The Revelation

of

John

part of

The Holy Bible

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

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March 2018 Edition
(First Edition was April 08, 2006)

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Footnote Apparatus

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

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

19:15a txt σιδηρᾷ A 046 0226 205 209 2344 M A itar vgww syri rh copia Cyprian Irenaeus TR NA27 {\} // δίστομος ℵ P 1006 1841 1854 2030 2329 K it g gig vg cl syri rh cop bo arm eth Ambrose Primasius RP.

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

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

Next comes the listing of Greek manuscripts, first for the reading I translated, then any other variants, separated by "/". (Regarding the Greek manuscripts, their description, date, and genealogy, etc., see the table at the end of the document.) Uncials (mss. whose text is written in all capital letters) are listed first (those designated by a capital Hebrew, Latin or Greek letter, or a number starting with a zero), then minuscules (those designated by a number not starting with a zero), then what division of the Majority of minuscules follow that reading (M or \textsuperscript{M}), if applicable, (M means the majority of minuscules), then early versions into other languages; first the italic, then vulgate editions, then Syriac, then Coptic, then others less important such as Armenian and Ethiopic. (The "arab" referred to is that of Walton's Polyglot.) After that come early church fathers, if any.

Lastly, I list which ones out of six Greek New Testament editions follow that reading. They are listed in the following sequence as well. The letters TR stand for the 1550 Stephanus Textus Receptus; RP means the Robinson-Pierpont 2005 edition; NA27 means the Nestle-Aland 27th edition, and lastly, the curly brackets {B} contain the rating of certainty given in the UBS4, the United Bible Societies' 4th Edition. When there is a left slash in the brackets like this, {\}, that means that the UBS4 has neither footnote nor rating on that variant.

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

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

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

<table>
<thead>
<tr>
<th>Sigla</th>
<th>Century</th>
</tr>
</thead>
<tbody>
<tr>
<td>ℵ*</td>
<td>4th century</td>
</tr>
<tr>
<td>ℵ¹</td>
<td>4th – 6th century (only one occurrence- in 21:4</td>
</tr>
<tr>
<td>ℵ²</td>
<td>7th century</td>
</tr>
<tr>
<td>ℵ²ᵃ</td>
<td>7th century</td>
</tr>
<tr>
<td>ℵ²ᵇ</td>
<td>7th century</td>
</tr>
<tr>
<td>ℵᶜ</td>
<td>12th century</td>
</tr>
</tbody>
</table>

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

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

On the other side of the coin, I grant that where the UBS text favors the uncial A when it stands
alone against all other witnesses, their reading is dubious, the most famous one being
Revelation 5:9. Hoskier points out that Hort broke one of his own rules with this one, as he
went with the easiest reading. But there are several places in Revelation where Codex A shows
that it is an older text, with older readings, prior to editing and standardization. So at this point,
I still understand why the UBS/NA editors value Codex A extremely highly for Revelation. If I
were only allowed to have one ancient Greek manuscript of Revelation, I would definitely
choose Codex A.

I have come up with 20 test passages (contained at the end of this document and signaled by the
abbreviation TST), by which to classify the main Apocalypse manuscripts. The manuscripts
may be placed on a continuum as shown below, with Codex A being on one end, and 757 the
other, as the texts most differing from each other. And that continuum roughly corresponds to the GNT editions which line up like this:

**NA27 TR RP HF PK.**

A C ψ⁴⁷ ψ¹⁸ 0207 2080 1678 1778 2062 ψ¹³ 2053 1611 2050 1841 ἐ 1006 ψ⁴⁵ 2020 0163 2040 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074 2186 ἐ 2351 61 2081 1732 104 1854 2059 2019 2436 35* 256 ἐ 1006 43 2020 0163 469 175 241 046 94 175 241 2017 2042 051* 2256 18 1859 1384 1852 2073 2030 367 920 82 456 627 2138 468 2074 757 35c 051c

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 ( ἐ ). He gives some examples of where ἐ 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 /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 /052 as a high quality uncial. If it agrees with one or more other uncials (especially if other than ἐ ), you have to give that reading very serious weight. Where there is an agreement of /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-one: ψ¹⁸, ψ²⁴, ψ⁴³, ψ⁴⁷, ψ⁶⁹, ψ¹³ 5, A, C, P, 046, 051, 052, 0163, 0169, 0207, 0308, 922, 1006, 1611, 1678, 1778, 1828, 1841, 2040, 2050, 2053, 2062, 2080, 2329. When 1678, 1778, 2080 are united, the sigla /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, the same applies: if they are split, or if one of the three cursives has a hiatus, they are listed separately; otherwise, the sigla is used. If there is a hiatus in any of the above, it will be noted, except if that manuscript is only a fragment anyway. Fragmentary mss. not therefore listed for hiatus, would be: ψ¹⁸, ψ²⁴, ψ⁴³, ψ⁶⁹, ψ⁸⁸, ψ¹³ 5, 052, 0163, 0169, 0207, 0308. But if I do cite one of these for hiatus, that means that it does contain text in that surrounding area of Revelation. I frequently or occasionally cite mss. out of an additional 55 minuscules: 18, 35, 61, 69, 82, 88, 94, 104, 172, 175, 181, 241, 256, 367, 424, 456, 459, 467, 468, 469, 616, 627, 757, 792, 920, 1384, 1732, 1733, 1852, 1854, 1859, 1862, 1888, 2017, 2019, 2020, 2030, 2042, 2060, 2065, 2070, 2073, 2074, 2081, 2084, 2138, 2186, 2256, 2302, 2344, 2351, 2377, 2432, 2436, 2814 for a total of 85 hand-written Greek manuscripts. We really should not include anywhere, mss. 296 and 2049, which were merely handwritten copies of printed editions. Hoskier stated this plainly in several places of his work; see the table of MSS. at the end of this document.
The Revelation of John

Chapter 1

Prologue

1:1 ΑΠΟΚΑΛΥΨΙΣ ἸΗΣΟΥ ΧΡΙΣΤΟΥ, ἣν ἔδωκεν αὐτῷ ὁ θεός, δείξαι τοῖς δούλοις αὐτοῦ ἃ δει γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, 

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

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

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

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

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

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

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

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1 1:2a txt {A} ὅσα ἅ

2 1:2b txt {A} omit ὅσα τε TR ‖ ὅσα τε TR RP NA28 ‖ lac 051 1778.

3 1:4a txt ἀπὸ "from him" Πτντ πόλεως: 46 1006 1611 1841 2040 2050 2053 2062 2070 2080 2329 RP NA28 ‖ δοσα τε TR ‖ lac 051 1778.

4 1:4b txt ἃ (nom or acc pl neut rel. pronoun) Πτντ πόλεως: 46 1006 1611 1841 2040 2050 2329 RP NA28 ‖ δοσα τε TR ‖ lac 051 1778.

DeBrunner in BDF §143 says about the unexpectedly nominative title of God here following the genitive article that "the true text is still not found in any edition; originally it certainly read:
1:5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and ruler over the kings of the earth. To him who loves us, and freed us from our sins with his blood, and made us into a kingdom of priests for his God and Father— to him be glory and power, for ever and ever. Amen.

5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and ruler over the kings of the earth. To him who loves us, and freed us from our sins with his blood, and made us into a kingdom of priests for his God and Father— to him be glory and power, for ever and ever. Amen.
1:7 Behold, he is coming with the clouds, and every eye shall see him, including of those who pierced him. And all the peoples of the earth shall beat their breasts over him.13 Let it be so, amen.

1:8 "I am the Alpha and the Omega," says the Lord God,15 “the one who is, and who was, and who is to come, the Almighty."

Someone Like a Son of Man

1:9 I, John, your brother and fellow in the oppression and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.18 19

1:10 I was in the Spirit during the Lord’s day, and I heard behind me a loud voice, like of a trumpet,

1:11 saying, "What you see, write in a book, and send it to the seven churches—to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

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13 1:7 Beating their breasts over something means a sign of great consternation and mourning because of what is happening.
14 1:8 txt {A} omit ℵ² a A C P 046 922 1006 1611 1678 1841 2040 2053 2062 2080 it h syrph.h arm eth Epiphani; Ambr Varim Prim RP NA27 {A} // add ἀρχὴ καὶ τέλος K² 1828 2050 2344 it ar, g ³ t vg ³ v Andrews; Apr Beat TR // add ἡ ἁρχὴ καὶ τὸ τέλος 2329 // lac 051 1778 2030 cop 2050 2329 // lac 051.
15 1:8b txt κύριος ὁ θεός K A C P 046 922 2329 1006 1828 1841 2040 2053 2062 2080 it h syrph.h cop bo Prim RP NA28 {\} // ὁ κύριος ὁ θεός Apr // ὁ κύριος 2329 eth // ὁ κύριος 2050 TR // lac 051 1778
16 1:9a txt συγκοινωνὸς A 46 1006 1611 1678 1841 2040 2053 2062 2080 it h cop bo Andrews; Apr Beat TR // add ἡ ἁρχὴ καὶ τὸ τέλος K² 1828 2050 2344 it ar, g ³ t vg ³ v Andrews; Apr Beat TR // add ἡ ἁρχὴ καὶ τὸ τέλος 2329 // lac 051 1778 2030 cop 2050 2329 // lac 051.
17 1:9b txt Ἰησοῦ ὁ θεός K A C P 046 922 2329 1006 1611 1678 1841 2040 2053 2062 2080 it h syrph.h cop bo Prim RP NA28 {\} // Ἰησοῦ θεός Χριστὸς K² // Ἰησοῦ Χριστοῦ 2329 TR // Ἰησοῦ θεός Χριστοῦ 2050 TR // om 2053 2062 // lac 051.
18 1:9c Or, “because of the witness about Jesus.”
19 1:9d txt Ἰησοῦ ὁ θεός K A C P 046 922 2329 1006 1611 1678 1841 2040 2053 2062 2080 it h syrph.h // Ἐγώ ἂν θεός ὁ θεός Χριστὸς K² // Ἐγώ ἂν θεός Χριστὸς 2050 TR // lac 051.
20 1:11 txt λεγούσης K² A C 046 1006 1611 1678 1841 2040 2329 RP NA28 {\} // λεγούσης Χριστοῦ K² // λεγούσης 2040 // om 2050 // lac 051. Ms. 2053 and 2062 have a mixture of text and commentary here that is very different from the rest of the witnesses.
1:12 Καὶ ἐπέστρεψα βλέπειν τήν φωνήν ἣτις ἐλάλει\(^{21}\) μετ’ ἐμοῦ\(^{22}\) καὶ ἐπιστρέφας εἶδον ἑπτὰ λυχνίας χρυσάς,

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

1:13 καὶ ἐν μέσῳ τῶν λυχνίων ὁμοίον υἱὸν\(^{23}\) ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιεξωμένον πρὸς τοῖς μαστοῖς ζώνην χρυσάν\(^{24}\)

13and in among the lampstands\(^{25}\) was someone like a son of man,\(^{26}\) dressed in a cloak reaching down to his feet, and gird around at\(^{27}\) the pecs\(^{28}\) with a golden sash,

1:14 ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, ὥς χιών, καὶ οἱ ὀρθαλμοὶ αὐτοῦ ὡς φλόξ πυρὸς,

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

1:15 ὥς ζώνην χρυσᾶν· ἐνδεδυμένον ποδήρη ἐν καμίνῳ πεπυρωμένῳ, καὶ ὥς ἔριον υἱὸν\(^{29}\),

15and his feet like bronze as if made to glow\(^{30}\) in a furnace,\(^{31}\) and his voice like the sound of many waters.

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\(^{21}\) 1:12a txt omit TR RPZ \(\| \) ἐκεῖ RP

\(^{22}\) 1:12b txt ἐλάλησε (ν) Κ 046 051 1006 1828 1841 2040 2050 2329 NP NA28 {\|} Λαλεῖ Λ \(\|\) ἐλάλη 2040 \(\|\) ἐλάλησε (ν) P 922 1611 syrh TR \(\|\) τον λαλουντα μοι (in place of τῆν φωνήν ἣτις ἐλάλει μετ’ ἐμοῦ) 2050 \(\|\) lac 051 2030.

\(^{23}\) 1:13a txt ὡς RPZ \(\|\) ὡς RP

\(^{24}\) 1:13b txt χρυσάν Κ\(^*\) A (Cypr Iren) NA28 {\|} \(\|\) χρυσὰν \(\|\) χρυσὰν 808 1734 2351 \(\|\) χρυσὰν 1894 2254 2256 \(\|\) χρυσὰν rell. Gr. TR RP \(\|\) χρυσὰν 046 1597 2048 2074? \(\|\) χρυσά (sic) 1719 \(\|\) χρυσοῦν 1903 Aldus \(\|\) lac 051 314 1352 1774 1893 1918 2022 2030 2075 2091.

\(^{25}\) 1:13c txt \((\{\}) \) ἐπτά λυχνιῶν A C P 051 1611 2050 2075 2084 itsh sa cop 46 itsh \(\|\) ἐπτα λυχνιῶν A C (Cypr Iren) 046 922 1006 1828 1841 2040 2053 2062 2329 itsh vg TR-Steph RP \(\|\) lac 051.

\(^{26}\) 1:13d 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.

\(^{27}\) 1:13e txt πρὸς rell. Gr. TR RP NA28 {\|} \(\|\) ᾧ 172 250 424 582 616 808 1862 1888 2018 2020 2032 2053 2055* 2062 2084 cop \(\|\) ad itsh vg Iren Vict Apr Ps-Ambr \(\|\) super itsh \(\|\) supra Cass Prim Cypr Jul \(\|\) inter Tyc 2 \(\|\) omit 2060 2286 2302 \(\|\) lac 051 314 1352 1774 1893 1918 2022 2030 2075 2091.

\(^{28}\) 1:13f Literally, "breasts," μαστοῖς but that would be very unidiomatic for English, and it essentially means chest, as in 1:56, where the seven angels also have a golden sash around their chest, and there the Greek word used is στῆθος, "chest." But I didn't want to translate μαστοῖς as a singular word like chest, when the Greek is plural, so I used "pecs" which is short for pectorals.

\(^{29}\) 1:14 txt ὥς ἔριον RPZ \(\|\) ὡς ἔριον RPZ

\(^{30}\) 1:15a txt πεπυρωμένης (gen sing fem) A C Prim NA27 {\|} \(\|\) πεπυρωμένη (dat sing) Κ 2050 2053 2062 itsh gig,ht vg syrh,ht cop\(^*\) arm eth Iren Cypr Vict-Pett Matern Apr Prim Ps-Ambr Haymo Be\(\|\) πεπυρωμένη 922 2329 \(\|\) πεπυρωμένη 1006 1611 1828 1841 2040 \(\|\) syrh\(^*\) Andrew; Arethas Vict-Pett Tyc TR RP \(\|\) lac 051 2030. The first reading is feminine, and thus oblique grammatically to any of the nouns, whereas the second reading would modify furnace, and the third reading would modify feet. One can imagine why the first reading might be changed to one of the other two in order to be made grammatically correct, but not why the 2nd or 3rd reading might be changed to the grammatically oblique reading. And there are no other apparent explanations. The Greek of the rest of Revelation does in fact show more grammatical disagreement compared to other
καὶ ἔχων ἐν τῇ δεξιᾷ καὶ ἔχων ἐν τῇ δεξιᾷ την δεξιάν αὐτοῦ ἐπ’ ἐμέ λέγων, Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾅδου. ἔγραψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα. 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 λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν.
To the Church in Ephesus

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

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

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

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

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

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

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

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

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

5º Remember therefore from where you have fallen, and repent and do your first works; otherwise I am coming to you and will remove your lampstand from its place, unless you repent.
2:6 ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ὃ κάγω 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, οὗ ἔστιν ἐν τῷ παραδείσῳ τοῦ θεοῦ.

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

To the Church in Smyrna

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

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

2:9 Οἶδα σοῦ τὰ ἔργα καὶ τὴν θλῖψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσίν ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.

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

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

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

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

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

To the Church in Pergamum

2:12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν ρομφαίαν 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 ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστὸς καὶ ὁ δόξης ἐκεῖνος, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.

13I know where you live, where Satan's throne is; yet you hold fast to my law and have not denied my faith, even in the days of Antipas my faithful witness who was put to death near you, where Satan lives.
2:14 ἀλλ' ἔχω κατά σοῦ ὅλιγα, ὅτι ἔχεις ἔκει κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὅς ἐδίδαξεν τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεῖν ἐν κακίᾳ καὶ πορνεύσαι.

14 But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught 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 Νικολαίτων ὁμοίως. "as I also hate" in Syriac Other Syriac MSS have something about a showing being done. The Harclean vids exact the same phrase used earlier in : ὁ μάρτυς ὁ πιστός, about Jesus Christ. So also in the same way you have some who hold to the teaching of the Nicolaitans.

42 But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught to put a stumbling block before the children of Israel, to eat idol sacrifices and to commit sexual immorality. As for the main uncial manuscripts, their reading cannot be determined to be either that of the NA27 or RP, since uncials are written in all caps and have little or no punctuation. 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, 2nd 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 NA27 or RP, since uncials are written in all caps and have little or no punctuation.

43 Exactly the same phrase used earlier in 1:5, ὃ ὁμοίως ὃ πιστός, about Jesus Christ himself, only now it is Christ speaking about Antipas, and he adds the word "my"-my faithful martyr.

44 But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught to put a stumbling block before the children of Israel, to eat idol sacrifices and to commit sexual immorality. But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught to put a stumbling block before the children of Israel, to eat idol sacrifices and to commit sexual immorality. As for the main uncial manuscripts, their reading cannot be determined to be either that of the NA27 or RP, since uncials are written in all caps and have little or no punctuation. 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, 2nd 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 NA27 or RP, since uncials are written in all caps and have little or 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, 2nd 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 NA27 or RP, since uncials are written in all caps and have little or 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, 2nd 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 NA27 or RP, since uncials are written in all caps and have little or 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, 2nd 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 NA27 or RP, since uncials are written in all caps and have little or 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, 2nd 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 NA27 or RP, since uncials are written in all caps and have little or 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, 2nd 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 NA27 or RP, since uncials are written in all caps and have little or 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, 2nd 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 NA27 or RP, since uncials are written in all caps and have little or no punctuation.
2:16 metanóison ouv· ei de mh, érxoimai sou taçi, kai polemísw met' autów en tê ῥομφαία toû stoûmatos mou.

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

2:17 ó ëxov ouû akousâtov tî tô pneûma legei taic ékklêsias, tô vïkôntî dôsw autê toû mánnâ toû kekrumhînou, kai dôsw autê ëfhrôn leukhîn kai èpî tîn ëfhrôn ëvnoû kaiînôn gegeamatên d' oudeîs oîdei ei mh ò lamfânnou.

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

To the Church in Thyatira

2:18 Kai tê ãggêlÌw tîs ën Òuattìroû ékklêsias gráf downs. Táde legei ò ouû toû theou, ò ëxov touc òrfhalmouû autou òwès phlôga purôs, kai oi pódei autou ðmiouî xahlkolibânoẘ:

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

2:19 Òiôda sou ta érçga kai tîn ãgâpîn kai tîn pîstîn kai tîn diakonîn, kai tîn pîstîn kai tîn diakonîn kai tîn úpomônîn sou, kai tê ërca sou tê ëxhata pleîôna tôv prîtwon.

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

2:20 ãllâ ëxw katt sou ðti ãfrcis tîn gnuâka Ïeçábel, ò légyousa ëawtîn prôfhtîn kai didásskei, kai plânâ touc ðmouû doulûs, parnênasai kai fâgeîn eîdolhûnta.

20 But I have against you that you tolerate that woman Jezebel, who calls herself a prophetess and teaches, and leads my servants astray, to commit sexual immorality and to eat things sacrificed to idols.
2:21 καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

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

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

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

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

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

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

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

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

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

with oou “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.

55 2:22 txt ἔργων αὐτῆς "her works," N C P 046 922 1006 1611 1678 comp 1778 1828 1841 2040 2050 2053 2080 it g www.st cop sa bo arm4 Tert. Cypr. Prim. Tyc. Beat. Andrew Haymo Areth. RP NA27 {A} / ἔργων αὐτῶν "their works," A 2329 it ar,t vg cl syr,h arm Andr; Cypr Ambr Apr Prim TR / omit ἔργων αὐτῆς 262 TR / ἔργων αὐτῶν. Note: Hoskier says syr,h supports ἔργων αὐτῆς but the BS3 apparatus says ἔργων αὐτῶν.

56 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.


58 2:24b txt omit All extant Gr. syr cop arm Prim RP NA28 {}/ +καί TR

59 2:24c txt βαθέα (acc pl of βαθύς) A 046 922 1006 1611 1678 comp 1778 1828 1841 2040 2050 2053 2329 2344 M it ar,t vg cl syr,h arm Andr; Cypr Ambr Apr Prim TR / omit βαθέα 2050 / βαθέα (acc pl of βαθύς) N 2040 2050 2053 2329 2344 M it ar,t vg TR / lac 051 2062. Very little difference in meaning.

60 2:25 txt {D} ἄχρις οὗ P 046 1006 1684 1841 TR RP NA27 / ἄχρις οὗ εἰς 2053 / ἄχρις οὗ Ν 2329 WH SBL / ἄχρις δεν 2080 / ἄχρις οὗ 2050 / ἄχρις 1678 1778 / ἀχρισθήνης 922 / ἄχρις 2071 1854 / lac 051 2062. See long endnote with more complete apparatus, and a long discussion about the phonology of these variants.
2:26 And he who overcomes and keeps my works to the end, I will give him authority over the nations,

2:27 and he will rule them with a rod of iron, shattering them to pieces like pots of clay.\(^\text{61}\)

2:28 even as I also have received from my Father;\(^\text{62}\) and I will give to him the morning star.

2:29 He who has an ear should listen to what the Spirit is saying to the churches.\(^\text{63}\)

Chapter 3

To the Church in Sardis

3:1 And to the angel of the church in Sardis, write: 'These things says He who has the seven spirits of God and the seven stars: "I know your works, how you have the name that you are living, and you are dead.

3:2 Be watchful, and strengthen the things that remain, which are about to die.\(^\text{64}\) For I have not found your works complete before my God.

\(^{61}\) The Greek literally says, "he will rule them with a rod of iron, as pieces of pottery are shattered." The verb for shatter συντρίβεται 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, future tense, passive voice. All other Greek manuscripts have it present tense, including the oldest manuscripts such as A C 1854 2050 pc itś8 copa,b). You could also render this phrase, "shattering them like pieces of pottery." But it is customary to make it reminiscent of the better known versions of Psalm 2:9, which verse it indeed is supposed to be reminiscent of, according to the next verse. See also Psalm 149:4-9.

\(^{62}\) 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.

\(^{63}\) The Textus Receptus has 7 and the rest of the Greek manuscripts have 8. It is not clear whether this is a case of textual corruption or a genuine variant of the original text. In any case, what matters here is the meaning, and not the exact number of the spirits. The meaning is clear without it.

\(^{64}\) For I have not found your works complete before my God.
3:3 μνημόνευε οὖν πῶς εἴληφας καὶ ἠκούσας, καὶ τῆρει, καὶ μετανόησον. ἐὰν 
οὖν μὴ γρηγορήσῃς, ἥξω ὡς κλέπτης, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἥξω ἐπὶ σέ.

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

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

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

To the Church in Philadelphia

3:7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δαυίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει·

7And to the angel of the church in Philadelphia, write: "These things says the Holy One, the True One, the one holding the key of David, who opens and no one closes, and closes and no one opens."
3:8 Οἴδας σου τὰ ἔργα – ἵδον δέδωκα ἑνώπιόν σου θύραν ἤνεγαμένην, ἥν ὀφείλεις δύναται κλείσαι αὐτήν – ἵνα μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ Οὐκ ἦν τὸ δόμομα μου.

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

3:9 ἵδον δεδό κέ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἕαυτοῦς ἱουδαίως εἶναι, καὶ εἶκεν ἐκεῖνο ἀλλὰ ψεύδονται ἵδον ποίησαι αὐτοῖς ἵνα ἤξουσιν καὶ προσκυνήσουσιν ἑνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἡγάπητο σε.

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

3:10 ἵνα ἐτήρησας τὸν λόγον τῆς ἑτῆς ὥρας σου, καὶ εἰσὶν ἀλλὰ ἰηθοῦσαι ἵνα ἤξουσιν καὶ προσκυνήσουσιν ἑνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἡγάπητο σε.

10Because you have kept my word about endurance, I also will keep you from the hour of trial which is about to come upon the whole inhabited earth, to try those dwelling on the earth.
3:11 ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

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

3:12 ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου, καὶ ἐξομήνυσο ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς ἱερουσαλήμ, ἣν καταβαίνει αὕτη ἐκ τοῦ οὐρανοῦ ἁπάντι ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομα μου τὸ θεοῦ μου.

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

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

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

To the Church in Laodicea

3:14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ·

"And to the angel of the church in Laodicea, write, ‘These things says the Amen, the faithful and true witness, the beginning of the creation of God:"

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

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

3:16 οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε ζεστὸς οὔτε ψυχρός, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.

Thus, because you are lukewarm, and neither hot nor cold, I am about to spew you out of my mouth.
3:17 ὅτι λέγεις ὅτι ἐγὼ Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδὲν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἔλεεινός καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνὸς,

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 πλουτήσῃς, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃς καὶ μὴ φανερ ἡ αἰσχύνη τῆς γυμνότητός σου, καὶ κολλύριον ἐγχρῖσαι τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.

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

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

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

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

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

3:21 ὁ νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐκάθισα μετὰ τοῦ πατρός 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 ἕχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

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

80 A C ƒ  2  3 arm4 Beat ps-Aug-Spec WH NA28 {\} / omit P 046 1006 1841 2053 m vgarm4 eth Spec Be RP / lac 051 2062.

81 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.

82 3:20b This sounds like the same man who wrote the gospel of John. Compare John 14:3,20,23; 15:4
Chapter 4
The Throne in Heaven

4:1 Μετὰ ταῦτα εἶδον, καὶ ἵδιον θύρα ἀνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἦκουσα ὡς σάλπιγγος λαλούσης μετ᾽ ἐμοῦ λέγων, Ἀνάβα ὥδε, 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 εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος,²

²Immediately 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 ὡς ἡμίσεις λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἵρις κυκλόθεν τοῦ θρόνου ὡς ἡμίσεις σμαραγδίνῳ.

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

84 4:3a txt {B} καὶ ὁ καθήμενος ὁμοίως Κ Α P 046 922 1611 1678 1778 1828 2329 (ὡς) τὰραγιότα vg syrP arm NA28 {V} καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὁμοίος 0169 corba καὶ ὁ καθήμενος ἡν ὁμοίος TR καὶ ὁ καθήμενος ἐπ᾿ αὐτὸ ἦν ὁμοίος έθ ἦν ὁμοίος TR καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον corbo δύο TR δύος 1006 1841 2040 2053 2080 (arab) RP lac C 051 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. The TR and NA27 represent the earliest reading by far, so one wonders if later copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "lectio brevior lectio potior" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA27 reading, after v. 2 having just said, “someone sitting” already, is very Johannine in style.

85 4:3b Greek, σάρδιον - sardion. Some also render this as Sardius. The English word carnelian is derived from the Latin root carn, from which we get carnal and carnivore and carne, and was named that because the stone was flesh-colored. The Oxford dictionary defines carnelian as a flesh-colored, deep red, or reddish-white variety of chalcedony.

86 4:3c This is from the Greek word ἤρις - ἤρις, 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.
4:4 καὶ κυκλόθεν τοῦ θρόνου θρόνου· εἶκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους [εἶκοσι τέσσαρας] πρεσβυτέρους καθημένους περιβεβλημένους ἐν λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοὺς.

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

4:5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ ἑπτὰ λαμπάδες πυρὸς καὶ ἐνώπιον τοῦ θρόνου, ἃ εἰσίν τὰ ἐπὶ πνεῦματα τοῦ θεοῦ.

5 And from the throne come flashes and sounds and thunders. 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 υαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζώα γέμοντα ὁφθαλμῶν ἐξερχόμενα καὶ ἔπισθεν·

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

4:7 καὶ τὸ ζῷον τὸ πρῶτον ὡμοίον λέοντι, καὶ τὸ δεύτερον ζῷον ὡμοίον μόσχῳ, καὶ τὸ τρίτον ζῷον ἐχθρὸν; τὸ πέτασμα ὡς ἄνθρωπον, καὶ τὸ τέταρτον ζῷον ὡμοίοιο ἀετῷ πετομένῳ.

