

The Revelation

of

John

part of

The Holy Bible

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

<https://bibletranslation.ws/palmer-translation/>

September 2023 Edition
(First Eclectic Edition was April 08, 2006)
(First TR Edition was October 11, 2016)

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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 Antoniadis 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:

ℵ* 4th century

ℵ¹ 4th – 6th century (only one occurrence- in 21:4

ℵ² 7th century

ℵ^{2a} 7th century

ℵ^{2b} 7th century

ℵ^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 ℵ* 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; Harley 1772

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 τε εἶδε.¹

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 τοῦ ὧν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἔστιν ἐνώπιον τοῦ θρόνου αὐτοῦ,

⁴John, to the seven churches in Asia, grace to you, and peace, from Him³ who is, and who was, and who is to come, and from the seven spirits which are before his throne,⁴

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

² 1:2b txt omit \aleph 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 ⲙⲕ 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 του (genitive article) TR // απο "from him" $\text{P}^{18\text{vid}}$ \aleph 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 θεου "from God": 046 911 1006 1611 1841 2053 2065 2070 2329 it^{(ar),t} Vict Prim AN [θεου] HF RP // 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 "ἐγὼ εἰμι ὁ ὢν" - יהוה אֱלֹהֵינוּ אֲנִי יהוה.

⁴ 1:4b txt 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} // α (nom or acc pl neut rel. pronoun) P^{18} C 046 911 1006 1611 1841 2050 2070 2329 AN HF RP SBL TH NA28 {} // των (gen pl) \aleph A // 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 πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition;

1:5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος ἐκ τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. Τῷ ἀγαπήσαντι⁵ 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 loved 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 kings and priests¹¹ to his God and Father– to him be glory and power, for ever and ever. Amen.

originally it certainly read: ἀπὸ τῶν ἑπτὰ 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 ἐστὶν" reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

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

⁸ **1:5d** txt ἀπο P 046 911 922 1006 1828 1841 2065 2070 **℣**^K TR-Steph,Elz,Beza,Scriv AN HF BG RP // ἐκ **ℙ**¹⁸ **Σ** 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 ἡμᾶς **Σ** P 046 911 922 1006 1828 1841 2050 2065 2070 **℣** itar,gig vg^{cl} Tert Vic Prim TR AN HF BG RP SBL TH NA28 {} // ἡμιν **ℙ**¹⁸ A 1678 2053 2062 2080 2344 // ἡμῶν C 1611 2329 it^{h,t} vg // lac 051 1778.

¹⁰ **1:6b** txt τοὺς αἰῶνας τῶν αἰώνων **Σ**² C 046 911 922 1006 1611 1678 1828 1841 2053 2062 2065 2080 2329 **℣** it^{ar,gig,h,t} vg (arm) eth Did TR AN HF BG RP SBL TH ([αἰῶνας τῶν] NA28) {C} // τὸν αἰῶνα τῶν αἰώνων **Σ**^{*} syr^{ph,h} // τοὺς αἰῶνας **ℙ**¹⁸ A P 2050 2070 cop^{bo} // lac 051 1778.

¹¹ **1:6c** txt βασιλεις και ιερεις P 2065 TR // βασιλειαν και ιερεις **Σ**² it^{gig} Ps-Ambr // βασιλειον και ιερεις 046 2050 // βασιλειαν ιερεις **Σ**^{*} 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 **ℙ**^{18*} // βασιλειαν ιερεις τω θεω **ℙ**^{18c} // βασιλειαν ιερων syr^{ph,h} // 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 Ἰδοὺ 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 Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, λέγει ὁ κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

⁸"I am the Alpha and the Omega, the Beginning and the End,"¹⁴ says the Lord,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 καὶ ἀδελφὸς ὑμῶν καὶ συγκοινωνός¹⁶ ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ.

⁹I, John, both your brother and fellow in the oppression and kingdom and endurance of Jesus Christ,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 ὀπίσω μου φωνὴν 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,

1:11 λεγούσης, Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ, Ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἐκκλησίαις ταῖς ἐν Ἀσίᾳ, εἰς Ἐφεσον καὶ

¹² **1:7a** Daniel 7:13 וָאֵרָא עֲנַנִי שְׁמַיָא, דְּבַר אֱלֹהִים הָאֵל; וְעַד-עֲתִיק יוֹמִיָא מְשֶׁה, וְקִרְבִּי הָרְבִּיבִיָּהּ <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: וְנִשְׁחַתְּ בֵּית-נַחֲמָן--בְּדֹד, וְנִשְׁחַתְּ בֵּית-דָּוִד לְדָד, וְנִשְׁחַתְּ בֵּית-נְחֻמְיָה לְדָד, וְנִשְׁחַתְּ בֵּית-נְחֻמְיָה לְדָד, וְנִשְׁחַתְּ בֵּית-נְחֻמְיָה לְדָד. <http://www.mechon-mamre.org/c/ct/c2312.htm>

¹⁴ **1:8** txt το ω αρχη και τελος **Σ***^{2b} 1828 2050 2065 2344 itar,gig,t vg **ⲙ**^A cop^{bo} Andrew; Apr Beat TR // το ω η αρχη και το τελος 2329 // το ω **Σ**^{2a} A C P 046 911 922 1006 1611 1678 1841 2053 2062 2070 2080 it^h syr^{ph,h} arm eth Epiph; Ambr Varim Prim AN HF BG RP SBL TH NA28 {A} // 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 ο κυριος TR // ο κυριος 2074 Tert // λεγει κυριος ο θεος **Σ** A C P 046 911 922 1006 1611 1678 1828 1841 2053 2062 2065 2070 2080 it^h syr^{ph,h} cop^{bo} Prim AN HF BG RP SBL TH NA28 {/} // λεγει ο κυριος ο θεος arab Apr // ο θεος 2329 // και λεγει ο θεος eth // omit λεγει ο κυριος 2050 (Hipp) // lac 051 1778

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

¹⁷ **1:9b** txt ιησου χριστου 2329 TR // "of our Lord Jesus the Christ" cop^{sa} // εν ιησου χριστω **Σ**² AN // εν χριστω ιησου 046 911 922 1006 1828 1841 2065 2070 **ⲙ**^K itar,^h vg^{cl} Prim Compl HF BG RP // εν ιησου C P f052 1611 2050 2053^{com} it^{gig} syr^{ph,h} Dion ps-Ambr Apr SBL TH NA28 {/} // ενι ιησου **Σ*** // ην εν ιησου cop^{bo} // εν χριστω A // εν χριστου 2062^{com} // 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 **Σ**² 046 911 922 1006 1828 1841 2065 2070 **ⲙ**^K itar vg^{ms} syr^{ph,h} cop^{bo} Prim TR AN HF BG RP // μαρτυριαν ιησου του χριστου cop^{sa} // μαρτυριαν ιησου **Σ*** A C P f052 1611 2050 2053 2062 2329 it^hgig vg eth Dion Apr SBL TH NA28 {/} // lac 051

εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτιρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

¹¹saying, "I am the Alpha and the Omega; the Beginning and the End.²⁰ What you see, write in a book, and send it to the seven churches which are in Asia— to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

1:12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλησεν²¹ μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς,

¹²And²² I turned around to see the voice that spoke with me. And when I turned, I saw seven golden lampstands,

1:13 καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνίων ὅμοιον υἱῷ²³ ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς²⁴ τοῖς μαστοῖς ζώνην χρυσᾶν²⁵

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 εγω ειμι το α και το ω ο πρωτος και ο εσχατος και TR // λεγουσης εγω αλφα και το ω πρωτος και ο εσχατος και P // λεγουσης εγω α και ω πρωτος και ο εσχατος 922 // λεγουσης εγω ειμι το α και το ω ο πρωτος και εσχατος 2065 // λεγουσης (gen fem) **8*** A C 046 1006 1828 1841 2070 2329 **11**^K lat syr^h cop^{sa} AN HF BG RP SBL TH NA28 {} // λεγουσαν (acc. fem) **8**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 // lac 051

²¹ **1:12a** txt ελαλησε(v) P 922 1611 2065 **11**^A syr^{ph} TR // ελαλει **8** C 046 f052 1006 1828 1841 2053 2062 2070 2329 AN HF BG RP SBL TH NA28 {} // ελαλη 911 // λαλει A // τον λαλουντα μοι (in place of την φωνην ητις ελαλει μετ' εμου) 2050 // lac 051

²² **1:12b** txt και **8** A P f052 1828 1611 2050 2053 2062 2065 2329 vg syr^{ph,h} cop^{sa,bo} TR SBL TH NA28 {} // και εκει 046 911 922 1006 1841 2070 **11**^K AN [εκει] HF BG RP // lac 051

²³ **1:13a** txt ομοιον υιω C P f052 911 1006 1611 2053 2062 2065 **11**^A Ir^{lat} TR AN BG RP TH // ομοιωμα υιω A (syr^{ph}) // ομοιον υιον **8** 046 922 1828 1841 2050 2070 2329 **11**^K HF SBL NA28 // lac **9**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. **11** TR AN HF BG RP // χρυσιν 046 1597 2048 2074? // χρυσήν 808 1734 2351 // χρυσήν 2254 2256 // χρυσαν **8*** A C (Cypr Ir) SBL TH NA28 {} // χρυσην **9**⁹⁸ **8**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.

²⁷ **1:13e** txt επτα λυχνιων **8** 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} cop^{sa,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.

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 στήθος, "chest." But I didn't want to translate

1:14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὥσει ἔριον³⁰ λευκόν, ὡς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς 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 ὡς ἐν καμίνῳ πεπυρωμένης,³¹ καὶ ἡ φωνὴ αὐτοῦ ὡς 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 αὐτοῦ χειρὶ³³ ἀστέρας ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὅξεια ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς 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 ὡς νεκρός· καὶ ἐπέθηκεν τὴν δεξιὰν αὐτοῦ χεῖρα ἐπ' ἐμὲ λέγων μοι, 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 upon me, saying to me, "Do not fear. I am the First and the Last,

1:18 καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλείς τοῦ ᾄδου καὶ τοῦ θανάτου.

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

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 ὥσει ἐριον f052 2065 2070^{com} 2329 TR BG // ὡς ἐριον N A 911 922 1006 1778^{com} 1841 2053 2062 2070^{txt} AN RP SBL TH NA28 {} // καὶ ὡς ἐριον 046 1828 HF // omit ὥσει ἐριον λευκον 1611 // lac 051

³¹ **1:15a** txt πεπυρωμενοι (nom pl masc) P 046^c f052 911 1006 1611 1828 1841 2065 2070 M syrh^{mg} Andr; Areth Vict-Pett Tyc TR AN HF BG RP // πεπυρωμενοι 922 2329 // περπυρωμενοι 046* // πεπυρωμενω (dat sing) N 2050 2053 2062 itar,gi,g,h,t vg syrph,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 P⁹⁸ 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 ὡς similarly makes a whole phrase rather imprecise.

³² **1:15b** The Greek verb here for "made to glow" is πυρόω - purōō, 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 N 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 P⁹⁸ // omit arm⁴ // lac 051. Compare Rev. 2:1.

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

¹⁹"Write 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 οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν, καὶ αἱ ἑπτὰ λυχνίαι ἃς εἶδες, ἑπτὰ ἐκκλησίαι εἰσίν.

²⁰The mystery of the seven stars which you see upon my right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw,³⁷ are the seven churches.

Chapter 2

To the Church in Ephesus

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

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

2:2 Οἶδα τὰ ἔργα σου καὶ τὸν κόπον σου³⁸ καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς, καὶ ἐπειράσω τοὺς φάσκοντας εἶναι ἀποστόλους καὶ οὐκ εἰσίν, καὶ εὗρες αὐτοὺς ψευδεῖς.

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

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

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

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 αδου και του θανατου f052 TR // 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 // lac 051.

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

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

2:4 ἀλλ' 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 ἐκπέπτωκας, καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἔάν 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 ἐγὼ 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 μέσῳ τῷ παραδείσῳ τοῦ θεοῦ.

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

To the Church in Smyrna

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

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

2:9 Οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, πλούσιος δὲ εἶ, καὶ τὴν βλασφημίαν 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 πάσχειν.⁴⁰ ἰδοὺ μέλλει βάλειν ἐξ ὑμῶν ὁ διάβολος εἰς φυλακὴν ἵνα πειρασθῆτε, καὶ ἔξετε θλίψιν ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

¹⁰Do not be afraid of any of the things you are about to suffer. Behold,⁴¹ the devil is about to throw some of you into prison, so that you may be tried, and you will have affliction for ten days. Be faithful until death, and I will give you the crown of life.

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

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.

³⁹ 2:5 txt σοι ταχυ 046 f052 911 922 1006 1611 1828 1841 2065 2070 **¶** 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 **¶** A C P 2050 2053 2329 it^g vg syr^h 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 - tachy, "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 πασχειν **¶** A C P f052 922 1611 1828 2053 2070 **¶** A TR BG SBL TH NA28 {} // παθειν 046 911 1006 1841 2050 2065 2329 **¶** K AN HF RP // lac 051 2062

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

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 καὶ ἐν ταῖς ἡμέραις ἐν αἷς⁴² Ἀντίπας ὁ μάρτυς μου ὁ πιστός, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου κατοικεῖ ὁ Σατανᾶς.

¹³I know your works and where you live,⁴³ where Satan's throne is; yet you hold fast to my law and have not denied my faith, even⁴⁴ in the days in which Antipas⁴⁵ my faithful witness⁴⁶ 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 εμαις 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 και A C f052 2050 2053 2329 it^{ar} vg syr^{ph} cop^{sa,bo} TR AN [και] SBL TH NA28 {} // 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 // 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^{??} // ἀντεῖπας 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.

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, and he adds the word "my"- my faithful martyr.

2:14 ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκε⁴⁷ τὸν Βαλὰκ⁴⁸ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν⁴⁹ εἰδωλόθυτα καὶ πορνεῦσαι·

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

2:15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν⁵⁰ Νικολαϊτῶν, ὃ μισῶ.

¹⁵So also you have some who hold to the teaching of the Nicolaitans, which thing I hate.⁵¹

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

¹⁶Repent! Otherwise I will come to you quickly and fight against them with the sword of my mouth.

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

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

To the Church in Thyatira

2:18 Καὶ τῷ 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:

⁴⁷ **2:14a** txt ἐδίδασκεν (imperf) **Σ** A C P f052 1611 2050 2053 2065 2329 it^g vg TR SBL TH NA28 { } // ἐδίδαξεν (aor) 046 911 922 1006 1828 1841 2070 **Π**^K syr^{ph,h} cop^{sa,bo} AN HF BG RP // 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 φαγεῖν **Σ** A C P f052 1611 2050 2053 2065 2329 syr^{ph} TR BG SBL TH NA28 { / } // καὶ φαγεῖν 046 911 922 1006 1828 1841 2070 **Π**^K vg^{ms} syr^h AN HF RP // 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 ο μισω f052 TR // "as I also hate" arab // ομοιως ο μισω P **Π**^A lips // 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 { } // omit 922 cop^{sa,bo} eth Vict. Aprvid // 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 διακονίαν καὶ τὴν πίστιν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου καὶ τὰ ἔσχατα πλείονα τῶν πρώτων.

¹⁹I know your works and love and service and faith, and your perseverance, how your last works are even⁵² greater than your first.⁵³

2:20 ἀλλ' ἔχω κατὰ σοῦ ὀλίγα ὅτι ἔᾱς⁵⁴ τὴν γυναῖκα Ἰεζάβελ τὴν λέγουσαν ἑαυτὴν προφήτιν διδάσκειν καὶ πλανᾶσθαι ἑμοὺς δούλους, πορνεῦσαι καὶ εἰδωλόθυτα φαγεῖν.

²⁰But I have a few things⁵⁵ against you, that you allow that woman⁵⁶ Jezebel, who calls herself a prophetess, to teach, and to lead my servants astray, to commit sexual immorality and to eat things sacrificed to idols.

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

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

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

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 their works.⁵⁷

⁵² **2:19a** txt και τα εσχατα 2026 2029 2053 2059 2186 2814 copsa,bo TR BG // τα εσχατα rell Gr. syrph,h Prim Auct AN HF RP SBL TH NA28 {} // 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 εἰς TR // αφεις N* A P 046 922 1828 2053 2065 AN HF BG RP SBL TH NA28 {} // αφις C // αφ_ 2070 // αφησ 2329 // αφιης 911 1006 1841 // αφηκας N2 1611 2050 vgms syrph copsa,bo arm (arab) // ποθεις f052 // lac 051 2062.

⁵⁵ **2:20b** txt κατα σου ολιγα vgcl lips4,6 Haymo TR AN // κατα σου A C P 046 f052 911 922 1006 1611 1828 1841 2053 2070 2329 itar vg syrph copsa,bo arm Tert Ps-Ambr Tyc2 Compl HF BG RP SBL TH NA28 {} // κατα σου πολυ N 2050 2065 itgig syrph arm α.4 // κατα σου πολλα 2074 Prim Cypr Ambr // lac 051 2062. See endnote # 4 about this variant.

⁵⁶ **2:20c** txt γυναικα "woman," N C P f052 922 1611 2050 2053 2329 itar.gig,t vg copsa,bo arm eth Epiph Andr Tert Ambrosiast Tyc Beat Haymo TR SBL TH NA28 {B} // γυναικα σου, "your woman / your wife," (A +την) 046 911 1006 1828 1841 2065 2070 M^K syrph,h arm Cypr Prim Areth AN HF BG RP // 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 αυτων "their works," A 2065 2070 2329 itar,t vgcl syrph,h arm Andr Cypr Ambr Apr Prim TR // εργων αυτης "her works," N C P 046 911 922 1006 1611 1678^{comp} 1778 1828 1841 2050 2053 2080 M itgig vg^{ww,st} copsa,bo eth arm4 Tert Tyc Beat Haymo Areth AN HF BG RP SBL TH NA28 {A} // 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 καὶ λοιποῖς τοῖς ἐν Θυατίροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, καὶ οἵτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βαλῶ ἐφ' ὑμᾶς ἄλλο βάρος·

²⁴And to the rest of you also⁵⁹ in Thyatira I say, as many as do not hold to these teachings and⁶⁰ who have not known 'the deep things⁶¹ of Satan,' as they say, I will not lay 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 συντρίβεται, 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 και λοιποις vg-cle,harl,tol TR // και τοις λοιποις 2329 // τοις λοιποις **Σ**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 {} // τοις εν λοιποις **Σ**^{*} // τοις εν τοις θυατηροις λοιποις 2050 // lac 051 2062. See endnote #4 about this variant.

⁶⁰ **2:24b** txt και οιτινες vg^{cl} TR // οιτινες *all extant Gr. vg-rell. syr cop eth arm Prim Beat* AN HF BG RP SBL TH NA28 {}. See endnote #4 about this variant.

⁶¹ **2:24c** txt βαθη (acc pl of βαθος) **Σ** P 2050 2053 2065 2070^{com} 2329 2344 **Π**^A lat TR // βαθεα (acc pl of βαθος) A C 046 f052 911 922 1006 1611 1828 1841 2070^{txt} **Π**^K syr^{ph,h} cop^{sa} arm AN HF BG RP SBL TH NA28 {} // *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]) {} // αχρισου 922 // αχρι ου **Σ** C 2329 SBL TH // 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 συντρίβεται - 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 Textus Receptus has the verb as συντριβήσεται - suntribēsetai, future tense, passive voice. All other Greek manuscripts have it present tense, including the oldest manuscripts

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 τὸ ὄνομα ἔχεις ὅτι ζῆς, 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 στηρίξον τὰ λοιπὰ ἃ μέλλει ἀποθανεῖν, οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ·

²Be watchful, and strengthen⁶⁶ the things that remain, which are about to die.⁶⁷ For I have not found your works complete before God.⁶⁸

such as \aleph A C 1854 2050 *pc* *it*^{gig} *cop*^{sa,bo}). You could also render this phrase, "shattering them like pieces of pottery." But it is customary to make it reminiscent of the better known versions of Psalm 2:9, which verse it indeed is supposed to be reminiscent of, according to the next verse. See also Psalm 149:4-9.

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* ἑπτὰ πνεύματα \aleph 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 {} // ἑπτὰ πνεύματα A arm α 4 // πνεύματα TR-Eras,Ald,Steph // ἑπτὰ χαρίτας arm^{2 3} // *lac* 051 2062

⁶⁶ **3:2a** *txt* στηρίξον (same as στηρίσον, *diff* dialect) \aleph 046 1778 1828 2050 2065 2070^{com} 2080 TR // στηρίσον (2nd sing imper act of "strengthen") A C P 911 1006 1678 1841 2053 AN BG RP SBL TH NA28 {} // στερνίζων 2329 // στηρίζων 922 // τηρήσον (2nd sing aor imper act of "keep") 1611 2070^{txt} 2344 π^k *latt* *syr*^h HF // τηρίσον 181 792 // *lac* 051 2062.

⁶⁷ **3:2b** *txt* μέλλει ἀποθανεῖν TR // ἡμελλεν ἀποθανεῖν 922 2053^{com} // ἐμελλον ἀποθνήσκειν 88 2074 // ἐμελλες ἀποθανεῖν *syr*^{ph} // ἡμελλον ἀποθανεῖν 2351 // "otherwise you will die" *cop*^{bo} arm1 // ἐμελλον ἀποθνήσκειν AN // ἐμελλον ἀποθανεῖν \aleph A C P f052 1828^{txt} 2050f 2053^{txt} 2329 π^A *latt* *syr*^h *cop*^{sa} *eth* SBL TH NA28 {} // ἐμελλες ἀποβαλλεῖν 911 1611 2070 HF // ἐμελλες ἀποβαλεῖν 2065 BG // ἡμελλες ἀποβαλλεῖν 046 1006 1841 π^k RP // ἡμελλον ἀποβαλλεῖν 1828^{mg} // *lac* 051 2062. There are a large number of other variants in the late minuscules. See endnote for full variant list. The exact TR reading is not attested. But the TR reading is in agreement in essential meaning with the NA28. 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* θεοῦ (God) *syr*^{ph} *cop*^{sams} arm Prim TR // θεοῦ μου (my God) \aleph 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 {} // *lac* 051 2062

3:3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. ἐὰν οὖν μὴ γρηγορήσης, ἦξω ἐπὶ σε ὡς κλέπτῃς, καὶ οὐ μὴ γνῶς⁶⁹ ποῖαν ὥραν ἦξω 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 ἔχεις ὀλίγα ὀνόματα καὶ ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.

⁴You do have a few names even in Sardis who have not defiled their garments, and they will walk with me in white,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 ἐξομολογήσομαι 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 γνωσ (2nd sing aor subj act) A C P 922 1611 2053 2065 **π**^A TR BG RP SBL TH NA28 {} // γνωση (2nd sing aor fut act) **κ** 046 f052 911 1006 1828 1841 (2050 γνωσει) 2070 2329 2344 **π**^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 ηξω επι σε **κ** 046 911 922 1006 1828 1841 2050 2065 2070 **π**^K it vg-am,cle,lips^{4,6} syr cop^{sap} Beat TR AN [επι σε] HF BG RP // ηξω A C P f052 1611 2053 2329 vg-fu,dem,tol,harl,lips⁵ cop^{sap} SBL TH NA28 {} // lac 051 2062. The words ηξω επι 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 ουτος **κ**² P 046 911 922 1611 1828 1841 2053 2070 **π** Andr TR HF RP // αυτος 2050 // ουτως **κ**^{*} 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 κλεῖδα τοῦ Δαβὶδ,⁷³ ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει·

⁷³"And to the angel of the church in Philadelphia, write: 'These things says the Holy One, the True One, the one holding the key of David, who opens and no one closes, and closes and no one opens.'⁷⁴

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

⁸"I know your works, (behold, before you I have provided an open door, and⁷⁵ no one is able to close it) how you have little power, yet have kept my word, and have not denied my name.

⁷³ **3:7a** txt την κλειδα του Δαβίδ TR // την κλειδα του δαδ 2065 2074 // την κλειδα δαδ 1611 1854 2329 // την κλειν του Δαβίδ HF // την κλειν του δαυιδ BG RP // την κλειν Δαυίδ SBL TH NA28 {} // την κλειν του Δαυίδ 94 AN // την κλειν δαδ 046 1678 1778 2080^{txt} // κλιν του ΔΑΔ Ν* // την κλιν ΔΑΔ A C // την κλιν του ΔΑΔ Ν² // την κλειν του δαδ P 82 241 469 627 792 911 920 1006 1841 1862 1888 2053 2070 2080^{mg} 2351 // 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 // 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 κλειει και κλειει και ουδεις ανοιγει TR // ο ανοιγων και ουδεις κλεισει και κλειων και ουδεις ανοιγει P SBL TH NA28 // ο ανοιγων και ουδεις κλεισει και κλειων και ουδεις ανοιξει 1678 1828 2050 AN // ο ανοιγων και ουδεις κλεισει κλειων και ουδεις ανοιξει 1778 2080 // _ ανοιγων και ουδεις κλισει κλειω και ουδεις ανοιγει A // ο ανυγων και ουδεις κλισει και κλειει και ουδε εις ανοιγει C* // ο ανυγων και ουδεις κλισει και κλιων και ουδε εις ανοιγει C¹ // 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 // και ανυγων και ουδεις κλισει και κλειω και ουδεις ανυξει Ν* // και ανυγων και ουδεις κλισει και ουδεις ανυξει Ν^{2a} // και ανυγων και ουδεις κλισει και κλειω και ουδεις ανυξει Ν^{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 και ουδεις 1611 2028 2029 2033 2037 2046 2052 2054 2083 2186 2814 TR // ην ουδεις rell. Gr. vg syr cop eth arm Prim AN HF BG RP SBL TH NA28 {} // 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 ἤξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγώ⁷⁶ ἠγάπησά 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, κἀγὼ 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 Ἰδοὺ, ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

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

3:12 ὁ νικῶν ποιήσω αὐτὸν στῦλον 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 Ἱερουσαλήμ, ἡ καταβαίνουσα 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 εγω N A C P f052 922 1611 2050 2053 2065 2329 vg-am,fu,et al TR AN [εγω] SBL TH NA28 {} // οτι 046 911 1006 1828 1841 2070 M^K vg^{ms} arm1 Prim HF BG RP // lac 051 2062.

⁷⁷ 3:9b txt διδωμι (pres) P 046 f052 911 1006 1611 1828 1841 2053 2065 2329 M it^g TR AN HF BG RP // διδομι 2050 // δεδωκα (perf ind) N 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 N A C P 046 f052 922 1611 1828 2050 2053 2065 2070 2329 M 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 ἐκκλησίας Λαοδικέων γράψον· Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ·

¹⁴"And to the angel of the church of the Laodiceans, write, 'These things says the Amen, the faithful and true witness, the origin of the creation of God:

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

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

3:16 οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε ψυχρὸς οὔτε⁸⁰ ζεστός, μέλλω⁸¹ σε ἐμέσαι ἐκ τοῦ στόματός μου.

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

3:17 ὅτι λέγεις ὅτι⁸² Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδενός⁸³ χρειαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ 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,

3:18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσης, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχὺνὴ τῆς γυμνότητός σου, καὶ κολλούριον⁸⁴ ἔγχιρσον 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 your eyes so you will see.

⁸⁰ **3:16a** txt οὔτε ψυχρὸς οὔτε ζεστός A P cop^{sa} it^a vg syr^{ph} Vic Apr TR // οὔτε ψυχρος ει ουτε ζεστος 2050 // οὔτε ζεστός οὔτε ψυχρὸς C 046 1611 1678 1828 2080 2329 NA28 {} // ουτε ζεστος ουτε ψυχρος ει X // οὐ ζεστός οὔτε ψυχρὸς 911 922 1006 1841 2053 RP // omit και ουτε ζεστος ουτε ψυχρος 792 1778 it^{sg} eth arm Prim Salv // lac 051 2062.

⁸¹ **3:16b** txt μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου TR RP NA28 {} // μέλλω σε ἐμέσαι και ἐλέγχω σε ἐκ τοῦ στόματός μου f052 // παυσε του στοματος σου X* // μελλω σε ἐμιν ἐκ του στοματος μου X² // ἐλέγχω σε 2329 // ἐμμεσαι 046* 469 2065 // αἰμέσαι 1888 2019 2053 // ἐμαισαι 2053cmg // ἐμαισε C 104 2053com // ἐμεσε 792 // ἐμέσειν 1854 // ἐν μέσω 2053*txt // ἐκμεσαι 2042 // ἀπο for ἐκ 1006 1841 // σου for μου cop^{bo} // lac 051 88 2030 2062.

