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 σιδηρά A 046 0226 205 209 2344 ἱτεὶ vgww syrh copia Cyprian Irenaeus TR NA27 (\} // δίστομος ℶ P 1006 1841 1854 2030 2329 ἱτεὶ vgcl syrh copbo arm eth Ambrose Primasius RP.

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

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

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

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

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

Hoskier has well pointed out how the uncials of the Revelation text are all over the place, with many omissions and additions. The wildest of them all in Revelation is Sinaiticus. The only uncial that is not "all over the place," but which seems to represent a standardized majority text, is the uncial 046 (called B in his work). Hoskier on p. xxvii of Volume One of "Concerning the Text of the Apocalypse," calls this the "B revision, which was made in the VIIth century." On p. xxxvi he calls it the "B recension." He goes on to say, "roughly speaking, B and cursive groups may be neglected if opposed by a consensus of the older uncials, Versions and Fathers. If on the other hand B is joined Aleph, A or C, the greater weight can only be overcome 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</td>
</tr>
<tr>
<td>ℵ¹</td>
<td>4th–6th</td>
</tr>
<tr>
<td>ℵ²</td>
<td>7th</td>
</tr>
<tr>
<td>ℵ²ᵃ</td>
<td>7th</td>
</tr>
<tr>
<td>ℵ²ᵇ</td>
<td>7th</td>
</tr>
<tr>
<td>ℵᶜ</td>
<td>12th</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 uncialis, its reading is highly dubious. When 046 differs from ALL other uncialis, 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. When these three line up with 046 against all other uncialis, you have a false reading in the Majority Text. For example, omit ἡλίου in 22:5c. There are also places where these three line up against all uncialis 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 uncialis, 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 uncialis, 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 ἐπιβανién, said by Origen to be σχεδον εν πασι τοις αντιγραφοις actually appears in ℵ* ℵ A ℵ B ℵ 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 ϖ⁴⁷ ϖ¹⁸ 0207 2080 1678 1778 2062 ϖ¹¹⁵ 2053 1611 2050 1841 Χ* 1006 ϖ⁴³ 2020 0163 2040 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074 2186 Χ 2351 61 2081 792 1732 104 1854 2059 2019 2436 35* 256 046 94 175 241 2017 2042 051* 2256 18 1859 1384 1852 2073 1733 2030 367 920 82 456 627 2138 468 2070 467 757 35 051 051
c

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

Consistently cited Greek witnesses (where text is extant) for Revelation are these thirty-one: ϖ¹⁸, ϖ²⁴, ϖ⁴³, ϖ⁶⁷, ϖ⁸⁵, ϖ⁹⁸, ϖ¹¹⁵, Χ, 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 ƒ052 is used, even when the uncial 052 has a hiatus, though if one of the three cursives has a hiatus, they are listed separately. Where 052 is extant, the same applies: if they are split, or if one of the three cursives has a hiatus, they are listed separately; otherwise, the sigla is used. If there is a hiatus in any of the above, it will be noted, except if that manuscript is only a fragment anyway. Fragmentary mss. not therefore listed for hiatus, would be: ϖ¹⁸, ϖ²⁴, ϖ⁴³, ϖ⁶⁷, ϖ⁸⁵, ϖ⁹⁸, ϖ¹¹⁵, 052, 0163, 0169, 0207, 0308. But if I do cite one of these for hiatus, that means that it does contain text in that surrounding area of Revelation. I frequently or occasionally cite mss. out of an additional 55 minuscules: 18, 35, 61, 69, 82, 88, 94, 104, 172, 175, 181, 241, 256, 367, 424, 456, 459, 467, 468, 469, 616, 627, 757, 792, 920, 1384, 1732, 1733, 1852, 1854, 1859, 1862, 1888, 2017, 2019, 2020, 2030, 2042, 2060, 2065, 2070, 2073, 2074, 2081, 2084, 2138, 2186, 2256, 2302, 2344, 2351, 2377, 2432, 2436, 2814 for a total of 85 hand-written Greek manuscripts. We really should not include anywhere, mss. 296 and 2049, which were merely handwritten copies of printed editions. Hoskier stated this plainly in several places of his work; see the table of MSS. at the end of this document.
The 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 who has confirmed as the word of God and the testimony of Jesus Christ, what all things he saw.

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

John, to the seven churches in Asia, grace to you, and peace, from Him who is, and who was, and who is to come, and from the seven spirits before his throne,
1:5 And from Jesus Christ, the faithful witness, 6 the firstborn from the dead, and ruler over the kings of the earth. To him who loves us, and freed us from our sins with his blood, 8 and made us into a kingdom of priests 12 for his God and Father— to him be glory and power, for ever and ever. Amen.

άπό τῶν ἑταίρων τὲ ἐνώπιον τοῦ θρόνου αὐτοῦ. Τοιάδυ οὐδεὶς ἤμας καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ.

5 and from Jesus Christ, the faithful witness, 6 the firstborn from the dead, and ruler over the kings of the earth. To him who loves us, and freed 7 us from 8 our sins with 9 his blood,

6 and made us into a kingdom of priests 12 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. Let it be so, amen.

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

Someone Like a Son of Man

1:9 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.

1:10 I was in the Spirit during the Lord's day, and I heard behind me a loud voice, like of a trumpet, saying, "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 Beating their breasts over something means a sign of great consternation and mourning because of what is happening.

14 The longer phrase is present in 21:6 in all editions, some with and some without the articles.

15 "the one who is, and who was, and who is to come, the Almighty."
1:12 And I turned around to see the voice that was speaking with me. And when I turned, I saw seven golden lampstands,
1:13 and in among the lampstands was someone like a son of man, dressed in a cloak reaching down to his feet, and gird around at the pecs with a golden sash, and the sound of many waters,

except his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire,
1:15 and his feet like bronze as if made to glow in a furnace, and his voice like the sound of many waters.
1:16 and he was holding in his right hand seven stars, and out of his mouth was coming a sharp two-edged sword, and his face was like the sun shining in the strength of it.

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

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

1:19 The mystery of the seven stars which you see upon my right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.
Chapter 2

To the Church in Ephesus

2:1 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·

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

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

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

3"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.

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

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

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

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

To the Church in Smyrna

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

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

2:9 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 ἅπαντα συναγωγή τοῦ Σατανᾶ.

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

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

10Don't be afraid of any of the things you are about to suffer. Behold, the devil 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 ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·

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

2:13 Οἶδα 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 ὃς ἀπεκτάνθη παρὲν 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.

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39 2:10 txt {A} omit Α Α Ρ Ἀ 922 1006 1611 1828 1841 2053 2329 TR NA27 {\} / δὴ 046 2040 ΜΑ K cop sa,bo RP / ἐκ συρρ RP / ἐκ tr RP / ἐκ syr RP / lac 051 2062.

40 2:11a txt Οἶδα ποῦ Α Α Ρ 922 2050 2053 latt syr ph cop sa,bo eth Prim Jer Tyc2 Apri PS Ambr NA28 / / ὁ πνεῦμα σου καὶ ποῦ ὁ 046 922 1006 1611 1828 1841 2040 syr RP / lac φ 051 2062.
But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught Balak⁴⁷ to put a stumbling block before the children of Israel, to eat idol sacrifices and to commit sexual immorality.

So also in the same way you have some who hold to the teaching of the Nicolaitans.⁴⁹
2:16 metanóison oúv· ei dé mή, ēρχομαί σοι taχύ, kai polemíshs met' autów en té ῥομφαία toú stómatos 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 ἐξον οὔς ἀκουσάτω τί το πνεύμα λέγει ταῖς ἐκκλησίαις, τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὰν καὶ ἐπὶ τὴν ψῆφον δόμοια καίνον γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μή ὁ λαμβάνων.

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

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

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

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 ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτι καὶ διδάσκει, καὶ πλανᾷ τοὺς ἐμοὺς δούλους, πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.

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

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

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

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

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.

And 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.

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·

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

πλὴν ὃ ἔχετε κρατήσατε ἄχρις οὗ ἂν ἥξω.

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

with ou “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.

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.

And 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.

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

with ou “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.

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.

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

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

2:27 καὶ ποιμανεῖ αὐτούς ἐν ῥάβδῳ σιδηρᾷ, ως τὰ σκεύη τὰ κεραμικὰ συντρίβεται,

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

61 2:27 The Greek literally says, "he will rule them with a rod of iron, as pieces of pottery are shattered." The verb for shatter συντρίβεται is in the passive voice, present tense. But this does not transfer sensibly into English, as it makes it sound like the ruler is shattered, that the ruler rules passively, as though shattered like pieces of pottery. So I clarified that the pottery is shattered by the rod of iron, clarified it by making the verb active, implying the rod as the agent and the pottery as the object of the verb, as is the true meaning. (The Textus Receptus has the verb as συντριβήσεται - suntribēsetai, future tense, passive voice. All other Greek manuscripts have it present tense, including the oldest manuscripts such as A C 1854 2050 pc it58 copsa,b,h. 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 2:28 Jesus is saying that he will give to us who overcome, the same authority that he himself has been given according to Psalm 2:9.

Chapter 3

To the Church in Sardis

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

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 γίνου γρηγορῶν, καὶ στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·

3:2 Be watchful, and strengthen the things that remain, which are about to die. For I have not found your works complete before my God.


64 3:2a txt στήρισον (2nd sing imper act of "strengthen") A C P 1006 1678 1841 2040 2053 RP NA28 {\} // στήριξον (same as στήρισον, diff dialect) N 046 1778 2050 TR // στειριζων 2329 // στηρίζων 792 // ἔμελλον ἀποθανεῖν syr // ἔμελλες ἀποθανεῖν syr // ἦμελλεν ἀποθανεῖν 23 // ἦμελλες ἀποβάλλειν (6) 2 4 // ἦμελλες ἀποβάλλειν

65 3:2b txt {A} ἔμελλον ἀποθανεῖν Ν [ἀποθανεῖν - itacism] A C P 052 2050 έμελλον (2053) 2329 παραγεν συρ h 2053 // ἔμελλες ἀποθανεῖν TR // ἦμελλες ἀποθανεῖν syr // ἦμελλες ἀποθανεῖν 922 2053com // ἔμελλον ἀποθνησκεῖν 88 2074 // ἔμελλον ἀποθανεῖν syr // ἦμελλες ἀποθανεῖν 2351 // "otherwise you will die" copb arm1 // ἔμελλες ἀποβάλλειν (1611) 2040 // ἦμελλες ἀποβάλλειν
3:3 μνημόνευε οὖν πῶς εἶληφας καὶ ἤκουσας, καὶ τῆρει, καὶ μετανόησον. ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ὡς κλέπτης, καὶ οὐ μὴ γνῶς ποιᾶν ὄραν ἥξω ἐπὶ σέ.

3:4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεις 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.

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·

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·

7ο And to the angel of the church in Philadelphia, write: 'These things says the Holy One, the True One, the one holding the key of David, who opens and no one closes, and closes and no one opens.'
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.

Behold 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.

Because 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.

11 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 ἐξώ ὄ μὴ ἔξελθῃ ἔτι, καὶ γράψω ἐπ’ αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς ἱερουσαλήμ, ἣ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομα μου τὸ καινόν.

12 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 ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

13 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·

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

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

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

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

16”Thus, because you are lukewarm, and neither hot nor cold, I am about to spew you out of my mouth.
3:17 διὰ λέγεις δι' ἐμοί ἐγώ καὶ πεπλούτηκα καὶ οὐδὲν ἔχω, καὶ οὐκ οἴδας ὅτι σὺ εἰ ὁ ταλαίπωρος καὶ ἐλεεινός καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός,

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

3:18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἵνα πλουτήσῃς, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερ ὡθῇ 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 ἑστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐὰν 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 ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

22He who has an ear should listen to what the Spirit is saying to the churches.”
Chapter 4

The Throne in Heaven

4:1 After these things I looked, and behold, an open door in heaven, and a voice speaking with me, the voice like a trumpet I had heard at first; and it was saying, "Come up here, and I will show you what things must take place after this."

4:2 Immediately I was in the Spirit; and behold, there was situated in heaven a throne, and on the throne someone sitting. And the one sitting was like a jasper stone and carnelian in appearance. And an aura encircles the throne, like emerald in appearance.

4:3 And the one sitting was like a jasper stone and carnelian in appearance. And an aura encircles the throne, like emerald in appearance.

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4:3a 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.

4:3b Greek, ἶρις - iris. 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.

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

4:5 and from the throne come flashes and sounds and thunderings. And there
are seven flaming torches burning before the throne, which are the seven spirits of God,

4:6 full of eyes,

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 and the first being is like a lion, and the second being like an ox, and the
third being has a human face,

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.

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

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

91 This makes it impossible to tell whether the θρόνους on 4
of the line has ΘΡΟΝοΥς then picks up the next line with ΕΙΚΟΣΙ ΤΕΣΣΑΡΕΣ as the entire
2329 line )  This makes it impossible to tell whether the θρόνους on 4
of the line has ΘΡΟΝοΥς then picks up the next line with ΕΙΚΟΣΙ ΤΕΣΣΑΡΕΣ as the entire
2329 line .

92 And from the throne of God,

93 And the fourth being is like an eagle in flight.

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

95 And there

96 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.

97 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.

98 And in a circle around the throne are twenty-four thrones, and on those thrones, twenty-four elders
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99 Are the 24 elders like those of 1 Chronicles 24:7, or are they the 12 apostles of the
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101 And from the throne of God,

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are seven flaming torches burning before the throne, which are the seven spirits
of God,

104 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.

105 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.

106 Are the 24 elders like those of 1 Chronicles 24:7, or are they the 12 apostles of the
Lamb, plus the 12 patriarchs of Israel?
4:8 καὶ τὰ τέσσαρα ζώα, ἐν καθ' ἓν αὐτῶν ἔχων ἀνὰ πτέρυγας ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες, Ἅγιος ἅγιος ἅγιος κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

8And the four beings, every one of them 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."

4:9 καὶ ὅταν δώσουσιν τὰ ζῷα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

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

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

10the twenty-four elders will fall down before him who sits on the throne, and worship him who lives for ever and ever, and they will place their crowns before the throne, saying,
4:11 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 θέλημά 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 εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὄπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά.

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

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

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

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

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

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

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

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

5Then one of the elders is saying to me, "Do not weep. Look, the Lion of the tribe of Judah, the Root of David, he has overcome, so as to open the scroll and the seven seals of it."
καὶ έδεικνύτο ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζῴων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἀρνίον ἑστηκός ὡς ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμούς ἑπτὰ, οἵ εἰσιν τὰ ἑπτὰ 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.

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

καὶ ἦλθεν καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

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.

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!”

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 a harp. Thus, "guitar" would be a more accurate rendering than "harp."

variants in part:
1.) ἡγ. τὸ θεῦ
2.) ἡγ. τὸ θεῦ ἡμᾶς
3.) ἡγ. ἡμᾶς
4.) ἡγ. ἡμᾶς τὸ θεῦ
5.) ἡγ. ἡμᾶς τὸ θεῦ ἡμῶν
6.) ἡγ. ἡμᾶς ἐν τῷ θεῦ σου τῷ θεῦ
7.) omit θεῦ τῷ θεῷ τῷ θεῷ
8.) missing/defective here


106 5:6b Zechariah 4:10
106 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 a harp. Thus, "guitar" would be a more accurate rendering than "harp.

106 5:9 variants in part:
1.) ἡγ. τὸ θεῦ
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1.) txt A eth Lach Tisch Weiss WH Charles NA28 {A}
2.) Κ 046 f502 1006 1611 1841 2040 2053 2329 Μ cop bo Andr Arth Treg vnSod Vog Bov [Merk] TR RP
3.) 2065txt [has τῷ θεῷ in mg.] 2186 2814 vg-harl arm1 Irenaeus lat vid Cyprian Fulg Erasmus1 2
3 Aldus Colinaeus
5:10 καὶ ἔποιήσας αὐτούς τῷ θεῷ ἡμῶν βασιλείαν καὶ ιερεῖς, καὶ βασιλεύσουσιν 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 φωνὴν ἀγγέλων ἀπὸ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων, καὶ ἦν ὁ ἄριθμος αὐτῶν μυρίαδες μυρίαδων καὶ χιλιάδες χιλιάδων,

11And 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 itar,sig vg syrph,h copbo? arm Hipp; Cypr Maternus Aug Varim Fulgentius Prim Beat
5.) (copsa) arm3 see 5:10
6.) eth
7.) 1854 (homoioteleuton)
8.) lac: Φ15 C 051 P? 2062

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς "us" and βασιλεύσουμεν "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 βασιλεύσουσιν "they" will reign. As the text stands in the/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the 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/commentaryonapoc02stuap 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 ηγόρασας τῷ θεῷ, (abbrev.) and the next column picks up with ἐν τῷ ἀγαθῷ. (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.