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

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87 4:4a txt [c] θρόνους A f052 1828 2053 NA28 {ijkl} || θρόνου 046 P 922 1006 1611 1841 2040 2050 2329 TR RP lac C 051 2062. Codex Sinaiticus (K) skips the words ἐπὶ τοὺς θρόνους ἐκκοσι τέσσαρας (homoioteleuton) and picks up again with πρεσβυτέρους. See the image of this pericope at http://images.cstn.org/. (It is in near the top of the 4th column, line 10, last word of the line has ΘΡΟΝΟΥς then picks up the next line with ΕΙΚΟΣΙ ΤΕΣΣΑΡΕΣ as the entire 11th line.) This makes it impossible to tell whether the θρόνους on 4th column ending line ten was meant to be the first instance or the second instance in the verse.

88 4:4c txt [d] θρόνους εἶκοσι τέσσαρας πρεσβυτέρους καθημένους P NA28 {ijkl} || θρόνους τοὺς εἶκοσι τέσσαρας πρεσβυτέρους καθημένους 1006 1611 1841 2040 2050 2329 TR RP lac C 051 2062.  The neuter form of the verb would is θρώνους καθημένους 1611* 1778 2050 2053 2329.  I suspect that the longer readings are clarifications, and that the reading of f052 2329 may be original.

89 4:4d Are the 24 elders like those of 1 Chronicles 24:7-18, or are they the 12 apostles of the Lamb, plus the 12 patriarchs of Israel?

90 4:4e txt [c] ἐν λευκοῖς K f052 2050 2329 DP || ἐν λευκοῖς λευκάς A P WH || ἐν ἐν λευκοῖς λευκάς 046 922 1006 1611 1828 1841 2040 2053 TR RP NA28 {ijkl} lac C 051 2062. I agree with Hoskier that the reading of Sinaiticus et al. may be original.

91 4:5 Many phrase this as "flashes of lightning and peals of thunder." Compare Exodus 19:16

92 4:6 The Greek word rendered "living being" is ζῷον - zoon, which is defined in the BAGD lexicon as follows: "Living thing or being, to denote beings that are not human (living things) or non-human animals of the usual kind."

93 4:7a txt Εξομ (masc) A 046 922 1006 1828 2329 2344 WH NA28 {ijkl} || Εξομ (neut) K P f052 1611 1841 2040 2053 TR RP || omit 2050 eth arm4 lac C 051 2062. The neuter form of the verb would agree in gender with ζῷον.

94 4:7b txt τὸ πρόσωπον ὡς ἀνθρώπου A (2344) a itv sgYr (cop sa infra) Irenaeus lat NA28 {ijkl} || πρόσωπον ὡς ἀνθρώπους 922 || τὸ πρόσωπον ὡς ἀνθρώπους P 1611* 1778 2050 2053 2329 πλ
And the four beings, every one of them has six wings each, which are covered completely around with eyes, even inward. And they take no rest day or night, continually saying, "Holy, holy, holy is the Lord God Almighty, who was and who is and who is to come."

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

the twenty-four elders will fall down before him who sits on the throne, and worship him who lives for ever and ever, and they will place their crowns before the throne, saying,
4:11 Ἄξιος εἶ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ θέλημα σου εἰσίν καὶ ἐκτίσθησαν.

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

Chapter 5

Who is Worthy to Open the Scroll?

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

¹ The UBS textual commentary says that after codices came to be used, the terminology for scrolls seemed strange, thus the change to the Majority Text reading. Here is an example that may show how Codex A contains an older text in Revelation.

5:2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς ἄξιος ἀνοίξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ?

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

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

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

5:4 καὶ ἔκλαιον πολὺ ὅτι οὐδεὶς ἄξιος ἐὑρέθη ἀνοίξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

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

5:5 καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυίδ, ἀνοίξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγῖδας αὐτοῦ.

⁵ Then one of the elders is saying to me, "Do not weep. Look, the Lion of the tribe of Judah, the Root of David, has overcome, so as to open the scroll and the seven seals of it."
5:6 Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζῴων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμούς ἑπτὰ, οἵ εἰσιν τὰ πνεύματα τοῦ θεοῦ ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν.

6 And I saw in between the throne and the four living beings and the elders, a lamb, postured as though slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. 101

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

7 And 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 τέσσαρες ζῷα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων,

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

5:9 καὶ ᾄδουσιν ᾠδὴν καινὴν λέγοντες, Ἄξιος εἶ λαβεῖν τὸ βιβλίον καὶ ἀνοίξαι τὰς σφραγῖδας αὐτοῦ, ὅτι ἐσφάγης καὶ ἠγόρασας τῷ θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,

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


104 5:6b Zechariah 4:10

105 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."

106 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 αἵματί σου τῷ θεῷ
7.) omit θεῷ τῷ θεῷ in v. 10
8.) missing/defective here
1.) txt A eth Lach Tisch Weiss WH Charles NA28 {A}
2.) Κ 046 f052 1006 1611 1841 2040 2053 2329 M cop bo? Andr a,p Areth Treg vnSod Vog Bov [Merk] TR RP
3.) 2065txt [has τῷ θεῷ in mg.] 2186 2814 vg-harl arm Irenaeus lat vid Cyprian Fulg Erasmus 1 2
3 Aldus Colinaeus
5:10 καὶ ἐποίησας αὐτούς τῷ θεῷ ἡμῶν βασιλείαν καὶ ιερείς, καὶ βασιλέυσονε ἐπὶ τῆς γῆς.

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

5:11 Καὶ εἶδον, καὶ ἥκουσα φωνῆς ἄγγελων πολλῶν κύκλω τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων, καὶ ἦν ὁ ἄριθμος αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων,

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

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4.) 922 1828 2050 2344 itaregl vg syrph,h copbo7 arm Hipp; Cypr Maternus Aug Varim Fulgentius Prim Beat
5.) (copsa) arm see 5:10
6.) eth
7.) 1854 (homoioteleuton)
8.) lac: Φc 051 P? 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, "us," they created a conflict with v. 10 where it says "you have made αὐτούς - "them" into a kingdom and priests, and βασιλεύσονεν "they" will reign. As the text stands in the/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA27, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote for Dr. Robinson's exact words.) The idea the idea of a two-part responsive praise was (perhaps) first put forward by Moses Stuart in 1845. https://archive.org/details/commentaryonapoc02stua Apocalypse 5:9-10 comments p. 134 Responsive praise. Moses Stuart "A Commentary on the Apocalypse Volume 2" Andover, New York 1845. H. C. Hoskier explains the omission of 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 θάνατῳ. (You can view the pertinent page of Codex A for yourself at the Center for the Study of New Testament Manuscripts, find Codex A, Codex Alexandrinus, MS. nr. GA02, page image 129b.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New 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.

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106 5:10a txt {A} αὐτούς (ALL Greek mss but 792, 2436) RP NA28 {} || ἡμᾶς (792 but following βασιλεύσομεν) 2436 itaregl vg copsa1 arm 1.3 Prim. Tyc. TR / lac C P 051 1384 1854 homoiotel. 2030 2062 2329. The cursive 296, 2049, 2066 do have "us" like the Textus Receptus, but that is because they are handwritten copies OF the Textus Receptus itself, so they don’t count as Greek witnesses to the Textus Receptus.

108 5:10b txt βασιλεύσονεν Χ P 922 1828 2050 2053 2344 Mt A itar gl copsa bo syrph arm4 Hipp. Cyp. Fulg RP NA28 {} || βασιλεύσονεν A 046 fo52 1006 1611 1841 2040 2329 Mt C syr Compl. / βασιλεύσομεν vg arm Prim. TR // infinitive arm a. // omit ps-Ambr / lac C P 051 2062. Mss. 296 and 2049 do not count as Greek witnesses, since they are handwritten copies of printed editions of the Textus Receptus. Hoskier states this plainly in Text Volume 2, p. 156, lines 26,27, where he says "Negl. 57 et 141 ex ed. typ. exscripti." This means 57 and 141 are "copied from printed edition." Note that the TR does not follow Ms. 2814, Erasmus’ only Greek manuscript for Revelation.
5:12 λέγοντες φωνῆ μεγάλη, "Αξιός ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν και πλοῦτον και σοφίαν και ισχίων και τιμήν και δόξαν και εὐλογίαν.

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

5:13 καὶ πᾶν κτίσμα ὑπὸ τῶν οὐρανῶν καὶ ἐπὶ τῆς γῆς καὶ ὑπόκατω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης, καὶ τὰ ἐν αὐτοῖς πάντα, ἥκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμή καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰῶνων.

13 And every creature that was in heaven, and on the earth, and under the earth, and in the sea, and all the things that were in them, I heard saying, "Blessing and honor, glory and power, be to Him who sits on the throne, and to the Lamb, for ever and ever!"

5:14 καὶ τὰ τέσσαρα ζώα ἔλεγον, Ἀμην· καὶ οἱ πρεσβύτεροι ἔπανω τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμή καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰῶνων.

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

109 5:11 txt \{A\} ἥκουσα A P 046* f052 1611* 2053 2329 M1 itar,gig,t vg cop0,b0 eth Cass½ TR NA28 \{\} // ἥκουσα ὡς K 046* 922 1006 1611* 1828 1841 2040 2050 2344 M1 syrph,h cop9a Cass½ Fulg RP // lac C 051 2062.

110 5:13a txt \{A\} καὶ ὑποκάτω τῆς γῆς A P 046* f052 922 1006 1611 1841 itar,gig8 vg cop0,syrph,h TR RP NA28 \{\} // omit K 1828 2040 2050 2053 2329 cop0 arm Fu // lac C 051 2062.

111 5:13b txt \{A\} καὶ ἐπὶ τῆς θαλάσσης A P 046* f052 922 1006 1611 1828 1841 2040 2050 2053 2329 itar TR RP NA28 \{\} // καὶ ἐπὶ τῆς θαλάσσης cop0 // καὶ τὰ ἐν τῇ θαλάσσῃ K cop0 arm eth syrph,h // Et in mari 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.

112 5:13c txt \{A\} καὶ ἥκουσα 1611* itar,gig syrph cop0,bopt arm eth Prim Cass Beat Andrew8 NA27 \{B\} // ἡστὶ(ν) καὶ A 922 1006 1611* 1841 2040 2329 cop0,bopt RP // ἡ ἐστὶ(ν) καὶ K P 046 2050 itc,dem,div,haf vg syrph Andr; Fulgent1/2 TR // καὶ ἐστὶκαὶ A 928 1841 2053 2329 // omit itar // 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 θαλάσσῃ some readers read ἐστὶν, καί...others read ἡ ἐστὶν, καὶ, and still others read ὅτι ἐστὶν, καὶ. The text which seems to have given rise to these modifications is simply καί...”

113 5:13d txt \{A\} omit K A P 922 1006 1611 1828 1841 2050 2053 (2329) 2344 itar,gig vg syrph,h cop9a,b0 Prim TR AT NA28 \{\} // add Ἀμην 046 f052 2040 M1 eth Tert Ps-Ambr BG RP // lac C 051 2062. This variant is related to the following footnote. It looks like the word ἀμην 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 ἀμην.” See endnote with full collation of this variant in combination with the next one.

114 5:14a txt ζωα ἐλεγον ἀμην K A P 052 1006 1611 1841 2050 2329 TR AT NA28 \{\} // ἔλεγον ἀμην 2053 // ἔλεγον ἀμην syrph // ἔλεγον το ἀμην 922 cop9a/½ // ἔλεγον το ἀμην 1828 // ἔλεγον ἀμην 046 BG RP // ἔλεγον το ἀμην cop0,bo // omit 2040 // lac C 051 2062. See endnote with full collation of this variant in combination with the previous one.

115 5:14b txt omit (all Greek manuscripts except 2045*) syrph,h cop9a,bo arm eth Apr ps-Ambr Cass TG AT BG RP NA28 \{\} // add ζωὴν εἰς τοὺς αἰῶνας τῶν αἰῶνων 2045* vg Prim Haymo Stephens-1550-TR Scrivener-1894-TR // lac C 051 88 1384 1704 2022 2030 2062 2078 2091. Note: Hoskier indicates that manuscripts 57 and 141 read with the TR. These are 16th cent. manuscripts now called Gregory MSS. 296 and 2049. These are not Greek manuscripts in the normal sense, because they are handwritten copies of printed editions. In other words, they do not bolster the Textus Receptus as sources for the Textus Receptus, because they ARE the Textus Receptus. See where Hoskier states this in Text Volume 2, p. 156, lines 26,27, where he says "Negl. 57 et 141 ex ed. typ. exscripti." (This means, "Disregard 57 and 141 since they are
Chapter 6

The Seven Seals

6:1 Καὶ εἶδον ὅτε ἦνοιξεν τὸ ἄρνιον μίαν ἑκ τῶν ἐπτὰ σφραγίδων, καὶ ἦκουσα ἐνὸς ἑκ τῶν τεσσάρων ζῴων λέγοντος ως φωνὴ βροντῆς, Ἐρχού.

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

6:2 καὶ εἶδον, καὶ ἰδοὺ ὄπος λευκός, καὶ ὁ καθήμενος ἐπ’ αὐτὸν ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικών καὶ ἵνα νικήσῃ.

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

6:3 Καὶ ὅτε ἦνοιξεν τὴν σφραγίδα τὴν δευτέραν, ἦκουσα τοῦ δευτέρου ζῷου λέγοντος, Ἐρχού.

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

6:4 καὶ ἔξηλθεν ἄλλος ὄπος πυρρός, καὶ τῷ καθήμενῳ ἔπειτα ἠνοίξεν ἀλλ’ ἔδεικνυ ἀυτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους σφάξουσιν, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

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

handwritten copies of printed editions." So yes, only one Greek manuscript reads with the TR here. “Manuscript” means “hand written.” If we are going to say that 57 and 151 are Greek manuscripts, then someone could fairly make 7,000 handwritten copies of the Nestle-Aland 27th edition New Testament, and then declare that the NA27 is the majority text.

6:1a txt φωνὴ 922 1006 1611 1678 1828 1841 2040 2080 2329 ιταρ σφρής cp bo Beat Prim RP NA28 |

6:1b txt Ἐρχού ὅταν καὶ εἶδον καθήμενον ἐπ’ αὐτόν ἠκούσα "καὶ ἐκ τῆς γῆς ἀλλήλους σφάξουσιν, καὶ καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλην."

6:2 txt Ἐρχού ὅταν καὶ έδεικνυ στέφανος καὶ ἐκ τῆς γῆς ἀλλήλους σφάξουσιν καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλην.

6:4 txt Ἐρχού ὅταν καὶ έδεικνυ στέφανος καὶ ἐκ τῆς γῆς ἀλλήλους σφάξουσιν καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλην.
6:5 And when the third seal was opened, I heard the voice of the third being saying, "Come." And I looked, and behold, a black horse, and the one sitting on it holding a pair of scales in his hands.

6:6 And I heard a voice as it in the midst of the four beings, saying, "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or the wine."

6:7 And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come." And I looked, and behold, a pale green horse, and the one sitting on it is he who is to reign over the four beasts, and over the kings of the earth.

nad, not attested letter for letter by any Greek manuscript, essentially follows Codex Sinaiticus. Of the reading. The mss and it is certain of the reading. I have looked at the online image of Codex A, and I am certain BS4 apparatus has a "vid" after Codex A, but the M only the letters ει are visible but this probably supports ειδον. The TR reading, though not attested letter for letter by any Greek manuscript, essentially follows Codex Sinaiticus. Manuscripts 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.
them over one fourth of the earth, to kill them with war, and famine, and death, and by the wild animals of the earth.

6:9 And when the fifth seal was opened, I saw beneath the altar, the souls of those slain for the word of God and for the witness that they were bearing.

6:10 And they cried out with a loud voice, saying, "Until when, O Master, holy and true, are you refraining from adjudicating and avenging our blood from those who dwell on the earth?"

6:11 And they were given each a white robe, and it was prescribed for them that they would take rest a little while longer, until the number of their fellow servants and brethren was also complete, those about to be killed even as they.

The Sixth Seal

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

6:13 and the stars of heaven fell to the earth, as a fig tree shaken by a strong wind casts its unripe figs,
6:14 and the sky retreated like a scroll being rolled up, and every mountain and island was removed from its place.

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

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

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

Chapter 7

The 144,000 Sealed

7:1 After this I saw four angels standing at the four points of the earth, holding back the four winds of the earth, so that no wind would blow upon the earth, or upon the sea or upon any tree.

7:2 And I saw another angel rising up from the east, holding the seal of the living God, and he cried out in a very loud voice toward the four angels to whom the orders had been given to harm the earth and the sea,
7:3 λέγων, Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα άχρι σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

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

7:4 καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἐκατόν τεσσαράκοντα τέσσαρες 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 δώδεκα χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες, ἐκ φυλῆς Γάδ δώδεκα χιλιάδες,

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

7:6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες, ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες,

6from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh136 twelve thousand,

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

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

7:8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες, ἐκ φυλῆς Ἰωσὴφ δώδεκα χιλιάδες, ἐκ φυλῆς Βενιαμιν δώδεκα χιλιάδες ἐσφραγισμένοι.

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

The Multitude out of the Tribulation

7:9 Μετὰ ταῦτα εἶδον, καὶ ἱδοὺ ὄχλος πολύς, ὃν ἀριθμῆσαι αὐτὸν ὁδὲν ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκὰς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν·

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

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

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

136 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.

137 7:9 txt αὐτοῦ Ν A C P 052 1006 1611 1841 2053 TR SBL NA28 {/} || omit 046 922 1828 2040 2329 latt syrh RP || lac 051 2050 2062.
And all the angels had stood in a circle around the throne and around the elders and the four living beings, and they fell on their faces before the throne and worshiped God,

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

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

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

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

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

138 7:14a txt εἴρηκα \A P 1006 1611 1841 2053 TR SBL NA28 \{\} // λέγω \eth arm1 // εἶπον 046 f052 922 1828 2040 2329 RP // lac C 051 2050 2062.

139 7:14 This is the first time John speaks. He has been spoken to many times before this, but he has not responded verbally until now.

140 7:16b txt {C} ἔτι \A 046 1006 1611 1841 2040 2053 2329 TR RP NA28 \{\} // omit ( \K transposes to before οὐδὲ διψήσουσιν \έτι, οὐδὲ μὴ πέση \έπ᾽ αὐτούς \ο ήλιος οὐδὲ πάν καῦμα, \)

141 7:16b txt {C} \(2329 \text{omit oūdē diψήσουσιν ἐτι} ) 2814 \text{it} \text{gig} \text{syrph} \text{cop} \text{sa,bo} \text{mss}\) Aldus Colin Beat // lac C 051 2050 2062.
7:17 διὰ τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁ δήμησε αὐτούς ἐπὶ ζωῆς πηγὰς υδάτων· καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

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

Chapter 8
The 7th Seal: the Seven Trumpets

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

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

8:2 καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἳ ἐνώπιον τοῦ θεοῦ ἑστήκασι, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

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

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

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

142 7:17a txt ποιμανεῖ and ὁ δηγήσει (future) A ἰ Τσ NA28 {‖} ποιμαίνει and ὁ δήγησε (present) 2351 κόπ. βομ. RP. This context starts out with present verbs, then we find future verbs in vv. 15-16, and future again at the end of v. 17, but the Byzantine text has present tenses in v. 17 in between. This is not unusual, for the switch back and forth of tenses. But it is 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.

143 7:17b txt ἐκ A C P 46 2 3 294 4 424 4 9 469 92 922 6 8 1828 1841 1852 1862 1888 2017 2042 2053 TR RP. This context starts out with present verbs, then we find future verbs in vv. 15-16, and future again at the end of v. 17, but the Byzantine text has present tenses in v. 17 in between. This is not unusual, for the switch back and forth of tenses. But it is also possible for the tenses in v. 17 to have been assimilated by the surrounding futures? At any rate, verbs with a present tense form can have a future meaning.

144 7:16-17 Isaiah 49:10, 13; Isaiah 25:8

145 8:1a txt ὅταν A C 6 4 NA28 {‖} ὅτε Ν P 46 052 922 1828 2040 2053 TR RP. The BS 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.)”

146 8:1b txt ἡμιώριον P 046 052 757 922 1006 1611 1778 2040 2053 TR RP. The UBS editorial committee: “The reading ἡμιώριον seems to be an assimilation to the six instances of ἡμιώριον in chap. 6. (For another example of ἡμιώριον with the indicative in the book of Revelation, see 4:9.)”

147 8:2 txt ἐδόθησαν A C 1611 1778 1828 2040 2053 TR RP. 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.
καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ.

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

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

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

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

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

149 8:6 txt {D} ἑαυτοὺς ℵ* A P 046 f052 922 1006 1611 1828 1841 2040 2053 2329 ἕν ΤΡ RP // αὐτοὺς Ν* A NA28 {[,]} // αὐτοὺς 'WH // omit eth // lac C 051 2050 2062. The NA27 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 fourth 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."

150 8:7 txt καὶ τὸ τρίτον τῆς γῆς κατεκάη καὶ τὸ τρίτον τῶν δένδρων κατεκάη καὶ πᾶς χόρτος χλωρὸς κατεκάη. Will one third of the earth be burned up or not? This is a variant between Bible versions based on the Textus Receptus, and all others. The Textus Receptus and the King James Version omit the first of the three phrases below, which means, "and one third of the earth will be burned up."

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

This omission is a clear case of "homoioarcton" that happened in the Greek copying process. That means, the lines end the same, so a copyist, having left off his work for a break, then resumed doing his work, and he remembers, "I resume, at the line ending with κατεκάη," but he resumed with the wrong line ending with κατεκάη. Skipped one line by accident. Homoioarcton. 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 homoioarcton.
8:8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ως ὄρος μέγα πυρὶ καίομενον ἐβλήθη εἰς τὴν βάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς βαλάσσης αἷμα,
8And the second angel sounded his trumpet; and something like a huge mountain burning with fire was hurled into the sea. And one third of the sea was turned to blood,
8:9 καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ βαλάσσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.
9and one third of the creatures that have lives in the sea died, and one third of the ships were destroyed.
8:10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ ἐπέσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπάς, καὶ ἐπέσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν υδάτων.
10And the third angel sounded his trumpet; and a huge star fell from heaven, burning like a lamp, and it fell on a third of the rivers, and on the sources of the waters.
8:11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ Άψινθος. καὶ ἐγένετο τὸ τρίτον τῶν υδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν υδάτων, ὅτι ἐπικράνθησαν.
11And the name of the star means "Wormwood." And a third of the waters were turned into bitterness, and many of the people died from the waters because they were made bitter.
8:12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ φάνη 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 darkened and a third of the daylight would not be shined, and the same with the night.

151 8:8 txt {A} πυρὶ Κ Α P 0552 1006 1611 1828 1841 2053 2329 it ltr ggr b vg syr h cop sa bo TR NA28 {\|} b omit 046 922 2040 mg syr ph Tyc RP lac C 051 2050 2062.
152 8:9 Greek: τὰ ἔχοντα ψυχάς, literally, "a third of the creatures in the sea died, those possessing souls." Bauer begins his lexicon entry for this word ψυχή, "soul," by saying, "It is often impossible to draw hard and fast lines between the meanings of this many-sided word." It would certainly be silly to render this instance of the word as "lives," as follows: "one third of the creatures in the sea died, those having lives." It is very unlikely that any author would feel the need to make clear that it was those creatures that had lives, that died. This seems to be a demonstrative phrase, specifying some particular subset of creatures. "Those that have breath" seems possible, as in conformance with the usage in Genesis. Compare LXX Genesis 1:30, those having the breath of life; and 2:7, where the man became a soul when he received the breath of life through his nostrils. Further, the LXX in Genesis 1:20-23 calls those sea creatures that breathe, such as whales and snakes, "souls." But then the question arises why the bloody sea would kill only air-breathers. The problematic phrase, τὰ ἔχοντα ψυχάς, with the nominative definite article, is commented on in the BDF grammar in § 136(1) as follows, "Revelation exhibits a quantity of striking solecisms which are based especially on inattention to agreement (a rough style), in contrast to the rest of the NT and to the other writings ascribed to John: (1) An appositional phrase or (circumstantial participle) is often found in the nominative instead of an oblique case (§ 137(3))." The only reasonable apposition or circumstance seems to be as worded above: "those that have lives in the sea." But then the question arises why the bloody sea would kill only air-breathers. The problematic phrase, τὰ ἔχοντα ψυχάς, with the nominative definite article, is commented on in the BDF grammar in § 136(1) as follows, "Revelation exhibits a quantity of striking solecisms which are based especially on inattention to agreement (a rough style), in contrast to the rest of the NT and to the other writings ascribed to John: (1) An appositional phrase or (circumstantial participle) is often found in the nominative instead of an oblique case (§ 137(3))." The only reasonable apposition or circumstance seems to be as worded above: "those that have lives in the sea." But then the question arises why the bloody sea would kill only air-breathers. The problematic phrase, τὰ ἔχοντα ψυχάς, with the nominative definite article, is commented on in the BDF grammar in § 136(1) as follows, "Revelation exhibits a quantity of striking solecisms which are based especially on inattention to agreement (a rough style), in contrast to the rest of the NT and to the other writings ascribed to John: (1) An appositional phrase or (circumstantial participle) is often found in the nominative instead of an oblique case (§ 137(3))." The only reasonable apposition or circumstance seems to be as worded above: "those that have lives in the sea." But then the question arises why the bloody sea would kill only air-breathers. The problematic phrase, τὰ ἔχοντα ψυχάς, with the nominative definite article, is commented on in the BDF grammar in § 136(1) as follows, "Revelation exhibits a quantity of striking solecisms which are based especially on inattention to agreement (a rough style), in contrast to the rest of the NT and to the other writings ascribed to John: (1) An appositional phrase or (circumstantial participle) is often found in the nominative instead of an oblique case (§ 137(3))." The only reasonable apposition or circumstance seems to be as worded above: "those that have lives in the sea."
153 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
Chapter 9

The Fifth Trumpet

9:1 And the fifth angel sounded his trumpet; and I saw a fallen star, fallen out of heaven onto earth, and the key to the bottomless pit had been given to him.

9:2 And he opened the bottomless pit, and smoke ascended from the pit like smoke from a giant furnace. And the sun and the sky became dark from the smoke of the pit.

9:3 And from the smoke, locusts went out over the earth, and they were given a power like the power that the scorpions of Earth have.

9:4 And it was commanded them that they not harm the grass of the earth or anything green or any tree, but only humans who do not have the seal of God on their foreheads.

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

8:13 And I looked, and I heard an eagle flying at zenith saying with a very loud voice, "Woe, woe, woe to those dwelling on the earth, because of the remaining sounds of the trumpet from the three angels about to sound!"
37

9:5 And orders were given them that they not kill them, but that they be tormented for five months. And their torment will be like the pain of a scorpion when it strikes a person.

9:6 And during those days the people will seek death, and will not find it. Yes, they will long earnestly to die, and death will elude them.

9:7 And the appearance of the locusts was like horses outfitted for war, and on their heads something like golden crowns, and their faces like human faces,

9:8 and they had hair like the hair of women, and their teeth were like lions' teeth,

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

9:10 And they have tails like scorpions, and stingers, and in their tails their power to do harm to humans for five months.

9:11 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 The first woe has passed. Behold, even after all this, two woes still are coming.

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

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

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

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

161 Two woes still are coming.

162 See footnote on 12:7, and the endnote on this variant with a more full listing of variants.
9:13 And the sixth angel sounded his trumpet. And I heard a voice from the horns of the golden altar before God.

13And the sixth angel sounded his trumpet. And I heard a voice from the horns of the golden altar before God.
9:14 λέγοντα τῷ ἑκτῷ ἀγγέλῳ, ὁ ἔχων τὴν σάλπιγγα, ἃ ἔχων τὴν σάλπιγγα, ἢ ἡ ἡμέρα καὶ ἡ ἡμέρα καὶ ἡ ἡμέρα καὶ ἡ ἡμέρα καὶ ἡ ἡμέρα καὶ...  

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

9:15 καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ ἡμέραν καὶ ἡμέραν καὶ ἡμέραν καὶ...  

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

9:16 καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππικοῦ δισμυριάδες μυριάδων - ἥκουσα τὸν ἀριθμὸν αὐτῶν.  

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

9:17 καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ ἡμέραν καὶ ἡμέραν καὶ...  