⁸² **3:17a** txt οτι πλουσιος A C f052 911 1611 2050 2329 lat syr TR AN SBL TH NA28 {} // πλουσιος X P 046 1006 1841 2053 2065 2070 m vg-six arm eth Spec Beat HF BG RP // lac 051 2062.

⁸³ **3:17b** txt ουδενος (gen) X 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.

⁸⁴ **3:18** txt κολλούριον A P 2050 TR // κολλύριον X C f052 1006 1611 1841 2329 2344 RP // κολύριον 046 // 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.

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, 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 come in⁸⁵ to him and dine with him and he with me.⁸⁶

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 ἠνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγξ λαλούσης μετ' ἐμοῦ λέγουσα, Ἀνάβα ὧδε, 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 Καὶ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος,

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

4:3 καὶ ὁ καθήμενος ἦν ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἶρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ.

³And the one sitting was like⁸⁷ jasper stone and carnelian⁸⁸ in appearance. And an aura⁸⁹ encircles the throne, like emerald in appearance.

⁸⁵ **3:20a** txt εἰσελεύσομαι A P f052 922 1611 2050 2053 2065 latt syr^h cop^{sa,bo} arm eth TR // καὶ εἰσελεύσομαι N 046 01691841 1828 1006 911 2070 2329 **ⲙⲏⲕ** syr^{ph} AN HF BG RP SBL TH NA28 [καὶ] {} // lac C 051 2062.

⁸⁶ **3:20b** This sounds like the same man who wrote the gospel of John. Compare John 14:3,20,23; 15:4

⁸⁷ **4:3a** txt καὶ ὁ καθημενος ὁμοιος N A P 046 922 1611 1678 1778 1828 2329 (ως) latt syr arm SBL TH NA28 {} // καὶ ὁ καθημενος ἐπὶ τὸν θρόνον ὁμοιος 0169 cop^{sa} // καὶ ὁ καθημενος ἦν ὁμοιος TR // καὶ ὁ καθημενος ἐπ' αὐτὸ ἦν ὁμοιος eth // καὶ ὁ καθημενος ἐπὶ τὸν θρόνον cop^{bo} // ὁμοιος 911 1006 1841 2053 2065 2070 2080 **ⲙⲏ** (arab) AN HF BG RP // lac C 051 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. The TR and NA28 represent the earliest reading by far, so one wonders if later copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. 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

4:4 καὶ κυκλόθεν τοῦ θρόνου θρόνοι⁹⁰ εἴκοσι καὶ τέσσαρες καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας 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, I saw twenty-four elders⁹¹ ⁹² dressed in white garments,⁹³ and on their heads crowns of gold.

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

⁵And from the throne come flashes and sounds and thunderings.⁹⁴ And there are seven flaming torches burning before the 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·

⁶and 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,⁹⁵ full of eyes, front and back.

other hand, the seeming redundancy of the NA28 reading, after v. 2 having just said, "someone sitting" already, is very Johannine in style.

⁸⁸ **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.

⁸⁹ **4:3c** This is from the Greek word ἶρις - iris, which can mean rainbow or halo. Webster's second definition of aura is: "a luminous radiation; Nimbus." I didn't like rainbow, since the rainbow by definition includes the whole spectrum of colors, whereas this phenomenon is only green. Halo is possibly suitable; it's just that the English reader is accustomed to it being only something around the heads of holy people or saints in art. But halo is also used in astronomy.

⁹⁰ **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 (X) skips the words ἐπὶ τοὺς θρονους εἴκοσι τέσσαρας (homoioleuton) 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 ΘΡΟΝΟΥC then picks up the next line with ΕΙΚΟCΙ ΤΕCЦΑΡΕC 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.

⁹¹ **4:4b** txt θρονους ειδον τους εικοσι και τεσσαρας πρεσβυτερους TR // τους κδ πρεσβυτερους καθημενους 1828 // θρονους ειδον τους εικοσι τεσσαρας πρεσβυτερους BG // θρονους εικοσι τεσσαρας πρεσβυτερους καθημενους P 922 2065 SBL TH NA28 {} // θρονους τους εικοσι τεσσαρας πρεσβυτερους καθημενους 1006 1611 1841 AN HF RP // θρονους καθημενους πρεσβυτερους f052 2070 2329 // θρονους πρεσβυτερους καθημενους A // πρεσβυτερους καθημενους X // τους εικοσι τεσσαρας πρεσβυτερους καθημενους 911 // θρονους τους εικοσι και τεσσαρας πρεσβυτερους καθημενους 2050 // θρονους τους ΚΔ πρεσβυτερους πρεσβυτερους 046 // θρονους κδ πρεσβυτερους καθημενους 2053 // lac C 051 2062. I suspect that the longer readings are clarifications, and that the reading of f052 2329 may be original.

⁹² **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?

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

⁹⁴ **4:5** Many phrase this as "flashes of lightning and peals of thunder." Compare Exodus 19:16

4:7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον⁹⁶ τὸ πρόσωπον ὡς ἄνθρωπος, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ.

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

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

⁸And the four beings, every one of them had⁹⁸ six wings each, which are covered completely around with eyes, even inward. And they take no rest day or night, continually saying, "Holy, holy, holy⁹⁹ is the Lord God Almighty, who was and who is and who is to come."

⁹⁵ **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."

⁹⁶ **4:7a** txt ζων εχον (neut) **Σ** P f052 911 1611 1841 2053 2065 2070 **ⲙ** 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.

⁹⁷ **4:7b** txt το προσωπον ως ανθρωπος P 1611* 1778 2050 2053 2329 **ⲙ**^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 // προσωπον ανθρωπου 046 911 1006 1611^c 1828 1841 2070 **ⲙ**^K Ir HF RP // το προσωπον ως ομοιον ανθρωπω **Σ** (it^{sig,t}) // το προσωπον ως προσωπον ανθρωπου cop^{sa} // το προσωπον ως προσωπος υιου ανθρωπου cop^{bo} // illegible 1678 // lac C 051 2062.

⁹⁸ **4:8a** txt ειχον ανα (1st sing & 3rd pl imperf) **Σ** lat (*habebant*) TR // εχων ανα (nom sing masc pres part) A 922 1006 1828 2329 (Cass Vict *habentes*) SBL TH NA28 {} // εχον ανα (nom&acc sing neut pres part) 046 911 1841 2053 2065 2070 **ⲙ** Eras^{4,5mg} AN HF BG RP // 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.

⁹⁹ **4:8d** txt αγιος 3 times **Σ**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 NA28 {} // αγιος 9 times 046 1828 HF BG // αγιος 8 times **Σ**^{*} // αγιος 7 times 1678 (contra fam) Oec^{com} // lac C 051 2030 2062. There are also scattered, minuscules that read αγιος 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."

4:9 καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου¹⁰⁰ 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 εἴκοσι καὶ τέσσαρες 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 Ἄξιός ἐῖ, κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημα σου εἰσιν καὶ ἐκτίσθησαν.

¹¹"You are worthy, O Lord, to receive glory and honor and power, for you¹⁰¹ created all things, and for your purpose they exist¹⁰² 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 ὀπισθεν, κατεσφραγισμένον σφραγίσιν ἑπτά.

¹And I saw upon the right hand of the one sitting on the throne a scroll, written on, inside and back,¹⁰³ sealed up with seven seals.

5:2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς ἐστὶν ἄξιος 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 loose the seals of it?"

5:3 καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς ἀνοῖξαι τὸ βιβλίον οὐδὲ βλέπειν αὐτό.

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

5:4 καὶ ἐγὼ ἔκλαιον πολὺ ὅτι οὐδεὶς ἄξιος εὗρέθη 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.

¹⁰⁰ 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 N A 2050 2080 SBL TH NA28 {} // lac C 051 2062.

¹⁰¹ 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..."

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

¹⁰³ 5:1 txt εσωθεν και οπισθεν A 1828^{mg} 2329 2344 syr^h Or⁴ Cyp Cass TR SBL TH NA28 {} // εμπροσθεν και τα οπισθεν N cop^{sa} Or^{2/4} (conformed to LXX Ezekiel 2:10- τα εμπροσθεν και τα οπισω) // εσωθεν και εξωθεν P 046 f052 911 922 1006 1611 1828^{txt} 1841 2050 2053 2065 2070 M it^{ar,gig} vg syr^{ph} cop^{bo} arm eth Hipp Orig⁴ Vict-Pett Apr Beat Aphraates Hil Oec Prim Ps-Ambr AN HF BG RP // 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.

5:5 καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαβὶδ, ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς ἐπτὰ¹⁰⁴ 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, so as to open the scroll and to loose¹⁰⁵ the seven seals of it."

5:6 Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἐπτὰ καὶ ὀφθαλμοὺς ἐπτὰ, οἳ εἰσιν τὰ ἐπτὰ τοῦ θεοῦ πνεύματα τὰ ἀπεσταλμένα 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 spirits¹⁰⁶ of God sent forth into all the earth.¹⁰⁷

5:7 καὶ ἦλθεν, καὶ εἴληφεν τὸ βιβλίον 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 εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἁρνίου, ἔχοντες ἕκαστος κιθάραν, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν αἱ 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 lyre¹⁰⁸ and a golden bowl filled with incenses, which are the prayers of the saints,

5:9 καὶ ᾄδουσιν ᾠδὴν καινὴν λέγοντες, Ἄξιός ἐστι 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: "You are worthy to take the scroll, and to open the seals of it, because you were slain, and thereby purchased us¹⁰⁹

¹⁰⁴ 5:5a omit επτα 792 1611 latt syr^{ph} cop^{bo} eth arm Jer Oros

¹⁰⁵ 5:5b txt και λυσαι N 94 2053txt 2344 vg-cle,demid,lipss syr^{ph} Apr Cypr Jer Oros TR // και A P 046 f052 911 922 1006 1611 1828 1841 2050 2053com 2065 2070 2329 it vg-am,fu,tol,harl syr^h cop arab AN HF BG RP SBL TH NA28 {} // lac C 051 2062

¹⁰⁶ 5:6a txt τα επτα P²⁴ N 046 911 922 1828 2053 2065 2070 2329 it^g vg-cle,am^{mg},demid,tol,harl^{mg} syr^{ph,h} cop^{sa,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 Iren^{arm} Apr Andrew^{bav} TR-Eras1,2,3;Ald,Col // lac C 051 2062.

¹⁰⁷ 5:6b Zechariah 4:10

¹⁰⁸ 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 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."

¹⁰⁹ 5:9 variants in part:

1.) ηγ. τω θεω ημας

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

5:10 καὶ ἐποίησας ἡμᾶς τῷ θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύσομεν ἐπὶ τῆς γῆς.

¹⁰“And you made us¹¹⁰ kings¹¹¹ and priests to our God, and we will reign¹¹² on the earth.”

2.) ηγ. τω θεω

3.) ηγ. ἡμας

4.) ηγ. ἡμας τω θεω

5.) ηγ. ἡμας τω θεω ἡμῶν

6.) ηγ. ἡμας ἐν τῷ αἵματι σου τω θεω

7.) omit θεω to τω θεω in v. 10

8.) missing/defective here

1.) Ⲭ 046 f052 911 1006 1611 1841 2053 2329 ⲙ cop^{bo} Andr^{a,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,gig} 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: ⲡ¹¹⁵ 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 ἡγορασας 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. 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.

¹¹⁰ **5:10a** txt 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 // αὐτοὺς (all Greek mss but 792, 2436) vg-am (eos) syr cop^{bo} arm> (eth) Andr; Cypr Matern AN HF BG RP SBL TH NA28 {A} // lac C P 051 1384 1854^{homoiotel.} 2030 2062 2329. See endnote # 4 about this variant.

¹¹¹ **5:10b** txt βασιλεῖς καὶ ἱερεῖς 046 1006 1611^c 1841 2053 2065 2070 ⲙ syr^h arm TR AN HF BG RP // βασιλειαν καὶ ἱερεῖς A f052 1611* 1854 2050 2329 latt cop^{(sa),bo} arm4 SBL TH NA28 {\} // βασιλειαν καὶ ἱερατειαν Ⲭ 2344 // βασιλειαν καὶ ἱερεῖς καὶ βασιλεῖς syr^{ph} // lac C P 051 2062

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

¹¹⁴And I looked, and I heard¹¹³ 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, Ὁ ἄξιός ἐστιν τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον 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 ἐστὶν ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης ᾧ ἐστὶν, καὶ τὰ ἐν αὐτοῖς πάντα, 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.

¹³And every creature that is in heaven, and on the earth, and under the earth,¹¹⁴ and such as are in¹¹⁵ the sea,¹¹⁶ and all the things that are in them, I heard saying, "Blessing and honor, glory and power, be to Him who sits on the throne, and to the Lamb, for ever and ever!"¹¹⁷

¹¹² **5:10c** txt βασιλευσομεν vg-cle,dem,lips4,6 arm Prim Beat TR // βασιλευσουσιν **Σ** P 922 1828 2050 2053 2344 **Π**^A itg^{ig} 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 // infinitive arm α. // omit και βασιλευσομεν επι της γης ps-Ambr // lac C 051 2062. See endnote # 4 about this variant. Note that the TR does not follow Ms. 2814, Erasmus' only Greek manuscript for Revelation.

¹¹³ **5:11** txt ηκουσα A P 046* f052 1611* 2053 2329 **Π**^A latt cop^{bo} arm> eth Cass^{1/2} TR SBL TH NA28 {} // ηκουσα ως **Σ** 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 // lac C 051 2062.

¹¹⁴ **5:13a** txt καὶ ὑποκάτω τῆς γῆς A P 046 f052 922 1006 1611 1841 itar,gig vg cop^{sa} syr^{ph,h} TR RP NA28 {} // omit **Σ** 911 1828 2050 2053 2329 cop^{bo} arm Fu // lac C 051 2062.

¹¹⁵ **5:13b** txt και επι της θαλασσης A P 046 911 922 1006 1611 1828 1841 2050 2053 2065 2070 2329 itar TR AN HF BG RP SBL TH NA28 {} // και επι την θαλασσαν f052 // και της θαλασσης cop^{sa} // και τα εν τη θαλασση **Σ** syr^{ph,h} cop^{bo} arm eth // Et in mari itg^{ig} 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.

¹¹⁶ **5:13c** txt θαλασσης α εστιν και P 046 2050 **Π**^A itc,dem,div,haf vg syr^{ph} Andr; Fulg^{1/2} TR BG // θαλασσης εστιν και A 911 922 1006 1611^c 1841 2070 2329 **Π**^K cop^{bopt} HF RP TH // θαλασσης α και Beatus // θαλασσης και **Σ** f052 1611* 2065 it(ar),gig vgms syr^h cop^{sa,bopt} arm eth Prim Cass Beat Andrew^a AN SBL NA28 {B} // θαλασσης οσα εστι και 1828 Andr^c Fulgent^{1/2} // θαλασσης σα εστι και 2053 // mare et quae in eis // 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 οσα εστιν, και. The text which seems to have given rise to these modifications is simply και..."

¹¹⁷ **5:13d** txt αιωνων **Σ** A P 922 1006 1611 1828 1841 2050 2053 2070 (2329) 2344 itar,gig vg syr^{ph,h} cop^{sa,bo} arm Prim TR AN SBL TH NA28 {} // αιωνων αμην 046 f052 911 2065 **Π** eth arm3 Tert Ps-Ambr HF BG RP // lac C 051 2062. This variant is related to the following footnote. It looks like the word Ἀμὴν 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.

5:14 καὶ τὰ τέσσαρα ζῶα ἔλεγον, Ἀμήν· καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσαν, καὶ προσεκύνησαν ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.

¹⁴And the four beings were saying "Amen."¹¹⁸ And the twenty-four elders fell down, and worshiped Him who lives for ever and ever.¹¹⁹

Chapter 6

The Seven Seals

6:1 Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνῆς¹²⁰ βροντῆς, Ἔρχου καὶ βλέπε.

¹And I watched as¹²¹ the Lamb opened the first of the seals. And I heard one of the four living beings saying in a thunderous voice, "Come and see."¹²²

6:2 καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ.

²And I looked, and behold, a white horse, and the one sitting on it holding a bow, and to him was given a crown, and he went out conquering and to conquer.¹²³

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

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

¹¹⁸ **5:14a** txt ζωα ελεγον αμην N 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} // ζωα ελεγον το αμην 922 latt cop^{sa} // ζωα ελεγεν το αμην 1828 // ζωα λεγοντα το αμην 046 M^K HF BG RP // ζωα λεγουσιν το αμην cop^{sa,bo} // omit 911 // lac C 051 2062. See endnote with full collation of this variant in combination with the previous one.

¹¹⁹ **5:14b** txt προσεκυνησαν ζωντι εις τους αιωνας των αιωνων 2045* vg-cle,lips4 Prim Haymo TR // 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 {} // lac C 051 88 1384 1704 2022 2030 2062 2078 2091. The early Vulgate texts am (Amiatinus) and fu (Fuldensis) support the majority text. Yes, only one Greek manuscript reads with the TR here. See endnote # 4 about this variant.

¹²⁰ **6:1a** txt φωνης P TR // φωνην N 1778 2053 2065 it^{ig} vg arm // φωνη A C 046 911 922 1006 1611 1678 1828 1841 2070 2080 2329 Mⁱ it^{ar} syr^{ph,h} cop^{sa,bo} Beat Prim AN HF BG RP SBL TH NA28 {} // φωνη 2329 pc // Ἔρχου, ως φωνη βροντης. 2074 // omit ως φωνη βροντης 94 // lac 051 2050 2062.

¹²¹ **6:1b** txt οτε N A C P f052 922 1006 1611 1828 1841 2329 M^A it^{ig} vg-dem syr^{ph,h} (cop^{bo}) arm (arab) ps-Ambr Prim Beat TR SBL TH NA28 {} // οτι 046 911 2065 2070 M^K vg-am,fu,cle,tol,harl AN HF BG RP, "and I saw that the Lamb opened..." // και οτε φησιν ειδον οτι ηνοιξε "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, οτε is written.

¹²² **6:1-2** txt ερχου και βλεπε 2 και ειδον και ιδου TR // ερχου και ιδε. 2 και ειδον και ιδου N (922) 2344 it^{ig} vg^{cl} syr^hwith* // ερχου 2 και (ε)ιδον και ιδου A C P f052 1006 1611 1841 2053 2065 vg^{ww,st} arm Andrew AN BG SBL TH NA28 {} // ερχου 2 ειδον και ιδου cop^{sa} // ερχου 2 και ειδον. ιδου cop^{bo} // ερχου και ιδε 2 και ιδου 046 911 1828 2070 2329 Mⁱ (it^{ar}) vg^{mss} Vict-Pett Prim Beat HF RP // ερχου και ειδον 2 και ιδου 2351^{txt} // ερχου 2 και ιδου 1854 2351^{mg} // ερχου και ιδε. 2και ειδον. ιδου eth // ερχου και ιδε. 2και ηκουσα και ειδον, και ιδου syr^{ph} // lac 051 2050 2062. The TR is basically following Codex Sinaiticus or one of the many Vulgate editions.

¹²³ **6:2** txt νικηση (subj) TR RP NA28 {} // ἐνίκησεν (aor ind) N 2344 cop^{sa,mss,bo}.

6:4 καὶ ἐξῆλθεν ἄλλος ἵππος πυρρόος· καὶ τῷ καθημένῳ ἐπ' αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς καὶ ἵνα ἀλλήλους σφάζωσιν, 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 from¹²⁴ the earth, that is, so that they slaughter¹²⁵ one another. And a large sword was given to him..

6:5 Καὶ ὅτε ἤνοιξεν τὴν τρίτην σφραγίδα, ἤκουσα τοῦ τρίτου ζώου λέγοντος, Ἔρχου καὶ βλέπε. καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθημένος ἐπ' αὐτῷ ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

⁵And when the third seal was opened, I heard the voice of the third being saying, "Come and see." And I looked,¹²⁶ and behold, 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 ἀδικήσης.

⁶And I heard a voice¹²⁷ in the midst of the four living beings, saying, "A quart of wheat for a day's wage, and three quarts of barley¹²⁸ for a day's wage. And don't you damage the oil or the wine."

6:7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγουσαν, Ἔρχου καὶ βλέπε.

⁷And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come and see."¹²⁹

¹²⁴ **6:4a** txt απο 922 1828^{txt} 2053 TR // εκ Ν* C P 046 911 1006 1611 1828^z 1841 2065 2070 2329 it^{ar}gig vg arm AN HF BG RP SBL TH NA28 {} // επι 2344 // omit A f052 // omit εκ της γης Ν² // lac 051 2050 2062. (See footnote on 16:17c.)

¹²⁵ **6:4b** txt σφαζωσιν (punctiliar) Ν P 046 f052 911 922 1006 1611 1828^z 1841 2053 2065 2070 TR AN HF BG RP // σφαζουσιν (continuous) A C 1828^{txt} 2329 SBL TH NA28 {} // κατασφαζωσι 2074 // σφαγζωσιν 459 // σφαζωσι 469 2814 // lac 051 2050 2062.

¹²⁶ **6:5** txt βλεπε και ειδον TR // ιδε και ειδον Ν syr^h // ιδε 046 911 1828 2070 2329 𐤎^k it^{ar} vg^{cl} Areth HF RP // ειδον 𐤓¹¹⁵ A C P f052 922 1006 1611 1841 2053 2065 vg^{ww,st} cop^{bo} Andr AN BG SBL TH NA28 {B} // omit it^{gig} syr^{ph} cop^{sa} // lac 𐤓²⁴ 051 2050 2062.

¹²⁷ **6:6a** txt φωνην 046 911 922 1006 1611 1828 1841 2053 2070 𐤎^k syr cop arm Prim Beat TR HF BG RP // ως φωνην Ν A C P f052 2065 2329 vg SBL TH NA28 {/} // ω φωνην AN [ω] // lac 𐤓²⁴ 𐤓¹¹⁵ 051 2050 2062

¹²⁸ **6:6b** txt κριθης (sg) 046 f052 911 922 1828 2053^{com} 2065 2070 𐤎^k syr^{ph} cop^{sa} TR AN HF BG RP // κριθων (pl) Ν A C P 1006 1611 1841 2053^{txt} 2329 syr^h cop^{sa,bo} SBL TH NA28 {/} // lac 𐤓²⁴ 𐤓¹¹⁵ 051 2050 2062

¹²⁹ **6:7-8** txt ερχου και βλεπε 8και ειδον και ιδου TR // ερχου 8και ιδου 2329 // ερχου και ιδε 8και ιδου 046 911 1828 2070 𐤎^k it^{gig} vg^{cl} syr^{hc} (eth) Prim Beat HF RP // ερχου 8και ειδον και ιδου 𐤓^{24vid} A P f052 922 1006 1611 1841 2065 vg^{ww,st} syr^{ph} cop^{(sa),bo} arm Andr AN BG SBL TH NA28 {B} // ερχου 8ειδον και ιδου C 2053 // ερχου και ιδε 8και ειδον και ιδου Ν it^{ar} // lac 051 2050 2062. See endnote #4 about this variant.

6:8 καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ ὁ Θάνατος,¹³⁰ καὶ ὁ ἄδης ἀκολουθεῖ μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

⁸And I looked, and behold, a pale green horse, and the one who is sitting on¹³¹ it, his name is Death, and Hades is trailing after him;¹³² and authority is given them¹³³ 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 καὶ διὰ τὴν μαρτυρίαν 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 witness¹³⁴ that they were bearing.

6:10 καὶ ἔκραζον φωνῇ μεγάλῃ λέγοντες, "Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς;

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

6:11 καὶ ἐδόθησαν ἐκάστος στολαὶ λευκαί, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρόν, ἕως οὗ πληρώσονται καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

¹¹And white robes were given to each one of them, and it was prescribed for them that they would take rest a little while longer, until such time the number of their fellow-servants and brethren would also be complete,¹³⁵ those about to be killed even as they.

¹³⁰ **6:8a** txt ο θανατος P 046 f052 922 1828 2329 TR AN HF RP SBL TH NA28 [o] {} // θανατος N C 911 1006 1611 1841 2053 2065 2070 BG // ο αθανατος A // lac 051 2050 2062

¹³¹ **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.

¹³² **6:8c** txt ακολουθει μετ αυτου 2053^{com} 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 // ακολουθησει^{μετ} αυτου 2053^{txt} // ηκολουθει αυτω N 046 911 1006 1828 1841 2070 lat HF RP // ακολουθει αυτω syr^{ph} // lac P²⁴ 051 2050 2062

¹³³ **6:8d** txt αυτοις N A C P f052 1006 1611* 1841 2053 2065 TR SBL TH NA28 {} // αυτω 046 911 922 1611^c 1828 2070 2329 M^k lat syr cop^{sa,bo} arm eth Prim AN HF BG RP // lac P²⁴ 051 2050 2062.

¹³⁴ **6:9** txt μαρτυριαν N A C P 1006 1611* 1678 1778* 1841 2065 2080 2329 latt cop TR SBL TH NA28 {/} // εκκλησιαν 1778^c 2053 // μαρτυριαν του αρνιου 046 911 922 1611^c 2070 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 Cypr Prim // lac 051 2050 2062

¹³⁵ **6:11** txt πληρωσονται (fut ind mid) Areth TR // πληρωσουσιν (fut ind act) 1611 2053^{com} 2065 2329 // πληρωθωσιν (aor subj pass) A C 2344 it^{ar,gig} vg syr^{ph} cop^{sa,bo} arm SBL NA28 {} // πληρωσωσιν (aor subj act) N P 046 f052 911 922 1006 1828 1841 2053^{txt} 2070 M AN HF BG RP TH // 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 πληρωσωσιν 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."

The Sixth Seal

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

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

6:13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ μεγάλου ἀνέμου σειομένη,

¹³and the stars of heaven fell to the earth, as a fig tree shaken by a strong wind casts its unripe figs,

6:14 καὶ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον,¹³⁶ 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 πλούσιοι, καὶ οἱ χιλιάρχοι, καὶ οἱ δυνατοί, καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων·

¹⁵And the kings of the earth, and the great and the rich and the generals and the powerful, and every slave and every free person, hid themselves in caverns, and among the rocks of the mountains,

6:16 καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου,

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?"¹³⁷

Chapter 7

The 144,000 Sealed

7:1 Καὶ μετὰ ταῦτα 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 πᾶν δένδρον.

¹After these things¹³⁸ 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.

¹³⁶ 6:14 txt ἐλίσσόμενον (nom sing neut pres pass part) A C 046 922 1006 1841 2053txt 2329 RP NA28 {\} // εἰλίσσόμενον P 1611 2053com TR // ἐλίσσόμενος (nom sing neut pres pass part) X f052 (911) // lac 051 2050 2062.

¹³⁷ 6:17 Malachi 3:2, "But who can abide the day of his coming? and who shall stand when he appears?" "Neither their silver nor their gold shall be able to deliver them in the day of Yahweh's wrath." –Zephaniah 1:18. Zephaniah also tells how it is you can hide from Yahweh's anger, in 2:3- "Seek ye Yahweh, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Yahweh's anger." Jesus said the meek shall inherit the earth.

7:2 καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα 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 had ascended 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 ἄχρις οὗ σφραγίζωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

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

7:4 καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ρμδ' χιλιάδες, ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ·

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

7:5 ἐκ φυλῆς Ἰούδα ἰβ' χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ρουβὴν ἰβ' χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Γάδ ἰβ' χιλιάδες ἐσφραγισμένοι,

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

7:6 ἐκ φυλῆς Ἀσήρ ἰβ' χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Νεφθαλείμ ἰβ' χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Μανασσὴ ἰβ' χιλιάδες ἐσφραγισμένοι,

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

7:7 ἐκ φυλῆς Συμεὼν ἰβ' χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Λευὶ ἰβ' χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ἰσαχάρ ἰβ' χιλιάδες ἐσφραγισμένοι,

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

7:8 ἐκ φυλῆς Ζαβουλὼν ἰβ' χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ἰωσήφ ἰβ' χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Βενιαμὴν ἰβ' χιλιάδες ἐσφραγισμένοι.

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

The Multitude out of the Tribulation

7:9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν¹⁴¹ οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες

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

¹³⁹ 7:2 The Greek phrase is ἀπὸ ἀνατολῆς ἡλίου – apō anatolēs hēliou – "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.

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

ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένοι στολὰς λευκάς, καὶ φοινικες 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 κράζοντες φωνῇ μεγάλῃ λέγοντες, Ἡ σωτηρία τῷ καθημένῳ ἐπὶ τοῦ θρόνου τοῦ θεοῦ ἡμῶν, καὶ τῷ ἀρνίῳ.

