

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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Notes to the Reader

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. The footnotes about Greek textual variants are in the following format. Here is one of the footnotes for an example.

19:15a txt ρομφαία οξεία ⲛ A P 051 f052 2053 2062 ⲙ^A it^g vg-am,fu,dem cop^{sa,bo} arm Ir Or Jer Beat Apr Cass Ps-Ambr TR AN SBL TH NA28 { } // οξεία ρομφαία 1611 // ρομφαία διστομος 2065 // ρομφαία διστομος οξεία (Heb 4:12) 046 911 922 1006 1841 2070 2329 ⲙ^K vg-cle,lipss,tol syr^{h**} eth Ambr Prim HF BG RP // ρομφαία οξεία διστομος syr^h // lac C 1828 2050.

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.

After that come the Greek word(s), ρομφαία οξεία, 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.) Papyri are listed first, then uncials (mss. whose text is written in all capital letters, and which are 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 (ⲙ^A or ⲙ^K), if applicable, (ⲙ means the majority of all manuscripts), 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 1894 Scrivener edition, AN for the Antoniades 1904 edition; HF for the Hodges/Farstad edition; BG for the Byzantine Greek 2014 edition; RP means the Robinson-Pierpont 2018 edition; SBL for the Society for Biblical Literature edition; TH for the Tyndale House edition; NA28 means the Nestle-Aland 28th edition, and lastly, the curly brackets {B} contain the rating of certainty given in the UBS5, the United Bible Societies' 5th Edition. When there is a left slash in the brackets like this, {/}, that means that the UBS5 has neither a footnote nor a rating on that variant. (There is one footnote in the UBS5 Revelation, on 22:14, which has no rating.)

When the reading of the Textus Receptus is divided among editions, I may cite the following after TR and dash: TR-Eras: all five editions of Erasmus as Eras2,3 etc; TR-Ald (Aldus 1518); TR-Col (Colinaeus); TR-Beza, (Beza 1598 edition); TR-Elz, (Elzevir 1624 edition); TR-Steph, the Stephens 1550 edition; and TR-Scriv (1894 edition, which was intended to represent the Greek source of the King James Version, whether there was any actual Greek source or not).

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

Hoskier has well pointed out how the uncials of the Revelation text are all over the place, with many omissions and additions. The wildest of them all in Revelation is Sinaiticus. The only uncial that is not "all over the place," but which seems to represent a standardized majority text, is the uncial 046 (called B in his work). Hoskier on p. xxvii of Volume One of "Concerning the Text of the Apocalypse," calls this the "B revision, which was made in the VIIth century." On p. xxxvi he calls it the "B recension." He goes on to say, "roughly speaking, B and cursive

groups may be neglected if opposed by a consensus of the older uncials, Versions and Fathers. If on the other hand B is joined Aleph, A or C, the greater weight can only be overborne by other subsidiary evidence, and if B have the support of Aleph A or C A together, we must grant the group a full hearing." In the same paragraph, he declares that Erasmus and Stephen relied on just a few MSS that were faulty in certain particulars. And that we should restore from Tischendorf, Tregelles and Wescott and Hort readings taken away from the TR solely on the basis of one uncial like Aleph or A. With all this in this paragraph I cannot disagree.

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

℣* 4th century

℣¹ 4th – 6th century (only one occurrence- in 21:4

℣² 7th century

℣^{2a} 7th century

℣^{2b} 7th century

℣^c 12th century

Hoskier declared that the uncial 046 is a highly edited and smoothed-over text. Therefore, when 046 departs from MOST other uncials, its reading is dubious. When 046 differs from ALL other uncials, its reading is highly dubious. 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 911 922 1006 1611 1678 1778 1828 1841 2020 2050 2053 2062 2065 2080 2329 2344 2351, and many of these are also quite early for Apocalypse minuscules. Consequently, these have greater value than other minuscules that slavishly follow 046, which are 82, 627, 920, 2138. When these 4 minuscules are not in unity, you will find a difference usually between the Hodges/Farstad majority text versus the Robinson/Pierpont majority text. In many of these instances, the Robinson text has recently moved away from Hodges/Farstad. Where the conjunction of 82, 627, 920 opposes another edition, there you have clearly different text streams. Where minuscules 82, 627, 920 line up against most of the uncials, their reading is highly doubtful. Where these three line up with 046 against all other uncials, you have a false reading, a wrong reading in the Majority Text. For example, omit ἡλίου in 22:5c. There are also places where these three line up against all uncials and all early versions, even against 046; there you have most definitely, absolutely, a wrong reading in the Hodges/Farstad edition, in my opinion.

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

On the other side of the coin, where the UBS text favors the uncial A when it stands alone against all other witnesses, their reading is debatable, 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 BG.

A C \mathfrak{P}^{47} \mathfrak{P}^{18} 0207 2080 1678 1778 2062 \mathfrak{P}^{115} 2053 1611 2050 1841 \aleph^* 1006 \mathfrak{P}^{43} 2020 0163 911 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074 2186 \aleph^2 2351 61 2081 2302 792 1732 104 1854 2059 2019 2436 35* 256^{Gr} 046 94 175 241 2017 2042 051* 2256 18 1859 1384 1852 2073 1733 2030 367 920 82 456 627 2138 468 2070 467 757 35^c 051^c

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

Consistently cited Greek witnesses (where text is extant) for Revelation are these thirty-three: \mathfrak{P}^{18} , \mathfrak{P}^{24} , \mathfrak{P}^{43} , \mathfrak{P}^{47} , \mathfrak{P}^{85} , \mathfrak{P}^{98} , \mathfrak{P}^{115} , \aleph , A, C, P, 046, 051, 052, 0163, 0169, 0207, 0308, 911, 922, 1006, 1611, 1678, 1778, 1828, 1841, 2050, 2053, 2062, 2065, 2070, 2080, 2329. When 1678, 1778, 2080 are united, the sigla *f*052 is used, even when the uncial 052 has a hiatus, though if one of the three cursives has a hiatus, they are listed separately. Where 052 is extant, they are usually listed separately. 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: \mathfrak{P}^{18} , \mathfrak{P}^{24} , \mathfrak{P}^{43} , \mathfrak{P}^{47} , \mathfrak{P}^{85} , \mathfrak{P}^{98} , \mathfrak{P}^{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 53 minuscules: 18, 35, 61, 69, 82, 88, 94, 104, 172, 175, 181, 241, 256, 367, 424, 456, 459, 467, 468, 469, 616, 627, 757, 792, 920, 1384, 1732, 1733, 1852, 1854, 1859, 1862, 1888, 2017, 2019, 2020, 2030, 2042, 2060, 2073, 2074, 2081, 2084, 2138, 2186, 2256, 2302, 2344, 2351, 2377, 2432, 2436, 2814 for a total of 85 hand-written Greek manuscripts.

We must discuss another six minuscules, recently produced, MSS 296, 1668, 1894, 2049, 2066, and 2067^S. These, or one or two of them, are often the only apparent Greek manuscript testimony to some unique Textus Receptus readings. These MSS are listed in the manuscript list in {curly brackets}, meaning that they are not to be regarded as Greek witnesses to the text of Revelation. See the endnote #4 entitled "Some Singular TR Readings." There you will find 24 passages where I cite the above manuscripts. I will not burden my apparatus with them anywhere else, nor thus need to burden the reader with repetitive reminder text that they are not legitimate witnesses.

For the Vulgate in Revelation I do use the sigla found in the UBS and NA footnotes for the Stuttgart, Wordsworth-White, and Clementine editions - *vg^{st,ww,cl}*. The editions of the Vulgate are considered witnesses from the IV/V century, as they are compiled from the various Latin witnesses with the goal of ascertaining the Latin text of that time.

But I also sometimes indicate when Hoskier or Tischendorf lets us know the readings of specific Vulgate manuscripts. These are:

vg-am - Codex Amiatinus, beginning of the VIII century
vg-fu - Codex Fuldensis 541-546
vg-tol - Codex Toletanus 950
vg-dem - Codex Demidovianus XIII
vg-harl - Harleianus, second half of the IX century

vg-lipss - 3 Leipzig Latin MSS cited in Tischendorf's 8th Edition (eg., lips⁵; and "lipss" means
all three of them)

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ The Revelation of John

Chapter 1

Prologue

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

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

1:2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα ᾤ εἶδεν. ^τ₁

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

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

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

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

⁴John, to the seven churches in Asia, grace to you, and peace, from God³ who is, and who was, and who is to come, and from the seven spirits before his throne,⁴

¹ 1:2a txt οσα **Σ** A C P 046 922 1006 1611 1678 1828 1841 2050 2053 2062 2065 2070 2080 2329 AN HF BG RP SBL TH NA28 {} // οσα τε TR // omit 911 // lac 051 1778.

² 1:2b txt omit **Σ** A C P 046 911 1006 1611 1828 1841 2050 2053 2062 2070 2080 2329 vg it^{h,ar,gig} syr^{ph,h} cop^{sa,bo} eth **ⲙ**^K TR AN HF RP SBL TH NA28 {} // και ατινα εισι και ατινα χρη γενεσθαι μετα ταυτα 2065 // και ατινα εισι και χρη γενεσθαι μετα ταυτα 922 // και ατινα εστι και ατινα χρη γενεσθαι μετα ταυτα 2019 // και ατινα εισι και δια τινα χρη γενεσθαι μετα ταυτα 2081 // και ατινα εισι και α χρη γενεσθαι μετα ταυτα 757 1384 arm Andr Areth Compl BG // και οτι δι αγγελου δεδοται 1678 // lac 051 1778.

³ 1:4a txt απο θεου "from God": 046 911 1006 1611 1841 2053 2065 2070 2329 it(ar),t Vict Prim AN [θεου] HF RP // απο "from him" **ⲡ**^{18vid} **Σ** A C P 922 1678 2050 2080 it^{gig,h} vg syr^{ph,h} cop^{sa,bo} Apr Prim Ps-Ambr Compl BG SBL TH NA28 {} // απο του (genitive article) TR // lac 051 1778. The TR reading is based on about eight late and insignificant mss. The minuscule 2062^{txt} has απο του, but followed by a completely different phrase than the TR- πάντων ἡμῶν θεοῦ instead of ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος. DeBrunner in BDF §143 says about the unexpectedly nominative title of God here following the genitive απο, that this was preserving the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 "ἐγώ εἰμι ὁ ὢν" - **אֲנִי הָאֵלֹהִים**.

⁴ 1:4b txt α (nom or acc pl neut rel. pronoun) **ⲡ**¹⁸ C 046 911 1006 1611 1841 2050 2070 2329 AN HF RP SBL TH NA28 {} // των (gen pl) **Σ** A // α εστιν (nom or acc pl neut rel. pronoun with singular verb) P 922 1678 2053 2062 2065 2080 TR BG // α εισιν (nom. or acc. pl. neut. pronoun with plural verb) 2019 2026 it^{gig,h} // lac 051 1778. DeBrunner in BDF §136(1) says that the Greek of Revelation exhibits many solecisms (mainly inattention to grammatical agreement), which were later removed by educated revisers, and he says of the phrase in 1:4, ἀπὸ των ἑπτὰ

1:5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. Τῷ ἀγαπῶντι⁵ ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ –

⁵and 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 washed⁷ us from⁸ our sins in his blood,

1:6 καὶ ἐποίησεν ἡμᾶς⁹ βασιλεῖς καὶ ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ – αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων¹⁰ ἀμήν.

⁶and made us into a kingdom of priests¹¹ for his God and Father– to him be glory and power, for ever and ever. Amen.

πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ τῶν ἐπτὰ πνευμάτων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of "τα" (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun "τα" jarred the cultured ear for its lack of concord with the genitive case of πνευματων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea "ἃ ἐστίν" reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

⁵ **1:5a** txt τω αγαπωντι \mathfrak{P}^{18} \aleph A C 046 911 1006 1611 1678^(rescr) 1841 2070 2080 AN HF RP SBL TH NA28 {\} // τω αγαποντι 922 2050 2329 // τω αγαπησαντι P 2053 2062 2065 TR BG // lac 051 1778.

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

⁷ **1:5c** txt λουσαντι P 046^c (046* *homoioteleuton*) 911 1006 (ελουσεν 1828 it^g vg cop^{sa,bo}) 1841 2053 2062 2065 2070^{txt} 2080 itar,^t vg cop^{bo} Apr Areth Beat TR AN HF BG RP // λουσαντι \mathfrak{P}^{18} \aleph A C 922 1611 1678 2050 2070^{com} 2329 2344^{vid} (it^h Prim soluit) (syr^{ph} λυων) (ελυσεν syr^h arab) eth arm Andr; Vict-Pett SBL TH NA28 {A} // lac 051 1778. The "freed" reading is reminiscent of λελυται αὐτῆς ἡ ἁμαρτια in Isaiah 40:2, and it fits better with the preposition εν, see other footnote on this verse.

⁸ **1:5d** txt απο P 046 911 922 1006 1828 1841 2065 2070 \mathfrak{M}^K TR-Steph,Elz,Beza,Scriv AN HF BG RP // εκ \mathfrak{P}^{18} \aleph A C 1611 1678 2050 2053 2062 2080 2329 2344^{vid} TR-Eras,Ald,Col SBL TH NA28 {A} // lac 051 1778.

⁹ **1:6a** txt ημας \aleph P 046 911 922 1006 1828 1841 2050 2065 2070 \mathfrak{M} itar,^g vg^{cl} Tert Vic Prim TR AN HF BG RP SBL TH NA28 {\} // ημιν \mathfrak{P}^{18} A 1678 2053 2062 2080 2344 // ημων C 1611 2329 it^{h,t} vg // lac 051 1778.

¹⁰ **1:6b** txt τους αιωνας των αιωνων \aleph^2 C 046 911 922 1006 1611 1678 1828 1841 2053 2062 2065 2080 2329 \mathfrak{M} it^{ar,g},^{h,t} vg (arm) eth Did TR AN HF BG RP SBL TH ([αιωνας των] NA28) {C} // τον αιωνα των αιωνων \aleph^* syr^{ph,h} // τους αιωνας \mathfrak{P}^{18} A P 2050 2070 cop^{bo} // lac 051 1778.

¹¹ **1:6c** txt βασιλειαν ιερεις \aleph^* A C 911 922 1006 1611 1678 1828 1841 2053 2062 2070^{txt} 2080 2329 AN HF BG RP SBL TH NA28 {/} // βασιλειαν ιερεις του θεου \mathfrak{P}^{18*} // βασιλειαν ιερεις τω θεω \mathfrak{P}^{18c} // βασιλειαν ιερων syr^{ph,h} // βασιλειαν και ιερεις \aleph^2 it^g Ps-Ambr // βασιλειον και ιερεις 046 2050 // βασιλεις και ιερεις P 2065 TR // βασιλειον ιερατευμα 1854 2070^{com} 2351 vg^{ms} (cop^{bo}) //

.ΝΟΥΜΕΤΟΥΡΟ ΗΜΕΤΟΥΗΒ cop^{bo} // lac 051 1778 cop^{sa}. See Mussies, G., "The Morphology of Koine Greek, as used in the Apocalypse of St. John: A Study in Bilingualism," Leiden, Brill Academic Pub. Novum Testamentum, Suppl. 27 (1971), "This line, as Charles has pointed out, is a quotation from Symmachus' and Theodotion's rather literal versions of Exodus 19:6, 'a kingdom of priests'. The LXX-version has βασιλειον ιεράτευμα [and found in a dozen minuscules here] (quoted in 1 Peter 2:9), and Aquila translated by βασιλείαν ιερέων. Editors should therefore not place a comma after βασιλείαν, as ιερεις is not an apposition, but represents a more grammatical ιερέων." (genitive plural)

1:7 Ἴδου ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

⁷Behold, he is coming with the clouds,¹² and every eye shall see him, including of those who pierced him. And all the peoples of the earth shall beat their breasts over him.¹³ Let it be so, amen.

1:8 Ἐγὼ εἰμι τὸ Ἀλφα καὶ τὸ Ὡ, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

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

Someone Like a Son of Man

1:9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ Ἦ κοινωνὸς ἡ¹⁶ ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν χριστῷ Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ.

⁹I, John, your brother and fellow in the oppression and kingdom and endurance in Christ Jesus,¹⁷ was on the island called Patmos because of the word of God and because of the testimony of Jesus Christ.^{18 19}

1:10 ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα φωνὴν ὀπίσω μου μεγάλην ὡς σάλπιγξ

¹⁰I was in the Spirit during the Lord's day, and I heard behind me a loud voice, like of a trumpet,

¹² 1:7a Daniel 7:13 וָאֵרָא עֲנַנִי שְׁמַיָא, כְּבָר שָׁאֵן אֶתְהַוָּא; וְעַד-עֵתִיק יוֹמִיָא מָטָה, וְקִדְמוּהִי הִקְרָבוּהִי 1:7a Daniel 7:13

<http://www.mechon-mamre.org/p/pt/pt3407.htm> "I saw in the night-visions, and, behold, there came with the clouds of heaven one like to a son of man, and he came even to the ancient of days"

¹³ 1:7b Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλάς..."And the land [of Israel] will mourn tribe by tribe..." Hebrew:

וְנִשְׁתָּחֲוּתוּ לְבָד, וְנִשְׁתָּחֲוּתוּ לְבָד, וְנִשְׁתָּחֲוּתוּ לְבָד: מִשְׁתָּחֲוּת בֵּית-דָּוִיד לְבָד, וְנִשְׁתָּחֲוּת בֵּית-נָתָן לְבָד, וְנִשְׁתָּחֲוּת לְבָד.

<http://www.mechon-mamre.org/c/ct/c2312.htm>

¹⁴ 1:8 txt το ω 8^{2a} A C P 046 911 922 1006 1611 1678 1841 2053 2062 2070 2080 it^h syrph,^h arm eth Epiph; Ambr Varim Prim AN HF BG RP SBL TH NA28 {A} // το ω αρχη και τελος 8^{*,2b} 1828 2050 2065 2344 itar,gig,t vg 31^A cop^{bo} Andrew; Apr Beat TR // το ω η αρχη και το τελος 2329 // lac 051 1778 cop^{sa}. The longer phrase is present in 21:6 in all editions, some with and some without the articles.

¹⁵ 1:8b txt λεγει κυριος ο θεος 8 A C P 046 911 922 1006 1611 1678 1828 1841 2053 2062 2065 2070 2080 it^h syrph,^h cop^{bo} Prim AN HF BG RP SBL TH NA28 {/} // λεγει ο κυριος ο θεος arab Apr // λεγει ο κυριος TR // ο κυριος 2074 Tert // ο θεος 2329 // και λεγει ο θεος eth // omit λεγει κυριος ο θεος 2050 (Hipp) // lac 051 1778

¹⁶ 1:9a txt κοινωνος 911 922 1006 1841 2070^{txt} 31^K Compl HF BG RP // συγκοινωνος A 046 f052 1611 1828 2050 2053 2062 2065 2070^{com} 2329 TR AN SBL NA28 { } // συνκοινωνος 8 C P TH // lac 051.

¹⁷ 1:9b txt εν χριστω ιησου 046 911 922 1006 1828 1841 2065 2070 31^K itar,^h vgcl Prim Compl HF BG RP // εν ιησου χριστω 8² AN // ιησου χριστου 2329 TR // εν ιησου C P f052 1611 2050 2053^{com} it^{gig} syrph,^h Dion ps-Ambr Apr SBL TH NA28 { } // ενι ιησου 8^{*} // ην εν ιησου cop^{bo} // εν χριστω A // εν χριστου 2062^{com} // "of our Lord Jesus the Christ" cop^{sa} // omit 2053^{txt} 2062^{txt} // lac 051

¹⁸ 1:9c Or, "because of the witness about Jesus Christ."

¹⁹ 1:9d txt μαρτυριαν ιησου χριστου 8² 046 911 922 1006 1828 1841 2065 2070 31^K itar vgms syrph,^{h**} cop^{bo} Prim TR AN HF BG RP // μαρτυριαν ιησου του χριστου cop^{sa} // μαρτυριαν ιησου 8^{*} A C P f052 1611 2050 2053 2062 2329 it^h,gig vg eth Dion Apr SBL TH NA28 { } // lac 051

1:11 λεγούσης, Ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἐκκλησίαις, εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτιρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

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

1:12 Καὶ Ἦ ἐκεῖ Ἦ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει²¹ μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς,

¹²And I turned there²² 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 λυχνίων ὅμοιον Ἦ υἱῷ ἄνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς²⁴ τοῖς μαστοῖς ζώνην χρυσήν²⁵

¹³and in among²⁶ the seven lampstands²⁷ was someone like a son of man,²⁸ dressed in a cloak reaching down to his feet, and gird around at the pecs²⁹ with a golden sash,

²⁰ **1:11** txt λεγουσης (gen fem) **℣*** A C 046 1006 1828 1841 2070 2329 **℣**^k lat syr^h cops^a AN HF BG RP SBL TH NA28 {} // λεγουσαν (acc. fem) **℣**² syr^{ph} // λεγουσαν μοι it^h Prim // φωνουσης f052 // λαλουσης 911 // omit 2050 Apr^{com} // λεγουσης μοι 1611 cop^{bo} eth arm Prim Beat // λεγουσης μοι ιωαννη 2053 2062 // λεγουσης εγω αλφα και το ω πρωτος και ο εσχατος και P // λεγουσης εγω α και ω πρωτος και ο εσχατος⁹²² // λεγουσης εγω ειμι το α και το ω ο πρωτος και εσχατος²⁰⁶⁵ // λεγουσης εγω ειμι το α και το ω ο πρωτος και ο εσχατος^{και} TR // lac 051

²¹ **1:12a** txt ελαλει **℣** C 046 f052 1006 1828 1841 2053 2062 2070 2329 AN HF BG RP SBL TH NA28 {} // ελαλη 911 // λαλει A // ελαλησε(ν) P 922 1611 2065 **℣**^A syr^{ph} TR // τον λαλουντα μοι (in place of την φωνην ητις ελαλει μετ' εμου) 2050 // lac 051

²² **1:12b** txt και εκει 046 911 922 1006 1841 2070 **℣**^k AN [εκει] HF BG RP // και **℣** A P f052 1828 1611 2050 2053 2062 2065 2329 vg syr^{ph,h} cops^{a,bo} TR SBL TH NA28 {} // lac 051

²³ **1:13a** txt ομοιον υιω C P f052 911 1006 1611 2053 2062 2065 **℣**^A Ir^{lat} TR AN BG RP TH // ομοιωμα υιω A (syr^{ph}) // ομοιον υιον **℣** 046 922 1828 1841 2050 2070 2329 **℣**^k HF SBL NA28 // lac **℣**⁹⁸ 051

²⁴ **1:13b** txt προς rell. Gr. TR AN HF BG RP SBL TH NA28 {} // εν 172 250 424 582 616 808 1862 1888 2018 2020 2032 2053 2055* 2062 2084 cop^{bo} // ad it^g vg Iren Vict Apr Ps-Ambr // super it^h // supra Cass Prim Cypr Jul // inter Tyc 2 // omit 2060 2286 2302 // lac 051 314 1774 1893 1918 2022 2030 2075 2091 2824.

²⁵ **1:13c** txt χρυσήν rell. Gr. **℣** TR AN HF BG RP // χρυσιν 046 1597 2048 2074? // χρυσήν 808 1734 2351 // χρυσήν 2254 2256 // χρυσαν **℣*** A C (Cypr Ir) SBL TH NA28 {} // χρυσην **℣**⁹⁸ **℣**² // χρυδ̄ (sic) 1719 // χρουσουν 1903 Aldus // lac 051 314 1774 1893 1918 2022 2030 2075 2091 2824.

²⁶ **1:13d** If this were talking about the menorah of Exodus chapter 25, then Tyndale's rendering, "in the midst of the candlesticks" would be most accurate, since with the menorah 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 menorah of Exodus.

²⁷ **1:13e** txt επτα λυχνιων **℣** 046 911 922 1006 1828 1841 2053 2062 2070 2329 it^g vg TR-Eras4,5;Steph,Elz,Beza,Scriv AN HF BG RP TH // λυχνιων A C P f052 1611 2050 2065 it^h vg^{ms} syr^{ph,h} cops^{a,bo} Ir^{lat} Cypr Vict Prisc Prim TR-Eras1,2,3;Ald,Col SBL NA28 {} // lac 051.

²⁸ **1:13f** It is customary to render this phrase as "like a Son of Man," so that it reminds the reader of this phrase in the prophets Ezekiel and Daniel, etc. But it would be more accurate to translate it "like a human," because that is what seems to be the emphasis here in contrast to 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.

1:14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὥς ἔριον ³⁰ λευκόν, ὥς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὥς φλόξ 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 ὅμοιοι χαλκολιβάνῳ ὥς ἐν καμίνῳ πεπυρωμένοι³¹ καὶ ἡ φωνὴ αὐτοῦ ὥς φωνὴ ὑδάτων πολλῶν,

¹⁵and his feet like bronze as if made to glow³² in a furnace, and his voice like the sound of many waters,

1:16 καὶ ἔχων ἐν τῇ δεξιᾷ ἡ αὐτοῦ χειρὶ ³³ ἑπτὰ ἀστέρας ἐπτά, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὅξεια ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὥς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

¹⁶and 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 Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὥς νεκρός· καὶ ἔθηκε τὴν ἡ δεξιάν αὐτοῦ ἔπ' ἐμὲ λέγων, Μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,

¹⁷And 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,

²⁹ **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 μαστοῖς as a singular word like chest, when the Greek is plural, so I used "pecs" which is short for pectorals.

³⁰ **1:14** txt ὡς ἐριον **Σ** A 911 922 1006 1778^{com} 1841 2053 2062 2070^{txt} AN RP SBL TH NA28 { \ } // ὡσεὶ ἐριον f052 2065 2070^{com} 2329 TR BG // καὶ ὡς ἐριον 046 1828 HF // omit ὡς ἐριον λευκον 1611 // lac 051

³¹ **1:15a** txt πεπυρωμενοι (nom pl masc) P 046^c f052 911 1006 1611 1828 1841 2065 2070 **Π** syr^{hmg} Andr; Areth Vict-Pett Tyc TR AN HF BG RP // πεπυρωμενοι 922 2329 // περπυρωμενοι 046* // πεπυρωμενω (dat sing) **Σ** 2050 2053 2062 itar, glg, h, t vg syr^{ph, h} copsa, bo arm eth Iren Cyr Vict-Pett Matern Apr Prim Ps-Ambr Haymo Beat // πεπυρωμενης (gen sing fem) A C Prim SBL TH NA28 {C} // lac **Π**⁹⁸ 051. The first reading is feminine, and thus oblique grammatically to any of the nouns, whereas the second reading would modify furnace, and the third reading would modify feet. One can imagine why the first reading might be changed to one of the other two in order to be made grammatically correct, but not why the 2nd or 3rd reading might be changed to the grammatically oblique reading. And there are no other apparent explanations. The Greek of the rest of Revelation does in fact show more grammatical disagreement compared to other N.T. books. Left oblique, the participle could be meant to modify bronze or furnace or feet, or all of them simultaneously. Why not? Revelation has several other places where the use of ὥς similarly makes a whole phrase rather imprecise.

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

³³ **1:16** txt δεξια αυτου χειρι 922 1006 1828 1841 TR HF RP // δεξια χειρι αυτου **Σ** A C P f052 1611 2065 AN BG SBL TH NA28 { \ } // δεξια Apr // χειρι αυτου 2070 // δεξια αυτου 911 2050 2053 2062 latt arm² Vict Prim // χειρι αυτου τη δεξια 046 2329 syr // _____ αυτου **Π**⁹⁸ // omit arm⁴ // lac 051. Compare Rev. 2:1.

1:18 καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν· καὶ ἔχω τὰς ᾠ κλεῖς τοῦ θανάτου καὶ τοῦ Ἅιδου.

¹⁸and the Living One, and I was dead, and behold, living for ever and ever. Amen.³⁴ And I have the keys of death and of Hades.³⁵

1:19 γράψον οὖν ἃ εἶδες καὶ ἃ εἰσιν καὶ ἃ μέλλει γίνεσθαι³⁶ μετὰ ταῦτα.

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

1:20 τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶν· καὶ αἱ ᾠ λυχνίαι αἱ ἑπτὰ ᾠ³⁷ ἑπτὰ ἐκκλησίαι εἰσὶν.

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

Chapter 2

To the Church in Ephesus

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

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

2:2 Οἶδα τὰ ἔργα σου καὶ τὸν κόπον σου³⁸ καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους εἶναι καὶ οὐκ εἰσὶν, καὶ εὗρες αὐτοὺς ψευδεῖς·

²I 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;

³⁴ 1:18a txt αιωνων αμην N² 046 911 922 1006 1828 1841 1778 2065 2070 2329 M¹ syr TR HF BG RP // αιωνων P⁹⁸ N* A C P 1611 1678 2050 2053 2062 2080 latt cop eth arm Ir^{lat} AN SBL TH NA28 {} // lac 051.

³⁵ 1:18b txt κλεις του θανατου και του αδου N A C 922 1611 1828 2053 2062 2065 2329 AN BG RP SBL TH NA28 {} // κλειδας του θανατου και του αδου P 046 911 1006 1841 2050 2070 HF // _____ του αδου P⁹⁸ // "keys of death and of Hades" latt syr cop eth arm // κλεις του αδου και του θανατου f052 TR // lac 051.

³⁶ 1:19 txt γινεσθαι N² A f052 911 922 1006 1611 1841 2053 2062 2065 2329 M^A TR AN HF RP SBL // γινεσθαι P⁹⁸ N* C P 046 1828 2050 2070^{vid} pm BG TH NA28 {} // lac 051.

³⁷ 1:20 λυχνιαι αι επτα επτα A C 1006 AN HF RP SBL TH NA28 {} // λυχνιαι αι επτα επτα 2070 // λυχνιαι αι επτα 2329 // επτα λυχνιαι αι επτα f052 1828 // επτα λυχνιαι επτα N // λυχνιαι αι επτα ας ειδες επτα P // επτα λυχνιαι ας ειδες επτα 2065 syr^{ph} cop^{bo} TR BG // επτα λυχνιαι αι χρυσαι επτα 2050 // lac 051

³⁸ 2:2 txt τον κοπον σου N 046 f052 911 922 1006 1611 1828 1841 2050 2065 2070 2329 M¹ vg^{ms} syr^{ph} cop^{sa,bo} arm eth Andr^{Pt} Areth TR AN HF RP // κοπους σου cop^{bo,ms} arm // τον κοπον A C P 2053 it^{ar,gig,t} vg syr^h Tyc Jer Aug Oec Prim Apr ps-Ambr Andr^{Pt} BG SBL TH NA28 {} // lac 051 2062. This variant makes no significant difference in meaning for the English translation, since in Greek as in many other Indo-European languages, the definite article can serve as the possessive pronoun, and anyway the possessive pronoun is found after "endurance," which can then apply to the whole phrase. So if there is any difference, it would be whether you put in English, "your toil and your endurance," hardly worth a footnote, except to see where the MS genealogies split.

2:3 καὶ ἡ ὑπομονὴν ἔχεις, καὶ ἐβάστασας ἡ διὰ τὸ ὄνομά μου, καὶ οὐκ ἐκοπίσας.

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

2:4 Ἡ ἄλλα ἡ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας.

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

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

⁵Remember therefore from where you have fallen, and repent and do your first works; otherwise I will come to you quickly³⁹ and remove your lampstand from its place, unless you repent.

2:6 ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καὶ γὰρ μισῶ.

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

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

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

To the Church in Smyrna

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

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

2:9 Οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσὶν ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.

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

2:10 μηδὲν φοβοῦ ἃ μέλλεις ἡ παθεῖν· ἡ ἰδοῦ, ἡ δὴ ἡ μέλλει βάλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε, καὶ ἔξετε θλίψιν ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

¹⁰Don't be afraid of any of the things you are about to suffer. Behold, the devil in fact⁴¹ is about to throw some of you in prison, so that you may be tried,

³⁹ 2:5 txt σοι ταχυ 046 f052 911 922 1006 1611 1828 1841 2065 2070 **it** it(ar),t vg^{mss} syr^h Aug^{pt} Prim Compl TR-Col,Elz,Beza,Scriv AN HF BG RP // σοι ταχει ps-Ambr TR-Eras,Steph // σοι **Α** C P 2050 2053 2329 it^g vg syr^{ph} cop^{sa,bo} arm Auct^{Nov} Jer Vict-Tun Apr Beat SBL TH NA28 {} // omit both eth // lac 051 2062. The UBS textual commentary says that the manuscripts which have the word ταχυ - tachu, "quickly," after "I am coming to you," possibly did it to conform this verse to Rev. 2:16 and 3:11.

⁴⁰ 2:10a txt παθειν 046 911 1006 1841 2050 2065 2329 **it** AN HF RP // πασχειν **Α** C P f052 922 1611 1828 2053 2070 **it**^A TR BG SBL TH NA28 {} // lac 051 2062

⁴¹ 2:10b txt ιδου δη 046 911 2065 2070 **it**^K cop^{sa,bo} AN [δη] HF BG RP // ιδου **Α** C P f052 922 1006 1611 1828 1841 2053 2329 TR SBL TH NA28 {} // ιδου δε syr^h // ιδου γαρ 2050 // ιδου οτι eth // lac 051 2062.

and you will have affliction for ten days. Be faithful until death, and I will give you the crown of life.

2:11 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

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

To the Church in Pergamum

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

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

2:13 Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου ἐν ταῖς ἡμέραις ἐν αἷς⁴² Ἀντίπας ὁ μάρτυς μου, ὁ πιστός, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.

¹³I know your works and where you live,⁴³ where Satan's throne is; yet you hold fast to my law, and you did not deny my faith⁴⁴ in the days in which Antipas⁴⁵ was my faithful witness,⁴⁶ who was put to death near you, where Satan lives.

⁴² **2:13a** txt ημεραις εν αις **℣**² P 922 1611 2070 **℣**^A it^gig,t arm Andr Areth TR-Eras^{4mg,5mg},Beza,Elz,Steph,Scriv BG RP // ημεραις εν ταις **℣**^{*} // ημεραις αις 046 1006^c 1828 1841 **℣**^K syr^h eth AN HF // ημεραις μου εν αις 2050 // ημεραις μου αις 911 // ημεραις αι 1006^{*} // ημεραις A C 1678 2053 2065 2080 2344 it^{ar} vg syr^{ph} cop^{sa,bo} (cop^{sa1/4} ημερα) Tyc Prim Haymo SBL TH NA28 {} // ημεραις μου 1778 2329 // ημεραις εμεις TR-Eras^{1,2,3,4*,5*},Ald,Col // lac **℣**⁴³ **℣**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 Ἀντιπᾶς (see next footnote) must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the genitive form, "standing in a genitival relationship with ἡμεραις." Though it is true that elsewhere Ἀντιπᾶ is used as the genitive of Ἀντιπᾶς, the Apocalypse of John contains many nouns not in concord with their clauses as to case. See endnote #4.

⁴³ **2:13b** txt οἶδα τα εργα σου και που 046 911 922 1006 1611 1828 1841 2065^c 2070 **℣** syr^{h**} TR AN HF BG RP // οἶδα τα εργα σου και την 2065^{*} // οἶδα που **℣** A C P f052 2050 2053 2329 latt syr^{ph} cop^{sa,bo} eth Prim Jer Tyc2 Apr ps-Ambr SBL TH NA28 {} // lac **℣**⁴³ **℣**¹¹⁵ 051 2062.

⁴⁴ **2:13c** txt μου **℣** P 046 911 922 1006 1611 1841 2065 2070 **℣** it^gig,t vg^{ms} syr^h arm arab Prim Beat Compl HF BG RP // μου και A C f052 2050 2053 2329 it^{ar} vg syr^{ph} cop^{sa,bo} TR AN [και] SBL TH NA28 {} // lac **℣**⁴³ **℣**¹¹⁵ 051 2062

⁴⁵ **2:13d** txt Ἀντίπας 1888^c TR AN BG RP TH // Ἀντιπᾶς SBL NA28 {} // Αντιπας **℣**^{*} C P 046 // Αντειπας **℣**² A 82 792 1828 1841? 1862^{*} 1888^{*} 2059^{??} // άντεῖπας 2050 // αντεῖπας 1006 // omit syr^h cop^{sa,bo} arm eth // Antipas vg Auct^Q // Antipax it^gig // Antiphas lips Prim. // αντι παντων syr^{ph} // lac **℣**⁴³ **℣**¹¹⁵ 051 2030 2062 2256 2302. This last variant, of the syr^{ph}, (Philoxeniana Syriac, 6th century, the oldest Syriac MS of Revelation), shows that the Syriac was a translation from the Greek and not the other way around. You see, the name Αντιπας, 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 Harclean Syriac, 7th century, just doesn't deal with it but omits it, as do several of the other translations into other languages, the Coptic, Ethiopic, Armenian, and Arabic. As for the main uncial manuscripts, their reading cannot be determined to be either that of the NA28 or RP, since uncials are written in all caps and have little or no punctuation.

2:14 Γ 'Αλλ' ὁ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν⁴⁷ τὸν Βαλάκ⁴⁸ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, Γ καὶ φαγεῖν⁴⁹ εἰδωλόθυτα καὶ πορνεῦσαι·

¹⁴But 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 the children of Israel, that is, to eat idol sacrifices and to commit sexual immorality.
2:15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν Γ τῶν⁵⁰ Νικολαϊτῶν ὁμοίως.

¹⁵So also in the same way you have some who hold to the teachings of the Nicolaitans.⁵¹

2:16 μετανόησον οὖν· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.

¹⁶Repent therefore. Otherwise I am coming to you soon, and will fight against them with the sword of my mouth.

2:17 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

¹⁷He who has an ear should listen to what the Spirit is saying to the churches. He who overcomes, I will give to him from the hidden manna, and I will also give him a white stone, and on the stone a new name is written, which no one knows except the one receiving it.

To the Church in Thyatira

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

¹⁸And 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:

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

⁴⁷ 2:14a txt ἐδίδασκεν (aor) 046 911 922 1006 1828 1841 2070 **Π**^K syr^{ph,h} cop^{sa,bo} AN HF BG RP // ἐδίδασκεν (imperf) **Σ** A C P f052 1611 2050 2053 2065 2329 it^g vg TR SBL TH NA28 {} // docebit (fut) harl // (pres) arm4 // "teacher of" eth // lac 051 2062.

⁴⁸ 2:14b txt τον βαλακ **Σ**² f052 922 1006 1611 1828 1841 2053 TR-Elz,Beza,Scriv AN HF BG RP // τον βαλαακ 911^c 2050 2065 2070 2329 // τω βαλακ A RC SBL TH NA28 {} // τω βαλαακ C // βαλαακ 046 // βαλακ cop^{sa,bo} eth // τον βαλααμ 911* // εν τω βαλααμ τον βαλακ P **Π**^A // εν τω βαλααμ τον βαλαακ 2059 2081 // τω βαλααμ τον βαλακ 35* // εν τω βαλακ 254 TR-Eras,Steph // omit **Σ*** // lac 051 2062.

⁴⁹ 2:14c txt και φαγειν 046 911 922 1006 1828 1841 2070 **Π**^K vg^{ms} syr^h AN HF RP // φαγειν **Σ** A C P f052 1611 2050 2053 2065 2329 syr^{ph} TR BG SBL TH NA28 {/} // lac 051 2062.

⁵⁰ 2:15a txt των νικολαϊτων **Σ** P f052 911 922 1006 1841 2050 2053 2065 2070 2329 **Π**^A TR AN BG RP TH NA28 [των] {} // νικολαϊτων A C 046 1611 1828 **Π**^K syr^h HF RC SBL // lac 051 2062.

⁵¹ 2:15b txt ομοιως **Σ** A C 046 911 1006 1611 1828 1841 2050 2053 2065 2070 2329 it^g vg syr^{ph,h} lat Compl AN HF BG RP SBL TH NA28 {} // ομοιως ο μισω P **Π**^A lips // que ego odi similiter lips // "as I also hate" arab // ο μισω f052 TR // omit 922 cop^{sa,bo} eth Vict. Apr^{vid} // lac **Π**¹¹⁵ 051 2062. The group of manuscripts f052 is descended from an ancient uncial that predates **Σ**, so here we have essentially four variants, with the first two probably the underlying earliest branches: ομοιως (A), ὁ μισω (f052), and then the conflation of the two, and omission. I think that the addition of ὁ μισω was from scribes thinking of 2:6, and that ομοιως is the original text. The omission however, also commends itself as a possibility.

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

¹⁹I know your works and love and faith and service, and your perseverance, how your last⁵² works are greater than your first.⁵³

2:20 Ἦ Ἄλλ' ἢ ἔχω κατὰ σοῦ ὅτι ἀφείς⁵⁴ τὴν γυναῖκα σου Ἰεζάβελ, ἣ λέγει ἑαυτὴν προφῆτιν καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμούς δούλους, πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.

²⁰But I have against you⁵⁵ that you tolerate your woman⁵⁶ Jezebel, who calls herself a prophetess and teaches, and leads my servants astray, to commit sexual immorality and to eat things sacrificed to idols.

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

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

2:22 ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς.

²²Behold, I am casting her onto a bed, along with the ones committing adultery with her, for an affliction of great magnitude, unless they repent of her works.⁵⁷

⁵² **2:19a** txt τα εσχατα *rell Gr. syr^{ph,h} Prim Auct AN HF RP SBL TH NA28 {}* // και τα εσχατα 2026 2029 2049 2053 2059 2186 2814 *cop^{sa,bo} TR BG // omit 792 arm1 // lac 051 522 1774 1893 1918 2022 2030 2062 2091 2256*.

⁵³ **2:19b** The five traits in this list are not stated as one clause, but two clauses. The trait perseverance is set apart into a separate phrase and new train of thought by the possessive pronoun σου - sou appearing with it again after it not being present with the previous three traits. Then the καὶ following it is meant to connect the next phrase with it in a Semitic "and" of explanation, where better Greek would have used a different word such as ὅτι, that is, "and I know your perseverance, how your last works are greater than your first." There are several, and possibly many, other examples of this in the apocalypse.

⁵⁴ **2:20a** txt αφεις *℣* A P 046 922 1828 2053 2065 AN HF BG RP SBL TH NA28 {}* // αφις C // αφ__ς 2070 // αφησ 2329 // αφιης 911 1006 1841 // αφηκας *℣² 1611 2050 vg^{ms} syr^{ph} cop^{sa,bo} arm (arab) // εἰς TR // ποθεις f052 // lac 051 2062*.

⁵⁵ **2:20b** txt κατα σου A C P 046 f052 911 922 1006 1611 1828 1841 2053 2070 2329 *it^{ar} vg syr^h cop^{sa,bo} arm Tert Ps-Ambr Tyc2 Compl HF BG RP SBL TH NA28 {}* // κατα σου πολυ *℣ 2050 2065 it^{sig} syr^{ph} arm α.4 // κατα σου ολιγα vg^{cl} lips^{4,6} Haymo TR AN // κατα σου πολλα 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).

⁵⁶ **2:20c** txt γυναικα σου, "your woman / your wife," (A +την) 046 911 1006 1828 1841 2065 2070 *℣^K syr^{ph,h} arm Cypr Prim Areth AN HF BG RP // γυναικα "woman," ℣ C P f052 922 1611 2050 2053 2329 it^{ar,sg,t} vg cop^{sa,bo} arm eth Epiph Andr Tert Ambrosiast Tyc Beat Haymo TR SBL TH NA28 {B} // lac 051 2062*. The editorial committee of the UBS Greek New Testament says that the reading with σου "appears to be the result of scribal confusion arising from the presence of several instances of σου in verses 19 and 20." There are four instances of σου in the 1 1/2 verses preceding, to be exact.

⁵⁷ **2:22** txt εργων αυτης "her works," *℣ C P 046 911 922 1006 1611 1678^{comp} 1778 1828 1841 2050 2053 2080 ℣ it^{sig} vg^{ww,st} cop^{sa,bo} eth arm4 Tert Tyc Beat Haymo Areth AN HF BG RP SBL TH NA28 {A} // εργων αυτων "their works," A 2065 2070 2329 it^{ar,t} vg^{cl} syr^{ph,h} arm Andr Cypr Ambr Apr Prim TR // omit εκ των εργων αυτης cop^{bo^{ms}} ps-Ambr // lac 051 2062*

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

²³And her children I will destroy in death; and all the churches will know that I am He who searches minds⁵⁸ and hearts, and that I will pay to each of you according to your works.

2:24 ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατίροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος·

²⁴And to the rest⁵⁹ of you in Thyatira I say, as many as do not hold to these teachings—⁶⁰ the ones who have not known 'the deep things⁶¹ of Satan,' as they say, I am not laying any further burden upon you.

2:25 πλὴν ὃ ἔχετε κρατήσατε ἄχρις⁶² οὗ ἂν ἴξω.

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

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

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

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

²⁷and he will rule them with a rod of iron, shattering them to pieces like pots of clay,⁶³ even as I also have received from my Father;⁶⁴

⁵⁸ **2:23** The Greek says "νεφροὺς," kidneys. Different languages and cultures use varying body parts for designating the seat of desire and affection. This use of "kidneys" isn't any less reasonable than how we use the heart for some things. The heart of course is really just a muscle. The tribe I was raised with in Papua New Guinea used several body organs. They would say, "God cleansed my stomach, and came in to live in my liver." This use of the kidneys came from the Hebrew culture, and the King James Version and older English translations render it "reins." (When you look at a picture in a medical book of the tubes coming down from the kidneys to the bladder, it does look like reins on a horse.) And according to Diodorus, the kidneys and the heart were the only organs left in the body cavity by Egyptian embalmers. See also Jeremiah 11:20; 17:10; 20:12.

⁵⁹ **2:24a** txt τοῖς λοιποῖς **℣**² A C P 046 f052 911 922 1611 1841 2053 2065 2070 vg-am,fu,dem,lips AN HF BG RP SBL TH NA28 {} // τοῖς ἐν λοιποῖς **℣**^{*} // τοῖς ἐν τοῖς θυατηροῖς λοιποῖς 2050 // καὶ τοῖς λοιποῖς 2329 // καὶ λοιποῖς vg-cle,harl,tol TR // lac 051 2062

⁶⁰ **2:24b** txt οἵτινες *all extant Gr. vg-rell. syr cop eth arm Prim Beat* AN HF BG RP SBL TH NA28 {} // καὶ οἵτινες vg^{cl} TR

⁶¹ **2:24c** txt βαθέα (acc pl of βαθύς) A C 046 f052 911 922 1006 1611 1828 1841 2070^{txt} **℣**^K syr^{ph},h cop^{sa} arm AN HF BG RP SBL TH NA28 {} // βαθη (acc pl of βαθός) **℣** P 2050 2053 2065 2070^{com} 2329 2344 **℣**^A lat TR // *altitudines, altitudinem* vg // lac 051 2062.

⁶² **2:25** txt αχρις ου P 046 911 1006 1828 1841 2065 2070 TR AN HF BG RP (NA28 αχρι[ς]) {} // αχρι ου **℣** C 2329 SBL TH // αχρισου 922 // αχρι ου εαν 1611 2053 // εως ου A 241 (syr) // αχρις οταν 2080 // αχρεις αν 2050 // αχρις 1678 1778 // ου 1854 // lac 051 2062. See long endnote with more complete apparatus, and a long discussion about the phonology of these variants.

⁶³ **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 συντριβεται - suntribetai 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 **℣** A C 1854 2050 *pc it^{ig} cop^{sa,bo}*). You could also render this phrase, "shattering them like pieces

2:28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωΐνον.

²⁸ and I will give to him the morning star.

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

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

Chapter 3

To the Church in Sardis

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

¹"And to the angel of the church in Sardis, write: "These things says He who has the seven spirits⁶⁵ 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 ἔμελλες ἡ ἀποβάλλειν· οὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·

²Be watchful, and strengthen⁶⁶ the things that remain, which you were about to cast out.⁶⁷ For I have not found your works complete before my God.⁶⁸

of pottery." But it is customary to make it reminiscent of the better known versions of Psalm 2:9, which verse it indeed is supposed to be reminiscent of, according to the next verse. See also Psalm 149:4-9.

⁶⁴ **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.

⁶⁵ **3:1** txt επτα πνευματα **Σ** C P 046 f052 911 922 1006 1611 1828 1841 2050 2053 2065 2070 2329 latt syr cop eth arab TR-Col,Elz,Beza,Scriv AN HF BG RP SBL TH NA28 {} // επτα πνευμα A arm α 4 // πνευματα TR-Eras,Ald,Steph // επτα χαριτας arm² 3 // lac 051 2062

⁶⁶ **3:2a** txt στηρισον (2nd sing imper act of "strengthen") A C P 911 1006 1678 1841 2053 AN BG RP SBL TH NA28 {} // στηριζον (same as στηρισον, diff dialect) **Σ** 046 1778 1828 2050 2065 2070^{com} 2080 TR // στερριζων 2329 // στηριζων 922 // τηρησον (2nd sing aor imper act of "keep") 1611 2070^{txt} 2344 **ⲙⲓⲕ** latt syr^h HF // τηρισον 181 792 // lac 051 2062.

⁶⁷ **3:2b** txt ημελλες αποβαλλειν 046 1006 1841 **ⲙⲓⲕ** RP // ημελλον αποβαλλειν 1828^{mg} // εμελλον αποθνησκειν AN // εμελλες αποβαλλειν 911 1611 2070 HF // εμελλες αποβαλειν 2065 BG // εμελλον αποθανειν **Σ** f A C P f052 1828^{txt} 2050f 2053^{txt} 2329 **ⲙⲓⲕ** latt syr^h cop^{sa} eth SBL TH NA28 {} // μελλει αποθανειν TR // ημελλεν αποθανειν 922 2053^{com} // εμελλον αποθνησκειν 88 2074 // εμελλες αποθανειν syr^{ph} // ημελλον αποθανειν 2351 // "otherwise you will die" cop^{bo} arm1 // 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. This passage and its variants hark back to John 15, and the vine and the branches. See endnote for full apparatus.

⁶⁸ **3:2c** txt θεου μου (my God) **Σ** A C P 046 f052 241 469 911 922 1006 1611 1828 1841 2050 2053 2065 2070 2329 lat it^h cop eth Beat AN HF BG RP SBL TH NA28 {} // θεου (God) syr^{ph} cop^{sams} arm Prim TR // lac 051 2062

3:3 μνημόνευε οὖν πῶς εἴληφας Ἦ καὶ ἤκουσας, καὶ τήρει Ἦ, καὶ μετανόησον. ἔὰν οὖν μὴ γρηγορήσης, ἤξω ἐπὶ σε ὡς κλέπτῃς, καὶ οὐ μὴ γνῶς⁶⁹ ποῖαν ὥραν ἤξω ἐπὶ σέ.

³Remember therefore how you received and how you heard, and maintain that, and repent. Now then, if you are not watchful, I will come upon you⁷⁰ like a thief, and you will not know at what hour I will come upon you.

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

⁴But you do have a few names in Sardis who have not defiled their garments, and they will walk with me in white,⁷¹ because they are worthy.

3:5 Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς, καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

⁵He who overcomes, he⁷² shall be dressed in garments of white, and I will never wipe his name out of the book of life, and I will confess his name before my Father and before his angels.

3:6 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

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

⁶⁹ **3:3a** txt γνῶς (2nd sing aor subj act) A C P 922 1611 2053 2065 **ⲙ**^A TR BG RP SBL TH NA28 {} // γνῶση (2nd sing aor fut act) **ⲛ** 046 f052 911 1006 1828 1841 (2050 γνῶσει) 2070 2329 2344 **ⲙ**^K AN HF // 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

⁷⁰ **3:3b** txt ἤξω ἐπὶ σε **ⲛ** 046 911 922 1006 1828 1841 2050 2065 2070 **ⲙ**^K it vg-am,cle,lips^{4,6} syr cop^{sap} Beat TR AN [ἐπὶ σε] HF BG RP // ἤξω A C P f052 1611 2053 2329 vg-fu,dem,tol,harl,lips⁵ cop^{sap} SBL TH NA28 {} // lac 051 2062. The words ἤξω ἐπὶ σε are found at the end of the verse in almost all MSS.

⁷¹ **3:4** Or "in brightness." Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; I Timothy 6:16;

⁷² **3:5** txt οὗτος **ⲛ**² P 046 911 922 1611 1828 1841 2053 2070 **ⲙ** Andr TR HF RP // αὐτος 2050 // οὕτως **ⲛ**^{*} A C f052 1006 2065 2329 latt syr^{ph,h} cop^{sa,bo} arm eth Prim AN BG SBL TH NA28 {B} // lac 051 2062

To the Church in Philadelphia

3:7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν τοῦ Ὑ Δαυίδ, ⁷³ ὁ ἀνοίγων καὶ οὐδεὶς κλείσει ἢ αὐτήν, εἴ μὴ ὁ ἀνοίγων· ἢ καὶ οὐδεὶς ἀνοίξει.

⁷³And to the angel of the church in Philadelphia, write: 'These things says the Holy One, the True One, the one holding the key of David, who opens and no one shall close it except the one who opened it, and no one shall open it:⁷⁴

3:8 Οἶδά σου τὰ ἔργα – ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεωγμένην, ἣν οὐδεὶς δύναται κλείσαι αὐτήν – ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἡρνήσω τὸ ὄνομά μου.

⁸⁴I know your works, (behold, before you I have provided an open door, which⁷⁵ no one is able to close) how you have little power, yet have kept my word, and have not denied my name.

⁷³ **3:7a** txt την κλειν του δαυιδ BG RP // την κλειν του Δαβίδ HF // την κλειν του Δαυῖδ 94 AN // την κλειν Δαυίδ SBL TH NA28 {} // την κλειν δαδ 046 1678 1778 2080^{txt} // κλιν του ΔΑΔ **8*** // την κλιν ΔΑΔ A C // την κλιν του ΔΑΔ **8²** // την κλειν του δαδ P 82 241 469 627 792 911 920 1006 1841 1862 1888 2053 2070 2080^{mg} 2351 // την κλειδα του δαδ 2065 2074 // την κλειδα δαδ 1611 1854 2329 // τας κλεις δαδ syr^{ph} Tyc. Partim // τας κλεις του οικου δαδ cop^{bo} // την κλειν του οικου δαδ eth Apr // την κλειδα ἄδου 2050 // την κληδα του ἄδου 922 // την κλειν του ἄδου arm 1,2,3 // την κλειν του κηπου arm4 // την κλειδα του Δαβίδ TR // lac 051 2030 2062. The UBS committee selected the reading without the article, because according to Josef Schmid, p. 87, proper names in Revelation are generally anarthrous. The difference between the NA28 and Majority Text readings is untranslatable into English. As for the other readings, the UBS committee says that those witnesses replaced David with the other readings in order to heighten the clarity of the symbolism.

⁷⁴ **3:7b** ο ανοιγων και ουδεις κλεισει αυτην ει μη ο ανοιγων και ουδεις ανοιξει 046 911 1841 2070 HF BG RP // ο ανοιγων και ουδεις κλεισει αυτην ει μη ο ανοιγων και ουδεις ανοιγει 1006 // ο ανοιγων και ουδεις κλειει και κλειει και ουδεις ανοιγει TR // ο ανοιγων και ουδεις κλεισει και κλειων και ουδεις ανοιξει 1678 1828 2050 AN // ο ανοιγων και ουδεις κλεισει και κλειων και ουδεις ανοιγει P SBL TH NA28 // ο ανοιγων και ουδεις κλεισει κλειων και ουδεις ανοιξει 1778 2080 // _ ανοιγων και ουδεις κλσει κλειω και ουδεις ανοιγει A // ο ανυγων και ουδεις κλσει και κλειει και ουδε εις ανοιγει C* // ο ανυγων και ουδεις κλσει και κλιων και ουδε εις ανοιγει C¹ // και ανυγων και ουδς κλσει και κλειω και ουδς ανυξει **8*** // και ανυγων και ουδς κλσει και ουδς ανυξει **8^{2a}** // και ανυγων και ουδς κλσει και κλειω και ουδς ανυξει **8^{2b}** // ο ανοιγων και ουδεις κλειει και κλειων και ουδεις ανοιγει 1611 2053 2065 // ο ανοιγων και ουδεις κλησει και κλειων και ουδεις ανοιξει 2329 // ανοιγων και ουδεις κλειει και κλειει και ουδεις ανοιγει arm // 'no one shall shut, and he shuts and no one opens' arm4 // ο ανοιγων και ουδεις κλειει κλειων και ουδεις ανοιγει syr^{ph} // "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^{sa} // 'et nemo est qui aperit, et nemo est qui claudit praeter eum' eth // lac 051 2062. See endnote for fuller list of variants.

⁷⁵ **3:8** txt ην ουδεις rell. Gr. vg syr cop eth arm Prim AN HF BG RP SBL TH NA28 {} // και ουδεις 1611 2028 2029 2033 2037 2046 2052 2054 2083 2186 2814 TR // lac 051 1918 2022 2030 2032 2062 2091 2256.

3:9 ἰδοὺ δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἥξωσιν καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἡγάπησά σε.

⁹Behold I will bring⁷⁷ 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, κάγώ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

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

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

¹¹I am coming soon.⁷⁸ Hold fast to what you have, so that no one takes away your reward.

3:12 ὁ νικῶν ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ⁷⁹ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἰερουσαλήμ, ἡ καταβαίνει ἵ ἐκ 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.

⁷⁶ **3:9a** txt οτι 046 911 1006 1828 1841 2070 **π**^K vg^{ms} arm1 Prim HF BG RP // οτι εγω **Σ** A C P f052 922 1611 2050 2053 2065 2329 vg-am,fu,et al TR AN [εγω] SBL TH NA28 {} // lac 051 2062.

⁷⁷ **3:9b** txt διδομι (pres) P 046 f052 911 1006 1611 1828 1841 2053 2065 2329 **π** it^g TR AN HF BG RP // διδομι 2050 // δεδωκα (perf ind) **Σ** cop^{sa} // διδομοι 922 // διδω (subj) A C syr^{ph} SBL TH NA28 {} // δωσω (fut) latt (exc. it^g) cop^{bo} eth Prim // lac 051 2062. The NA28 has the reading in the subjunctive as are ποιησω and γνωσιν later in this verse in all Greek texts, and the other editions have the present indicative form here. The subjunctive can act as a future. The present tense also can mean future, even as we have in English, "Behold, I am giving..." can mean I will be giving in the future.

⁷⁸ **3:11** The Greek word rendered "soon" here is ταχυ (neuter of ταχυς). The King James Version and many other translations render this as "quickly," which is another meaning of ταχυ. Many people think that "quickly" is the correct rendering, because when this Apocalypse document was written, "coming soon" would be a problem since the Lord has not come soon compared to when it was written, according to some people. Jesus says this phrase "I am coming soon" three more times in Revelation, all in chapter 22. Also in that chapter, in verse 10, Jesus says, "Do not seal up the words of the prophecy of this book, because the time is near." I say that this phrase "the time is near" is just as much a problem then, as the phrase "I am coming soon," in the sense that it apparently was not near, going by that same reasoning. So you see, the rendering "I am coming soon" is in agreement with what Jesus says in Rev 22:10 that the time is near for the fulfillment of the prophecy of this book.

⁷⁹ **3:12** txt ναω **Σ** A C P 046 f052 922 1611 1828 2050 2053 2065 2070 2329 **π** vg syr cop^{sa} Or TR-Eras,Steph1550,Beza1598,Scriv AN HF BG RP SBL TH NA28 {} // οικω 1006 1841 cop^{bo} // λαω TR-Steph4,Elz,Beza1565 // ονοματι 911 920 1859 2027 // omit εν τω ναω arm4 // lac 051 88 1918 2022 2030 2032 2062 2091 2256.

To the Church in Laodicea

3:14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμὴν, 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 origin of the creation of God:

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

¹⁵I know your works, that you are neither hot nor cold.⁸⁰ I would rather you were either hot or cold.

3:16 οὕτως ὅτι χλιαρὸς εἶ, καὶ οὐ ζεστὸς οὔτε⁸¹ ψυχρὸς, μέλλω⁸² σε ἐμέσαι ἐκ τοῦ στόματός μου.

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

3:17 ὅτι λέγεις⁸³ Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδενός⁸⁴ χρεῖαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ὁ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός,

¹⁷Because you say 'I am rich; I have acquired wealth and have need of nothing,' and do not know that you are wretched and pitiful and poor and blind and naked,

⁸⁰ **3:15** The Greek says "cold or hot." But that is not idiomatic in English. In English we always say "hot or cold."

⁸¹ **3:16a** txt οὐ ζεστός οὔτε ψυχρὸς 911 922 1006 1841 2053 RP // οὔτε ζεστός οὔτε ψυχρὸς C 046 1611 1678 1828 2065 2080 2329 NA28 {} // ουτε ζεστος ουτε ψυχρος ει N // οὔτε ψυχρὸς οὔτε ζεστός A P cop^{sa} it^a vg syr^{ph} Vic Apr TR // ουτε ψυχρος ει ουτε ζεστος 2050 // omit και ουτε ζεστος ουτε ψυχρος 792 1778 it^g eth arm Prim Salv // lac 051 2062.

⁸² **3:16b** txt μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου TR RP NA28 {} // μέλλω σε ἐμέσαι καὶ ἐλέγχω σε ἐκ τοῦ στόματός μου f052 // παυσε του στοματος σου N* // μελλω σε εμιν εκ του στοματος μου N² // ἐλέγχω σε 2329 // ἐμέσαι 046* 469 2065 // αἰμέσαι 1888 2019 2053 // ἐμαισαι 2053^{cmg} // ἐμαίσε C 104 2053^{com} // ἐμεσε 792 // ἐμέσειν 1854 // ἐν μέσω 2053*^{txt} // ἐκμεσαι 2042 // απο for εκ 1006 1841 // σου for μου cop^{bo} // lac 051 88 2030 2062.

⁸³ **3:17a** txt πλουσιος N P 046 1006 1841 2053 2065 2070 M vg-six arm eth Spec Beat HF BG RP // οτι πλουσιος A C f052 911 1611 2050 2329 lat syr TR AN SBL TH NA28 {} // lac 051 2062.

⁸⁴ **3:17b** txt ουδενος (gen) N P 046 f052 922 (sic) 1006 1611 1828 1841 2050 2065 2070 2329 M syr^{ph,h} TR AN HF BG RP // ουδεν (acc) A C 2053 arm4 Beat ps-Aug-Spec SBL TH NA28 {} // lac 051 2062. One would not translate these much differently if at all. Perhaps, "have need for nothing" versus "have need of nothing." But the fact is, translators might just as well translate both of the variants as "have need of nothing." The New Testament Greek manuscripts are full of this kind of insignificant variance.

3:18 συμβουλεύω σοι ἀγοράσαι χρυσίον παρ' ἐμοῦ πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσης, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ τῆς γυμνότητός σου, καὶ Ἦ κολλύριον ⁸⁵ Ἦ ἵνα ἐγχρίσῃ Ἦ τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.

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

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

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

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

²⁰Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will then come in⁸⁶ to him and dine with him and he with me.⁸⁷

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

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

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

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

Chapter 4

The Throne in Heaven

4:1 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἡνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ Ἦ λέγων Ἦ Ἀνάβα ὦδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.

¹After 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 Ἦ Καὶ Ἦ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ Ἦ τὸν θρόνον Ἦ καθήμενος,

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

⁸⁵ **3:18** txt κολλύριον **Σ** C f052 1006 1611 1841 2329 2344 RP // κολύριον 046 // κολλούριον A P 2050 TR // κολλ[ο]ύριον NA28 {} // κουλλούριον 2053 cop^{bo} // lac 051 2062. 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 **3:20a** txt καὶ εἰσελεύσομαι **Σ** 046 01691841 1828 1006 911 2070 2329 **ⲙⲕ** syr^{ph} AN HF BG RP SBL TH NA28 [καὶ] {} // εἰσελεύσομαι A P f052 922 1611 2050 2053 2065 latt syr^h cop^{sa,bo} arm eth TR // lac C 051 2062.

⁸⁷ **3:20b** This sounds like the same man who wrote the gospel of John. Compare John 14:3,20,23; 15:4

4:3 ὅμοιος ὁράσει λίθω ἰάσπιδι καὶ σαρδίῳ, καὶ ἴρις κυκλόθεν τοῦ θρόνου
Γ ὁμοίως Γ ὅρασις σμαραγδίνων. Γ

³like⁸⁸ jasper stone and carnelian⁸⁹ in appearance. And an aura⁹⁰ encircles the throne, like emerald in appearance.

4:4 καὶ κυκλόθεν τοῦ θρόνου θρόνοι⁹¹ Γ εἴκοσι τέσσαρες: Γ καὶ ἐπὶ τοὺς θρόνους τοὺς Γ εἴκοσι τέσσαρας Γ πρεσβυτέρους καθημένους περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

⁴And in a circle around the throne are twenty-four thrones, and on those thrones, twenty-four elders^{92 93} dressed in white garments,⁹⁴ and on their heads crowns of gold.

⁸⁸ **4:3a** txt ὁμοιος 911 1006 1841 2053 2065 2070 2080 **ⲙ** (arab) AN HF BG RP // καὶ ὁ καθημενος ὁμοιος **Ⲭ** A P 046 922 1611 1678 1778 1828 2329 (ως) latt syr arm SBL TH NA28 {} // καὶ ὁ καθημενος ἐπὶ τὸν θρόνον ὁμοιος 0169 **ⲥⲱⲣ**^{sa} // καὶ ὁ καθημενος ἦν ὁμοιος TR // καὶ ὁ καθημενος ἐπ' αὐτὸ ἦν ὁμοιος **ⲉⲩ** // καὶ ὁ καθημενος ἐπὶ τὸν θρόνον **ⲥⲱⲣ**^{bo} // 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. 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, σάρδιον - 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 ἴρις - îris, 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 θρονοι 046 P 911 922 1006 1611 1841 2050 2065 2070 2329 TR AN HF BG RP SBL // θρονους A f052 1828 2053 TH NA28 {} // lac C 051 2062. Codex Sinaiticus (**Ⲭ**) skips the words ἐπὶ τοὺς θρονους εἴκοσι τέσσαρας (homoioteleuton) and picks up again with πρεσβυτερους. See the image of this pericope at <http://images.csntm.org/>. (It is near the top of the 4th column, line 10, last word of the line has **ⲑⲣⲟⲛⲟⲩϢ** then picks up the next line with **ⲉⲓⲕⲟⲥⲓ ⲧⲉⲥⲥⲁⲣⲉϢ** as the entire 11th line.) This makes it impossible to tell whether the θρονους on 4th column ending line ten was meant to be the first instance or the second instance in the verse.

⁹² **4:4b** txt θρονους τους εικοσι τεσσαρας πρεσβυτερους καθημενους 1006 1611 1841 AN HF RP // θρονους εικοσι τεσσαρας πρεσβυτερους καθημενους P 922 2065 SBL TH NA28 {} // θρονους καθημενους πρεσβυτερους f052 2070 2329 // θρονους πρεσβυτερους καθημενους A // πρεσβυτερους καθημενους **Ⲭ** // τους εικοσι τεσσαρας πρεσβυτερους καθημενους 911 // θρονους τους εικοσι και τεσσαρας πρεσβυτερους καθημενους 2050 // θρονους τους **ⲕⲁ** πρεσβυτερους πρεσβυτερους 046 // θρονους **ⲕⲁ** πρεσβυτερους καθημενους 2053 // τους **ⲕⲁ** πρεσβυτερους καθημενους 1828 // θρονους εἶδον τους εικοσι τεσσαρας πρεσβυτερους BG // θρονους εἶδον τους εικοσι και τεσσαρας πρεσβυτερους TR // lac C 051 2062. I suspect that the longer readings are clarifications, and that the reading of f052 2329 may be original.

⁹³ **4:4c** 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 **4:4d** txt ἐν ἱματίοις λευκοῖς 046 911 922 1006 1611 1828 1841 2053 2070 TR AN HF BG RP SBL TH NA28 {} // ἱματίοις λευκοῖς A P 2065 WH // ἐν λευκοῖς **Ⲭ** f052 2050 2329 arm4 DP // lac C 051 2062. I agree with Hoskier that the reading of Sinaiticus et al. may be original.

4:5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου αὐτοῦ, αἵ εἰσιν ἑπτὰ πνεύματα τοῦ θεοῦ,

⁹⁵And 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 ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν·

⁹⁶and 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 ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον⁹⁷ ἢ πρόσωπον ἀνθρώπου, ἢ, καὶ τὸ ἢ τέταρτον ζῶον ἢ ὅμοιον ἀετῷ πετομένῳ.

⁹⁷And the first being is like a lion, and the second being like an ox, and the third being has a human face,⁹⁸ and the fourth being is like an eagle in flight.

4:8 καὶ ἢ τὰ ἢ τέσσαρα ζῶα, ἐν καθ' ἐν αὐτῶν ἢ ἔχον ἢ ἀνὰ πτέρυγας ἔξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες, ἢ Ἅγιος ἅγιος ἅγιος, ἢ κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

⁹⁸And the four beings, every one of them has⁹⁹ six wings each, which are covered completely around with eyes, even inward. And they take no rest day

⁹⁵ 4:5 Many phrase this as "flashes of lightning and peals of thunder." Compare Exodus 19:16

⁹⁶ 4:6 The Greek word rendered "living being" is ζῶον - 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 4:7a txt ζων εχον (neut) X P f052 911 1611 1841 2053 2065 2070 M lat TR AN HF BG RP // ζων εχων (masc) A 046 922 1006 1828 2329 2344 SBL TH NA28 {} // ζων 2050 eth arm4 // lac C 051 2062. The neuter form of the verb would agree in gender with ζῶον.

⁹⁸ 4:7b txt προσωπον ανθρωπου 046 911 1006 1611^c 1828 1841 2070 M^k Ir HF RP // το προσωπον ως ανθρωπος P 1611* 1778 2050 2053 2329 M^A syr^h TR BG // το προσωπον ως ανθρωπου A (2344) a itar vg syr^{ph} (cop^{sa} infra) Ir^{lat} AN SBL TH NA28 {} // το προσωπον ανθρωπου 2065 // προσωπον ως ανθρωπος 922 // το προσωπον ως ο ανθρωπος 2080 // το προσωπον ως ομοιον ανθρωπω X (it^{sig,t}) // το προσωπον ως προσωπον ανθρωπου cop^{sa} // το προσωπον ως προσωπος υιου ανθρωπου cop^{bo} // illegible 1678 // lac C 051 2062.

⁹⁹ 4:8a txt εχον ανα (nom&acc sing neut pres part) 046 911 1841 2053 2065 2070 M Eras4,5^{mg} AN HF BG RP // εχων ανα (nom sing masc pres part) A 922 1006 1828 2329 (Cass Vict habentes) SBL TH NA28 {} // ειχον ανα (1st sing & 3rd pl imperf) X lat (habebant) TR // εχοντα ανα (acc sing masc part or nom pl neut part) P f052 1611 2050 // εχει ανα (3rd sing pres ind) 2074 // "it was" syr^{ph,h} cop^{sa} // lac C 051 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 εχει, 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, holy¹⁰⁰ is the Lord God Almighty, who was and who is and who is to come."

4:9 καὶ ὅταν δώσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου¹⁰¹ τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

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

4:10 πεσοῦνται οἱ Ϟ εἴκοσι τέσσαρες Ϟ πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ προσκυνήσουσιν 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 Ϟ πάντα, Ϟ καὶ διὰ τὸ θέλημά σου Ϟ ἦσαν Ϟ καὶ ἐκτίσθησαν.

¹¹"You are worthy, our Lord and our God, O Holy One, to receive glory and honor and power, for you¹⁰² created all things, and for your purpose they existed¹⁰³ 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 σφραγίσιν ἑπτὰ.

¹And I saw upon the right hand of the one sitting on the throne a scroll, written on, inside and out,¹⁰⁴ sealed up with seven seals.

¹⁰⁰ **4:8d** txt ἅγιος 3 times **℣**² A P 911 922 1006 1611 1778 1841 2050 2053 2080 2329 vg syr^{ph,h} cop^{sa,bo} arm eth Ephr Tert Prim Fulg Vict Apr Beat TR AN RP SBL TH NA28 {} // ἅγιος 9 times 046 1828 HF BG // ἅγιος 8 times **℣**^{*} // ἅγιος 7 times 1678 (contra fam) Oec^{com} // lac C 051 2030 2062. There are also scattered, minuscules that read ἅγιος 1 time, 2 times, 4 times, 6 times. There is a more full apparatus at end of document. Wilbur Pickering says "The manuscript evidence is badly divided here, but I take it that two of the three main lines of independent transmission, including the best one, have "holy" nine times, instead of three. Surely it is more likely that 'nine' would be changed to 'three' than vice versa. In fact, try reading "holy" nine times in a row out loud—it starts to get uncomfortable! Since in the context the living ones are repeating themselves endlessly, the "nine" is both appropriate and effective. Three 'holies' for each member of the Trinity."