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

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

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

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internal considerations, on the one hand it is possible that the word was added in order to make an antithesis to φωνὴν μίαν κεράτων and a parallelism with τοὺς ἀγγέλους 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 κεράτων. In view of such considerations a majority of the Committee thought it best to include the word in the text, but to enclose it within square brackets. Among the singular readings the omission of μίαν...κεράτων in Ξ* is noteworthy." The antithesis they are talking about is that the word "one" according to Bauer, means, "as one, in unity," which seems to require the mention of or the pointing out of more than one source for the one voice, and so thus the addition of the word "four." I think the omission of μίαν (one') in Ξ* with the genitive clause following it signifies that the original scribe associated the Ξ* 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. 47, 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.

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9:16 Ξ* δισμυριάδες μυριάδων A P ἰππ. ἰππ. Χυπ. Beat NA28 {/} δυο μυριάδων μυριάδων Ψ7 TR δυο μυριάδων μυριάδων Ρ ἰππ. Ψ7 TR δυο μυριάδων μυριάδων 046 922 1006 1611 1828 1841 2040 2053 2329 Ψ7 (abt. 50 minuscules total) Ψ7 A Tyc RP Φ115 C 2050 2062
9:19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστιν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

9:20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσὰ καὶ τὰ ἀργυρὰ καὶ τὰ χαλκὰ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν.

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

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

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 demons and idols made of gold and silver and bronze and stone and wood, which can neither see nor hear nor walk,

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

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166 9:20a txt οὐδὲ ἔκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν. Many Latin mss are inconclusive.

167 9:20b txt δύνανται (plural) δύνανται (singular) The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.

168 9:21 txt φαρμάκων φαρμακειῶν φαρμακιῶν φαρμακειῶν φαρμακ(ε)ιῶν φαρμακειῶν φαρμακειῶν φαρμακ(ε)ιῶν φαρμακειῶν φαρμακιῶν φάρμακον is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. Even in the case of the BYZ reading φαρμακειῶν, the primary meaning is use of drugs for any purpose. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. The UBS committee says they chose the reading φαρμακίων "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φάρμακον, which occurs in 18:23 and Gal. 5:20, than vice versa." Looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. Witchcraft and paganism are a dominant religion on planet earth, and always have been. But drugs are also a big problem. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.
Chapter 10

The Prophet’s Bitter Burden

10:1 Καὶ εἶδον ἄλλον ἄγγελον ἵσχυρόν καταβαίνοντα έκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἱρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός.

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

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

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

10:3 καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξε τὸν οὐρανὸν καὶ τὰς ἑαυτῶν φωνάς.

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

10:4 καὶ ἔκραξεν αἱ ἑπτὰ βρονταί ὥσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταί τὰς ἑαυτῶν φωνάς.

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

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

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

10:6 καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰωνῶν, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται.

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

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169 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.

170 10:1b The Greek word here, πος, is the word for feet, but in ancient Greek and many other languages the words for foot or for hand (χειρ) can mean the whole extremity or whole limb. That is especially true in Revelation, which displays much Aramaic influence. It is far more appropriate here to speak of a leg being like a column or pillar than a foot being like a column or pillar.

171 10:2 Or, ’en tē hειρί αυτοῦ βιβλαρίδιον ἠνεῳγμένον. Καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς.

172 10:3 Or, “with their voices ”

173 10:5 Or, “with their voices ”
10:7 ἂλλ’ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

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. 174

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

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

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

9And I went over to the angel, asking him to give me the little scroll. And he says to me, "Take it and eat it, and it will make your stomach bitter, though in your mouth it will be sweet like honey."

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

10And I took the little scroll from the hand of the angel, and I ate it, and in my mouth it was sweet like honey. And after I had eaten it, my stomach was made bitter.

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

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

174 10:7 txt τοὺς ἑαυτοῦ δούλους τοὺς προφήτας A C P 046 1006 1828 1841 2040 syr ph TR NA28 { ἑαυτῶν δούλων καὶ προφήτας ℵ 2329 2344 cop TR lac ℓ 051 2050 2062. There are many other variations in this phrase in the mss; see endnote.

175 10:8 txt βιβλίον A C P 046 1006 1828 1841 2040 itar gig vg cop bo arm a.?. There are many other variations in this phrase in the mss; see endnote.

176 10:10 txt βιβλαρίδιον A C P 2344 syr ph h TR NA28 { βιβλάριον 046 βιβλαδόριον 5052 922 1828 2040 itar gig vg cop bo arm a.?. There are many other variations in this phrase in the mss; see endnote.

177 10:11a txt λέγουσι(ν) (plural) Λ ἑαυτῶν δούλων καὶ τοὺς προφήτας Χ 2329 2344 cop sa lac ℓ 051 2050 2062. There are many other variations in this phrase in the mss; see endnote.

178 10:11b ἐπὶ with dative. Bauer says it is used here "to introduce the person or thing because of which something exists or happens to, or with," and he says it is the same use as in Acts 5:35, Hebrews 11:4 and Rev. 22:16.
**Chapter 11**

*The Two Witnesses*

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

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

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

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

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

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

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

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

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11α: τοῦ ῥάβδου, λέγων ὡς ἐστήκει ὁ ἄγγελος, λέγων
11β: ἐνώπιον τοῦ κυρίου τῆς γῆς ἑστῶτες
11Γ: A C P 0 46 1611 1828 2329 syr ph h cop 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.

11δ: Text 4a. 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." 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.

11ε: Text 4b. 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." 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.

11ζ: Text 4c. 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." 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.
καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίεται τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

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

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

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

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

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

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

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

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

And those dwelling on the earth rejoice over them, and celebrate, and will send gifts to one another. For these two prophets had tormented those dwelling on the earth.
And after three and a half days, the breath of life from God went into them, and they stood up on their feet. And great fear fell over those watching them.

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

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

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

The Last Trumpet

The prediction of gifting in the future. Dr. Maurice Robinson points out that nearly half of all minuscules ( ني) read дώσουσι (or orthographic variants of such), while about 40% of the minuscules ( ك) read forms of πέμψουσι.

The TR reading is a case of attraction to the two instances in the same verse of ἐπιτους. 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."

The second woe has passed. Behold, the third woe comes quickly.
καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ θεοῦ καθήμενοι ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

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

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 φοβομένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

11:19 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 φοβομένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

11:20 And the nations have become angry, and your anger also has come, and the time for the dead to be judged, and reward to be given to your servants the prophets and to the saints and to those fearing your name, both small and great, and to destroy the ones destroying the earth.”
καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

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

Chapter 12

The Woman, Her Seed, and the Dragon

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

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

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

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

12:3 καὶ ὄφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων πυρρὸς μέγας,

And another sign was seen in heaven, and behold, a great red dragon,

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

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

The variety of variants, and the fact that Sahidic Coptic is split, and that family 052 is not united, leads me to believe that και σεισμος might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σεισμος is the only singular item in the list. This latter may account for its omission, however. The parade of majuscules and papyri in support of the NA28 reading is impressive. The Philoxenian Syriac has "fire" instead of earthquake.

12:3 Greek, diadems; whereas the Greek word for the crowns of 12:1 is stephanos. The diadem is of Persian origin, signifying royalty; and the stephanos originally had more the meaning of a prize or trophy or reward. It was originally a wreath, as well.

12:4 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."
καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς μέλλει ποιμάνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

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

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

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

Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, ἄρσεν ὃς μέλλει ποιμάνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

And there was war in heaven, Michael and his angels must make war with the dragon. And the dragon made war, and his angels also,

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

And the great dragon was thrown out, that ancient serpent, which is called the Devil and Satan, who deceives the whole world, he was thrown to the earth, and his angels thrown along with him.
καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

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

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

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

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

ğı αὐτῶν

Rejoice over this, O heaven, and you who dwell therein! Woe to the earth and the sea!

For the devil has come down to you with great fury, because he knows that he has but little time.

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

καὶ οἱ οὐρανοὶ καὶ οἱ κατοικοῦσιν οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

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

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

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

καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὤδη ως ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

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

καὶ ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ ὤδη ως ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

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

καὶ ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ ὤδη ως ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

καὶ ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ ὤδη ως ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὤδη ως ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.
καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηροῦντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ·

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

καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

And he stood at the shore of the sea.

Chapter 13

The First Beast, out of the Sea

Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαίνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτά, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.

And I saw a beast coming up from the sea, with ten horns and seven heads, and on its horns ten crowns, and on its heads a name that is blasphemy.
13:2 And the beast which I saw was like a leopard, and the feet of it like a bear’s, and his mouth like the mouth of a lion. And the dragon gave his power to him, and his throne, and great authority.

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

13:4 And he opened his mouth in blasphemies toward God, to blaspheme his name, and his tabernacle, those tabernacling in heaven.

13:5 And there was given to him a mouth speaking big things and blasphemies, and authority was given to him to act for forty-two months.

13:6 And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven.
καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

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

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

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

Εἴ τις ἔχει οὖς ἀκουσάτω.

9If anyone has an ear, hear.

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

10If anyone is to be taken captive, into captivity he is going. If anyone is to be killed with the sword, with the sword he will be killed. Here is the endurance and faith of the saints.
εἰς αἰχμαλωσίαν ἀπάγει, εἰς αἰχμαλωσίαν ὑπάγει 424 616 1828 1862 1888 2322 2351 it[ar]g[8] vg[1] syrh[h], Iren[lat], Beat
edἰ ἀγαθὸν τὸ ἐσeming it following  ὑπάγει  ὑπάγει  ὑπάγει 051
πάντες ὑπάγει 051 ὑπάγει 1852 1859 1854

εἰς αἰχμαλωσίαν, ὑπάγει 051 (46 ὑπαγη) 051mg 051mg: 205 209 1006 1611 1841 2020 2040 2042 2053 2060 (2065 αἰχμαλωσίαν) 2073mg 1874 2329 corbon Irenarm 155 Andrew eἰς ἀγαθὸν ὑπάγει 2059 2081 Arethas eἰς αἰχμαλωσίαν ἀπάγει 2081 Arethas ἐξεῖ αἰχμαλωσίαν, ὑπάγει 051* 35 82 175 456 669 627 757 792 920 1852 1859 2073ext 2138 2436

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, NA27 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 ( ἐξεῖ be 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[59]) (Primasius).

13:10b ἀποκτανθῆναι, αὐτὸν (aor inf pass) "is to be killed, he" A NA27 [B] ἀποκτενεῖν "will kill" 1828 2038 it[8] Pacian Beatus ἀποκτείνει syrh ἀποκτεῖνει αὐτὸν cop[sar] bo ἀποκτενεῖν δεῖ αὐτὸν C P ἀποκτενεῖν δεῖ αὐτὸν (fut ind act) 35 94 104 205 209 757 1920 2019 2020 2042 2059 2081 2186 2329 2351 2814 it[8] vg (cop[sar] bo) Irenaeus[lat] Andrew; Primasius TR RP ἀποκταίνει, δεῖ αὐτὸν (pres ind act) 051* (sic) ἀποκταίνει, δεῖ αὐτὸν (pres ind act) 424 1006 1841 1854 1862 2040 ἀποκταίνει, δεῖ αὐτὸν 241 then omit ἐν μαχαίρῃ ἀποκταίνει, δεῖ αὐτὸν 2060 2436 ἀποκταίνει, δεῖ αὐτὸν (indefinitive) 2053 ἀποκταίνει, δεῖ αὐτὸν 2065 ἀποκταίνει, δεῖ αὐτὸν (pres ind act) 046 1888 2073ext ἀποκταίνει, δεῖ αὐτὸν 1678vid ἀποκταίνει, δεῖ αὐτὸν (pres ind act) "kills, he must himself" N 1611* 2074 2344 Iren[arm] ἀποκτανθῆναι (and omit following ἐν μαχαίρῃ ἀποκτανθῆναι) "he must himself be killed," (and omit following "with the sword he will be killed") 051mg 82 175 456 469 627 757 920 1852 1859 2017 2073mg 2138 M II lac 1384 2030 2050 2062.

Si quis eum gladio occiderit in gladio occidentur "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[8]

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 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[sar] bo

"If someone has killed with the sword, he should be killed with the sword." syrh arm 4

"If anyone has killed with the sword, he should be killed with the sword." syrh 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. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθῆναι, αὐτὸν, "is to be killed, he," supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαραν ἐν μαχαίρι
The Second Beast, out of the Earth

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

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

13:12 καὶ τὴν ἐξουσίαν τοῦ πρῶτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

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

13:13 καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνεις ἐνώπιον τῶν ἀνθρώπων.

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

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

14And he deceives those dwelling on the earth by means of the signs which were given him to do before the beast, telling those dwelling on the earth to...
make an image to the beast which has the wound\textsuperscript{242} of the sword and yet has lived.\textsuperscript{243}

13:15 καὶ ἐδόθη αὐτῷ δοῦναι πνεύμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκών τοῦ θηρίου καὶ ποιήσῃ [ἵνα] δοσι ἕαν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν.

15And it was given to him to give breath to the image of the beast, such that the image of the beast can even talk, and also to cause anyone who\textsuperscript{244} does not worship the image of the beast to be put to death.

13:16 καὶ ποιεῖ πάντας, τοὺς μικρούς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πυροχόσας, καὶ τοὺς ἐλευθέρους καὶ τοὺς δουλοὺς, ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἡ ἐπὶ τὸ μετώπον αὐτῶν,

16And he causes\textsuperscript{245} all, the small and the great, and the rich and the poor, and the free and the slave, to provide themselves\textsuperscript{246} a mark\textsuperscript{247} on their right hand\textsuperscript{248} or on their forehead,

\textsuperscript{242} 13:14b txt τὴν πληγὴν Φ\textsuperscript{67} Π\textsuperscript{115id} A C 051 f052 922 1006 1611 1678 1828 1841 2040 2053 2329 TR RP NA28 {\textbar} \parallel πληγής Φ 67 Π lac 2050 2062. Another example of when 82, 627, and 920 unite with 046 against most all other uncials, it is a wrong reading.

\textsuperscript{243} 13:14c txt τῆς μαχαίρας καὶ ἐζησεν Φ A C (2329 μαχαίρας) NA28 {\textbar} τῆς μαχαίρας καὶ ἐζησεν P 051 f052 1006 1611 1828 1841 (2053 but run on into next verse) 2040 TR \parallel καὶ ἐζησεν ἀπὸ τῆς μαχαίρας 046 922 RP \parallel lac 2050 2062.

\textsuperscript{244} 13:15 txt ποιήσει ἵνα δοσιν Α P 1006 1841 2040 2344 al it\textbar f\textbar g\textbar h\textbar l\textbar w\textbar s\textbar r\textbar p\textbar c\textbar (Hipp\textbar ms\textbar); Hipp (Prim) (Beat) (NA27 [N\textbar]a\textbar) (C) \parallel ποιήσει ἵνα δοσιν 922 1828 2040 2349 it\textbar c\textbar d\textbar e\textbar f\textbar lac 2050 2062. Another example of when 82, 627, and 920 unite with 046 against most all other uncials, it is a wrong reading.

\textsuperscript{245} 13:16a The Greek word is ποιέω - poieo, which Bauer in 1 1 b 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 - didomi, in the 3rd person plural subjunctive, "they give." So therefore we have this phrase, "He causes everyone to give them a mark." Everyone will be giving a mark to whom? To themselves. Yes, that is the primary meaning of the pronoun αὐτὸς here. Many translations have rendered δίδωμι as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of δίδωμι. Again, it is fashionable to render 3rd person plural actives as passives; see for example Mark 4:21, ἔρχεται, "exist"; Luke 12:20, ἀπαραξίαν "they are demanding"; Rev. 10:11, λέγουσιν, "they are saying"; Rev. 11:1, λέγων, "as he is saying"; Rev. 12:6, τρέφονται, "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 passes. The only reason I can come up with for this trend, is that it is their idea of an "impersonal" verb. Yes, a general "they" is impersonal, but that is still not a reason to make an active verb passive. It is perfectly colloquial and grammatical to say "they call him Jesus," etc. The only justification for making an active verb passive that I know of in the grammars, is the Aramaic 3rd person plural impersonal; see next footnote. But that is a rare and questionable occurrence, and the burden of proof is on the one asserting that it is happening.

\textsuperscript{246} 13:16b txt \{\A\} δῶσιν αὐτοῖς "they give themselves" Κ A C P 046 2080 cop\textbar Φ\textbar NA28 {\textbar} \parallel δῶσιν ἑαυτοῖς "they give themselves" 1828 \parallel δοθῶσιν αὐτοῖς "they give themselves" 922 K it\textbar f\textbar h\textbar cp\textbar t\textbar c\textbar RP \parallel δῶσιν ἐν αὐτοῖς "they will give unto / in/ by themselves" 1611 \parallel dari "to be given" Irenaeus \parallel δοθῇ αὐτῶ "he gives them" 051 2329 Hipp TR \parallel δῶσιν αὐτοῖς "he will give them" 2053 2814 \parallel δῶσιν αὐτῷ "they give himself" Κ\textbar* 1678 1778 \parallel λάβωσιν "they receive" 1006 1841 f\textbar 2040 Vict \parallel δοθή "he be given" s\textbar p\textbar h \parallel "they might write/etch" eth lac \textbar Φ\textbar 115 2050 2062. The vast majority of Greek manuscripts, including all but one uncial, have the verb "give" in aorist active indicative 3rd person plural. The only difference between the NA28 text and the Robinson-Pierpont text is that the NA28 text, δῶσιν, is 2nd aorist, and the RP text, δόσωσιν, is aorist. No difference in meaning.
The TR has the verb “give” in 3rd person singular, δώσῃ, and subjunctive aorist. The TR reading reflects an attempt I think to conform the clause to the standard Greek configuration for an “impersonal” verb, where there is no subject as a giver, and the verb is turned passive. Thus, “they might be given.” This is a fact that the Greek grammars say that an “impersonal” verb in Greek grammar is in the 3rd person SINGULAR. I conclude that this is a deliberate change in the Greek text to correct grammar.

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

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

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

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

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

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

This Greek word translated "mark," χάραγμα - káragma, means a poke into the flesh. (Perhaps like this: http://www.wsj.com/articles/when-information-storage-gets-under-your-skin-1474251062 ) It also had the meaning of an etching, branding, carving, engraving or stamp. Slaves had a poke in the flesh of their ear to show ownership. So here
13:17 and it need not be mandatory by law, but life will be extremely hard without it.  
13:18 Here is wisdom: he who has the understanding should calculate the number of the beast, for it is the number of a human being; and his number is 666.

also, the mark of the beast will show one’s voluntary allegiance to the beast and submission to the ownership of the beast. I get the impression from translating this passage that this mark will be self-arranged; that is, people will be told to do it, but nevertheless they ultimately do it voluntarily. They themselves are responsible for making sure they have it, if they want to buy or sell. In other words, it need not be mandatory by law, but life will be extremely hard without it. How could a government give the mark to 20 billion people by force in the remotest jungle? On the other hand, economic incentives have historically worked very well, without the need for something being mandatory by law. Most people serve Mammon anyway, so it will be a no-brainer for most people to get the mark. It will be a blessing on the other hand, for God’s people, in that those who are serving Mammon will repent of that, and truly be content with their daily bread from God, and truly live by faith. The exciting life.

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

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

13:17a txt {A} καὶ ἐρέω: A vid P 046 051 f052 922 1006 1828 1841 2040 2053 2329 it⁸⁸ vg arm eth Hipp⁵; Prim Beat⁵ TR RP NA27 {A} || omit N* C 1611 itar vg⁸⁸ mss syr⁹⁹ ph⁵¹ cop⁵⁸ sa,bo Iren⁹⁶ lat Hipp⁶⁵; Prim Beat⁵ || lac P⁹¹ 2050 2062.

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: "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 μη ["so that not"] at the beginning of v. 17] clause was taken to be dependent upon δῶσιν ["they might give"], καὶ was naturally regarded as superfluous, whereas the clause is no doubt to be taken as dependent upon ποιέω ["he or it causes" at the beginning of v. 16] and therefore coordinate with the ἵνα δοσίν ["such that they might give"] clause."

13:17c {C} txt: τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἄριθμον τοῦ ὀνόματος αὐτοῦ A P 051 1006 1841 (2053 –) τ. χείρ. RP NA28 {\} τὸ χάραγμα τοῦ θηρίου ἢ τὸ ὄνομα αὐτοῦ ἢ τὸν ἄριθμον τοῦ ὀνόματος αὐτοῦ N* f052 vg⁸⁸ mss cop τὸ χάραγμα ἢ τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἄριθμον τοῦ ὀνόματος αὐτοῦ ὀνόματος αὐτοῦ ὀνόματος αὐτοῦ φ⁴⁷ 2040 vg⁴¹ it⁸⁸ Beat TR τὸ χάραγμα τοῦ ὀνόματος τοῦ θηρίου 046 τὸ χάραγμα τοῦ θηρίου ἢ τὸν ἄριθμον τοῦ ὀνόματος αὐτοῦ 1611 τὸ χάραγμα ἢ τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἄριθμον τοῦ ὀνόματος αὐτοῦ 2329 τὸ χάραγμα τοῦ ονόματος τοῦ θηρίου C itar vg⁸⁸ mss syr eth Prim Iren-lat Ps-Ambr τὸ γράμμα τοῦ θηρίου ἢ τοῦ ὀνόματος αὐτοῦ cop⁵⁸ lac P⁹¹ 2050 2062. The Harklean Syriac talks about the mark "of his tusks"!

13:18a Or, "its number"

Chapter 14

The Lamb and the 144,000

The Lamb and the 144,000

[Text continues with scholarly discussion and analysis on the identity and significance of the 'beast' and the '144,000' mentioned in the Book of Revelation.]
14:1 Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἑστὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ’ αὐτοῦ ἐκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

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

14:2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης. Καὶ ἡ φωνὴ ἣν ἤκουσα ὡς 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. The sound which I heard was also like lyre players playing their lyres.

14:3 καὶ ᾄδουσιν ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰμὴν ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς.

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

14:4 οὗτοί εἰσιν οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν. οὗτοι οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν 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 purchased from humanity as a firstfruits to God and to the Lamb.

14:5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη ψεῦδος· ἄμωμοί εἰσιν.

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

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

6 And I saw another 262 angel flying at zenith, having an eternal gospel to herald above 263 those dwelling 264 on the earth, even over 265 every nation and tribe and language and people,

14:7 λέγων 266 ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἤλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανόν καὶ τὴν γῆν καὶ βάλασαν καὶ πηγὰς ὁδάτων.

7 saying in a loud voice, "Fear God 267 and give him glory; for the hour of his judgment has come; and worship him who created 268 the heaven and the earth and the sea and the sources of waters."

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

8 And another angel, a second one, 269 followed, saying, "Fallen! Fallen 270 is Babylon the great, 271 which 272 had given all nations to drink of the wine of the wrath of her whoredom."

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262 [14:6a] [A] C A P 051 1006 1611 1828 1841 2040 2053 2329 itar g,h cop bo arm (eth) Cypr Matern Varim Prim Cass Beatt TR SBL NA28 {B} // omit [A] R* 046 f052 922 m cop br Or Andr Vict-Pet Ambr RP // lac 2050 2062

263 [14:6b] [A] ep 467 Ε Α Π 051 1611 1828 2053 2329 syrph (copt) Origen NA28 {\} // omit 046 051 922 1006 1841 m syrph TR RP // lac 2050 2062.

264 [14:6c] tac קדר 467 922 1006 1828 1841 2040 2053 2329 pr ph RP NA28 {\} // dat pl καθημένους א G R Π 051 1828 itar cop bo Beatus TR // καθημένους τοὺς κατοικοῦντας δא // καθημένους καὶ κατοικοῦντας 2019 // lac 2050 2062 2351. If you really tried, you could say there is a difference of "staying" v. "dwelling." But they mean the same thing.

265 [14:6d] [A] ep 467 Ε Α Π 051 052 922 1006 1828 1841 2040 2053 2329 pr m latt syrph h cop bo arm eth RP SBL NA28 {\} // omit m4 cop bo arab TR // lac 2050 2062

266 [14:7a] [A] lęγων Ε Α Π 051 1611 1828 1841 2040 2329 itar g vg Beatt Vg RP SBL NA28 {\} // λέγοντα א G R Π 051 922 1611 2053 copy Or Prim Cypr TR // "who says" syr eth // eisren arm // omit κ // lac 2155 2050 2062. The form λέγοντα is plural, so must be a scribal error.

267 [14:7b] [A] θεον ἐν φωνῇ Ε Α Π 051 1611 1828 1841 2040 2053 2329 pr TR NA28 {\} // κυριον 046 922 1828 mk ita8.g,01 vg cl syr hm8 Beatt ps-Ambr RP // lac 2050 2062.

14:9 Καὶ ἄλλος ἄγγελος τρίτος ἥκολον ψηνὴν μεγάλην, Εἰ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,

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

14:10 καὶ αὐτῶν πιέται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἄγγελων ἀγίων καὶ ἐνώπιον τοῦ ἄρνιού.

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

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

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

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

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

14:13 Καὶ ἡ κοιμησις φωνῆς ἐκ τοῦ οὐρανοῦ λεγοντες ναι τας ἀνάπαυσις τῶν κόπων αὐτῶν· τὰ γάρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

13 And I heard a voice from heaven saying, "Write, 'Blessed are the dead, those dying in the Lord from now on.'" And he said to me, "Yes," says the Spirit, "in that

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272 14:8d txt η εκ του A C f052 1006 1828 1841 2040 2053 refl. lat syr, h SBL NA28 \{\} // εκ του P 046 051 922 1611 2329 ἀπ' ἄρτι ναί λέγει 2 4 35 757 // ap' ἄρτι ναί λέγει TR

273 14:10 In Hebraistic terminology, the cup signifies destiny. See for example Psalm 11:6.

274 14:12 txt [A] omit ματιον Χ Α C P 046 f052 1006 1611 1828 1841 2040 2053 2329 [m] lat sry cop arm eth arab Spec Prim Beat // oti εκ του Beat 56 TR // και then diff. word order cop // lac N 2050 2062

275 14:13a txt [A] omit ματιον Χ Α C P 046 f052 1006 1611 1828 1841 2040 2053 [m] harl am fu lips sry cop eth arm4 arab Beat RP SBL NA28 \{\} // μοι 051 f052 2053 2329 [m] it lat g 561 // lat arm Spec Prim TR // lac 2050 2062

276 14:15b txt ἀπ' ἄρτι, Να, λέγει TR-Scriv NA27 // at arī ναι λέγει A // ἀπαρτὶ ναι λέγει 051 1006 1678 1854 2042 2060 // ἀρτὶ ναι λέγει 1611 // ἀπ' ἄρτι ναι λέγει 2074 // ἄρτι ναι λέγει 469 1841 1862 1888 2059 2065 2073 2186 2436 // ἀπαρτὶ ναι // λέγει TR-Steph // at arī λέγει 051 051 1828 // ἀπ' ἄρτι λέγει 051 051 051 051 2033 2033 // ἀρτὶ ναι λέγει 051 // 2329 // ἀπαρτὶ ναι λέγει 051 // 2017 2138 // ἀπαρτὶ λέγοντες ναι 2329 // ἀπαρτὶ ναι λέγει 046 82 94 104 175 456 627 792 920 1852 1859 Complutensian Colinaeus // ἀπ' ἄρτι λέγει Ναι [m] RP // ἀπ' ἄρτι λέγει // ἀρτὶ ναι // ἀπ' ἄρτι, (λέγει "Να!...") // lac 1384 2030 2050 2062 2351. Theoretically, one could also postulate a reading of ἄπαρτι, λέγει. The word ἄπαρτι meant "indeed" or "yes," so conceivably να or καὶ could have been substituted by the others. In the original all-capital manuscripts, there were no punctuation marks or spaces, so ἀπαρτὶ could be understood as either one word ἀПΑΡΤΙ, or AP' ARTI, a contraction of αΠΟ 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.
they shall rest from their labors, with their works, you see following right with them."

The Angels Harvest the Earth

14:14 Καὶ εἶδον, καὶ ὄνομα νεφέλη λευκῆ, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὄριον ὑών ἄνθρωπον, ἔχον ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὄξυ.

14:15 καὶ ἄλλος ἄγγελος ἔξηλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανον σου καὶ θέρισον, ὅτι ἦλθεν ἡ ἡμέρα θερίσαι, ὅτι ἦλθεν ἡ ἡμέρα ἀποκάλυψεως τῆς γῆς.  

