

If Rev. 9:16 were the "unspecified gigantic number" like Rev. 5:11, μυριάδες μυριάδων would mean "millions upon millions." Trouble is, in 9:16 John says, "I heard the number of them." Which sounds specified, and makes people think it is the literal interpretation of μυριάς, which is 10,000, so μυριάδες μυριάδων if literal would be 10,000 times 10,000, = one hundred million.
9:18 ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ὡς ἀπὸ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.

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

9:19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἔστιν καὶ ἐν ταῖς ὀφθαλμίσεις αὐτῶν· αἱ γὰρ ὀφθαλμοὶ αὐτῶν δομοὶ ὡς φιέσων, ἡ ἐξουσία κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

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

9:20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἵ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς αὐτῶν, ἵνα μὴ προσκυνήσωσιν τὰ δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσὰ καὶ τὰ ἄργυρα ὥς καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ἥλινα, ἡ δὲ ἐξουσία ἐστιν ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραί αὐτῶν ὅμοιαι ἀδικοῦσιν.

20 And the rest of humanity, those who were not killed by these plagues, they did not repent of their murders, nor their sorceries, nor their sexual immorality, nor their thefts.
Chapter 10

The Prophet’s Bitter Burden

10:1 Καὶ εἶδον ἄγγελον ἵσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἢ ἰρίς ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός.

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

10:2 καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλίον ἀνεῳγμένο: ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς.

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

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

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

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

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

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

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

10:6 καὶ ὤμοσεν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν 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, he swore that there shall be no more time.

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172 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.

173 10:1b The Greek word here, ποὺς, is the word for feet, but in ancient Greek and many other languages the words for foot or for hand (χειρ) can mean the whole extremity or whole limb. That is especially true in Revelation, which displays much Aramaic influence. It is far more appropriate here to speak of a leg being like a column or pillar than a foot being like a column or pillar.

174 10:2 txt βιβλιον; vid βιβλαιον. Or, “with their voices.”

175 10:3 Or, “with their voices.”

176 10:5 txt τὴν δεξιὰν; p58 K C P 046 f052 922 1006 1611 1828 2040 2053 2329 syrh ps-ambr. Or, “with their voices.”
10:7 αλλά ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἄγγελου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ θεοῦ, ὃς εὐηγγέλισεν τοὺς δούλους αὐτοῦ τοὺς προφήτας.

7 but that in the days of the blast of the seventh angel, whenever he is about to sound his trumpet, even then will be brought to completion the mystery of God, as he has announced it to his servants the prophets. 177

10:8 Καὶ ἡ φωνὴ ἠν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ καὶ λέγουσα, Ὕπαγε λάβε ὁ βιβλιδάριον τὸ ἀνέωμεν ἐν τῇ χειρί τοῦ ἄγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

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

10:9 καὶ ἀπῆλθον πρὸν τὸν ἄγγελον λέγων αὐτῷ δοῦναι μοι τὸ βιβλιδάριον. καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλὰ ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

9 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 βιβλίον ἐκ τῆς χειροῦ τοῦ ἄγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματι μου ὡς μέλι γλυκὺ· καὶ ὅτε ἐφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

10 And I took the 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 λέγουσιν μοι, Δεῖ σε πάλιν προφητεύσαι ἐπὶ λαοῖς καὶ σαλπίζειν αὐτῷ, καὶ ἐπὶ γλώσσαις καὶ ἐπὶ φωνῆς πολλοίς.

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

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177 10:7 txt τοῦς δούλους αὐτοῦ τοὺς προφήτας 046 1006 1828 1841 2040 2344 syrph? RP // τοὺς ἐαυτοῦ δούλους τοὺς προφήτας A C P f052 1611 2053 mκ vg copbo armOscan tyc 1 ps-Ambr (per servos suas prophetas) arm a.? 3.? NA28 {\} // τοὺς δούλους αὐτοῦ τοὺς προφήτας 922 // τοὺς ἐαυτοῦ δούλους καὶ προφήτας ψ97 // τοὺς ἐαυτοῦ δούλους καὶ τοὺς προφήτας Ν 2329 2344 copsa // τοὺς ἐαυτοῦ δούλους τοὺς προφήτας pe TR // τοὺς ἐαυτοῦ δούλους καὶ τοὺς προφήτας αὐτοῦ eth // lac ψ15 051 2050 2062. There are many other variations in this phrase in the mss; see endnote.

178 10:8 txt βιβλιδάριον f052 922 1828 mκ RP // βιβλίον Α 046 1006 1611 1841 2040 2344 2329 2344 syrph TR // βιβλιδαριον 046 // βιβλιδαριον P 051 2050 2062. There are many other variations in this phrase in the mss; see endnote.

179 10:9 καὶ λέγουσιν μοι, Δεῖ σε πάλιν προφητεύσαι ἐπὶ λαοῖς καὶ ἐπὶ γλώσσαις καὶ βασιλεύσῃ πολλοὺς.

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

181 10:11a τῇ - επὶ 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.
Chapter 11

The Two Witnesses

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

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

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

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

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

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

11:4 οὗτοί εἰσιν αἱ δύο ἐλαίαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἑστῶσαι.

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

11:1a ῥάβδῳ, λέγων Π (Κ* λέγει) A P 046 922 1006 1611 1841 2040 2053 2344 it lig2 vg cop bo eth Andr; Prim TR RP NA28 {A} 922 1006 1611 1841 2040 2053 2344 TR - Elzev. TR - Beza TR - Scriv - 1894 RP SBL NA28 {/} Π ῥάβδῳ, καὶ εἰστήκει ὁ ἄγγελος, λέγων Π εστηκει 046 (ιστηκει) 757 1828 1854 1888 2329 (ιστικει) it ar ph h with * arm Vict Tyc Beat / lac C 051 2050 2062. The added words were obviously to explain who was speaking in v. 1, but the identity of the speaker becomes clear in v. 3, when the speaker says, "I will give authority to my two witnesses." The speaker is God, not an angel.

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


11:3 Π ἀναφέρεται τοῦ θεοῦ 2053

11:4 Zechariah 4:3, 14 These two lampstands are Elijah and Enoch, the two human beings who never died. Their flames never went out; they are witnesses who have never slept in the grave, eyes that have never closed.

11:4a Π εστωτοῖς (fem) N2 P 046 9052 922 1006 1841 2040 2053 Hipp. TR / εστωτες (masc) N*A C 046 1611 1828 2329 syrh cop bo NA28 / qui...stant syrh copa Vict. Tyc1 Beat. / lac Π 051 2050 2062. Here we have an example of the numerous “solecisms” in Revelation, where the grammatical inflections are not in concord. The subjects are feminine, but εστοωτες is masculine. This phenomenon is not limited to the Alexandrian text. As you can see here, the Byzantine mother ship for Revelation, 046, contains the solecism. It does appear to me that editors or copyists have corrected many of them.

11:4b Π κυριου Ρ Α C P 046 9052 922 1006 1611 1828 2040 2053 (om 2329 latt syr cop arm arab RP SBL NA28 / θεου 2053 (eth) TR / lac Π 051 2050 2062.

11:4c Zechariah 4:3, 14 These two lampstands are Elijah and Enoch, the two human beings who never died. Their flames never went out; they are witnesses who have never slept in the grave, eyes that have never closed.
καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θέλει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

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

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

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

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

And those dwelling on the earth rejoice over them, and will be cheered and give gifts to one another. For these two prophets had tormented those dwelling on the earth.
11:11 καὶ μετὰ τὰς ἁρμαὶ τινοις ἐν τῷ θεοῦ εἰσῆλθεν εἰς αὐτοὺς, καὶ ἐστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπί τοὺς θεωροῦντας αὐτοὺς.

11:12 καὶ ἠκούσα ἡμέρα ἐν τῷ θεοῦ εἰσῆλθεν εἰς αὐτοὺς, καὶ ἐστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπί τοὺς θεωροῦντας αὐτοὺς.

11:13 καὶ ἀνέβη ὑδατε ἐπὶ τοὺς θεωροῦντας αὐτοὺς, καὶ ἐστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπί τοὺς θεωροῦντας αὐτοὺς.

11:14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν: ἡ οὐαὶ ἡ τρίτη ἰδού, ἔρχεται ταχύ. Οὐρανὸς ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ἰδοὺ, ἔρχεται ταχύ. Οὐρανὸς ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ἰδοὺ, ἔρχεται ταχύ. Οὐρανὸς ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ἰδοὺ, ἔρχεται ταχύ. Οὐρανὸς ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ἰδοὺ, ἔρχεται ταχύ.

11:15 καὶ ὁ ἐβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

The Last Trumpet

11:15 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.

11:16 And I, Andr, heard a great voice from heaven saying to them, "Come up here."

They went up into heaven in a cloud, and their enemies watched them.

11:17 And during that same day 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 Lord of heaven.

11:18 The second woe has passed. The third woe, behold, it comes quickly.

The Last Trumpet

And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdom of our Lord and of his Christ! And he shall reign for ever and ever!"
And the twenty-four elders, who sat before the throne of God on their thrones, fell on their faces and worshiped God,

And the nations have become angry, and your anger also has come, and 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 the temple of God in heaven opened, and the ark of his covenant was seen in his temple,

And the二十 fourth elders, who sat on their thrones, fell on their faces and worshiped God,

And the nations have become angry, and your anger also has come, and 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,
Chapter 12

The Woman, Her Seed, and the Dragon

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

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

12:2 καὶ ἐν γαστρὶ ἔχουσα, ἔκραζεν ὧδίνουσα καὶ βασανιζομένη τεκεῖν.

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

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

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

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

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

12:5 καὶ ἔτεκεν υἱόν, ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

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

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212 11:19 txt omit 046 922 arab arm3 RP || και σεισμος Φ115 K A C P 051 1006 1611 1678 1841 2040 2053\(\text{και σεισμος}2/4\) TR NA28 \{\} || και σεισμοι 1828 2053\(\text{και σεισμοι}2/4\) 1778 cop\(\text{και σεισμοι}2/4\) arm1 \|| και σεισμοι 046 \|| και σεισμοι 792 \|| και σεισμοι P 051 1006 1611 1841 2040 2053 \|| και σεισμοι Φ47 2050 2062. The variety of variants, and the fact that Sahidic Coptic is split, and that family 052 is not united, leads me to believe that και σεισμοι might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σεισμοι 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.

213 12:4 That is, one third of the angels. We know of only three archangels: the being who is now Satan, and Michael, and Gabriel. Therefore it is reasonable to conclude that each archangel ruled one third of the angels. When Satan was cast out of heaven, he took the one third of the angels with him. See for example 12:7, where it says "Michael and HIS angels." Jesus said in Luke 10:18, "I was watching as Satan fell from heaven like lightning."

214 12:5a Greek, diadems; whereas the Greek word for the crowns of 12:1 is stephanos. The diadem is of Persian origin, signifying royalty; and the stephanos originally had more the meaning of a prize or trophy or reward. It was originally a wreath, as well.

215 12:5b Greek: μέλλει ποιμαίνειν which can also be translated "who is soon to shepherd."
12:6 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.

12:7 And there was war in heaven, Michael and his angels were to make war with the dragon. And the dragon made war, and his angels also,

12:8 and he was not strong enough, neither was place for him found anymore in heaven.

12:9 And the great dragon was thrown out, that ancient serpent, which is called the Devil and Satan, who deceives the whole world, he was thrown to the earth, and his angels thrown along with him.

12:10 And I heard a great voice in heaven, saying, "Now has come the salvation and power and kingdom of our God, and the authority of his Christ; for the accuser of our brethren has been thrown out, the one accusing them before our God day and night."
12:11 καὶ αὐτὸι ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

11and these have overcome him by the blood of the Lamb and by the word of their\textsuperscript{222} testimony, and they did not love their lives even unto death.

12:12 Διὰ τοῦτο εὐφραίνεσθε, οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· Οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

12“Rejoice over this, O heaven,\textsuperscript{223} and you who dwell therein! Woe to the earth and the sea!\textsuperscript{224} For the devil has come down to you with great fury, because he knows that he has but little time.”

12:13 Ψαλμοί οἱ ὀρθοί αὐτῶν ἐνίκησαν ἀρνίον ἐκεῖ, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. Ἐπεί μὲν δὲν ἠγάπησαν τὴν ψυχὴν αὐτῶν, ἔπειτα ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

12And when the dragon saw that he was thrown to the earth, he went after the woman that bore the male child.

12:14 καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἐρήμον εἰς τὸν τόπον αὐτῆς, ὡς σαν σαβίζεται ἀπὸ προσώπου τοῦ ὄφεως.

14And she was given the two wings of a great eagle to fly to the desert to that place of hers where she may be taken care of for a time, times, and half a time,\textsuperscript{225} away from the face of the serpent.

12:15 καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

15And the serpent poured water from his mouth like a river after the woman, to cause her to be swept away by a flood.

12:16 καὶ ἀπῆλθεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

16and the earth helped the woman, and the earth opened its mouth and swallowed the flood that the dragon had poured from his mouth.

12:17 καὶ ὤργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἔχοντων τὴν μαρτυρίαν Ἰησοῦ·

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

\textsuperscript{222} 12:11 txt αὐτῶν Κ A C P 046 051 f052 TR RP NA28 {\|} αὐτοῦ 2042 lt08-syr rh \lac 2050 2062.

\textsuperscript{223} 12:12 txt οἱ οἱ \omiss Κ A C P 046 922 2053 2329 RP \lap 051 f052 1006 1611 1828 1841 2040 2344 TR [NA28] {\|} \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).

\textsuperscript{224} 12:12b txt οἱ \omiss Κ A C P 046 051 f052 922 1006 1611 1828 1841 2040 2053 2329 all versions RP NA28 {\|} +eis Κ +τοῖς κατοικοῦσι 14 minuscules TR \lac 2050 2062. I think the accusative case of the γῆν καὶ τὴν θάλασσαν threw off some scribes.

\textsuperscript{225} 12:14 The expression καὶ αὐτοὶ \omiss καὶ αὐτοῖς καὶ ημῖν καὶ ημῖν 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.
Chapter 13

The First Beast, out of the Sea

13:1 And I stood at the shore of the sea. 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 names that are blasphemy.

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226 13:1a txt ἐστάθην (1st person) P 046 051 f052 922 1006 1611 1841 2040 2053 2329 m vg

syr

ph cop sa,bo arm4 Andr Areth TR RP ⏉ ἐστάθη (3rd person) ὡν τὸν ἀνθρώπον ἐπὶ τὸν κόσμον καὶ ἐπὶ τῶν ἀνθρώπων ἔδωκα διάδομα. ἐπὶ τὸν κόσμον εἰς συμπόνια

13:1b txt ὑνώματα A 046 051 f052 922 1611 1828 2053 2329 mK it vg syr ph Prisc ps-Ambr RP

[NA28] (C) ⏉ ὑνώματα ὡν τὸν ἀνθρώπον εἰς συμπόνια. The following translations have "name" in English in the singular: TYND GEN KJV BISH SRV YLT GNB NIV NCV NKJV REB ALT. Some translations interpret this phrase, "on its heads were names" as saying "each" head had a [different] name, and others that each head had more than one name on each. The reason I went with the rendering I have is that the singular can be understood either way; that is, "on its heads a name that is blasphemy" can be interpreted as "each a different name," so thus "names" plural, or that they all had the same blasphemous name. Conversely, the plural "names" could be understood distributively. I chose to do this for the reason that I am not persuaded either way as to which is the correct manuscript reading. What is really different is interpreters that see this as meaning each head had more than one name on it, like the CEV & NLT: "On each of its heads were names..." Interesting that the Douay-Rheims has the plural when all its contemporaries had the singular. My thinking is like the NIV rendering: "and on each head a blasphemous name." It seems to me that "head" being plural might have assimilated "name" over to the plural.
13:2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὁμοίων παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου.\footnote{13:2} καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος, καὶ ἐδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἔδωκεν εἰς αὐτὸν καὶ ἔδωκεν πολεμῶν ἐμπρός τοῦ θηρίου.  

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

13:3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡσεὶ ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ ἐθαύμασαν ὅλη ἡ γῆ ὁπίσω τοῦ θηρίου.\footnote{13:3}  

3And one of his heads was as good as slain\footnote{13:3} to death, and the fatal wound was healed. And the whole earth admired and followed after the beast.\footnote{13:3}

13:4 καὶ προσεκύνησαν τῷ δράκωντι τῷ δεδωκότι τῇ ἐξουσίᾳ τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες, Τίς ὁμοίος τῷ θηρίῳ; καὶ ὁ τίς δυνατὸς γὰρ πολεμήσει μετ’ αὐτοῦ;\footnote{13:4}  

4and they worshiped the dragon who\footnote{13:4} 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 καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημιάν: καὶ ἐδόθη αὐτῷ ἐξουσία πόλεμον ποίησει μήνας τεσσαράκοντα δύο.\footnote{13:5}  

5And there was given to him a mouth speaking big things and blasphemy, and authority was given to him to wage war\footnote{13:5} for forty-two months.

13:6 καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν θεόν, βλασφημήσει τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.\footnote{13:6}  

6And he opened his mouth in blasphemy toward God, to blaspheme his name and his tabernacle, those tabernacing in heaven.\footnote{13:6}
13:7 and it was given to him to make war with the saints and to conquer them, and authority was given to him over every tribe and people and nation.

13:8 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 if anyone has an ear, hear.

13:10 if anyone has captivity, he goes. if anyone will kill with the sword, he himself with the sword must be killed. here is the endurance and faith of the saints.

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236 13:7b txt καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς Ν 046 051 (922 ἐδώθη, νικειασα) 1006 1841 2040 (2329 ἐδώθη) lvta,slig (vg) syrh,ph,th copbo eth Beat RP NA28 (A) \[καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς 1611 1828 TR \]|καὶ ἐδόθη ἔξουσια αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς f052 armmss (Quod) Prim || omit (homoiarthont?) \[\] Φ77 A C P 2053 copsa armmss Iren lat Andr || lac 2050 2062.
237 13:7c txt καὶ λαὸν Ν C Π 046 f052 922 1611 1828 1841 2040 2053 2329 RP NA28 {\} || omit φ77 051 1006 copbo TR || καὶ λαοὺς C || lac φ115 2050 2062.
238 13:8a txt αὐτῷ \[\] Ν C Π 046 f052 1611 1828 1841 2040 2053 2344 copbo TR RP || αὐτῶν Φ77 A Π 046 f052 1828 2329 latt copsa NA28 {\} || lac φ115 2050 2062.
239 13:8b txt ὃν οὐ γέγραπται τὸ ὄνομα 35c 94 104 175 424 469 1888txt 2020 2059 2081 2351 2436 (copsa,bo) Beat RP ὃν οὐ γέγραπται τὰ ὄνοματα Ν* Π 051 35* 241 1888com 2042 2073 2074 2186 2814 itar,cr,div,slig,haf TR οὐ γέγραπται τὸ ὄνομα αὐτοῦ Α οὐαί οὐαί οὐ οὐ γέγραπται τὸ ὄνομα αὐτοῦ f052 ὃν γέγραπται τὰ ὄνοματα αὐτῶν Ν* ὁ οὐ γέγραπται τὸ ὄνομα αὐτῶν Φ77 1006 1841 2040 2060 2065 2329 2432 lat arm eth ὃν γέγραπται τὸ ὄνομα αὐτῶν 1611 pc syrh ὃν οὗτος γέγραπται τὸ ὄνομα 046 456 ω οὗτος γέγραπται τὸ ὄνομα 627 ὃν οὗτος γέγραπται τὰ ὄνοματα 82 920 1859 2138 ων οὗ γεγραμμενος syrh lac 1384 2030 2050 2062.

UBS Textual Commentary: “The reading which best accounts for the others is οὐ γέγραπται τὸ ὄνομα αὐτοῦ. Disturbed by the use of the singular number after πάντες, copyists sought to alleviate the inconcinnity by altering οὐ to ὃν, and, further, by altering τὸ ὄνομα to τὰ ὄνομα, with or without αὐτῶν.”
240 13:10a txt ἔχει αἰχμαλωσίαν, ὑπάγει: eik τις ἐν μαχαίρᾳ 13:10b txt καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλήν καὶ λαὸν καὶ γλώσσαν καὶ ἐθνος.
elías áiχmalwosían, elías áiχmalwosían ὑπάγει A vg\(^{ww, st}\) Ps-Ambrose NA28 {B} áiχmalwosían, ὑπάγει 502 241 2432 elías áiχmalwosían ὑπάγει, elías áiχmalwosían ὑπάγει 424 616 1828 1862 1888 2322 2351 it\(^{(ar)}\), g\(^{\alpha\gamma\iota\nu\iota\sigma\iota}\) vg\(^{cl}\) syrh\(^{ph, h}\) Iren\(^{it\text{le}}\); Beat elías áiχmalwosían, ὑπάγει, εἰς εἰχμαλωσίαν ὑπάγει \(\text{pacc. to Hosk.}\) Hosk. says spelling εἰχμαλωσίαν "sec." time.
elías áiχmalwosían, ὑπάγει 94\(^{\alpha\gamma\iota\nu}\) N C \(\text{Pacc. UB54 (046 ὑπαγη)}\) 505 mw: 205 209 1006 1611 1841 2020 2040 2042 2053 2060 (2065 áiχμαλωσίαι) 2073\(^{mg}\) 2074 2329 cop\(^{bo}\) arm Iren\(^{arm}\) Tyc Andrew elías áiχμαλωσίαι συνάγει 2059 2081 Arethas elías áiχμαλωσίαι ὑπάγει 1854 áiχμαλωτίζει, εἰς αἰχμαλωτίαν ὑπάγει 104 459 (cop\(^{sb}\)) (Primasius) áiχμαλωτίζει, εἰς αἰχμαλωτίαν ὑπάγει 2019 áiχμαλωτίζει, εἰς αἰχμαλωτίαν ὑπάγει 2186 2814 Andrew áiχμαλωτίζει, εἰς αἰχμαλωτίαν ὑπάγει 94 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 Codex A reading, "has captivity" was then interpreted by the TR copyists as meaning, "if anyone has captures," rather than if anyone has that fate. Happily, the, RP, NA28 and UB54 readings are the same in meaning, though the UBS commentary says of the RP reading, "...which can scarcely be translated, must be regarded as a scribal blunder (ἐξεί being written instead of εἰς)." The TR reading has no Greek manuscript support as it is worded, but agrees in meaning with 104 459 2019 (cop\(^{sb}\)) (Primasius).

241 13:10b txt ἀποκτενεῖ, δεί ἄυτόν (fut ind act) 35 94 104 205 209 757 2019 2020 2042 2059 2081 2186 2329 2351 2814 it\(^{st}\) vg (cop\(^{sa, bo}\)) Irenaeus\(^{it\text{le}}\) Andrew; Primasius TR RP \(\|\) ἀποκτανθῆναι, αὐτόν (aor inf pass) "is to be killed, he" A NA28 {B} \(\|\) ἀποκτενεῖ "will kill" 1828 2038 it\(^{\text{it\text{le}}}\) Pacian Beatus \(\|\) ἀποκτενεῖ syrh \(\|\) ἀποκτενεῖ αὐτόν cop\(^{sa, bo}\) \(\|\) ἀποκτενεῖ δεί αὐτόν C P \(\|\) ἀποκτανθῆναι, δεί αὐτόν (pres ind act) 051* (sic) \(\|\) ἀποκτανθῆναι, δεί αὐτόν (pres ind act) 424 1006 1841 1854 1862 2040 \(\|\) ἀποκτενθῆναι, δεί αὐτόν 241 then omit ἐν μαχαίρῃ \(\|\) ἀποκτενθῆναι, δεί αὐτόν 2060 2436 \(\|\) ἀποκτενθῆναι, δεί αὐτόν (infinite) 2053 \(\|\) ἀποκτενθῆναι, δεί αὐτόν 2065 \(\|\) ἀποκτενθῆναι, δεί αὐτόν (pres ind act) 046 1888 2073\(^{txt}\) \(\|\) ἀποκτενθῆναι, δεί αὐτόν 1678\(^{vid}\) \(\|\) ἀποκτενθῆναι, δεί αὐτόν (pres ind act) "kills, he must himself" N 1611* 2074 2344 Iren\(^{arm}\) \(\|\) δεί αὐτόν ἀποκτανθῆναι (and omit following ἐν μαχαίρῃ ἀποκτανθῆναι) "he must himself be killed," (and omit following "with the sword he will be killed) 051\(^{mg}\) 82 175 456 469 627 792 920 1852 1859 2017 2073\(^{mg}\) 2138\(^{N}\) \(\|\) lac 1384 2030 2050 2062. Si quis eum gladio occiderit in gladio occidetur "If anyone will have killed, he will be killed with the sword." Beat Si quis gladio interficit gladio interficietur "If anyone kills with the sword, he will be killed with the sword." it\(^{\text{it\text{le}}}\) Si quis gladio occidentur 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 occidentur oportet eum eum gladio occidi "And in what manner someone kills with the sword he himself should be killed with the sword." vg ps-Ambr "And because he has killed with the sword, he should die by the sword." eth "And whoever will have killed with the sword may be killed with the sword." arab "However he will kill, they will kill him with the sword." cop\(^{sa, bo}\) "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 ἀποκτανθῆναι, αὐτόν, ["is to be killed, he,"] supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχας ἐν μαχαίρῃ ἀπολούνται), copyists modified in various ways the difficult Greek construction (which, as
The Second Beast, out of the Earth

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

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

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

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

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

242 13:10c Since there are so many variants in this verse, I think it convenient to type here the entire first two thirds of the verse from each of the GNT editions:

TR: εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτένει, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι.