¹⁰¹ **4:9** txt του θρονου P 046 911 922 1006 1611 1678 1778 1828 1841 2053 2065 2070 2329 TR AN HF BG RP // τω θρονω **℣** A 2050 2080 SBL TH NA28 {} // lac C 051 2062.

¹⁰² **4:11a** The use of the pronoun συ 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 ησαν (imperf) **℣** A 911 1006 1611 1841 2053 2070 it^{ar,gig,t} vg syr^{ph} Apr^{mssacc} to Prm Beat ps-Ambr AN HF RP SBL TH NA28 {A} // εγενοντο (aor mid) 2329 arm // εισιν (pres) P 922 1854 2050 2065 (syr^h) cop^{sa} eth Andr TR BG // ουκ ησαν (question- "were they not...?") 046 f052 1828 // ησαν και εισιν arm4 // omit εισιν και 2019 Varim Fulgent Prim // lac C 051 2062

¹⁰⁴ **5:1** txt εσωθεν και εξωθεν P 046 f052 911 922 1006 1611 1828^{txt} 1841 2050 2053 2065 2070 **ⲙ** it^{ar,gig} vg syr^{ph} cop^{bo} arm eth Hipp Orig^¼ Vict-Pett Apr Beat Aphraates Hil Oec Prim Ps-Ambr AN HF BG RP // εσωθεν και οπισθεν A 1828^{mss} 2329 2344 syr^h Or^¼ Cyp Cass TR SBL TH NA28 {} // εμπροσθεν και τα οπισθεν **℣** cop^{sa} Or^{2/4} (conformed to LXX Ezekiel 2:10- τα εμπροσθεν και τα οπισω) // lac C 051 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 an older text in Revelation.

5:2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς ἄξιος ἐστὶν ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας αὐτοῦ;

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

5:3 καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ ἢ ἄνω, ἢ οὔτε ἐπὶ τῆς γῆς ἢ οὔτε ὑποκάτω τῆς γῆς ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

³And 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 καὶ ἐγὼ ἔκλαιον πολὺ ὅτι οὐδεὶς ἄξιος εὐρέθη ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

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

5:5 καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα ἡ Δαυὶδ, ἢ ὁ ἀνοίγων τὸ βιβλίον καὶ τὰς ἑπτὰ¹⁰⁵ σφραγίδας αὐτοῦ.

⁵Then one of the elders is saying to me, "Do not weep. Look, the Lion of the tribe of Judah, the Root of David, he has overcome, who is opening the scroll and¹⁰⁶ the seven seals of it."

5:6 Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄρνιον ἐστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, αἱ εἰσὶν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ ἀποστελλόμενα εἰς πᾶσαν τὴν γῆν.

⁶And I saw in between the throne and the four living beings and the elders, a lamb, postured as though slain, having seven horns and seven eyes, which are the seven spirits¹⁰⁷ of God sent forth into all the earth.¹⁰⁸

5:7 καὶ ἦλθεν καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

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

5:8 καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ ἑἴκοσι τέσσαρες ἡ πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἁρνίου, ἔχοντες ἕκαστος ἑκίθαραν, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσὶν ἡ προσευχαὶ τῶν ἁγίων,

⁸And when he had taken the scroll, the four living beings and the twenty-four elders fell down before the Lamb, each one holding a lyre¹⁰⁹ and a golden bowl filled with incenses, which are the prayers of the saints,

¹⁰⁵ 5:5a omit ἑπτὰ 792 1611 latt syr^{ph} cop^{bo} eth arm Jer Oros

¹⁰⁶ 5:5b txt και A P 046 f052 911 922 1006 1611 1828 1841 2050 2053^{com} 2065 2070 2329 it vg-am,fu,tol,harl syr^h cop arab AN HF BG RP SBL TH NA28 {} // και λυσαι X 94 2053^{txt} 2344 vg-cle,demid,lipss syr^{ph} Apr Cyr Jer Oros TR // lac C 051 2062

¹⁰⁷ 5:6a txt τα επτα P²⁴ X 046 911 922 1828 2053 2065 2070 2329 it^g vg-cle,ammg,demid,tol,harlmg syr^{ph,h} copsa,bo arm Ir^{lat} Clem^{vid} Hipp Cyp Maternus Tyc Greg-Elv Fulg Prim Beat TR-Eras4,5;Steph,Elz,Beza,Scriv AN HF BG RP SBL TH NA28 [επτα] {C} // επτα 2344 // τα A P^{vid} f052 1611 1841 2050 it^{ar} vg-am*,fu,harl* eth Ir^{arm} Apr Andr^{bav} TR-Eras1,2,3;Ald,Col // lac C 051 2062.

¹⁰⁸ 5:6b Zechariah 4:10

¹⁰⁹ 5:8 The Greek word is κιθάρα, which with that era's pronunciation would sound to us as "gitarra," like the Spanish word for guitar. The Online Encyclopedia Britannica defines it as follows: "Large lyre of Classical antiquity, the principal 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

5:9 Καὶ ἄδουσιν ὥδὴν καινὴν, λέγοντες, Ἄξιός εἰ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ: ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ θεῷ ἡμᾶς ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,

⁹and 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 us¹¹⁰ for God with your blood out of every tribe and language and people and nation!”

singers of the Greek epics, as well as by later professional accompanists and soloists." The lyre was an intermediate transition step from the harp to the guitar and viol which have finger boards. The English word "harp" is no more accurate a rendering here than guitar, since a harp today is usually a 6 foot tall instrument mainly used with orchestras, whereas a guitar is a portable, personal instrument, more like here in Revelation than is a harp. Thus, "guitar" would be a more accurate rendering than "harp."

¹¹⁰ 5:9 variants in part:

- 1.) ηγ. τω θεω ημας
- 2.) ηγ. τω θεω
- 3.) ηγ. ημας
- 4.) ηγ. ημας τω θεω
- 5.) ηγ. ημας τω θεω ημων
- 6.) ηγ. ημας εν τω αιματι σου τω θεω
- 7.) omit θεω to τω θεω in v. 10
- 8.) missing/defective here

1.) \aleph 046 f052 911 1006 1611 1841 2053 2329 \mathfrak{M} cop^{bo} Andra^p Areth Treg vnSod Vog Bov [Merk] TR-Eras5,6;Steph,Beza,Elz,Scriv HF BG RP TH

2.) txt A Lach Tisch Weiss WH RC SBL NA28 {A}

3.) 2065^{txt} [has τω θεω in mg.] 2070 2186 2814 vg-harl arm¹ Ir^{lat}vid TR-Eras1,2,3;Ald,Col

4.) 922 1828 2050 2344 it^{ar,ig} vg syr^h arm Hipp; Cypr Matern Aug Varim Fulg Prim Beat

5.) (cop^{sa}) arm³ see 5:10

6.) syr^{ph} eth

7.) 1854 (*homoioteleuton*)

8.) lac: \mathfrak{P}^{115} C 051 P? 2062

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμας - "us" and βασιλευσομεν "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 ἡμας, "us," they created a conflict with v. 10 where it says "you have made αὐτοὺς - "them" into kings and priests, and βασιλευσουσιν "they" will reign. As the text stands in the HF/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA28, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote for Dr. Robinson's exact words.) 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 ἡμας in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view that the bottom of the left column of the page ends with ἠγόρασας τῷ θεῷ, (abbrev.) and the next column picks up with ἐν τῷ αἵματι. (You can view the pertinent page of Codex A for yourself at the [Center for the Study of New Testament Manuscripts](#), find Codex A, Codex Alexandrinus, MS. nr. GA_02.) 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.

5:10 καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

[*Living Beings:*] ¹⁰“And you made them¹¹¹ kings and priests¹¹² to our God, and they will reign¹¹³ on the earth.”

5:11 Καὶ εἶδον, καὶ ἤκουσα ὡς φωνὴν ἀγγέλων πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων,

¹¹And I looked, and I heard what was¹¹⁴ 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, Ἄξιός ἐστιν τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ τὸν ἰσχυρὸν καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

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

5:13 καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης ἔστιν, καὶ τὰ ἐν αὐτοῖς, πάντας ἤκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἄρνιῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

¹³And every creature that is in heaven, and on the earth, and under the earth,¹¹⁵ and that is in¹¹⁶ the sea,¹¹⁷ and the things that are in them, I heard all saying,

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.

¹¹¹ **5:10a** txt αὐτοὺς (all Greek mss but 792, 2436) vg-am (eos) syr cop^{bo} arm> (eth) Andr; Cyp Matern AN HF BG RP SBL TH NA28 {A} // ἡμας (792 but following βασιλευουσιν) 2436 it^{ar,gig} vg-fu,dem,harl,lipss,cle (nos) cop^{sa} arm1,3 (Hipp) Varim Vulg Prim Beat Tyc TR // lac C P 051 1384 1854homoiotel. 2030 2062 2329. The cursives 296, 2049, 2066 do have “us” like the Textus Receptus, but that is because they are handwritten copies OF the Textus Receptus itself, so they don’t count as Greek witnesses to the Textus Receptus.

¹¹² **5:10b** txt βασιλεις και ιερεις 046 1006 1611^c 1841 2053 2065 2070 **π** syr^h arm TR AN HF BG RP // βασιλειαν και ιερεις A f052 1611* 1854 2050 2329 latt cop^{(sa),bo} arm4 SBL TH NA28 {} // βασιλειαν και ιερατειαν **κ** 2344 // βασιλειαν και ιερεις και βασιλεις syr^{ph} // lac C P 051 2062

¹¹³ **5:10c** txt βασιλευσουσιν **κ** P 922 1828 2050 2053 2344 **π**^A it^{gig} vg-am,fu,tol,harl,lips5 cop^{sa,bo} syr^{ph} arm4 Hipp Andr; Cyp Matern Fulg AN HF BG RP TH NA28 {A} // βασιλευουσιν A 046 f052 911 1006 1611 1841 2065 2070 2329 **π**^K (itar) syr^h Compl SBL // βασιλευσομεν vg-cle,dem,lips4,6 arm Prim Beat TR // infinitive arm α. // omit και βασιλευσουσιν επι της γης ps-Ambr // lac C 051 2062. Mss. 296 and 2049 do not count as Greek witnesses, since they are handwritten copies of printed editions of the Textus Receptus. Hoskier states this plainly in Text Volume 2, p. 156, lines 26,27, where he says “Negl. 57 et 141 ex ed. typ. exscripti.” This means 57 and 141 are “copied from printed edition.” Note that the TR does not follow Ms. 2814, Erasmus’ only Greek manuscript for Revelation.

¹¹⁴ **5:11** txt ηκουσα ως **κ** 046^c 911 922 1006 1611^c 1828 1841 2050 2065 2070 **π**^K syr^{ph,h} cop^{sa} arm4 Cass^{1/2} Fulg AN [ως] HF BG RP // ηκουσα A P 046* f052 1611* 2053 2329 **π**^A latt cop^{bo} arm> eth Cass^{1/2} TR SBL TH NA28 {} // lac C 051 2062.

¹¹⁵ **5:13a** txt και υποκατω της γης A P 046 f052 922 1006 1611 1841 it^{ar,gig} vg cop^{sa} syr^{ph,h} TR RP NA28 {} // omit **κ** 911 1828 2050 2053 2329 cop^{bo} arm Fu // lac C 051 2062.

¹¹⁶ **5:13b** txt και επι της θαλασσης A P 046 911 922 1006 1611 1828 1841 2050 2053 2065 2070 2329 it^{ar} TR AN HF BG RP SBL TH NA28 {} // και επι την θαλασσαν f052 // και της θαλασσης cop^{sa} // και τα εν τη θαλασση **κ** syr^{ph,h} cop^{bo} arm eth // Et in mari it^{gig} Prim Cass // Et quae sunt in mari vg ps-Ambr // Et quae est in mari Fulg // Et quae in mari Beat // lac C 051 2062.

"Blessing and honor, glory and power, be to Him who sits on the throne, and to the Lamb, for ever and ever! Amen."¹¹⁸

5:14 καὶ τὰ τέσσαρα ζῶα ᾠόντες ἑπὶ τὸ Ἀμήν· καὶ οἱ πρεσβύτεροι ἔπεσον, καὶ προσεκύνησαν.

¹⁴And the four living beings kept saying the "Amen."¹¹⁹ And the elders fell down and worshiped.¹²⁰

Chapter 6

The Seven Seals

6:1 Καὶ εἶδον ὅτι ἤνοιξεν τὸ ἄρνιον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνή¹²¹ βροντῆς, Ἐρχου ᾠ καὶ ἴδε. ᾠ

¹And I saw that¹²² 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."¹²³

¹¹⁷ **5:13c** txt θαλασσης εστιν και A 911 922 1006 1611^c 1841 2070 2329 **ⲙ**^K cop^{bop} HF RP TH // θαλασσης α εστιν και P 046 2050 **ⲙ**^A it^{c,dem,div,haf} vg syr^{ph} Andr; Fulg^{1/2} TR BG // θαλασσης α και Beatus // θαλασσης οσα εστι και 1828 Andr^c Fulgent^{1/2} // θαλασσης σα εστι και 2053 // θαλασσης και **Ⲛ** f052 1611* 2065 it^{(ar),gig} vg^{ms} syr^h cop^{sa,bop} arm eth Prim Cass Beat Andrew^a AN SBL NA28 {B} // lac C 051 2062. The UBS textual commentary: "In order to provide a verb for the relative clause (with or without an additional relative pronoun), after θαλασσης some witnesses read εστιν, και..., others read α εστιν, και, and still others read ὅσα εστιν, και. The text which seems to have given rise to these modifications is simply και..."

¹¹⁸ **5:13d** txt αιωνων αμην 046 f052 911 2065 **ⲙ** eth arm3 Tert Ps-Ambr HF BG RP // αιωνων **Ⲛ** A P 922 1006 1611 1828 1841 2050 2053 2070 (2329) 2344 it^{ar,gig} vg syr^{ph,h} cop^{sa,bo} arm Prim TR AN SBL TH NA28 {} // lac C 051 2062. This variant is related to the following footnote. It looks like the word Ἀμήν here was a later addition, and then when copyists or editors realized that v. 14, where it said the four living beings were saying Amen, that that was redundant, since v. 13 already said, "every creature in heaven, etc." said Amen, they then made the v. 14 modifications to the verb, and / or added the article, as, "το αμην." See endnote with full collation of this variant in combination with the next one.

¹¹⁹ **5:14a** txt ζωα λεγοντα το αμην 046 **ⲙ**^K HF BG RP // ζωα ελεγον το αμην 922 latt cop^{sa,bo} // ζωα ελεγεν το αμην 1828 // ζωα λεγουσιν το αμην cop^{sa,bo} // ζωα ελεγον αμην **Ⲛ** A P f052 1006 1611 1841 2050 2065 2070 2329 TR AN SBL TH NA28 {} // ζωα λεγουσιν αμην 2053 // ζωα οι λεγουσιν αμην syr^{ph} // omit 911 // lac C 051 2062. See endnote with full collation of this variant in combination with the previous one.

¹²⁰ **5:14b** txt προσεκυνησαν (all Greek manuscripts except 2045*) vg-am,fu,dem,harl*,lipss syr^{ph,h} cop^{sa,bo} arm eth Apr ps-Ambr Cass AN HF BG RP SBL TH NA28 {} // προσεκυνησαν ζωντι εις τους αιωνας των αιωνων 2045* vg-cle,lips4 Prim Haymo TR // lac C 051 88 1384 1704 2022 2030 2062 2078 2091. The early Vulgate texts am (Amiatinus) and fu (Fuldensis) support the majority text. Note also that Hoskier indicates that manuscripts 57 and 141 read with the TR. These are 16th cent. manuscripts now called Gregory MSS. 296 and 2049. These are not Greek manuscripts in the normal sense, because they are handwritten copies of printed editions. In other words, they do not bolster the Textus Receptus as sources for the Textus Receptus, because they ARE the Textus Receptus. See where Hoskier states this in Text Volume 2, p. 156, lines 26,27, where he says "Negl. 57 et 141 ex ed. typ. exscripti." (This means, "Disregard 57 and 141 since they are handwritten copies of printed editions.") So yes, only one Greek manuscript reads with the TR here. "Manuscript" means "hand written." If we are going to say that 57 and 151 are Greek manuscripts, then someone could fairly make 7,000 handwritten copies of the Nestle-Aland 28th edition New Testament, and then declare that the NA28 is the majority text.

¹²¹ **6:1a** txt φωνη A C 046 911 922 1006 1611 1678 1828 1841 2070 2080 2329 **ⲙ** it^{ar} syr^{ph,h} cop^{sa,bo} Beat Prim AN HF BG RP SBL TH NA28 {} // φωνη 2329 pc // φωνης P TR // φωνην **Ⲛ** 1778 2053 2065 it^g vg arm // Ἐρχου, ως φωνη βροντης. 2074 // omit ως φωνη βροντης 94 // lac 051 2050 2062.

6:2 καὶ Ἦ ἰδοῦ, Ἦ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ’ αὐτὸν ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ.

²And behold, a white horse, and the one sitting on it holding a bow, and to him was given a crown, and he went out conquering and to conquer.¹²⁴

6:3 Καὶ ὅτε ἤνοιξεν τὴν δευτέραν σφραγίδα, ἤκουσα τοῦ δευτέρου ζώου λέγοντος, Ἔρχου.

³And when the Lamb opened the second seal, I heard the voice of the second being saying, "Come."

6:4 καὶ ἐξῆλθεν ἄλλος ἵππος Ἦ πυρός· Ἦ καὶ τῷ καθημένῳ ἐπ’ αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς, ἵνα ἀλλήλους σφάξωσιν· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

⁴And another horse came, a red one, and the one sitting on it, to him *the order* was given to take peace away from¹²⁵ the earth, so that they slaughter¹²⁶ one another. And he was given a large sword.

6:5 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος, Ἔρχου Ἦ καὶ ἴδε. Ἦ Καὶ Ἦ ἰδοῦ, Ἦ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ’ αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

⁵And when the third seal was opened, I heard the voice of the third being saying, "Come and see." And behold,¹²⁷ a black horse, and the one sitting on it holding a pair of scales in his hands.

6:6 καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

⁶And I heard a voice¹²⁸ in the midst of the four living beings, saying, "A quart of wheat for a day's wage, and three quarts of barley¹²⁹ for a day's wage. And don't you damage the oil or the wine."

¹²² **6:1b** txt σὺν 046 911 2065 2070 **ⲙⲓⲕ** vg-am,fu,cle,tol,harl AN HF BG RP , "and I saw that the Lamb opened..." // σὺν **ⲛ** A C P f052 922 1006 1611 1828 1841 2329 **ⲙⲓⲁ** itgig vg-dem syr^{ph,h} (cop^{bo}) arm (arab) ps-Ambr Prim Beat TR SBL TH NA28 {} // καὶ σὺν φησὶν εἶδον σὺν ἠνοιξε "and when he is speaking I saw that he opened" 2053 // "and then the Lamb uncovered" eth // omit cop^{sa} // lac 051 2050 2062. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, σὺν is written.

¹²³ **6:1-2** txt ερχου καὶ ἴδε 2 καὶ ἰδοῦ 046 911 1828 2070 2329 **ⲙⲓ** (itar) vg^{mss} Vict-Pett Prim Beat HF RP // ερχου 2 καὶ (ε)ἶδον καὶ ἰδοῦ A C P f052 1006 1611 1841 2053 2065 vg^{ww,st} arm Andrew AN BG SBL TH NA28 {} // ερχου 2 εἶδον καὶ ἰδοῦ cop^{sa} // ερχου 2 καὶ εἶδον. ἰδοῦ cop^{bo} // ερχου καὶ εἶδον 2 καὶ ἰδοῦ 2351^{txt} // ερχου καὶ βλέπε 2 καὶ εἶδον καὶ ἰδοῦ TR // ερχου καὶ ἴδε. 2 καὶ εἶδον καὶ ἰδοῦ **ⲛ** (922) 2344 itgig vg^{cl} syr^{h,with*} // ερχου 2 καὶ ἰδοῦ 1854 2351^{mg} // ερχου καὶ ἴδε. 2 καὶ εἶδον. ἰδοῦ eth // ερχου καὶ ἴδε. 2 καὶ ἤκουσα καὶ εἶδον, καὶ ἰδοῦ syr^{ph} // lac 051 2050 2062. The TR is basically following Codex Sinaiticus or one of the many Vulgate editions.

¹²⁴ **6:2** txt νικήσῃ (subj) TR RP NA28 {} // ἐνίκησεν (aor ind) **ⲛ** 2344 cop^{sa,mss,bo}.

¹²⁵ **6:4a** txt ἐκ **ⲛ*** C P 046 911 1006 1611 1828^z 1841 2065 2070 2329 it^{ar}.gig vg arm AN HF BG RP SBL TH NA28 {} // ἐπὶ 2344 // ἀπο 922 1828^{txt} 2053 TR // omit A f052 // omit ἐκ τῆς γῆς **ⲛ*** // lac 051 2050 2062. (See footnote on 16:17c.)

¹²⁶ **6:4b** txt σφάξωσιν (punctiliar) **ⲛ** P 046 f052 911 922 1006 1611 1828^z 1841 2053 2065 2070 TR AN HF BG RP // σφάζουσιν (continuous) A C 1828^{txt} 2329 SBL TH NA28 {} // κατασφάξωσι 2074 // σφάγξωσιν 459 // σφάζωσι 469 2814 // lac 051 2050 2062.

¹²⁷ **6:5** txt ἴδε 046 911 1828 2070 2329 **ⲙⲓⲕ** itar vg^{cl} Areth HF RP // εἶδον **ⲡ**¹¹⁵ A C P f052 922 1006 1611 1841 2053 2065 vg^{ww,st} cop^{bo} Andr AN BG SBL TH NA28 {B} // βλέπε καὶ εἶδον TR // ἴδε καὶ εἶδον **ⲛ** syr^h // omit itgig syr^{ph} cop^{sa} // lac **ⲡ**²⁴ 051 2050 2062.

6:7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα τοῦ τετάρτου ζώου λέγοντος, Ἔρχου ᾠ και ἴδε. ᾠ

⁷And when the fourth seal was opened, I heard the fourth being saying, "Come and see."¹³⁰

6:8 Καὶ ᾠ ἰδοῦ, ᾠ ἵππος χλωρός, και ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ ὁ θάνατος,¹³¹ και ὁ Ἄιδης ᾠ ἠκολούθει αὐτῷ. ᾠ Καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτείνειν ἐν ῥομφαίᾳ και ἐν λιμῷ και ἐν θανάτῳ και ὑπὸ τῶν θηρίων τῆς γῆς.

⁸And behold, a pale green horse, and the one who is sitting on¹³² it, his name is Death, and Hades was following him;¹³³ and authority is given to him¹³⁴ over one fourth of the earth, to kill them with war, and famine, and death, and by the wild animals of the earth.

6:9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ και διὰ τὴν μαρτυρίαν τοῦ ἀρνίου ἣν εἶχον.

⁹And when the fifth seal was opened, I saw beneath the altar, the souls of those slain for the word of God and for the witness they were bearing of the Lamb¹³⁵.

6:10 και ἔκραξαν ᾠ φωνῇ μεγάλῃ, ᾠ λέγοντες, Ἔως πότε, ὁ δεσπότης ὁ ἅγιος και ἀληθινός, οὐ κρίνεις και ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων 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?"

¹²⁸ 6:6a txt φωνην 046 911 922 1006 1611 1828 1841 2053 2070 \mathfrak{M}^K syr cop arm Prim Beat TR HF BG RP // ὡς φωνην \mathfrak{N} A C P f052 2065 2329 vg SBL TH NA28 {/} // ω φωνην AN [ω] // lac \mathfrak{P}^{24} \mathfrak{P}^{115} 051 2050 2062

¹²⁹ 6:6b txt κριθης (sg) 046 f052 911 922 1828 2053com 2065 2070 \mathfrak{M}^K syr^{ph} cop^{sa}_{1/2} TR AN HF BG RP // κριθων (pl) \mathfrak{N} A C P 1006 1611 1841 2053txt 2329 syr^h cop^{sa}_{1/2,bo} SBL TH NA28 {/} // lac \mathfrak{P}^{24} \mathfrak{P}^{115} 051 2050 2062

¹³⁰ 6:7-8 txt ερχου και ιδε 8και ιδου 046 911 1828 2070 \mathfrak{M}^K itg^{ig} vg^{cl} syr^{hc} (eth) Prim Beat HF RP // ερχου 8και ειδον και ιδου \mathfrak{P}^{24vid} A P f052 922 1006 1611 1841 2065 vg^{ww,st} syr^{ph} cop^{(sa),bo} arm And^r AN BG SBL TH NA28 {B} // ερχου 8ειδον και ιδου C 2053 // ερχου 8και ιδου 2329 // ερχου και ιδε 8και ειδον και ιδου \mathfrak{N} itar // ερχου και βλεπε 8και ειδον και ιδου TR // lac 051 2050 2062. See endnote #4 about this variant.

¹³¹ 6:8a txt ο θανατος P 046 f052 922 1828 2329 TR AN HF RP SBL TH NA28 [o] {/} // θανατος \mathfrak{N} C 911 1006 1611 1841 2053 2065 2070 BG // ο αθανατος A // lac 051 2050 2062

¹³² 6:8b The preposition "on" is different with this rider than the first three. When you read this version of the prepositional phrase out loud, this one has a more grave sound to it. It is longer and more spelled out.

¹³³ 6:8c txt ηκολουθει αυτω \mathfrak{N} 046 911 1006 1828 1841 2070 lat HF RP // ακολουθει αυτω syr^{ph} // ακολουθει μετ αυτου 2053com 2065 cop^{sa,bo} Vic TR BG // ακολουθει οπισω αυτου syr^h // ηκολουθει μετ αυτου A C P 922 1611 AN SBL TH NA28 {/} // ηκολουθει οπισω αυτου f052 2329 // ακολουθησειμετ αυτου 2053txt // lac \mathfrak{P}^{24} 051 2050 2062

¹³⁴ 6:8d txt αυτω 046 922 1611^c 911 1828 2070 2329 \mathfrak{M}^K lat syr cop^{sa,bo} arm eth Prim AN HF BG RP // αυτοις \mathfrak{N} A C P f052 1006 1611* 1841 2053 2065 TR SBL TH NA28 {/} // lac \mathfrak{P}^{24} 051 2050 2062.

¹³⁵ 6:9 txt μαρτυριαν του αρνιου 046 911 922 1611^c 2070 \mathfrak{M}^K syr^h arm3 AN HF BG RP // μαρτυριαν αρνιου 1828^{mg} // μαρτυριαν ιησου syr^{ph} Beat // μαρτυριαν ιησου χριστου 1828^{txt} cop^{boF*} // μαρτυριαν αυτου arm 4. α. eth Cyp^r Prim // μαρτυριαν \mathfrak{N} A C P 1006 1611* 1678 1778* 1841 2065 2080 2329 latt cop TR SBL TH NA28 {/} // εκκλησιαν 1778^c 2053 // lac 051 2050 2062

6:11 καὶ ἐδόθη αὐτοῖς ἑκάστῳ ἑτολή λευκή, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον, ἕως ἡ πληρώσωσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν ἑ καὶ οἱ μέλλοντες ἡ ἀποκτένεσθαι ὡς καὶ αὐτοί.

¹¹And 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,¹³⁶ those also about to be killed even as they.

The Sixth Seal

6:12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος μέλας ἐγένετο ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ἑ ὅλη ἡ ἐγένετο ὡς αἷμα,

¹²And 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 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσον εἰς τὴν γῆν, ὡς συκὴ ἑ βαλοῦσα ἡ τοῦς ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη,

¹³and 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 καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἑ ἐλισσόμενον, ¹³⁷ καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

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

6:15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς δοῦλος καὶ ἑ ἐλεύθερος, ἡ ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων·

¹⁵And 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 καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ ἑ τοῦ θρόνου, ἡ καὶ ἀπὸ τῆς ὀργῆς τοῦ ἁρνίου,

¹⁶and 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 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;

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

¹³⁶ 6:11 txt πληρώσωσιν (aor subj act) Ⲛ P 046 f052 911 922 1006 1828 1841 2053^{txt} 2070 ⲙ AN HF BG RP TH // πληρωθωσιν (aor subj pass) A C 2344 it^{ar}.gig vg syr^{ph} cop^{sa,bo} arm SBL NA28 {} // πληρωσονται (fut ind mid) Areth TR // πληρωσουσιν (fut ind act) 1611 2053^{com} 2065 2329 // lac 051 2050 2062. The UBS textual commentary says: "...although some of the versional evidence may be merely translational, the Committee gave a slight preference to the reading πληρωθωσιν (on the quite rare intransitive sense of the verb see B-A-G, s.v. § 6). The reading πληρώσωσιν may have arisen as an error of sight or sound in transcription. The two readings involving the indicative mood, πληρωσονται and πληρωσουσιν, seem to be secondary to the two readings involving the subjunctive mood."

¹³⁷ 6:14 txt ἐλίσσόμενον (nom sing neut pres pass part) A C 046 922 1006 1841 2053^{txt} 2329 RP NA28 {} // εἰλίσσόμενον P 1611 2053^{com} TR // ἐλίσσόμενος (nom sing neut pres pass part) Ⲛ f052 (911) // lac 051 2050 2062.

Chapter 7

The 144,000 Sealed

7:1 Καὶ μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ τῇ δένδρον.

¹And after this¹³⁸ I saw four angels standing at the four points of the earth, holding back the four winds of the earth, so that no wind would blow upon the earth, or upon the sea or upon any tree.

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

²And I saw another angel rising up from the east,¹³⁹ holding the seal of the living God, and he cried out in a very loud voice toward the four angels to whom *the orders* had been given to harm the earth and the sea,

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

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

7:4 καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν καὶ τεσσαράκοντα τέσσαρες χιλιάδες, ἑσφραγισμένων ἐκ τῆς πάσης φυλῆς υἱῶν Ἰσραὴλ·

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

7:5 ἐκ φυλῆς Ἰούδα ἑσφραγισμένοι: ἑκατὸν καὶ δώδεκα χιλιάδες, ἐκ φυλῆς Ῥουβὶμ ἑκατὸν καὶ δώδεκα χιλιάδες, ἐκ φυλῆς Γάδ ἑκατὸν καὶ δώδεκα χιλιάδες,

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

7:6 ἐκ φυλῆς Ἀσὴρ ἑκατὸν καὶ δώδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλεὶμ ἑκατὸν καὶ δώδεκα χιλιάδες, ἐκ φυλῆς Μανασσὴ ἑκατὸν καὶ δώδεκα χιλιάδες,

⁶from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh¹⁴⁰ twelve thousand,

7:7 ἐκ φυλῆς Συμεὼν ἑκατὸν καὶ δώδεκα χιλιάδες, ἐκ φυλῆς Λευὶ ἑκατὸν καὶ δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσασάρ ἑκατὸν καὶ δώδεκα χιλιάδες,

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

¹³⁸ 7:1 txt και μετα τουτο N 046 f052 922 1006 1611 1828 2329 ^{mk} syr^{ph} Beat AN HF BG RP // μετα τουτο A C 1006 1841 2053 latt syr^{hmg} arm SBL TH NA28 {} // μετα ταυτα cop^{sa} // και μετα ταυτα P 911 2065 2070 ^{ma} syr^{hxt} TR // μετα δε ταυτα cop^{bo} // lac 051 2050 2062.

¹³⁹ 7:2 The Greek phrase is ἀπὸ ἀνατολῆς ἡλίου – apò anatólē̄s hēlíou - "from the rising of the sun." It usually simply means "from the east" since that is where the sun rises. Compare Rev. 16:12.

¹⁴⁰ 7:6 Note that Joseph is represented here twice, as his own name in verse 8 and as his son Manasseh here in verse 6. Israel only had 12 sons, so if Joseph is here twice, that means that one of the other sons of Israel is missing. Dan is missing. See my endnote at the end of this document which explains this.

7:8 ἐκ φυλῆς Ζαβουλών ἑ δώδεκα ἑ χιλιάδες, ἐκ φυλῆς Ἰωσήφ ἑ δώδεκα ἑ χιλιάδες, ἐκ φυλῆς Βενιαμίν ἑ δώδεκα ἑ χιλιάδες ἐσφραγισμένοι.

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

The Multitude out of the Tribulation

7:9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι¹⁴¹ οὐδεὶς ἑ ἐδύνατο, ἑ ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑ ἐστῶτας ἑ ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, ἑ περιβεβλημένους ἑ στολὰς λευκάς, καὶ φοίνικας ἐν ταῖς χερσὶν αὐτῶν·

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

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

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

7:11 καὶ πάντες οἱ ἄγγελοι εἰστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ ἑ θρόνου ἐπὶ ἑ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ,

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

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

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

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

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

7:14 καὶ εἶπον¹⁴² αὐτῷ, Κύριέ μου, σὺ οἶδας. καὶ εἶπέν μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἑ ἐλεύκαναν ἑ ἐν τῷ αἵματι τοῦ ἀρνίου.

¹⁴And I said¹⁴³ to him, "My lord, you know." And he said to me, "These are those coming out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

¹⁴¹ 7:9 txt αριθμησαι 046 911 922 1828 2070 2329 **mk** latt syr^h HF BG RP // αριθμησαι αυτον **NA C** P f052 1006 1611 1841 2053 2065 TR AN SBL TH NA28 {/} // lac 051 2050 2062.

¹⁴² 7:14a txt ειπον 046 f052 911 922 1828 2070 2329 **mk** HF BG RP // ειρηκα **NA P** 1006 1611 1841 2053 2065 TR AN SBL TH NA28 {/} // lac C 051 2050 2062.

¹⁴³ 7:14b This is the first time John speaks. He has been spoken **to** many times before this, but he has not responded verbally until now.

7:15 διὰ τοῦτο εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τῷ θρόνῳ ἱσκηνώσει ἐπ' αὐτούς.

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

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

¹⁶No longer¹⁴⁴ will they hunger, neither will they thirst any more,¹⁴⁵ nor will the sun ever attack them nor any scorching heat.¹⁴⁶

7:17 ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ἱ ποιμαίνει¹⁴⁷ αὐτούς, καὶ ἱ ὁδηγεῖ¹ αὐτοὺς ἐπὶ ζωῆς πηγᾶς ὑδάτων· καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ¹⁴⁸ τῶν ὀφθαλμῶν 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."¹⁴⁹

¹⁴⁴ **7:16a** txt πεινάσουσιν ετι A 046 f052 911 922 1006 1611 1841 2053 2065 2070 2329 TR AN BG RP SBL TH NA28 {} // πεινάσουσιν (X) 1828 pc vg syr^{ph,h} cop^{sa,bo} arm eth Cyp ps-Ambr Prim Fulg // lac C 051 2050 2062.

¹⁴⁵ **7:16b** txt διψήσουσιν ετι X A 046 911 922 1611 1828 2053^{com} 2070 vg cop^{sa} ps-Ambr Cyp Prim Fulg TR-Eras4,5;Elz,Beza,Steph,Scriv AN BG RP SBL TH NA28 {} // διψήσουσιν P 052 1006 1678 1778 1841 2053^{txt} 2065 2080 (2329 omit ουδε διψήσουσιν ετι) 2814 it^{gls} syr^{ph} cop^{bo}^{mss} eth Beat TR-Eras1,2,3;Ald,Col // lac C 051 2050 2062.

¹⁴⁶ **7:16c** Isaiah 49:10. See also Psalm 121:6: "The sun will not smite you by day, nor the moon by night."

¹⁴⁷ **7:17a** txt ποιμαίνει - οδηγει (present) 241 911 2070 M^K cop^{bo}^{mss} HF BG RP // ποιμανει - οδηγειη 922 // ποιμανει - οδηγειη 1828 // ποιμανει - οδηγει vg-am,harl // ποιμανει - οδηγησει (future) A P 046 052 469 1006 1611 1678 1778 1841 2053 2065 2080 2329f M^A vg-rell syr cop^{sa} arm TR AN SBL TH NA28 {} // lac C 051 2050 2062. This context starts out with present verbs, then we find future verbs in vv. 15-16, and future again at the end of v. 17, but the Byzantine text has present tenses in v. 17 in between. This is not unusual, for the switch back and forth of tenses. But is it also possible for the tenses in v. 17 to have been assimilated by the surrounding futures? At any rate, verbs with a present tense form can have a future meaning.

¹⁴⁸ **7:17b** txt εκ A C P 046 052 35 82 94 104 175 424 459 469 757 792 922 1006 1611 1778 1828 1841 1852 1862 1888 2017 2042 2053^{com} 2060 2065 2073 2138 2329 2436 cop^{sa} AN HF BG RP SBL TH NA28 {} // απο X 241 456 911 920 1678 1854 1859 2019 2020 2053^{txt} 2059 2070 2074 2080 2081 2186 2351 2814 TR // δε it^{gls} Cyp Prim // lac 051 2050 2062. In modern Greek "απο" has absorbed εκ. Generally, Codex A represents the oldest reading for Revelation. Family 052 is split exactly in half; two mss for each of the major readings.

¹⁴⁹ **7:16-17** Isaiah 49:10, 13; Isaiah 25:8

Chapter 8

The 7th Seal: the Seven Trumpets

8:1 Καὶ ὅτε¹⁵⁰ ἤνοιξεν τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον.¹⁵¹

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

8:2 καὶ εἶδον τοὺς ἑπτὰ ἄγγελους οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

²And I saw the seven angels which stand before God, and seven trumpets were given¹⁵² to them.

8:3 Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ἵνα ᾠ δώσῃ¹⁵³ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.

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

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

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

8:5 καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο ᾠ βρονταὶ καὶ φωναὶ¹ καὶ ἄστραπαὶ καὶ σεισμός.

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

¹⁵⁰ **8:1a** txt οτε **Σ** P 046 052 911 922 1678 1778 1828 2053 2065 2070 2080 2329 **π** TR AN HF BG RP // οταν A C 1006 1611 1841 SBL TH NA28 {} // lac 051 2050 2062. The UBS editorial committee: "The reading ὅτε seems to be an assimilation to the six instances of ὅτε ἤνοιξεν in chap. 6. (For another example of ὅταν with the indicative in the book of Revelation, see 4:9.)"

¹⁵¹ **8:1b** txt ημιωριον P 046 f052 911 922 1006 1611 2065 2070 2329 & rell. Gr. TR AN HF BG RP SBL NA28 {} // ειμιωριον **Σ** 1828 2038* 2595 // ειμιωρον A // ημιωρον C 177 180 337 452 467 498 1704 2021 2053^{txt} 2200 TH // ημιαριον 1918 // ημιοριον 181 2814 // ημιωριων 2081 // ημιωνιον 1948 // omit Beat // lac 051 88 110 1384 2030 2050 2052 2062 2091.

¹⁵² **8:2** txt εδοθησαν **Σ** C P 046 1006 1611 1678 1778 1828 1841 2053 2065 2070 TR AN HF BG RP SBL TH NA28 {} // εδωθησαν 922 2329 // εδωθη 792 // εδοθη A 052 911 2080 syr^h // lac 051 2050 2062.

¹⁵³ **8:3** txt δωση (1aor subj) P 046 052 922 1678 1828 2065 2329 **π** TR RP // δω (aor subj) 1006 1841 2053 // δωσει (fut ind) **Π**¹⁵ **Σ** A C 911 1611 1778 2070 2080 AN HF BG SBL TH NA28 {} // δοση 2351 // omit ινα δωσει syr^{ph} Ambr Beat // lac 051 2050 2062. More likely that an original future form was corrected to a subjunctive form than vice versa. But the subjunctive and future in NT Greek have overlapping domains anyway, and all three of these readings may be rendered as English subjunctives.

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

⁶And the seven angels who had the seven trumpets readied themselves¹⁵⁴ to play.

8:7 Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

⁷And the first one sounded his trumpet; and there came hail and fire mixed with blood, and it was rained on the earth. And one third of the earth was burned up,¹⁵⁵ and one third of the trees were burned up, and all the green grass was burned up.

8:8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα,

⁸And the second angel sounded his trumpet; and something like a huge burning mountain¹⁵⁶ 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 θαλάσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.

⁹and one third of the creatures that have lives¹⁵⁷ in the sea died, and one third of the ships were destroyed.

¹⁵⁴ 8:6 txt εαυτους P¹¹⁵ N² P 046 f052 911 922 1006 1611 1828 1841 2053 2065 2329 M TR AN HF BG RP // αὐτους N* A 2039 2138 2351 TH NA28 {} // αὐτους WH SBL // omit eth // lac C 051 2050 2062. The NA28 reading, though it can mean "readied the trumpets," may well mean exactly the same as the third one, that has the rough breathing, and the first one that has the full reflexive form. The reflexive meaning of the smooth-breathed form is according to Hellenistic usage. Either way, it is a small distinction to make, between readying yourself or readying your trumpet. And there is much more to get ready with the trumpet than with yourself, especially if you are an angel it seems to me. I mean, you wouldn't have to go to the bathroom first or anything like that. Thus the generalized rendering of the ESV seems suitable, "they prepared to blow them."

¹⁵⁵ 8:7 txt και το τριτον της γης κατεκαη N A P f052 911 922 1006 1611 1828 1841 2053 2065 2329 +all other Greek mss. it^gig^h syr^{ph}^h cop^{sa,bo} arm^β Prim Beat Tyc1 AN BG RP SBL TH NA28 {} // omit 1854 2061 2814 arm TR // lac C 051 88 1384 2022 2030 2050 2052 2062 2091. Will one third of the earth be burned up or not? This is a variant between Bible versions based on the Textus Receptus, versus all others. The Textus Receptus and the King James Version omit the first of the three phrases below, which means, "and one third of the earth will be burned up."

και το τριτον της γης κατεκαη
και το τριτον των δενδρων κατεκαη
και πας χορτος χλωρος κατεκαη

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 κατεκαη," but he resumed with the wrong line ending with κατεκαη. Skipped one line by accident. Homoioteleuton. Or, it could have been a case of "homoioarcton," that is, all three lines BEGIN the same, with και, and the scribe having left off, resumed, thinking, "I resume with the line beginning with και, but he picked the wrong line beginning with και. Interestingly, the scribe of manuscript 620 wrote the phrase in question two times, which is another kind of result from parablepsis from homoioteleuton.

¹⁵⁶ 8:8 txt καιομενον 046 911 922 M^K syr^{ph} Tyc HF BG RP // πυρι καιομενον N A P f052 1006 1611 1828 1841 2053 2065 2070 2329 latt syr^h cop^{sa,bo} (arab) TR AN [πυρι] SBL TH NA28 {} // lac C 051 2050 2062.

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

¹⁰And 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 Ἄψινθος, καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

¹¹And 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 ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ νύξ ὁμοίως.

¹²And 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 darkened¹⁵⁸ and a third of the daylight would not be shined, and the same with the night.

8:13 Καὶ εἶδον, καὶ ἤκουσα ἐνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ οὐαὶ οὐαὶ ᾧ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

¹³And I looked, and I heard an eagle¹⁵⁹ 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!"

¹⁵⁷ **8:9** Greek: τὰ ἔχοντα ψυχας, literally, "a third of the creatures in the sea died, those possessing souls." Bauer begins his lexicon entry for this word ψυχη, "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 ψυχας, with the nominative definite article, is commented on in the BDF grammar in § 136(1) as follows, "Revelation exhibits a quantity of striking solecisms which are based especially on inattention to agreement (a rough style), in contrast to the rest of the NT and to the other writings ascribed to John: (1) An appositional phrase (or circumstantial participle) is often found in the nominative instead of an oblique case (§ 137(3))." The only reasonable apposition or circumstance seems to be as worded above: "those that have lives in the sea."

¹⁵⁸ **8:12** The verb 'was darkened' is singular. I don't think it is saying that one third of 'them were darkened,' but rather one third of something singular 'was darkened,' and the meaning is that one third of their strength, one third of the collective light was darkened. What it is NOT saying is that one third of the number of them were totally dark. And probably not that one third of the duration of the day or night was dark. It is saying that the day and the night were each only two thirds as light as normal. See Isaiah 13:10; Ezekiel 32:7; Joel 3:15

¹⁵⁹ **8:13** txt αετου P¹¹⁵ & A 046 f052 911 1006 1611 1841 2053 2065 2070 2329 m^k it^{g,h} vg syr^{p,h} cop^{sa,bo} eth Cass Beat Tyc AN BG HF RP SBL TH NA28 {} // αγγελου P 922 m^A arm TR // lac C 051 2050 2062. "Had the Apocalyptist written αγγελου, αλλου ("another") would probably have taken the place of ενος ("an"); cf. 7:2; 8:3." (H. B. Swete, *The Apocalypse of St. John*, ad loc.).

Chapter 9

The Fifth Trumpet

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

¹And the fifth angel sounded his trumpet; and I saw a fallen star,¹⁶⁰ *fallen* out of heaven onto earth, and the key to the bottomless pit had been given to him.

9:2 Ἦ καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, ¹⁶¹ καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου καιομένης, καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

²And he opened the bottomless pit, and smoke ascended from the pit like smoke from a burning furnace.¹⁶² And the sun and the sky were darkened from the smoke of the pit.

9:3 καὶ ἐκ τοῦ καπνοῦ ἐξηλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐτοῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.

³And 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 καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσιν τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσιν τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.

⁴And it was commanded them that they not harm the grass of the earth or anything green or any tree,¹⁶³ but only humans who do not have the seal of God on their foreheads.

9:5 καὶ ἐδόθη αὐταῖς¹⁶⁴ ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῶσιν μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παῖση ἄνθρωπον.

⁵And 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.

¹⁶⁰ 9:1 That is, a fallen angel. Angels are called stars also in Judges 5:20; Job 38:7; Isaiah 14:13; Daniel 8:10 / Rev. 12:4; Rev. 1:20. In this verse in Revelation, it is a "fallen star," which is another way to refer to a demon; one of the 1/3 of the angels that Satan took with him when he was expelled from heaven.

¹⁶¹ 9:2a txt και ηνοιξεν το φρεαρ της αβυσσου και A P f052 0207 922 1006 1828 1841 2065 2329 lat syr^h cop^{samss} arm^{pt} Ps-Ambr Beat Prim TR [AN] HF BG RP SBL TH NA28 {} // και 8 046 911 1611 2053 2070 21^k it^{ar} syr^{ph} cop^{samss,bo} arm^{pt} eth // lac C 051 2050 2062. homoioarcton?

¹⁶² 9:2b txt καμινου καιομενης 046 911 922 1828 2065 2070 21^k syr^{h**} arm arab AN HF BG RP // καμινου μεγαλης 8 A P f052 0207 1006 1611 1841 2329 cop^{sa} TR SBL TH NA28 {} // καμινου μεγαλης καιομενης 2053 it^{gls} syr^{ph} // lac C 051 2050 2062

¹⁶³ 9:4 Compare ch. 6:6, "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or wine." An implication here about the green grass and trees, from the commandment to the locusts that they not damage anything green, could be that green things will be precious and rare in those days already, before all these plagues take place. On the other hand, locusts' natural inclination would be to eat such, and they are being commanded to do otherwise.

¹⁶⁴ 9:5 txt αυταις P 046 0207 911 1006 1778 1828 1841 2329 21^k TR AN HF BG RP // αυτοις 8 A 922 1611 1678 2053 2065 2070 2080 SBL TH NA28 {} // lac C 051 2050 2062

9:6 καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ εὕρῃσουσιν αὐτόν, καὶ ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύξετα ἀπ' αὐτῶν ὁ θάνατος.

⁶And 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.

9:7 Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι χρυσοῖ,¹⁶⁵ καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,

⁷And the appearance of the locusts was like horses outfitted for war, and on their heads golden crowns, and their faces like human faces,

9:8 καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν,

⁸and they had hair like the hair of women, and their teeth were like lions' teeth,

9:9 καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.

⁹and they had thoraxes like breastplates of iron, and the sound of their wings was like the sound of many chariot horses rushing to battle.

9:10 καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις καὶ κέντρα, Ἦ Καὶ ἐν Ἦ ταῖς οὐραῖς αὐτῶν Ἦ ἐξουσίαν ἔχουσιν τοῦ Ἦ ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

¹⁰And they have tails like scorpions, and stingers, and in their tails they have power to do harm¹⁶⁶ to humans for five months,

9:11 Ἔχουσαι βασιλέα ἐπ' αὐτῶν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀββαδὼν ἐν δὲ τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

¹¹having as king over them the angel of the Abyss. His name in Hebrew is Abbadōn, and in Greek he has the name Apollyōn.

9:12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχεται ἔτι δύο οὐαὶ μετὰ ταῦτα.

¹²The first woe has passed. Behold, even after all this,¹⁶⁷ a second woe is still coming.¹⁶⁸

¹⁶⁵ 9:7 txt χρυσοῖ 046 0207 911 922 2070 **mk** cop^{sa} arab HF BG RP // ὁμοιοι χρυσω **Σ** A P f052 1006 1611 1828 1841 2053 2065 2329 latt syr^h cop^{bovid} arm eth TR SBL TH NA28 {} // ὁμοιοι χρυσιω 1854 AN // ὡς στεφανος ὁμοιος χρυσω syr^{ph} // ὁμοιωμα ὡς στεφανοι χρυσοι ὁμοιοι χρυσω 2351 // lac C 051 2050 2062.

¹⁶⁶ 9:10 txt και εν ταις ουραις αυτων εξουσιαν εχουσιν του αδικησαι 046 **mk** syr^h AN [εχουσιν] HF BG RP // και εν ταις ουραις αυτων η εξουσια αυτων αδικησαι **Ϟ**⁴⁷ **Ϟ**^{115vid} **Σ** A P 1006 1611 1841 2053 2080 (2344) SBL TH NA28 {} // εν ταις ουραις αυτων η εξουσια αυτων αδικησαι 0207 1678 1778 1828 // εν ταις ουραις αυτων και εξουσιαν εχουσιν αυτων αδικησαι 2065 // και εν ταις ουραις αυτων και η εξουσια εχουσιν του αδικησαι αδικησαι 911 // εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι **mk**^A itar vgcl syr^{ph} // και εν ταις ουραις αυτων εξουσιαν εχον σα του αδικησαι 2329* // και εν ταις ουραις αυτων εξουσιαν εχουσαι του αδικησαι 2329^c // ην εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι TR // εν ταις ουραις αυτων του αδικησαι 922 // lac C 051 2050 2062. See footnote on 12:7, and the endnote on this variant with a more full listing of variants.

¹⁶⁷ 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.

¹⁶⁸ 9:12b txt ερχεται ετι δυο "a second woe is still coming" **Ϟ**⁴⁷ **Σ*** A 1006 1611 1841 2070 HF BG RP SBL TH NA28 {} // ερχονται ετι δυο "two woes still are coming" **Σ**² P 046^c 1828 2053 2329 2344 lat TR-Eras5,6;Elz,Beza,Steph,Scriv AN // ερχονται ετι αι δυο "the two woes still are coming" 1732 2074 (8:13 says there will be 3 woes) // ερχεται ετι αι δυο "the two woes still are

9:13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,

¹³And the sixth angel sounded his trumpet. And I heard a voice¹⁶⁹ from the four horns¹⁷⁰ of the golden altar before God,

9:14 Ἦ λέγουσαν ὅτι τῷ ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

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

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

¹⁵And 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.

9:16 καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππου ὅτι μυριάδες μυριάδων ἤκουσα τὸν ἀριθμὸν αὐτῶν.

¹⁶And the number of their mounted troops was 100,000,000.¹⁷¹ I heard the number of them.

9:17 καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν

coming" 0207 1854 (8:13 says there will be 3 woes) // ερχονται δυο "two woes are coming" 046* f052 **Π**^A it^{ar,gi} vg Tyc TR-Eras1,2,3;Ald,Col // ερχονται αλλαι ουαι δυο cop^{sa} // ερχεται δυο "a second woe is coming" 2060 2065 2302 // ερχεται δευτερα "a second woe is coming" 104 922 it^h^{vid} (et ecce secundum vae... then lac) cop^{bo} // ... ερχεται... "it is coming" **Π**¹¹⁵ (only this one word is definite) // lac C 051 1384 2030 2050 2062. I have a more complete apparatus on this variant in the back, since it is an interesting one.

¹⁶⁹ **9:13a** txt φωνην μιαν **Π**⁴⁷ 0207 A P 046 922 1006 1611 1828 1841 2065 2070 2080 2814 **Π** latt syr^{ph,h} cop^{sa,bo} Vict. (vocem unam ex quatuor cornibus) TR AN HF BG RP SBL TH NA28 {} // φωνης μιας **Σ**² // φωνην ενος 2329 // φωνην μεγαλην 2053 // φωνην **Σ**^{*} (infra) 1678 1778 // omit 1854 arm4 // μιαν it^{si} Apr. Prim. Cypr. Tyc 1,2,3 Beat. // lac C 051 2050 2062. (**Σ**^{*} omits μιαν εκ των τεσσαρων κερατων.) There is no difference in meaning between φωνην μιαν and φωνην, since the word μιαν here probably just serves as an indefinite article, as in Semitic usage. (Neither Hebrew nor Greek normally has an indefinite article; though in Greek sometimes the word τις serves somewhat so.) It is tempting to render this as "a single voice from the four horns," since "single" would be a natural contradistinction to "four." The word "four" is also in dispute; see next footnote. Hoskier's rendering of this is, "And the sixth angel sounded and I heard a voice, of one from the (four) corners of the altar." He says the clue is ms. 2329's seeming disagreement in gender of φωνη, thus clueing us that there must be a pause or comma between "voice" and "one."

¹⁷⁰ **9:13b** txt τεσσαρων κερατων **Π**^{115vid} P 046 922 1006 1828 1841 2065 2070 **Π** vg-cle,dem,lips^{4,6} syr^{ph} Andr; Cypr Tyc Prim Beat TR AN HF BG RP NA28 [τεσσαρων] {C} // κερατων **Π**⁴⁷ **Σ**² A f052 0207 1611 2053 2344 it^{ar,gi} vg-am,fu,tol,harl,lips⁵ syr^h cop^{sa,ms,bo} eth Haymo Bed ps-Ambr SBL TH // omit μιαν εκ των τεσσαρων κερατων **Σ**^{*} - "I heard a voice from the golden altar before God" // lac C 051 2050 2062. See endnote.

¹⁷¹ **9:16** txt μυριαδες μυριαδων 046 911 922 1006 1611 1828 1841 2053 2329 **Π**^K (abt. 50 minuscules total) cop^{sa,ms} Tyc RP // διμυριαδες μυριαδων A P **Π**^A cop^{sa,ms} eth Cypr Beat NA28 {/} // δυο μυριαδες μυριαδων **Π**⁴⁷ cop^{bo} TR // δυο μυριαδων μυριαδας **Σ** // lac **Π**¹¹⁵ C 2050 2062. If Rev. 9:16 were the "unspecified gigantic number" like Rev. 5:11, μυριαδες μυριαδων 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.

ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

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

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

¹⁸By 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 ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι Ἦ ὄφεων, Ἦ ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

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

9:20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐ¹⁷² μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσιν τὰ δαιμόνια καὶ τὰ εἰδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ Ἦ καὶ τὰ χαλκᾶ Ἦ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν Ἦ δύναται, Ἦ οὔτε ἀκούειν οὔτε περιπατεῖν,

²⁰And the rest of humanity, those who were not killed by these plagues, they did not repent of the works of their hands, such that they worship demons and idols made of gold and silver and bronze and stone and wood, which can¹⁷³ neither see nor hear nor walk,

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

²¹and neither did they repent of their murders, nor their sorceries,¹⁷⁴ nor their sexual immorality, nor their thefts.

¹⁷² 9:20a txt οὐ C 911 922 1006 1828 1841 \mathfrak{M}^K arm Andr^{c,p} Beat Areth RP // καὶ οὐ 2329 syr^{ph,h} arm4 Tyc // οὐδὲ \mathfrak{P}^{47} \mathfrak{N} 046 f052 2053 2344 cop^{sa,bo} NA28 {} // οὔτε A P 1611 \mathfrak{M}^A its'g vg Prim Andra^{bav} Cyp ps-Ambr TR // lac \mathfrak{P}^{85} \mathfrak{P}^{115} 051 1384 2030 2050 2062. Many Latin mss are inconclusive.

¹⁷³ 9:20b txt δύναται (singular) \mathfrak{P}^{47} 046 911 1611 \mathfrak{M}^K TR RP // δύνανται (plural) \mathfrak{P}^{85} \mathfrak{P}^{115} \mathfrak{N} A C P f052 922 1006 1828 1841 2053 2329 latt syr^h NA28 {} // omit 792 eth syr^{ph} // lac 051 2050 2062. The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.

¹⁷⁴ 9:21 txt φαρμακειων 1678 1778 2053 2065 2070txt syr^{ph,h} cop^{sa,mss} arm Andrewa^{bav,c,p} TR AN BG RP // φαρμακων \mathfrak{P}^{47} \mathfrak{P}^{115} \mathfrak{N} C 911 1006 1611 1841 2070comp cop^{bo} Andr^c Areth HF SBL TH NA28 {} // φαρμακιων A P 046 922 (1828 *infra*) 2080 2329 2344 Andrew^{bav*} // "divination" arm4 // "potions of sorcery" cop^{bo} // "adultery" cop^{sa}1/4 // omit ουτε εκ των φαρμακων αυτων 627 (1828 but φαρμακιων added at end) itar cop^{sa,mss} arm2 Cyp Tyc1 // lac \mathfrak{P}^{85} 051 2050 2062. This Greek word φαρμακον - phármakon is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. Even in the case of the BYZ reading φαρμακειων, the primary meaning is use of drugs for any purpose. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. The UBS committee says they chose the reading 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)ιων, which occurs in 18:23 and Gal. 5:20, than vice versa."

Chapter 10

The Prophet's Bitter Burden

10:1 Καὶ εἶδον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἴρις 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 nimbus¹⁷⁵ above his head, and his face like the sun, and his legs¹⁷⁶ like columns of fire,

10:2 καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλίον ἀνεωγμένον· καὶ 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 μυκάται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

³and cried out with a great voice, like a lion roaring. And when he had cried out, the seven thunders spoke with their sounds.¹⁷⁸

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 ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς ἤρεν τὴν χεῖρα αὐτοῦ τὴν δεξιάν εἰς τὸν οὐρανὸν

⁵And the angel which I had seen standing on the sea and on the land, he lifted his right¹⁷⁹ 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 καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται,

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

¹⁷⁵ **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.

¹⁷⁶ **10:1b** The Greek word here, πους, is the word for feet, but in ancient Greek and many other languages the words for foot or for hand (χειρ) can mean the whole extremity or whole limb. That is especially true in Revelation, which displays much Aramaic influence. It is far more appropriate here to speak of a leg being like a column or pillar than a foot being like a column or pillar.

¹⁷⁷ **10:2** txt βιβλίον ⁴⁷vid 046 911 itsig vg^{mss} cop^{sa,bo} arm eth vict tyc prim beat RP // βιβλαριδιον ⁸*^{2b,(2a)} A C² P syr^{ph} TR NA28 {} // βιβλιδαριον C* f052 922 1006 1611 1828 1841 2053 vg syr^h ps-ambr // βιβλαριον 2329 // βιβλιδριον Aldus, and Erasmus 3,4,5 in mg. // lac ¹¹⁵ ¹¹⁵ 051 2050 2062.

¹⁷⁸ **10:3** Or, "with their voices."

¹⁷⁹ **10:5** txt τὴν δεξιάν ⁴⁷ ⁸⁵ ⁸ C P 046 f052 911 922 1006 1611 1828 2053 2329 syr^h eth cop^{sa,bo10/12} RP NA28 {} // omit A ¹¹⁵ ¹¹⁵ vg syr^{ph} cop^{bo}^{mss} TR // lac ¹¹⁵ 051 2050 2062.

10:7 ἀλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ Ἦ ἐτελέσθη ἡ τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς δούλους αὐτοῦ τοὺς προφῆτας.

⁷but 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.¹⁸⁰

10:8 Καὶ ἡ φωνὴ ἦν ἡκούσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ καὶ λέγουσα, Ὑπαγε λάβε τὸ βιβλιδάριον τὸ ἀνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

⁸And the voice that I had heard from heaven, it spoke with me again, and said, "Go take the little scroll¹⁸¹ that is opened in the hand of the angel who is standing on the sea and on the land."

10:9 καὶ ἀπῆλθον πρὸς τὸν ἄγγελον λέγων αὐτῷ Ἦ δοῦναί μοι τὸ βιβλιδάριον. καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

⁹And 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 Ἦ βιβλίον Ἦ ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

¹⁰And I took the scroll¹⁸² 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 Ἦ λέγουσίν μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἐπὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.

¹¹And they¹⁸³ are saying to me, "You must again prophesy concerning¹⁸⁴ many peoples and nations and languages and kings."

¹⁸⁰ 10:7 txt τους δούλους αυτου τους προφητας 046 911 1006 1828 1841 2070 syr^{ph}? AN HF BG RP // τους εαυτου δούλους τους προφητας A C P f052 1611 2053 2065 vg cop^{bo} arm^{Oscan} Tyc 1 ps-Ambr (*per servos suos prophetas*) arm a.? 3.? SBL TH NA28 {} // τους εαυτου δούλους και προφητας P⁴⁷ // τους εαυτου δούλους και τους προφητας X 2329 2344 cop^{sa} // τοις εαυτου δουλοις τοις προφηταις pc TR // τοις δουλοις αυτου τοις προφηταις 922 // τους εαυτου δούλους και τους προφητας αυτου eth // lac P⁸⁵ P¹¹⁵ 051 2050 2062. There are many other variations in this phrase in the mss; see endnote.

¹⁸¹ 10:8 txt βιβλιδάριον f052 922 1828 π^K RP // βιβλίον A C 1006 1611 1841 2053^{com} it^{ar,gig,t} vg cop^{sa,bo} eth Beat Prim ps-Ambr Tyc. NA28 {} // βιβλίο' 2053^{txt} // βιβληδαριον 046 // βιβλάριον 2329 // βιβλαρίδιον X P 911 2344 syr^{ph} TR // lac 051 2050 2062.

¹⁸² 10:10 txt βιβλίονX 046 f052 911 922 π^K it^{ar,gig,t} vg cop^{sa,bo} (eth) RP // βιβλαρίδιον A C P 2344 π^A syr^{ph} TR NA28 {} // βιβλίδιον P⁴⁷ // βιβλιδάριον 1006 1611 1841 2053 // βυβλάριον 2329 // lac 051 2050 2062.

¹⁸³ 10:11a txt λέγουσι(v) (plural) P⁴⁷ X A 046 911 1006 1828 1841 2329 cop^{bo} RP NA28 {} // λέγει (sing) P f052 922 1611 2053 it^{ar,gig,t} vg syr^{ph,h} cop^{sa,bomss}; eth arm Beat Tyc Prim ps-Ambr TR // lac C 051 2050 2062. "They" must be the same two voices that have been speaking to John throughout this chapter— the voice from heaven, and the strong angel standing on the sea and on the land.

¹⁸⁴ 10:11b ἐπὶ - ἐπὶ with dative. Bauer says it is used here "to introduce the person or thing because of which something exists or happens to, or with," and he says it is the same use as in Acts 5:35, Hebrews 11:4 and Rev. 22:16.

Chapter 11

The Two Witnesses

11:1 Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων, Ἦ Ἐγχειραι, ὧ καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.

¹And a reed¹⁸⁵ was given to me, like a measuring rod, as he¹⁸⁶ was saying, "Get up, and measure the temple of God along with the altar and those worshipping in it.

11:2 καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε Ἦ ἔξω, ὧ καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας Ἦ τεσσαράκοντα καὶ δύο. ὧ

²And the outer¹⁸⁷ courtyard of the temple you shall exclude, and not measure it, for it has been given to the Gentiles, and they will trample on the holy city for forty-two months.

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

³And I will give *authority* to my two witnesses, and they will prophesy¹⁸⁸ for 1,260 days clothed in sackcloth."

11:4 οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς Ἦ ἐστῶσαι. ὧ¹⁸⁹

⁴These are the two olive trees and the two lampstands which stand before the Lord¹⁹⁰ of the earth.¹⁹¹

¹⁸⁵ **11:1a** txt ῥάβδῳ, λέγων \mathfrak{P}^{47} (\aleph^* λέγει) A P f052 911 922 1006 1611 1841 2053 2344 it^git^t vg cop^{sa,bo} eth Andr; Prim TR RP NA28 {A} // ῥάβδῳ, καὶ εἰστίκει ὁ ἄγγελος, λέγων \aleph^2 (εστικει) 046 (ιστικει) 757 1828 1854 1888 2329 (ιστικει) itar syr^{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.

¹⁸⁶ **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."

¹⁸⁷ **11:2** txt ἔξωθεν \mathfrak{P}^{47} A P 046 f052 911 922 1006 1611 1841 2053 TR-Elzev. TR-Beza TR-Scriv-1894 RP SBL NA28 {/} // ἔσωθεν \aleph 1828 2329 syr^{ph} vict TR-Steph // ὑποκατωθεν eth // lac C 051 2050 2062. The King James Version does not follow the Stephens 1550 TR here.

¹⁸⁸ **11:3** Literally, "I will give...and they will prophesy..." DeBrunner says in BDF §471(1) that this is a case of "parataxis in place of subordination with the infinitive clause or the ἵνα clause." Thus, I will cause them to prophesy, or I will give them authority to prophesy.

¹⁸⁹ **11:4a** txt ἐστῶσαι (fem) \aleph^2 P f052 911 922 1006 1841 2053 Hipp. TR RP // ἐστῶτες (masc) \aleph^* A C 046 1611 1828 2329 syr^{ph} cop^{bo} NA28 {/} // qui...stant syr^h cop^{sa} Vict. Tyc1 Beat. // lac \mathfrak{P}^{115} 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 ἐστῶτες 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.

¹⁹⁰ **11:4b** txt κυρίου \aleph A C P 046 f052 911 922 1006 1611 1828 1841 2053^{com} 2329 latt syr cop arm> arab RP SBL NA28 {/} // θεου 2053^{txt} (eth) TR // lac \mathfrak{P}^{115} 051 2050 2062.

¹⁹¹ **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.

11:5 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.

⁵And 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.

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

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

11:7 καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἄβυσσος ποιήσει μετ' αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

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

11:8 καὶ Ἦ τὸ πτώμα ¹⁹² αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη.

⁸And their corpses *lie* on the boulevard of the great city which is spiritually named Sodom¹⁹³ and Egypt, where also their¹⁹⁴ Lord was crucified.

11:9 καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνων Ἦ τὸ πτώμα Ἦ αὐτῶν ἡμέρας τρεῖς ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνήμα.

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

11:10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ εὐφρανθήσονται, καὶ δῶρα Ἦ δώσουσιν Ἦ ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφητῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

¹⁰And those dwelling on the earth rejoice¹⁹⁵ over them, and will be cheered and give¹⁹⁶ gifts to one another. For these two prophets had tormented those dwelling on the earth.

¹⁹² **11:8a** txt τὸ πτώμα A C 046 911 1006 1841 2053 syr^h Tyc RP NA28 {} // τὰ πτώματα ⁴⁷ P f052 922 1611 1828 2329 it^{ar,rig} vg syr^{ph} (cop^{sa,bopt}) TR // lac 051 2050 2062. This variant is not translatable, since we would render them the same in English.

¹⁹³ **11:8b** Isaiah 1:9, 10, 28

¹⁹⁴ **11:8c** txt αὐτῶν ἐσταυρώθη ² A C P 046 *rell. grk. all versions all fathers* RP SBL NA28 {} // ημῶν ἐσταυρώθη 2814 TR // ἐσταυρώθη ² * // ἐστρω ⁴⁷ P lac ¹¹⁵ 051 88 1384 1617 1626 1893 2022 2030 2032 2050 2052 2062. See endnote #4 about this variant.

¹⁹⁵ **11:10a** The Textus Receptus has the future indicative rather than the present indicative of rejoice, and the Byzantine has the present. Yet, the Byzantine has the future indicative for the next verb, celebrate, but the present for "they see" in v. 9.

¹⁹⁶ **11:10b** txt δώσουσιν 046 1828 ² * eth RP // πέμψουσιν ² A C f052 911 922 1006 1841 2053^{txt} vg it^{rig} Tyc1,3 Prim Ps-Ambr syr^{ph,h} cop^{bo} arab TR SBL NA28 {} // πεμπουσιν ² * P cop^{sa} arm2,3,4 Tyc2 Beat // π[εμψου]σιν ⁴⁷ P // πεμπειν 2053^{com} // π[εμψουσιν] ¹¹⁵ P // πεμψωσιν 2329 // lac 051 2050 2062. Both ⁴⁷ P and ¹¹⁵ P show a word beginning with π, so they could agree with ² * or with 2329 as well, but they most likely contain a word meaning "send," and they

11:11 καὶ μετὰ Ἦ τὰς 197 τρεῖς ἡμέρας καὶ ἡμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν εἰς αὐτούς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας Ἦ ἔπεσεν Ἦ ἐπὶ τοὺς θεωροῦντας αὐτούς.

¹¹And after the three and a half days, the breath of life from God went into them,¹⁹⁸ and they stood up on their feet. And great fear fell over those watching them.

11:12 καὶ ἤκουσα Ἦ φωνὴν μεγάλην 199 ἐκ τοῦ οὐρανοῦ Ἦ λέγουσαν Ἦ αὐτοῖς, Ἀνάβητε ὦδε· καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

¹²And I²⁰⁰ heard a great voice from heaven saying to them, "Come up here." And they went up into heaven in a cloud, and their enemies watched them.

11:13 Ἦ Καὶ ἐν Ἦ ἐκείνῃ τῇ ἡμέρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ, καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

¹³And during that same day²⁰¹ a great earthquake took place, and one tenth of the city collapsed, and 7,000 people were killed. And the survivors were terrified, and they gave glory to the God of heaven.

11:14 Ἦ οὐαὶ ἡ δευτέρα ἀπῆλθεν: ἡ οὐαὶ ἡ τρίτη, ἰδοὺ, ἔρχεται ταχύ.

¹⁴The second woe has passed. The third woe, behold, it comes quickly.

definitely do not read as 046. The NA28 text here turns out to be the more accurate prediction of gifting in the future. Dr. Maurice Robinson points out that nearly half of all minuscules (m^K) read δώσουσιν (or orthographic variants of such), while about 40% of the minuscules (m^A) read forms of πέμψουσιν.

¹⁹⁷ **11:11a** txt τὰς p⁴⁷ A C 046 911 922 1006 1828 2053 2329 m^K TR RP NA28 {} // omit s P f052 2344 m^A // lac 051 2050 2062.

¹⁹⁸ **11:11b** txt εἰς αὐτούς p⁴⁷ s 046 1828 m^K itar.gig vg copsa arm eth RP // αὐτοῖς C P f052 1611 2053 DRP // ἐν αὐτοῖς A 911 1006 1841 2329 syr^{ph} Tyc Vig NA28 {} // ἐπ' αὐτούς 792? TR // lac 051 2050 2062. The TR reading is a case of attraction to the two instances in the same verse of ἐπὶ τοῦς.

¹⁹⁹ **11:12a** txt φωνὴν μεγάλην p¹¹⁵ A 046 f052 922 1611 1828 2053 2329 TR RP // φωνῆς μεγάλης p⁴⁷ s C P 911 1006 1841 NA28 {} // lac 051 2050 2062.

²⁰⁰ **11:12b** txt ηκουσα (1st sg) p⁴⁷ s² 046 911 922 1006 1611 1828 1841 2065 2070 m itar.gig syr^{hmg} copsa,bo arm eth^{ms} Andr Tyc Beat AN HF BG RP // ηκουσαν (3rd pl) s* A C P 2053 vg syr^{ph,h} Tyc3 TR SBL TH NA28 {B} // ακουσονται (3rd pl fut mid) f052 2329 // lac 051 2050 2062 Prim Auct Vict. The UBS commentary: "Not only does the weight of external evidence favor 'ἤκουσαν,' but since the Seer constantly uses ἤκουσα throughout the book (24 times), copyists were more likely to substitute ἤκουσα for ἤκουσαν than vice versa."

²⁰¹ **11:13** txt ἐν ἐκείνῃ τῇ ἡμέρᾳ 046 922 2329 RP // ἐν ἐκείνῃ τῇ ὥρᾳ s A C P f052 911 1006 1611 1828 1841 2053 TR NA28 {} // ἐν αὐτῇ τῇ ὥρᾳ p⁴⁷ // lac 051 2050 2062.

The Last Trumpet

11:15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγουσαι,²⁰² Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

¹⁵And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdom²⁰³ of the world has become the kingdom of our Lord, and of his Christ!²⁰⁴ And he shall reign for ever and ever!"²⁰⁵

11:16 καὶ οἱ Γ εἴκοσι τέσσαρες ἡρεσβύτεροι οἱ²⁰⁶ ἐνώπιον Γ τοῦ θρόνου ἡ τοῦ θεοῦ Γ καθήμενοι ἡ ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσον ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

¹⁶And the twenty-four elders, who sit²⁰⁷ before the throne of God on their thrones,²⁰⁸ fell on their faces and worshiped God,

11:17 λέγοντες, Εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας·

¹⁷saying, "We thank you, Lord God Almighty, who is and who was,²⁰⁹ that you have taken that great power of yours and begun to reign.