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

14:15 καὶ ἄλλος ἄγγελος ἔξηλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανον σου καὶ θέρισον, ὅτι ἦλθεν ἡ ἡμέρα θερίσαι, ὅτι ἦλθεν ἡ ἡμέρα ἀποκάλυψεως τῆς γῆς.

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

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

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

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

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.

Chapter 15
The Seven Bowls Full of Wrath

And I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for with them is completed the wrath of God.
15:2 Καὶ εἶδον ως θάλασσαν υαλίνην μεμιγμένην πυρί, καὶ τοὺς νικώντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἄριθμοῦ τοῦ ὄνοματος αὐτοῦ ἐστώτας ἐπὶ τὴν θάλασσαν τὴν υαλίνην, ἔχοντας κιβάρας 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 290 of the number of his name were standing on the glassy sea, holding lyres of God.

15:3 καὶ ἀνέστησεν τὴν ψόνην Μωυσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ψόνην τοῦ ἄριστου λέγοντες, Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, ό θεὸς ὁ παντοκράτωρ· δίκαια καὶ ἀληθιναὶ αἱ ὁδοί σου, ο βασιλεὺς τῶν ἐθνῶν.

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

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

4Who shall not fear, O Lord, and glorify your name? Because you alone are pure. 292 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 ἤνοιγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, ἐκ τοῦ χαραγματος αὐτοῦ καὶ εκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, τίς οὐ μὴ φοβηθῇ, O Lord, and glorify your name? Because you alone are pure.

5And after these things I looked, and 293 the temple of the tabernacle of testimony was opened in heaven,
15:6 and out of the temple came the seven angels who had
dressed in clean bright linen and gird around the chest with golden sashes.

15:7 And one of the four living beings handed to the seven angels seven bowls made of gold, which were becoming full of the wrath of God, who lives for ever and ever.

Chapter 16

16:1 Kαὶ ἡκουσα μεγαλης φωνης ἐκ του ναου λεγουσης τοις ἐπτα ἀγγελοις, Ὑπάγετε και ἐκχεετε τας ἐπτα φιαλας του θυμου του θεου εις την γην.

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

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

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

Chapter 16

16:1 Kαὶ ἡκουσα μεγαλης φωνης ἐκ του ναου λεγουσης τοις ἐπτα ἀγγελοις, Ύπάγετε και ἐκχεετε τας ἐπτα φιαλας του θυμου του θεου εις την γην.

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

16:2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γην· καὶ ἔγενετο ἕλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.

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

293 15:55 txt omit: all extant Grk. mss it86 syr cop† arm rell. Tyc2 RP SBL NA28 \{\} || +ιδου vg‡ mss it† cop|bo arm4 arab Prim Cass Beat Tyc3 TR 294 15:6a txt oi εχοντες A C f052 922 1611 1828 1841 2040 2329 pm RP SBL DP || [oi] εχοντες NA28 \{\} \| εχοντες Ψ47 Ν Ρ 046 051 1006 2053 2062 pm PM || lac Φ115 2050 295 15:6b txt omit Ψ47 Ν A C Ρ 046 051 f052 922 1006 1828 1841 2040 2053 2062 2329 syrh cop|sa,bo Beat Cass Erasmus1,2,3 Aldus Colinaeus RP SBL NA28 \{\} || και pc syrh eth arm1,4 TR || omit και λαμπρον it† || lac Φ115 2050 296 15:6c txt \{C\} λινον 1006 1841 TR NA28 \{\} || λινον Ρ 051 1778txt vg|cl syrh|h cop|bo arm Tyc Prim Andr Areth || λινον 1611 || λινον 1678 || λινον 922 || λινον Ψ47 046 1828 itet|g|lg(h) || λινος Ν || λινον 2329 || λινον (Ez 28:13) A C 1778mg 2053 2062 2080 itc|dem,div,haf vg-ww, Rheims, Amiatinus, Fuld ps-Ambr Andr Oec Bede || neither cop|sa eth Cass || lac Φ115 2050. Hoskier also cites for Λαθον, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads lapide, "stone." The Greek witnesses reading λινον (only a small fraction of them cited here) do not agree as to its accent and spelling. They show a very wide variety thereof. Several minuscules show knowledge of the λινον reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt"- 2051, 2064, 2067). See long endnote about this variant, including the Greek text of Oecumenius' commentary which discusses the angels' stone clothing.

297 16:2 txt τη εικονα Ψ43 Ν 2059 2081 2814 cop|sa,bo || lac 2050.
16:3 And the second angel poured out his bowl onto the sea. And it became blood like of the dead, and every living soul died, the ones in the sea.

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

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

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

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

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

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

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

300 16:7 This is the principle, "every matter must be established by the agreement of two or three witnesses."
καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν. ¹¹

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

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

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

16:13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι. ¹³

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

16:14 εἰσὶν γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς γῆς καὶ συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς μεγάλης ἡμέρας τοῦ θεοῦ τοῦ παντοκράτορος. ¹⁴

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

16:15 Ἰδοὺ ἔρχομαι ὡς κλέπτης. μακάριοι 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 Ἑρμαγεδών. ¹⁶

And He gathered them together at the place called in Hebrew Harmagedōn.
16:17 Kai ὁ ἐβδομός ἔξεχε'εν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἔξηλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.

17 And the seventh208 angel poured out his bowl onto209 the air. And there came from210 the temple211 a loud voice by authority of the throne,212 saying, "It is done!"
καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ σεισμὸς ἐγένετο μέγας οἷος οὐκ ἐγένετο ἀφ’ οὗ ἄνθρωπος ἐγένετο ἐπί τῆς γῆς τηλικοῦτος σεισμὸς οὕτω μέγας.

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

καὶ ἡ πόλις ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.  

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.  

καὶ πᾶσα νῆσον ἔφυγεν, καὶ ὄρη οὐχ εὑρέθησαν.  

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.
Chapter 17

The Mysterious Prostitute

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

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

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

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

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

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

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

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

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

5And on her forehead a title was written: "A Myster

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

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

316 17:4a About this solecism and those in Rev. 1:5; 2:20; 7:4; 8:9; 9:14; 12:12, and 20:2, DeBrunner in BDF §136(1) says, "As Nestle (op. cit.) remarks, all these solecisms were later removed by educated revisers."

317 17:4b text {A} πορνείας αὐτῆς A 051 922 1006 1678 1778 1828 1841 2040 2344 mA ἰταρ.2,dem,div,hof vg synrh (arm) eth Andr; Beat TR RP NA27 {B} // πορνείας τῆς γῆς γῆς 046 1611 2053 2062 2329 W intellect Hipp; (Cypr) (Quodvult) (Prim) // πορνείας τῆς γῆς 1854 // πορνείας αὐτῆς καὶ τῆς γῆς arm3 // πορνείας arm // τῆς γῆς it8s8 // 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 and εἶπέν μοι ὁ ἄγγελος, Διὰ τι ἔθαυμασας; ἐγὼ ἐρώ σοι τὸ μυστήριον τῆς γυναίκος καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα·

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

17:8 τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὥν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέποντος τὸ θηρίον ὦτὶ ἦν καὶ οὐκ ἔστιν καὶ πάρεστι.

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

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318 17:6 txt καὶ εκ του αἴματος Χ Α 922 1006 1611 1678 1738 1814 2041 2053 2062 2329 2344 syr

319 17:8a The phrase "in the future is to" is from the Greek word μέλλω - mellō, which often means, but does not always mean "about to." Often in the New Testament it means "is destined to," which is part of the meaning here. And often it makes a simple future infinitive, by being used with an infinitive following, as is the case here. Bauer says this phrase, a combination of μέλλω - mellō followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §338(3), which says the same thing, but see BDF §356 about the "imminence" meaning of the paraphrase of μέλλω - mellō followed by a present infinitive.

320 17:8b txt ὑπάγει A 1611 2053 2062 syrph copsa,b,bo eth Iren lat Hipp Andr; Prim Eras-all Aldus Col NA27 {8} ὑπάγειν Π 046 051 922 1006 1678 1778 1828 1841 2329 2344 vid m syrph arm Hip ms; Quod Beatt Beatt RP Ἰβίτ itin vg ps-Ambr itura Auct in perditionem irae itin Tyc2 lac C 2050 2080. 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 preceding letter. In the context the present indicative is the more indicative reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

321 17:8c I supplied in italics the time sequence words required in good English. I was hesitant to put them in italics, because though not perfectly equivalent word for them is in the Greek, yet their meaning is there, ala Hebrew, where a string of events is connected with "and," with time sequential order meant to be understood in the most likely possible way.

322 17:8d txt θαυμάσονται (3rd pl fut ind pass) A 1611 syrph NA28 {8} θαυμάσονται (3rd pl fut ind mid) Κ 051 922 1006 1678 1778 1828 1841 2053 2062 2329 m RP θαυμασουσιν (3rd pl fut ind act) 792 copbo eth Hipp mirabantur (3rd pl impf pass ind) vg (3rd pl pres pass ind) copa lac C 2050 2080.

323 17:8e txt καὶ παρέσται, ὅδε RP NA28 {8} καὶ πάλιν παρέσται (itacism of παρέσται with the same meaning, cf. Μatt 1:16,23,24* ΧΑ καὶ παρέσται Α καὶ παρέσται ( öde) 046 καὶ παρέσται ὅδε Π 051 1006 1678 1778 1828 1841 2053 2080 2329 καὶ παρέσται (cf. arm) καὶ παρέσται (3rd pl fut ind mid) Κ 051 922 1006 1678 1778 1828 1841 2053 2062 2329 καὶ παρέσται (cf. ssc) Hipp (copph) καὶ παρέσται (3rd pl fut impf) καὶ παρέσται (καὶ παρέσται) eth vg Pseudo-Ambrase καὶ παρέσται (cf. arm 3) ERASM advus Ed. 1 Aldus' printed edition καὶ παρέσται (cf. arm 2) "and which was passing by to perdition" καὶ παρέσται (cf. arm 2) ο εχων 1094 (cf. copth, cf. syr) καὶ επενεκορθν (οὐκς ὑπερεξάρεθ) καὶ επενεκορθν (cf. arm 2) καὶ παρέσται (cf. arm 2) et adhuc ventura est Primusius καὶ παρέσται (cf. arm 2) εγγυς arm 3 καὶ παρέσται εγγυς arm 4 καὶ παρέσται (cf. arm 2) et adhuc ventura erit Beatiss et ventura est Primusius καὶ παρέσται (cf. arm 2) εκ του αιματος 46 2 2 62 syr.

324 17:8f txt καὶ παρέσται, ὅδε RP NA28 {8} καὶ πάλιν παρέσται (itacism of παρέσται with the same meaning, cf. Μatt 1:16,23,24* ΧΑ καὶ παρέσται Α καὶ παρέσται ( öde) 046 καὶ παρέσται ὅδε Π 051 1006 1678 1778 1828 1841 2053 2080 2329 καὶ παρέσται (cf. arm) καὶ παρέσται (3rd pl fut ind mid) Κ 051 922 1006 1678 1778 1828 1841 2053 2062 2329 m RP θαυμασουσιν (3rd pl fut ind act) 792 copbo eth Hipp mirabantur (3rd pl impf pass ind) vg (3rd pl pres pass ind) copa lac C 2050 2080. Thus there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), which H. C. Hoskier says is merely a copy of some printed edition of the TR (probably of Erasmus' 3rd or 4th edition). Thus, the TR has no Greek manuscript support for this reading, and no versional or Patristic support either. And at the bottom of page 615 of Text 1, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are
Consider this, O mind having wisdom: the seven heads are seven mountains, where the woman sits on them. They are also seven kings.

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

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

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

These have one purpose, and they give their power and authority to the beast.
οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοί καὶ ἐκλεκτοί καὶ πιστοὶ.

17:14 These will make war with the Lamb, and the Lamb will overcome them, because he is lord of lords, and king of kings, and those with him are the called, and elect, and faithful.

17:15 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

17:16 And the ten horns which you saw, and the beast, these will hate the prostitute, and they will lay her waste, and bare, and eat her flesh, and burn her up with fire.

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

17:18 And the woman which you saw is that great city that has rule over the kings of the earth."

Chapter 18

Fallen Is Babylon the Great

18:1 After these things I saw another angel coming down out of heaven, having great authority, and the earth was lit up from his glory.

18:2 And he said to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:3 These will make war with the Lamb, and the Lamb will overcome them, because he is lord of lords, and king of kings, and those with him are the called, and elect, and faithful.

18:4 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:5 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:6 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:7 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:8 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:9 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:10 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:11 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:12 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:13 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:14 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:15 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:16 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:17 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:18 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:19 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:20 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:21 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:22 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:23 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:24 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:25 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:26 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:27 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:28 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:29 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:30 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:31 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:32 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:33 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:34 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:35 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:36 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:37 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:38 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:39 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:40 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:41 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:42 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:43 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:44 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

18:45 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.
And he cried out in a powerful voice, saying, "Fallen! Fallen is Babylon the Great, and has become the dwelling place of demons and the haunt of every unclean spirit and the haunt of every unclean bird, and the haunt of every unclean and detestable beast.

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

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

And he cried out in a powerful voice, saying, "Fallen! Fallen is Babylon the Great, and has become the dwelling place of demons and the haunt of every unclean spirit and the haunt of every unclean bird, and the haunt of every unclean and detestable beast, because every nation has drunk of the wine of the wrath of her prostitution, and the kings of the earth have fornicated with her, and the merchants of the earth by virtue of her luxury have become rich."

And I heard another voice from heaven saying, "Get out, O my people, out of her,..."
18:5 ὅτι ἐκκολλήθησαν αὐτῆς ἀι ἀμαρτίαι ἀρχή τοῦ ω̄ρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.

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

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

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

18:7 ὅσα ἐδόξασεν αὐτήν καὶ ἐστηρνησάεσθαι, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασιλίσσα, καὶ χήρα ὡκ εἰμί, καὶ πένθος οὐ μὴ ἴδων·

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

Ἐκλάθατε ἐξ αὐτῆς, ὁ λαός μου Ἁρμονία
Ἐκλάθατε ὁ λαός μου ἐξ αὐτῆς. Π 2020
Ἑλαθατε ἐξ αὐτῆς, ὁ λαός μου 051 469 1006 1841 1854 2065 2074 2329 Hipp TR
Ἑλαθατε ἐξ αὐτῆς, ὁ λαός μου 046 82 94 241 627 920 1611 1828 1862 1888 2030 2053 2138 RP
Καὶ Ἑλαθατε ἐκ αὐτῆς, ὁ λαός μου 2062
Ἑλαθατε ὁ λαός 2814 (16 minuscules)
lac 88 2050 2256 2351. The plural verb may be a harmonization to Isaiah 52:11.


18:7a ἐκκολλήθησαν (piled up) K A C P 046 051 9052 922 1006 1611 1828 2040 2053 2062 2329 ἰκολούθησαν (followed) [296 2049– copies of TR] Erasmus–1516–TR Stephens–1550–TR Beza–1598–TR Elzevir–1624–TR Scrivener–1887–TR lac 2050. The reading of the TR is so clearly an error, that the KJV and the NKJV did not follow it. Only Young's Literal Translation followed it. Scrivener's 1894 edition may be considered a "corrected Textus Receptus." Once again, the manuscripts 296 and 2049 do not count, as they are handwritten copies of printed TR editions, after the fact.

18:7b The word ὁδῷ 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 οργή - strēníaō means to "live luxuriously, sensually," which again is the idea of enjoying one's senses and experiencing good feeling things. So now she is condemned to experience bad things, since she earlier had experienced only good things, compare Luke 16:25, where Abraham said to the rich man, "Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering." And Luke 6:24, 25: "But woe to you who are rich, because you have received your share of comfort. Woe to you who are well fed now, for you will go hungry. Woe to you who are laughing now, for you will mourn and weep."
18:8 And thus, they no longer buy their cargo anymore, for the horror of her torment, say

18:9 standing a long distance away, for the horror of her torment, saying, "Alas, alah, great city! Babylon, strong city! For in a single hour your doom has come!"

18:10 And the kings of the earth when they see the smoke of her burning, shall weep and beat their breasts over her, they who had fornicated and experienced luxury with her,

18:11 And the merchants of the earth weep and mourn over her, because no one buys their cargo anymore,

18:12 because no one buys their cargo anymore, for the horror of her torment, say

Because of this, her blows will come in a single day, death and mourning and famine, and she will be consumed by fire. For able is the Lord God who sentenced her."
pān skevōs ἑλεφάντινον καὶ πᾶν skevōs ἐκ ξύλου τιμωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,

12cargo of gold, silver, precious stones and pearls, and of linen, silk, purple and scarlet cloth, and every aromatic wood,\textsuperscript{34} and every item of ivory, and every article of expensive wood,\textsuperscript{35} copper, iron, and marble,

18:13 καὶ κιννάμωμον καὶ άμωμον καὶ θυμιάματα\textsuperscript{36} καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν, καὶ σωμάτων καὶ ψυχᾶς ἀνθρώπων.

13and cinnamon\textsuperscript{37} and cardamom,\textsuperscript{38} and incenses, myrrh and frankincense, and wine, olive oil, finest flour, and wheat, and cattle, sheep and horses, and carriages, and the bodies and souls of human beings.

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

14And your fruit,\textsuperscript{39} what your soul had lusted for,\textsuperscript{36} has left you; yes, all the luxuries and the splendor, have vanished\textsuperscript{36} from you, and never shall men find\textsuperscript{36} them again.

\textsuperscript{34}lam{\textsuperscript{1778}} 2080 2329
\textsuperscript{35}της επιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσιν.
\textsuperscript{36}καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν, καὶ σωμάτων καὶ ψυχᾶς ἀνθρώπων.
\textsuperscript{37}της επιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσιν.
\textsuperscript{38}καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν, καὶ σωμάτων καὶ ψυχᾶς ἀνθρώπων.
\textsuperscript{39}καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν, καὶ σωμάτων καὶ ψυχᾶς ἀνθρώπων.

18:12a \textsuperscript{353}The Greek says "thuonic wood." There was a "thuon tree" that grew in north Africa. The most important property of this tree is that its wood was burnt in offerings in ceremonies. Furniture made out of its wood was in popular demand. Its resin was valued not only for ceremonial incense, but may have been medicinally used, as an anti-biotic, anti-fungal and anti-wart. Some say this was the citron tree, also grown in north Africa, and valued for its resin and durable wood. They claim that for the Jewish feast of Booths, there developed a custom, based on the command in Leviticus 23:40 to "take the fruit of the goodliest tree" the custom to use the cedar cone in the ceremonies. But then that the custom changed to using citron fruit, with the Greek name for cedar, kedron, held over and applied to the citron. And that the Greek word for cedar, κέδρον - kedron, was latinized into citron. I don't know how valid that is, since there was a specific Greek word for citron, κίτρον - kitron. And this word was said by Pamphilus to be a word borrowed from Latin. The citron tree does have aromatic resin that was valued. This passage in Revelation does not mention how thuonic wood was used, but it reminds me of the Greek word for offering, thumos. I am not convinced that the thuon tree was the same as the citron tree. On the other hand, the Latin name thuja pilcata, 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 pilcata, also known as red cedar. Obviously, this could hardly be the tree meant here in Revelation. But what all these trees have in common are aromatic properties- resins and hydrocarbons, that could be used for offerings as a pleasing aroma.

18:12b \textsuperscript{355}The Greek word can metaphorically mean "summertime/harvest happiness."

18:13a/txt \textsuperscript{355}The Greek word can metaphorically mean "summertime/harvest happiness."

18:13b/txt \textsuperscript{356}The Greek word can metaphorically mean "summertime/harvest happiness."

18:14a/txt \textsuperscript{356}The Greek word can metaphorically mean "summertime/harvest happiness."

18:14b/txt \textsuperscript{356}The Greek word can metaphorically mean "summertime/harvest happiness."
18:15 Οἱ ἐξορθησάντες ἄπτατος, ἀπὸ μακρόθεν στήριζοντας διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,

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

18:16 λέγοντες, Οὐαί οὐαί, ἡ πόλις ἡ μεγάλη ἡ περιβεβλημένη βύσσινον καὶ πορφορόν καὶ κόκκινον, καὶ κεχυρωμένη [ἐν] χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ.

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

18:17 ὅτι μὴ ἠρµήσθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων καὶ ναῦται καὶ δοῦν τὴν βάλασσαν ἐργάζονται ἀπὸ μακρόθεν ἔστησαν

17That kind of wealth has been ruined in one hour!" And every pilot and anyone sailing toward the place, and mariners and such as work the sea, stood afar off,
18:18 and cried out, watching the smoke of her fire, saying, "What city is like the great city?"

18:19 And they threw dust above their heads and cried out weeping and mourning, saying, "Alas, Alas, great city, through whom all those owning ships on the sea became rich from her Priceyness. How has she been laid waste in one hour?"

18:20 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."

18:21 And a powerful angel lifted up a stone, like a giant millstone, and threw it into the sea, saying, "With such violence will that great city Babylon be thrown down, and never more be found."

18:22 And the sound of guitarists and musicians and flutists and trumpeters will never more be heard in you, nor will any craftsman of any skill be found in you anymore, nor the sound of a millstone be heard in you anymore.

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367 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.

368 18:20a "αγιοι και οι αποστολοι" in John 18:19-21 is found in A P 046 922 1006 1611 1828 1841 2040 2053 K K 2062 2329 2344 it ar,lg vg syr vs. With * copa (eth Hipp, but omit and φωνη...ετι) Andr Beat Prim TR RP NA27 omit and φωνη...ετι. And the sound of guitarists and musicians and flutists and trumpeters will never more be heard in you, nor will any craftsman of any skill be found in you anymore, nor the sound of a factory be heard in you anymore.

370 18:22 And the sound of guitarists and musicians and flutists and trumpeters will never more be heard in you, nor will any craftsman of any skill be found in you anymore, nor the sound of a factory be heard in you anymore.
18:23 and the light of a lamp will not shine in you anymore, and the sound of bridegroom and bride will not be heard in you anymore. For your traders were the lords of the earth, in that by your sorceries all nations were deceived.

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

Chapter 19

Hallelujah!

19:1 After these things I heard something like the sound of a very large multitude in heaven, saying, “Hallelujah! The salvation and glory and power of our God!”

19:2 How true and right are his judgments! For he has judged the great prostitute who was destroying the earth with her prostitution, and has avenged the blood of his servants spilled by her hand.”

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

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371 Greek: μεγιστᾶνες; compare Daniel 7:23, Ecclesiasticus (Sirach) 4:1, 4:24; 372 “Is it not the rich who oppress you? Is it not they who are summoning you into court?” James 2:6; 373 “If it be aught, let it be from your mouth” (Acts 5:23); 374 “He who speaks, let him speak as the oracles of God” (Romans 12:3).
19:4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα ζώα καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, λέγοντες, Ἁμὴν, Ἀλληλουία.

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

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

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

19:6 Καὶ ἠκούσα εἰς τὸ πόλιον ό διά τὸ διάτοιο πολλῶν καὶ ό διά τὴν βροντήν ἔχθεθον, Αλληλουία, ὅτι ἔβασίλευσεν κύριος ὁ θεὸς ἡμῶν ὁ παντοκράτωρ.

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

19:7 καὶ ἀγαλλιῶμεν καὶ δοῦμαι λέγοντες, καὶ δοῦμαι τὴν δόξαν αὐτῷ, ὅτι ἠλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν· ἂν ημῶν ἅγιοι, καὶ οἱ φοβούμενοι αὐτὸν, οἱ μικροὶ καὶ οἱ μεγάλοι.

7Let us rejoice and exult, and give glory to him, for the wedding of the Lamb has come, and his wife has made herself ready;
Behold a White Horse

19:11 Καὶ ἐίδον τὸν οὐρανὸν ἠνεῳγμένον, καὶ ἰδοὺ ὄραμα θυελλόν, καὶ ὁ καθήμενος ἐπὶ αὐτὸν [καλούμενος] πιστός καὶ ἀληθινός, καὶ ἐν δικαιοσύνη κρίνει καὶ πολεμεῖ.

11And I saw heaven opened, and behold, a white horse, and the one sitting on it [called] faithful and true, 391 and in righteousness he judges and makes war.

19:12 Οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ ἐπιφέρεται ὁμοίωμα πυρός, καὶ ἐπὶ τὴν θρησκείαν αὐτοῦ ἀληθινή ἡ καὶ ἀληθινὸς καλούμενος it

12And his eyes are like 392 flames of fire, and on his head many diadems, having a name written 393 on them which no one knows but himself,

386 19:8 56
387 19:9 6 καὶ καλούμενος
388 19:9 46 (2344) a (vg) syr
389 19:9 6 καὶ καλούμενος καὶ ἀληθινὸς
19:13 and peribeblamenos imatia veveamenedon aymati, kai keklhtai to oinoa autou o logos tou theou.

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

19:14 kai ta stratevumata [tata] ev to ouranwo hkolouthei autw ef' 'ippoi leukois, evnededumenvo bosophon leukov katharou.

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

19:15 kai ek tou stoamatos autou ekporeuetai roymaria oxeia, ina ev auti patazhi ta evn, kai autous poimanei autous en rabyb sibdris' kai autous patei t phenomen tou oinoou tou thymou tis orygis tou theou tou pantokratous.

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

19:16 kai exe ep to imatia kai ep t ton mepon auton oinoa geveamenedon Basileus basileion kai kyprio kyrion.

16And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.
19:17 Kai εἶδον ἕνα ἄγγελον ἔστωτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν ἐμφανὺς μεγάλη λέγων πᾶσιν τοῖς ὄρνεοις τοῖς πετομένοις ἐν μεσουρανήματι, δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ,

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

19:18 ἵνα φάγητε σάρκας βασιλείων καὶ σάρκας χιλιάρχων καὶ σάρκας ἱσχυρῶν καὶ σάρκας ῥυπών καὶ τῶν καθημένων ἐπὶ αὐτῶν καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ μεγάλων.

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

19:19 Kai εἶδον τὸ θηρίον καὶ τοὺς βασιλείς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ῥυποῦ καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

19 And 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.

20:1 καὶ ἐπάσχει τὸ θηρίον καὶ μετ’ αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ τοῦτοῦ ὁ ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν ἐν φωνῇ μεγάλῃ ἐν θείῳ.

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

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

Chapter 20

The One Thousand Years

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

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

20:2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος, ὁ ἐστιν Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἡμέραι.

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

20:3 καὶ ἤθελεν αὐτὸν εἰς τὴν ἀβύσσον καὶ ἐκλείσει καὶ ἑσφράγισεν ἑπάνω αὐτοῦ ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη ἕως ἐπὶ τὴν χίλια ἡμέραν· μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.

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

20:4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπὶ αὐτοὺς, καὶ κρίμα ἔδοθεν αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἱ ἄρχοντες οἱ προσεκύνησαν τὸ θηρίον ὑπὸ τοῦ τοῦ θηρίου.  ὁ θηρίον ὂν ἐκτίθηκεν ἐπὶ τὸν ἄγγελον καὶ ἔβαλεν τὸ χάραγμα ἐπὶ τὸν μετέωρον καὶ ἔδωκεν αὐτῷ μικρὸν χρόνον· καὶ ἔδησεν καὶ ἐβασίλευσεν μετὰ τοῦ Χριστοῦ χίλια ἡμέραι.

4 And I saw thrones, and they took their seat on them, and judgeship was given to them, that is, the souls of those beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast, neither the

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411 20:2a txt ὃς ὁ ἀρχαῖος Α f052 syrh NA28 {\|} ὃς ἀρχαῖος syrh οὗ τὸν δράκον τὸν ἀρχαῖον Ν 046 051 922 1006 1611 1841 2053 2062 2329 TR RP lac C P 1828. The UBS textual commentary says the reading “ὁ τὸν δράκον τὸν ἀρχαῖον” 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 τὸν δράκον.

412 20:2b txt omit Α Ν 046 1006 1841 2040 2050 2053 2062 2329 Μ A f052 synh copsa bo TR SBL NA28 {\|} ὁ πλανῶν τὴν μαρτυρίαν τὴν ὃν 046 051 922 2084 2015 2062 2329 TR lac C P 1828.

413 20:3 txt οὗ τοῦ θηρίου Α Ν 046 051 922 1006 1841 2040 2050 2053 2062 2329 RP SBL NA28 {\|} τῷ θηρίῳ 922 1006 1611 1841 2040 2053 TR lac C P 1828.