108 5:10a txt {A} αὐτούς (ALL Greek mss but 792, 2436) RP NA28 {\} ‖ ἡμᾶς (792 but following βασιλεύσουν) 2436 itar,sig vg copsa,arm1,3 Prim. Tyc. TR ‖ lac C P 051 1384 1854 homoiotel. 2030 2062 2329. The cursive s 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 βασιλεύσουν Χ P 922 1828 2050 2053 2344 MtA itar,sig vg copsa,bo syrph arm4 Hipp. Cypr. Fulgentius Prim Beat RP NA28 {\} ‖ βασιλεύσουν A 046 f052 1006 1611 1841 2040 2329 MtE syrh Compl. ‖ βασιλεύσουμεν vg arm Prim. TR ‖ infinitive arm a. ‖ omit ps-Ambr ‖ lac C 051 2062. Ms 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. exs. crptti." 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 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 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 And the four beings were saying "Amen." And the elders fell down and worshiped.
Chapter 6

The Seven Seals

6:1 Καὶ εἶδον ὅτε ἦνοιξεν τὸ ἄρνιον μιᾶν ἐκ τῶν ἑπτά σφραγίδων, καὶ ἦκουσα ἕνος ἐκ τῶν τεσσάρων ζῴου λέγοντος ὡς φωνὴν βροντῆς, Ἔρχου.

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." 118

6:2 καὶ εἶδον, καὶ ἰδοὺ ὄψις λευκός, καὶ ὁ καθήμενος ἐπ’ αὐτὸν ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθαν νικῶν καὶ ἤνα νικήσαν.

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. 119

6:3 Καὶ ἦνοιξεν τὴν σφραγίδα τὴν δευτέραν, ἦκουσα τοῦ δευτέρου ζῴου λέγοντος Ἐρχου.

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

6:4 καὶ ἐξῆλθαν ἄλλος ὄψις πυρρός, καὶ τῷ καθημένῳ ἐπ’ αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἤνα ἄλληλος σφάξειν, 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.

says "Negl. 57 et 141 ex ed. typ. exscripti." (This means, "Disregard 57 and 141 since they are handwritten copies of printed editions.") So yes, only one Greek manuscript reads with the TR here. "Manuscript" means "hand written." If we are going to say that 57 and 151 are Greek manuscripts, then someone could fairly make 7,000 handwritten copies of the Nestle-Aland 27th edition New Testament, and then declare that the NA27 is the majority text.

16 6:1a txt φωνῆ 922 1006 1611 1678 1828 1841 2040 2080 2329 it* syrh,h cop*sa,bo Beat Prim RP NA28 {\|} / φωνή A C 046 / φωνῆ 2329 pc / φωνῆς P TR / φωνῆς Ν 1778 2053 it&* vg / Ἐρχου, ὡς φωνῆ βροντῆς 2074 / omit ὡς φωνῆ βροντῆς 94 / lac 051 2050 2062.

17 6:1b txt {A} ἦκουσα Ν A C P 052 922 1006 1611 1828 1841 2329 it&* syrh,h (cop*bo) arm (arab) ps-Ambr Beat TR NA28 {\|} / ὦτε 046 2040 vg RP , "and I saw that the Lamb opened..." / καὶ ὅτε φωνῆν εἶδον ὅτι ἦνοιξε "and when he is speaking I saw that he opened" 2053 / "and then the Lamb uncovered" eth / omit cop*sa / lac 051 2050 2062. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, δότε is written.

18 6:1-2 txt {A} Ἐρχου. 2 Καὶ (ε)ἶδον καὶ ἰδοὺ Α C P 052 1006 1611 1841 2053 vg&ww,at arm Andrew NA28 {\|} / Ἐρχου. 2 Εἶδον καὶ ἰδοὺ cop*sa / Ἐρχου. 2 Καὶ εἶδον. 3 ἰδοὺ cop*bo / Ἐρχου καὶ ἦκε. 2 Καὶ ἦκουσα 046 1828 2040 2329 it* (it&ar) vg&msq Vic-Pett Prim Beat RP / Ἐρχου καὶ βλέπε. 2 Καὶ εἶδον καὶ ἰδοὺ TR / Ἐρχου καὶ ἦκε. 2Καὶ εἶδον, καὶ ἰδοὺ Ν (922) 2344 it&* sg&cl syrh,*with* / Ἐρχου καὶ ἦκε. 2Καὶ εἶδον. ἰδοὺ eth / Ἐρχου καὶ ἦκε. 2Καὶ ἦκουσα καὶ εἶδον, καὶ ἰδοὺ syrh, / lac 051 2050 2062. The TR is basically following Codex Sinaiticus.

19 6:2 txt νίκησε (subj) TR RP NA28 {\|} / ἐνίκησεν (aor ind) Ν 2344 cop*sa,msq,bo.

20 6:4a txt ἐκ Ν* C P 046 1006 1611 1828mg 1841 2040 2329 it*&*8 vg arm RP NA28 {\|} / ἐπὶ 2344 / ἀπὸ 922 1828it* 2053 TR / omit A 052 / omit εκ τῆς γῆς Ν* / lac 051 2050 2062. (See footnote on 16:17c.)

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 if in the midst of the four beings, saying, "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or the wine."

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 who is sitting on it, his name is Death, and Hades is trailing after him, and authority is given
them over one fourth of the earth, to kill them with war, and famine, and death, and by the wild animals of the earth.

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

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 καὶ ἐκράξαν φωνῇ μεγάλῃ λέγοντες, Ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπί τῆς γῆς;

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

6:11 καὶ ἐδόθη αὐτοῖς ἑκάστῳ στολὴ λευκή, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν, ἕως πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν ὡς καὶ αὐτοί.

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 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν ἑκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ήλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα,

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 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη,

13 and the stars of heaven fell to the earth, as a fig tree shaken by a strong wind casts its unripe figs,
καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἑλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλίαρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς δοῦλος καὶ ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων.

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

νόμισαν δὲ ἡμέραν τῆς ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;

καὶ εἶδον τέσσαρες γωνίας τῆς γῆς κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ὅταν ἦλθεν ἡμέρα τῆς ὀργῆς αὐτῶν, μὴ πνεἴη ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δέντρον.

μετὰ τοῦτο εἶδον τέσσαρας ἄγγελους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, ιδέαν ἐρήμων ἐπὶ τῆς γῆς, ιδέαν ἐρήμων ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δέντρον.

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

μετὰ τοῦτο μετὰ τοῦτο καὶ μετὰ ταῦτα.
7:3 λέγων, Μὴ ἀδικήσητε τὴν γῆν μὴτε τὴν θάλασσαν μὴτε τὰ δένδρα ἀχρὶ σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπί 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 ἦκουσα τὸν ἀριθμὸν τῶν ἑσφραγισμένων, ἐκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, ἑσφραγισμένοι 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 ἑσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες, ἐκ φυλῆς Γὰδ 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 Βενιαμεὶν δώδεκα χιλιάδες ἑσφραγισμένοι.

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

The Multitude out of the Tribulation

7:9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολύς, ὃν ἀριθμῆσαι αὐτὸν ὦδεις ἐξουσιοδοτάτο, ἐκ πάντων ἔθνων 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 ἐπί 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!"

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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 αυτον K A C P J 052 1006 1611 1841 2053 TR SBL NA28 {/} || omit 046 922 1828 2040 2329 latt syrh RP || lac 051 2050 2062.
7:11 And all the angels had stood in a circle around the throne and around the elders and the four living beings, and they fell on their faces before the throne and worshiped God,

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

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

7:14 And I spoke to him, "My lord, you know." And he said to me, "These are those coming out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

7:15 Because of this they are before the throne of God, and they serve him day and night in his temple, and the One sitting on the throne will spread his tent over them.

7:16 No longer will they hunger, neither will they thirst any more, nor will the sun attack them nor any scorching heat.

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

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

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

14And 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. No longer will they hunger, neither will they thirst any more, nor will the sun attack them nor any scorching heat.

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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 7:16a txt [A] ἔτι A 046 f052 1006 1611 1841 2040 2053 2329 TR RP NA28 {} // omit ( Ν transposes to before οὐδὲ διψήσουσιν ἐτής, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῦμα, later in the v.) pc vg syrh,h copsa,bo eth Cyp ps-Ambr Prim Fulg // lac C 051 2050 2062.

141 7:16b txt [C] ἔτι Ν 046 1611 2040 2053com vg ps-Ambr Cypr Prim Fulg TR RP NA28 {} // omit P f052 1006 1611 2040 2053txt (2329 omit οὐδὲ διψήσουσιν ἐτής) 2814 itśg syrh copbo,ms Aldus Colin Beat // lac C 051 2050 2062.
7:17 δὲ τὸ ἄρνιον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ τοὺς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωής πηγὰς ὑδάτων· 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 ἤνοιξεν τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡ ἡμιώριον.

1 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 ἑστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

2 And 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.

3 And another angel came and stood at the altar, holding a golden censer, and many incenses were given to him so that he might present the prayers of all the saints at the golden altar which is before the throne.
καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ.

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

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

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

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

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

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

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

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

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

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

This omission is a clear case of "homoioiteleuton" that happened in the Greek copying process. That means, the lines end the same, so a 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. Homoioiteleuton. Or, it could have been a case of "homoioarcton," that is, all three lines BEGIN the same, with καὶ, and the scribe having left off, resumed, thinking, "I resume with the line beginning with καὶ, but he picked the wrong line beginning with καὶ. Interestingly, the scribe of manuscript 620 wrote the phrase in question two times, which is another kind of result from parablepsis from homoioiteleuton.
8:8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα πυρὶ καὶόμενον ἐβλῆθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα.

8:9 And the second angel sounded his trumpet; and something like a huge mountain burning with fire was hurled into the sea. And one third of the sea was turned to blood.

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

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

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

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

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

8:11 And the name of the star means "Wormwood." And a third of the waters were turned into bitterness, and many of the people died from the waters because they were made bitter.

8:12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ 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.

8:12 And the fourth angel sounded his trumpet; and a third of the sun was struck, and a third of the moon and a third of the stars, such that one third of their light was darkened and a third of the daylight would not be shined, and the same with the night.

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151 8:8 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 ἥξωντα 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 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."

152 8:8 txt {A} πυρὶ K A P f052 1006 1611 1828 1841 2053 2329 it εἰς rh vg syr ph cop bo 112 TR NA28 {] } f omit 046 922 2040 m ν Tyc RP lac c 051 2050 2062.

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

Chapter 9

The Fifth Trumpet

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

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

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

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

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

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

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

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

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

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

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

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.

The first woe has passed. Behold, even after all this, two woes still are coming.
9:13 Καὶ ὁ ἐκτὸς ἄγγελος ἐσάλπισεν καὶ ἕκοσα λόγια μίαν ἐκ τῶν κέρατων τοῦ θυσιαστήριον τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,

13 And the sixth angel sounded his trumpet. And I heard a voice\textsuperscript{163} from the horns\textsuperscript{164} of the golden altar before God,

\textsuperscript{163} 9:12a The Greek words I rendered "after all this" are μετά ταῦτα. This phrase is usually found, in Revelation, at the beginning of a sentence, not the end as here. Therefore, there seems to be an emphasis put on this phrase by it being placed last. And the word "behold" adds to the emphasis.

\textsuperscript{164} 9:12b txt [D] ἔρχονται ἕτεροι δύο "two woes still are coming" N² P 046 0207 1828 2053 2329 2344 lat TR / ἔρχονται δύο "two woes are coming" 046* 052 38 39 72 77 78 1006 1184 1384 1611 1841 2053 2080 2334 2814 it Erasmus editions 1, 2, 3 Aldus Colinaeus / ἔρχονται ἄλλαι οὐδὲ δύο cor\textsuperscript{58} / ἔρχεται ἐτεροι δυο "a second woe is still coming" φ⁴⁷ N² A 1006 1161 1841 RP NA28 {} / ... ἔρχεται..."it is coming" φ⁵¹⁵ (only this one word is definite) / ἔρχεται ἔτεροι δυο "a second woe is coming" 1854 / ἔρχεται δυο "a second woe is coming" 2060 2302 / ἔρχεται διεύθυντα "second woe is coming" 104 922 38 77 1090 (et ecce secundum vae...then lac) cor\textsuperscript{6o} / ἔρχονται ἔτεροι δυο "the two woes still are coming" 1732 2074 / lac C 051 1384 2030 2050 2062. I have a more complete apparatus on this variant in the back, since it is a very interesting one. This variant is interesting because of the lack of grammatical agreement (conscious) 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 hiatus for the verb, but it also says "the SECOND woe." Yet the form δύο 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 2060 2302 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 ἔτεροι is a natural addition, and its addition is more easily explained than its omission.

\textsuperscript{165} 9:13a txt φωνῆι μίαν ψ⁴⁷ 0207 A P 046 1006 1611 1841 2053 2080 2334 2814 it Erasmus editions 1, 2, 3 Aldus Colinaeus / ἔρχονται δύο "two woes are coming" φ⁴⁷ N² A 1006 1161 1841 RP NA28 {} / ἔρχονται οὐδὲ δύο cor\textsuperscript{58} / ἔρχεται ἐτεροι δυο "a second woe is still coming" φ³⁷ (only this one word is definite) / ἔρχεται ἔτεροι δυο "a second woe is coming" 1854 / ἔρχεται δυο "a second woe is coming" 2060 2302 / ἔρχεται διεύθυντα "second woe is coming" 104 922 38 77 1090 (et ecce secundum vae...then lac) cor\textsuperscript{6o} / ἔρχονται ἔτεροι δυο "the two woes still are coming" 1732 2074 / lac C 051 1384 2030 2050 2062.  I have a more complete apparatus on this variant in the back, since it is a very interesting one. This variant is interesting because of the lack of grammatical agreement (conscious) 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 hiatus for the verb, but it also says "the SECOND woe." Yet the form δύο 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 ἔτεροι is a natural addition, and its addition is more easily explained than its omission.

Bauer says this use of the numeral one has the meaning of "as one; with unity." Though ordinarily in that use, the numeral precedes the noun, and does not follow it as here. (The author of the apocalypse is not known for strictly following all grammatical rules.) In another place in Revelation we have one voice coming from a group of four, and that is in Rev. 6:6, "a voice in the midst of the four," and interestingly, the word "one" is not there modifying voice. The UBS Textual Commentary on the Greek New Testament says, "The weight of the external evidence for the presence and for the absence of τεσσάρων is almost evenly balanced. Among
saying to the sixth angel, the one holding the trumpet, "Release the four angels that are bound at the great river Euphrates."

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

And the number of their mounted troops was 200,000,000.¹⁶ I heard the number of them.

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

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

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 Ν 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 Ν with the genitive clause following it signifies that the original scribe associated the Ν with the clause after it, as I said earlier. I suppose there is some possibility that this whole sentence could be translated, "And I heard a voice, one of the horns of the golden altar before God..."

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

¹⁶⁵ 9:16: διδυμιμακος μυριαδων Α P ἀπὸ τοῦ ἐκ τῆς πυρος καὶ καπνος καὶ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.
9:19 ἡ γὰρ ἐξουσία τῶν ἰππῶν 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.

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

9:21 and neither did they repent of their murders, nor their sorceries, nor their sexual immorality, nor their thefts.

166 9:20a txt οὐδὲ ἔστιν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραί αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

167 9:20b txt δύνανται (plural) ἐκ τῶν φαρμάκων αὐτῶν ἀδικοῦσιν.