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

7:11 καὶ πάντες οἱ ἄγγελοι ἐστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν καὶ προσεκύνησαν τῷ θεῷ,

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

7:12 λέγοντες, Ἀμήν· ἡ εὐλογία 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 εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς τίνας εἰσὶν καὶ πόθεν ἦλθον;

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

7:14 καὶ εἶρηκα¹⁴² αὐτῷ, Κύριέ, σὺ οἶδας. καὶ εἶπέν μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου.

¹⁴And I spoke¹⁴³ to him, "Sir, you know." And he said to me, "These are those coming out of the great tribulation, and they have washed their robes, and made their robes white in the blood of the Lamb.

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

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

¹⁴² 7:14a txt ειρηκα N A P 1006 1611 1841 2053 2065 TR AN SBL TH NA28 {/} // ειπον 046 f052 911 922 1828 2070 2329 π^K HF BG RP // 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.

7:16 οὐ πεινάσουσιν ἔτι¹⁴⁴ οὐδὲ διψήσουσιν ἔτι,¹⁴⁵ οὐδὲ μὴ πέση ἐπ' αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῦμα,

¹⁴⁶No longer will they hunger, neither will they thirst any more, nor will the sun attack them nor any scorching heat.¹⁴⁶

7:17 ὅτι τὸ ἄρνιον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ¹⁴⁷ αὐτούς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζώσας πηγὰς ὑδάτων· καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἀπὸ¹⁴⁸ τῶν ὀφθαλμῶν αὐτῶν.

¹⁴⁷For the Lamb that is in the midst of the throne will shepherd them, and he will lead them to the springs of living waters; and God will wipe away every tear from their eyes."¹⁴⁹

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.

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 syrph,h copsa,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 copsa 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 itgig syrph copb^{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 ποιμανει - οδηγησει (future) A P 046 052 469 1006 1611 1678 1778 1841 2053 2065 2080 2329f ^{tr}A vg-rell syr copsa arm TR AN SBL TH NA28 {} // ποιμαίνει - οδηγεί (present) 241 911 2070 ^{tr}K copb^{mss} HF BG RP // ποιμανει - οδηγει 922 // ποιμανει - οδηγει 1828 // ποιμανει - οδηγει vg-am,harl // 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 απο X 241 456 911 920 1678 1854 1859 2019 2020 2053^{txt} 2059 2070 2074 2080 2081 2186 2351 2814 TR // 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 copsa AN HF BG RP SBL TH NA28 {} // δε itgig 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

¹⁵⁰ **8:1a** txt οτε X P 046 052 911 922 1678 1778 1828 2053 2065 2070 2080 2329 ^{tr}A 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 {} // ειμωριον X 1828 2038* 2595 // ειμωρον 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.

8:2 καὶ εἶδον τοὺς ἑπτὰ ἄγγελους οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ ἐδόθησαν¹⁵² αὐτοῖς ἑπτὰ σάλπιγγες.

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

8:3 Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ἵνα 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 τὸ λιβανωτόν, καὶ ἐγέμισεν αὐτὸ ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ 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 voices and rumblings and peals of thunder and an earthquake.

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

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

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

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

¹⁵² 8:2 txt εδοθησαν N 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 m TR RP // δω (aor subj) 1006 1841 2053 // δώσει (fut ind) P¹¹⁵ N A C 911 1611 1778 2070 2080 AN HF BG SBL TH NA28 {} // δοση 2351 // omit ινα δώσει 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.

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 // αυτους N* A 2039 2138 2351 TH NA28 {} // αυτους 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 omit 1854 2061 2814 arm TR // και το τριτον της γης κατεκαη N A P f052 911 922 1006 1611 1828 1841 2053 2065 2329 +all other Greek mss. itg^{ig,h} syr^{ph,h} cop^{sa,bo} arm^β Prim Beat Tyc1

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

⁸And the second angel sounded his trumpet; and something like a huge mountain burning with fire¹⁵⁶ was hurled into the sea. And one third of the sea was turned to blood,

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

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

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

AN BG RP SBL TH NA28 {} // 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."

καὶ τὸ τρίτον τῆς γῆς κατεκαῖ
καὶ τὸ τρίτον τῶν δένδρων κατεκαῖ
καὶ πᾶς χορτὸς χλωρὸς κατεκαῖ

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

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

¹⁵⁷ 8:9 Greek: τὰ ἔχοντα ψυχὰς, literally, "a third of the creatures in the sea died, those possessing souls." Bauer begins his lexicon entry for this word ψυχή, "soul," by saying, "It is often impossible to draw hard and fast lines between the meanings of this many-sided word." It would certainly be silly to render this instance of the word as "lives," as follows: "one third of the creatures in the sea died, those having lives." It is very unlikely that any author would feel the need to make clear that it was those creatures that had lives, that died. This seems to be a demonstrative phrase, specifying some particular subset of creatures. "Those that have breath" seems possible, as in conformance with the usage in Genesis. Compare LXX Genesis 1:30, those having the breath of life; and 2:7, where the man became a soul when he received the breath of life through his nostrils. Further, the LXX in Genesis 1:20-23 calls those sea creatures that breathe, such as whales and snakes, "souls." But then the question arises why the bloody sea would kill only air-breathers. The problematic phrase, τὰ ἔχοντα ψυχὰς, 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."

8:11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται Ἄψινθος. καὶ γίνεται τὸ τρίτον εἰς ἄψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

¹¹And the name of the star means "Wormwood." And one third turns into bitterness, and many of the people died from the waters because they were made bitter.

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 ἡμέρα μὴ φάνῃ τὸ τρίτον αὐτῆς, 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 ἑνὸς ἀγγέλου πετωμένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ οὐαὶ οὐαὶ τοῖς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

¹³And I looked, and I heard an angel¹⁵⁹ flying at zenith saying with a very loud voice, "Woe, woe, woe to those dwelling on the earth, because of the remaining sounds of the trumpet from the three angels about to sound!"

Chapter 9

The Fifth Trumpet

9:1 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ 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 καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου,¹⁶¹ καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

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

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 αγγελου P 922 **ⲙ**^A arm TR // αετου **ⲡ**¹¹⁵ **Ⲛ** A 046 f052 911 1006 1611 1841 2053 2065 2070 2329 **ⲙ**^K it^gig,h vg syr^{ph,h} cop^{sa,bo} eth Cass Beat Tyc AN BG HF RP SBL TH NA28 {} // lac C 051 2050 2062. "Had the Apocalypticist 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.*).

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^{sa,ms} arm^{pt} Ps-Ambr Beat Prim TR [AN] HF BG RP SBL TH NA28 {} // και **Ⲛ** 046 911 1611 2053 2070 **ⲙ**^K it^{ar} syr^{ph} cop^{sa,ms,bo} arm^{pt} eth // lac C 051 2050 2062. homoioarcton?

9:3 καὶ ἐκ τοῦ καπνοῦ ἐξήλθον 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 μόνους 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 παῖσι 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.

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

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 ὅμοιοι χρυσῷ,¹⁶⁵ καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,

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

9:8 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 ἁρμάτων 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.

¹⁶² 9:2b txt καμινου μεγαλης N A P f052 0207 1006 1611 1841 2329 cop^{sa} TR SBL TH NA28 {} // καμινου καιομενης 046 911 922 1828 2065 2070 M^K syr^{h**} arm arab AN HF BG RP // καμινου μεγαλης καιομενης 2053 it^gg 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 M^K TR AN HF BG RP // αυτοις N A 922 1611 1678 2053 2065 2070 2080 SBL TH NA28 {} // lac C 051 2050 2062

¹⁶⁵ 9:7 txt ομοιοι χρυσω N A P f052 1006 1611 1828 1841 2053 2065 2329 latt syr^h cop^{bovid} arm eth TR SBL TH NA28 {} // ομοιοι χρυσιω 1854 AN // χρυσοι 046 0207 911 922 2070 M^K cop^{sa} arab HF BG RP // ως στεφανος ομοιος χρυσω syr^{ph} // ομοιωμα ως στεφανοι χρυσοι ομοιοι χρυσω 2351 // lac C 051 2050 2062.

9:10 καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις καὶ κέντρα, ἦν ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

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

9:11 Καὶ ἔχουσιν ἐφ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

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

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

¹²The first woe has passed. Behold, even after all this,¹⁶⁷ two woes still are coming.¹⁶⁸

9:13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ ἤκουσα φωνὴν μίαν¹⁶⁹ ἐκ τῶν τεσσαρῶν κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,

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

¹⁶⁶ 9:10 txt και εν ταις ουραις αυτων εξουσιαν εχουσαι του αδικησαι 2329c // ην εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι TR // και εν ταις ουραις αυτων εξουσιαν εχουσιν του αδικησαι 046 π^k syr^h AN [εχουσιν] HF BG RP // και εν ταις ουραις αυτων η εξουσια αυτων αδικησαι π⁴⁷ π^{115vid} x 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 π^A itar vgcl syr^h // και εν ταις ουραις αυτων εξουσιαν εχον σα του αδικησαι 2329* // 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 ερχονται ετι δυο "two woes still are coming" x² P 046c 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 coming" 0207 1854 (8:13 says there will be 3 woes) // ερχονται δυο "two woes are coming" 046* f052 π^A itar.gig vg Tyc TR-Eras1,2,3;Ald,Col // ερχονται αλλαι ουαι δυο cop^{sa} // ερχεται ετι δυο "a second woe is still coming" π⁴⁷ x^{*} A 1006 1611 1841 2070 HF BG RP SBL TH NA28 {} // ερχεται δυο "a second woe is coming" 2060 2065 2302 // ερχεται δευτερα "a second woe is coming" 104 922 it^{hvid} (et ecce secundum vae... then lac) cop^{bo} // ... ερχεται..."it is coming" π¹¹⁵ (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 π⁴⁷ 0207 A P 046 922 1006 1611 1828 1841 2065 2070 2080 2814 πⁱ latt syr^{ph,h} cop^{sa,bo} Vict. (vocem unam ex quatuor cornibus) TR AN HF BG RP SBL TH NA28 {} // φωνης μιας x² // φωνην ενος 2329 // φωνην μεγαλην 2053 // φωνην x^{*} (infra) 1678 1778 // omit 1854 arm4 // μιαν it^{gig} Apr. Prim. Cyr. Tyc 1,2,3 Beat. // lac C 051 2050 2062. (x^{*} 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."

9:14 λέγουσαν τῷ ἕκτῳ ἀγγέλῳ, ὃς εἶχε τὴν σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

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

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

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

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

¹⁶And the number of their mounted troops was 200,000,000.¹⁷¹ And 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 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 ὑπὸ τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.

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

9:19 αἱ γὰρ ἐξουσίαι αὐτῶν ἐν τῷ στόματι αὐτῶν ἐστίν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

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

9:20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐτε¹⁷² μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσιν τὰ δαιμόνια καὶ εἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὐτε βλέπειν δύναται οὐτε ἀκούειν οὐτε περιπατεῖν,

²⁰And the rest of humanity, those who were not killed by these plagues, they did not repent, neither of the works of their hands, such that they worship

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

¹⁷¹ **9:16** txt δυο μυριαδες μυριαδων \mathfrak{P}^{47} cop^{bo} TR // διςμυριαδες μυριαδων A P \mathfrak{M}^A cop^{sa,ms} eth Cypr Beat NA28 {/} // δυο μυριαδων μυριαδας \aleph // μυριαδες μυριαδων 046 911 922 1006 1611 1828 1841 2053 2329 \mathfrak{M}^K (abt. 50 minuscules total) cop^{sa,ms} Tyc RP // lac \mathfrak{P}^{115} C 2050 2062

¹⁷² **9:20a** txt οὐτε A P 1611 \mathfrak{M}^A it^{rig} vg Prim Andr^{a,bav} Cyp ps-Ambr TR // οὐδὲ \mathfrak{P}^{47} \aleph 046 f052 2053 2344 cop^{sa,bo} NA28 {/} // 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 // lac \mathfrak{P}^{85} \mathfrak{P}^{115} 051 1384 2030 2050 2062. Many Latin mss are inconclusive.

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 φαρμακειῶν 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.

Chapter 10

The Prophet's Bitter Burden

10:1 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἴρις ἐπὶ τῆς κεφαλῆς, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός,

¹And I saw another powerful angel coming down out of heaven, wrapped in a cloud, and a nimbus¹⁷⁵ above his head, and his face like the sun, and his legs¹⁷⁶ like columns of fire,

10:2 καὶ εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον¹⁷⁷ ἀνεωγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασσαν, τὸν δὲ εὐώνυμον ἐπὶ τὴν γῆν,

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

¹⁷³ **9:20b** txt δύνανται (singular) \mathfrak{P}^{47} 046 911 1611 π^k TR RP // δύνανται (plural) \mathfrak{P}^{85} \mathfrak{P}^{115} \aleph 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 2070^{txt} syr^{ph,h} copsa^{mss} arm Andrewa,bav^{c,p} TR AN BG RP // φαρμακων \mathfrak{P}^{47} \mathfrak{P}^{115} \aleph C 911 1006 1611 1841 2070^{comp} 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" copsa^{1/4} // omit ουτε εκ των φαρμακων αυτων 627 (1828 but φαρμακιων added at end) itar copsa^{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."

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 βιβλαρίδιον $\aleph^{*,2b,(2a)}$ A C² P syr^{ph} TR NA28 {} // βιβλίον \mathfrak{P}^{47vid} 046 911 itgig vg^{mss} copsa^{bo} arm eth vict tyc prim beat RP (Γ βιβλίον γ) // 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 \mathfrak{P}^{115} 051 2050 2062.

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

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

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

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

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

⁵And the angel which I had seen standing on the sea and on the land, he lifted his hand¹⁷⁹ to heaven,

10:6 καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκ ἔσται ἔτι,

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

10:7 ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ τελεσθῇ τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.

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 ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ καὶ λέγουσα, Ὑπαγε λάβε τὸ βιβλαρίδιον τὸ ἠνεωγμένον ἐν τῇ χειρὶ 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."

¹⁷⁸ 10:3 Or, "with their voices."

¹⁷⁹ 10:5 txt omit A vg syr^{ph} cop^{bo}mss TR // τὴν δεξιὰν P⁴⁷ P⁸⁵ X C P 046 f052 911 922 1006 1611 1828 2053 2329 syr^h eth cop^{sa,bo}10/12 RP NA28 {} // lac P¹¹⁵ 051 2050 2062.

¹⁸⁰ 10:7 txt τοὶς ἐαυτοῦ δούλοις τοῖς προφήταις pc TR // τοῖς δούλοις αὐτοῦ τοῖς προφήταις 922 // τοὺς ἐαυτοῦ δούλους τοὺς προφῆτας 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 {} // τοὺς δούλους αὐτοῦ τοὺς προφῆτας 046 911 1006 1828 1841 2070 syr^{ph}? AN HF BG RP // τοὺς ἐαυτοῦ δούλους καὶ προφῆτας P⁴⁷ // τοὺς ἐαυτοῦ δούλους καὶ τοὺς προφῆτας X 2329 2344 cop^{sa} // τοὺς ἐαυτοῦ δούλους καὶ τοὺς προφῆτας αὐτοῦ eth // lac P⁸⁵ P¹¹⁵ 051 2050 2062. There are many other variations in this phrase in the mss; see endnote.

¹⁸¹ 10:8 txt βιβλαρίδιον X P 911 2344 syr^{ph} TR // βιβλίον A C 1006 1611 1841 2053com it^{ar,gig,t} vg cop^{sa,bo} eth Beat Prim ps-Ambr Tyc. NA28 {} // βιβλίον 2053txt // βιβληδάριον 046 // βιβλιδάριον f052 922 1828 RP // βιβλάριον 2329 // lac 051 2050 2062.

10:9 καὶ ἀπῆλθον πρὸς τὸν ἄγγελον λέγων αὐτῷ, Δός μοι τὸ βιβλαρίδιον. 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, saying to him, "Give me the little scroll." And he says to me, "Take it and eat it, and it will make your stomach bitter, though in your mouth it will be sweet like honey."

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

¹⁰And I took the little 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 λέγει μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.

¹¹And he¹⁸³ is saying to me, "You must again prophesy concerning¹⁸⁴ many peoples and nations and languages and kings."

Chapter 11

The Two Witnesses

11:1 Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων, Ἔγειραι, 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 ἔξω καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας τεσσαράκοντα δύο.

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.

¹⁸² **10:10** txt βιβλαρίδιον A C P 2344 syr^{ph} TR NA28 {} // βιβλίδιον ^{ph}47 // βιβλίον⁸ 046 f052 911 922 it^{ar},gig,t vg cop^{sa,bo} (eth) RP // βιβλιδάριον 1006 1611 1841 2053 // βυβλάριον 2329 // lac 051 2050 2062.

¹⁸³ **10:11a** txt 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 // λέγουσι(v) (plural) ^{ph}47 ⁸ A 046 911 1006 1828 1841 2329 cop^{bo} RP NA28 {} // 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 - epì with dative. Bauer says it is used here "to introduce the person or thing because of which something exists or happens to, or with," and he says it is the same use as in Acts 5:35, Hebrews 11:4 and Rev. 22:16.

¹⁸⁵ **11:1a** txt ῥάβδῳ, λέγων ^{ph}47 (⁸* λέγει) A P f052 911 922 1006 1611 1841 2053 2344 it⁸,gig,t vg cop^{sa,bo} eth Andr; Prim TR RP NA28 {A} // ῥάβδῳ, καὶ εἰστίκει ὁ ἄγγελος, λέγων ⁸2 (εστικει) 046 (ιστικει) 757 1828 1854 1888 2329 (ιστικει) it^{ar} 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."

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

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 Θεοῦ τῆς γῆς ἐστῶσαι.¹⁸⁹

⁴These are the two olive trees and the two lampstands which stand before the God¹⁹⁰ of the earth.¹⁹¹

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

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

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

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

11:7 καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν 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.

¹⁸⁷ 11:2 txt ἔξωθεν P⁴⁷ A P 046 f052 911 922 1006 1611 1841 2053 TR-Elzev TR-Beza TR-Scriv-1894 RP SBL NA28 {/} // ἔσωθεν N 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) N² P f052 911 922 1006 1841 2053 Hipp. TR RP // ἐστῶτες (masc) N^{*}A C 046 1611 1828 2329 syr^{ph} cop^{bo} NA28 {/} // qui...stant syr^h cop^{sa} Vict. Tyc1 Beat. // lac P¹¹⁵ 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 Θεου 2053^{txt} (eth) TR // κυρίου N A C P 046 f052 911 922 1006 1611 1828 1841 2053^{com} 2329 latt syr cop arm> arab RP SBL NA28 {/} // lac P¹¹⁵ 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.

11:8 καὶ τὰ πτώματα¹⁹² αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος ἡμῶν ἐσταυρώθη.

⁸And their corpses *lie* on the boulevard of the great city which is spiritually named Sodom¹⁹³ and Egypt, where also our Lord was crucified.¹⁹⁴

11:9 καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνων τὰ πνώματα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουςι τεθῆναι εἰς μνήματα.

⁹And from peoples and tribes and languages and nations they will see their corpses for three and a half days. And they are not allowing their corpses to be put into graves.

11:10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν ἐπ' αὐτοῖς καὶ εὐφρανθήσονται, καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφήται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

¹⁰And those dwelling on the earth will rejoice¹⁹⁵ over them, and celebrate, and will send¹⁹⁶ gifts to one another. For these two prophets had tormented those dwelling on the earth.

11:11 καὶ μετὰ τὰς¹⁹⁷ τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσηλθεν ἐπ' αὐτούς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

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

¹⁹² **11:8a** txt τὰ πτώματα \mathfrak{P}^{47} \aleph P f052 922 1611 1828 2329 it^{ar,gig} vg syr^{ph} (cop^{sa},bop^t) TR // τὸ πτώμα A C 046 911 1006 1841 2053 syr^h Tyc RP NA28 {} // 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 ημων εσταυρωθη 2814 TR // αυτων εσταυρωθη \aleph^2 A C P 046 *rell. grk. all versions all fathers* RP SBL NA28 {} // εσταυρωθη \aleph^* // εστρω \mathfrak{P}^{47} // lac \mathfrak{P}^{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 πέμψουσιν \aleph^2 A C f052 911 922 1006 1841 2053^{txt} vg it^{gig} Tyc1,3 Prim Ps-Ambr syr^{ph,h} cop^{bo} arab TR SBL NA28 {} // πεμπουσιν \aleph^* P cop^{sa} arm2,3,4 Tyc2 Beat // πεμψωσιν 2329 // π[εμψου]σιν \mathfrak{P}^{47} // πεμπειν 2053^{com} // π[εμψουσιν] \mathfrak{P}^{115} // δώσουσιν 046 1828 \mathfrak{M}^K eth RP // lac 051 2050 2062. Both \mathfrak{P}^{47} and \mathfrak{P}^{115} show a word beginning with π, so they could agree with \aleph^* or with 2329, but they most likely contained a word meaning "send," and they most 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 (\mathfrak{M}^K) read δώσουσιν (or orthographic variants of such), while about 40% of the minuscules (\mathfrak{M}^A) read forms of πέμψουσιν.

¹⁹⁷ **11:11a** txt τὰς \mathfrak{P}^{47} A C 046 911 922 1006 1828 2053 2329 TR RP NA28 {} // omit \aleph P f052 2344 // lac 051 2050 2062.

¹⁹⁸ **11:11b** txt ἐπ' αὐτούς 792? TR // αὐτοῖς C P f052 1611 2053 DRP // ἐν αὐτοῖς A 911 1006 1841 2329 syr^{ph} Tyc Vig NA28 {} // εἰς αὐτούς \mathfrak{P}^{47} \aleph 046 1828 \mathfrak{M}^K it^{ar,gig} vg cop^{sa} arm eth RP // lac 051 2050 2062. The TR reading is a case of attraction to the two instances in the same verse of ἐπὶ τοὺς.

11:12 καὶ ἤκουσαν φωνὴν μεγάλην¹⁹⁹ ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, Ἀνάβητε ὧδε· καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

¹²And they²⁰⁰ 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 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ 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 in that hour²⁰¹ 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 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

¹⁴The second woe has passed. Behold, the third woe comes quickly.

The Last Trumpet

11:15 Καὶ ὁ ἕβδομος ἄγγελος ἔσάλπισε· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγουσαι,²⁰² Ἐγένοντο αἱ βασιλείαι 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 kingdoms²⁰³ of the world have become the kingdom of our Lord, and of his Christ!²⁰⁴ And he shall reign for ever and ever!"²⁰⁵

11:16 καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι οἱ²⁰⁶ ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

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

¹⁹⁹ **11:12a** txt φωνὴν μεγάλην \mathfrak{P}^{115} A 046 f052 922 1611 1828 2053 2329 TR RP // φωνῆς μεγάλης \mathfrak{P}^{47} \aleph C P 911 1006 1841 NA28 {} // lac 051 2050 2062.

²⁰⁰ **11:12b** txt ηκουσαν (3rd pl) \aleph^* A C P 2053 vg syr^{ph,h} Tyc3 TR SBL TH NA28 {B} // ακουσονται (3rd pl fut mid) f052 2329 // ηκουσα (1st sg) \mathfrak{P}^{47} \aleph^2 046 911 922 1006 1611 1828 1841 2065 2070 \mathfrak{M}^A it^{ar,gig} syr^{h,mg} cop^{sa,bo} arm eth^{ms} Andr Tyc Beat AN HF BG RP // 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 ὥρᾳ \aleph A C P f052 911 1006 1611 1828 1841 2053 TR NA28 {} // ἐν αὐτῇ τῇ ὥρᾳ \mathfrak{P}^{47} // ἐν ἐκείνῃ τῇ ἡμέρᾳ 046 922 2329 RP // lac 051 2050 2062.

²⁰² **11:15a** txt λεγουσαι (fem) \mathfrak{P}^{47} \mathfrak{P}^{115} \aleph C 051 f052 911 922 1006 1611 1828 1841 1854 2065 2329 \mathfrak{M}^A TR AN BG RP TH // λεγοντες (masc) A 046 2053 2070 \mathfrak{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 εγενοντο αι βασιλειαι (27 minuscules) TR // εγενετο η βασιλεια \mathfrak{P}^{47} \aleph A C P 046 051 f052 911 922 1006 1841 2053 2329 it^{gig} syr^{ph,h} (cop^{sa,bo} diff word order) arm3 arab Tyc ps-Ambr RP SBL NA28 {} // lac 2050 2062

²⁰⁴ **11:15c** That is, his Anointed.

²⁰⁵ **11:15d** Add αμην "Amen" \aleph f052 2030 2344 cop^{bo} arm2 vgcl. 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 ἐνώπιον \aleph C P 051 f052 922 1611 1828 2053 2329 2344 syr^{ph} TR RP ([oi] NA28) {} // ἐνώπιον \mathfrak{P}^{47} A 046 911 1006 1841 (cop^{sa}) Cypr // lac 2050 2062.

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

¹⁷saying, "We thank you, Lord God Almighty, who is and who was and who is to come,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 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 ἡνοίγη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ χάλαζα μεγάλη.

¹⁹And the temple of God in heaven opened, and the ark of his²¹⁴ covenant was seen in his temple; and there came peals of thunder, and voices and rumblings and an earthquake,²¹⁵ and large hailstones.

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

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

²¹⁰ **11:18a** 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 {} // ἐθνων f052 522 617 920 1828* 1859 2020 2027 2053 2256 2329 // lac 88 1384 1617 1626 1893 2022 2030 2032 2050 2052 2062.

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 αὐτου A C P 911 1006 1611 1841 2053 2329 vg it^{gig} syr^{ph,h} arm Tyc1,2,3 ps-Ambr TR SBL NA28 {} // κυριου 046 922 Vict // του κυριου P⁴⁷ 1828 syr^{hmg} cop^{sa} RP // του θεου N f052 it^h eth arm-α arab // lac P¹¹⁵ 2050 2062.

²¹⁵ **11:19b** txt και σεισμος P¹¹⁵N A C P 051 911 1006 1611 1678 1841 2053^{txt} 2080 2329 cop^{sa2/4} TR NA28 {} // και σεισμοι 1828 2053^{com} 1778 cop^{sa2/4,bo} arm1 // *omit* 046 922 arab arm3 RP // και 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 και σεισμος might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σεισμος is the only singular item in the list. This latter may account for its omission, however. The parade of majuscules and papyri in support of the NA28 reading is impressive. The Philoxenian Syriac has “fire” instead of earthquake.

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, κράζει 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 μέγας πυρρός, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτὰ,

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 τέκη 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.

12:5 καὶ ἔτεκεν υἱόν, ἄρρενα,²¹⁸ ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ 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 τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

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

12:7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ,

⁷And there was war in heaven, Michael and his angels made war^{220 221} against the dragon. And the dragon made war, and his angels also,

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.

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 P⁴⁷ R f052 922 2329 TR RP // ἄρσενα P 051 911 1006 1611 1841 2053 // ἄρενα 046 // ἄρσεν A C NA28 {} // ἄρεν 792 // lac 2050 2062.

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

12:8 καὶ οὐκ ἴσχυσαν, οὔτε τόπος εὐρέθη αὐτῶν ἔτι²²² ἐν τῷ οὐρανῷ.

⁸and they were²²³ not strong enough, neither was their²²⁴ place found anymore in heaven.

12:9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ 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 λέγουσαν ἐν τῷ οὐρανῷ, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ 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 down, 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, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

¹²“Rejoice over this, O heaven,²²⁶ and you who dwell therein! Woe to those who inhabit²²⁷ the earth and the sea! For the devil has come down to you with great fury, because he knows that he has but little time.”

²²⁰ **12:7a** txt επολεμησαν (no Grk mss.) TR // επολεμησε κατα 2053^{com} // πολεμησαι P⁴⁷ N f052 922 1828 2053^{txt} 2329 RP // πολεμησε 046 // του πολεμησαι A C P 051 911 1006 1611 1841 syr^h NA28 {/} // lac 2050 2062

²²¹ **12:7b** NA28 text: οἱ ἄγγελοι αὐτοῦ τοῦ πολεμησαι Here is a case of the "genitive of the articular infinitive." In the BDF grammar §400(8), DeBrunner says here the infinitive "πολεμησαι represents the Semitic imperatival ܠܐ with infinitive (M.-H. 448f.), cf. LXX Hos. 9:13 'Εφραΐμ 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 P⁴⁷ N 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 N* A C P 046 051 f052 911 1006 1611 1828 1841 2329 it^hg^{ig} vg syr^h cop^{sa} Prim Tyc^{2,3} Beat Vict TR RP NA28 {/} // omit P⁴⁷ N² 922 2053 2070 syr^{ph} cop^{sa} arm eth // locum...ulterius non haberet Cass. lib. // lac 2050 2062

²²³ **12:8b** txt ισχυσαν (3rd pl aor ind "they were") P⁴⁷ C P 051 f052 911 1611 1841 2053^{txt} 2065 2329 M^A latt syr^{ph,h} cop^{sa} arm TR TH // ισχυσαν προς αυτον N // ισχυον (3rd pl imperf) 046 // ισχυσαν αυτω 1006 // ισχυσεν (3rd sg aor ind "he was") A 922 1828 2053^{com} 2070 M^K cop^{bo} eth AN HF BG RP SBL NA28 {/} // lac 2050 2062.