11:18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις,²¹⁰ καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

¹⁸And the nations have become angry, and your anger also has come, and the time for the dead²¹¹ to be judged, and reward to be given to your servants the

²⁰² **11:15a** txt λεγουσαι (fem) P⁴⁷ P¹¹⁵ N C 051 f052 911 922 1006 1611 1828 1841 1854 2065 2329 m^A TR AN BG RP TH // λεγοντες (masc) A 046 2053 2070 m^K HF SBL NA28 {} // lac 2050 2062. The referent, φωναί, is feminine. It seems more likely that the incorrect gender would be changed to the correct than vice versa. John in Revelation is known for inattention to grammatical agreement.

²⁰³ **11:15b** txt εγενετο η βασιλεια P⁴⁷ N A C P 046 051 f052 911 922 1006 1841 2053 2329 it^gg syr^{ph,h} (cop^{sa,bo} diff word order) arm3 arab Tyc ps-Ambr RP SBL NA28 {} // εγενοντο αι βασιλειαι (27 minuscules) TR // lac 2050 2062

²⁰⁴ **11:15c** That is, his Anointed.

²⁰⁵ **11:15d** Add αμην "Amen" N f052 2030 2344 cop^{bo} arm2 vg^{cl}. The spurious addition of Amen often happens after the phrase "for ever and ever," because scribes are familiar with that phrase being concluded with Amen in other passages.

²⁰⁶ **11:16a** txt οι ενωπιον N C P 051 f052 922 1611 1828 2053 2329 2344 syr^{ph} TR RP ([oi] NA28) {} // ενωπιον P⁴⁷ A 046 911 1006 1841 (cop^{sa}) Cyr // lac 2050 2062.

²⁰⁷ **11:16b** txt καθήμενοι A P 051 f052 2329 TR RP NA28 {} // οι καθήμενοι 2351 // κάθηνται P⁴⁷ N² C 911 1006 1611 1841 2053 2344 syr^{ph} // οἱ κάθηνται N^{*} 046 922 1828 // lac 2050 2062.

²⁰⁸ **11:16c** txt τοῦ θρόνου τοῦ θεοῦ 046 922 (1828 θρωνου) RP // τοῦ θεοῦ P⁴⁷ N A C P 051 f052 911 1006 1611 1841 2053 2329 TR NA28 {} // lac 2050 2062.

²⁰⁹ **11:17** txt ὅτι N² A P 046 f052 922 1611 1828 2053 2329 it^gg^h vg^{ww,st} syr^{ph,h} cop^{sa} eth Andr; (Cyp^r Prim, but quod for ὅτι) ps-Ambr RP NA28 {B} // καὶ ὅτι P⁴⁷ N^{*} C 2344 it^{ar} vg^{mss} cop^{bo}^{ms} (arm) // καὶ ὁ ἐρχόμενος ὅτι 051 911 1006 1841 vg^{cl} (cop^{bo}) Ty (Beat) TR // lac 2050 2062.

²¹⁰ **11:18** τοῖς μικροῖς καὶ τοῖς μεγάλοις N² P 046 051 f052 911 922 1006 1611 1841 2053 m TR RP // τοῖς μικροῖς καὶ μεγάλοις 1828 // txt τοὺς μικροὺς καὶ τοὺς μεγάλους P⁴⁷ N^{*} A C 2329 NA28 {} // μεγάλους P¹¹⁵ // lac 2050 2062.

²¹¹ **11:18b** txt νεκρων rell. Gr. & all versions TR RP NA28 {} // εθνων f052 522 617 920 1828^{*} 1859 2020 2027 2053 2256 2329 // lac 88 1384 1617 1626 1893 2022 2030 2032 2050 2052 2062.

prophets and to the saints and to those fearing your name, both small and great, and to destroy the ones destroying²¹² the earth."²¹³

11:19 καὶ ἡ ἰσχυρὰ ἡ οὐρανὸς ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης τοῦ κυρίου ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ χάλαζα μεγάλη.

¹⁹And the temple of God in heaven opened, and the ark of the Lord's²¹⁴ covenant was seen in his temple; and there came peals of thunder, and voices and rumblings,²¹⁵ and large hailstones.

Chapter 12

The Woman, Her Seed, and the Dragon

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

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

12:2 καὶ ἐν γαστρὶ ἔχουσα, ἔκραζεν ὠδίνουσα 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 ἑπτὰ κεφαλὰς, καὶ ἑπτὰ 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,²¹⁶

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

⁴and his tail is pulling one third of the stars²¹⁷ 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.

²¹² 11:18c txt διαφθείροντας P⁴⁷ P¹¹⁵ N A 046 f052 911 1006 1828 1841 2053 TR RP NA28 {} // φθειροντας P // διαφθείραντας C 051 922 1611 2329 it^{ar,gig,h} syr^{ph,h} cop^{sa} // φθειραντας 2065 // lac 2050 2062.

²¹³ 11:18d See 19:2

²¹⁴ 11:19a txt αὐτοῦ τοῦ κυρίου P⁴⁷ 1828 syr^{hmg} cop^{sa} RP // κυρίου 046 922 Vict // τοῦ θεοῦ N f052 it^h eth arm-α arab // A C P 911 1006 1611 1841 2053 2329 vg it^{gig} syr^{ph,h} arm Tyc1,2,3 ps-Ambr TR SBL NA28 {} // lac P¹¹⁵ 2050 2062.

²¹⁵ 11:19b txt omit 046 922 arab arm3 RP // καὶ σεισμος P¹¹⁵ N A C P 051 911 1006 1611 1678 1841 2053txt 2080 2329 cop^{sa2/4} TR NA28 {} // καὶ σεισμοὶ 1828 2053com 1778 cop^{sa2/4,bo} arm1 // καὶ πυρ syr^{ph} // lac P⁴⁷ 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 καὶ σεισμος might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σεισμος is the only singular item in the list. This latter may account for its omission, however. The parade of majuscules and papyri in support of the NA28 reading is impressive. The Philoxenian Syriac has "fire" instead of earthquake.

²¹⁶ 12:3 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.

12:5 καὶ ἔτεκεν υἱόν, ἄρρενα,²¹⁸ ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ράβδῳ σιδηρᾷ· καὶ ἠρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

⁵And she bore a son, a male child, who was destined to²¹⁹ shepherd all the nations with a rod of iron. And her child was snatched up to God and to his throne.

12:6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ᾧ ὑπὸ ᾧ τοῦ θεοῦ, ἵνα ἐκεῖ ᾧ ἐκτρέφωσιν ᾧ αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

⁶And 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 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ πολεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ,

⁷And there was war in heaven, Michael and his angels were to make war²²⁰ with the dragon. And the dragon made war, and his angels also,

12:8 καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος εὐρέθη αὐτῷ ἔτι²²² ἐν τῷ οὐρανῷ.

⁸and he was²²³ not strong enough, neither was place for him²²⁴ found anymore in heaven.

²¹⁷ **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."

²¹⁸ **12:5a** txt ἄρρενα \mathfrak{P}^{47} \aleph f052 922 2329 TR RP // ἄρενα 046 // ἄρεν 792 // ἄρρενα P 051 911 1006 1611 1841 2053 // ἄρρεν A C NA28 {} // lac 2050 2062.

²¹⁹ **12:5b** Greek: μέλλει ποιμαίνειν which can also be translated "who is soon to shepherd."

²²⁰ **12:7a** txt πολεμῆσαι \mathfrak{P}^{47} \aleph f052 922 1828 2053txt 2329 RP // πολεμήσε 046 // επολεμήσαν (no Grk mss.) TR // επολεμήσε κατα 2053com // του πολεμῆσαι A C P 051 911 1006 1611 1841 syr^h NA28 {} // lac 2050 2062

²²¹ **12:7b** NA28 text: οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι Here is a case of the "genitive of the articular infinitive." In the BDF grammar §400(8), DeBrunner says here the infinitive "πολεμῆσαι represents the Semitic imperative ܠܝܢܝܢ with infinitive (M.-H. 448f.), cf. LXX Hos. 9:13 Ἐφραΐμ τοῦ ἐξαγαγεῖν 'E. must lead forth', Eccl 3:15, I Chron 9:25. Τοῦ with the infinitive is nowhere else firmly established in Rev (9:10 omit τοῦ \mathfrak{P}^{47} \aleph A P, very weakly attested in 14:15); perhaps the author is following his tendency in other respects to use the nom. instead of other cases (§136(1)), i.e. here nom. instead of the gen. or dat. (Buttmann 231 gives a slightly different explanation; also s. Viteau 168)."

²²² **12:8a** ετι \aleph^* A C P 046 051 f052 911 1006 1611 1828 1841 2329 it^hg^g vg syr^h cop^{sa} Prim Tyc2,3 Beat Vict TR RP NA28 {} // omit \mathfrak{P}^{47} \aleph^2 922 2053 2070 syr^{ph} cop^{sa} arm eth // locum...ulterius non haberet Cass. lib. // lac 2050 2062

²²³ **12:8b** txt ισχυσεν (3rd sg aor ind "he was") A 922 1828 2053com 2070 \mathfrak{M}^k cop^{bo} eth AN HF BG RP SBL NA28 {} // ισχυσαν (3rd pl aor ind "they were") \mathfrak{P}^{47} C P 051 f052 911 1611 1841 2053txt 2065 2329 \mathfrak{M}^A latt syr^{ph,h} cop^{sa} arm TR TH // ισχυσαν προς αυτον \aleph // ισχυον (3rd pl imperf) 046 // ισχυσαν αυτω 1006 // lac 2050 2062.

²²⁴ **12:8c** txt αυτω 922 1006 1828 2053 cop^{bo} Vict RP // αυτων \mathfrak{P}^{47} A C P 046 f052 911 1611 1841 it^h Beat TR NA28 {} // αυτοις \aleph^2 051 syr^{ph,h} cop^{sams} arm // omit \aleph^* // lac 2050 2062

12:9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην – ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ’ αὐτοῦ ἐβλήθησαν.

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

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

¹⁰And 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 αὐτοὶ 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 their²²⁵ testimony, and they did not love their lives even unto death.

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

¹²“Rejoice over this, O heaven,²²⁶ and you who dwell therein! Woe to the earth and the sea!²²⁷ For the devil has come down to you with great fury, because he knows that he has but little time.”

12:13 ¶Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρρενα.

¹³And 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 ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπως τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ 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,²²⁸ away from the face of the serpent.

²²⁵ 12:11 txt αὐτῶν **Σ** A C P 046 051 f052 TR RP NA28 {} // αὐτοῦ 2042 it^{gig,h} syr^{ph} // lac 2050 2062.

²²⁶ 12:12 txt οἱ omit **Σ** C P 046 922 2053 2329 RP // A 051 f052 911 1006 1611 1828 1841 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).

²²⁷ 12:12b txt omit A C P 046 051 f052 911 922 1006 1611 1828 1841 2053 2329 all versions RP NA28 {} // +εις **Σ** // +τοῖς κατοικοῦσι 14 minuscules TR // lac 2050 2062. I think the accusative case of τὴν γῆν καὶ τὴν θάλασσαν threw off some scribes.

²²⁸ 12:14 The expression καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ no doubt means "for three and a half years." We know this because that is essentially what the 1,260 days of Rev. 11:2,3; 12:6 add up to. And compare Daniel 12:7.

12:15 καὶ ἔβαλεν ὁ ὄφης ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμὸν, 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 ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἥνοιξεν 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 ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ·

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

12:18 (The Nestle-Aland text contains a verse 18; see footnote on 13:1.)

Chapter 13

The First Beast, out of the Sea

13:1 Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης. Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα βλασφημίας.

¹And I²²⁹ 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 names²³⁰ that are blasphemy.

²²⁹ **13:1** txt εσταθην (1st person) P 046 051 f052 911 922 1006 1611 1841 2053 2070 2329 **m** vg^{mss} syr^{ph} cop^{sa,bo} arm4 Andr Areth TR AN HF BG RP // εσταθη (3rd person) **p**⁴⁷ **x** A C 1828 2065 it^{ar,gig} vg syr^h arm1,3 eth Cass Or^{dub}; Vict-Pett Beat Prisc Ambrosiast Tyc Prim Haymo Aldus SBL TH NA28 {B} // lac 2050 2062. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as Chapter 13 verse 1, or places this sentence in Chapter 12:18. Thus, since the TR and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says, "The latter reading appears to have arisen when copyists accommodated εσταθη to the first person of the following ειδον." In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. We have just read in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast from the sea, which later in 13:7 of this chapter makes war on the saints and conquers them.

²³⁰ **13:1b** txt ὀνοματα A 046 051 f052 922 1611 1828 2053 2344 **m**^k it^{ar} vg syr^h Prisc ps-Ambr RP SBL [NA28] {C} // ὄνομα **p**⁴⁷ **x** C P 911 1006 1841 2329 **m**^A itgig vg^{mss} syr^{ph} cop^{sa,bo} arm eth Andr; Prim Beat TR TH DRP // lac 2050 2062. 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 &

13:2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου,²³¹ καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην.

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 ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου,

³And²³² one of his heads was as good as slain²³³ to death, and the fatal wound was healed. And the whole earth admired *and followed* after the beast,²³⁴

13:4 καὶ προσεκύνησαν τῷ δράκοντι τῷ δεδωκότι τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες, Τίς ὅμοιος τῷ θηρίῳ; ᾠ Καὶ ᾠ τίς ᾠ δυνατὸς ᾠ πολεμῆσαι μετ' αὐτοῦ;

⁴and they worshiped the dragon who²³⁵ 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 βλασφημίαν: καὶ ἐδόθη αὐτῷ ἐξουσία πόλεμον ποιῆσαι μῆνας τεσσαράκοντα δύο.

⁵And there was given to him a mouth speaking big things and blasphemy, and authority was given to him to wage war²³⁶ for forty-two months.

13:6 καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

⁶And he opened his mouth in blasphemy toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven.²³⁷

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.

²³¹ 13:2 txt {A} ἄρκου ⁴⁷ ⁸ A C P 046 f052 922 1611 1828 2053 2329 RP NA28 {} cf. LXX 4 Kings 2:24 // ἄρκτου 911 1006 1841 TR // lac 051 2050 2062. BDF § 34(4) says, "Ἄρκος (for Ἄρκτος) Rev. 13:2 LXX (all uncials, also ⁴⁷) is an old by-form, attested also e.g. in the LXX (Helb. 21f.; Thack. 116); cf. M. -H. 112." The BAGD lists many ancient Greek writers using both forms, with Homer using "ἄρκτος," and Josephus using "ἄρκος," for example. This leads me to believe that ἄρκτος was Attic usage, and ἄρκος more preferred in Hellenistic usage. Both are old.

²³² 13:3a txt omit ⁴⁷ ⁸ A C P 046 f052 922 1611 1828 2053^{txt} 2329 lat syr cop eth arm arab RP SBL NA28 {} // +εἶδον 911 1006 1841 vg lipss Beat. Tyc2 ps-Ambr TR // ὁρῶ 2053^{com} // lac 051 2050 2062

²³³ 13:3a It is important to keep the word in the same form as when referring to the Lamb that was slain, since this beast is a pseudo-christ.

²³⁴ 13:3b In the BDF grammar in § 196, DeBrunner says that the phrase "ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου" is a "pregnant construction" meaning what I have in the text above. In other words, the Greek phrase does not contain any words meaning "and followed" but that meaning is contained in the phrase nevertheless.

²³⁵ 13:4 txt τῷ "who, that" 046 922 RP // ὃς "who, that" TR // ὅτι "because, that" ⁴⁷ ⁸ A C P f052 911 1006 1611 1828 1841 2053 2329 NA28 {} // καὶ "and, that" 051 // lac ¹¹⁵ 2050 2062.

²³⁶ 13:5 txt πόλεμον ποιῆσαι 046 051 922 1828 2329 RP // ποιῆσαι ⁴⁷ ⁸ A C P f052 911 1006 1611 1841 2053 TR NA28 {} // ποιῆσαι ὁ θέλει ⁸ // lac 2050 2062.

²³⁷ 13:6 txt τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας A C 046^c 051^c 911 922 1611 1828 1841 2053^{com} 2080 2329 2344 v^{gms} syr^h (Iren^{arm}) AN BG RP SBL TH NA28 {B} // των εν τω ουρανω σκηνουντων syr^{ph} // τους εν ουρανω σκηνουντες ⁸^{txt} // τοὺς ἐν οὐρανῷ σκηνοῦντας 1006 // καὶ τοὺς ἐν τῷ

13:7 καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

⁷And it was given to him to make war with the saints and to conquer them,²³⁸
²³⁹ and authority was given to him over every tribe and people²⁴⁰ and language and nation.

13:8 καὶ προσκυνήσουσιν ᾧ αὐτῷ ²⁴¹πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα²⁴² ἐν τῷ βίβλῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

⁸And 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 Εἴ τις ἔχει οὖς ἀκουσάτω.

⁹If anyone has an ear, hear.

οὐρανῷ σκηνοῦντας P 046* 051* 1678 1778 2053^{txt} it^{ar} vg cop^{sa,bo} eth^{mss} Ir^{lat} Andr Beat TR // καὶ τοὺς ἐν αὐτῇ οὐρανῷ σκηνοῦντας 2065 // καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας ²³⁸ // ἐν τῷ οὐρανῷ ²³⁹ its^{ig} eth Prim // lac 2050 2062. God's people, along with the Son, ARE the tabernacle. See Eph 2:20-22; 1 Peter 2:5; Rev. 21:14 etc.

²³⁸ **13:7a** Daniel 7:21,25; 12:7

²³⁹ **13:7b** ²⁴⁰txt καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς ²⁴¹ 046 051 (922 ἐδόθη, νικῆσαι) 911 1006 1841 (2329 ἐδόθη) it^(ar).gig (vg) syr^{ph,(h)} cop^{bo} eth Beat RP NA28 {A} // καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς 1611 1828 TR // καὶ ἐδόθη ἐξουσία αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς f052 arm^{mss} (Quod) Prim // omit (homoioarcton?) ²⁴² ²⁴⁰ A C P 2053 cop^{sa} arm^{mss} Ir^{en}lat Andr // lac 2050 2062.

²⁴⁰ **13:7c** ²⁴¹txt καὶ λαὸν ²⁴² A P 046 f052 911 922 1611 1828 1841 2053 2329 RP NA28 {} // omit ²⁴³ 051 1006 cop^{bo} TR // καὶ λαοὺς C // lac ²⁴⁴ 115 2050 2062.

²⁴¹ **13:8a** ²⁴²txt αὐτῷ ²⁴³ C P 051 911 922 1006 1611 1841 2053 2344 cop^{bo} TR RP // αὐτὸν ²⁴⁴ 046 f052 1828 2329 latt cop^{sa} NA28 {} // lac ²⁴⁵ 115 2050 2062.

²⁴² **13:8b** ²⁴³txt

ὧν οὐ γέγραπται τὸ ὄνομα 35^c 94 104 175 424 469 1888^{txt} 2020 2059 2081 2351 2436 (cop^{sa,bo}) Beat RP

ὧν οὐ γέγραπται τὰ ὀνόματα ²⁴⁴ 1 P 051 35* 241 1888^{com} 2042 2073 2074 2186 2814 it^{ar,c,div,gig,haf} TR

οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ C 1828 1854 2053 pc Ir^{en}lat Prim NA28 {}

οὐαὶ γέγραπται τὸ ὄνομα αὐτοῦ A

οὐαὶ οὐαὶ οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ f052

ὧν γέγραπται τὰ ὀνόματα αὐτῶν ²⁴⁵ *

ὧν οὐ γέγραπται τὰ ὀνόματα αὐτῶν ²⁴⁶ 911 1006 1841 2060 2065 2329 2432 lat arm eth

ὧν οὐ γέγραπται τὸ ὄνομα αὐτῶν 1611 pc syr^h

ὧν οὐ γέγραπται τὸ ὄνομα 046 456

ω οὐ γέγραπται τὸ ὄνομα 627

ὧν οὐ γέγραπτετε τὰ ὀνόματα 792

ὧν οὐ γέγραπται τὸ ὄνομα 82 920 1859 2138

ὧν οὐ γεγραμμενοὶς syr^{ph}

lac 1384 2030 2050 2062.

UBS Textual Commentary: "The reading which best accounts for the others is οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ. Disturbed by the use of the singular number after πάντες, copyists sought to alleviate the inconcinnity by altering οὗ to ὧν, and, further, by altering τὸ ὄνομα to τὰ ὀνόματα, with or without αὐτῶν."

13:10 εἴ τις ἔχει ἡ αἰχμαλωσίαν, ὑπάγει: εἴ τις ἐν μαχαίρᾳ ἂποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἂποκτανθῆναι. Ὡδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

¹⁰If anyone has captivity, he goes.²⁴³ If anyone will kill with the sword, he himself with the sword must be killed.²⁴⁴ Here is the endurance and faith of the saints.²⁴⁵

²⁴³ **13:10a** txt ἔχει αἰχμαλωσίαν, ὑπάγει 051* 35 82 175 456 469 627 757 792 920 1852 1859 2070 2073txt 2138 2436 m^K RP
αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει TR
εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει A vg^{ww,st} Ps-Ambrose SBL NA28 {B}
αἰχμαλωσίαν, ὑπάγει f052 241 2432
εἰς αἰχμαλωσίαν ἀπάγει, εἰς αἰχμαλωσίαν ὑπάγει 424 616 1828 1862 1888 2322 2351 it^(ar).gig vg^{cl} syr^{ph,h} Iren^{lat}; Beat AN [απαγει]
εἰς αἰχμαλωσίαν ὑπάγει, εἰς εχμαλωσιαν ὑπάγει Pacc. to Hosk. Hosk. says spelling εχμαλωσιαν "sec." time.
εἰς αἰχμαλωσίαν, ὑπάγει P⁴⁷ N C Pacc. UBS4 (046 ὑπαγι) 051^{mg}. 205 209 911 1006 1611 1841 2020 2042 2053 2060 (2065 αἰγμαλωσίαν) 2073^{mg} 2074 2329 cop^{bo} arm Iren^{arm} Tyc Andr TH
εἰς αἰχμαλωσίαν συνάγει 2059 2081 Arethas
εἰς αἰχμαλωσίαν ἀπάγει 1854
αἰχμαλωτίζει, εἰς αἰχμαλωσίαν ὑπάγει 104 459 (cop^{sa}) (Primasius)
αἰχμαλωτίζει εἰς αἰχμαλωσιαν υπαγει 680 922
αἰχμαλωτήσῃ, εἰς αἰχμαλωσίαν ὑπάγει 2019
αἰχμαλωσίαν συνάγει 2186 2814
αἰχμαλωτίει, αἰχμαλωτισθήσεται 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 RP reading, "has captivity" was then interpreted by the TR copyists as meaning, "if anyone has captives," rather than if anyone has that fate. Happily, the, RP, NA28 and UBS4 readings are the same in meaning, though the UBS commentary says of the RP reading, "...which can scarcely be translated, must be regarded as a scribal blunder (ἔχει being written instead of εἰς)." The TR reading has no Greek manuscript support as it is worded, but agrees in meaning with 104 459 2019 (cop^{sa}) (Primasius).

²⁴⁴ **13:10b** txt ἀποκτενεῖ δεῖ αὐτὸν (fut ind act) 1778 2329 it^{ar} vg Ir^{lat} Andr; Prim TR BG RP TH // ἀποκτενεῖ δεῖ αὐτὸν (no accents) C P // ἀποκταίνει δεῖ αὐτὸν (pres ind act) 051* (sic) // ἀποκτεννεῖ δεῖ αὐτὸν (pres ind act) 911 1006 1841 AN [ἀποκτεννεῖ] // ἀποκτενεῖν δεῖ αὐτὸν (infinitive) 2053 arm4 // ἀποκτεμνεῖ δεῖ αὐτὸν 2065 // ἀποκτένει δεῖ αὐτὸν (pres ind act) 046 922 2080 // ἀποκτινεῖ δεῖ αὐτὸν 1678^{vid} // ἀποκτεινεῖ δεῖ αὐτὸν (pres ind act) "kills, he must himself" N 1611* syr^h Ir^{arm} // απ_____ δεῖ αὐτὸν P⁴⁷ // ἀποκτανθῆναι αὐτὸν (aor inf pass) "is to be killed, he" A SBL NA28 {B} // ἀποκτενεῖ "will kill" 1828 it^{gig} Pac Beat // ἀποκτείνει syr^{ph} // ἀποκτενεῖ αὐτὸν cop^{sa,bo} // δεῖ αὐτὸν ἀποκτανθῆναι "he must himself be killed," 051^{mg} 2070 m^K HF // lac P¹¹⁵ 2050 2062. This is a passage where the accents make a difference, between the verb tenses. Many of the minuscules have accents. See endnote for much fuller apparatus. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθῆναι, αὐτὸν, ["is to be killed, he,"] supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the *lex talionis*)." Daniel 11:33- "And they that are wise among the people shall instruct many; yet

The Second Beast, out of the Earth

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

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

13:12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. Καὶ ἐποίει τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσωσιν τὸ θηρίον τὸ πρῶτον, οὗ ἔθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

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

13:13 Καὶ ποιεῖ σημεῖα μεγάλα, Ἦ καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίνει Ἦ ἐπὶ Ἦ τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.

¹³And he performs great signs, even such that he causes fire to come down from heaven to earth²⁴⁶ before the people.

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

¹⁴And he deceives those my people²⁴⁷ dwelling on the land by means of the signs which were given him to do before the beast, telling those dwelling on the

they shall fall by the sword and by flame, by captivity and by spoil, *many days.*" See also Jeremiah 15:2.

²⁴⁵ **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 ἀποκτείνει, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι.

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

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

PK: εἴ τις ἔχει αἰχμαλωσίαν, ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτείνει, δεῖ αὐτὸν ἐν μαχαίρᾳ 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 Philoxeniana, A.D. 507/508, which is a translation from the Greek. In this verse it agrees with none of the GNT editions; neither does Syriac Harklensis, A.D. 616. The current popular English translations from the Syriac say, "If any man leads into captivity, into captivity he shall go. If any man kills with the sword, with the sword he must be killed."

²⁴⁶ **13:13** txt

καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίνει ἐπὶ
καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίνει ἐπὶ
καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίνει εἰς
ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνει ἐπὶ
ἵνα πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνει εἰς
ἵνα καὶ πῦρ ποιεῖ καταβαίνει ἐκ τοῦ οὐρανοῦ
ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνει εἰς
ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνει ἐπὶ
ἵνα καὶ πῦρ ποιεῖ ἐκ τοῦ οὐρανοῦ καταβαίνει εἰς
ἵνα καὶ πῦρ ποιεῖ καταβαίνει ἐκ τοῦ οὐρανοῦ εἰς
ἵνα καὶ πῦρ ποιῇ καταβαίνει ἐκ τοῦ οὐρανοῦ εἰς
lac

2070 ^ⲙ HF BG RP
046 922
AN
^ⲡ⁴⁷
2053^{txt} (com ἐπὶ)
051 911 (*omit* εἰς τὴν γῆν)
A C 1611 1778 1841 SBL TH NA28 {\}
1678 2080
1006
P
Ⲭ 2065 TR
^ⲡ¹¹⁵ 2050 2062

land to make an image to the beast which had the wound²⁴⁸ from the sword and yet has lived.²⁴⁹

13:15 καὶ ἐδόθη αὐτῷ πνεῦμα δοῦναι τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ ὅσοι ἐὰν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν.

¹⁵And 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 who²⁵⁰ 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 δούλους, ἵνα ᾲ δώσωσιν ᾲ αὐτοῖς ᾲ χαράγματα ᾲ ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ ᾲ τὸ μέτωπον ᾲ αὐτῶν,

¹⁶And he causes²⁵¹ all, the small and the great, and the rich and the poor, and the free and the slave, to get²⁵² marks²⁵³ on their right hand²⁵⁴ or on their forehead,

²⁴⁷ **13:14a** txt πλανα τους εμους 051 **ⲙⲕ** HF BG RP // πλανα **ⲡ**⁴⁷ **ⲡ**^{115vid} **Ⲡ** A C P 046 f052 911 922 1006 1611 1828 1841 2053 2065 2070 2329 syr^{ph,h} cop^{sa,bo} TR AN SBL TH NA28 {} // lac 2050 2062. The Majority Text seems to say, "And he deceives those my people dwelling on the land." This is not as far out as it might at first seem, when you consider Daniel 11:34. Yet the Daniel allusion may indicate that this variant in 051 is a harmonization to Daniel. I have a more complete collation of this variant in an endnote.

²⁴⁸ **13:14b** txt τὴν πληγὴν **ⲡ**⁴⁷ **ⲡ**^{115vid} A C 051 f052 911 922 1006 1611 1828 1841 2053 2065 2329 TR RP NA28 {} // πληγὴν 046 2070 (cop^{bo}) **ⲙⲕ** HF // πληγῆς **Ⲡ** // lac 2050 2062. Another example of when 82, 627, and 920 unite with 046 against most all other majuscules, it is a wrong reading.

²⁴⁹ **13:14c** txt καὶ ἔζησεν ἀπὸ τῆς μαχαίρας 046 922 **ⲙⲕ** RP // τῆς μαχαίρας καὶ ἔζησεν P 051 f052 911 1006 1611 1828 1841 (2053 but run on into next verse) TR // τῆς μαχαίρης καὶ ἔζησεν **Ⲡ** A C (2329 μαχαίρις) NA28 {} // lac 2050 2062.

²⁵⁰ **13:15** txt ποιήσῃ ὅσοι 046 f052 1611 **ⲙⲓ** vgst (Irenaeus^{lat,arm}) Hipp Andrew HF RP // ποιήσῃ ὅσοι **Ⲡ** // ποιήσῃ ἵνα ὅσοι A P 1006 1841 2065 2344 it^{ar,gig} vg^{cl,ww} syr^{ph} cop^{sa} (Hipp^{mss}); (Prim) (Beat) SBL TH NA28 [ἵνα] {C} // ποιήσῃ ἵνα ὅσοι 911 922 1828 2329 it^{c,dem,div,haf} // ποιήσῃ ὅσοι...ἵνα ἀποκτανθῶσιν 051 TR AN [ἵνα] BG // ὅσοι cop^{bo} // lac 2050 2062.

²⁵¹ **13:16a** The Greek word is ποιέω - ποιέω, which Bauer on p. 840 in 2 h says here means "make to, cause someone to, bring it about that." With hina and a subjunctive verb in place of the infinitive. So in this case what people are caused to do would be δίδωμι - dídōmi, in the 3rd person plural subjunctive, "they give." So therefore we have this phrase, "He causes everyone to give to them a mark." Everyone will be giving a mark to whom? To themselves. Yes, that is the primary meaning of the pronoun αὐτός here. Many translations have rendered δίδωμι as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of δίδωμι. Again, it is fashionable to render 3rd person plural actives as passives; see for example Mark 4:21, ἔρχεται, "exist"; Luke 12:20, ἀπαιτοῦσιν "they are demanding"; Rev. 10:11, λέγουσιν, "they are saying"; Rev. 11:1, λέγων, "as he is saying"; Rev. 12:6, τρέφωσιν, "they might take care;" and other examples. I am saying that I rendered all these actives as actives, and they work fine that way. So there is no reason compelling enough to break the rules of grammar and render the actives as passives. The only reason I can come up with for this trend, is that it is their idea of an "impersonal" verb. Yes, a general "they" is impersonal, but that is still not a reason to make an active verb passive. It is perfectly colloquial and grammatical to say "they call him Jesus," etc. The only justification for making an active verb passive that I know of in the grammars, is the Aramaic 3rd person plural impersonal; see next footnote. But that is a rare and questionable occurrence, and the burden of proof is on the one asserting that it is happening.

²⁵² **13:16b** txt δωσιν εαυτοῖς "they give themselves" 1828 // δωσωσιν αυτοῖς "they give themselves" 922 **ⲙⲕ** it^{gig} Tyc^{1/2} HF RP // δωσιν αυτοῖς "they give themselves" **Ⲡ**² A C P 046 2080 cop^{sa} BG SBL TH NA28 {} // δωσουσιν αυτοῖς "they will give themselves" 2070 AN // δωσιν εν

13:17 καὶ ἵνα μή τις ἴ δύνатаι ἡ ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

¹⁷and²⁵⁵ makes it so that²⁵⁶ no one is able to buy or sell without having the mark—²⁵⁷ the name of the beast or the number of his name.

αὐτοῖς "they will give onto / in/ by themselves" 1611 // *dari* "to be given" Irenaeus // δῶσι αὐτοῖς "he gives them" 051^c 2065 2329 Hipp TR // δώσει αὐτοῖς "he will give them" 2053 2814 // δώσιν αὐτῷ "they give himself" \aleph^* 1678 1778 // λαβῶσιν "they receive" 911 1006 1841^{vid} Prim Vict // "they might write/etch" eth // ----- αὐτοῖς \mathfrak{P}^{47} // lac \mathfrak{P}^{115} 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, δώσιν, is 2nd aorist, and the RP text, δώσωσιν, is aorist. No difference in meaning. See endnote for a much longer discussion of this variant.

²⁵³ **13:16c** txt χαράγματα \mathfrak{P}^{47*} 046 051 922 2070^{txt} \aleph^K cop^{sa} Beat HF BG RP // το χάραγμα 2070^{com} // χάραγμα \mathfrak{P}^{47c} \aleph A C P f052 911 1006 1611 1828 1841 2053 2065 2329 it^{ar,ig} vg syr^{ph,h} arm Iren Hipp Prim TR NA28 {} // lac \mathfrak{P}^{115} 2050 2062. This Greek word translated "mark," χάραγμα - káragma, means a poke into the flesh. (Perhaps like this: <http://www.wsj.com/articles/when-information-storage-gets-under-your-skin-1474251062>) It also had the meaning of an etching, branding, carving, engraving or stamp. Slaves had a poke in the flesh of their ear to show ownership. So here 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 that this mark will be self-arranged; that is, people will be told to do it, but nevertheless they ultimately do it voluntarily, 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 billions of 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 an easy decision for most people to get the mark. A tyrannical world dictatorship could by force or subterfuge eliminate people's means of making a living so that they would be dependent on the government's UBI, universal basic income. ("Bread and circuses.") This income would be distributed by some means that is completely under the central control of the world government. 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. But we see in this book that many of God's people will die or be killed during those days.

²⁵⁴ **13:16d** The Greek word is χεῖρ, 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. ποῦς), 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.

²⁵⁵ **13:17a** txt καὶ \mathfrak{P}^{47} \aleph^2 A^{vid} P 046 051 f052 911 922 1006 1828 1841 2053 2329 it^{ig} vg arm eth Hipp^{1/2}; Prim Beat^{1/2} TR RP NA28 {A} // omit \aleph^* C 1611 it^{ar} vg^{mss} syr^{ph,h} cop^{sa,bo} Iren^{lat} Hipp^{1/2}; Prim Beat^{1/2} // lac \mathfrak{P}^{115} 2050 2062.

²⁵⁶ **13:17b** This ἵνα is still connected to the ποιέω of 13:16a. The initial καὶ in this verse is absent from some manuscripts, because, I now quote *A Textual Commentary on the Greek New Testament* edited by Bruce Metzger, with text in square brackets supplied by me: "The absence of καὶ [initial "and" in some manuscripts] ...appears to be a secondary modification arising from misunderstanding the relationship between verses 16 and 17. When the ἵνα μή ["so that not"] at the beginning of v. 17] clause was taken to be dependent upon δῶσιν ["they might give"], καὶ was naturally regarded as superfluous, whereas the clause is no doubt to be taken as dependent upon ποιεῖ ["he or it causes" at the beginning of v. 16] and therefore coordinate with the ἵνα δῶσιν ["such that they might give"] clause."

²⁵⁷ **13:17d** txt:

τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ A P 051 1006 1841 (2053 -τ. χάρ.) RP NA28 {}

το χάραγμα του θηριου η το ονομα αυτου η τον αριθμον του ονοματος αυτου \aleph f052 vg^{ms} cop

13:18 Ὡδε ἡ σοφία ἐστίν· ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· Ἦ καὶ ὁ ἀριθμὸς Ἦ αὐτοῦ ἐστίν Ἦ ἑξακόσια ἑξήκοντα ἕξ, Ἦ.

¹⁸Here is wisdom: he who has the understanding should calculate the number of the beast, for it is the number of a human being; and²⁵⁸ his²⁵⁹ number is 666.²⁶⁰

τὸ χάραγμα ἢ τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ Ɔ⁴⁷ 911 vgcl itgig Beat TR

το χάραγμα το ονομα του θηριου η τον αριθμον του θηριου 046

το χάραγμα του θηριου η τον αριθμον του ονοματος αυτου 1611

το χάραγμα εχων το ονομα του θηριου επι του μετοπου αυτου 2329

το χάραγμα του ονοματος του θηριου C it^{ar} vg^{ww} syr eth Prim Iren-lat Ps-Ambr

το γραμμα του θηριου η του ονοματος αυτου cop^{sa}

lac Ɔ¹¹⁵ 2050 2062. The Harklean Syriac talks about the mark "of his tusks"!

²⁵⁸ **13:18a** καὶ ὁ ἀριθμὸς αὐτοῦ A TR AN SBL TH NA28 {} // καὶ ὁ ἀριθμὸς αὐτοῦ ἐστίν C P 051 f052 911 1006 1611 1841 2053 2329 BG RP // ὁ ἀριθμὸς αὐτοῦ 046 922 2070 cop^{sa} HF // ἀριθμὸς γὰρ αὐτοῦ 1828 // ἐστίν ἐστίν δε Ɔ⁴⁷ // ἐστίν Ɔ syr^{ph} // lac Ɔ¹¹⁵ 2030 2050 2062. The "simple copula," ἐστίν, is not necessary in Greek. The NA28 and RP variants are translated the same.

²⁵⁹ **13:18b** Or, "its number"

²⁶⁰ **13:18c** txt ἐξακόσια ἐξήκοντα ἕξ (666) P 104 241 (792) 911 922 1006 1841 1854 2053 2065 2070 2073 RP // ἐξακοσιοι ἐξήκοντα ἕξ (666) A 149 1828 1948 cop^{sa} Compl. SBL NA28 {} // ἐξακοσiai ἐξήκοντα ἕξ (666) Ɔ // ἐξακοσιοι καὶ ἐξήκοντα καὶ ἕξ syr^{ph,h} // χξζ' TR-Beza,Elz,Steph,Scriv AN HF BG // χξζ (with one continuous overline) (666) Ɔ⁴⁷ 2020 2059 2351^{com} 2814 TR-Eras3,4 TH // χξζ TR-Eras5 // χξς, (666) TR-Eras1,2;Col // χξζ TR-Ald (breathing mark and acute accent over sigma) // χξς (with 3 individual overlines) (666) 051 82 424 456 627 920 1852 1859 1862 1888 2019 2060 2074 2081 2138 2329 // χξς (with one continuous overline) (666) 046? // χξς "666" (with circumflex above, plus one continuous overline above that) f052 35 94 175 469 1611 1678 2017 2042 2436 // χξς (666) 757 // *sexcenti sexaginta sex* (666) vg Beat ps-Ambr // *sexingenti sexaginta sex* (666) itgig // ἐξακοσιοι ἐξήκοντα πεντε (665) 2344 // (646) it^{ar} // ἐξακοσιοι δεκα ἕξ (616) C vg-harl mss^{acc.} to Iren; Caesarius Tyc2 arm4 laud⁴³ (DCXVI) // η χις (η ἐξακοσιοι εκκαιδεκα) "the 616" or "or 616" Ɔ¹¹⁵ // *sexcenti sedecim* (616) vg-harl // DCLXVI Prim // lac 1384 2050 2062 2186 2351^{txt}. Here is a [link](https://www.bibletranslation.ws/gfx/p115.jpg) to the image of Papyrus 115: <https://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 ἐξακόσια δεκα ἕξ Η ΧΙς – "616 or 616," or perhaps even ἐξακόσια ἐξήκοντα ἕξ Η ΧΙς "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 probable explanation is that it was a final N of the word **ECTIN**, and the scribe of the papyrus mistook it for **ECTI H**. Some form of the number 666 is supported by Ɔ itgig vg syr^{ph,h} cop^{sa,bo} arm eth Irenaeus Hippolytus Andrew; Victorinus-Pettau Gregory-Elvira 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 ι (666 = χξς and 616 = χις). Perhaps the change was intentional, seeing that the Greek form Neron Caesar written in Hebrew characters (נרונ קסר) is equivalent to 666, whereas the Latin form Nero Caesar (נרו קסר) 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, θηριου (genitive) as in Rev. 13:18 is תריי; while θηριον (nominative) is תריי. The mathematics is: ת = 50, ו = 6, י = 10, ר = 200, נ = 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,

Chapter 14

The Lamb and the 144,000

14:1 Καὶ εἶδον, καὶ ἶδου Ἦ τὸ ἄρνιον Ἦ ἐστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ Ἦ ἀριθμὸς Ἦ ἑκατὸν τεσσαράκοντα τέσσαρες Ἦ χιλιάδες ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

¹And I looked, and behold, the Lamb is standing on Mount Zion, and with him the number of 144,000 who have his name and²⁶¹ the name of his father written on their foreheads.

14:2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης. Καὶ ἡ φωνὴ ἦν ἤκουσα ὡς κιθαρωδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.

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 καὶ ᾄδουσιν ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς Ἦ ἐδύνατο Ἦ μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες Ἦ χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς.

³And they sing a new song²⁶² 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 οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν. οὗτοι εἰσιν οἱ ἀκολουθοῦντες τῷ ἄρνιϊ ὅπου Ἦ ὑπάγη. οὗτοι ὑπὸ Ἰησοῦ ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἄρνιϊ,

⁴These are *men* who have not been defiled with women, for they are virgins. These are the ones following the Lamb wherever he goes. They were purchased from humanity through Jesus²⁶³ as a firstfruits to God and to the Lamb,

14:5 καὶ Ἦ οὐχ εὐρέθη ἐν τῷ στόματι αὐτῶν Ἦ ψεῦδος· ἄμωμοί γάρ εἰσιν.

⁵and in their mouths no falsehood²⁶⁴ has been found. For²⁶⁵ they are blameless.²⁶⁶

Texas: Word, 1998), pp. 722, 769-73." There is a marginal note in MS 1854: "λατεινος." This reflects one of the early gematrial theories, held by, among others, Irenaeus, that 666 stood for the Roman Empire. (This is what λατεινος means, the Roman Empire.) Here is the math: λ = 30, α = 1, τ = 300, ε = 5, ι = 10, ν = 50, ο = 70, ς = 200, which add up to 666. Irenaeus favored Τεῖταν (Titus) as the most likely gematrial equivalent for 666, because it had six letters, and he favored λατεινος second most. If the final ν is removed from Τεῖταν, you get the number 616.

²⁶¹ 14:1 txt τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ P⁴⁷ N² A C 046 051 f052 911 1006 1611 1828 1841 2329 (Cass*) RP NA28 {} // τὸ ὄνομα τοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ N* // τὸ ὄνομα αὐτοῦ καὶ τοῦ πατρὸς αὐτοῦ 922 // τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς 792 // τὸ ὄνομα τοῦ πατρὸς αὐτοῦ P 2053 TR // lac 2050 2062. *Cassiodorus: "nomina tam ipsius quam patris ejus in frontibus suis scripta portabant."

²⁶² 14:3 txt ᾠδὴν P⁴⁷ N P 046 f052 922 1828 1611 2053 2070 2329 M^K itgig,t syr^h copsa,bo arm eth Or Meth Jer Prim Cass RP DP // ὡς ᾠδὴν A C 051 911 1006 1841 2065 M^A itar vg syr^h Andr Beat TR SBL TH NA28 {C} // lac 2050 2062

²⁶³ 14:4 txt ὑπο Ἰησοῦ ἠγοράσθησαν 046 051 922 1611 M^K syr^{h**} arab HF BG RP // ἠγοράσθησαν P⁴⁷ N A C P f052 911 1828 1841 2053 2065 2070 2329 M^A syr^h cop Meth TR AN SBL TH NA28 {} // lac 2050 2062

The Three Angels

14:6 Καὶ εἶδον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,

⁶And I saw an²⁶⁷ angel flying at zenith, having an eternal gospel to herald to²⁶⁸ those dwelling²⁶⁹ on the earth, even above²⁷⁰ every nation and tribe and language and people,

14:7 λέγων²⁷¹ ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν ὁ κύριον, ὁ καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε ὁ αὐτὸν τὸν ποιήσαντα ὁ τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς ὑδάτων.

⁷saying in a loud voice, "Fear the Lord,²⁷² and give him glory; for the hour of his judgment has come; and worship him who created²⁷³ the heaven and the earth and the sea and the sources of waters."

²⁶⁴ **14:5a** txt ψευδος \mathfrak{P}^{47} \mathfrak{P}^{115} \aleph A C P 046 051 f052 911 922 1006 1611 1828 1841 2053 2329 latt syr cop rell. arm eth arab Meth RP SBL NA28 {} // δολος (LXX) dozen minuscules arm2 TR // lac 2050 2062. The TR seems to be conformed to the Septuagint: Zeph. 3:13- οὐ μὴ εὐρεθῇ ἐν τῷ στόματι αὐτῶν γλῶσσα δολία; Isaiah 53:9- οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ; Psalm 31:2- οὐδὲ ἔστιν ἐν τῷ στόματι αὐτοῦ δόλος. See also Jn 1:47 Ἰδε ἀληθῶς Ἰσραηλῆτης ἐν ᾧ δόλος οὐκ ἔστιν.

²⁶⁵ **14:5b** txt αμωμοι γαρ \mathfrak{P}^{47} \aleph 046 f052 911 922 1006 1611 1828 1841 2065 2070 2329 \mathfrak{M}^k itar,t vgl syr^{ph,h}** cop^{sa,bo} Or Meth Aug^{1/2} TR AN HF BG RP // οτι αμωμοι 051 // et Prim // quia Aug^{1/2} arab // αμωμοι \mathfrak{P}^{115} A C P 2053 itg^{ig} vg^{mss} Beat SBL TH NA28 {} // lac 2050 2062

²⁶⁶ **14:5c** txt omit \mathfrak{P}^{47} \mathfrak{P}^{115} \aleph A C P 046 051 f052 911 922 1006 1611 1828 1841 2053 2065 2070 2329 2814 rell. Grk. rell. lat. syr^{ph,h} cop^{sa,bo} rell. arm eth arab AN BG HF RP SBL TH NA28 {} // ενωπιον του θρονου του θεου (no Grk) vg TR // ενωπιον του θεου arm2 // lac 2050 2062

²⁶⁷ **14:6a** txt ειδον \mathfrak{P}^{47} \aleph^* 046 f052 922 \mathfrak{M} cop^{sa} Or Andr Vict-Pet Ambr HF RP // ειδον αλλον \mathfrak{P}^{115} (αλλον ιδον) \aleph^2 A C P 051 911 1006 1611 1828 1841 2053 2065 2070 2329 itar,gig,t vg syr^{ph,h} cop^{bo} arm (eth) Cypr Matern Varim Prim Cass Beat TR AN BG SBL TH NA28 {B} // lac 2050 2062

²⁶⁸ **14:6b** txt (τους) καθ(τ)- 046 051 922 1006 1841 2065 2070 \mathfrak{M} syr^h TR HF BG RP // επι τους (τους) καθ(τ)- \mathfrak{P}^{47} \mathfrak{P}^{115} \aleph A C P f052 1611 1828 2053 2329 syr^{ph} (cop) Or AN SBL TH NA28 {} // lac 2050 2062.

²⁶⁹ **14:6c** txt καθημένους \mathfrak{P}^{47} \aleph C P 046 f052 911 922 1006 1611 1841 2053 2070 2329 \mathfrak{M}^k syr^{ph} RP NA28 {} // dat pl of καθημένους itg^{ig} vg Prim Cypr^{1/2} arm4 // κατοικοῦντας \mathfrak{P}^{115} A 051 1828 itar cop^{bo} Beatus TR // καθημένους τοὺς κατοικοῦντας 2065 \mathfrak{M}^A // καθημένους καὶ κατοικοῦντας 2019 // lac 2050 2062 2351. If you really tried, you could say there is a difference of "staying" v. "dwelling." But they mean the same thing.

²⁷⁰ **14:6d** txt επι παν εθνος \mathfrak{P}^{47} \aleph A C P 046 051 f052 911 922 1006 1828 1841 2053 2065 2070 2329 \mathfrak{M}^k latt syr^{ph,h} cop^{sa} arm eth AN HF BG RP SBL TH NA28 {} // παν εθνος \mathfrak{M}^A cop^{bo} arab TR // lac 2050 2062

²⁷¹ **14:7a** txt λεγων A C P 046 f052 (922) 911 1006 1828 1841 2065 2070 2329 itgig vg Beat Vig RP SBL NA28 {} // λεγοντα \mathfrak{P}^{47} 051 1611 2053 cop Or Prim Cypr TR // "who says" syr eth // ειπεν arm // omit \aleph // lac \mathfrak{P}^{115} 2050 2062. The form λεγοντα is plural, so must be a scribal error.

²⁷² **14:7a** txt κυριον 046 922 1828 2070 \mathfrak{M}^k itg^{ig,(t)} vgl syr^{hmg} Beat ps-Ambr AN HF RP // θεον \mathfrak{P}^{47} \aleph A C P 051 f052 911 1006 1611 1841 2053 2065 2329 \mathfrak{M}^A TR BG SBL TH NA28 {} // lac 2050 2062.

²⁷³ **14:7b** txt αὐτὸν τὸν ποιήσαντα 046^c 1828 2070 \mathfrak{M}^k HF RP // τὸν ποιήσαντα Origen // αὐτῷ τῷ ποιήσαντι 94 104 2020 arm // αὐτὸν ποιήσαντα 046^{*} // τῷ ποιήσαντι \mathfrak{P}^{47} \aleph^2 A C P 051 f052 911 1006 1611 1841 2053 2065 TR AN BG SBL TH NA28 {} // αὐτῷ τῷ ποιήσαντι 922 // τῷ πατρὶ ἦσαντι \aleph^* // τῷ θεῷ τῷ ποιήσαντι 2329 itg^{ig} // lac 2050 2062. The NA28 and-RP readings are translated into English identically.

14:8 Καὶ ἄλλος ᾠ δεύτερος ἄγγελος ᾠ ἠκολούθησεν λέγων, ᾠ Ἔπεσεν ᾠ Βαβυλὼν ἡ μεγάλη, ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα τὰ ἔθνη.

⁸And another angel, a second one,²⁷⁴ followed, saying, "Fallen²⁷⁵ is Babylon the great!²⁷⁶ She²⁷⁷ had given all the nations to drink of the wine of the wrath of her whoredom."

14:9 Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,

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

14:10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ ἀρνίου.

¹⁰he shall himself also drink of the wine of the wrath of God, mixed undiluted in the cup of his anger,²⁷⁸ and he shall be tormented with fire and sulfur before the holy angels and before the Lamb.

14:11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτός, οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

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

14:12 Ὡδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν: ᾠ οἱ ᾠ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

¹²Here is the endurance of the saints,²⁷⁹ those keeping the commandments of God and the faith of Jesus.

²⁷⁴ **14:8a** txt δευτερος αγγελος A 046 922 1678 1778 1828 2329 arm^{pt} Prim Cass **ⲙⲕ** RP // αγγελος δευτερος **ⲛ**² (C δευτερον) P 051 1611 2053 2080 **ⲙ**^A (it^gig) syr^h with * cop^{sa,bo} arm^{pt} Andr (Beat) NA28 {C} // δευτερος **ⲡ**⁴⁷ **ⲛ**^{*} 911 1006 1841 syr^{ph} // αγγελος itar vg eth Vict-Pett TR // lac 2050 2062. In this variant, f052 is not united, which is rare. Regarding Primasius, the UBS5 and Hoskier apparatuses say it supports RP, while the NA28 apparatus says Prim supports NA28. I went with two out of three.

²⁷⁵ **14:8b** txt επεσεν **ⲛ**² C 046 f052 922 1828 2053 cop^{bopt} arm³ eth arab **ⲙⲕ** RP // επεσεν επεσεν **ⲡ**⁴⁷ A P 051 911 1006 1611 1841 2329 latt syr cop^{sa,bopt} arm² TR SBL NA28 {} // επεσεν επεσεν επεσεν arm¹ // lac **ⲛ**^{*} 2050 2062

²⁷⁶ **14:8c** txt omit **ⲡ**⁴⁷ **ⲛ**² A C P 046 051 f052 & all Greek MSS latt syr cop arm arab AN HF BG RP SBL TH NA28 {} // η πολις eth TR // lac **ⲛ**^{*} 2050 2062. See endnote #4 about this variant.

²⁷⁷ **14:8d** txt εκ του **ⲡ**⁴⁷ **ⲛ**² P 046 051 922 1611 2065 2329 **ⲙⲓ** it^gig cop^{bo} arm eth arab Spec Prim Beat^{1/2} RP // η εκ του A C f052 911 1006 1828 1841 2053 2070 lat syr^{ph,h} SBL NA28 {} // οτι εκ του Beat^{1/2} TR // και then diff. word order cop^{sa} // lac **ⲛ**^{*} 2050 2062

²⁷⁸ **14:10** In Hebraistic terminology, the cup signifies destiny. See for example Psalm 11:6.

²⁷⁹ **14:12** txt omit **ⲡ**⁴⁷ **ⲛ** A C P 046 f052 911 1006 1611 1828 1841 2053 2329 **ⲙⲕ** latt syr cop arm eth RP SBL NA28 {} // ωδε 051 922 **ⲙ**^A (arab) TR // lac 2050 2062

14:13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ ᾧ λεγούσης, ᾧ Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι· ᾧ λέγει Ναὶ ᾧ τὸ πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν, τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

¹³And I heard a voice from heaven saying,²⁸⁰ "Write, 'Blessed are the dead, those dying in the Lord from now on.'" ²⁸¹ "Yes,"²⁸² says the Spirit, "in that²⁸³ they may rest²⁸⁴ from their labors, and²⁸⁵ their works follow right with them."²⁸⁶

The Angels Harvest the Earth

14:14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

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.

²⁸⁰ **14:13a** txt omit \mathfrak{P}^{47} \aleph A C P 046 911 922 1006 1611 1828 1841 \mathfrak{M}^K harl am fu lips syr cop eth arm4 arab Beat RP SBL NA28 {} // μοι 051 f052 2053 2329 \mathfrak{M}^A itar.gig vgcl rel. arm Spec Prim TR // lac 2050 2062

²⁸¹ **14:13b** txt ἀπ' ἄρτι λέγει Ναὶ \mathfrak{M}^K RP // ἀπ' ἄρτι, λέγει ναὶ // ἀπ' ἄρτι, (λέγει "Ναὶ...") // ἀπ' ἄρτι. Ναί, λέγει TR-Scriv NA28 // απ αρτι ναι λεγει A // ἀπαρτι ναι λεγει 051 1006 1678 1854 2042 2060 // ἄρτι ναὶ λέγει 1611 // ἀπὸ ἄρτι ναι λέγει 2074 // ἀπαρτι ναὶ λέγει 469 1841 1862 1888 2059 2065 2073 2186 2436 // ἀπάρτι. Ναί, λέγει TR-Steph // απ αρτι λεγει $\mathfrak{P}^{47}\aleph$ * // ἀπαρτι καὶ λέγει 2053 // ἀπάρτει λέγει ναὶ 2329 // ἀπαρτι λεγειν ναι 2017 2138 // · ἀπαρτι λεγοντες ναι 1828 // ἀπαρτι. λέγει ναὶ 35 757 // . ἀπαρτι λέγει ναὶ 046 82 94 104 175 456 627 792 920 1852 1859 Complutensian Colinaeus // lac 1384 2030 2050 2062 2351. Theoretically, one could also postulate a reading of Ἀπαρτί, λέγει. The word ἀπαρτί meant "indeed" or "yes," so conceivably ναὶ or καὶ could have been substituted by the others. In the original all-capital manuscripts, there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP' ARTI, a contraction of APO ARTI. Others might understand that the readings resulting from those additions imply that those dying in Christ previously were not blessed. See footnote on John 13:19a.

²⁸² **14:13c** txt λέγει ναὶ 046 2329 \mathfrak{M}^K RP // λέγοντες ναὶ 1828 // ναὶ λέγει \aleph^2 A C P 051 f052 911 1006 1611 1841 2344 itar.(gig) vg syr^{ph,h} cop^{sa} (arm) Andrew; Aug Specul Prim ps-Ambr Beat TR NA28 {A} // λέγει $\mathfrak{P}^{47}\aleph$ * cop^{bo} (arm) (eth) Varimadum // καὶ λέγει 2053 // lac 2050 2062. If the full punctuation was indicated, some of the minuscules listed would not support exactly the GNT editions listed therewith. See the previous footnote for exact punctuation if known.

²⁸³ **14:13d** The hina here is exegetical in that it explains how specifically the dead in Christ from now on are blessed. The blessing is two-fold, they shall rest, and two, their works are with immediate apparence and effectiveness, since it won't be long until the end of the age (and the judgment with reward) from the time they die.

²⁸⁴ **14:13e** txt ἀναπαύσωνται (aor subj mid) P 051^c f052 1006 1841 2053 \mathfrak{M} TR RP // ἀναπαίησονται (fut subj mid) \mathfrak{P}^{47} \aleph A C NA28 {} // ἀναπαύσονται (fut ind mid) 046 051* 922 1828 2329 Erasmus all eds. Aldus // lac 2050 2062. By the time these documents had been written, Greek had changed such that all these words may have been pronounced almost the same, even though slightly different in meaning.

²⁸⁵ **14:13f** txt δὲ 046 051 922 1828 \mathfrak{M} TR RP // γὰρ \mathfrak{P}^{47} \aleph A C P f052 911 1006 1611 1841 2053 2329 itar.gig vg syr^h cop^{sa} ps-Ambr Beat Aug Prim NA28 {} // omit τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν syr^{ph} // omit τὰ δὲ ἔργα αὐτῶν cop^{bo} // καὶ eth arm2 // lac 2050 2062.

²⁸⁶ **14:13g** Compare I Timothy 5:24-25

14:15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἦλθεν ἡ ὥρα ᾧ θερίσαι, ᾧ 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 out²⁸⁷ your sickle and reap, for the hour²⁸⁸ to reap has come, since the harvest has become dry."²⁸⁹

14:16 καὶ ἔβαλεν ὁ καθημένος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

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

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

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

14:18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν²⁹⁰ ἐκ τοῦ θυσιαστηρίου, ἔχων²⁹¹ ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ᾧ ἐφώνησεν ᾧ 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.

¹⁸And 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."

²⁸⁷ **14:15a** Here the Greek verb πέμπω - pémpō has a military operations meaning, as in, "send orders that the earth be sickled." The one in white who resembles a human is the captain of the hosts, and the agents who do the actual sickling, are his angel-soldiers, according to Matt. 13:30, 38-41. In that passage Christ "sends out his angels," and the angels gather the zizania to be burned. He explains, "The zizania are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels. And as the zizania are collected and consumed by fire, so it will be at the end of the age. The Son of Man will send out his angels, ..." Here again we even have the phrase Son of Man both in the Matthew passage and in Rev 14:14. Again, in Matt. 13:49-50 we read, "This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous, ⁵⁰and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth." Luke 17:35-37 hints that the angels take them all to one place, where the vultures feed on them. See also the correspondence of fire, in both Matt. 13:40 and Rev. 14:18. Rev. 14:20 tells us that the people are put "outside the city" and their blood will flow as high as the horse's bridle for a distance of 180 miles. There is fire in the form of the fire of the city dump outside the city, Jerusalem. When the disciples asked Jesus where the angels take them in Luke 17:37, Jesus answered that it would be where there would be vultures gathered, that's where. The number of bleeding bodies required to produce that kind of a river of blood, would indeed attract a very large amount of vultures, eagles, crows and any other birds that eat carrion.

²⁸⁸ **14:15b** txt η ωρα \mathfrak{P}^{115c} A C P 046 911 1611 1828 \mathfrak{M}^K (vg) syr cop^{bo} RP SBL NA28 {} // ωρα \mathfrak{P}^{115*} // η ωρα του \mathfrak{N} f052 1006 1841 2053 2329 it cop^{sa} Prim Beat // σοι η ωρα του TR // σοι η ωρα 922 // σου η ωρα 051 \mathfrak{M}^A // ο \mathfrak{P}^{47} // ο καιρος arm1,2,3 // lac 2050 2062

²⁸⁹ **14:15c** Grain is ready to harvest when it is dry and the seed is no longer green.

²⁹⁰ **14:18** txt ἄγγελος ἐξῆλθεν \mathfrak{N} C P 046 051 f052 922 1006 1828 1841 2329 TR RP NA28 // ἄγγελος \mathfrak{P}^{47} A 1611 2053 SBL // lac 2050 2062.

²⁹¹ **14:18b** txt εχων \mathfrak{P}^{47} \mathfrak{N} P 046 051 f052 1006 1611 1841 2053 \mathfrak{M} cop Prim TR RP // [ο] εχων NA28 // ο εχων A C 2329 it^{ar,gig,h} vg^{ww,st} syr arm eth Beat SBL // lac \mathfrak{P}^{115} 2050 2062

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

¹⁹And the angel launched his sickle onto the earth, and gathered the vine of the earth, and he cast it into the great winepress of God's wrath.

14:20 καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, καὶ ἐξήλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

²⁰And the winepress outside²⁹² the city was trampled, and the blood went out from the winepress as deep as the bridles of the horses for a distance of 1,600 stadia.²⁹³

Chapter 15

The Seven Bowls Full of Wrath

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

¹And I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for²⁹⁴ with them is completed the wrath of God.

15:2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης ὁ αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας ἰκιδάραι τοῦ θεοῦ.

²And I saw like a sea of glass mixed with fire, and the ones overcoming of the beast and of his image and²⁹⁵ of the number of his name were standing on the glassy sea, holding lyres of God.

15:3 καὶ ᾄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἁρνίου λέγοντες, Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν.

³And they are singing the song of Moses the servant of God, and the song of the Lamb, as follows, "Great and marvelous are your deeds, O Lord God Almighty. Just and true are your ways, O king of the nations."²⁹⁶

²⁹² 14:20a txt ἐξωθεν P⁴⁷ A C P 046 911 922 1006 1611 1828 1841 2053^{txt} 2329 P^K RP SBL NA28 { } // ἐξω N 051 f052 1854 2053^{com} P^A TR // omit "outside the city" syr^h // lac P¹¹⁵ 2050 2062

²⁹³ 14:20b One stadion was 607 feet or 185 meters, so 1,600 stadia would be 184 miles or 296 kilometers.

²⁹⁴ 15:1 This "for" explains why the last plagues are called the "last" plagues.

²⁹⁵ 15:2 txt omit P⁴⁷ N A C P 046 f052 911 922 1006 1611 1841 2053 2062 2070 2329 lat syr cop arm eth AN HF BG RP SBL TH NA28 { } // εκ του χαραγματος αυτου TR // εκ του χαραγματος αυτου και 051 1828 2065 P^A arm-α // omit και εκ του χαραγματος αυτου εκ του αριθμου του ονομα αυτου seven Grk minuscules it^h Prim Tyc // lac P¹¹⁵ 2050

²⁹⁶ 15:3 txt εθνων N^{2a} A P 046 051 922 1678 1778^{mg} 1828 2053 2062 2070 2080 2329 P^{it} itgig vgms syr^{hmg} cop^{bo} Cyr Ps-Cypr Ambrose Andrew Beat Areth AN HF BG RP TH NA28 {B} // παντων των εθνων it^h arm eth Prim // αιωνων (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4) P⁴⁷ N^{*,2b} C 911 1006 1611 1778^{txt} 1841 2065 2344^{vid} itar vg syr^{ph,h} copsa^{mss}, (sa^{mss}) (arm²) Bede Ps-Ambr Haymo SBL // αιωνων και των εθνων 2082 cf. 20:10, 2082 with cop^{bo} (arm^{2vid} + βασιλεὺς) // "over all" armY // αγιων Vict-Pett Tyc Apr Cass TR // caelorum "of the heavens" vg-am // lac 2050 2351. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided, though with the majority thereof supporting εθνων. The UBS textual comentary 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)

15:4 τίς οὐ μὴ φοβηθῇ σε, κύριε, καὶ ᾠδοῦσά σου τὸ ὄνομά σου; Ὅτι μόνος ἅγιος, ὅτι πάντα τὰ ἔθνη ἡξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

⁴Who shall not fear you, O Lord, and glorify your name? Because you alone are pure.²⁹⁷ For all the nations will come, and will worship before you, because your righteous judgments have been revealed."

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

⁵And after these things I looked, and²⁹⁸ the temple of the tabernacle of testimony was opened in heaven,

15:6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ πληγὰς ἡ ἐκ τοῦ ναοῦ, οἱ ἦσαν ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσαῖς.

⁶and out of the temple came the seven angels who had³⁰⁰ the seven plagues, who were dressed in clean³⁰¹ bright linen³⁰² and gird around the chest with golden sashes.

15:7 καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσαῖς γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζώντος εἰς τοὺς αἰῶνας 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.

appears to have arisen from confusion of the Latin compendia for *sanctorum* (*sctorum*) and *saeculorum* (*scclorum* [=αἰώνων]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassidorus." See endnote #4 about this variant.

²⁹⁷ 15:4 txt ἅγιος 046 051^{mg} 922 1828 ^{mk} syr^{hmg} RP // ἅγιος εἰ 911 1006 1841 // ὁσῖος ^{NA} A C P 051^{txt} f052 1611 2053 2062 ^{ma} syr^{ph} TR SBL NA28 {} // ὁσῖος καὶ δικαῖος 2329 (syr^{h**}) cop^{sa} // εἰ ^{ph} 47 // *pious* vg am Cypr Prim // *sanctus* it^{g,h} arab Ambr Beat // "righteous and powerful" eth // *omit* ὅτι μόνος ὁσῖος cop^{bo} // lac 2050. The word ὁσῖος can mean holy, but also "pure."

²⁹⁸ 15:5 txt *omit*: all extant Grk. mss it^g syr cop^{sa} arm rell. Tyc2 RP SBL NA28 {} // +ἰδοῦ vg^{mss} it^h cop^{bo} arm4 arab Prim Cass Beat Tyc3 TR

²⁹⁹ 15:6a txt οἱ ἦσαν ἐνδεδυμένοι 046 1828 2070 ^{mk} AN HF BG RP // ἐνδεδυμένοι ^{ph} 47 ^{NA} A C P 051 f052 911 922 1006 1611 1841 2053 2062 2065 2329 TR SBL TH NA28 {} // lac ^{ph} 115 2050

³⁰⁰ 15:6b txt οἱ ἔχοντες A C f052 911 922 1611 1828 1841 2070 2329 *pm* AN HF BG RP SBL TH NA28 [οἱ] // ἔχοντες ^{ph} 47 ^{NA} P 046 051 1006 2053 2062 2065 *pm* TR // lac ^{ph} 115 2050

³⁰¹ 15:6c txt λαμπρὸν ^{ph} 47 ^{NA} A C P 046 051 f052 911 922 1006 1828 1841 2053 2062 2329 vg-am,fu,dem,tol,lips5 syr^h cop^{sa,bo} Beat Cass TR-Eras1,2,3;Ald,Col AN HF BG RP SBL TH NA28 {} // καὶ λαμπρὸν *pc* vg-cle,lips4,6 syr^{ph} eth arm1,4 TR-Eras4,5;Beza,Elz,Steph,Scriv // *omit* καὶ λαμπρὸν it^h // lac ^{ph} 115 2050

³⁰² 15:6d txt λίνον 1006 1841 vg-cle TR AN HF BG RP SBL TH NA28 {} // λῖνον P 051 syr^{ph,h} cop^{bo} arm Tyc Prim Andr Areth // λῖνὸν 922 2065 2070^{txt} // λῖνον 1611 1778^{txt} 2070^{com} // λῖνον 1678 // λινουν ^{ph} 47 046 1828 it^{ar,gig,(h)} // λινους ^{NA} // λινου 2329 // λιθον (Ez 28:13) A C 1778^{mg*} 2053 2062 2080 vgst syr^{hmg} ps-Ambr Andr Oec Bede // *neither* cop^{sa} eth Cass // lac ^{ph} 115 2050. Hoskier also cites for λιθον, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads *lapide*, "stone." The Greek witnesses reading λινον (only a small fraction of them cited here) do not agree as to its accent and spelling. They show a very wide variety thereof. Several minuscules show knowledge of the λιθον reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt"-2051, 2064, 2067). See long endnote about this variant, including the Greek text of Oecumenius' commentary which discusses the angels' stone clothing. The "anointed cherub who covers" in Ezekiel 28:13, also known as Satan, was dressed in stones.

15:8 καὶ ἐγεμίσθη ὁ ναὸς ἡ καπνοῦ ἡ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἡ ἐδύνατο ἡ εἰσελθεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

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 ἤκουσα φωνῆς μεγάλης ἡ ἐκ τοῦ ναοῦ, ἡ λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε ἡ ἐκχέετε 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 ἡ εἰς ἡ τὴν γῆν καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ³⁰³ 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 worshipping his image.

16:3 Καὶ ὁ δεῦτερος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ἡ ζῶσα ἡ ἀπέθανεν ἐν τῇ θαλάσῃ.

³And 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 Καὶ ὁ ἡ τρίτος ἡ ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων καὶ ἐγένετο αἷμα.

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

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

⁵And I heard the angel of the waters saying, "You are righteous, Lord, you who are and was, O holy one,³⁰⁴ that you have judged these things,

16:6 ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πιεῖν ἡ ἄξιόι εἰσιν.

⁶for they poured out the blood of saints and prophets, and you have given them blood to drink. They deserve it."³⁰⁵

³⁰³ 16:2 txt τῇ εἰκόνι P⁴⁷ A C P 046 051 f052 922 1006 1611 1828 1841 2053 2062 2329 TR RP NA28 {} // τὴν εἰκόνα P⁴³ X 2059 2081 2814 cop^{sa,bo} // lac 2050.

³⁰⁴ 16:5 txt ο ὅσιος X P 051 f052 922 2053^{mg} M^A vg cop^{sa} AN BG RP SBL NA28 {} // οσιος A C 046 1611 2070 HF TH // και οσιος P⁴⁷ 911 1841 2065* 2329 M^K // και ο οσιος 1006 1828 2053^{txt} 2062 (Prim) TR-Eras,Elz,Steph // και ο εσομενος (Beat) TR-Beza,Scriv // *reversed sequence of tenses* "who you were and are" eth // omit cop^{bo} // lac 2050. Beatus: *qui fuisti et futurus es*. Hoskier says Ethiopic reads *qui fuisti et eris* "who you were and will be," but his Latin is from the Walton Polyglot's Latin translation of the Ethiopic, which is known to be a poor translation. The Ethiopic is probably more legitimately into Latin as *qui fuisti et es* "who you were and are." But the verb's linear aspect could have a future meaning too.

³⁰⁵ 16:6 txt αξιοι P⁴⁷ A C P 046 051 f052 911 1006 1611 1828 1841 2065 2070 vg Beat AN HF BG RP SBL TH NA28 {} // αξιοι γαρ 2053 2062 itg⁸ TR // οπερ αξιοι X vg^{mss} // οτι αξιοι 922 am lips5,6 cop syr eth arab Prim // αρα αξιοι 2329 // lac 2050

16:7 καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος, Ναί, κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου.

⁷And I heard³⁰⁶ the altar saying, "Agreed,³⁰⁷ Lord God Almighty, your punishments are true and just."

16:8 Καὶ ὁ τέταρτος ἡ ἄγγελος ἔξεχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι ἑνὶ πυρὶ τοὺς ἀνθρώπους. ἡ

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

16:9 καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καὶ μέγα, καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

⁹And the people were burned a very bad burn, and 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 Καὶ ὁ ἡ πέμπτος ἔξεχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, καὶ ἡ ἐμασῶντο ἡ τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου,

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

16:11 καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

¹¹and they cursed the God of heaven, because of their pains³⁰⁸ and because of their ulcers, yet they did not repent of their works.

16:12 Καὶ ὁ ἡ ἕκτος ἔξεχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἡ ἀνατολῆς ἡ ἡλίου.

¹²And the sixth *angel* poured out his bowl on the great river Euphrates. And it caused its water to dry up,³⁰⁹ so that a route was prepared for the kings from the east.³¹⁰

³⁰⁶ **16:7a** txt του θυσιαστηριου P⁴⁷ N A C P 051 f052 911 922 1006 1828 1841 2053 2062 2065 2070 vg syr cop^{sa,bo}7/12 arm4 arab Beat AN HF BG RP SBL TH NA28 {} // *audivi alterum itz'ig am lips*⁵ // *audivi aram Dei dicentem* Beat // *alterum angelum (-templi) lips*^{4,6} // εκ του θυσιαστηριου 046 2329 it^{ar} arm1,2 Compl. // αλλου εκ του θυσιαστηριου cop^{bo}5/12 TR // *lac* 2050. There is no Greek support for the TR reading.