HF: εἴ τις ἔχει αἰχμαλωσίαν, ὑπάγει· εἴ τις ἐν μαχαίρᾳ, δεῖ αὐτὸν ἀποκτανθῆναι.

RP: εἴ τις ἄρω κατοικουντας ἐπὶ τῆς γῆς διὰ τὰ σημεία ἃ ἐδόθη αὐτῷ ποιήσαι ἐνώπιον τοῦ θηρίου, λέγων τοις κατοικουντιν ἐπὶ τῆς γῆς ποιήσαι εἰκόνα τῷ θηρίῳ δέ, εἴ τιν ὑπήσῃ τῆς μαχαίρης καὶ ἔζησεν. ἐπὶ τῆς γῆς ἐνώπιον τῶν ἀνθρώπων. γ

PK: εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτανθῆναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι.

NA: εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι.

For you Syriac Peshitta enthusiasts, it did not include Revelation. The earliest existing Syriac text of Revelation is Phraxeniana, A.D. 507/508, which is a translation from the Greek.

In this verse it agrees with none of the GNT editions; neither does Syriac Harklesin, A.D. 616. The current popular English translations from the Syriac say, "If any man leads into captivity, into captivity he shall go. If any man kills with the sword, with the sword he must be killed."

243 13:14a txt τοὺς ἐμοὺς 051 BG RP ἐκτῆτεν Π Σ ψ ρυ ισ ιοντ οικ Κ P 046 915 922 1006 1611 1828 1841 2040 2053 2329 syrP,h TR NA28 {[]} lac 2050 2062. The Majority Text seems to say, “And he deceives those my people dwelling on the land.” It is not as far out as it seems at first seem, when you consider Daniel 11:33,34. I have a more complete collation of this variant in an endnote.
land to make an image to the beast which had the wound\textsuperscript{244} from the sword and yet has lived.\textsuperscript{245}

13:15 καὶ ἔδοθη αὐτῷ πνεῦμα δοῦναι τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ δοῦς ἕαν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκαταθῶσιν.

\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{246} does not worship the image of the beast to be put to death.

13:16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δουλούς, ἵνα ὁ δώσωσιν αὐτῶν ἀυτὸς ἀ χαράγματα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν.

\textsuperscript{16}And he causes\textsuperscript{247} all, the small and the great, and the rich and the poor, and the free and the slave, to provide themselves\textsuperscript{248} marks\textsuperscript{249} on their right hand\textsuperscript{250} or on their forehead.

\footnotesize

\textsuperscript{244}13:14b tex t ἐπὶ τῆν πληγήν Φ47 \textsuperscript{15}vid A C 051 052 922 1006 1611 1678 1828 1841 2040 2053 2329 TR RP NA28 {}/ ἐπὶ πληγήν 046 (corpo) \textsuperscript{11}vid \ Λ lac 2050 2062. Another example of when 82, 627, and 920 unite with 046 against most all other majuscules, it is a wrong reading.

\textsuperscript{245}13:14c tex t καὶ ἔξησεν ἀπὸ τῆς μαχαίρας 046 922 Mk \textsuperscript{10} RP // τῆς μαχαίρας καὶ ἔξησεν P 051 052 1006 1611 1828 1841 (2053 but run on into next verse) 2040 TR // τῆς μαχαίρας καὶ ἔξησεν P 051 2329 (2329 μαχαίρις) NA28 {}/ \lac 2050 2062.

\textsuperscript{246}13:15 tex t ποιήσει ἵνα ὅσοι 922 1828 2040 2329 it / ἐρχεται, "exist"; Luke 12:20, ἀπαιτοῦσι "they are demanding"; Rev. 10:11, λέγουσιν, "they are saying"; Rev. 11:1, λέγων, "as he is saying"; Rev. 12:6, τρέφωσιν, "they might take care," and other examples. Everyone will be giving a mark to whom? To themselves. Yes, that is the primary meaning of the pronoun αὐτὸς here. Many translations have rendered δίδωμι as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of δίδωμι. Again, it is fashionable to render 3rd person plural subjunctive, "they give." So therefore we have this phrase, "He causes everyone to give to them a mark." Everyone will be giving a mark to whom? To themselves. Yes, that is the only reason I can come up with for this trend, is that it is their idea of an "impersonal" verb. Yes, a general "they" is impersonal, but that is still not a reason to make an active verb passive. It is perfectly colloquial and grammatical to say "they give." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of δίδωμι. Again, it is fashionable to render 3rd person plural subjunctive, "they give." So therefore we have this phrase, "He causes everyone to give to them a mark." Everyone will be giving a mark to whom? To themselves. Yes, that is the primary meaning of the pronoun αὐτὸς here. Many translations have rendered δίδωμι as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of δίδωμι. Again, it is fashionable to render 3rd person plural subjunctive, "they give." So therefore we have this phrase, "He causes everyone to give to them a mark." Everyone will be giving a mark to whom? To themselves. Yes, that is the only reason I can come up with for this trend, is that it is their idea of an "impersonal" verb. Yes, a general "they" is impersonal, but that is still not a reason to make an active verb passive. It is perfectly colloquial and grammatical to say "they call him Jesus," etc. The only justification for making an active verb passive that I know of in the grammars, is the Aramaic 3rd person plural impersonal; see next footnote. But that is a rare and questionable occurrence, and the burden of proof is on the one asserting that it is happening.

\textsuperscript{247}13:16a The Greek word is ποίεω - poieó, which Bauer in I 1 b says here means "make to, cause someone to, bring about that." With hina and a subjunctive verb in place of the infinitive. So in this case what people are caused to do would be δίδωμι - didomi, in the 3rd person plural subjunctive, "they give." So therefore we have this phrase, "He causes everyone to give to them a mark." Everyone will be giving a mark to whom? To themselves. Yes, that is the primary meaning of the pronoun αὐτὸς here. Many translations have rendered δίδωμι as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of δίδωμι. Again, it is fashionable to render 3rd person plural subjunctive, "they give." So therefore we have this phrase, "He causes everyone to give to them a mark." Everyone will be giving a mark to whom? To themselves. Yes, that is the only reason I can come up with for this trend, is that it is their idea of an "impersonal" verb. Yes, a general "they" is impersonal, but that is still not a reason to make an active verb passive. It is perfectly colloquial and grammatical to say "they call him Jesus," etc. The only justification for making an active verb passive that I know of in the grammars, is the Aramaic 3rd person plural impersonal; see next footnote. But that is a rare and questionable occurrence, and the burden of proof is on the one asserting that it is happening.

\textsuperscript{248}13:16b tex t δώσωσιν αὐτῶν ἀυτὸς "they give themselves" 922 K itph Tyc \textsuperscript{1} RP // δώσιν αὐτῶν "they give themselves" Ν K A C P 046 2080 corpor NA28 {}/ δώσιν ἐλαττωτος "they give themselves" 1828 // δώσιν ἐν ἀυτῶν "they will give unto / in/ by themselves" 1611 // dari "to be given" Irenaeus // δώσιν ἀυτῶν "he gives them" 051 2329 Hipp TR // δοθεὶς ἀυτῶν "he will give them" 2053 2814 // δοθεὶς ἀυτῶν "they give himself" ΝK 1678 1778 \textsuperscript{1}vid "they receive" 1006 1841 μαχαίρις 2040 VICT // δοθεὶς "he be given" corpor // "they might write/etch" eth // lac \textsuperscript{19}vid \textsuperscript{115} PN 2050 2062. The vast majority of Greek manuscripts, including all but one uncial, have the verb "give" in aorist active indicative 3rd person plural. The only difference between the NA28
text and the Robinson-Pierpont text is that the NA28 text, δῶσιν, is 2nd aorist, and the RP text, δῶσωσιν, is aorist. No difference in meaning.

The TR has the verb “give” in 3rd person singular, δῶσῃ, and subjunctive aorist. The TR reading reflects an attempt I think to conform the clause to the standard Greek configuration for an “impersonal” verb, where there is no subject as a giver, and the verb is turned passive. Thus, “they might be given.” This is a fact that the Greek grammars say that an “impersonal” verb in Greek grammar is in the 3rd person SINGULAR. I conclude that this is a deliberate change in the Greek text to correct grammar.

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

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

Option 1, the word αὐτοῖς is a contraction of 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. 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 ἔδοθησαν 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.
13:17 καὶ ἕνα μή τις ἔδυναται ἢ ἀγοράσαι εἰ μή ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

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

13:18 Ὡδὲ εὐθυμία ἐστίν ὁ ἔχων νοῦν ψηφιοπάτῳ τὸν ἀριθμόν τοῦ θηρίου, ἀριθμός γὰρ ἀνθρώπου ἐστίν, καὶ ὁ ἀριθμὸς τοῦ αὐτοῦ ἐστίν τὸ ἀξιόσματος ἐξήκοντα τοῦ.

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.

(Perhaps like this: [http://www.wsj.com/articles/when-information-storage-gets-under-your-skin-1474251062]) It also had the meaning of an etching, branding, carving, engraving or stamp. Slaves had a poke in the flesh of their ear to show ownership. So here also, the mark of the beast will show one's voluntary allegiance to the beast and submission to the ownership of the beast. I get the impression from translating this passage that this mark will be self-arranged; that is, people will be told to do it, but nevertheless they ultimately do it voluntarily. They themselves are responsible for making sure they have it, if they want to buy or sell. In other words, it need not be mandatory by law, but life will be extremely hard without it. How could a government give the mark to 20 billion people by force in the remotest jungle? On the other hand, economic incentives have historically worked very well, without the need for something being mandatory by law. Most people serve Mammon anyway, so it will be a no-brainer for most people to get the mark. It will be a blessing on the other hand, for God's people, in that those who are serving Mammon will repent of that, and truly be content with their daily bread from God, and truly live by faith. The exciting life. Exciting to see how God will feed them each day. But we see in this book that many or most of God's people will die or be killed during those days.

13:16 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. πούς), but can and does mean there, the entire leg or limb. This is true also in many of the languages where I was raised – the word for hand or foot can mean the entire extremity. Thus here, this mark could be anywhere from the hand on up.
Chapter 14

The Lamb and the 144,000

132a Or, "its number"

132b txt δ άριθμός αὐτοῦ ῥελ. TR RP NA28 {\{ \} / δ άριθμός χαρ αὐτοῦ 1828 / omit \[ \] N 2028 2029 2033 2044 2053comm 2054 2068 2069 2083 2196 syrh copy A lac 1384 2030 2050 2062.

132c txt ἐστίν (Ψ5 ex-δέ) C P 051 1052 1606 1611 1841 2040 2053 2065 2329 2344 Mt itchy syrh copy arm Hipp RP / omit N A 046 922 1828 Mk Beat TR NA28 {\{ \} / lac δ15 2030 2050 2062.

132d txt ἐξακοῦσα ἐξήκοντα ζξ (666) P 104 214 792 1006 1841 2040 2053 2065 2073 RP / ἐξακοῦσα ἐξήκοντα ζξ (666) A 1828 copy sq NA28 {A} / ἐξακοῦσα ἐξήκοντα ζξ (666) N / ζξ (with 3 individual overlines) (666) 051 82 424 456 627 920 1852 1859 1852 1859 1862 1888 2019 2060 2074 2081 2138 2329 / ζξ (with one continuous overline) (666) Ψ4 2020 2059 2814 TR / ζξ (with one continuous overline) (666) 046 / ζξ "666" (with circumflex above, plus one continuous overline above that) 052 35 94 175 469 1611 1678 2017 2042 2436 / ζξ (666) 757 / ζξ (666) Steph 1550 TR / sexti centi sexaiginta sex (666) vg Beatus ps-Ambrose / sexingenti sexaiginta sex (666) itchy / ἐξακοῦσα ἐξήκοντα πέντε (665) 2344 / (664) itchy / ἐξακοῦσα δέκα ζξ (616) Ψ15 C vglm 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 ἐξακοῦσα δέκα ζξ, ἦ XIC - 666 or 616.) "The "H" letter can also be the feminine definite article. David Parker writes (in his NTS article): "There is too much space in the papyrus for what one would expect from other witnesses, suggesting that something extra has been written by mistake." He considers the "line written over letter" Eta as a correction sign. (If that is true, I think the most probably explanation is that it was a final N of the word ECTIN, and the scribe of the papyrus mistook it for ECTI. Some form of the number 666 is supported by itchy vg syrh, copy arm eth Irenaeus Hippolytus Andrew; Victorinus-Petraus Gregory-Elyvira Primasius Beatus TR RP NA28. The UBS Textual Commentary on the Greek New Testament states on p. 49 that Irenaeus "says that 666 is found 'in all good and ancient copies,' and is 'attested by those who had themselves seen John face to face.' ...When Greek letters are used as numerals the difference between 666 and 616 is merely a change from ξ to i (666 = ζξ and 616 = χς). Perhaps the change was intentional, seeing that the Greek form Neron Caesar written in Hebrew characters (נérer נון) is equivalent to 666, whereas the Latin form Nero Caesar (Nerō Caesar) is equivalent to 616."

In addition, Peter M. Head, in Some Recently Published NT Papyri from Oxyrhynchus: An Overview and Preliminary Assessment, Published in Tyndale Bulletin 51 (2000), pp. 1-16, points out that others have noticed that "two possible transliterations of 'beast' into Hebrew could produce either 616 or 666. That is, δηπου (genitive) as in Rev. 21:18 is מַלְאָךְ; while δηπου (nominative) is מַלְאָךְ. The mathematics is: \( \frac{1}{10}, \frac{6}{10}, \frac{0}{5} = 50, \frac{6}{10}, \frac{6}{10}, \frac{0}{5} = 200, \frac{6}{10}, \frac{6}{10}, \frac{0}{5} = 400.\) 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: \( \lambda = 30, \alpha = 1, \tau = 300, \epsilon = 5, \iota = 10, \nu = 50, \omicron = 70, \varsigma = 200, \omicron = 400.\) Irenaeus favored Tēirav (Titus) as the most likely gematrical equivalent for 666, because it had six letters, and he favored λατεῖνος second most. If the final ν is removed from Tēirav, you get the number 616. Another, current, theory is that John originally wrote just the 3 letters χςζ and that the Arabic writing that Islamic Jihadists wear on their foreheads or the right arms, which looks very much like these 3 Greek letters, will be the mark of the beast, and that the beast will be the Madhi, or Islam's Messiah.
14:1 Kai eido, kai ido to arnion estekos epit to oros Sion, kai met autou arithmos ekaton teosarakonta tessearates xiliades xousai to onoma autou kai to onoma tou patroso autou gegaumemono epit tov metupnov auton.

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

14:2 kai ekousa fowini ekei tou ouranou wos fowini odatoi pollois kai wos fowini bronitis megalihs. Kai kai fowini hen ekousa wos katharidoun katharizonton en taies kibarais auton.

2And 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 kai dousin fowini kaini enwpion tou thronou, kai enwpion ton teosarakon zenwou kai ton proespeteron kai oideis edunato mahein tin fowini, eime ai ekatov teosarakonta tessareis xiliades, ois egoraemenois apo tis yps.

3And 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 outoi eisun ois meta yunaiakovous ouk emolunthesan, parthenoi gar eiswn. Oi otoi eisun ois akolouthenites to arnyw oupou an ypagn. Oi oupo Iphsou egoraethsan apo ton anbropoun aparxhi tis thew kai tiv arnyw.

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

14:5 kai ouc eurethein en tiv stoma thei auton. 14:6 14:5b 14:5c 14:5d kai ouc eurethein en tiv stoma thei auton. 14:6 14:5b 14:5c 14:5d

5and in their mouths no falsehood has been found. For they are blameless.
The Three Angels

14:6 Kai εἶδον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγελίαν αἰώνιον εὐαγγελίσαι τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πάν ἔθνος καὶ φυλὴν καὶ γλώσσαν καὶ λαον,

6And I saw an\textsuperscript{264} angel flying at zenith, having an eternal gospel to herald to\textsuperscript{265} those dwelling\textsuperscript{266} on the earth, even above\textsuperscript{267} every nation and tribe and language and people,

14:7 λέγων\textsuperscript{268} ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν Γ' κύριον, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἢ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε αὐτὸν τὸν ποιήσαντα τὸν οὐρανόν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγάς ωδάτων.

7saying in a loud voice, "Fear the Lord,\textsuperscript{269} and give him glory; for the hour of his judgment has come; and worship him who created\textsuperscript{270} the heaven and the earth and the sea and the sources of waters."

14:8 Καὶ ἄλλος δεύτερος ἀγγελὸς ἡκολούθησεν λέγων, "Επεσεν ἢ Βαβυλών ἢ μεγάλη, ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα τὰ ἑθνη.

8And another angel, a second one,\textsuperscript{271} followed, saying, " Fallen\textsuperscript{272} is Babylon the great!\textsuperscript{273} She\textsuperscript{274} had given all the nations to drink of the wine of the wrath of her whoredom."

\textsuperscript{264} 14:6a txt omit φ' N 046 f052 922 m cop\textsuperscript{sa} Or Andr Vict-Pet Ambr RP \| άλλον P\textsuperscript{150} ud N 2 A C P 051 1006 1611 1828 1841 2040 2053 2329 it\textsuperscript{ar},\textsuperscript{g} \| vg syr\textsuperscript{ph} h cop\textsuperscript{bo} arm (eth) Cypr Matern Varim Prim Cass Beat TR SBL NA28 \{\} \| lac 2050 2062

14:6b txt omit 046 051 922 1006 1841 m syr\textsuperscript{ph} TR RP \| epι \textsuperscript{FP7} N A C P 052 1611 1828 2053 2329 syr\textsuperscript{ph} (cop) Origen NA28 \{\} \| lac 2050 2062.

14:6c txt καθημένους φ' N 2 C P 046 f052 922 1006 1611 1841 2040 2053 2329 m\textsuperscript{k} syr\textsuperscript{ph} RP NA28 \{\} \| dat pl of καθημένους it\textsuperscript{ph} vs Prim Cypr\% arm 4 \| κατοικούντας P\textsuperscript{115} A 051 1828 it\textsuperscript{ar} cop\textsuperscript{bo} Beatus TR \| καθημένους τοὺς κατοικούντας m\textsuperscript{a} \| καθημένους καὶ κατοικούντας 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.

14:6d txt epι φ' N 2 C P 046 051 922 1006 1828 1841 2040 2053 2329 m\textsuperscript{k} latt syr\textsuperscript{ph} h cop\textsuperscript{sa} arm eth RP SBL NA28 \{\} \| omit m\textsuperscript{a} cop\textsuperscript{bo} arab TR \| lac 2050 2062

14:6e txt λεγων \| Α 046 922 1006 1828 1841 2040 2053 2329 it\textsuperscript{gig} \| vg Beat Vig TR SBL NA28 \{\} \| λεγοντα φ' 051 922 1611 2053 cop Or Prim Cypr TR \| "who says" syr eth \| eipen arm \| omit N \| lac φ\textsuperscript{115} 2050 2062. The form λεγοντα is plural, so must be a scribal error.

14:7a txt κυριον 046 922 1828 m\textsuperscript{k} it\textsuperscript{gig},\textsuperscript{t} vg 922 syr\textsuperscript{h} Cypr Ambr RP \| θεον φ' N 2 C P 051 f052 1006 1611 1841 2040 2053 2329 m\textsuperscript{a} TR NA28 \{\} \| lac 2050 2062.

14:7b txt αὐτόν τὸν ποιήσαντα 046 1828 m\textsuperscript{k} RP \| τὸν ποιήσαντα Origen \| αὐτῷ τῷ ποιήσαντα 94 104 2020 arm \| αὐτόν ποιήσαντα 046 \| τῷ ποιήσαντα φ' N 2 A C P 051 f052 1006 1611 1841 2040 2053 TR NA28 \{\} \| τῷ πιστοὶ ποιήσαντα 922 \| τῷ πιστοὶ ποιήσαντα 2329 it\textsuperscript{ph} \| lac 2050 2062. The NA28 and-RP readings are translated into English identically.

14:8a txt δεύτερος αγγελὸς Α 046 922 1678 1778 1828 2329 arm\textsuperscript{pt} Prim Cass m\textsuperscript{k} RP \| αγγελὸς δεύτερος N\textsuperscript{2} (C δεύτερον) Π 051 1611 2053 2080 m\textsuperscript{a} (it\textsuperscript{ph}) syr\textsuperscript{ph} with \* cop\textsuperscript{sa} bo arm\textsuperscript{pt} Andr (Beat) NA28 IC \| δεύτερος φ' N\textsuperscript{2} 1006 1841 2040 syr\textsuperscript{ph} \| αγγελὸς it\textsuperscript{ar} \| vg eth Vict-Pett TR \| lac 2050 2062. In this variant, f052 is not united, which is rare. Regarding Primiatus, the UBS5 and Hoskier apparatuses say it supports RP, while the NA28 apparatus says Prim supports NA28. I went with two out of three.

14:8b txt επεσεν φ' N 2 C P 046 f052 922 1828 2053 cop\textsuperscript{bo} arm 3 eth arab m\textsuperscript{k} RP \| επεσεν επεσεν φ' N 2 A P 051 1006 1611 1841 2040 2329 latt syr cop\textsuperscript{sa} bo arm 2 TR SBL NA28 \{\} \| επεσεν επεσεν επεσεν arm 1 \| lac φ' 2050 2062
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 those dying in the Lord from now on.'"

14:11 Then another voice from heaven said, "And another angel, a third one, followed those, saying with a loud voice, "Write, 'Blessed are the dead, those dying in the Lord from now on.'"

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

14:13 And I heard a voice from heaven saying, "Here is the great city, the mother of all sorceries, and of the kings of the earth, and of the rulers of the world."

14:14 And I saw the dead, small and great, and those who are in the grave, and those who are asleep in the dust of the earth, when I heard a voice, saying, "Arise, and come to the banqueting feast of the Lamb.

14:15 And the smoke of their torture goes up for ever and ever, and they have no rest day or night, those who worship the beast and the image of him, and take the mark on their forehead or on their hand.

14:16 They drank of the wine of the wrath of God, mixed undiluted in the cup of his anger, and the smoke of their torture goes up for ever and ever, and they have no relief day or night, those who worship the beast and the image of him, and take the mark on his name."
The Angels Harvest the Earth

14:14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκῆ, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὁμοίον υἱῶν ἀνθρώπου, ἔχον ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ἀξίας.

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

14:15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανον σου καὶ θερίσον, ὅτι ἠλθεν ἡ ὥρα ἵνα θερίσοι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

15And another angel came, from the temple, calling out in a loud voice toward the one sitting on the cloud, "Send out284 your sickle and reap, for the hour285 to reap has come, since the harvest has become dry."286
καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν ἀνεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

14:16 And the one sitting on the cloud launched his sickle over the earth, and the earth was harvested.

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

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

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

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

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

14:20 And the angel launched his sickle onto the earth, and gathered the vine of the earth, and he cast it into the great winepress of God's wrath.

Chapter 15

The Seven Bowls Full of Wrath

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

15:2 This "for" explains why the last plagues are called the "last" plagues.

285 14:15b η ωρα Φ315C A C P 046 1611 1828 2040 ΜΚ (vg) syr cop bo RP SBL NA28 {ωρα Φ315} / Ο Φ315 / η ωρα του Φ052 1006 1841 2053 2329 it cop38 Prim Beat / οι η ωρα του TR / οι η ωρα 922 / ου η ωρα 051 m4 / ο Φ37 / ο καιρος arm1,2,3 / lac 2050 2062

286 14:15c Φ315 Grain is ready to harvest when it is dry and the seed is no longer green.