168 9:21 txt {D} φαρμάκων οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν.
Chapter 10

The Prophet’s Bitter Burden

10:1 And I saw another powerful angel coming down out of heaven, wrapped in a cloud, and a nimbus\(^{109}\) above his head, and his face like the sun, and his legs\(^{170}\) like columns of fire.

1And I saw another powerful angel coming down out of heaven, wrapped in a cloud, and a nimbus\(^{169}\) above his head, and his face like the sun, and his legs\(^{170}\) like columns of fire.

10:2 and holding in his hands a little scroll that was opened. And he placed his right foot upon the sea, and his left upon the land.

10:3 and cried out with a great voice, like a lion roaring. And when he had cried out, the seven thunders had spoken with their sounds.\(^{172}\)

10:4 And when the seven thunders had spoken, I was about to write, and I heard a voice from heaven saying, “Seal up what things the seven thunders have spoken, and do not write them.”

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

10:6 and 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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\(^{109}\) 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.

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

\(^{102}\) txt ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον\(^{171}\) ἰνεεῳγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

\(^{171}\) ήνεεῳγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

\(^{172}\) and cried out with a great voice, like a lion roaring. And when he had cried out, the seven thunders spoke with their sounds.
but that in the days of the blast of the seventh angel, whenever he is about to sound his trumpet, even then will be brought to completion the mystery of God, as he has announced it to his servants the prophets. 

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

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

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

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

The Two Witnesses

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

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

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

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

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

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

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

4 These are the two olive trees and the two lampstands which stand before the Lord of the earth.
καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει 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 γλωσσῶν καὶ ἐθνῶν τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνῆμα.

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

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

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

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

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

11:6 οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ εἴ θελήσει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

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

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

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

11:8 οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ εἴ θελήσει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

8And they have the authority to shut up the sky so that no rain will fall during the days of their prophesying, and they have authority over the waters to turn them into blood, and to strike the earth with any kind of plague as often as they wish.

11:9 καὶ δώρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

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

11:10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ εὐφραίνονται, καὶ 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.
11:11 And after three and a half days, the breath of life from God went into them, and they stood up on their feet. And great fear fell over those watching them.

11:12 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.

11:13 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.

11:14 'The second woe has passed. Behold, the third woe comes quickly. The kingdom of the world has become the kingdom of our Lord, and of his Christ! And he shall reign for ever and ever!'"
And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, saying, "We thank you, Lord God Almighty, who is and who was, that you have taken that great power of yours and begun to reign. 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."
11:19 καὶ ἦνοίγη ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὥφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

19And 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 ὥφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα.

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

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

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

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

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

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

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

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208 11:19a txt αυτοῦ A C P 1006 1611 1841 2040 2053 2329 vg it sy rh h arm Tyc1,2,3 ps- Ambr TR SBL NA28 {\} /// κυριου 046 922 Vict /// του κυριου Φ 1828 syrhmg cop5a RP /// του θεου Φ 052 ieth eth arm-arab \ lac Φ 115 2050 2062.

209 11:19b txt καὶ σεισμός Φ 115 Α C P 051 1006 1611 1678 1841 2040 2053 2080 2329 copα2/4 TR NA28 {\} /// καὶ σεισμοὶ 1828 2053com 1778 copα2/4bo arm1 /// omit 046 922 arab arm3 RP /// καὶ πυρ syrh /// lac Φ 2050 2062. The variety of variants, and the fact that Sahidic Coptic is split, and that family 052 is not united, leads me to believe that καὶ σεισμὸς might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σεισμός 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.

210 12:3 Greek, diadems; whereas the Greek word for the crowns of 12:1 is stephanois. 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.

211 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 ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

5 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.

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

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

7 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,

7 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,

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

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

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

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

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 ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἥτις ἔτεκεν τὸν ἄρσενα.

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

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

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

καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὤδη για τὴν γυναῖκα, ἵνα ἔβληθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἥτις ἔτεκεν τὸν ἄρσενα.

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 ὄφις ἐκ τοῦ στόματος αὐτοῦ ὤδη για τὴν γυναῖκα, ἵνα ἔβληθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἥτις ἔτεκεν τὸν ἄρσενα.

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 ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ.

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 ἑπτὰ, 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.

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

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

13:3 And was given to him a mouth speaking big things and blasphemies, and with it he was able to wear war with him?

3And was given to him a mouth speaking big things and blasphemies, and with it he was able to wear war with him?

13:4 And it was given to him a mouth speaking big things and blasphemies, and authority was given to him to act\(^{230}\) for forty-two months.

4And it was given to him a mouth speaking big things and blasphemies, and authority was given to him to act\(^{230}\) for forty-two months.

13:5 And  was given to him a mouth speaking big things and blasphemies, and authority was given to him to act\(^{230}\) for forty-two months.

5And  was given to him a mouth speaking big things and blasphemies, and authority was given to him to act\(^{230}\) for forty-two months.

13:6 And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernaclings in heaven.\(^{231}\)

\(^{225}\) 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.

\(^{226}\)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.

\(^{227}\)one of his heads was as slain\(^{227}\) to death, and the fatal wound was healed. And the whole earth was filled with wonder and followed after the beast.

\(^{228}\)one of his heads was as slain\(^{227}\) to death, and the fatal wound was healed. And the whole earth was filled with wonder and followed after the beast.

\(^{229}\)one of his heads was as slain\(^{227}\) to death, and the fatal wound was healed. And the whole earth was filled with wonder and followed after the beast.

\(^{230}\)one of his heads was as slain\(^{227}\) to death, and the fatal wound was healed. And the whole earth was filled with wonder and followed after the beast.

\(^{231}\)one of his heads was as slain\(^{227}\) to death, and the fatal wound was healed. And the whole earth was filled with wonder and followed after the beast.
καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

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

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

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

Εἴ τις ἔχει οὖς ἀκουσάτω.

If anyone has an ear, hear.

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

If anyone is to be taken captive, into captivity he is going. If anyone is to be killed with the sword, with the sword he will be killed. Here is the endurance and faith of the saints.

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233 13:7b txt καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς N 046 051 (922 ἐδωθή, νικεῖσαι) 1006 1841 2040 (2329 ἐδωθή) it(καὶ ἐδώθη) syrph,(h) copbo eth Beat RP NA27 (A) || καὶ ἐδόθη ἐξουσία αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτοὺς f52 armms (Quod) Prim || καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτοὺς 1611 1828 TR // omit (homoiarocton?) P 047 A C P 2053 copsa armms Iren lat Andr lac 2050 2062.


235 13:8a txt αὐτὸν Χ 046 f052 1828 2339 latt copsa NA28 \} || αὐτῷ Κ Π 051 922 1611 1841 2040 2053 2344 copbo TR // lac Φ // 15 2050 2062.

236 13:8b txt οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ C 1828 1854 2053 pc Iren lat Prim NA28 \} || οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ A || οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ f052 || ων γέγραπται τα ὄνομα αὐτῶν Κ* || ων γέγραπται τα ὄνομα αὐτῶν P 106 1841 2040 2060 2065 2329 2432 lat arm eth || ων γέγραπται τα ὄνομα Ν 1 P 051 35* 241 1888com 2042 2073 2074 2186 2814 itar,c,div,gig,haf TR || ων γέγραπται το ὄνομα 352 24 104 175 424 469 1888txt 2020 2059 2081 2351 2436 (copsa,bo) Beat RP || ων γέγραπται το ὄνομα αὐτῶν 1611 pc syrh || ων γέγραπται το ὄνομα 046 456 || ων γέγραπται το ὄνομα 627 || ων γέγραπται το ὄνομα 792 || ων γέγραπται το ὄνομα 82 920 1859 2138 || ων γεγραμμενοις syrh || lac 1384 2030 2050 2062.

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

237 13:10a txt εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει Α vgww,sv Ps-Ambrose NA27 {B} αἰχμαλωσίαν, ὑπάγει f052 241 2432
and omit following "sec." time.

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 ( ἔξει being written instead of εἰς)." The TR reading has no Greek manuscript support as it is worded, but agrees in meaning with 104 459 2019 (cop\(^{sa,bo}\)) (Primasius).

238 13:10b *txt ἀποκτανθῆναι, αὐτὸν (aor inf pass) "is to be killed, he," A NA27 [B] || ἀποκτενεῖ "will kill" 1828 2038 it\(^{88}\) Pacian Beatus || ἀποκτείνει syrh\(^{ph}\) || ἀποκτενεῖ αὐτὸν corps\(^{sa,bo}\) || ἀποκτενεῖ δὲ αὐτὸν C P ἀποκτενεῖ, δὲ αὐτὸν (fut ind act) 35 94 104 205 209 757 1920 2019 2024 2059 2081 2186 2329 2351 2814 it\(^{87}\) vg (corps\(^{sa,bo}\)) Irenaeus\(^{lat}\) Andrew; Primasius TR RP || ἀποκταίνει, δὲ αὐτὸν (pres ind act) 051\(^{*}\) (sic) || ἀποκτενεῖ, δὲ αὐτὸν (pres ind act) 424 1006 1841 1854 1862 2040 || ἀποκτεινή, δὲ αὐτὸν 241 then omit ἐν μαχαίρῃ ἀποκταινεῖ, δὲ αὐτὸν 2060 2436 ἀποκταίνει, δὲ αὐτὸν (indefinite) 2053 || ἀποκταίνει, δὲ αὐτὸν 2065 ἀποκτεῖ, δὲ αὐτὸν (pres ind act) 046 1888 2073\(^{exi}\) ἀποκτείνει, δὲ αὐτὸν 1678\(^{vid}\) ἀποκτείνει, δὲ αὐτὸν (pres ind act) "kills, he must himself" N 1611* 2074 2344 Iren\({arm}\) ἀποκτεῖ, δὲ αὐτὸν ἀποκτανθῆναι, (and omit following ἐν μαχαίρῃ ἀποκτανθῆναι) "he must himself be killed," (and omit following "with the sword he will be killed") 051\(^{mg}\) 82 175 456 469 627 757 972 920 1852 1859 2017 2073\(^{mg}\) 2138 \(^{M}\) [lac 1384 2030 2050 2062].

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

Si quis gladio interficit gladio interficietur "If anyone kills with the sword, he will be killed with the sword." It\(^{88}\)

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." corps\(^{sa,bo}\)

"If someone 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 μαχαίρῃ
The Second Beast, out of the Earth

13:11 Kai ἔδοξεν ἄλλο θηρίον ἀναβαίνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἄρνιω, καὶ ἐλάλει ὡς δράκων.

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

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

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

13:13 καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.

13 And 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 πληγήν τῆς μαχαίρης καὶ ἔζησεν.

14 And 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 toἀπολοῦνται, copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the lex talionis).” Daniel 11:33-

And they that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, many days. See also Jeremiah 15:2.

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

TR: εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτένει, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι
HF: εἴ τις ἔχει αἰχμαλωσίαν, ὑπάγει· εἴ τις ἐν μαχαίρᾳ, δεῖ αὐτὸν ἀποκτανθῆναι
RP: εἴ τις ἔχει αἰχμαλωσίαν, ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτένει, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι
PK: εἴ τις ἔχει αἰχμαλωσίαν, ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτένει, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι
NA: εἴ τις ἔχει αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτανθῆναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι.

For you Syriac Peshitta enthusiasts, it did not include Revelation. The earliest existing Syriac text of Revelation is Philoxeniana, A.D. 507/508, which is a translation from the Greek. In this verse it agrees with none of the GNT editions; neither does Syriac Harklensis, A.D. 616. The current popular English translations from the Syriac say, “If any man leads into captivity, into captivity he shall go.  If any man kills with the sword, with the sword he must be killed.” For the “endurance of the saints,” see also 14:11, 12

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240 13:13a txt εἰς Ν Α C P f052 1006 1611 1828 2053 τὴν cop ἐν μαχαίρᾳ ἀποκτανθῆναι. Καὶ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. ἐνώπιον τοῦ θηρίου, λέγων· τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ ὃς ἔχει τὴν πληγήν τῆς μαχαίρης καὶ ἔζησεν.

241 13:14a txt {A} omit τοῖς Ν Α C P f046 1006 1611 1828 1841 2040 2053 2070 2329 ἐνώπιον τοῦ θηρίου. ἐνώπιον τοῦ θηρίου, λέγων· τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ ὃς ἔχει τὴν πληγήν τῆς μαχαίρης καὶ ἔζησεν.
make an image to the beast which has the wound of the sword and yet has lived.  

13:15 καὶ ἔδοθεν αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήη ἢ εἰκῶν τοῦ θηρίου καὶ ποιήσῃ [Ἰνά] δοσί έὰν 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 does not worship the image of the beast to be put to death.

13:16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἔλευθερους καὶ τοὺς δουλοὺς, ἵνα δῶσιν αὐτοῖς χάραγμα ἐπί τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπί τὸ μέτωπον αὐτῶν,

16And he causes all, the small and the great, and the rich and the poor, and the free and the slave, to provide themselves a mark on their right hand or on their forehead,
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 uncials and papyri did not have breathing marks. So, αὐτοῖς, even with the smooth breathing mark, can easily and rightly be understood as reflexive, and mean “themselves.” So the scribe of ms. 1828 was either correcting grammar, or merely understanding αὐτοῖς as a contraction of ἑαυτοῖς. And it is possible that his exemplar had the long form ἑαυτοῖς.

Option 2, is what M. Black, in An Aramaic Approach to the Gospels and Acts, pp. 126-128, would call an Aramaism, and be a “third person plural impersonal” and the meaning be similar to what the Philoxenian and Harklean Syriac read, “they be given” or “they receive.” 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 ἐδόθησαν αὐτοῖς which is already passive. His example is from a Coptic text! Thomson does not mention this situation in 13:16. But I say, there were many, many opportunities for the proposed Aramaism to show up in Revelation, and it did not; so why must this here be such an example? I say this is not such, and I am saying here that the subject of this verb is the recipients, because autois in Revelation very often means “themselves,” even without the rough breathing mark. At any rate, if the beast “causes all to receive a mark,” the recipients are still getting it for themselves, unless the beast or his agent captures each individual, ties them down, and forces the mark onto them. But if that were the case, would God be able to hold them responsible for it? I don’t believe so. So I am saying that you will have to get it for yourself, and then God can hold you responsible for doing it.

The Greek word translated "mark," χάραγμα - káragma, means a poke into the flesh. (Perhaps like this: http://www.wsj.com/articles/when-information-storage-gets-under-your-skin-1474251062 ) It also had the meaning of an etching, branding, carving, engraving or stamp. Slaves had a poke in the flesh of their ear to show ownership. So here...
13:17 and makes it so that no one is able to buy or sell without having the mark—the name of the beast or the number of his name.

13:18 Here is wisdom: he who has the understanding should calculate the number of the beast, for it is the number of a human being; and his number is 666.

also, the mark of the beast will show one’s voluntary allegiance to the beast and submission to the ownership of the beast. I get the impression from translating this passage that this mark will be self-arranged; that is, people will be told to do it, but nevertheless they ultimately do it voluntarily. They themselves are responsible for making sure they have it, if they want to buy or sell. In other words, it need not be mandatory by law, but life will be extremely hard without it.

How could a government give the mark to 20 billion people by force in the remotest jungle? On the other hand, economic incentives have historically worked very well, without the need for something being mandatory by law. Most people serve Mammon anyway, so it will be a no-brainer for most people to get the mark. It will be a blessing on the other hand, for God’s people, in that those who are serving Mammon will repent of 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.

2013:16 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 πόδος (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.

20513:17a txt {A} καὶ όνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. A P vid P 046 051 f052 922 1006 1828 1841 2040 2053 2329 it88 vg arm eth Hipp56; Prim Beat56; TR RP NA27 {A} // omit N* C 1611 itar vgms syrph,h cop5a,bo Irenlat Hipp56; Prim Beat56; lac 5105 2050 2062.