²²⁴ **12:8c** txt αυτων P⁴⁷ A C P 046 f052 911 1611 1841 it^h Beat TR NA28 {/} // αυτοις N² 051 syr^{ph,h} cop^{sa} arm // αυτω 922 1006 1828 2053 cop^{bo} Vict RP // omit N* // lac 2050 2062

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

²²⁶ **12:12a** txt οἱ A 051 f052 911 1006 1611 1828 1841 2344 M^A TR [NA28] {/} // omit N C P 046 922 2053 2329 M^K RP // lac 2050 2062. The presence of the nominative article would make this more

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, ὅπου 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 gets taken care of for a time, times, and half a time,²²⁸ away from the face of the serpent.

12:15 καὶ ἔβαλεν ὁ ὄφης ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμόν, ἵνα ταύτην 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 ποταμόν 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 ἔχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ Χριστοῦ.

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 Christ.

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

Chapter 13

The First Beast, out of the Sea

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

¹And I²²⁹ stood at the shore of the sea. And I saw a beast coming up from the sea, with seven heads and ten horns, and on its horns ten crowns, and on its heads a name²³⁰ that is blasphemy.

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 **13:12b** txt τοῖς κατοικοῦσι 14 minuscules TR // εἰς **Σ** // omit A C P 046 051 f052 911 922 1006 1611 1828 1841 2053 2329 all versions RP NA28 {} // lac 2050 2062. 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.

²²⁹ **13:1** txt εἰσταθην (1st person) P 046 051 f052 911 922 1006 1611 1841 2053 2070 2329 **Π** vg^{mss} syr^{ph} cop^{sa,bo} arm4 Andr Areth TR AN HF BG RP // εἰσταθη (3rd person) **Π**⁴⁷ **Σ** 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

13:2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου,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 εἶδον μίαν τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου,

³And I saw²³² one of his heads as good as slain²³³ to death, and the fatal wound was healed. And the whole earth admired and followed after the beast,²³⁴

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 εἶδον." In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. We have just read in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast from the sea, which later in 13:7 of this chapter makes war on the saints and conquers them.

²³⁰ **13:1b** txt ὄνομα ϣ⁴⁷ ⲛ C P 911 1006 1841 2329 ⲙ^A itgig vg^{mss} syr^{ph} cop^{sa,bo} arm eth Andr; Prim Beat TR TH DRP // ὀνοματα A 046 051 f052 922 1611 1828 2053 2344 ⲙ^K itar vg syr^h Prisc ps-Ambr RP SBL [NA28] {C} // 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 & 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 ἄρκτου 911 1006 1841 TR // ἄρκου ϣ⁴⁷ ⲛ A C P 046 f052 922 1611 1828 2053 2329 RP NA28 {} cf. LXX 4 Kings 2:24 // lac 051 2050 2062. BDF § 34(4) says, "Ἀρκος (for Ἀρκτος) Rev. 13:2 LXX (all uncials, also ϣ⁴⁷) 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 εἶδον 911 1006 1841 vg lipss Beat. Tyc2 ps-Ambr TR // ὁρῶ 2053^{com} // omit ϣ⁴⁷ ⲛ A C P 046 f052 922 1611 1828 2053^{txt} 2329 lat syr cop eth arm arab RP SBL NA28 {} // lac 051 2050 2062

²³³ **13:3b** 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 **13:3c** 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.

13:4 καὶ προσεκύνησαν τὸν δράκοντα ὃς ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ θηρίον, λέγοντες, Τίς ὅμοιος τῷ θηρίῳ· Τίς δύναται 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? Who is able to wage war with him?"

13:5 Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα δύο.

⁵And there was given to him a mouth speaking big things and blasphemies, and authority was given to him to act²³⁶ for forty-two months.

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

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

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

⁷And it was given to him to make war with the saints and to conquer them,²³⁸
²³⁹and authority was given to him over every tribe²⁴⁰ and language and nation.

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

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

²³⁷ **13:6** txt καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας P 046* 051* 1678 1778 2053txt itar vg copsa,bo eth^{mss} Iren^{lat} Andr Beat TR // και τους εν αυτη ουρανω σκηνουντας 2065 // και του εν τω ουρανω σκηνουντες \aleph^{mg} // τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας A C 046^c 051^c 911 922 1611 1828 1841 2053^{com} 2080 2329 2344 vg^{ms} syr^h (Iren^{arm}) AN BG RP SBL TH NA28 {B} // των εν τω ουρανω σκηνουντων syr^{ph} // τους εν ουρανω σκηνουντες \aleph^{txt} // τοὺς ἐν οὐρανῷ σκηνοῦντας 1006 // ἐν τῷ οὐρανῷ \mathfrak{P}^{47} it^gg 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** txt καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς 1611 1828 TR // καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς \aleph 046 051 (922 ἐδωθη, νικεῖσαι) 911 1006 1841 (2329 ἐδωθη) it^(ar).gig (vg) syr^{ph,(h)} cop^{bo} eth Beat RP NA28 {A} // καὶ ἐδόθη ἐξουσία αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς f052 arm^{mss} (Quod) Prim // omit (homoioarcton?) \mathfrak{P}^{47} A C P 2053 cop^{sa} arm^{mss} Iren^{lat} Andr // lac 2050 2062.

²⁴⁰ **13:7c** txt omit \mathfrak{P}^{47} 051 1006 cop^{bo} TR // καὶ λαὸν \aleph A P 046 f052 911 922 1611 1828 1841 2053 2329 RP NA28 {} // και λαους C // lac \mathfrak{P}^{115} 2050 2062.

13:8 καὶ προσκυνήσουσιν αὐτῷ²⁴¹ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα²⁴² ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ ἀρνίου ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

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

13:9 Εἴ τις ἔχει οὖς ἀκουσάτω.

⁹If anyone has an ear, hear.

13:10 εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι. Ὡδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

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

²⁴¹ **13:8a** txt αὐτῷ **℣** C P 051 911 922 1006 1611 1841 2053 2344 cop^{bo} TR RP // αὐτὸν **℘**⁴⁷ A 046 f052 1828 2329 latt cop^{sa} NA28 {} // lac **℘**¹¹⁵ 2050 2062.

²⁴² **13:8b** txt

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

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

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

οὐαὶ γέγραπται τὸ ὄνομα αὐτοῦ A

οὐαὶ οὐαὶ οὐ οὐ γέγραπται τὸ ὄνομα αὐτοῦ f052

ὧν γέγραπται τὰ ὀνόματα αὐτῶν **℣***

ὧν οὐ γέγραπται τὰ ὀνόματα αὐτῶν **℘**⁴⁷ 911 1006 1841 2060 2065 2329 2432 lat arm eth

ὧν οὐ γέγραπται τὸ ὄνομα αὐτῶν 1611 pc syr^h

ὧν οὔτε γέγραπται τὸ ὄνομα 046 456

ω οὔτε γέγραπται τὸ ὄνομα 627

ὧν οὔτε γέγραπτετε τὰ ὀνόματα 792

ὧν οὔτε 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 οὐ οὐ γέγραπται τὸ ὄνομα αὐτοῦ. Disturbed by the use of the singular number after πάντες, copyists sought to alleviate the inconcinnity by altering οὐ to ὧν, and, further, by altering τὸ ὄνομα to τὰ ὀνόματα, with or without αὐτῶν."

²⁴³ **13:10a** txt 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 **℘**⁴⁷ **℣** 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

ἔχει αἰχμαλωσίαν, ὑπάγει 051* 35 82 175 456 469 627 757 792 920 1852 1859 2070 2073txt 2138 2436 **℣**^K HF BG RP

αἰχμαλωτίζει, εἰς αἰχμαλωσίαν ὑπάγει 104 459 (cop^{sa}) (Primasius)

αἰχμαλωτιζῇ εἰς αἰχμαλωσιαν υπαγει 680 922

αἰχμαλωτήσῃ, εἰς αἰχμαλωσίαν ὑπάγει 2019

αἰχμαλωσίαν συνάγει 2186 2814

αἰχμαλωτίζει, αἰχμαλωτισθήσεται 94

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.

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 αποκτενεῖ δει αυτον (fut ind act) 1778 2329 it^{ar} vg Ir^{lat} Andr; Prim TR BG RP TH // αποκτενει δει αυτον (no accents) C P // αποκταινει δει αυτον (pres ind act) 051* (sic) // αποκτεννει δει αυτον (pres ind act) 911 1006 1841 AN [αποκτεννει] // αποκτενειν δει αυτον (infinitive) 2053 arm4 // αποκτεμνει δει αυτον 2065 // αποκτένει δει αυτον (pres ind act) 046 922 2080 // αποκτινει δει αυτον 1678^{vid} // αποκτεινει δει αυτον (pres ind act) "kills, he must himself" 8 1611* syr^h Ir^{arm} // απ_____ δει αυτον P⁴⁷ // αποκτανθηναι αυτον (aor inf pass) "is to be killed, he" A SBL NA28 {B} // αποκτενεῖ "will kill" 1828 it^{gls} Pac Beat // αποκτείνει syr^{ph} // αποκτενεῖ αυτον cop^{sa,bo} // δει αυτον αποκτανθηναι "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 αποκτανθηναι, αὐτον, ["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 μάχαιρῃ 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 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 μάχαιρᾳ ἀποκτείνει, δεῖ αὐτὸν ἐν μάχαιρᾳ ἀποκτανθῆναι.

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

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

PK: εἴ τις ἔχει αἰχμαλωσίαν, ὑπάγει· εἴ τις ἐν μάχαιρᾳ ἀποκτείνει, δεῖ αὐτὸν ἐν μάχαιρᾳ ἀποκτανθῆναι.

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

13:12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ 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, ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.

¹³And he performs great signs, such that he even causes fire to come down from heaven²⁴⁶ to earth before the people.

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

¹⁴And he deceives those²⁴⁷ dwelling on the earth by means of the signs which were given him to do before the beast, telling those dwelling on the earth to make an image to the beast which has the wound²⁴⁸ of the sword and yet has lived.²⁴⁹

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

²⁴⁶ **13:13** txt

ινα και πυρ ποιη εκ του ουρανου καταβαινειν εις	A C 1611 1778 1841 SBL TH NA28 {\}
ινα και πυρ ποιει εκ του ουρανου καταβαινειν εις	1006
ινα και πυρ ποιηση εκ του ουρανου καταβαινειν επι	1678 2080
ινα και πυρ ποιη καταβαινειν εκ του ουρανου εις	Σ 2065 TR
ινα και πυρ ποιει καταβαινειν εκ του ουρανου εις	P
ινα και πυρ ποιηση εκ του ουρανου καταβηται επι	ϐ ⁴⁷
ινα πυρ ποιη εκ του ουρανου καταβαινειν εις	2053 ^{txt} (com επι)
ινα και πυρ ποιει καταβαινειν εκ του ουρανου	051 911 (omit εις την γην)
και πυρ ινα εκ του ουρανου καταβαινει επι	046 922
και πυρ ινα εκ του ουρανου καταβαινη εις	AN
και πυρ ινα εκ του ουρανου καταβαινη επι	2070 ^{mk} HF BG RP
lac	ϐ ¹¹⁵ 2050 2062

²⁴⁷ **13:14a** txt omit πλανα ϐ⁴⁷ ϐ^{115vid} Σ A C P 046 f052 911 922 1006 1611 1828 1841 2053 2065 2070 2329 syrph,h copsa,bo TR AN SBL TH NA28 {\} // πλανα τους εμους 051 ^{mk} HF BG RP // 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 11:33,34. I have a more complete collation of this variant in an endnote.

²⁴⁸ **13:14b** txt τὴν πληγὴν ϐ⁴⁷ ϐ^{115vid} A C 051 f052 911 922 1006 1611 1828 1841 2053 2065 2329 TR RP NA28 {\} // πληγὴν 046 2070 (cop^{bo}) ^{mk} HF // πληγῆς Σ // lac 2050 2062. Another example of when 82, 627, and 920 unite with 046 against most all other uncials, it is a wrong reading.

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

²⁵⁰ **13:15** txt ποιήσῃ ὅσοι...ἵνα ἀποκτανθῶσιν 051 TR AN [ινα] BG // ποιήσῃ ἵνα ὅσοι A P 1006 1841 2065 2344 al itar,gig vgcl,ww syrph copsa (Hipp^{mss}); (Prim) (Beat) SBL TH NA28 [ινα] {C} // ποιήσῃ ἵνα ὅσοι 911 922 1828 2329 itc,dem,div,haf // ποιήσῃ ὅσοι 046 f052 1611 ^{mk} vgst (Ir^{lat,arm}) Hipp Andrew HF RP // ποιήσῃ ὅσοι Σ 2070 // ὅσοι cop^{bo} // lac 2050 2062.

13:16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τῶν μέτωπων αὐτῶν,

¹⁶And he causes²⁵¹ all, the small and the great, and the rich and the poor, and the free and the slave, to receive²⁵² a mark²⁵³ on their right hand²⁵⁴ or on their foreheads,

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 δωση αυτοις "he gives them" 051^c 2065 2329 Hipp TR // λαβωσιν "they receive" 911 1006 1841^{vid} Prim Vict // δωσιν αυτοις "they give themselves" ⁸²A C P 046 2080 cop^{sa} BG SBL TH NA28 {} // δωσιν εαυτοις "they give themselves" 1828 // δωσωσιν αυτοις "they give themselves" 922 ¹¹K it^g Tyc^{1/2} HF RP // δωσουσιν αυτοις "they will give themselves" 2070 AN // δωσιν εν αυτοις "they will give onto / in/ by themselves" 1611 // dari "to be given" Irenaeus // δωσει αυτοις "he will give them" 2053 2814 // δωσιν αυτω "they give himself" ⁸* 1678 1778 // "they might write/etch" eth // _____ αυτοις ⁴⁷P // lac ¹¹⁵P 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, δωσιν, is 2nd aorist, and the RP text, δωσωσιν, is aorist. No difference in meaning. See endnote for a much longer discussion of this variant.

²⁵³ **13:16c** txt {A} χάραγμα ^{47c}P ⁸A C P f052 911 1006 1611 1828 1841 2053 2065 2329 it^{ar}.g^{ig} vg syr^{ph,h} arm Iren Hipp Prim TR AN SBL TH NA28 {} // το χαραγμα 2070^{com} // χαράγματα ^{47*}P 046 051 922 2070^{txt} ¹¹K cop^{sa} Beat RP // lac ¹¹⁵P 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,

13:17 καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα ἢ 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 or²⁵⁷ the name of the beast or the number of his name.

13:18 Ὡδε ἡ σοφία ἐστίν· ὁ ἔχων τὸν νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ ὁ ἀριθμὸς αὐτοῦ χξζ.

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

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

²⁵⁵ **13:17a** txt καὶ \mathfrak{P}^{47} \aleph^2 Avid P 046 051 f052 911 922 1006 1828 1841 2053 2329 it^g 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 δώσιν ["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 δώσιν ["such that they might give"] clause."

²⁵⁷ **13:17c** txt:

τὸ χάραγμα ἢ τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ \mathfrak{P}^{47} 911 vg^{cl} it^g Beat TR

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

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 \mathfrak{P}^{115} 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 ἐστὶν 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 // ἐστὶν ἐστὶν δε \mathfrak{P}^{47} // ἐστὶν \aleph syr^{ph} // lac \mathfrak{P}^{115} 2030 2050 2062. The "simple copula," ἐστὶν, is not necessary in Greek. The NA28 and RP variants are translated the same.

²⁵⁹ **13:18b** Or, "its number"

²⁶⁰ **13:18c** txt χξζ' TR-Beza,Elz,Steph,Scriv AN HF BG // $\overline{\chi\xi\xi}$ (with one continuous overline) (666) \mathfrak{P}^{47} 2020 2059 2351^{com} 2814 TR-Eras3,4 TH // $\overline{\chi\xi\xi}$ TR-Eras5 // χξζ, (666) TR-Eras1,2;Col // $\overline{\chi\xi\xi}$ TR-Ald (breathing mark and acute accent over sigma) // χξζ (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 // εξακοσιοι εξηκοντα ἑξ (666) A 149 1828 1948 cop^{sa} Compl. SBL NA28 {A} // εξακοσιαι εξηκοντα ἑξ (666) \aleph // εξακοσιοι καὶ εξηκοντα καὶ ἑξ syr^{ph,h} // εξακοσια εξηκοντα ἑξ (666) P 104 241 (792) 911 922 1006 1841 1854 2053 2065 2070 2073 RP // *sexcenti sexaginta sex* (666) vg Beat ps-Ambr // *sexingenti sexaginta sex* (666) it^g // εξακοσιοι εξηκοντα πεντε (665) 2344 // (646) it^{ar} // εξακοσιοι δεκα ἑξ

Chapter 14

The Lamb and the 144,000

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

¹And I looked, and behold, the Lamb is standing on Mount Zion, and with him the 144,000 who have his name of His father²⁶¹ written on their foreheads.

14:2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης. Καὶ φωνὴν ἤκουσα κιθαρῳδῶν 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. I also heard the sound of lyre players playing their lyres.

(616) C vg-harl mss^{acc.} to Iren; Caesarius Tyc2 arm4 laud⁴³ (DCXVI) // η χιζ (η εξακοσιοι εκκαιδεκα) "the 616" or "or 616" P¹¹⁵ // *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 εξακοσια δεκα ἕξ Η ΧΙC – “616 or 616,” or perhaps even εξακοσια εξηκοντα ἕξ Η ΧΙC “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 ΕCΤΙΝ, and the scribe of the papyrus mistook it for ΕCΤΙ Η. Some form of the number 666 is supported by M itgig vg syr^{ph,h} copsa,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 (נרון 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, θηρίου (genitive) as in Rev. 13:18 is תרי"ו; while θηριον (nominative) is תרי"ו. The mathematics is: ך = 50, ך = 6, ך = 10, ך = 200, ך = 400. For a full discussion see R. Bauckham, 'Nero and the Beast' in *The Climax of the Covenant: Studies on the Book of Revelation* (Edinburgh: T. & T. Clark, 1997), pp. 384-452, also D. Aune, *Revelation 6-16* (Waco, Texas: Word, 1998), pp. 722, 769-73." There is a marginal note in MS 1854: “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 τοῦ πατρὸς αὐτοῦ P 2053 TR // τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ P⁴⁷ A C 046 051 f052 911 1006 1611 1828 1841 2329 (Cass*) RP NA28 {} // τὸ ὄνομα τοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ X* // τὸ ὄνομα αὐτοῦ καὶ τοῦ πατρὸς αὐτοῦ 922 // τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς 792 // lac 2050 2062. *Cassiodorus: “*nomina tam ipsius quam patris ejus in frontibus suis scripta portabant.*”

14:3 καὶ ᾄδουσιν ὡς ὥδην καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ὥδην εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἡγορασμένοι ἀπὸ τῆς γῆς.

³And they are singing as²⁶² a new song before the throne and before the four living beings and the elders. And no one was able to learn the song except the 144,000, the ones purchased from the earth.

14:4 οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν. οὗτοι εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ,

⁴These are *men* who have not been defiled with women, for they are virgins. These are the ones following the Lamb wherever he goes. They were purchased²⁶³ from humanity as a firstfruits to God and to the Lamb,

14:5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη δόλος· ἄμωμοί γάρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ.

⁵and in their mouths has been found no guile.²⁶⁴ For²⁶⁵ they are blameless before the throne of God.²⁶⁶

The Three Angels

14:6 Καὶ εἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσει ἐπὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,

⁶And I saw another²⁶⁷ angel flying at zenith, having an eternal gospel to herald to²⁶⁸ those dwelling²⁶⁹ on the earth, even to²⁷⁰ every nation and tribe and language and people,

²⁶² 14:3 txt ως ὡδην A C 051 911 1006 1841 **Π**^A itar vg syr^{ph} Andr Beat TR SBL NA28 {C} // ὡδην **Ϟ**⁴⁷ **Σ** P 046 f052 922 1828 1611 2053 2329 **Π**^K it^{gig,t} syr^h cop^{sa,bo} arm eth Or Meth Jer Prim Cass RP DP // lac 2050 2062

²⁶³ 14:4 txt ηγορασθησαν **Ϟ**⁴⁷ **Σ** A C P f052 911 1828 1841 2053 2065 2070 2329 **Π**^A Meth TR AN SBL TH NA28 {} // υπο ιησου ηγορασθησαν 046 051 922 1611 **Π**^K syr^{h**} arab HF BG RP // lac 2050 2062

²⁶⁴ 14:5a txt δολος (LXX) dozen minuscules arm2 TR // ψευδος **Ϟ**⁴⁷ **Ϟ**¹¹⁵ **Σ** 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 {} // 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 Ἶδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστιν.

²⁶⁵ 14:5b txt ἀμωμοί γαρ **Ϟ**⁴⁷ **Σ** 046 f052 911 922 1006 1611 1828 1841 2065 2070 2329 **Π**^K itar,t vg^{cl} syr^{ph,h**} cop^{sa,bo} Or Meth Aug^½ TR AN HF BG RP // οτι ἀμωμοι 051 // et Prim // quia Aug^½ arab // ἀμωμοι **Ϟ**¹¹⁵ A C P 2053 it^{gig} vg^{mss} Beat SBL TH NA28 {} // lac 2050 2062

²⁶⁶ 14:5c txt ενωπιον του θρονου του θεου (no Grk) vg TR // ενωπιον του θεου arm2 // omit **Ϟ**⁴⁷ **Ϟ**¹¹⁵ **Σ** 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 HF BG RP SBL TH NA28 {} // lac 2050 2062

²⁶⁷ 14:6a txt ειδον αλλον **Ϟ**¹¹⁵ (αλλον ιδον) **Σ**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} // ειδον **Ϟ**⁴⁷ **Σ**^{*} 046 f052 922 **Π** cop^{sa} Or Andr Vict-Pet Ambr HF RP // lac 2050 2062

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

²⁶⁹ 14:6c txt κατοικουντας **Ϟ**¹¹⁵ A 051 1828 itar cop^{bo} Beatus TR // καθημενους τους κατοικουντας 2065 **Π**^A // καθημενους **Ϟ**⁴⁷ **Σ** C P 046 f052 911 922 1006 1611 1841 2053 2070 2329 **Π**^K syr^{ph} RP NA28 {} // dat pl of καθημενους it^{gig} vg Prim Cypr^½ arm4 // καθημενους και

14:7 λέγοντα²⁷¹ ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεόν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς ὑδάτων.

⁷saying in a loud voice, "Fear God²⁷² 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."

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

⁸And another angel²⁷⁴ followed, saying, "Fallen! Fallen²⁷⁵ is Babylon that great city!²⁷⁶ Because²⁷⁷ she had given nations to drink of the wine of the wrath of her whoredom. "

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

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

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 παν εθνος **ⲙⲁ** cop^{bo} arab TR // επι παν εθνος **ⲡ**⁴⁷ **Ⲭ** A C P 046 051 f052 911 922 1006 1828 1841 2053 2065 2070 2329 **ⲙⲓ** latt syr^{ph,h} cop^{sa} arm eth AN HF BG RP SBL TH NA28 {} // lac 2050 2062

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

²⁷² **14:7b** txt θεον **ⲡ**⁴⁷ **Ⲭ** A C P 051 f052 911 1006 1611 1841 2053 2065 2329 syr TR BG SBL TH NA28 {} // κυριον 046 922 1828 2070 **ⲙⲓ** itgig,^(t) vg^{cl} syr^{hmg} Beat ps-Ambr AN HF RP // lac 2050 2062.

²⁷³ **14:7c** txt τῷ ποιήσαντι **ⲡ**⁴⁷ **Ⲭ**² A C P 051 f052 911 1006 1611 1841 2053 2065 TR AN BG SBL TH NA28 {} // αυτω τῷ πιησαντι 922 // τω πατρι ησαντι **Ⲭ**^{*} // τῷ θεῷ τῷ ποιήσαντι 2329 itgig // αὐτῷ τῷ ποιήσαντι 94 104 2020 arm // αὐτὸν ποιήσαντα 046^{*} // αὐτὸν τὸν ποιήσαντα 046^c 1828 2070 **ⲙⲓ** HF RP // τὸν ποιήσαντα Origen // lac 2050 2062 2351. The NA28 and RP readings are translated into English identically.

²⁷⁴ **14:8a** txt αγγελος itar vg eth Vict-Pett TR // δευτερος **ⲡ**⁴⁷ **Ⲭ**^{*} 911 1006 1841 syr^{ph} // δευτερος αγγελος A 046 922 1678 1778 1828 2329 arm^{pt} Prim Cass **ⲙⲓ** RP // αγγελος δευτερος **Ⲭ**² (C δευτερον) P 051 1611 2053 2080 **ⲙⲁ** (itgig) syr^h with* cop^{sa,bo} arm^{pt} Andr (Beat) NA28 {C} // 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 επεσεν **ⲡ**⁴⁷ A P 051 911 1006 1611 1841 2329 latt syr cop^{sa,bo}^{pt} arm2 TR SBL NA28 {} // επεσεν **Ⲭ**² C 046 f052 922 1828 2053 cop^{bo}^{pt} arm3 eth arab **ⲙⲓ** RP // επεσεν επεσεν επεσεν arm1 // lac **Ⲭ**^{*} 2050 2062

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

²⁷⁷ **14:8d** txt οτι εκ του Beat^{1/2} TR // εκ του **ⲡ**⁴⁷ **Ⲭ**² P 046 051 922 1611 2065 2329 **ⲙⲓ** itgig 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 {} // και then diff. word order cop^{sa} // lac **Ⲭ**^{*} 2050 2062

14:10 καὶ αὐτὸς πίνεται 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 ἀναβαίνει εἰς αἰῶνας αἰώνων, 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 ὑπομονὴ τῶν ἁγίων ἐστίν, ὥδε οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

¹²Here is the endurance of the saints, here²⁷⁹ those keeping the commandments of God and the faith of Jesus.

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

¹³And I heard a voice from heaven saying to me,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

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

²⁷⁹ **14:12** txt ωδε 051 922 m^A (arab) TR // omit p⁴⁷ x A C P 046 f052 911 1006 1611 1828 1841 2053 2329 m^K latt syr cop arm eth RP SBL NA28 {} // lac 2050 2062

²⁸⁰ **14:13a** txt μοι 051 f052 2053 2329 m^A itar.gig vgcl rell. arm Spec Prim TR // omit p⁴⁷ x A C P 046 911 922 1006 1611 1828 1841 m^K harl am fu lips syr cop eth arm4 arab Beat RP SBL NA28 {} // lac 2050 2062

²⁸¹ **14:13b** txt ἀπ' ἄρτι. Ναί, λέγει TR-Scriv NA28 // απ αρτι ναι λεγει A // ἀπαρτι ναι λεγει 051 1006 1678 1854 2042 2060 // ἄρτι ναι λέγει 1611 // ἀπὸ ἄρτι ναι λέγει 2074 // ἀπαρτι ναι λέγει 469 1841 1862 1888 2059 2065 2073 2186 2436 // ἀπάρτι. Ναί," λέγει TR-Steph // απ αρτι λεγει p⁴⁷x * // ἀπαρτι καὶ λέγει 2053 // ἀπάρτει λέγει ναι 2329 // ἀπαρτι λεγει ναι 2017 2138 // · ἀπαρτι λεγοντες ναι 1828 // ἀπαρτι. λέγει ναι 35 757 // . ἀπαρτι λέγει ναι 046 82 94 104 175 456 627 792 920 1852 1859 Complutensian Colinaeus // ἀπ' ἄρτι λέγει Ναί m^K RP // ἀπ' ἄρτι," λέγει ναι // ἀπ' ἄρτι," (λέγει "Ναί...") // 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 ναι 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 ναί λέγει x² 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 p⁴⁷x * cop^{bo} (arm) (eth) Varimadum // λέγει ναι 046 2329 m^K RP // λέγοντες ναι 1828 // καὶ λέγει 2053 // lac 2050 2062. If the full punctuation was indicated, some of the minuscules listed would not support exactly the GNT editions listed therewith. See the previous footnote for exact punctuation if known.