287 14:18 Φ47 A C 1611 2053 SBL / lac 2050 2062.

288 14:18b Φ47 ΦΑ C P 046 051 f052 922 1006 1828 1841 2329 TR RP NA28 / ἅγγελος Φ37 A 1611 2053 SBL / lac 2050 2062.

289 14:20 Α 1611 2053 SBL / lac 2050 2062.

290 14:20 One stadion was 607 feet or 185 meters, so 1,600 stadia would be 184 miles or 296 kilometers.

291 15:1 This "for" explains why the last plagues are called the "last" plagues.
15:2 Kāi eîdōn ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικώντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος ἂν αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὅνοματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν υαλίνην, ἐξοντας 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 of the number of his name were standing on the glassy sea, holding lyres of God.

15:3 καὶ ἄδουσιν τὴν ωὸν Μωυσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ωὸν τοῦ ἀρνίου λέγοντες, Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, κύριε ὁ θεος ὁ παντοκράτωρ ἐξοναι καὶ ἄληθιναι αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν 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 σε, κύριε, καὶ γὰρ δοξάσῃ γὰρ τὸ ὅνομά σου; ὅτι μόνος ἂγιος, ὅτι πάντα τὰ ἔθνη ξέρουσιν καὶ προσκυνήσουσιν ἐνώπιον σου, ὅτι τὰ δικαίωματα σου ἔφανερωθήσαν.

4 Who shall not fear you, O Lord, and glorify your name? Because you alone are pure.

15:5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, Καὶ μετὰ ταῦτα ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, ὅτι μόνος ἂγιος ἐφανερώθη σε, κύριε, καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν.

5 And after these things I looked, and the temple of the tabernacle of testimony was opened in heaven,
15:6 καὶ ἐξήλθον οἱ ἑπτὰ ἄγγελοι οἱ ἐχοντες τὰς ἑπτὰ πληγάς ᾗ ἐκ τοῦ ναοῦ, ὁ ἤσαν ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν καὶ περιεξοσμένοι περὶ τὰ στήθη ζώνας χρυσὰς.

6And out of the temple came the seven angels who had the seven plagues, who were dressed in clean bright linen and gird around the chest with golden sashes.

15:7 καὶ ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἄγγελοις ἑπτὰ φιάλας χρυσὰς γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰώνας τῶν αἰώνων.

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

15:8 καὶ ἐγέμισθη ὁ ναὸς ᾗ ναός ᾗ καπνοῦ ᾗ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰς τὸν ναόν ἀχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἄγγελων.

8And 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 Καὶ ἠκούσα φωνῆς μεγάλης ᾗ ἐκ τοῦ ναοῦ, ἗ λεγούση τοὺς ἑπτὰ ἄγγελους, ῥυπάγετε ᾗ καὶ ἐκχέατε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.

1And 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 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ ᾗ εἰς τὴν γῆν καὶ ἐγένετο ἔλκος κακὸς καὶ πονηρὸς καὶ ἐπὶ τοὺς άνθρώπους τούς ἐρχόμενους ταῖς πληγαῖς τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.

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

296 15:5 txt omit: all extant Grk. mss itth8 syr copa arm rell. Tyc2 RP SBL NA28 { \( } ecycle vgms 1th copbo arm4 arab Prim Cass Beat Tyc3 TR

295 15:6a txt oiev cpact A C 052 922 1611 1828 1841 2040 2329 pm RP SBL DP \[ \{ oi\] ev cpact NA28 \{ \} ev cpact P46 051 1006 2053 2062 2050 TR \{ lac \} 115 2050

294 15:6b txt omit P46 051 052 922 1006 1828 1841 2040 2053 2062 2329 synh copa bo Beat Cass Erasmus1, 2, 3 Aldus Colinaeus RP SBL NA28 \{ \} arm pc synheth arm1, 4 TR \{ omit and lamb pat lac \} 115 2050

293 15:6c txt λίνον 1006 1841 TR RP NA28 \{ \} Ev P 051 1778 P46 046 1842 itth copbo arm2 Tyc Prim Andr Areth \{ \} Ev 1611 Ev 1678 Ev 922 Evin P46 046 1842 Synh thl \{ \} 115 2050. Hoskier also cites for λιθον, "at non in exemplario 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 λίνον (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). See long endnote about this variant, including the Greek text of Oecumenius' commentary which discusses the angels' stone clothing.

292 16:2 txt τῇ εἰκόνα P4 006 051 052 922 1006 1411 1828 1841 2053 2062 2329 TR RP NA28 \{ \} Ev εἰκόνα \{ \} 2059 2081 2814 copa bo 2050.
16:3 And the second angel poured out his bowl onto the sea. And it became blood like of the dead, and every living soul in the sea died.

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

16:5 And I heard the angel of the waters saying, "You are righteous, Lord, you who are and was, O holy one, 300 that you have judged these things,

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

16:7 And I heard the altar saying, "Agreed, 302 Lord God Almighty, your punishments are true and just."

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

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

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

300 16:5 txt ο ὅσιος Κ P 051 f052 922 2053mg vg cop sa RP NA28 ὁ ὅσιος A C 046 1611 καὶ ὁ ἐσόμενος (Beat) TR καὶ ὁ ὅσιος ϕ7 1841 2040 2329 καὶ ὁ ὅσιος 1006 1828 1841 2040 2053txt 2062 (Prim) omit cop bo lac 2050 Beatus: qui fuisti et futurus es

301 16:6 txt αξιοὶ A C P 051 f052 922 1006 1828 1841 2040 2053 2062 syr cop sa,bo ar abraham cop ar.

302 16:7a txt omit ϕ7 Κ A C P 051 f052 922 1006 1828 1841 2040 2053 2062 syr cop sa,bo ar abraham cop ar PRP ap ar αξιοὶ 2053 2329 omit ar1 lac 2050

303 16:7b This is the principle, "every matter must be established by the agreement of two or three witnesses."
16:11 and they cursed the God of heaven, because of their pains and because of their ulcers, yet they did not repent of their works.

16:12 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.

16:13 And I saw coming from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits, like frogs;

16:14 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.

16:15 Behold, I am coming like a thief. Blessed are those keeping vigilant and guarding their garments, so they are not walking around naked and people seeing their private parts.

16:16 And He gathered them together at the place called in Hebrew Harmagedōn.
And the seventh angel poured out his bowl onto the air. And there came a loud voice from the temple of heaven, from the throne, saying, "It is done!"

Regarding the phrase καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου, τῆς ἐκ παλατίου τοῦ ἑαυτοῦ θρόνου. - "And a loud voice came out of the temple from the throne," this sentence used for the loud voice, is rather perplexing at first. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacing in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word ναός is used but in 13:6 it is σκηνή), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition "ἀπὸ" here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπὸ - apō to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition "ἐκ" in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between "ἐκ" and "ἀπὸ." The Majority Text in the later instances says ἀπὸ instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἀπὸ has absorbed ἐκ in modern Greek. Whereas he says in §209(1) that in a
16:18 And there occurred lightnings and thunderings and sounds, and a powerful earthquake, such as has not happened since humans existed on the earth, so great an earthquake it was. 16:19 And the great city was split into three, and the cities of the Gentiles collapsed. And Babylon the Great, it was remembered in the presence of God to give her the cup of the wine of the fury of God's wrath. 16:20 And every island vanished away, and no mountains were found. 16:21 And huge hailstones, about 100 pounds in weight, came down on the people out of heaven; and the people cursed God because of the plague of hail. For severe is the blow of it, extremely.

locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4, “ἐκ” is used for a voice from heaven, and in 19:5 where the voice is from the throne, “ἀπό” is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it—the NA28 text has a voice coming from the throne, using “ἐκ”. There are two other instances in Revelation of the two prepositions “ἐκ” and “ἀπό” occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2.

16:18a txt ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ A 0163 1006 1611 1778 1841 2040 2053 2062 2080 it-εφιγ. vg cop sa2/3 arm sa1/3 ps- Ambr Tyc.3 Prim. NA28 { } ꞌἀστραπή κ. φωνή βροντῆς eth ꞌἀστραπαὶ κ. φωναὶ 046 1678 ꞌβρονται κ. ἀστραπαί κ. φωναί ꞌφωναὶ κ. βρονταὶ κ. ἀστραπαὶ TR ꞌβρονταὶ κ. ἀστραπαὶ 922 1828 Andrew TR ꞌφωναὶ κ. βρονταὶ 046 051 1006 1611 1841 2040 2053 2062 2080 TR RP ꞌφωναὶ κ. βρονταὶ 792 syr h cop sa mss? bo? arm (eth) 2053* 2329 NA28 { } ꞌἔγενεν ἀνθρώπος 502 cop sa mss? bo? 046 051 1006 1611 1778 1841 2040 2053 2062 2080 ir-εφιγ. vg cop sa2/3 arm 3arm2,3 ps- Ambr Tyc.3 Prim. NA28 { } ꞌἔγενεν ἀνθρώπος 051 922 1828 2329 syr h gig cop sa2/3 arm2,3 ps- Ambr Tyc.3 Prim. NA28 { } ꞌἔγενεν ἀνθρώπος 792 syr h cop sa mss? bo? arm (eth) 2053* 2329 NA28 { } ꞌκαὶ ἔγενον ἀστραπαὶ καὶ φωναὶ, καὶ γεγονὼς ὅτι ἀνθρῶποι ἐγένοντο ἐπὶ τῆς γῆς τῆς τηλικοῦτος σεισμοῦ 18:18 txt ἀστραπαὶ καὶ βρονταὶ ἀστρέφοντο εἰς τρία μέρη. καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον: καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ. 18:19 And there occurred lightnings and thunderings and sounds, and a powerful earthquake, such as has not happened since humans existed on the earth, so great an earthquake it was. 18:20 And every island vanished away, and no mountains were found. 18:21 And huge hailstones, about 100 pounds in weight, came down on the people out of heaven; and the people cursed God because of the plague of hail. For severe is the blow of it, extremely. 20:20 And the great city was split into three, and the cities of the Gentiles collapsed. And Babylon the Great, it was remembered in the presence of God to give her the cup of the wine of the fury of God's wrath. 20:21 And huge hailstones, about 100 pounds in weight, came down on the people out of heaven; and the people cursed God because of the plague of hail. For severe is the blow of it, extremely.

Note that ἀνθρώπος is divided between the readings of A and 046.

16:19b txt καὶ ἔγενον ἀστραπαὶ καὶ φωναὶ, καὶ γεγονὼς ὅτι ἀνθρῶποι ἐγένοντο ἐπὶ τῆς γῆς τῆς τηλικοῦτος σεισμοῦ ὅτι μεγάλα ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.
Chapter 17

The Mysterious Prostitute

17:1 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἁγγέλων τῶν ἑπτὰ φιάλων, καὶ ἔλαλησεν μετ’ ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης τῆς καθημένης ἐπὶ τῶν ὕδατων τῶν πολλῶν,

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

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

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

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

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

17:4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον, κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον

4And the woman was dressed in purple and scarlet, covered with gold and precious stones and pearls, holding a golden cup in her hand, full of abominations and the uncleanness of her319 prostitution.

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

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

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

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

318 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."

319 17:4b

320 17:6

- 71
17:7 καὶ εἶπέν μοι ὁ ἄγγελος, Διά τι ἐθαύμασας; ἐγώ γέρω σοι ὁ τοῦ μυστήριον τῆς γυναίκος καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἐχοντος τὰς ἐπτὰ κεφαλάς καὶ τὰ δέκα κέρατα:

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

17:8 Τὸ θηρίον ὑπάγει, ἕν, καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἄπωλεν ὑπάγει. Καὶ θαυμάζοντοι οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὡν οὐ γέραζον τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ κατάβολης κόσμου, βλέποντων ὅτι οὐκ ἔστιν καὶ παρέσται.

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

Footnotes:
321 The phrase "in the future is to" is from the Greek word μέλλω - mellō, which often means, but does not always mean "about to." Often in the New Testament it means "is destined to," which is part of the meaning here. And often it makes a simple future infinitive, by being used with an infinitive following, as is the case here. Bauer says this phrase, a combination of μέλλω - mellō followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §338(3), which says that the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει. See also 17:11.
322 I supplied in italics the time sequence words required in good English. I was hesitant to put them in italics, because though no perfectly equivalent word for them is in the Greek, yet their meaning is there, ala Hebrew, where a string of events is connected with "and," with time sequential order meant to be understood in the most likely possible way.
323 The phrase "in the future is to" is from the Greek word μέλλω - mellō, which often means, but does not always mean "about to." Often in the New Testament it means "is destined to," which is part of the meaning here. And often it makes a simple future infinitive, by being used with an infinitive following, as is the case here. Bauer says this phrase, a combination of μέλλω - mellō followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §338(3), which says that the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει. See also 17:11.
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325 The phrase "in the future is to" is from the Greek word μέλλω - mellō, which often means, but does not always mean "about to." Often in the New Testament it means "is destined to," which is part of the meaning here. And often it makes a simple future infinitive, by being used with an infinitive following, as is the case here. Bauer says this phrase, a combination of μέλλω - mellō followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §338(3), which says that the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει. See also 17:11.
17:9 ὥδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσίν, ὅπου ἡ γυνὴ κάθηται ἐπ’ αὐτῶν.

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

17:10 Καὶ βασιλείς γ’ εἰσίν ἑπτά· ἂν οἱ πέντε γ’ ἔσωσαν, γ’ ὁ εἷς ἔστιν, ὁ ἄλλος οὔτω ἠλθεν, καὶ ὅταν ἔλθῃ, ὁλίγον5 ἔδει αὐτὸν γ’ μείναι.

10 They are also seven kings.5 They 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 ὁ ἄλλος ἄλλοις ἐστὶν καὶ ἐκ τῶν ἑπτά ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει.

11 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 εἰσίν, οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλ’ ἔξουσιαν ὡς βασιλείς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.

12 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 ἔχουσι γνώμην, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν αὐτῶν διδόασιν.

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

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." (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.) See the endnote with a complete list of variants.

326 17:10a The NA28 text has these words “They are also seven kings,” in v. 9, while the TR and RP texts place them at the beginning of v. 10.

327 17:10b These words “They are also seven kings,” in v. 9, while the TR and RP texts place them at the beginning of v. 10.

328 17:13a The Greek word is γνώμη—gnōmē, which means what you have in mind, what you intend, what your purpose is. But it is not necessarily talking here about what the kings have in mind, (or what a one-world government has in mind) but what Satan and the beast have in mind, which providentially is also what God has in mind. Ultimately, these kings serve the purpose of God, the king of the ages. For from Him, and through Him, and to Him are all things. To God be the glory, for ever. Amen. Others think this means “these have one mind,” in other words, they are in agreement with each other.

329 17:13b The Greek for “give” is in the present indicative. But this is sort of an "inverse infinitive of result." A kind of Semitism. In other words, there is a formula in Hebraistic Greek called an "infinitive of result," where και followed by an infinitive in the Greek means in English a result, ie, "and then he will do such and such." Here the formula is solved in reverse: The Greek "and then they will do such and such" means in English an exegegetical "and that is to do such and such." What they do, is what their one purpose was. And they do do it.
17:14 οὗτοι μετὰ τοῦ ἄρνιου πολεμήσουσιν, καὶ τὸ ἄρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστίν καὶ βασιλεὺς βασιλεών, καὶ οἱ μετ᾿ αὐτοῦ κλητοί καὶ ἐκλεκτοὶ καὶ πιστοί.

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

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

15And 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 αὐτὴν καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί·

16And the ten horns which you saw, and the beast, these will hate the prostitute, and they will lay her waste, and make her naked, 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 γνώμην μίαν καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῶσιν οἱ λόγοι τοῦ θεοῦ.

17For 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 ἔστιν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

18And 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, ἐχόντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

1After these things I saw another angel coming down out of heaven, having great authority, and the earth was lit up from his glory.
Ἐξέλθε, ὁ λαός μου, ἐξ αὐτῆς

18:3 ἦταν οὗτος τὸ γόνον τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπτώκασιν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ’ αὐτῆς ἐπόρφυρον, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλουτίσαν.

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

18:4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, "Ἔξελθε τῇ ἀληθείᾳ ὁ λαὸς μου, ἡ ἡμετέρα ἡμέρα ἐκχύνεται, τὰ ἐθνή καὶ ἡ βασιλεία τῆς γῆς καταλήγουσιν ἐκ τῆς ἁπάντες ἀνθρώπου καὶ ἡ πόρνεια τῆς."

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

18:2 καὶ ἔκραξεν τῇ ἱσχυρᾷ φωνῇ λέγων, "Ἐπεσεν ὁ βαβυλών ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων καὶ φυλακή παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνεοῦ ἀκαθάρτου καὶ μεμισμένου,

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

18:8, and that "fallen" is not suitable to the context and might be a conformation to "fallen" in with the prophetic imagery of Jeremiah 25:15 (LXX 32:15) ἔθνος, 51:7, 39 (LXX 28:7, 39) and Rev. 14:8, and that "fallen" is not suitable to the context and might be a conformation to "fallen" in v. 2. For a full apparatus on this variant, see endnote.
18:5 ὅτι ἐκκατάλησαν αὐτής αὐτής αἰ ἀμαρτίαν ἁ χρή τοῦ ὑπαρνόν, καὶ ἐπάνησαν αὐτής, ἐφεσ."  
For her sins are piled all the way up to heaven, and God has remembered her crimes.

18:6 ἀπόδοτε αὐτή ὡς καὶ αὐτή ἀπέδωκεν, ἢ καὶ διπλώσατε αὐτή διπλά κατά τά ἔργα αὐτής· ἐν τῷ ἐπειρήσαν καὶ ἐκέρασαν κεράσατε αὐτή διπλὰν·  
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 her a double.

18:7 ἔσα ἐδόξασεν ἢ καὶ ἐστρηνίσασεν, τοσοῦτον δότε αὐτή βασανισμόν καὶ πένθος, ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδων.  
As much as she glorified herself and experienced luxury, that much suffering and mourning deal to her. For she says in her heart, ‘I sit as a queen, and no widow am I, and mourning I will never see.’

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342 18:5 txt ἐκκατάλησαν (piled up) Ν A C P 046 051 1611 1828 1841 2040 2053 2062 2329 lac 88 2050 2256 2351. The plural verb may be a harmonization to Isaiah 52:11.

343 18:6a txt omit Ν A C P 046 051 1611 1828 1841 2040 2053 2062 2329 lac 88 2050 2256 2351. The reading of the TR is so clearly an error, that the KJV and the NKJV did not follow it. Only Young's Literal Translation followed it. Scrivener's 1894 edition may be considered a "corrected Textus Receptus." Once again, the manuscripts 296 and 2049 do not count, as they are hand-written copies of printed TR editions, after the fact.

344 18:6b txt αὐτή διπλὰ συρῃθήσαν ὃς 051 1611 1828 2040 2053 2062 2329 lac 88 2050. The majority believed it to be Hellenistic usage (with smooth breathing and reflexive meaning), see their note on Philippians 3:21.

345 18:7b ἐκατόρῳ here means to see in the sense of to experience something. The whole verse emphasizes experience of the senses, and sensuality in general. Earlier in the verse, the word στρηνίαν - strēniáō means to "live luxuriously, sensually," which again is the idea of enjoying one’s senses and experiencing good feeling things. So now she is condemned to experience bad things, since she earlier had experienced only good things, compare Luke 16:25, where Abraham said to the rich man, "Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering." And Luke 6:24, 25: "But woe to you who are rich, because you have received your share of comfort. Woe to you who are well fed now, for you will go hungry. Woe to you who are laughing now, for you will mourn and weep."
18:8 diá toúto ēn miā ēmēra ἡξοσιν αἱ πληγαί αὐτῆς, ὁ θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθῆσεται ὅτι ἱσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτῆς.

8Because of this, her blows will come in a single day, death and mourning and famine, and she will be consumed by fire. For able is the Lord God who sentenced her.”

18:9 Καὶ κλαύσουσιν καὶ κόψουνται ἐπ’ αὐτὴν οἱ βασιλεῖς τῆς γῆς οἱ μετ’ αὐτῆς πορνεύσαντες καὶ σερηνισάντες, ὅταν βλέπωσιν τὸν κατον τῆς πυρώσεως αὐτῆς,

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

18:10 ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, ὦ δικαιοσύνη, ἦλθε σου.

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

18:11 Καὶ οἱ ἐμποροὶ τῆς γῆς ἡ κλαύσουσιν ἐπ’ αὐτήν οἱ πενθήσουσιν ἐπ’ αὐτή, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκετί,

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

18:12 γόμον χρυσοῦ καὶ ἀργυροῦ καὶ λίθου τιμίου καὶ μαργαρίτου καὶ βυσσίνου, ὅτι αὐτῇ ἐπ’ αὐτήν καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτῆς, ὅτι ἰσχυρὸς κύριος ὁ παντοκράτωρ ἐν αὐτοῖς.

12Because of this, her blows will come in a single day, death and mourning and famine, and she will be consumed by fire. For able is the Lord God who sentenced her.”

18:13 ἐπ’ αὐτούς καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτῆς, ὅτι ἰσχυρὸς κύριος ὁ παντοκράτωρ ἐν αὐτοῖς.

13And the kings of the earth when they see the smoke of her burning, will weep and beat their breasts over her, because they who had fornicated and experienced luxury with her,
καὶ πᾶν σκεῦος ἔλεφαντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, 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 κινάμωμον καὶ θυμιάματα καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ σήματα καὶ σειμαλίαν καὶ σῖτον καὶ ἑτερα πρόβατα, καὶ κτήνη, καὶ ἔλαιον καὶ σωμάτων καὶ ψυχάς ἀνθρώπων.

13and cinnamon, and incenses and myrrh and frankincense, and wine, olive oil, finest flour, and wheat, and sheep, cattle and horses, and carriages, and the bodies and souls of human beings.

18:14 καὶ ὑπόρα τῆς ἐπιθυμίας τῆς ψυχής σου ἀπήλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρά καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ σκέψείτε χρήσαν ὑμᾶς σοι, καὶ ἐπιθυμούν ὑμᾶς ἐν ψυχής.

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

355 18:12a txt μαργαρίτας 046 051 1611 2040 2053 2329 It syr TR RP ⌝-τῶν K f052 1006 1611 1828 1841 2040 It ph,h arm Prim NA28 \{\} TR RP ⌝-τας C P ⌝-τας A vgs co rp Beat ⌝1 ΝΑ28 cop\{\} lac 2050.

356 18:12b The Greek says "thuonic wood." There was a "thoun 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-vart. 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 cedar. And that the Greek word for cedar, κέδρον - kedron, was latinized into citron. I don't know how valid that is, since there was a specific Greek word for citron, κίτρον - kitron. And this word was said by Pamphilus to be a word borrowed from Latin. The citron tree does have aromatic resin that was valued. This passage in Revelation does not mention how thuonic wood was used, but it reminds me of the Greek word for offering, thumos. I am not convinced that the thuon tree was the same as the citron tree. On the other hand, the Latin name thuja plicata, a kind of cedar with overlapping scale-like leaves, is said to be borrowed from the Greek word thuon. There is a tree in North America called thuja plicata, also known as red cedar. Obviously, this could hardly be the tree meant here in Revelation. But what all these trees have in common is aromatic properties - resins and hydrocarbons, that could be used for offerings as a pleasing aroma.

357 18:12c txt ξόλου K C P 046 051 1611 1828 2005 2062 omit έκ) 2329 It\{\} syr,h arm et\{\}Prim Beat TR RP NA28 \{\} TR RP ⌝ο λίθου A 1006 1841 2040 It ar Prim NA28 \{\} Ps-AMbr ⌝ lac 2050.

358 18:12d txt θυμιάματα RP NA28 \{\} TR RP ⌝ θυμίαμα It\{\}sy rh arm et\{\} Hipp Andr; Prim Beat TR RP NA28 \{\} TR RP ⌝ τῶν A vg (eth) Ps-AMbr ⌝ lac 2050.

359 18:13a txt κινάμωμον RP NA28 \{\} TR RP ⌝ κινάμωμον C P 051 1611 1828 2040 2053 2062 It\{\} syr,h vt Beat NA28 \{\} TR RP ⌝ κινάμωμον 1006 \{\} TR RP ⌝ κινάμωμον K 2053 2062 It\{\} Prim HIPP 1778\{\}2053 2062 Sic HIPP\{\} lac 2050.