2050 13:17b This ἵνα is still connected to the ποιέω of this verse is absent from some manuscripts, because, I now quote A Textual Commentary on the Greek New Testament edited by Bruce Metzger, with text in square brackets supplied by me: "The absence of καὶ [initial "and" in some manuscripts] ...appears to be a secondary modification arising from misunderstanding the relationship between verses 16 and 17. When the ἵνα μή ["so that not"] at the beginning of v. 17] clause was taken to be dependent upon δῶσιν ["they might give"], καὶ was naturally regarded as superfluous, whereas the clause is no doubt to be taken as dependent upon ποιέω ["he or it causes" at the beginning of v. 16] and therefore coordinate with the ἵνα δοθήν ["such that they might give"] clause."

20213:18c {C} txt: τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ A P 051 1006 1841 (2053 – τ. χαρ.) RP NA28 {\}

τὸ χαραγμα του θηριου η το ονομα αυτου η τον αριθμον του ονοματος αυτου N f052 vgms cop τὸ χάραγμα ἢ τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. A Textual Commentary on the Greek New Testament edited by Bruce Metzger, with text in square brackets supplied by me: "The absence of καὶ [initial "and" in some manuscripts] ...appears to be a secondary modification arising from misunderstanding the relationship between verses 16 and 17. When the ἵνα μή ["so that not"] at the beginning of v. 17 clause was taken to be dependent upon δῶσιν ["they might give"], καὶ was naturally regarded as superfluous, whereas the clause is no doubt to be taken as dependent upon ποιέω ["he or it causes" at the beginning of v. 16] and therefore coordinate with the ἵνα δοθήν ["such that they might give"] clause."
Chapter 14

The Lamb and the 144,000

13:18c 13:18d 13:18c

The mathematics is: \( \lambda = 30, \alpha = 1, \tau = 300, \epsilon = 5, \iota = 10, \nu = 50, \sigma = 70, \varsigma = 200, \) and that the Arabic writing that Islamic Jihadists wear on their foreheads or the right arms, which looks very much like these 3 Greek letters, will be the mark of the beast, will be the Mahdi, or Islam's Messiah.

https://www.google.com/search?q=mark%20666%20arabic%20letters&biw=1366&bih=570&tbm=isch&imgt=iar&imgdqp=jzRjTgdZE9iw8qIkDsZhuPudCpg%3D&imgmrc=4azoC2_NWXk-EM%253A%25252F7T7TINHlHRdmQEM%253Bhttps%25253A%25252F2014%25252F05%25252F23%25252F25252Fpolination.wdpress.com%25252F05%25252F23%25252F25252Fgoogle-stalking-the-number-of-the-beast%25252F25252Fsource=iu&pf=m&fir=4azoC2_NWXk-EM%253A%25252F7T7TINHlHRdmQEM%25252B&usg=__jzRjTgdZE9iw8qIkDsZhuPudCpg%3D&dialg=1366&bih=570&tbm=isch&imgil=4azoC2_NWXk
14:1 Καὶ εἶδον, καὶ ἰδοὺ τὸ ἄρνιον ἑστὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ’ αὐτοῦ ἐκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἑξουσαι 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 φωνήν ἐκ τοῦ οὐρανοῦ ὡς φωνήν ὑδάτων πολλῶν καὶ ὡς φωνήν βροντῆς μεγάλης. Καὶ ἡ φωνή ἦν ἡ ἱκουσα ως κιαριωδων κιαριζοντων 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 ἀργὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζῴων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ᾠγορασμένοι 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 γὰρ εἰσὶν. 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 εἰδὼν ἄλλον ἄγγελον πετόμενον ἐν μεσοπάννημάτι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγέλισαι ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πάν ἔθνος καὶ φυλὴν καὶ γλώσσαν καὶ λαόν,

6 And I saw another626 angel flying at zenith, having an eternal gospel to herald above623 those dwelling624 on the earth, even over625 every nation and tribe and language and people,

14:7 λέγων626 ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεόν καὶ δότε αὐτῷ δόξαν, ὅτι ἡλένε ἢ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανόν καὶ τὴν γῆν καὶ βάλασαν καὶ πηγὰς ὀδάπων.

7 saying in a loud voice, "Fear God626 and give him glory; for the hour of his judgment has come; and worship him who created626 the heaven and the earth and the sea and the sources of waters."

14:8 Καὶ ἄλλος ἄγγελος δεύτερος ήκολούθησεν λέγων, Ἐπεσεν, ἔπεσεν Βαβυλὼν ἢ μεγάλη, ἢ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα ἑξῆ.

8 And another angel, a second one,629 followed, saying, "Fallen! Fallen627 is Babylon the great,627 which627 had given all nations to drink of the wine of the wrath of her whoredom."

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626:14:6a txt αλλόν Ψ115vid K2 A C P 051 1006 1611 1828 1841 2040 2053 2329 itᵃφφ³⁴⁵⁶⁷⁸ vg syrph₂₃ copbo arm (eth) Cypr Matern Varim Prim Cass Beat TR SBL NA28 {B} / omit Ψ⁶ K⁺ 046 f052 922 m cop₄⁵⁶ Or Andr Vict-Pet Ambr RP / lac 2050 2062
626:14:6b txt (A) επὶ Ψ⁶ K A C P f052 1611 1828 2053 2329 syrph (copt) Origen NA28 {L} / omit 046 051 922 1006 1841 m syr Th RP / lac 2050 2062.
626:14:6c txt καθημένους Ψ⁷ K C P 046 f052 922 1006 1611 1841 2040 2053 2329 mκ syrph RP NA28 {L} / dat pl of καθημένους ίτες vg Prim Cypr's arm4 / κατοικοῦντας Ψ115 A 051 1828 itᵃφ Copus TR / καθημένους τοὺς κατοικοῦντας Ψ²⁷ mκ / καθημένους κατοικοῦντας NA28 2050 2062 2351. If you really tried, you could say there is a difference of "staying" v. "dwelling." But they mean the same thing.
626:14:6d txt (A) επὶ Ψ⁶ K A C P 046 f052 922 1006 1828 1841 2040 2053 2329 mκ latt syrph₂₃ cop₄⁵⁶ arm eth RP SBL NA28 {B} / omit m⁴ cop₄⁵⁶ bo arab TR / lac 2050 2062
626:14:7a txt λέγων A C P 046 f052 1006 1828 1841 2040 2329 itgig vg Beat Vig RP SBL NA28 {L} / λέγωντα Ψ⁶ 051 922 1611 2053 cop Or Prim Cypr TR / "who says" syr eth / εἶπεν arm / omit K / lac Ψ115 2050 2062. The form λέγωντα is plural, so must be a scribal error.
626:14:7b txt (A) θεον Ψ⁷ K A C P 051 f052 1006 1611 1841 2040 2053 2329 mA TR NA28 {L} / κυριον 046 922 1828 mκ itgig(0) vgcl syr Kgm8 Beat ps-Ambr RP / lac 2050 2062.
626:14:7c txt (A) τῷ ποιήσαντι Ψ⁷ K² C P 051 f052 1006 1611 1841 2040 2053 2329 mA TR NA28 {L} / τῷ ποιήσαντι 922 / τῷ θεῷ τῷ ποιήσαντι 2329 itgig / τῷ τῷ ποιήσαντος 94 104 2020 arm / αὐτὸν ποιήσαντα Ψ⁶ / αὐτὸν τοῦ ποιήσαντος Ψ⁶ / αὐτὸν τοῦ ποιήσαντα 046 mκ RP / τὸν ποιήσαντα Origen / lac 2050 2062 2351. The NA27 and-RP readings are translated into English identically.
626:14:7d txt αγγελος δευτερος Ψ⁷ K C P 051 1611 2053 2080 m⁴ (itgig) syr with * cop₄⁵⁶ bo arm7 Andr (Beat) NA28 {C} / δευτερος αγγελους A 046 922 1678 1778 1828 2329 arm7 Prim Cass m⁴ RP / δευτερος Ψ⁷ K² 1006 1841 2040 syrph / αγγελους itar vg eth Vict-Pett TR / lac 2050 2062. In this variant, f052 is not united, which is rare. Regarding Primasius, the UB55 and Hoskier apparatuses say it supports RP, while the NA28 apparatus says Prim supports NA28. I went with two out of three.
626:14:8a txt αγγελος δευτερος Ψ⁷ K C P 051 1611 2053 2080 m⁴ (itgig) syr with * cop₄⁵⁶ bo arm7 Andr (Beat) NA28 {C} / δευτερος αγγελους A 046 922 1678 1778 1828 2329 arm7 Prim Cass m⁴ RP / δευτερος Ψ⁷ K² 1006 1841 2040 syrph / αγγελους itar vg eth Vict-Pett TR / lac 2050 2062. In this variant, f052 is not united, which is rare. Regarding Primasius, the UB55 and Hoskier apparatuses say it supports RP, while the NA28 apparatus says Prim supports NA28. I went with two out of three.
626:14:8b txt επεσεν επονοην Ψ⁷ A P 051 1006 1611 1841 2040 2329 latt syr copy₄ bo arm2 TR SBL NA28 {L} / επεσεν Ψ⁷ C P 046 f052 922 1828 2053 copbo arm3 eth arab mκ RP / επεσεν επονοην 922 / lac Ψ⁶ 2050 2062
626:14:8c txt omit Ψ⁷ Ψ²⁷ A C P 046 f052 & all Greek MSS exc. 1894 latt syr cop arm arab RP SBL NA28 {L} / η πολις 1894 eth TR / lac Ψ⁶ 2050 2062. The phrase “great city” is probably a harmonization to the familiar phrase found so often in chapter 18 of Revelation, and 17:18.
14:9 And another angel, a third one, followed those, saying with a loud voice, "If anyone worships the beast and his image, and takes the mark on his forehead or on his hand, and he shall himself also drink of the wine of the wrath of God, mixed undiluted in the cup of his anger, and shall be tormented with fire and sulfur before the holy angels and before the Lamb.

14:10 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.

14:11 And the others. In the original all those dying in the Lord from now on.'"

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

14:13 And I heard a voice from heaven saying, "Write, 'Blessed are the dead, those dying in the Lord from now on.'" "Yes," says the Spirit, "in that..."
they shall rest from their labors, with their works, you see, following right with them." 

The Angels Harvest the Earth

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

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

14:16 Καὶ εἶδον, καὶ ἰδοὺ ἡ ἡμέρα παύσεως καὶ ἡ ἡμέρα σκοτεινῆς ἐκτίσθη ἐκ τοῦ οὐρανοῦ, ἐν μορφῇ θεοῦ, ἐχθροῦ, ἐν μορφῇ φυγάδου, ἐν μορφῇ ἀλκαντρίνου, ἐν μορφῇ κοινοῦ πονείματος.

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." 

277 14:13c txt ναὶ λέγει Ν Α C P 051 f052 1006 1611 1841 2040 2344 itar,885 vg syrph,h copsa (arm) Andrew; Aug Specul Prim ps-Ambr Beat TR NA27 {A} || λέγει ψ47 N* copbo (arm) (eth) Varimadum || λέγει ναὶ 046 2329 wp RP || λέγοντες ναὶ 1828 || καὶ λέγει 2053 || lac 2050 2062. If the full punctuation was indicated, some of the minuscules listed would not support exactly the GNT editions listed therewith. See the previous footnote for exact punctuation if known.

278 14:13d The hina here is expegeethical in that it explains how specifically the dead in Christ from now on are blessed. The blessing is two-fold, they shall rest, and two, their works are with immediate appearance and effectiveness, since it won't be long until the end of the age (and the judgment with reward) from the time they die.

279 14:14c txt ναὶ λέγει Ν Α C P 051 f052 1006 1611 1841 2040 2344 itar,885 vg syrph,h copsa (arm) Andrew; Aug Specul Prim ps-Ambr Beat TR NA27 {A} || λέγει ψ47 N* copbo (arm) (eth) Varimadum || λέγει ναὶ 046 2329 wp RP || λέγοντες ναὶ 1828 || καὶ λέγει 2053 || lac 2050 2062. By the time these documents had been written, Greek had changed such that all these words may have been pronounced almost the same, even though slightly different in meaning.

280 14:13f txt ναὶ λέγει Ν Α C P 051 f052 1006 1611 1841 2040 2343 itar,885 vg syrph copsa ps-Ambr Beat Aug Prim NA28 || ναὶ 046 051 f052 1828 2329 Erasmus all eds. Aldus || ναὶ λέγει ναὶ 046 2329 wp RP || ναὶ λέγοντες ναὶ 1828 || καὶ ναὶ λέγει 2053 || lac 2050 2062. If the full punctuation was indicated, some of the minuscules listed would not support exactly the GNT editions listed therewith. See the previous footnote for exact punctuation if known.

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

282 14:15a Here the Greek verb πέμψω - pémpo has a military operations meaning, as in, "send orders that the earth be sickled." The one in white who resembles a human is the captain of the hosts, and the agents who do the actual sickling, are his angel-soldiers, according to Matt. 13:30, 38-41. In that passage Christ "sends out his angels," and the angels gather the zizania to be burned. He explains, "The zizania are the children of the evil one, and the enemy who sows them is the devil. They shall rest at the end of the age, and the reapers are angels. And as the zizania are collected and consumed by fire, so it will be at the end of the age. The Son of Man will send out his angels, ..." Here again we even have the phrase Son of Man both in the Matthew passage and in Rev 14:14. Again, in Matt. 13:49-50 we read, "This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous, and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth." Luke 17:35-37 hints that the angels take them all to one place, where the vultures feed on them. See also the correspondence of fire, in both Matt. 13:40 and Rev. 14:18. Rev. 14:20 tells us that the people are put "outside the city" and their blood will flow as high as the horse's bridle for a distance of 180 miles. There is fire in the form of the fire of the city dump outside the city, Jerusalem. When the disciples asked Jesus where the angels take them in Luke 17:37, Jesus answered that it would be where there would be vultures gathered, that's where. The number of bleeding bodies required to produce that kind of a river of blood, would indeed attract a very large amount of vultures, eagles, crows and any other birds that eat carrion.
14:16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.
14:17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ.
14:18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ὁ ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.
14:19 καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἀμπέλον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν.
14:20 καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἀχρὶ τῶν χαλινῶν τῶν ἱππῶν ἀπὸ σταδίων ἑξακοσίων.

Chapter 15
The Seven Bowls Full of Wrath
15:1 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.
1 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 And I saw like a sea of glass mixed with fire, and the ones overcoming of the beast and of his image and of the number of his name were standing on the glassy sea, holding lyres of God.

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

15:3 And they are singing the song of Moses the servant of God, and the song of the Lamb, as follows, "Great and marvelous are you judgments, O Lord God Almighty. Just and true are your ways, O king of the nations.

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

15:4 For all the nations will come, and will worship before you, because you alone are holy, and pure.

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

15:5 And after these things I looked, and the temple of the tabernacle of testimony was opened in heaven,

5 And after these things I looked, and the temple of the tabernacle of testimony was opened in heaven,
15:6 καὶ ἐξῆλθον οἱ ἐπὶ τῶν ἀγγέλων οἱ ἐχοντες τὰς ἐπὶ τὴν πληγάς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν καὶ περιέωσαν περὶ τὰ στήθη ἔως τὸ χρυσόν τῶν χρυσών.

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

15:7 καὶ ἐγένετο ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἕν ἐκ τῶν τεσσάρων ἔως ἐξῆλθεν τοῖς ἐπὶ τῶν ἀγγέλων οἱ ἐχοντες τὰς ἐπὶ τὰ στήθη ἔως τὸ χρυσόν τῶν στήθων.

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

15:8 καὶ ἐγέμισθη ὁ ναὸς τῶν ἑπτά ἀγγέλων ἀχρί τελεσθῶσιν αἱ ἑπτὰ πληγαί τῶν ἑπτά ἀγγέλων.

8And the temple was filled with smoke, from the glory of God and from his power, and no one is able to go into the temple until the seven plagues of the seven angels are carried out.

Chapter 16

16:1 Καὶ ἠκούσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἐπὶ τὰς ἐπὶ τὰς ἐπὶ τὴν γῆν.

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

16:2 καὶ ἐξῆλθαν οἱ ἑπτὰ ἄγγελοι οἱ ἐχοντες τὰς ἐπὶ τὴν γῆν.

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.