414 20:4a txt ὃς Α Ν 046 051 922 1006 1841 2040 2050 2053 2062 2329 TR lac C P 1828. Though the first is called an adverb and the latter a conjunction, there is no difference in meaning here.
image of him, and did not take the mark on their forehead or on their hand. And they came to life, and reigned with Christ a thousand years.  

20:5 οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἀχρ’ ταῦτα τὰ χίλια ἔτη, ἀυτῇ ἡ ἀνάστασις ἡ πρώτη.  

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

20:6 καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,  

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

The Last War  

20:7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,  

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

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

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

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

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

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

The Great White Throne of Judgment

11 καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς μεγάλους καὶ τοὺς μικρούς, ἑστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοίχθησαν· καὶ ἄλλο βιβλίον ἠνοίχθη, ὧν ἐστιν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

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

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

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

15 And 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.
Chapter 21

The New Jerusalem

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

21:2 And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride made beautiful for her husband.

21:3 And I heard a great voice from the throne saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people, and he shall be their God;"

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

5 And the one sitting on the throne said, "Behold, I am making all things anew." And he says, 434 "Write, 'These words are trustworthy and true.'" 435


6 And he said to me, "They are accomplished," 436 I am 437 the Alpha and the Omega, the beginning and the end. To him who is thirsty I will give freely from the spring of the water of life.

21:7 ὁ νικῶν κληρονομήσει ταύτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι νῦσ.

7 He who overcomes will inherit these things, 438 and I will be to him his God and he will be to me a son. 439

21:8 τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσι καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσι τὸ μέρος αὐτῶν ἐν τοῖς δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσι καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσι τὸ μέρος αὐτῶν ἐν τῇ λήμνῃ τῇ καιμομένῃ πυρὶ καὶ θείῳ, ὃ ἔστιν ὁ θάνατος ὁ δεύτερος. 440

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

432 21:4α txt omit Ρ P 0518 f052 922 1611 2010 2053 2062 2329  ἵτσικον syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 { } ο θεος Α 1006? 1841 vg Apr Beat Tert Tyc3 TR ἀπ αυτων 046 ΜΚ lac C 1828 2040
433 21:4β txt {A} τα πρώτα Α P 0518 f052 1006 1611 1841 2035 2329 συρθυ Άνδρ Andr quaе prima vg st arm4 Apr Beat τα πρώτα Νυ ειπεν τα πρόσωπα syr th οτι τα πρώτα Νυ 046 922 2050 ίταρ σιλ vg сел aww συρθυ cop К P arm Iren4а, Aug Quod Prim TR RP NA27 (ειτε) {C} lac C 1828 2040.
434 21:5α txt {A} λέγει Α 046 922 1611 2035 2062 2329 vg συρθυ Apr Beat Τυθικ Ιρινλατ Am NA28 { } λεγει μοι Κ P 0518 f052 1006 1841 1841ιν 2053 2062 2329 046 arm eth TR RP ειπεν μοι ιταρ συρθυ i tаρ συρθυ cop К, bo ειπεν συρθυ Tyc2 ½ ο θεος lac C 1828 2040.
435 21:5β txt {Α} ου του εοι μ ιταρ α Νυ ειπεν 17 1878 Ιρινλατ Prim WH NA28 { } γεγοναν 1006 1841 2053 2062 2080 ιταρ συρθυ cop К Tyc Prim Οεκ Ιρινιντ, γεγονε vg ιταρ Prim Er, Ald. Col. TR γεγονα P Ρ 046 051 922 1611 2050 2070 2329 ΜК cop Α arm Orig Andrew Arethas RP γεγονα 2030 omit Κβ συρθυ cop К Tyc 3 Beat ps-Ambr lac C 052 1828 2040. The UBS textual commentary: "The unusual aoristic termination of γεγοναν seems to have given rise to the variants (a) γεγοναν (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." For a fuller apparatus, see endnote.
436 21:6α txt {Α} εν δωλ Α f052 1841 2053 2062 (ιταρ σιλ vg συρθυ TR NA27 ειμι) { } εν δωλ Ρ P 046 051 922 1611 2050 2070 2329 συρθυ cop К Cypr? omit ΜΚ RP lac C 052 1828 2040. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γεγονα in the previous set of variants lack either ειμι (P 046 many minuscules) or ειμι 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." 438
437 21:7α txt ταυτα Ρ Α P 046 051 f052 922 1006 1611 1841 2050 2053 2062 2329 lat syr cop arab RP SBL NA28 { } παντα a doz. minus TR lac C 1828 2040
438 21:7β txt ιταρ Α Ρ 046 f052 922 1006 1611 1814 2050 2053 2062 2329 συρθυ RP SBL NA28 { } ιταρ ου 0515 arm-α θεοι 2042 { } ιταρ Ου TR ιταρ arm-1 lac C 1828 2040
439 21:8α txt omit Ρ Α P 051 f052 1006 1611 1841 2050 2053 2062 latt copαμι Β Ρ SBL NA28 { } και αμαρτωλος 046 922 2329 ΜΚ συρθυ, ιταρ copαμι Β Ρ lac C 1828 2040.
The Bride and Wife of the Lamb

21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came, and he spoke with me, saying, "Come, I will show you the bride, the wife of the Lamb." 445

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

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

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

443 21:8b Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are part of the history of the word.
444 21:9b city Jerusalem, descending out of heaven from God.
445 21:10 having the glory of God. Her radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal;
446 21:11 having a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the sons of Israel;
21:13 ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς; 13from the east three gates, and from the north three gates, and from the south three gates, and from the west three gates; 352
21:14 καὶ τὸ τεῖχος τῆς πόλεως ἔχων ὀνόματα δώδεκα, καὶ ἔπτι αὐτῶν 454 δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου. 14with the wall of the city having twelve foundations, and on them twelve names, of the twelve apostles of the Lamb.
21:15 Καὶ ὁ λαλῶν μετ’ ἐμοῦ εἶχεν μέτρον κάλαμον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς. 15And the one speaking with me had a measuring rod of gold, to measure the city, and its gates and its wall.
21:16 καὶ ἡ πόλις πετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ὀσοῦ τὸ πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος αὐτῆς ἴσα ἐστίν. 16And the city lies foursquare, that is, its length is as great as the width. And with the rod, he measured the city at 12,000 stadia. 458 The length and width and height of it are the same. 459

450 21:12b txt τὰ ὄνοματα Α 922 1611 1841 2030 (2050 τὰ ὄνοματα after ἵσταν) 2053 2329 (NA28 [τὰ ὄνοματα]) (C) / ὄνοματα 046 f052 1006 2062 H vgr arm eth Beat Apr RP / cop54 has “names” but Coptic is really indiscriminate for the article / ὄνομα copbo / omit Κ 0515 Μ A it arm Andr TR SBL / lac C 1828 2040. Elsewhere, John has been known to omit ὄνομα when referring to people being written in the Book of Life, for example. So, the shorter reading may indeed be original.
451 21:13b txt East and North and South and West: N P 046 922 1778 1841 2050 2080 AT RP SBL NA28 / E, N, S and W: 1611 2329 Erasmus 4,5 Scriv-1894-TR / E, N, S, W: it vgr miss Prim Beat Erasmus 1,2,3 Aldus Colinaeus Stephens-1550 Elzevir-1624 Beza-1598 / E, N, S, W: 0515 / E, N, and S, and W: 1678 / E, N, W and S: A cop58 / E and W and N and S: arm1,2 eth 1,2 cop54 / E and W and S and N: eth / E, W and S and N: copbo / E and S and N and W: pc. arab / E and N and S: Κ 2053 2062 / E and N and W: 1006 / lac C 1828 2040. This footnote is to show both the presence and absence of καὶ, 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.
452 21:14a txt ἔχων (nom sg masc part pres) A 046 P 922 1006 2329 2777 pc NA28 / εἶχε (imperf act ind 3rd sg) f052 2020 / ἔχων (nom & acc sg neut part pres act) N² 0515 1611 1841 2050 2053 2062 Μ TR RP / omit Κ* 2050 eth armP / lac C 1828 2040. The words ἔχων and ἔχων are both present participles; the difference is in gender. The referent, τὸ τεῖχος, is neuter, but might look masculine to the casual eye because of its termination. The theory is that John wrote it without attention to grammatical agreement, and the other readings are subsequent corrections to the grammar.
453 21:14b txt en auton ALL EXTANT WITNESSES RP SBL NA28 / (tr en auton [nothing]) TR
454 21:15 txt μετρον Κ A 046 0515 f052 922 1006 1611 1841 2053 2062 2329 lat syn cop54 armo,1,2 eth arab RP SBL NA28 / omit 2050 Μ A it arm copbo arm-4 TR / lac C 1828 2040
455 21:16a txt omit ALL EXTANT WITNESSES RP SBL NA28 / (tr omitov Επίτικ [nothing]) TR
456 21:16a txt ὀνόματα Κ 046 0515 f052 922 2053 2062 it vgr ΤG RP / και 181 2059 2060 2069 pc / omitov και 1 A 0006 1611 1841 2053 2062 syn rh TR [NA27] / lac C 1828 2040.
457 21:16b A stadion was 6 plethra, one plethra being 100 Greek feet, so a stadion = 600 Greek feet, 625 Roman feet, 606½ English feet, 185 metres. This comes to 1,379 miles or 2,220 kilometres. As the crow flies, this is about the distance of San Diego to Kansas City, or San Diego to Kamloops, or Buenos Aires to La Paz, or Sydney to Cooktown, or Brisbane to Port Moresby, or Perth to Lake Torrens, or Seoul to Hong Kong, or Nairobi to Harare, or Lagos to Bissau, or Cairo to Tehran, Tehran to Ahmadabad, or Calcutta to Kabul, or Banda Aceh to Surabaya.
21:17 καὶ ἐμέτρησεν τὸ τείχος αὐτῆς ἑκατὸν τεσσάρων πηχῶν, μέτρον ἄνθρωπου, ὅ ἐστιν ἄγγέλου.

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

21:18 καὶ ἔνδωμησις τοῦ τείχους αὐτῆς ἱασπίς, καὶ ἡ πόλις χρυσίον καθαρὰν ὄμοιον υαλῶς καθαροῦ.

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

21:19 oἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· οἱ θεμέλιοι ὁ πρῶτος ἱασπίς, ὁ δεύτερος σάπφιρος, ὁ τρίτος χαλκηδών, ὁ τέταρτος σμάραγδος, ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἑβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἐνδέκατος τοπάζιον, ὁ δεκατος χρυσόπρασος, ὁ ἑνδέκατος υάκινθος, ὁ δώδεκατος ἀμέθυστος.

19 The foundations of the walls of the city are adorned with every precious stone: the first foundation with jasper, the second sapphire, the third chalcedony, the fourth emerald,

21:20 ὁ πέμπτος σαρδόνυξ, ὁ ἐκτος σάρδιον, ὁ ἐβδομος χρυσόλιθος, ὁ ἑβδομος βήρυλλος, ὁ ἑνδέκατος τοπάζιον, ὁ δεκατος χρυσόπρασος, ὁ ἑνδέκατος υάκινθος, ὁ δώδεκατος ἀμέθυστος.

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

21:21 καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρῖται, ἀνὰ εἷς ἕκαστος τῶν πυλῶνων ἤν ἐξ ἐνός μαργαρίτου. καὶ ἡ πλατεία τῆς πόλεως χρυσίον καθαρὸν ὡς ὑαλὸς διανυγῆς.

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

467 [nothing!]
21:22 And I did not see a temple in it, for the Lord God Almighty is its temple, and the Lamb.

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

21:24 And the nations will walk by its light; and the kings of the earth bring their glory into it;

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

21:26 and they will bring the glory and honor of the nations into it.

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

*The River of Living Water*

22:1 Καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου,

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

22:2 ἐν μέσῳ τῆς πλατείας αὐτής καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ἱνα ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μήνα ἕκαστον ἀποδίδον τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

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

22:3 καὶ πάν τι κατάθημα ὑπὲρ ὑπὸ θρόνον τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ,

3 And every accursed thing will no longer exist. And the throne of God and of the Lamb will be in it, and his servants will serve him,
22:4 and they will look upon his face, and his name will be on their foreheads.

22:5 as to whether the phrase πᾶν κατάθεμα means "any curse" or "any accursed thing."

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

22:7 I said to me, "These words are trustworthy and true. Yes, the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what things must soon take place."

22:8 And behold, I am coming soon. Blessed is he who keeps the words of the prophecy of this book."
22:8 ἴσως ἵωάννης ὁ ἄκούων καὶ βλέπων ταῦτα. καὶ ὅτε ἦκουσα καὶ ἔβλεψα, ἔπεσα προσκυνήσα ἐμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

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

22:9 καὶ λέγει μοι, Ὅρα μὴ σύνδουλός σού εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν προφητῶν τοὺς λόγους τοῦ βιβλίου τοῦτον τῷ θεῷ προσκύνησον.

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

22:10 καὶ λέγει μοι, Μὴ σφαγίσης τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τοῦτοῦ, ὁ καιρός γὰρ ἐγγύς ἐστίν.

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

22:11 ὁ δίκαιων δικαιοσύνη ἐτί, καὶ ὁ ρυπαρός ῥυπανθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιήσητο ἔτι, καὶ ὁ ἄγιος ἀγιασθήτω ἔτι.

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

Behold, I Am Coming Soon

22:12 ἰδοὺ ἔρχομαι ταχὺ, καὶ ὁ μισθός μου μετ᾽ ἔμοι, ἀποδοῦναι ἕκαστῳ ὡς τὸ ἔργον ἐστίν αὐτοῦ.

12 Behold, I am coming soon, and the repayment from me along with me, to pay back to each one such as his work truly is.
22:13 ἐγώ τὸ Ἄλφα καὶ τὸ Ὡ, ὁ πρῶτος καὶ ὁ ἐσχάτος, ἢ ἀρχὴ καὶ τὸ τέλος.

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

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

Blessed are those who wash their robes, so that access to the tree of life will be theirs, and to the gates, so they may go into the city.

22:15 ἔξω οἱ κόνις καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν φεδός.

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

22:16 ἔγω Ἰησοῦς ἐπέμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις, ἐγώ εἰμί ἡ ρίζα καὶ τὸ γένος Δαυίδ, ὁ ἀστήρ ὁ λαμπρὸς ὁ πρωϊνός.

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.

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499 See the Majority Text switches this to the future, “what it will truly be,” that is, after judgment.

498 22:12b TR ή τῆς αὐτοῦ ἔσται 3 4 42 4 24 99 24 45 122 1841 1854 1859 1862 1888 2053 2062 2138 2436 RP το ἕσται 35 104 175 181 424 459 922 1611 1852 2017 2030 2059 2060 2065 2073 2081 2329 2814 TR TR omit 469 757 1852 “according to his works” 792 2042 2074 (syrth) copsa 15th eth opera ejus Tyc2 opera sua vg ps-Ambr opera ipsorum it8 18 facta sua Cypr Prim sicuat opus ejus erit Beat lac C 051 69 920 1384 1828 2019 2040 2256 2302 2351.

499 22:13 TR ή το πρῶτος καὶ ο ἐσχάτος η αρχή καὶ το τέλος πρῶτος και ἐσχάτος η αρχή καὶ το τέλος Β ή το πρῶτος καὶ ο ἐσχάτος καὶ η αρχή καὶ το τέλος syrth TR ή το πρῶτος και ο ἐσχάτος αρχη καὶ το τέλος 2053 2062 latt syr ή αρχή καὶ το τέλος ο πρῶτος καὶ ο ἐσχάτος A ι MA TR ή αρχή καὶ το τέλος 2050 copbo ή ο πρῶτος και ο εσχατος arm-1 Vig lac C 051 1828 2040.

500 22:14 TR (A) πλύνοντες τὰς στολὰς αὐτῶν Ν Α 052 (922 2006 plvynntes) 1841 2053 2062 it8 vg ή copsa eth Athmiss Ps-Ambr Fulg Apr (Prim) Haymo NA27 (A) πλάτυνοντες τὰς στολὰς αὐτῶν Ps-Ath ποιούντες τὰς ἐντολὰς αὐτῶν καὶ πλύνοντες τὰς στολὰς αὐτῶν 469 ποιούντες τὰς ἐντολάς αὐτοῦ 046 1611 2329 in it8 syrth copbo (arm) τηρῶντες τὰς Andrew; Tertull Cypr Tyc Areth (Caesarius) (Beat) TR RP lac C 051 1828 2040. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The Reading appearing is to be a scribal emendation, for elsewhere the author uses the expression τηρεῖν τὰς ἐντολὰς (12:17; 14:2). [and not ποιοῦντες as here] 'Moreover, the prepossessions of the scribes would have favoured poioúntes tās entolās rather than plvynntes tās stoλās' (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 Ν Α 052 (1678, 1778, 2080 are directly descended from 052) is overwhelming here, opposed by only one uncial, 046, which is famously revised in character.

501 22:15a TR omit Ν Α 046 051S f052 all other extant minuscules latt syrth Ath HIPP RSP SBL NA28 (J) δέ 1107 1894 Fulg cop arm arab Prim TR καὶ syrth lac C 1828 2040.

502 22:15b Deut. 23:18; a dog is a male prostitute.

503 22:16 ο πρωινος Ν Α 046 (πρωινος) 051S 922 1611S 2053 2062 Ath Tyc2 Vig RSP SBL NA28 (J) καὶ ορθόνιος TR καὶ ο πρωινος Α καὶ πρωινος 1006 1841 1678 1778 it8vg Vig Prim Beat Apr ο πρωινος ο λαμπρος 2050 al. αστήρ δε πρωινος 2329 syrth “like the splendid star of the morning” syrth eth “star of the hour of morning which is enlightened” copsa “star which is wont to rise in the morning” copbo “star of dawn” arm-1 lac C 1828 2040 2080.
22:17 Καὶ τὸ πνεῦμα καὶ ή νύμφη λέγουσιν, Ἄρχου. καὶ ὁ ἄκοων εἰπάτω, Ἄρχου. καὶ ὁ διψών ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

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

22:18 Μαρτυροῦ ἐγώ παντί τῶν ἀκοόντων τού ὅλου μητέρες τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ᾽ αὐτά, ἐπιθήσει ἐπ᾽ αὐτόν ὁ θεός τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·

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

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

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

504 22:17 TXA ΘΕΛΟΝ A 046 922 1006 1611 1841 1678 1778 2053 2062 am tol cop bo eth Ath Ty 052 Prim%, RP SBL NA 28  / / καὶ ο θελων 2050 2329 vg 0 cil fu sy rh cop sa arm α, A arab Ty 223 Prim%, Be 0 apr TR // lac C P 1828 2040 2080

505 22:18 TXA ΜΑΡΤΥΡΟΥ ΕΓΩ A 046 & ALL OTHER EXTANT GRK WITNESSES it 86 syr cop arm Prim Be apr RP SBL NA 28  / / μαρτυροῦ εγώ 0513  / / μαρτυροῦ εγώ 2329 + 16 al // συμμαρτυροῦμαι γαρ 2075 supp vg tr // lac C P 1828 2040 2080


507 22:19 TXA {A} ἀφελή η Α 051 922 1060 1611 1678 1778 2041 2053 2062 2329 ἀφελή {B} ἀφελεί 2329 Erasmus 2 NA 28  / / ἀφελεί 792  / / ἀφελεί 2329 // ἀφελεῖ 2050 2329 // ἀφελεῖ 2053 2329 // ἀφελεῖ 2040 2080. In the last few verses of Revelation, the TR has unique readings, because it is a translation from Latin, since Erasmus' sole Greek manuscript for Revelation, 2814, was incomplete at the end.

508 22:19 TXB {B} ἀφελεί Α 046 051 922 1060 1611 1841 2010 2053 2062 ἀφελεί 2329 Erasmus 2 NA 28  / / Ν αφελεί 1678 1778 compl. colin RP // ἀφελεί 181 1, 3, 4, 5 aldus TR // lac C P 1828 2040 2080.

509 22:19 TXC ξύλον Α 046 051 922 1006 1611 1678 1778 2041 2053 2062 ἀφελεί 2329 Erasmus 2 NA 28  / / ἀφελεί 1678 1778 compl. colin RP // ἀφελεῖ 181 1, 3, 4, 5 aldus TR // lac C P 1828 2040 2080.

Proof that Erasmus got this "book" reading from the Latin is the fact that his one Greek manuscript, 2067 (208), did not lack the end verses. And here in 22:19, that sister manuscript reads "tree" not "book." And at the bottom of page 1:615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Moreover, there should remain no doubt that Erasmus himself admitted that his TR Greek text of Revelation 22:16-21 was from Latin sources and not Greek. Erasmus wrote: "There was no doubt that some things were missing, and it was not much. Therefore we completed the Greek from our Latin texts, so that there might be no gap. We did not want to hide this from the reader, however, and acknowledge in the Annotationes what we had done, in order that, if
22:20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. [Ἀμήν,] ἔρχου, κύριε Ἰησοῦ.

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

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’ refutation of Thomas Holland in Erasmus and the Text of Revelation.

The A 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 supr as a lone uncial. The Ν reading is bolstered by another uncial, 052, in the form of its minuscule descendants 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as Α 046, and certainly better than 051 supr as a lone uncial. The 922 reading is simply a mistaking of ΝΑΙ for ΚΑΙ. I think that the Ν reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural—my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.
22:21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων τῶν ἁγίων.

21 The grace of the Lord Jesus be with all the saints.

511 22:21α txt {B} κυρίου Ἰησοῦ

512 22:21β txt {C} μετὰ πάντων τῶν ἁγίων αὐτοῦ

513 22:21γ txt omit ἀμήν

Interesting that the same people who object to the NA27 text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," here in Revelation 22:21 where the NA27 text says "the grace of the Lord Jesus be with all," they object, and prefer that this blessing be only to the saints.

513 22:21δ txt omit ἀμήν.
As you will see, there is a maddening variety of classification systems of manuscripts, symbols for them, and ratings thereof. There are even several differing number designations (names) of the manuscripts! The first column is the current Gregory numbers, and then what others called them, and, in the case of von Soden and Schmid, their classification of them. Pickering uses H. C. Hoskier's numbers, which are often, but not always, the same as Scrivener's. The Gregory listing is according to the "Kurzgefaßte Liste, der Griechischen Handschriften des Neuen Testaments," which lists every hand-written manuscript of the New Testament, even if it is a hand-written copy of a printed edition like the Textus Receptus, for example. So, just because a manuscript is listed here, does not mean it is important or meaningful at all for the purposes of ascertaining the original reading.

The manuscripts in this table are described only as pertaining to Revelation. For example, they might have a Byzantine character in Revelation, but another type text in the gospels. Or, it might be called by a different manuscript number in Revelation, and reside in a different 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:

<table>
<thead>
<tr>
<th>MS</th>
<th>Date</th>
<th>NA27</th>
<th>Tisch No.</th>
<th>Scriv No.</th>
<th>Hosk. No.</th>
<th>von Soden</th>
<th>Schmid</th>
<th>Hoskier Refs.</th>
<th>Other Refs.</th>
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<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>p18</td>
<td>III/IV</td>
<td>p18</td>
<td>Oxyr 1079</td>
<td>a1074 H</td>
<td>Grenfel &amp; Hunt, Wessely, R. Charles, van Haelst</td>
<td>1:4-7 v 2</td>
<td>London, British Library, Inv. 2053v; P. Oxy. 1079</td>
<td></td>
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<td>p98</td>
<td>II (?)</td>
<td>p98</td>
<td>D. Hagedorn, Comfort &amp; Barrett</td>
<td>1:13-20</td>
<td>Cairo, Institut Français d'Archéologie Orientale, P. IFAO inv. 237b</td>
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<td>δ2 H</td>
<td>pp. 185, 186, 188, 384, 385, 387, 443, 450, 480, 482, 483, 521</td>
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<td>V</td>
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<td>A</td>
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<td>178-80, 384, 389, 443, 450, 480, 484, 521</td>
<td>II pp. 3, 14, 85-98, 135-8, 202</td>
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<td>B (025)</td>
<td>IX</td>
<td>P when diff. from M</td>
<td>P</td>
<td>P</td>
<td>P</td>
<td>α3 H</td>
<td>426, 450, 480, 484, 521</td>
<td>I pp. 76, 317, 322; II pp. 3, 5, 15, 66, 85</td>
<td>Text 1, 7</td>
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<td>X</td>
<td>Mα</td>
<td>183</td>
<td>F</td>
<td>F</td>
<td>Av³ H</td>
<td>I pp. 63, 206f., 307-10</td>
<td>Gregory, Textkritik III pp. 1046f.</td>
<td>7:16-8:12</td>
<td>Athen, Panteleimonos, 99.2</td>
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<td>0163</td>
<td>V</td>
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<td>Oxyr 848</td>
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<td>Grenfel &amp; Hunt, vol. 6, p. 6, Clark, van Haelst 566</td>
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<td>51</td>
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<td>Text 1</td>
<td>22-33</td>
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<td>Paris, BN, Cod. Coislin 20</td>
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<tr>
<td>42</td>
<td>XI</td>
<td>13</td>
<td>13</td>
<td>13</td>
<td>13</td>
<td>δ603 2</td>
<td>25-7</td>
<td>Text 1</td>
<td>289-92</td>
<td>Scrivener: carelessly written; some rare readings</td>
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<td>61</td>
<td>XVI</td>
<td>92</td>
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<tr>
<td>69</td>
<td>XV</td>
<td>f13</td>
<td>14</td>
<td>14</td>
<td>14</td>
<td>δ505 1</td>
<td>219, 401, 450, 488, 526</td>
<td>Text 1</td>
<td>289-92</td>
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<tr>
<td>82</td>
<td>X</td>
<td>m</td>
<td>2</td>
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<td>74</td>
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<td>91</td>
<td>XI</td>
<td>4</td>
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<td>O1⁰ K⁰</td>
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<td>13</td>
<td>Scrivener: neat; also has Acts with Oecumenius commentary</td>
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<tr>
<td>93</td>
<td>1079</td>
<td>19</td>
<td>19</td>
<td>19</td>
<td>K</td>
<td>426,7, 450, 522</td>
<td>Text 1</td>
<td>37</td>
<td>Vogel &amp; Gardthausen</td>
<td>Scrivener: neat; also has Acts with Oecumenius commentary</td>
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<tr>
<td>94</td>
<td>XII</td>
<td>m⁰</td>
<td>18</td>
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<td>18</td>
<td>Av²⁴ 2</td>
<td>222-4, 279, 284, 314</td>
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<td>34-6</td>
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</table>

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'Der Apokalypsetext des Kodex 0207'

LaGrange, Vitelli & Mercati, Naldini, Cavallo, van Haelst

Florence, Bibl. Medicea Laur.; PSI 1166

Unbeachtete und unbekannte griechische Apokalypsehandschriften ZNW 52 pp. 82-8

Meraci, Crisci, van Haelst 56

Oxford, Ashmolean Museum, P. Oxy. 4500

Florence, Bibl. Medicea Laur.; PSI 1296b

ZNW 52 pp. 82-8

Formerly: Florence, Bibl. Medicea Laur.; PSI 1296b

Text of Oxyrhynchus Papyrus LXVI pp. 35-37

Middledorf, Rosenmüller

Scrivener: carelessly written; many peculiarities and errors

Dublin, Trinity College A 4.21 ('Codex Montfortianus')

Text 1, pp. 25-7

Middendorf, Rosenmüller

Scrivener: carelessly written; some rare readings

Leicester, Leicestershire Record Office, Cod. 6 D 32/1 ('Codex Leicestrensis')

Text 1, pp. 289-92

Dobbin, Bruns

Scrivener: carelessly written; some rare readings

Leicester, Leicestershire Record Office, Cod. 6 D 32/1 ('Codex Leicestrensis')

Text 1, pp. 27-289

Ferrara, Harris, Scriv., James, Birdsal, Metzger Manuscript, Gardling, Hatch, Vogel & Gardthausen, Gamillscheg & Harling

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')

Text 1, pp. 34-6

Hatch XI

all; Scrivener says a valuable Rev MS; also Acts with Oecumenius commentary; probably used by Stephens.

Paris, National Library Gr. 237

Text 1, pp. 13

Hatch XI

all; Scrivener says a valuable Rev MS; also Acts with Oecumenius commentary; probably used by Stephens.