360 18:13b txt omit R2 046 051 1611 1828 2040 2053 2062 It\{\} syr,h Prim TR RP ⌝ καὶ ἄμωμον R* A C P 051 052 1611 2329 syr,h et\{\} HIPP. 1006 NA28 \{\} TR RP ⌝ καὶ ἄμωμον 1828 syr,h lac 2050.

361 18:14a The Greek word can metaphorically mean "summertime/harvest happiness."

362 18:14b txt τοῦ των ἐπιθυμίας τῆς ψυχής σου 046 051 1828 2005 2040 2053 2062 It\{\} syr,h TR RP ⌝ τοῦ ἐπιθυμίας τῆς ψυχής 1611 2329 cop\{\} TR RP ⌝ τοῦ των ἐπιθυμίας τῆς ψυχής K A C P 1006 1841 2040 vg\{\} SBL NA28 \{\} TR RP ⌝ τοῦ των ἐπιθυμίας τῆς ψυχής σου f052 1828 ⌝ τοῦ των ἐπιθυμίας τῆς ψυχής
18:15 οἱ ἐξειδοροὶ τούτων, οἱ πλουτήσαντες ἀπ’ αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,
15 Those merchants who became rich from her will stand afar off for the horror of her torment, weeping and mourning.

18:16 ἔκκαι λέγοντες, ὁ δὲ ἀνασκόπησε ἡ πόλις ἢ μεγάλη ἢ περιβεβλημένη βόσσινον καὶ πορφύρων καὶ κόκκινον, καὶ κεχρυσωμένη ἤ χρυσώ ἤ καὶ λίθῳ τιμώ καὶ μαργαρίταις:
16 and saying, "Alas, Alas, great city dressed in fine linen and purple and scarlet, and gilded in gold and precious stone and pearls!"

18:17 ὁ δὲ μιᾶ ὠρα ἡμικοίμηθη καὶ τοσσότως πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων καὶ ναύται καὶ ὅσοι τὴν θάλασσαν ἔργαζονται ἀπὸ μακρόθεν ἔστησαν.
17 That this 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, καὶ λέγοντες, Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη.

And they threw dust above their heads and cried out weeping and mourning, and 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 φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκούσθη ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκούσθη ἐν σοὶ ἔτι,

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

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


18:23 καὶ φῶς λύχνου οὐ μὴ φάνη ἐν σοὶ ἔτι, καὶ φωνή νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· διὰ τὸν ἐμπόρον σου ήσαν οἱ μεγιστάνες τῆς γῆς, διὰ τὴν φαρμακείαν σου ἐπιλανηθήσαν πάντα τὰ ἔθνη.

23and 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 καὶ ἐν αὐτῇ ἀἵματα προφητῶν καὶ ἁγίων εὑρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

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

Chapter 19

Hallelujah!

19:1 Ἡλληλουϊά·

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

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

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

19:3 καὶ δεύτερον εἴρηκαν, Ἡλληλουϊά· καὶ ὁ καπνὸς αὐτῆς ἀναβάει εἰς τοὺς αἰῶνας τῶν αἰώνων.

3And a second time the multitude said, "Hallelujah! And the smoke from her ascends for ever and ever."
19:4 καὶ ἔπεσον ὁ θεός τῷ θρόνῳ τῷ κάθημεν ὕπειρα, τῷ βασιλείᾳ τοῦ θρόνου, τῷ βασιλείᾳ τῆς γῆς, καὶ ἐκστάσεις, καὶ τὰ τέσσαρα ζώα, καὶ προσκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ λέγοντες, ἀμήν, Ἀλληλούιά.

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

19:5 Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν λέγουσα, Αἰνείτε τὸν θεὸν ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ ροφούμενοι αὐτοῦ, οἱ μικροὶ καὶ οἱ μεγάλοι.

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

19:6 καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ισχυρῶν λέγουσα, Ἀλληλούιά, οἱ πρεσβύτεροι οἱ πέντε, καὶ οἱ φοβούμενοι αὐτὸν, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν·

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 the Almighty has begun to reign."

19:7 Χαίρωμεν καὶ ἀγαλλίωμεθα, καὶ δώσομεν τὴν δόξαν αὐτῷ, ἐπεὶ ἠλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν·

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

8and it was given to her that she be dressed in fine linen bright and clean,388 for the fine linen is the righteous acts of the saints.

19:9 Καὶ λέγει μοι, Γράφων· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἄρνιου κεκλημένοι· καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσίν. 789

9And he says to me, "Write: 'Blessed are those who are invited to the wedding'300 banquet of the Lamb." And he says to me, "These are true words from God.

19:10 καὶ ἐπέσα 791 ἐξηνωθεν τῶν ποδῶν αὐτοῦ προσκυνήσαι αὐτῷ. καὶ λέγει μοι, ὁ Πάπας μὴ σύνδουσθεν σοί εἰμι καὶ τῶν ἄδελφῶν σου τῶν ἑχόντων τὴν μαρτυρίαν Ἰησοῦ τῶ θεῶ προσκυνήσων. ἡ γὰρ μαρτυρία τοῦ 392 Ἰησοῦ ἐστίν τὸ πνεῦμα τῆς προφητείας.

10And I fell down before his feet to worship. 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 ἄνεφγμένον, καὶ ἰδοὺ ἰππὸ λευκὸς, καὶ οἱ καθήμενοι έπ’ αὐτόν [καλούμενος] πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

11And I saw heaven opened, and behold, a white horse, and the one sitting on it [called] faithful and true,393 and in righteousness he judged and makes war.

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388 19:8 txt λαμπρὸν καὶ καθαρὸν 046 (2344) a (vg) syr h mK RP // καθαρὸν λαμπρὸν 051 // λαμπρὸν καθαρὸν Κ Π f052 922 1006 1611 1678 1841* (καθαρὸν only 1841*) 1611 2040 it88 // dem am lux (copbo eth) arm2 Apr Prim NA28 {\} // καθαρὸν λαμπρὸν 2329 // καθαρὸν καὶ λαμπρὸν syrph TR // omit λαμπρὸν καθαρὸν τὸ γὰρ βύσσινον 2053 2062 // lac C 1828 2050.

389 19:9a άλληθινοί τοῦ θεοῦ εἰσίν(ν) Α 046 921 1611 2053 2062 it88 syrph,h RP NA28 {\} // άλληθινοί εἰσίν τοῦ θεοῦ Κ 051 f052 it5 vg Prim TR // τοῦ θεοῦ άλληθινοί εἰσίν Ν 1006 1841 2040 2329 vg cl // lac C 1828 2050.

390 19:9b τοῦ γάμου Ν 2 Α 046 051 f052 922 1006 1611 1678 2040 2053 2062 2329 cop sa TR RP NA28 {\} // omit Ν* P 1841 mΛ it88,l copbo arm4 Er. 1,2,3 Ald. Col. // lac C 1828 2050.

391 19:10a έπεσα Κ Α Π 051 f052 757 txt 2023 2053 2062 2329 Er. 2 Col. RP NA28 {\} // έπεσεν 046 757mg 1006 1611 1841 2040 TR // lac C 1828 2050.

392 19:10b τοῦ θεοῦ 922 TR RP // θεοῦ Κ Π Α 046 051 f052 1006 1611 1841 2040 2053 2062 2329 syrph cop sa Er. 1,2,3,4 Ald. Col. NA28 {\} // lac C 1828 2050. We have 82 672 920 against all the majuscules.

393 19:11 καλούμενος πιστὸς καὶ ἀληθινός 046 f052 922 sic (1006 καλούμενος) 1611 1841 2030 2040 2053 2062 2344 (it88l) vg cl syrph,h (copbo7bo7) (eth?) Iren lat Orlat Cyp VICT Tycke Jerome Apr Prim Andrew Ps-Ambr Beat TR RP [NA28] IC // πιστὸς καὶ ἀληθινὸς WH // vocababur fidellis, et verax vocatur it* ve gwawat // πιστὸς καὶ ἀληθινὸς καλούμενος itα // καλούμενος πιστὸς 2329 // πιστὸς και ἀληθινὸς Π 051 mΛ arm Hipp Andrew bav,p Areth Er. 1,2,3 Ald Col // lac C 1828 2050. The word καλούμενος is of doubtful authenticity because of the variety of its positions in the manuscripts. This is a principle of Textual Criticism, that a great variety of readings indicates dubiousness. If the word were not present in the Greek, the English copula would normally be supplied- “the one sitting on it was faithful and true.” Yet to supply “was called” would not be out of the question.
19:12 or δὲ ὅφθαλμοι αὐτοῦ φλὸς πυρὸς, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὅνόματα γεγραμμένα καὶ ὄνομα γεγραμμένον οὐδεὶς οἶδεν εἰ μή αὐτὸς.

12And his eyes are flames of fire, and on his head many diadems, having names written on them, including a name written which no one knows but himself,

19:13 καὶ περιβεβλημένος ιμάτιον βεβαμμένον αἵματι, καὶ ὁ λόγος τοῦ θεοῦ.

13and he is clothed in a robe dipped in blood, and called by the name "the Word of God."

19:14 καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἱκολούθει αὐτῷ ἐπὶ ἵπποις λευκοῖς, ἐνδυμασίας ἄκησεν λευκόν καθαρὸν.

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

19:15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ρομφαία διόστομος ὀξεία, ἵνα ἐν αὐτῇ πατάτε τὰ ἐξήν, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ράβδῳ οὐδηρᾶ: καὶ αὐτὸς πατεῖ τὴν ληφνόν τοῦ οἴνου τῆς θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος.

15And from his mouth goes out a sharp two-edged 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 God the Almighty.403

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19:16 and he shall sit as king, and the kingly dominion shall be taken away from the people of the princes, and shall be given to the people of the kingdom of those men who are not of the people, and the kingly dominion shall be given to the people, who will rule all the nations. And the kingdom of God is a government, and now, "the kingdoms of this world will be held accountable for breaking laws. Sometimes we have a legal duty to disobey the law, but we must remember that governments do break laws, and they are being judged for their actions.

16And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords. And the kingdom of God is a government, and now, "the kingdoms of this world will be held accountable for breaking laws. Sometimes we have a legal duty to disobey the law, but we must remember that governments do break laws, and they are being judged for their actions.

19:17 And I saw the beast was arrested, and it was fastened to a chain with seven seals. And I saw an angel standing on the sun, and he cried out in a very great voice, saying, "To all the birds flying in mid-air, Come, gather toward the great feast of God, where all the wonders before him by which he deceived those receiving the mark of the beast have been accomplished. And the beast was arrested, and I saw it with the false prophet, who did the wonders before him by which he deceived those receiving the mark of the beast. And I saw an angel standing on the sun, and he cried out in a very great voice, saying, "To all the birds flying in mid-air, Come, gather toward the great feast of God, where all the wonders before him by which he deceived those receiving the mark of the beast have been accomplished. And the beast was arrested, and I saw it with the false prophet, who did the wonders before him by which he deceived those receiving the mark of the beast.

19:19 And I saw an angel standing on the sun, and he cried out in a very great voice, saying, "To all the birds flying in mid-air, Come, gather toward the great feast of God, where all the wonders before him by which he deceived those receiving the mark of the beast have been accomplished. And the beast was arrested, and I saw it with the false prophet, who did the wonders before him by which he deceived those receiving the mark of the beast.

19:20 And the beast was arrested, and also the one with him, the false prophet who did the wonders before him by which he deceived those receiving the mark.
of the beast and worshiping his image. The two were thrown alive into the lake of fire burning with sulfur.

19:21 and ὃι λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ δρόματα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

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

Chapter 20

The One Thousand Years

20:1 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἐχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλων μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

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

20:2 καὶ ἐκράτησεν τὸν ἥρακα, τὸν ὄφις ἀρχαῖος, καὶ ὁ οἶς ἔστι ν διάβολος καὶ ὁ Ἐλαμπρός αὐτῶν, ὁ πλανῶν τὴν οἰκουμένην ὅλην, καὶ ἔδησεν αὐτὸν χίλια θεῖα.

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

20:3 καὶ ἐβαλεν αὐτὸν ἐκ τῆς ἀβυσσίνης καὶ ἐκλείσας ἐπάνω αὐτὸν ἢ μὴ πλανά ἐτα τὴν ἄχρι της τῶν σαρκῶν αὐτών χίλια θεία ἔτη.

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

20:4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ’ αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς, καὶ δείχνησαν τὸν θρόνος τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸν θηρίον τοῦ θεοῦ, καὶ οἵτινες οὐδὲ προσεκύνησαν τοῦ θηρίον τοῦ θεοῦ, καὶ οἵτινες οὐδὲ προσεκύνησαν τὸν ὄφιν τὸν ἀρχαῖον οὐδὲ τοῦ θηριῷ ὅς ἐστιν θηρίον τοῦ θανάτου τοῦ θεοῦ, καὶ οἵτινες οὐδὲ προσεκύνησαν τὸν ὄφιν τὸν ἀρχαῖον καὶ οἵτινες οὐδὲ προσεκύνησαν τὸν ὄφιν τὸν ἀρχαῖον.
And I saw thrones, and they took their seat on them, and judged 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 those thousand years.

The last resurrection:

And the rest of the dead did not come to life until the thousand years were finished. This is the first resurrection. 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:

And when the thousand years are finished, Satan shall be released from his prison, and he shall go forth to deceive the nations which are in the four points of the earth, Gōg and Magōg, to gather them together for war, the number being as the sand of the seashore.
20:9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγαμημένην. καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, καὶ κατέφαγεν αὐτοὺς·

9And 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 from God, and consumed them.

20:10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὁ ἄρπαξ καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθοῦσαν ἔμερας καὶ νυκτοὶ εἰς τοὺς αἰώνας τῶν αἰῶνων.

10And 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

20:11 Καὶ εἶδον θρόνον ὡς μέγαν λευκὸν, ὃ καὶ τὸν καθήμενον ἐπ’ αὐτὸν οὗ ἀπὸ προσώπου θεοῦ ἀκούει καὶ τὸν ὕποπτον οὗ εὐρέθη αὐτοῖς.

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

20:12 καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικροὺς, ἐστώτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἡ ἠνεῴχθη: ὅ καὶ ἀλλο βιβλίον ἠνεῴχθη, ὃ ἔστιν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τα τέρα τοῦ θεοῦ αὐτῶν.

12And 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.

20:13 καὶ ἔδωκεν ἡ βάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῷ, ὃ καὶ ὁ θάνατος καὶ ὁ Ἄδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, ὃ καὶ ἐκρίθησαν ἐκαστὸς κατὰ τα τέρα τοῦ θεοῦ αὐτῶν.

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

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424 20:9 txt ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ (see 21:2,10) 046 2329 M K itar.g8 vg ms syr ph cop sa,bo arm eth Aug 6 prf RP ἐκ τοῦ οὐρανοῦ A 2053 com vg ms cop hom ms eth Aug 6 prim Tyc ms NA28 [A] ἀπὸ τοῦ οὐρανοῦ f502 ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ K2 (K* homoineuton) P 922 1006 1611 1841 2040 2050 2053* 2062 vg syr* Jer Apr Beat TR ἐκ τοῦ θεοῦ ἀπὸ τοῦ οὐρανοῦ 2059 2081 2186 2814 ἐκ τοῦ θεοῦ ἀπὸ τοῦ οὐρανοῦ 051 ἐκ τοῦ θεοῦ ἀπὸ τοῦ οὐρανοῦ M4 Andr lac C P 1828.

425 20:10 txt οὐκ Α 046 P f502 922 1006 1611 1841 2040 2050 2053 2062 itar.g8 vg Aug Beat Cass Prim Tyc,2,3 Vicl RP SBL NA28 [\] οὐκ Ο 051 2050 2053 2062 MA itar vg mss syr ph cop sa,bo Apr TR lac C P 1828.

426 20:12a txt τοὺς μεγάλους καὶ τοὺς μικροὺς Ν* Ν* A P 051 f502 1006 1611 1841 2050 2053 2062 itar.g8 vg syr ph cop sa,bo eth RP NA28 [\] καὶ μεγάλους καὶ τοὺς μικροὺς Ν* Ν* τοὺς μικροὺς καὶ τοὺς μεγάλους 046 cop sa,bo μικροὺς καὶ μεγάλους TR omit 82 627 920 2030 2138 2814 lac C 1828 2040.

427 20:12b txt ἰδρομονικά Ν Α P 046 051 f502 922 1006 1611 1841 2050 2053 2062 2329 itar.g8 vg syr ph cop sa,bo eth RP NA28 [\] ἰδρομονικά τὸν δέμος TR ἰδρομονικά τὸν θεοῦ δέμος φημί. TR omit ἐστιν τὴς ζωῆς ἐκ τοῦ θεοῦ 2 arm2 Aug Prim lac C 1828 2040.
20:14 And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire.

20:15 And if anyone was not found written in the book of life, he was cast into the lake of fire.\(^{428}\)

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**Chapter 21**

*The New Jerusalem*

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

21:2 And he said, "Behold, I make all things new. The former things have passed away; behold, all things are becoming new."\(^{430}\)

21:3 And I saw the holy city, the new Jerusalem, coming down out of heaven, prepared as a bride made beautiful for her husband.

21:4 And I heard a great voice from heaven\(^{431}\), saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people,\(^{432}\) and God himself shall be with them;\(^{433}\)

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\(^{428}\) 20:14 της θημίσεως του πυρος Α Π 046 5052 922 1006 1611 1841 2329 syrh cop\(^{sa}\) arab RP SBL NA28 ⌝ omit 2050 2053 2062 ⌝ vg\(^{cl}\) cop\(^{bo}\) TR ⌝ lac C 1828 2040

\(^{429}\) 21:1 της θημίσεως του πυρος (pl) 046 5052 1006 1611 1841 2050 2053 2062 RP ⌝ ἀπῆλθαν (sg of ἀπῆλθον) Ν Α 2329 NA28 ⌝ ἀπῆλθαν (sg) P it\(^{ph}\) vg eth ps-Ambr ⌝ παρήλθαν (sg of παρέρχομαι) 051 922 Μ\(^{A}\) TR ⌝ lac C 1828 2040. Compare parâγονται in Psalm 143:4 LXX (144:4 in English translations), and parâgei in 1 Cor. 7:31, "The form of this world is passing away." There is no translatable difference between the NA28 versus the RP readings, and little compared to the TR. In this context both words can mean to disappear.

\(^{430}\) 21:2 της θημίσεως του πυρος Α Π 046 5052 922 1006 1611 1841 2050 2053 2062 2329 syrh\(^{ph}\) cop\(^{sa,bo}\) arm eth Ambr Prim Tyc Oec Beat Cass TR RP ⌝ θρόνου Ν Α 94 it\(^{ar}\) vg ps-Ambr Aug Iren\(^{1st}\) Ambrose Haymo NA28 ⌝ lac C 1828 2040 2351. The UBS textual commentary says that the Byz reading appears to be an assimilation to έκ του οὐρανοῦ in ver. 2.

\(^{431}\) 21:3 της θημίσεως του πυρος Α Π 046 5052 922 1006 1611 1841 2050 2053 2062 2329 syrh\(^{ph}\) cop\(^{sa,bo}\) arm eth Ambr Prim Apr Beatus TR ⌝ θρόνου Ν Α 94 2030 2050 2053 2074 2329 Μ\(^{A}\) it\(^{ph}\) Irenaeus\(^{1st}\) Ambrose Haymo NA28 ⌝ lac C 1828 2351.

\(^{432}\) 21:4 της θημίσεως του πυρος Α Π 046 5052 922 1006 1611 1841 2050 2053 2062 2329 syrh\(^{ph}\) cop\(^{sa,bo}\) arm eth Ambr Prim Apr Beatus TR ⌝ θρόνου Ν Α 94 2030 2050 2053 2074 2329 Μ\(^{A}\) it\(^{ph}\) Irenaeus\(^{1st}\) Andrew TR NA28 {B} ⌝ lac C 1828 2351.

\(^{433}\) 21:5 της θημίσεως του πυρος Α Π 046 5052 922 1006 1611 1841 2050 2053 2062 2329 syrh\(^{ph}\) cop\(^{sa,bo}\) arm eth Ambr Prim Apr Beatus TR ⌝ θρόνου Ν Α 94 2030 2050 2053 2074 2329 Μ\(^{A}\) it\(^{ph}\) Irenaeus\(^{1st}\) Andrew TR NA28 {B} ⌝ lac C 1828 2351.

\(^{434}\) 21:6 της θημίσεως του πυρος Α Π 046 5052 922 1006 1611 1841 2050 2053 2062 2329 syrh\(^{ph}\) cop\(^{sa,bo}\) arm eth Ambr Prim Apr Beatus TR ⌝ θρόνου Ν Α 94 2030 2050 2053 2074 2329 Μ\(^{A}\) it\(^{ph}\) Irenaeus\(^{1st}\) Andrew TR NA28 {B} ⌝ lac C 1828 2351.

\(^{435}\) 21:7 της θημίσεως του πυρος Α Π 046 5052 922 1006 1611 1841 2050 2053 2062 2329 syrh\(^{ph}\) cop\(^{sa,bo}\) arm eth Ambr Prim Apr Beatus TR ⌝ θρόνου Ν Α 94 2030 2050 2053 2074 2329 Μ\(^{A}\) it\(^{ph}\) Irenaeus\(^{1st}\) Andrew TR NA28 {B} ⌝ lac C 1828 2351.

\(^{436}\) 21:8 της θημίσεως του πυρος Α Π 046 5052 922 1006 1611 1841 2050 2053 2062 2329 syrh\(^{ph}\) cop\(^{sa,bo}\) arm eth Ambr Prim Apr Beatus TR ⌝ θρόνου Ν Α 94 2030 2050 2053 2074 2329 Μ\(^{A}\) it\(^{ph}\) Irenaeus\(^{1st}\) Andrew TR NA28 {B} ⌝ lac C 1828 2351.
21:4 and if You shall wipe away every tear from their eyes. And death shall no longer exist, neither sadness, nor crying, nor pain, shall exist anymore. Because the former things have passed away."

21:5 And he said to me, "These words are true and trustworthy." 437

21:6 He who overcomes will inherit these things, 440 and I will be to him his God and he will be to me a son. 441

αὐτός ὁ θεὸς ἔσται μετ' αὐτῶν K // lac C 88 1818 2040 2351. The longer readings appear to be conflations of two earlier readings, one having "shall be their God," and the other having "shall be with them." Hoskier estimates that the text of 1678 is 50 years older than that of Codex Sinaiticus.

434 21:4a txt omit N P 0515 f052 922 1611 2050 2053 2062 2329 it88 syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 {[]} // ο θεὸς A 1006? 1841 vg Apr Beat Tert Tyc3 TR // ap autw0 046 M K // lac C 1828 2040

435 21:4b txt omit τά πρῶτα K 1 046 922 2050 itis g [εἰσιν] // lac C 1828 2040

436 21:5a txt έλατον M P 5015 f052 1006 1611 1841 2053 2062 2329 syrith Andr DP // quae prima vg lat arm4 Apr Beat // τα πρῶτα N // ἐθνομηθα Π // lac C 1828 2040.

437 21:5b This could also be translated, And he says, "Write, because these words are true and trustworthy."

438 21:6a txt γέγονα N P 046 051 922 1611 2050 2062 2329 it88 syr cop arm Orig Andrew Arethas RP // γέγονα K 22 Α 1678 1778 Irenlit Prim WH NA28 {[]} // γεγονασιν 1006 1841 2053 2062 2080 itisg syrith copb Tyc Prim Oec Irenint. // γεγοναν vg itar Prim Er. Ald. Col. TR // γεγονα 2030 // omitt K2 syr bms Tyc. 3 Beat ps-Ambr // lac C 052 1828 2040. The UBS textual commentary: "The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γεγονα (b) γέγονα (c) γεγόνα. 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.

439 21:6b txt omit Ν Ρ // ἔγω εἰμι A f052 1841 2053 2062 (itar.gis[sin] vg syrith TR (NA28 [εἰμι]) {[]} // ἕως Ν P 046 051 922 1611 2050 2062 2329 syrith copb Cypr // lac C 052 1828 2040. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γέγονα in the previous set of variants lack either εἰμι (Ν 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."

440 21:7a txt  ο νικῶν // lac C 1828 2040
21:8 Tois de deilois kai apistois kai amartwlois kai ebdelymeneois kai
fomein kai poroi kai framakois kai eidooolatras kai paisin tois
vesedein to meros auton en te limni tis kaiomyne puri kai thei, die
eostin o thanatos o deuteros.