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 ἀναπαύσονται (fut subj mid) p⁴⁷ x A C NA28 {} // ἀναπαύσονται (fut ind mid) 046 051* 922 1828 2329 Erasmus all eds. Aldus // ἀναπαύσονται (aor subj mid) P 051^c f052 1006 1841

The Angels Harvest the Earth

14:14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὁμοιος 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.

14:15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν μεγάλῃ φωνῇ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου καὶ θερίσον, ὅτι ἦλθεν σοι ἡ ὥρα τοῦ θερίσαι, 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 hour for you²⁸⁸ to reap has come, since the harvest has become dry."²⁸⁹

14:16 καὶ ἔβαλεν ὁ καθήμενος 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.

2053 \mathfrak{M} TR RP // lac 2050 2062. By the time these documents had been written, Greek had changed such that all these words may have been pronounced almost the same, even though slightly different in meaning.

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 it^{ar}.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

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 σοι ἡ ὥρα του TR // σοι ἡ ὥρα 922 // σου ἡ ὥρα 051 \mathfrak{M}^A // ἡ ὥρα του \aleph f052 1006 1841 2053 2329 it cop^{sa} Prim Beat // ἡ ὥρα \mathfrak{P}^{115c} A C P 046 911 1611 1828 \mathfrak{M}^K (vg) syr cop^{bo} RP SBL NA28 {} // ὥρα \mathfrak{P}^{115*} // 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.

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 ἑξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν κραυγῇ μεγάλη 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."

14:19 καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἀμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὴν μεγάλην.

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 ἕξω²⁹² τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

²⁰And the winepress outside the city was trampled, and the blood went out from the winepress as deep as the bridles of the horses for a distance of 1,600 stadia.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 αὐτοῦ καὶ ἐκ τοῦ χαραγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ.

²And I saw like a sea of glass mixed with fire, and the ones overcoming of the beast and of his image and of his mark,²⁹⁵ of the number of his name, were standing on the glassy sea, holding lyres of God.

²⁹⁰ 14:18a txt ἄγγελος ἐξῆλθεν **Σ** C P 046 051 f052 922 1006 1828 1841 2329 TR RP NA28 // ἄγγελος **Φ**⁴⁷ A 1611 2053 SBL // lac 2050 2062.

²⁹¹ 14:18b txt εἶχων **Φ**⁴⁷ **Σ** P 046 051 f052 1006 1611 1841 2053 **Π** cop Prim TR RP // [o] εἶχων NA28 // o εἶχων A C 2329 it^{ar}.gig.^h vg^{ww}.st syr arm eth Beat SBL // lac **Φ**¹¹⁵ 2050 2062

²⁹² 14:20a txt ἕξω **Σ** 051 f052 1854 2053^{com} **Π**^A TR // ἐξῶθεν **Φ**⁴⁷ A C P 046 911 922 1006 1611 1828 1841 2053^{txt} 2329 **Π**^K RP SBL NA28 {} // omit syr^h // lac **Φ**¹¹⁵ 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 εκ του χαραγματος αυτου TR // εκ του χαραγματος αυτου και 051 1828 2065 **Π**^A arm-α // omit **Φ**⁴⁷ **Σ** A C P 046 f052 911 922 1006 1611 1841 2053 2062 2070 2329 lat syr cop arm eth

15:3 καὶ ᾄδουσιν τὴν ᾠδὴν Μωσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἁρνίου λέγοντες, Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν ἁγίων.

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

15:4 τίς οὐ μὴ φοβηθῇ σε, κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὁσιος, ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

⁴Who shall not fear you, O Lord, and glorify your name? Because you alone are holy.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 ἰδοὺ, ἡνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ,

⁵And after these things I looked, and behold,²⁹⁸ the temple of the tabernacle of testimony was opened in heaven,

15:6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ,²⁹⁹ ἐνδεδυμένοι λίνον καθαρὸν καὶ λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς.

⁶and out of the temple came the seven angels having³⁰⁰ the seven plagues, dressed in linen³⁰¹ clean and³⁰² bright, and gird around the chest with golden sashes.

AN HF BG RP SBL TH NA28 {} // 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 αγίων Vict-Pett Tyc Apr Cass TR // εθνων N^{2a} A P 046 051 922 1678 1778^{mg} 1828 2053 2062 2070 2080 2329 M it^g vg^{ms} syr^{hmg} cop^{bo} Cypr 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} it^{ar} vg syr^{ph,h} cop^{sa}ms^s, (sa^{ms}s) (arm²) Bede Ps-Ambr Haymo SBL // αιωνων και των εθνων 2082 cf. 20:10, 2082 with cop^{bo} (arm^{2vid} +βασιλεὺς) // "over all" armY // 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) 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." See endnote # 4 about this variant.

²⁹⁷ 15:4 txt οσιος N A C P 051^{txt} f052 1611 2053 2062 M^A syr^{ph} TR SBL NA28 {} // οσιος και δικαιος 2329 (syr^{h**}) cop^{sa} // αγιος 046 051^{mg} 922 1828 M^K syr^{hmg} RP // αγιος ει 911 1006 1841 // ει P⁴⁷ // pius vg am Cypr Prim // sanctus it^gig^h arab Ambr Beat // "righteous and powerful" eth // omit οτι μονος οσιος cop^{bo} // lac 2050. The word ὁσιος can mean holy, but also "pure."

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

²⁹⁹ 15:6a txt ενδεδυμενοι P⁴⁷ N A C P 051 f052 911 922 1006 1611 1841 2053 2062 2065 2329 TR SBL TH NA28 {} // οι ησαν ενδεδυμενοι 046 1828 2070 M^K AN HF BG RP // lac P¹¹⁵ 2050

³⁰⁰ 15:6b txt εχοντες P⁴⁷ N P 046 051 1006 2053 2062 2065 pm TR // οι εχοντες A C f052 911 922 1611 1828 1841 2070 2329 pm AN HF BG RP SBL TH NA28 [oi] // lac P¹¹⁵ 2050

³⁰¹ 15:6c txt λινον 1006 1841 vg-cle TR AN HF BG RP SBL TH NA28 {} // λινον P 051 syr^{ph,h} cop^{bo} arm Tyc Prim Andr Areth // λινον 922 2065 2070^{txt} // λινον 1611 1778^{txt} 2070^{com} // λινον 1678 // λινουν P⁴⁷ 046 1828 it^{ar}g^{ig}, (h) // λινους N // 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 P¹¹⁵ 2050.

15:7 καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς 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.

15:8 καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἠδύνατο 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 was able to go into the temple until the seven plagues of the seven angels were carried out.

Chapter 16

16:1 Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε καὶ ἐκχέετε τὰς 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 bowls of the wrath of God onto the earth."

16:2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν εἰς τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς τῇ³⁰³ εἰκόνι αὐτοῦ προσκυνοῦντας.

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 ζῶσα 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 τρίτος ἄγγελος 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.

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.

³⁰² 15:6d txt txt και λαμπρον pc vg-cle,lips4,6 syr^{ph} eth arm1,4 TR-Eras4,5;Beza,Elz,Steph,Scriv // λαμπρον P⁴⁷ & 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 {} // omit και λαμπρον it^h // lac P¹¹⁵ 2050 vg-harl

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 εἰκονα P⁴³ & 2059 2081 2814 cop^{sa,bo} // lac 2050.

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

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

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

⁶for they poured out the blood of saints and prophets, and you have given them blood to drink. They certainly³⁰⁵ deserve it."

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

⁷And I heard another *voice*³⁰⁶ out of the altar saying, "Agreed,³⁰⁷ Lord God Almighty, your punishments are true and just."

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

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

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

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

16:10 Καὶ ὁ πέμπτος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, καὶ ἔμασσῶντο 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.

³⁰⁴ **16:5** txt και ο εσομενος (Beat) TR-Beza,Scriv // και ο οσιος 1006 1828 2053txt 2062 (Prim) TR-Eras,Elz,Steph // και οσιος P⁴⁷ 911 1841 2065* 2329 m^k // ο οσιος N P 051 f052 922 2053mg m^A vg cop^{sa} AN BG RP SBL NA28 {} // οσιος A C 046 1611 2070 HF TH // *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 γαρ 2053 2062 it^{ig} TR // οπερ αξιοι N vg^{mss} // οτι αξιοι 922 am lips5,6 cop syr eth arab Prim // αρα αξιοι 2329 // αξιοι P⁴⁷ A C P 046 051 f052 911 1006 1611 1828 1841 2065 2070 vg Beat AN HF BG RP SBL TH NA28 {} // lac 2050

³⁰⁶ **16:7a** txt αλλου εκ του θυσιαστηριου cop^{bo5/12} TR // εκ του θυσιαστηριου 046 2329 itar arm1,2 Compl. // *audivi alterum* it^{ig} am lips⁵ // *audivi aram Dei dicentem* Beat // *alterum angelum* (-templi) lips^{4,6} // του θυσιαστηριου P⁴⁷ N A C P 051 f052 911 922 1006 1828 1841 2053 2062 2065 2070 vg syr cop^{sa,bo7/12} arm4 arab Beat AN HF BG RP SBL TH NA28 {} // 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."

16:12 Καὶ ὁ ἕκτος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν 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 places east.³¹⁰

16:13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὅμοια βατράχοις·

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 δαιμόνων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς γῆς καὶ 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 inhabited earth,³¹¹ to gather them together for the war of the great day of God Almighty.

16:15 Ἴδου ἔρχομαι ὡς 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 Ἑβραϊστὶ Ἀρμαγεδδών.

¹⁶And He gathered them together at the place³¹² called in Hebrew Armagedōn.³¹³

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 ανατολων (pl) A 051 m^A syr^{ph} cop^{sa,bo} TR BG // ανατολης (sg) 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 {} // lac P 2050

³¹¹ 16:14 txt βασιλεις της γης και (4 minuscules) TR // 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 {} // lac C P 2050. The early versions say something like my English translation above, and not exactly like the Greek of the TR.

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 Ἀρμαγεδδών TR all except Aldus // Ἀρμαγεδών BG TH // Ἀρμαγεδών AN RP SBL NA28 {} // Μαγεδών HF // αρμαγεδων N^{*2b} A 051 922 1006 1678 1841 2070 2080 vg-cle,demid,lips⁵ syr^h eth Beat Compl // Hermagedon vg-am // ἄρμαγεδων 911 2020 2081* 2329 vg^{mss} Andr // ἄρ μαγεδων 1862 // 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

16:17 Καὶ ὁ ἕβδομος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα, Γέγονε.

¹⁷And the seventh angel³¹⁴ poured out his bowl into³¹⁵ the air. And there came a loud voice from³¹⁶ the temple of heaven,³¹⁷ from the throne,³¹⁸ saying, "It is done!"

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 \aleph 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.



³¹⁴ **16:17a** txt ο εβδομος αγγελος (051 αγελος) 1828 2065 2329 vg-cle,demid,lips4,6 it^{gig} Beat Prim Tyc.3 TR BG // ο ζ αγγελος \aleph^2 1678 cop^{bo} // αγγελος εβδομος syr^{ph} // ο αγγελος εβδημος 911 // ο εβδομος A 046 922 1006 1611 1841 2053 2070^{mg} 2080 vg-am,fu,tol,lips^s syr^h cop^{sa} eth^{1/2} AN HF RP SBL TH NA28 {} // ο ζ 1778 // ο τε \aleph^* // εκδομος 2062 // omit και ο εβδομος αγγελος εξεχεε την φιαλην αυτου εις τον αερα 2070^{txt} // lac \mathfrak{P}^{47} C P 2050.

³¹⁵ **16:17b** txt εις 051 2053 2062 2065 2329 vg syr^{ph} eth ps-Ambr TR BG // επι \aleph A 046 f052 911 922 1006 1611 1828 1841 syr^h cop^{sa,bo} arm Tyc3 AN HF RP SBL TH NA28 {} // lac \mathfrak{P}^{47} C P 2050.

³¹⁶ **16:17c** txt απο 046 051 922 1006 TR HF BG RP // εκ \aleph A f052 911 1611 1828 1841 2053 2062 2065 2070 2329 AN SBL TH NA28 {} // lac \mathfrak{P}^{47} C P 2050. See later footnote on this verse.

³¹⁷ **16:17d** txt ναου του ουρανου 046 051^c 922 2070 \aleph^K TR-Eras4,5;Beza,Elz,Steph,Scriv AN HF BG RP // ουρανου 051^{*} 1828 1854 2344^{vid} \aleph^A it^{gig} arm^{pt} Andrew TR-Eras1,2,3;Col // ναου \mathfrak{P}^{47} A 0163^{vid} f052 911 1006 1611 1841 2053 2062 2065 (2329) it^{ar} vg syr^{ph,h} cop^{sa,bo,mss} (eth) arm^{pt} Prim Beat ps-Ambr Tyc3 SBL TH NA28 {A} // ναου του θεου \aleph // 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

16:18 καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαί, καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἄφ' οὗ οἱ ἄνθρωποι ἐγένοντο³¹⁹ ἐπὶ τῆς γῆς, τηλικούτος σεισμὸς, οὕτω μέγας.

¹⁸And there were voices and thunderings and lightnings.³²⁰ And a powerful earthquake occurred, such as has not happened since humans existed on the earth, so great an earthquake it was.

16:19 καὶ 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 ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

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.

this point, John has been totally consistent in using the preposition “ἐκ” in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between “ἐκ” and “ἀπο.” The Majority Text in the later instances says ἀπο instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἀπο has absorbed ἐκ in modern Greek. Whereas he says in §209(1) that in a locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4, “ἐκ” is used for a voice from heaven, and in 19:5 where the voice is from the throne, “ἀπο” is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it – The NA28 text has a voice coming from the throne, using ἐκ. There are two other instances in Revelation of the two prepositions “ἐκ” and “ἀπο” 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 **X** 046 051 911 1006 1611 1841 2053 2062 2065 2329 2344 it^{ar,c,dem,div,gig,haf} vg syr^{ph,h} cop^{sa^{ms?},bo^{mss?}} (Andrew^{bav}) SBL TH // ανθρωπος εγενετο A cop^{sa^{mss?},bo?} NA28 {} // εγενετο ανθρωπος f052 cop^{sa^{mss?},bo?} arm^{pt} (eth) // ανθρωπος εγενοντο **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 φωναι κ. βρονται κ. αστραπαι TR // αστραπαι και φωναι και βρονται A 0163 911 1006 1611 1778 1841 2053 2062 2065 2080 it^{gig} vg cop^{sa2/3} arm^{2,3} ps-Ambr Tyc3 Prim AN SBL TH NA28 {} // αστραπη κ. φωνη βροντης eth // αστραπαι κ. βρονται κ. φωναι **P**⁴⁷ 051 922 1828 2070 2329 **mk** syr^h HF BG RP // βρονται κ. αστραπαι κ. φωναι **X**² cop^{bopt} // βρονται κ. φωναι κ. αστραπαι cop^{bopt} // βρονται κ. αστραπαι κ. φωναι κ. βρονται **X**^{*} // αστραπαι κ. φωναι 046 // αστραπαι κ. βρονται 1678 2344 syr^{ph} cop^{sa1/3} 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 **P**⁴⁷ **X**² A 046 051 922 1678 1828^{com} 2053^{comX2} 2329 AN SBL TH NA28 {} // **X**^{*} 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.

Chapter 17

The Mysterious Prostitute

17:1 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ, λέγων μοι, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν,

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

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

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

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

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

17:4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφύρᾳ καὶ κοκκίνῳ, καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς, γέμον³²² βδελυγμάτων καὶ ἀκαθάρτητος πορνείας αὐτῆς,

⁴And the woman was dressed in purple and scarlet, and covered with gold and precious stones and pearls, holding a 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 καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα.

⁶And I saw the woman drunk from the blood of the saints and³²⁴ from the blood of Jesus' witnesses. And I was astonished when I saw her, with a great astonishment.

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 **ι**^{ar,c,dem,div,haf} vg **sy**^{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 // πορνείας τῆς γῆς 1854 // πορνείας αὐτῆς καὶ τῆς γῆς **κ** **sy**^h with * (cop^{sa,bo}) arm3 // πορνείας arm // τῆς γῆς **it**^g **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.

17:7 καὶ εἶπέν μοι ὁ ἄγγελος, Διὰ τί ἐθαύμασας; ἐγὼ σοι ἐρῶ τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βασιλεύοντος 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 ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέποντες τὸ θηρίον ὃ, τι ἦν καὶ οὐκ ἔστιν καίπερ ἔστιν.

⁸The beast which you saw, was, and *now* is not, and in the future is to³²⁵ rise again from the Abyss, and will go³²⁶ to destruction.³²⁷ And those dwelling on the earth whose names have not been written in the book of life since the foundation of the world, they will marvel³²⁸ when they see the beast, which was, and is not, and yet is.³²⁹

³²⁴ 17:6 txt και εκ του αιματος N A M^A 911 922 1006 1611 1678 1778 1841 2053 2062 2065 2329 syr^h cop^{sa,bo} TR AN BG SBL TH NA28 {} // εκ του αιματος 046 1828 2070 M^K HF RP // lac C 2050 2080

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 Mⁱ 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 v is often represented merely by a horizontal stroke over the preceeding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after 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 Mⁱ 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 καίπερ ἔστιν. TR-Scriv // καίπερ ἔστι, TR-Eras1,Ald // καίπερ ἔστιν'. TR-Steph // καίπερ ἔστιν. TR-Elz // (καί περ ἔστιν) *no period or comma, and in parentheses* TR-Eras2 // καί περ ἔστιν. TR-Eras3,4,5 // καίπερ ἐστί. TR-Beza // και παρέσται. Compl AN HF BG RP SBL TH NA28 {} // και παλιν παρέστε (itacism of παρέσται 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 λαρει) // και εσται cop^{sa} (λγω φναρωνε) // et (tamen) adventare syr^h // lac C 2050 2080. See endnote # 4 about this variant.

17:9 ὦδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ὄρη εἰσὶν ἑπτὰ, 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 ἑπτὰ εἰσὶν· οἱ πέντε ἔπεσαν, καὶ ὁ εἷς ἔστιν, ὁ ἄλλος οὐπω ἦλθεν, καί, ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μέναι.

¹⁰They are also seven kings.³³⁰ Five have fallen and³³¹ one is; the other has not yet appeared, and, when he appears, he must continue a little while.

17:11 καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν, καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτὰ 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 γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν ἑαυτῶν³³² τῷ θηρίῳ διαδιδώσουσιν.³³³

¹³These have one purpose,³³⁴ and they give³³⁵ their power and authority to the beast.

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 επεσαν και syr^{ph} arm eth TR // επεσον και 2070 // επεσαν N A P 046 051 1678^{txt?} 1828 2053 2062f AN SBL TH NA28 {} // επεσον 911 922 1006 1611 1678^{com} 1778 1841 2065 HF BG RP // επασαν 2062 // 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 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 εαυτων 2186 2814 syr^{ph} TR // αυτων *rell.* Grk. Hipp AN HF BG RP SBL TH NA28 {} // omit 2256 // lac C 88 181 314 1626 1774 1893 2015 2032 2050 2052 2080 2351

³³³ **17:13b** txt διαδιδωσουσιν TR // διδοασιν *rell.* extant Grk MSS, itg^g syr^{ph,h} cop^{sa} 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 // 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.

17:14 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 ἡ πόρνη κάθεται, 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.

17:16 καὶ τὰ δέκα κέρατα ἃ εἶδες, ἐπὶ τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην, καὶ ἡρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακάψουσιν ἐν³³⁶ πυρί·

¹⁶And the ten horns which you saw, upon³³⁷ the beast, these will hate the prostitute, and they will lay her waste, and bare,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 μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῇ³³⁹ τὰ ῥήματα 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.³⁴⁰

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

¹And after these things I saw another angel coming down out of heaven, having great authority, and the earth was lit up from his glory.

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(ν) 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 N A P f052 911 1006 1611 1841 2053 2062 2329 latt syr cop^{sa} arm4 arab Prim TR AN SBL TH NA28 {} // γυμνην ποιησουσιν αυτην 046^c 922 1828 M^k cop^{bo} eth HF BG RP // γυμνην ποιησωσιν αυτην 051 // omit γυμνην ποιησουσιν αυτην 046* 2065 2070 M^A // lac C 2050

³³⁹ **17:17** txt τελεσθησονται οι λογοι N A P 051 f052 2053 2062 2065 M^A Hipp BG SBL TH NA28 {} // τελεσθωσιν οι λογοι 046 911 922 1006 1611 1828 1841 2070 2329 M^k AN HF RP // τελεσθη τα ρηματα TR // lac C 2050. See endnote #4 about this variant.

³⁴⁰ **17:17b** txt τελεσθη τα ρηματα TR // τελεσθωσιν οι λογοι 046 911 922 1006 1611 1828 1841 2329 M^k RP // τελεσθησονται οι λογοι N A P 051 f052 2053 2062 M^A Hipp NA28 {} // lac C 2050. See endnote #4 about this variant.

18:2 καὶ ἔκραξεν ἐν ἰσχύϊ, φωνῇ μεγάλῃ, λέγων, Ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου,

²And he cried out with great power, in a loud voice,³⁴¹ saying, "Fallen! Fallen is Babylon the Great, and has become the dwelling place of demons and the haunt of every unclean spirit and the haunt of every unclean³⁴² and detestable bird!³⁴³

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

³Because all nations have drunk³⁴⁴ of the wine of the wrath of her prostitution, and the kings of the earth have fornicated with her, and the merchants of the earth by virtue of her luxury have become rich."

³⁴¹ **18:2a** txt εν ισχυι φωνη μεγαλη 2038^c TR // εν ισχυει φωνη μεγαλη Er. 1,2,3,4 Ald. // ισχυρα φωνη μεγαλη 2814 Hipp // 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} // ισχυρα φωνη X 046 911 1828 2070 it^{ar} HF RP // ισχυραν φωνην 922 // *voce magna et forti* it^{sg} Prim // *in fortitudine* vg Tyc2,3 Beat // ισχυρα φωνη και μεγαλη f052 // lac C 2050. See endnote #4 about this variant.

³⁴² **18:2b**

κ. φυλακη παντος πνευματος ακαθαρτου κ. φυλακη παντος ορνου ακαθαρτου κ. μεμισημενου X 046 051 911 1006 1828 1841 2053^{txt} 2065 2070 vg cop^{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 cop^{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^{sg}

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 X reading.

³⁴³ **18:2c** Isaiah 13:21,22; 34:11

³⁴⁴ **18:3** txt πεπωκε(ν) (P πεποκεν) 051 2053* Hipp Andra^{bav} TR BG // πεπωκα(σι)ν 1006^c 1778 1828 2080 2329 it^{ar,sg} vg syr^h arm Areth Tyc Prisc Beat Haymo AN HF NA28 {D} // πεποτικεν 2065 syr^{ph} // πεπωκα(σι)ν X A C 046 911^c 922 1006* 1611 1678 1841 2070^{txt} πικ (abt. 50 minuscules) cop^{sa,bo} eth arm^{pt} Hipp RP SBL TH // πεπωκεν 2053^c 2062 Oec // πεπωκεν εις syr^{hmg} Hipp^{mss} // 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

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

⁴And I heard another voice from heaven saying, "Get out of her, O my people,³⁴⁵ so that you not be parties to her sins, and not receive of her plagues.

18:5 ὅτι ἐκολλήθησαν αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.

⁵For her sins are piled³⁴⁶ all the way up to heaven, and God has remembered her crimes.

18:6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν·

⁶Deal back to her even as she dealt out to you,³⁴⁷ and pay to her double, as befits her deeds. In the cup in which she had mixed, mix her a double.

suitable to the context and might be a conformation to "fallen" in v. 2. For a full apparatus on this variant, see endnote.

³⁴⁵ **18:4** txt ἐξέλθετε ἐξ αὐτῆς ὁ λαός μου 051 911 1006 1841f 2065 2329 Hipp TR BG

ἐξέλθε ἐξ αὐτῆς ὁ λαός μου 046 922 1611 1828 2053 2070 AN HF RP

ἐξέλθε ὁ λαός μου ἐξ αὐτῆς C f052 DP

ἐξέλθατε ὁ λαός μου ἐξ αὐτῆς **Σ** SBL TH NA28 {}

ἐξέλθατε ἐξ αὐτῆς ὁ λαός μου A 792

ἐξέλθετε ὁ λαός μου ἐξ αὐτῆς P

καὶ ἐξέλθε ἐξ αὐτῆς ὁ λαός μου 2062

lac 2050 . The plural verb may be a harmonization to Isaiah 52:11.

³⁴⁶ **18:5** txt ἐκολλήθησαν (piled up) **Σ** 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.

³⁴⁷ **18:6** txt

ἀπεδωκεν ὑμῖν καὶ διπλώσατε αὐτῇ διπλᾶ 051 2065 TR BG

ἀπεδωκεν καὶ διπλώσατε αὐτῇ διπλᾶ P 922 1828 (syrph,h) RP

ἀπεδωκεν καὶ διπλώσατε [αὐτῇ] διπλᾶ AN

ἀπεδωκεν καὶ διπλώσατε τα διπλᾶ C 2070 (vg) Hipp HF SBL TH NA28

ἀπεδωκεν καὶ διπλώσατε διπλᾶ A 046 1006 1611 1841

ἀπεδωκεν διπλώσατε τα διπλᾶ **Σ**

ἀπεδωκεν καὶ διπλοσατε διπλᾶ 2329

ἀπεδωκεν καὶ διπλώσατε αὐτὰ διπλᾶ f052 2053 2062

ἀπεδωκεν καὶ διπλασατε διπλᾶ 911

18:7 ὅσα ἐδόξασεν ἑαυτήν³⁴⁸ καὶ ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμόν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει 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.'³⁴⁹

18:8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνων αὐτήν.

⁸Because of this, her blows will come in a single day, death and mourning and famine, and she will be consumed by fire. For able is the Lord God³⁵⁰ who is sentencing³⁵¹ her."

18:9 Καὶ κλαύσονται αὐτήν, καὶ κόψονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς,

⁹And the kings of the earth when they see the smoke of her burning, shall mourn her, and beat their breasts over her,³⁵² they who had fornicated and experienced luxury with her,

³⁴⁸ **18:7a** txt ἑαυτην TR AN BG // εαυτην N^z f052 911 922 1006 1841 2065 M^A // ἑαυτῇ 2329 // ἑαυτῇ 1828 // αὐτην SBL // αὐτην HF RP TH NA28 {} // αυτην N^{txt} A C P 046^c 051 2053 (2062 αὐτην) 2070 M^K // αὐτῇ 1611 // 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, "αὐτην" was also used as a reflexive like "ἑαυτην," 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.

³⁴⁹ **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."

³⁵⁰ **18:8a** txt κυριος ο θεος N² C P 046 051 922 1611 1828 2065 2329 M it^gig^m syr^h arm Beat Cypr Spec TR AN HF BG RP SBL TH NA28 {} // ο θεος A 911 1006 1841 2053^{com} 2070^{com} it^{ar,c,dem,div,haf} vg eth // ο θεος ο κυριος N^{*} // κυριος f052 syr^{ph} arm2 de Promissionibus 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

³⁵¹ **18:8b** txt ὁ κρίνων N² it^gig^m cop^{sa} TR // 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 Cypr Prim^{3/4} RP NA28 {} // judicabit (fut) vg^{cl} Auct Beat Prim^{3/4} Apr // lac 2050.

³⁵² **18:9** txt

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
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

18:10 ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι ἐν 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!"³⁵³ For in a single hour your doom has come!"³⁵⁴

18:11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,

¹¹And the merchants of the earth weep³⁵⁵ and mourn over her, because no one buys their cargo anymore,

18:12 γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαρίτου³⁵⁶ καὶ βύσσου, καὶ πορφύρας καὶ σηρικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον καὶ πᾶν σκεῦος ἐλεφάντινον καὶ πᾶν σκεῦος ἐκ ξύλου³⁵⁷ 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,³⁵⁸ and every item of ivory, and every article of expensive wood, copper, iron, and marble,

κλαυσονται και κοψονται επ αυτης f052

κλαυσονται και κακό ψονται επ αυτη 2062

κλαουσουσιν και πενθουσιν και κοψονται επ αυτη 1611

³⁵³ **18:10a** All the nominative definite articles must be used for vocatives here, because the quotation ends with the second person pronoun, σου - sou.

³⁵⁴ **18:10b** Or possibly, "How has your doom come in one hour." See footnote on 18:17.