³⁰⁷ **16:7b** This is the principle, "every matter must be established by the agreement of two or three witnesses."

³⁰⁸ **16:11** Pains from previous scorpion stings, flame thrown from the mouths of beasts, ulcers, severe sunburns.

³⁰⁹ **16:12a** The verb here for "dry up" is in the passive voice, and so I wanted to show that the river was acted upon. The trouble with the English suffix "-ed" to show passive voice, is that it also is used to show past tense in a verb that is not passive. In other words, I could have said, "And the water of it was dried up," but in English that can sound like a past tense statement that says the water was already dried up. It is part of the meaning transfer to show that it was the 6th bowl that caused the Euphrates River to dry up. In American English the passive is disappearing, for some unjustifiable reason.

³¹⁰ **16:12b** txt ανατολης (sing) N C 046 f052 911 922 1006 1611 1828 1841 2053 2062 2065 2070 2329 M^K latt syr^h arm eth arab Prim AN HF RP SBL TH NA28 {} // ανατολων (plural) A 051 M^A syr^{ph} cop^{sa,bo} TR BG // *lac* P 2050

16:13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα Ἦ ἀκάθαρτα τρία ὥς βάτραχοι·

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

16:14 εἰσὶν γὰρ πνεύματα Ἦ δαιμονίων ὧ ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς μεγάλης ἡμέρας τοῦ θεοῦ τοῦ παντοκράτορος.

¹⁴for they are spirits of demons performing miracles, which are going out to the kings of the whole world,³¹¹ to gather them together for the war of the great day of God Almighty.

16:15 Ἴδου ἔρχομαι ὥς κλέπτης. μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ.

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

16:16 καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραῖστὶ Ἦ Ἀρμαγεδών. ὧ

¹⁶And He gathered them together at the place³¹² called in Hebrew Harmagedōn.³¹³

16:17 Καὶ ὁ Ἦ ἔβδομος ὧ ἐξέχεε τὴν φιάλην αὐτοῦ Ἦ ἐπὶ ὧ τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα, Γέγονε.

¹⁷And the seventh *angel*³¹⁴ poured out his bowl onto³¹⁵ the air. And there came a loud voice from³¹⁶ the temple of heaven,³¹⁷ from the throne,³¹⁸ saying, "It is done!"

³¹¹ 16:14 txt βασιλεις P⁴⁷ N A 046 051 f052 911 922 1006 1611 1828 1841 2053 2062 2065 2070 2329 syr eth AN HF BG RP SBL TH NA28 {} // βασιλεις της γης και (4 minuscules) TR // lac C P 2050. The early versions say something like my English translation above, and not exactly like the Greek of the TR. You don't translate either of the two Greek variants literally anyway.

³¹² 16:16a txt τόπον "place" rell. Gr. & VSS TR RP NA28 {} // ποταμον "river" A 2078 2436 // πολεμον "war" cop^{sa} // lac C P 2030 2050 2351.

³¹³ 16:16b txt Ἀρμαγεδών AN RP SBL NA28 {} // Ἀρμαγεδών BG TH // Ἀρμαγεδδών TR all except Aldus // Μαγεδών HF // ἄρμαγεδων 911 2020 2081* 2329 vg^{mss} Andr // ἄρ μαγεδων 1862 // αρμαγεδων N^{*,2b} A 051 922 1006 1678 1841 2070 2080 vg-cle,demid,lips⁵ syr^h eth Beat Compl // Hermagedon vg-am // ΧΕ ΑΡΜΑΚΕΔΩΝ cop^{sa} // ΧΕ ΕΡΜΑΚΕΔΩΝ cop^{bo} // αρμεγεδων N^{2a} // αρμαγεδον 2065 // αρμαγεδωμ Aldus // μαγεδων 82 627 920 M^K (abt. 80 minuscules) vg-fu syr^{ph,hmg} cop^{bo,mss} // μαγεδωδ 1828 // μαγεδδων 046 1611 2053 2062 Tyc.2 // lac C P 2050. There are other spellings in the early versions. John tells us here that this is a Hebrew name, so Ἀρμαγεδων is to be understood as having the rough breathing (the "h" sound, signified by the backwards apostrophe above the initial vowel) and two words, like the reading of minuscule 1862, Har Magedon, from the Hebrew meaning Mountain (Har) of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it. II Chron. 35:22; Judges 1:27 The triumvirate 82, 627, 920 unites here against all uncials- a sign of a definitely wrong reading. See the endnote for a more complete list of readings. Hoskier lists the old Uncials N A as having the rough breathing, but he listed the smooth and rough together, only occasionally specifying the breathing mark, which I have shown in an endnote. Here is a snip from Codex Alexandrinus, by which you can see that Codex A has no diacritics.



16:18 καὶ ἐγένοντο ἀστραπαὶ καὶ βρονταὶ καὶ φωναί, καὶ ᾠή σειςμός ὁ μέγας οἷος οὐκ ἐγένετο ἄφ' οὗ οἱ ἄνθρωποι ἐγένοντο³¹⁹ ἐπὶ τῆς γῆς τηλικούτος σειςμός οὕτως μέγας.

³¹⁴ **16:17a** txt ο εβδομος A 046 922 1006 1611 1841 2053 2070^{mg} 2080 vg-am,fu,tol,lips⁵ syr^h cop^{sa} eth^{1/2} AN HF RP SBL TH NA28 {} // ο ζ 1778 // οτε **κ*** // εκδομος 2062 // ο ζ αγγελος **κ²** 1678 cop^{bo} // ο εβδομος αγγελος (051 αγελος) 1828 2065 2329 vg-cle,demid,lips4,6 it^{g18} Beat Prim Tyc.3 TR BG // αγγελος εβδομος syr^{ph} // ο αγγελος εβδημος 911 // omit και ο εβδομος αγγελος εξεχεε την φιαλην αυτου εις τον αερα 2070^{txt} // lac **ϣ⁴⁷** C P 2050.

³¹⁵ **16:17b** txt επι **κ** A 046 f052 911 922 1006 1611 1828 1841 syr^h cop^{sa,bo} arm Tyc3 AN HF RP SBL TH NA28 {} // εις 051 2053 2062 2065 2329 vg syr^{ph} eth ps-Ambr TR BG // lac **ϣ⁴⁷** C P 2050.

³¹⁶ **16:17c** txt απο 046 051 922 1006 TR HF BG RP // εκ **κ** A f052 911 1611 1828 1841 2053 2062 2065 2070 2329 AN SBL TH NA28 {} // lac **ϣ⁴⁷** C P 2050. See later footnote on this verse.

³¹⁷ **16:17d** txt ναου του ουρανου 046 051^c 922 2070 **κ^k** TR-Eras4,5;Beza,Elz,Steph,Scriv AN HF BG RP // ουρανου 051* 1828 1854 2344^{vid} **κ^A** it^{g18} arm^{pt} Andrew TR-Eras1,2,3;Col // ναου **ϣ⁴⁷** A 0163^{vid} f052 911 1006 1611 1841 2053 2062 2065 (2329) it^{ar} vg syr^{ph,h} cop^{sa,bo} ^{ms} (eth) arm^{pt} Prim Beat ps-Ambr Tyc3 SBL TH NA28 {A} // ναου του θεου **κ** // του ουρανου του ναου 367 468 // lac C P 2050. This is a passage in Revelation that really separates the good manuscripts from the inferior. The ones reading the word ναου alone here are the best manuscripts of the Apocalypse of John. (See next footnote.) The uncial C is also good in Revelation, but it has a hiatus here.

³¹⁸ **16:17e** Regarding the phrase και εξηλθεν φωνη μεγαλη εκ του ναου απο του θρονου λεγουσα - "And a loud voice came out of the temple from the throne," this source given for the loud voice, is rather perplexing at first. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth 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 ναος is used but in 13:6 it is σκηνη), 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 "απο" here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition απο 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 "εκ" 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 "εκ" and "απο." The Majority Text in the later instances says απο instead of εκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, απο has absorbed εκ 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, "εκ" is used for a voice from heaven, and in 19:5 where the voice is from the throne, "απο" 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 εκ. There are two other instances in Revelation of the two prepositions "εκ" and "απο" 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.

³¹⁹ **16:18a** txt οι ανθρωποι εγενοντο 922 1828 2070 Andrew^{a,c,p} Arethas TR AN HF BG RP // ανθρωποι εγενοντο **κ** 046 051 911 1006 1611 1841 2053 2062 2065 2329 2344 it^{ar,c,dem,div,gig,haf}

¹⁸And there occurred lightnings and thunderings and sounds,³²⁰ and a powerful earthquake, such as has not happened since humans existed on the earth, so great an earthquake it was.

16:19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον;³²¹ καὶ Βαβυλῶν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

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

16:20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ εὐρέθησαν.

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

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

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

Chapter 17

The Mysterious Prostitute

17:1 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης τῆς κατημένης ἐπὶ τῶν ὑδάτων 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."

vg syr^{ph,h} cop^{sa}mss^{2,bo} mss² (Andrew^{bav}) SBL TH // ἀνθρωπος ἐγενετο A cop^{sa}mss^{2,bo}? NA28 {} // ἐγενετο ἀνθρωπος f052 cop^{sa}mss^{2,bo}? arm^{pt} (eth) // ἀνθρωπος ἐγενοντο \mathfrak{P}^{47} // lac C P 2050. There is not a lot of difference in meaning-- "since humankind existed on the earth" versus "since humans existed on the earth."

³²⁰ 16:18b txt αστραπαι κ. βρονται κ. φωναι \mathfrak{P}^{47} 051 922 1828 2070 2329 \mathfrak{M}^K syr^h HF BG RP // φωναι κ. βρονται κ. αστραπαι TR // βρονται κ. αστραπαι κ. φωναι \aleph^2 cop^{bo}pt // βρονται κ. φωναι κ. αστραπαι cop^{bo}pt // βρονται κ. αστραπαι κ. φωναι κ. βρονται \aleph^* // αστραπαι και φωναι και βρονται A 0163 911 1006 1611 1778 1841 2053 2062 2065 2080 itg^{is} vg cop^{sa}2/3 arm^{2,3} ps-Ambr Tyc3 Prim AN SBL TH NA28 {} // αστραπη κ. φωνη βροντης eth // αστραπαι κ. φωναι 046 // αστραπαι κ. βρονται 1678 2344 syr^{ph} cop^{sa}1/3 arm⁴ Beat // φωναι κ. βρονται Cass. // lac C P 2050

³²¹ 16:19 txt επεσον 0163 911 1006 1611 1778 1828^{txt} 1841 2065 2070 2080 TR HF BG RP // επεσαν \mathfrak{P}^{47} \aleph^2 A 046 051 922 1678 1828^{com} 2053^{com}X2 2329 AN SBL TH NA28 {} // \aleph^* επεσε(v) 792 syr^h // omit clause 2053^{txt} 2062^{txt} // επασαν 2062^{com} // lac C P 2050. Both readings can be 3rd person plural, but the first only so, and the second either 3rd pl. or 1st sing. This is an interesting variant because of so much change of groups. There was simply no consistency in following the Attic rule that neuter plurals take a singular verb.

17:3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον Ἦ ὀνόματα Ἦ 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 Ἦ πορφυροῦν Ἦ καὶ κόκκινον, κεχρυσωμένη Ἦ χρυσίῳ Ἦ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα Ἦ ποτήριον χρυσοῦν Ἦ ἐν τῇ χειρὶ αὐτῆς γέμον³²² βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς Ἦ πορνείας αὐτῆς, Ἦ

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 her³²³ prostitution.

17:5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα 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 θαῦμα μέγα.

⁶And I saw the woman drunk from the blood of the saints, from³²⁴ the blood of Jesus' witnesses. And I was astonished when I saw her, with a great astonishment.

17:7 καὶ εἶπέν μοι ὁ ἄγγελος, Διὰ τί ἐθαύμασας; ἐγὼ Ἦ ἐρῶ σοι Ἦ τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα·

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

17:8 Τὸ θηρίον ὃ εἶδες, ἦν, καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἄβυσσου, καὶ εἰς ἀπώλειαν ὑπάγειν. Καὶ θαυμάσονται οἱ κατοικοῦντες Ἦ ἐπὶ τῆς γῆς, Ἦ ὧν οὐ γέγραπται Ἦ τὰ ὀνόματα Ἦ ἐπὶ Ἦ τὸ βιβλίον Ἦ τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων Ἦ ὅτι ἦν τὸ θηρίον, Ἦ καὶ οὐκ ἔστιν καὶ παρέσται.

⁸The beast which you saw, was, and *now* is not, and in the future is to³²⁵ rise again from the Abyss, and *then* will go³²⁶ to destruction.³²⁷ And those dwelling

³²² **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."

³²³ **17:4b** txt πορνείας αὐτῆς A 051 911 922 1006 1678 1778 1828 1841 2065 2344 **Π**^A it^{ar,c,dem,div,haf} vg syr^{ph} (arm) eth Andr; Beat TR BG RP SBL TH NA28 {B} // πορνείας τῆς γῆς 046 1611 2053 2062 2070 2329 **Π**^K Hipp; (Cypr) (Quodvult) (Prim) AN HF // πονηρίας τῆς γῆς 1854 // πορνείας αὐτῆς καὶ τῆς γῆς **Σ** syr^h with * (cop^{sa,bo}) arm3 // πορνείας arm // τῆς γῆς it^{gls} // lac C 2050 2080. Notice that the next verse, v. 5, ends with τῆς γῆς. Perhaps some copyist left off his task near the end of v. 4, came back to resume copying, and his eye picked up where he thought he left off, but he was at the end of v. 5 instead. The Sahidic Coptic reads "of her fornication with those of the earth," and the Bohairic Coptic reads "...with all the earth." Hoskier does not account for the uncial P here, but usually when 046 82 627 920 side against other uncials, P is opposed to 046 as well.

³²⁴ **17:6** txt ἐκ τοῦ αἵματος 046 1828 2070 **Π**^K HF RP // καὶ ἐκ τοῦ αἵματος **Σ** A **Π**^A 911 922 1006 1611 1678 1778 1841 2053 2062 2065 2329 syr^h cop^{sa,bo} TR AN BG SBL TH NA28 {} // lac C 2050 2080

on the earth whose names have not been written in the book of life since the foundation of the world, they will marvel³²⁸ when they see that the beast was, and is not, and yet will be.³²⁹

17:9 ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλὰ ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν.

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

17:10 Καὶ βασιλεῖς ἑῖς εἰσιν ἑπτὰ: οἱ πέντε ἔπεσον, ὁ εἷς ἔστιν, ὁ ἄλλος οὐπω ἦλθεν, καὶ ὅταν ἔλθῃ, ὀλίγον ὀδεῖ αὐτὸν μεῖναι.

¹⁰They are also seven kings.³³⁰ Five have fallen,³³¹ one is, the other has not yet appeared, and when he appears, he must continue a little while.

³²⁵ **17:8a** The phrase "in the future is to" is from the Greek word μέλλω - méllō, which often means, but does not always mean "about to." Often in the New Testament it means "is destined to," which is part of the meaning here. And often it makes a simple future infinitive, by being used with an infinitive following, as is the case here. Bauer says this phrase, a combination of μέλλω - méllō followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §338(3), which says the same thing, but see BDF §356 about the "imminence" meaning of the pariphrasis of μέλλω - méllō followed by a present infinitive.

³²⁶ **17:8b** txt υπαγειν N P 046 051 922 1006 1678 1778 1828 1841 2062^{com} 2065 2070 2329 2344 M itar syr^h arm Hipp^{mss}; Quod Beat TR-Elz, Beza, Steph, Scriv AN HF BG RP // ibit itg^{ig} vg ps-Ambr // itura Auct // in perditionem irae ibit Tyc2 // υπαγει A 1611 2053 2062^{txt} syr^{ph} cop^{sa,bo} Irlat Hipp Andr; Prim TR-Eras, Ald, Col SBL TH NA28 {B} // lac C 2050 2080. The UBS textual commentary: "Orthographically υπαγει differs very little from υπαγειν, for in Greek manuscripts final ν is often represented merely by a horizontal stroke over the preceeding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μελλει." See also 17:11.

³²⁷ **17:8c** I supplied in italics the time sequence words required in good English. I was hesitant to put them in italics, because though no perfectly equivalent word for them is in the Greek, yet their meaning is there, ala Hebrew, where a string of events is connected with "and," with time sequential order meant to be understood in the most likely possible way.

³²⁸ **17:8d** txt θαυμασονται (3rd pl fut ind mid) N 051 911 922 1006 1678 1778 1828 1841 2053 2062 2065 2070 2329 M TR AN HF BG RP TH // θαυμασουσιν (3rd pl fut ind act) 792 cop^{bo} eth? Hipp // θαυμασθησονται (3rd pl fut ind pass) A P 1611 vg-am syr^{ph} SBL NA28 {} // mirabantur (3rd pl impf pass ind) vg-fu // (3rd pl pres pass ind) cop^{sa} // lac C 2050 2080.

³²⁹ **17:8e** txt και παρεσται. Compl AN HF BG RP SBL TH NA28 {} // καιπερ ἔστιν. TR-Scriv // καιπερ ἔστι, TR-Eras1, Ald // καιπερ ἔστιν. TR-Steph // καιπερ ἔστιν. TR-Elz // (και περ ἔστιν) no period or comma, and in parentheses TR-Eras2 // και περ ἔστιν. TR-Eras3,4,5 // καιπερ ἔστί. TR-Beza // και παλιν παρεστε (itacism of παρεσται with the same meaning, cf. N Matt 1:16,23,24*) N* // και παρ'εσται. A // και παρεσται. P 051 911 922 1006 1611 1678 1828 1841 2053^{txt} 2062 (2329 και παρ ε σται sic) Hipp? (cop^{sa}) // και παρεσται: 1778 2070 // και παρεσται (then omit ωδε) 046 // omit eth vg Pseudo-Ambrose // και παρεστιν N² syr^{ph} // και παρεστι: 2065 // et advenit itg^{ig} // et adhuc ventura erit Beatus // et ventura est Primasius // και παρεστιν εγγυς arm 3 // και παρεσται εγγυς arm 4 // και παρεσται και απολλυται το θηριον 2053^{comm} (cf. arm 2: "and which was passing by to perdition" // και παρεσται ω (sic) ο εχων 1094 (cf. copt , cf. syr) // και επεσεν-cop^{bo} (ογορ λεγει) // και εσται cop^{sa} (λεγω κηρυττωνε) // et (tamen) adventare syr^h // lac C 2050 2080. See endnote #4 about this variant.

³³⁰ **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.

³³¹ **17:10** txt επεσον 911 922 1006 1611 1678^{comp} 1778 1841 2065 HF BG RP // επεσαν N A P 046 051 1678^{txt}? 1828 2053 2062f AN SBL TH NA28 {} // επασαν 2062 // επεσον και 2070 // επεσαν και syr^{ph} arm eth TR // lac C 2050 2080. The versions latt syr^h cop^{sa,bo} do not support και, and are indeterminate as to the rest. Regarding 1678 "comp." I do not know what that abbreviation of

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

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

17:12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.

¹²And the ten horns which you saw, they are ten kings who have not yet received kingship; they only receive authority as kings for one hour with the beast.

17:13 οὗτοι μίαν Ἦ ἔχουσιν γνώμην, Ἦ καὶ τὴν δύναμιν καὶ Ἦ τὴν ἐξουσίαν Ἦ αὐτῶν³³² τῷ θηρίῳ διδῶσιν.³³³

¹³These have one purpose,³³⁴ and they give³³⁵ their power and authority to the beast.

17:14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ 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 ἢ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.

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

Hoskier's means. But my guess would be "compendium." Because the MS 1678 has both Oecumenius' and Andreas' commentaries, and writings of Amphilochius as well.

³³² 17:13a txt αυτων *rell. Grk.* Hipp AN HF BG RP SBL TH NA28 {} // εαυτων 2186 2814 syr^{ph} TR // omit 2256 // lac C 88 181 314 1626 1774 1893 2015 2032 2050 2052 2080 2351

³³³ 17:13b txt διδοασιν *rell. extant Grk MSS, itgig syr^{ph,h} copsa arm Ir Beat AN HF BG RP SBL TH NA28 {}* // διασιν 2814* // διδωσιν 792 2256 // διδοσιν 2062*^{com} // διδωασιν 046 104 469 628 922 1551 1704 2048* 2065* 2073 2196 2254 2286 // διαδιδωσουσιν TR // lac C 88 181 314 1626 1774 1893 2015 2032 2050 2052 2080 2351. See endnote #4 about this variant.

³³⁴ 17:13c 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.

³³⁵ 17:13d The Greek for "give" is in the present indicative. But this is sort of an "inverse infinitive of result." A kind of Semitism. In other words, there is a formula in Hebraistic Greek called an "infinitive of result," where kai followed by an infinitive in the Greek means in English a result, ie, "and then he will do such and such." Here the formula is solved in reverse: The Greek "and then they will do such and such" means in English an exegetical "and that is to do such and such." What they do, is what their one purpose was. And they do do it.

17:16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην, καὶ ἡρμωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν ᾧ ποιήσουσιν αὐτὴν, ᾧ καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακάψουσιν ἐν³³⁶ πυρί·

¹⁶And the ten horns which you saw, and³³⁷ the beast, these will hate the prostitute, and they will lay her waste, and make her naked,³³⁸ 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 ᾧ τελεσθῶσιν³³⁹ 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 Καὶ ἡ γυνὴ ἣν εἶδες, 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 ᾧ Μετὰ ᾧ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα 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.

18:2 καὶ ᾧ ἔκραξεν ᾧ ἰσχυρᾷ φωνῇ λέγων, ᾧ Ἔπεσεν ᾧ Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου,

²And he cried out in a powerful voice,³⁴⁰ saying, "Fallen is Babylon the Great, and has become the dwelling place of demons and the haunt of every unclean spirit and the haunt of³⁴¹ every unclean and detestable bird,

³³⁶ 17:16a txt κατακαυσουσιν εν πυρι A 051 911 922 1611 1841 2053 2062 2065 2070 cop^{sa,bo} eth Hyppol TR AN HF BG RP SBL TH NA28 {} // κατακαυσουσι(v) πυρι N P 046 1828 // κατακαυωσιν εν πυρι 1006 2329 // καυσουσιν εν πυρι f052 Eras1,2,3 Ald Col // καυσουσι πυρι Prim // lac C 2050 2351.

³³⁷ 17:16b txt και το θηριον rell. versions, and all fathers RP SBL TH NA28 {} // τω θηριω syr^{ph} arm2 // επι το θηριον eth? TR. See endnote #4 about this variant.

³³⁸ 17:16c txt γυμνην ποιησουσιν αυτην 046^c 922 1828 M^k cop^{bo} eth HF BG RP // γυμνην ποιησωσιν αυτην 051 // γυμνην N A P f052 911 1006 1611 1841 2053 2062 2329 latt syr cop^{sa} arm4 arab Prim TR AN SBL TH NA28 {} // omit γυμνην ποιησουσιν αυτην 046* 2065 2070 M^A // lac C 2050

³³⁹ 17:17 txt τελεσθωσιν οι λογοι 046 911 922 1006 1611 1828 1841 2070 2329 M^k AN HF RP // τελεσθησονται οι λογοι N A P 051 f052 2053 2062 2065 M^A Hipp BG SBL TH NA28 {} // τελεσθη τα ρηματα TR // lac C 2050. See endnote #4 about this variant.

³⁴⁰ 18:2a txt ισχυρα φωνη N 046 911 1828 2070 itar HF RP // ισχυραν φωνην 922 // εν ισχυρα φωνη A P 051 1006 1611 1841 2053 2062 2329 syr^h arm-4 AN BG SBL TH NA28 {} // εν φωνη μεγαλη syr^{ph} // εν ισχυρα φωνη μεγαλη 2065 // εν φωνη μεγαλη αυτου arm-α // εν μεγαλη φωνη cop^{sa,bo} arab // εν μεγαλη βοη cop^{bo} // voce magna et forti it^g Prim // in fortitudine vg Tyc2,3 Beat // εν ισχυι φωνη μεγαλη 2038^c TR // εν ισχυει φωνη μεγαλη Er. 1,2,3,4 Ald. // ισχυρα φωνη μεγαλη 2814 Hipp // ισχυρα φωνη και μεγαλη f052 // lac C 2050. See endnote #4 about this variant.

18:3 ὅτι ἐκ τοῦ Γ οἴνου τοῦ θυμοῦ ὧ τῆς πορνείας αὐτῆς πεπτώκασιν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.

³because every nation is fallen³⁴² 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, Γ Ἐξελθε ὧ ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε·

⁴And I heard another voice from heaven saying, "Get out of her, O my people,³⁴³ so that you not be parties to her sins, and not receive of her plagues.

³⁴¹ **18:2b**

κ. φυλακη παντος πνευματος ακαθαρτου κ. φυλακη παντος ορνου ακαθαρτου κ. μεμισημενου N 046 051 911 1006 1828 1841 2053^{txt} 2065 2070 vg cor^{bo} TR AN HF BG RP TH

κ. φυλακη παντος πνευματος ακαθαρτου κ. μεμισημενου κ. φυλακη παντος ορνου ακαθαρτου κ. μεμισημενου 2080

κ. φυλακη παντος πνευματος ακαθαρτου κ. φυλακη παντος θηριου ακαθαρτου κ. μεμισημενου κ. φυλακη παντος ορνου ακαθαρτου Primasius

κ. φυλακη παντος πνευματος ακαθαρτου κ. φυλακη παντος ορνου ακαθαρτου μεμισημενου 2062

κ. φυλακη παντος πνευματος ακαθαρτου κ. φυλακη παντος ορνου ακαθαρτου κ. φυλακη παντος θηριου ακαθαρτου κ. μεμισημενου cor^{sa} eth Oec SBL NA28

κ. φυλακη παντος πνευματος ακαθαρτου κ. μεμισημενου κ. φυλακη παντος ορνου ακαθαρτου κ. μεμισημενου κ. φυλακη παντος θηριου ακαθαρτου κ. μεμισημενου it^{sig}

κ. φυλακη παντος πνευματος ακαθαρτου κ. φυλακη παντος ορνου ακαθαρτου κ. μεμισημενου κ. φυλακη παντος θηριου ακαθαρτου κ. μεμισημενου 2329 syr^h

κ. φυλακη παντος πνευματος ακαθαρτου κ. μεμισημενου κ. φυλακη παντος θηριου ακαθαρτου κ. μεμισημενου A

κ. φυλακη παντος πνευματος ακαθαρτου κ. φυλακη παντος θηριου ακαθαρτου 2053^{com}

κ. φυλακη παντος πνευματος ακαθαρτου κ. μεμισημενου κ. φυλακη παντος θηριου ακαθαρτου κ. μεμισημενου Hipp

κ. φυλακη παντος ορνου ακαθαρτου κ. φυλακη παντος θηριου ακαθαρτου κ. μεμισημενου 1611

κ. φυλακη παντος πνευματος ακαθαρτου κ. μεμισημενου P 1678 1778 syr^{ph} Andrew

κ. φυλακη παντος πνευματος δαιμονιου ακαθαρτου κ. μεμισημενου 922

Codex C resumes after a large hiatus with παντος ορνου ακαθαρτου και μεμισημενου.

lac 2050

Practically all MSS contain the unclean spirits, and regarding the remaining two items in the NA28 reading—unclean birds and unclean beasts, both are to be found in Isaiah 13:21-22; 34:11. And since all three phrases begin and end similarly, there was "ample occasion for accidental omission," according to the UBS Committee. But they give their reading a {C} rating of certainty because of the strength of the witness list for the N reading.

³⁴² **18:3** txt πεπτωκα(σι)ν N A C 046 911^c 9221006* 1611 1678 1841 2070^{txt} m^k (abt. 50 minuscules) cor^{sa,bo} eth arm^{pt} Hipp RP SBL TH // πεπτωκεν 2053^c 2062 Oec // πεπτωκεν εις syr^{hmg} Hipp^{mss} // πεπωκα(σι)ν 1006^c 1778 1828 2080 2329 it^{ar,gig} vg syr^h arm Areth Tyc Prisc Beat Haymo AN HF NA28 {D} // πεπωκε(ν) (P πεποκεν) 051 2053* Hipp Andra,^{bav} TR BG // πεποτικεν 2065 syr^{ph} // εποτισεν 2070^{com} // omit πεπωκαν παντα τα εθνη Prim // lac 2050. The TR and NA28 / UBS5 editions support some form of the word "drink," and the RP/TH text supports "fallen." The UBS commentary says the other forms of the word "drunk" are grammatical improvements made to an original πεπωκαν, which fits with the prophetic imagery of Jeremiah 25:15 (LXX 32:15) f.; 51:7, 39 (LXX 28:7, 39) and Rev. 14:8, and that "fallen" is not suitable to the context and might be a conformation to "fallen" in v. 2. For a full apparatus on this variant, see endnote.

³⁴³ **18:4** txt εξελθε εξ αυτης ο λαος μου 046 922 1611 1828 2053 2070 AN HF RP

εξελθετε εξ αυτης ο λαος μου 051 911 1006 1841f 2065 2329 Hipp TR BG

εξελθε ο λαος μου εξ αυτης C f052 DP

εξελθατε ο λαος μου εξ αυτης N SBL TH NA28 {}

εξελθατε εξ αυτης ο λαος μου A 792

εξελθετε ο λαος μου εξ αυτης P

και εξελθε εξ αυτης ο λαος μου 2062

lac 2050. The plural verb may be a harmonization to Isaiah 52:11.

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

⁵For her sins are piled³⁴⁴ all the way up to heaven, and God has remembered her crimes.

18:6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ Ἦ ἀπέδωκεν, Ἦ καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ Ἦ ποτηρίῳ Ἦ ὧ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν·

⁶Deal back to her even as she dealt out, and pay to her double,³⁴⁵ as befits her deeds. In the cup in which she had mixed, mix her a double.

18:7 ὅσα ἐδόξασεν Ἦ αὐτὴν Ἦ³⁴⁶ καὶ ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω·

⁷As much as she glorified herself and experienced luxury, that much suffering and mourning deal to her. For she says in her heart, 'I sit as a queen, and no widow am I, and mourning I will never see.'³⁴⁷

³⁴⁴ **18:5** txt ἐκολλήθησαν (piled up) ⲛ A C P 046 051 f052 911 922 1006 1611 1828 1841 2053 2062 2065 2070 2329 *rell. Grk lat syr cop eth arab Cypr Prim Hipp TR-Scriv-1894 AN HF BG RP SBL TH NA28* // ἐκολληθησαν 336 2038* 2056 // ἐκολυθησαν 1719 // ηκολουθησαν (followed) TR-Eras1,2,3,4,5;Beza,Elz,Steph,Scriv1887 // *lac* 42 88 314 1626 1774 1893 2015 2032 2050 2351 2256. 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. See endnote #4 about this variant.

³⁴⁵ **18:6** txt

| | | |
|---------------|----------------------|--|
| ἀπεδωκεν | καὶ διπλώσατε αὐτῇ | διπλᾶ P 922 1828 (syrph,h) RP |
| ἀπεδωκεν | καὶ διπλώσατε [αὐτῇ] | διπλᾶ AN |
| ἀπεδωκεν | καὶ διπλώσατε | τὰ διπλᾶ C 2070 (vg) Hipp HF SBL TH NA28 |
| ἀπεδωκεν | καὶ διπλώσατε | διπλᾶ A 046 1006 1611 1841 |
| ἀπεδωκεν | διπλώσατε | τὰ διπλᾶ ⲛ |
| ἀπεδωκεν | καὶ διπλώσατε | διπλᾶ 2329 |
| ἀπεδωκεν υμῖν | καὶ διπλώσατε αὐτῇ | διπλᾶ 051 2065 TR BG |
| ἀπεδωκεν | καὶ διπλώσατε αὐτὰ | διπλᾶ f052 2053 2062 |
| ἀπεδωκεν | καὶ διπλώσατε | διπλᾶ 911 |

³⁴⁶ **18:7a** txt αὐτὴν HF RP TH NA28 {} // αὐτὴν SBL // αὐτὴν ⲛ^{txt} A C P 046^c 051 2053 (2062 αὐτῇ) 2070 **ⲙ^k** // αὐτῇ 1611 // ἑαυτὴν TR AN BG // ἑαυτὴν ⲛ^z f052 911 922 1006 1841 2065 **ⲙ^A** // ἑαυτῇ 2329 // ἑαυτῇ 1828 // *omit* 046* // *lac* 2050. The Latin and Syriac witnesses have a reflexive meaning. A minority of the UBS committee chose, as in the WH edition, a rough breathing on the word, and the majority believed it to be Hellenistic usage (with smooth breathing and reflexive meaning), see their note on Philippians 3:21. In many other verses in the NT and other era literature, "αὐτὴν" was also used as a reflexive like "ἑαυτὴν," since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ἡ, ὁ was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA28-HF-RP and TR readings. Regarding this pronoun, see footnote on Rev. 13:16.

³⁴⁷ **18:7b** The word ὁράω 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 στρηνιάω - strēniāō means to "live luxuriously, sensually," which again is the idea of enjoying one's senses and experiencing good feeling things. So now she is condemned to experience bad things, since she earlier had experienced only good things, compare Luke 16:25, where Abraham said to the rich man, "Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering." And Luke 6:24, 25: "But woe to you who are rich, because you have received your share of comfort. Woe to you who are well fed now, for you will go hungry. Woe to you who are laughing now, for you will mourn and weep."

18:8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, ἡ θάνατος καὶ ἡ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτήν.

⁸Because of this, her blows will come in a single day, death and mourning and famine, and she will be consumed by fire. For able is the Lord God³⁴⁸ who sentenced³⁴⁹ her."

18:9 Καὶ κλαύσουσιν καὶ κόψονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς,

⁹And the kings of the earth when they see the smoke of her burning, will weep and beat their breasts over her,³⁵⁰ they who had fornicated and experienced luxury with her,

18:10 ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.

¹⁰standing a long distance away, for the horror of her torment, saying, "Alas, alas, great city! Babylon, strong city!³⁵¹ For in a single hour your doom has come!"³⁵²

18:11 Καὶ οἱ ἔμποροι τῆς γῆς ἡ κλαύσουσιν ἡ καὶ ἡ πενθήσουσιν ἡ ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,

¹¹And the merchants of the earth will weep³⁵³ and mourn over her, because no one buys their cargo anymore,

³⁴⁸ **18:8a** txt κυριος ο θεος N² C P 046 051 922 1611 1828 2065 2329 M itg^{ig,m} syr^h arm Beat Cyr Spec TR AN HF BG RP SBL TH NA28 {} // ο θεος A 911 1006 1841 2053^{com} 2070^{com} itar,c,dem,div,haf vg eth // ο θεος ο κυριος N* // κυριος f052 syr^{ph} arm2 de Promissonibus Auct Apring Prim Ps-Ambr Haymo Areth // ο κυριος 2053^{txt} 2062 cop^{sa,bo} // ισχυροντος του θεου 2070 // κυριος ο θεος ο παντοκρατωρ 1384 2042 2074 & eight other minuscules // lac 2050

³⁴⁹ **18:8b** txt ὁ κρίνας N* A C P 046 051 f052 911 922 1006 1611 1828 1841^{vid} 2053 2062 2329 syr^{ph,h} cop^{bo} arm3,4 Hipp Cyr Prim^{3/5} RP NA28 {} // ὁ κρίνων N² itg^{ig} cop^{sa} TR // *judicabit* (fut) vg^{cl} Auct Beat Prim^{1/5} Apr // lac 2050.

³⁵⁰ **18:9** txt

κλαουσουσιν και κοψονται επ αυτην C 046 922 1006 1828 2070 HF BG RP SBL TH NA28

κλαουσουσιν και κοψονται επ αυτη 911 1841 2329

κλαουσονται και κοψονται επ αυτην N Hipp

κλαουσονται και κοψονται επ αυτη A 2053

κλαουσονται και κοψονται επ αυτης f052

κλαουσονται και κακο ψονται επ αυτη 2062

κλαουσουσιν και πενθουσιν και κοψονται επ αυτη 1611

κλαουσονται αυτην και κοψονται επ αυτη TR

κλαουσουσιν αυτην και κοψονται επ αυτη 2065 AN

κλαουσουσιν αυτην και κοψονται επ αυτην P

κλαουσωσιν αυτην και κοψονται επ αυτην 051

³⁵¹ **18:10a** All the nominative definite articles must be used for vocatives here, because the quotation ends with the second person pronoun, σου - sou.

³⁵² **18:10b** Or possibly, "How has your doom come in one hour." See footnote on 18:17.

³⁵³ **18:11** txt

κλαουσουσιν και πενθησουσιν επ αυτη 922 1678 1778 2070 AN HF RP

κλαουσουσιν και πενθησουσιν επ αυτους 046

κλαουσουσιν και πενθησουσιν επ αυτην 1828 latt Hipp

κλαουσουσιν και πενθησουσιν εν αυτη 2329

κλαιουσιν και πενθουσιν επ αυτην N C P SBL TH NA28

κλαιουσιν και πενθουσιν επ αυτη 911 1006 1841 2053 2065 2080 TR BG

κλαιουσιν και πενθουσιν εφ αυτους 051

18:12 γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαρίτου³⁵⁴ καὶ
Γ βυσσίνου, Γ καὶ πορφυροῦ, καὶ σηρικοῦ, καὶ κοκκίνου: καὶ πᾶν ξύλον θύϊνον,
καὶ πᾶν σκεῦος ἐλεφάντινον, 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,³⁵⁵ and every item of ivory, and
every article of expensive wood,³⁵⁶ copper, iron, and marble,

18:13 καὶ κινάμωμον καὶ θυμιάματα³⁵⁷ καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ
ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ Γ πρόβατα, καὶ κτήνη: Γ καὶ ἵππων καὶ
Γ ραϊδῶν, Γ καὶ σωμάτων καὶ ψυχὰς ἀνθρώπων.

¹³and cinnamon,³⁵⁸ and³⁵⁹ 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.

κλαιουσιν και πενθουσιν εν αυτη Α

κλαιουσιν και πενθοῦσιν 2062

³⁵⁴ **18:12a** txt μαργαρίτου 046 051 922 2053 2070 2329 **ⲙ** itar vg^{ww} TR AN HF BG RP //
μαργαριτων **Ⲭ** f0521841 1828 1611 1006 911 2065 itg^{ig} syr^{ph,h} arm^{pt} Prim SBL TH NA28 {} //
μαργαριτας C P // μαργαριταις A vgst cop^{bo?} Beat // **Ⲅ** **ⲙⲁⲣⲓⲁⲣⲓⲥ** cop^{sa} // lac 2050.

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

³⁵⁶ **18:12c** txt ξυλου **Ⲭ** C P 046 051 f052 (922 ξυλων) 1611 1828 (2053 2062 omit εκ) 2070 2329 **ⲙ**
itg^{ig} syr^{ph,h} cop^{sa(bo)} arm eth^{mss} Hipp Andr; Prim Beat TR AN HF BG RP SBL TH NA28 {A} //
λιθου Α 911 1006 1841 itar vg (eth) Ps-Ambr // omit και παν σκευος εκ ξυλου τιμιωτατου και
χαλκου 2065 // lac 2050.

³⁵⁷ **18:13a** txt θυμιάματα RP NA28 {} // θυμιάμα itg^{ig} cop^{sa,bo} syr^h Prim Hipp

³⁵⁸ **18:13b** txt κινάμωμον 046^c 1006^c 2080 2329* cop^{sa} TR AN HF BG RP // κινναμωμον Α C P 051
911 1611 1841 2065 2329^c itg^{ig} vg syr^{ph} Beat SBL TH NA28 {} // κινναμων 1006* // κινναμωμου **Ⲭ**
2053 **ⲙ**^k // κινναμωμου 046* 922 1678 1778^{vid} 2053 2062 2070 Hipp^{vid} // lac 2050.

³⁵⁹ **18:13c** txt omit **Ⲭ**² 046 1841 1006 922 911 2053 2062 2065 2070 **ⲙ**^k vg^{cl} Prim TR HF BG RP //
και αμωμον **Ⲭ*** Α C P 051 f052 1611 2329 syr^h cop^{sa} eth am fu Hipp. **ⲙ**^A AN SBL TH NA28 {} //
και αμωμου 1828 syr^h // lac 2050.

18:14 καὶ ἡ ὀψώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ Ἦ ἀπώλετο Ἦ ἀπὸ σοῦ, καὶ οὐκέτι Ἦ αὐτὰ οὐ μὴ εὔρης. Ἦ

¹⁴And the fruit³⁶⁰ your soul had lusted for has left you; yes, all the luxuries and the splendor, have vanished³⁶¹ from you, and never shall you find³⁶² them again.

18:15 οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,

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

18:16 Ἦ καὶ λέγοντες, Ἦ Οὐαὶ, Ἦ οὐαὶ, Ἦ ἡ πόλις ἡ μεγάλη ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη Ἦ χρυσίῳ Ἦ³⁶³ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις:

¹⁶and saying,³⁶⁴ "Alas, Alas, great city dressed in fine linen and purple and scarlet, and gilded in gold and precious stone and pearls!³⁶⁵

18:17 ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς Ἦ ὁ ἐπὶ τόπον Ἦ πλέων καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται ἀπὸ μακρόθεν ἔστησαν

¹⁷That³⁶⁶ this kind of wealth has been ruined in one hour!" And every pilot and anyone sailing toward the place,³⁶⁷ and mariners and such as work the sea, stood afar off,

³⁶⁰ **18:14a** The Greek word can metaphorically mean "summertime/harvest happiness."

³⁶¹ **18:14b** txt απωλετο A C P f052 911 1006 1611 1828 1841 2053 2062 2070 arm2,4 Hipp AN HF RP SBL TH NA28 {} // απολετο 046 // απωλοντο X 922 syr^h cop^{sa,bo} latt BG // απηλθεν 051 2065 M^A (itar) syr^{ph} arm-α TR // απηλθεν απο σου και απωλοντο 2329 // "beclouded" eth // lac 2050

³⁶² **18:14c** txt ευρης (2nd sg 2aor subj act) 046 911 1006 1841 2329 M^K Hipp Beat HF RP // ευρις 922 // ευρησεις (2nd sg fut) 051 2065 2070 M^A it^gg Prim Compl TR-Eras1,2,3;Ald,Col AN BG // ευρησης (2nd sg aor subj act) 2059 2073 2081 2084 TR-Eras4,5;Beza,Elz,Steph,Scriv // ευρησουσιν (3rd pl fut ind act) X A C P f052 1611 1828 (2053 2062 find HER) vg syr^{ph,h} cop^{sa,bo} SBL TH NA28 {} // lac 2050. There is a great variety to the above readings as to the sequence of the surrounding words. The Majority Text readings I take it are the bystanders saying it to Babylon, whereas the UBS text is the prophet saying it. To me, the Maj. readings make no sense: Since Babylon is destroyed forever, she won't find anything of any sort again, so it need not be said that she will not find her luxuries and splendor again. It is humankind who will not find them, at least where she was. 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.

³⁶³ **18:16a** txt χρυσίῳ A 046 911 922 1006 1828 1841 2070 HF RP SBL TH // χρυσω P 2053 2062 2329 // εν χρυσω X 051 f052 0229 1611 2065 TR BG // εν χρυσίῳ C Hipp AN NA28 [εν] {} // lac 2050

³⁶⁴ **18:16b** txt και λεγοντες 911 922 1678 1778^{mg} 2053 2062 2065 2080 2329 vg Prim Beat TR HF BG RP // λεγοντες X A C 1006 1611 1828 1841 itar,gig cop^{sa,bo} AN SBL TH NA28 {} // λεγουσιν 046 syr^h (ph +και) eth // ερουσιν itar arm // omit both και and λεγ. 051 2070 arm² // omit και λεγοντες ουαι 1778^{txt} // lac 2050.

³⁶⁵ **18:16c** txt μαργαρίταις 046 051 f052 922 2065 2070 M^I lat syr^{ph} cop^{bo}ms TR AN HF BG RP // μαργαριτες 1828 // μαργαριτας 2060 Prim^{ms} // μαργαριτη X A C P 0229 911 1006 1611 1841 2053 2062 2329 syr^h cop^{sa,bo}ms^(arthrous) eth arm4 Prim SBL TH NA28 {} // lac 2050.

³⁶⁶ **18:17a** In Hebraistic Greek this word "ὅτι" can mean "how." There is a similar exclamation in 2 Samuel 1:19, 25, 27 about Saul and Jonathan, "How have the mighty fallen." (In the LXX that passage is II Kings 1:19, where those translators used the Greek word πῶς.) David was not really asking how it happened, but was expressing consternation, as here in Revelation. There are three instances of this expression with "ὅτι," in 18:10, 17, 19, and I varied the

18:18 καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;

¹⁸and cried out, watching the smoke of her fire, saying, "What *city* is like the great city?"

18:19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, καὶ λέγοντες, Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἡρημώθη.

¹⁹And 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.³⁶⁸ How has she been laid waste in one hour?"

18:20 Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ, καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

²⁰Rejoice over her, O heaven, and you saints³⁶⁹ and apostles and prophets! For God has adjudicated your redress from her.³⁷⁰

18:21 Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῇ ἔτι.

²¹And a powerful angel lifted up a stone, like a giant millstone, and threw it into the sea, saying, "With such violence will that great city Babylon be thrown down, and never more be found."

English word for the sake both of poetic variety and of illustration of the Hebraistic Greek possibilities.

³⁶⁷ **18:17b** txt ο επι τοπον πλεων A C 911 922 1006 1828 1841 2070 it^{ar} vg^{ww,st} arm AN HF RP SBL TH NA28 {B} // ο επι τον τοπον πλεων N 046 0229 f052 (1611 omit ο) 2329 it^{gig} vg^{ms} // ο επι ποντον πλεων 469 vg^{cl} cop^{bo} Caes Prim // ο επι τον ποταμον πλεων 2053 2062 (cop^{sa} "who sail in the rivers") // "those who sail from a distance" Ps-Ambr // [ο] επι των πλοιων πλεων P 051 2065 (Hipp) Andr; Beat BG // ο επι των πλοιων επι τοπον πλεων (syr^{ph}) // επι των πλοιων ο ομιλος 2814 Hipp Er Ald Col TR // lac 2050. There is a use of the word τοπος in connection with boats and sailing also in Acts 27:2.

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

³⁶⁹ **18:20a** txt οι αγιοι και οι αποστολοι N A P 046 911 922 1006 1611 1828 1841 2053 2070 M^K cop^{sa,bo} arm³ AN HF BG RP SBL TH NA28 {} // οι αγγελοι και αποστολοι 2062 2065 // οι αγιοι αποστολοι C 051 f052 2329 M^A it^{ar,gig} vg^{cl} Apr Beat TR // οι αγγελοι και οι αποστολοι syr^h Hipp // lac 2050

³⁷⁰ **18:20b** Compare Luke 18:3, 7.

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

²²"And the sound of guitarists and musicians and flutists and trumpeters will never more be heard in you, nor will any craftsman of any skill³⁷¹ be found in you anymore, nor the sound of a factory be heard in you anymore,

18:23 καὶ φῶς λύχνου οὐ μὴ φάνη ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροὶ σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη,

²³and the light of a lamp will will not shine in you anymore, and the sound of bridegroom and bride will not be heard in you anymore. For your merchants were the lords³⁷² of the earth, in that by your sorceries all nations were deceived.

18:24 καὶ ἐν αὐτῇ αἵματα³⁷³ προφητῶν καὶ ἀγίων εὐρέθη, 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.³⁷⁴

Chapter 19

Hallelujah!

19:1 Ϟ Μετὰ ϗ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων,³⁷⁵ Ἀλληλουϊά· ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ δόξα τοῦ θεοῦ ἡμῶν,

¹After these things I heard something like³⁷⁶ the sound of a very large multitude in heaven, saying, "Hallelujah! The salvation and power³⁷⁷ and glory of³⁷⁸ our God!

³⁷¹ 18:22 txt και πας τεχνιτης πασης τεχνης C P 046 051 911 1006 1611 1678 1778^c (1828 τεχνητης) 1841 (+και before πασης 2053 vg^{mss} eth^{mss} ps-Ambr) 2062 2065 2070 2080 (2329 τεχνεως for τεχνης) 2344 it(ar).gig vg syr^h with * cop^{sa} (eth Hipp^{slav}, but omit και φωνη...ετι) Andr Beat Prim TR RP SBL TH NA28 {B} // omit και πας through third ετι syr^{ph} arm (Hipp^{gr}) // omit πασης τεχνης (X but omit και φωνη μολου...third ετι) A 1778* cop^{bo} (eth) (Hipp^{slav}) // και πασης τεχνης at end of vs. without second εν σοι ετι 922 // lac 2050 2351.

³⁷² 18:23a Greek: μεγιστᾶνες; compare Daniel 5:23, Ecclesiasticus (Sirach) 4:7, 10:24

³⁷³ 18:24a txt αιματα 046^c 051 911 922 1006 1841 2065 2070 2080 211 Compl. AN HF BG RP // αιμα X A C P 046* f052 1611 2053 2062 2329 it^{ar}.gig vg syr^{ph} cop^{sa,bo} eth Hipp TR SBL TH NA28 {} // lac 1828 2050.

³⁷⁴ 18:24b Matthew 23:35, "so that on you will come all the blood of the righteous that gets spilled upon the earth..."

³⁷⁵ 19:1a txt λεγοντων X A C P 046 051 f052 rell. Grk. latt (syr cop) Apr Beat Tyc2 AN HF BG RP SBL TH NA28 {} // λεγοντος [1 Grk MSS: 905] it^{gig} arab Tyc3 TR // λεγουσιν eth

³⁷⁶ 19:1b txt ηκουσα ως X A C P 046 051 διορθωτ. 911 1611 1678 (1778) 1841 2053^{com} 2062^{com} 2065 2070 2329 vg cop^{bo} arab Apr Cass AN HF BG RP SBL TH NA28 {} // ηκουσα 051* 922 1006 2053^T 2062^T 2080 211A it^{gig} syr^{ph,h} cop^{sa} eth arm Beat Prim Tyc TR // lac 1828 2050

³⁷⁷ 19:1c txt η δυναμις κ. η δοξα 046 911 922 2070 it^{gig} arm3 HF BG RP // η δοξα κ. η δυναμις X² A C P 051 f052 1006 1611 1841 2053 2062 2065 vg syr^{ph} cop^{sa} Apr Beat Tyc2 AN SBL TH NA28 {} // η δοξα κ. η τιμη κ. η δυναμις 2329 (syr^h) cop^{bo} TR // κ. η δυναμις X* // lac 1828 2050

³⁷⁸ 19:1d txt του θεου X A C P 046 051 f052 rell. Grk. it^{gig} cop^{sa,(bo)} AN HF BG RP SBL TH NA28 {} // κυριω τω θεω [15 minuscules] TR // τω θεω vg syr arm eth //

19:2 ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις διέφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆ 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."³⁷⁹

19:3 καὶ δεύτερον εἶρηκεν, Ἀλληλουϊά· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

³And a second time *the multitude* said,³⁸⁰ "Hallelujah! And the smoke from her ascends for ever and ever."

19:4 καὶ ἔπεσον οἱ πρεσβύτεροι οἱ ἑξήκοσι τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες, Ἀμήν, Ἀλληλουϊά.

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, Αἰνεῖτε τὸν θεὸν ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.

⁵And there came a voice from³⁸¹ the throne, saying, "Praise our God, all you his servants, and³⁸² 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 ἰσχυρῶν λέγοντες, Ἀλληλουϊά, ὅτι ἐβασίλευσεν κύριος ὁ θεὸς ἡμῶν ὁ παντοκράτωρ.

⁶And I heard like the sound of a great multitude, and like the sound of many waters and like the sound of powerful thunderclaps, saying, "Hallelujah! For the Lord our God³⁸⁴ the Almighty has begun to reign.

³⁷⁹ 19:2 For other instances of the instrumental use of “ἐκ χειρὸς,” see in the LXX Genesis 9:5; Lev. 22:25; 1 Kings 25:39 (1 Sam 25:39 English); 2 Kings 4:11; 18:31 (2 Sam English); 4 Kings 11:7 (2 Kings 11:7 English)

³⁸⁰ 19:3 txt δευτερον ειρηκεν (3rd sg perf ind) 046 922 2070 m^k syr^h cop^{bo} HF BG RP // δευτερον ειρηκα (1st sg perf) 1611* // δευτερον ειρηκαν (3rd pl perf ind) x A P 051 1611^c 2329 TR AN SBL TH NA28 {} // δευτερον ειρηκασιν (3rd pl perf ind) 911 1006 1841 2053 2062 2065 // δευτερον ειπαν (3rd pl aor act ind) C // δευτερον ειπον (3rd pl aor act ind) f052 2020 (but note that can also be 1st sg aor act ind) // lac 1828 2050.

³⁸¹ 19:5a txt φωνη απο του θρονου εξηλθεν λεγουσα A C 911 922 1006 1841 2053 2062 2070 2329 m^k AN HF RP SBL TH NA28 {} // φωνη εκ του θρονου εξηλθε(ν) λεγουσα P 051 TR BG // φωνη εξηλθεν απο του θρονου λεγουσα f052 1611 (cop^{bo}) // φωνη εκ του θρονου εξηλθεν 241 2059 2060 2065 2081 2186 2814 m^A // φωνη εξηλθεν εκ του θρονου λεγουσα x² syr^h (cop^{bo}) // φωνη απο του ουρανου εξηλθεν λεγουσα 046 pc Prim // φωναι εξηλθον εκ του θρονου λεγουσαι x^{*} cop^{sa} // φωναι εξηλθον απο του θρονου λεγουσαι 0229 // lac 1828 2050.

³⁸² 19:5b txt και οι φοβουμενοι A 046 051 0229 (om. οι) f052 911 922 1006 1611 1841 2053 2062 2065 2070 2329 2344 m it^{ar,gig,t} vg syr^{ph,h} cop^{bo} arm eth^{mss} Andr; Prim Apr Beat TR AN HF BG RP SBL TH [NA28] {C} // οι φοβουμενοι x C P cop^{sa,boms} eth // lac 1828 2050.

³⁸³ 19:6a txt λεγοντες 046 922 m^k RP // λεγοντας 051 m^A TR // λεγοντων (x λεγουσων) A P f052 0229 911 1006 1611 1841 2053 2062 2329 it^{ar,gig,t} syr^{ph,h} NA28 {} // omit arm4 // λεγοντας παλιν arm3 // lac C 1828 2050.

³⁸⁴ 19:6b txt κυριος ο θεος ημων x² P 046 1611 2053 2062 2065 2329 m^k it^{ar,c,dem,div,(gig),haf} vg syr^h cop^{sams} arm Apr Beat ps-Ambr Tyc2 HF BG RP TH NA28 [ημων] {C} // κυριος ο θεος A 911 1006 1841 2070 it^t syr^{phc} cop^{sams,bo} Cyr Eras4 Elz Beza TR-Steph Tr-Scriv AN SBL // ο θεος ημων 051 Andr // ο θεος ο κυριος ημων x^{*} 2080 // ο θεος ο κυριος 1778 // ο θεος 1678 eth Eras1,2,3 Ald. Col. // κυριος ημων Prim // κυριος syr^{ph*} cop^{boms} // lac C 1828 2050.

19:7 Χαίρωμεν καὶ ἀγαλλιώμεθα,³⁸⁵ καὶ δώμεν³⁸⁶ τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ³⁸⁷ 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 ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καὶ καθαρὸν, 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, Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου³⁸⁹ τοῦ ἀρνίου κεκλημένοι. καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ ἔ· τοῦ θεοῦ εἰσιν.³⁹⁰

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

³⁸⁵ 19:7a txt ἀγαλλιωμεθα 046 **Π**^K TR AN HF BG RP // ἀγαλιωμεθα 2070 // ἀγαλλιομεθα syr^{ph} arm // ἀγαλλιωμεν **Σ** A P 051 f052 911 922 1006 1611 1841 2053 2062 2065 2329* **Π**^A SBL TH NA28 {} // ἀγαλλιομεν 2329^c // lac C 1828 2050.

³⁸⁶ 19:7b txt δωμεν **Σ*** 046 051 f052 911 922 1006 1611 1841 **Π**^K it^{ar}gig^t eth Cypr Prim (Beat) TR AN HF BG RP TH // δωσομεν **Σ**² A 2053 2065 2070 SBL // δωσωμεν P 2062 2329 (25 minuscules total) Andr **Π**^A NA28 {C} // lac C 1828 2050. The UBS commentary: "If δώμεν were original, it is not easy to account for the origin of the other readings. The future tense δωσομεν, though attested by **Σ**² A 2053 *al*, is intolerable Greek after two hortatory subjunctive verbs, and must be judged to be a scribal blunder. The least unsatisfactory reading appears to be δωσωμεν, which, being the irregular aorist subjunctive and used only rarely (4:9 in **Σ** and six minuscules; Mk 6:37 in **Σ** and D), seems to have been intentionally or unintentionally altered in the other witnesses to one or another of the readings."

³⁸⁷ 19:7c txt η γυνη **Σ*** *rell. Grk. & verss.* TR RP NA28 {} // η νυμφη **Σ**² it^{gig} cop^{sa,bo} Apr. This is an example Hoskier gives in his attempt to show that, due to residing in Egypt so long, **Σ** was sometimes corrected toward the Coptic, and not agreeing therewith because of a common Greek ancestor necessarily. (But note that this is true here only of the corrector, and not of the original scribe.) As for Gigas and Apringius, he says it is the typical desire of some scribes to leave nothing found, out.

³⁸⁸ 19:8 txt λαμπρον και καθαρων 046 2070 (2344) it^{ar} (vg) syr^h **Π**^K HF BG RP // λαμπρον καθαρων **Σ** A P f052 911 922 1006 1611 1678 1841^c (καθαρων only 1841*) 1611 2065 it^{gig} *fu dem am lux* (cop^{bo} eth) arm² Apr Prim AN SBL TH NA28 {} // και λαμπρον καθαρων 2329 // λαμπρον και καθαρων 046 2070 (2344) a (vg) syr^h **Π**^K HF BG RP // καθαρων λαμπρον 051 // καθαρων και λαμπρον syr^{ph} TR // omit λαμπρον καθαρων το γαρ βυσσινον 2053 2062 // lac C 1828 2050.

³⁸⁹ 19:9a txt του γαμου **Σ**² A 046 051 f052 911 922 1006 1611 1678 2053 2062 2065 2070 2329 cop^{sa} TR AN HF BG RP SBL TH NA28 {} // omit **Σ*** P 1841 **Π**^A it^{gig,t} cop^{bo} arm⁴ Er. 1,2,3 Ald. Col. // lac C 1828 2050.

³⁹⁰ 19:9b txt αληθινοι του θεου εισι(v) A P 046 922 1611 2053 2062 2070 it^{gig} syr^{ph} AN HF RP SBL TH NA28 {} // μου αληθινοι του θεου εισιν syr^h // μου αληθινοι εισιν του θεου **Σ*** // αληθινοι εισιν του θεου 051 f052 **Π**^A it^{ar,t} vg Prim TR BG // του θεου αληθινοι εισιν **Σ**² 911 1006 1841 2065 2329 vg^{cl} // αληθειας θεου εστιν eth // αληθινοι εισιν ουτοι οι λογοι ους ειρηκεν και ουτοι του θεου εισιν cop^{sa} // εισιν αληθινοι και δικαιοι του θεου arm² // lac C 1828 2050.

19:10 καὶ Ἦ ἔπεσα ⁷⁹¹ ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι, Ὅρα μὴ· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον. ἡ γὰρ μαρτυρία τοῦ³⁹² Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας.

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

Behold a White Horse

19:11 Καὶ εἶδον τὸν οὐρανὸν ἀνεωγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν 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 judges and makes war.

19:12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὀνόματα γεγραμμένα καὶ ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,

¹²And his eyes are³⁹⁴ flames of fire, and on his head many diadems, having names written³⁹⁵ on them, including a name written which no one knows but himself,

³⁹¹ **19:10a** txt επεσα **Σ** A P 051 f052 757^{txt} 922 2053 2062 2070 2329 Eras2 Col Beza Elz AN HF RP SBL TH NA28 {} // εμπεσα Eras1 // επεσον 046 757^{mg} 911 1006 1611 1841 2065 Compl Eras3,4,5 TR-Steph TR-Scriv-1887,1894 BG // lac C 1828 2050. MS 757 is usually with the Complutensian and BG.

³⁹² **19:10b** txt του Ιησου 922 2070 Elz-1624 Beza Eras-all TR HF BG RP // Ιησου **Σ** A P 046 051 f052 911 1006 1611 1841 2053 2062 2065 2329 syr^{ph} cop^{sa} Ald Col AN SBL TH NA28 {} // lac C 1828 2050. This is a certainly wrong reading of the Majority Text. We have 82 627 920 against all the uncials.

³⁹³ **19:11** txt καλουμενος πιστος και αληθινος 046 f052 911 922 sic (1006 και καλουμενος) 1611 1841 2030 2053 2062 2065 2070 it^{(gig),t} vg^{cl} syr^{ph,h} Iren^{lat} Orlat Cyp Vict Tyc Jerome Apr Prim Andrew^c Ps-Ambr Beat TR-Er4,5;Beza,Elz,Steph,Scriv AN HF BG RP TH NA28 [καλουμενος] {C} // πιστος καλουμενος και αληθινος **Σ** SBL // vocabatur fidelis, et verax vocatur it^c vg^{ww,st} // πιστος και αληθινος καλουμενος it^{ar} // καλουμενος πιστος 2329 // πιστος και αληθινος A P 051 **Π**^A arm Hipp Andrew^{a,bav,p} Areth TR-Er.1,2,3;Ald;Col // lac C 1828 2050.

³⁹⁴ **19:12a** txt φλοξ **Σ** P 046 051 922 1611 2053 2062 2070 2329 **Π**^A arm Hipp Andr HF BG RP SBL TH // ως φλοξ A f052 911 1006 1841 2065 it^{ar,gig,t} vg syr^{ph,h} cop^{sa,ss,bo} eth Ir^{lat} Or^{gr,lat} Cyp^r Jer Apr Prim Beat TR AN NA28 [ως] {C} // lac C 1828 2050.

³⁹⁵ **19:12b** txt ονοματα γεγραμμενα και ονομα γεγραμμενον 046 911 1006 1841 2065 2070 **Π**^K syr^{h**} AN [ονοματα γεγραμμενα και] HF BG RP // ονομα γεγραμμενον A P f052 922 1611 2053 2062 (2329 +και ονομα following) vg (syr^{ph}) cop^{sa,bo} Ir^{lat} Hipp Or Cyp^r Prim TR SBL TH NA28 {} // ονομα, then lacking γεγραμμενον ο ουδεις **Σ**^{*} // ονοματα γεγραμμενα **Σ**² arm4 // lac C 1828 2050.

19:13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον³⁹⁶ αἵματι, καὶ Ἦ καλεῖται Ἦ³⁹⁷ τὸ ὄνομα αὐτοῦ 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 Ἦ τὰ Ἦ³⁹⁸ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐπὶ ἵπποις λευκοῖς,³⁹⁹ ἐνδεδυμένοι βύσσινον λευκὸν καθαρὸν.

¹⁴And the armies that are in heaven are following him on white horses, dressed in bright, clean⁴⁰⁰ linen.

19:15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία δίστομος ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος.

¹⁵And from his mouth goes out a sharp two-edged⁴⁰¹ 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 of⁴⁰² the wrath of God the Almighty.⁴⁰³

³⁹⁶ 19:13a txt βεβαμμενον A 046 051 1778txt 2080 2344 M cop^{sa} arm Andrew TR AN HF BG RP SBL TH NA28 {B} // ερραντισμενον 911 1006 1678 1778mg 1841 2065c (*εραν.) 2070 it^{ar,gig,t} vg eth Ir^{lat} Or^{gr^{1/2},lat}; Cypr Prisc Jer Varim Apr Prim Cass Beat // ρεραντισμενον (Heb. 10:22) P 2329 Hipp WH // ερραμ(μ)ενον 2053 2062 // ρεραμμενον 1611 Or^{1/2} // περιρεραμμενον N* Ir // περιρεραντισμενον N² // lac C 1828 2050.

³⁹⁷ 19:13b txt καλειται 051 f052 922 2053com 2062com 2344 M^A Ir^{lat} TR BG RP // καλειτε 792 // κεκληται N² A P 046 911 1006 1611 1841 2053txt 2062txt 2065 2070 2329 Hipp AN HF SBL TH NA28 {} // κεκλητο N // εκεκλητο Or // καλουσι cop^{bo} // εκαλεσαν cop^{sa} // καικληκεν 2256 // lac C 1828 2050.

³⁹⁸ 19:14a txt τα εν P 051 911 1006 1841 2080 M^K it^{ar,t} syr^{ph,h} cop^{sa} Cypr TR-Elz,Scriv AN [τα] RC HF BG RP SBL NA28 [τα] {} // εν N A 046 922 1611 1678 1778 2053 2062 2065 2070 2329 2344 M^A it^{gig} eth Ir Jer TR-Steph,Beza,Eras TH // lac C 1828 2050.

³⁹⁹ 19:14b txt επι ιπποις λευκοις 046 2070 AN HF BG RP // εφ ιπποις λευκοις N A 051c f052 911 922 1006 1611 1841 2053txt 2062txt 2065 2329 TR SBL TH NA28 {} // εν ιπποις λευκοις 2053com 2062com latt cop^{bo} Ir // εφ ιπποι πολλοι 051* 2344 M^A // "with horses" eth // lac C 1828 2050.

⁴⁰⁰ 19:14c txt λευκ. καθ. A P 046 051 f052 1006 1611 1841 2053 2062 2329 syr^h cop^{bo} eth arm-α,4 arab Iren Cypr Tyc Beat Prim Vig Or^{pt} AN HF BG RP SBL TH NA28 {} // λευκ. και καθ. N 911 922 2065 2070 it^{gig} vg^{cl} syr^{ph} (cop^{sa}) Or^{pt} Apr Jer TR // lac C 1828 2050

⁴⁰¹ 19:15a txt ρομφαια διστομος οξεια (Heb 4:12) 046 911 922 1006 1841 2070 2329 M^K vg-cle,lipss,tol syr^{h**} eth Ambr Prim HF BG RP // ρομφαια οξεια διστομος syr^h // οξεια ρομφαια 1611 // ρομφαια διστομος 2065 // ρομφαια οξεια N A P 051 f052 2053 2062 M^A it^{gig} vg-am,fu,dem cop^{sa,bo} arm Ir Or Jer Beat Apr Cass Ps-Ambr TR AN SBL TH NA28 {} // lac C 1828 2050.

⁴⁰² 19:15b txt

του οινου του θυμου της οργης του θεου A P 046 051 f052 922 1611 AN HF BG RP SBL TH NA28

του οινου του θυμου και της οργης του θεου TR

του οινου του θυμου του θεου N^{2a} syr^h

του θυμου του οινου της οργης του θεου 911 1006 1841

του οινου της οργης του θυμου του θεου N^{*,2b} 2329 cop^{sa} Or

του θυμου του θεου και της οργης του θεου 2065

του οινου του θεου 2053? 2062?

του οινου της οργης του θεου 2070 it^{gig} Prim Cypr Tyc^{pt}

της οργης του θεου syr^{ph}

⁴⁰³ 19:15c I know this is rather many genitive clauses all in a row; one could for example at least say "the wine-press" instead of the press of the wine." But I wanted to preserve the form of the phrase "wine of the wrath of God" that is found elsewhere in Revelation.

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

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

19:17 Καὶ εἶδον Ἦ ἄγγελον ὧ⁴⁰⁴ ἐστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν φωνῇ⁴⁰⁵ μεγάλη λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι, Δεῦτε συνάχθητε εἰς Ἦ τὸ δεῖπνον τὸ μέγα τοῦ Ὡ θεοῦ,

¹⁷And I saw an angel standing on the sun, and he cried out in a very great voice, saying, "To all the birds flying in mid-air, Come,⁴⁰⁶ gather toward the great feast of⁴⁰⁷ God,

19:18 ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων καὶ Ἦ μικρῶν τε ὧ⁴⁰⁸ καὶ μεγάλων.

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

19:19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

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

19:20 καὶ ἐπιάσθη τὸ θηρίον καὶ Ἦ ὁ μετ' αὐτοῦ Ὡ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην⁴⁰⁹ ἐν Ἦ θείῳ: Ὡ

²⁰And the beast was arrested,⁴¹⁰ and also the one with him,⁴¹¹ the false prophet who did the wonders before him by which he deceived those receiving the mark

⁴⁰⁴ **19:17a** txt αγγελον 046 1611 2329 **ἡ**^K syr^h Beat HF RP // ενα αγγελον A P 051 f052 911 922 1006 1841 **ἡ**^A it^{ar,gig} vg Apr Cass Prim TR AN BG SBL TH NA28 {} // αλλον αγγελον **ἡ** 2053^{txt} (com τον αγιον αγγελον) 2062^{txt} 2065 syr^{ph} cops^{amss,bo} arm4 ps-Ambr // ενα αλλον αγγελον 424 1862 2070 // lac C 1828 2050. In Semitic usage, this ἕνα would be somewhat equivalent to our indefinite article.

⁴⁰⁵ **19:17b** txt φωνη A P 051 f052 911 1006 1611 1841 2053 2062 2329 2344 **ἡ**^A it^{ar,gig} vg TR RC BG RP SBL TH // εν φωνη **ἡ** 046 922 2070 **ἡ**^K AN [εν] HF NA28 [εν] {} // lac C 1828 2050 2065. Most of the ancient translations are inconclusive. The two variants can be translated the same into English.

⁴⁰⁶ **19:17c** txt δευτε AN HF BG RP SBL TH NA28 {} // δευτε και TR

⁴⁰⁷ **19:17d** txt το μεγα του **ἡ** A^c P 046 911 922 1006 1611 1841 2053 2062 syr^{ph} (cops^a) AN BG RP SBL TH NA28 {} // τον μεγα του f052 2329 2070 HF // του μεγαλου 051 2065 **ἡ**^A lips⁶ arm a. 2. (eth) TR // το A* // lac C 1828 2050 2065.

⁴⁰⁸ **19:18** txt μικρων τε 046 051 f052 922 2070 **ἡ**^K HF BG RP // μικρων **ἡ** A P 911 1006 1611 1841 2053 2062 2065 2329 vg^{ms} TR AN SBL TH NA28 {} // lac C 1828 2050

⁴⁰⁹ **19:20a** txt την καιομενην (acc pres pass part) 046 051 f052 911 922 1006 1611 1841 2053 2062 2065 2070 2329 **ἡ** it^{gig} TR AN HF BG RP // της καιομενης (gen pres pass part) **ἡ** A P lat Prim Beat Apr ps-Ambr SBL TH NA28 {} // lac C 1828 2050.

⁴¹⁰ **19:20b** I believe it is important to use the word "arrested," because elsewhere the beast is called "the man of lawlessness." And also to remind us that the beast will be "Caesar." Yes, he will be the government, and we must remember that governments do break laws, and they will be held accountable for breaking laws. Sometimes we have a legal duty to disobey the government. And the kingdom of God is a government, and now, "the kingdoms of this world are become the kingdom of our Lord, and of his Christ." Amen.

of the beast and worshipping his image. The two were thrown alive into the lake of fire burning with sulfur.

19:21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελεύσῃ⁴¹² ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

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

Chapter 20

The One Thousand Years

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

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

20:2 καὶ ἐκράτησεν τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον,⁴¹³ ὃς ἐστὶν διάβολος ἡ καὶ ὁ ὧ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, καὶ ἔδησεν αὐτὸν χίλια ἔτη,

²And he captured the dragon, the ancient serpent, which is the Devil and Satan, who deceives the whole world,⁴¹⁴ and bound him for a thousand years,

20:3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβύσσον καὶ ἔκλεισεν⁴¹⁵ καὶ ἐσφράγισεν ἐπάνω αὐτοῦ ἵνα μὴ πλανᾷ ἔτι τὰ ἔθνη ἄχρι τελεσθῇ τὰ χίλια ἔτη· ἡ καὶ μετὰ ὧ ταῦτα δεῖ ἡ αὐτὸν λυθῆναι ὧ μικρὸν χρόνον.

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

20:4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν ἡ τὸ θηρίον⁴¹⁶ ἡ οὐδὲ⁴¹⁷ τὴν εἰκόνα

⁴¹¹ 19:20c txt ο μετ αυτου 046 911 922 1006 1611c 1841 2070 \mathfrak{M}^K it^gig cop^{sams} HF RP // μετ αυτου ο \mathfrak{N} f052 2053 2062 2344 lat syr^{ph,h} Beat Prim Apr BG SBL TH NA28 {} // μετ αυτου 1611* // ο μετ αυτου ο P 2329 // μετα τουτο ο 051 \mathfrak{M}^A // μετα τουτου ο 2065 TR AN // οι μετ αυτου ο A cop^{sams,bo} // οι μετ αυτου οι arm // lac C 1828 2050.