8But to the cowardly and unbelieving and sinful\textsuperscript{442} and abominable\textsuperscript{443} and
murderers and fornicators and sorcerers\textsuperscript{444} and idolaters and all liars, their
inheritance is in the lake that burns with fire and sulfur, which is the second
death."

The Bride and Wife of the Lamb

21:9 Kai hleven eis ek toin etpa angeleon toin echontin tas etpa phila,
geumoasa toin etpa plhgon toin eschatw, kai elalhesen met emou legon,
deoro, deixo soi tin gynaika tin nymfion ton arnion.

9And one of the seven angels who had the seven bowls full of the seven last
plagues came,\textsuperscript{445} and he spoke with me, saying, "Come, I will show you the
wife,\textsuperscript{446} the bride of the Lamb."\textsuperscript{447}

21:10 Kai apinegekyn ev epineumatet epa drosc mega kai uphhlon, kai edeixen moi
tin polin t tis megaly, t tin agian lepousalimi katabainousan ek to
ousan apop to deo,

10And he carried me away in the Spirit unto a great and high mountain, and
showed me the great, holy\textsuperscript{449} city Jerusalem, descending out of heaven from
God,

\textsuperscript{441} 21:7b txt uios K A P 046 f052 922 1006 1611 1841 2050 2053 2062 2329 syrh RP SBL NA28 { }
// uios 0513 arm-a // theoi 2042 // o uios TR // lacos arm-1 // lac C 1828 2040

\textsuperscript{442} 21:8a txt kai amartwlois 046 922 2329 Mk syrh.h // copsamss RP // omit K A P 051 f052 1006
1611 1841 2050 2053 2062 latt copsamss,bo TR SBL NA28 { } // lac C 1828 2040.

\textsuperscript{443} 21:8c txt framakois K A P 046 051 f052 922 1006 1611 1841 2050 2053 2062 2329 RP NA28 { }
// framakevedi TR // lac C 1828 2040. This Greek word framakois means in the Bible primarily a
person who uses drugs and poisons to practice magic or sorcery. The dragger aspect can be
clearly seen in the word itself, "pharmakos." The word in some classical literature also meant
drug seller, though with the connotation of the medicinal v. pejorative meaning of drugs.

\textsuperscript{444} 21:9a txt omit All extant Grk mss. vg itey syrh cop arm4 RP SBL NA28 { } // proe me lipsarm1,2,3 arab TR

\textsuperscript{445} 21:9b txt tin gynaika tin nymfion tou arniou 046 922 2050 Mk RP // tin nymfion tin

\textsuperscript{446} 21:9c This is significant that both the words wife and bride are used. Israel has been called
the woman, 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?

\textsuperscript{447} 21:10a txt apo K A P 051 f052 922 1006 1611 1841 2050 2053 2062 2329 TR RP NA28 { } // ek 046 2053
2062 Mk // omit Ambr ps-Ambr Cass // lac C 1828 2040.

\textsuperscript{448} 21:10b txt tin megaly tin agian TR RP // tin megalyn kai tin agian 051 // tin agian
A P 046 f052 922 1006 1611 1841 2050 2053 2062 2329 vg itey syrh,h // copsa,bo eth arm Cass Apr
Beat ps-Ambr Prim NA28 { } // lac C 1828 2040. This is one of the weakest Majority Text
readings.
21:11 ἐξουσιαὶ τὴν δόξαν τοῦ θεοῦ· ὁ φωστήρ αὐτῆς ὁ δόμοις λίθω τιμωτάτω, ὡς λίθως ἱάσπιδα κρυστάλλου: ἦ

11having the glory of God. Her\textsuperscript{450} radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal;

21:12 ἐξουσιαὶ τεῖχος μέγα καὶ υψηλόν, ἐξουσιαὶ πυλώνας δώδεκα, καὶ ἐπὶ τοῖς πυλώσιν ἄγγελους δώδεκα, καὶ ὀνόματα ἑπιγραμμένα ἡ ὀνόματα τῶν δώδεκα φυλῶν τῶν ὀνόματον Ἰσραήλ.

12having\textsuperscript{451} a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names\textsuperscript{452} of the twelve tribes of the sons of Israel;

21:13 ἀπὸ ἀνατολῶν πυλώνας τρεῖς, καὶ ἀπὸ βορρᾶ πυλώνας τρεῖς, καὶ ἀπὸ νότου πυλώνας τρεῖς, καὶ ἀπὸ δυσμῶν πυλώνας τρεῖς.

13from\textsuperscript{453} the east three gates, and from the north three gates, and from the south three gates, and from the west three gates;

21:14 καὶ τὸ τεῖχος τῆς πόλεως ἔχον\textsuperscript{454} δομήλους δώδεκα, καὶ ἐπὶ αὐτῶν \

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 μετʼ ἐμοῦ εἶχεν μέτρον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.

15And the one speaking with me had a measuring rod\textsuperscript{455} of gold, to measure the city, and its gates, and its wall.

\begin{footnotes}
\item[450] 21:11 omit Ν Α Π 046 0515 1006 1841 2050 2053 2062 am fu tol lips\textsuperscript{5} its\textsuperscript{8} syrh cop\textsuperscript{4} arm1 Beat Apr RP SBL NA28 {\(\)} \(\land\) και φωστήρ αὐτῆς λίθω τιμωτάτω, ὡς λίθως ἱάσπιδα κρυστάλλου: ἦ
\item[451] 21:12 omit Ν Α Π 046 0515 φωστήρ αὐτῆς λίθω τιμωτάτω, ὡς λίθως ἱάσπιδα κρυστάλλου: ἦ
\item[452] 21:13 omit Ν Α Π 046 0515 Τυκ Beat RP SBL NA28 {\(\)} \(\land\) εξουσιαὶ τεῖχος μέγα καὶ υψηλόν, ἐξουσιαὶ πυλώνας δώδεκα, καὶ ὀνόματα ἑπιγραμμένα τῶν δώδεκα φυλῶν τῶν ὀνόματον Ἰσραήλ.
\item[453] 21:14 omit Ν Α Π 046 0515 Τυκ Beat RP SBL NA28 {\(\)} \(\land\) ἐξουσιαὶ τεῖχος μέγα καὶ υψηλόν, ἐξουσιαὶ πυλώνας δώδεκα, καὶ ὀνόματα ἑπιγραμμένα τῶν δώδεκα φυλῶν τῶν ὀνόματον Ἰσραήλ.
\item[454] 21:15 omit Ν Α Π 046 0515 Τυκ Beat RP SBL NA28 {\(\)} \(\land\) ἐξουσιαὶ τεῖχος μέγα καὶ υψηλόν, ἐξουσιαὶ πυλώνας δώδεκα, καὶ ὀνόματα ἑπιγραμμένα τῶν δώδεκα φυλῶν τῶν ὀνόματον Ἰσραήλ.
\end{footnotes}
21:16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μήκος αὐτῆς ὡςὸν τὸ πλάτος, καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ ἅπαντα δύσεα ἕκατόν τις χιλιάδων· ἤ δὲ τὸ μήκος τὸ πλάτος καὶ τὸ ψύχος αὐτῆς ἴσο ἐστίν.

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. The length and width and height of it are the same: 12,000.

21:17 καὶ ἐμέτρησεν ἥ δὲ τοῦ τείχους αὐτῆς ἐκατόν τεσσάρων τοιαύτης τιχων, μέτρον ἀνθρώπου, ὅ ἐστιν ἀγγέλου.

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

21:18 Καὶ ἦν ἡ ἐνδομήσις τοῦ τείχους αὐτῆς ἴασπις, καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον ἀγγέλου. Ἐνδομήσις τοῦ τείχους αὐτῆς ἴσα ἐστίν. ὒσον καὶ A 1006 1611 1841 2050 trp

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

21:19 Οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὃ τείχος ὁ πρῶτος ἴασπις, ὁ δεύτερος χαλκηδών, ὁ τρίτος χαλκηδών, ὁ τέταρτος χαλκηδών, ὁ πέμματος αὐτῆς ἴασπις, καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον ἀγγέλου.

19The 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.

458 21:16a txt omit ALL EXTANT WITNESSES RP SBL NA28 { lacks something [nothing!] } TR
461 21:16b txt δὸνον Κ Ρ 046 0515 f052 922 1006 1611 1841 2050 2053 2062 2329 latt syr trpc arm tr SBL NA28 { lacks nothing } lac c 1828 2040
462 21:16c 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.
463 21:16d 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.
464 21:16e 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.
465 21:16f 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.
466 21:16g 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.
467 21:16h 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.
468 21:16i 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.
469 21:16j 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.
21:20 ὁ πέμπτος σαρδόνυξ, ὁ ἐκτός ὅ ἀρδιόν, ὁ ἐβδομος χρυσόλιθος, ὁ δόγδοος βήρυλλος, ὁ ἐνατός τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος ύκινθος, ὁ δωδέκατος ἀμέθυστος.

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

21:21 καὶ οἱ δώδεκα πυλώνες δώδεκα μαργαρῖται, ἀνὰ εἰς ἕκαστος τῶν πυλώνων ἦν ἐν ἐνός μαργαρίτου. καὶ ἡ πλατεία τῆς πόλεως χρυσίον καθαρόν ὡς ἕλεσος διαυγής.⁴⁷⁰

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 Καὶ ναὸν οὐκ ἔδωκεν ἐν αὐτῇ, ὁ γὰρ κύριος ὁ θεός ὁ παντοκράτωρ ναὸς αὐτῆς ἐστιν, καὶ τὸ ἄρνιον.

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

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

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

21:24 καὶ περιπατήσωσιν τὰ ἐθνη πρὸς αὐτής· καὶ οἱ βασίλεις τῆς γῆς φέρουσιν ἐν αὐτῷ δόξαν καὶ τιμήν τῶν ἐθνῶν ⁷ εἰς αὐτήν.

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

21:25 καὶ οἱ πυλώνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νυὲς γὰρ οὐκ ἔσται ἐκεί·

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

21:26 καὶ οἰσοῦσιν τὴν δόξαν καὶ τὴν τιμήν τῶν ἐθνῶν εἰς αὐτήν:⁷

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

⁴⁷⁰ 21:21 txt σαρδόνυξ omit N⁵ P 046 1006 1611 1678 1778 1841 2050 2139 2329 cop⁴⁵ be Add Aldus Beat Apr Beda RP 922 2040 2329 2040 SBL NA28 {[]} καὶ Ν Ν 051 922 2053 2062 2080 MA itv gc syr αυτη 2004

⁴⁷¹ 21:21 txt υελος διαυγης omit N⁵ P 046 1611 1678 1778 1841 2050 2080 2329 2040 SBL NA28 {[]} καὶ Ν Ν 051 922 2053 2062 2080 MA itv gc syr αυτη 2004

⁴⁷² 21:23 TR.  (There is also another Greek Ms., 141/2049, but it does not qualify, as it is simply a copy of Aldus'.) H. C. Hoskier says in vol. 1, at the top of p. 748: "As regards xxiii. 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."

⁴⁷³ 21:24a txt τὰ ἐθνη all mss and vers except below RP NA28 {[]} τὰ ἐθνη τῶν οὐκ εκείνων 254 2186 2814 syr 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 xxiii. 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."

⁴⁷⁴ 21:24b txt αὐτῆς ἐν αὐτῆς 046 1611 RP αὐτῶν τῶν ἐθνῶν 1854 2062 ΝΑ 051 925 2053 2062 2329 ltbh (syr) cop⁴⁴ 2012 eth Beat Prim SBL NA28 {[]} conferent claritatem suam in eam Prim TR. καὶ τῶν ἐθνῶν εἰς αὐτῆς Π 046 1006 1611 1841 2050 2129 2012 syr (syr) cop⁴⁴ 2012 eth Beat Prim SBL NA28 {[]} conferent claritatem suam in eam Prim TR. καὶ τῶν ἐθνῶν εἰς αὐτῶν (v. 26) 922 2053 2062 νε Ambr ps-Ambr Apr TR τῆς δόξας τῶν ἐθνῶν εἰς αὐτῆς Π 051 925 2053 2062 2329 ltbh (syr) cop⁴⁴ 2012 eth Beat Prim SBL NA28 {[]} conferent claritatem suam in eam Prim TR. καὶ τῶν ἐθνῶν εἰς αὐτῶν.
21:27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινόν καὶ γὰρ ποιοῦν τὸ βδέλυγμα καὶ ζεῦγος, εἰ μὴ οἱ γεγραμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ άρνίου.

22:1 Καὶ ἔδειξέν μοι ποταμὸν γὰρ καθαρὸν ὑδάτος ζωῆς λαμπρὸν ως κρυστάλλου, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ θρόνου τοῦ άρνίου,

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

22:2 εν μέσῳ της πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ γὰρ ἐκεῖθεν, ζυλὸν ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μήνα καθαρὸς τὸν καρπὸν αυτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

22:2 a ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ γὰρ ἐκεῖθεν, ζυλὸν ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μήνα καθαρὸς τὸν καρπὸν αυτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

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

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474 21:27a txt κοινὸν Κ Α 046 0515 052 922 1006 1611 1841 2030 2050 2053 2062 2329 it¹sg syrph cop bo Iren Apr Amb Ps SBL NA28 \{\} // κοινουν vg cop sa Prim Beat TR // lac C 1828 2040


476 22:1 txt ποταμὸν καθαρὸν 0515 922 RP \{\} // καθαρὸν ποταμὸν 052 TR // ποταμὸν 046 1006 1611 1841 2030 2053 2062 2329 latt syrph cop bo arm4 SBL NA28 \{\} // lac C 1828 2040


478 22:2b txt ἀποδιδοῦν (nom sg pres part) K 046 051 052 922 1611 2030 2053 2062 2329 TR NA28 \{\} // lac C 1828 2040.

479 22:2c txt omit K Α 046 922 1006 1611 1841 2030 2050 2053 2062 2329 syrph cop bo arm 4 RP SBL NA28 \{\} // eva P 0515 052 syr h cop bo TR // lac C 920 1828 2040. Bohairic: “A tree of [the] life, bringing the twelve fruits forth, one for a month.” Murdock: “the tree of life; which bore twelve [sorts of] fruits yielding one of its fruits each month.” I’m not sure the English Bibles that are based on the TR reading, have translated it correctly. Tyndale: “which bare xii maner of frutes: and gave frute every moneth.” DR: “yielding twelve fruities, rendring his fruite every moneth” KJV: “which bare twelve manner of fruits, and yielded her fruit every month”

480 22:2d Compare Ezekiel 47:12, where it says “all kinds of fruit.” Some interpreters see the δώδεκα “twelve” with a διδακτικός meaning, that is, “twelve times,” see BDF § 248(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, acc. to Lohmeyer, 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?
22:3 καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι: ἤ καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἄρνιου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι 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,

22:4 καὶ δύναται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

4and they will look upon his face, and his name will be on their foreheads.

22:5 Καὶ νῦς οὐκ ἔσται ἐκεί, καὶ ἃ χρεῖαι οὐκ ἔχουσιν ἀλλὰ ἡλίου, ὅτι κύριος ὁ θεὸς φωτεῖ αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰώνας τῶν αἰώνων.

5And night will not exist there, and they have no need for a lamp or the light of a sun, because the Lord God will give light to them, and they will reign for ever and ever.

481 22:3a txt katadēma (contraction of katanaθēma) K2 A P 046 051 all remaining extant minns RP SBL NA28 {\} | katanaθēma 1817 467** 2026 Compl. TR | katadēma 2044 | katanaθēma 792 | katāγμα K* | anaθēma 2050 | θεία 2065* | anaθηματα arm | lac C 1828 2040. The LSJ lexicon says katanaθēma means "a curse," whereas BAGD says it is something that is cursed, devoted, given over to a deity. It seems to me that if "a curse" were meant, the author would have used the word καταθημα, as in Gal. 3:13. So translations disagree: curse: - Tynd, KJV, ASV, NKJV, NASB, NIV, NET, HCSB, GW; curses: - JNT; accursed thing: - RSV, ESV, NRSV, CBW, NABRE; blight: Murdock Syriac; abomination: Sahidic Coptic; defilement: Bohairic Coptic

482 22:3b txt ἐκεῖ N2 A P 046 1006 1611* 1841 2050 2053 2062 M* TR RP NA28 {\} | ἐκεῖ 051* f052 922 2329 M* syrph | omit ἐκεῖ* | 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 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.

483 22:4 Or possibly, with "see his face" as a Hebraism, meaning: "and they will have access to Him."

484 22:5a txt οὐκ ἔσται ἐκεῖ f052 M* syrph TR RP | οὐκ ἔστιν ἐκεῖ 051* | οὐκ ἔσται ἐκεῖ Iren|or | οὐκ ἔσται ἐκεῖ N A P 1006 1841 2050 2053 2062 2329 itar,θείας vg syrph cop|sa,bo arm Ambr Apr ps-Ambr Beat Tyč2 NA28 {\} | οὐκ ἔσται 046 922 1611* M* | 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 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.

485 22:5b txt φωτός N A P 046 922 1006 1611 1841 TR RP NA28 {\} | φωτος A P 051 2050 2053 2062 2329 cop|sa,bo | omit φωτήρ | lac C 1828 2040.

486 22:5c txt ἡλίου N A P 051 922 1006 1611 1841 2050 2053 2062 2329 M* TR RP NA28 {\} | omit 046 1611* M* | lac C 1828 2040.


488 22:5e txt omit P 046 051 922 1006 1611 2053 2062 M* vg itar syrph,h Beat ps-Ambr TR RP | ἐπʼ N A f052 1006 1841 2050 2329 itar eth Iren Ambr/5 Prim Tyč2 NA28 {\} | lac C 1828 2040.
καὶ λέγει μοι, ὡς τῶν πνευμάτων τῶν προφητῶν, ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.

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

καὶ 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."

καὶ λέγει μοι, Ὅρα μή· σύνδουλός σού εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησο.

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

καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὅ τι λογοῦσιν ἐγγὺς ἐστιν.

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

ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι, καὶ ὁ δίκαιος δικαίωσά τις ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.

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

22:12 Ιδοὺ ἔρχομαι ταχύ, καὶ οἱ μισθός μου μετ’ ἐμοῦ, ἀποδοῦντι ἕκαστῳ ως τὸ ἔργον τοῦ ἔσται αὐτῶ.  

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

22:13 ἐγὼ τοῦ Ἀλφα ἐκ τοῦ Ω, ὁ πρῶτος καὶ ὁ ἐσχατος, ἢ ἀρχή καὶ τὸ τέλος.  

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

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

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

22:15 ἐξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς, ἢ ἐξουσία αὐτῶν ἐπὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.  

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

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496 22:11 txt δικαιοσύνην ποιησατω Ν Α 046 1006 16115 1841 2050 2053 2062 2080 (2329 δικαιωσύνη) Ithav vg mss syr cop A arm-4 Apr Beat RP SBL NA28 \() / δικαιοσύνην 1678 1778

497 22:12 txt ιδου Ν Α 046 f502 922 1006 11615 1841 2050 2053 2062 2329 & all other extant mins syr cop RP SBL NA28 \() / και ιδου πμ 22 mins) vg mss eth TR / lac Κ 051 1828 2040

498 22:12b Greek: ὡς τὸ ἔργον ἔσται αὐτῶ; literally, "as his work will be." Bauer says in 1. c. β. of the deeds of men, exhibiting a consistent moral character, referred to collectively as τὰ ἔργα..." and he gives reference showing examples. Later he says, "The collective τὸ ἔργον is used for the plural (Sirach 11:20) Gal 6:4; Hb 6:10; Rv 22:12. The ἔργον or ἔργα is (are) characterized by the context as good or bad..." As for the verb "to be," the meaning is, "what it really is," or, "what it turns out to be" after examination and judgement. See Lsj def. III, "the facts of the case," the true story, what is reality.

499 22:12c txt ο πρῶτος καὶ ο εσχατος η αρχη καὶ το τελος Ν 046 f502 922 1006 16115 1841 2329 copa RP SBL NA28 \() / ο πρῶτος καὶ ο εσχατος η αρχη καὶ το τελος Λ ο πρῶτος καὶ ο εσχατος η αρχη καὶ το τελος syr ps Ath \() / ο πρῶτος καὶ ο εσχατος η αρχη καὶ το τελος 2053 2062 latt syr / άρχη καὶ τελος ο πρῶτος καὶ ο εσχατος έστιν αὐτού ΝΑ TR / άρχη καὶ τελος το 2050 copb / ο πρῶτος καὶ ο εσχατος arm-1 lac Κ 051 1828 2040

500 22:13 txt ποιοῦντες τάς ἑντολάς αὐτοῦ 046 1611 2329 m iθαγ synph copb arm tρούντες τάς Andrew; Tertull Cypr Tyc Ath is similar sounding words in Greek, and that the latter reading appears to be a scribal emendation, for elsewhere the author uses the expression τηρεῖν τάς ἑντολάς (12:17; 14:12). [and not ποιοῦντες τάς ἑντολάς as here] 'Moreover, the prepossessions of the scribes would have favoured ποιοῦντες τάς ἑντολάς rather than πλὸντες τάς στολάς' (H. B. Swete, in loc.).' This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14.
22:16 Ἐγὼ Ἰησοῦς ἔμειψα τὸν ἀγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἡμερadas ἐπὶ ταῖς ἡμερadas.

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

22:17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, "Ἐρχοῦ, καὶ ὁ ἀστήρ ὁ λαμπρὸς ὁ πρωῖνος;" 

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

22:18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκοοῦντι τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ.

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

22:19 καὶ ἐάν τις ἀφελῇ ἀπὸ τῶν λόγων βιβλίου τῆς προφητείας ταύτης, τὸ ἀστήρ ὁ λαμπρὸς ὁ πρωῖνος ο λαμπρὸς 2050 ὁ λαμπρὸς 2050, (ἢ) ἀφελῇ ἡ ἀγία ἐστὶν ἡ ἀγία ἐστὶν ἡ ἀγία ἐστὶν ἡ ἁγία.

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

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502 22:15a txt omit Ν Α 046 051S f052 all other extant minuscules latt syrh Ath Hipp RP SBL NA28 {↓} {↓} {↓} {↓} Λ 110? 1894 Fulg cop arm arab Prim TR / καὶ syrh / lac C Π 1828 2040
503 22:15 Deut. 23:18; a dog is a male prostitute.
504 22:16 Θν Πριμ Α 046 051 922 1006 1611 1678 1778 TR他们的 own share of the book, if anyone adds to them, may God add to him the plagues that are written in this book; if anyone wants to, get the water of life without cost.
505 22:17 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκοοῦντι τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ.
506 22:18 I testify to everyone who is hearing these words of the prophecy of this book: if anyone adds to them, may God add to him the plagues that are written in this book;
507 22:19 and if anyone takes away from the words of this book of prophecy, may God take away his share of the tree of life and of the holy city, and of the things written in this book.
22:20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. Ἄμην, ναί, ἔρχου, Κύριε Ἰησοῦ.

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

22:21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ μετὰ πάντων τῶν ἁγίων. Ἄμην.

The grace of the Lord Jesus Christ be with all the saints. Amen.
ages (2040) cop † bo (cop † bo mss age of the age) || lac C P 1828 2080. Interesting that the same people who object to the NA28 text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," here in Revelation 22:21 where the NA28 text says "the grace of the Lord Jesus be with all," they object, and prefer that this blessing be only to the saints.

22:21c txt ἀμήν. Ν 046 0515 922 16115 1678 1776 2050 2053 2062 2329 in vgc1,ww syrph copsa,(bo) eth arm Beat⁷ Areth TR RP || ἀμήν ἀμήν syrh || omit ἀμήν. A 1006 1841 itar,gi8 vgd,fuld, Beat⁷ Tyc Andr Areth NA28 (B) || lac C P 1828 2040 2080.
As you will see, there is a maddening variety of classification systems of manuscripts, symbols for them, and ratings thereof. There are even several differing number designations (names) of the manuscripts! The first column is the current Gregory numbers, and then what others called them, and, in the case of von Soden and Schmid, their classification of them. Pickering uses H. C. Hoskier's numbers, which are often, but not always, the same as Scrivener's. The Gregory listing is according to the "Kurzgefaßte Liste, der Griechischen Handschriften des Neuen Testaments," which lists every hand-written manuscript of the New Testament, even if it is a hand-written copy of a printed edition like the Textus Receptus, for example. So, just because a manuscript is listed here, does not mean it is important or meaningful at all for the purposes of ascertaining the original reading.