Paris, National Library Gr. 237

Text 1, pp. 44-197

Murphy, Payne

Rev

Naples, Bibl. Naz., MS II. A 7

Text 1, pp. 30-298

Staab

all; Scrivener: neat; also has Acts with Oecumenius commentary

Paris, National Library Gr. 219

Text 1, pp. 37

Vogel & Gardthausen

all: 1:1-2:5 addition by later hand; Colophon by monk named Anthony

Paris, National Library Coislin Gr. 205

Text 1, pp. 73-222-4, 279, 284, 314

Manuscripts V BRL 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)
<table>
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<tbody>
<tr>
<td>104</td>
<td></td>
<td>XII</td>
<td>1087</td>
<td>103</td>
<td>103</td>
<td>Text</td>
<td>1 p. 14</td>
<td>all</td>
<td>London, British Library, Harley 5537</td>
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<td>Hoskier Refs.</td>
<td>Other Refs.</td>
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</tr>
<tr>
<td>141</td>
<td>XIII/IV</td>
<td>m</td>
<td>40</td>
<td>40</td>
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<td>δ408</td>
<td>Kr</td>
<td>Manuscripts: V BJRL, vol. 8 pt 2 pp. 16-17; Text 1 pp. 104-7</td>
<td>Gamillscheg, Muñoz, Canart</td>
<td>all</td>
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<tr>
<td>149</td>
<td>XV</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>δ503</td>
<td>Kx</td>
<td>Text 1 pp. 53-5</td>
<td>Hatch XCIII</td>
<td>-</td>
<td>Vatican, Cod. Vat. Pal. Gr. 171</td>
</tr>
<tr>
<td>172</td>
<td>VIII/IX</td>
<td>m</td>
<td>87</td>
<td>87</td>
<td>87</td>
<td>a404</td>
<td>1p1</td>
<td>Text 1 p. 275</td>
<td>Scriv. Exact Transcript pp. 76-7 (as m)</td>
<td>Rev, mutilated</td>
</tr>
<tr>
<td>175</td>
<td>X / XI</td>
<td>m²</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>δ95</td>
<td>Av603</td>
<td>Kx</td>
<td>Text 1 p. 38</td>
<td>all, with Andreas commentary</td>
</tr>
<tr>
<td>177</td>
<td>XI</td>
<td>m</td>
<td>82</td>
<td>82</td>
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<td>a106</td>
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<td>Text 1 pp. 271f.</td>
<td>Turyn, Vogel and Gardthausen, Gamillscheg</td>
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<td>44</td>
<td>44</td>
<td>a1498</td>
<td>134</td>
<td>Text 1 pp. 117-20</td>
<td>Turyn, Vogel and Gardthausen, Gamillscheg</td>
<td>all</td>
<td>Vatican Library Borgiae Gr. 18</td>
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<td>181</td>
<td>XV</td>
<td>12</td>
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<td>12</td>
<td>a101</td>
<td>1p1</td>
<td>a1578</td>
<td>Text 1 pp. 17-24</td>
<td>Scriv: many changes by a later hand</td>
<td>Vatican Library Reg. Gr. 179</td>
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<td>201</td>
<td>1357</td>
<td>m</td>
<td>94</td>
<td>94</td>
<td>94</td>
<td>δ403</td>
<td>K</td>
<td>Text 1 pp. 293</td>
<td>all; Scriv: splendid copy. Arethas' prologue; scribe was Andreas</td>
<td>London, British Libr. Add. 11837 (Formerly Butler 2)</td>
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<tr>
<td>203</td>
<td>1111</td>
<td>m</td>
<td>181</td>
<td>107</td>
<td>107</td>
<td>a203</td>
<td>K</td>
<td>Text 1 pp. 338-41</td>
<td>Lake &amp; Lake II 77; Pal Soc 184; Vogel &amp; Gardthausen p. 28; Gamillscheg &amp; Harlfinger</td>
<td>all</td>
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<td>205</td>
<td>XV</td>
<td>f², m³</td>
<td>88</td>
<td>88</td>
<td>88</td>
<td>δ500</td>
<td>210, 401, 450, 488, 526</td>
<td>Text 1 pp. 307</td>
<td>all; It was written for Cardinal Bessarion, probably by his librarian John Rhosen.</td>
<td>Venice, Bibliotheca San Marco 420 (Fondo ant. 5); NT: fol. 362-441</td>
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<td>241</td>
<td>XI</td>
<td>A</td>
<td>47</td>
<td>47</td>
<td>47</td>
<td>Τδ507</td>
<td>Text 1. p. 133-7</td>
<td>Matthaei, (as k)</td>
<td>Whole N.T.; Rev with Andreas commentary; One of the MS for Rev. that Hoskier most esteemed.</td>
<td>olim: Dresden, Sächs. Landesbibl., A 172</td>
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<td>Τδ206</td>
<td>Text 1. p. 138-41</td>
<td>Matthaei (as 1); Treu pp. 258-60</td>
<td>Rev</td>
<td>Moscow, Hist. Mus., V. 25, S. 407</td>
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<td>121</td>
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<td>165</td>
<td>ΤΩ10</td>
<td>Text 1. p. 556ff</td>
<td>Birdsall, Matthaei, Spatharakis</td>
<td>with Oecumenius Commentary</td>
<td>Paris, Bibl. Nat., Coislin Gr. 224</td>
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<td>251</td>
<td>ΤΩ42</td>
<td>Text 1. p. 747-51</td>
<td>Matthaei (as 11); Staab</td>
<td>A couple singular TR readings found here purportedly; Hoskier says is eclectic type.</td>
<td>Athen, Nat. Bibl., 490</td>
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<td>f1212</td>
<td>102</td>
<td>109</td>
<td>109</td>
<td>Τδ216</td>
<td>Text 1. p. 347-52</td>
<td>Matthaei (as 13 &amp; 14); plates*</td>
<td>Greek/Armenian/Italian triglot, with Italian fr. Catholic epistles to Rev. 4, and the Italian does not agree w/ the Greek</td>
<td>Paris, National Libr. Armen. 9</td>
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<td>296</td>
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<td>57</td>
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<td>57</td>
<td>Τδ600</td>
<td>Text 1. p. 174-180, 615</td>
<td>According to Hoskier, this ms. is a handwritten copy made from Colinaeus' printed edition of the TR (Text 1, pp. 179-180), so not at all significant for TC purposes- cannot be used to prove that a TR reading has Greek Ms support. The Kurzgefaßte Liste has a footnote on this ms, which says &quot;aus Druck abgeschrieben!&quot;, showing they are aware that Hoskier says it is a handwritten copy from a printed edition.</td>
<td>At the bottom of p. 1:615, Hoskier says, &quot;This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text.&quot;</td>
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<td>16</td>
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<td>426, 450, 487</td>
<td>Text 1 p. pp. 6-7</td>
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<td>(Hamburg, Univ. Bibl. Cod. theol. 1252a) verschollen</td>
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<td>α205</td>
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<td>Text 1 p. Rev, mutilated</td>
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<td>Paris, Bibl. Nat., Gr. 56</td>
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<td>δ303</td>
<td>Ir</td>
<td>Text 1 p. Turin, Bibl. Naz., B. V. 8 (Brancschaden, nur Fragmente erhalten)</td>
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<td>Kx</td>
<td>Text 1 p. Florence, Bibl. Medicae Laur., Conv. Soppr. 53</td>
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<td>α1501</td>
<td>α1571</td>
<td>Text 1 p. Florence, Bibl. Ricard., 84</td>
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<td>α506</td>
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<td>Kr</td>
<td>Text 1 p. Vatican Library., Ottob. gr. 204</td>
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<td>α398</td>
<td>p61</td>
<td>Text 1 p. Hall; Rev added in later hand</td>
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<td>Wolfenbüttel, Herzog August Bibliothek 16.7 A9</td>
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<td>I27</td>
<td>Text 1 p. Città del Vaticano, Bibl. Vat., Vat. gr. 366</td>
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<td>NA27</td>
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<td>Scriv No.</td>
<td>Hosk No.</td>
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<td>Other Refs.</td>
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<td>α503</td>
<td>401, 450</td>
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<td>α53</td>
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<td>α400</td>
<td>1b2 p.479, 526</td>
<td>Text 1 pp. 51-2</td>
<td>Staab, Pauluskommentare p. xi (C)</td>
<td>Lacking 3:20-4:10. Hosk: &quot;most probably derived directly from an Uncial.&quot; Group 110-627-2048</td>
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<td>Kx</td>
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<td>757</td>
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<td>150</td>
<td>(21:9-end = 150s.)</td>
<td>δ304</td>
<td>Text 1 p.</td>
<td>Complutensian group; Different scribe from 21:9 on</td>
<td>Athen, Nat. Bibl., 150</td>
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<td>792</td>
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<td>a</td>
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<td>149</td>
<td>113</td>
<td>α1575 ε585 125</td>
<td>ZNW 59 (1968)</td>
<td>Text 1 p.</td>
<td>gospels and Rev. Hosk. &quot;with endless ramifications.&quot; Breathing marks are a mere dot, and we often cannot tell which. Polyglot and Syriac influence.</td>
<td>Athen, Nat. Bibl., 107</td>
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<td>808</td>
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<td>150</td>
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<td>δ203</td>
<td>Text 1 p.</td>
<td>509-13</td>
<td>Athen, Nat. Bibl., 2251</td>
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<td>Grottaferrata, Bibl. della Badia, A. o. 1</td>
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<td>866b</td>
<td>see 1918</td>
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<td>114</td>
<td>115</td>
<td>39Sup</td>
<td>α1375</td>
<td>Text 1 p</td>
<td>part of ms. 1918</td>
<td>see 1918</td>
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<td>886</td>
<td>1454?</td>
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<td>115</td>
<td>117</td>
<td>--</td>
<td>Αππ⁵⁰</td>
<td>Text 1 p.</td>
<td>389</td>
<td>Hosk. says consists of one page of &quot;stuff,&quot; and not to be dignified as Rev. Ms.</td>
<td>Vatican Libr., Reg. gr. 6</td>
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<td>911</td>
<td>XII</td>
<td>→</td>
<td>→</td>
<td>→</td>
<td>→</td>
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<td>→</td>
<td>see 2040 for Rev.</td>
<td>see 2040 for Rev</td>
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<td>XI</td>
<td>μ</td>
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<td>125</td>
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<td>α113</td>
<td>Text 1 p.</td>
<td></td>
<td>Escorial, Ψ. III. 6</td>
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<td>920</td>
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<td>126</td>
<td>126</td>
<td>126</td>
<td>α55 Kc 451, 450, 488, 523</td>
<td>Text 1 p.</td>
<td>429-34</td>
<td>Agati p. 159 and plate 110</td>
<td>Hosk. &quot;This is another B type, though an older MS. in point of date and of far greater interest.&quot;</td>
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<td>922</td>
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<td>δ200 b²</td>
<td>Text 1 p.</td>
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<td>Athos, Grigoriu, 3</td>
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<td>153</td>
<td>δ361 b²</td>
<td>Text 1 p.</td>
<td></td>
<td>Hoskier says 11th or 12th century, with last page missing, and 15th century scribe finishes it</td>
<td>Athos, Dionysiu, 141 (27)</td>
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<td>δ508</td>
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<td>Athos, Esphigmenu, 186</td>
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<td>215</td>
<td>α1174</td>
<td>Text 1 p.</td>
<td>688ff</td>
<td>Treasures II cod. 56; plates 49-52</td>
<td>Athos, Iviron, 728 (56)</td>
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<td>Treasures I cod. 286; plates 348-57</td>
<td>Athos, Kutlumusiu, 286</td>
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<td>δ406</td>
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<td>Athos, Lavra, Γ' 80</td>
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<td>δ506</td>
<td>Text 1 p.</td>
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<td>Athos, Lavra, A' 195</td>
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<td>δ307</td>
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<td>Athos, Panteleimonos, 29</td>
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<td>A³</td>
<td>Athos, Esphigmenu, 67</td>
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<td>Sinai, St. Catherine Monastery, Gr. 267</td>
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<td>185</td>
<td>α194 426, 479</td>
<td>Text 1 p.</td>
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<td>Cambridge Univ. Libr., Add. Mss. 3046</td>
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<td>ε1419</td>
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<td>Hatch, <em>Jer.</em> 20; <em>Jerusalem IV</em>, p. 174</td>
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<td>Jerusalem, Orthod. Patriarchat, Saba 101</td>
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<td>191</td>
<td>δ100</td>
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<td>Andros, Panachrantu, 11</td>
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<td>δ413</td>
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<td>Athen, Lavra, Α' 109</td>
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<td>212</td>
<td>α1376</td>
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<td>Athenos, Vatopediu, 913</td>
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<td>δ308</td>
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<td>Athenos, Vatopediu, 866</td>
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<td>α208</td>
<td><em>Text 1 p.</em> 401, 450, 487, 526</td>
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<td>all; Hosk: “Sympathetic to Syr², but reaching far behind it by its affiliations with our most ancient Greek documents.”</td>
<td>Athen, Nat. Bibl., 94</td>
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<td>δ407</td>
<td>144, 426</td>
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<td><em>Text 1 p.</em> 710ff.</td>
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<td>Athenos, Lavra, Ε' 157</td>
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<td>δ305</td>
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**MS No.** | **Date** | **NA27** | **Tisch No.** | **Scriv No.** | **Hosk. No.** | **von Soden** | **Schmid Hoskier Refs.** | **Other Refs.** | **Content** |
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*ANTF 7 (cf. 2138); Marava I pp. 42-4 plates 43-8; Plates* all; Hosk: “Sympathetic to Syr², but reaching far behind it by its affiliations with our most ancient Greek documents.”
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<td>α568</td>
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<td>203</td>
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<td>124</td>
<td>124</td>
<td>α202</td>
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<td>lacking 18:23 to end</td>
<td>Athen, Natl. Bibl. 91</td>
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<td>IX-XI</td>
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<td>127</td>
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<td>α47</td>
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<td>1069</td>
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<td>α110</td>
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<td>XIII</td>
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<td>242</td>
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<td>1 p.</td>
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<td>Istanbul, Okum.Patriarchat, ehem. Chalki, Kamariotissis, 93 (96)</td>
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<td>XI</td>
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<td>181</td>
<td>Jerusalem, Orthodox Patriarchat, Taphu, 38</td>
<td>1 p.</td>
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<td>XII</td>
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<td>Jerusalem, Orthodox Patriarchat, Saba, 665</td>
<td>608f.</td>
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<td>XV</td>
<td>--</td>
<td>187</td>
<td>Jerusalem, Orthodox Patriarchat, Saba, 676</td>
<td>610-15</td>
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<td>1636</td>
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<td>XIV</td>
<td>m</td>
<td>39, 114</td>
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<td>m</td>
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<td>m</td>
<td>142</td>
<td>Escorial, T.III. 17</td>
<td>1 p.</td>
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MS No. | Date | NA27 Tisch | Scriv No. | Hosk. No. | von Soden | Schmid | Hoskier Refs. | Other Refs. | Content | Location |
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<td>XV</td>
<td>31</td>
<td>31</td>
<td>31</td>
<td>both I' &amp; K₀</td>
<td>Text 1 p.</td>
<td>Rev</td>
<td>London, Brit. Lib., Harley 5678, fol. 221-244</td>
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<td>2018</td>
<td>XIV</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>Av⁴⁶</td>
<td>Text 1 p.</td>
<td>74-78</td>
<td>with Andreas commentary; Hoskier says sister to Vien, Österreich Natlibb., Theol. Gr. 307, fol. 142-173</td>
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<td>2020</td>
<td>XV</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>α1573</td>
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<td>Vatican Libr., Vat. gr. 579 fol. 22-46</td>
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<td>41</td>
<td>41</td>
<td>41</td>
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<td>Vatican Libr., Reg. gr. 68</td>
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<td>2022</td>
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<td>43</td>
<td>43</td>
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<td>Av⁴⁰¹</td>
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<td>14:17-18:20; with Andreas commentary</td>
<td>Vatican Libr., Barb.gr. 474 fol. 224-229</td>
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<td>XV</td>
<td>49</td>
<td>49</td>
<td>49</td>
<td>Av⁵⁶</td>
<td>I₄⁷</td>
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<td>Moscow, Hist. Mus., V. 155, S. 66, fol. 405-463</td>
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<td>c.f. 1835</td>
<td>Moscow, Hist. Mus., V. 391, S. 205, fol. 53-88</td>
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<td>63</td>
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<td>63</td>
<td>Av⁶⁶</td>
<td>I₅⁵</td>
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<td>with Andreas commentary</td>
<td>Paris, Bibl. Nat., Gr. 241</td>
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<td>α1272</td>
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<td>Text 1 p.</td>
<td>16:20-22:21; Hosk: fragmentary doc. of high importance</td>
<td>Moscow, Univ., 1, fol. 203-209</td>
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**2031 1301 M⁴ 67 67 67 Av⁴¹ I₅³ Text 1 p. with Andreas commentary Vatican Libr., Vat. gr. 1743**


**2033 XVI M⁴ 72 72 72 Av⁶⁰ I₅⁵ Text 1 p. with Andreas commentary Vatican Libr., Chis. R IV 8 (gr. 8)**

**2034 XV M⁴ 73 73 73, 79a Av⁵⁰ Text 1 p. with Andreas commentary Rome, Bibl. dell' Accad. Naz. dei Lincei, Cors. 838 (41.E.37)**

**2035 XVI M⁴ 77 77 77 Av⁶⁰⁵ Text 1 p. with Andreas commentary Florence, Bibl. Medicea Laur., Plutei VII. 9**

**2036 XIV M⁴ 79 -- 79 Av⁴⁰ I₄⁴ Text 1 p. Rev, with Andreas commentary Vatican Libr., Vat. gr. 656**

**2036 abs XVI M⁴ 79a 79a Av⁶⁹ Text 1 p. with Andreas commentary Munich, Bayer. Staatsbibl., Gr. 248**

**2037 XIV M⁴ 80 80 80 Av⁴⁵ Text 1 p. with Andreas commentary Munich, Bayer. Staatsbibl., Gr. 544**
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<td>Munich, Bayer. Staatsbibl., Gr. 23, fol. 333-415</td>
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<td>(Dresden, Sächs. Landesbibl., A95) This ms. got burnt.</td>
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<td>London, British Libr., Add. 39601, 16 fol. (Parham 17)</td>
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<td>Naples, Bibl. Naz., MS II. A. 10, fol. 117-143</td>
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<td>Text 1 pp. 314-17</td>
<td>Tischendorf, Notitia p. 60; Treu pp. 73-4</td>
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<td>Text 1 pp. 464ff.</td>
<td>BDA 118; Gamillsche &amp; Harlfinger, Repertorium 113; Vogel &amp; Gardthausen p. 27;</td>
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<td>Text 1 pp. 470f.</td>
<td>Vogel &amp; Gardthausen p. 428</td>
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<td>Paris, Bibl. Nat., Gr. 240</td>
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<td>Text 1 pp. 474-477, 615</td>
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<td>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 &quot;...57 et 141 ex ed. typ. exscripti.&quot; The Latin means &quot;copied from printed edition(s).&quot;</td>
<td>At the bottom of p. 1:615, Hoskier says, &quot;This MS 187 with 57 and must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text.&quot;</td>
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<td>Text 1 p. 493</td>
<td>Reuss, Katzen p. 13</td>
<td>1:1-7:5; with Andreas commentary</td>
<td>Flor., Bibl. Medicea Laur., Plutei VII. 29, fol. 193-224</td>
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<td>Der Apokalypse Text in dem Kommentar-Codex Messina 99’ AJP 35 (1914) pp. 179-91</td>
<td><strong>Text</strong> 1 pp. 494-505; Complete text of this ms. found in his Commentar y of Oecum.</td>
<td><strong>Aland &amp; Aland 55</strong> Paléographie grecque et byzantine p. 259</td>
<td><strong>Rev.</strong>, with Oecumenius Commentary; Complete text of this ms. found in Hoskier’s Commentary of Oecumenius</td>
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<td>Rom, Bibl. Angel., 57, fol. 1-86</td>
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<td>Athenos, Konstamonitou, 29, fol. 375-396</td>
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<td>Patmos, Ioannu, 64</td>
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<td>Athens, Nat. Bibl., Taphu 303, fol. 7º-26º</td>
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<td>Av⁵⁰²</td>
<td>Text 1 p.</td>
<td>Begins at Rev. 10:8; mutates ch. 20, omits 20:1,3; reading 20:7,11,4,5, omits 20:6, reads 11,12, omits 13, reads part of 20:14, has 15, continues with ch. 21, but closes at the end of 21:6. with Andreas commentary. Hosk. declares that this scribe deliberately changed text for doctrinal reasons.</td>
<td>Athen, Nat. Bibl., 142, fol. 1-80</td>
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<td>with Maximus commentary</td>
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<td>248</td>
<td>Ap⁷⁰</td>
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<td>Previously: Athen, G. Burnias</td>
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<td>246</td>
<td>α116 K; pp. 401, 450, 487, 522</td>
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<td>pp. 743 ff.</td>
<td>Treu pp. 328-31; Plate 4 in L. Vaganay, <em>Initiation à la Critique textuelle du Nouveau Testament</em> 2nd ed. by C.-B. Amphopoulos (Paris, 1986); Cereteli &amp; Sobolwewski 120; Alpatav; Spatharakis nr 92 plates 166-8; Fonkij</td>
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<td>Acts, Paul, &amp; Rev., mutilated; written by professional scribe named Michael, by order of King Michael; Hosk says 046 type but before it, e.g., 3 holies in 4:8.</td>
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<td>Hoskier Refs.</td>
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<td>208</td>
<td>Ap²2</td>
<td>1 p. 7</td>
<td>Text 1 pp. 678-81</td>
<td>Vogels 17</td>
<td>all, with Andreas commentary; an almost exact sister to ms 2814, Erasmus' one manuscript, except complete. This manuscript proves that Erasmus back-translated last 5 verses of Rev. from the Latin.</td>
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<td>Athos, Lavra, F 48, fol. 395-419</td>
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<td>Text 1 pp. 741f.</td>
<td>Hosk. says Olympotiss, 2</td>
<td>Elssen, Olympiottisises, 79</td>
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<td>Athos, Vatopedi 6, fol. 468-526</td>
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Text 1 pp. 440ff. see ms. 1795


Text 1 pp. 663f. Meteor, Metamorphosis, 237

Text 1 p. 4:10 — 5:6; 6:17 — 7:2 Vatican Libr., Vat. gr. 1205, fol. 144,145

Text 1 p. Athen, Byzant. Mus., 117, fol. 1-10


Text 1 p. Meteor, Metamorphosis, 237

Text 1 pp. 663f. Meteor, Metamorphosis, 237


Text 1 p. Athos, Kavsokalyvia, 4

Text 1 p. 1 I, pp70, 212-4

Text 1 p. 1 I, p. 87

Text 1 p. 1 I, p. 69
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<td>1384</td>
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<td>1503</td>
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<td>2302</td>
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<td>&quot;Vacat.&quot; Stavrou 57, Jerusalem?</td>
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<td>f₃₅</td>
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Pickering's Categories converted to current Gregory numbers:

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Endnote #1

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

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

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

The spies are called angels in James 2:25

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

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

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

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

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

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

Revelation 7:6, 8

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

Jacob's blessing of Dan:

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

Recall similar language about the Serpent: Biting heels? Attacking the rider on the horse?

Does Jacob seem to be wanting Deliverance from Dan? Jacob waits for Salvation from Dan is what I think it means. Recall also that Satan is called the Accuser of the Brethren. Dan could be a judge in this sense.

Jacob's blessing of Joseph:

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

Moses' blessing of Dan:

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

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

Moses' blessing of Joseph:

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

God's curse on the serpent:

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

David:

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

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

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

1:4a ἀπὸ Φ¹βιδ Ν Α C P 104 181 986 1384 1678 2019 2020 2040 2050 2073* 2080 2081 2186 2814 ἵτος, h vg syrph,h cop²a,bo Apringius Primasius Ps-Ambrose Compl. PK NA27 {\} // ἀπὸ τῶν 922 2074 // ἀπὸ τὸν Θεοῦ "From God": 046 42 82 94 175 241 367 456 468 469 506 627 792 920 1006 1611 1828 1841 1852 1862 1888 2040 2042 2048 2050 2138 2329 2349 2351 2366 ἢ (acc.pl) Victorinus Primasius HF RP // ἀπὸ τοῦ (genitive article) TR // lacuna 051 1778 2030. The TR reading is based on about eight late and insignificant minuscules. DeBrunner in BDF §143 says about the unexpectedly nominative title of God here following the genitive ἄνω, that this was preserving the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 ἐγὼ εἰμι ὁ ἄνω (πάνω πάνω πάνω).

1:4b txt τὸ (nom or acc pl neut rel, pronoun) Φ¹ν Ν C 046 42 82 94 175 424 468 469 506 627 792 920 1006 1611 1828 1841 1854 1862 1888 2040 2042 2048 2050 2138 2329 2349 2351 2366 HF RP NA27 {\} // τῶν (gen pl) Ν A 88 241 2074 // τὸ ἐστὶν (nom or acc pl neut rel, pronoun with singular verb) P 35 104 757 922 1384 1678 2053 2059 2060 2062 2065 2073 2080 2081 2138 TR PK // τὸ εἶσον (nom. or acc. pl. neut. pronoun with plural verb) 2019 ἵτος, h // omit 1626 copa? // hist 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 ἐπτὰ πνευμάτων ὁ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ τῶν ἐπτὰ πνευμάτων τῷ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of τοῦ (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun τό ἐκτελεί πνευμάτων διαφοραίος for its lack of concord with the genitive case of πνεύματος.) 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 ἔστιν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."


1:5b TST 1 txt [A] λύοντας Ψ¹ιον,2 C A 88 181*(c- λυσασινως) 254 256Arm 314 680 743** 792 922 1384* 1611 1678 1732c 1733 1852 1876 2014 2015 2019 2020 2026ξτ 2028ξτ 2027ξτε 2034ξτε 2034ξτε 2037ξτε 2043 2044ξτε 2046ξτε 2047ξτε 2050 2054 2055 2068 2069 2070com 2074 2078 2081 2083ξτε 2186 2200 2286 2302 2329 2344νδ 2349 2351 2436 259°ννδ 2814 μΑ (itb Prim solvit) vg-harl (syrph λόων) (ἔλουσεν syrph arab) eth arm Andrew; Victorinus-Pettai NA27 [A] // λύοντας Ρ 046° (046° homoioteleuton) 18 35 61 69 82 94 104 175 241 256Θ, Ιταλ 367 456 459 467 468 469 627 757 920 1006 1732* 1733c 1841 (ἔλους) 172 424 616 1828 1862 1888 2084 ἵτος, h vg cop²a,bo) 1854 1859acUSS3 2017 2040 2042 2053 2059 2062 2065 2070ξτε 2073 2080 2138 2256 ιταρ, t vg cop²b Apringius Arethas Beatus mΓ TR HF RP PK // omit 2049ξτε 2052 2061 // hist 051 1778 1859acKosk 2030 2032. The "freed" reading is reminiscent of λέλυται αὐτῆς ἡ ἀμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.
1:5b TST 2 txt {A} ἐκ Φ18 Κ+τz A C 61mg 88 181 1611 1678 1854 2019 2020 2050 2053 2059 2060 2062 2074 2080 2081 2186 2329 2329 2344vid 2814 ΜΑ NA27 {A} // ἀπὸ Π 046 18 35 61st 69 82 94 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 792 920 922 1006 1384 1732 1733 1828 1841 1852 1862 1888 2017 2040 2042 2065 2070 2073 2084 2138 2256 2351 2434 26k ΤΗ TR HK RP PK // hiat 051 1778 1859 2030 2032.

1:15a πεπυρωμένης (gen sing fem) A C Primasius NA27 {C} // πεπυρωμένου (dat sing) Κ 205 209 469 628 2050 2053 2062 2432 itar.glg,h,t vg syrph,h, copa,bo arm eth Irenaeus Cyprian Victorinus-Pettaiu Maternus Aprinuus Primaus Ps-Ambrose Haymo Beatus // πεπυρωμενη 459 792 922 2033 2814 2329 // πεπυρωμένοι 046* // πεπυρωμένοι (nom pl masc) P 052 82 94 104 175 241 456 627 920 1006 1611 1828 1841 1852 1854 1859 1862 1888 2017c 2019 2020 2040 2042 2050 2065 2073 2074 2081 2138 2186 2344 2351 Andrew Arethas Victorinus-Tyconius TR HK RP // lac. 051 2030. The first reading is feminine, and thus oblique grammatically to any of the nouns, whereas the second reading would modify furnace, and the third reading would modify feet. One can imagine why the first reading might be changed to one of the other two in order to be made grammatically correct, but not why the 2nd or 3rd reading might be changed to the grammatically oblique reading. And there are no other apparent explanations. The Greek of the rest of Revelation does in fact show more grammatical disagreement compared to other N.T. books. Left oblique, the participle could be meant to modify bronze or furnace or feet, or all of them simultaneously. Why not? Revelation has several other places where the use of ὡς similarly makes a whole phrase rather imprecise.