⁴¹² 19:21 txt εξελθουση \mathfrak{N} A P 046 051 f052 2814 rell. extant Grk. HF BG RP SBL TH NA28 {} // εξελθουσει 922 2084 2256 // εξελθουσι 620 680 1094? 1918 2033 2047 // ελθουση 2082 // εκπορευομενη [no Greek!] TR AN // lac C P 1828 2050 et al.

⁴¹³ 20:2a txt τον οφιν τον αρχαιον \mathfrak{N} 046 051 922 1006 1611 1841 2050 2053 2062 2065mg 2070 2329 \mathfrak{M} TR AN HF BG RP // τον αρχαιον 2065* eth // ο οφης ο αρχαιος A f052 syr^h SBL TH NA28 {} // οφης αρχαιος syr^{ph} // lac C P 1828. The UBS textual commentary says the reading “τον ὄφιν τον αρχαῖον” avoids the inconcinnity of the nominative reading of A. But the nominative reading is in accord with the linguistic usage of the book of Revelation, which employs the nominative case for a title or proper name that stands in apposition to a noun in an oblique case. Eleven minuscules accidentally omit τον ὄφιν.

⁴¹⁴ 20:2b txt σατανας ο πλανων την οικουμενην ολην 046 051 922 2070 \mathfrak{M}^K (syr^h) arab HF BG RP // σατανας \mathfrak{N} A f052 911 1006 1841 2050 2053 2062 2065 2329 \mathfrak{M}^A syr^{ph} cop^{sa,bo} TR AN SBL TH NA28 {} // lac C P 1828.

⁴¹⁵ 20:3 txt εκλεισεν \mathfrak{N} A 046 051 f052 911 922 1006 1611 1841 2050 2053 2062 2065 2070 2329 AN HF BG RP SBL TH NA28 {} // εκλεισεν αυτον TR // lac C P 1828

⁴¹⁶ 20:4a txt το θηριον \mathfrak{N} A 046 f052 2050 2062com 2070 2329 AN HF RP SBL TH NA28 {} // τω θηριω 051 911 922 1006 1611 1841 2053 2062txt 2065 TR BG // lac C P 1828.

αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ ἦ μέτωπον, ἡ καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ ἡ τὰ ἡ χίλια ἔτη.

⁴And I saw thrones, and they took their seat on them, and judgeship was given to them, that is, the souls of those beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast, neither the image of him, and did not take the mark on their forehead or on their hand. And they came to life, and reigned with Christ those thousand⁴¹⁸ years.

20:5 Καὶ οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.

⁵(And the rest⁴¹⁹ of the dead did not come to life until⁴²⁰ the thousand years were finished.)⁴²¹ This is the first resurrection.

20:6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσιν μετ' αὐτοῦ χίλια ἔτη.

⁶Blessed 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 a⁴²² thousand years.

The Last War

20:7 Καὶ ἡ ὅταν τελεσθῇ ἡ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,

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

20:8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἡ ἀριθμὸς ἡ ὡς ἡ ἄμμος τῆς θαλάσσης.

⁸and he shall go forth to deceive the nations which are in the four points of the earth, Gōg and Magōg,⁴²³ to gather them together for war, the number being as the sand of the seashore.

⁴¹⁷ 20:4b txt ουδε Ⲭ A 046 f052 911 922 1006 1611 1841 2050 2053txt 2062txt 2070 2329 ⲙⲕ HF RP SBL TH NA28 {} // ουτε 051 2065 ⲙⲁ TR AN BG // μηδε 2053com 2062com // lac C P 1828. Though the first is called an adverb and the latter a conjunction, there is no difference in meaning here.

⁴¹⁸ 20:4c txt τα χιλια 046 f052 911 922 1006 2070 syr^h TR-Steph,Elz,Beza AN HF RP // χιλια Ⲭ A 051 1611 1841 2050 2053 2062 2065 2329 syr^{ph} cop^{sa,bo} Compl TR-Eras,Ald,Col,Scriv BG SBL TH NA28 {} // lac C P 1828

⁴¹⁹ 20:5a txt και οι λοιποι (046 λυποι) 051 f052 911 922 1006 1841 2050 2065f 2070 ⲙⲁ itar vg^{mss} cop^{bo} eth^{pt} arm4 HF BG RP // οι δε λοιποι 469 2053com 2062com cop^{sa} TR AN // οι λοιποι A 1611 it^g vg Apr Vic Prim Aug (Reliqui) SBL TH NA28 {} // α οι λοιποι 2329 // omit whole sentence (homoioleuton) Ⲭ 2053txt 2062txt ⲙⲕ syr^{ph,h} Vict Beat // lac C P 1828.

⁴²⁰ 20:5b txt εζησαν αχρι A 046 051 f052 911 1006 1611 1841 2050 2065* 2070 2329 cop^{sa,bo} HF BG RP SBL TH NA28 {} // εζησαν εως AN // ανεστησαν αχρι 2814 & 11 other minn eth // ανεζησαν αχρι 2065c // ανεζησαν εως TR // omit οι λοιποι των νεκρων ουκ εζησαν αχρι τελεσθη τα χιλια ετη Ⲭ 922 2053 2062 syr Beat Vict // lac C P 1828. See endnote #4 about this variant.

⁴²¹ 20:5c Parentheses are necessary here, to prevent the reader from thinking that the "This" in the next sentence is referring to the resurrection at the end of the thousand years. (The text within the parentheses is omitted by Ⲭ, the Syriac version and 70 Greek minuscules.)

⁴²² 20:6 txt χιλια A 051 911 922 1006 1841 2050 2065 2070 ⲙⲓ cop^{bo,mss} arm Andr Areth TR AN HF BG RP SBL // τα χιλια Ⲭ 046 f052 1611 2053 2062 2329 syr cop^{sa,bo} TH NA28 [τα] {} // lac C P 1828

⁴²³ 20:8 Ezekiel chapters 38 and 39

20:9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ Ἦ ἐκύκλωσαν Ἦ τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγαπημένην. καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, καὶ κατέφαγεν αὐτούς·

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,⁴²⁴ and consumed them.

20:10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

¹⁰And the Devil, the deceiver of them, was cast into the lake of fire and sulfur, where also⁴²⁵ 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 Ἦ μέγαν λευκὸν, Ἦ καὶ τὸν καθήμενον ἐπ' αὐτόν οὐ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ 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 μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία Ἦ ἠνεώχθησαν: Ἦ καὶ ἄλλο βιβλίον ἠνεώχθη, ὃ ἐστὶν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

¹²And I saw the dead, the great and the small,⁴²⁶ standing before the throne,⁴²⁷ and books were opened. Another book was also opened, which is the book of life. And the dead were judged from what was written in the books, according to their works.

20:13 καὶ ἔδωκεν ἡ θάλασσα τοὺς Ἦ νεκροὺς τοὺς ἐν αὐτῇ, Ἦ καὶ ὁ θάνατος καὶ ὁ Ἅιδης ἔδωκαν τοὺς Ἦ νεκροὺς τοὺς ἐν αὐτοῖς, Ἦ καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα 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 person was judged according to their works.

⁴²⁴ 20:9 txt εκ του ουρανου απο του θεου (see 21:2,10) 046 2070 2329 **ⲙ**^K itar.gig vg^{ms} syr^{ph} cop^{sa,bo} arm eth^{ms} Aug^{1/3} AN HF BG RP // απο του ουρανου f052 // απο του θεου εκ του ουρανου **Ⲭ**² (**Ⲭ**^{*} h.t. omit) P 911 922 1006 1611 1841 2050 2053^{txt} 2062 vg-am,fu,tol,lips-rell syr^h Jer Apr Beat TR // εκ του θεου απο του ουρανου 2059 2081 2186 2814 // εκ θεου απο του ουρανου 051 2065 // εκ του θεου απο του ουρανου **ⲙ**^A vg-demid Andr // εκ του ουρανου A 2053^{com} vg-lips⁴ cop^{homss} eth Aug^{2/3} Prim Tyc^{ms} SBL TH NA28 {A} // lac C P 1828.

⁴²⁵ 20:10 txt οπου και A 046 P f052 911 922 1006 1611 1841 2070 2329 itgig vg Aug Beat Cass Prim Tyc2,3 Vict AN HF BG RP SBL TH NA28 {} // οπου **Ⲭ** 051 2050 2053 2062 2065 **ⲙ**^A itar vg^{ms} syr^{ph} cop^{sa,bo} Apr TR // lac C 1828

⁴²⁶ 20:12a txt τους μεγάλους και τους μικρους **Ⲭ**² A P 051 f052 1006 1611 1841 2050 2053 2062 2065 2329 latt syr^{ph,h} cop^{sa} eth AN HF BG RP SBL TH NA28 {} // και μεγάλους και τους μικρους **Ⲭ**^{*} // τους μεγάλους και τους μικρους τους νεκρους 922 // τους μικρους και τους μεγάλους 046 2070^c cop^{sa,bo} // μικρους και μεγάλους TR // omit 82 627 920 2030 2070^{*} 2138 2814 **ⲙ**^K // lac C 911 1828.

⁴²⁷ 20:12b txt θρονου **Ⲭ** A P 046 051 f052 922 1006 1611 1841 2050 2053 2062 2065 2070 2329 latt syr cop arm eth TR-Eras4^{mg} AN HF BG RP SBL TH NA28 {} // θεου 15 minns. TR-Eras1-5,Elz,Beza,Scriv // θρονου του θεου 8 minns. // omit εστωτας ενωπ. του θ. arm2 Aug Prim // lac C 911 1828

20:14 καὶ ὁ θάνατος καὶ ὁ Ἅιδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός.

¹⁴And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire.⁴²⁸

20:15 καὶ εἴ τις οὐχ εὗρέθη ἐν τῷ βιβλίῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

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

Chapter 21

The New Jerusalem

21:1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἠπλήθον, ⁴²⁹ καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

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

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

²And I⁴³⁰ saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride made beautiful for her husband.

21:3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης, Ἴδου ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαὸς⁴³¹ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν·

³And I heard a great voice from heaven⁴³² saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people. Yes, God himself shall be among them;⁴³³

⁴²⁸ 20:14 txt η λιμνη του πυρος N A P 046 f052 922 1006 1611 1841 2065 2070 2329 syr^h cop^{sa} arab HF BG RP SBL TH NA28 {} // omit 2050 2053 2062 vg^{cl} cop^{bo} TR AN // lac C 911 1828

⁴²⁹ 21:1 txt απηλθον (pl) 046 f052 1006 1611 1841 2050 2053 2062 2070 syr Ir Tert Tyc2 Beat AN HF RP // απηλθεν (sg) P it^{gig} vg eth ps-Ambr // απηλθαν (pl of απερχομαι) N A 2329 SBL TH NA28 {} // παρηλθεν (sg of παρερχομαι) 051 922 2065f M^A TR BG // παρηλθον 2065 // lac C 911 1828. Compare παραγουσιν in Psalm 143:4 LXX (144:4 in English translations), and παραγει 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 txt omit all Greek mss, all other versions, all fathers AN HF BG RP SBL TH NA28 {} // εγω ιωαννης vg^{cl} TR.

⁴³¹ 21:3a txt λαος P 051^{supp} 82 241 469 627 792 920 922 1006 1611 1841 1854 1862 1888 2062^{com} 2138 2070 M^K vg it^{gig,sin} syr^{ph,h} (cop^{sa,bo}) arm eth Amb Aug Prim Apr Beat AN HF BG RP // λαοι N A 046 f052 94 2030 2050 2053 2062^{txt} 2065 2074 2329 M^A it^{ar} Ir^{lat} Andr TR SBL TH NA28 {B} // lac C 911 1828 2351.

⁴³² 21:3b txt ουρανου P 046 051^{supp} f052 922 1006 1611 1841 2050 2053 2062 2065 2070 2329 M^K syr^{ph,h} cop^{sa,bo} arm eth Ambr Prim Oec Beat Cass TR AN HF BG RP // θρονου N A 94 lat Aug Ir^{lat} Ambr Ps-Ambr Haymo SBL TH NA28 {} // lac C 911 1828 2351. The UBS textual commentary says that the majority reading appears to be an assimilation to εκ του ουρανου in ver. 2.

⁴³³ 21:3c txt

εσται μετ αυτων N 922 1778^{txt} BG RP

μετ αυτων εσται 046 94 1862 1888 2138 M^K it^{gig,(sin)} (cop^{bopt}) Ir Ambr^{1/2} AN HF SBL

εστιν αυτων θεος 1678 Cf. arm6 (Coneybeare p. 158)

εσται αυτων θεος εσται μετ αυτων 2080

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

⁴and he⁴³⁴ shall wipe away every tear from their eyes. And death shall no longer exist, neither sadness, nor crying, nor pain, shall exist anymore. Because⁴³⁵ the former things have passed away."

21:5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, Ἴδου ἡ πάντα καινὰ ποιῶ. ἡ Καὶ λέγει μοι, Γράψον, ὅτι οὗτοι οἱ λόγοι ἡ ἀληθινοὶ καὶ πιστοὶ ἡ εἰσιν.

⁵And the one sitting on the throne said, "Behold, I am making all things anew." And he says to me,⁴³⁶ "Write, 'These words are true and trustworthy.'"⁴³⁷

21:6 Καὶ εἶπέν μοι, ἡ Γέγονα: τὸ ἡ Ἀλφα καὶ τὸ ἡ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἡ Εγὼ τῷ διψῶντι ἡ δώσω ἡ ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

⁶And he said to me, "I am⁴³⁸ the Alpha and the Omega, the beginning and the end. To him who is thirsty I will give freely from the spring of the water of life.

ἐσται μετ αὐτῶν θεὸς αὐτῶν P 051^{supp} 205 209 1778^{mg} M^A Andr TR

ἐστὶν μετ αὐτῶν θεὸς αὐτῶν 792

μετ αὐτῶν καὶ ἐσται αὐτοῖς θεὸς syr^{ph}

μετ αὐτῶν· καὶ ἐσται αὐτῶν θεὸς 2050

μετ αὐτῶν, ἐσται αὐτῶν ὁ θεὸς 469

μετ αὐτῶν·ἐσται θεὸς αὐτῶν 1854 2065

μετ αὐτῶν ἐσται αὐτῶν θεὸς A 2030 2053^{com} 2062^{com} 2329 2377^{vid} vg eth Ir^{lat} Ambr^{1/2} Apr Beat TH NA28 [αὐτῶν θεός] {C}

μετ αὐτῶν ἐσται αὐτῶν ὁ θεὸς 2053^{txt} 2062^{txt}

μετ αὐτῶν ἐσται θεὸς 1006 1611 1841 (copsa,bopt)

lac C 911 1828

This is a very difficult variant, which I rate as {D}. See the long endnote near the end of this document following the text of Revelation, entitled Endnote #3.

⁴³⁴ **21:4a** txt ἐξαλείψει X P 051^s f052 922 1611 2050 2053 2062 2329 itg^{ig} syr cop arm eth arab Iren Ambr Tyc2 BG RP SBL TH NA28 {} // ἐξαλείψει ὁ θεός A 1006 1841 2065 vg Apr Beat Tert Tyc3 TR // ἐξαλείψει απ αὐτῶν 046 HF // ἐξαλείψει απ αὐτῶν ὁ θεός 2070 AN [απ αὐτῶν] // lac C 911 1828

⁴³⁵ **21:4b** txt

ἐσται ἐτι οτι τα πρωτα 046 922 it^{ar,sin} vg-cle,demid,tol syr^h copsa,(bo) arm TR AN HF BG RP NA28 [οτι] {C}

ἐτι ἐσται οτι ταυτα 2050

ἐσται οτι τα προβατα X¹

ἐσται οτι τα πρωτα X²

οτι τα πρωτα 2070

ἐσται ἐτι τα πρωτα A P 051^s 1006 1611 1841 2053 2062 2065 2329 vg-am,fu,lipss SBL TH

ἐσται τα πρωτα f052

τα πρωτα Beat Ps-Ambr

ἐσται ἐτι τα προβατα X^{*}

ἐσται ἐπι τα προσωπα syr^{ph}

⁴³⁶ **21:5a** txt λεγει μοι X P 051^s f052 1006 1841^{vid} 2050 2065 arm eth TR AN [μοι] BG RP // ειπεν μοι it^{ar} vg-cle,fu,lips4,6 syr^{ph} copsa,bo // λεγει A 046 922 1611 2053 2062 2070 2329 vg-am,tol,demid syr^h Apr Ir^{lat} HF SBL TH NA28 {} // ειπεν itg^{ig} syr^h Beat // omit 2030 arm2 // lac C 911 1828.

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

⁴³⁸ **21:6a** txt γεγονα (~90 minuscules) arm Or Andr Areth HF BG RP // γεγονα εγω X^{*,2b} P 046 051^s 1611 2070 2329 (~70 minuscules) syr^h // γεγονα εγω ειμι copsa // γεγοναν εγω ειμι A 1678 1778 Ir^{lat} Prim TH NA28 [ειμι] {} // γεγοναν εγω X^{2a} SBL // γεγονασιν εγω ειμι 1006 1841 2053 2062 2065 2080 (~dozen minuscules) itg^{ig} syr^{ph} Tyc Prim Oec // γεγονεν εγω ειμι lat TR AN // lac C 911 1828. For a full apparatus, see endnote.

21:7 Ὁ νικῶν Ἦ κληρονομήσει Ἧ ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός.

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

21:8 Τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἁμαρτωλοῖς καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος.

⁸But to the cowardly and unbelieving and sinful⁴⁴¹ and abominable⁴⁴² and murderers and fornicators and sorcerers⁴⁴³ 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 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὴν γυναῖκα τὴν νύμφην τοῦ ἀρνίου.

⁹And one of the seven angels who had the seven bowls full of the seven last plagues came,⁴⁴⁴ and he spoke with me, saying, "Come, I will show you the wife,⁴⁴⁵ the bride of the Lamb."⁴⁴⁶

⁴³⁹ **21:7a** txt κληρονομήσει ταυτα Ν A P 051 f052 922 1006 1611 1841 2050 2053 2062 2065 2329 latt syr cop arab BG RP SBL TH NA28 {} // δωσω αυτω ταυτα 046 2070 HF // εσται αυτω ταυτα AN // κληρονομήσει παντα a doz. minns Apr^{com} TR // lac C 911 1828

⁴⁴⁰ **21:7b** txt υιος Ν A P 046 f052 922 1006 1611 1841 2050 2053 2062 2065 2070 2329 syr^{ph} AN HF BG RP SBL TH NA28 {} // ο υιος TR // υιος μου syr^h eth // meus filius Tyc Beat // υιοι 051^S arm-α // θεοι 2042 // λαος 506* arm-1 // lac C 911 1828

⁴⁴¹ **21:8a** txt απιστοις και αμαρτωλοις 046 922 2070 2329 𐤠𐤏𐤃 syr^{ph,h**} cops^{amss} HF BG RP // απιστοις Ν A P 051^S f052 1006 1611 1841 2050 2053 2062 2065 latt cops^{amss,bo} TR AN SBL TH NA28 {} // lac C 911 1828.

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

⁴⁴³ **21:8c** txt φαρμακοις Ν A P 046 051^S f052 rell. extant Grk. AN HF BG RP SBL TH NA28 {} // φαρμακευσιν 467* Compl TR // lac C 911 1828. This Greek word φάρμακος means in the Bible primarily a person who uses drugs and poisons to practice magic or sorcery. The druggier aspect can be clearly seen in the word itself, "pharmakos." The word in some classical literature also meant drug seller, though with the connotation of the medicinal v. pejorative meaning of drugs.

⁴⁴⁴ **21:9a** txt ηλθεν all extant Grk mss. vg it^gg syr cop arm4 Prim Beat Ps-Ambr AN HF BG RP SBL TH NA28 {} // ηλθεν προς με lips⁴ arm1,2,α arab TR

⁴⁴⁵ **21:9b** txt την γυναικα την νυμφην του αρνιου 046 922 2050 2070 𐤠𐤏𐤃 HF BG RP // την νυμφην την γυναικα του αρνιου Ν A P f052 1006 1611 1841 2329 lat syr cop eth arm4 Cyp AN SBL TH NA28 {} // την νυμφην του αρνιου την γυναικα 051^S 2065 𐤠𐤏𐤃 TR // την νυμφην και την γυναικα του αρνιου arm1,2,α // την γυναικα του αρνιου 2053 2062 Tyc2 // lac C 911 1828

⁴⁴⁶ **21:9c** This is significant that both the words wife and bride are used. Israel has been called the wife, and the church the bride, and here in the New Jerusalem we see both of them built into one. The twelve gates are the twelve tribes of Israel, and the twelve foundations are the twelve apostles of Jesus Christ. Is it a co-incidence that there are twenty-four elders?

21:10 καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν ἡ τὴν μεγάλην, ἡ τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ⁴⁴⁷ τοῦ θεοῦ,

¹⁰And he carried me away in the Spirit onto a great and high mountain, and showed me the great, holy⁴⁴⁸ city Jerusalem, descending out of heaven from God,

21:11 ἔχουσιν τὴν δόξαν τοῦ θεοῦ· ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι ἡ κρυσταλλίζοντι· ἡ

¹¹having the glory of God. Her⁴⁴⁹ radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal;

21:12 ἔχουσα τείχος μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα ἃ ἡ ἔστιν ὀνόματα ἡ τῶν δώδεκα φυλῶν ἡ τῶν υἱῶν ἡ Ἰσραὴλ·

¹²having⁴⁵⁰ a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names⁴⁵¹ of the twelve tribes of the sons of Israel;

21:13 ἀπὸ ἀνατολῶν πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς·

¹³from⁴⁵² the east three gates, and from the north three gates, and from the south three gates, and from the west three gates;⁴⁵³

⁴⁴⁷ **21:10a** txt απο του θεου **Σ** A P 051^S f052 922 1006 1611 1841 2050 2065 2329 TR AN BG RP SBL TH NA28 {} // εκ του θεου 046 2053 2062 2070 **ⲙⲕ** HF // omit Ambr ps-Ambr Cass // lac C 911 1828.

⁴⁴⁸ **21:10b** txt τὴν μεγάλην τὴν ἁγίαν TR RP // τὴν μεγάλην καὶ τὴν ἁγίαν 051^S **ⲙⲕ** // τὴν ἁγίαν **Σ** A P 046 f052 922 1006 1611 1841 2050 2053 2062 2329 vg it^h,gig syr^{ph,h} cop^{sa,bo} eth arm Cass Apr Beat ps-Ambr Prim NA28 {} // lac C 911 1828. This is one of the weakest Majority Text readings.

⁴⁴⁹ **21:11** θεου **Σ** A P 046 051^S 1006 1841 2050 2053 2062 2065 am fu tol lips^s it^{gig} syr^h cop^{sa} arm1 Beat Apr AN HF BG RP SBL TH NA28 {} // θεου και f052 922 1611 2070 2329 **ⲙⲕ** it^t vg^{cl} dem syr^{ph} arm-α,2 eth arab Prim TR // αλλα cop^{bo} // lac C 911 1828

⁴⁵⁰ **21:12a** εχουσα A P 046 051^S f052 922 1006 1611 1841 2050 2053 2062 it^{gig} syr cop arm-4 Tyc Beat AN HF BG RP SBL TH NA28 {} // εχουσιν 2065f 2329 // εχοντι **Σ** // εχουσιν τε pc TR // omit εχουσα τειχος μεγα και υψηλον 2070 arm2? // lac C 911 1828

⁴⁵¹ **21:12b** txt εστιν ονοματα 046 f052 1006 2062 **ⲙⲕ** it^{gig} vg syr arm eth Beat Apr AN [ονοματα] HF RP // εστιν τα ονοματα A 922 1611 1841 2030 (2050 τα ονοματα after Ισραηλ) 2053 2329 TH NA28 [τα ονοματα] {C} // cop^{sa} has ονοματα “names” but Coptic is really indeterminate for the article // εστιν το ονομα 2065 (cop^{bo}) // εστιν **Σ** P 051^S 2070 **ⲙⲕ** it^t arm Andr TR BG SBL // lac C 911 1828. Elsewhere, John has been known to omit ονοματα when referring to people being written in the Book of Life, for example.

⁴⁵² **21:13a** The gates are named after the direction you are coming from when entering them, the way winds are named.

⁴⁵³ **21:13b** txt East and North and South and West: **Σ**² P 046 922 1778 1841 2050 2065 2070 2080 AN HF BG RP SBL TH NA28 {} // E, N, S and W: 1611 2329 TR-Scriv-1894 (KJV) // E, N, S, W: it^t vg^{mss} Prim Beat TR-Eras1,2,3,4,5,Ald,Col,Steph-1550,Elz-1624,Beza-1598 // E, N, S, W, S: 051^S // E, N, and S, and W: 1678 // E, N, W and S: A cop^{sa} // E and W and N and S: arm1,2 eth^{1/2} // E and W and S and N: eth^{1/2} // E, S, W and N: cop^{bo} // E and S and N and W: pc. arab // E and N and S: **Σ**^{*} 2053 2062 // E and N and W: 1006 // lac C 911 1828. This footnote is to show both the presence and absence of και, and also the sequence or absence of the 4 points of the compass. And this is only about half of the variants, this is just the major ones. Also note that Erasmus eds. 1-3, and Aldus and Colinaeus have μεσημβριας for νοτου; like in Acts 8:26.

21:14 καὶ τὸ τεῖχος τῆς πόλεως ἔχον⁴⁵⁴ θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν⁴⁵⁵ δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

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

21:15 Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς Ἦ καὶ τὸ τεῖχος αὐτῆς. Ὡ

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

21:16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς⁴⁵⁷ ὅσον⁴⁵⁸ τὸ πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ καλᾶμῳ ἐπὶ Ἦ σταδίους δώδεκα Ὡ χιλιάδων Ὡ δώδεκα τὸ Ὡ μῆκος τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα 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.⁴⁵⁹ The length and width and height of it are the same: 12,000.⁴⁶⁰

21:17 καὶ Ἦ ἐμέτρησεν Ὡ τὸ τεῖχος αὐτῆς Ἦ ἑκατὸν τεσσαράκοντα τεσσάρων Ὡ πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.

¹⁷And he measured⁴⁶¹ the wall of it,⁴⁶² 144 forearms,⁴⁶³ the dimension of a man, which is the angel's.⁴⁶⁴

⁴⁵⁴ **21:14a** txt εχον (nom & acc sg neut part pres act) Ⲭ² 051^s 1611 1841 2053txt 2062txt 2065 2070 ⲙ TR AN HF BG RP // εχων (nom sg masc part pres) A 046 P 922 1006 2329 2377 pc latt SBL TH NA28 {} // ειχε (imperf act ind 3rd sg) f052 2020 2053com 2062com arm^{pt} // omit Ⲭ* 2050 eth arm^{pt} // lac C 911 1828. The words εχων and εχον are both present participles; the difference is in gender. The referent, το τειχος, is neuter, but might look masculine to the casual eye because of its termination. Note: MS 2050 not only omits εχων, but has τρειμελιους τρεις instead of εχων θεμελιους δωδεκα.

⁴⁵⁵ **21:14b** txt επ αυτων ALL EXTANT WITNESSES AN RP SBL NA28 {} // εν αυτοις TR. See endnote #4 about this variant.

⁴⁵⁶ **21:15** txt μετρον καλαμον Ⲭ A P 046 051^s f052 922 1006 1611 1841 2050 2053 2062 2065 2070 2329 lat syr cop^{sa} arm-α,1,2 eth arab AN HF BG RP SBL TH NA28 {} // καλαμον ⲙ^A itar cop^{bo} arm-4 TR // lac C 911 1828

⁴⁵⁷ **21:16a** txt omit ALL EXTANT WITNESSES AN RP SBL NA28 {} // τοσουτον εστιν TR. See endnote #4 about this variant.

⁴⁵⁸ **21:16b** txt οσον Ⲭ P 046 051^s f052 922 2053 2062 2329 ⲙ itgig syr^{ph} HF BG TG RP SBL // και 181 2059 2060 2069 pc // οσον και A 1006 1611 1841 2050 2065 2070 syr^h TR AN [και] RC TH NA28 [και] {} // lac C 911 1828.

⁴⁵⁹ **21:16c** A stadion was 6 plethra, one plethra being 100 Greek feet, so a stadion = 600 Greek feet, 625 Roman feet, 606¼ 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.

⁴⁶⁰ **21:16d** txt δωδεκα το μηκος 046 ⲙ^K HF BG RP // το μηκος Ⲭ A P 051^s f052 922 1006 1611 1841 2050 2053 2062 2070 2329 latt syr cop eth arm TR AN SBL TH NA28 {} // lac C 911 1828

⁴⁶¹ **21:17a** txt εμετρησεν Ⲭ A P 051 f052 911 1006 1611 1841 2053 2062 2065 ⲙ^A all versions^{acc.} to Hosk. TR AN BG RP SBL TH NA28 {} // εμετρισεν 2050 2329 // εμετρισε 922 // omit 046 2070 ⲙ^K HF // lac C 911 1828. Here 82 627 920 are united with 046 against all other uncials- a marker of a false reading.

⁴⁶² **21:17b** This must be the thickness of the wall, since we already know from v. 16 that the height of the wall is 12,000 stadia.

⁴⁶³ **21:17c** About 200 feet or 60 meters.

⁴⁶⁴ **21:17d** This phrase is ambiguous; it could either be saying that the angel in the context here measuring, has the same dimensions of his fore-arm as a man has, or it could be saying

21:18 Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς ἴασπις, καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον ᾠ ὑέλῳ ⁴⁶⁵ καθαρῶ.

¹⁸And the material of its wall was⁴⁶⁶ jasper, and the city was pure gold, clear like crystal.

21:19 ᾠ Οἱ ᾠ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἴασπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδών,⁴⁶⁷ ὁ τέταρτος σμάραγδος,

¹⁹The⁴⁶⁸ foundations of the walls of the city are adorned with every precious stone; the first foundation *with* jasper,⁴⁶⁹ the second sapphire, the third chalcedony, the fourth emerald,

21:20 ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος ᾠ σάρδιον, ᾠ ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἕνατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυσος.

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

21:21 καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρίται, ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἐνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὕελος διαυγῆς.⁴⁷⁰

²¹And 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 εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστίν, καὶ τὸ ἄρνιον.

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

that angels in general use the same measurements as human beings, which was cubits. The former seems more likely, than that angels will always use cubits.

⁴⁶⁵ **21:18a** txt ὁμοιον υελῳ 1006 1678 1778 1841 2050 2070 HF BG RP // ὁμοιον υαλω **N** A P 046 1611 2053 2062 2080 2329 AN SBL TH NA28 {} // ὁμοια υαλω 051^S 922 **MA** it^{ar,t} Prim TR // ὁμοια υελῳ 2065 // *omit* ὁμοια υαλω καθαρῳ eth // lac C 911 1828

⁴⁶⁶ **21:18b** txt ην η 046 051^S f052 922 1006 1841 2050 2065 2070 2329 **MI** it^{ar} vg Beat. Prim. Apr. ps-Ambr. TR AN HF BG RP // η **N**² A P 1611 2053 2062 it^{gig,t} syr^{ph} eth arm Tyc2 SBL TH NA28 {} // ην εν δωμασι του τυχους *instead of* η ενδωμησις του τειχους **N**^{*} // *omit* cop^{sa} // lac C 911 1828.

⁴⁶⁷ **21:19a** txt χαλκηδων **N** A 922 1006 1611 1841 TR AN HF BG RP SBL TH NA28 {} // χαλκιδων 046 it^{gig} Prim // χαλκεδων f052 // καρχηδων 2053txt,com 2062com 2070com 2329 syr^{ph} cop^{sa,bo} // καρχιδων 2050 // ανθραξ 2070 // χαλιδων syr^h // *carcedon* Beat // *Kelkedon* eth // *omit* 2062^{txt} // lac C 911 1828.

⁴⁶⁸ **21:19b** txt οι θεμελιοι **N**² A P 046 1006 1611 1678 1778 1841 2050 2329 cop^{sa} Tyc2 Beat Apr Beda AN HF RP SBL TH NA28 {} // και οι θεμελιοι **N**^{*} 051^S 922 2053 2062 2065f 2070 2080 **MA** it^t vg^{cl} syr^{ph,h**} cop^{bo} eth arm TR BG // lac C 911 1828

⁴⁶⁹ **21:19c** This Greek word ἴασπις in John's time may have meant something other than what we know of as jasper today. Hoskier thinks it meant diamond; others, opal. The BAGD lexicon says it could have meant any opaque precious stone of varying colors. Hoskier says, since in Rev. 21:11, ἴασπις "sparkles" like a crystal, is that really jasper?

⁴⁷⁰ **21:21** txt υαλος διαυγης **N**¹ A P 046f 2053 2080 2329 AN SBL TH NA28 {} // υελος διαυγης 051^S 922 1006 1611 1678 1778 1841 2050 2065 2070f HF BG RP // υαλος δι αυτης **N**^{*} // ωσβαλος διαυγης 2062 // υαλος διαφανης TR // lac C 911 1828. See endnote #4 about this variant.

21:23 καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ⁴⁷¹ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον.

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

21:24 καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν ᾠ αὐτῷ δόξαν καὶ τιμὴν τῶν ἐθνῶν ᾠ εἰς αὐτήν·

²⁴And the nations⁴⁷² will walk by its light; and the kings of the earth bring to it; *they bring* the glory and honor of the nations⁴⁷³ into it;

21:25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας - νύξ γὰρ οὐκ ἔσται ἐκεῖ-

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

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

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

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

²⁷And no person who is unclean⁴⁷⁴ or practices⁴⁷⁵ abomination or falsehood will ever go into it— only those who are written in the Lamb's book of life.

Chapter 22

The River of Living Water

22:1 Καὶ ἔδειξέν μοι ποταμὸν ᾠ καθαρὸν ᾠ ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἁρνίου,

¹And he showed me the pure⁴⁷⁶ river of the water of life, bright like crystal, flowing from the throne of God and of the Lamb

⁴⁷¹ **21:23** txt αὐτῇ ἡ γὰρ **℣*** A P f052 922 1006 1841 2050 2070 2329 syr^{ph} Prim Beat AN RP SBL TH NA28 {} // εν αὐτῇ ἡ γὰρ **℣*** 051^s 2065 it^{ar} vg cop^{bo} Apr TR BG // αὐτῇ γὰρ ἡ 046 1611 **ⲙ**^k HF // αὐτὴν ἡ γὰρ 2053 2062 syr^h cop^{sa} eth arm-α,1,2 // lac C 911 1828

⁴⁷² **21:24a** txt τὰ ἔθνη *all extant mss and versions except below* AN HF BG RP SBL TH NA28 {} // τὰ ἔθνη τῶν σωζομένων 254 2186 2814 syr^h TR. (There is also another Greek Ms., 141/2049, but it does not qualify, as it is simply a copy of Erasmus' 4th Ed. TR.) H. C. Hoskier says in vol. 1, at the top of p. 748: "As regards xxi. 24 it is well-known that Erasmus took the commentary reading for his text, and left the real text in the commentary. It is not surprising, as the two sentences are conjoined. Our present MS. [254], however, adopts both clauses as text....There can be no doubt as to this, for his text proper is all in red ink." See endnote #4 about this variant.

⁴⁷³ **21:24b** txt αὐτῷ δοξάν καὶ τιμὴν τῶν ἐθνῶν εἰς αὐτὴν 046 1611 2070 HF RP // αὐτῷ τὴν δοξάν καὶ τιμὴν τῶν ἐθνῶν εἰς αὐτὴν 1854 // τὴν δοξάν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτὴν (v. 26) 922 2053 2062 vg Ambr ps-Ambr Apr TR-Eras4,5;Steph,Elz,Beza,Scriv AN [τὴν sec] BG // τῶν ἐθνῶν τὴν δοξάν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτὴν syr^h // τὴν δοξάν τῶν ἐθνῶν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτὴν cop^{bo} // αὐτῶν τὴν δοξάν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτὴν 792 // τὴν δοξάν αὐτῶν εἰς αὐτὴν **℣** A P 051^s f052 1006 1841 2050 2065 2329 it^{sg} (syr^{ph}) cop^{sa} eth Beat Prim TR-Eras1,2,3;Ald,Col SBL TH NA28 {} // *conferent claritatem suam in eam* Prim // lac C 911 1828.

⁴⁷⁴ **21:27a** txt κοινὸν **℣** A P 046 051^s f052 922 1006 1611 1841 2050 2053 2062 2065 2329 it^{sg} syr^{ph} cop^{bo} Iren Apr Ambr AN HF BG RP SBL TH NA28 {} // κοινὸν ἡ ἀκαθάρτον 2070**txt // κοινὸν καὶ ἀκαθάρτον 2070*com // κοινὸν vg cop^{sa} Prim Beat TR // lac C 911 1828

⁴⁷⁵ **21:27b** txt καὶ ποιοῦν (neut) P 046 051^s 1611^s 2053 2062 **ⲙ**^A it^{sg} Apr TR BG RP // καὶ ποίων (masc) **℣*** A 1006 1841 2050 2329 Beat Ambr ps-Ambr RC SBL TH // καὶ ο ποίων (masc) (**℣*** +ωσει) f052 922 2070 (cop^{sa,bo} but plural) Ambr AN [o] HF NA28 [o] {} // καὶ πας ποίων Iren^{gr} // καὶ 2065 // lac C 911 1828.

22:2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ὧς ἐκείθεν, ⁷⁴⁷⁷ ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ὧς ἕκαστον ἀποδίδους ⁷⁴⁷⁸ τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

²in the middle of its boulevard. And on either side of the river, the tree of life producing twelve fruits, according to the month each one yielding its fruit, ⁴⁷⁹ and the leaves of the tree are for the healing of the nations. ⁴⁸⁰

22:3 καὶ πᾶν κατάθεμα οὐκ ἔσται ὧς ἔτι: ὧς καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύουσιν αὐτῷ,

³And every accursed thing ⁴⁸¹ will no longer ⁴⁸² exist. And the throne of God and of the Lamb will be in it, and his servants will serve him,

⁴⁷⁶ 22:1 txt ποταμον καθαρων 051^s 922 2070^α διορθ Compl BG RP // καθαρων ποταμον 2065 TR // ποταμον καθαρων υδατων f052 // ποταμον υδατος ζωντος καθ. και λαμπρ. syr^{ph} // ποταμον **Ν** A P 046 1006 1611^s 1841 2050 2053 2062 2070^{*txt} 2329 latt syr^h cop^{sa,bo} arm4 AN HF SBL TH NA28 {} // lac C 911 1828

⁴⁷⁷ 22:2a txt εντευθεν και εκειθεν A 046 922 1006 1841^{vid} 2053 2062^{com} 2070 2329 it^{gls} AN HF RP SBL TH NA28 {} // εντευθεν και εντευθεν P 051^s f052 2050 2065 **Π**^A syr^{ph} TR BG // ενθεν και ενθεν **Ν**² // εντευθεν και εκει 2062^{txt} // εντευθεν 1611^s // ενθεν **Ν**^{*} // lac C 911 1828.

⁴⁷⁸ 22:2b txt αποδιδους (nom sg pres part) **Ν** 046 051^s f052 922 1611^s 2050 2065 2070 **Π**^K HF BG RP TH // αποδιδουν (nom neut sg pres act part) A (1006 -δον) 1841 2030 2053 2062 2329 TR AN SBL NA28 {} // lac C 920 911 1828.

⁴⁷⁹ 22:2c txt μηνα **Ν** A 046 922 1006 1611^s 1841 2050 2053 2062 2065 2070 2329 syr^{ph} cop^{sa} arm-4 AN HF BG RP SBL TH NA28 {} // μηνα ενα P 051^s f052 **Π**^A syr^h cop^{bo} TR // lac C 911 1828. 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." DouayRh: "yelding tvelve fruites, rendring his fruite euery 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 δωδεκάκις meaning, that is, "twelve times," see BDF § 248(3). If δώδεκα here means "monthly," then κατὰ μῆνα "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 καρπους "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?

⁴⁸¹ 22:3a txt καταθεμα (contraction of καταναθεμα) **Ν**² A P 046 051^s all remaining extant minns AN HF BG RP SBL TH NA28 {} // καταναθεμα 181? 467^{***} 2026 Compl. TR // καταθημα 2044 // καταθαιμα 792 // καταγμα **Ν**^{*} // αναθεμα 2050 // κα θεμα 2065^{*} // αναθεματα arm // lac C 911 1828. The LSJ lexicon says καταναθεμα 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 καταρα, 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 ετι **Ν**² A P 046 1006 1611 1841 2050 2053 2062 2065 2070 **Π**^K TR AN HF RP SBL TH NA28 {} // εκει 051 f052 922 2329 **Π**^A syr^{ph} BG // omit **Ν**^{*} // lac C 911 1828. Compare 22:5. Affecting this and other variants in Revelation is the scribes' and the interpreters' understanding of passages such as 22:15, "Outside are the dogs, etc." If one understands that passage to mean that there will still be wicked and accursed people on the earth at that time, only not allowed into the city, then you might want to specify here that no accursed thing will be "there" in the city itself. But if you understand that "outside" to not be spatially literal, but rather global, that they will not even be in the kingdom even outside the city, then the "no longer" variant is more acceptable. One wonders too, concerning the similar phrase in 22:5 a couple verses later, how or whether these two pulled on each other. English translations vary

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

⁴and they will look upon his face,⁴⁸³ and his name will be on their foreheads.

22:5 Καὶ νύξ οὐκ ἔσται ἐκεῖ, καὶ ἡ χρεία οὐκ ἔχουσιν ἡλύχου καὶ φωτὸς ἡλίου, ὅτι κύριος ὁ θεὸς φωτιεῖ αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

⁵And night will not exist there,⁴⁸⁴ and they have no need for a lamp or the light of a sun,⁴⁸⁵ because the Lord God will give light to⁴⁸⁶ them, and they will reign for ever and ever.

22:6 Καὶ ἡ λέγει ἡμοί, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ κύριος, ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν, ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.

⁶And he says⁴⁸⁷ to me, "These words are trustworthy and true. Yes, the Lord, the God of the spirits of the prophets,⁴⁸⁸ he has sent his angel to show his servants what things must soon take place."

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

⁷And⁴⁸⁹ behold, I am coming soon. Blessed is he who keeps the words of the prophecy of this book."

22:8 Ἡ καὶ ἰωάννης ὁ ἀκούων καὶ βλέπων ἡ ταῦτα. καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσον προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός ἡμοί ταῦτα.

⁸And I, John, *was* the hearer and the seer of these things.⁴⁹⁰ And when I heard and I saw, I fell down to worship before the feet of the angel who had been showing them to me.

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 παν καταθεμα 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 ουκ εσται εκει f052 922 2065 m^A syr^{ph} TR BG RP // ουκ εστιν εκει 051 eth arab Oec // ουκ εσται εκει eti Iren^{Gr} // ουκ εσται eti N A P 1006 1841 2050 2053 2062^{txt} 2070 2329 it^{ar,gig,t} vg syr^h cop^{sa,bo} arm Ambr Apr ps-Ambr Prim Beat Tyc2 AN SBL TH NA28 {} // ουκ εσται 046 1611 2062^{com} m^K HF // lac C 911 1828. Compare 22:3.

⁴⁸⁵ 22:5b txt φωτος ηλιου N f052 1006 1841 2065 2070 syr^h TR AN BG RP TH NA28 {} // φως ηλιου A P 051^S 2050 2053 2062 2377 cop SBL // φωτος 046 922 1611^S 1854 m^K HF // lac C 911 1828.

⁴⁸⁶ 22:5c txt φωτιει αυτους 046 051^S f052 1611^S 2053 2062 2065 vg cop^{sa,bo} AN HF BG RP // φωτισει αυτους P cop^{sa,bo} // φωτιζει αυτους 922 syr^{ph,h} TR // φωτιει επ αυτους N 2070 Iren // φωτισει επ αυτους A 1006 1841 2050 2329^f eth SBL TH NA28 {} // φωτιζει επ αυτους itgig syr^{hmg} // lac C 911 1828.

⁴⁸⁷ 22:6a txt λεγει 046 922 1611^S 2070 m^K itgig eth arm1.α AN HF BG RP // ειπεν N A P 051^S f052 1006 1841 2050 2053 2062 2065 2329 m^A TR SBL TH NA28 {} // lac C 911 1828.

⁴⁸⁸ 22:6b txt των πνευματων των προφητων N A P 046 f052 922 1006 1611 1841 2050 2053 2062 2329 lat cop arm4 AN HF BG RP SBL TH NA28 {} // (των) πνευματος (των) προφητων syr^h eth Apr // των αγιων προφητων 051^{smg} 2065 m^A TR // των πνευματων των αγιων προφητων 2070 syr^{ph} & 14 mins. // lac C 911 1828

⁴⁸⁹ 22:7 txt και ιδου N A 046 1006 1611^S 1841 2050 2065^f 2070 2329 vg itgig syr^{ph,h} eth arab AN HF RP SBL TH NA28 {} // ιδου 051^S 922 1678^c 1778 2053 2062 2080 m^A it^t cop^{sa,bo} arm Prim Beat TR BG // ιδε 1678* // lac C P 911 1828

22:9 Καὶ λέγει μοι, Ὅρα μὴ· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησον.

⁹And he says to me, "Watch out! I⁴⁹¹ am a fellow servant of yours and of your brothers the prophets, and of those keeping the words of this book. Worship God."

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

¹⁰And he says to me, "Do not seal up⁴⁹² the words of the prophecy of this book, for⁴⁹³ the time is near.

22:11 ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.

¹¹He who is doing wrong, let him continue to do wrong, and the unclean continue to be unclean, and he who is doing good continue to do good,⁴⁹⁴ and the holy continue to be holy."

Behold, I am Coming Soon

22:12 Ἴδου ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον· ἔσται αὐτοῦ.

¹²"Behold,⁴⁹⁵ I am coming soon, and the repayment from me along with me, to pay back to each one such as his work⁴⁹⁶ will truly be.⁴⁹⁷

⁴⁹⁰ **22:8** txt ο ακουων και βλεπων ταυτα A 046 922 1611^S 2050 2070 itgig Compl AN HF BG RP SBL TH NA28 {} // qui audiui et vidi haec vg Apr ps-Ambr // qui haec audiui et vidi Cass // ακουων και βλεπων ταυτα 2053 2062 // ο ακουων και ο βλεπων ταυτα syr^h cop^{sa}(bo) // ο βλεπων και ακουων ταυτα N f052 1006 1841 2065 2329 vg^{ms} (syrph) Prim Dion (x2) // ο βλεπων ταυτα και ακουων TR // lac C P 051 911 1828

⁴⁹¹ **22:9** txt ειμι N A 046 f052 all other extant minuscules vg^{mss} syr cop^{sa,bopt} eth Apr Ath AN HF BG RP SBL TH NA28 {} // γαρ ειμι 1893? 2329 itgig vg^{mss} cop^{bopt} arm arab Beat Aug TR // lac C P 051 911 1828

⁴⁹² **22:10a** Contrast this to Daniel 12:9; 9:24; Rev. 10:4.

⁴⁹³ **22:10b** txt ο καιρος γαρ N A 046 922 1611^S 1678 1778 1841 2053^{txt} 2062^{txt} 2070 2080* itgig vg syr^{ph,h} cop^{bo} arab ps-Ambr Apr Beat AN HF RP SBL TH NA28 {} // ο γαρ καιρος 2050 2053^{com} 2062^{com} 2329 al // οτι ο καιρος 2065 2080c? M^A Cypr Tyc Prim TR BG // οτι ο καιρος γαρ cop^{sa} // ο καιρος 9 minns. // lac C P 051 911 1828

⁴⁹⁴ **22:11** txt δικαιοσυνην ποιηστω N A 046 1006 1611^S 1841 2050 2053 2062 2065 2070 2080 (2329 δικαιοσυνην) itgig vg^{mss} syr cop^{sa} arm-4 Apr Beat AN HF BG RP SBL TH NA28 {} // δικαιωθητω 1678 1778 vg^{cl} cop^{bo} eth TR // omit και ο δικαιος δικαιοσυνην ποιηστω ετι 922 ps-Ambr // lac C P 051 911 1828

⁴⁹⁵ **22:12a** txt ιδου N A 046 f052 922 1006 1841 2050 2053 2062 2329 & all other extant mins syr cop AN HF BG RP SBL TH NA28 {} // και ιδου M^A (25 mins) vg^{mss} eth TR // lac C P 051 911 1828

⁴⁹⁶ **22:12b** Greek: ὡς τὸ ἔργον ἔσται αὐτοῦ; 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.

⁴⁹⁷ **22:12b** txt εσται αυτου 046 82 94 241 456 627 1006 1841 1854 1859 1862 1888 2053 2062 2070 2138 2436 Compl AN HF BG RP // αυτου εσται 35 104 175 181 424 459 922 1611^S 1852* 2017 2030 2059 2060 2065 2073 2081 2186 2329 2814 TR // εστιν αυτου N A 2030 syr^h SBL TH NA28 {} // εστιν αυτω 367 2050 // αυτου εστιν 205 1678 1778 2020 (2080 illeg.) // omit 469 757^{sup} 1852^c // lac C P 051 69 88 911 920 1384 1828 2019 2256 2302 2351.

22:13 ἐγὼ τὸ ᾿Αλφα ᾿ καὶ τὸ ᾿Ω, ᾿ ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος. ᾿

¹³I am the Alpha and the Omega, the first and the last, the beginning and the end.⁴⁹⁸

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

¹⁴"Blessed are those who do his commandments,⁴⁹⁹ so that access to the tree of life will be theirs, and to the gates, so they may go into the city.

22:15 ἔξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς ᾿ φιλῶν ᾿ καὶ ποιῶν ψεῦδος.

¹⁵Outside⁵⁰⁰ are the dogs,⁵⁰¹ and sorcerers, and fornicators and murderers and idolaters and anyone who loves or does falsehood.

22:16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. Ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος ᾿ Δαβὶδ, ᾿ ὁ ἀστήρ ὁ λαμπρὸς ὁ πρωῒνός.

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.⁵⁰²

22:17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔρχου. καὶ ὁ ἀκούων εἰπάτω, Ἔρχου. καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

¹⁷And the Spirit and the bride say, "Come." And he who is hearing this should say "Come." And he who is thirsty, should come. Whoever wants to,⁵⁰³ get the water of life without cost.

⁴⁹⁸ **22:13** txt ο πρῶτος και ο εσχατος η αρχη και το τέλος N 046 f052 922 1006 1611^S 1841 2070 2329 cop^{sa} HF RP SBL TH NA28 { \ } // ο πρῶτος και ο εσχατος αρχη και τέλος AN // πρῶτος και εσχατος η αρχη και το τέλος A // ο πρῶτος και ο εσχατος και η αρχη και το τέλος syr^{ph} // πρῶτος και εσχατος αρχη και τέλος 2053 2062 latt syr // αρχη και τέλος ο πρῶτος και ο εσχατος 2065 M^A TR-Steph, Beza, Elz, Scriv BG // αρχη και τέλος ο πρῶτος και εσχατος TR-Eras, Ald, Col // η αρχη και το τέλος 2050 cop^{bo} // ο πρῶτος και ο εσχατος arm-1 Vig // lac C P 051 911 1828

⁴⁹⁹ **22:14** txt ποιουντες τας εντολας αυτου 046 1611 2065 2070 2329 M it^g syr^{ph, h} cop^{bo} (arm τηρουντες τας) Andrew; Tertull Cypr Tyc Areth (Caesarius) (Beat) TR AN HF BG RP // πλυνοντες τας στολας αυτων N A f052 (922 2050 πλυναντες) 1006 1841 2053 2062 it^{ar} vg cop^{sa} eth Ath^{mss}; Ps-Ambr Fulg Apr (Prim) Haymo SBL TH NA28 { no rating } // πλατυνοντες τας στολας αυτων vg-cle, lips4,5 Prim Fulg Haymo Ps-Ath // ποιουντες τας εντολας αυτου και πλυνοντες τας στολας αυτων 469 // lac C P 051 911 1828. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The latter reading appears to be a scribal emendation, for elsewhere the author uses the expression τηρειν τας εντολας [keep his commandments] (12:17; 14:12). [and not ποιουντες τας εντολας 'do his commandments' as here] 'Moreover, the prepossessions of the scribes would have favoured ποιουντες τας εντολας rather than πλυνοντες τας στολας' (H. B. Swete, *in loc.*)." This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14. The combination of the uncials N A 052 (1678, 1778, 2080 are directly descended from 052) is overwhelming here, opposed by only one uncial, 046, which is famously revised in character.

⁵⁰⁰ **22:15a** txt εξω N A 046 051^S f052 all other extant minuscules latt syr^h Ath Hipp AN HF BG RP SBL TH NA28 { \ } // εξω δε vg-lips5 Fulg cop arm arab Prim TR // lac C P 911 1828. See endnote #4 about this variant.

⁵⁰¹ **22:15** Deut. 23:17, 18; a dog is a sodomite, a male prostitute.

⁵⁰² **22:16** txt ο λαμπρος ο πρωινος N 046 (πρωινος) 051^S 922 1611^S 2053 2062 Ath Tyc2 Vig AN HF BG RP SBL TH NA28 { \ } // ο λαμπρος και ορθρινος 2065 2070 TR // ο λαμπρος και ο πρωινος A // ο λαμπρος και πρωινος 1006 1841 1678 1778 it^g vg Prim Beat Apr // ο πρωινος ο λαμπρος 2050 al. // αστηρ δε πρωινος 2329 syr^{ph} // "like the splendid star of the morning" syr^h eth // "star of the hour of morning which is enlightened" cop^{sa} // "star which is wont to rise in the morning" cop^{bo} // lac C P 911 1828 2080

22:18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτά, Ἦ ἐπιθήσῃ ἢ ὁ θεὸς ἐπ' αὐτὸν ἢ τὰς ἢ πληγὰς ἢ τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·

¹⁸I testify⁵⁰⁴ to everyone who is hearing these words of the prophecy of this book: if anyone adds to them, may⁵⁰⁵ God add to him the plagues that are written in this book;

22:19 καὶ ἐάν τις ἀφέλῃ⁵⁰⁶ ἀπὸ τῶν λόγων βιβλίου τῆς προφητείας ταύτης, Ἦ ἀφέλοι ἢ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ.

¹⁹and if anyone takes away from the words of this book of prophecy, may God take away⁵⁰⁷ his share of the tree⁵⁰⁸ of life and of the holy city, and of the things written in this book.

22:20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. Ἀμήν, ναὶ, ἔρχου, Κύριε Ἰησοῦ.

²⁰The one who is testifying these things says, "Yes, I am coming soon." Amen; yes, come⁵⁰⁹ Lord Jesus.

⁵⁰³ **22:17** txt ο θελων N A 046 051^S 922 1006 1611^S 1841 1678 1778 2053 2062 2065 2070 + all other extant minuscules in Hosk. *am tol* cop^{bo} eth Ath Prim^{1/2} HF BG RP SBL TH NA28 { } // και ο θελων 254 2050 vg^{cl} fu syr^h cop^{sa} arm-α,4 arab Prim^{1/2} Beat Apr TR AN // και ο διψων και θελων ερχεσθω 2329 // lac C P 911 1828 2080 *et al.*

⁵⁰⁴ **22:18a** txt μαρτυρω εγω N A 046 & ALL OTHER EXTANT GRK WITNESSES it^{81g} syr cop arm Prim Beat Apr AN HF BG RP SBL TH NA28 { } // μαρτυρω παντι εγω 051^S + ~4 *al.* // μαρτυρομαι εγω 2329 + ~16 *al* // συμμαρτυρουμαι γαρ 2075^{supp} vg TR // lac C P 911 1828 2080 *et al.*

⁵⁰⁵ **22:18b** txt επιθησαι 051^S (~90 mins) Compl HF BG RP // επιθησοι 1678 1778 // επιθησει A 046^c 922 1006 1611^S 1841 2050 2053 2062 2065 2329 (~35 mins) syr^{ph} cop^{sa,bo} arab TR AN SBL TH NA28 { } // επιθησι N² 046* // επιθησεται 2070 // omit επ αυτα επιθησει N* // lac C P 911 1828 2080. The RP reading is an imprecation in the optative mood, so also αφελοι in 22:19b.

⁵⁰⁶ **22:19a** txt αφελη N A 051^S 922 1006 1611 1678 1778 1841 2053 2062 2065 2070 Compl HF BG RP SBL TH NA28 { } // αφελοι 241 // ωφειλη 792 // αφελειται 046 // αφεληται 2074 // αφελει 2050 2329 // απαραξει cop^{bo} // αφαιρη TR AN // lac C P 911 1828 2080. In the last few verses of Revelation, the TR has unique readings, because it is a translation from Latin, since Erasmus' sole Greek manuscript for Revelation, 2814, was incomplete at the end.

⁵⁰⁷ **22:19b** txt αφελοι 1678 1778 (~80 mins) Compl TR-Col HF BG RP // αφελει A 046 051 922 1006 1611^S 1841 2050 2053 2062 2065 2329 (~75 mins) TR-Eras2 AN SBL TH NA28 { } // N αφελι // αφελη 2070 // "will make small" syr^h // αφαιρησει 181 TR-Eras1,3,4,5,Ald,Steph,Beza,Elz,Scriv // lac C P 911 1828 2080

⁵⁰⁸ **22:19c** txt ξυλου N A 046 051 922 1006 1611 1678 1778 1841 2050 2053 2062 2065 2070 2186 2329 *rell.* Grk it^{81g} vg-am,dem,lips⁶ syr^{ph,h} cop^{sa} eth arm Apr Tyc Beat AN HF BG RP SBL TH NA28 { } // βιβλου vg-clem,fu,lips^{4,5} cop^{bo} arab Prim Ambr Haymo Act Saturn TR // βιβλιου 61 2067³ // ligno / libro ps-Aug.-Spec. // lac C P 911 1828 2080 2814. There is no Greek manuscript support for the exact TR reading, though 61 2067^{supp} are close. (MS 2067 ends at 22:15, and a "late third hand" has added this part. See endnote #4 about this variant.) There should remain no doubt that Erasmus himself admitted that his TR Greek text of Revelation 22:16-21 was from Latin sources and not Greek. Erasmus wrote: "There was no doubt that some things were missing, and it was not much. Therefore we completed the Greek from our Latin texts, so that there might be no gap. We did not want to hide this from the reader, however, and acknowledge in the Annotationes what we had done, in order that, if our words differed in some respect from those that the author of this work had provided, the reader who obtained a manuscript could restore them." See Jan Krans' book "Beyond What is Written, Erasmus and Beza as Conjectural Critics of the New Testament," pp. 55-57, Brill, (2006), in which he cites sources in Erasmus' writings. Krans' book can be ordered here: <http://www.brill.com/beyond-what-written/> See also Krans' [Erasmus and the Text of Revelation](http://rosetta.reltech.org/TC/v16/Krans2011.pdf). <http://rosetta.reltech.org/TC/v16/Krans2011.pdf>

22:21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ μετὰ πάντων τῶν ἀγίων. Ἀμήν.

²¹The grace of the Lord Jesus Christ⁵¹⁰ be with all the saints.⁵¹¹ Amen.⁵¹²

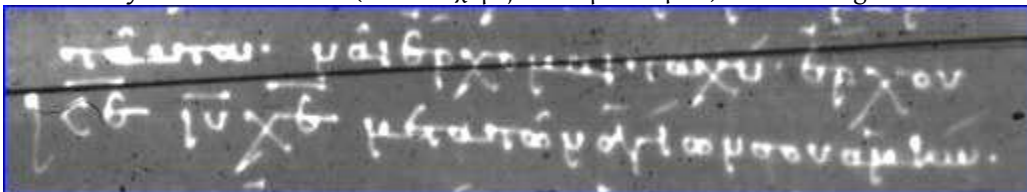
⁵⁰⁹ 22:20 ἀμην ναι ερχου 051^S 2070 TR AN HF BG RP // ἀμην και ερχου 922 // ἀμην ερχου A 046 1006 1611^S 1841 vg eth Ambr Ps-Ambr Beat SBL TH NA28 {\\} // ερχου Ⲭ 1678 1778 2053 2062 2065 (2329 joins verb to end of verse) itgig syr^{ph} copsa,bo arm4 Apr // ναι ερχου 2050 syr^h Prim Tyc // lac C P 911 1828 2080. Both the words ἀμην and ναι mean agreement, and something like "yes," and so I think they may both be liturgical additions to an original ερχου standing alone. The Ⲭ reading is bolstered by another uncial, 052, in the form of its minuscule descendants 1678 1778, plus with the minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as A 046, and certainly better than 051^{supp} as a lone uncial. The 922 reading is simply a mistaking of NAI for KAI. I think that the Ⲭ reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

⁵¹⁰ 22:21a txt κυριου ιησου χριστου 046 051^S 922 1006 1678 1778 1841 2050 2065 2070 ⲙ syr^h eth^{pt} Andr AN [χριστου] HF BG RP // κυριου ημων ιησου χριστου it^{ar}.gig vg syr^{ph} cop^{sapt} arm Ps-Ambr Beat TR // κυριου ιησου Ⲭ A 1611^S 2053 2062 SBL TH NA28 {A} // κυριου ημων ιησου vg^{ms} cop^{sapt} // κυριου 792 1859 // ιησου χριστου eth^{pt} // omit η χαρις του κυριου ιησου 2329 (*infra*) // omit v. 21, but add after v. 20 εις αγιους παντας εις αιωνας των αιωνων. ἀμην. cop^{bo} // omit v. 21 arm1 Prim Apr Tyc2 // lac C P 911 1828 2080.

⁵¹¹ 22:21b txt:

- (1) μετὰ παντων των αγίων
- (2) μετὰ παντων των αγίων αυτου
- (3) μετὰ παντων αγίων
- (4) μετὰ αγίων
- (5) μετὰ των αγίων
- (6) μετὰ των αγίων σου
- (7) μετὰ παντων υμων
- (8) μετὰ παντων ημων
- (9) μετὰ παντων

(1) 046 051^S 1006 1611^S 1678 1841 1854 2053 2062 2065 2070 2344 2377 ⲙ syr^h cop^{sa} Andr Areth AN HF BG RP (2) 2030 syr^{ph} (3) 1778 arm (4) 627 (5) Ⲭ it^{gig} TH (6) 2329 *infra* (7) vg-cle,fu,dem,lipss eth^½ Fulg Ps-Ambr [See endnote #4 about this variant] TR (8) 2050 (9) A (2814) (it^{ar} cum omnibus hominibus) vg-am eth^½ Ambr Tyc Beat^½ SBL NA28 {B} // upon all the saints unto age of the ages cop^{bo} (cop^{bo}ms age of the age) // omit v. 21 arm1 Prim Apr Tyc2 // lac C P 911 1828 2080. Manuscript 2329 reads ερχου κυριε ιησου χριστε μετὰ των αγίων σου - "Come Lord Jesus Christ with your saints. Amen." (*Omits Ἡ χάρις τοῦ κυρίου Ἰησοῦ*) see this image thereof:



⁵¹² 22:21c txt include ἀμην. Ⲭ 046 051^S 922 1611^S 1678 1778 1854 2050 2053 2062 2070 2329 2344 2377 ⲙ vg-am syr^{ph} copsa,bo eth arm Beat^½ Areth TR AN HF BG RP TH // ἀμην ἀμην syr^h // lack ἀμην. A 1006 1841 2065 2074 2081 2186 it^{ar}.gig vg-fu Beat^½ Tyc Andr Areth SBL NA28 {B} // lac C P 911 1828 2080.