³⁵⁵ **18:11** txt

κλαιουσιν και πενθουσιν επ αυτη 911 1006 1841 2053 2065 2080 TR BG

κλαιουσιν και πενθουσιν εν αυτη A

κλαιουσιν και πενθουσιν επ αυτην X C P SBL TH NA28

κλαιουσιν και πενθουσιν εφ αυτους 051

κλαιουσιν και πενθοῦσιν 2062

κλαουσουσιν και πενθησουσιν επ αυτην 1828 latt Hipp

κλαουσουσιν και πενθησουσιν εν αυτη 2329

κλαουσουσιν και πενθησουσιν επ αυτη 922 1678 1778 2070 AN HF RP

κλαουσουσιν και πενθησουσιν επ αυτους 046

³⁵⁶ **18:12a** txt μαργαριτου 046 051 922 2053 2070 2329 **ⲙ** itar vg^{ww} TR AN HF BG RP // μαργαριτων X f052 1841 1828 1611 1006 911 2065 it^{gig} syr^{ph,h} arm^{pt} Prim SBL TH NA28 {} //

μαργαριτας C P // μαργαριταις A vgst cop^{bo}? Beat // **Ⲅ** **ⲙⲁⲣⲓⲁⲣⲓⲧⲏⲥ** cop^{sa} // lac 2050.

³⁵⁷ **18:12b** txt ξυλου X C P 046 051 f052 (922 ξυλων) 1611 1828 (2053 2062 omit εκ) 2070 2329 **ⲙ** it^{gig} syr^{ph,h} cop^{sa(bo)} arm eth^{mss} Hipp Andr; Prim Beat TR AN HF BG RP SBL TH NA28 {A} // λιθου A 911 1006 1841 it^{ar} vg (eth) Ps-Ambr // omit και παν σκευος εκ ξυλου τιμιωτατου και χαλκου 2065 // lac 2050.

³⁵⁸ **18:12c** The Greek says "thunonic wood." There was a "thun 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 thunonic wood was used, but it reminds me of the Greek word for offering, thumos. I am not

18:13 καὶ κινάμωμον καὶ θυμιάματα³⁵⁹ καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν, καὶ σωμάτων καὶ ψυχὰς ἀνθρώπων.

¹³and cinnamon,³⁶⁰ and³⁶¹ incenses, and myrrh, and frankincense, and wine, olive oil, finest flour, and wheat, and cattle, sheep and horses, and carriages, and the bodies and souls of human beings.

18:14 καὶ ἡ ὁπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπῆλθεν ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ εὐρήσης αὐτὰ.

¹⁴And the fruit³⁶² your soul had lusted for has left you; yes, all the luxuries and the splendor, are gone³⁶³ from you, and never shall you find³⁶⁴ 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 καὶ λέγοντες, Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ³⁶⁵ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις.

¹⁶and saying,³⁶⁶ "Alas, Alas, great city dressed in fine linen and purple and scarlet, and gilded in gold and precious stone and pearls,³⁶⁷

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.

³⁵⁹ **18:13a** txt θυμιάματα NA28 {} // θυμιάμα it^gg cop^{sa,bo} syr^h Prim Hipp

³⁶⁰ **18:13b** txt κινάμωμον 046^c 1006^c 2080 2329* cop^{sa} TR AN HF BG RP // κινναμωμον A C P 051 911 1611 1841 2065 2329^c it^gg vg syr^h Beat SBL TH NA28 {} // κινναμων 1006* // κινναμωμου **℣** 2053 **℣**^K // κινναμωμου 046* 922 1678 1778^{vid} 2053 2062 2070 Hipp^{vid} // lac 2050.

³⁶¹ **18:13c** txt omit **℣**² 046 1841 1006 922 911 2053 2062 2065 2070 **℣**^K vg^{cl} Prim TR HF BG RP // και αμωμον **℣*** A C P 051 f052 1611 2329 syr^h cop^{sa} eth am fu Hipp. **℣**^A AN SBL TH NA28 {} // και αμωμου 1828 syr^h // lac 2050.

³⁶² **18:14a** The Greek word can metaphorically mean "summertime/harvest happiness."

³⁶³ **18:14b** txt απηλθεν 051 2065 **℣**^A (itar) syr^h arm-α TR // 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 **℣** 922 syr^h cop^{sa,bo} latt BG // απηλθεν απο σου και απωλοντο 2329 // "beclouded" eth // lac 2050

³⁶⁴ **18:14c** txt ευρησης (2nd sg aor subj act) 2059 2073 2081 2084 TR-Eras4,5;Beza,Elz,Steph,Scriv // ευρης (2nd sg 2aor subj act) 046 911 1006 1841 2329 **℣**^K Hipp Beat HF RP // ευρις 922 // ευρησεις (2nd sg fut) 051 2065 2070 **℣**^A it^gg Prim Compl TR-Eras1,2,3;Ald,Col // ευρησουσιν (3rd pl fut ind act) **℣** 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.

³⁶⁵ **18:16a** txt εν χρυσω **℣** 051 f052 0229 1611 2065 TR BG // εν χρυσιω C Hipp AN NA28 [εν] {} // χρυσιω A 046 911 922 1006 1828 1841 2070 HF RP SBL TH // χρυσω P 2053 2062 2329 // lac 2050

³⁶⁶ **18:16b** txt και λεγοντες 911 922 1678 1778^{mg} 2053 2062 2065 2080 2329 vg Prim Beat TR HF BG RP // λεγοντες **℣** A C 1006 1611 1828 1841 it^{ar,g}g cop^{sa,bo} AN SBL TH NA28 {} // λεγουσιν 046

18:17 ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς τῶν πλοίων ὁ ὄμιλος, καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται ἀπὸ μακρόθεν ἔστησαν

¹⁷that³⁶⁸ this kind of wealth has been ruined in one hour!" And every pilot and every company in ships,³⁶⁹ and mariners and such as work the sea, stood afar off,

18:18 καὶ ἔκραζον ὀρῶντες 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, λέγοντες, Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες 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, saying, "Alas, Alas, great city, through whom all those owning ships on the sea became rich from her Priceyness.³⁷⁰ How has she been laid waste in one hour?"

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

²⁰Rejoice over her, O heaven, and you holy apostles³⁷¹ and prophets! For God has adjudicated your redress from her.³⁷²

syr^h (ph +καὶ) eth // ερουσιν itar arm // omit both καὶ and λεγ. 051 2070 arm² // omit καὶ λεγοντες ουαὶ 1778^{txt} // lac 2050.

³⁶⁷ **18:16c** txt μαργαριταις 046 051 f052 922 2065 2070 **ⲙ** lat syr^{ph} cop^{bo}ms TR AN HF BG RP // μαργαριτες 1828 // μαργαριτας 2060 Prim^{ms} // μαργαριτη **Ⲭ** 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.

³⁶⁸ **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 English word for the sake both of poetic variety and of illustration of the Hebraistic Greek possibilities.

³⁶⁹ **18:17b** txt ἐπὶ τῶν πλοίων ὁ ὀμιλος 2814 Hipp Er Ald Col TR // [ο] ἐπὶ τῶν πλοίων πλεων P 051 2065 (Hipp) Andr; Beat BG // ο ἐπὶ τῶν πλοίων ἐπὶ τοπον πλεων (syr^{ph}) // ο ἐπὶ τοπον πλεων A C 911 922 1006 1828 1841 2070 itar vg^{ww,st} arm AN HF RP SBL TH NA28 {B} // ο ἐπὶ τον τοπον πλεων **Ⲭ** 046 0229 f052 (1611 omit ο) 2329 itg^{ig} vg^{ms} // ο ἐπὶ ποντον πλεων 469 vg^{cl} cop^{bo} Caes Prim // ο ἐπὶ τον ποταμον πλεων 2053 2062 (cop^{sa} “who sail in the rivers”) // “those who sail from a distance” Ps-Ambr // lac 2050. There is a use of the word τοπος in connection with boats and sailing also in Acts 27:2.

³⁷⁰ **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.

³⁷¹ **18:20a** txt οἱ ἅγιοι ἀποστολοι C 051 f052 2329 **ⲙ**^A itar,gig vg^{cl} Apr Beat TR // οἱ ἅγιοι καὶ οἱ ἀποστολοι **Ⲭ** A P 046 911 922 1006 1611 1828 1841 2053 2070 **ⲙ**^K cop^{sa,bo} arm3 AN HF BG RP SBL

18:21 Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων, Οὕτως ὀρμήματι 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."

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

²²And the sound of guitarists and musicians and flutists and trumpeters will never more be heard in you, nor will any craftsman of any skill³⁷³ 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 ἔμποροί 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 lords³⁷⁴ of the earth, in that by your sorceries all nations were deceived.

18:24 καὶ ἐν αὐτῇ αἷμα³⁷⁵ προφητῶν καὶ ἁγίων 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.³⁷⁶

Chapter 19

Hallelujah!

19:1 Καὶ μετὰ ταῦτα ἤκουσα φωνὴν ὄχλου πολλοῦ μεγάλῃν ἐν τῷ οὐρανῷ, λέγοντος,³⁷⁷ Ἀλληλουϊά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις Κυρίῳ τῷ Θεῷ ἡμῶν·

¹And after these things I heard³⁷⁸ the sound of a very large multitude in heaven, saying, "Hallelujah! Salvation and glory and honor³⁷⁹ and power be unto the Lord³⁸⁰ our God!

TH NA28 {} // οι αγγελοι και αποστολοι 2062 2065 // οι αγγελοι και οι αποστολοι syr^h Hipp // lac 2050

³⁷² **18:20b** Compare Luke 18:3, 7.

³⁷³ **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 * copsa (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 μύλου...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.

³⁷⁴ **18:23a** Greek: μεγιστᾶνες; compare Daniel 5:23, Ecclesiasticus (Sirach) 4:7, 10:24

³⁷⁵ **18:24a** txt 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 {} // αιματα 046^c 051 911 922 1006 1841 2065 2070 211 Compl. AN HF BG RP // lac 1828 2050.

³⁷⁶ **18:24b** Matthew 23:35, "so that on you will come all the blood of the righteous that gets spilled upon the earth..."

³⁷⁷ **19:1a** txt λεγοντος [1 Grk MSS: 905] it^{gig} arab Tyc3 TR // λεγοντων X A C P 046 051 f052 rell. Grk. latt (syr cop) Apr Beat Tyc2 AN HF BG RP SBL TH NA28 {} // λεγουσιν eth

19:2 ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς 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."³⁸¹

19:3 καὶ δευτέρον εἶρηκαν, Ἀλληλουϊά· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

³And a second time they said,³⁸² "Hallelujah! And the smoke from her ascends for ever and ever."

19:4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι καὶ 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 ἐκ τοῦ θρόνου ἐξῆλθεν λέγουσα, Αἰνεῖτε τὸν θεὸν ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτόν, καὶ οἱ μικροὶ καὶ οἱ μεγάλοι.

⁵And there came a voice from³⁸³ the throne, saying, "Praise our God, all you his servants, and³⁸⁴ you who fear him, both small and great."

³⁷⁸ **19:1b** txt ηκουσα 051* 922 1006 2053^T 2062^T 2080 **ⲙⲁ** itgig syr^{ph,h} cop^{sa} eth arm Beat Prim Tyc TR // ηκουσα ως **Ⲭ** 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 {} // lac 1828 2050

³⁷⁹ **19:1c** txt η δοξα κ. η τιμη κ. η δυναμις 2329 (syr^h) cop^{bo} TR // η δοξα κ. η δυναμις **Ⲭ**² A C P 051 f052 1006 1611 1841 2053 2062 2065 vg syr^{ph} cop^{sa} Apr Beat Tyc2 AN SBL TH NA28 {} // η δυναμις κ. η δοξα 046 911 922 2070 itgig arm3 HF BG RP // κ. η δυναμις **Ⲭ**^{*} // lac 1828 2050

³⁸⁰ **19:1d** txt κυριω τω θεω [15 minuscules] TR // τω θεω vg syr arm eth // του θεου **Ⲭ** A C P 046 051 f052 *rell. Grk. itgig cop^{sa,(bo)}* AN HF BG RP SBL TH NA28 {}

³⁸¹ **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)

³⁸² **19:3** txt δευτερον ειρηκαν (3rd pl perf ind) **Ⲭ** 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) // δευτερον ειρηκα (1st sg perf) 1611* // δευτερον ειρηκεν (3rd sg perf ind) 046 922 2070 **ⲙⲕ** syr^h cop^{bo} HF BG RP // lac 1828 2050.

³⁸³ **19:5a** txt φωνη εκ του θρονου εξηλθε(ν) λεγουσα P 051 TR BG // φωνη απο του θρονου εξηλθεν λεγουσα A C 911 922 1006 1841 2053 2062 2070 2329 **ⲙⲕ** AN HF RP SBL TH NA28 {} // φωνη εξηλθεν απο του θρονου λεγουσα f052 1611 (cop^{bo}) // φωνη εκ του θρονου εξηλθεν 241 2059 2060 2065 2081 2186 2814 **ⲙⲁ** // φωνη εξηλθεν εκ του θρονου λεγουσα **Ⲭ**² syr^h (cop^{bo}) // φωνη απο του ουρανου εξηλθεν λεγουσα 046 *pc* Prim // φωναι εξηλθον εκ του θρονου λεγουσαι **Ⲭ**^{*} cop^{sa} // φωναι εξηλθον απο του θρονου λεγουσαι 0229 // lac 1828 2050.

³⁸⁴ **19:5b** txt και οι φοβουμενοι A 046 051 0229 (*om. οι*) f052 911 922 1006 1611 1841 2053 2062 2065 2070 2329 2344 **ⲙⲓ** 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] {} // οι φοβουμενοι **Ⲭ** C P cop^{sa,bo} eth // lac 1828 2050.

19:6 καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν λέγοντας,³⁸⁵ Ἀλληλουϊά, ὅτι ἐβασίλευσεν κύριος ὁ θεὸς 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 God³⁸⁶ Almighty has begun to reign.

19:7 χαίρωμεν καὶ ἀγαλλιώμεθα,³⁸⁷ καὶ δώμεν³⁸⁸ τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ³⁸⁹ 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 περιβάλῃται βύσσινον καθαρὸν καὶ λαμπρόν, τὸ γὰρ βύσσινον τὰ δικαιώματα ἐστὶν τῶν ἁγίων.

⁸and it was given to her that she be dressed in fine linen clean and bright,³⁹⁰ for the fine linen is the righteous acts of the saints."

³⁸⁵ **19:6a** txt λέγοντας 051 **π**^A TR // λέγοντας πάλιν arm3 // λεγόντων (**κ** λεγουσων) A P f052 0229 911 1006 1611 1841 2053 2062 2329 it^{ar},gig,t syr^{ph,h} NA28 {} // λέγοντες 046 922 **π**^K RP // omit arm4 // lac C 1828 2050.

³⁸⁶ **19:6b** txt κυριος ο θεος A 911 1006 1841 2070 it^t syr^{phc} copsams,bo Cypr Eras4 Elz Beza TR-Steph Tr-Scriv AN SBL // κυριος ο θεος ημων **κ**² P 046 1611 2053 2062 2065 2329 **π**^K it^{ar,c,dem,div,(gig),haf} vg syr^h copsams arm Apr Beat ps-Ambr Tyc2 HF BG RP TH NA28 [ημων] {C} // ο θεος ημων 051 Andr // ο θεος ο κυριος ημων **κ**^{*} 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.

³⁸⁷ **19:7a** txt αγαλλιωμεθα 046 **π**^K TR AN HF BG RP // αγαλιωμεθα 2070 // αγαλλιομεθα syr^{ph} arm // αγαλλιωμεν **κ** A P 051 f052 911 922 1006 1611 1841 2053 2062 2065 2329* **π**^A SBL TH NA28 {} // αγαλλιομεν 2329^c // lac C 1828 2050.

³⁸⁸ **19:7b** txt δωμεν **κ**^{*} 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 **κ**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 δῶμεν were original, it is not easy to account for the origin of the other readings. The future tense δωσομεν, though attested by **κ**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 **κ** and six minuscules; Mk 6:37 in **κ** and D), seems to have been intentionally or unintentionally altered in the other witnesses to one or another of the readings."

³⁸⁹ **19:7c** txt η γυνη **κ**^{*} *rell. Grk. & verss.* TR RP NA28 {} // η νυμφη **κ**² it^{gig} copsa,bo Apr. This is an example Hoskier gives in his attempt to show that, due to residing in Egypt so long, **κ** 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.

³⁹⁰ **19:8** txt καθαρων και λαμπρον syr^{ph} TR // καθαρων λαμπρον 051 // λαμπρον καθαρων **κ** A P f052 911 922 1006 1611 1678 1841^c (καθαρων only 1841*) 1611 2065 it^{gls} fu dem am lux (cop^{bo} eth) arm2 Apr Prim AN SBL TH NA28 {} // και λαμπρον καθαρων 2329 // λαμπρον και καθαρων 046 2070 (2344) it^{ar} (vg) syr^h **π**^K HF BG RP // omit λαμπρον καθαρων το γαρ βυσσινον 2053 2062 // lac C 1828 2050.

19:9 Καὶ λέγει μοι, Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου³⁹¹ τοῦ ἀρνίου κεκλημένοι. καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ εἰσιν τοῦ θεοῦ.³⁹²

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."

19:10 καὶ ἔπεσον³⁹³ ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι, Ὅρα μή· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ θεῷ προσκύνησον. ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ³⁹⁴ 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,³⁹⁵ and in righteousness he judges and makes war.

19:12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,

¹²And his eyes are like³⁹⁶ flames of fire, and on his head many diadems, having a name written³⁹⁷ on them which no one knows but himself,

³⁹¹ **19:9a** txt του γάμου **Ν**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 **Ν**^{*} P 1841 **Π**^A it^{gig,t} cop^{bo} arm4 Er. 1,2,3 Ald. Col. // lac C 1828 2050.

³⁹² **19:9b** txt αληθινοὶ εἰσιν τοῦ θεοῦ 051 f052 **Π**^A it^{ar,t} vg Prim Eras Ald TR BG // μου αληθινοὶ εἰσιν τοῦ θεοῦ **Ν**^{*} // αληθινοὶ τοῦ θεοῦ εἰσι(ν) A P 046 922 1611 2053 2062 2070 it^{gig} syr^{ph} AN HF RP SBL TH NA28 {} // μου αληθινοὶ τοῦ θεοῦ εἰσιν syr^h // τοῦ θεοῦ αληθινοὶ εἰσιν **Ν**² 911 1006 1841 2065 2329 vg^{cl} // αληθείας θεοῦ ἐστὶν eth // αληθινοὶ εἰσιν οὗτοι οἱ λόγοι οὓς εἰρηκεν καὶ οὗτοι τοῦ θεοῦ εἰσιν cop^{sa} // εἰσιν αληθινοὶ καὶ δίκαιοι τοῦ θεοῦ arm2 // lac C 1828 2050.

³⁹³ **19:10a** txt ἐπεσον 046 757^{mg} 911 1006 1611 1841 2065 Compl Eras3,4,5 TR-Steph TR-Scriv-1887,1894 BG // ἐπεσα **Ν** A P 051 f052 757^{txt} 922 2053 2062 2070 2329 Eras2 Col Beza Elz AN HF RP SBL TH NA28 {} // ἐμπεσα Eras1 // lac C 1828 2050. MS 757 is usually with the Complutensian and BG.

³⁹⁴ **19:10b** txt τοῦ Ἰησοῦ 922 2070 Elz-1624 Beza Eras-all TR HF BG RP // Ἰησοῦ **Ν** 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.

³⁹⁵ **19:11** txt καλούμενος πιστός καὶ ἀληθινός 046 f052 911 922 sic (1006 καὶ καλούμενος) 1611 1841 2030 2053 2062 2065 2070 it^{(gig),t} vg^{cl} syr^{ph,h} Iren^{lat} Or^{lat} Cyp Vict Tyc Jerome Apr Prim Andrew^c Ps-Ambr Beat TR-Er4,5;Beza;Elz;Steph;Scriv AN HF BG RP TH NA28 [καλούμενος] {C} // πιστός καλούμενος καὶ ἀληθινός **Ν** SBL // vocabatur fidelis, et verax vocatur it^c vg^{ww,st} // πιστός καὶ ἀληθινός καλούμενος it^{ar} // καλούμενος πιστός 2329 // πιστός καὶ ἀληθινός A P 051 **Π**^A arm Hipp Andrew^{a,bav,p} Areth TR-Er.1,2,3;Ald;Col // lac C 1828 2050.

³⁹⁶ **19:12a** txt ὡς φλόξ A f052 911 1006 1841 2065 it^{ar,gig,t} vg syr^{ph,h} cop^{samss,bo} eth Ir^{lat} Or^{gr,lat} Cyp Jer Apr Prim Beat TR AN NA28 [ὡς] {C} // φλόξ **Ν** P 046 051 922 1611 2053 2062 2070 2329 **Π** arm Hipp Andr HF BG RP SBL TH // lac C 1828 2050.

³⁹⁷ **19:12b** txt ὄνομα γεγραμμένον A P f052 922 1611 2053 2062 (2329 +καὶ ὄνομα following) vg (syr^{ph}) cop^{sa,bo} Ir^{lat} Hipp Or Cyp Prim TR SBL TH NA28 {} // ὄνομα, then lacking γεγραμμένον οὐδεὶς **Ν**^{*} // ὀνοματα γεγραμμενα **Ν**² arm4 // ὀνοματα γεγραμμενα καὶ ὄνομα γεγραμμενον 046 911 1006 1841 2065 2070 **Π**^K syr^{h**} AN [ὀνοματα γεγραμμενα καὶ] HF BG RP // lac C 1828 2050.

19:13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον³⁹⁸ αἷματι, καὶ καλεῖται³⁹⁹ 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 τὰ⁴⁰⁰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς,⁴⁰¹ ἐνδεδυμένοι βύσσινον λευκὸν καὶ καθαρὸν.

¹⁴And the armies that are in heaven are following him on white horses, dressed in linen bright and clean.⁴⁰²

19:15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάσῃ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος.

¹⁵And from his mouth goes out a sharp⁴⁰³ 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 and⁴⁰⁴ wrath of God Almighty.⁴⁰⁵

³⁹⁸ **19:13a** txt βεβαμμενον A 046 051 1778^{txt} 2080 2344 **¶** cop^{sa} arm Andrew TR AN HF BG RP SBL TH NA28 {B} // ερραντισμενον 911 1006 1678 1778^{mg} 1841 2065^c (*εραν.) 2070 it^{ar,gig,t} vg eth Ir^{lat} Or^{gr½,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^½ // περιρεραμμενον **¶*** Ir // περιρεραντισμενον **¶**² // lac C 1828 2050.

³⁹⁹ **19:13b** txt καλειται 051 f052 922 2053^{com} 2062^{com} 2344 **¶**A Ir^{lat} TR BG RP // καλειτε 792 // κεκληται **¶**² A P 046 911 1006 1611 1841 2053^{txt} 2062^{txt} 2065 2070 2329 Hipp AN HF SBL TH NA28 {} // κεκλητο **¶** // εκεκλητο Or // καλουσι cop^{bo} // εκαλεσαν cop^{sa} // καικληκεν 2256 // lac C 1828 2050.

⁴⁰⁰ **19:14a** txt τα εν P 051 911 1006 1841 2080 **¶**K it^{ar,t} syr^{ph,h} cop^{sa} Cypr TR-Elz,Scriv AN [τα] RC HF BG RP SBL NA28 [τα] {} // εν **¶** A 046 922 1611 1678 1778 2053 2062 2065 2070 2329 2344 **¶**A it^{gig} eth Ir Jer TR-Steph,Beza,Eras TH // lac C 1828 2050.

⁴⁰¹ **19:14b** txt εφ ιπποις λευκοις **¶** A 051^c f052 911 922 1006 1611 1841 2053^{txt} 2062^{txt} 2065 2329 TR SBL TH NA28 {} // επι ιπποις λευκοις 046 2070 AN HF BG RP // εν ιπποις λευκοις 2053^{com} 2062^{com} latt cop^{bo} Ir // εφ ιπποι πολλοι 051* 2344 **¶**A // "with horses" eth // lac C 1828 2050.

⁴⁰² **19:14c** txt λευκ. και καθ. **¶** 911 922 2065 2070 it^{gig} vg^{cl} syr^{ph} (cop^{sa}) Or^{pt} Apr Jer TR // 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 {} // lac C 1828 2050

⁴⁰³ **19:15a** txt ρομφαια οξεια **¶** A P 051 f052 2053 2062 **¶**A it^{gig} vg-am,fu,dem cop^{sa,bo} arm Ir Or Jer Beat Apr Cass Ps-Ambr TR AN SBL TH NA28 {} // οξεια ρομφαια 1611 // ρομφαια διστομος 2065 // ρομφαια διστομος οξεια (Heb 4:12) 046 911 922 1006 1841 2070 2329 **¶**K vg-cle,lipss,tol syr^{h**} eth Ambr Prim HF BG RP // ρομφαια οξεια διστομος syr^h // lac C 1828 2050.

⁴⁰⁴ **19:15b** txt

του οινου του θυμου και της οργης του θεου	TR
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 του θεου ¶ ^{2a} syr ^h
του θυμου του οινου της οργης	του θεου 911 1006 1841
του οινου της οργης του θυμου	του θεου ¶ ^{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}

⁴⁰⁵ **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 ἓνα⁴⁰⁶ ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν φωνῇ⁴⁰⁷ μεγάλη λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετωμένοις ἐν μεσουρανήματι, Δεῦτε καὶ συνάγεσθε εἰς τὸ δεῖπνον τοῦ μεγάλου θεοῦ,

¹⁷And I saw an angel standing on the sun, and he cried out in a very great voice, saying, "To all the birds flying in mid-air, Come and"⁴⁰⁸ gather toward the feast of the great⁴⁰⁹ God,

19:18 ἵνα φάγητε σάρκα βασιλέων καὶ σάρκα χιλιάρχων καὶ σάρκα ἰσχυρῶν καὶ σάρκα ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν καὶ σάρκα πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν⁴¹⁰ 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 μετὰ τούτου ὁ 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 καιουμένην⁴¹¹ ἐν τῷ θείῳ.

²⁰And the beast was arrested,⁴¹² and with him⁴¹³ the false prophet who did the wonders before him by which he deceived those receiving the mark of the beast

⁴⁰⁶ **19:17a** txt ενα αγγελον A P 051 f052 911 922 1006 1841 **π**^A it^{ar,gig} vg Apr Cass Prim TR AN BG SBL TH NA28 {} // αλλον αγγελον **κ** 2053^{txt} (com τον αγιον αγγελον) 2062^{txt} 2065 syr^{ph} cop^{sa}ms^{ss,bo} arm4 ps-Ambr // αγγελον 046 1611 2329 **π**^K syr^h Beat HF RP // ενα αλλον αγγελον 424 1862 2070 // lac C 1828 2050. In Semitic usage, this ἓνα would be somewhat equivalent to our indefinite article.

⁴⁰⁷ **19:17b** txt φωνη A P 051 f052 911 1006 1611 1841 2053 2062 2329 2344 **π**^A it^{ar,gig} vg TR RC BG RP SBL TH // εν φωνη **κ** 046 922 2070 **π**^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.

⁴⁰⁸ **19:17c** txt δευτε και TR // δευτε AN HF BG RP SBL TH NA28 {}

⁴⁰⁹ **19:17d** txt του μεγαλου 051 2065 **π**^A lips⁶ arm a. 2. (eth) TR // το μεγα του **κ** A^c P 046 911 922 1006 1611 1841 2053 2062 syr^{ph} (cop^{sa}) AN BG RP SBL TH NA28 {} // τον μεγα του f052 2329 2070 HF // το A* // lac C 1828 2050 2065.

⁴¹⁰ **19:18** txt μικρων **κ** A P 911 1006 1611 1841 2053 2062 2065 2329 vg^{ms} TR AN SBL TH NA28 {} // μικρων τε 046 051 f052 922 2070 **π**^K HF BG RP // lac C 1828 2050

⁴¹¹ **19:20a** txt την καιομενην (acc pres pass part) 046 051 f052 911 922 1006 1611 1841 2053 2062 2065 2070 2329 **π** it^{gig} TR AN HF BG RP // της καιομενης (gen pres pass part) **κ** A P lat Prim Beat Apr ps-Ambr SBL TH NA28 {} // lac C 1828 2050.

⁴¹² **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.

and worshiping his image. The two were thrown alive into the lake of fire burning with sulfur.