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

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

### Table of Apocalpyse Witnesses Arranged by Number:

<table>
<thead>
<tr>
<th>MS</th>
<th>Date</th>
<th>NA28</th>
<th>Tisch No.</th>
<th>Scriv No.</th>
<th>Hosk, No.</th>
<th>von Soden</th>
<th>Schmid</th>
<th>Hoskier Refs.</th>
<th>Other Refs.</th>
<th>Content</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>ε¹⁸</td>
<td>III/IV</td>
<td>p¹⁸</td>
<td>Oxyr 1079</td>
<td>a1074</td>
<td>H</td>
<td>Grenfel &amp; Hunt, Wessely, R. Charles, van Haelst</td>
<td>1:4-7 v²</td>
<td>London, British Library, Inv. 2053v; P. Oxy. 1079</td>
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<tr>
<td>p⁹⁸</td>
<td>II (?)</td>
<td>p⁹⁸</td>
<td>D. Hagedorn, Comfort &amp; Barrett</td>
<td>1:13-20</td>
<td>Cairo. Institut Français d’Archéologie Orientale, P. IFAO inv. 237b</td>
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<td>α1070 K</td>
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<td>p. 522</td>
<td>Tregelles, Tischendorf, Mai, Cozza, Hansell, Hatch, Scrivener</td>
<td>all; Hoskier says on p. 51 of Vol. 1 that it is quite clear that this Ms. and all its followers “tried to improve the text so that it should run more smoothly.”</td>
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<td>183</td>
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<td>Av³ H</td>
<td>I pp. 63, 208f., 307-10</td>
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<td>Text 1 p. 5</td>
<td>Gregory, Textkritik III pp. 1046f.</td>
<td>7:16-8:12</td>
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<td>V</td>
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<td>Oxyr 848</td>
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<td>Text p. 1</td>
<td>Grenfel &amp; Hunt, vol. 6, p. 6, Clark, van Haelst 566</td>
<td>16:17-20</td>
<td>Chicago, Univ. Libr., Oriental Inst. 9351; P. Oxy. 848</td>
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<td>Grenfel &amp; Hunt, Clark, Metzger, Text 6b, Metzger, Manuscripta 12, Milligan, van Haelst 561</td>
<td>3:19-4:3</td>
<td>Princeton, Speer Library Pap. 5; P. Oxy. 1080</td>
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<td>LaGrange, Vitelli &amp; Mercati, Naldini, Cavallo, van Haelst</td>
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<td>Florence, Bibl. Medicea Laur.; PSI 1166</td>
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<td>Unbeachtete und unbekannte griechische Apokalypsehe textalter ZNW 52 pp. 82-8</td>
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<td>Mercati, Crisci, van Haelst 56</td>
<td>18:16-17; 19:4-6 (with Coptic)</td>
<td>formerly: Florence, Bibl. Medicea Laur.; PSI 1296b</td>
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<td>m</td>
<td>51</td>
<td>51</td>
<td>51</td>
<td>δ411</td>
<td>KΓ</td>
<td>144, 426, 478</td>
<td></td>
<td>Text 1, 150-157</td>
<td></td>
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<td>35</td>
<td>XI</td>
<td>17</td>
<td>17</td>
<td>17</td>
<td>17</td>
<td>δ309</td>
<td>I¹³</td>
<td>144, 401, 450, 487, 426, 478</td>
<td>I pp. 34, 279, 293-7, 299</td>
<td>Text 1, 32-33</td>
<td></td>
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<tr>
<td>42</td>
<td>XI</td>
<td>13</td>
<td>13</td>
<td>13</td>
<td>13</td>
<td>Π²</td>
<td>426, 428, 477, 450, 526</td>
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<td>Text 1 pp. 25-7</td>
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<td>69</td>
<td>XV</td>
<td>f¹³</td>
<td>14</td>
<td>14</td>
<td>14</td>
<td>δ505</td>
<td>I²</td>
<td>219, 401, 450, 488, 526</td>
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<td>Text 1 pp. 27, 289-92</td>
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<td>X</td>
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<td>Text 1 p. 74</td>
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<td>91</td>
<td>XI</td>
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<td>Text 1 p. 13</td>
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<td>93</td>
<td>1079</td>
<td>19</td>
<td>19</td>
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<td>K</td>
<td>426, 450, 522</td>
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<td>Text 1 p. 37</td>
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<td>XII</td>
<td>mA</td>
<td>18</td>
<td>18</td>
<td>18</td>
<td>A²</td>
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<td>Text 1 pp. 13; 222-4, 279, 284, 314</td>
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<td>104</td>
<td>1087</td>
<td>7</td>
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<td>7</td>
<td>α103</td>
<td>p²</td>
<td>384, 394, 450, 480, 484, 526</td>
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<td>Text 1 p. 14</td>
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<td>141</td>
<td>XIII/IV</td>
<td>m</td>
<td>40</td>
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<td>40</td>
<td>δ408 Kr</td>
<td>Manuscrito V BBRL vol. 8 pt 2 pp. 16-17; Text 1 pp. 104-7</td>
<td>all</td>
<td>Vatic Library Greek 1160</td>
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<tr>
<td>149</td>
<td>XV</td>
<td></td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>δ503 KX p. 127</td>
<td>Text 1 pp. 53-5</td>
<td>Hatch XCIII</td>
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<tr>
<td>172</td>
<td>VIII/IX</td>
<td>mA</td>
<td>87</td>
<td>87</td>
<td>87</td>
<td>α404 1 p. 526</td>
<td>Text 1 p. 275</td>
<td>Scriv. Exact Transcript pp. 76-7 (as m)</td>
<td>Rev, mutilated</td>
<td>Berlin, Staatsbibl., Phil. 1461 (Mediomontanus 1461)</td>
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<tr>
<td>175</td>
<td>X / XI</td>
<td>m</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>δ95 A7603 K60 135,57,516,524</td>
<td>Text 1 p. 38</td>
<td>all, with Andreas commentary</td>
<td>Rome, Vatic Library Gr. 2080</td>
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<tr>
<td>177</td>
<td>XI</td>
<td>m</td>
<td>82</td>
<td>82</td>
<td>82</td>
<td>α106 K 401,450,488,522</td>
<td>Text 1 pp. 271f.</td>
<td>all</td>
<td>Munich, Bavarian State Library Gr. 211</td>
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<td>180</td>
<td>XII</td>
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<td>44</td>
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<td>44</td>
<td>ε1498 134</td>
<td>Text 1 pp. 117-20</td>
<td>Tarsys, Follieri, Vogel and Gardthausen, Gamillscheg</td>
<td>all</td>
<td>Vatic Library Borgiae Gr. 18</td>
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<tr>
<td>181</td>
<td>XV</td>
<td></td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>α101 r1 1578 r2</td>
<td>Text 1 pp. 17-24</td>
<td>all; presented to Pope Alexander VIII (1689-1691)</td>
<td>Vatic Library Reg. Gr. 179</td>
<td></td>
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<td>201</td>
<td>1357</td>
<td>m</td>
<td>94</td>
<td>94</td>
<td>94</td>
<td>δ403 144,426,478</td>
<td>Text 1 pp. 293</td>
<td>all; Scriv: many changes by a later hand</td>
<td>London, British Libr. Add. 11837 (Formerly Butler 2)</td>
<td></td>
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<td>203</td>
<td>1111</td>
<td>m</td>
<td>181</td>
<td>107</td>
<td>107</td>
<td>α203 426,522,487</td>
<td>Text 1 pp. 338-41</td>
<td>Lake &amp; Lake II 77, Pal Soc I 84; Vogel &amp; Gardthausen p. 28; Gamillscheg &amp; Harflinger</td>
<td>all; Scriv: splendid copy. Arethas' prologue; scribe was Andreas</td>
<td>London, British Libr Add. 28816</td>
<td></td>
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<tr>
<td>205</td>
<td>XV</td>
<td>mA?</td>
<td>88</td>
<td>88</td>
<td>88</td>
<td>δ500 210,401,450,488,526</td>
<td>Text 1 pp. 35,285-93</td>
<td>Vogel &amp; Gardthausen p. 193; Mioni (1981) pp. 9-10</td>
<td>all; It was written for Cardinal Bessarion, probably by his librarian John Rhosen.</td>
<td>Venice, Bibl. San Marco 420 (Fondo ant. 5); NT: fol. 362-441</td>
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<td>205</td>
<td>XV</td>
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<td>109</td>
<td>101</td>
<td>101</td>
<td>δ501 p. 210</td>
<td>Text 1 pp. 35,285-93</td>
<td>Hoskier here declares a “glorious muddle” of all the diff. Ms. numbers.</td>
<td>with Andreas commentary</td>
<td>Venice, Bibl. San Marco 336 (Fondo ant. 6)</td>
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<td>47</td>
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<td>δ507</td>
<td>AV</td>
<td>144, 401, 450, 524</td>
<td>Text 1 pp. 133-7</td>
<td>Matthaei, (as k)</td>
<td>Whole N.T.: Rev with Andreas commentary; One of the MS for Rev. that Hoskier most esteemed.</td>
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<td>δ206</td>
<td>Kο</td>
<td>138, 401, 450, 524</td>
<td>Text 1 pp. 138-41</td>
<td>Matthaei (as l); Treu pp. 258-60</td>
<td>Rev</td>
<td>Moscow, Hist. Mus., V. 25, S. 407</td>
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<td>I pp. 17, 19, 139-42, 166-8, 240-9, 274f., 299, Oekumenios der Apokalypse, Ausleger und Oekumenios der Bischof von Trikka, NNGJ 14 (1937-8) exp. pp. 325-6</td>
<td>Text 1 pp. 747-51</td>
<td>Matthaei (as 11); Staab</td>
<td>A couple singular TR readings found here purportedly; Hoskier says is eclectic type.</td>
<td>Athen, Nat. Bibl., 490</td>
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<td>a216</td>
<td>Ko</td>
<td>426, 450, 488, 524</td>
<td>Text 1 pp. 347-52</td>
<td>Matthaei (as 13 &amp; 14); plates</td>
<td>Greek/Armenian/Italian triglot, with Italian fr. Catholic epistles to Rev. 4, and the Italian does not agree w/ the Greek.</td>
<td>Paris, National Libr. Armen. 9</td>
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<td>6600</td>
<td>I²</td>
<td>I p. 12</td>
<td>Text 1 pp. 174-180, 615</td>
<td>According to Hoskier, this ms. is a handwritten copy made from Colinaeus' printed edition of the TR (Text 1, pp. 179-180), so not at all significant for TC purposes- cannot be used to prove that a TR reading has Greek Ms support. The Kurzgefaßte Liste has a footnote on this ms. which says &quot;aus Druck abgeschrieben?&quot;, showing they are aware that Hoskier says it is a handwritten copy from a printed edition.</td>
<td>At the bottom of p. 615, Hoskier says, &quot;This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text.&quot;</td>
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<td>von Soden</td>
<td>Schmid</td>
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<td>Other Refs.</td>
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<td>α500</td>
<td>426, 450</td>
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<td>(Hamburg, Univ. Bibl. Cod. theol. 1252a) verschollen</td>
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<td>α205</td>
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<td>Paris, Bibl. Nat., Gr. 56</td>
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<td>Turin, Bibl. Naz., B. V. 8. (Branschaden, nur Fragmente erhalten)</td>
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<td>Lacking 15:6-17:3, 18:10-19:9, 20:8-22:21</td>
<td>all; Rev added in later hand</td>
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<td>I o7</td>
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<td>Città del Vaticano, Bibli. Vat., Vat. gr. 366</td>
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<td>102</td>
<td>102</td>
<td>6410 Av</td>
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<td></td>
<td></td>
<td>Scribe: Athanasius, had 6 fingers, was unenthusiastic and careless about his work, acc. to Hoskier</td>
<td>Ferrara, Bibl. Com., Cl. II, 187, III</td>
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<td>α503 401, 450</td>
<td>1 p. 83</td>
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<td>Vogel &amp; Gardthausen p. 9</td>
<td>Mailand, Bibl. Ambros., H. 104 sup.</td>
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<td>α400 1b² p.479, 526</td>
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<td>Text 1 pp. 223-6</td>
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<td>Lacks Rev. 18:23 to the end, due to loss of the last leaves</td>
<td>Vatican Libr., Ottob. gr. 258</td>
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<td>Aν A⁴³</td>
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<td>Paris, Bibl. Nat., Suppl. Gr. 159, fol. 2-7.12-406</td>
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<td>δ304</td>
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<td>Complutensian group; Different scribe from 21:9 on</td>
<td>Athen, Nat. Bibl., 107</td>
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<td>125</td>
<td>ZNW 59 (1968)</td>
<td>Text 1 pp. 369-80</td>
<td>gospels and Rev. Hosk: “with endless ramifications.” Breathing marks are a mere dot, and we often cannot tell which. Polyglot and Syriac influence.</td>
<td>Athen, Nat. Bibl., 107</td>
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<td>see 1918</td>
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<td>Αξρ 50</td>
<td>Text 1 p. 389</td>
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<td>see 2040 for Rev.</td>
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<td>Escorial, Ψ. III. 6</td>
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<td>α55 Kc 401, 450, 488, 523</td>
<td>Text 1 pp. 429-34</td>
<td>Agati p. 159 and plate 110</td>
<td>Hosk. “This is another B type, though an older MS. in point of date and of far greater interest.”</td>
<td>Escorial, Ψ. III. 18</td>
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<td>Athos, Grigoriu, 3</td>
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<td>δ361 I²</td>
<td>Text 1 p.</td>
<td>Hoskier says 11th or 12th century, with last page missing, and 15th century scribe finishes it</td>
<td>Athos, Dionysiou, 141 (27)</td>
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<td>Athos, Esphigmenou, 186</td>
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<td>Text 1 pp. 688ff</td>
<td>Treasures I cod. 286; plates 348-57</td>
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<td>α371 K²</td>
<td>Text 1 p.</td>
<td>Treasures I cod. 286; plates 348-57</td>
<td>Athos, Kuthlumusiou, 286</td>
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<td>Athos, Lavra, Γ', 80</td>
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<td>Athos, Lavra, Α' 195</td>
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<td>Athos, Esphigmenou, 67</td>
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<td>Sinai, St. Catherine Monastery, Gr. 267</td>
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<td>Text 1 pp. 626f.</td>
<td>Hatch, Jer. 20; Jerusalem IV, p. 174</td>
<td>Jerusalem, Orthod. Patriarchat, Saba 101</td>
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<td>Andros, Panachrantu, 11</td>
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<td>I9a</td>
<td>Text 1 p.</td>
<td>Clark, USA pp. 104-6; Hatch VII; Clark 24; Census I pp. 691-3; Vogel &amp; Guthfuhr et al. p. 395</td>
<td>all; written by a monk named Sabas; related to 1780</td>
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<td>Text 1 pp. 356-65</td>
<td>ANT7 7 (cf. 2138); Marava I pp. 42-4 plates 43-8; Plates*</td>
<td>all; Hosk: &quot;Sympathetic to Syr&quot;, but reaching far behind it by its affiliations with our most ancient Greek documents.</td>
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<td>Athos, Lavra, E' 157</td>
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<td>226</td>
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<td>231</td>
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<td>Text 1 p. 728</td>
<td>Rev, with Andreas' commentary, Oecumenius' commentary, and writings of Amphilochius as well</td>
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<td>198</td>
<td>α1370</td>
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<td>Athen, Nat. Bibl., 94</td>
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<td>1541</td>
<td>--</td>
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<td>Rev</td>
<td>Athos, Ktulmusiu 356</td>
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<td>α404</td>
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<td>Lesbos, Lavra, Ε' 187, fol. 1-13</td>
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<td>Lesbos, Panteleimonos, 271</td>
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<td>Thessaloniki, Vlatadon, 35</td>
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<td>205</td>
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<td>(previously: Trapezunt, Sumela, 41, fol. 130-173)</td>
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<td>124</td>
<td>124</td>
<td>124 α202 Ipol 101 401, 450, 526</td>
<td>I p. 82</td>
<td>Text 1 pp. 424-7</td>
<td>Marava I pp. 64-7 plates 100-6; Plates</td>
<td>lacking 18:23 to end</td>
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<td>IX-XI</td>
<td>1841</td>
<td>127</td>
<td>127 α47 (K) 426, 450, 526</td>
<td>Text 1 pp. 343-7.</td>
<td>Hosk. says 11th Cent. &quot;one of the very finest scribes whose work I have followed.&quot; Group 1006-1841-(911/2040)-2076-2258</td>
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<td>XI</td>
<td>1854</td>
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<td>α115</td>
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<td>all</td>
<td>Lesbos, Iviron, 231 (25)</td>
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<td>Vogel &amp; Gardthausen, p. 347</td>
<td>Athos, Iviron, 424 (60)</td>
<td>Athos, Kutlumusiu, 82</td>
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<td>Kc p. 523</td>
<td>Text 1 pp. 697ff.</td>
<td>Athos, Iviron, 424 (60)</td>
<td>Athos, Kutlumusiu, 82</td>
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<td>IX-XI</td>
<td>m</td>
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<td>O21</td>
<td>Iεt1</td>
<td>Text 1 pp. 459-62</td>
<td>Treasures: <a href="http://www.18.1">www.18.1</a></td>
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<td>242</td>
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<td>Athos, Stavronikita, 52</td>
<td></td>
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<td>133</td>
<td>α54</td>
<td>426, 450, 479</td>
<td>Unbeachtete und unbekannte griechische Apokalypse handschrift en’ ZNW 52 (1961) pp. 82-8</td>
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<td>Kc</td>
<td>Text 1 p.</td>
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<td>XV</td>
<td>135</td>
<td>135</td>
<td>α504</td>
<td>Iεt4</td>
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<td>181</td>
<td>α118</td>
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<td>Jerusalem, Orthodox Patriarchat, Taphu, 38</td>
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<td>XII</td>
<td>--</td>
<td>186</td>
<td>α117</td>
<td>K</td>
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<td>XV</td>
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<td>187</td>
<td>α210</td>
<td>α1670</td>
<td>Text 1 pp. 610-15</td>
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<td>1636</td>
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<td>243</td>
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<td>XIV</td>
<td>39, 114</td>
<td>39, 115</td>
<td>39</td>
<td>α403</td>
<td>K</td>
<td>Text 1 p.</td>
<td>Vatican Libr., Vat. gr. 1136, 60 fol., Vat. gr. 1882, fol. 93-96</td>
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<td>m</td>
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<td>Text 1 p.</td>
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<td>Vatican Libr., Ottob. gr. 176</td>
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<td>m</td>
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<td>93</td>
<td>α119</td>
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<td>142</td>
<td>142, 85</td>
<td>142</td>
<td>α56</td>
<td>401, 450, 488, 522</td>
<td>I p. 73 Text 1 pp. 478f.</td>
<td>r gehört zu 1835</td>
<td>Escorial, T.III. 17</td>
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<td>1301</td>
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<td>67</td>
<td>67</td>
<td>αν431</td>
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<td>with Andreas commentary</td>
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<td>68</td>
<td>68</td>
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<td>XV</td>
<td>mA</td>
<td>73</td>
<td>73</td>
<td>73, 79a</td>
<td>αν50</td>
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Hoskier speculated that Erasmus '22:17-21 based on it (Text 1, pp. 474-7, then later changed his mind. (Text 1, p. 615, bottom of page). See also Text 2, p. 156, lines 26,27, where he says "...57 et 141 ex ed. typ. exscripti." The Latin means "copied from printed edition(s)."

At the bottom of p. 1:615, Hoskier says, "This MS 187 with 57 and must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text."


Escorial, X. III. 6, fol. 235-241

With Andreas commentary

Madrid, Bibl. Nac., 4750, fol. 303-385

With Andreas commentary

Flor., Bibl. Medicea Laur., Plutei VII. 29, fol. 193-224
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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 Πauliν ἁ C P 104 181 986 1384 1678 2019 2020 2040 2050 2073* 2080 2081 2186 2814 itg8, h vg syrph, h copsa, bo Apringius Primasius Ps-Ambrose Compl. PK NA28 {\} // ἀπὸ δὲν 922 2074 // ἀπὸ θεοῦ "from God": 046 42 82 94 175 241 367 456 468 469 556 627 792 920 1006 1611 1828 1841 1852 1862 1888 2017 2040 2042 2053 2065 2138 2329 2349 2351 2346 ἤ (ar); Victorinus Primasius HF RP // ἀπὸ τοῦ (genitive article) TR // lacuna 051 1778 2030. The TR reading is based on about eight late and insignificant minuscules. DeBrunner in BDF §143 is saying that the unexpectedly nominate title of God here following the genitive ἄπο, that this was preserving the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 ἐγώ εἰμι ὃ ὄν (Παρὰ θεοῦ). 2040 2042 2053 2065 2070 2073 2080 2081 2083.  The "freed" reading is reminiscent of the phrase in 1:4b, ἀπὸ τῶν ἐπτά πνευμάτων ὃ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ τῶν ἐπτά 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 ὃ ἔστιν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."


1:5b TST 1 txt {A} λύσαντι Πιν ὁ ἁ C A 88 181* (c- λυσαντος) 254 256Arm 314 680 743** 792 922 1384* 1611 1678 1732c 1733* 1852 1876 2014 2015 2019 2020 2026* 2028* 2029* 2030* 2031* 2032* 2037* 2038* 2043* 2044* 2046* 2047* 2050 2054 2055 2068 2069 2070com 2074 2078 2081 2083* 2186 2200 2286 2302 2329 2344* 2349 2351 2436 2595* 2814 2814 it69, h (it6 Prim solut) vg-harl (syrph λών) (Ἑλεων συγρ arab) eth arm Andrew; Victorinus-Pettau NA28 {A} // λύσαντι P 046* (046 h homoioteleuton) 18 35 61 69 82 94 104 115 241 256gr, ital 367 456 459 467 468 469 627 757 920 1006 1732* 1733c 1841 (Ἑλεων 172 424 616 1828 1862 2088 2084 itg8 vg copsa, bo) 1854 1859accUSB3 2017 2040 2042 2053 2059 2060 2062 2065 2070* 2073 2080 2138 2256 itar.1 vg copbo Apringius Arethas Beatus m* TR HF RP PK // omit 2049* 2052 2061 // hiat 051 1778 185accHosk 2030 2032. The "freed" reading is reminiscent of λέλυσα αὐτῆς ἡ ἀμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.
1:5b TST 2 txt {A} ἓκ Φ18 Ν* C 61* 88 181 1611 1678 1854 2019 2020 2050 2053 2059 2060 2062 2074 2080 2081 2186 2329 2339 2344 2814 Μ NF ΝA28 {A} // ἀπ Ρ 046 18 35 61* 69 82 94 104 172 175 241 256 376 424 456 459 467 468 469 616 627 757 792 920 922 1006 1384 1732 1733 1828 1841 1852 1862 1888 2017 2040 2042 2065 2070 2073 2084 2138 2256 2351 2436 μ Τ ΤF ΤR ΤH ΤF ΤP // ἅιατ 051 1778 1859 γαθος 2030 2032.

1:15a πεπυρωμένης (gen sing fem) A C Primasius NA28 {C} // πεπυρωμένω (dat sing) Ν 205 209 469 628 2050 2053 2062 2432 itar,gli,ht vg syrph,h copsa,bo arm eth Irenaeus Cyprian Victorinus-Pettai Maternus Apringius Primusias Ps-Ambrose Haymo Beatus // πεπυρωμενη 2436 // πεπυρωμένοι 459 792 922 2033 2814 2329 // πεπυρωμένοι 046 // πεπυρωμένοι (nom pl masc) Ρ f052 82 94 104 175 241 456 627 920 1006 1611 1828 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2065 2073 2074 2081 2138 2186 2344 2351 Μ syr-lang Andrew; Arethas Victorinus-Pettai Tyconius TR ΤH ΤF ΤP // 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 ὄς similarly makes a whole phrase rather imprecise.

2:13a TST 3 txt καὶ φυσικὸς A C f052 1854 2050 2053 2329 TR NA28 {A} // omit Ρ 046 69 82 88 104 181 459 627 757 792 920 922 1006 1384 1611 1828 1841 1852 1859 1862 1888 2019 2020 2040 2059 2060 2074 2081 2186 2351 2814 ΗF ΤP // hiat f13 051 2030 2062 2256 2302. Very interesting that the TR is with the NA28 here, even though none of its source mss read so.