The Manuscript Witness to the Revelation of John

compiled by David Robert Palmer

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

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

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

Table of Apocalypse Witnesses

Arranged by Number:

| MS | Date | NA27 | Tisch No. | Scriv No. | Hosk. No. | von Soden | Schmid | Hoskier Refs. | Other Refs. | Content | Location |
|------------------|----------|------------------|-----------|-----------|-----------|-----------|--------|---------------|--|---|---|
| ⲡ ¹⁸ | III/IV | ⲡ ¹⁸ | | | Oxyr 1079 | α1074 H | | Text 1, pp1-6 | Grenfel & Hunt, Wessely, R. Charles, van Haelst | 1:4-7 v 2 | London, British Library, Inv. 2053v; P. Oxy. 1079 |
| ⲡ ²⁴ | IV | ⲡ ²⁴ | | | Oxyr 1230 | | | Text 1, pp1-6 | Grenfel & Hunt, Wessely, R. Charles, Clark, van Haelst | 5:5-8r <p> 6:5-8v | Newton Center, Mass. Andover Newton Theol. School; F. Trask Library; P. Oxy. 1230 |
| ⲡ ⁴³ | VI/V II | ⲡ ⁴³ | | | | | | | Crum & Bell 43-51, van Haelst 560 | 2:12-13, 15:8 <p> 16:1-2 | London, British Library, Inv. 2241 |
| ⲡ ⁴⁷ | late III | ⲡ ⁴⁷ | | | | | | | Kenyon, Hatch, van Haelst, Aland & Aland, B. Aland | 9:10-11; 13:11, 14-16; 15:16,17- 17:2 | Dublin, Chester Beatty Library; P. Chester Beatty III |
| ⲡ ⁸⁵ | IV/V | ⲡ ⁸⁵ | | | | | | | Schwartz 178, 181f, van Haelst 564 | 9:19-21- 10:1r <p> 10:5-9v | Strasbourg, Nat. Libr & Univ., P. Gr. 1028 |
| ⲡ ⁹⁸ | II (?) | ⲡ ⁹⁸ | | | | | | | D. Hagedorn, Comfort & Barrett | 1:13-20 | Cairo, Institut Français d'Archéologie Orientale, P. IFAO inv. 237b |
| ⲡ ¹¹⁵ | III/IV | ⲡ ¹¹⁵ | | | | | | | J. Chapa, Comfort & Barrett | 2:1-3,13-15,27-29, 3:10-12, 5:8-9, 6:5-6, 8:3-8, 11-13, 9:1-5, 7-16, 18-21, 10:1-4,8-11, 11:1-5, 8-15, 18-19, 12:1-5, 8-10,12-17, 13:1-3, 6-16,18, 14:1-3,5-7,10-11,14-15,18-20, 15:1,4-7 | Oxford, Ashmolean Museum ; P. Oxy. LXVI 4499 |

| MS | Date | NA28 | Tisch No. | Scriv. No. | Hosk. No. | von Soden | Schmid | Hosk. Ref. | Other Refs. | Content | Location |
|-----------------|---|--|-----------|------------|--------------|---|--|-------------------|---|---|--|
| Ⲙ (01) | IV | Ⲙ | Ⲙ | Ⲙ | Ⲙ | Ⲕ2 H pp. 185, 186, 188, 384, 385, 387, 443, 450, 480, 482, 483, 521 | | Text 1, pp1-6 | Partial list: Burgon, Scrivener, W&H, Metzger, Fee, Alands, Skeat, Elliott, Souter, Kenyon | all | London, the British Library, Add. 43725; |
| Ⲙ ¹ | IV-VI | | | | | | | | | | |
| Ⲙ ^{1a} | IV-VI | | | | | | | | | | |
| Ⲙ ^{1b} | IV-VI | | | | | | | | | | |
| Ⲙ ² | VII | | | | | | | | | | |
| Ⲙ ^{2a} | VII | | | | | | | | | | |
| Ⲙ ^{2b} | VII | | | | | | | | | | |
| Ⲙ ^c | XII | | | | | | | | | | |
| A (02) | V | A | A | A | A | Ⲕ4 H 178-80, 384, 389, 443, 450, 480, 484, 521 | II pp. 3, 14, 85- 98, 135- 8, 202 | Text 1, pp1-6 | Thompson, Bentley, Kenyon, Burkitt, LaGrange, Geerlings, Metzger, Sitterly, Skeat, Aland & Aland, Scrivener, Milligan | all | London, British Library, Royal 1 D. VIII |
| C (04) | V C ² -VI C ³ - IX | C | C | C | C | Ⲕ3 H 185, 189, 384, 388, 450, 480, 484, 521 | II pp. 14f., 31, 85-109, 136 | Text 1, pp1-6 | Tischendorf, Oliver, Hansell, Stone, Omont, Sitterly, Hatch, Aland & Aland, Vogels, Metzger, Parker, Dunn, Lyon, Scriv | lacking: 1:1; 3:20- 5:14; 7:14-17; 8:5- 9:16; 10:10- 11:3; 16:13- 18:2; 19:5- 21 | Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus |
| P (025) | IX | P when diff. from ⲙ ^A | P | P | P | ⲁ3 H [I] 426,7, 450, 480, 484, 521 | I pp. 76, 317, 322; II pp. 3, 5, 15, 66, 85 | Text 1, pp1-6 | Tischendorf, Treu, Hatch, Cereteli & Sobolewski | lacking 16:12- 17:1; 19:21- 20:9; 22:6- 21; "Codex Porphyrianus" | St. Petersburg, Russ. Nat. Library, Gr. 225 "Codex Porphyrianus" |
| 046 | X | 046 when diff. from ⲙ ^K | Br | B | B | ⲁ1070 K p. 522 | | Text 1, pp1-6 | Tregelles, Tischendorf, Mai, Cozza, Hansell, Hatch, Scrivener | 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." | Vatican Library, Vat. gr 2066 |
| 051 | X | 051 when diff. from ⲙ ^A | | E | E | Av ² H | I pp. 25, 177-81, 299, 301 | Text 1 pp. 2-4 | Gregory, <i>Textkritik</i> III pp. 1042-6. | lacking 1:1- 11:14; 13:2-3; 22:8-14 | Athos, Pantokratoros, 44 |
| 052 | X | ⲙ ^A | 183 | F | F | Av ³ H | I pp. 63, 208f., 307- 10 | Text 1 p. 5 | Gregory, <i>Textkritik</i> III pp. 1046f. | 7:16- 8:12 | Athos, Panteleimonos, 99,2 |
| 0163 | V | 0163 | | | Oxyr 848 | | | Text 1, pp1-6 | Grenfel & Hunt, vol. 6, p. 6, Clark, van Haelst 566 | 16:17-20 | Chicago, Univ. Libr., Oriental Inst. 9351; P. Oxy. 848 |
| 0169 | IV | 0169 | | | Oxyr 1080 | H | | Text 1, pp1-6 | Grenfel & Hunt, Clark, Metzger, <i>Text</i> 6b, Metzger, <i>Manuscripts</i> 12, Milligan, van Haelst 561 | 3:19-4:3 | Princeton, Speer Library Pap. 5; P. Oxy. 1080 |

| 0207 | IV | 0207 | | | | | 'Der Apokalypsetext des Kodex 0207' | | LaGrange, Vitelli & Mercati, Naldini, Cavallo, van Haelst | 9:2-15 | Florence, Bibl. Medicea Laur.; PSI 1166 |
|--------|----------------|-----------------|-----------|-----------|-----------|---|--|---|--|--|---|
| 0229 | VIII | 0229 | | | | | 'Unbeachtete und unbekannte griechische Apokalypsehandschriften' ZNW 52 pp. 82-8 | | Mercati, Crisci, van Haelst 56 | 18:16-17; 19:4-6 (with Coptic) | formerly: Florence, Bibl. Medicea Laur.; PSI 1296b |
| 0308 | IV | | | | | | | | W.E.H. Cockle, Oxyrhynchus Papyrus LXVI pp. 35-37 | 11:15-16, 17-18 | Oxford, Ashmolean Museum, P. Oxy. 4500 |
| MS No. | Date | NA28 | Tisch No. | Scriv No. | Hosk. No. | von Soden | Schmid | Hoskier Refs. | Other Refs. | Content | Location |
| 18 | 1364 | ⲙ | 51 | 51 | 51 | Ⲕ411 K ^r 144,5, 426, 478 | | Text 1, 150-157 | Vogel & Gardthausen p. 75 | | Paris, National Library Greek 47 |
| 35 | XI | | 17 | 17 | 17 | Ⲕ309 I ^{a3} 144, 401, 450, 487, 426, 478 | 279, 293-7, 299 | Text 1, 32-33 | Elliott 322, Hatch XXXIV | many correctors | Paris, BN, Cod. Coislin 20 |
| 42 | XI | | 13 | 13 | 13 | I ^{o2} 426, 428, 477, 450, 526 | I p. 88 | Text 1, 25-7 | Middledorf, Rosenmüller | Scrivener: "carelessly written; some rare readings" | Frankfurt an der Oder, Stadtarchiv, s. n. |
| 61 | XVI (1580?) | | 92 | 92 | 92 | Ⲕ603 K ^x p. 138 | | Text 1, 289-92 | Dobbin, Bruns | all; this is the manuscript written for and presented to Erasmus to force him to include the "three heavenly witnesses" passage (1 John 5:7-8) in his third edition of the TR. | Dublin, Trinity College A 4.21 ("Codex Montfortianus") |
| 69 | XV | ⲑ ¹³ | 14 | 14 | 14 | Ⲕ505 I' 219, 401, 450, 488, 526 | | Text 1, 27, 289-92 | Ferrar, Harris, Scriv., James, Birdsall, Metzger- <i>Manuscripts</i> , Geerlings, Hatch, Vogel & Gardthausen, Gamillscheg & Harlfinger | Lacking 19:10-22:21; Very fragmentary are Rev. 18:7-19:10; very careless scribe-many peculiarities and errors | Leicester, Leicestershire Record Office, Cod. 6 D 32/1 ("Codex Leicestrensis") |
| 82 | X | ⲙ | 2 | 2 | 2 | O ¹ | I p. 74 | Text 1, 13 | Hatch XI | all; Scrivener says a valuable Rev MS; also Acts with Oecumenius commentary; probably used by Stephens. | Paris, National Library Gr. 237 |
| 88 | XII | | 99 | 99 | 99 | I ^{a1} 401, 411, 414, 450, 488 | I pp. 44, 197 | Text 1, 298-300 | Murphy, Payne | Rev 1:1-3:13 | Naples, Bibl. Naz., MS II. A. 7 |
| 91 | XI | | 4 | 4 | 4 | O ¹⁴ K ^o | | Text 1, 13 | Staab | all; Scrivener: "neat". also has Acts with Oecumenius commentary | Paris, National Library Gr. 219 |
| 93 | 1079 | | 19 | 19 | 19 | K 426,7, 450, 522 | | Text 1, 37 | Vogel & Gardthausen p. 39 | all; 1:1- 2:5 addition by later hand; Colophon by monk named Anthony | Paris, National Library Coislin Gr. 205 |
| 94 | XII | ⲙ ^A | 18 | 18 | 18 | Av ²⁴ | I pp. 73, 222-4, 279, 284, 314 | <i>Manuscripts</i> - v' BJRL vol. 8 pt 2 pp. 13-16; Text 1 pp. 34-6 | | all; on paper, with Andreas commentary | Paris, National Library Coislin Gr. 202 (folios 27-328; this number also includes a portion of 015) |

| 104 | 1087 | | 7 | 7 | 7 | α103 I ^{b2} 384, 394, 450, 480, 484, 526 | | Text 1, 14 | Scriv., New Pal Soc, Lake & Lake, Gamillscheg & Harlfinger, Vogel & Gardthausen p. 200, Hunter | all | London, British Library, Harley 5537 |
|------------|-----------|-------------------------------------|--------------|--------------|--------------|---|---------------------|----------------------------|--|---|---|
| 110 | XII | ῃ | 8 | 8 | 8 | α204 K 479, 522 | | Text 1, 14 | Scriv. Exact Transcript pp. 71-2 (as d) | all, but 6:14- 8:1; 22:20-21 mutilated and perhaps elsewhere; wretched condition, often illegible. | London, British Libr Harley 5778 |
| MS No. | Date | NA28 | Tisch No. | Scriv No. | Hosk. No. | von Soden | Schmid | Hoskier Refs. | Other Refs. | Content | Location |
| 141 | XIII/IV | ῃ | 40 | 40 | 40 | δ408 Kr | | Text 1, 104-7 | Gamillscheg, Muñoz, Canart; 'Manuscripts- V' BJRL vol. 8 pt 2 pp. 16-17; | all | Vatican Library Greek 1160 |
| 149 | XV | | 25 | 25 | 25 | δ503 Kx p. 127 | | Text 1, 53-5 | Hatch XCIII | - | Vatican, Cod. Vat. Pal. Gr. 171 |
| 172 | VIII/IX | | 87 | 87 | 87 | α404 I ^{o1} p. 526 | I p. 82 | Text 1, 275 | Scriv. Exact Transcript pp. 76-7 (as m) | Rev, mutilated; mixed versional influences | Berlin, Staatsbibl., Phill. 1461 (Mediomontanus 1461) |
| 175 | X / XI | ῃ ^A | 20 | 20 | 20 | δ95 Av ⁶⁰³ K ^o 135, 57, 516, 524 | | Text 1, 38 | | all, with Andreas commentary | Rome, Vatican Library Gr. 2080 |
| 177 | XI | ῃ | 82 | 82 | 82 | α106 K 401, 450, 488, 522 | | Text 1, 271-2 | | all | Munich, Bavarian State Library Gr. 211 |
| 180 | XII | | 44 | 44 | 44 | ε1498 134 | | Text 1, 117-20 | Turyn, Follieri, Vogel and Gardthausen, Gamillscheg | all | Vatican Library Borgiae Gr. 18 |
| 181 | XV | | 12 | 12 | 12 | α101 I ^{a1} α1578 I ^{a2} | I pp. 12, 274 | Text 1, 17-24 | | all; presented to Pope Alexander VIII (1689-1691) | Vatican Library Reg. Gr. 179 |
| 201 | 1357 | ῃ | 94 | 94 | 94 | δ403 Kr 144,426, 478 | | Text 1, 293 | Scriv: Exact transcr. p. 63 (as h); Full & Exact Collation p. xlv (as m); Gamillscheg & Harlfinger; Turyn, Vogel & Gardthausen, Spatharakis | all; Scriv: many changes by a later hand | London, British Libr. Add. 11837 (Formerly Butler 2) |
| 203 | 1111 | ῃ | 181 | 107 | 107 | α203 K 426, 522, 487 | | Text 1, 338-41 | Lake & Lake II 77; Pal Soc I 84; Vogel & Gardthausen p. 28; Gamillscheg & Harlfinger | all; Scriv: splendid copy. Arethas' prologue; scribe was Andreas | London, British Libr Add. 28816 |
| 205 | XV | f ¹ , ῃ ^{A?} | 88 | 88 | 88 | δ500 210, 401, 450, 488, 526 | I pp. 35, 285-93 | Text 1, 276-281; 307 | Vogel & Gardthausen p. 193; Mioni (1981) pp. 9- 10 | all; It was written for Cardinal Bessarion, probably by his librarian John Rhosen. | Venice, Bibl. San Marco 420 (Fondo ant. 5); NT: fol. 362-441 |
| 205 abs | XV | ῃ ^{A?} | 109 | 101 | 101 | δ501 p. 210 | I pp. 36, 285-93 | Text 1 p. 307 | | Hoskier here declares a "glorious muddle" of all the diff. Ms. numbers; with Andreas commentary | Venice, Bibl. San Marco 336 (Fondo ant. 6) |

| 209 | XV | <i>f</i> ¹ , not cited | 46 | 46 | 46 | δ457 410f., 401, 450, 488 α1581 I ^{a3} 526 | I pp. 36, 285-93 | <i>Text</i> 1, 127-32 | Vogel & Gardthause n p. 136 | Rev | Venice, Bibl. Naz. Marc., Gr. Z. 10 (394) |
|-------------------------------------|--------|---|---------------|---------------|--------------|--|---|---------------------------------------|---|---|---|
| 218 | XIII | | 33 | 33 | 33 | δ300 I ^a 224, 401, 450, 488, 522 | | <i>Text</i> 1, 68-9 | F. C. Alter, Novum Testamentum ad Codicem Vindobonensem Graece expressum (Vienna, 1786-7); Hatch LXXV | - | Vienna, Nat. Bibl., Cod. Theol. Gr. 23; NT: fol. 486-623 |
| MS | Date | NA28 | Tisch. No. | Scriv. No. | Hosk. No. | von Soden | Schmid | Hoskier Refs. | Other Refs. | Content | Location |
| 241 | XI | ⲙ ^A | 47 | 47 | 47 | δ507 Av 144, 401, 450, 524 | | <i>Text</i> 1, 133- 7 | Matthaei, (as k) | "Lovely" whole N.T.; Rev has Andreas commentary; One of the MS for Rev. that Hoskier most esteemed. | olim: Dresden, Sächs. Landesbibl., A 172 |
| 242 | XII | | 48 | 48 | 48 | δ206 K ^o 138, 401, 450, 524 | | <i>Text</i> 1 pp. 138-41 | Matthaei (as l); Treu pp. 258-60 | Rev | Moscow, Hist. Mus., V. 25, S. 407 |
| 250 | XI | ⲙ | 121 | -- | 165 | O ¹⁰ | I pp. 17, 83, 90 | <i>Text</i> 1, 556-8 | Birdsall, Matthaei, Spatharakis | Fam 424, with Oecumenius Commentary | Paris, Bibl. Nat., Coislin Gr. 224 |
| 254 | XIV | | 122 | -- | 251 | OΘ ⁴² | I pp. 17, 19, 139-42, 166-8, 240- 9, 274f., 299; 'Ökumenios der Apokalypse -Ausleger und Ökumenios der Bischof von Triikka' NNGJ 14 (1937-8) esp. pp. 325-6 | <i>Text</i> 1, 747-51 | Matthaei (as 11); Staab | "Eclectic type of some importance;" A couple singular TR readings found here purportedly | Athen, Nat. Bibl., 490 |
| 256 (<i>f</i> ²¹²⁷) | XI/XII | | 102 | 109 | 109 | α216 K ^o 426, 450, 488, 524 | | <i>Text</i> 1, 347-52 | Matthaei (as 13 & 14); plates* | Greek/Armenian/Italian triglot, with Italian fr. Catholic epistles to Rev. 4, and the Italian does not agree w/ the Greek; lacks 15:7- 16:4; 19:16-end; its reading of 1 Tim 3:16- ος θεος εφανερωθη | Paris, National Libr. Armen. 9 |
| {296} | XVI | | 57 | 57 | 57 | δ600 I ^{a2} pp. 132, 401, 450, 487, 526 | I p. 12 | <i>Text</i> 1 pp. 179- 180, 615 | | This MS is a handwritten copy of Colinaeus' printed edition. This MS should be disregarded. See endnote. | |
| 314 | XI | ⲙ | 6 | 6 | 6 | O ¹¹ K ^o | I pp. 17, 79; 'Die handschrif tliche Überliefer ung des Apokalyp se- Komment ars des Arethos von Kaisareia' BNGJ 17 (1939-41) esp. p. 74 | <i>Text</i> 1 p. 14 | Staab, J. Schmid, 'Ökumenios der Apokalypse- Ausleger und Ökumenios der Bischof von Triikka' BNGJ 14 (1937-8) p. 325; Greek Mss.: Catalogue of an Exhibition held at the Bodleian Libr., Oxford (Oxford, 1966) pp. 16f. no. 11 and plate VI | Lacking 1:10-17, 9:12-18, 17:10- 18:11; Scriv: "full unique commentary on the Apoc.," and "a beautiful little book." small hand and small book. (13 cm. x 10 cm.) | Oxford, Bodleian Library Barroc. 3 |

| 325 | XI | ⲙ | 9 | 9 | 9 | α111 I ^{o2} 426, 479, 526 | | Text 1 p. 15 | Staab | | Oxford, Bodleian Libr. Auct. E. 5. 9. |
|-----------------------------|-------|------|-----------|-----------|-----------|--|--------|------------------|--|---|--|
| MS No. | Date | NA28 | Tisch No. | Scriv No. | Hosk. No. | von Soden | Schmid | Hoskier Refs. | Other Refs. | Content | Location |
| 336 | XV | | 16 | 16 | 16 | α500 426, 450, 487 | | Text 1 pp. 28-31 | | | (Hamburg, Univ. Bibl. Cod. theol. 1252a) verschollen |
| 337 | XII | ⲙ | 52 | 52 | 52 | α205 K | | Text 1, 158-161 | | Rev, mutilated | Paris, Bibl. Nat., Gr. 56 |
| 339 | XIII | | 83 | 83 | 83 | δ303 Ir | | Text 1, 272 | | damaged in fire | Turin, Bibl. Naz., B. V. 8. (Brancschaden, nur Fragmente erhalten) |
| 367 | 1331 | ⲙ | 23 | 23 | 23 | δ400 K ^x | | Text 1, 47-50 | | | Florence, Bibl. Medicea Laur., Conv. Soppr. 53 |
| 368 | XIV | | 84 | 84 | 84 | α1501 α1571 | | Text 1, 273-5 | | accents & breathings irregular | Florence, Bibl. Riccard., 84 |
| 385 | 1407 | ⲙ | 29 | 29 | 29 | α506 K | | Text 1, 55 | | Rev, mutilated | London, British Libr., Harley 5613 |
| 386 | XIV | ⲙ | 70 | 70 | 70 | δ401 K ^r | | Text 1, 227-8 | | | Vatican Library., Ottob. gr. 204 |
| 424 (f ¹⁷³⁹) | XI | | 34 | 34 | 34 | O ¹² I ^{o1} | | Text 1, 70-3 | N.N. Birdsall 'A Byzantine Calendar from the Menology of two Biblical MSS' <i>Anal Boll</i> 84 (1966) pp. 29-57 (see also 13, 250, 1547, 1748) A & A 45 BDA 380 and plate 21 Hunger (1992) pp. 345-56 Schmid I p. 82 Staab, <i>Pauluskomment</i> are p. xv Spatharakis (1981) nr 8 plates 22-3 von Soden (a457) 427, 450 Vogel and Gardthausen p. 264 Hunger (1992) pp. 72-7 Plates* | Lacking 15:6-17:3, 18:10-19:9, 20:8-22:21 | Vienna, Catalog number: Österreich Nat. Bibl. Theol. Gr. 302, folios 1-353 |
| 429 | XV | | 30 | 30 | 30 | α398 Ib ¹ α1471 K | | Text 1, 56-62 | | all; Rev added in later hand | Wolfenbüttel, Herzog August Bibliothek 16.7 A ⁰ |
| 432 | XV | ⲙ | 37 | 37 | 37 | α501 I ^{a7} | | Text 1, 85-88 | | | Città del Vaticano, Bible. Vat., Vat. gr. 366 |
| 452 | XII | ⲙ | 42 | 42 | 42 | α206 K | | Text 1, 110-114 | | | Città del Vaticano, Bible. Vat., Reg. gr. Pii II 50 |
| 456 | X-XII | | 75 | 75 | 75 | α52 426,450 | | Text 1, 240-5 | Vogels 13; Plates* | Hoskier dates this Ms. as 12th Cent. Group 325-517-456, (And see 42-367-468) | Florence, Bibl. Medicea Laur. Plutei 4.30 |
| 459 | 1092 | | 45 | 45 | 45 | α104 I ^{b2} 394, 526 | | Text 1, 121-6 | Lake & Lake X, 373; Vogel & Gardthausen p. 171 | Lacking 20:4- 21:20. Scribes were John Tzutzuna, priest and monk, and his mother Celes. Hosk.: Pure sister to 104. Group 104-336-459-582-620-628-680-922-1918. | Florenz, Bibl. Medicea Laur., Plutei IV.29 |
| 467 | XV | | 53 | 53 | 53 | α502 K | | Text 1, 162-5 | | Rev | Paris, Bibl. Nat., Gr. 59 |

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|-------------------|-------------|----------------|----------------------|----------------------|----------------------------------|---------------------------------------|------------------|--------------------------|---|---|--|
| 468 | XIII | | 55 | 55 | 55 | O ³⁰ I ^{o2} | | Text 1, 166-9 | | | Paris, Bibl. Nat., Gr. 101 |
| 469 | XIII | ⲙ | 56 | 56 | 56 | α306 Av | | Text 1,,170-8 | | One of the MS for Rev. that Hoskier most esteemed. Hosk. says that its exemplar was quite old | Paris, Bibl. Nat., Gr. 102A |
| 498 | XIII/IV | ⲙ | 97 | 97 | 97 | δ402 | | Text 1, 296 | | all (imperfect); Scriv says very valuable | London, British Libr, Add. MS 17469 |
| 506 | XI/II | ⲙ | 26 | 26 | 26 | δ101 K | | Text 1, 55 | | | Oxford, Christ Church, Wake Gr. 12 |
| 517 | XII | | 27 | 27 | 27 | α214 I ^{o2} | | Text 1, 55 | | all | Oxford, Christ Church, Wake Gr. 34 |
| 522 | 1515 | | 98 | 98 | 98 | δ602 I ^b | | Text 1, 297 | | lacking 2:11-23; written by a Cretan, Michael Damascenus, for John Francis Picus of Mirandola | Oxford, Bodleian Library Canon. Greek 34 |
| MS No. | Date | NA28 | Tisch No. | Scriv No. | Hosk. No. | von Soden | Schmid | Hoskier Refs. | Other Refs. | Content | Location |
| 582 | 1334 | ⲙ | 103 | 102 | 102 | δ410 Av | | Text 1, 308-13 | | fam 104 | Ferrara, Bibl. Com., Cl. II, 187, III |
| 616 | 1434 | | 156 | 156 | 156 | α503 401, 450 | I p. 83 | Text 1, 530-4 | Vogel & Gardthau sen p. 9 | Scribe: Athanasius, had 6 fingers, was unenthusiastic and careless about his work, acc. to Hoskier | Mailand, Bibl. Ambros., H. 104 sup. |
| 617 | XII | | 74 | 74 | 74 | K ^o | | Text 1, 238- 9 | | 046 and Arethas types | Venice, Bibl. Naz. Marc., Gr. Z. 546 (786) |
| 620 | XII | ⲙ | 180 | 180 | 180 | | | Text 1, 595-6 | | Graeco-Latin grp, very close to MS 1918 | Florence, Bibl. Medicea Laur., Conv. Soppr. 150 |
| 627 | X | ⲙ | 24 | 24 | 24 | α53 522 | | Text 1, 51-2 | Staab, <i>Pauluskom mentare</i> p. xi (C) | Lacking 3:20- 4:10. Hosk: "most probably derived directly from an Uncial." Group 110- 627-2048 | Vatican Libr., Vat. gr. 2062 |
| 628 | XIV | ⲙ | 69 | 69 | 69 | α400 I ^{b2} p.479, 526 | | Text 1 pp. 221-6 | | lacks Rev. 18:23 to the end, due to loss of the last leaves | Vatican Libr., Ottob. gr. 258 |
| 632 | XII- XIV | | 22 | 22 | 22 | | | Text 1, 45-46 | | | Rom, Bibl. Vallicell., B. 86 |
| 664 | XV | ⲙ | 106 | 106 | 106 | | | Text 1, 330-7 | | | Zittau, Stadtbible., A1 |
| 680 | XIV | ⲙ | 107 | 104 | 104 | δ103 K ^x | | Text 1, 318-329 | | grp 104, via Sicily | New Haven, Conn., Yale Univ. Libr., ms. 248 (Philipps 7682) |
| 699 | XI | ⲙ | 108 | 89 | 89 | δ103 K | | Text 1, 281 | | | London, Brit. Libr., ebda, Egerton 3145, 67 fol. |
| 743 | XIV | ⲙ ^A | 123 | 123 | 123 | Av ⁴³ I ^{a6} | | Text 1, 423 | | with Andreas comm, water damaged | Paris, Bibl. Nat., Suppl. Gr. 159, fol. 2-7.12-406 |
| 757 | XIII | ⲙ | 110 | 146 | 150 (21:9- end = 150s.) | δ304 | | Text 1, 513-14 | | Complutensian group; Different scribe from 21:9 on, which Hosk calls 150 ^{supp} | Athen, Nat. Bibl., 150 |
| 792 | XIII | | 111 | 149 | 113 | α1575 ε585 125 | ZNW 59 (1968) | Text 1, 369-80 | | gospels and Rev. Hosk: "with endless ramifications." Breathing marks are a mere dot, and we often cannot tell which. Influenced by 5 language versions but more Syriac. | Athen, Nat. Bibl., 107 |
| 808 | XIV | | 112 | 150 | 149 | δ203 | | Text 1, 509- 13 | | Grp 808-1893, sisters | Athen, Nat. Bibl., 2251 |

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|-----------|-------------|-------------|-------------------|-------------------|-------------------|---|---------------|----------------------|--|---|--|
| 824 | XIV | ⲙ | 113 | 110 | 110 | | | Text 1, 353-5 | | Complutensian grp | Grottaferrata, Bibl. della Badia, A. α. 1 |
| 866b | see 1918 | | 114 | 115 | 39 ^{Sup} | α1375 | | Text 1, 98-103; 388 | | part of ms. 1918 | see 1918 |
| 886 | 1454? | | 115 | 117 | -- | Απρ ⁵⁰ | | Text 1 p. 389 | | Hosk. says consists of one page of "stuff," and not to be dignified as Rev. MS. | Vatican Libr., Reg. gr. 6 |
| 905 | XII | | | 108 | 129 | α215 | | Text 1, 440-1 | Clark, Vogels, Census | combined with former GA1795 and GA2349; Acts, Rev; "Egyptian"; removed during war and rediscovered | Sofia, D. gr. 369, Ivan Dujcev Center for Slavo-Byzantine Studies ; New York, NY- Morgan Library & Museum , MS M. 714; Princeton, NJ; Princeton University Libr. , Garrett MS. 5 (H, Ap) (Prev. Kosinitza, Drama 53) |
| 911 | XII | ⲙ? | 95 | 95 | 95 | Av ¹³ | | Text 1, 294-6 | | formerly 2040 for Rev.; lacks 20:12 to end; Scriv and Gregory say very important; Hosk not as much | London, British Libr., Add. 39601; (Parham 19) other NT: Add 39599 (Parham 17) |
| 919 | XI | ⲙ | 125 | 125 | 125 | α113 | | Text 1, 428 | | 046 grp | Escorial, Ψ. III. 6 |
| 920 | X | ⲙ | 126 | 126 | 126 | α55 K ^c 401, 450, 488, 523 | | Text 1, 429-34 | Agati p. 159 and plate 110 | 046; Hosk. "This is another B type, though an older MS. in point of date and of far greater interest." | Escorial, Ψ. III. 18 |
| MS | Date | NA28 | Tisch. No. | Scriv. No. | Hosk. No. | von Soden | Schmid | Hoskier Refs. | Other Refs. | Content | Location |
| 922 | 1116 | ⲙ | 116 | 151 | 151 | δ200 I ^{b2} | | Text 1, 515-6 | | Type 680- Graeco-Latin | Athos, Grigoriu, 3 |
| 935 | XIV | | -- | -- | 153 | δ361 I ^{b2} | | Text 1, 521-3 | | 046 type; Hoskier says 11th or 12th century, with last page missing, and 15th century scribe finishes it (153 ^{supp}) | Athos, Dionysiu, 141 (27) |
| 986 | XIV | | 117 | 157 | 157 | δ508 | | Text 1, 535 | | Complutensian grp | Athos, Esphigmenu, 186 |
| 1006 | XI | 1006 | -- | -- | 215 | α1174 | | Text 1, 688-90 | <i>Treasures</i> :www 5.4; <i>Treasures</i> II cod. 56; plates 49-52 | Gospels and Rev.; Hosk compares it to 911 and 1841 | Athos, Iviron, 728 (56) |
| 1064 | XIII | | | | | -- | | Text 1 p. | <i>Treasures</i> I cod. 286; plates 348-57 | | Athos, Kutlumsiu, 286 |
| 1072 | XIII | ⲙ | 118 | 160 | 160 | δ406 | | Text 1, 546 | | Complutensian | Athos, Lavra, Γ' 80 |
| 1075 | XIV | ⲙ | 119 | 161 | 161 | δ506 | | Text 1, 546-8 | | Complutensian | Athos, Lavra, A' 195 |
| 1094 | XIV | ⲙ | 120 | 182 | 182 | δ307 | | Text 1, 600-.602 | | C sympathy | Athos, Panteleimonos, 29 |

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|---------------|-------------|-------------|------------------|------------------|------------------|--------------------------------------|---------------|----------------------|--|---|--|
| 1140 | XIII | | | | -- | α371 Kr | | Text 1 p. | | | Athos, Esphigmenu, 67 |
| 1248 | XIV | ⲙ | -- | -- | 250 | -- | | Text 1, 746 | | Complutensian | Sinai, St. Catherine Monastery, Gr. 267 |
| 1277 | XI | ⲙ | 185 | -- | 185 | α194 426, 479 | | Text 1 p. | | | Cambridge Univ. Libr., Add. Mss. 3046 |
| 1328 | XIV | ⲙ | | -- | 190 | ε1419 137 | | Text 1, 626-7 | Hatch, <i>Jer.</i> 20; <i>Jerusalem</i> IV, p. 174 | Complutensian | Jerusalem, Orthod. Patriarchat, Saba 101 |
| 1352 | XIII | | | | 194, 194A | δ396 | | | | Rev. portion now GA 2824 | Jerusalem, Staurou 94 |
| 1384 | XI | | -- | -- | 191 | δ100 | | Text 1, 628 | | composite; also Complutensian | Andros, Panachrantu, 11 |
| 1424 | IX/X | | ⲁ | ⲁ | 197 | δ30 Iρ ^a pp. 224ff. | | Text 1, 636 | Clark, <i>USA</i> , pp. 104-6; Hatch VII; Clark 24; <i>Census</i> I pp. 691-3; Vogel & Gardthause n p. 395 | all; written by a monk named Sabas; related to 1780 | Maywood, Illinois, Theol. Sem. ELC, Jesuit-Krauss-McCormick Library, Gruber Ms. 152. Originally from Kosinitza, Turkey |
| 1503 | 1317 | ⲙ | | -- | 192 | δ413 | | Text 1, 629 | | Complutensian | Athos, Lavra, A' 109 |
| 1551 | XIII | | | -- | 212 | α1376 | | Text 1, 685 | | Complutensian | Athos, Vatopediu, 913 |
| 1597 | 1289 | ⲙ | -- | -- | 207 | δ308 | | Text 1, 676-7 | | 149 grp; scribe poor gramm concord of possessive case | Athos, Vatopediu, 966 |
| 1611 | X | 1611 | 105 | 146 | 111 | α208 401, 450, 487, 526 | | Text 1, 356-65 | ANTF 7 (cf. 2138); Marava I pp. 42-4 plates 43-8; Plates* | all; Hosk: "Sympathetic to Syr ^h , but reaching far behind it by its affiliations with our most ancient Greek documents." "This amazing 111 type takes us into the very heart of the textual problem, and postively <i>explains</i> the polyglot position occupied by Ⲙ A C. Most earnest study of it is requested..." | Athen, Nat. Bibl., 94 |
| 1617 | XV | ⲙ | | -- | 223 | δ407 144, 426 | | Text 1, 710-11 | | identical to 1771; Complutensian | Athos, Lavra, E' 157 |
| 1626 | XV | ⲙ | | -- | 226 | δ305 | | Text 1, 712-17 | | NT but ends at Rev 9:15; group with 42 | Athos, Lavra, Ω' 16 |
| 1637 | 1328 | ⲙ | | -- | 230 | δ605 | | Text 1, 719-20 | | Complutensian | Athos, Lavra, Ω' 141 |
| 1652 | XVI | | | -- | 231 | δ604 | | Text 1, 720 | | Compl.? Hosk says only contains opening verses | Athos, Lavra, Θ' 152 |
| {1668} | XVI | ⲙ | | -- | 235 | δ306 | | Text 1, 724 | | "a servile copy of Erasmus' 3rd edition of 1522" See endnote | Athos, Panteleimonos, 15 |
| 1678 | XIV | | | -- | 240 | Av ⁴⁰² | | Text 1, 728-32 | | Family 052, with both Andreas' and Oecumenius' commentary, and writings of Amphilochius as well | Athos, Panteleimonos, 770 |
| 1685 | 1292 | | | -- | 198 | α1370 | | Text 1, 636 | | Hosk. says stolen during war; does not treat | Athen, Byzant. Mus., 155 |
| 1704 | 1541 | | | -- | 214 | -- | | Text 1, 686-8 | | Rev; Eclectic 046 type | Athos, Kutlumsiu 356 |
| MS No. | Date | NA28 | Tisch No. | Scriv No. | Hosk. No. | von Soden | Schmid | Hoskier Refs. | Other Refs. | Content | Location |

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|--------|---------------------------|----------------|----|-----|---------------------------|-------------------------------------|--|----------------|--|---|---|
| 1719 | 1287 | | -- | -- | 210 | α302 | | Text 1, 681-3 | | supertype of 046 | Athos, Vatopediu, 852 |
| 1728 | XIII | ⲙ | | -- | 211 | α301 | | Text 1, 684 | | | Athos, Vatopediu, 862 |
| 1732 | 1384 | ⲙ | | -- | 220 | α405 | | Text 1, 700-4 | | composite; partly Compl.; group with 1384 | Athos, Lavra, A' 91 |
| 1733 | XIV | ⲙ | | -- | 221 | α303 | | Text 1, 705 | | composite, favoring Compl. | Athos, Lavra, B' 5 |
| 1734 | 1015; but XVI fr. 22:8-21 | ⲙ | | -- | 222 222 ^{sup} | α105 | | Text 1, | | 046 type before group alterations; Hosk. calls this Ms. 222 ^{sup} . for 22:8-21, supplied by a 16th century hand. | Athos, Lavra, B' 18 |
| 1740 | XIII | ⲙ | | -- | 229 | α304 | | Text 1, 719 | | Complutensian | Athos, Lavra, B' 80 |
| 1745 | XV | ⲙ | | -- | 227 | α509 | | Text 1, 718 | | Complutensian | Athos, Lavra, Θ' 49 |
| 1746 | XIV | ⲙ | | -- | 228 | α407 | | Text 1, 718 | | Complutensian | Athos, Lavra, Θ' 114 |
| 1757 | XV | ⲙ | | 185 | → | α568 | | Text 1 p. 168 | | Hosk: "It is reported to me in 1912 that the Apoc. has disappeared from the Lesbos Ms. 132, having been torn out of the volume. Leave 185 blank." | Lesbos, Kalloni, Limonos, 132 |
| 1760 | XII | | | -- | 199 | α50 | | Text 1, 636 | | Hosk. says stolen during war; does not treat | Sofia, 'Ivan Dujčev' Research Center, 176 (Serres, Prodromu, γ' 23) |
| 1769 | XIV | | | | -- | ΟΘ ⁴³ | | Text 1 p. | | | Athos, Iviron, 244 (648) |
| 1771 | XIV | ⲙ | | -- | 224 | α508 | | Text 1, 710-11 | | Complutensian; identical to 1617 | Athos, Lavra, E' 177 |
| 1773 | XIV | ⲙ ^A | | | -- | Αv ⁴⁰⁴ | | Text 1 p. | | with Andreas commentary | Athos, Vatopediu, 17 |
| 1774 | XV | | | -- | 232 | -- | | Text 1, 720 | | Complutensian | Athos, Lavra, Θ' 187, fol. 1-13 |
| 1775 | 1847 | | | -- | 236 | -- | | Text 1, 725-6 | | Contains only 1:1,13; 4:4,7; 19:19,21 "Family of Irenaeus?" | Athos, Pantoleimonos , 110 |
| [1776] | 1791 | | | -- | 237 | -- | | Text 1, 726 | | Only contains 1:1-3. Such a late ms, why bother? | Athos, Pantoleimonos , 271] |
| [1777] | XIX | | | -- | 238 | -- | | Text 1, 727 | | four leaves of barely six pages. Such a late MS, why bother? | Athos, Pantoleimonos , 523] |
| 1778 | XV | | -- | -- | 203 | Οα ⁴¹ I ^{b1} | | Text 1, 664-6 | | "of very great interest"; Family 052, with both Andreas and Oecumenius Commentaries; lacking 1:1-8 | Thessaloniki, Vlatadon, 35 |
| 1780 | XII/III | | | | -- | δ412 | | Text 1 p. | | related to 1424 | Duke, K.W. Clark, Greek MS 1 |
| 1785 | XII/IV | | | -- | 195 | δ405 Kr | | Text 1, 636 | | stolen in war, by Bulgarians or Germans | Sofia? (previously: Drama, Kosinitza, 208) |
| 1806 | XIV | | -- | -- | 205 | α1472 | | Text 1 p. 671 | | untreated by Hoskier as it was removed during war | (previously: Trapezunt, Sumela, 41, fol. 130-173) |

| 1824 | XVII | | | | -- | O α ⁶¹ | | Text 1 p. | | with Oecumenius Commentary | Vatican Libr., Ottob. Gr. 126, fol. 544-642; Ottob. Gr. 127, fol. 1-85 |
|-----------|--------|----------------|--------------|--------------|--------------|--|--|--------------------|--|--|--|
| 1828 | XI-III | \mathfrak{M} | 124 | 124 | 124 | α 202 I ^{ol} 401, 450, 526 | I p. 82 | Text 1, 424-7 | Marava I pp. 64-7 plates 100-6; Plates* | lacking 18:23 to end; "Coptic" family? | Athen, Natl. Bibl. 91 |
| 1841 | IX-XI | 1841 | 127 | 127 | 127 | α 47 (K) 426, 450, 526 | | Text 1, 435-7. | | Hosk. says 11th Cent. "one of the very finest scribes whose work I have followed." Group 1006- 1841-(911)-2076-2258 | Lesbos, Kalloni, Limonos, 55 |
| 1849 | 1069 | \mathfrak{M} | 128 | 128 | 128 | α 110 426, 450, 488, 522 | | Text 1, 438-9 | Lake & Lake II 48 | 046 | Venice, Bibl. Naz. Marc., Gr. II, 114 (1107) |
| MS No. | Date | NA28 | Tisch No. | Scriv No. | Hosk. No. | von Soden | Schmid | Hoskier Refs. | Other Refs. | Content | Location |
| 1852 | XIII | 1852 | 129 | 108 | 108 | α 114 401, 450, 487 | | Text 1, 342-6 | | Rev, mutilated; 046 type | Uppsala, Univ.- Bibl., Ms. Gr. 11 |
| 1854 | XI | 1854 | 130 | 130 | 130 | α 115 | | Text 1, 442-458 | | "special type" "exceptional ms" "polyglot readings" | Athos, Iviron, 231 (25) |
| 1857 | XIV | | 131 | 131 | 131 | α 399 α 1587 | | Text 1, 458 | | a mere fragment; Hosk does not treat | Athos, Iviron, 424 (60) |
| 1859 | XIV | \mathfrak{M} | -- | -- | 219 | α 402 K ^c p. 523 | | Text 1, 697-9 | Vogel & Gardthause n, p. 347 | Acts and Rev. Group 911-1006-1841 | Athos, Kutlumsiu, 82 |
| 1862 | IX-XI | \mathfrak{M} | 132 | 132 | 132 | O α ²¹ I ^{ol} | I p. 81 | Text 1, 459-62 | Treasures :www 18.1 | Hosk: a female hand, and "unusually accurate." Hosk. says XI cent. Group 172- 250-424-616-(1828)-1862- 1888-2018-2032-2084 "Maria Armenian Queen?" | Athos, Pavlu, 117 (2) |
| 1864 | XIII | | | -- | 242 | α 305 | | Text 1, 736 | | Complutensian | Athos, Stavronikita, 52 |
| 1865 | XIII | | -- | -- | 244 | α 380 K ^r | | Text 1, 739-40 | | Complutensian | Athos, Philotheu, 1801 (38) |
| 1870 | XI | \mathfrak{M} | 133 | 133 | 133 | α 54 426, 450, 479 | 'Unbeachtet e und unbekannte griechische Apokalypse handschrift en' ZNW 52 (1961) pp. 82-8 | Text 1, 463 | | This Ms. is not included in Hoskier's collation in volume 2. Unable to examine because of "Turkish situation." | Istanbul, Ökum. Patriarchat, ehem. Chalki, Kamariotissis, 33 |
| 1872 | XII | \mathfrak{M} | 134 | 134 | 134 | α 209 K ^c | | Text 1, 463 | | This Ms. is not included in Hoskier's collation in volume 2. Unable to examine because of "Turkish situation." | Istanbul, Ökum. Patriarchat, ehem. Chalki, Kamariotissis, 93 (96) |
| 1876 | XV | | 135 | 135 | 135 | α 504 I ^{a4} | | Text 1, 463 | | Fam 2014 | Sinai, St. Catherine Monastery, Gr. 279 |
| 1888 | XI | \mathfrak{M} | -- | -- | 181 | α 118 | | Text 1, 597-9 | | "very beautiful 11th cent ms" | Jerusalem, Orthodox Patriarchat, Taphu, 38 |
| 1893 | XII | | | -- | 186 | α 117 K | | Text 1, 608-9 | | sister to 808 | Jerusalem, Orthodox Patriarchat, Saba, 665 |
| {1894} | XV | | - | -- | 187 | α 210 α 1670 I ^{a2} | | Text 1, 610-15 | | "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." See endnote | Jerusalem, Orthodox Patriarchat, Saba, 676 |

| 1903 | 1636 | | | -- | 243 | -- | | Text 1, 737-8 | | Late mixed Complutensian type | Athos, Xiropotamu, 243 (2805) |
|-----------|------|----------------|--------------|--------------|--------------|--------------------------------------|---------|---------------------------|----------------|---|--|
| 1918 | XIV | ⲙ | 39, 114 | 39, 115 | 39 | α403 K | | Text 1, 98-103; 388 | | Grp 7 | Vatican Libr., Vat. gr. 1136, 60 fol., Vat. gr. 1882, fol. 93-96 |
| 1934 | XI | ⲙ | 64 | 64 | 64 | Q ¹⁵ K ^o | | Text 1, 207-8 | | Fine and large cursive; Arethas type | Paris, Bibl. Nat., Gr. 224 |
| 1948 | XV | ⲙ | 78 | 78 | 78 | α505 | | Text 1, 249-253 | | | Vatican Libr., Ottob. gr. 176 |
| 1955 | XI | ⲙ | 93 | 93 | 93 | α119 K | | Text 1, 293 | | Scriv. says "of singular weight & importance." Beg at Rom 16:15 ends at Rev 19:4 | London, Lambeth Palace, 1186 |
| 1957 | XV | ⲙ | 91 | 91 | 91 | α1574 | | Text 1, 286-8 | | supplies the missing part of B | Vatican Libr., Vat. gr. 1209, p. 1519- 1536 |
| 2004 | XII | | 142 | 142, 85 | 142 | α56 401, 450, 488, 522 | I p. 73 | Text 1, 478-9 | | r gehört zu 1835; Complutensian grp | Escorial, T.III. 17 |
| 2014 | XV | ⲙ ^A | 21 | 21 | 21 | Av ⁵¹ I ^{a4} | | Text 1 pp 39-44 | | Rev, with Andreas commentary | Rome, Bibl. Vallicell., D. 20 |
| MS No. | Date | NA28 | Tisch No. | Scriv No. | Hosk. No. | von Soden | Schmid | Hoskier Refs. | Other Refs. | Content | Location |
| 2015 | XV | | 28 | 28 | 28 | α1580 I ^{a4} | | Text 1, 55 | | Rev, mutilated | Oxford, Bodleian Libr., Barocci 48, fol. 51-74 |
| 2016 | XV | | 31 | 31 | 31 | both I' & K ^o | | Text 1., 62 | | Rev | London, Brit. Lib., Harley 5678, fol. 221-244 |
| 2017 | XV | | 32 | 32 | 32 | α1582 K ^o | | Text 1., 63-67 | | | Dresden, Sächs. Landesbibl., A. 124 |
| 2018 | XIV | ⲙ ^A | 35 | 35 | 35 | Av ⁴⁶ | | Text 1, 74-78 | | with Andreas commentary; Hoskier says sister to | Vien, Österreich Natlbibl. , Theol. Gr. 307, fol. 142- 173 |
| 2019 | XIII | ⲙ ^A | 36 | 36 | 36 | Av ³⁰ | | Text 1, 79-84 | | with Andreas commentary | Neapel, Bibl. Naz., Cod. Neapol. ex Vind. 11 |
| 2020 | XV | | 38 | 38 | 38 | α1573 I' | | Text 1, 89-97 | | all; Hoskier calls it "truly important" | Vatican Libr., Vat. gr. 579 fol. 22-46 |
| 2021 | XV | | 41 | 41 | 41 | α1572 | | Text 1, 108-9 | | | Vatican Libr., Reg. gr. 68 |
| 2022 | XIV | ⲙ ^A | 43 | 43 | 43 | Av ⁴⁰¹ | | Text 1, 115-116 | | 14:17- 18:20; with Andreas commentary | Vatican Libr., Barb. gr. 474 fol. 224-229 |
| 2023 | XV | ⲙ ^A | 49 | 49 | 49 | Av ⁵⁶ I ^{a7} | | Text 1, 142-5 | | "best representation of Andreas commentary" very careful scribe | Moscow, Hist. Mus., V. 155, S. 66, fol. 405-463 |
| 2024 | XV | | 50 | 50 | 50 | α1584 | | Text 1., 146-9 | | c.f. 1835; 046 grp | Moscow, Hist. Mus., V. 391. S. 205, fol. 53-88 |
| 2025 | XV | | 58 | 58 | 58 | α1592 | | Text 1, 181-4 | | Rev only | Paris, Bibl. Nat., Gr. 19, fol. 91-126 |
| 2026 | XV | ⲙ ^A | 59 | 59 | 59 | Av ⁵⁰¹ I ^{a1} | | Text 1, 185-192 | | with Andreas commentary | Paris, Bibl. Nat., Suppl. Gr. 99 |
| 2027 | XIII | | 61 | 61 | 61 | α1374 K ^c | | Text 1, 193-6 | | Rev, mutilated | Paris, Bibl. Nat., Gr. 491, fol. 281- 293 |
| 2028 | 1422 | ⲙ ^A | 62 | 62 | 62 | Av ⁵⁴ I ^{a5} | | Text 1, 197-204 | | Rev, with Andreas commentary | Paris, Bibl. Nat., Gr. 239 |
| 2029 | XVI | ⲙ ^A | 63 | 63 | 63 | Av ⁶⁶ I ^{a5} | | Text 1, 205-6 | | with Andreas commentary | Paris, Bibl. Nat., Gr. 241 |

| 2030 | XII | 2030 | 65 | 65 | 65 | α1272 K | | <i>Text</i> 1, 209-11 | | 16:20- 22:21; Hosk: fragmentary doc. of high importance | Moscow, Univ., 1, fol. 203-209 |
|--------------------------|------|----------------|--------------|-----------------|--------------|-------------------------------------|--|---------------------------|---|--|--|
| MS | Date | NA28 | Tisch No. | Scriv. No. | Hosk. No. | von Soden | Schmid | Hoskier Refs. | Other Refs. | Content | Location |
| 2031 | 1301 | ⲙ ^A | 67 | 67 | 67 | Av ⁴¹ I ^{a3} | | <i>Text</i> 1, 212-217 | | 051 grp; with Andreas commentary | Vatican Libr., Vat. gr. 1743 |
| 2032 | XI | ⲙ ^A | 68 | 68 | 68 | Av ¹¹ | | <i>Text</i> 1, 218-20 | | 1:11- 2:20; 3:16- 6:9; 7:17- 9:5; 21:18- 22:21; with Andreas commentary | Vatican Libr., Vat. gr. 1904 II, fol. 264-282 |
| 2033 | XVI | ⲙ ^A | 72 | 72 | 72 | Av ⁶⁰ I ^{a5} | | <i>Text</i> 1, 229-231 | | with Andreas commentary | Vatican Libr., Chis. R IV 8 (gr. 8) |
| 2034 | XV | ⲙ ^A | 73 | 73 | 73, 79a | Av ⁵⁰ | | <i>Text</i> 1, 232-7 | | very neat, with Andreas commentary | Rome, Bibl. dell' Accad. Naz. dei Lincei, Cors. 838 (41.E.37) |
| 2035 | XVI | ⲙ ^A | 77 | 77 | 77 | Av ⁶⁰⁵ | | <i>Text</i> 1, 246-8 | | with Andreas commentary | Florence, Bibl. Medicea Laur., Plutei VII. 9 |
| 2036 | XIV | ⲙ ^A | 79 | -- | 79 | Av ⁴⁰ I ^{a4} | | <i>Text</i> 1, 254-60 | | Rev, with Andreas commentary | Vatican Libr., Vat. gr. 656 |
| 2036 abs | XVI | ⲙ ^A | 79a | 79 | 79a | Av ⁶⁹ | | <i>Text</i> 1, 260 | | with Andreas comm; Hosk disagrees w/ Gregory and says this is a separate ms done by same scribe as 2034 | Munich, Bayer. Staatsbibl., Gr. 248 |
| 2037 | XIV | ⲙ ^A | 80 | 80 | 80 | Av ⁴⁵ | | <i>Text</i> 1, 261-5 | | with Andreas commentary but related to 2814; Hosk says important | Munich, Bayer. Staatsbibl., Gr. 544 |
| 2038 | XVI | ⲙ ^A | 81 | 81 | 80 | Av ⁶⁰⁰ | | <i>Text</i> 1, 266-70 | | Venetian hand, and of great importance says Hosk.; sister to 2595; with Andreas commentary | Munich, Bayer. Staatsbibl., Gr. 23, fol. 333-415 |
| 2039 | XII | | 90 | 50 ² | 90 | α1271 K | | <i>Text</i> 1, 282-5 | | "attractive and unusual style"; later hand in later parts | (Dresden, Sächs. Landesbibl., A95) This ms. got burnt. |
| 2040 (part of 911) | XII | ⲙ | → | → | → | → | → | → | | number 2040 discontinued and now joined to 911 | See 911 |
| 2041 | XIV | | 96 | 96 | 96 | α1475 | | <i>Text</i> 1, | 296 | Complutensian grp | London, British Libr., Add. 39612 (Parham 2) |
| 2042 | XIV | ⲙ ^A | 100 | 100 | 100 | Av ⁴⁰⁰ | | <i>Text</i> 1, 301-6 | | Rev, with Andreas commentary | Naples, Bibl. Naz., MS II. A. 10, fol. 117-143 |
| 2043 | XV | ⲙ ^A | 101 | 103 | 103 | Av ⁵⁷ I ^{a4} | I pp. 53, 187-9; see also <i>passim</i> | <i>Text</i> 1, 314-17 | Tischend orf, Notitia p. 60; Treu pp. 73-4 | with Andreas commentary | St. Petersburg, Russ. Nat. Libr., Gr. 129 |
| 2044 | 1560 | ⲙ ^A | 136 | 136 | 136 | Av ⁶⁰¹ | I p. 13 | <i>Text</i> 1, 464-6 | BDA 118; Gamillsche g & Harlfinger, Repertoriu m I 13; Vogel & Gardthause n p. 27 | with Andreas comm, 2814 fam; same as 2028 | Vien, Österreich Natlbibl. , Theol. Gr. 69 |
| 2045 | XIII | ⲙ ^A | 137 | 137 | 137 | Av ⁵⁵ | I pp. 34, 255f., 285-93 | <i>Text</i> 1, 466-7 | Hunger (1984) pp. 251-3 | with Andreas comm, 2814 fam | Vien, Österreich Natlbibl. , Theol. Gr. 163 |
| 2046 | XVI | ⲙ ^A | 138 | 138 | 138 | Av ⁵⁸ | I p. 60 | <i>Text</i> 1, 468- 9 | Hunger (1992) pp. 70-2 | with Andreas comm, fam 2014 | Vienna, Austrian Natl. Libr., Theol. gr. 220 |

| 2047 | 1543 | ⲙ ^A | 139 | 139 | 139 | Av ⁶⁷ | I pp. 52, 186 | Text 1, 470-1 | Vogel & Gardthausen p. 428 | with Andreas comm, fam 2014 | Paris, Bibl. Nat., Gr. 240 |
|--------|------|----------------|-----------|-----------|-----------|--|----------------------|---|--|--|--|
| 2048 | XI | | 140 | 140 | 140 | α1172 p. 522 | | Text 1, 472-3 | | | Paris, Bibl. Nat., Coislin, Gr. 256, fol. 207-228 |
| MS No. | Date | NA28 | Tisch No. | Scriv No. | Hosk. No. | von Soden | Schmid | Hoskier Refs. | Other Refs. | Content | Location |
| {2049} | XVI | | 141 | 141 | 141 | α1684 | I p. 12 | Text 1, 474-477, 615 | | A handwritten copy of Erasmus' 4th edition of 1527. See endnote. | |
| 2050 | 1107 | 2050 | 143 | 143 | 143 | α1273 (Av) | | Text 1, 480-8 | | Graeco-Coptic; Acts, and Rev with Andreas commentary; Lacking Rev 6:1- 19:21; Hosk says very special and he commends it for study | Escorial, X. III. 6, fol. 235-241 |
| 2051 | XVI | ⲙ ^A | 144 | 144 | 144 | Av ⁶⁸ | | Text 1, 489-493 | | Graeco-Syriac, with Andreas commentary | Madrid, Bibl. Nac., 4750, fol. 303-385 |
| 2052 | XVI | ⲙ ^A | 145 | 145 | 145 | Av ⁶⁴ | | Text 1, 493 | Reuss, <i>Katenen</i> p. 13 | 1:1- 7:5; with Andreas comm; fam 2814 | Flor., Bibl. Medicea Laur., Plutei VII. 29, fol. 193-224 |
| 2053 | XIII | 2053 | 146 | 113 | 146 | Oα ³¹ 'Der Apokalypse Text in dem Kommetar-Codex Messina 99' <i>AJP</i> 35 (1914) pp. 179-91 | | Text 1, 494-505; Complete text of this ms. found in his <i>Commentary of Oecum.</i> | Aland & Aland 55, Paléographie grecque et byzantine p. 259 | Rev, with whole Oecumenius Commentary; Complete text of this ms. found in Hoskier's <i>Commentary of Oecumenius</i> | Messina, Bibl. Univ., 99 |
| 2054 | XV | ⲙ ^A | 147 | 147 | 147 | Av ⁵⁰⁰ I ^{a5} | | Text 1, 506 | | with Andreas commentary | Modena, Bibl. Est., G. 154, α. W.4.21 (III E 1), fol. 122-246 |
| 2055 | XV | ⲙ ^A | 148 | 148 | 148 | Av ⁵³ I ^{a6} | | Text 1, 507-8 | | with Andreas commentary | Modena, Bibl. Est., G. 190, α. V.8.14 (III F 12), fol. 319-381 |
| 2056 | XIV | ⲙ ^A | 149 | 120 | 120 | Av ⁴⁹ I ^{a3} | | Text 1, 401-8 | | with Andreas comm; 2814 family, close to 2031 | Rom, Bibl. Angel., 57, fol. 1-86 |
| 2057 | XV | | 150 | 121 | 121 | α1576 I' | | Text 1, 409-16 | | | Rom, Bibl. Angel., 32, fol. 171-205 |
| 2058 | XIV | | 151 | 122 | 122 | Oα ⁴⁰ | | Text 1, 417-22 | | with Oecumenius Commentary | Vatican Libr., Chis. R V 33 (gr. 27), fol. 44-71 |
| 2059 | XI | ⲙ ^A | 152 | 152 | 152 | Av ¹⁰ I ^{a2} | | Text 1, 517-20 | | with Andreas commentary | Vatican Libr., Vat. gr. Gr. 370, fol. 149-251 |
| 2060 | 1331 | ⲙ ^A | 153 | 114 | 114 | Av ⁴² I ^{a1} | | Text 1, 381-7 | | Rev, with Andreas commentary | Vatican Libr., Vat. gr. Gr. 542, fol. 265-369 |
| 2061 | XVI | | 154 | 154 | 154 | α1588 I ^{a7} | | Text 1, 524-7 | | Complutensian but eclectic | Vatican Libr., Vat. gr. 1190, fol. 174-184 |
| 2062 | XIII | 2062 | 155 | 155 | 155 | Oα ³⁰ | | Text 1, 527-9 | | Lacking 2:1- 14:20; with Oecumenius Commentary | Vatican Libr., Vat. gr. 1426, fol. 131-159 |
| [2063] | XVI | ⲙ ^A | 157 | 116 | -- | Av ⁶¹ | I pp. 31, 176f., 293 | Text 1, Preface; 388-9 | | 051 fam; with Andreas commentary | Vatican Gr. 1976] |
| 2064 | XVI | ⲙ ^A | 158 | 158 | 158 | Av ⁶² | | Text 1, 536 | | with Andreas commentary | Vatican |
| 2065 | 1480 | ⲙ ^A | 159 | 159 | 159 | Av ⁵⁰³ I ^{a1} | I p. 68 | Text 1, 537-545 | | "a critical document;" all, with Andreas comm; 2814 fam | Vatican |

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|----------------------|-------------------|----------------|-----|-----|-----|-------------------------------------|-------------------------|------------------|--|---|---|
| {2066} | 1574 | ⲙ ^A | 160 | 118 | 118 | Av ⁶³ | | Text 1, p. 389 | | with Andreas comm; Hosk: "the MS is plainly derived from a printed edition and has modern chapter divisions" | Vatican] |
| 2067 | XV | ⲙ ^A | 161 | 119 | 119 | Av ⁵² I ^{a6} | | Text 1, 390-400. | | Rev, with Andreas comm. This MS ends in 22:15, and a "late third hand" has added the rest, and made other corrections. | Vatican Libr., Pal. gr. 346 |
| {2067 ^s } | XVI/ XVII | | | 119 | 119 | | | Text 1, 390-400. | | Much later supplement to original manuscript which ended in 22:15. See endnote. | |
| 2068 | XVI | ⲙ ^A | 162 | 162 | 162 | Av ⁶⁵ I ^{a5} | | Text 1, 549 | | Fam 2814, with Andreas commentary | Venice, Bibl. Naz. Marc., Gr. I,40 (1377) |
| 2069 | XV | ⲙ ^A | 163 | 163 | 163 | Av ⁵⁹ I ^{a5} | | Text 1, 549 | | Fam 2814, Rev, with Andreas commentary | Venice, Bibl. Naz. Marc., Gr. II., 54 (981), fol. 1-30 |
| 2070 | 1356 | ⲙ ^A | 164 | 164 | 164 | Av ⁴⁰³ | | Text 1, .550-5 | | Arethas type, with 2305. Andreas commentary | Athos, Annis, 11, fol. 250-307 |
| 2071 | 1621-2 | ⲙ ^A | 167 | 167 | 167 | Av ⁷⁰ | | Text 1, 563-6. | | with Andreas commentary; Hosk unclassified | Athos, Dionysiu, 71 (163), fol. 4-163 (fol. A. 1-3: 642 |
| [2072 | 1798 | ⲙ ^A | 168 | 168 | 168 | Av ⁸⁰ | I p. 92 | Text 1, 566 | | with Andreas commentary; Hosk says copy of the printed text & of no value | Athos, Dochiariu, 81, p. 13-574] |
| 2073 | XIV | ⲙ ^A | 169 | 169 | 169 | Av ⁴⁷ | | Text 1, 567-71 | | Rev, 051 type, mutilated, with Andreas Comm | Athos, Iviron, 273(34) |
| 2074 | X | ⲙ ^A | 170 | 170 | 170 | Av ¹ | I pp. 43, 185-93, 193f. | Text 1, 572-5 | | w/Andreas commentary. Hosk: scribe is rapid, but accurate and trustworthy, and Ms. is very true to type. Family 88-1384-1732-1733-1876-2014-2015-2034-2036-2037-2042-2043-2046-2047-2074-2082. Sub-Group 88-2074. | Athos, Iviron, 354 (379), fol. 83-145 |
| 2075 | XIV (Hosk: XV) | ⲙ ^A | 171 | 171 | 171 | Av ⁴⁸ | | Text 1, 575 | | sister 2077, with Andreas commentary | Athos, Iviron, 370 (546) |
| 2076 | XVI | | 172 | 172 | 172 | α1570 | | Text 1, 576-8 | | | Athos, Iviron, 58, (594), fol. 1-23 |
| 2077 | 1685 | ⲙ ^A | 174 | 174 | 174 | Av ⁷¹ | | Text 1, 579 | | sister 2075, with Andreas commentary | Athos, Iviron, 508 (644) |
| 2078 | XVI | | 176 | 176 | 176 | α1373 | | Text 1, 580 | | | Athos, Konstamonitu, 29, fol. 375-396 |
| 2079 | XIII | | 177 | 177 | 177 | α1373 | | Text 1, 581-2 | | 046 type | Athos, Konstamonitu, 107, fol. 115-159 |
| 2080 | XIV | | 178 | 178 | 178 | α406 I ^{b1} | | Text 1, 583-91 | | Rev, family 052; mutilated 17:1-4; 22:16-end; Oecumenius. Hoskier says that we must not dismiss possibility that MSS on Patmos may have closer connection to John's exile there than other MSS. | Patmos, Ioannu, 12 |
| 2081 | XI | ⲙ ^A | 179 | 179 | 179 | Av ²¹ I ^{a1} | | Text 1, 592-5 | | grp 2814; with Andreas commentary | Patmos, Ioannu, 64 |

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|--------|------|----------------|-----|-----|-----|--|---------|-------------------|---|--|--|
| 2082 | XVI | | 182 | 112 | 112 | α1682 | | Text 1, 366-8 | | almost exact duplicate of 2043 | Dresden, Sächs Landesbibl., A. 187, p. 342-381 |
| 2083 | 1560 | ⲙ ^A | 184 | -- | 184 | Av ⁶⁰² | I p. 14 | Text 1, 603-8 | | fam 2814, with Andreas commentary | Leiden, Univ. Bibl., Voss. Gr. Fol. 48, fol. 135- 247 |
| 2084 | XV | | | -- | 188 | α1586 | | Text 1, 616-20 | | grp 424 | Athens, Nat. Bibl., Taphu 303, fol. 7 ^v -26 ^r |
| [2087] | XV | | 15 | 15 | 15 | α1583 | I p. 12 | Text 1 p. 27 | | 3:3 – 4:8; auf 2 halben Freiseiten in E 07 geschrieben, keine eigentliche Hs. | Basel, Univ. Libr., A.N.III. 12, fol. 97 ^v . 248 ^r] |
| 2091 | XV | ⲙ ^A | | 71 | 189 | Av ⁵⁰² | | Text 1, 621-5 | | Single type; Begins at Rev. 10:8; mutilates ch. 20, omits 20:1,3; reading 20:7,11, 4,5, omits 20:6, reads 11,12, omits 13, reads part of 20:14, has 15, continues with ch. 21, but closes at the end of 21:6. with Andreas commentary. Hosk. declares that this scribe deliberately changed text for doctrinal reasons. | Athen, Nat. Bibl., 142, fol. 1-80 |
| [2114] | 1676 | | -- | -- | 234 | M ⁷¹ | | Text 1, 723 | | with Maximus commentary; "can be neglected" | Athen, Nat. Bibl. 141] |
| [2116] | 1687 | | -- | -- | 248 | Ap ⁷⁰ | | Text 1, 746 | | not collated by Hosk; owner refused him access; with Arethas commentary | previously: Athen, G. Burnias] |
| 2136 | XVII | | | -- | 247 | ε700 | | Text 1, 745. | | Greek and Slavonic; Hosk. says Greek seems to be derived from a printed text | Moscow, Hist. Mus., V.26, S. 472 |
| 2138 | 1072 | | | -- | 246 | α116 K; pp. 401, 450, 487, 522 | | Text 1, 743-5 | Treu pp. 328- 31; Plate 4 in L. Vaganay, <i>Initiation à la Critique textuelle du Nouveau Testament</i> 2 nd ed. by C.-B. Amphopux (Paris, 1986) ; Cereteli & Sobolwewski I 20 ; Alpatav ; Spatharakis nr 92 plates 166-8 ; Fonkič | Grp 18; Acts, Paul, & Rev., mutilated; written by professional scribe named Michael, by order of King Michael; Hosk says 046 type but before it, e.g., 3 holies in 4:8. | Moscow, Univ. 2 (Gorkij-Bibl. 2280) |

| MS | Date | NA28 | Tisch. No. | Scriv. No. | Hosk. No. | von Soden | Schmid | Hoskier Refs. | Other Refs. | Content | Location |
|------|------|----------------|---------------|---------------|--------------|---------------------------------------|---|--------------------------|----------------|---|---|
| 2186 | XII | ⲙ ^A | -- | -- | 208 | Ⲁⲡⲣ ²² Ⲁⲱ ²³ | I p. 7 | <i>Text</i> 1, 678-81 | Vogels 17 | all, with Andreas commentary; an almost exact sister to ms 2814, Erasmus' one manuscript, except complete. This manuscript helps prove that Erasmus back-translated last 5 verses of Rev. from the Latin. | Athos, Vatopedi 333, fol. 83-176 |
| 2196 | XVI | | -- | -- | 233 | ⲁ1687 | | <i>Text</i> 1, 721-3 | | Complutensian? "Rough and illiterate production in a volume of miscellanies" | Athos, Lavra, I' 48, fol. 395-419 |
| 2200 | XIV | | -- | -- | 245 | Ⲕ414 K | | <i>Text</i> 1, 741- 2 | | New type of 046; Hosk. says Olympotiss. 2 | Elasson, Olympiotisses, 79 |
| 2201 | XV | | | | | | | <i>Text</i> 1 p. | | | Elasson, Olympiotisses, 6 |
| 2254 | XVI | ⲙ ^A | -- | -- | 216 | Ⲁⲱ ⁶⁰⁴ | I pp. 28- 30, 293 | <i>Text</i> 1, 691 | | with Andreas commentary; duplicate of 2073 in same monastery | Athos, Iviron, 382, fol. 468-526 |
| 2256 | XV | | -- | -- | 218 | ⲁ1577 | | <i>Text</i> 1, 693- 7 | | special 046 type with subrelation to Oec after ch. 14. | Athos, Iviron, 1069 (698) |
| 2258 | XVII | | -- | -- | 217 | ⲁ1770 | | <i>Text</i> 1, 692 | | a mere copy of 2076 | Athos, Iviron, 137 (589), fol. ⲁ' – ⲕⲁ' |
| 2259 | XI | ⲙ ^A | | -- | 213 | Ⲁⲱ ¹² | | <i>Text</i> 1, 685 | | contains 13:14 – 14:15; with Andreas commentary | Athos, Stavronikita, 25, fol. 325-329 |
| 2286 | XII | ⲙ ^A | | -- | 241 | Ⲁⲱ ²² I ^{al} | | <i>Text</i> 1, 733-5 | | grp 2060; with Andreas commentary | Athos, Stavronikita, 48, fol. 63-106 |
| 2302 | XV | ⲙ ^A | | -- | 193 | Ⲁⲱ ⁵⁰⁵ | | <i>Text</i> 1, 630-3 | | grp 2060, with Andreas commentary | Jerusalem, Orthodox Patriarchat, Saba 605, fol. 1-15; 617, fol. 1-8 |
| 2305 | XIV | | -- | -- | 166 | -- | | <i>Text</i> 1, 559-62 | | with 2070; | Athos, Vatopediu, 659, fol. 146-173 |
| 2323 | XIII | | -- | -- | | -- | 'Neue griechische Apocalypsehandschriften' ZNW 59 (1968 pp. 250-8 | . | | images at CSNTM | Athen, Mus. Benaki, Ms. 46 |
| 2324 | | | -- | -- | 129? | -- | | <i>Text</i> 1 p. 440 | | "another glorious muddle" | |
| 2325 | ? | ? | ? | ? | | ? | ? | ? | ? | ? another glorious muddle The ID and Loc. of this MS uncertain. | New York? (Elliot) Meteora, 237, Metamorphosis (KZ Liste) |

| | | | | | | | | | | | |
|-----------|-------------|-------------|-------------------|-------------------|------------------|------------------|--|--|---|---|---|
| 2329 | X | 2329 | -- | -- | 200 | α1073 I' | | <i>Text</i> 1, 637-52; Manuscripts of the Apoc.-Recent Investigations I <i>BJRL</i> 6 (1922) pp. 120-37 (and facsimiles) | Bees 1 pp. 598-602, 681; N.A. Bees, "Die Kollation der Apokalypse Johannis mit dem Kodex 573 des Meteorenklösters" <i>ZNW</i> 13 (1912) pp. 260-6 (cf. 2351); Plates* | Hosk.: "New Type"; "I believe Theod. did his best with the transcription of Apoc. 200 from a very ancient text." He again says on p. 641 that it is copied directly from an exemplar coeval with our oldest Uncials. On. p. 636, Hosk. says, "...in the whole range of our documents there is none more important." Scribe was Theodosius, who at the end of Revelation wrote a prayer asking the God of John for mercy, should he have made any mistakes in making the Ms. | Meteora, Metamorphosis, 573, fol. 210-245r° (fol. 245v-290: 2351) This means it was bound up with 2351. |
| 2344 | XI | 2344 | | | | | | | | all, but in poor condition | Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230 |
| 2350 | XVII | | | | | | | | | | Turin, Bibl. Naz., B. I. 15, fol. 1-27 |
| 2351 | X | 2351 | -- | -- | 201 | α1072 I' | | <i>Text</i> 1, 653-62; Mss of the Apoc. II <i>BJRL</i> vol. 7, pt 2 (1923) pp. 256-67 and plates. | C.H. Turner, "The Text of the Newly Discovered Scholia of the Apoc." <i>JTS</i> 13 (1912) pp. 386-97; N.A. Bees, "Die Kollation der Apoc. John. mit dem Kodex 573 des Meteorenklösters" <i>SNW</i> 13 (1912) 260-6 (cf. 2329) | I:1- 13:18; 14:4-5; Hosk.: "New Commentary Ms." Pick: [f35]. Hosk. says written by two scribes, one Theodosius who wrote 2329, and alternating with another. Has short unknown commentary. | Meteora, Metamorphosis, 573, fol. 245r°-290; This Ms. was bound up with 2329. |
| 2352 | XV | ⲙ | | -- | 202 | -- | | <i>Text</i> 1 pp. 663f. | | | Meteora, Metamorphosis, 237 |
| 2361 | XVI | | | | | | | | | 4:10 – 5:6; 6:17 – 7:2 | Vatican Libr., Vat. gr. 1205, fol. 144,145 |
| 2377 | XIV | 2377 | | | | | 'Unbeachtete und unbekannte griechische Apokalypsehandschriften' <i>ZNW</i> 52 (1961) pp. 82-8 | <i>Text</i> 1 p. | D.J. Pallas BNGJ 11 (1934-5) pp. λε-λζ | 13:10- 14:4; 19:21- 20:6; 20:14- 21:16; in poor condition | Athen, Byzant. Mus., 117, fol. 1-10 |
| MS | Date | NA28 | Tisch. No. | Scriv. No. | Hosk. No. | von Soden | Schmid | Hoskier Refs. | Other Refs. | Content | Location |
| [2402] | XVI | | | | | | | | | | Chicago, Univ. Libr., Ms. 931] |
| 2403 | XVI | | | | | | | | | | Madrid, Bibl. Nac., 4592, fol. 111-139 |
| 2408 | XIV | | | | | | | | | 5:1-5 | Oxford, Bodl. Libr. Barocci 48, fol. 18 |

[illegible]

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|---|--------|------------------|-------------------|----|-----------|-------------------------------------|---------|---------------|--|--|---|
| 2664 | XVII | | | | | | | | | | Athos |
| 2667 | XVI | | | | | | | | | | Athos |
| 2669 | XVI | | | | | | | | | | Athos |
| 2672 | XV | | | | | | | | | | Athos |
| 2681 | XVII | | | | | | | | | | Lesbos |
| 2716 | XIV | ⲙ | | | | | | | | | Meteora, Stephanu, Triados 25 |
| 2723 | XI | ⲙ | | | | | | | | | Trikala, Vissarionos, 4 |
| 2743 | XVI | | | | | | | | | 1:1- 6:10 | Vatican Library |
| 2759 | XVI | | | | | | | | | | Vatican Library |
| 2776 | XVII | | | | | | | | | | Athen |
| 2794 | XII | | | | | | | | | | Vienna, Mechitaristenkoll eg, cod. gr. s.n. |
| 2814 (prev. 1r) | XII | ⲙ ^A | 1 | 1 | 1 | Av ²⁰ Ia ² | I p. 1 | Text 1, 7-12 | Delitzsch, Tregelles, Achelis, Grupp | Revelation and Andreas commentary, lacks last few verses; This was Erasmus' only Greek MS for Textus Receptus Revelation. | Augsburg, Univ. Bibl., Cod. 1.1.4.1 |
| 2821 (prev. 60r) | 1297 | ⲙ | 10 | 10 | 10 | α 1594 I ^{a7} pp. 137, 526 | I p. 87 | Text 1, 16 | Turyn, Spatharakis, Vogel & Gardthausen, Gamillscheig & Harlfinger | Scrivener: gospels written in east, Rev. in west, elegant copy; has a few scholia from Arethas about it, has lectionary and Ammonian sections. | Cambridge, University Library Dd. IX. 69, fol. 295-316 (fol. 4-294: 60) |
| 2824 | XIV | | | | 194, 194A | δ396 | | Text 1, 634-5 | | formerly GA 1352b; 046 family; 3 scribes for Rev | Jerusalem, Stavru 94 |
| 2855 | XII | | | | | | | | | 12:12- 13:13 | Oslo/London, The Shøyen Collection, Ms 1906 |
| it ^{ar} (61) "Gwynn Edition" | IX | ar | it ⁶¹ | | | | | | | all | Dublin, Trinity College, 52 |
| it ^{gig} (51) "Belsheim Latin edition" | XIII | gig | it ^{gig} | | gig | | | | | all | Stockholm, Kgl. Bibl.; (Gigas liber) |
| it ^h (55) "Buchanan Latin" | V | h | it ^h | | h | | | | | 1:1- 2:1; 8:7- 9:12; 11:16- 12:14; 14:15- 16:5 | Paris, National Library , Lat. 6400 G |
| it ^{sin} (74) | X | sin | it ^{sin} | | | | | | | 20:11- 21:7 | Sinai, Arab. Ms 455 |
| it ^t (56) "Morin Edition" | VII-XI | τ | it ^t | | | | | | | 1:1-18; 2:1- 5:13; 7:2-12; 8:2-4; 10:1-11, 15; 14:1-7; 19:5-16; 21:1-2, 9-23; 22:1-15 | Paris, bibliothecae complures (Liber Comicus) |
| vg-fu | VI | Cod. Fuldenensis | vg | | fu | | | | | all | - |
| vg-am | VIII | Cod. Amiatinus | vg | | am | | | | | | |

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|---|-----------|------------------|-------------------|--|-----------------------|--|--|--|----------|--|--|
| vg-harl (65) | IX | Harleianus | Z ^H | | <i>harl</i> | | | | Buchanan | lacking after 14:16; not to be confused with gospels Harleianus which is 6th cent | London; https://www.bl.uk/catalogues/illuminatedmanuscripts/record.asp?MSID=8617 |
| syr ^{ph} "Philoxeniana Syriac" | 507/ 8 | sy ^{ph} | syr ^{ph} | | <i>syrS</i> | | | | | - | - |
| syr ^h "Harclean Syriac" | VII | sy ^h | syr ^h | | <i>syrΣ</i> | | | | | - | Paris |
| cop ^{sa} (Sahidic Coptic) | III | sa | cop ^{sa} | | <i>sah</i> | | | | | | - |
| cop ^{bo} "Bohairic Coptic" | IX | bo | cop ^{bo} | | <i>boh</i> | | | | | - | - |
| arm "Armenian" | V | arm | arm | | <i>arm</i> but 1-4 | | | | | - | - |
| eth "Ethiopic" | c500 | aeth | eth | | <i>aeth</i> | | | | | - | - |