2:13a TST 3 txt και Φ4vid A C f052 1854 2050 2053 2329 TR NA27 {} // omit Π 046 69 82 88 104 181 459 627 757 792 920 922 1006 1384 1611 1828 1841 1852 1854 1859 1862 1888 2019 2020 2040 2059 2060 2074 2081 2186 2351 2814 ΗΗ HK RP PK // hiat Φ115 051 2030 2062 2256 2302. Very interesting that the TR is with the NA27 here, even though none of its source mss read so.

2:13b TST 4 txt ἡμέρας A C 1678 2053 2065 2080 2344 itar vg vg-harl syrph copa,bo (copa1/4 ἡμέρα) Tyc Prim Haymo NA27 {} // ἡμέρας μου 1778 2040 2329 // ἡμέρας μου ἐν αἷς 2050 // ἡμέρας ἐν ταῖς Φ4vid Κ* // ἡμέρας ἐν αἷς Κ* (P ημερες) 35 88 104 181 424 459 757 922 1384 1611 1854 1862 1888 2019 2059 2060 2073 2074 2081 2186 2351 2814 ΜΑ itar.glg,l arm Andrew Areth TR [RP] PK // ἡμέρας αἷς ΑC 046 69 82 94 241 469 627 792 920 1006 1828 1841 1854 2020 2138 2351 2814 syrph eth HK // hiat Φ43 Φ115 051 2030 2062 2256 2302. The UBS textual commentary says that the longer readings are attempts to bring grammatical concord, that is, adding genitive words or phrases, not understanding that the following name ἀντιπάς (see next footnote) must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the form, "standing in a genitival relationship with ἡμέρας." Though it is true that elsewhere, ἀντιπάς is used as the genitive of ἀντιπάς, the Apocalypse of John contains many nouns oblique to their clauses as to case.


2:20c txt {A} γυναίκα “woman,” Κ C f052 184 1367 459 468* 922 1611 2017 2019 2020 2050 2053 2059 2060 2081 2186 2256 2302 2329 2344 2814 itar.glg,l vg copa,bo arm

syr

h arm Cyprian Primasius Andrew Arethas HF RP PK // hiat 051 2030 2062. The editorial committee of the UBS Greek New Testament says that the reading with οὖ appears to be the result of scribal confusion arising from the presence of several instances of οὖ in verses 19 and 20.” There are four instances of οὖ in the 1 1/2 verses preceding, to be exact.

2:25 txt {D} ἄχρις οὖ P 046 35 82 88 94 104 175 256 424 459 469 627 757 792 920 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 HF RP (NA27 δχρις[?] ) // δχρι οὖ X C 61 69 177 218 452* 1352 1852 2045 2138 2329 2351 WH // ἕως οὖ Α 241 (syr) // ἄχρις οὖ εαν 1611 2053 // ἄχρις ὅταν 2080 // ἀχρισου 922 2303 // ἄχρεις 2050 // ἄχρις 1678 1778 2020 // οὖ 1854 // hiat 051 1893 1918 2022 2030 2032 2062 2091 2256. It is interesting that minuscules 1611, 2042, 2050, 2053, and 2329, important minuscules, get the phonology wrong or differ in some other detail. They follow δχρ(ε)ι(ς) either with differing words, or mis-inflected / misspelled words. And minuscule 1854 omits it entirely. Also very interesting, is that minuscule 241, the manuscript most esteemed by Hoskier, follows Codex A here, seemingly one of the manuscripts least esteemed by Hoskier. The text here is very uncertain indeed. The variants ἄχρις - ἄχρι are the same word, but affected by the phonology of euphony. (See ἄχρι in the very next verse here.) In the Attic dialect, ἄχρι was the predominating form as also in the NT. The variant ἄχρις is found in Galatians 3:19 and Hebrews 3:13, both of them before οὖ - hoof, the same word as here in Revelation. The fact that all three NT occurrences of ἄχρι are before a vowel, leads me to conclude that this addition of the "s" sound is a phonological change. Septuagint occurrences are Gen. 44:28, ἄχρι νῦν; and Job 32:11 ἄχρις οὖ. This is the same phonological pattern as in the NT. But there are various editions of the LXX, and Judges 11:33 in some editions is said to contain a form of the word ἄχρι, but not in my Tischendorf 4th, 1869, which uses a phrase with ἔως. (Tischendorf's was based on Codex Vaticanus, filling in B's missing parts with Codex A or other manuscripts.) In Homer’s ἰλιάδ ἄχρις occurs before vowels in 4.522 ἀπλοῖσεν, 16.324 ἄραξε, 17.599 αἵμη. 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 ἄχριμι, μέχρι, before both consonants and vowels." Classical Greek poetry did not like the sound of "hiatus," the sound where in two adjoining words, a word ending with a vowel is followed by a word beginning with a vowel. In better English we also don’t like hiatus, though not for rhythmic or poetic reasons. That is why for example we add an "n" to the word "a" when it is followed by a word that begins with a vowel. That is, we say "a ball, but "an apple." (Apple actually does not begin with a vowel in practice, because we add a consonant to the beginning of it, called a glottal stop. It is really the glottal stop that we are unconsciously disliking and avoiding.) As for the Greek poetry, it may not be a factor so much of vowel versus consonant, as vowels/liquids versus stops. I noticed that ἄχρις was used before rough-breathed vowels as well as smooth-breathed vowels. In English terms, the rough-breathed vowels start with h, which we call a consonant, but for ancient Greek meter purposes what was more important was how long a time you could sustain the syllable, if I understand it right. The h sound can be held out for a long time like a vowel can, as well as other so-called consonants like m, n, l, y. Our letters m, n, l are called "liquids" because they can be held out either short or long. The "stops" category of consonants can only be short, since they "stop" the flow of air, such sounds as b, d, k, p, t, and glottal stop.

Revelation 3:2b


ἐμελλε ἀποθανειν 2814mg ἐμελλον ἀποθεισκειν 2019 ἐμελλον ἀποθησκειν 88 468c 1072mg. schol. 1075mg. schol. 1384 1617com 1771com 1732 1733 1740* 1745* 1746* 1876 2014 2015 2031com 2034 2036 2037 2038com 2043 2046 2047 2060com 2074 2082 2286com 2302com μελλες αποβαλλειν 664 μελει αποβαλλειν 792 ςε μελε αποβαλλειν 1955 ἡμελλον ἀποβαλλειν 1828mg ημελες αποβαλλειν 368 εμελες αποβαλλειν Complutensian Polyglot ἡμελες αποβαλλειν 2058 εμελλον αποβαλλειν 468c ἡμελες ἀποβαλλειν 2061* εμελες αποβαλλειν 1626 εμελες αποβαλλειν 35 432 757 824 986 1072 1075 1328 1503 1551 1617 1637txt 1740txt 1745txt 1746txt 1771txt 1774 1864 1865 1957 2023 2035 2041 2065 2352 2821 [plus Hoskier no. 259, which must be an error.] PK ἡμελλον ἀποβαλλειν 18 42 69 91 110 141 175 180 203 205 205abs 209 241 242 256 314 325 337 367 385 429 456467 468* 469 506 517 522 617 627 919 920 1094 (1611) 1849 1859 1934 2004 2052 2106 2017 2021 2027 2039 2040 2048 2070 2075 2077 2078 2138 2305 2349 2436 ἡμελες ἀποβαλλειν 046 61txt 82 93 94 149 177 201 218 386 452 498 632 699 808 935 1006 1552 1597 (1611) 1704 1719 1728 1734 1841 1852 1893 2024 2025 2028 2029 2033 2035 2042 2044 2045 2054 2068 2069 2071 2076 2079 2083 2196 (ἠμ.) 2200 2258 Μ Μ (syrr thr copbo) ΗF RP

ῬΗΟῊ ΧΙΑΜΟ - copbo - "otherwise you will die"
"for you are about to die" arm a.
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 ἄποβάλλειν variant, they only have "die" variants, or omit entirely like the Arabic.

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

τὴν κλείδα τοῦ Δαβίδ TR
τὴν κλείν Δαυίδ NA27
τὴν κλείν τοῦ Δαυίδ RP
τὴν κλείν τοῦ Δαβίδ 2040 HF
κλῖν τοῦ ΔΑΔ Ν*
τὴν κλίν ΔΑΔ Α C
τὴν κλείν ΔΑΔ 046 1678 1778 2020 2053 2080
τὴν κλίν τοῦ ΔΑΔ Ν²
τὴν κλείν τοῦ ΔΑΔ 1862 2050 1859 1862 1888 2017 2040 2042 2080 2138 2351 2436
τὴν κλείδα τοῦ ΔΑΔ 35 1384 2059 2060 2065 2073 2074 2081 2186 2329 2814
τὴν κλείν τοῦ ζδου 104*
τὴν κλείν τοῦ Δαυίδ 94
τὴν κλείδα ΔΑΔ 1611 1854
τὴν κλείδα ζδου 2050
τὴν κλείδα τοῦ ζδου 209 1384
τὰς κλεῖς ΔΑΔ syrRh Tyc. Partim
τὰς κλεῖς τοῦ οἴκου ΔΑΔ corbo
τὴν κλείν τοῦ οἴκου ΔΑΔ eth Apr.
tὴν κλείν τοῦ ζδου arm 1,2,3
tὴν κλείν τοῦ κηπου arm4 (garden)
in infermi lat. in Fam 7
lacuna 051 2030 2062

The UBS committee selected the reading without the article, because according to Josef Schmid, p. 87, proper names in Revelation are generally anarthrous. The difference between the NA27 and Majority Text readings is untranslatable. As for the other readings, the UBS committee says that those witnesses replaced David with the other readings in order to heighten the clarity of the symbolism.

Revelation 3:7b:

καὶ ανυγὼν καὶ οὐδὲς κλείσει καὶ κλείσω καὶ οὐδὲς ανυξεῖ Ν*
καὶ ανυγών καὶ οὐδές κλίσει καὶ οὐδές ανυξεῖ Ν¹a
καὶ ανυγών καὶ οὐδές κλίσει καὶ κλείσω καὶ οὐδές ανυξεῖ Ν¹b
_ ανοίγων καὶ οὐδές κλίσει κλείσω καὶ οὐδές ανοιγεῖ λ
ο ανυγών καὶ οὐδές κλείσει καὶ κλείσει καὶ οὐδές εἰς ανοιγεῖ C
ο άνοιγών καὶ οὐδές κλείσει καὶ κλείσει καὶ οὐδές άνοίγει P 1888 NA27
ο άνοιγών καὶ οὐδές κλείσει καὶ κλείσει καὶ οὐδές άνοίγει 2059
ο άνοιγών καὶ οὐδές κλείσει καὶ κλείσει καὶ οὐδές άνυγει 2060
ο άνοιγών καὶ οὐδές κλείσει καὶ οὐδές άνοιξεί 35*
ο άνοιγών καὶ οὐδές κλείσει καὶ κλείσω καὶ οὐδές άνοιξεί 1778 2080
ο άνοιγών καὶ οὐδές κλείσει καὶ κλείσει καὶ οὐδές άνοιξεί 241 424 469 1678 1828 1862 2050
ο άνοιγών καὶ οὐδές κλείσει καὶ κλείσει καὶ οὐδές άνοιξεί 35c
ο άνοιγών καὶ οὐδές κλείσει αὐτήν εἰ μὴ ο άνοιγών καὶ κλείσω καὶ οὐδές άνοιξη 104
ο άνοιγών καὶ οὐδές κλείσει κλείσω καὶ οὐδές άνοιγεί 2019
ο άνοιγών καὶ οὐδές κλείσει αὐτήν καὶ ο κλείσω καὶ οὐδές άνοιξεί 1384
ο άνοιγών καὶ ου κλείσει αὐτήν εἰ μὴ ο άνοιγών καὶ οὐδές άνοιξεί 627
ο άνοιγών καὶ οὐδές κλείσει αὐτήν εἰ μὴ ο άνοιγών καὶ οὐδές άνοιξεί 046 82 94 757 920 1006 1841 2040 2138 HF RP PK
ο άνοιγών καὶ οὐδές κλείσει αὐτήν εἰμὶ καὶ οὐδές άνοιξεί 922 mg
ο αὐτήν εἰμὶ καὶ οὐδές άνοιξεί 922
ο άνοιγών καὶ οὐδές κλείσει αὐτήν καὶ κλείσω καὶ οὐδές άνοιγή· εἰ μὴ ο άνοιγών καὶ οὐδές άνοιξεί 2351
"the act of opening." It is also used in Ephesians 6:19, but "itacism" into a long e sound

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


3:18 txt {A} κολλύριον Κ Ρ / 052 82 94 104 175 241 424 456 469 627 1006 1611 1678 1818 1852 1862 1888 2017 2040 2042 2329 2344 2436 HF RP // κολλύριον 046 // κολλύριον 792 // κολλύριον Α Ρ 35 (757 κολλύριον) 1384 1859 2040 2050 2059 2065 2073 2081 2351 TR PK // κολλύριον 1854 2074com // κολλύριον 2053 2059 2138 2186 2814c copbo // κολλύριον 2074 // κολλύριον NA27 {\} // lac 051 2030 2062. (Missing from Hoskier’s apparatus for this variant: A 920 2019 2040 2814* but the implication is that they go with the TR.) According to BDF §42(4), κολλύριον is a word which Greek imported from Latin, in which the spelling was collurium. Thus the earlier, original spelling in Greek would have been κολλύριον. The vowel υ - "upsilon" in Attic Greek was originally pronounced like the u in "prune," but later developed into what in German is represented by ü, and even later, by "itacism" into a long e sound.
in English. "Itacism" was a process by which most of the Greek vowels and diphthongs moved forward and more closed in point of articulation in the mouth. Thus the spelling changed later from υ to ου, I would surmise in an attempt to preserve the original Latin pronunciation.

3:20a 


4:3a 

καὶ ὁ καθήμενος ὁμοιός Α P 046 104 922 1611 1678 1778 1828 2019 2050 2329 (ὡς) 2351 ιταρ.γιγ.σιν τον θρόνον ὁμοιος 0169 copʰa // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ομοιος TR // καὶ ὁ καθήμενος ἐπὶ αὐτῷ ομοιος 792 // καὶ ὁ καθήμενος ἐν ομοιος TR // καὶ ὁ καθήμενος ἐπὶ αὐτῷ ὁμοιος οἰκ // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ομοιος TR // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ομοιος TR // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ομοιος TR // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ομοιος TR // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ομοιος TR // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ομοιος TR // καὶ ὁ καθήμενος ἐπὶ τὸν θρό

4:4b 

καὶ φησιν 3 // οἰκ 046 69 82 175 256 456 920 1006 1841 1852 2017 2040 2042 2138 2351 OSB syrʰ arm4vid HF // hiat C 051 88 627 1384 2030 2062.
Revelation 4:4c

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


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

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

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

5:1 TST 6 txt {C} ἐσωθεν καὶ ὑποθέθηκεν Α 61 69 181 1828=1611 2057 2059 2060 2186 2302 2329 2344 2814 syrh Origen 14 Cyp Cass TR NA27 {\} // ἐσωθεν καὶ ἐξώθηκεν P 046 f052 18 82 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 792 920 922 1006 1611 1732 1733 1828 txt 1841 1852 1859 1862 1888 2017 2019 2020 2040 2042 2050 2053 2065 2070 2074 2084 (2138? illeg.) 2256 (2351 ἐξέθηκεν) 2436 itar,gitl vg syrph cop sa arm eth Hipp Orig 14 Victorinus-Pettau Apr Beat Aphraates Hilary Oec Prim Ps-Ambr HF RP PK // ἐξώθηκεν καὶ ἐσωθεν 94 // ἐξήρθηκεν καὶ τὰ ὑποθέθηκαν Κ cop sa Origen 2/4 (conformed to LXX Ezekiel 2:10- τὰ ἐξήρθηκεν καὶ τὰ ὑποθέθηκαν) // ἐσωθεν καὶ ἐξώθηκεν καὶ β` ὑποθέθηκαν καὶ α´ ἐξήρθηκαν 35 // ἐσωθεν καὶ ἐξώθηκεν καὶ ὑποθέθηκαν καὶ ὑποθέθηκαν 2073 // hiat C 051 88 1384 2030 2062. The UBS textual commentary says that after codices came to be used, the terminology for scrolls seemed strange, thus the change to the Majority Text reading. Here is an example that may show how Codex A contains older readings in Revelation.

Revelation 5:9
variants in part:
1.) ἦν. τῷ θεῷ ἡμᾶς
2.) ὅτι τῷ θεῷ
3.) ἦν. ἡμᾶς
4.) ἦν. ἡμᾶς τῷ θεῷ
5.) ἦν. ἡμᾶς τῷ θεῷ ἡμῶν
6.) ἦν. ἡμᾶς ἐν τῷ αἵματί σου τῷ θεῷ
7.) omit θεῷ τῷ θεῷ in v. 10
8.) missing/defective here

1.) txt {B} N 046 f052 35 69 82 175 241 256 456 627 757 920 1006 1611 1732 1733 1828 1841 1859 2017 2020 2040 2042 1852 1859 2059 2060 2065*m 2074 2081 2138 2302 2329 2351 2436 M cop sa Andr 9 P Arth Treg vnSod Vog Bov [Merk] TR HF RP PK
2.) ἦν. τῷ θεῷ W Charles NA27 {A}
3.) 2065 txt [has τῷ θεῷ in mg.] 2070 2186 2814 vg-harl arm6 Irenaeuslatvid Cyprian Fulg Erasmus 1 2 3 Aldus Colinaeus
4.) 94 104 424 459 469 616 792 922 1828 1862 1888 2019 2050 2073 2344 itar,gitl vg syrph,h cop sa arm Hippolytus; Cyprian Maternus Augustine Varimadum Fulgentius Primasius Beatus
5.) (cop sa) arm3 see 5:10
6.) eth
7.) 1854 (homoio teleuton)
8.) hiat: Ψ 115 C 051 P 88 1384 2030 2062
See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσωμεν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς - hêmâs, "us," they created a
conflict with v. 10 where it says "you have made ἀυτοὺς - "them" into a kingdom and priests, and βασιλεύσουν "they" will reign. As the text stands in the HF/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA27, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. This is most likely the explanation. H. C. Hoskier explains the omission of ἡμῶς 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 ἐγόρασας τὸ θεό, (abbrev.) and the next column picks up with ἐν τῷ ἀιῶναί. You can view the pertinent page of Codex A for yourself at this link http://csntm.org/ .) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image.

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

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

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

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

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

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

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

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

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

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

Maurice A Robinson, PhD"

"Well I will quote you if you don't mind, in a longer endnote I will make on the Rev. 5:9 variant."

"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."

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Maurice A Robinson, PhD"
### Revelation 6:7-8

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<td>hiatus</td>
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The UBS4 apparatus has a “vid” after Codex A, but the Muenster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss Ν A C 104 2019 2059 have the spelling ιδον which supports ειδον. The TR reading, though not attested letter for letter by any Greek manuscript, essentially follows Codex Sinaiticus. Manuscripts 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.

### Revelation 6:8-14

| verse | txt αὐτῷ 046 42 82 91 93 94 104 175 456 627 757 792 919 920 1611c 1828 1849 1852 1854 1859 1862 1888 1955 2017 2019 2020 2032 2040 2138 2329 2351 τιλ lat syl cop(sa,bo) eth HF RP PK // αὐτοῖς Ν A C P 35 241 469 1006 1384 1841 2023 2026 2031 2038 2042 2053 2056 2057 2059 2060 (2065 αὐτοΐ H) 2073 2074 2081 2186 2286 2302 2436 2814 TR NA27 {\} // lac β24 051 2030 2050 2062 2091. |
|-------|---------------------------------|----------------|
ελισσομένος (nom sing neut pres pass part) Ν f052 82 175 256 456 469 627 920 1854 1859 2017 2020 (2040) 2070 extortion HF // ελισσομένος 94 241 1732 2042 2059c 2074 // ηλισσομένος 113 // ελισσομένος 2138 // εἰλησσομένον 616 2186 // hiat 051 88 1384 2030 2050 2062.

6:17


8:13 TST 7 txt ἄνευν Π113 Ν 046 f052 35 69 82 94 175 181 424 456 469 616 627 757 792 920 1006 1611 1732 1733 1828 1841 1852 1854 1859 1868 1888 2017 2019 2020 2040 2042 2053 2138 2329 2351 Μκ itar,hg vg syrh,h copy,bo eth Cass Beat Tyc HF RP PK NA27 {\} // ἀγγέλου Ρ 104 241 680 922 2059 2060 2073* 2081 2186 2286 2302 2436 2814 Μκ arm TR // ἀγγέλου ως ἄνευν 42 // hiat C 051 88 1384 2030 2050 2062. "Had the Apocalyptic written ἀγγέλου, ἄλλου would probably have taken the place of ἔνος; cf. 7:2; 8:3." (H. B. Swete, The Apocalypse of St. John, ad loc.).

Revelation 9:10

ἐν τοῖς ὀφθαλμοῖς αὐτῶν καὶ ἡ ἐξουσία εὐθυνόν τοῦ ἀδικήσαι TR καὶ ἐν τοῖς ὀφθαλμοῖς αὐτῶν καὶ ἡ ἐξουσία εὐθυνοῦν τοῦ ἀδικήσαι 2040 ἐν τοῖς ὀφθαλμοῖς αὐτῶν τοῦ ἀδικήσαι 104 ἐν τοῖς ὀφθαλμοῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικήσαι 424 1678 1778 2019 2060 ἐν τοῖς ὀφθαλμοῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικήσαι 1826 1862 1888 2059 2081 2814 Μκ itar vulgaris

καὶ ἐν τοῖς ὀφθαλμοῖς αὐτῶν ἐξουσιάζουν ἠχοῦσα τοῦ ἀδικήσαι 2138 καὶ ἐν τοῖς ὀφθαλμοῖς αὐτῶν καὶ ἡ ἐξουσία ἀδικήσαι 2074 καὶ ἐν τοῖς ὀφθαλμοῖς ἐξουσιάζουν ἠχοῦσα τοῦ ἀδικήσαι 241 καὶ ἐν τοῖς ὀφθαλμοῖς αὐτῶν καὶ ἡ ἐξουσία ἀδικήσαι 1826 1862 1888 2059 2081 2814 Μκ itar vulgaris καὶ ἐν τοῖς ὀφθαλμοῖς αὐτῶν ἐξουσιάζουν ἠχοῦσα του ἀδικήσαι 2329 καὶ ἐν τοῖς ὀφθαλμοῖς αὐτῶν ἐξουσιάζουν ἠχοῦσαν τοῦ ἀδικήσαι 046 82 94 469 627 757 920 Μκ HF RP PK καὶ ἐν τοῖς ὀφθαλμοῖς αὐτῶν ἐξουσιάζουν ἠχοῦσαν ἀδικήσαι 175 792 καὶ ἐν τοῖς ὀφθαλμοῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικήσαι Ω P (0207) 35 1006 1611 1841 2053 2073 2080 (2344) (2351) NA27 {\} καὶ ἐν τοῖς ὀφθαλμοῖς αὐτῶν ἐξουσιάζουν ἠχοῦσαν ἀδικήσαι 792 καὶ ἐξουσιάζουν ἠχοῦσαν ἀδικήσαι 2074 καὶ ἐξουσιάζουν ἠχοῦσαν ἀδικήσαι 2065 lacuna C 051 1384 2030 2050 2062.

See footnote on 12:7.

Revelation 9:12b

ἐξήρξανται δύο 046 f052 181 254 296 1732 2019 2020 2026 2028 2029 2033 2037 2038 2044 2046 2051 2054 2055 2057 2059 2064 2067 2068 2081 2083 2186 2595 2814 Μκ itar,hg vg Tyc Eras eds 1 2 3 Aldus Colinaeus idou eti duo ouai exourxanai 808 1893

ἐξήρξανται ἐτι δύο Ν 046 P 0207 94 172 241 250 367 424 432 506 616 743 1617 1626 1775 1777 1828 1862 1876 1888 2014 2015 2018 2034 2036 2043 2047 2049 2053 2074 2078 2082 2084 2087 2329 2344 2436 copy (exourxanai allai ouai duo) TR
This variant is interesting because of the lack of grammatical agreement (concord) as pertains to number, in the majority of Greek manuscripts. That is, most manuscripts say, "TWO woe still IT IS coming." The TR has concord: "TWO woes still ARE coming." But what is most interesting is the concord of the Bohairic Coptic (3rd Century): "a SECOND woe IS coming." The Buchanan Italic manuscript h (55) (5th century) has a hiat for the verb, but it also says "the SECOND woe." Yet the form δόο can still be taken to mean "second," with the word οὐδὲ being singular. In Semitic languages there is an ambiguity between "two" and "second," Cardinal and Ordinal. But in BDF §248(3), deBrunner says "Late Greek and Latin, however, concur in this ambiguity." Thus this might be properly translated, "still a second woe is coming." This variant is mentioned in BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But another possibility is a textual corruption. After all, 046* 1678 1778 2080 read "two woes are coming." Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. Thus my D rating.

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

9:13a txt φωνήν μίαν Ὑ 0207 A P 046 82 104 181 459 469* 627 792 920 922 1006 1611 1828 1841 2019 2059 2060 2074 2080 2081 2186 2256 2302 2329 2302 2329 2351 2351 2821 HF RP PK NA27 {\} ... ἕχεται ... Ὑ Unfortunately, only this one word is definite. ἕχεται δόο 35 498 1704 2023* 2091 2056 2060 2065 2286 2302 ἕχεται δευτέρα 104 459 680 922 itvid (et ecce secundum va... then lacuna) copbo arm1? ἕχοντε ἕτι δόο 2043 lacuna C 051 052 88 314 1384 1617 2022 2030 2032 2050 2052 2062 2091.

pharmaceutical drugs are now the target of tort lawyers for all the damage that they cause in addition to the more specific 

Note that the Textus Receptus uses the word φαρμακ(ε)ινα which occurs in 18:23 and Gal. 5:20, than vice versa. But looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. They are all mostly Satanists as well. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.

tex is a voice from the golden altar before God // hiat C 051 88 1384 2030 2050 2062.
2038 2040 2042 2059 2060 2065 2070 2073 2074 2081 2084 2138 2186 2302 2351 2436 2814

"If anyone will have killed, he will be killed with the sword." Beat

"If anyone kills with the sword, he will be killed with the sword." ita

"If anyone will have killed with the sword, with the sword he himself should be killed." Iren

"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.” copabo
“If someone has killed with the sword, he should be killed with the sword.” syrh arm4
“If anyone has killed with the sword, he should be killed with the sword.” syrph

It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθήτω αὐτόν, 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 μάχαραν ἐν μαχαίρῃ ἀπολοῦνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the lex talionis)."

Revelation 13:13a txt {A}

いただける主の使者は、地球を支配することをmean of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαραν ἐν μαχαίρῃ ἀπολοῦνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the lex talionis)."
Revelation 13:13b

εἰς Ν A C P 051 424 469 1006 1611 1678 1828 1862 1888c 2020 2040 2053txt 2059 2060 2073 2074 2081 2329 2351 latc copsa arm1,2,3 (arab) (Tyc)

ἐπὶ φ47 046 104 241 469 627 1678 2053com 2073 2377 ℳκ syrph,h copsa, bo eth arm

Revelation 13:14a


The Majority Text editions limit the beast's deception to "my own people," with John speaking. Notice that the usual triumvirate 82, 627, 920 is split up here. This is a definitely wrong Majority Text reading. Though it is not as far out as it might at first seem, when you consider Daniel 11:33,34. Yet the Daniel allusion may indicate that this variant in 051 is a harmonization to Daniel.