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293 155:5 txt omit: all extant Grk. it88 syr copa arm rrell. Tyc2 RP SBL NA28 \(\{\} \| +\textit{idou vg\textit{mm} it\textit{h}}

294 155:6a txt oι εχοντες A C F052 922 1611 1828 1841 2040 2329 pm RP SBL DP \(\{} \| \textit{oi} εχοντες NA28 \{\} \| \textit{exchontes PM} Ν Ρ 046 051 1006 2053 2062 pm pm pm TR \| lac \(\textit{P}115\) 2050

295 155:6b txt omit \(\textit{P}\) Ν A C P 046 051 F052 922 1006 1828 1841 2040 2053 2062 2329 syrh copa,bo Beat Cass Erasmus1,2,3 Aldus Colinaeus RP SBL NA28 \(\{} \| \textit{pc syrth} \textit{eth arm1,4 TR} \| \textit{omit} και \textit{laυtroν it}\| lac \(\textit{P}115\) 2050

296 156c txt \(\textit{C}\) Λίνον 1006 1841 TR RP NA28 \(\{} \| \textit{liνον P 051 1778\textit{txt} vg\textit{cl syrth,h}} \| \textit{copb\textit{bo arm Tyc Prim Andr Areth} ων 1611} \| \textit{liνον 1678} \| \textit{liνον 922} \| \textit{liνον Ν Ρ 046 1828 it\textit{h} g\textit{h}} \| \textit{liνοις Ν} \| \textit{liνοι 2329} \| λιθον (Ez 28:13) Α C 1778\textit{mg} 2053 2062 2080 \| it\textit{c,dem,div,haf vg-ww, Rheims, Amiatinus, Fuld ps-Andr Oec Bede} \| \textit{neither copa\textit{a eth Cass} lac \(\textit{P}115\) 2050. 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 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.

297 162 162 txt την εϊκονα \(\textit{P}43\) Ν 2059 2081 2814 copa,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 sour ces 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 the fourth angel poured out his bowl on the sun. And it was given to the sun to scorch the people by fire.

16:8 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.

16:9 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.
καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

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 ήλίου.

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·

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.

16:15 Ἰδοὺ ἔρχομαι ὡς κλέπτης. μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ.

16:16 καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἁρμαγεδών.
16:17 Καὶ ὁ ἐβδομὸς ἐξέσχεψεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα καὶ ἔξηλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.

17 And the seventh608 angel poured out his bowl onto609 the air. And there came from610 the temple611 a loud voice by authority of the throne,612 saying, "It is done!"

608 16:17a txt {A} ὁ ἐβδομὸς ὃ̄ 67 A 046 922 1006 1611 1841 2053 2080 synh copb eth1/2 RP NA28 {A} ὁ ἐβδομὸς ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.
609 16:17b txt {A} Μαγεδον 2 62 92 6 2 3 2 62 Tyc 2
610 16:17c txt {A} ἄγγελος ἕβδομος syr ar
611 16:17d txt {A} ναοῦ τοῦ θεοῦ 36 46 2 62 2329 vg syr
612 16:17e 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 at first. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word ναός is used but in 13:6 it is θύσιν), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition "ἀπὸ" here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπὸ - ἀπὸ to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition "ἐκ" in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between "ἐκ" and "ἀπὸ." The Majority Text in the later instances says ἀπὸ instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF $209, ἀπὸ has absorbed ἐκ in modern Greek. Whereas he says in §209(1) that in a
16:18 And there were lightnings and sounds and thunderings. And a powerful earthquake occurred, such as has not happened since humankind existed on the earth, so great an earthquake it was.

16:19 And the great city was split into three, and the cities of the Gentiles collapsed. And Babylon the Great, it was remembered in the presence of God to give her the cup of the wine of the fury of God's wrath.

16:20 And every island vanished away, and no mountains were found.

16:21 And huge hailstones, about 100 pounds in weight, came down on the people out of heaven; and the people cursed God because of the plague of hail. For severe is the blow of it, extremely.

locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4, “ἐκ” is used for a voice from heaven, and in 9:9 where the voice is from the throne, “ἀπό” is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it – The NA27 text has a voice coming from the throne, using ἐκ. There are two other instances in Revelation of the two prepositions “ἐκ” and “ἀπό” occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2.
Chapter 17

The Mysterious Prostitute

17:1 καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἑπτὰ φιάλας, καὶ ἐδάκρυσεν μετ᾿ ἐμοῦ λέγων, Δεῦρο, 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 τῆς γῆς ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.

1with 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 ἀπῆνεγκέν με εἰς ἔρημον ἐν πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμοντα ὀνόματα βλασφημίας, ἔχουσα 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 οἱ κατοικοῦντες τῆς γῆς ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς, γεμόντα ὀνόματα βλασφημίας, 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 prostitution.

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 Mystery: Babylon the Great, the mother of prostitutes and of the abominations of the earth."

17:6 καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ ἐθαῦμασα 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; 14:12, and 20:2, DeBrunner in BDF §136(1) says, "As Nestle (op. cit.) remarks, all these solecisms were later removed by educated revisers."

317 17:4b txt {A} πορνείας αὐτῆς A 051 922 1006 1678 1778 1828 1841 2040 2344 M Ῥ εἰρεν, rz, dem, div, haf, vg synph (arm) eth Andr; Beat TR RP NA27 {B} // πορνείας τῆς γῆς 46 6 2 3 2062 2329 // Hipp; (Cyp) (Quodvult) (Prim) // πορνείας τῆς γῆς 1854 // πορνείας αὐτῆς καὶ τῆς γῆς // syr // with // (copsa,bo) arm3 // πορνείας arm // τῆς γῆς τῆς γῆς // 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 έπεν μοι ὁ ἄγγελος, Διὰ τὸ ἔχοντος τὰς ἑπτὰ γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τάς ἑπτά κεφαλάς 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 ἦστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυμασθῆσονται οἱ κατοικούντες ἐπὶ τῆς γῆς, ὅτι οὐ γέγραπται ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλεπόντων τὸ θηρίον ὃτι ἦν καὶ οὐκ ἦστιν καὶ παρέσται.

8 The beast which you saw, was, and now is not, and in the future is to rise again from the Abyss, and then is going to destruction.232 And those dwelling on the earth will be amazed232 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.233

318 17:6.txt καὶ εἶπέν μοι ὁ ἄγγελος, Διὰ τὸ ἔχοντος τὰς ἑπτὰ γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τάς ἑπτά κεφαλάς καὶ τὰ δέκα κέρατα.

319 17:8a The phrase "in the future is to" is from the Greek word μέλλω - μέλλω, 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 - μέλλω followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §338(3), which says that the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλω. See also 17:11.

320 17:8b 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 word 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.

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 word 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 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 word 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.
17:9 ὥδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσίν, ὅπου ἡ γυνὴ κάθηται ἐπ’ αὐτῶν. καὶ βασιλεῖς ἑπτὰ εἰσίν.

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

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

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

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

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

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

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

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

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

brought into the record because of their very connection with the printed text." Hoskier further states this plainly in Text Volume 2, p. 156, lines 26,27, where he says "...57 et 141 ex ed. typ. exscripti." This means 57 and 141 are "copied from printed edition." (K* Sinaiticus variants according to Bill Warren, Director of the Center for New Testament Textual Studies, Landrum P. Leavell, II, Professor of New Testament and Greek, New Orleans Baptist Theological Seminary.) See the endnote with a complete list of variants.
17:14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστιν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ’ αὐτοῦ κλητοί καὶ ἐκλεκτοί καὶ πιστοί.

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

17:15 Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ οἱ μετ’ αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

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

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

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

17:17 ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθήσονται οἱ λόγοι τοῦ θεοῦ.

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

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

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

Chapter 18

Fallen Is Babylon the Great

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

1 After these things I saw another angel coming down out of heaven, having great authority, and the earth was lit up from his glory.
ἀκαθάρτου καὶ φυλακὴ παντὸς ὄρνεου ἀκαθάρτου καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου καὶ μεμισμένου,

2And 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.

3because every nation has drunk  of the wine of the wrath of her prostitution,

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

18:2a  ἐν ισχυρα φωνη

18:2b  ἐν φωνη μεγαλη

18:2c  Ἐξέλθατε, ὁ λαός μου, ἐξ αὐτῆς

18:3 ὡστι ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς πέπωκαν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἐμποροὶ τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.

18:4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Ἐξέλθε, ὁ λαός μου, ἐξ αὐτῆς, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε·
18:5 ὅτι ἐκολλήθησαν  

18:6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτή ἀπέδωκεν, καὶ διπλώσατε αὐτῇ διπλὰ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρὶ ὃ ἐκέρασεν κεράσατε διπλοῦν·

6Deal 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 it as befits her two. So the bottom line is that the King James Version and the New King James Version 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.

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.'

The word ὃτι 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 ἐπηρεάσατο - strēnāō 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 all the nations that are saved by this shall desire to come to her mourning, in order to be filled with her that which is left of her, and that which she herself casts away.

9Because of this, her blows will come in a single day, death and mourning and famine, and she will be consumed by fire. For able is the Lord God who sentenced her.*

18:9 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,

18:10 and mourn over themselves (dat pl masc) διὰ τὸν φόβον του βασανισμού αὐτῆς, λέγοντες, Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, Βαβυλὼν, ἡ πόλις ἡ ἰσχυρά, ὅτι μιά ὥρα ἤλθεν ἤ κρίσις σου.

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

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

18:12 and mourn over you and over yourselves, and over the sea and over the Produce and the Wine and the New Wine and the Ships, and over the Babylonian Kings.

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*The title of God, "ο̅ς θεός" (the God), is used throughout the text, indicating a divine perspective. The use of "κύριος" (Lord) is also common, further reinforcing the divine authority. This indicates a narrative or prophetic context where the divine presence and action are central.
pάν σκεῦος ἑλεφάντινον καὶ πάν σκεῦος ἐκ ξύλου τιμωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,

12 cargo of gold, silver, precious stones and pearls, and of linen, silk, purple and scarlet cloth, and every aromatic wood,34 and every item of ivory, and every article of expensive wood,35 copper, iron, and marble, 18:13 καὶ κιννάμωμον καὶ ἄμωμον καὶ θυμιάματα36 καὶ μύρον καὶ λίβανον καὶ οίνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κήπη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν, καὶ σωμάτων καὶ ψυχῶν ἀνθρώπων.

13 and cinnamon,37 and cardamom,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 ὄπωρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ οὔκετε οὐ μὴ αὐτὰ εὑρήσουσιν.

14 And your fruit,39 what your soul had lusted for,40 has left you; yes, all the luxuries and the splendor, have vanished from you, and never shall men find them again.

351 18:12a txt μαργαρίτων ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσιν. 

352 18:12b The Greek says "thuonic wood." There was a "thuon tree" that grew in north Africa. The most important property of this tree is that its wood was burnt in offerings in ceremonies. Furniture made out of its wood was in popular demand. Its resin was valued not only for ceremonial incense, but may have been medicinally used, as an anti-biotic, anti-fungal and anti-wart. Some say this was the citron tree, also grown in north Africa, and that the thuon tree was the same as the citron tree. On the other hand, the Latin name thuon, a kind of cedar with overlapping scale leaves, like leaves, is said to be borrowed from the Greek word for offering, thumos. I am not convinced that the thuon tree was the same as the citron tree. On the other hand, the Latin name thuja plicata, a kind of cedar, was latinized into citron. I don't know how valid that is, since there was a specific Greek word for citron, κινάμωμον - kiron. 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. The on the other hand, the Latin name thuja plicata, a kind of cedar with overlapping scale-like leaves, is said to be borrowed from the Greek word thumon. There is a tree in North America called thuja plicata, also known as red cedar. Obviously, this could hardly be the tree meant here in Revelation. But what all these trees have in common is aromatic properties - resins and hydrocarbons, that could be used for offerings as a pleasing aroma.

353 18:12c The Greek word can metaphorically mean "summertime/harvest happiness." And that the Greek word for word for thumon, κινάμωμον - kiron, was Latinized into citron. Some say this was the citron tree, also grown in north Africa, and that the thuon tree was the same as the citron tree. On the other hand, the Latin name thuja plicata, a kind of cedar, was latinized into citron. I don't know how valid that is, since there was a specific Greek word for citron, κινάμωμον - kiron. And this word was said by Pamphilus to be a word borrowed from Latin. The citron tree does have aromatic resin that was valued. This passage in Revelation does not mention how thuonic wood was used, but it reminds me of the Greek word for offering, thumos. I am not convinced that the thuon tree was the same as the citron tree. On the other hand, the Latin name thuja plicata, a kind of cedar with overlapping scale-like leaves, is said to be borrowed from the Greek word thumon. There is a tree in North America called thuja plicata, also known as red cedar. Obviously, this could hardly be the tree meant here in Revelation. But what all these trees have in common is aromatic properties - resins and hydrocarbons, that could be used for offerings as a pleasing aroma.
18:15 οἱ ἐμποροὶ τούτων, οἱ πλούτησάντες ἀπ’ αὐτῆς, ἀπὸ μακρὸθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,
15Those merchants who became rich from her will stand afar off for the horror of her torment, weeping and mourning.

18:16 λέγοντες, Οὐαί οὐαί, ἢ πόλις ἢ μεγάλη ἢ περιβεβλημένη βύσσινον καὶ πορφυρόν καὶ κόκκινον, καὶ κεχρυσωμένη ἔν 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 μιὰ ἡμέρᾳ ἠθημοθῇ ὁ τοσούτος πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται ἀπὸ μακρὸθεν ἐστησαν
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,
καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες, "Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;"

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

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

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

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

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

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

καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,

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

18:18 This Greek word τιμιότης 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.


18:23 and the light of a lamp will will not shine in you anymore, and the sound of bridegroom and bride will not be heard in you anymore. For your 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."
And the twenty-four elders and the four living beings fell down and worshiped God, the one sitting on the throne, saying, "Amen. Hallelujah!"

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

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

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

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

19:9 Καὶ λέγει μοι, Γράφων· Μακάριοι οἱ εἰς τὸ δείπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι, Οὕτω οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσίν.

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

19:10 Καὶ ἐπέσωθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ, καὶ λέγει μοι, Ὄρα μὴ σύνδυσης σοῦ εἰμὶ καὶ τῶν ἄδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκυνῆσον. Ἡ γὰρ μαρτυρία Ἰησοῦ ἐστίν τὸ πνεῦμα τῆς προφητείας.

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

Behold a White Horse

19:11 Καὶ εἶδον τὸν οὐρανόν ἠνεῳγμένον, καὶ Ἰδοὺ ἵππος λευκὸς, καὶ ὁ καθήμενος ἐπὶ αὐτὸν [καλούμενος] πιστός καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

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

19:12 Οἱ δὲ ὀρθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός, καὶ ἔπεσεν ἐν τῇ κεφαλῇ αὐτοῦ πολλά, ἐχον δόμον γεγραμμένον δ ὀδοὺς οἵεν εἶ μὴ αὐτῶς,

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

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386 19:8 txt {A} λαμπρὸν καθαρὸν Κ Α P f052 922 1006 1611 1678 1841c (καθαρὸν only 1841c) 1611 2040 it88 fu dem am lux (cop bo eth) arm2 Apr Prim NA28 {\} // καὶ λαμπρὸν καθαρὸν 2329 // lαμπρόν καθαρῷ καθαρῷ 046 (2344) a (vg) syrph TR // καθαρὸν λαμπρὸν 051 // καθαρὸν και λαμπρὸν syrph TR // omit λαμπρὸν καθαρὸν τὸ γάρ βύσσινον 2053 2062 // lac C 1828 2050.


388 19:9b txt τοῦ γάμου Κ 046 051 f052 922 1006 1611 1678 2040 2053 2062 2329 cop sq Tr TR RP NA28 {\} // omit Ν* Κ 1841 μα πτέρων αὐτοῦ arm4 Er. 1,2,3 Ald. Col. // lac C 1828 2050.

389 19:10a txt ἐπέσωθεν τῷ θεῷ εἰσὶν Κ Α P 051 f052 757 txt 922 2053 2062 2329 Er. 2 Col. RP NA28 {\} // ἐπέσωθεν 046 757 ph 1006 1611 1841 2040 TR // lac C 1828 2050.