2:13b TST 4 txt ἡμέρας A C 1678 2053 2065 2080 2080 2344 itar vg vg-harl syrph copsa,bo (copsa444 ἡμέρα) ῥυς Prim Haymo NA27 // ἡμέρας μου 1778 2040 2329 // ἡμέρας μου ἐν αἷς 2050 // ἡμέρας ἐν ταῖς φυσικὸς Ν* // ἡμέρας ἐν αἷς Ρ ημερες 35 88 104 181 424 459 757 922 1384 1611 1854 1862 1888 2019 2059 2060 2073 2074 2081 2186 2344 2351 Μ syr-lang Andrew Arethas TR TRP // ημέρας αἷς Ρ 046 69 82 94 241 469 627 792 920 1006 1828 1841 1854 2020 2138 2351 2814 ΗF ΤP // hiat f43 f115 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 Ἁντιπα (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, Ἁντιπά is used as the genitive of Ἁντιπάς, the Apocalypse of John contains many nouns oblique to their clauses as to case.


2:20c txt {A} γυναίκα "woman," Ν C Ρ f052 104 181 367 459 468* 922 1611 2017 2019 2020 2050 2053 2059 2060 2081 2186 2256 2302 2329 2344 2814 itar,glm vg copsa,bo arm
Attic forms are uncertain indeed. The variants we also don't like hiatus, though not poses what was more important was how "stop" the flow of air, such sounds as b, d, k, p, t, and glottal stop. 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 ̓ἐμελλόν ἀποθανεῖν 104 336 459 582 620 628 680 922 2053 com μέλλεις ἀποβάλλειν 664 μελης ἀποβάλειν 1955 μελες ἀποβαλειν Complutensian Polyglot ημελες ἀποβαλειν 2058 εμελες ἀποβαλειν 368 εμελες ἀποβαλλειν 468² εμελες ἀποβαλλειν 1828mg ἠμελες ἀποβαλλειν 2039 ἠμελες ἀποβαλλειν 1802 1808 1828 1836 1844 1876 2014 2015 2031 2034 2036 2037 2038 2043 2046 2047 2060 2074 2082 2286 2302 com 2081 2814 ἤμελλεις ἀποβάλλειν 792 εμελες ἀποβαλειν 1662 εμελες ἀποβαλειν 35 432 757 824 986 1072 1075 1328 1503 1551 1617 1637 1740 1745 1746 1771 1774 1864 1865 1957 2023 2035 2041 2065 2352 2821 [plus Hoskier no. 259, which must be an error.] PK ἤμελες ἀποβαλειν 18 42 69 91 110 141 175 180 203 205 205abs 209 241 242 254 314 325 337 367 385 429 456 467 468v 469 506 517 522 617 629 919 920 1094 (1611) 1849 1859 1934 2004 2052 2106 2017 2021 2027 2039 2040 2048 2070 2075 2077 2078 2138 2305 2349 2436 ἤμελες ἀποβάλλειν 046 61 82 93 94 149 177 201 218 386 452 498 632 699 808 935 1006 1352 1597 (1611) 1704 1719 1728 1734 1841 1852 1893 2024 2025 2028 2029 2033 2035 2042 2044 2045 2054 2068 2069 2071 2076 2079 2083 2196 (ἦμ.) 2200 2258 ΜK (syrph copbo) HF RP ἔθνος ξιλόν - 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 ὁ ὁ 1862 2050 ὁ κλίν τοῦ ΔAlexander Ν*
καὶ κλίν ΔAlexander Α C
tήν κλεῖδα ΤΑΔ 046 1678 1778 2020 2053 2080 P
καὶ κλίν τοῦ ΔΔΔ Ν²
tήν κλεῖδα τοῦ ΔΔΔ P 82 104 175 241 424 456 469 627 757 792 920 1006 1828 1841 1852 1859 1862 1888 2017 2040 2042 2080% 2138 2351 2436
tήν κλεῖδα τοῦ ΔΔΔ 35 1384% 2019 2059 2060 2065 2073 2074 2081 2186 2329 2814
tήν κλεῖν τοῦ ζδου 104*
tήν κλεῖν τοῦ Δαυίδ 94
tήν κλεῖδα ΔΔΔ 1611 1854
tήν κλεῖδα ζδου 2050
tήν κλεῖδα τοῦ ζδου 922 1384 P
tάς κλεῖς ΔΔΔ synq περι Partim
tάς κλεῖς τοῦ οίκου ΔΔΔ corbo
tήν κλεῖν τοῦ οίκου ΔΔΔ eth Apr.
tήν κλεῖν τοῦ ζδου arm 1,2,3
tήν κλεῖν τοῦ κηπου arm4 (garden)
in infermi lat. in Fam 7
lacuna 051 2030 2062

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

Revelation 3:7b:

καὶ ανυγων και ουδες κλεις και κλειω και ουδες ανυζει Ν*
και ανυγων και ουδες κλεις και ουδες ανοιχη Ν¹α
και ανυγων και ουδες κλεις ουδες ανοιχη Ν¹β
και ανυγων και ουδες κλεις και ουδες ανοιχη Ν²
ο ανυγων και ουδες κλεις και κλειει και ουδες ανοιχης C
ο ουδες κλεις και ουδες ανοιχης P 1888 NA28
ο ουδες κλεις και κλειων και ουδες ανοιχης 2059
ο ουδες κλεις και κλειων και ουδες ανοιχης 2060
ο ουδες κλεις και ουδες ανοιχης 35*
ο ουδες κλεις και ουδες ανοιχης 241 424 469 1678 1828 1862 2050
ο ουδες κλεις και ουδες ανοιχης 35c
ο ουδες κλεις και ουδες ανοιχης 104
ο ουδες κλεις και ουδες ανοιχης 2019
ο ουδες κλεις και ουδες ανοιχης 1384
ο ουδες κλεις και ουδες ανοιχης 627
ο ουδες κλεις και ουδες ανοιχης 046 82 94 757 920 1006 1841 2040 2138 HF RP PK
ο ουδες κλεις και ουδες ανοιχης 922 P
ο ουδες κλεις και ουδες ανοιχης 2351
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 is that they go with the TR cop

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

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

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 ἀνοίξης. This word ἀνοίξης 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 was a taking of ἀνοίξη, which latter he reads here.

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

3:20a έσελεύσομαι

3:20b καὶ ὁ καθήμενος ὅμοιος

4:3a καὶ ὁ καθήμενος ὅμοιος

4:4b καὶ φησιν

There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "lectio brevior lectio potior" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA28 reading, after v. 2 having just said, “someone sitting” already, is very Johannine in style.
Revelation 4:4c

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

4:8d txt {A} ἁγίος 3 times A P 69 94 104 241 459 469 792 920 22 1006 1611 1733 1778 1841 1852 1854 1859 2019 2040 2042 2050 2053 2059 2060 2065 2074 2070 2081 2138 2186 2302 2329 2351 2436 2814 Π Π vg syrph,h copsa,bo arm eth Ephr Tert Prim Fulg Vict Apr Beat TR RP NA28 {\} // ἁγιος 9 times 046 35 82 175 256 424 456 616 757 1732 1828 1862 1888 2017 2070 2073 Π Π HF PK // ἁγιος 8 times Ε // ἁγιος 7 times 1678 (contra
fam) Oeccom // ἡγιος 6 times 1734 2020 // ἡγιος one time 181 // lacuna С 051 88 627 1384 2030 2062.

4:11b txt {D} εἰσὶν(v) (pres) P 35 104* 241 424 757 922 (1611 syrh) 1854 1862 1888 2020 2050 2059 2060 2065 2073 2074 2081 2186 2344 2436 2814 ῬΑ copsa eth Andrew TR PK // ἡμᾶς (imper) Κ A 82 94 175 205 209 456 469 627 792 920 1006 1841 1852 1859 2017 2040 2042 2053 2138 2351 ΠΠ itar,gig. vg syrph Apringiussmsr,acc to Primarius Beatus ps-Ambr HF RP NA28 {Α} // εἰσέναυτον 2329 arm // οὐκ ἡμᾶς (question- "were they not...") 046 f052 1852 // "they are set in place" Tyc Ful Prim // omit εἰσιν and 2019 Varimadum Fulgentius Primarius // lacuna С 051 1384 2030 2062. MS 1611 reads, ὅτι σὺ ἐκτίσας τὰ πάντα, διὰ σου εἰσίν, καὶ διὰ τὸ θελήμα σου εἰσί καὶ ἡμᾶς ἐκτίσθησαν. This reading of 1611 appears to follow the Harleian Syriac.

5:1 TST 6 txt {C} ἐξώθεν καὶ ὀψιθένθεν A 61 69 181 1828mg 2057 2059 2060 2186 2302 2329 2344 2814 syrh Origen14 Cyp Cass TR NA28 {Λ} // ἐξώθεν καὶ ἐξώθεν P 046 f052 18 82 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 (792 ἐξώθεν) 920 922 1006 1611 1732 1733 1828txt 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2050 2053 2065 2070 2074 2084 (2138 illeg.) 2256 (2351 ἐξέθεν) 2436 itar,gig vg syrph copsa arm eth Hipp Orig Victorinus-Pettai Apr Beat Aphraates Hilary Oec Prim Ps-Ambr HF RP PK // ἐξώθεν καὶ ἐξώθεν 94 // ἐμπροσθεν καὶ τὰ ὀψιθένθεν Κ copsa Origen2/4 (conformed to LXX Ezekiel 2:10- τὰ ἐμπροσθεν καὶ τὰ ὀψιθένθεν) // ἐξώθεν καὶ ἐξώθεν καὶ β’ ὀψιθέν καὶ α’ ἐμπροσθεν 35 // ἐξώθεν καὶ ἐξώθεν καὶ ἐμπροσθεν καὶ ὀψιθένθεν 273 // hiat С 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 αἵματί σου τῷ θεῷ
7.) omit θεῷ τῷ θεῷ in v. 10
8.) missing/defective here

1.) txt {B} Κ 046 f052 25 69 82 175 241 256 456 627 757 920 1006 1611 1732 1733 1814 1859 2017 2020 2040 2042 1852 2053 2059 2060 2081 2090 2096 2065mg 2074 2081 2138 2302 2329 2351
2436 ΠI copbo7 Andr-P Areth Treg vnsod Vog Bov [Merk] TR HF RP PK
3.) A eth Lach Tisch Weiss WH Charles NA28 {A}
4.) 2065txt [has τῷ θεῷ in mg.] 2070 2186 2814 vg-harl arm1 IrenaeuslatvIid Cyprian Fulgenius Artsmus1.2.3 Aldus Colineus
5.) 94 104 424 459 469 616 792 922 1828 1862 1888 2019 2050 2073 2344 itar,gig vg syrph,h copbo7 arm Hippolytus; Cyprian Maternus Augustine Varimadum Fulgentius Primarius Beatus
5.) (copsa) arm3 see 5:10
6.) eth
7.) 1854 (homoioantelemon)
8.) hiat: Ψ115 С 051 P7 88 1384 2030 2062

See ennote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσωμεν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς - hēmās, "us," they created a
conflict with v. 10 where it says "you have made αὐτοὺς - "them" into a kingdom and priests, and βασιλεύσοντι "they" will reign. As the text stands in the HF/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA28, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. This is most likely the explanation. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view that the bottom of the left column of the page ends with ἠγόρας τῷ θεῷ, (abbrev.) and the next column picks up with ἐν τῷ αἵματι. You can view the pertinent page of Codex A for yourself at this link http://csntm.org/.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image.

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

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

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

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

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

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

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

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

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

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

Maurice A Robinson, PhD"

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

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

MAR"

5:13a txt καὶ ὑποκάτω τῆς γῆς A P 046 82 94 104 175 456 469 627 792 1006 1611 1841 1852 1862 1888 2017 2019 2042 2065 2073 2074 2138 2186 2351 2436 2814 it° gi° vg cop² sa syrh,h rell. TR HF RP PK NA28 { \ } // omit N 241 920 1828 1854 1859 2040 2050 2053 2329 cop² arm Fu // lacuna C 051 2030 2062.

Revelation 5:13,14

<table>
<thead>
<tr>
<th>v. 14 ζῶα εἶλεγον αμην</th>
<th>Ν A P 339 699c 1006 1277 1611 1775 1777 1841 1854 2045c 2050 2073 2254 2329 2351 2554 TR AT NA28</th>
</tr>
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<tbody>
<tr>
<td>v. 14 ζῶα λέγον αμην</td>
<td>2053</td>
</tr>
<tr>
<td>v. 14 ζῶα οἱ λέγοντι αμην</td>
<td>syrh</td>
</tr>
<tr>
<td>v. 14 ζῶα λέγον οἱ αμην</td>
<td>cop² sa³,bo</td>
</tr>
<tr>
<td>v. 14 ζῶα εἶλεγον αμην</td>
<td>104 205 209 459 582c 680 922 2070 2305 2344 cop³ sa⁴</td>
</tr>
</tbody>
</table>
Revelation 6:7-8

*Ερχου. 8Καὶ εἶδον καὶ ἴδού Π²⁴vid A P 94 104 214 459 757 1006 1611 1841 2019 2059 2060 2065 2074 2081 2342 2814 vgwvw.st syrph cop(sa),bo arm Andrew PK NA28 {B}
*Ερχου. 8Εἶδον καὶ ἴδού C 2053
*Ερχου. 8Καὶ ἴδοὗ 1854 2020 2042 2329 2351
*Ερχου καὶ ἴδε. 8Καὶ ἴδοι 046 82 424 627 (792 οἶδε) 920 1828 1859 1862 1888 2138 2344 ἵτις vgcl syrhc (eth) Primasius Beatus HF RP
*Ερχου καὶ ἴδε. 8Καὶ εἶδον καὶ ἴδοι N 35 205 209 469 2073 itar
*Ερχου καὶ βλέπε. 8Καὶ εἶδον καὶ ἴδοι 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 N A C 104 2019 2060 have the spelling ἴδον which supports εἶδον. The TR reading, though not attested letter for letter by any Greek manuscript, essentially follows Codex Sinaiticus. Manuscripts 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.


6:17


8:13 TST 7 txt ἀτεοῦ Φ115 Α 046 f052 35 69 82 94 175 181 424 456 459 469 616 627 757 792 920 1006 1611 1732 1733 1828 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2053 2138 2329 2351 MK itar, sær, vg syr:harm arm NA28 {\textcopyright} // ἀγέλου Ρ 104 241 680 922 2059 2060 2073* 2081 2186 2286 2302 2436 2814 ΜΑ arm TR // ἀγέλου ώς ἀτεοῦ 42 // hiat C 051 88 1384 2030 2050 2062. "Had the Apocalypist written ἄγέλου, ἄλλου would probably have taken the place of ἐνός; cf. 7:2; 8:3." (H. B. Swete, The Apocalypse of St. John, ad loc.).

Revelation 9:10

ἡν ἐν ταῖς ὀφραῖς αὐτῶν καὶ ἡ ἔξοψια αὐτῶν ἀδικησαὶ TR καὶ ἐν ταῖς ὀφραῖς αὐτῶν καὶ ἡ ἔξοψια ἐχοσιν τοῦ ἀδικησαὶ ἀδικησαὶ 2040 ἐν ταῖς ὀφραῖς αὐτῶν τοῦ ἀδικησαὶ 104 ἐν ταῖς ὀφραῖς αὐτῶν ἡ ἔξοψια αὐτῶν ἀδικησαὶ 424 1678 1778 2019 2060 ἐν ταῖς ὀφραῖς αὐτῶν καὶ ἡ ἔξοψια αὐτῶν ἀδικησαὶ 1828 1862 1888 2059 2081 2814 ΜΑ itar, vg
c
ἐν ταῖς ὀφραῖς αὐτῶν ἔξοψιαν ἔχουσι τοῦ ἀδικησαὶ 2138 ἐν ταῖς ὀφραῖς αὐτῶν καὶ ἔξοψιαν ἔχουσιν ἀδικησαὶ 2074 ἐν ταῖς ὀφραῖς αὐτῶν ἔξοψιαν ἔχουσι τοῦ ἀδικησαὶ 241 ἐν ταῖς ὀφραῖς αὐτῶν καὶ αἱ ἔξοψια αὐτῶν ἀδικησαὶ 1854 καὶ ἡ ἔξοψια αὐτῶν ἀδικησαὶ cop
καὶ ἐν ταῖς ὀφραῖς αὐτῶν ἔξοψιαν ἔχουσιν τοῦ ἀδικησαὶ 2329 καὶ ἐν ταῖς ὀφραῖς αὐτῶν ἔξοψιαν ἔχουσιν τοῦ ἀδικησαὶ 046 82 94 469 627 757 920 ΜΚ HF RP PK καὶ ἐν ταῖς ὀφραῖς αὐτῶν ἔξοψιαν ἔχουσιν ἀδικησαὶ 175 792 καὶ ἐν ταῖς ὀφραῖς αὐτῶν ἡ ἔξοψια αὐτῶν ἀδικησαὶ Φ σερβίδ Α P (0207) 35 1006 1611 1841 2053 2073 2080 (2344) (2351) NA27 {\textcopyright} // καὶ ἐν ταῖς ὀφραῖς αὐτῶν ἔξοψιαν ἔχουσιν ἀδικησαὶ 792 καὶ ἔξοψιαν ἔχουσιν ἀδικησαὶ 2074 καὶ ἔξοψιαν ἔχουσιν αὐτῶν ἀδικησαὶ 2065 lacuna C 051 1384 2030 2050 2062.
See footnote on 12:7.

Revelation 9:12b

ἐρχονται δύο 046* f052 181 254 296 1732 2019 2020 2026 2028 2029 2033 2037 2038 2044 2046 2051 2054 2055 2057 2059 2064 2067 2068 2069 2081 2083 2186 2595 2814 ΜΑ itar, sær, vg Tyc Eras eds 1 2 3 Aldus Colinaeus ἵδιο τεί δύο οὐαί ἐρχονται 808 1893 ἐρχονται ἐτὶ δύο Ν* P 046 f027 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* (ἐρχονται ἄλλαι οὐαί δύο) TR ἐρχεται ἐτί δύο Φ Ν* A 18 42 61 69 82 91 93 110 141 149 175 177 180 201 203 205 205 205abs 209 218 242 256 325 336 337 368 385 386 429 452 456 467* 468 469 517 522 582
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 Bohairic Coptic (3rd Century): "a SECOND woe IS coming." The Buchanan Italic manuscript h (55) (5th century) has a hiat for the verb, but it also says "the SECOND woe." Yet the form δύο can still be taken to mean "second," with the word οὐαί being singular. In Semitic languages there is an ambiguity between "two" and "second," Cardinal and Ordinal. But in BDF §248(3), deBrunner says "Late Greek and Latin, however, concur in this ambiguity." Thus this might be properly translated, "still a second woe is coming." This variant is mentioned in BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046* 1678 1778 2080 read "two woes are coming." Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. Thus my D rating.

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

9:13a txt φωνὴν μίαν ὑπὸ 2007 A P 046 82 104 181 459 469* 627 792 920 922 1006 1611 1828 1841 2019 2059 2060 2074 2080 2081 2186 2256 2302 2329 2344 2814 it tar, g, vg, syr, ph, h cop sa, bo Vict. (vocem unam ex quatuor cornibus) TR HF RP PK NA28 {\} // μίαν φωνὴν 69 2351 // φωνῆς μίας Ν¹ 469// φωνῆν ἕνους 2329 // φωνῆν μεγάλην 424 1862 1888 2053 // φωνῆν Ν¹ 2020 1678 1778 (not 2080) // omit 1854 arm1 // μίαν ἑκ τῶν τεσσάρων κερατῶν 2059 2081 2814 // omit μίαν ἑκ τῶν τεσσάρων.
κεράτων Ν* - "I heard a voice from the golden altar before God" // hiat C 051 88 1384 2030 2052 2062.

9:21 txt {C} φαρμάκων ψ47 ψ115 Ν C 18 69 82 172 175 424 456 467 468 792 616 920 1006 1611 1841 1852 1854 1859 1862 1888 2017 2040 2042 2084 2138 2256 ΜΚ cop bo Andrew c Areth HF NA28 {()} // φαρμακίων A P 046 104 181 459 469 922 1828 2019 2060 2073 2080 2302 2329 2344 2351 Andrewav // φαρμακείων 35 94 241 256 367 757 1678 1732 1733 1778 2017 2019 2020 2053 2059 2065 2074 2081 2186 2432 2463 2814 ΜΑ syrph,h cop a mm arm Andrewbav-c TR RP PK // "divination" arm4 // "potions of sorcery" cop bo // "adultery" cop sa / // omit οὖτε ἐκ τῶν φαρμάκων αὐτῶν 627 (1828 but φαρμακείων added at end) itar cop a mm arm2 Cyp Tyc1 // hiat ψ85 051 88 1384 2030 2050 2062. This Greek word φάρμακον - pharmakon is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derive from the same root usually pertain to sorcery and magic. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. Note that the Textus Receptus uses the word φαρμακεία - pharmakeia (sorcery) following the third reading instead of phármakon. The UBS committee says they chose the reading φαρμακων "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φαρμακ(ε)ιτϊςφων, which occurs in 18:23 and Gal. 5:20, than vice versa." But looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. They are all mostly Satanists as well. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.

10:7 τούς ἑαυτοῦ δοῦλους τοὺς προφήτας A C P f052 35 1611 1854 2020 2053 2059* 2060 2065 2073 2081 2351 ΜΑ vg cop bo arm Oscan Tyc 1 ps-Ambr (per servos suos prophetas) arm a. 3. NA28 {()} τοὺς ἑαυτοῦ δοῦλους τοὺς προφήτας 2019 2074 τοὺς ἑαυτοῦ δοῦλους καὶ τοὺς προφήτας ψ85 vid Ν 2329 2344 cop sa τοὺς ἑαυτοῦ δοῦλους καὶ τοὺς προφήτας αὐτοῦ eth τοὺς ἑαυτοῦ δοῦλους καὶ τοὺς προφήτας φ47 τοὺς δοῦλους αὐτοῦ τοὺς προφήτας 046 82 104 175 241 424 456 465 469 627 757 920 1006 1828 1841 1852 1859 1862 1888 2017 2040 2042 2138 ΜΙΚ syrph? ΗΡ RP Κ τοὺς δοῦλους αὐτοῦ τοὺς προφήτας 94 792 922 τοὺς ἑαυτοῦ δοῦλους τοὺς προφήτας 743 2055 2064 pc TR τοὺς προφήτας δοῦλους αὐτοῦ Primasius (per prophetas servos suos) servis suis prophetis “to his servants the prophet” itig arm 1. 2. 4. per servos suos Tyc3 lac φ115 051 88 337 1384 1626 1893 2022 2030 2032 2050 2052 2062 2091.