Revelation 13:14

καὶ πλάναται τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
καὶ πλάναται τοὺς ἐμοὺς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
καὶ πλάναται καὶ ἐμοὺς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς


3.) 2061 (cf. Matt. 24:24; Mk. 13:22)

4.) lacuna 88 1352 1384 1626 1774 2022 2030 2032 2050 2052 2062

Revelation 13:16b

δῶσην αὐτοῖς Ν¹ A C P 046 61 69 172 181 424 616 757 1854 1862 1888 2020 2059 2080 2084 2351 2436 NA
dοσιν αὐτοῖς 2019
dοσιν ἑαυτοῖς 1828
dοσιν ἐν αὐτοῖς 1611
dῶσῃ αὐτοῖς 051 2065 2302 2329 TR
dῶσιν αὐτῷ Ν* 1678 1778
dῶσει αὐτοῖς 2053 2060 2814
dῶσειν αὐτοῖς 2186
dῶςωσιν αὐτοῖς 93 104 175 456 469 922 2074 2138 2256 RP
dῶςουσιν αὐτοῖς 94 241 456 2067 2070 (fut act ind)

_______ αὐτοῖς φ47
Revelation 15:3

txt ἐθνῶν Ν¹ A P 046 051 35 69 82 88 91 93 104 110 141 172 175 181 205 209 218 241 242
314 336 385 424 432 459 628 632 664 680 757 792 808 824 919
92 986 1075 1094 1678 1732 1733 1778mg 1828 1852 1854 1859 1862 1876 1888 1934
2033 2034 2035 2036 2037 2038 2041 2042 2043 2044 2045 2047 2049 2053 2054 2056
2057 2059 2060 2062 2073xt 2074 2075 2080 2081 2138 2281 2314 2351.

13:4) Ὡτ Ν*2 C 94 469 1006 1611 1778xt 1841 2040 2065 2073mg 2076 2254xt 2258
2344vid 2432 ἄτα, c, dem, div, haf vg syrh, h cop 2samss, (2samss) (arm2) Bede Pseudo-Ambrose
Haymo // ἄτων καὶ τῶν ἐθνῶν 2082 cf. 20:10, 2082 with cop 2vid βασιλείας) // "over all" arm Y // ἄγιον 296 2049 Victorinus-Pettau Tyconius
Apringius Cassiodorus TR // lacuna 88 1384 1626 1774 1955 2030 2032 2050 2052 2351. The evidence is fairly evenly split between the readings "nations" and "ages." Even
family 052 is divided. The UBS textual commentary says: "The reading of the Textus
Receptus, which has only the slenderest support in Greek witnesses (296 2049),
neither of which was available when the Textus Receptus was formed) appears to
have arisen from confusion of the Latin compendia for sanctorum (sctorum) and
saeculorum (sctorum = ἄγιον); "saint" is also read by several Latin writers, including
Victorinus-Pettau, Tyconius, Apringius, and Cassiodorus." H. C. Hoskier says that both
the manuscripts given above in support of the Textus Receptus, 57 (296) and 141
(2049), are the Textus Receptus. He says in Text 1 on pp. 179-180 that ms. 57 (296) is a
handwritten copy of Colinaeus' printed edition, that is, a copy of a printed Greek NT,
published in 1534. And at the bottom of Text 1 p. 615, Hoskier says, "This MS 187 with
57 and 141 must not be accorded any weight whatsoever. They are brought into the
record because of their very connection with the printed text." Thus they are both
16th century copies made from various editions of the Textus Receptus. The bottom
line is that there is no Greek manuscript support for the TR reading of "saints."

15:6 txt {C} ἐλίνων 1006 1841 1862 1888 2059 (2074 λίΝΟΝ) 2081 TR RP NA27 {I} // ἐλίνων P 051 82 181 627 1778xt 1854 2020xt 2302 2814 vg 2syl rh, cop 2arm Tyc Prim
Andrew Arethas // ἐλινῶν 1611 // λίνων 1678 // ἐλινῶν 920 922 2060 // ἐλινῶν P 046 69 1828 // ἐλινῶν Ν // ἐλινωῦ 2329 // ἐλινοῦ 792 // ἐλινοῦ 104Gr 459Gr // ἐλινό 2256 // ἐλινὸν C 104Lat 459Lat 1778mg 2020mg 2023 2080
459Lat // ἐλινὸν C 104Lat 459Lat 1778mg 2020mg 2023 2080
vgl ὥν, Rheims, Amiatinus, Fuldensis ps-Ambr Andrew Oecumenius Bede
// neither cop 2a eth Cass // hiat P 115 88 1384 2030 2050 2186 2351. Hoskier also cites for λίνον, "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 λίνον (only a small fraction of them cited here) do not agree as to
its accent and spelling. They show a very wide variety thereof. Several minuscules
show knowledge of the λίνον 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: ek toutou tou

ναου εξελευσθησα της τους αγγελους ενδεδυμενους λιθον ἢ λιθον καθαρον καθα
tina ξωσμαν τα στηθη της φυσεως δυνατον και καθαρον το τμην, και το έν τας

diakoniaς ανεμοποιιας. Oecumenius, in his scholii only, says "το δε ενδεδυθαι
touς αγγελους λιθον καθαρον λαμπρον δειγμα τυχανει της τμης αυτων και

καθαρας και εις το καλον παγιος εγους φυσεως ή αρα τον χριστον ενδεδυθα λιθος
gαρ ο κυριος παρα της θειας ονυμαστα γραφης, ως παρα ησαυ (xxviii. 16): > εγω

εμβαλλω εις τα θεμελια Σιων λιθον, πολυτελη εκλεκτον < και παρα τω προφητη (Psa.
cxvii. 22): > λιθον ον απεδοκιμασαν οι οικοδομοιντες ουτος εγενηθη εις κεφαλη

γωνιας < τουτον ενδεδυθαι τον λιθον, και ομιν ο σοφωτατος παυλος παραινει (Rom.

xii. 14): > ένδυσασαι τον λιθον ημων ιησουν χριστον και της σαρκως προνων μη

ποιεισθε εις επιθυμιας< εξοω γαρ παος επιθυμιας ψυχοβλαβους ο τουτον

ενδεδυμενος αι δε γε ζωναι κ.τ.λ." (Note that Oecumenius says for Romans 13:14,

"Put ye on our STONE, Jesus Christ!" So maybe he had a stone-dress obsession.) See

Arethas' and Andrew's scholii in 2070 and 250: "ενδεδυμενοι λινουν (αλ. λινον) ή

λιθον καθαρον: καθα τινα των αντηγαθων έχουσι, δια την της φυσεως αυτων

καθαροτητα και την προ τον άκρογωνιαν λιθον (+χριστον 250) έγγυται (+ και

tων άρετων την λαμπροτητα 250) They state that angels' native condition of

ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says,

χρυσος ή λιθος διαφανης, "golden, transparent stone." Some points to consider: 1. The

wide variety of spelling and punctuation of the λινον variant makes it suspect. 2. The

reading λιθον is certainly the more difficult reading, more likely to prompt

revision, as the 046 stream is famous for. 3. Perhaps the reading "clean bright linen"

is a harmonization to the gospels' description of angels on earth, and to the

description of the armies of heaven elsewhere in Revelation, like 19:14. Or perhaps to

19:8, where the βασιλευ αυτου λαμπρων καθαρων 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 βασιλευν.

Revelation 16:16

Ἅρμαγεδῶν Ν Α 051 35 94 104 241 424 757 1006 1384 1841 1888 1894 2019 2020 2040

2059 2060 2073 2081* 2329 2436 2814? (abt. 95 minuscules) syr eth Beatus Erasmus 1

2 3 4 Colinaeus RP PK NA27 \}

(H)ar Magedon 1862 ( I cannot make out in my copy of Hosk. whether smooth or

rough) Άρμαγεδῶν Ν 1 2028 2033 2044 2054 2069 2083 2186

Άρμαγεδῶν ΤΡ

Ermaegido itig Μαγγεδών 82 91 175 456 469 627 792 920 1852 1859 2017 2042 2074 2138 (abt. 80

minuscules) Μικ vg mss syrph, hmg8 (acc. NA27) cop bo mss Tyc21/2 HF

Magδο syrh (acc. Hosk.) Μαγδόν 046 1611 2053 2062 Tyc.2

Άρμαγεδῶν itig Αρμεγηδῶν 2054

Αρμεγεδων 2186

Άρμαγεδῶν 2049 2081c

Αρμαγεδῶν 2029

Άρμαγεω 2091

Άρμαγεδων 2065

Άρμαγείω 205 206 209 2045 Aldus

Μαγδοδ 1828

Μαγδων 2015

Μακεδων 61 69
There is difference between NA27 apparatus versus Hoskier, regarding the reading of the Philoxenian Syriac. There are other spellings in the early versions, such as Hermagedon. The reading of minus cule 62, (H)ar Magedōn, may well be true, from the Hebrew meaning Mountain of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it.


16:17d TST 12 x 2 txt {A} ναοῦ ὅς A 0163 vid 61 69 1006 1611 1678 1778 1841 2040 2053 2062 2065 2080 (2329 after θρόνου) itar vg syrph,h copsa,bo mss (eth) Prim Beat ps-Ambr Tyc3 NA27 {A} // ναοῦ του θεου Ν // οὐρανου 051* 94 181 241 792 1384 1732 1828 1854 2019 2042 2059 2060 2074 2081 2186 2302 2436 2814 ΠA Andrew Eras 1,2,3 Col. // ναοῦ του οὐρανου 046 051c 18 35 82 104 172 175 256 424 456 469 466 627 757 920 922 1733 1852 1859 1862 1888 2017 2020 2070 2073 2084 2138 2256 Πc TR HF RP PK // το οὐρανοῦ του ναου 367 468 // hiat 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 ναοῦ alone here are the best manuscripts of the Apocalypse of John. The uncial C is also very good in Revelation, but it has a hiatus here.

Regarding the phrase καὶ ἔξηλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα - "And a loud voice came out of the temple from the throne," this source given for the loud voice, is rather perplexing. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word ναός is used but in 13:6 it is σκηνή), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven,
as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition ἀπὸ - apō here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπὸ - apō to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition ἐκ - ek in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between ἐκ and ἀπὸ. The Majority Text in the later instances says ἀπὸ instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἀπὸ has absorbed ἐκ in modern Greek. Whereas he says in §209(1) that in a 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, ἀπὸ is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it – The NA27 text has a voice coming from the throne, using ἐκ. There are two other instances in Revelation of the two prepositions ἐκ and ἀπὸ occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2.

17:8b TST 13 txt ὑπάγει A 468 680 1094 1611 2026 2051 2053 2055 2056 2062 2064 2067 2256 syrph copsa,bo eth Iren lat Hipp Andrew; Prim Erasmus-all Aldus Colinaeus NA27 {B} // ὑπάγειν K P 046 051 69 82 94 104 181 459 627 792 920 922 1006 1384 1678 1778 1828 1841 1854 1859 1862 1888 2019 2020 2030 2042 2059 2060 2065 2073 2074 2081 2138 2302 2329 2344 vid 2432 2814 3364 Hipms; Quod Beat TR HF RP PK // ibit it88 vg ps-Ambr // itura Auct // in perditionem irae ibit Ty2c // hiat C 88 2050 2080 2186 2351. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγειν, 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.

Regarding this pronoun, see footnote on Rev. 13:16. There is no translatable difference between the NA27 used, and the form αὐτή. Many other verses in the NT and other era literature, αὐτή (with smooth breathing and reflexive meaning), see their note on Philippians 3:21. In 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, αὐτή was also used as a reflexive like ἐαυτήν, since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ἦ, ὦ was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA27-HF-TR and TR readings. Regarding this pronoun, see footnote on Rev. 13:16.

18:14 TST 14 txt [A] εὑρήσουν (3rd pl fut ind act) Ν A C P R 18 172 424 469 616 1611 1678 1778 1828 1862 1888 (2053 2062 find HER) 2080 vg syrrh, logista NA27 \{\} // εὑρήσας (2nd sg 2aor subj act) 046 61 69 82 94 175 241 256 367 456 459 467 468 627 792 920 1006 1384 1732 1841 1852 1854 1859 2017 2019 2020 2030 2040 2042 2060 2074 2138...
There is a great variety to the above readings as to the sequence of the surrounding words. The Majority Text readings make no sense: Since Babylon is destroyed forever, she won't find anything of any sort again, so it need not be said that she will not find her luxuries and splendor again. It is humankind who will not find them, at least where she was. The original reading, the third person plural, seemed to many copyists to need a subject, so many supplied various subjects (where I added "men"), such as "the merchants," or, "the souls of those who are left," or, "the free" et al.

18:17b txt ὁ ἐπὶ τόπον πλέων A C 82 94 104 241 456 627 920 922 1006 1828 1841 1852 1854 1859 1862 1888 2020 2040 2138 2436 (abt. 100 minuscules) itερ vg ωw, st arm RP NA27 [B] // ὁ ἐπὶ τὸν τόπον πλέων Ν 046 0229 f052 (1611 omit ὁ) 2329 itεθε ωg // ὁ ἐπὶ πόντον πλέων 469 582 2073mg 2076* 2254 ωgcl copσb0 Caes Prim // ὁ ἐπὶ τὸν ποταμὸν πλέων 2053 2062 (copσa "who sail in the rivers") // "those who sail from a distance" Ps-Ambr // [ὅ] ἐπὶ τῶν πλοίων πλέων Ρ 051 205 209 424 757 (792) 1384 2017 2042 2059 2060 2065 2073* 2074 2081 (abt. 100 minuscules) (Hipp) Andr // ὁ ἐπὶ τῶν πλοίων ἐπὶ τόπον πλέων (syrρh) // ἐπὶ τῶν πλοίων ὁ δύμας 2186 2814 Hipp Er Ald Col TR // hiat 2050. There is a use of the word τόπος in connection with boats and sailing also in Acts 27:2.

19:3 TST 15 txt [Α] δευτέρου εἰρήκαν (3rd pl perf ind) Ν Α 051 18 35 181 1611C 1828 2017 2042 2059 2060 2074 2081 2186 2329 2814 TR NA27 // δευτέρου εἰρήκασιν (3rd pl perf ind) 61 69 469 1006 1384 1732 1841 2040 2053 2062 2065 // ἐκ δευτέρου εἰρήκαν (3rd pl perf ind) 172 1888 // ἐκ δευτέρου εἰρήκασιν (3rd pl perf ind) 424 616 1862 2073 2084 // δευτέρου εἶπαν (3rd pl aor act ind) C // δευτέρου εἶπον (3rd pl aor act ind) 1678 1778 2004 (but note that can also be 1st sg aor act ind) // δευτέρου εἰρήκα (1st sg perf) 1611* // ἡκουσα Ἡρεν (sic) (3rd sg aor ind act) 792 // δευτέρου εἰρήκεν (3rd sg perf ind) 046 82 94 104 175 241 256 367 456 459 467 468 627 757 920 922 1733 1852 1854 1859 2030 2070 2138 2256 2344 2436 Μκ σyrρh HF RP PK // δευτέρου εἰρείκεν 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 a with 046 against all other uncials, they are erroneous. And observe that 792 once again shows that it is a consulter of a with 046 against all other uncials, they are erroneous. And observe that 792 once again shows that it is a consulter of a with 046 against all other uncials, they are erroneous.

19:9a txt ἀληθινοὶ τοῦ θεοῦ εἰσίν Α 046 82 94 241 469 627 920 1611 1854 1862 1888 2017 2042 2053 2062 2138 1841 2040 2053 2062 2065 // ἀληθινοὶ εἰσίν τοῦ θεοῦ Ν* 051 792 2074 itε vg Μκ Prim TR PK // τοῦ θεοῦ ἀληθινοὶ εἰσίν \ N1006 1841 2065 2329 vgcl // lacuna C 1828 2050 2351.

19:11 txt καλούμενος πιστὸς καὶ ἀληθινὸς Ν 046 82 94 104 175 241 424 456 627 757 920 922 sic (1006 καὶ ἀληθινὸς) 1611 1854 1852 1859 1862 1888 2019 2020 2030 2040 2053 2062 2065 2073 2138 2344 2432 2436 itεdem, div.(g)l,haf,εt vgcl σyrρh,h (copσa2b7ο) (eth?) Iren lat Orlat Cyp Vict Tyc Jerome Apr Prim Andrew Ps-Ambr Beat TR RP [NA27] [C] // πιστὸς καλούμενος καὶ ἀληθινὸς Ν WH // vocabatur fidelis, et vera vocatur itε vg ωw, st // πιστὸς καὶ ἀληθινὸς καλούμενος 2028 2029 2033 2044 2054 2068 2069 2083 2091 itεσ // καλούμενος πιστὸς 2329 // πιστὸς καὶ ἀληθινὸς Α 051 35* 205 209 792 1384 2017 2042 2059 2060 2074 2081 2186 2814 Μκ arm Hipp Andrew ωav,p Areth Er, 1,2,3 Ald Col // hiat C 1828 2050 2351. The word καλούμενος is of doubtful authenticity because of the variety of its positions in the manuscripts. This is a principle of Textual Criticism, that a great variety of readings indicates dubiousness.

If the word were not present in the Greek, the English copula would normally be
supplied—“the one sitting on it was faithful and true.” Yet to supply “was called” would not be out of the question.

19:12b txt ὄνομα γεγραμμένον A 94 104 175 241 325 459 469 582 617 1611 1934 2019 2042 2053 (2059 γεγραμμένον) 2073 2074 2081 2186 (2329 +καὶ ὄνομα following) al syr(ph) copbo TR NA27 \{\} // ἐκ * ὄνομα, then lacking γεγραμμένον o udeis // ὄνόματα γεγραμμένα ΝC 42 325 582 pc. arm4 // ὄνόματα γεγραμμένα καὶ ὄνομα γεγραμμένον 046 352 82 93 ἵηται 205abs 209 250 256 424 456 627 699 (792 minus γεγραμμένον) (920 ἐξουν following ὄνόματα) 1006 1384 1503 1734 1841 1849 1852 1854 1862 1888 1948 2017 2020 2030 2040 2048 2138 2349 2436 2821 al. ΜX syr** HF RP PK // Hiat C 919 1828 1955 2032 2050 2351.

19:13a txt βεβαίμενον A 046 051 205 209 1778txt 1854 2030 2080 2344 copisa arm Andrew TR RP NA27 \{B\} // ἐρρατισιμένον 172 256 792 1006 1341 1678 1778ms 1841 1862 2018 2040 2065 2070 itar.gig,\textgreek{t} vg eth Iren\textlat{at} Orgr6,\textlat{lat} (Hipp); Cypr Jer Varim Apr Prim Cass Beat // ἐρρατισιμένον 2053 2062 (Origen2) // ἐρρατισιμένον 105 1611 Origen // περιρρατισιμένον N\textsuperscript{a} Iren // περιρρατισιμένον N\textsuperscript{c} // hiat C 1828 2050 2351.

19:13b txt κεκληται \textN A P 046 82 94 241 456 469 627 920 1006 1611 1841 1852 1854 1859 1862 1888 2020 2030 2040 2053\textsuperscript{txt} 2062\textsuperscript{txt} 2065 2070 2138 2329 Hipp NA27 \{\} // καλεται 051 052 35 104 175 424 757 922 1384 2017 2042 2053\textsuperscript{com} 2059 (2060 καλεται) 2062\textsuperscript{com} 2073 2074 2081 2186 2344 2436 2814 \textM Irenaeus\textlat{lat} TR RP // καλείτε 792 // κεκλητο \textN // ἐκκεκλητο Or // καλουσι copbo // ἐκκαλεαν cop\textsuperscript{a} // κακληκεν 2256 // hiat C 1828 2050 2351.

19:17a TST 16 txt ἕνα A P 051 35 104 181 241 459 469 616 757 922 1006 1678 1733 1778 1841 2020 2040 2059 2060 2073 2080 2081 2084 2186 2436 2814 \textM A itar.gig,\textgreek{t} vg Apr Cass Prim TR PK NA27 \{\} // ἄλλον Ν 792 2019 2053\textsuperscript{txt} (com ὁ ἄλλον ἄγγελον) 2062\textsuperscript{txt} 2065 syr\textsuperscript{h} cop\textsuperscript{a} arm4 ps-Ambr // omit 046 18 61 69 82 94 175 367 456 467 468 627 90 1384 1611 1732 1852 1854 1859 2017 2030 2042 2074 2138 2256 2329 \textM syr\textsuperscript{h} Beat HF RP // ἑνα ἄλλον 172 424 1862 1888 2070 // lac C 88 256 1828 2050 2302 2351. In Semitic usage, this ἕνα would be somewhat equivalent to our indefinite article. The triumvirate of 82, 627, 920 united with 046 differing from all other uncials = an erroneous reading.

19:17c txt τὸ μέγα Ν A P 046 35 42 82 93 94 104 177 241 325 456 459 627 699 (920 τοῦ θεοῦ τὸ μέγα) 1006 1384mgm 1503 1611 1734 1841 1849 1852 1854 2030 2053 2062 2073\textsuperscript{txt} 2349 2821 al. (84+ minn) Compl. vg syr\textsuperscript{h},\textgreek{t} cop\textsuperscript{a} bo Primasius Beatus Ps-Ambr. Apringius RP PK NA27 \{\} // τὸ μέγα 469 2138 // τὸ μέγαν τοῦ 91 175 250 424 456 582 617 792 1862 1888 1934 1948 2017 2020 2048 2329 al. (47+ minn) HF // τοῦ μεγάλου 051 209 1888 2019 2059 2074 2081 2186 2814 al. (37+ minn) \textM A TR // missing/defective C 256 919 1828 1955 2032 2050 2351. Unaccounted for: 2065. It is Hoskier that cites 1888 for two readings, not I. Pickering says the reading of HF cannot possibly be original, because the masculine form (τὸν) of the article here and in v. 9 did not exist until later, according to all lexicons that deal with it.

209 txt ἐκ τοῦ οὐρανοῦ A 2053\textsuperscript{com} 2074 \textV\textsuperscript{ms} cop\textsuperscript{bo} ms eth Aug\textsuperscript{\textgreek{t}} Prim Tyc\textsuperscript{ms} NA27 \{A\} // ἀπὸ τοῦ οὐρανοῦ 94 \textfot\textgreek{t} // ἀπὸ τοῦ θεοῦ 1854 \textgms // ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ \textN \text(N\textsuperscript{a} homoeoteleuton) P 922 1006 1611 1841 1888 2040 2050 2053\textsuperscript{txt} 2060 2062 vg syr\textsuperscript{h} Jer Apr Beat TR // ἐκ θεοῦ ἀπὸ τοῦ οὐρανοῦ 051 35 2065 // ἐκ τοῦ θεοῦ ἀπὸ τοῦ οὐρανοῦ 205 209 2099 2081 2186 2814 \textM Andrew // ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ (see 21:2,10) 046 82 241 424 469 627 757 792 920 1384 1862 2030 2138 2329 \textM itar.gig
There may be no difference in meaning between the first two
variants, since "to be" may be customarily in Greek elided and implied. It is the third
variant that is really different. UBS text comm: "Most of the witnesses that read
ἐγένομαι in the previous set of variants lack either ἐμι (N 046 many minuscules) or
ἐγένομαι (most minuscules). It is difficult to decide whether ἐμι should be retained
(as in 1:8) or omitted (as in 22:13, which occurs in another final scene; and with
(c) the following set of variant readings is connected." For a fuller apparatus, see
endnote.

There may be no difference in meaning between the first two
variants, since "to be" may be customarily in Greek elided and implied. It is the third
variant that is really different. UBS text comm: "Most of the witnesses that read
ἐγένομαι in the previous set of variants lack either ἐμι (N 046 many minuscules) or
ἐγένομαι (most minuscules). It is difficult to decide whether ἐμι should be retained
(as in 1:8) or omitted (as in 22:13, which occurs in another final scene; and with
(c) the following set of variant readings is connected." For a fuller apparatus, see
endnote.
22:12b  txt ἐστιν αὐτοῦ Ἡ Α 2030 (367 2050 αὐτῶ) syrh WH NA27 {\} // αὐτοῦ ἐστιν 205
1678 1778 2020 (2080 illeg.) // ἐσται αὐτοῦ 046 82 94 214 456 627 1006 1841 1854 1859
1862 1888 2053 2062 2138 2436 RP // αὐτοῦ ἐσται 35 104 175 181 424 459 922 1611
1852e 2017 2030 2059 2060 2065 2073 2081 2186 2329 2814 TR // omit 469 757sup 1852c
// “according to his works” 792 2042 2074 (syrph) copsa\hs eth // opera ejus Tyc2 // opera
sua vg ps-Ambr // opera ipsorum itg // facta sua Cypr Prim // sicut opus ejus erit Beat
// hiat C P 051 69 88 920 1828 2019 2040 2256 2302 2351.

22:14  txt TST 19 {Δ} πλύνοντες τὰς στολὰς αὐτῶν Ἡ Α (104 459 680 922 2050
πλύναντες) (1006 πλύναντες) 1678 1778 1841 2020 2053 2062 2080 (15 minuses) itερ
vgεt copsa eth Ps-Athanasius\msss; Ambr Fulg Apr (Prim) Haymo NA27 {\} // πλυνόντες τὰς στολὰς αὐτῶν Ps-Athanasius // ποιούντες τὰς ἑντολὰς αὐτοῦ καὶ
πλύνοντες τὰς στολὰς αὐτῶν 469 1852c // ποιούντες τὰς ἑντολὰς αὐτοῦ 046 18 55 61
82 94 175 241 424 456 616 627 757 792 1611 1732 1733 1854 1859 1862 1888 2017 2030
2042 2059 2060 2065 2070 2073 2081 2084 2138 2186 2329 2377 2436 2814 М ітэг
syrph,h copbo (arm ποιοντες τας) Andrew; Tertull Cypr Tyc (Caesarius) (Beat)
TR HF RP PK // hiat C P 051 69 88 172 256 468 919 920 1384 1828 1955 2019 2040 2256
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 τὴρεῖν τὰς ἑντολὰς (12:17;
14:12). [and not ποιοῦντες as here] 'Moreover, the prepossessions of the scribes
would have favoured ποιοῦντες τὰς ἑντολὰς rather than πλύνοντες τὰς στολὰς' (H. B.
Swete, in loc.)." This idea of clean robes is consistent with Daniel 12:10 and Matthew
22:11-14. The combination of the uncialι Α 052 (1678, 1778, 2080 are descended
from 052) is overwhelming here, opposed by only one uncial, 046, which is famously
revised in character. The "wash their robes" reading is certainly the correct one.

22:20  [D] ἔρχου Χ 94 1678 1778 2053 2062 2329 itεg syrh copsa\bo arm4 Apr. // Naį
ἔρχου 2030 2050 syrh Prim Tyc // Ἀμὴν ἔρχου Α 046 175 181 424 616 792 1006 1611
1841 2017 2059 2060 2065 2081 2186 МА vg eth Ambr. Ps-Ambr. Beatus NA27 {\} //
Ἀμὴν να ἔρχου 051s 35 82 241 456 469 627 757 1732 1733 1854 1859 1862 1888
2020 2070 2073 2138 2377 2436 МKy TR HF RP PK // Ἀμὴν να ἔρχομαι 2042 //
Ἀμὴν καὶ ἔρχου 104 459 922 // hiat C P 051 69 88 256 920 1384 1828 2019 2040 2080 2256
2302 2351 2814. Both the words άμην and να mean something like "yes," and so I
think they were both liturgical additions to an original ἔρχου standing alone. The Χ
reading is bolstered by another uncial, 052, in the form of its minuscule descendants
1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them.
This consortium is at least as good as Α 046, and certainly better than 051s as a lone
uncial. The 104 reading is simply a mistaking of NA1 for KAI. I think that the Χ
reading is probably correct. At the same time, I am loathe to remove the word Amen,
because it is so natural- my soul immediately exclaims it in response to the statement
"Yes, I am coming soon." But that may be another explanation as to how and why it
got added as text: perhaps an enthusiastic remark in the margin eventually made it
into the text itself.

22:21b  txt {C}: (1) μετὰ πάντων (2) μετὰ πάντων ὑμῶν (3) μετὰ πάντων ἡμῶν
(4) μετὰ πάντων ἀγίων (5) μετὰ ἀγίων (6) μετὰ τῶν ἁγίων (7) μετὰ τῶν ἁγίων σου
(8) μετὰ πάντων τῶν ἁγίων (9) μετὰ πάντων τῶν ἁγίων αὐτοῦ
(1) Α (2814) (itεr cum omnis hominibus) vgεt vw ethε Ambr Tyc Beatε NA27 {\} (2) 296
vgεt ethε Fulg Ps-Ambr TR (3) 2050 (4) 1778 arm (5) 627 (6) Κ ітεg WH (7) 2329 (8) 046
Interesting that the same people who object to the NA27 text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," here in Revelation 22:21 where the NA27 text says "the grace of the Lord Jesus be with all," they object, and prefer that this blessing be only to the saints.
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