390 19:10b txt {A} Ἰησοῦ Κ Α P 046 051 f052 1006 1611 1841 2040 2053 2062 2329 syrph,ph cop sq Er. 1,2,3,4 Ald. Col. NA28 {\} // τῷ θεῷ 922 TR RP // lac C 1828 2050. This is a certainly wrong reading of the Majority Text. We have 82 627 920 against all the uncials.

391 19:11 txt καλούμενος πιστός καὶ ἀληθινός Κ Α P f052 922 sic (1006 καὶ καλούμενος) 1611 1841 2030 2040 2053 2062 2324 it86 (it86) vgcl syrph,h (cop bo eth?) Iren lat Ort Cyp Vct Tyc Jerome Apr Prim Andrew Ps-Ambr Beut TR RP [NA27] {C} // πιστὸς καλούμενος καὶ ἀληθινός Κ WH // vocabatur fidelis, et verax vocatur it* vgclw,at // πιστὸς καὶ ἀληθινός καλούμενος it* // καλούμενος πιστὸς καὶ ἀληθινός Α P 051 μα arm Hipp Andrew a,bav,p Areth Er. 1,2,3 Ald Col // lac C 1828 2050. The word καλούμενος is of doubtful authenticity because of the variety of its 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.
19:13 and perceiving the voice of his masters he was clothed in a robe dipped in blood, and called by the name "the Word of God."

19:14 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:15 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:16 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:17 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:18 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:19 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:20 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:21 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:22 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:23 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:24 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:25 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:26 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:27 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:28 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:29 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:30 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.
19:17 Kaí éidou éna ágygelon éstótata én tō ἕλιῳ, kai ékraxenōf ψωνη μεγάλη λέγων πᾶσιν τοῖς ὄρνεοις τοῖς πετομένοις ἐν μεσουρανήματι, Δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ,

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

19:18 ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἱσχυρῶν καὶ σάρκας ὄπων καὶ τῶν καθημένων ἐπ' αὐτῶν καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν406 καὶ μεγάλων.

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

19:19 Kaí éidou τὸ θηρίον καὶ τοὺς βασιλείς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τὸ ἔπου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

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

20:19 καὶ ἐπάσθη τὸ θηρίον καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θεοῦ, θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ ζώντες ἐξελέησαν οἱ δύο εἰς τὴν λήμνην τοῦ πυρός τῆς καιομένης407 ἐν θείῳ.

20And the beast was arrested,408 and with him409 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.

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402 19:17a txt {A} omit ἐν A P 051 f052 1006 1611 1841 2040 2053 2062 2329 2344 m A itar,88 vg TR TG RC RP SBL // add ἐν K 046 922 2070 mK [NA27] {} // lac C 1828 2050. Most of the ancient translations are inconclusive. The two variants can be translated the same into English.

403 19:17b txt {A} ἐνα A P 051 f052 922 1006 1841 2040 mA itar,88 vg Apr Cass Prim TR NA28 {} // ἄλλον K 2053 txt (com τὸν ἦλιον ἄγγελον) 2062 txt syrh, cop sa, bo arm4 ps-Ambr // omit 046 1611 2329 mK syrh, Beat RP // ἄλλον ἄλλον 424 1862 2070 // lac C 1828 2050. In Semitic usage, this ἐνα would be somewhat equivalent to our indefinite article.

404 19:17c txt συνάχθητε Κ A P 052 922 1006 1611 2040 2053 2062 it88 syr cop arm4 eth Beat RP SBL NA28 {} // συνάχθηται 046 2329 // καὶ συναγοσθε vcl lips Haymo TR // omit 051 mA Cass Prim // lac C 1828 2050


406 19:18 txt μικρῶν Κ A P 046 1006 1611 1841 2040 2062 2329 vgms TR SBL NA28 {} // μικρῶν τε 051 f052 922 2053 mK RP // lac C 1828 2050

407 19:20a txt τῆς καιομένης (gen pres pass part) A P 051 cit, vg itar, t syrh,h Prim Beat Apr ps-Ambr NA28 {} // τῆς καιομένης Κ // τὴν καιομένην 046 // τὴν καιομένην (acc pres pass part) 051 cl f052 922 1006 1611 1841 2040 2053 2062 2329 m it88 TR RP // lac C 1828 2050.

408 19:20b I believe it is important to use the word "arrested," because elsewhere the beast is called "the man of lawlessness." And also to remind us that the beast will be "Caesar." Yes, he will be the government, and we must remember that governments do break laws, and they will be held accountable for breaking laws. Sometimes we have a legal duty to disobey the government. And the kingdom of God is a government, and now, "the kingdoms of this world will be held accountable for breaking laws."

409 Amen.

409 19:20c txt μετ' αὐτοῦ ὁ Ρ 051 f052 1006 2062 2344 itar syrh,h NA28 {} // μετ' αὐτοῦ 046 922 1006 1611 1841 2040 mK it88 cop sa, bo RP // ὁ μετ' αὐτοῦ ὁ Ρ 2329 // μετα τοῦ τοῦ ὁ mA // μετὰ τοῦ τοῦ ὁ 051 TR // ὁ ὁ ὁ A cop sa, bo arm // lac C 1828 2050.
19:21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ θύρου τῇ ἐξελθούσῃ έκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἔχορτάσθησαν 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, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

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

20:2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος, ὃς ἐστι Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη.

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

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

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

20:4 καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη.

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

20:5 οἱ λοίποι τῶν νεκρῶν οὐκ ἔζησαν ἀχρί ταῦτα, ἀλλ’ ἐσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσιν μετ’ αὐτοῦ [τὰ] χίλια ἔτη.  

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

20:6 οἱ λοίποι τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.  

20:7 And when the thousand years are finished, Satan shall be released from his prison, 

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

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

The Last War  

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

7And when the thousand years are finished, Satan shall be released from his prison, 

20:8 καὶ ἔζησαν αὐτοὶ τῶν νεκρῶν ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. 

8And 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· 

9And they rose up over the breadth of the earth, and surrounded the company of the saints and the beloved city. And fire came down from heaven and consumed them.
20:10 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
20:11 And I saw a great white throne, and the one sitting on it, from whose face the earth and the heaven fled away, and their place was found no more.

20:12 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.

20:13 And the sea gave up the dead which were in it, and Death and Hades gave up the dead which were in the, and each person was judged according to their works.

20:14 And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire.

20:15 And if anyone was not found written in the book of life, he was cast into the lake of fire.
Chapter 21

The New Jerusalem

21:1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ ἦστιν ἐτι.

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

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

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

21:3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης, Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτὸς ἐστιν αὐτῶν θεός.

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

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

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

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427 21:1 txt ἀπῆλθαν (pl of ἀπέρχομαι) Κ A 2329 NA28 {\} ἀπῆλθον (pl) 46 ἀπῆλθεν (sg) P it 4611 ἀπῆλθεν (sg of παρέρχομαι) 051 922 A TR lac C 1828 2040. Compare παράγουσιν in Psalm 143:4 LXX (144:4 in English translations), and παράγει in Cor:3, "The form of this world is passing away." There is no translatable difference between the NA27 versus the/RP readings, and little compared to the TR. In this context both words can mean to disappear.

428 21:2 txt omit all Greek mss, all other versions, all fathers RP SBL NA28 {\} εγω ιωαννης vg cl TR

429 21:3a txt θρόνου A 94 it vg ps-Ambr Aug Iren lat Ambr Haymo TR NA28 {\} οὐρανοῦ P it 46 051 supp 052 2030 2053 2062 2329 syr ph,h cop,sa,bo arm eth Amb Prim Tyc Oec Beat Cass TR RP lac C 1828 2040 2351. The UBS textual commentary says that the latter reading appears to be an assimilation to ἐκ τοῦ οὐρανοῦ in ver 2.

430 21:3b txt λαοὺς P 051 supp 82 241 469 627 627 920 1006 1611 1841 1854 1862 2138 syr,h (cop,sa,bo) arm eth Amb Aug Prim Apr Beatus RP lac C 1828 2351.

431 21:3c txt {D} καὶ αὐτὸς ἐστιν αὐτῶν θεός 6 (Cf arm 6–Coneybeare p. 158) καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν καὶ ἔσται αὐτῶν θεός syrh,h (cop,sa,bo) arm eth Amb Aug Prim Apr Beatus RP lac C 1828 2351.

432 21:4 txt καὶ αὐτὸς ἐστιν αὐτῶν θεός 1678 (Cf. arm 6–Coneybeare p. 158) καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν καὶ ἔσται αὐτῶν θεός syrh,h (cop,sa,bo) arm eth Amb Aug Prim Apr Beatus RP lac C 1828 2351.

433 The former things have passed away."
21:5 Kai εἴπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, ἵδού καίνα ποιῶ πάντα. καί λέγει, Γράφον, ὅτι οὕτωι οἱ λόγοι πιστοί καὶ ἀληθινοί εἰσιν.

5And 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

21:6 καὶ εἴπεν μοι, Γέγοναν. ἐγώ [εἰμι] τὸ Ἄλφα καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψωτὶ δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

6And 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 οἱ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῶ θεός καὶ αὐτὸς ἔσται μοι νοῦς.

7He 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 πάσιν τοῖς φευγήσειν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θεῶ, ὥστιν ὁ βάτανος ὁ δεύτερος.

8But to the cowardly and unbelieving 440 and abominable 441 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."

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432 21:4a txt omit Ρ 0515 f052 922 1611 2050 2053 2062 2329 ital syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 {} o θεος A 1006? 1841 vg Apr Beat Tert Tyc3 TR a autov 046 MK lac C 1828 2040
433 21:4b txt [A] τὰ πρῶτα Ρ 0515 f052 1006 1611 1841 2050 2329 syrh Andr {quae prima vg} arm4 Apr Beat τὰ πρῶτα Ρ 0515 f052 2050 922 1841 itar sin vg co arm eth cop sin Arm2 bo Arm2 bo Arm2 TR (NA27 [εἰμι]) C lac C 1828 2040.
435 21:5b txt [C] τα πρῶτα Ρ 0515 f052 1611 2050 2053 2062 2329 vg syrh Apr Beat Tert Τυκ ἐγώ εἰμι A 046 1006 1611 1841 vg Apr Beat Tert Tyc3 TR RP a autov 046 MK cop arm eth lac C 1828 2040.
436 21:6a txt [A] γέγοναν Κα 1678 1778 Ireniat Prim WH NA28 {} γέγοναν 1606 1841 2053 2062 2060 ital syrh cop Arm 4 TR Tyc Prim Oec Irenint γέγοναι vg itar Prim Er. Ald. Col. TR γέγονα Κα 046 051 f052 922 1611 2050 2070 2329 ital MK cop Arm Orig Andrew Arethas RP γέγονα 046 3030 omnit Κα syrh Arm 4 TR Tyc 3 Beat ps-Ambr lac C 052 1828 2040. The UBS textual commentary: "The unusual ablautic termination of γέγονα seems to have given rise to the variants (a) γέγοναν (b) γέγονί (c) γέγονα. With reading (a) compare the similar correction at Romans 16:17; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected. For a fuller apparatus, see endnote.
437 21:6b txt [A] ἐγώ εἰμι Α 046 1841 2053 2050 2062 2329 (ital,arm sin vg) syrh TR (NA27 [εἰμι]) {} ἐγώ Κα 046 051 f052 922 1611 2050 2070 2329 syrh cop Arm2 Cypr? omnit MK RP lac C 052 1828 2040. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γέγονα in the previous set of variants lack either εἰμι (Κ 046 many minuscules) or ἐγώ εἰμι (most minuscules). It is difficult to decide whether εἰμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἰμι). In order to represent the balance of probabilities it was decided to retain εἰμι in the text, but to enclose it within square brackets."
438 21:7a txt ταυτα Κα Ρ 046 051 f052 922 1006 1611 1841 2050 2053 2062 2329 latt syr cop arab RP SBL NA28 {} ταυτα a doz. minus TR lac C 1828 2040.
439 21:7b txt υιος Κα Ρ 046 f052 922 1006 1611 1841 2050 2053 2062 2329 syrh RP SBL NA28 {} υιοι 0515 arm-α θεοι 2042 o υιος TR lac C 1828 2040.
440 21:8a txt omit Κα Ρ 051 f052 1006 1611 1841 2050 2053 2062 latt cop Arm2 bo TR SBL NA28 {} και αμαρτωλοις 046 922 2329 MK syrh Arm2 bo cop Arm2 bo TR 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,443 and he spoke with me, saying, "Come, I will show you the bride,444 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 holy447 city Jerusalem, descending out of heaven from God.

21:11 And one of the four elders448 said to me, "Come, I will show you the Bride, the wife of the Lamb."449

21:12 And he carried me away in the Spirit into a great and high mountain, and showed me the holy city Jerusalem, descending out of heaven from God.

21:13 And he showed me a great and high mountain, and he carried me away in the Spirit into the wilderness, and he showed me a holy city, descending from God out of heaven,450

21:14 And the shape of the city was like a precious gemstone, like a jasper stone shimmering as crystal;

21:15 and having the glory of God. Her radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal;

21:16 and she had a great 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 Israel;

21:17 the four elders and four beasts standing before God, who had been slain, and they were wearing white robes.

21:18 And the wall of the city had twelve foundations, and on them were the names of the twelve tribes of Israel,451 four by four, as follows:

21:19 and the angel who had spoken to me before, he carried me away to the wilderness, and he showed me another great and high mountain, and he said to me, "Behold, the Bride, the wife of the Lamb."

21:20 And he said to me, "Write down this: These words are trustworthy and true."

21:21 Then he showed me the great city, the holy Jerusalem, descending out of heaven from God.

21:22 And she had a great 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 Israel;

21:23 and the names of the twelve apostles of Jesus Christ. Is it a coincidence that there are twenty-four elders?452

21:24 And in the city there were streets, and on the streets there was the name of the four elders written, and of the four creatures.

21:25 And one of the elders asked me, "Who are these dressed in white robes? And where did they come from?"

21:26 And I said to him, "Sir, you know. Yet these are the ones who were killed for the word of God, and for the testimony of Jesus Christ."

443 21:8b Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are part of the history of the word.

444 21:8c This Greek word φάρμακος means in the Bible primarily a person who uses drugs and poisons to practice magic or sorcery. The drugger aspect can be clearly seen in the word itself, "pharmakos." The word in some classical literature also meant seller, though with the connotation of the medicinal v. pejorative meaning of drugs.

445 21:9a 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 Israel;

446 21:11a And it is to be noted that there are twenty-four elders.

447 21:12a And the city Jerusalem, descending out of heaven from God, was clearly seen in the word itself, "pharmakos." The word in some classical literature also meant seller, though with the connotation of the medicinal v. pejorative meaning of drugs.

448 21:13a And the wall of the city had twelve foundations, and on them were the names of the twelve tribes of Israel;

449 21:14a And the angels were standing before God, who had been slain, and they were wearing white robes.

450 21:15a And the angel who had spoken to me before, he carried me away to the wilderness, and he showed me another great and high mountain, and he said to me, "Behold, the Bride, the wife of the Lamb."

451 21:16a And the wall of the city had twelve foundations, and on them were the names of the twelve tribes of Israel;

452 21:17a Then he showed me the great city, the holy Jerusalem, descending out of heaven from God.
21:13 ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς:

12from the east three gates, and from the north three gates, and from the south three gates, and from the west three gates; 13and the city lies foursquare, that is, its length is as great as the width. And this is about the distance of San Diego to Kansas City, 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.

21:14 καὶ τὸ τεῖχος τῆς πόλεως ἕξων453 θεμελίους δώδεκα, καὶ ἐπ’ αὐτῶν454 δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

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

21:15 Καὶ ὁ λαλῶν μετ’ ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς 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 τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ὅσον καὶ A 6 6 4 2 2329 syr

And the city is 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

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450 21:12b txt τὰ ὄνοματα A 922 1611 1841 2030 (2050 τὰ ὄνοματα after Ἰςραήλ) 2053 2329 (NA28 [τὰ ὄνοματα]) [C] || ὄνοματα 046 f052 1006 2062 ΜΚ ιτιθι8 vg arm eth Beat Apr RP || cop has “names” but Coptic is really indiscriminate for the article || οὐνομα copo || omit N K 051 Μ A ιτ στ 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 21:13a The gates are named after the direction you are coming from when entering them, the way winds are named.