19:21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐκπορευομένῃ⁴¹⁴ 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 κλεῖδα τῆς ἄβυσσου 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,⁴¹⁵ ὃς ἐστὶν Διάβολος καὶ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,

²And he captured the dragon, the ancient serpent, which is the Devil and Satan,⁴¹⁶ and bound him for a thousand years,

20:3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἐκλείσεν αὐτόν⁴¹⁷ καὶ ἐσφράγισεν ἐπάνω αὐτοῦ ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἄχρι τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

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

20:4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τῷ θηρίῳ,⁴¹⁸ οὔτε⁴¹⁹ τὴν εἰκόνα αὐτοῦ

⁴¹³ 19:20c txt μετα τουτου ο 2065 TR AN // μετα τουτο ο 051 ^πA // μετ αυτου ο ^ξf052 2053 2062 2344 lat syr^{ph,h} Beat Prim Apr BG SBL TH NA28 {} // ο μετ αυτου 046 911 922 1006 1611^c 1841 2070 ^πK itgig cop^{sams} HF RP // μετ αυτου 1611* // ο μετ αυτου ο P 2329 // οι μετ αυτου ο A cop^{sams,bo} // οι μετ αυτου οι arm // lac C 1828 2050.

⁴¹⁴ 19:21 txt εκπορευομενη [no Greek!] TR AN // εξελθουση ^ξA 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 // lac C P 1828 2050 et al.

⁴¹⁵ 20:2a txt τον οφιν τον αρχαιον ^ξA 046 051 922 1006 1611 1841 2050 2053 2062 2065mg 2070 2329 ^π TR AN HF BG RP // τον αρχαιον 2065* eth // ο οφισ ο αρχαιος A f052 syr^h SBL TH NA28 {} // οφισ 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.

⁴¹⁶ 20:2b txt σατανας ^ξA f052 911 1006 1841 2050 2053 2062 2065 2329 ^πA syr^{ph} cop^{sa,bo} TR AN SBL TH NA28 {} // σατανας ο πλανων την οικουμενην ολην 046 051 922 2070 ^πK (syr^h) arab HF BG RP // lac C P 1828.

⁴¹⁷ 20:3 txt εκλεισεν αυτον TR // εκλεισεν ^ξA 046 051 f052 911 922 1006 1611 1841 2050 2053 2062 2065 2070 2329 AN HF BG RP SBL TH NA28 {} // lac C P 1828

⁴¹⁸ 20:4a txt τω θηριω 051 911 922 1006 1611 1841 2053 2062txt 2065 TR BG // το θηριον ^ξA 046 f052 2050 2062com 2070 2329 AN HF RP SBL TH NA28 {} // lac C P 1828.

⁴¹⁹ 20:4b txt ουτε 051 2065 ^πA TR AN BG // ουδε ^ξA 046 f052 911 922 1006 1611 1841 2050 2053txt 2062txt 2070 2329 ^πK HF RP SBL TH NA28 {} // μηδε 2053com 2062com // lac C P 1828.

καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν, καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ χίλια ἔτη.

⁴And I saw thrones, and they took their seat on them, and judgeship was given to them, that is, the souls of those beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast, neither the image of him, and did not take the mark on their forehead or on their upper limb. And they came to life, and reigned with Christ a thousand⁴²⁰ years.

20:5 οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἀνέζησαν ἕως⁴²¹ τελεσθῆ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.

⁵(But the rest⁴²² of the dead did not come back to life until the thousand years were finished.)⁴²³ This is the first resurrection.

20:6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν, ἀλλ' 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 a⁴²⁴ thousand years.

The Last War

20:7 Καὶ ὅταν τελεσθῇ 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 Γὼγ καὶ τὸν Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὧν ὁ ἀριθμὸς 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,⁴²⁵ to gather them together for war, the number being as the sand of the seashore.

Though the first is called an adverb and the latter a conjunction, there is no difference in meaning here.

⁴²⁰ **20:4c** txt χίλια ⲛ A 051 1611 1841 2050 2053 2062 2065 2329 syr^{ph} cop^{sa,bo} Compl TR-Eras,Ald,Col,Scriv BG SBL TH NA28 {} // τα χίλια 046 f052 911 922 1006 2070 syr^h TR-Steph,Elz,Beza AN HF RP // lac C P 1828

⁴²¹ **20:5a** txt ανεζησαν εως TR // ανεζησαν αχρι 2065^c // εζησαν εως AN // εζησαν αχρι A 046 051 f052 911 1006 1611 1841 2050 2065* 2070 2329 cop^{sa,bo} HF BG RP SBL TH NA28 {} // ανεστησαν αχρι 2814 & 11 other minn eth // omit οι λοιποι των νεκρων ουκ εζησαν αχρι τελεσθη τα χίλια ετη ⲛ 922 2053 2062 syr Beat Vict // lac C P 1828. See endnote #4 about this variant.

⁴²² **20:5b** txt οι δε λοιποι 469 2053^{com} 2062^{com} cop^{sa} TR AN // και οι λοιποι (046 λυποι) 051 f052 911 922 1006 1841 2050 2065f 2070 𐌕^A it^{ar} vg^{mss} cop^{bo} eth^{pt} arm⁴ HF BG RP // οι λοιποι A 1611 it^{8ig} vg Apr Vic Prim Aug (Reliqui) SBL TH NA28 {} // α οι λοιποι 2329 // omit whole sentence (homoioioteuton) ⲛ 2053^{txt} 2062^{txt} 𐌕^K syr^{ph,h} Vict Beat // lac C P 1828.

⁴²³ **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 ⲛ, the Syriac version and 70 Greek minuscules.)

⁴²⁴ **20:6** txt χίλια A 051 911 922 1006 1841 2050 2065 2070 𐌕^A cop^{bo,mss} arm Andr Areth TR AN HF BG RP SBL // τα χίλια ⲛ 046 f052 1611 2053 2062 2329 syr cop^{sa,bo} TH NA28 [τα] {} // lac C P 1828

⁴²⁵ **20:8** Ezekiel chapters 38 and 39

20:9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγαπημένην. καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ 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 God out of heaven⁴²⁶ and consumed them.

20:10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου 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, where⁴²⁷ the beast and false prophet were, and they shall be tormented day and night, for ever and ever.

The Great White Throne of Judgment

20:11 Καὶ εἶδον θρόνον λευκὸν μέγαν καὶ τὸν καθήμενον ἐπ' αὐτοῦ, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ 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, μικροὺς καὶ μεγάλους, ἐστῶτας ἐνώπιον τοῦ Θεοῦ, καὶ βιβλία ἠνεώχθησαν· καὶ βιβλίον ἄλλο 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 small and the great,⁴²⁸ standing before God,⁴²⁹ 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 ἐν αὐτῇ νεκρούς, καὶ ὁ θάνατος καὶ ὁ ᾗδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκρούς, 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.

⁴²⁶ 20:9 txt απο του θεου εκ του ουρανου **Σ**² (**Σ*** 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 του θεου απο του ουρανου 051 2065 // εκ του θεου απο του ουρανου **Π**^A vg-demid Andr // εκ του ουρανου A 2053^{com} vg-lips⁴ cop^{bo}mss eth Aug^{2/3} Prim Tyc^{mss} SBL TH NA28 {A} // απο του ουρανου f052 // εκ του ουρανου απο του θεου (see 21:2,10) 046 2070 2329 **Π**^K it^{ar,gig} vg^{ms} syr^{ph} cop^{sa,bo} arm eth^{mss} Aug^{1/3} AN HF BG RP // lac C P 1828.

⁴²⁷ 20:10 txt οπου **Σ** 051 2050 2053 2062 2065 **Π**^A it^{ar} vg^{mss} syr^{ph} cop^{sa,bo} Apr TR // οπου και A 046 P f052 911 922 1006 1611 1841 2070 2329 it^{ar,gig} vg Aug Beat Cass Prim Tyc^{2,3} Vict AN HF BG RP SBL TH NA28 {} // lac C 1828

⁴²⁸ 20:12a txt μικρους και μεγάλους TR // τους μικρους και τους μεγάλους 046 2070^c cop^{sa,bo} // τους μεγάλους και τους μικρους **Σ**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 **Σ*** // τους μεγάλους και τους μικρους τους νεκρους 922 // omit 82 627 920 2030 2070* 2138 2814 **Π**^K // lac C 911 1828.

⁴²⁹ 20:12b txt θεου 15 minns. TR-Eras1-5,Elz,Beza,Scriv // θρονου του θεου 8 minns. // θρονου **Σ** 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 {} // omit εστωτας ενωπ. του θ. arm2 Aug Prim // lac C 911 1828

20:14 καὶ ὁ θάνατος καὶ ὁ ᾗδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτός ἐστιν ὁ δεύτερος θάνατος.

¹⁴And Death and Hades were cast into the lake of fire. This is the second death.⁴³⁰

20:15 καὶ εἴ τις οὐχ εὗρέθη ἐν τῇ βίβλῳ 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 παρήλθεν,⁴³¹ 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 ἐγὼ Ἰωάννης εἶδον τὴν πόλιν τὴν ἁγίαν, Ἰερουσαλὴμ καινὴν, καταβαίνουσαν ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

²And I, John,⁴³² saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride made beautiful for her husband.

21:3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης, Ἴδου ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσκει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ⁴³³ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν, θεὸς αὐτῶν·

³And I heard a great voice from heaven⁴³⁴ saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people. And God himself shall be among them *and* be their God."⁴³⁵

⁴³⁰ 20:14 txt omit 2050 2053 2062 vg^{cl} cop^{bo} TR AN // +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 {} // lac C 911 1828

⁴³¹ 21:1 txt παρηλθεν (sg of παρερχομαι) 051 922 2065f π^A TR BG // παρηλθον 2065 // απηλθαν (pl of απερχομαι) N A 2329 SBL TH NA28 {} // απηλθον (pl) 046 f052 1006 1611 1841 2050 2053 2062 2070 syr Ir Tert Tyc2 Beat AN HF RP // απηλθεν (sg) P it^g vg eth ps-Ambr // 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.

⁴³² 21:2 txt εγω ιωαννης vg^{cl} TR // omit all Greek mss, all other versions, all fathers AN HF BG RP SBL TH NA28 {}

⁴³³ 21:3a txt λαοι N A 046 f052 94 2030 2050 2053 2062txt 2065 2074 2329 π^A itar Ir^{lat} Andr TR SBL TH NA28 {B} // λαος P 051^{supp} 82 241 469 627 792 920 922 1006 1611 1841 1854 1862 1888 2062com 2138 2070 π^K vg it^gig,sin syr^{ph,h} (cop^{sa,bo}) arm eth Amb Aug Prim Apr Beat AN HF BG RP // lac C 911 1828 2351.

⁴³⁴ 21:3b txt ουρανου P 046 051^{supp} f052 922 1006 1611 1841 2050 2053 2062 2065 2070 2329 πⁱ 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.

⁴³⁵ 21:3c txt

εσται μετ αυτων θεος αυτων P 051^{supp} 205 209 1778mg π^A Andr TR

εστιν μετ αυτων θεος αυτων 792

μετ αυτων και εσται αυτοις θεος syr^{ph}

μετ αυτων και εσται αυτων θεος 2050

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

⁴And God⁴³⁶ shall wipe away every tear from their eyes. And death shall no longer exist, neither sadness, nor crying, nor pain, shall exist anymore. Because⁴³⁷ the former things have passed away."

21:5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου, Ἴδου καινὰ πάντα ποιῶ. καὶ λέγει μοι, Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν.

⁵And the one sitting on the throne said, "Behold, I am making all things anew." And he says to me,⁴³⁸ "Write, 'These words are trustworthy and true.'"⁴³⁹

21:6 καὶ εἶπέν μοι, Γέγονεν. ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

⁶And he said to me, "It is accomplished."⁴⁴⁰ I am the Alpha and the Omega, the beginning and the end. To him who is thirsty I will give freely from the spring of the water of life.

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^{1/2} Apr Beat TH NA28 [αυτων θεος] {C}

εστιν αυτων θεος 1678 Cf. arm6 (Coneybeare p. 158)

εσται μετ αυτων Ⲭ 922 1778^{txt} BG RP

εσται αυτων θεος εσται μετ αυτων 2080

μετ αυτων εσται θεος 1006 1611 1841 (cop^{sa,bopt})

μετ αυτων εσται 046 94 1862 1888 2138 ⲙⲕ it^{gig,(sin)} (cop^{bopt}) Ir^{grk} Ambr^{1/2} (Aug) AN HF SBL

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.

⁴³⁶ **21:4a** txt εξαλειψει ο θεος A 1006 1841 2065 vg Apr Beat Tert Tyc3 TR // εξαλειψει Ⲭ P 051^S f052 922 1611 2050 2053 2062 2329 it^{gig} syr cop arm eth arab Iren Ambr Tyc2 BG RP SBL TH NA28 {\} // εξαλειψει απ αυτων 046 HF // εξαλειψει απ αυτων ο θεος 2070 AN [απ αυτων] // lac C 911 1828

⁴³⁷ **21:4b** txt

εσται ετι οτι τα πρωτα 046 922 it^{ar,sin} vg-cle,demid,tol syr^h cop^{sa,(bo)} arm TR AN HF BG RP NA28 [οτι] {C}

ετι εσται οτι ταυτα 2050

εσται οτι τα προβατα Ⲭ¹

εσται οτι τα πρωτα Ⲭ²

οτι τα πρωτα 2070

εσται ετι τα πρωτα A P 051^S 1006 1611 1841 2053 2062 2065 2329 vg-am,fu,lipss SBL TH

εσται τα πρωτα f052

τα πρωτα Beat Ps-Ambr

εσται ετι τα προβατα Ⲭ^{*}

εσται επι τα προσωπα syr^{ph}

⁴³⁸ **21:5a** txt λεγει μοι Ⲭ 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} cop^{sa,bo} // λεγει A 046 922 1611 2053 2062 2070 2329 vg-am,tol,demid syr^h Apr Ir^{lat} HF SBL TH NA28 {\} // ειπεν it^{gig} syr^h Beat // omit 2030 arm2 // lac C 911 1828.

⁴³⁹ **21:5b** This could also be translated, And he says, "Write, for these words are trustworthy and true."

⁴⁴⁰ **21:6a** txt γεγονεν εγω ειμι lat TR AN // γεγοναν εγω ειμι A 1678 1778 Ir^{lat} Prim TH NA28 [ειμι] {\} // γεγοναν εγω Ⲭ^{2a} SBL // γεγονασιν εγω ειμι 1006 1841 2053 2062 2065 2080 (~dozen minuscules) it^{gig} syr^{ph} Tyc Prim Oec // γεγονα εγω ειμι cop^{sa} // γεγονα εγω Ⲭ^{*,2b} P 046 051^S

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

⁷He who overcomes will inherit all *this*,⁴⁴¹ and I will be his God and he will be my son.⁴⁴²

21:8 δειλοῖς δὲ καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμακεῦσιν καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένη πυρὶ καὶ θείῳ, ὃ ἐστὶν δεύτερος θάνατος.

⁸But to the cowardly and unbelieving⁴⁴³ and abominable⁴⁴⁴ and murderers and fornicators and sorcerers⁴⁴⁵ 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 πρὸς με εἷς τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα.

⁹And one of the seven angels who had the seven bowls full of the seven last plagues came to me,⁴⁴⁶ and he spoke with me, saying, "Come, I will show you the bride,⁴⁴⁷ the wife of the Lamb."⁴⁴⁸

1611 2070 2329 (~70 minuscules) syr^h // γεγωνα (~90 minuscules) arm Or Andr Areth HF BG RP // lac C 911 1828. For a full apparatus, see endnote.

⁴⁴¹ **21:7a** txt κληρονομήσει παντα a doz. minns Apr^{com} TR // κληρονομήσει ταυτα **Σ** 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 // lac C 911 1828

⁴⁴² **21:7b** txt ο υιος TR // υιος μου syr^h eth // *meus filius* Tyc Beat // υιος **Σ** A P 046 f052 922 1006 1611 1841 2050 2053 2062 2065 2070 2329 syr^{ph} AN HF BG RP SBL TH NA28 {} // υιοι 051^s arm-α // θεοι 2042 // λαος 506* arm-1 // lac C 911 1828

⁴⁴³ **21:8a** txt απιστοις **Σ** A P 051^s f052 1006 1611 1841 2050 2053 2062 2065 latt cop^{sa}mss,bo TR AN SBL TH NA28 {} // απιστοις και αμαρτωλοις 046 922 2070 2329 **ⲙ**^K syr^{ph,h}** cop^{sa}mss HF BG RP // lac C 911 1828.

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

⁴⁴⁵ **21:8c** txt φαρμακευσιν 467* Compl TR // φαρμακοις **Σ** A P 046 051^s f052 *rell. extant Grk.* AN HF BG RP SBL TH NA28 {} // 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.

⁴⁴⁶ **21:9a** txt ηλθεν προς με lips⁴ arm1,2,α arab TR // ηλθεν *all extant Grk mss.* vg itg^{is} syr cop arm4 Prim Beat Ps-Ambr AN HF BG RP SBL TH NA28 {}

⁴⁴⁷ **21:9b** txt την νυμφην του αρνιου την γυναικα 051^s 2065 **ⲙ**^A TR // την νυμφην την γυναικα του αρνιου **Σ** A P f052 1006 1611 1841 2329 lat syr cop eth arm4 Cyp AN SBL TH NA28 {} // την νυμφην και την γυναικα του αρνιου arm1,2, α // την γυναικα την νυμφην του αρνιου 046 922 2050 2070 **ⲙ**^K HF BG RP // την γυναικα του αρνιου 2053 2062 Tyc2 // lac C 911 1828

⁴⁴⁸ **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 τὴν μεγάλην, τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ⁴⁴⁹ τοῦ θεοῦ,

¹⁰And he carried me away in the Spirit onto a great and high mountain, and showed me the great, holy⁴⁵⁰ city Jerusalem, descending out of heaven from God,

21:11 ἔχουσιν τὴν δόξαν τοῦ θεοῦ· καὶ ὁ φωστήρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἱάσπιδι κρυσταλλίζοντι·

¹¹having the glory of God. And⁴⁵¹ her radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal;

21:12 ἔχουσάν τε τεῖχος μέγα καὶ ὑψηλόν, ἔχουσιν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα ἃ ἔστιν τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ·

¹²and⁴⁵² having a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the *names of*⁴⁵³ the twelve tribes of the sons of Israel;

21:13 ἀπ' ἀνατολῆς πυλῶνες τρεῖς, ἀπὸ βορρᾶ πυλῶνες τρεῖς, ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς·

¹³from⁴⁵⁴ the east three gates, from the north three gates, from the south three gates, and from the west three gates;⁴⁵⁵

⁴⁴⁹ **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 **Π**^K HF // omit Ambr ps-Ambr Cass // lac C 911 1828.

⁴⁵⁰ **21:10b** txt την αγιαν **Σ** A P 046 f052 922 1006 1611 1841 2050 2053 2062 2070 2329 vg it^{h,g} syr^{ph,h} cop^{sa,bo} eth arm Cass Apr Beat ps-Ambr Prim AN HF SBL TH NA28 {} // την μεγαλην την αγιαν TR BG RP // την μεγαλην και την αγιαν 051^S 2065 **Π**^A // lac C 911 1828. This is one of the weakest Majority Text readings.

⁴⁵¹ **21:11** θεου και f052 922 1611 2070 2329 **Π**^A it^t vg^{cl} dem syr^{ph} arm-α,2 eth arab Prim TR // θεου **Σ** A P 046 051^S 1006 1841 2050 2053 2062 2065 am fu tol lips⁵ it^g syr^h cop^{sa} arm1 Beat Apr AN HF BG RP SBL TH NA28 {} // αλλα cop^{bo} // lac C 911 1828

⁴⁵² **21:12a** εχουσιν τε pc TR // εχουσιν 2065f 2329 // εχουσα A P 046 051^S f052 922 1006 1611 1841 2050 2053 2062 it^g syr cop arm-4 Tyc Beat AN HF BG RP SBL TH NA28 {} // εχοντι **Σ** // omit εχουσα τειχος μεγα και υψηλον 2070 arm2? // lac C 911 1828

⁴⁵³ **21:12b** txt εστιν **Σ** P 051^S 2070 **Π**^A it^t arm Andr TR BG SBL // εστιν τα ονοματα A 922 1611 1841 2030 (2050 τα ονοματα after Ισραηλ) 2053 2329 TH NA28 [τα ονοματα] {C} // εστιν ονοματα 046 f052 1006 2062 **Π**^K it^g vg syr arm eth Beat Apr AN [ονοματα] HF RP // cop^{sa} has ονοματα “names” but Coptic is really indeterminate for the article // εστιν το ονομα 2065 (cop^{bo}) // 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.

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

⁴⁵⁵ **21:13b** txt East, North, South and West: 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 and N and S and W: **Σ**² P 046 922 1778 1841 2050 2065 2070 2080 AN HF BG RP SBL TH NA28 {} // 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 ἔχον⁴⁵⁶ θεμελίους δώδεκα, καὶ ἐν αὐτοῖς⁴⁵⁷ 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 κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.

¹⁵And the one speaking with me had a rod⁴⁵⁸ of gold, to measure the city, and its gates and its wall.

21:16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς τοσοῦτόν ἐστιν⁴⁵⁹ ὅσον καὶ⁴⁶⁰ τὸ πλάτος, καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.

¹⁶And the city lies foursquare, that is, the length of it is also as great as the width. And with the rod, he measured the city at 12,000 stadia.⁴⁶¹ The length and width and height of it are the same.⁴⁶²

21:17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαρακοντατεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.

¹⁷And he measured⁴⁶³ the wall of it,⁴⁶⁴ 144 forearms,⁴⁶⁵ the dimension of a man, which is the angel's.⁴⁶⁶

⁴⁵⁶ **21:14a** txt εχων (nom & acc sg neut part pres act) \aleph^2 051^s 1611 1841 2053^{txt} 2062^{txt} 2065 2070 \aleph 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 2053^{com} 2062^{com} arm^{pt} // omit \aleph^* 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.

⁴⁵⁷ **21:14b** txt εν αυτοις TR // επ αυτων ALL EXTANT WITNESSES RP SBL NA28 {}. See endnote #4 about this variant.

⁴⁵⁸ **21:15** txt καλαμον \aleph^A itar cop^{bo} arm-4 TR // μετρον καλαμον \aleph 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 {} // lac C 911 1828

⁴⁵⁹ **21:16a** txt τοσουτον εστιν TR // omit ALL EXTANT WITNESSES AN RP SBL NA28 {}. See endnote #4 about this variant.

⁴⁶⁰ **21:16b** txt οσον και A 1006 1611 1841 2050 2065 2070 syr^h TR AN [και] RC TH NA28 [και] {} // οσον \aleph P 046 051^s f052 922 2053 2062 2329 \aleph it^{ig} syr^{ph} HF BG TG RP SBL // και 181 2059 2060 2069 pc // lac C 911 1828.

⁴⁶¹ **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.

⁴⁶² **21:16d** txt το μηκος \aleph A P 051^s f052 922 1006 1611 1841 2050 2053 2062 2070 2329 latt syr cop eth arm TR AN SBL TH NA28 {} // δωδεκα το μηκος 046 \aleph^K HF BG RP // lac C 911 1828

⁴⁶³ **21:17a** txt εμετρησεν \aleph A P 051 f052 1006 1611 1841 2053 2062 2065 \aleph^A all versions^{acc.} to Hosk. TR AN BG RP SBL TH NA28 {} // εμετρισεν 2050 2329 // εμετρισε 922 // omit 046 2070 \aleph^K HF // lac C 911 1828. Here 82 627 920 are united with 046 against all other uncials- a marker of a false reading.

⁴⁶⁴ **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.

⁴⁶⁵ **21:17c** About 200 feet or 60 meters.

⁴⁶⁶ **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 ἰάσπης, καὶ ἡ πόλις χρυσίον καθαρὸν ὁμοία ὑάλῳ⁴⁶⁷ καθαρῶ.

¹⁸And the material of its wall was⁴⁶⁸ jasper, and the city was pure gold, clear like crystal.

21:19 καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἰάσπης, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδών,⁴⁶⁹ ὁ τέταρτος σμάραγδος,

¹⁹And⁴⁷⁰ the foundations of the walls of the city are adorned with every precious stone; the first foundation *with* jasper,⁴⁷¹ the second sapphire, the third chalcedony, the fourth emerald,

21:20 ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιος, ὁ ἑβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἔννατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος.

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 ἑνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὑάλος διαφανής.⁴⁷²

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.

⁴⁶⁷ **21:18a** txt ομοια υαλω 051^S 922 **π**^A it^{ar,t} Prim TR // ομοια υελω 2065 // ομοιον υαλω **κ** A P 046 1611 2053 2062 2080 2329 AN SBL TH NA28 {} // ομοιον υελω 1006 1678 1778 1841 2050 2070 HF BG RP // omit ομοια υαλω καθαρω eth // lac C 911 1828

⁴⁶⁸ **21:18b** txt ην η 046 051^S f052 922 1006 1841 2050 2065 2070 2329 **π** it^{ar} vg Beat. Prim. Apr. ps-Ambr. TR AN HF BG RP // η **κ**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 **κ**^{*} // omit cop^{sa} // lac C 911 1828.

⁴⁶⁹ **21:19a** txt χαλκηδων **κ** A 922 1006 1611 1841 TR AN HF BG RP SBL TH NA28 {} // χαλκιδων 046 it^{gig} Prim // χαλκεδων f052 // καρχηδων 2053^{txt,com} 2062^{com} 2070^{com} 2329 syr^{ph} cop^{sa,bo} // καρχιδων 2050 // ανθραξ 2070 // χαλιδων syr^h // carcedon Beat // Kelkedon eth // omit 2062^{txt} // lac C 911 1828.

⁴⁷⁰ **21:19b** txt και οι θεμελιοι **κ**^{*} 051^S 922 2053 2062 2065f 2070 2080 **π**^A it^t vg^{cl} syr^{ph,h**} cop^{bo} eth arm TR BG // οι θεμελιοι **κ**² A P 046 1006 1611 1678 1778 1841 2050 2329 cop^{sa} Tyc2 Beat Apr Beda AN HF RP SBL TH NA28 {} // lac C 911 1828

⁴⁷¹ **21:19c** This Greek word ἰάσπης 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, ἰάσπης "sparkles" like a crystal, is that really jasper?

⁴⁷² **21:21** txt υαλος διαφανης TR // υαλος διαυγης **κ**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 **κ**^{*} // ωσβαλος διαυγης 2062 // lac C 911 1828. See endnote #4 about this variant.

21:23 καὶ ἡ πόλις οὐ χρειαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ, ἡ γὰρ⁴⁷³ 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 τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσιν· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν·

²⁴And the nations of those who are saved⁴⁷⁴ will walk by its light; and the kings of the earth bring their glory and honor⁴⁷⁵ 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 αὐτήν.

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

21:27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινοῦν, καὶ ποιῶν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου.

²⁷And nothing that defiles,⁴⁷⁶ or who practices⁴⁷⁷ 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 καθαρὸν ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἁρνίου,

¹And he showed me the pure⁴⁷⁸ river of the water of life, bright like crystal, flowing from the throne of God and of the Lamb

⁴⁷³ 21:23 txt εν αυτη η γαρ N² 051^s 2065 itar vg cop^{bo} Apr TR BG // αυτη η γαρ N^{*} A P f052 922 1006 1841 2050 2070 2329 syr^{ph} Prim Beat AN RP SBL TH NA28 {} // αυτη γαρ η 046 1611 M^k HF // αυτην η γαρ 2053 2062 syr^h cop^{sa} eth arm-α,1,2 // lac C 911 1828

⁴⁷⁴ 21:24a txt τα εθνη των σωζομενων 254 2186 2814 syr^h TR // τα εθνη all extant mss and versions except below AN HF BG RP SBL TH NA28 {}. 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.

⁴⁷⁵ 21:24b txt την δοξαν και την τιμην αυτων εις αυτην (v. 26) 922 2053 2062 vg Ambr ps-Ambr Apr TR-Eras4,5;Steph,Elz,Beza,Scriv AN [την sec] BG // την δοξαν αυτων εις αυτην N A P 051^s f052 1006 1841 2050 2065 2329 it^gg (syr^{ph}) cop^{sa} eth Beat Prim TR-Eras1,2,3;Ald,Col SBL TH NA28 {} // αυτω δοξαν και τιμην των εθνων εις αυτην 046 1611 2070 HF RP // αυτω την δοξαν και τιμην των εθνων εις αυτην 1854 // των εθνων την δοξαν και την τιμην των εθνων εις αυτην syr^h // την δοξαν των εθνων και την τιμην των εθνων εις αυτην cop^{bo} // αυτων την δοξαν και την τιμην των εθνων εις αυτην 792 // conferent claritatem suam in eam Prim // lac C 911 1828.