Hoskier's Numbers Converted

| Hoskier No. | Gregory No. | Hoskier Type | HF Type | Pickering Type |
|----------------------|-----------------|--|---------|--------------------|
| Oxyr ⁸⁴⁸ | 0163 | | | Odd Uncial |
| Oxyr ¹⁰⁷⁹ | ϣ ¹⁸ | | | Odd Uncial |
| Oxyr ¹⁰⁸⁰ | 0169 | | | Odd Uncial |
| Oxyr ¹²³⁰ | ϣ ²⁴ | | | Odd Uncial |
| Ⲱ | Ⲱ | | | Odd Uncial |
| A | A | | | Odd Uncial |
| B | 046 | | Ma | Ma |
| C | C | | | Odd Uncial |
| E | 051 | | | Odd Uncial |
| F | 052 | | | Mh |
| P | P | | | Odd Uncial |
| 1 | 2814 | 1-46-59-62-63-67-72-88-101-120-121-136-137-141-147-152-159-162-163-179-184-187-189-208-235-243-251 | | Me |
| 2 | 82 | | | Ma |
| 3 | | "Latet." | | "missing" |
| 4 | 91 | | | Mf |
| 5 | | "Valla. Vacat." | | "missing" |
| 6 | 314 | | | Mf |
| 7 | 104 | | | Mg |
| 8 | 110 | | | Ma-Mg |
| 9 | 325 | | | Ma-Mg |
| 10 | 2821 | Complutensian | | f ³⁵ |
| 11 | | "Hodie latet." Egyptian base. | | "missing" |
| 12 | 181 | | | Me |
| 13 | 42 | | | Ma-Mc |
| 14 | 69 | | | [f ³⁵] |
| 15 | 2087 | | | [Me] |
| 16 | 336 | | | Mg |
| 17 | 35 | | | (f ³⁵) |
| 18 | 94 | | | Mi |
| 19 | 93 | | | Ma |
| 20 | 175 | | | Mf |
| 21 | 2014 | | | Md |
| 22 | 632 | | | Ma |
| 23 | 367 | | | Ma-Mc |
| 24 | 627 | Group 110-627-2048 | | Ma-Mg |
| 25 | 149 | | | Ma-Md |
| 26 | 506 | | | Ma-Md |
| 27 | 517 | | | Ma-Mg |
| 28 | 2015 | 21-28-73-79-80-(99-100)-103-112-135-138-139-170-191-220-221 | | Md |
| 29 | 385 | | | Ma-Me |
| 30 | 429 | | | Ma-Me |
| 31 | 2016 | | | Mf |
| 32 | 2017 | | | Mi |
| 33 | 218 | | | Ma |
| 34 | 424 | | | Mb |

| | | | | |
|-----|--------------|---|--|-----------------|
| 35 | 2018 | | | Mb |
| 36 | 2019 | | | Mi |
| 37 | 432 | | | f ³⁵ |
| 38 | 2020 | | | Mh |
| 39 | (prev. 866b) | see also 115 | | Mg |
| 40 | 141 | | | Ma |
| 41 | 2021 | | | Ma-Md |
| 42 | 452 | | | Ma-Md |
| 43 | 2022 | | | Me |
| 44 | 180 | | | Ma-Mb |
| 45 | 459 | Group 104-336-459-582-620-628-680-922-1918 | | Mg |
| 46 | 209 | | | Me |
| 47 | 241 | | | Mi |
| 48 | 242 | | | Mf |
| 49 | 2023 | | | f ³⁵ |
| 50 | 2024 | | | Ma |
| 51 | 18 | | | Ma-Mb |
| 52 | 337 | | | Ma-Mb |
| 53 | 467 | | | Ma-Md |
| 54 | | No such thing as Apoc. 54; says is Scriv-Miller error | | "missing" |
| 55 | 468 | | | Ma-Mc |
| 56 | 469 | | | Mi |
| 57 | {296} | disregard- copy of TR | | "miscellaneous" |
| 58 | 2025 | | | Ma-Md |
| 59 | 2026 | Family 59-121, subtype of Family 1 | | Me |
| 60 | | "Vacat." | | "missing" |
| 61 | 2027 | Group 61-95-126-218-219 | | Ma-Mb |
| 62 | 2028 | Group 62-63-72-136-147-162/63-184; sub-type of Family 1 | | Me |
| 63 | 2029 | Group 62-63-72-136-147-162/63-184; sub-type of Family 1 | | Me |
| 64 | 1934 | | | Mf |
| 65 | 2030 | | | (Md) |
| 66 | | No such thing as Apoc. 66; says is Miller error. | | "missing" |
| 67 | 2031 | | | Me |
| 68 | 2032 | | | Mb |
| 69 | 628 | | | Mg |
| 70 | 386 | | | Ma-Md |
| 71 | | "Vacat." Says is Miller error. | | "missing" |
| 72 | 2033 | Group 62-63-72-136-147 Sub-div of Family 1 | | Me |
| 73 | 2034 | | | Md |
| 74 | 617 | | | Mf |
| 75 | 456 | Group 325-517-456, (And see 42-367-468) | | Ma-Mg |
| 76 | | "Vacat." Says is Miller error. | | "missing" |
| 77 | 2035 | | | f ³⁵ |
| 78 | 1948 | | | Ma-Md |
| 79 | 2036 | | | Md |
| 79a | 2036 abs | | | |
| 80 | 2037 | | | Md |
| 81 | 2038 | Group 81-204; Sub-div of Family 34, Family 1 | | (Me) |

| | | | | |
|-----|-------------------|---|--|---|
| 82 | 177 | | | Ma-Mb |
| 83 | 339 | | | "missing" |
| 84 | 368 | | | Ma-Md |
| 85 | | "Vacant." Too much confusion vv Scrivener, Gregory and Miller. | | "missing" |
| 86 | | "Vacant." Too much confusion vv Scrivener, Gregory and Miller. | | "missing" |
| 87 | 172 | | | Mb |
| 88 | 205 | | | Me |
| 89 | 699 | | | "miscellaneous" |
| 90 | 2039 | | | Ma-Mb |
| 91 | 1957 | | | f ³⁵ |
| 92 | 61 | | | [f ³⁵] |
| 93 | 1955 | | | Ma |
| 94 | 201 | | | Ma-Md |
| 95 | 911 | Strict Grp 95-127-215 + 172-217 & 159 <i>partim</i> Add 61-126-218-219 + 164-166 <i>partim</i> | | Mh |
| 96 | 2041 | | | f ³⁵ |
| 97 | 498 | | | Ma-Mb |
| 98 | 522 | | | [Me] |
| 99 | 88 | | | Md |
| 100 | 2042 | | | [Md ⁽¹¹⁻²²⁾], [Me ⁽¹⁻¹⁰⁾] |
| 101 | 205 abs | | | Me |
| 102 | 582 | | | Mg |
| 103 | 2043 | | | Md |
| 104 | 680 | | | Mg |
| 105 | | "We are leaving this blank." | | "missing" |
| 106 | 664 | | | Mf |
| 107 | 203 | | | Ma-Md |
| 108 | 1852 | | | Mi |
| 109 | 256 | | | Mi |
| 110 | 824 | | | f ³⁵ |
| 111 | 1611 | | | Mh |
| 112 | 2082 | | | Md |
| 113 | 792 | | | Mi |
| 114 | 2060 | Group 114-193-241 | | Me |
| 115 | 1918 (prev. 866b) | Hoskier says 115 is the missing part of 39. | | "missing" |
| 116 | 2063 | | | "missing" |
| 117 | 886 | | | "missing" |
| 118 | {2066} | "plainly derived from a printed edition and has modern chapter divisions" | | |
| 119 | 2067 | Grp 119-(123)-144-148-158 (Syro-Greek) | | [Me] |
| 119 | {2067S} | Original MS 2067 ends in 22:15; thereafter is a very late third hand; disregard this part | | |
| 120 | 2056 | | | Me |
| 121 | 2057 | | | Me |
| 122 | 2058 | | | Ma-Mb |
| 123 | 743 | Graeco-Syriac Group 119-123-144-148-158 | | [Me] |
| 124 | 1828 | | | (Mb) |
| 125 | 919 | | | Ma |
| 126 | 920 | Group 61-(74)-95-126-(164-166)-218-219 | | Ma-Mb |
| 127 | 1841 | Group 1006-1841-(911)-2076-2258 | | Mh |

| | | | | |
|---------------------|----------------|---|--|--|
| 128 | 1849 | | | (Ma-Md) |
| 129 | 905 | Egyptian Family, Sub-Group 29-30-98-129 | | Ma-Me |
| 130 | 1854 | | | (Md) |
| 131 | 1857 | | | "missing" |
| 132 | 1862 | Group 172-250-424-616-(1828)-1862-1888-2018-2032-2084 | | Mb |
| 133 | 1870 | | | "missing" |
| 134 | 1872 | | | "missing" |
| 135 | 1876 | | | Md |
| 136 | 2044 | Group 62-63-72-136-147-162/63-184; sub-type of Family 1 | | Me |
| 137 | 2045 | | | Me |
| 138 | 2046 | Group 80-138, General Family 21 | | Md |
| 139 | 2047 | | | Md |
| 140 | 2048 | | | Ma-Mg |
| 141 | {2049} | Disregard- Copy of Erasmus' 4th Edition | | Me |
| 142 | 2004 | | | Ma |
| 143 | 2050 | Very Social Type | | Mh |
| 144 | 2051 | Graeco-Syriac Group 119-123-144-148-158 | | [Me] |
| 145 | 2052 | 62-63-136-145-147-184 | | Me |
| 146 | 2053 | | | Mh |
| 147 | 2054 | Group 62-63-72-136-147-162/63-184; sub-type of Family 1 | | Me |
| 148 | 2055 | Graeco-Syriac Group 119-123-144-148-158 | | [Me] |
| 149 | 808 | 149-186 | | (Ma-Me) |
| 150 | 757 | Complutensian Group 10 etc. | | f ³⁵ |
| 150 ^{sup.} | 757 (21:9-end) | variable | | Ma-Mc |
| 151 | 922 | | | Mg |
| 152 | 2059 | | | Me |
| 153 | 935 | Group 41-42-53-107-153-211-222, Type fam. B | | (Ma-Md) |
| 153 ^{sup.} | 935, 16 to end | | | |
| 154 | 2061 | | | (f ³⁵) |
| 155 | 2062 | | | Mh |
| 156 | 616 | | | Mb |
| 157 | 986 | | | f ³⁵ |
| 158 | 2064 | Graeco-Syriac Group 119-123-144-148-158 | | [Me] |
| 159 | 2065 | | | Me |
| 160 | 1072 | Complutensian Family | | f ³⁵ |
| 161 | 1075 | | | f ³⁵ |
| 162 | 2068 | 62-63-72-136-147-162-163-184 (Family 1) | | Me |
| 163 | 2069 | 62-63-72-136-147-162-163-184 (Family 1) | | Me |
| 164 | 2070 | Family B | | M ^f (1-11) (Ma-Mb[12-22]) |
| 165 | 250 | Group 34-35-68-87-(124)-132-156-165-181-188 | | (Mb) M ^f (1-11) (Ma-Mb[12-22]) |
| 166 | 2305 | 164-166 | | M ^f (1-11) (Ma-Mb[12-22]) |
| 167 | 2071 | unclassified | | Mi |
| 168 | 2072 | copy of printed text & of no value | | "missing" |

| | | | | |
|------|---------|---|----------------|--|
| 169 | 2073 | 169-216 (cf. E 17 67-120) | | (Ma) |
| 170 | 2074 | Family 88-1384-1732-1733-1876-2014-2015-2034-2036-2037-2042-2043-2046-2047-2074-2082. Sub-Group 88-2074. | | Md |
| 171 | 2075 | | | Mf |
| 172 | 2076 | Group 172-217 (See 51-90 up to xi. 15) | | Ma-Mb |
| 173 | | Lambros, p. 184 | | "missing" |
| 174 | 2077 | Group 171-174 | | Mf |
| 175 | | Athos, Iberorum 61, Greg. 175, Lambros, p. 193, Hoskier: "said to have disappeared" | | "missing" |
| 176 | 2078 | Group 176-206 | | Mi |
| 177 | 2079 | | | Ma |
| 178 | 2080 | | | Mh |
| 179 | 2081 | | | Me |
| 180 | 620 | | | Mg |
| 181 | 1888 | Group 34-35-68-87-(124)-132-156-165-181-188 | | Mb |
| 182 | 1094 | | | (Mf) |
| 183 | | 4 leaves containing 7:16- 8:12; von Dobschutz says this is the same as 052; Hoskier says "We leave 183 blank." | | "missing" |
| 184 | 2083 | 62-63-72-136-147-162-163-184 (Family 1) | | Me |
| 185 | | "It is reported to me in 1912 that the Apoc. has disappeared from the Lesbos Ms. 132, having been torn out of the volume. Leave 185 blank." <i>Text</i> 1, p. 608 | | "missing" |
| 186 | 1893 | Group 149-186 | | Ma |
| 187 | {1894} | "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." | | Me(1:1-3:12), f ³⁵ (3:12-end) |
| 188 | 2084 | Group 34-35-68-87-(124)-132-156-165-181-188 | | Mb |
| 189 | 2091 | | | Me |
| 190 | 1328 | Complutensian Group 10 etc. | | f ³⁵ |
| 191 | 1384 | | | Md |
| 192 | 1503 | | | f ³⁵ |
| 193 | 2302 | | | Me |
| 194 | 2824 | 1:1- 9:1, then see 194A | formerly 1352b | Ma |
| 194A | 2824 | 194A= 9:2 to end, except for 21:3-16, which is a 3rd scribe | formerly 1352b | |
| 195 | 1785 | | | "missing" |
| 196 | 905 | now combined with 2 other MSS | | |
| 197 | 1424 | | | "missing" |
| 198 | 1685 | | | "missing" |
| 199 | 1760 | | | "missing" |
| 200 | 2329 | | | Mh |
| 201 | 2351 | runs only to xiii 18 | | [f ³⁵] |
| 202 | unknown | ?Meteora 237 XI cent, Compl.? not acc. Elliot | | f ³⁵ |
| 203 | 1778 | | | Mh |
| 204 | 2595 | Group 81-204; Sub-div of Family 34, Family 1 | | (Me) |
| 205 | 1806 | Soumela 41 Trapezunt | | "missing" |
| 206 | 2436 | | | Mi |
| 207 | 1597 | | | Ma-Md |
| 208 | 2186 | | | Me |
| 209 | | Latet. | | "missing" |
| 210 | 1719 | Grp 40-210, Supertype of B | | Ma |
| 211 | 1728 | Group 153-211 | | (Ma-Md) |
| 212 | 1551 | | | f ³⁵ |

| | | | | |
|----------------------|---------------|---|--|--------------------|
| 213 | 2259 | contains 8:14- 15:15 | | "missing" |
| 214 | 1704 | Hosk disagrees re date; says date is 1571 | | Ma-Mb |
| 215 | 1006 | | | Mh |
| 216 | 2254 | | | (Ma) |
| 217 | 2258 | | | Ma-Mb |
| 218 | 2256 | | | Ma-Mb |
| 219 | 1859 | | | Ma-Mb |
| 220 | 1732 | | | (Md) |
| 221 | 1733 | | | f ³⁵ |
| 222 | 1734 | | | (Ma-Md) |
| 222 ^{supp.} | 1734, 22:8-21 | | | |
| 223 | 1617 | | | f ³⁵ |
| 224 | 1771 | | | f ³⁵ |
| 225 | | exactly like 1734 (dated 1015) | | "missing" |
| 226 | 1626 | | | Ma-Mc |
| 227 | 1745 | | | f ³⁵ |
| 228 | 1746 | | | f ³⁵ |
| 229 | 1740 | | | f ³⁵ |
| 230 | 1637 | | | f ³⁵ |
| 230A | | 1771 ? | | |
| 231 | 1652 | | | "missing" |
| 232 | 1774 | | | f ³⁵ |
| 233 | 2196 | | | (f ³⁵) |
| 234 | 2114 | "can be neglected" | | "missing" |
| 235 | {1668} | Disregard- "copy of Erasmus' 3rd Edition" | | |
| 236 | 1775 | only a fragment, mostly lacking | | "miscellaneous" |
| 237 | 1776 | | | "missing" |
| 238 | 1777 | barely 6 pages, and 19th century. Why bother? | | "miscellaneous" |
| 239 | | "can be neglected" | | "missing" |
| 240 | 1678 | | | Mh |
| 241 | 2286 | | | Me |
| 242 | 1864 | | | f ³⁵ |
| 243 | 1903 | | | "missing" |
| 244 | 1865 | | | f ³⁵ |
| 245 | 2200 | | | Ma |
| 246 | 2138 | | | Ma-Mb |
| 247 | 2136 | | | "missing" |
| 248 | 2116 | | | "missing" |
| 249 | -- | "Vacat." Stavrou 57, Jerusalem? | | "missing" |
| 250 | 1248 | | | f ³⁵ |
| 251 | 254 | | | Ma |
| 252 | | | | "missing" |

Pickering's Categories
converted to current Gregory numbers:

| Symbol | Name | Manuscripts (Gregory Nos.) |
|----------------------|--|--|
| | "Odd Uncials" | ϣ ¹⁸ , ϣ ²⁴ , ϣ ⁴³ , ϣ ⁴⁷ , ϣ ⁸⁵ , ϣ ⁹⁸ , ϣ ¹¹⁵ , Ⲁ, A, C, P, 051 0163, 0169, 0207, 0308 |
| Ma | Family Q | 046, 82, 93, 141, 218, 254, 632, 919, 1719, 1893, 1955, 2004, 2024, (2073), 2079, 2200, 2254? 2824 |
| Ma-Mb | | 18, 177, 180, 250 ⁽¹²⁻²²⁾ , 337, 498, 920, 1704, 1859, 2027, 2039, 2058, 2070 ⁽¹²⁻²²⁾ , 2076, 2138, 2256, 2258 |
| Ma-Mc | | 42, 367, 468, 757 ^(21:9-end) , 1626 |
| Ma-Md | | 149, 201, 203, 368, 386, 452, 467, 506, (935), 1597, (1728), (1734), (1849), 1948, 2021, 2025 |
| Ma-Me | | 385, 429, (808), 905 |
| Ma-Mg | | 110, 325, 456, 517, 627, 2048 |
| Mb | Coptic | 172, (250), 424, 616, (1828), 1862, 1888, 2018, 2032, 2084 |
| ƒ ³⁵ (Mc) | Complutensian | (35), [61, 69], 432, 757, 824, 986, 1075, 1328, 1503, 1551, 1617, 1637, 1733, 1740, 1745, 1746, 1771, 1774, 1864, 1865, {1894 ^(3:12-end) }, 1957?, 2023, 2035, 2041, (2061), (2196), [2351], 2821 |
| Md | Egyptian | 88, 1384, (1732), (1854), 1876, 2014, 2015, (2030), 2034, 2036, 2037, [2042; ¹¹⁻²²], 2043, 2046, 2047, 2074, 2082 |
| Me | Erasmus | 181, 205, 205 ^{abs} , 209, [522], [743], 757 ^(1:1-21:8) , {1894 ^(1:1-3:12) }, 2022, 2026, 2028, 2029, 2031, 2033, (2038), 2042 ⁽¹⁻¹⁰⁾ , 2044, 2045, {2049}, [2051], 2052, 2054, [2055], 2056, 2057, 2059, 2060, [2064], 2065, [2067], 2068, 2069, 2081, 2083, [2087], 2186, 2091, 2286, 2302, (2595), 2814 |
| Mf | Arethas | 91, 175, 242, 250 ⁽¹⁻¹¹⁾ , 314, 617, 664, (1094), 1934, 2016, 2070 ⁽¹⁻¹¹⁾ , 2075, 2077, 2305 ⁽¹⁻¹¹⁾ |
| Mg | Greek-Latin | 104, 336, 459, 582, 620, 628, 680, 922, 1918 |
| Mh | Egypt | 052, (792?), 911, 1006, 1611?, 1678, 1778, 1841, 2020, 2050, 2053, 2062, 2080, 2329 |
| Mi | Independent | 94, 241, 256, 469, 792, 1852, 2017, 2019, 2071, 2078, 2436 |
| Misc. | Miscellaneous | {296}, 699, 1775, 1777 |
| Missing | means not in Hoskier collation in vol. 2 | 339, 866b, 886, 1424, 1652, {1668}, 1685, 1757, 1760, 1776, 1785, 1806, 1857, 1870, 1872, 1903, 2063, {2066}, 2072, 2114, 2116, 2136, 2259 |

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 to 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.

The Error of Diotrephes

One of the first ways in which the churches fell away from the teaching of the apostles of our Lord Jesus Christ, was the error of having only one leader over a church. It seems to me that the Apostle John wrote his Third Epistle primarily to correct the error of Diotrephes. In 3 John v. 9 it says, "but Diotrephes, who wishes to be the leader over them..."

Endnote #2

Revelation 7:6, 8

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

Jacob's blessing of Dan:

Genesis:

49:16 Dan shall judge his people, as one of the tribes of Israel.

49:17 Dan shall be a serpent in the way, an adder in the path, that bites the horse's heels, so that his rider falls backward.

49:18 I have waited for your salvation, O Yahweh.

Recall similar language about the Serpent: Biting heels? Attacking the rider on the horse?

Does Jacob seem to be wanting Deliverance from Dan? Jacob waits for Salvation from Dan is what I think it means. Recall also that Satan is called the Accuser of the Brethren. Dan could be a judge in this sense.

Jacob's blessing of Joseph:

Genesis:

49:22 Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall.

49:23 The archers have sorely grieved him, and shot at him, and persecute him:

49:24 But his bow abode in strength, and the arms of his hands were made strong, by the hands of the Mighty One of Jacob, (From there is the shepherd, the stone of Israel),

49:25 Even by the God of your father, who shall help you, and by the Almighty, who shall bless you, with blessings of heaven above, blessings of the deep that crouches beneath, blessings of the breasts, and of the womb.

49:26 The blessings of your father have prevailed above the blessings of my progenitors to the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brothers.

Moses' blessing of Dan:

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

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

Moses' blessing of Joseph:

Deuteronomy:

33:13 And of Joseph he said, Blessed of Yahweh be his land, for the precious things of heaven, for the dew, and for the deep that crouches beneath,

33:14 And for the precious things of the fruits of the sun, and for the precious things of the growth of the moons,

33:15 And for the chief things of the ancient mountains, and for the precious things of the everlasting hills,

33:16 And for the precious things of the earth and the fulness thereof, and the good will of him that dwelt in the bush. Let *the blessing* come upon the head of Joseph, and upon the crown of the head of him that was separate from his brethren.

33:17 The firstling of his herd, majesty is his; and his horns are the horns of the wild-ox: With them he shall push the peoples all of them, *even* the ends of the earth: And they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

God's curse on the serpent:

Genesis 3:14 And Yahweh God said to the serpent, Because you have done this, cursed are you above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life:

3:15 and I will put enmity between you and the woman, and between your seed and her seed: he shall bruise your head, and you shall bruise his heel.

David:

109:8 Let his days be few; *and* let another take his office.

109:9 Let his children be fatherless, and his wife a widow.

109:10 Let his children be vagabonds, and beg; and let them seek *their bread* out of their desolate places.

109:11 Let the extortioner catch all that he has; and let strangers make spoil of his labor.

109:12 Let there be none to extend kindness unto him; neither let there be any to have pity on his fatherless children.

109:13 Let his posterity be cut off; in the generation following let their name be blotted out.

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

Genesis 49:22, of Joseph: "His branches run over the wall."

This means Joseph went over the wall and took Dan's inheritance. That is what the wall signifies; the stone boundary between lots, between inheritances.

Endnote #3

Revelation 21:3 txt

εσται μετ αυτων θεος αυτων P 051^{supp} 205 209 1778^{mg} $\overline{\text{m}}^{\text{A}}$ Andr TR

εστιν μετ αυτων θεος αυτων 792

μετ αυτων και εσται αυτοις θεος syr^{ph}

μετ αυτων· και εσται αυτων θεος 2050

μετ αυτων, εσται αυτων ο θεος 469

μετ αυτων·εσται θεος αυτων 1854 2065

μετ αυτων εσται αυτων ο θεος 2053^{txt} 2062^{txt}

μετ αυτων εσται αυτων θεος A 2030 2053^{com} 2062^{com} 2329 2377^{vid} vg eth Ir^{lat} Ambr^½ Apr Beat TH NA28 [αυτων θεος] {C}

εστιν αυτων θεος 1678 Cf. arm6 (Coneybeare p. 158)

εσται μετ αυτων \aleph 922 1778^{txt} BG RP

εσται αυτων θεος εσται μετ αυτων 2080

μετ αυτων εσται θεος 1006 1611 1841 (copsa,bopt)

μετ αυτων εσται 046 94 1862 1888 2138 M^{K} it^{gig,(sin)} (cop^{bopt}) Irgrk Ambr^{1/2} (Aug) AN HF SBL

lac C 911 1828

This is a very difficult variant, which I rate as {D}. The NA28/TH and TR say essentially the same thing, except that the possessive pronoun in the TR for "their," follows the noun God, making it more emphatic. It could be that the original reading was the P 051^s TR reading, θεος εσται μετ αυτων θεος αυτων, (or that of 2080), and that because of homoioteleuton between αυτων and αυτων, the phrase θεος αυτων, "their God," got dropped out.

If so, does the futre verb εσται, "shall be" couple to both "with them" and "their God"? So the KJV, NKJV, NIV, GW, NCV, ISV, HCSB, CSB, syr^{ph} say something like "God himself will be with them and will be their God." But the ESV, NAB, Mounce say, "God himself will be with them as their God." Then we have the NCB which reads "and he will be their God, God-with-them." The Geneva Bible reads: "God himself shall be their God with them." And the CJB reads: "he himself, God-with-them, will be their God." These last three apparently interpret the passage as meant to bring to mind Emmanuel, in Isaiah 7:14, 8:8; Matt 1:23: "Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel, 'God with us.'" But the UBS committee commentary suggests that this Is 7:14 connection could have originally been a marginal note that became incorporated into the text.

They also suggest that αυτων θεος, "he shall be their God," could have been added by a copyist thinking that there needed to be a parallel phrase to complement the earlier αυτοι λαοι αυτου εσονται "they shall be his people."

They also point out that the word order θεος αυτων is more consistent with the Apocalypticist's style than is αυτων θεος.

The MSS 1678, 1778, and 2080 are direct descendants of the Uncial 052, and are often quite instructive. (Hoskier says this 052 text is 50 years older than that of N^{A} .) Usually they, f052, are united, but here, 1678 follows one line (052 I believe) and 1778* the other- N^{A} , while 2080 apparently conflates the two. The N^{A} branch reads in English: "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people, and God himself shall be with them" This therefore states three times in one verse that God will be with them! This might seem quite improbable as the original reading. So naturally, there arises the argument that the last phrase "he shall be with them" was deliberately edited out as superfluous.

The text of 1678 is attractive. Most all the other witnesses listed in this variant have the words $\acute{\omicron}$ θεος preceeding, but 1678 reads only και αυτος εστιν αυτων θεος: "Behold, God's tent is with humanity, and they shall be his people, and he shall be their God."

But we probably dare not have a translation based upon the reading of one minuscule. I decided to be conservative and go with what Tyndale and the King James Version have.

Endnote #4

Some Singular TR Readings and the manuscripts that support them

First the manuscripts:

296 XVI Hosk. # 57 pp. 179-180, 615 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 textual criticism purposes- cannot be used to prove that a TR reading has Greek manuscript support. Hoskier on p. 179 says, "I suppose I ought to eliminate 57 from the list altogether." And on p. 180 Hoskier says, "So 57 becomes Colinaeus." The Kurzgefaßte Liste has a footnote on this MS which says "aus Druck abgeschrieben?", showing they are aware that Hoskier says it is a handwritten copy from a printed edition.

So 57 becomes Colinaeus.

But whence did Colinaeus draw? No one knows. We can surmise however. From nowhere! That is from no MSS. direct. Else his text would not have remained stuffed with the errors of Erasmus, plus more of his own. Take v. 6. He did not like τα ἀπεσταλμένα

I suppose I ought to eliminate No. 57 from the list altogether. But in order to close the matter here, and to have a statement of the case for others to judge by (if they do not take my word for it), I have included the collations of Ap. 57 and Colinaeus in the general collation, to which I refer for all points bearing on this, which constitutes part of the history of the printed text.

1668 XVI Hosk. # 235 p. 724 "Copy of a printed text. This manuscript should not be on the list." "A servile copy of Erasmus' third edition of 1522." "We have not burdened our apparatus with the readings of this document."

1894 XV Hosk. # 187 pp. 610-15 Hosk. bottom of 1 p. 615: "This MS. 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." p. 615

2049 XVI Hosk. # 141 pp. 474-477, 615 At the bottom of p. 1:615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." 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)." On the bottom of p. 474, Hoskier concluded that MS 2049 is most like Erasmus' 4th Edition, because the whole manuscript is word for word to it, except for one word, in 22:21, ἡμῶν for ὑμῶν. Which could easily have been an error made by the copyist when copying Erasmus. This exact variant is one of the most common mistakes scribes made throughout the Greek New Testament. There are a few uses of contractions, which differs from Erasmus not adding up to a word of difference, but that is to be expected from a scribe who was hand copying such a large document. It is reasonable to conclude that 2049 is a handwritten copy of Erasmus' 4th edition (1527).

The matter really narrows down to a copy of *Er.* 4. 5, and not of *Er.* 1. 2. or 3, or Aldus, for, in verse 18, our ms. has ἐὰν εἴ τις and in verse 19 καὶ ἐὰν εἴ τις with *Er.* 4. 5, while *Er.* 1. 2. 3. *Ald.* have εἴ τις and εἴ τις in each place; and our ms. has in verse 19 ἐκ τῆς πόλεως with *Er.* 4. 5, while *Er.* 1. 2. 3. *Ald.* have πόλεως without ἐκ τῆς. Our ms. has at the end τέλος with *Er.* 4. 5, while *Er.* 2. 3. have τω θεω δοξα, and *Er.* 1. is without any subscription.

On the other hand, our ms., in order to exhibit its independence—even of *Er.* 4. 5—has in verse 21 ἡμῶν for ὑμῶν as the last word, which is not found in Erasmus' editions, nor in Aldus, nor in Colinaeus.

Whereas also, in the same verse, *Er.* 4. 5. print κυρίον ἡμῶν Ἰησοῦ χριστοῦ, our ms. contracts two out of three of these words, writing: κύ ἡμῶν ἰησοῦ χῆ, and frequently used contractions differing *toto caelo* from the printed texts, and conforming to more ancient usage.

2066 XVI Hosk # 118 p. 389 Hosk: "the MS is plainly derived from a printed edition and has modern chapter divisions"

2067^S XVI/XVII Hosk. # 119 pp. 390-400 The original manuscript 2067 ends in Rev. 22:15, and a "late third hand" has added the rest, which I call 2067^S with the "s" standing for "supplement."

Variants with slim or no Grk Manuscript support:

2:20b txt κατά σου HF BG RP SBL TH NA28 {} // κατά σου ολίγα 2049 vg-cle,lips^{4,6} Haymo TR AN. The TR reading has no Greek manuscript support other than 2049.

2:24a txt τοις λοιποῖς AN HF BG RP SBL TH NA28 {} // και λοιποις vg-cle,harl,tol 1894 TR. The TR adds the word "and." This is not a trivial thing. The word "and" can make a big difference in interpretations of passages.

2:24b txt οἱτινες AN HF BG RP SBL TH NA28 {} // και οἱτινες vg^{cl} TR. Again, the TR adds the word "and." This is not a trivial thing. The word "and" can make a big difference in interpretations of passages.

5:10a txt αυτοὺς *rell. Grk* AN HF BG RP SBL TH NA28 {A} // ημᾶς 296 (792 but following βασιλευουσιν) 2049 2066 2436 *it^{ar},g^{ig}* vg-fu,dem,harl,lipss,cle (*nos*) cop^{sa} arm1,3 (Hipp) Varim Vulg Prim Beat Tyc TR. The cursives 296, 2049, 2066 do have "us" like the Textus Receptus, but that is because they ARE the Textus Receptus.

5:10c txt βασιλευουσιν AN HF BG RP TH NA28 {A} // βασιλευουσιν SBL // βασιλευσομεν 296 2049 vg-cle,dem,lips^{4,6} arm Prim Beat TR. The correct text reads "they shall reign," while the TR reads "we shall reign."

5:14b txt προσεκυνησαν (all Greek manuscripts except 2045*) AN HF BG RP SBL TH NA28 {} // προσεκυνησαν ζωντι εις τους αιωνας των αιωνων 296 2045* 2049 vg-cle,lips^{4,5} Prim Haymo TR. Yes, only one Greek manuscript reads with the TR here. "Manuscript" means "hand written." If we are going to say that 296 and 2049 are Greek manuscripts, then someone could fairly make 7,000 handwritten copies of the Nestle-Aland 28th edition New Testament, and then declare that the NA28 is the majority text.

Rev 6:7-8 txt ερχου 8και ειδον και ιδου AN BG SBL TH NA28 {B} // ερχου και ιδε 8και ιδου HF RP // ερχου και βλεπε 8και ειδον και ιδου 296 2049 TR. The TR reading is supported by those two TR-copied documents only.

11:8c txt αυτων εσταυρωθη AN HF BG RP SBL TH NA28 {} // ημων εσταυρωθη 296 2049 2814 TR. No versions or fathers agree with the TR here. It must be an error on the part of 2814. The correct text reads "their Lord," and the TR reads "our Lord."

14:8c txt *omit all Greek MSS exc. 1894* latt syr cop arm arab AN HF BG RP SBL TH NA28 {} // η πολις 1894 eth TR. The phrase "great city" is probably from the familiar phrase found so often in chapter 18 of Revelation, and 17:18.

15:3 txt εθνων AN HF BG RP TH NA28 {B} // αιωνων SBL // αγιων 296 2049 Vict-Pett Tyc Apr Cass TR. The UBS textual comentary 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* (*sclorum* [=αιωνων]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassidorus."

17:8e txt και παρέσται. Compl AN HF BG RP SBL TH NA28 {} // καιπερ ἔστιν. TR-Scriv // καιπερ ἔστι, TR-Eras1,Ald // καιπερ ἔστιν. TR-Steph // καιπερ ἔστιν. TR-Elz // (και περ ἔστιν) *no period or comma, and in parentheses* TR-Eras2 // και περ ἔστιν. 2049 TR-Eras3,4,5 // καιπερ ἔστί. TR-Beza.

17:13b txt διδοασιν *all extant Grk MSS, versions, and fathers* RP SBL NA28 {} // διαδιδωσουσιν 296 2049 TR

17:16b txt και το θηριον RP SBL NA28 {} // επι το θηριον 296 2049 eth TR

17:17 txt τελεσθησονται οι λογοι NA28 {} // τελεσθωσιν οι λογοι RP // τελεσθη τα ρηματα 296 2049 TR.

18:2a txt εν ισχυρα φωνη SBL NA28 {} // ισχυρα φωνη RP // εν ισχυει φωνη μεγαλη Er. 1,2,3,4 Ald. // εν ισχυι φωνη μεγαλη 2038^{mg} TR

18:5 txt εκολληθησαν (piled up) *rell. Grk lat syr cop eth arab Cypr Prim Hipp TR-Scriv-1894 AN HF BG RP SBL TH NA28* // εκοληθησαν 336 2038* 2056 // εκολυθησαν 1719 // ηκολουθησαν (followed) 296 2049 TR-Eras1,2,3,4,5;Beza,Elz,Steph,Scriv1887 // *lac* 42 88 314 1626 1774 1893 2015 2032 2050 2351 2256. 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."

20:5a txt εζησαν αχρι RP SBL NA28 {} // ανεζησαν εως 296 2049 TR

21:14b txt επ αυτων ALL EXTANT WITNESSES RP SBL NA28 {} // εν αυτοις 296 2049 TR

21:16a txt *omit ALL EXTANT WITNESSES* RP SBL NA28 {} // τοσουτον εστιν 296 2049 TR

21:21 txt υαλος διαυγης SBL NA28 {} // υελος διαυγης RP // υαλος διαφανης 296 2049 TR.

21:24a txt τα εθνη *all extant mss and versions except below* AN HF BG RP SBL TH NA28 {} // τα εθνη των σωζομενων 254 2049 2186 2814 syr^h TR. H. C. Hoskier says in vol. 1, at the top of p. 748: "As regards xxi. 24 it is well-known that Erasmus took the commentary reading for his text, and left the real text in the commentary. It is not surprising, as the two sentences are conjoined. Our present MS. [254], however, adopts both clauses as text....There can be no doubt as to this, for his text proper is all in red ink."

22:15a txt εξω ALL EXTANT GRK latt syr^h Ath Hipp AN HF BG RP SBL TH NA28 {} // εξω δε 296 1894 2049 vg-lips5 Fulg cop arm arab Prim TR. The only 3 Greek MSS supporting, ARE the TR.

22:19c txt ξυλου *rell. Grk* AN HF BG RP SBL TH NA28 {} // βιβλου 296 2049 vg-clem,fu,lips^{4,5} et al. cop^{bo} arab Prim Ambr Haymo Act Saturn TR // βιβλιου 61 2067^{supp} // *ligno / libro* ps-Aug.-Spec.

22:21b txt μετα παντων των αγιων AN HF BG RP // μετα των αγιων TH // μετα παντων SBL NA28 // μετα παντων υμων 296 vg-cle,fu,dem,lipss eth^{1/2} Fulg Ps-Ambr TR.

Extended Critical Apparatus on Select Passages

Rev 1:4a

απο "from him" $\mathfrak{P}^{18\text{vid}}$ \aleph A C P 104 181 911 922 986 1384 1678 2019 2020 2050 2073* 2074 2080 2081 2186 2814 it^{gig,h} vg syr^{ph,h} copsa,bo Apringius Primasius Ps-Ambrose Compl. BG SBL TH NA28 {} // απο θεου "from God": 046 42 82 94 175 241 367 456 468 469 506 627 792 905 911 920 1006 1611 1734 1828 1841 1852 1862 1888 2017 2042 2053 2065 2070 2138 2329 2351 2436 \mathfrak{M} it^{(ar),t} Victorinus Primasius AN [θεου] HF RP // απο του (genitive article) TR // lac 051 1778 2030. The TR reading is based on about eight late and insignificant minuscules. The minuscule 2062^{txt} has απο του, but followed by a completely different phrase than the TR- πάντων ἡμῶν θεοῦ instead of ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχομενος. DeBrunner in BDF §143 says about the unexpectedly nominative title of God here following the genitive ἀπό, that this was preserving the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 ἐγώ εἰμι ὁ ὢν (אֶהְיֶה אֲשֶׁר אֶהְיֶה).

Rev 1:4b

txt ἃ (nom or acc pl neut rel. pronoun) \mathfrak{P}^{18} C 046 42 82 94 175 424 468 469 506 627 792 905 911 920 1006 1611 1734 1828 1841 1854 1862 1888 2042 2048 2050 2070 2138 2329 2351 AN HF RP SBL TH NA28 {} // τῶν (gen pl) \aleph A 88 241 2074 // ἃ ἐστὶν (nom or acc pl neut rel. pronoun with singular verb) P 35 104 757 922 986 1384 1678 2053 2059 2060 2062 2065 2073 2080 2081 2814 TR BG // ἃ εἰσὶν (nom. or acc. pl. neut. pronoun with plural verb) 2019 it^{gig,h} // omit 1626 cop^{sa}? // lac 051 1778 2030. DeBrunner in BDF §136(1) says that the Greek of Revelation exhibits many solecisms (mainly inattention to grammatical agreement), which were later removed by educated revisers, and he says of the phrase in 1:4, ἀπὸ τῶν ἐπὶ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ τῶν ἐπὶ πνευμάτων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of τὰ (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun τὰ jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea ἃ ἐστὶν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

Rev 1:5a

txt τῷ ἀγαπῶντι (pres act ptcp dat sg masc) \mathfrak{P}^{18} \aleph A C 046 18 35 69 82 104 175 241 256 367 456 467 468 627 911 920 1006 1611 1678^(rescr) 1734 1841 1852 1854 2017 2020 2042 2070 2073 2080 2138 2351 2436 AN HF RP SBL TH NA28 {} // τῷ ἀγαπήσαντι (dat sg masc ptcp aor1) P 88 94 757 1384 1732 1733 2019 2053 2059 2060 2062 2065 2074 2081 2186 2302 2814 TR BG // τῷ ἀγαποντι 459 469 792 922 2050 2256 2329 // ὃς ἡγάπησεν (3rd sg aor ind act) 172 424 616 1828 1888 2084 // τοῦ ἀγαπήσαντος (aor act pctp gen sg masc) 181 // lac 051 1778 1859 2030 2032.

Rev 1:5b TST 1

txt λύσαντι \mathfrak{P}^{18} $\aleph^{*,2}$ A C 88 181* (c- λυσαντως) 254 256^{Arm} 314 680 743** 792 905 922 1384* 1611 1678 1732^c 1733* 1852 1876 2014 2015 2019 2020 2026^{txt} 2028^{txt} 2029^{txt} 2033^{txt} 2034^{txt} 2036^{txt} 2037^{txt} 2043 2044^{txt} 2046^{txt} 2047^{txt} 2050 2054 2055 2068 2069 2070^{com} 2074 2078 2081 2083^{txt} 2186 2200 2286 2302 2329 2344^{vid} 2351 2436 2595*^{vid} 2814 \mathfrak{M}^A (ith Prim *solut*) (syr^{ph} λύων) (ἔλυσεν syr^h arab) eth arm Andrew; Victorinus-Pettau SBL TH NA28 {A} // λούσαντι P 046^c (046* *homoioteleuton*) 18 35 61 69 82 94 104 175 241 256^{Gr,ital} 367 456 459 467 468 469 627 757 911 920 1006 1732* 1733^c 1734 1841 (ἔλουσεν 172 424 616 1828 1862 1888 2084 it^{gig} vg cop^{sa,bo}) 1854 1859^{accUBS3} 2017 2042

2053 2059 2060 2062 2065 2070^{txt} 2073 2080 2138 2256 itar,^t vg cop^{bo} Apringius Arethas Beatus **ⲙ**^K TR AN HF BG RP // omit 2052 2061 // lac 051 1778 1859^{accHosk} 2030 2032. The "freed" reading is reminiscent of λέλυται αὐτῆς ἡ ἁμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.

Rev 1:5b TST 2

txt εκ **ⲡ**¹⁸ **Ⲛ**^{*,2} A C 61^{mg} 88 181 1611 1678 1854 2019 2020 2050 2053 2059 2060 2062 2074 2080 2081 2186 2302 2329 2344^{vid} TR-Eras,Ald,Col SBL TH NA28 {A} // απο P 046 18 35 61^{txt} 69 82 94 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 792 911 920 922 1006 1384 1732 1733 1734 1828 1841 1852 1862 1888 2017 2042 2065 2070 2073 2084 2138 2256 2351 2436 **ⲙ**^K TR-Steph,Elz,Beza,Scriv AN HF BG RP // lac 051 1778 1859^{accHosk} 2030 2032.

Rev 1:15a

πεπυρωμενης (gen sing fem) A C Primasius SBL TH NA28 {C} // πεπυρωμενω (dat sing) **Ⲛ** 205 209 469 628 2050 2053 2062 2432 it^{ar,gig,h,t} vg syr^{ph,h} cop^{sa,bo} arm eth Irenaeus Cyprian Victorinus-Pettau Maternus Apringius Primasius Ps-Ambrose Haymo Beatus // πεπυρομενη 2436^c // πεπυρομμενοι 459 792 922 2033 2814 2329 // περπυρωμένοι 046* // πεπυρωμενοι (nom pl masc) P f052 82 94 104 175 241 456 627 911 920 1006 1611 1828 1841 1852 1854 1859 1862 1888 2017^c 2019 2020 2042 2065 2070 2073 2074 2081 2138 2186 2344 2351 **ⲙ** syr^{hmg} Andrew; Arethas Victorinus-Pettau Tyconius TR AN HF BG RP // lac **ⲡ**⁹⁸ 051 2030. The first reading is feminine, and thus oblique grammatically to any of the nouns, whereas the second reading would modify furnace, and the third reading would modify feet. One can imagine why the first reading might be changed to one of the other two in order to be made grammatically correct, but not why the 2nd or 3rd reading might be changed to the grammatically oblique reading. And there are no other apparent explanations. The Greek of the rest of Revelation does in fact show more grammatical disagreement compared to other N.T. books. Left oblique, the participle could be meant to modify bronze or furnace or feet, or all of them simultaneously. Why not? Revelation has several other places where the use of ὡς similarly makes a whole phrase rather imprecise.

Rev 2:13a TST 4

txt ημεραις A C 1678 2053 2065 2080 2344 it^{ar} vg syr^{ph} cop^{sa,bo} (cop^{sa1/4} ημερα) Tyc Prim Haymo SBL TH NA28 {} // ημεραις μου 911 1778 2329 // ημεραις μου ἐν αις 2050 // ημεραις εν ταις **ⲡ**^{43vid} **Ⲛ**^{*} // ημεραις εν αις **Ⲛ**² (P ημερες) 35 88 104 181 424 459 757 922 1384 1611 1854 1862 1888 2019 2059 2060 2073 2074 2081 2186 2814 **ⲙ**^A itgig,(t) arm Andrew Areth TR-Eras^{4mg,5mg},Beza,Elz,Steph,Scriv BG RP // ημεραις εμαις TR-Eras^{1,2,3,4*,5*},Ald,Col // ημεραις αι 1006* // ημεραις αις 046 69 82 94 241 469 627 792 920 1006^c 1828 1841 1854 2020 2138 2351 **ⲙ**^K syr^h eth AN HF // ημεραις μου αις 911 // lac **ⲡ**⁴³ **ⲡ**¹¹⁵ 051 2030 2062 2256 2302. The UBS textual commentary says that the longer readings are attempts to bring grammatical concord, that is, adding genitive words or phrases, not understanding that the following name Ἀντιπᾶς (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 ἡμέραις." Though it is true that elsewhere, Ἀντιπᾶ is used as the genitive of Ἀντιπᾶς, the Apocalypse of John contains many nouns not in concord with their clauses as to case.

Rev 2:13c TST 3

txt μου και A C f052 1854 2050 2053 2329 it^{ar} vg syr^{ph} cop^{sa,bo} TR AN [και] SBL TH NA28 {} // μου **Ⲛ** P 046 69 82 88 104 181 459 627 757 792 911 920 922 1006 1384 1611 1828 1841 1862 1888 2019 2020 2059 2060 2065 2070 2074 2081 2186 2351 2814 **ⲙ** itgig,t vg^{ms} syr^h arm arab Prim Beat Compl HF BG RP // lac **ⲡ**⁴³ **ⲡ**¹¹⁵ 051 2030 2062 2256

2302. Interesting that the TR is with the NA28 here, even though none of its source mss read so. It is Vulgate influence, as will often be seen in Revelation.

Rev 2:20b

txt κατά σου A C P 046 42 82 91 93 94 104 175 177 205^{abs} 209 241 250 256 424 456 459 469 582 617 627 699 792* 905 911 919 920 1006 1503 1611 1734 1828 1841 1849 1852 1854 1859 1862 1888 1934 1948 1955 2017 2020 2032 2042 2048 2053 2059 2070 2081* 2138 2329 2351 2436 2814 2821 M^{K} it^{ar} vg-am,fu,dem,tol,harl,lips⁵ syr^h copsa,bo arm Tert Ps-Ambr Tyc2 Compl HF BG RP SBL TH NA28 {} // κατά σου πολυ N 2019 2050 2065 2073 M^{A} it^{gig} syr^{ph} arm $\alpha.4$ // κατά σου ολιγα vg-cle,lips^{4,6} Haymo TR AN // κατά σου πολλα 2074 2081^c Prim Cypr Ambr // lac 051 2030 2062.

Rev 2:20c

txt γυναικα "woman," N C P f052 104 181 367 459 468* 922 1611 2017 2019 2020 2050 2053 2059 2060 2081 2186 2256 2302 2329 2344 2814 it^{ar,gig,t} vg copsa,bo arm eth Ambrose Epiphanius Andrew; Tertullian Ambrosiaster Tyconius Beatus Haymo TR SBL TH NA28 {B} // γυναικα σου, "your woman / your wife," (A add την) 046 18 35 61 69 82 88 94 172 175 241 256 424 456 467 468^c 469 616 627 757 792 911 920 1006 1384 1732 1733 1828 1841 1852 1854 1859 1862 1888 2042 2065 2070 2073 2074 2084 2138 2351 2436 M^{K} syr^{ph,h} arm Cyprian Primasius Andrew Arethas Compl AN HF BG RP // lac 051 2030 2062. The editorial committee of the UBS Greek New Testament says that the reading with σου "appears to be the result of scribal confusion arising from the presence of several instances of σου in verses 19 and 20." There are four instances of σου in the 1 1/2 verses preceding, to be exact.

Rev 2:25

txt ἄχρις οὗ P 046 35 82 88 94 104 175 256 424 459 469 627 757 792 920 1006 1384 1611 1732 1733 1734 1828 1841 1862 1888 2019 2020 2059 2060 2065 2070 2071 2073 2074 2081 2200 2305 2436 2814 TR AN HF BG RP (NA28 ἄχρι[ς]) {} // ἄχρι οὗ N C 61 69 177 218 452* 1852 2045 2138 2329 2351 2824 SBL TH // ἄχρι οὗ εαν 1611 2053 // αχρισου 922 2303 // ἕως οὗ A 241 (syr) // ἄχρις ὅταν 2080 // ἀχρεις αν 2050 // ἄχρις 1678 1778 2020 // οὗ 1854 // lac 051 1893 1918 2022 2030 2032 2062 2091 2256. Interesting that minuscule 241, the manuscript most esteemed by Hoskier, follows Codex A here, seemingly one of the manuscripts least esteemed by Hoskier. The text here is very uncertain indeed. The variants ἄχρις - ἄχρι are the same word, but affected by the phonology of euphony. (See ἄχρι in the very next verse here.) In the Attic dialect, ἄχρι was the predominating form as also in the NT. The variant ἄχρις is found in Galatians 3:19 and Hebrews 3:13, both of them before οὗ - hoû, the same word as here in Revelation. The fact that all three NT occurrences of ἄχρις are before a vowel, leads me to conclude that this addition of the "s" sound is a phonological change. Septuagint occurrences are Gen. 44:28, ἄχρι νῦν; and Job 32:11 ἄχρις οὗ. This is the same phonological pattern as in the NT. But there are various editions of the LXX, and Judges 11:33 in some editions is said to contain a form of the word ἄχρι, but not in my Tischendorf 4th, 1869, which uses a phrase with ἕως. (Tischendorf's was based on Codex Vaticanus, filling in B's missing parts with Codex A or other manuscripts.) In Homer's Iliad ἄχρις occurs before vowels in 4.522 ἀπηλοίησεν, 16.324 ἄραξε, 17.599 αἰχμή. Note that these are all before vowels, and Homer uses the final sigma. The Liddell and Scott lexicon says epic poets used ἄχρις and ἄχρι "as the metre requires: in Ionic, μέχρι is preferred; but ἄχρι - ἄχρις are more common in Homer than μέχρι: the only Attic forms are ἄχρι, μέχρι, before both consonants and vowels." Classical Greek poetry did not like the sound of "hiatus," the sound where in two adjoining words, a word ending with a vowel is followed by a word beginning with a vowel. In better English we also don't like hiatus, though not for rhythmic or poetic reasons. That is why for example we add an "n" to the word "a" when it is followed by a word that begins with a vowel. That is, we say "a ball, but "an apple." (Apple actually does not begin with a vowel in practice, because we add a consonant to the beginning of it,

called a glottal stop. It is really the glottal stop that we are unconsciously disliking and avoiding.) As for the Greek poetry, it may not be a factor so much of vowel versus consonant, as vowels/liquids versus stops. I noticed that ἄχρις was used before rough-breathed vowels as well as smooth-breathed vowels. In English terms, the rough-breathed vowels start with h, which we call a consonant, but for ancient Greek meter purposes what was more important was how long a time you could sustain the syllable, if I understand it right. The h sound can be held out for a long time like a vowel can, as well as other so-called consonants like m, n, l, y. Our letters m, n, l are called "liquids" because they can be held out either short or long. The "stops" category of consonants can only be short, since they "stop" the flow of air, such sounds as b, d, k, p, t, and glottal stop.

Rev 3:2a

txt στηρισον (2nd sing imper act of "strengthen") A C P 35 82 175 256 469 627 757 911 920 1006 1678 1841 1852 1859 2017 2020 2042* 2053 2073^{txt} 2080 2138 2351 AN BG RP SBL TH NA28 {} // στηριζον (same as στηρισον, diff dialect) 8 046 69 94 241 424 616 1384* 1778 1828 1862 1888 2042^{com} 2050 2059 2060 2065 2070^{com} 2073^{com} 2081 2186 2302 2814 TR // στῆσον 1854 // στειριζων 2329 // στηριζων 459 922 2059 // στηρηζων 104 // τηρησον (2nd sing aor imper act of "keep") 88 456 1384¹ 1611 1732 1733 2019 2070^{txt} 2074 2344 2436 𐀓^k latt syr^h HF // τηρισον 181 792 // lac 051 2030 2062.

Rev 3:2b

εμελλον αποθανειν 8 [itacism- αποθανιν] A C P 172 181 250 424 743 1678 1778 1828^{txt} 1854 1862 1888 2018 2020 2026 2031^{txt} 2038^{txt} 2050 [εμελλων] 2051 2053^{txt} 2055 2056 2057 2059 2060^{txt} 2064 2067 2073 2080 2084 2254 2286^{txt} 2302^{txt} 2329 2595 𐀓^A latt syr^h cop^{sa} eth SBL TH NA28 {}
 ημελλον αποθανειν 2351
 ημελλεν αποθανειν 104 336 459 582 620 628 680 922 2053^{com}
 εμελλες αποθανειν 254 syr^{rh}
 μελλει αποθανειν 2081 2814^{txt} TR.
 εμελλε αποθανειν 2814^{mg}
 εμελλον αποθνεϊσκειν 2019
 εμελλον αποθνήσκειν 88 468^c 1072^{mg. schol.} 1075^{mg. schol.} 1384 1617^{com} 1771^{com} 1732 1733 1740^{mg} 1745^{mg} 1746^{mg} 1876 2014 2015 2031^{com} 2034 2036 2037 2038^{com} 2043 2046 2047 2060^{com} 2074 2082 2286^{com} 2302^{com} AN
 μελλεις αποβαλλειν 664
 μελης αποβαλειν 792
 εμελλε αποβαλλειν 1955
 ἡμελλον αποβαλλειν 1828^{mg}
 ημελες αποβαλλειν 368
 εμελες αποβαλειν Complutensian Polyglot
 Ἡμελες αποβαλλειν 2058
 εμελλον αποβαλλειν 468²
 εμελλες αποβαλειν 2061*
 εμελλες απολαβειν 1626
 εμελλες αποβαλειν 35 432 757 824 986 1072 1075 1328 1503 1551 1617 1637^{txt} 1740^{txt} 1745^{txt} 1746^{txt} 1771^{txt} 1774 1864 1865 1957 2023 2035 2041 2065 2352 2821 [plus Hoskier no. 259, which must be an error.] BG
 εμελλες αποβαλλειν 18 42 69 91 110 141 175 180 203 205 205^{abs} 209 241 242 256 314 325 337 367 385 429 456 467 468* 469 506 517 522 617 627 905 911 919 920 1094 1611 1849 1859 1934 2004 2052 2106 2017 2021 2027 2039 2048 2070 2075 2077 2078 2138 2305 2436 HF

ημελλες αποβαλλειν 046 61^{txt} 82 93 94 149 177 201 218 386 452 498 632 699 808 935
1006 1597 1704 1719 1728 1734 1841 1852 1893 2024 2025 2028 2029 2033 2035 2042
2044 2045 2054 2068 2069 2071 2076 2079 2083 2196 (ήμ.) 2200 2258 2824 **π**^k RP

ἄλλοι **χναμο** cop^{bo} - "otherwise you will die"

"for you are about to die" arm α.

lacuna 051 2022 2030 2032 2062 2091 2256

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

Second, Hoskier says that all ancient versions are unaware of any ἀποβαλλειν 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.

Rev 3:7a

την κλειδα του Δαβίδ TR

την κλειν Δαυίδ SBL TH NA28 { }

την κλειν του Δαυίδ BG RP

την κλειν του Δαβίδ HF

κλιν του ΔΑΔ **κ***

την κλιν ΔΑΔ A C

την κλειν δαδ 046 1678 1778 2020 2053 2080^{txt}

την κλιν του ΔΑΔ **κ**²

την κλειν του δαδ P 82 104 175 241 424 456 469 627 757 792 911 920 1006 1828 1841

1852 1859 1862 1888 2017 2042 2080^{mg} 2138 2351 2436

την κλειδα του δαδ 35 1384^{mg*} 2019 2059 2060 2065 2073 2074 2081 2186 2329 2814

την κλειν του ἄδου 104*

την κλειν του Δαυίδ 94 AN

την κλειδα δαδ 1611 1854

την κλειδα ἄδου 2050

την κληδα του ἄδου 922

την κλειδα του ἄδου 1384^{txt}

τὰς κλεις δαδ syr^{ph} Tyc. *Partim*

τὰς κλεις του οἴκου δαδ cop^{bo}

την κλειν του οἴκου δαδ eth Apr.

την κλειν του ἄδου arm 1,2,3

την κλειν του κηπου arm4 (garden)

in inferni 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.

Rev 3:7b:

και ανυγων και ουδης κλισει και κλειω και ουδης ανυξει **κ***

και ανυγων και ουδης κλισει και ουδης ανυξει **κ**^{1a}

και ανυγων και ουδης κλισει και κλειω και ουδης ανυξει **κ**^{1b}

_ ανοιγων και ουδεις κλισει κλειω και ουδεις ανοιγει A

ο ανυγων και ουδεις κλισει και κλειει και ουδε εις ανοιγει C

ο ανοιγων και ουδεις κλεισει και κλειων και ουδεις ανοιγει P 1888 SBL TH NA28 { }

ο ανοιγων και ουδεις κλειει και κλειων και ουδεις ανοιγει 2059

ο ανοιγων και ουδεις κλειει και κλειων και ουδεις ανοιγει 2060
ο ανοιγων και ουδεις κλεισει και ουδεις ανοιξει 35*
ο ανοιγων και ουδεις κλεισει κλειων και ουδεις ανοιξει 1778 2080
ο ανοιγων και ουδεις κλεισει και κλειων και ουδεις ανοιξει 241 424 469 1678 1828 1862 2050
ο ανοιγων και ουδεις κλειει και κλειει και ουδεις ανοιξει 35^c
ο ανοιγων και ουδεις κλειση αυτην ει μη ο ανοιγων και κλειων και ουδεις ανοιξη 104
ο ανοιγων και ουδεις κλειει κλειων και ουδεις ανοιγει 2019
ο ανοιγων και ουδεις κλεισει αυτην και ο κλειων και ουδεις ανοιξει 1384
ο ανοιγων και ου κλεισει αυτην ει μη ο ανοιγων και ουδεις ανοιξει 627
ο ανοιγων και ουδεις κλεισει αυτην ει μη ο ανοιγων και ουδεις ανοιξει 046 82 94 757 911 920 1006 1841 2138 HF RP PK
ο ανοιγων και ουδεις κλεισει αυτην ειμι και ουδεις ανοιξει 922^{mg}
αυτην ειμι και ουδεις ανοιξει 922^{txt}
ο ανοιγων και ουδεις κλεισει αυτην και κλειων και ουδεις ανοιγη ει μη ο ανοιγων και ουδεις ανοιξει 2351
ο ανοιγων και ουδεις κλειση αυτην ει μη ο ανοιγων 792
ο ανοιγων και ουδεις κλειει και κλειων και ουδεις ανοιγει 1611 1854 2053 2065 2081 2186
ο ανοιγων και ουδεις κλειει και κλειων και ουδεις ανοιγει 2814
ο ανοιγων και ουδεις κλειει και κλειει και ουδεις ανοιγει itg^g TR
ο ανοιγων και ουδεις κλεισει και κλειει και ουδεις ανοιγει 2073
ο ανοιγων και ουδεις κλειων και κλειων και ουδεις ανοιγων 2074
ο ανοιγων και ουδεις κλησει και κλειει και ουδεις ανοιξει 2329
ο ανοιγων και ουδεις κλειει αυτην και κλειων και ουδεις ανοιξει 2436
ο ανοιγων και ουδεις κλησει και κλειων και ουδεις ανοιξει 2020
ανοιγων και ουδεις κλειει και κλειει και ουδεις ανοιγει arm
'no one shall shut and he shuts and no one opens' arm⁴
ο ανοιγων και ουδεις κλειει κλειων και ουδεις ανοιγει syr^{ph}
'et nemo est qui aperit et nemo est qui claudit praeter eum' eth
"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^{sa}
lacuna 051 2030 2062

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

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

Rev 3:9a

txt οτι εγω X A C P f052 469 922 1611 1854 2019 2020 2050 2053 2059 2060 2065 2073 2074 2081 2186 2329 2814 vg-am,fu,et al TR AN [εγω] SBL TH NA28 {} // οτι 046 35 82 94 104 175 241 424 456 627 757 792 911 920 1006 1384 1828 1841 1852 1859 1862 1888 2017 2042 2070 2138 2351 2436 m^k vg^{ms} arm1 Prim HF BG RP // lac 051 1918 2022 2030 2032 2062 2091 2256.

Rev 3:16b

txt μελλω σε εμεσαι εκ του στοματος μου TR AN RP SBL TH NA28 {} // μελλω σε εμεσαι και ελεγχω σε εκ του στοματος μου f052 // παυσε του στοματος σου X* // μελλω σε εμιν εκ του στοματος μου X¹ // ελεγχω σε 2329 // εμμεσαι 046* 469 2065 // αιμεσαι 1888 2019 2053 // εμαισαι 2053^{cmg} // εμαισε C 104 2053^{com} // εμεσε 792 // εμεσειν 1854 // εν μεσω 2053*^{txt} // εκμεσαι 2042 // απο for εκ 1006 1841 // σου for μου cop^{bo} // lac 051 88 2030 2062.

Rev 3:17a TST 5

txt οτι πλουσιος A C 35* 172 250 256^{Gr} 424 459 469 616 911 922 1611 1678 1733 1778
 1862 1888 2017 2050 2073 2080 2084 2329 2814 lat syr TR AN SBL TH NA28 // πλουσιος
 Ⲭ P 046 18 35** 82 61 69 94 104 241 256^{Arm,Ital} 456 627 757 792 920 1006 1384 1732 1734
 1828 1841 1852 1854 1859 2019 2039 2042 2053 2059 2060 2065 2070 2074 2081 2138
 2186 2200 2305 2351 2436 ⲙ vg-six arm eth Spec Beat HF BG RP // lac 051 88 2022 2030
 2062 2091 2256.

Rev 3:18

txt κολλυριον Ⲭ C f052 82 94 104 175 241 424 456 469 627 1006 1611 1828 1841 1852
 1862 1888 2017 2020 2042 2329 2344 2436 AN HF RP TH // κολυριον 046 2065^{com} //
 κωλυριον 792 // κολλουριον A P 35 (757 κολλουριον) 911 1384 1859 2050 2059 2065^{txt}
 2070 2073 2081 2351 TR BG SBL // κολλουριον 1854 2074^{com} // κουλλουριον 2053 2060
 2138 2186 2814^c cop^{bo} // κουλουριον 2074 // κολλ[ο]υριον NA28 {} // lac 051 2030
 2062. 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, 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.

Rev 3:20a

txt εισελευσομαι A P f052 94 104 469 1611 2019 2020 2042 2050 2053 2065 2074 2081
 2186 2814 ⲙ^A latt syr^h cop^{sa,bo} arm eth TR // και εισελευσομαι Ⲭ 046 0169 61 69 82
 175* 241 456 792 911 920 1006 1828 1841 (1852) 1854 1859 1862 1888 2006 2017 2070
 2073 2138 2329 2351 2436 ⲙ^K syr^{ph} AN HF BG RP SBL TH NA28 [και] {} // lac C 051 627
 2030 2062.

Rev 4:3a

txt και ο καθημενος ομοιος Ⲭ A P 046 104 922 1611 1678 1778 1828 2019 2050 2329 (ως)
 2351 latt syr arm SBL TH NA28 {} // και ο καθημενος επι τον θρονον ομοιος 0169
 cop^{sa} // και ο καθημενος επ αυτω ομοιος 792 // και ο καθημενος ην ομοιος TR // και
 ο καθημενος επς αυτο ην ομοιος eth // και ο καθημενος επι τον θρονον cop^{bo} //
 ομοιος 35 82 94 241 424 469 757 911 920 1006 1841 1862 1888 2020 2053 2059 2060 2065
 2070 2073 2074 2080 2081 2138 2814 (arab) AN HF BG RP // lac C 051 627 1384 2030
 2062. There is a passage in Ezekiel containing many similarities to this passage,
 Ezekiel 1:26-28, and there the throne is described as looking like stones similar to
 here. One wonders if some copyists conformed this passage to the one in Ezekiel. It
 seems more appropriate to describe a throne in terms of stones rather than a person.
 Yet the one seated is not human. So was the situation instead that some copyists
 were trying to clarify that it was the one sitting that was like that in appearance. At
 any rate, the stone carnelian is flesh-colored. One could understand either reading as
 referring to the one sitting. 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.

θρονους καθήμενους πρεσβυτερους f052 181 792 2020 2070 2329
 θρονους εικοσι τεσσαρας πρεσβυτερους P 35 94 922 2065 2073 SBL TH NA28 {}
 θρονους τους εικοσι τεσσαρας πρεσβυτερους 69 469 1006 1611 1841 AN HF RP
 θρονους ειδον τους εικοσι τεσσαρας πρεσβυτερους BG
 θρονους ειδον τους εικοσι και τεσσαρας πρεσβυτερους 2814 TR
 θρονους τους εικοσι και τεσσαρας πρεσβυτερους 82 104 172 459 1828 1862 1888
 θρονους εικοσι και τεσσαρας πρεσβυτερους 2019 2059 2074 2081 2186 syr^{ph}
 πρεσβυτερους X
 τους εικοσι τεσσαρας πρεσβυτερους 911
 θρονους εικοσι τεσσαρες πρεσβυτερους 2302
 θρονους εικοσι τεσσαρις πρεσβυτερους 2060
 θρονους τους εικοσιτεσσαρες πρεσβυτερους 2351
 θρονους KΔ τους εικοσι και τεσσαρας πρεσβυτερους 424
 τους εικοσι τεσσαρας πρεσβυτερους 920
 τους εικοσι και τεσσαρας πρεσβυτερους 2256
 εικοσι τεσσαρας θρονους πρεσβυτερους A 1854
 εικοσι τεσσαρις θρονους τους εικοσι και τεσσαρας πρεσβυτερους 2050
 θρονους τους KΔ πρεσβυτερους 046
 κδ θρονους κδ πρεσβυτερους 2053
lac C 051 88 627 1384 2030 2062.

Rev 4:7a

Rev 4:8a

txt εἶχον ἀνα (nom sing masc pres part) A 104 792 1006 1828 1854 1888 2017 2019 2073
2081 2329 2814 (Cass Vict *habentes*) SBL TH NA28 {} // εἶχον ἀνα (nom&acc sing neut
pres part) 046 82 94 175 241 456 911 920 1841 1852 1862 2042 2053 2065 2138 2436 **¶**
AN HF BG RP // εἶχον ἀνα (1st sing & 3rd pl imperf) **¶** lat (*habebant*) TR // εἶχοντα ἀνα
(acc sing masc part or nom pl neut part) P 469 1611 2020 2050 2351 // εἶχει ἀνα (3rd
sing pres ind) 2074 // "it was" syr^{ph,h} cop^{sa} // *lacuna* C 051 627 2030 2062. Most of
these differences are barely translatable. Note that the KJV and the NIV, translating
from different texts, render both of their respective Greek readings as "had." The
NIV treated the present participle as what they considered the relative time, and
made the relative time past. Some might translate the same participle with a
present-tense English verb, which I tend to do, because John in the context is
speaking in the present tense placing himself at the time he is actually seeing these
things. The only reading that is truly present tense or any other tense by inflection is
the present indicative form ἔχει, which no edition has followed. In NT Greek, the
only verbs that tell time are those in the indicative mood, and participles are not in
the indicative mood, because they have no mood. Participles do tell kind of action –
continous, punctiliar or combined, but they do not tell past, present or future.

txt αγιος 3 times \aleph^2 A P 69 94 104 241 459 469 792 911 920 922 1006 1611 1733 1778
1841 1852 1854 1859 2019 2042 2050 2053 2059 2060 2065 2074 2080 2081 2138 2186
2302 2329 2351 2436 2814 \aleph^A vg syr^{ph,h} cop^{sa,bo} arm eth Ephr Tert Prim Fulg Vict Apr
Beat TR AN RP SBL TH NA28 $\{\}$ // αγιος 9 times 046 35 82 175 256 424 456 616 757
1732 1828 1862 1888 2017 2070 2073 \aleph^K HF BG // ἄγιος 8 times \aleph^* // αγιος 7 times
1678 (contra fam) Oec^{com} // αγιος 6 times 1734 2020 // αγιος one time 181 // lacuna C

051 88 627 1384 2030 2062. Wilbur Pickering says “The manuscript evidence is badly divided here, but I take it that two of the three main lines of independent transmission, including the best one, have “holy” nine times, instead of three. Surely it is more likely that ‘nine’ would be changed to ‘three’ than vice versa. In fact, try reading “holy” nine times in a row out loud—it starts to get uncomfortable! Since in the context the living ones are repeating themselves endlessly, the “nine” is both appropriate and effective. Three ‘holies’ for each member of the Trinity.”

Rev 4:11b

txt εισι(v) (pres) P 35 104* 241 424 757 922 (1611 syr^h) 1854 1862 1888 2020 2050 2059 2060 2065 2073 2074 2081 2186 2344 2436 2814 \mathfrak{M}^A cop^{sa} eth Andrew TR BG // ησαν (imperf) \aleph A 82 94 175 205 209 456 469 627 792 911 920 1006 1841 1852 1859 2017 2042 2053 2138 2351 \mathfrak{M}^K itar,gig,t vg syr^{ph} Apringius^{mss}acc to Primasius Beatus ps-Ambr AN HF RP SBL TH NA28 {A} // εγενοντο 2329 arm // ουκ ησαν (question- "were they not...?") 046 f052 1828 // "they are set in place" Tyc Fulg Prim // omit εισιν και 2019 Varimadum Fulgentius Primasius // lacuna C 051 1384 2030 2062. MS 1611 reads, ὅτι σὺ ἔκτισας τὰ πάντα, διὰ σου εἰσι, και διὰ τὸ θέλημά σου εἰσι και ἦσαν ἐκτίσθησαν. This reading of 1611 appears to follow the Harlkean Syriac.

Rev 5:1 TST 6

txt εσωθεν και οπισθεν A 61 69 181 1828^{mg} 2057 2059 2060 2081 2186 2302 2329 2344 2814 syr^h Origen^¼ Cyp Cass TR SBL TH NA28 {} // εσωθεν και εξωθεν P 046 f052 18 82 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 (792 εξοθεν) 911 920 922 1006 1611 1732 1733 1828^{txt} 1841 1852 1854 1859 1862 1888 2017 2019 2020 2042 2050 2053 2065 2070 2074 2084 (2138? illeg.) 2256 (2351 εξ'θεν) 2436 \mathfrak{M} itar,gig vg syr^{ph} cop^{bo} arm eth Hipp Orig^¼ Victorinus-Pettau Apr Beat Aphraates Hilary Oec Prim Ps-Ambr AN HF BG RP // εξωθεν και εσωθεν 94 // εμπροσθεν και τα οπισθεν \aleph cop^{sa} Origen^{2/4} (conformed to LXX Ezekiel 2:10- τα εμπροσθεν και τα οπισω) // εσωθεν και εξωθεν και β οπισθεν και α εμπροσθεν 35 // εσωθεν και εξωθεν και εμπροσθεν και οπισθεν 2073 // lac C 051 88 1384 2030 2062. The UBS textual commentary says that after codices came to be used, the terminology for scrolls seemed strange, thus the change to the Majority Text reading. Here is an example that may show how Codex A contains older readings in Revelation.

Rev 5:9

variants in part:

- 1.) ἡγ. τῷ θεῷ
- 2.) ἡγ. τῷ θεῷ ἡμᾶς
- 3.) ἡγ. ἡμᾶς
- 4.) ἡγ. ἡμᾶς τῷ θεῷ
- 5.) ἡγ. ἡμᾶς τῷ θεῷ ἡμῶν
- 6.) ἡγ. ἡμᾶς ἐν τῷ αἵματι σου τῷ θεῷ
- 7.) omit θεῷ to τῷ θεῷ in v. 10
- 8.) missing/defective here
- 1.) A (eth) Lach Tisch Weiss WH RC SBL NA28 {A}
- 2.) txt \aleph 046 f052 35 69 82 175 241 256 456 627 757 911 920 1006 1611 1732 1733 1841 1859 2017 2020 2042 1852 2053 2059 2060 2065^{mg} 2074 2081 2138 2302 2329 2351 2436 \mathfrak{M} cop^{bo} Andr^{a,p} Areth Treg vnSod Vog Bov [Merk] TR-Eras5,6;Steph,Beza,Elz,Scriv HF BG RP TH
- 3.) 2065^{txt} [has τῷ θεῷ in mg.] 2070 2186 2814 vg-harl arm¹ Irenaeus^{lat}vid TR-Eras1,2,3;Ald,Col
- 4.) 94 104 424 459 469 616 792 922 1828 1862 1888 2019 2050 2073 2344 itar,gig vg syr^h arm Hippolytus; Cyprian Maternus Augustine Varimadum Fulgentius Primasius Beatus
- 5.) 205 (cop^{sa}) arm³ see 5:10

6.) syr^{ph} eth

7.) 1854 (*homoioteleuton*)

8.) lac: Ɔ¹¹⁵ C 051 P? 88 1384 2030 2062

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσομεν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς - hēmās, "us," they created a conflict with v. 10 where it says "you have made αὐτοὺς - "them" into a kingdom and priests, and βασιλεύσουσιν "they" will reign. As the text stands in the HF/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA28, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. This is most likely the explanation. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view that the bottom of the left column of the page ends with ἡγόρασας 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 given would find support; however, those other cases are not essential to the interpretation suggested above.

Maurice A Robinson, PhD"

Sep 01 2006; David Robert Palmer:

"Well I will quote you if you don't mind, in a longer endnote I will make on the Rev. 5:9 variant."

Fri, 1 Sep 2006; Maurice Robinson:

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

MAR"

Rev 5:13a

txt και υποκατω της γης A P 046 82 94 104 175 456 469 627 792 1006 1611 1841 1852 1862 1888 2017 2019 2020 2042 2065 2073 2074 2081 2138 2186 2351 2436 2814 it^{ar,ig} vg[>] cop^{sa} syr^{ph,h} eth Fulg Cass Prim TR AN HF BG RP SBL TH NA28 {} // omit ~~Ⲡ~~ 241 911 920 1828 1854 1859 2050 2053 2070 2329 vg-fu cop^{bo} arm // lac C 051 2030 2062.