452 21:13b txt East and North and South and West: Ν K 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: ιτιθι8 vg arm eth Beat Apr RP || cop has “names” but Coptic is really indiscriminate for the article || οὐνομα copo || omit N K 051 Μ A ιτ στ arm Andr TR SBL || 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.

453 21:14a txt ἔχων (nom sg masc part pres) A 046 P 922 1006 2329 2777 pc NA28 || εἶχον (imperf act ind 3rd sg) f052 2020 || ἔχον (nom & acc sg neut part pres act) N Ν 051 1611 1841 2050 2053 2062 Μ TR RP || omit N K* 2050 eth armP || lac C 1828 2040. The words ἔχων and ἔχον 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.

454 21:14b txt αὐτῶν ALL EXTANT WITNESSES RP SBL NA28 || εἶχον αὐτῶν [nothing!] TR

455 21:15 txt μέτρον Κ Α P 046 0515 f052 922 1006 1611 1841 2053 2062 2329 lat syr copa arm-α,1,2 eth arab RP SBL NA28 || omit 2050 ΜΑ ιτστ armP || lac C 1828 2040

456 21:16a txt oικον NA28 || τοιοῦτον εστὶν [nothing!] TR


458 A stadion was 6 plethra, one plethra being 100 Greek feet, so a stadion = 600 Greek feet, 625 Roman feet, 606 English feet, 185 metres. This comes to 1,379 miles or 2,220 kilometres. As the crow flies, this is about the distance of San Diego to Kansas City, or San Diego to Kamloops, or Buenos Aires to La Paz, or Sydney to Cooktown, or Brisbane to Port Moresby, or Perth to Lake Torrens, or Seoul to Hong Kong, or Nairobi to Harare, or Lagos to Bissau, or Cairo to Tehran, Tehran to Ahmadabad, or Calcutta to Kabul, or Banda Aceh to Surabaya.
21:17 and he measured the wall of it, 144 forearms, the dimension of a man, which is the angel’s.

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

21:19 the city’s foundations are adorned with every precious stone; the first foundation with jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst.

21:20 the height of the wall is 12,000 stadia.

21:21 and the twelve gates are twelve pearls; each one of the gates was made out of a pearl.

And the streets of the city are pure gold, transparent as glass.

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

And he measured it: 200 feet or 60 meters.

This phrase is ambiguous; it could either be saying that the angel in the context here measuring, has the same dimensions of his forearms, or it could be saying that angels in general use the same measurements as human beings, which was cubits. The former seems more likely, than that angels will always use cubits.

And the width of the wall is 20 feet or 6 meters.

About 200 feet or 60 meters.

This phrase is ambiguous; it could either be saying that the angel in the context here measuring, has the same dimensions of his fore-arms as a man has, or it could be saying that angels in general use the same measurements as human beings, which was cubits. The former seems more likely, than that angels will always use cubits.

And the streets of the city are pure gold, transparent as glass.
21:22 Kai vao on ouk eidoen en auti, o gar kurioc o theos o pantokratwar nao autihs estin, kai to arnion.

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

21:23 kai h polis ou xreian exei tou hliou oude tis selh尼斯, ina faivnousin auti, h gar doxa Theo evowisean autin, kai o loghos autihs to arnion.

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

21:24 kai peripathtousan ta ethni dia tou fwtos autihs kai oi basileis tis ghs feroisin thn dozan auton eis autin.

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

21:25 kai oi pioines autihs ou mh kleisthousin himeras, vux gar ouk estai eket

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

21:26 kai oiooun tin thn dozan kai tin timin ton thn eivin eis autin.

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

21:27 kai ou mh eiselethi eis autin pan koivon kai o poion bdeluma kai psydoes, ei mh oige rammenoi en tv bibliais ths zoihs tou arnion.

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

The River of Living Water

22:1 Καὶ ἐδειξέν μοι ποταμὸν ὑδάτος ζωῆς λαμπρῶν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου.

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

22:2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ἔξυλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μήνα ἔκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ἔξυλου εἰς θεραπείαν τῶν ἑθνῶν.

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

22:3 καὶ πάν κατάθηκα ὅσαν ἐστιν ἔτει καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ.

3And every accursed thing will no longer exist. And the throne of God and of the Lamb will be in it, and his servants will serve him.

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474 This is the Hebrew reading. Some English Bibles have the Greek reading, which is omitted by the New American Standard version. The New International Version and others have the Greek reading. The New English Bible has a note on this place: "The Greek text has καταναθημα, perhaps better translated as 'a curse' than the English version's 'a curse'." The Revised Standard Version has καταθεμα, which is also translated as 'a curse'.

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22:4 and they will look upon his face, and his name will be on their foreheads.

22:5 καὶ νῦς οὖν ἔσται ἐπὶ τῶν προφητῶν τῶν ἀγίων, καὶ οὐκ ἔχουσιν χρείαν φωτός λόγχου καὶ φῶς ἡλίου, ὅτι κύριος ὁ θεὸς φωτίσει ἐπ' αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰώνας τῶν αἰώνων.

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

22:6 Καὶ εἶπεν μοι, οὐδεὶς οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ, καὶ ο κύριος, ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν, ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δείξαι τοῖς δούλοις αὐτοῦ ὅ δέι γενέσθαι ἐν τάχει.

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

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

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

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

22:9 καὶ λέγει μοι, Ὅρα μή σύνδουλός σου εἰμί καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τοῦτού τῷ θεῷ προσκυνήσαν. 9And he says to me, "Watch out! I am a fellow servant of yours and of your brothers the prophets, and of those keeping the words of this book. Worship God."

22:10 καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τοῦτού, ὁ καιρὸς γὰρ ἐγγύς ἐστιν. 10And he says to me, "Do not seal up the words of the prophecy of this book, for the time is near.

22:11 ὁ ἀδίκων ἀδικησάτω ἔτι, καὶ ὁ ρυπαρὸς ρυπανθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἄγιος ἀγιασθήτω ἔτι. 11He who is doing wrong, let him continue to do wrong, and the unclean continue to be unclean, and he who is doing good continue to do good, and the holy continue to be holy."

Behold, I am Coming Soon

22:12 Ἰδοὺ ἔρχομαι ταχύ, καὶ ὅτε ἠκουσα καὶ βλέπων ταῦτα. καὶ ὅτε ἠκουσα καὶ βλέπων ταῦτα. 12Behold, I am coming soon, and the repayment from me along with me, to pay back to each one such as his work truly is.

490 22:7 txt καὶ Ν A 046 1006 1611 1841 2050 2329 it₇ εν vg syr ph,h eth arab RP SBL NA28 {\} \// omit 051* f052 922 2053 2062 ma₉ mp₉ cop₉ bo arm Prim Beat TR \// lac C P 1828 2040
491 22:8 txt ο ακουων και βλεπων ταυτα Ν A 046 922 1611 5 2050 RP SBL NA28 {\} \// akouwōn καὶ βλέπων ταῦτα 2053 2062 \// o akouwōn και o blepōn tauta syr bo \// o blepōn και ακουων tauta Ν f052 1006 1611 2329 (syr ph) Prim \// o blepōn tauta και ακουων TR \// lac C P 051 1828 2040
492 22:9 txt omit Ν A 046 f052 all other extant minusculae vg₉ mss syr cop₉ bo₉ eth Apr RP SBL NA28 {\} \// yap 1893 2329 it₉ εν vg₉ mss cop bo₉ arm arab Beat Aug TR \// lac C P 051 1828 2040
493 22:10a Contrast this to Daniel 12:9; 9:24; Rev. 10:4.
494 22:10b txt ο καιρος yap Ν A 046 922 1611 1678 1778 1841 2053 txt 2062 txt 2080* it₄ εν vg syr ph,h cop₉ bo₉ arab RP SBL NA28 {\} \// o γαρ καιρος 2050 2053 com 2329 al \// o o καιρος 2080 {\} ma₉ syr cop₉ Tyc Prim TR \// o o καιρος yap cop₉ \// o o καιρος 9 mims. \// lac C P 051 1828 2040
495 22:11 txt δικαιοσυνην ποιησατω Ν A 046 1006 1611 1841 2050 2053 2062 2080 (2329 δικαιοσυνην) it₇ εν vg₉ mss syr cop₉ arm-4 Apr Beat RP SBL NA28 {\} \// δικαίωσθην 1678 1778 \// cop bo eth TR \// omit Ν \// o δικαιος δικαιοσυνην ποιησω ετι 922 \// lac C P 051 1828 2040
496 22:12a txt ιδου Ν A 046 f052 922 1006 1611 1841 2050 2053 2062 2329 & all other extant mss syr cop RP SBL NA28 {\} \// ιδου Ν A 046 f052 (22 mns) vg mss eth TR \// lac C P 051 1828 2040
497 22:12a Greek: ως το ἔργον ἐστιν αὐτοῦ; literally, "as his work is." Bauer says in 1. c. β. "Of the deeds of men, exhibiting a consistent moral character, referred to collectively as tā ἔργα..." and he gives reference showing examples. Later he says, "The collective τὸ ἔργον is used for the plural (Sirach 11:20) Gal 6:4; Hb 6:10; Rv 22:12. The ἔργον or ἔργα is (are) characterized by the context as good or bad..." As for the verb "to be," the meaning is, "what it really is," or, "what it turns out to be" after examination and judgement. See LSJ def. III,
22:13 ἐγὼ τὸ Ἄλφα καὶ τὸ Ὡ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἢ ἄρχη καὶ τὸ τέλος.

13I 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 ἐσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ἡμέρας καὶ τοὺς πυλοὺς εἰσέλθωσιν εἰς τὴν πόλιν.

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

22:15 ἔξω οἱ κόνις καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ τὰς φιλῶν καὶ ποιῶν φεῦδος.

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

22:16 ἕξω Ἰησοῦς ἐπέμψα τὸν ἄγγελον μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυίδ, ὁ ἀστήρ δε πρωινός, ὁ ἀστήρ ὁ λαμπρὸς ὁ πρωϊνός.

16"I Jesus have sent my angel to testify these things to you regarding the churches. I am the root and line of David, the bright and morning star."
22:17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, ἦρχου. καὶ ὁ ἄκοαν εἰπάτω, ἦρχου. καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβεῖ τὸ ὕδωρ ἡμῶν δωρεάν.

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

22:18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἀφελῇ ἀφῄνη ἀφελεῖ τὸ θεός τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ.

18I 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 ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεός τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἀγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

19and 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.

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504 22:17 Τως ξέρας του Θεος τας πληγας που γραφησαν στο βιβλιον της αποκαλυψης, αλληγορικως στο θεος θεωρουηται ως τις μελετησαν της θεωρησεως της θεου.

505 22:18 Αν δει ποιειν αποκλεισμον και θεωρησειν ευθυς την θεωρηση της θεου της αποκαλυψης του βιβλιου, θα θεωρησει τον θεος τας πληγας του βιβλιου αποκλεισμοτας εν το βιβλιον του τουτου.

506 22:19 Αλληγορικοποιηται η θεωρηση της θεου της αποκαλυψης του βιβλιου, αλληγορικοποιηται η αποκλειση της θεωρησης του βιβλιου.
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,

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  http://rosetta.reltech.org/TC/v16/Krans2011.pdf

mak 510

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

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

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

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

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<td>olim: Dresden, Sächs. Landesbibl., A 172</td>
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<td>Text 1 pp. 556ff</td>
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<td>Paris, Bibl. Nat., Coislin Gr. 224</td>
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<td>Text 1 pp. 747-51</td>
<td>Matthaei (as 11); Staab</td>
<td>A couple singular TR readings found here purportedly; Hoskier says is eclectic type.</td>
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<td>Greek/Armenian/Italian triglot, with Italian fr. Catholic epistles to Rev. 4, and the Italian does not agree w/ the Greek</td>
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<td>Text 1 pp. 174-180, 615</td>
<td>According to Hoskier, this ms. is a handwritten copy made from Colinaeus' printed edition of the TR (Text 1, pp. 179-180), so not at all significant for TC purposes- cannot be used to prove that a TR reading has Greek Ms support. The Kurzgefaßte Liste has a footnote on this ms., which says &quot;aus Druck abgeschrieben?&quot;, showing they are aware that Hoskier says it is a handwritten copy from a printed edition.</td>
<td>At the bottom of p. 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>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>
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<td>Hosk. says consists of one page of &quot;stuff,&quot; and not to be dignified as Rev. Ms.</td>
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<td>$Text$ 1 pp. 429-34</td>
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<td>Hosk: &quot;It is reported to me in 1912 that the Apoc. has disappeared from the Lesbos Ms. 132, having been torn out of the volume. Leave 185 blank.&quot; Text 1, p. 608</td>
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<td>Sofia, Ivan Dujčev Research Center, 176</td>
<td>Lesbos, Iviron, 244 (648)</td>
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<td>α47 (K) 426, 450, 526</td>
<td>Hosk. says 11th Cent. &quot;one of the very finest scribes whose work I have followed.&quot; Group 1006-1841-(911/2040)-2076-2258</td>
<td>Lesbos, Kalloni, Limonos, 55</td>
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<td>Vogel &amp; Gardthausen, p. 347</td>
<td>Athos, Iviron, 424 (60)</td>
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<td>219 α402 Kc p. 523</td>
<td>Text 1 pp. 697ff.</td>
<td>Athos, Kutlumusiu, 82</td>
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<td>Treasures: <a href="http://www.18.1">www.18.1</a></td>
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<td>242 α305</td>
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<td>Athos, Stavronikita, 52</td>
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<td>244 α380 KΓ</td>
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<td>Athos, Philotheou, 1801 (38)</td>
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<td>54 426, 450, 479</td>
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<td>Unbeachtet und unbekannte griechische Apokalypse handschrift ZNW 52 (1961) pp. 82-8</td>
<td>Istanbul, Okum. Patriarchat, ehem. Chalki, Kamariotissis, 33</td>
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<td>This Ms. is not included in Hoskier's collation in volume 2.</td>
<td>Istanbul, Okum. Patriarchat, ehem. Chalki, Kamariotissis, 96 (96)</td>
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<td>Jerusalem, Orthodox Patriarchat, Saba, 665</td>
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<td>210 α210 I2'</td>
<td>Text 1 pp. 610-15</td>
<td>Hosk. 1 p. 615: &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>
<td>Jerusalem, Orthodox Patriarchat, Saba, 676</td>
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<td>243</td>
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<td>505 α505</td>
<td>Text 1 p.</td>
<td>Athos, Xiropotamou, 243 (2805)</td>
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<td>1918</td>
<td>XIV</td>
<td>m</td>
<td>39, 114</td>
<td>39, 115</td>
<td>403 α403 K</td>
<td>Text 1 p.</td>
<td>Vatican Libr., Vat. gr. 1136, 60 fol., Vat. gr. 1882, fol. 93-96</td>
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<td>1934</td>
<td>XI</td>
<td>m</td>
<td>64</td>
<td>64</td>
<td>251 Γ15 Kν</td>
<td>Text 1 p.</td>
<td>Paris, Bibl. Nat., Gr. 224</td>
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<td>m</td>
<td>78</td>
<td>78</td>
<td>505 α505</td>
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<td>XI</td>
<td>m</td>
<td>93</td>
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<td>119 α119 K</td>
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<td>91</td>
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<td>1574 α1574</td>
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<td>m</td>
<td>142</td>
<td>142, 85</td>
<td>56 α56 401, 450, 488, 522</td>
<td>Text 1 pp. 478f.</td>
<td>r gehört zu 1835</td>
<td>Escorial, T.III. 17</td>
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<td>m A</td>
<td>67</td>
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<td>I53</td>
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<td>73</td>
<td>73</td>
<td>73, 79a</td>
<td>Av50</td>
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<td>Rome, Bibl. dell’ Accad. Naz. dei Lincei, Cors. 838 (41.E.37)</td>
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<td>Av40</td>
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| 2049  | XVI   | 141  | 141       | 141       | α1684     | I p. 12   | Text 1 pp. 474-477, 615 |              | Hoskier speculated that Erasmus’ 22:17-21 based on it (Text 1, pp. 474-7, then later changed his mind. (Text 1, p. 615, bottom of page). See also Text 2, p. 156, lines 26,27, where he says “…57 et 141 ex ed. typ. exscripti.” The Latin means "copied from printed edition(s)."
Hoskier comments: At the bottom of p. 1:615, Hoskier says, "This MS 187 with 57 and must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." |
| 2051  | XVI   | m    | 144       | 144       | α68       |           | Text 1 p. | with Andreas commentary |
| 2052  | XVI   | m    | 145       | 145       | α64       |           | Text 1 p. 493 | Reuss, *Katenen* p. 13 | 1:1–7:5; with Andreas commentary |