11:12b txt ἤκουσαν (3rd pl) Ν* A C P 429c 467* 2053 2256 vg syrph,h Tyc.3 TR NA28 {B} // ἤκοινονταί (3rd pl fut mid) f052 2020 2329 // ἤκουσα (1st sg) ψ47 Ν 046 18 35 61 69 82 94 104 172 175 181 241 256 367 424 429* 456 459 467c 468 469 616 627 757 792 920
2060 2065 2070 2073 2074 2081 2084 2138 2186 2302 2351 2436 2814 3184 3384 3436 3456 456 469 527 592 920 1852 1859 2017 2040 2042 2059 2060 2065 2070 2073 2074 2081 2084 2138 2186 2302 2351 2436 2814 3184 3384 3436 3456 456 469 527 592 920 1852 1859 2017 2040 2042 2059 2060 2065 2070 2073 2074 2081 2084 2138 2186 2302 2351 2436 2814

"A sword, with the sword he himself should be killed." Irenaeus

Si quis gladio occiderit opor gladio occidentur "If anyone will have killed, he will be killed with the sword." Beat

Si quis gladio interficit gladio interficet "If anyone kills with the sword, he will be killed with the sword." italics

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 with the sword." vg ps-Ambrinus

"And because he has killed with the sword, he should die by the sword." eth
“And whoever will have killed with the sword may be killed with the sword.” arab
“However he will kill, they will kill him with the sword.” cop Rab
“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 ἀποκτανθήναι, ἀυτόν, 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 μαχαίρῃ ἀπολούνται), 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

transverse pur to end of verse

+to before pur cop

- poiēs synt.792 arm3
- το before pur cop

καταβαίνειν ἐνώπιον τῶν ἄνθρωπων 792 (omit eis τὴν γῆν)
katababainen ek to ouranou syr
Revelation 13:14

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

1.) 13:13b εἰς Ν Α C P 051 424 469 1006 1611 1678 1828 1862 1888c 2020 2040 2053txt 2059 2060 2073 2074 2081 2329 2351 Λatt copsa arm1,2,3 (arab) (Tyc)

Revelation 13:16b

δῶσιν αὐτοῖς Ν* A C P 046 61 172 181 424 616 757 1854 1862 1888 2020 2059 2080 2084 2351 2436 NA δὸσιν αὐτοῖς 2019 δῶσιν ἐαυτοῖς 1828 δῶσιν ἐν αὐτοῖς 1611 δωσιν αὐτοῖς 051 2065 2302 2329 TR δῶσιν αὐτῷ Ν* 1678 1778 δῶσει αὐτοῖς 2053 2060 2814 δῶσειν αὐτοῖς 93 104 175 459 469 922 2074 2138 2256 RP δῶσοσιν αὐτοῖς 94 241 456 2067 2070 (fut act ind)
Revelation 15:3

text έθνων Ν A P 046 051 35 69 82 88 91 93 104 110 141 172 175 181 205 209 218 241 242
314 336 385 424 432 459 498 522 582 617 620 628 682 632 664 680 757 792 808 824 919
922 986 1075 1094 1678 1732 1733 1778mg 1828 1852 1854 1856 1886 1876 1894 1934
1955 1957 2049 2051, 2064, 2065 2070 2074 2080 2081 2138 2329 2814 2821 in its sythmg
copt Cyprian Pseudo-Cyprian Ambrose Andrew Beatus Arethas HF RP PK NA28 [B] // πάντων έθνων ίτιον arm eth Primasius // αἰώνων (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4) // 47 Κ* 2 C 94 469 1006 1611 1778τxt 1841 2040 2065 2073mg 2076 2254τxt 2258
2344vid 2432 ιται, η, c, dem, div, haf, vg, syrph, h, cop* // arm* // Bede Pseudo-Ambrose
Haymo // αἰώνων καὶ τῶν ἐθνῶν 2082 // 20:10, 2082 with cop (arm2vid -βασιλεύς) // "over all" armY // άγιων 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 saeculorum (scorurum [=aiōnōn]); "saint" is also read by several Latin writers, including Victorinus-Pettai, Tyconius, Apringius, and Cassiodorus." H. C. Hoskier says that both the manuscripts given above in support of the Textus Receptus, 57 (296) and 141 (2049), are the Textus Receptus. He says in Text 1 on pp. 179-180 that ms. 57 (296) is a handwritten copy of Colinaeus' printed edition, that is, a copy of a printed Greek NT, published in 1534. And at the bottom of Text 1 p. 615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Thus they are both 16th century copies made from various editions of the Textus Receptus. The bottom line is that there is no Greek manuscript support for the TR reading of "saints."

15:6 text {C} λίνων 1006 1841 1862 1888 2059 (2074 λίνON) 2081 TR RP NA28 {\} // λίνων P 051 82 181 627 1778τxt 1854 2020τxt 2302 2081 2814 νγεl syrph, h, cop* // arm Tyc Prim Andrew Arethas // λίνων 1611 // λίνων 1678 // λίνων 920 922 2060 // λίνων p47 046
69 1828 // hag, h // λίνων Ν // λίνων 2329 // λίνου 199 // λίνον 792 // λίνον 104Gr 459Gr // λίνον 2256 // λίνον A C 104Lat 459Lat 1778mg 2020mg 2053 2062 2080
ic, c, dem, div, haf, vg, ww, Rheims, Amiatinus, Fuldensis ps-Ambr Andrew Oecumenius Bede
// neither cop* // eth Cass // hiat // 115 p115 88 1384 2030 2050 2186 2351. Hoskier also cites for λίθον, "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 λίθον (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 λίθον reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt"-2051, 2064, 2067). Hoskier points out Ezekiel 28:13-14, where that cherub is described to be dressed in stone. So perhaps A and C harmonized to Ezekiel. There are several instances of Apocalypse manuscripts harmonizing to Daniel or to Ezekiel. Ezekiel chapter 28: "13 You were in Eden, the garden of God; every precious stone was your covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tabrets and of your pipes was in you; in the day that you were created they were prepared. 14 You were the anointed cherub that covers..." Oecumenius appears completely unaware of the λίνων variant,
and knows only λιθον, and comments at length about these angels' clean bright stone dress. He says angels were dressed in linen, or stone of various value, depending on their power and rank. In minuscule 2305's scholia, Oecumenius says: εκ τοῦτον του ναού ἐξελέυσεθα φητε τους ἀγγέλους ἐνδεδυμένους λίθον ἢ λίθον καθάρον καθα τινα ἐξωσια της στήθης της φύσεως δυνατον και καθαρον το τιμιον, και το εν της ἀνεξοδιας ἀνεξοδιας. Oecumenius, in his scholii only, says "το δε ἐνδεδύσθαι τους ἀγγέλους λίθον καθαρόν λαμπρόν δείγμα τυγχάνει της τιμίας αὐτῶν και καθαράς και εἰς το καλὸν παγίως ἑχουσας φύσεως ἢ ἄρα τον χριστὸν ἐνδεδύνυτο λίθος γάρ ὁ κύριος παρὰ της θείας ῥώμασια γραφής, ως παρά ἡσαύδ (xxviii. 16): > εγώ ἐμβάλλω εἰς τα θεμελία Σιών λίθον, πολυτελη ἐκλεκτόν < και παρὰ το προφήτη (Psa. cxvii. 22): > λιθὸν δὲν ἀπεδοκιμασαν οι οἰκοδομούντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνιας < τοῦτον ἐνδεδύσθαι τον λίθον, και μὴν ο σοφιστας παυλος παραινει (Rom. xiii. 14): > ἐνδύσασθαι τον λίθον ἡμών ἤρουν χριστον κατα της σαρκος πρόνοιας μη ποιεισθε εἰς ἐπιθυμίας< εξω γάρ πάσης ἐπιθυμίας ψυχολαβους ο τοῦτον ἐνδεδυμένος αι δε γε ζωναι κ.τ.λ." (Note that Oecumenius says for Romans 13:14, "Put ye on our STONE, Jesus Christ!! So maybe he had a stone-dress obsession.) See Arethas' and Andrew's scholii in 2070 and 250: "ἐνδεδυμένοι λινουν (al. λινον) ή λίθον καθαρόν· καθά τινα των ἀντιγράθων ἐχουσι, δια την της φύσεως αὐτῶν καθαρότητα· και την πρὸ τον ἄκρογωναν λίθον (+χριστον 250) ἐγγυτης ης και των ἄρετοι την λαμπροτητα 250)" They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says, χρυσος ή λιθος διαφανης, "golden, transparent stone." Some points to consider: 1. The wide variety of spelling and punctuation of the λινον variant makes it suspect. 2. The reading λιθον is certainly the more difficult reading, more likely to prompt revision, as the 046 stream is famous for. 3. Perhaps the reading "clean bright linen" is a harmonization to the gospels' description of angels on earth, and to the description of the armies of heaven elsewhere in Revelation, like 19:14. Or perhaps to 19:8, where the βύσσινον λαμπρον καθαρον represents the righteous acts of the saints. Interesting that in both other instances of Revelation of bright clean linen, it is not the word λινον but βύσσινον.

Revelation 16:16

aptured Χ Α 051 35 94 104 241 424 757 1006 1384 1841 1888 1894 2019 2020 2040 2059 2060 2073 2081* 2329 2436 2814? (abt. 95 minuscules) syr mss

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

aptured Χ 2028 2033 2044 2054 2069 2083 2186
aptured TR

Ermagedo itig

Mayegon 82 91 175 456 469 627 792 920 1852 1859 2017 2042 2074 2183 (abt. 80 minuscules)

ικ vgmss syrph,hmsg (acc. NA28) copbo nss Tyc21/2 HF

Magdō syrph (acc. Hosk.)

Mayegon 046 1611 2053 2062 Tyc.2

aptured itig

Armegeon 2054

Armegeon 2186

aptured 2049 2081c

Armegeon 2029

aptured 2091

Armegeon 2065

aptured 205 206 209 2045 Aldus

Mayegon 1828

Mayegon 2015
There is difference between NA28 apparatus versus Hoskier, regarding the reading of the Philoxenian Syriac. There are other spellings in the early versions, such as Hermagedon. The reading of minuscule 1862, (H)ar Magedōn, may well be true, from the Hebrew meaning Mountain of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it.

16:17

16:17b

16:17d

Regarding the phrase καὶ ἔχθλης φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα - "And a loud voice came out of the temple from the throne," this source given for the loud voice, is rather perplexing. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word ναός is used but in 13:6 it is σκηνή), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this
particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition ἀπό - apó here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπό - apó 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 εἰκ - ek 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 εἰκ and ἀπό. The Majority Text in the later instances says ἀπό instead of εἰκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἀπό has absorbed εἰκ 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 εἰκ is used for a voice from heaven, and in 19:5 where the voice is from the throne, ἀπό is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it - The NA28 text has a voice coming from the throne, using εἰκ. There are two other instances in Revelation of the two prepositions εἰκ 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 cop50a,(bo) eth Iren lat Hipp Andrew; Prim Erasmus-all Aldus Colinaeus NA28 {β} // ὑπάγει 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 2023 2024 2059 2060 2065 2073 2074 2081 2138 2302 2329 2344 2432 2814 374v // ἐπὶ syr Arm Hip ms; Quod Beat TR HF RP PK // ibit itv vg ps-Ambr // itura Auct // in perditionem irae ibit Tyc2 // hiat C 88 2050 2080 2186 2351. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγει, for in Greek manuscripts final v is often represented merely by a horizontal stroke over the preceding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

Regarding this pronoun, see footnote on Rev. 13:16.

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 εαυτήν, since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ἦ, ὦ was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA28-HF-RP and TR readings.

According to Bill Warren, Director of the Center for New Testament Textual Studies, according to H. C. Hoskier says is merely a copy of some printed edition of the TR (probably of Erasmus’ 3rd or 4th edition). Thus, the TR has no Greek manuscript support for this reading, and no versional or Patristic support either. And at the bottom of page 615 of Text 1, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Hoskier further states this plainly in Text Volume 2, p. 156, lines 26,27, where he says "...57 et 141 ex ed. typ. exscripti." This means 57 and 141 are "copied from printed edition." (N * 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.)
920 1006 1384 1732 1841 1852 1854 1859 2017 2019 2020 2030 2040 2042 2060 2074 2138 2256 2329 ΜK Hipp. Beat HF RP // εὑρίς 922 // εὑρείς 104 // εὑρήσεις 181 // hiat 88 2050 2302 2351. There is a great variety to the above readings as to the sequence of the surrounding words. The Majority Text readings make no sense: Since Babylon is destroyed forever, she won't find anything of any sort again, so it need not be said that she will not find her luxuries and splendor again. It is humankind who will not find them, at least where she was. The original reading, the third person plural, seemed to many copyists to need a subject, so many supplied various subjects (where I added "men"), such as "the merchants," or, "the souls of those who are left," or, "the free" et al.

18:17b txt ο ἐπὶ τόπον πλέων Α 82 94 104 241 456 627 920 922 1006 1828 1841 1852 1854 1859 1862 1888 2020 2030 2040 2138 2436 (abt. 100 minuscules) TST 15 txt {A} δε 

19:3 TST 15 txt {(A) δευτερον εἰρήκαν (3rd pl perf ind) Ν A 051 18 35 181 1611 C 1828 2017 2042 2059 2060 2074 2081 2186 2329 2814 TR NA28 // δευτερον εἰρήκαν (3rd pl perf ind) 61 69 469 1006 1384 1732 1841 2040 2053 2062 2065 // έκ δευτερον εἰρήκαν (3rd pl perf ind) 172 1888 // έκ δευτερον εἰρήκαν (3rd pl perf ind) 424 616 1862 2073 2084 // δευτερον εἶπαν (3rd pl aor act ind) C // δευτερον εἶπον (3rd pl aor act ind) 1678 1778 2020 2080 (but note that can also be 1st sg aor act ind) // δευτερον εἰρήκαν (1st sg perf) 1611 // ἣκουσα ἡρεν (sic) (3rd sg aor ind act) 792 // δευτερον εἰρήκεν (3rd sg perf ind) 046 82 94 104 175 241 256 367 456 467 468 627 757 920 922 1233 1852 1854 1859 2030 2070 2138 2256 2344 2436 ΜK συρηκο Π Ρ // δευτερον εἰρήκεν 2019 // lac 88 1828 2050 2302 2351. This singular number reading is one of the most surely erroneous readings of the Majority Text. When 82, 627, 920 unite with 046 against all other uncials, they are erroneous. And observe that 792 once again shows that it is a consulter of ancient translations into other languages.

19:9a txt ἀληθινοι τοῦ θεοῦ εἰσίν Α 046 82 94 241 469 627 920 1611 1854 1862 1888 2030 2053 2062 2138 ita syrph.h HF RP NA28 // ἀληθινοι εἰσίν τοῦ θεοῦ Ν* 051 792 2074 ita vg Μ* Prim TR PK // τοῦ θεοῦ ἀληθινως εἰσίν // lacuma C 1828 2050 2351. This singular number reading is one of the most surely erroneous readings of the Majority Text. When 82, 627, 920 unite with 046 against all other uncials, they are erroneous. And observe that 792 once again shows that it is a consulter of ancient translations into other languages.

19:11 txt καλούμενος πιστος καὶ ἀληθινος ο 046 f 052 82 94 104 175 241 424 456 469 627 757 920 922 sic (1006 καὶ καλούμενος) 1611 1841 1852 1854 1859 1862 1888 2017 2020 2030 2040 2053 2062 2138 2344 2342 2436 ita dem.div.(g)hab.t vg-c syrph.h (coprsbqos) (eth?) Irenlat Orlat Cyp Vic Tyc Jerome Apr Prim Andrew Ps-Ambr Beat TR RP [NA28] // πιστος καλούμενος καὶ ἀληθινος Ν WH // vocabatur fidels, et verax vocabatur ita vg// // πιστος καὶ ἀληθινος καλούμενος 2028 2029 2033 2044 2054 2068 2069 2083 2091 ita // καλούμενος πιστος 2329 // πιστος καὶ ἀληθινος Α 051 35 209 792 1384 2017 2042 2059 2060 2074 2081 2186 2814 Μ arm Hipp Andrewkav,p Areth Er. 1,2,3 Ald Col // hiat C 1828 2050 2351. The word καλούμενος is of doubtful authenticity because of the variety of its positions in the manuscripts. This is a principle of Textual Criticism, that a great variety of readings indicates dubiousness. If the word were not present in the Greek, the English copula would normally be
supplied- “the one sitting on it was faithful and true.” Yet to supply “was called” would not be out of the question.

19:12b txt ὅνομα γεγραμένον A 94 104 175 241 325 459 469 582 617 1611 1934 2019 2042 2053 (2059 γεγραμένον) 2073 2074 2081 2186 (2329 +καὶ ὅνομα following) al syr(ph) copbo TR NA28 {Ø} // Ὡ * ὅνομα, then lacking γεγραμενον ο οὐδες // ὅνωμα γεγραμένα // ὅνωμα γεγραμένα καὶ ὅνομα γεγραμένον 046 352 82 93 177 205abs 209 250 256 424 456 627 699 (792 minus γεγραμένον) (920 ἔχον following ὅνωμα) 1006 1384 1503 1734 1841 1849 1852 1854 1862 1888 1948 2017 2020 2030 2040 2048 2138 2349 2436 2821 al. ℓk syrh** HF RP PK // Hiant C 919 1828 1955 2032 2050 2351.


19:17a TST 16 txt ἐνα A P 051 35 104 181 241 459 469 616 757 922 1006 1678 1723 1778 1841 2040 2040 2059 2060 2073 2080 2081 2186 2436 2814 ℓk itar,galg vg Apr Cass Prim TR PK NA28 {\Ø} // ἄλλον Ν 792 2019 2053xt (com τὸν ἄγιον ἄγγελον) 2062xt 2065 syrth copsaarmsbo arm4 ps-Ambr // omit 046 18 61 69 82 94 175 367 456 467 668 627 920 1384 1611 1732 1852 1854 1859 2017 2030 2042 2074 2138 2256 2329 ℓk syrth Beat HF RP // ἐνα ἄλλον 172 424 1862 1888 2070 // lac C 88 256 1828 2050 2302 2351. In Semitic usage, this ἕνα would be somewhat equivalent to our indefinite article. The triumvirate of 82, 627, 920 united with 046 differing from all other uncial = in an erroneous reading.

19:17c txt τὸ μέγα Ὡ A P 046 35 42 82 93 94 104 177 241 325 456 459 627 699 (920 τοῦ θεοῦ το μέγα) 1006 1384mg 1503 1611 1734 1841 1849 1852 1854 2030 2053 2062 2073xt 2349 2821 al (84+ minn) Compl. vg syrth,h copsa,bobr Primasius Beatus Ps-Ambr. Apringius RP PK NA28 {\Ø} // τὸν μέγα 469 2138 // τὸν μέγαν τοῦ 91 175 250 424 456 582 617 792 1862 1888 1934 1948 2017 2020 2048 2329 al. (47+ minn) HF // τοῦ μεγάλου 051 209 1888 2019 2059 2073 2186 2814 al. (37+ minn) ℓk TR // missing/defective C 256 919 1828 1955 2032 2050 2351. Unaccounted for: 2065. It is Hoskier that cites 1888 for two readings, not 1. Pickering says the reading of HF cannot possibly be original, because the masculine form (τὸν) of the article here and in ν. 9 did not exist until later, according to all lexicons that deal with it.

20:9 txt ἐκ τοῦ οὐρανοῦ A 2053com 2074 vgms copbomss eth Aug26 Prim Tycmsss NA28 {A} // ἐκ τοῦ οὐρανοῦ φιλὸς Α 2054 2059 τοῦ θεοῦ ἀνόητος θεός // ἐκ τοῦ οὐρανοῦ 051 35 2065 // ἐκ τοῦ θεοῦ ἀνόητος θεός (see 21:2,10) 046 82 241 424 469 627 757 792 920 1384 1862 2030 2138 2329 ℓk itar,galg
The grammars say ἀπὸ absorbed εἰ in later Greek.

**21:3b**

**txt** λαοὶ Ἁ 046 94 2030 2042 2050 2053 2062txt 2074 2081 2329 2814 syrh // hiat C P 459 1828 2351. The grammars say ἀπὸ absorbed εἰ in later Greek.

**21:4**

**txt** ὑπό τα πρῶτα Ἡ 046 82 205 209 241 469 627 792 920 1854 1862 1888 2050 2053 2062 2081 2329 2377 (itstg) M arm4 Augustine Primasius Apringius Beatus HF RP PK // lacuna C 1828 2351.

**21:5a**

**txt** λέγει A 046 61 82 94 104 105 627 2050 2060 2070 2073 2074 2081 2329 syrh // omit 2030 arm2 // lacuna C 1828 2351.

**21:6a**


**21:6b**

**txt** TST 17 txt {B} ἐγὼ εἶμι Α 052 469 1006 1841 2020 2053 2060 2062 2065 2436 (itstg) M arm4 Augustine Primasius Apringius Beatus HF RP PK // lacuna C 052 69 88 256 459 468 1828 2019 2026 2040 2256 2351. The UBS textual commentary: "The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γεγονά (b) γέγονα (c) γέγονα. With reading (a) compare the similar correction at Romans 16:7; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected." For a fuller apparatus, see endnote.

**22:5a**

**txt** {A} οὐκ ἔσται ἔτι Α 046 499 1006 1841 2030 2050 2053 2062 2329 2377txt itstg M arm4 Augustine Primasius Apringius Beatus HF RP PK // lacuna C 920 1828 2040 2351. Compare 22:3.
posed by only one uncial, 046, which is famously eek, and that "The latter reading appears to be a scribal gig ु ् y &
got added as text: perhaps an enthusiastic remark in the margin eventually made it "Yes, I am coming soon."  But that may be another explanation as to how and why it
This consortium is at least as good as A 046, and certainly better than 051 and 052, in the form of its minuscule descendants 2020 2050 2080 (2080 illeg.) it
"according to his works" 792 2042 2074 (syrph) cop\[3\]s eth // opera ejus Tyc2 // opera sua vg ps-Ambr // opera ipsorum it\[4\]s // facta sua Cypr Prim // sic ut opus ejus erit Beat // hiat C P 051 69 88 120 1384 1828 2019 2040 2256 2302 2351.

22:14 txt TST 19 \{A\} πλάνοντες τάς στολάς αὐτών Κ A (104 459 680 922 2050 πλάνοντες) (1006 πλάνοντες) 1678 1778 1841 2020 2053 2062 2080 15 minuscules) it\[3\]s
μετὰ πάντων ἡμῶν \(\begin{array}{c}
\text{(4)} \mu \text{ετά πάντων} \\
\text{(3)} \mu \text{ετά πάντων ὑμῶν} \\
\text{(2)} \mu \text{ετά πάντων ὑμῶν} \\
\text{(1)} \mu \text{ετά πάντων} \\
\end{array}\)

(1) A (2814) (it\[2\]ar cum omnibus hominibus) vg\[2\]st,ww eth\[2\] Ambr Tyc Beat\[2\] NA28 \{B\} (2) 296
ρχο \(\begin{array}{c}
\text{(7)} \rho \text{χο τῶν ἁγίων} \\
\text{(6)} \rho \text{χο τῶν ἁγίων} \\
\text{(5)} \rho \text{χο} \\
\text{(4)} \rho \text{χο} \\
\text{(3) μετά πάντων} \\
\text{(2) μετά πάντων · ήμων} \\
\text{(1) μετά πάντων} \\
\end{array}\)

(1) A (2814) (it\[2\]ar cum omnibus hominibus) vg\[2\]st,ww eth\[2\] Ambr Tyc Beat\[2\] NA28 \{B\} (2) 296
μετά πάντων \(\begin{array}{c}
\text{(9) μετά πάντων} \\
\text{(8) μετά πάντων} \\
\text{(7) μετά πάντων} \\
\text{(6) μετά πάντων} \\
\text{(5) μετά πάντων} \\
\text{(4) μετά πάντων} \\
\text{(3) μετά πάντων} \\
\text{(2) μετά πάντων} \\
\text{(1) μετά πάντων} \\
\end{array}\)

(1) A (2814) (it\[2\]ar cum omnibus hominibus) vg\[2\]st,ww eth\[2\] Ambr Tyc Beat\[2\] NA28 \{B\} (2) 296
μετά πάντων \(\begin{array}{c}
\text{(9) μετά πάντων} \\
\text{(8) μετά πάντων} \\
\text{(7) μετά πάντων} \\
\text{(6) μετά πάντων} \\
\text{(5) μετά πάντων} \\
\text{(4) μετά πάντων} \\
\text{(3) μετά πάντων} \\
\text{(2) μετά πάντων} \\
\text{(1) μετά πάντων} \\
\end{array}\)

(1) A (2814) (it\[2\]ar cum omnibus hominibus) vg\[2\]st,ww eth\[2\] Ambr Tyc Beat\[2\] NA28 \{B\} (2) 296
μετά πάντων \(\begin{array}{c}
\text{(9) μετά πάντων} \\
\text{(8) μετά πάντων} \\
\text{(7) μετά πάντων} \\
\text{(6) μετά πάντων} \\
\text{(5) μετά πάντων} \\
\text{(4) μετά πάντων} \\
\text{(3) μετά πάντων} \\
\text{(2) μετά πάντων} \\
\text{(1) μετά πάντων} \\
\end{array}\)

(1) A (2814) (it\[2\]ar cum omnibus hominibus) vg\[2\]st,ww eth\[2\] Ambr Tyc Beat\[2\] NA28 \{B\} (2) 296
μετά πάντων \(\begin{array}{c}
\text{(9) μετά πάντων} \\
\text{(8) μετά πάντων} \\
\text{(7) μετά πάντων} \\
\text{(6) μετά πάντων} \\
\text{(5) μετά πάντων} \\
\text{(4) μετά πάντων} \\
\text{(3) μετά πάντων} \\
\text{(2) μετά πάντων} \\
\text{(1) μετά πάντων} \\
\end{array}\)

(1) A (2814) (it\[2\]ar cum omnibus hominibus) vg\[2\]st,ww eth\[2\] Ambr Tyc Beat\[2\] NA28 \{B\} (2) 296
μετά πάντων \(\begin{array}{c}
\text{(9) μετά πάντων} \\
\text{(8) μετά πάντων} \\
\text{(7) μετά πάντων} \\
\text{(6) μετά πάντων} \\
\text{(5) μετά πάντων} \\
\text{(4) μετά πάντων} \\
\text{(3) μετά πάντων} \\
\text{(2) μετά πάντων} \\
\text{(1) μετά πάντων} \\
\end{array}\)
Interesting that the same people who object to the NA28 text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," here in Revelation 22:21 where the NA28 text says "the grace of the Lord Jesus be with all," they object, and prefer that this blessing be only to the saints.

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