Rev 5:13,14

| | |
|-----------------------------------|---|
| v. 14 ζωα ελεγον αμην | ⲛ A P 339 699 ^c 1006 1277 1611 1775 1777 1841 1854 2045 ^{mg} 2050 2070 2073 2254 2329 2351 2554 TR AN SBL TH NA28 |
| v. 14 ζωα λεγουσιν αμην | 2053 |
| v. 14 ζωα οι λεγουσιν αμην | syr ^{ph} |
| v. 14 ζωα λεγουσιν το αμην | cop ^{sa3/4,bo} |
| v. 14 ζωα ελεγον το αμην | 104 205 209 459 582 ^c 680 922 2070 2305 2344 cop ^{sa1/4} |
| v. 14 ζωα ελεγεν το αμην | 172 250 424 616 1828 1862 1888 2018 2032 2084 |
| v. 14 ζωα λεγοντα το αμην | 201 469 2071 |
| αμην v. 14 ζωα ελεγον αμην | 35* 181 254 743 792 905 1626 1678 1732 1778 1876 2014 2015 2019 2020 2026 2028 2029 2031 ^f 2034 2036 2037 2038 2043 2044 2046 2047 2051 2052 2054 2055 2056 2057 2059 ^f 2060 2064 2065 2067 2068 2069 2074 2080 2081 2083 2186 2286 2302 2595 2814 |
| αμην v. 14 ζωα λεγον αμην | 2033 |
| αμην v. 14 ζωα λεγον το αμην | 2196 |
| αμην v. 14 ζωα ελεγον το αμην | 94 241 336 582* 620 628 632 919 1918 ^f 2082 2436 |
| αμην v. 14 ζωα λεγοντα το αμην | 046 18 35 ^c 42 82 91 110 141 149 175 180 203 218 242 256 314 325 337 367 368 385 386 429 432 452 456 467 468 498 506 517 617 627 757 808 824 935 986 1072 1075 1248 1503 1551 1597 1617 1637 1719 1728 1733 1734 1740 1745 1746 1771 1774 1849 1852 1864 1865 1893 1934 1948 1955 1957 2004 2016 2017 2021 2023* 2024 2025 2035 2039 2041 2042 2048 2058 2061 2075 2076 2077 2079 2138 2200 2323 2352 2821 HF BG RP |
| αμην v. 14 ζωα λεγοντας το αμην | 664 1094 2258 |
| αμην v. 14 ζωα οι λεγοντα το αμην | 61 69 522 |
| αμην v. 14 | 93 177 911 920 1328 1859 2027 2256 |
| v. 14 | 699* |
| αμην v. 14 omit entire v. 14 | 2045* (added in margin = TR) |
| <i>hiant</i> | ⲡ ¹⁸ ⲡ ²⁴ ⲡ ⁴³ ⲡ ⁴⁷ ⲡ ⁸⁵ ⲡ ⁹⁸ ⲡ ¹¹⁵ C 051 052 0163 0169 0207 0229 0308 88 1384 1704 2022 2030 2062 2078 2087 2091 2259 2361 2377 |

Rev 6:7-8

ερχου 8και ειδον και ιδου ⲡ^{24vid} A P 94 104 241 459 757 1006 1611 1841 2019 2059 2060 2065 2074 2081 2432 2814 vg^{ww,st} syr^{ph} cop^{(sa),bo} arm Andrew AN BG SBL TH NA28 {B}
ερχου 8ειδον και ιδου C 2053
ερχου 8και ιδου 1854 2020 2042 2329 2351
ερχου και ιδε 8και ιδου 046 82 424 627 (792 οιδε) 920 1828 1859 1862 1888 2070 2138 2344 ⲙⲓⲕ itgig vg^{cl} syr^{hc} (eth) Primasius Beatus HF RP
ερχου και ιδε 8και ειδον και ιδου ⲛ 35 205 209 469 2073 it^{ar}
ερχου και βλεπε 8και ειδον και ιδου TR
lac 051 1384 2030 2050 2062.

The UBS5 apparatus has a “vid” after Codex A, but the Münster online apparatus is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss ⲛ A C 104 2019 2060 have the spelling ιδον which supports ειδον.

Rev 6:8d

txt αυτοις ⲛ A C P 35 241 469 1006 1384 1841 2023 2026 2031 2038 2042 2053 2056 2057 2059 2060 (2065 αυτ^τΗδ) 2073 2074 2081 2186 2286 2302 2436 2814 TR SBL TH NA28 {\}
// αυτω 046 42 82 91 93 94 104 175 456 627 757 792 911 919 920 1611^c 1828 1849 1852

1854 1859 1862 1888 1955 2017 2019 2020 2032 2070 2138 2329 2351 \mathfrak{M}^K lat syr cop^{sa,bo}
arm eth Prim AN HF BG RP // lac \mathfrak{P}^{24} 051 2030 2050 2062 2091.

Rev 6:14

txt ελίσσομενον (nom sing neut pres pass part) A C 046 35 69 104 459 757 922 1006
1733 1841 1852 1862 1888 2053^{txt} 2073 2329 2351 2436 Compl TR-Col AN BG RP SBL TH
NA28 {} // ελίσσομενον P 424 1611 1828 2019 2053^{com} 2060 2065 2081 2302 2814 TR-
rell // ελίσσομενος (nom sing neut pres pass part) \mathfrak{X} f052 82 175 256 456 469 627 (911)
920 1854 1859 2017 2020 2070^{txt} \mathfrak{M}^K HF // ελίσσομενος 94 241 1732 2042 2059^c 2074 //
ηλίσσομενος 113 // ελίσσομενος 2138 // ειλησσομενον 616 2186 // είλησθαι, είλιγμόν,
άνείλισίς 2070^{com} // lac 051 88 1384 2030 2050 2062.

Rev 7:1

txt μετα τουτο A C 1006 1626 1841 1854 2053 2351 latt syr^{hmg} arm SBL TH NA28 {} //
μετα ταυτα cop^{sa} // και μετα τουτο \mathfrak{X} 046 f052 35 82 94 104 256 424 456 469 616 627
757 792 922 1006 1611 1732 1733 1828 1852 1862 1888 2017 2020 2042 2074 2138 2329
 \mathfrak{M}^K syr^{ph} Beatus AN HF BG RP // και μετα ταυτα P 181 241 459 911 920 1859 2019 2059
2060 2065 2070? 2073 2081 2186 2814 2436 \mathfrak{M}^A syr^htxt TR // μετα δε ταυτα cop^{bo} // lac
051 88 1384 2030 2050 2062.

Rev 8:13 TST 7

txt αετου \mathfrak{P}^{115} \mathfrak{X} A 046 f052 35 69 82 94 175 181 424 456 459 469 616 627 757 792 911 920
1006 1611 1732 1733 1828 1841 1852 1854 1859 1862 1888 2017 2019 2020 2042 2053
2065 2070 2138 2329 2351 \mathfrak{M}^K it^{gig,h} vg syr^{ph,h} cop^{sa,bo} eth Cass Beat Tyc AN HF BG RP
SBL TH NA28 {} // αγγελου P 104 241 680 922 2059 2060 2073* 2081 2186 2286 2302
2436 2814 \mathfrak{M}^A arm TR // αγγελου ως αετου 42 // lac C 051 88 1384 2030 2050 2062.
"Had the Apocalyptist written αγγελου, άλλου would probably have taken the place
of ένός; cf. 7:2; 8:3." (H. B. Swete, *The Apocalypse of St. John*, ad loc.).

Rev 9:10

ην εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι TR
ην και ταις ουραις αυτων και εξουσιαν εχουσιν αδικησαι 792
και εν ταις ουραις αυτων και η εξουσια εχουσιν του αδικησαι αδικησαι 911
εν ταις ουραις αυτων του αδικησαι 104 922
εν ταις ουραις αυτων η εξουσια αυτων αδικησαι 0207 424 1678 1778 1828 2019
2060
εν ταις ουραις αυτων και εξουσιαν εχουσιν αδικησαι 2074
εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι 1862 1888 2059 2081 2814
 \mathfrak{M}^A it^{ar} vg^{cl} syr^{ph}
εν ταις ουραις αυτων και εξουσιαν εχουσιν αυτων αδικησαι 2065
εν ταις ουραις αυτων εξουσιαν εχουσαι του αδικησαι 2138
εν ταις ουραις αυτων και εξουσιαν εχουσιν αδικησαι 2074
εν ταις ουραις αυτων εξουσιαν εχουσι του αδικησαι 241 2070
εν ταις ουραις αυτων και αι εξουσια αυτων αδικησαι 1854
και η εξουσια αυτων αδικησαι cop^{bo}
και εν ταις ουραις αυτων εξουσιαν εχουσαι του αδικησαι 2329^c
και εν ταις ουραις αυτων εξουσιαν εχον σα του αδικησαι 2329*
και εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι 2351
και εν ταις ουραις αυτων εξουσιαν εχουσιν του αδικησαι 046 82 94 469 627 757 920 \mathfrak{M}^K
syr^h AN [εχουσιν] HF BG RP
και εν ταις ουραις αυτων εξουσιαν εχουσιν αδικησαι 175 792
και εν ταις ουραις αυτων η εξουσια αυτων αδικησαι \mathfrak{P}^{47} \mathfrak{P}^{115vid} \mathfrak{X} A P 35 1006 1611 1841
2053 2073 2080 (2344) SBL TH NA28 {}
lacunose C 051 1384 2030 2050 2062.
See footnote on 12:7.

Rev 9:12b

ερχονται δυο 046* f052 181 254 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 **ⲙⲓ**^a
itar,gig vg Tyc TR-Eras1,2,3,Ald,Col
ιδου ετι δυο ουαι ερχονται 808 1893
ερχονται ετι δυο **ⲕ**² P 046^c 0207 94 172 241 250 367 424 432 506 616 743 1617 1626 1775
1777 1828 1862 1876 1888 2014 2015 2018 2034 2036 2043 2047 2053 2074 2078 2082
2084 2087 2329 2344 2436 cop^{sa} (ερχονται αλλαι ουαι δυο) TR-
Eras4,5;Elz,Beza,Steph,Scriv AN
ερχεται ετι δυο **ⲡ**⁴⁷ **ⲕ**^{*} A 18 42 61 69 82 91 93 110 141 149 175 177 180 201 203^{ex em*} 205
205abs 209 218 242 256 325 336 337 368 385 386 429 452 456 467* 468 469 517 522 582
617 620 627 628 632* 664 699 757 792 824 905 911 919 920 922 935 986*^{vid} 1006 1072
1075 1094 1248 1328 1503 1551 1597 1611 1637 1719 1728 1733 1734 1740 1745 1746
1771 1774 1841 1849 1852 1854 1859 1864 1865 1918 1934 1948 1955 1957 2004 2016
2017 2021 2024 2025 2027 2035 2039 2041 2042 2045 2048 2058 2061 2070 2071 2073
2075 2076 2077 2079 2138 2196 2200 2254 2256 2258 2305 2351 2352 2821 2824 HF BG
RP SBL TH NA28 {\\}
... ερχεται... **ⲡ**¹¹⁵ Unfortunately, only this one word is definite.
ερχεται δυο 35 498 1704 2023* 2031 2056 2060 2065 2286 2302
ερχεται δευτερα 104 459 680 922 it^{hvid} (et ecce secundum vae... then lacuna) cop^{bo} arm1?
ερχοντε ετι δυο 2043
lacuna C 051 052 88 314 1384 1617 2022 2030 2032 2050 2052 2062 2091.

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 lacuna for the verb, but it also says “the **SECOND** woe.” Yet the form δυο can still be taken to mean “second,” with the word ουαι 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 ετι "still / more" is a natural addition, and its addition is more easily explained than its omission.

Rev 9:13a

txt φωνην μιαν **ⲡ**⁴⁷ 0207 A P 046 82 104 181 459 469* 627 792 920 922 1006 1611 1828
1841 2019 2059 2060 2065 2070 2074 2080 2081 2186 2256 2302 2344 2814 **ⲙⲓ** latt syr^{ph,h}
cop^{sa,bo} Vict. (vocem unam ex quatuor cornibus) TR AN HF BG RP SBL TH NA28 {\\} //
μιαν φωνην 69 2351 // φωνης μιας **ⲕ**² 469^c // φωνην ἑνος 2329 // φωνην μεγαλην
424 1862 1888 2053 // φωνην **ⲕ**^{*} (infra) 2020 1678 1778 (not 2080) // omit 1854 arm4
// μιαν it^{gig} Apr. Prim. Cypr. Tyc 1,2,3 Beat. // lac C 051 88 1384 2030 2050 2062. (**ⲕ**^{*}
omits μιαν εκ των τεσσαρων κερατων.) Note that the 052 descendants are divided.
There is no difference in meaning between φωνην μίαν and φωνην, since the word
μίαν here probably just serves as an indefinite article, as in Semitic usage. (Neither
Hebrew nor Greek normally has an indefinite article; though in Greek sometimes the
word τις serves somewhat so.) It is tempting to render this as "a single voice from

the four horns," since "single" would be a natural contradistinction to "four." The word "four" is also in dispute; see next footnote. Hoskier's rendering of this is, "And the sixth angel sounded and I heard a voice, of one from the (four) corners of the altar." He says the clue is ms. 2329's seeming disagreement in gender of φωνη, thus clueing us that there must be a pause or comma between "voice" and "one."

Rev 9:13b TST 8

txt κερατων P⁴⁷ N² A 0207 94 1611 1678 1732 1778 2053 2074 (+ κεκραγοτος) 2080 2344 it^{ar,gig} vg-am,fu,tol,harl,lips⁵ syr^h cops^{sams,bo} eth Haymo Bed. ps-Ambr. SBL TH // τεσσαρων κερατων P^{115vid} P 046 35 69 82 104 172 181 459 627 920 922 1006 1828 1841 1854 1862 1888 2019 2020 2059 2060 2065 2070 2186 2302 2329 2351 M¹ vg-cle,dem,lips⁴ ⁶ syr^{ph} Andrew; Cyprian Tyconius Primasius Beatus TR AN HF BG RP [NA28] {C} // τεσσαρων κερατων 792 // τεσσαρων καιρατων 2256 // δ κερατων 2081 2814 // omit μιαν εκ των τεσσαρων κερατων N^{*} – "I heard a voice from the golden altar before God" // lac C 051 88 1384 2030 2050 2062.

The combination of P⁴⁷ A 0207 and 052's descendants is weighty enough for me to omit τεσσαρων, especially when added to the internal considerations (below) which explain why copyists added it.

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

Rev 9:21

txt φαρμακων P⁴⁷ P¹¹⁵ N C 18 69 82 172 175 424 456 467 468 792 616 911 920 1006 1611 1841 1852 1854 1859 1862 1888 2017 2042 2070^{comp} 2084 2138 2256 M¹ cop^{bo} Andrewc Areth HF SBL TH NA28 {} // φαρμακιων A P 046 104 181 459 469 922 (1828 *infra*) 2019 2060 2073 2080 2302 2329 2344 2351 Andrew^{bav*} // φαρμακειων 35 94 241 256 367 757 1678 1732 1733 1778 2017 2019 2020 2053 2059 2065 2070^{txt} 2074 2081 2186 2432 2436

2814 **ⲙⲁ** syr^{ph,h} cop^{sa,mss} arm Andrew^{a,bav^c,p} TR AN BG RP // "divination" arm4 // "potions of sorcery" cop^{bo} // "adultery" cop^{sa¼} // *omit* ουτε εκ των φαρμακων αυτων 627 (1828 but φαρμακιων added at end) itar cop^{sa,mss} arm2 Cyp Tyc1 // lac **ⲡ**⁸⁵ 051 88 1384 2030 2050 2062. This Greek word φάρμακον - phármakon is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. Note that the Textus Receptus uses the word φαρμακεία - pharmakeía (sorcery) following the third reading instead of phármakon. The UBS committee says they chose the reading φαρμάκων "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φαρμακ(ε)ίων, 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 consititute 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.

Rev 10:7

τους εαυτου δουλους τους προφητας A C P f052 35 1611 1854 2020 2053 2059* 2060 2065 2073 2081 2351 **ⲙⲁ** vg cop^{bo} arm^{Oscan} Tyc 1 ps-Ambr (*per servos suos prophetas*) arm a.? 3.? SBL TH NA28 {\\}
 τους αυτου δουλους τους προφητας 2019 2074
 τους εαυτου δουλους και τους προφητας **Ⲭ** 2329 2344 cop^{sa}
 τους εαυτου δουλους και τους προφητας αυτου eth
 τους εαυτου δουλους και προφητας **ⲡ**⁴⁷
 τους δουλους αυτου τους προφητας 046 82 104 175 241 424 456 459 469 627 757 911 920 1006 1828 1841 1852 1859 1862 1888 2017 2042 2070 2138 **ⲙⲕ** syr^{ph?} AN HF BG RP
 τοις δουλοις αυτου τοις προφηταις 94 792 922
 τοις εαυτου δουλοις τοις προφηταις 743 2055 2064 pc TR
 τους προφητας δουλους αυτου Primasius (*per prophetas servos suos*)
servis suis prophetis "to his servants the prophet" itg^{ig} arm1. 2. 4.
per servos suos Tyc3
 lac **ⲡ**⁸⁵ **ⲡ**¹¹⁵ 051 88 337 1384 1626 1893 2022 2030 2032 2050 2052 2062 2091.

Rev 10:8

txt το βιβλιον A C 1006 1611 1841 1854 2053^{comm} itar,gig,t vg cop^{sa,bo} eth arab Beat Prim ps-Ambr Tyc SBL TH NA28 {\\} // το βιβλιο' 2053^{txt} // το βιβληδαριον 046 680 // το βιβλιδαριον f052 35 82 104 175 241 424 469 627 757 920 922 1828 1862 1888 2019 2065 2070 2074 2138 **ⲙⲕ** AN HF BG RP // το βιβλαριον 792 2329 // το βιβλαριδιον **Ⲭ** P 94 911 2059 2073 (2081 βιβλαρειδιον) 2344 (2351 βιβλαριδιον) syr^{ph} TR // βιβλιδριον TR-Ald,Eras3^{mg},4^{mg},5^{mg} // lac 051 1384 2030 2050 2062.

Rev 11:12b

txt ηκουσαν (3rd pl) **Ⲭ*** A C P 429^c 467* 2053 2256 vg syr^{ph,h} Tyc.3 TR SBL TH NA28 {B}
 // ακουσονται (3rd pl fut mid) f052 2020 2329 // ηκουσα (1st sg) **ⲡ**⁴⁷ **Ⲭ**² 046 18 35 61 69 82 94 104 172 175 181 241 256 367 424 429* 456 459 467^c 468 469 616 627 757 792 911 920 922 1006 1611 1732 1733 1828 1841 1852 1854 1859 1862 1888 2017 2019 2042 2059 2060 2065 2070 2073 2074 2081 2084 2138 2186 2302 2351 2436 2814 **ⲙⲓ** itar,gig syr^{hmg} cop^{sa,bo} arm eth^{ms} Andrew; Tyconius Beatus AN HF BG RP // lac **ⲡ**¹¹⁵ 051 88 1384 2030

2050 2062 Prim Auct Vict. The UBS commentary: "Not only does the weight of external evidence favor ἤκουσαν, but since the Seer constantly uses ἤκουσα throughout the book (24 times), copyists were more likely to substitute ἤκουσα for ἤκουσαν than vice versa."

Rev 12:18

txt εσταθη (3rd person) \P^{47} \aleph A C 469 792 1828 1854 1888 2065 2073 2344 2351 it^{ar,ig} vg syr^h arm^{1,3} eth Cass Origen^{dub}; Vict-Pett Beat Prisc Ambrosiast Tyc Prim Haymo TR-Ald SBL TH NA28 {B} // εσταθην (1st person) P 046 051 f052 35 94 241 424 757 911 922 1006 1611 1841 2019 2053 2059 2060 2070 2081 2138 2329 2814 \aleph vg^{mss} syr^{ph} cop^{sa,bo} arm⁴ Andrew Areth TR AN HF BG RP // lac 1384 2030 2050 2062. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as Chapter 12 verse 18 in this context, or places this sentence in Chapter 13:1. Thus, since the TR, and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says, "The latter reading appears to have arisen when copyists accommodated ἐστάθη to the first person of the following εἶδον." In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. It has just said in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast, which later in 13:7 of this chapter makes war on the saints and conquers them.

Rev 13:10b

αποκτανθηναι αυτον (aor inf pass) A SBL NA28 {B}
 αποκτενεί 1828 2038 it^{gig} Pacian Beatus
 αποκτείνει syr^{ph}
 αποκτενεί αυτον 2048 cop^{sa,bo}
 αποκτενει δει αυτον C P (no accents)
 αποκτενεί δει αυτον (fut ind act) 35 94 104 205 209 757 1778 2019 2020 2042 2059 2081 2186 2329 2814 it^{ar} vg Ir^{lat} Andr; Prim TR BG RP TH
 αποκτένει δει αυτον (pres ind act) 046 922 1888 2073^{txt} 2080 2351
 αποκτινει δει αυτον 1678^{vid}
 αποκτείνει δει αυτον (pres ind act) \aleph 1611* 2074 2344 syr^h Iren^{arm}
 αποκταίνει δει αυτον (pres ind act) 051* (sic)
 αποκτεννει δει αυτον (pres ind act) 424 911 1006 1841 1854 1862 AN [αποκτεννει]
 αποκτεινη δει αυτον 241 then omit εν μαχαιρη
 αποκταινεί δει αυτον 2060 2436
 αποκτενειν δει αυτον (infinitive) 2053
 αποκτεμνει δει αυτον 2065
 απ_____ δει αυτον \P^{47}
 δει αυτον αποκτανθηναι (and omit following εν μαχαιρη αποκτανθηναι) 051^{mg} 82 175 456 469 627 792 920 1852 1859 2017 2070 2073^{mg} 2138 \aleph^k HF
 lac \P^{115} 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^{gig}
Si quis gladio occiderit oportet eum in gladio occidi "If anyone will have killed with the sword, with the sword he himself should be killed." Iren
Et qui gladio occiderit oportet eum eum gladio occidi "And in what manner someone kills with the sword he himself should be killed with the sword." vg ps-Ambr
 "And because he has killed with the sword, he should die by the sword." eth

“And whoever will have killed with the sword may be killed with the sword.” arab
 “However he will kill, they will kill him with the sword.” cop^{sa,bo}
 “If someone has killed with the sword, he should be killed with the sword.” syr^h arm⁴
 “If anyone has killed with the sword, he should be killed with the sword.” syr^{ph}
 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.

This is a passage where the accents make a difference, between the verb tenses. Many of the minuscules have accents.

The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be αποκτανθηναι αυτον, supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the *lex talionis*)."

Rev 13:13

ινα και πυρ ποιη εκ του ουρανου καταβαινεν εις A Cf 1611 1778 1841 2020 SBL TH NA28 {\}

ινα και πυρ ποιη εκ του ουρανου καταβαινεν εις C

ινα και πυρ ποιη εκ του ουρανου καταβαινεν επι 1678 2080

ινα και πυρ ποιει εκ του ουρανου καταβαινεν εις 1006

ινα και πυρ ποιη εκ του ουρανου καταβαινεν επι 469^c

ινα και πυρ ποιει εκ του ουρανου καταβαινεν επι 469*

ινα πυρ ποιη εκ του ουρανου καταβαινεν εις 2053^{txt} (comm επι)

ινα και πυρ ποιη καταβαινεν εκ του ουρανου εις X 2065 2074 2081 2814 TR

-----η καταβα----- ϣ¹¹⁵

ινα και πυρ ποιει καταβενειν εκ του ουρανου εις P

ινα και πυρ ποιει καταβαινεν εκ του ουρανου επι 2073

ινα και πυρ ποιει καταβαινεν εκ των ουρανων εις 2060

ινα και πυρ ποιει καταβαινεν εκ του ουρανου 051 911 (omit εις την γην)

ινα και πυρ ποιη εκ του ουρανου καταβαινεν εις 2081^c

ινα και πυρ ποιησει καταβαινεν εκ του ουρανου εις 2329

ινα και πυρ ποιη εκ του ουρανου καταβηναι εις 424 1862

ινα [και] πυρ ποιη εκ του ουρανου καταβηναι εις 1888^c

ποιη εκ του ουρανου καταβηναι εις 1888*

ινα και πυρ ποιη εκ του ουρανου καταβηναι εις 1828

πυρ εκ του ουρανου καταβαινεν ενωπιον των ανθρωπων 792 (omit εις την γην)

ινα και πυρ ποιη καταβαινην εκ του ουρανου εις 2059

ινα και πυρ ποιη εκ του ουρανου καταβηναι επι ϣ⁴⁷

ινα και πυρ καταβαινει εκ του ουρανου 2019

ινα και πυρ εκ του ουρανου ποιη εις την γην καταβηναι 1854

και πυρ ινα εκ του ουρανου καταβαινει εις 2351

και πυρ ινα εκ του ουρανου καταβαινει επι 046 104 627 922

και ινα πυρ εκ του ουρανου καταβαινη επι 241

και πυρ ινα εκ του ουρανου καταβαινη εις AN

και πυρ ινα εκ του ουρανου καταβαινη επι 82 94 175 456 757 920 1852 1859 2017 2070 2138 2377 2436 HF BG RP

lac 1384 2050 2062.

Rev 13:14 TST 9

txt πλανα ⁴⁷ ^{115vid} ⁸ A C P 046 61 69 94 104 172 181 205 209 241 250 254 256 336 367
 424 432 459 582 616 620 628 680 743 792 911 920 922 1006 1611 1678 1732 1775 1777
 1778 1828 1841 1854 1859 1862 1876 1888 2014 2015 2018 2019 2020 2026 2027 2028
 2029 2031 2033 2034 2036 2037 2038 2042 2043 2044 2046 2047 2051 2053 2054 2055
 2056 2057 2059 2060 2064 2065 2067 2068 2069 2070 2074 2078 2080 2081 2082 2083
 2084 2087 2091 2186 2256 2286 2302 2305 2329 2351 2436 2595 2814 syr^{ph,h} TR AN SBL
 TH NA28 {} // πλανα τους εμους 051 18 35 42 82 91 93 110 141 149 175 177 180 201
 203 218 242 314 325 337 368 385 386 429 452 456 467 468 469 498 506 517 522 617 627
 632* 664 699 757 808 824 919 935 986 1072 1075 1094 1248 1328 1503 1551 1597 1617
 1637 1704 1719 1728 1733 1734 1740 1745 1746 1771 1852 1864 1865^{hes} 1893 1934 1948
 1955 1957 2004 2016 2017 2021 2023^{txt} 2024 2025 2039 2041 2045* 2048 2071 2073 2075
 2076 2077 2079 2138 2196 2200 2254 2258 2352 2377 ⁸ HF BG RP // πλανα και εμους
 2061 (cf. Matt. 24:24; Mk. 13:22) // πλανα τους ανθρωπους 1849 2035 // *lac* 88 1384
 1626 1774 2022 2030 2032 2050 2052 2062 2824. The Majority Text editions limit the
 beast's deception to "my own people," with John speaking. Notice that the usual
 triumvirate 82, 627, 920 is split up here. This is a definitely wrong Majority Text
 reading. Though it is not as far out as it might at first seem, when you consider
 Daniel 11:33,34. Yet the Daniel allusion may indicate that this variant in 051 is a
 harmonization to Daniel.

Rev 13:16b

δωσιν αυτοις ⁸ A C P 046 69 172 181 424 616 757 1854 1862 1888 2020 2059 2080
 2084 2351 2436 cop^{sa} BG SBL TH NA28 {}
 δοσιν αυτοις 2019
 δωσιν εαυτοις 1828
 δωσιν εν αυτοις 1611
 δωση αυτοις 051^c 2065 2302 2329 Hipp TR
 δωσιν αυτω ⁸* 1678 1778
 δωσει αυτοις 2053 2060 2814
 δωσειν αυτοις 2186
 δωσει αυτοις 2053 2814
 δωσωσιν αυτοις 93 104 175 459 469 922 2074 2138 2256 HF RP
 δωσωσιν 792
 δωσουσιν αυτοις 94 241 456 2067 2070 2377 (fut act ind) AN
 ----- αυτοις ⁴⁷
 λαβωσι 911 1006 1841 vg Vict
lac ¹¹⁵ 88 1384 2030 2050 2062

The TR has the verb “give” in 3rd person singular, *δωση*, 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 δωσιν ἑαυτοῖς, and this is certainly a real possibility. The ambiguity of αὐτοῖς with αὐτοῖς (ἑαυτοῖς) is a common textual variant in Revelation that I have seen. Remember, the uncials and papyri did not have breathing marks. So, αὐτοῖς, even with the smooth breathing mark, can easily and rightly be understood as reflexive, and mean “themselves.” So the scribe of ms. 1828 was either correcting grammar, or merely understanding αὐτοῖς as a contraction of ἑαυτοῖς. And it is possible that his exemplar had the long form ἑαυτοῖς.

Option 2, is what M. Black, in *An Aramaic Approach to the Gospels and Acts*, pp. 126-128, would call an Aramaism, and be a “third person plural impersonal” and the meaning be similar to what the Philoxenian and Harklean Syriac read, “they be given” or “they receive.” 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.

In *The Morphology of Koine Greek As Used in the Apocalypse of St. John: A Study*, G. Mussies states, “The 3rd person singular is the category which is used when the verb is impersonal,” p. 232. Regarding 3rd person plurals as passives in Revelation, Steven Thomson in his book, *The Apocalypse and Semitic Syntax*, Cambridge, he says on p. 21 that there are two instances: in 2:24 and 8:2. He says the ὡς λέγουσιν in 2:24 means “what is called” the deep things of Satan. (I disagree with this. I translate it as follows: ‘ “the deep things of Satan,” as they say.’ In 8:2 the Greek text says ἐδόθησαν αὐτοῖς which is already passive. His example is from a Coptic text! Thomson does not mention this situation in 13:16. But I say, there were many, many opportunities for the proposed Aramaism to show up in Revelation, and it did not; so why must this here be such an example? I say this is not such, and I am saying here that the subject of this verb is the recipients, because αὐτοῖς 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.

Rev 15:3

txt εθνων ^{2a} A P 046 051 35 69 82 88 91 93 104 110 141 172 175 181 205 209 218 241 242 314 336 385 424 432 459 498 522 582 617 620 627 628 632 664 680 757 792 808 824 919 922 986 1075 1094 1678 1732 1733 1778^{mg} 1828 1852 1854 1859 1862 1876 1888 1934 1955 1957 2014 2015 2016 2017 2018 2019 2020 2022 2023 2024 2026 2028 2029 2032 2033 2034 2035 2036 2037 2038 2041 2042 2043 2044 2045 2047 2053 2054 2056 2057 2059 2060 2062 2073^{txt} 2074 2075 2080 2081 2138 2329 2814 2821 ^{it} ^{gig} ^{syr} ^{hmg} ^{cop} ^{bo} Cyprian Pseudo-Cyprian Ambrose Andrew Beatus Arethas AN HF BG RP TH NA28 {B} // παντων των εθνων ^{it} ^h ^{arm} ^{eth} Primasius // αιωνων (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4) ^p ⁴⁷ ^{2b} C 94 469 911 1006 1611 1778^{txt} 1841 2065 2073^{mg} 2076 2254^{txt} 2258 2344^{vid} 2432 ^{itar,c,dem,div,haf} ^{vg} ^{syr} ^{ph,h} ^{copsamss,(samss)} (arm²) Bede Pseudo-Ambrose Haymo SBL // αιωνων και των εθνων 2082 cf. 20:10, 2082 with ^{cop} ^{bo} (arm^{2vid} + βασιλευς) // "over all" armY // ἁγιων Victorinus-Pettau Tyconius Apringius Cassiodorus TR // lacuna 88 1384 1626 1774 1955 2030 2032 2050 2052 2351. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided. The UBS textual comentary 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 [and which are only copies of the TR]) appears to have arisen from confusion of the Latin compendia for sanctorum (sctorum) and saeculorum (sclorum [=αἰώνων]); "saint" is also read by

several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassidorus." See endnote # 4 about this variant.

Rev 15:6

txt λίνον 1006 1841 1862 1888 2059 (2074 λίNON) 2081 vg-cle TR AN HF BG RP SBL TH NA28 {} // λινον P 051 82 181 627 1778^{txt} 1854 2020^{txt} 2302 2814 vg^{cl} syr^{ph,h} cop^{bo} arm Tyc Prim Andrew Arethas // λῑνον 1611 1778^{txt} 2070^{com} // λῑνον 1678 // λινὸν 920 922 2060 2065 2070^{txt} // λινουν P⁴⁷ 046 69 1828 it^{ar,gig,(h)} // λινους X // λινου 2329 // ληνου 2019 // λῑνον 792 // ληνον 104^{Gr} 459^{Gr} // λην 2256 // λιθον A C 104^{Lat} 459^{Lat} 1778^{mg} 2020^{mg} 2053 2062 2080 it^{c,dem,div,haf} vg-am,fu,demid,tol,lipss syr^{hmg} Rheims ps-Ambr Andrew Oecumenius Bede // *neither* cop^{sa} eth Cass // *lac* P¹¹⁵ 88 1384 2030 2050 2186 2351. Hoskier also cites for λιθον, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads *lapide*, "stone." The Greek witnesses reading λινον (only a small fraction of them cited here) do not agree as to its accent and spelling. They show a very wide variety thereof. Several minuscules show knowledge of the λιθον reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt"- 2051, 2064, 2067). Hoskier points out Ezekiel 28:13-14, where that cherub is described to be dressed in stone. So perhaps A and C harmonized to Ezekiel. There are several instances of Apocalypse manuscripts harmonizing to Daniel or to Ezekiel. Ezekiel chapter 28: "13 You were in Eden, the garden of God; every precious stone was your covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the 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 λίνον variant, and knows only λιθον, and comments at length about these angels' clean bright stone dress. He says angels were dressed in linen, or stone of various value, depending on their power and rank. In minuscule 2305's scholia, Oecumenius says: εκ τουτου του ναου ἐξελευσεσθαι φησι τους ἀγγελους ἐνδεδυμενους λινον ἢ λίθον καθαρὸν· καθά τινα ἐζωσμιαν τα στηθη της φυσεως δυνατον και καθαρὸν το τιμιον, και το ἐν ταις διακονιαις ἀνεμποδισταις. Oecumenius, in his scholii only, says "τὸ δε ἐνδεδύσθαι τοὺς ἀγγέλους λίθον καθαρὸν λαμπρὸν· δεῖγμα τυγχάνει τῆς τιμίας αὐτῶν καὶ καθαρᾶς καὶ εἰς τὸ καλὸν παγίως ἐχούσης φύσεως· ἢ ἄρα τὸν χριστὸν ἐνεδέδυτο λίθος γὰρ ὁ κύριος παρὰ τῆς θείας ὠνόμασται γραφῆς, ὡς παρὰ ἡσαΐα (xcviii. 16): > ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιών λίθον, πολυτελὴ ἐκλεκτόν < καὶ παρὰ τῷ προφῆτῃ (Psa. cxvii. 22): > λιθὸν ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες· οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας < τοῦτον ἐνδεδύσθαι τὸν λίθον, καὶ ὑμῖν ὁ σοφώτατος παῦλος παραινεῖ (Rom. xiii. 14): > ἐνδύσασθαι τὸν λίθον ἡμῶν ἰησοῦν χριστὸν καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιείσθε εἰς ἐπιθυμίας· ἔξω γὰρ πάσης ἐπιθυμίας ψυχοβλαβοῦς ὁ τοῦτον ἐνδεδυμένος· αἱ δέ γε ζῶναι 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) ἢ λίθον καθαρὸν· καθά τινα τῶν ἀντιγράθων ἔχουσι, διὰ τὴν τῆς φύσεως αὐτῶν καθαρότητα· καὶ τὴν πρὸς τὸν ἀκρογωνιαῖον λίθον (+χριστον 250) ἐγγυτητα (+ και των ἀρετων την λαμπροτητα 250)" They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says, χρυσοῦς ἢ λιθος διαφανής, "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 λαμπρὸν καθαρὸν represents the righteous acts of the saints. Interesting that in both other instances of Revelation of bright clean linen, it is not the word λινον but βυσσινον.

Rev 16:16

αρμαγεδων $\aleph^{*,2b}$ A 051 35 94 424 757 922 1006 1384 1678 1841 1888 2019 2059 2060
 2070 2073 2080 2436 syr^h eth Beatus
 Ἀρμαγεδών BG TH
 ἄρμαγεδων 172 432 911 2018 2020 2023^{com} 2081* 2329 Andr
 Ἀρμαγεδών AN RP SBL NA28 {}
 ἄρ μαγεδων Har Magedōn 1862
 ἄρμαγεδων 104 241 1248 1328 1503 1733 1957 2023^{txt} 2026 2036 2814
 ἄρ μαγεδων 1771 2302
 ἄρ μαγε Δών 2286
 αρμεγεδων \aleph^{2a} 2028 2033 2044 2054 2069 2083 2186
 αρμαγεδδων 2081^c Prim
 Ἀρμαγεδδών TR-Eras,Col,Beza,Elz,Steph,Scriv
 αρμεγεδδων 2029
 αρμεγηδων 2054
 αρμεγεδων 2186
 αρμεγεδδων 2029
 ἄρμαγεδῶ 2091
 αρμαγεδον 2065
 αρμαγεδωμ 205 206 209 2045 TR-Aldus
 Ermagedo itg^{ig}
 ἄρμαγεδῶ 2091 itg^{ig}
 Hermagedon vg-am
 Harmagedon vg^{mss}
 Armagedon- vg-cle,demid,lips⁵
 Ermagedon vg-lips^{4,6}
 Magedon vg-fu
 μαγεδων 82 91 175 456 469 627 792 920 1852 1859 2017 2042 2074 2138 (abt. 80
 minuscules) \aleph^K vg^{mss} syr^{ph,hmg} (acc. NA28) cop^{bomss} Tyc^{21/2}
 Μαγεδών HF
 μαγε δῶ v' 2200
 Magdō syr^{ph} (acc. Hosk.)
 μαγεδδων 046 1611 2053 2062 Tyc.2
 μαγεδωδ 1828
 μαγιδων 2015
 μακεδδων 61 69

ΧΕ ΑΡΜΑΚΕΔΩΝ cop^{sa}

ΧΕ ΕΡΜΑΚΕΔΩΝ cop^{bo}

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

There is difference between NA28 apparatus versus Hoskier, regarding the reading of the Philoxenian Syriac. The reading of minuscule 1862, Har Magedōn, is probably correc for Hebrew, for Mountain of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it. II Chron. 35:22; Judges 1:27

Rev 16:17a TST 10

txt ὁ ἔβδομος A 046 69 82 94 104 175 241 256 459 469 627 792 920 922 1006 1611 1841
 1852 1859 2020 2053 2070^c 2080 2138 vg-am,fu,tol,lips⁵ syr^h cop^{sa} eth^{1/2} AN HF RP SBL
 TH NA28 {} // ὁ ζ 456 1778 // οτε \aleph^{*} // εκδομος 2062 // ο Z αγγελος \aleph^2 // ὁ ζ
 ἄγγελος 35 424 1678 2017 2059 2074 2081 cop^{bo} // ὁ ἔβδομος ἄγγελος (051 αγγελος) 172
 181 616 757 1384 1732 1733 1828 1854 1862 1888 2019 2042 2059 2060 2065 2073 2074
 2081 2186 2302 2329 vg-cle,demid,lips^{4,6} itg^{ig} Beat Prim Tyc.3 TR BG // ὁ ἄγγελος

εὐδομος 2084 2256 2436 // ὁ ἄγγελος ἑβδομος syr^{ph} // ὁ ἄγγελος ἑβδημος 911 // omit 2070* // lac P⁴⁷ C P 88 2030 2050 2351.

Rev 16:17b TST 11

txt επι N A 046 18 82 94 104 172 175 241 367 424 456 459 467 468 469 616 627 792 911 920 922 1006 1611 1678 1778 1828 1841 1852 1859 1862 1888 2017 2020 2080 2084 2138 2256 syr^h cop^{sa,bo} arm Tyc3 AN HF RP SBL TH NA28 {\} // εις 051 35 61 69 181 757 1384 1732 1733 1854 2019 2042 2053 2059 2060 2062 2065 2070 2073 2074 2081 2186 2302 2329 2436 vg syr^{ph} eth ps-Ambr TR BG // lac P⁴⁷ C P 88 2050 2351.

Rev 16:17d TST 12 x 2

txt ναου P⁴⁷ A 0163^{vid} 61 69 911 1006 1611 1678 1778 1841 2053 2062 2065 2080 (2329 after θρονου) itar vg syr^{ph,h} cop^{sa,bo} (eth) Prim Beat ps-Ambr Tyc3 SBL TH NA28 {A} // ναου του θεου N // ουρανου 051* 94 181 241 792 1384 1732 1828 1854 2019 2042 2059 2060 2074 2081 2186 2302 2344^{vid} 2436 2814 M^A Andrew TR-Eras1,2,3;Col // ναου του ουρανου 046 051^c 18 35 82 104 172 175 256 424 456 459 467 469 616 627 757 920 922 1733 1852 1859 1862 1888 2017 2020 2070 2073 2084 2138 2256 M^K TR-Eras4,5;Beza,Elz,Steph,Scriv AN HF BG RP // του ουρανου του ναου 367 468 // lac C P 88 2030 2050 2351. This is a passage in Revelation that really separates the good manuscripts from the inferior. The ones reading the word ναους alone here are the best manuscripts of the Apocalypse of John. The uncial C is also very good in Revelation, but it has a hiatus here.

Regarding the phrase και εξηλθεν φωνη μεγαλη εκ του ναου απο του θρονου λεγουσα - "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 ναος is used but in 13:6 it is σκηνη), 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 απο here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition απο 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 εκ 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 εκ and απο. The Majority Text in the later instances says απο instead of εκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, απο has absorbed εκ 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 εκ is used for

a voice from heaven, and in 19:5 where the voice is from the throne, *απο* 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 *εκ*. There are two other instances in Revelation of the two prepositions *εκ* and *απο* 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.

Rev 17:8b TST 13

txt υπαγει A 468 680 1094 1611 2026 2051 2053 2055 2056 2062^{txt} 2064 2067 2256 syr^{ph} cop^{sa},^(bo) Iren^{lat} Hipp Andrew; Prim TR-Eras,Ald,Col SBL TH NA28 {B} // υπαγειν **κ** P 046 051 69 82 94 104 181 459 627 792 920 922 1006 1384 1678 1778 1828 1841 1854 1859 1862 1888 2019 2020 2030 2042 2059 2060 2062^{com} 2065 2073 2074 2081 2138 2302 2329 2344 2432 2814 **ι** itar syr^h arm Hipp^{mss}; Quod Beat TR-Elz,Beza,Steph,Scriv AN HF BG RP // *ibit itgig* vg ps-Ambr // *itura* Auct // *in perditionem irae ibit* Tyc2 // *lac* C 88 2050 2080 2186 2351. The UBS textual commentary: "Orthographically *ὕπαγει* differs very little from *ὕπαγειν*, for in Greek manuscripts final *ν* is often represented merely by a horizontal stroke over the preceeding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after *μέλλει*." See also 17:11.

Rev 17:8e

[Take note of punctuation and manner of transition to the *ὥδε* of v. 9] txt καὶ παρέσται. ὥδε Compl AN HF BG RP SBL TH NA28 {} // καίπερ ἔστιν. ὥδε TR-Scriv // καίπερ ἔστι, TR-Eras1,Ald // καίπερ ἔστιν. ὥδε TR-Steph // καίπερ ἔστιν. ὥδε TR-Elz // (καί περ ἔστιν) ὥδε *no period or comma, and in parentheses* TR-Eras2 // καί περ ἔστιν. TR-Eras3,4,5 // καίπερ ἔστί. TR-Beza // και παλιν παρεστε (itacism of παρέσται with the same meaning, cf. **κ** Matt 1:16,23,24*) **κ*** // και παρ'εσται ὥδε A // και παρεσται (-ὥδε) 046 // και παρεσται ὥδε P 051 35 91 94 104 110 141 172 175 205 205^{abs} 209 242 250 254 256 314 325 424 429 432 459 468 469 517 582 616 617 620 627 628 664 680 (743 has both *πάρεσται* and *πάρεστιν*- *αι raised dir. above iv*) 757 (792 *παρέστε* like **κ**) 808 824 911 922 986 1006 1072 1075 1248 1328 1503 1551 1597 1611 1617 1637 1678 1719 1733 1734 1740 1745 1771 1778 1828 1841 1849 1852 1862 1864 1865 1888 1934 1957 2016 2017 2018 2020 2022 2027 2030 2035 2041 2048 2051 2053^{txt} 2055 2061 2062 2064 2067 2073 2075 2077 2078 2084 2200 2254 2305 (2329 καὶ παρ'εσται *sic*) 2436 2821 Hyppolytus? (cop^{sa}) // και παρεσται: ὥδε 2023 2028 2029 2031 2033 2045 2047 2056 2070 2071 2081 // και παρεσται ὥδε 18 42 61 69 82 93 149 177 180 201 203 218 337 367 368 385 386 452 456 467 498 506 522 (632) 699 905 919 920 935 1704 1728 1859 1948 1955 2004 2021 2024 2025 2039 2058 2079 2824 // παρεσται ὥδε (without και) 1746 // και ὅτι πάρεστιν 1854 // και παρεστιν ὥδε **κ**² 181 336 632 1384 1732 2019 2037 2038 2042 2057 2059 2091 2256 2286 2302 2595 syr^{ph} // και παρεστι: ὥδε 1876 2026 2036 2043 2044 2046 2054 (2065) 2068 2069 2074 2082 2083 (hiatus 2186, exact sister ms. of 2814) 2814? // και παρεστι. ὥδε 2014 2034 // και παρεστιν ὥδε 241 336 2256 // και παρεστιν: θαυμαστονται 2060 (Hosk. says this ms. places θαυμαστονται at the end of the v. rather than the beginning like the other mss.) // *omit* eth vg Pseudo-Ambrose // *et advenit itgig* // *et adhuc ventura erit Beatus* // *et ventura est Primasius* // και παρεστιν εγγυς arm 3 // και παρεσται εγγυς arm 4 // και παρεσται και απολλυται το θηριον 2053^{comm} (cf. arm 2: "and which was passing by to perdition" // και παρεσται ὦ (*sic*) ο εχων 1094 (cf. copt **ϥ**η, cf. syr) // και επεσεν cop^{bo} (ογορ λqzei) // και εσται cop^{sa} (αγω qnawone) // *et (tamen) adventare* syr^h // missing/defective in this part: C 88 1626 1774 1893 2015 2032 2050 2052 2080 2186 2351. Thus there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), see endnote # 4 about that manuscript. and its readings.

Rev 18:3

πεπωκα(σι)v 91 172 175 242 314 424 617 664 1006^c 1778 1828 1859 1862 1934 2016 2018
2020 2032 2075 2080 2138 2321 2329 it^{ar,gig} vg syr^h arm Andrew^{c,p} Arethas Tyconius
Priscillian Beatus Haymo AN HF NA28 {D}

πεποκασιν 792

πεπωκεν P 051 2053* 2073 2081 2814 Hippolytus Andrew^{a,bav} al TR BG (3rd sg perf ind
act of πινω drink)

πεποτικεν 94 2042 2065 2432 syr^{ph} (3rd sg perf ind act of ποτιζω – drink)

πεπωτικεν 88 1876 2014 2015 2034 2036 2037 2042 2043 2047 2082

εποτισε(v) 2074

πεπτωκασιν **ℵ** 046 104 205 209 336 459 582 620 628 680 922 1006* 1611 1678 1841 2030
2070^{txt} **℣**^K (abt. 50 minuscules) cop^{sa,bo} eth Hippolytus RP

πεπτωκαν A C 69 2031 SBL TH

πεπτωκεν 1854 2053^c 2062 pc syr^{hmg} Oecumenius

πεπτωκεν εις syr^{hmg} Hippolysus^{mss}

εποτισεν 2070^{com}

omit πεπωκεν παντα τα εθνη Primasius.

Lacuna 2050 2351

Rev 18:7a

txt αὐτην HF RP TH NA28 {} // αὐτην SBL // αυτην **ℵ** A C P 046^c 051 35* 82 104 456
757* 792 920 1852 1859 2019* 2030 2053 (2062 αὐτην) 2070 2138 **℣**^K // αὐτῇ 1611 //
ἐαυτην TR AN BG // εαυτην **ℵ**^z f052 35^c 94 175 241 424 469 627 757^c 911 922 1006 1384
1841 1854 1862 1888 2017 2019^c 2020 2042 2059 2060 2065 2073 2074 2081 2186 2436
℣^A // εαυτῇ 2329 // εαυτῇ 1828 // εαυτων 2814 // omit 046* // lac 2050 2351. The
Latin and Syriac witnesses have a reflexive meaning. A minority of the UBS
committee chose, as in the WH edition, a rough breathing on the word, and the
majority believed it to be Hellenistic usage (with smooth breathing and reflexive
meaning), see their note on Philippians 3:21. In many other verses in the NT and
other era literature, αὐτην was also used as a reflexive like ἐαυτην, since the reflexive
pronoun found in the TR was becoming less used, and the form αὐτός, ἡ, ὁ was
absorbing that meaning. So the bottom line is that there is no translatable difference
between the NA28-HF-RP and TR readings. Regarding this pronoun, see footnote on
Rev. 13:16.

Rev 18:14 TST 14

txt ευρησουσιν (3rd pl fut ind act) **ℵ** A C P 18 172 424 469 616 1611 1678 1778 1828 1862
1888 (2053 2062 find HER) 2080 vg syr^{ph,h} cop^{sa,bo} SBL TH NA28 {} // ευρης (2nd sg
2aor subj act) 046 61 69 82 94 175 241 256 367 456 459 467 468 627 792 911 920 1006
1384 1732 1841 1852 1854 1859 2017 2019 2020 2030 2042 2060 2074 2138 2256 2329 **℣**^K
Hipp Beat HF RP // ευρις 922 // ευρεις 104 // ευρησεις (2nd sg fut) 051 35 757 1733
2065 2070 2186 2436 2814 **℣**^A it^{gig} Prim Compl TR-Eras1,2,3;Ald,Col AN BG // ευρησης
(2nd sg aor subj act) 2059 2073 2081 2084 TR-Eras4,5;Beza,Elz,Steph,Scriv // εὕρις
181 // lac 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.

Rev 18:17b

txt ο επι τοπον πλεων A C 82 94 104 241 456 627 911 920 922 1006 1828 1841 1852 1854
1859 1862 1888 2020 2030 2070 2138 2436 (abt. 100 minuscules) it^{ar} vg^{ww,st} arm AN HF

RP SBL TH NA28 {B} // ο επι τον τοπον πλεων **ⲛ** 046 0229 f052 (1611 omit o) 2329 it^{gig} vg^{ms} // ο επι ποντον πλεων 469 582 2073^{mg} 2076* 2254 vg^{cl} cop^{bo} Caes Prim // ο επι τον ποταμον πλεων 2053 2062 (cop^{sa} "who sail in the rivers") // "those who sail from a distance" Ps-Ambr // [o] επι των πλοιων πλεων P 051 205 209 424 757 (792) 1384 2017 2019 2042 2059 2060 2065 2073^{txt} 2074 2081 (abt. 100 minuscules) (Hipp) Andr; Beat BG // ο επι των πλοιων επι τοπον πλεων (syr^{ph}) // επι των πλοιων ο ομιλος 2186 2814 Hipp TR // lac 2050. There is a use of the word τοπος in connection with boats and sailing also in Acts 27:2.

Rev 19:3 TST 15

txt δευτερον ειρηκαν (3rd pl perf ind) **ⲛ** A P 051 18 35 181 1611^C 1828 2017 2042 2059 2060 2074 2081 2186 2329 2814 TR AN SBL TH NA28 // δευτερον ειρηκασιν (3rd pl perf ind) 61 69 469 911 1006 1384 1732 1841 2053 2062 2065 // εκ δευτερου ειρηκαν (3rd pl perf ind) 172 1888 // εκ δευτερου ειρηκασιν (3rd pl perf ind) 424 616 1862 2073 2084 // δευτερον ειπαν (3rd pl aor act ind) C // δευτερον ειπον (3rd pl aor act ind) 1678 1778 2020 2080 (but note that can also be 1st sg aor act ind) // δευτερον ειρηκα (1st sg perf) 1611* // ἤκουσα ἤρεν (sic) (3rd sg aor ind act) 792 // δευτερον ειρηκεν (3rd sg perf ind) 046 82 94 104 175 241 256 367 456 459 467 468 627 757 920 922 1733 1852 1854 1859 2030 2070 2138 2256 2344 2436 **ⲙⲕ** syr^h cop^{bo} HF BG RP // δευτερον ειρεικεν 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.

Rev 19:9b

txt αληθινοι του θεου εισιν A P 046 82 94 241 469 627 920 1611 1854 1862 1888 2030 2053 2062 2070 2138 it^{gig} syr^{ph,h} AN HF RP SBL TH NA28 {\} // μου αληθινοι του θεου εισιν syr^h // αληθινοι εισιν του θεου **ⲛ*** 051 792 2074 **ⲙⲁ** it^{ar,t} vg Prim TR PK // του θεου αληθινοι εισιν **ⲛ**² 1006 1841 2065 2329 vg^{cl} // lac C 1828 2050 2351.

Rev 19:11

txt καλουμενος πιστος και αληθινος 046 f052 82 94 104 175 241 424 456 469 627 757 911 920 922 sic (1006 και καλουμενος) 1611 1841 1852 1854 1859 1862 1888 2019 2020 2030 2053 2062 2065 2070 2073 2138 2344 2432 2436 it(gig),t vg^{cl} syr^{ph,h} Iren^{lat} Or^{lat} Cyp Vict Tyc Jerome Apr Prim Andrew^c Ps-Ambr Beat TR-Eras4,5;Beza,Elz,Steph,Scriv AN HF BG RP TH NA28 [καλουμενος] {C} // πιστος καλουμενος και αληθινος **ⲛ** SBL // vocabatur fidelis, et verax vocatur it^c vg^{ww,st} // πιστος και αληθινος καλουμενος 2028 2029 2033 2044 2054 2068 2069 2083 2091 it^{ar} // καλουμενος πιστος 2329 // πιστος και αληθινος A P 051 35* 205 209 792 1384 2017 2042 2059 2060 2074 2081 2186 2814 **ⲙⲁ** arm Hipp Andrew^{a,bav,p} Areth TR-Eras1,2,3;Ald;Col // lac C 1828 2050 2351. The word καλουμενος 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.

Rev 19:12b

txt ονομα γεγραμμενον A P 94 104 175 241 325 459 469 582 617 1611 1934 2019 2042 2053 (2059 γεγραμμενον) 2073 2074 2081 2186 (2329 +και ονομα following) al vg (syr^{ph}) cop^{sa,bo} Ir^{lat} Hipp Or Cypr Prim TR SBL TH NA28 {\} // ονομα, then lacking γεγραμμενον ο ουδεις **ⲛ*** // ονοματα γεγραμμενα **ⲛ**² 42 325 582 pc. arm4 // ονοματα γεγραμμενα και ονομα γεγραμμενον 046 35² 82 93 177 205^{abs} 209 250 256 424 456 627 699 (792 minus γεγραμμενον) 905 911 (920 εχων following ονοματα) 1006 1384 1503 1734 1841 1849 1852 1854 1862 1888 1948 2017 2020 2030 2048 2065 2070 2138 2436

2821 *al.* \mathfrak{M}^K syr^{h**} Compl AN [ονοματα γεγραμμενα και] HF BG RP // *lac* C 919 1828 1955 2032 2050 2351.

Rev 19:13a

txt βεβαμμενον A 046 051 205 209 241 469 1778^{txt} 1854 2030 2080 2344 \mathfrak{M} cop^{sa} arm Andrew TR AN HF BG RP SBL TH NA28 {B} // ερραντισμενον 172 256 792 911 1006 1341 1678 1778^{mg} 1841 1862 2017 2018 2065^c (*εραν.) 2070 it^{ar,gig,t} vg eth Iren^{lat} Or^{gr^{1/2},lat} (Hipp); Cypr Prisc Jer Varim Apr Prim Cass Beat // ρεραντισμενον P 2019 2321 2329 Or WH // ερραμμενον 2053 2062 (Origen^{1/2}) // ρεραμμενον 105 1611 Or^{1/2} // περιρεραμμενον \mathfrak{N}^* Iren // περιρεραντισμενον \mathfrak{N}^2 // *lac* C 1828 2050 2351.

Rev 19:13b

txt κεκληται \mathfrak{N}^2 A P 046 82 94 241 456 469 627 911 920 1006 1611 1841 1852 1854 1859 1862 1888 2020 2030 2053^{txt} 2062^{txt} 2065 2070 2138 2329 Hipp AN HF SBL TH NA28 {\} // καλειται 051 f052 35 104 175 424 757 922 1384 2017 2042 2053^{com} 2059 (2060 καληται) 2062^{com} 2073 2074 2081 2186 2344 2436 2814 \mathfrak{M}^A Irenaeus^{lat} TR BG RP // καλειτε 792 // κεκλητο \mathfrak{N}^* // εκεκλητο Or // καλουσι cop^{bo} // εκαλεσαν cop^{sa} // καικληκεν 2256 // *lac* C 1828 2050 2351.

Rev 19:17a TST 16

txt ενα A P 051 35 104 181 241 459 469 616 757 911 922 1006 1678 1733 1778 1841 2020 2059 2060 2073 2080 2081 2084 2186 2436 2814 \mathfrak{M}^A it^{ar,gig} vg Apr Cass Prim TR AN BG SBL TH NA28 {\} // αλλον \mathfrak{N} 792 2019 2053^{txt} (com τὸν ἅγιον ἄγγελον) 2062^{txt} 2065 syr^{ph} cop^{sa} ^{mss,bo} arm4 ps-Ambr // omit 046 18 61 69 82 94 175 367 456 467 468 627 920 1384 1611 1732 1852 1854 1859 2017 2030 2042 2074 2138 2256 2329 \mathfrak{M}^K syr^h Beat HF RP // ενα αλλον 172 424 1862 1888 2070 // *lac* C 88 256 1828 2050 2302 2351. In Semitic usage, this ἓνα would be somewhat equivalent to our indefinite article. The triumvirate of 82, 627, 920 united with 046 differing from all other uncials = an erroneous reading.

Rev 19:17c

txt το μεγα \mathfrak{N} A P 046 35 42 82 93 94 104 177 241 325 456 459 627 699 905 (920 του θεου το μεγα) 1006 1384^{mg} 1503 1611 1734 1841 1849 1852 1854 2030 2053 2062 2073^{txt} 2821 *al* (84+ minn) Compl vg syr^{ph,h} cop^{sa,bo} Primasius Beatus Ps-Ambr. Apringius AN BG RP SBL TH NA28 {\} // τον μεγα 469 2138 // τον μεγαν του 91 175 250 424 456 582 617 792 1862 1888 1934 1948 2017 2020 2048 2329 *al.* (47+ minn) HF // του μεγαλου 051 209 1888 2019 2059 2065 2074 2081 2186 2814 *al.* (37+ minn) \mathfrak{M}^A TR // missing/defective C 256 919 1828 1955 2032 2050 2351. It is Hoskier that cites 1888 for two readings, not I. Pickering says the reading of HF cannot possibly be original, because the masculine form (τον) of the article here and in v. 9 did not exist until later, according to all lexicons that deal with it.

Rev 20:9

txt εκ του ουρανου A 2053^{com} 2074 vg-lips⁴ cop^{bo} ^{mss} eth Aug^{2/3} Prim Tyc^{mss} SBL TH NA28 {A} // απο του ουρανου 94 f052 // απο του θεου 1854 vg^{ms} // απο του θεου εκ του ουρανου \mathfrak{N}^2 (\mathfrak{N}^* *homoioteleuton*) P 911 922 1006 1611 1841 1888 2050 2053^{txt} 2060 2062 vg-am,fu,tol,lips-rell syr^h Jer Apr Beat TR // εκ θεου απο του ουρανου 051 35 2065 // εκ του θεου απο του ουρανου 205 209 2059 2081 2186 2814 \mathfrak{M}^A vg-demid Andrew // εκ του ουρανου απο του θεου (see 21:2,10) 046 82 241 424 469 627 757 792 920 1384 1862 2030 2138 2329 \mathfrak{M}^K it^{ar,gig} vg^{ms} syr^{ph} cop^{sa,bo} arm eth^{mss} Aug^{1/3} AN HF BG RP // *lac* C P 459 1828 2351. The grammars say απο absorbed εκ in later Greek.

Rev 21:3b

txt λαοι **℣** A 046 94 2030 2042 2050 2053 2062^{txt} 2065 2074 2081 2329 2814 **℣**^A it^{ar}
Irenaeus^{lat} Andrew TR SBL TH NA28 {B} // λαος P 051^{supp} 82 205 209 241 469 627 920
922 1006 1611 1841 1854 1859 1862 1888 2020 2030 2062^{com} 2065 2070 2073 2138 2432
℣^K it^{gig,sin} vg syr^{ph,h} cop^{sa,bo} arm eth Ambrose Augustine Primasius Apringius Beatus
AN HF BG RP // lac C 911 1828 2351.

Rev 21:4

txt οτι τα πρωτα **℣**² 046 82 205 209 241 469 627 792 920 1854 1862 1888 2050 2070 2138
2814 **℣**^K it^{ar,sin} vg-cle,demid,tol syr^h cop^{sa,(bo)} arm Irenaeus^{lat}; Augustine
Quodvultdeus Primasius TR AN HF BG RP (NA28 [οτι]) {C} // τα πρωτα A P 051^{supp} 94
1006 1611 1841 2030 2053 2062 2065 2074 2329 2377 (it^{gig}) vg-am,fu,lipss **℣**^A arm4 Beat
Andrew SBL TH // τα γαρ πρωτα 94 pc it^{gig} // οτι ταυτα 2050 // quae prima vgst arm4
Apringius Beatus // ετι τα προβατα **℣**^{*} // οτι τα προβατα **℣**¹ // επι τα προσωπα syr^{ph}
// lac C 911 1828 2351.

Rev 21:5a

txt λεγει A 046 61 82 94 104 627 922 1611 1854 1862 1888 2053 2062 2070 2138 2329 (80
minuscules tot.) **℣**^K vg-am,tol,demid Apr Beat Tyc Irenaeus^{lat} HF SBL TH NA28 {} //
λεγει μοι **℣** P 051^{supp} 469 627 920 1006 1841^{vid} 2050 2065 2074 **℣**^A arm eth TR AN [μοι]
BG RP // ειπεν μοι 241 792 it^{ar} vg-cle,fu,lips4,6 syr^{ph} cop^{sa,bo} // ειπεν it^{gig} syr^h Tyc2 ½
// omit 2030 arm2 // lacuna C 911 1828 2351.

Rev 21:6 TST 17

txt "they are accomplished I am"

a. γεγοναν εγω ειμι A 1678 1778 TH NA28 [ειμι] {}

b. γεγοναν εγω **℣**^{2a} SBL

c. γεγονασιν εγω ειμι 254 469 1006 1841 2020 2053 2062 2065 2078 2080 2436

"it is accomplished I am"

d. γεγονεν εγω ειμι 2087? TR AN

"it is accomplished" ?!

e. γεγονεν 149 368 386 905 1948 2021 2025 2028 2029 2033 2044 2054 2068 2069? 2083
2305

"I am become I am"

f. γεγονα εγω ειμι 2060 cop^{sa}

"I am / I am become"

g. γεγωνα 2196

h. εγω ειμι Beat Ps-Ambr

i. εγω **℣**^{2b} syr^h^{mss} ?

j. γεγωνα εγω 181 616 680 2030 2082 syr^h^{mss} ??

k. γεγονα εγω **ℵ*** P 046 051^S 35* 42 91 104 172 175 203 205 205 209 241 242 250 367 424 506 617 632^{mg?} 664 699 792 922 1094 1384 1611 1732 1854 1862 1876 1888 1934 2014 2016 2017 2018 2026 2031 2034 2036 2037 2038 2042 2043 2045 2046 2047 2050 2056 2057 2058 2070 2073 2074 2075 2076 2077 2079 2081^C 2084 2254 2258 2286 2329 2595 syr^h

l. γεγονα 18 35^c 61 82 93 110 141 177 180 325 336 337 367 385 429 432 452 456 467 498 517 522 582 620 627 632* 743 757 808 824 920 935^S 986? 1072 1075 1248 1328 1503 1551 1597 1617 1637 1704 1719 1728 1733 1734 1745 1746 1771 1849 1852 1859 1864 1865 1893 1918? 1957 2004 2023 2024 2027 2035 2039 2041 2048 2051 2055 2061 2064 2067 2071 2081* 2138 2186 2814 2821 2824 HF BG RP

m. γεγοναι 2059

lacunose C 052 69 88 94 218 256 314 459 468 628 911 919 1626 1740 1774 1828 1955 2015 2019 2022 2032 2052 2302 2200 2256 2351

I am lately inclined to think as follows. The k or l variant was original, but copyists not fluent in LXX or Koine Greek took its meaning by lexical glosses only, as "I am become the Alpha and Omega." This seemed doctrinally incorrect, since Jesus had always been the Alpha and Omega, not become just now. (The expression "I am become" is very common in the Old Testament, and the NT authors, including John, frequently used the verb γίνομαι as merely "to be.") So, thinking the "become" idea must more sensibly apply to the previous statement of Jesus' words, "These words are trustworthy and true," they thought this phrase was referring to that, that those words are "accomplished" now. Then they had to add the words εγω, "I," or εγω ειμι, "I am," to apply to the following Alpha and Omega.

On the other hand, if speculating on why a deliberate change could have been made, perhaps someone thought, "But those things have not been accomplished yet."

The UBS textual commentary: "The unusual aoristic termination of γέγοναν seems to have given rise to the variants (a) γεγονασιν (b) γεγονε (c) γεγονα. 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."

UBS text comm: "Most of the witnesses that read γεγονα in the previous set of variants lack either ειμι (**ℵ** P 046 many minuscules) or εγω ειμι (most minuscules). It is difficult to decide whether ειμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read ειμι). In order to represent the balance of probabilities it was decided to retain ειμι in the text, but to enclose it within square brackets."

Rev 22:5a

txt ουκ εστι ετι **ℵ** A P 469 1006 1841 2030 2050 2053 2062^{txt} 2070 2329 2377^{txt} itar,gig,t vg syr^h copsa,bo Ambr Apr ps-Ambr Beat Tyc2 SBL TH NA28 {} // ουκ εστι εκει f052 94 241 792 922 1862 1888 2030 2065 2074 2377^{mg} **ℳ**^A syr^{ph} TR BG RP // ουκ εστι εκει ετι Irenaeus^{Gr} // ουκ εστιν εκει 051 eth arab Oec // ουκ εστι 046 82 627 1611 1854 2062^{com} 2138 **ℳ**^K HF // lac C 920 911 1828 2351. Compare 22:3.

Rev 22:12b

txt εστιν αυτου **ℵ** A 2030 (367 2050 αυτω) syr^h SBL TH NA28 {} // αυτου εστιν 205 1678 1778 2020 (2080 illeg.) // εστι αυτου 046 82 94 241 456 627 1006 1841 1854 1859 1862 1888 2053 2062 2138 2436 Compl AN HF BG RP // αυτου εστι 35 104 175 181 424

459 922 1611 1852* 2017 2030 2059 2060 2065 2073 2081 2186 2329 2814 TR // omit 469 757^{sup} 1852^c // "according to his works" 792 2042 2074 vg (syr^{ph}) cop^{sa}^{1/3} eth // opus eius est vg^{ms} // opera ejus Tyc2 // opera sua vg ps-Ambr // opera ipsorum it^{sig} // facta sua Cyp^r Prim // sicut opus ejus erit Beat // lac C P 051 69 88 911 920 1384 1828 2019 2256 2302 2351.

Rev 22:14 TST 19

txt πλυνοντες τας στολας αυτων **Ⲛ** A (104 459 680 922 2050 πλυναντες) (1006 πλυννυτες) 1678 1778 1841 2020 2053 2062 2080 (15 minuscules) it^{ar} vgst cop^{sa} eth Ps-Athanasius^{mss}; Ambr Apr SBL TH NA28 {no rating} // πλατυνοντες τας στολας αυτων vg-cle,lips4,5 Prim Fulg Haymo Ps-Athanasius // ποιουντες τας εντολας αυτου και πλυνοντες τας στολας αυτων 469 1852^c // ποιουντες τας εντολας αυτου 046 18 35 61 82 94 175 241 424 467 616 627 757 792 1611 1732 1733 1854 1859 1862 1888 2017 2030 2042 2059 2060 2065 2070 2073 2074 2081 2084 2138 2186 2329 2377 2436 2814 **ⲙ** it^{sig} syr^{ph,h} cop^{bo} (arm τηρουντες τας) Andrew; Tertull Cyp^r Tyc Areth (Caesarius) (Beat) TR AN HF BG RP // lac C P 051 69 88 172 256 468 911 919 920 1384 1828 1955 2019 2256 2351. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The latter reading appears to be a scribal emendation, for elsewhere the author uses the expression τηρεῖν τὰς ἐντολάς (12:17; 14:12). [and not ποιοῦντες as here] 'Moreover, the prepossessions of the scribes would have favoured ποιοῦντες τὰς ἐντολάς rather than πλυνοντες τὰς στολάς' (H. B. Swete, *in loc.*). This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14. The combination of the uncials **Ⲛ** A 052 (1678, 1778, 2080 are descended from 052) is overwhelming here, opposed by only one uncial, 046, which is famously revised in character. The "wash their robes" reading is certainly the correct one.

Rev 22:20

txt ερχου **Ⲛ** 94 1678 1778 2053 2062 (2329 joins verb to end of verse) it^{sig} syr^{ph} cop^{sa,bo} arm4 Apr. // vai ερχου 2030 2050 syr^h Prim Tyc // αμην ερχου A 046 175 181 424 616 792 1006 1611 1841 2017 2059 2060 2065 2081 2186 **ⲙ**^A vg eth Ambr Ps-Ambr Beatus SBL TH NA28 { } // αμην vai ερχου 051^s 35 82 241 456 469 627 757 1732 1733 1852 1854 1859 1862 1888 2020 2070 2073 2074 2138 2377 2436 **ⲙ**^K TR HF RP PK // αμην vai ερχομαι 2042 // αμην και ερχου 104 459 922 // lac C P 69 88 256 911 920 1384 1828 2019 2080 2256 2302 2351 2814. Both the words αμην and vai mean agreement, and something like "yes," and so I think they were both liturgical additions to an original ερχου standing alone. The **Ⲛ** reading is bolstered by another uncial, 052, in the form of its minuscule descendants 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as A 046, and certainly better than 051^s as a lone uncial. The 104 reading is simply a mistaking of NAI for KAI. I think that the **Ⲛ** reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

Rev 22:21b

- (1) μετα παντων
- (2) μετα παντων υμων
- (3) μετα παντων ημων
- (4) μετα παντων αγιων
- (5) μετα αγιων
- (6) μετα των αγιων
- (7) μετα των αγιων σου
- (8) μετα παντων των αγιων
- (9) μετα παντων των αγιων αυτοῦ

(1) A (2814) (it^{ar} *cum omnibus hominibus*) vg-am eth^½ Ambr Tyc Beat^½ SBL NA28 {B} (2) vg-cle,fu,dem,lipss eth^½ Fulg Ps-Ambr TR (3) 2050 (4) 1778 arm (5) 627 (6) & it^{gig} TH (7) 2329 *infra* (8) 046 051^{supp} 82 104 459 792 1006 1611^{sup} 1678 1841 1862 1888 2030 2053 2059 2060 2062 2065 2070 2074 2081 & syr^h cop^{sa} Andr Areth AN HF BG RP (9) 2030 syr^{ph} // *upon all the saints unto age of the ages* cop^{bo} (cop^{bo}^{mss} *age of the age*) // lac C P 69 88 172 256 911 920 1384 1828 2019 2080 2256 2302 2351 2814. Manuscript 2329 reads *ερχου κυριε ιησου χριστε μετα των αγιων σου* - "Come Lord Jesus Christ with your saints. Amen." (*Omits* Ἡ χάρις τοῦ κυρίου Ἰησοῦ). 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. See endnote #4.

Rev 22:21c TST 18

txt *lack* αμην A 1006 1841 2014 2025* 2026 2031 2034 2036 2037 2038^{txt} 2046 2047 2056^{txt} 2059^{txt} 2065^{txt} 2074 2081 2186^{txt} 2432 2595 it^{ar,gig} vg-fu Beatus^½ Tyconius Andrew Arethas SBL NA28 {B} // *include* αμην & 046 051^s 35 82 94 104 175 241 456 469 627 757 792 1611^s 1678 1778 1852 1854 1859 1862 1888 2020 2030 2042 2050 2053 2060 2062 2065^{com} 2073 2138 2329 2436 & vg-am syr^{ph,h} cop^{sa,(bo)} eth arm Beatus^½ Arethas TR AN HF BG RP TH // αμην αμην syr^h // lac C P 69 88 172 256 911 920 1384 1828 2019 2080 2256 2302 2351 2814.

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