⁴⁷⁶ 21:27a txt κοινουν vg cop^{sa} Prim Beat TR // κοινον N A P 046 051^s f052 922 1006 1611 1841 2050 2053 2062 2065 2329 it^gg syr^{ph} cop^{bo} Iren Apr Ambr AN HF BG RP SBL TH NA28 {} // κοινον η ακαθαρτον 2070*txt // κοινον και ακαθαρτον 2070*com // lac C 911 1828

⁴⁷⁷ 21:27b txt και ποιουν (neut) P 046 051^s 1611^s 2053 2062 M^A it^gg Apr TR BG RP // και ποιων (masc) N² A 1006 1841 2050 2329 Beat Ambr ps-Ambr RC SBL TH // και ο ποιων (masc) (N^{*}+ωσει) f052 922 2070 (cop^{sa,bo} but plural) Ambr AN [o] HF NA28 [o] {} // και πας ποιων Iren^{gr} // και 2065 // lac C 911 1828.

⁴⁷⁸ 22:1 txt καθαρον ποταμον 2065 TR // ποταμον καθαρων 051^s 922 2070^Δ διορθ Compl BG RP // ποταμον καθαρων υδατων f052 // ποταμον υδατος ζωντος καθ. και λαμπρ. syr^{ph} // ποταμον N A

22:2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν⁴⁷⁹ ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἓνα ἕκαστον ἀποδιδόν⁴⁸⁰ 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, yielding one⁴⁸¹ fruit of it for each month, and the leaves of the tree are for the healing of the nations.⁴⁸²

22:3 καὶ πᾶν κατανάθεμα οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύουσιν αὐτῷ,

³And every accursed thing⁴⁸³ will no longer⁴⁸⁴ exist. And the throne of God and of the Lamb will be in it, and his servants will serve him,

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

⁴⁷⁹ 22:2a txt εντευθεν και εντευθεν P 051^s f052 2050 2065 m^A syr^{ph} TR BG // εντευθεν και εκειθεν A 046 922 1006 1841^{vid} 2053 2062^{com} 2070 2329 it^{gig} AN HF RP SBL TH NA28 {} // ενθεν και ενθεν N² // εντευθεν και εκει 2062^{txt} // εντευθεν 1611^s // ενθεν N* // lac C 911 1828.

⁴⁸⁰ 22:2b txt αποδιδουν (nom neut sg pres act part) A (1006 -δον) 1841 2030 2053 2062 2329 TR AN SBL NA28 {} // αποδιδους (nom sg pres part) N 046 051^s f052 922 1611^s 2050 2065 2070 m^K HF BG RP TH // lac C 911 920 1828.

⁴⁸¹ 22:2c txt μηνα ενα P 051^s f052 m^A syr^h cop^{bo} TR // μηνα N 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 {} // 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 tvnleve frutes, rendring his fruite euery moneth" KJV: "which bare twelve *manner* of fruits, and yielded her fruit every month"

⁴⁸² 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 καρπὸς "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?

⁴⁸³ 22:3a txt καταναθεμα 181? 467*** 2026 Compl. TR // καταθεμα (contraction of καταναθεμα) N² A P 046 051^s all remaining extant minns AN HF BG RP SBL TH NA28 {} // καταθημα 2044 // καταθαιμα 792 // καταγμα N* // 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

⁴⁸⁴ 22:3b txt ετι N² A P 046 1006 1611 1841 2050 2053 2062 2065 2070 m^K TR AN HF RP SBL TH NA28 {} // εκει 051 f052 922 2329 m^A syr^{ph} BG // omit N* // 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 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

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

⁴and they will look upon his face,⁴⁸⁵ and his name will be on their foreheads.

22:5 καὶ νύξ οὐκ ἔσται ἐκεῖ, καὶ χρεῖαν οὐκ ἔχουσιν λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ θεὸς φωτίζει αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

⁵And night will not exist there,⁴⁸⁶ and they have no need for a lamp or the light of a sun,⁴⁸⁷ because the Lord God gives them light,⁴⁸⁸ and they will reign for ever and ever.

22:6 Καὶ εἶπέν μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ Κύριος, ὁ θεὸς τῶν ἁγίων προφητῶν, ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.

⁶And he said⁴⁸⁹ to me, "These words are trustworthy and true. Yes, the Lord, the God of the holy prophets,⁴⁹⁰ he has sent his angel to show his servants what things must soon take place."

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

⁷"Behold,⁴⁹¹ I am coming soon. Blessed is he who keeps the words of the prophecy of this book."

22:8 Καὶ ἐγὼ Ἰωάννης ὁ βλέπων ταῦτα καὶ ἀκούων. καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

⁸And I, John, *was* the seer and the hearer of these things.⁴⁹² 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.

curse" or "any accursed thing." I went with the latter because Revelation shows a distinct concern with Jewish cleanness.

⁴⁸⁵ 22:4 Or possibly, with "see his face" as a Hebraism, meaning: "and they will have access to Him."

⁴⁸⁶ 22:5a txt ουκ εσται εκει f052 922 2065 **π**^A syr^{ph} TR BG RP // ουκ εστιν εκει 051 eth arab Oec // ουκ εσται εκει eti Iren^{Gr} // ουκ εσται eti **Σ** 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} **π**^K HF // lac C 911 1828. Compare 22:3.

⁴⁸⁷ 22:5b txt φωτος ηλιου **Σ** 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 **π**^K HF // lac C 911 1828.

⁴⁸⁸ 22:5c txt φωτιζει αυτους 922 syr^{ph,h} TR // 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} // φωτιει επ αυτους **Σ** 2070 Iren // φωτισει επ αυτους A 1006 1841 2050 2329f eth SBL TH NA28 {} // φωτιζει επ αυτους it^{gig} syr^{hmg} // lac C 911 1828.

⁴⁸⁹ 22:6a txt ειπεν **Σ** A P 051^S f052 1006 1841 2050 2053 2062 2065 2329 **π**^A TR SBL TH NA28 {} // λεγει 046 922 1611^S 2070 **π**^K it^{gig} eth arm1.α AN HF BG RP // lac C 911 1828.

⁴⁹⁰ 22:6b txt των αγιων προφητων 051^{Smg} 2065 **π**^A TR // των πνευματων των προφητων **Σ** 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 πνευματων των αγιων προφητων 2070 syr^{ph} & 14 mins. // lac C 911 1828

⁴⁹¹ 22:7 txt ιδου 051^S 922 1678^c 1778 2053 2062 2080 **π**^A it^t cop^{sa,bo} arm Prim Beat TR BG // ιδε 1678* // και ιδου **Σ** A 046 1006 1611^S 1841 2050 2065f 2070 2329 vg it^{gig} syr^{ph,h} eth arab AN HF RP SBL TH NA28 {} // lac C P 911 1828

⁴⁹² 22:8 txt ο βλεπων ταυτα και ακουων TR // ο βλεπων και ακουων ταυτα **Σ** f052 1006 1841 2065 2329 vg^{ms} (syr^{ph}) Prim Dion (x2) // ο ακουων και βλεπων ταυτα A 046 922 1611^S 2050 2070 it^{gig} Compl AN HF BG RP SBL TH NA28 {} // qui audivi et vidi haec vg Apr ps-Ambr // qui haec audivi et

22:9 καὶ λέγει μοι, "Ὅρα μή· σύνδουλός σου γάρ 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! For⁴⁹³ I am a fellow servant of yours and of your brothers the prophets, and of those keeping the words of this book. Worship God."

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

¹⁰And he says to me, "Do not seal up⁴⁹⁴ the words of the prophecy of this book, because⁴⁹⁵ the time is near.

22:11 ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπῶν ῥυπωσάτω ἔτι, καὶ ὁ δίκαιος δικαιωθήτω 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 righteous continue to be righteous,⁴⁹⁶ and the holy continue to be holy."

Behold, I am Coming Soon

22:12 Καὶ ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται.

¹²"And⁴⁹⁷ behold, I am coming soon, and the repayment from me along with me, to pay back to each one such as his work⁴⁹⁸ will truly be.⁴⁹⁹

22:13 ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

¹³I am the Alpha and the Omega, the beginning and the end, the first and the last.⁵⁰⁰

vidi Cass // ακουων και βλεπων ταυτα 2053 2062 // ο ακουων και ο βλεπων ταυτα syr^h cop^{sa}(bo) // lac C P 051 911 1828

⁴⁹³ 22:9 txt γαρ ειμι 1893? 2329 itgig vgmss cop^{bopt} arm arab Beat Aug TR // ειμι & A 046 f052 all other extant minuscules vgmss syr cop^{sa,bopt} eth Apr Ath AN HF BG RP SBL TH NA28 {} // lac C P 051 911 1828

⁴⁹⁴ 22:10a Contrast this to Daniel 12:9; 9:24; Rev. 10:4.

⁴⁹⁵ 22:10b txt οτι ο καιρος 2065 2080c? M^A Cypr Tyc Prim TR BG // ο καιρος γαρ & 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 γαρ cop^{sa} // ο καιρος 9 minns. // lac C P 051 911 1828

⁴⁹⁶ 22:11 txt δικαιωθητω 1678 1778 vg^{cl} cop^{bo} eth TR // δικαιοσυνην ποιησατω & A 046 1006 1611^S 1841 2050 2053 2062 2065 2070 2080 (2329 δικαιοσυνην) itgig vgmss syr cop^{sa} arm-4 Apr Beat AN HF BG RP SBL TH NA28 {} // omit και ο δικαιος δικαιοσυνην ποιησατω ετι 922 ps-Ambr // lac C P 051 911 1828

⁴⁹⁷ 22:12a txt και ιδου M^A (25 mins) vgmss eth TR // ιδου & A 046 f052 922 1006 1841 2050 2053 2062 2329 & all other extant mins syr cop AN HF BG RP SBL TH NA28 {} // lac C P 051 911 1828

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

⁴⁹⁹ 22:12b txt αυτου εσται 35 104 175 181 424 459 922 1611^S 1852* 2017 2030 2059 2060 2065 2073 2081 2186 2329 2814 TR // εσται αυτου 046 82 94 241 456 627 1006 1841 1854 1859 1862 1888 2053 2062 2070 2138 2436 Compl AN HF BG RP // εστιν αυτου & 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.

22:14 Μακάριοι οἱ ποιῶντες 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,⁵⁰¹ so that access to the tree of life will be theirs, and to the gates, so they may go into the city.

22:15 ἔξω δὲ οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος.

¹⁵But⁵⁰² outside are the dogs,⁵⁰³ 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 τοῦ Δαβὶδ, ὁ ἀστήρ ὁ λαμπρὸς καὶ ὀρθρινός.

¹⁶"I Jesus have sent my angel to testify these things to you regarding the churches. I am the root and line of David, the bright and morning star.⁵⁰⁴

22:17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἐλθέ. καὶ ὁ ἀκούων εἰπάτω, Ἐλθέ. καὶ ὁ διψῶν ἐλθέτω, καὶ ὁ θέλων λαμβανέτω τὸ 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, and⁵⁰⁵ whoever wants to, receive the water of life without cost.

⁵⁰⁰ **22:13** txt αρχη και τελος ο πρωτος και ο εσχατος 2065 **MA** TR-Steph,Beza,Elz,Scriv BG // αρχη και τελος ο πρωτος και εσχατος TR-Eras,Ald,Col // ο πρωτος και ο εσχατος η αρχη και το τελος **X** 046 f052 922 1006 1611^S 1841 2070 2329 cop^{sa} HF RP SBL TH NA28 {} // ο πρωτος και ο εσχατος αρχη και τελος AN // πρωτος και εσχατος η αρχη και το τελος A // ο πρωτος και ο εσχατος και η αρχη και το τελος syr^{ph} // πρωτος και εσχατος αρχη και τελος 2053 2062 latt syr // η αρχη και το τελος 2050 cop^{bo} // ο πρωτος και ο εσχατος arm-1 Vig // lac C P 051 911 1828

⁵⁰¹ **22:14** txt ποιουντες τας εντολας αυτου 046 1611 2065 2070 2329 **MI** it^gig syr^{ph,h} cop^{bo} (arm τηρουντες τας) Andrew; Tertull Cypr Tyc Areth (Caesarius) (Beat) TR AN HF BG RP // πλυνοντες τας στολας αυτων **X** A f052 (922 2050 πλυναντες) 1006 1841 2053 2062 it^{ar} vgst 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 **X** 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.

⁵⁰² **22:15a** txt εξω δε vg-lips5 Fulg cop arm arab Prim TR // εξω **X** A 046 051^S f052 all other extant minuscules latt syr^h Ath Hipp AN HF BG RP SBL TH NA28 {} // lac C P 911 1828. See endnote #4 about this variant.

⁵⁰³ **22:15b** Deut. 23:17,18; a dog is a sodomite, a male prostitute.

⁵⁰⁴ **22:16** txt ο λαμπρος και ορθρινος 2065 2070 TR // ο λαμπρος και ο προινος A // ο λαμπρος και πρωινος 1006 1841 1678 1778 it^gig vg Prim Beat Apr // ο λαμπρος ο πρωινος **X** 046 (προινος) 051^S 922 1611^S 2053 2062 Ath Tyc2 Vig AN HF BG RP SBL TH NA28 {} // 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

⁵⁰⁵ **22:17** txt 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 // ο θελων **X** 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 {} // lac C P 911 1828 2080 et al.

22:18 Συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιτιθῇ πρὸς ταῦτα, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ·

¹⁸For⁵⁰⁶ I testify to everyone who is hearing these words of the prophecy of this book: if anyone adds to them, God will add⁵⁰⁷ to him the plagues that are written in this book;

22:19 καὶ ἐάν τις ἀφαιρῇ⁵⁰⁸ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ.

¹⁹and if anyone takes away from the words of this book of prophecy, God will take away⁵⁰⁹ his share of the book⁵¹⁰ 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, come⁵¹¹ Lord Jesus.

⁵⁰⁶ **22:18a** txt συμμαρτυροῦμαι γὰρ 2075^{supp} vg TR // μαρτυρω ἐγὼ **Σ** A 046 & ALL OTHER EXTANT GRK WITNESSES it^g syr cop arm Prim Beat Apr AN HF BG RP SBL TH NA28 {} // μαρτυρω παντι ἐγὼ 051^S + ~4 al. // μαρτυρομαι ἐγὼ 2329 + ~16 al // lac C P 911 1828 2080 et al.

⁵⁰⁷ **22:18b** txt ἐπιθήσει 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 {} // ἐπιθήσει **Σ** 046* // ἐπιθήσει 051^S (~90 mins) Compl HF BG RP // ἐπιθήσει 1678 1778 // ἐπιθήσεται 2070 // omit επ αυτα ἐπιθήσει **Σ*** // lac C P 911 1828 2080. The RP reading is an imprecation in the optative mood, so also ἀφελοι in 22:19b.

⁵⁰⁸ **22:19a** txt ἀφαιρή TR AN // ἀφελή **Σ** A 051^S 922 1006 1611 1678 1778 1841 2053 2062 2065 2070 Compl HF BG RP SBL TH NA28 {} // ἀφελοι 241 // ωφειλή 792 // ἀφελείται 046 // ἀφελῆται 2074 // ἀφελει 2050 2329 // ἀπαράξει cop^{bo} // 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.

⁵⁰⁹ **22:19b** txt ἀφαιρήσει 181 TR-Eras1,3,4,5,Ald,Steph,Beza,Elz,Scriv // ἀφελει A 046 051 922 1006 1611^S 1841 2050 2053 2062 2065 2329 (~75 mins) TR-Eras2 AN SBL TH NA28 {} // **Σ** ἀφελι // ἀφελῆ 2070 // ἀφελοι 1678 1778 (~80 mins) Compl TR-Col HF BG RP // "will make small" syr^h // lac C P 911 1828 2080

⁵¹⁰ **22:19c** txt βίβλου vg-cle,fu,lips^{4,5} cop^{bo} arab Prim Ambr Haymo Act Saturn TR // βιβλίου 61 2067³ // ξυλου **Σ** A 046 051 922 1006 1611 1678 1778 1841 2050 2053 2062 2065 2070 2186 2329 rell. Grk it^g vg-am,dem,lips⁶ syr^{ph,h} cop^{sa} eth arm Apr Tyc Beat AN HF BG RP SBL TH NA28 {} // 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. (See endnote # 4 about this variant.) A plausible theory as to the origin of the reading is that it is probably from the Latin, and maybe confusion of *libro* and *ligno*. Proof that Erasmus got this "book" reading from the Latin is the fact that his one Greek Revelation manuscript, 2814, formerly known as No. 1, had an exact sister manuscript not known to him at the time, and this manuscript, 2186 (208), did not lack the end verses. And here in 22:19, that sister manuscript reads "tree" not "book." 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 ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

²¹The grace of our Lord Jesus Christ⁵¹² be with you all.⁵¹³ Amen.⁵¹⁴

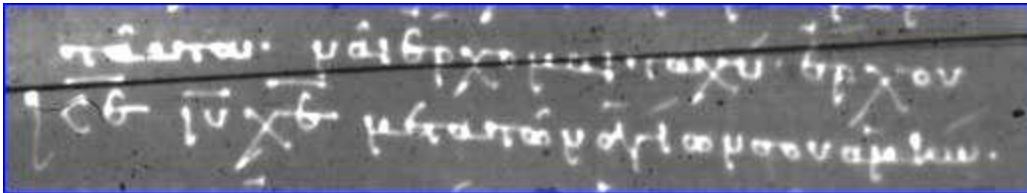
⁵¹¹ **22:20** ἀμην ναὶ ἐρχου 051^s 2070 TR AN HF BG RP // ἀμην καὶ ἐρχου 922 // ἀμην ἐρχου A 046 1006 1611^s 1841 vg eth Ambr Ps-Ambr Beat SBL TH NA28 {\\} // ἐρχου Ⲭ 1678 1778 2053 2062 2065 (2329 joins verb to end of verse) it^gig syr^{ph} cop^{sa,bo} arm4 Apr // ναὶ ἐρχου 2050 syr^h Prim Tyc // lac C P 911 1828 2080. Both the words ἀμην and ναὶ mean agreement, and something like "yes," and so I think they may both be liturgical additions to an original ἐρχου 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.

⁵¹² **22:21a** txt κυριου ημων ιησου χριστου it^{ar,gig} vg syr^{ph} cop^{sapt} arm Ps-Ambr Beat TR // κυριου ιησου χριστου 046 051^s 922 1006 1678 1778 1841 2050 2065 2070 ⲙⲓ syr^h eth^{pt} Andr AN [χριστου] HF BG RP // 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 v. 21, but add after v. 20 εις αγιους παντας εις αιωνας των αιωνων. ἀμην. cop^{bo} // omit η χάρις του κυριου ιησου 2329 (infra) // omit v. 21 arm1 Prim Apr Tyc2 // lac C P 911 1828 2080.

⁵¹³ **22:21b**

- | | |
|----------------------|-----------------|
| (1) μετὰ παντων | των αγιων |
| (2) μετὰ παντων | των αγιων αυτου |
| (3) μετὰ παντων | αγιων |
| (4) μετὰ | αγιων |
| (5) μετὰ | των αγιων |
| (6) μετὰ | των αγιων 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 ⲙⲓ 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 ἐρχου κυριε ιησου χριστε μετὰ των αγιων σου - "Come Lord Jesus Christ with your saints. Amen." (Omits Ἡ χάρις τοῦ κυρίου Ἰησοῦ) see this image thereof:



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.

⁵¹⁴ **22:21c** txt include ἀμην. Ⲭ 046 051^s 922 1611^s 1678 1778 1854 2050 2053 2062 2070 2329 2344 2377 ⲙⲓ vg-am syr^{ph} cop^{sa,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; palimpsest	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	ᵿ	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	ᵿ	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	ᵿ ^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	ᵿ	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	ᵿ	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	ᵿ	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 , ᵿ ^{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	ᵿ ^{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 εμφανερωθη	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

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, Stadtbibl., 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

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

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
1352b	XIII				194	δ396		Text 1, 634-5		Now GA number 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

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	ⲙ	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	ⲙ	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	ⲙ	--	--	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	ⲙ	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	ⲙ	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	ⲙ	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	ⲙ	--	--	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	ᵐ ^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	ᵐ ^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	ᵐ ^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	ᵐ ^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	ᵐ ^A	77	77	77	Av ⁶⁰⁵		<i>Text</i> 1, 246-8		with Andreas commentary	Florence, Bibl. Medicea Laur., Plutei VII. 9
2036	XIV	ᵐ ^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	ᵐ ^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	ᵐ ^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	ᵐ ^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	ᵐ	→	→	→	→	→	→		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	ᵐ ^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	ᵐ ^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	ᵐ ^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	ᵐ ^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	ᵐ ^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

{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

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	ῃ ^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	ῃ ^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	Απρ ²² Av ²³	I p. 7	Text 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	α1687		Text 1, 721-3		Complutensian? "Rough and illiterate production in a volume of miscellanies"	Athos, Lavra, I' 48, fol. 395-419
2200	XIV		--	--	245	δ414 K		Text 1, 741-2		New type of 046; Hosk. says Olympotiss. 2	Elasson, Olympiotisses, 79
2201	XV							Text 1 p.			Elasson, Olympiotisses, 6
2254	XVI	ⲙ ^A	--	--	216	Av ⁶⁰⁴	I pp. 28-30, 293	Text 1, 691		with Andreas commentary; duplicate of 2073 in same monastery	Athos, Iviron, 382, fol. 468-526
2256	XV		--	--	218	α1577		Text 1, 693-7		special 046 type with subrelation to Oec after ch. 14.	Athos, Iviron, 1069 (698)
2258	XVII		--	--	217	α1770		Text 1, 692		a mere copy of 2076	Athos, Iviron, 137 (589), fol. α' – κα'
2259	XI	ⲙ ^A		--	213	Av ¹²		Text 1, 685		contains 13:14 – 14:15; with Andreas commentary	Athos, Stavronikita, 25, fol. 325-329
2286	XII	ⲙ ^A		--	241	Av ²² I ^{al}		Text 1, 733-5		grp 2060; with Andreas commentary	Athos, Stavronikita, 48, fol. 63-106
2302	XV	ⲙ ^A		--	193	Av ⁵⁰⁵		Text 1, 630-3		grp 2060, with Andreas commentary	Jerusalem, Orthodox Patriarchat, Saba 605, fol. 1-15; 617, fol. 1-8
2305	XIV		--	--	166	--		Text 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?	--		Text 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]

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						

vg-harl (65)	IX	Cod. Harleia nus	Z ^H		<i>harl</i>				Buchanan	lacking after 14:16; not to be confused with Gospels Harleianus, which is VI century	London; https://www.bl.uk/catalogues/illuminatedmanuscripts/record.asp?MSID=8617
syr ^{ph} "Philox eniana 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 "Armenia n"	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
Ⲁ	Ⲁ			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 **ⲙⲕ** it^{gig,(sin)} (cop^{bopt}) Irgrk Ambr^½ (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 **Ⲙ**.) Usually they, f052, are united, but here, 1678 follows one line (052 I believe) and 1778* the other- **Ⲙ**, while 2080 apparently conflates the two. The **Ⲙ** 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 **ὁ θεος** preceeding, but 1678 reads only **καὶ αὐτὸς ἐστὶν αὐτῶν θεός**: "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 χῡ, 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} // ημας 296 (792 but following βασιλευουσιν) 2049 2066 2436 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 // βασιλευομεν 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. So, 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* (*scclorum* [=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 {} // καίπερ ἔστιν. TR-Scriv // καίπερ ἔστι, TR-Eras1,Ald // καίπερ ἔστιν. TR-Steph // καίπερ ἔστιν. TR-Elz // (καί περ ἔστιν) *no period or comma, and in parentheses* TR-Eras2 // καί περ ἔστιν. 2049 TR-Eras3,4,5 // καίπερ ἔστί. TR-Beza.

Rev 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* // εκολυθησαν 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 \mathfrak{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 \aleph 2019 2050 2065 2073 \mathfrak{M}^A it^{gig} syr^{ph} arm α .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," \aleph 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 τήν) 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 \mathfrak{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 \aleph 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 στήρισον (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 {} // στήριξον (same as στήρισον, 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 // στήσον 1854 // στειρίζων 2329 // στήριζων 459 922 2059 // στήριζων 104 // τηρήσον (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 // τηρίσον 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
 ημελλον 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
 Ⲛ 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 Ⲛ 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 κολλ'ουριον) 911 1384 1859 2050 2059 2065^{txt}
 2070 2073 2081 2351 TR BG SBL // κολουριον 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 Ⲛ 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 Ⲛ 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 – continuous, 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^c οπισθεν και α^c 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	Ⲭ 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 ⲙ^κ itg^{ig} vg^{cl} syr^{hc} (eth) Primasius Beatus HF RP
ερχου και ιδε 8και ειδον και ιδου Ⲭ 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 Ⲭ A C 104 2019 2060 have the spelling ιδον which supports ειδον.

Rev 6:8d

txt αυτοις Ⲭ 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 **ⲙⲓⲁ**
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" it^{gig} 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 **ⲙⲁ** 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 καταβαινειν εις A Cf 1611 1778 1841 2020 SBL TH NA28 {\}

ινα και πυρ ποιη εκ του ουρανου καταβαινιν εις C

ινα και πυρ ποιηση εκ του ουρανου καταβαινειν επι 1678 2080

ινα και πυρ ποιει εκ του ουρανου καταβαινειν εις 1006

ινα και πυρ ποιη εκ του ουρανου καταβαινειν επι 469^c

ινα και πυρ ποιει εκ του ουρανου καταβαινειν επι 469*

ινα πυρ ποιη εκ του ουρανου καταβαινειν εις 2053^{txt} (comm επι)

ινα και πυρ ποιη καταβαινειν 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 καταβαινειν εκ του ουρανου επι 2073

ινα και πυρ ποιει καταβαινειν εκ των ουρανων εις 2060

ινα και πυρ ποιει καταβαινειν εκ του ουρανου 051 911 (omit εις την γην)

ινα και πυρ ποιηση καταβαινειν εκ του ουρανου εις 2081^c

ινα και πυρ ποιησει καταβαινειν εκ του ουρανου εις 2329

ινα και πυρ ποιηση εκ του ουρανου καταβηναι εις 424 1862

ινα [και] πυρ ποιηση εκ του ουρανου καταβηναι εις 1888^c

ποιηση εκ του ουρανου καταβηναι εις 1888*

ινα και πυρ ποιηση καταβηναι εκ του ουρανου εις 1828

πυρ εκ του ουρανου καταβαινειν ενωπιον των ανθρωπων 792 (omit εις την γην)

ινα και πυρ ποιη καταβαινην εκ του ουρανου εις 2059

ινα και πυρ ποιηση εκ του ουρανου καταβηναι επι ϣ⁴⁷

ινα και πυρ καταβαινει εκ του ουρανου 2019

ινα και πυρ εκ του ουρανου ποιηση 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 ϐ⁴⁷ ϐ^{115vid} Ⲭ 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 ⲙ^k 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 Ⲭ² 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 Ⲭ^{*} 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 ϐ⁴⁷
 λαβωσι 911 1006 1841 vg Vict
 lac ϐ¹¹⁵ 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" ^{arm} ^Y // ^α ^{γι} ^{ων} 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."

Rev 15:6

txt λίνον 1006 1841 1862 1888 2059 (2074 λίνON) 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 // λίνον 1611 1778^{txt} 2070^{com} // λίνον 1678 // λινόν 920 922 2060 2065 2070^{txt} // λινουν P⁴⁷ 046 69 1828 it^{ar,gig,(h)} // λινους X // λινου 2329 // ληνου 2019 // λΗνον 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· καθὰ τινὰ ἐζωσμιαν τὰ στηθὴ 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 δὲ 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· καθὰ τινὰ τῶν ἀντιγράφων ἔχουσι, διὰ τὴν τῆς φύσεως αὐτῶν καθαρότητα· καὶ τὴν πρὸς τὸν ἀκρογωνιαίον 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 λιθοῦς 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 *ὑπάγει* differs very little from *ὑπάγειν*, for in Greek manuscripts final *ν* is often represented merely by a horizontal stroke over the preceeding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after *μέλλει*." See also 17:11.

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'έσται *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. ὁδε 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 ἤρην (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-Eras^{4,5};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-Eras^{1,2,3};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}^* *homoiteleuton*) 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^hms ?

j. γεγωνα εγω 181 616 680 2030 2082 syr^hms ??

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 γεγοναν 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.) // εστιν 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 **℣** A (104 459 680 922 2050 πλυναντες) (1006 πλυνυντες) 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 **℣** 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 **℣** 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 **℣** 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 **℣**^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 **℣**^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 **℣** 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 **℣** 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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