| 2038  | XVI   | m    | 81        | 81        | 80        | Av⁶⁰⁰     | Text 1 p. | with Andreas commentary |
| 2039  | XII   | 90   | 50²       | 90        | α1271K    |           | Text 1 p. | (Dresden, Sächs. Landesbibl., A95) This ms. got burnt. |
| 2040  | XII   | m    | 95        | 95        | Av¹³      |           | Text 1 p. | London, British Libr., Add. 39601, 16 fol. (Parham 17) |
| 2041  | XIV   | 96   | 96        | 96        | α1475     |           | Text 1 p. | London, British Libr., Add. 39612 (Parham 2) |
| 2042  | XIV   | m    | 100       | 100       | 100       | Av⁴⁰⁰     | Text 1 p. | Rev, with Andreas commentary |
| 2043  | XV    | m    | 101       | 103       | 103       | Av⁵⁷      | Text 1 pp. 314-17 | Tischendorf, *Notitia* p. 60; Treu pp. 73-4 |
| 2044  | 1560  | m    | 136       | 136       | 136       | Av⁶⁰¹     | Text 1 pp. 464ff. | BDA 118; Gamillsche & Harlfinger, *Repertorium* 113; Vogel & Gardthausen p. 27 |
| 2047  | 1543  | m    | 139       | 139       | 139       | Av⁶⁷      | Text 1 pp. 470f. | Vogel & Gardthausen p. 428 |
| 2048  | XI    |      | 140       | 140       | 140       | α1172     | Text 1 pp. 472f. | |

| Location | Munich, Bayer. Staatsbibl., Gr. 23, fol. 333-415 |
| Location | (Dresden, Sächs. Landesbibl., A95) This ms. got burnt. |
| Location | London, British Libr., Add. 39601, 16 fol. (Parham 17) |
| Location | London, British Libr., Add. 39612 (Parham 2) |
| Location | Naples, Bibl. Naz., MS II. A. 10, fol. 117-143 |
| Location | St. Petersburg, Russ. Natl. Libr., Gr. 129 |
| Location | Vienna, *Österreich Natlibibl.* Theol. Gr. 69 |
| Location | Vienna, *Österreich Natlibibl.* Theol. Gr. 163 |
| Location | Vienna, Austrian Natl. Libr., Theol. Gr. 220 |
| Location | Paris, Bibl. Nat., Gr. 240 |
| Location | Paris, Bibl. Nat., Coislin, Gr. 256, fol. 207-228 |
| Location | Escorial, X. III. 6, fol. 235-241 |
| Location | Madrid, Bibl. Nac., 4750, fol. 303-385 |
| Location | Flor., Bibl. Medicea Laur., Plutei VII. 29, fol. 193-224 |
| 2053 | XIII | 2053 | 146 | 113 | 146 | От31 | Der Apokalypse Text in dem Kommentar-Codex Messina 99' AJP 35 (1914) pp. 179-91 | Text 1 pp. 494-505; Complete text of this ms. found in his Commentar y of Oecum. | Rev., with Oecumenius Commentary; Complete text of this ms. found in Hoskier's Commentary of Oecumenius | Messina, Bibl. Univ., 99 |
| 2054 | XV | mA | 147 | 147 | 147 | AV500 | I(5) | with Andreas commentary | Modena, Bibl. Est., G. 154, a. W.4.21 (III E 1), fol. 122-246 |
| 2055 | XV | mA | 148 | 148 | 148 | AV53 | I(6) | with Andreas commentary | Modena, Bibl. Est., G. 190, a. V.8.14 (III F 12), fol. 319-381 |
| 2056 | XIV | mA | 149 | 120 | 120 | AV49 | I(3) | with Andreas commentary | Rom, Bibl. Angel., 57, fol. 1-86 |
| 2057 | XV | 150 | 121 | 121 | α1576 | I' | Text 1 p. | Rom, Bibl. Angel., 32, fol. 171-205 |
| 2058 | XIV | 151 | 122 | 122 | Ou40 | Text 1 p. | with Oecumenius Commentary | Vatican Libr., Chis. R V 33 (gr. 27), fol. 44-71 |
| 2059 | XI | mA | 152 | 152 | 152 | AV30 | I(2) | with Andreas commentary | Vatican Libr., Vat. gr. Gr. 370, fol. 149-251 |
| 2060 | 1331 | mA | 153 | 114 | 114 | AV42 | I(1) | Text 1 p. | Rev., with Andreas commentary | Vatican Libr., Vat. gr. Gr. 542, fol. 265-369 |
| 2061 | XVI | 154 | 154 | 154 | α1588 | I(7) | Text 1 p. | Vatican Libr., Vat. gr. 1190, fol. 174-184 |
| 2062 | XIII | 2062 | 155 | 155 | 155 | Ou630 | Text 1 pp. 527-9 | Lacking 2:1-14:20; with Oecumenius Commentary | Vatican Libr., Vat. gr. 1426, fol. 131-159 |
| 2063 | XVI | mA | 157 | 116 | -- | AV61 | Ipp. 31, 176f., 293 | Text 1, Preface | with Andreas commentary | Vatican Gr. 1976 |
| 2064 | XVI | mA | 158 | 158 | 158 | AV62 | Text 1 p. | with Andreas commentary | Vatican |
| 2065 | 1480 | mA | 159 | 159 | 159 | AV503 | I(1) | Text 1 pp. 537-545 | all, with Andreas commentary | Vatican |
| 2066 | 1574 | mA | 160 | 118 | 118 | AV63 | Text 1, p. 389 | with Andreas commentary | Vatican |
| 2067 | XV | mA | 161 | 119 | 119 | AV52 | I(6) | Text 1 p. | Rev., with Andreas commentary | Vatican Libr., Pal. gr. 346 |
| 2068 | XVI | mA | 162 | 162 | 162 | AV65 | I(5) | Text 1 p. | with Andreas commentary | Venice, Bibl. Naz. Marc., Gr. I,40 (1377) |
| 2070 | 1356 | mA | 164 | 164 | 164 | AV403 | Text 1 p. | with Andreas commentary | Athos, Aniss, 11, fol. 250-307 |
| 2071 | 1621-2 | mA | 167 | 167 | 167 | AV70 | Text 1 p. | with Andreas commentary; Hosk unclassified | Athos, Dionysiu, 71 (163), fol. 4-163 (fol. A. 1-3: f. 642 |
| 2072 | 1798 | mA | 168 | 168 | 168 | AV80 | I p. 92 | Text 1 p. | with Andreas commentary; Hosk says copy of the printed text & of no value | Athos, Dochiariuin, 81, p. 13-574 |
| 2073 | XIV | mA | 169 | 169 | 169 | AV77 | Text 1 p. | Rev., mutilated, with Andreas Commentary | Athos, Iviron, 273(34) |
| 2075 | XIV (Hosk: XV) | mA | 171 | 171 | 171 | Av⁴⁸ | Text 1 p. | with Andreas commentary | Athos, Iviron, 370 (546) |
| 2076 | XVI | mA | 172 | 172 | 172 | α1570 | Text 1 p. | | Athos, Iviron, 58, (594), fol. 1-23 |
| 2077 | 1685 | mA | 174 | 174 | 174 | Av⁷¹ | Text 1 p. | with Andreas commentary | Athos, Iviron, 508 (644) |
| 2078 | XVI | mA | 176 | 176 | 176 | α1373 | Text 1 p. | with Andreas commentary | Patmos, Ioannu, 12 |
| 2079 | XIII | mA | 177 | 177 | 177 | α1373 | Text 1 p. | | Patmos, Ioannu, 84 |
| 2080 | XIV | mA | 178 | 178 | 178 | α406 | Text 1 p. | Rev, mutilated | Patmos, Ioannu, 84 |
| 2081 | XI | mA | 179 | 179 | 179 | Av²¹ | Text 1 p. | with Andreas commentary | Patmos, Ioannu, 84 |
| 2082 | XVI | mA | 182 | 112 | 112 | α1682 | Text 1 p. | with Andreas commentary | Dresden, Sächs. Landesbibl., A. 187, p. 342-381 |
| 2083 | 1560 | mA | 184 | -- | 184 | Av⁶⁰² | I p. 14 | Text 1 pp. 603-8 | Athens, Nat. Bibl., Taphu 303, fol. 7⁴v-26⁶ |
| 2084 | XV | mA | 188 | -- | α1586 | Text 1 pp. 616-20 | | Athens, Nat. Bibl., Taphu 303, fol. 7⁴v-26⁶ |
| 2091 | XV | mA | 71 | 189 | Av⁵⁰² | Text 1 p. | 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. | Athen, Nat. Bibl., 142, fol. 1-80 |
| [2114] | 1676 | -- | -- | 234 | M⁷¹ | Text 1 p. | with Maximus commentary | Athen, Nat. Bibl., 141 |
| [2116] | 1687 | -- | -- | 248 | Ap⁷⁰ | not collated | with Arethas commentary | [previously: Athen, G. Burnias] |
| 2136 | XVII | -- | 247 | ε700 | Text 1 p. | | | Moscow, Hist. Mus., V.26, S. 472 |
Acts, Paul, & Rev., mutilated; written by professional scribe named Michael, by order of King Michael; Hosk says 046 type but before it, e.g., 3 holies in 4:8.

Text 1
pp. 743 ff.

Treu pp. 328–331; Plate 4 in L. Vaganay, *Initiation à la Critique textuelle du Nouveau Testament* 2nd ed. by C.-B. Amphopux (Paris, 1986); Cereteli & Sobolwewski 1 20; Alpatav; Spatharakis nr 92 plates 166-8; Fonkić

Moscow, Univ. 2 (Gorkij-Bibl. 2280)
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<td>208</td>
<td>Xπ22</td>
<td>Aν23</td>
<td>I p. 7</td>
<td>Text 1 pp. 678-81</td>
<td>all, with Andreas commentary; an almost exact sister to ms 2814, Erasmus' one manuscript, except complete. This manuscript proves that Erasmus back-translated last 5 verses of Rev. from the Latin.</td>
<td>Athos, Vatopedi 333, fol. 83-176</td>
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<td>Hosk. says Olympotiss, 2</td>
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<td>Elassson, Olympotiisses, 79</td>
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<td>Athos, Iviron, 382, fol. 468-526</td>
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<td>13:14 – 14:15; with Andreas commentary</td>
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<td>Athos, Stavronikita, 25, fol. 325-329</td>
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<td>Athos, Stavronikita, 48, fol. 63-106</td>
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<td>Jerusalem, Orthodox Patriarchat, Saba 605, fol. 1-15; 617, fol. 1-8</td>
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<td>Athos, Vatopediu, 659, fol. 146-173</td>
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<td>&quot;another glorious muddle&quot;</td>
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<td>Text 1 p. 440</td>
<td>&quot;another glorious muddle&quot;</td>
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<td>New York? (Elliot) Meteora, 237, Metamorphosis (KZ Liste)</td>
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<td>200</td>
<td>α1073</td>
<td>I'</td>
<td>Text 1 pp. 637-52; Manuscripts of the Apoc.-Recent Investigations 1 BJRL 6 (1922) pp. 120-37 (and facsimile s)</td>
<td>Bees 1 pp. 598-602; N.A. Bees, &quot;Die Kollation der Apokalypse Johannis mit dem Kodex 573 des Meteorenklosters&quot; ZNW 13 (1912) pp. 260-6 (cf. 2351); Plates* Hosk.: &quot;New Type&quot;: &quot;I believe Theod. did his best with the transcription of Apoc. 200 from a very ancient text.&quot; He again says on p. 641 that it is copied directly from an exemplar coeval with our oldest Uncials. On. p. 636, Hosk. says, &quot;...in the whole range of our documents there is none more important.&quot; Scribe was Theodosius, who at the end of Revelation wrote a prayer asking the God of John for mercy, should he have made any mistakes in making the Ms.</td>
<td>Meteora, Metamorphosis, 573, fol. 210-245r (fol. 245Y, 290: 2351) This means it was bound up with 2351.</td>
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<td>all, but in poor condition</td>
<td>Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230</td>
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<td>XI/II</td>
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<td>129</td>
<td>a215</td>
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<td>Clark, Vogels, Census</td>
<td>see ms. 1795</td>
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| 144 | 2051 | Graeco-Syriac Group 119-123-144-148-158 | [Me]
| 146 | 2053 |  | Me |
| 147 | 2054 | Group 62-63-72-136-147-162/63-184; sub-type of Family 1 | Me |
| 148 | 2055 | Graeco-Syriac Group 119-123-144-148-158 | [Me]
| 149 | 808 | 149-186 | (Ma, Md)
| 150 | 757 | Complutensian Group 10 etc. | f35
| 150 | 757 (219- end) | variable | Ma-Mc
| 151 | 922 |  | Me |
| 152 | 2059 |  | Me |
| 153 | 935 | Group 41-42-53-107-153-211-222, Type fam. B | (Ma, Md)
| 153 | 935, 16 to end |  | f35
| 154 | 2061 |  | (f35)
| 155 | 2062 |  | Mb |
| 156 | 616 |  | Mb |
| 157 | 986 |  | f35 |
| 158 | 2064 | Graeco-Syriac Group 119-123-144-148-158 | [Me]
| 159 | 2065 |  | Me |
| 160 | 1072 | Complutensian Family | f35 |
| 161 | 1075 |  | f35 |
| 162 | 2068 | 62-63-72-136-147-162-163-184 (Family 1) | Me |
| 163 | 2069 | 62-63-72-136-147-162-163-184 (Family 1) | Me |
| 164 | 2070 | Family B | Me (1-11) (Ma, Mb)[12-22]
| 165 | 250 | Group 34-35-68-87-(124)-132-156-165-181-188 | Mb (1-11) (Ma, Mb)[12-22]
| 166 | 2305 | 164-166 | Mb (1-11) (Ma, Mb)[12-22]
| 167 | 2071 | unclassified | Mi |
| 168 | 2072 | copy of printed text & of no value | "missing"
| 169 | 2073 | 169-216 (cf. E 17 67-120) | (Ma)
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"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 Ἱβδν Ν A C P 104 181 986 1384 1678 2019 2020 2040 2050 2073* 2080 2081 2186 2814 ἱγς,η vg syrη,η copσα,βο Apringius Primasius Ps-Ambrose Compl. PK NA27 {v} // ἀπὸ ὑν 922 2074 // ἀπὸ ἓθου "from God": 046 42 82 94 175 241 367 456 468 469 506 627 792 920 1006 1611 1828 1841 1852 1862 1888 2017 2040 2042 2053 2056 2065 2329 2349 2351 2436 ΗΠ ἵη(α,λη) 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 ἀπὸ, that this was preserving the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 ἐγώ εἰμι ὁ ὄν (_pagination 2).

1:4b txt ἀ (nom or acc pl neut rel, pronoun) Ἱβδν 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 HF RP NA27 {v} // τῶν (gen pl) Ν A 88 241 2074 // ἀ ἐστὶν (nom or acc pl. neut rel pronoun with singular verb) P 35 104 757 922 986 1384 1678 2053 2059 2060 2062 2065 2073 2080 2081 2814 TR PK // ἐ εἶν (nom. or acc. pl. neut. pronoun with plural verb) 2019 ἱγς,η // omit 1626 copai? // hiat 051 1778 2030. DeBrunner in BDF §136(1) says that the Greek of Revelation exhibits many solecisms (mainly inattention to grammatical agreement), which were later removed by educated revisers, and he says of the phrase in 1:4, ἀπὸ τῶν ἐπὶ πνευμάτων ἡ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ τῶν ἐπὶ πνευμάτων τα ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of τα (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun τα jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea ἀ ἐστιν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."


1:5b txt [A] λύσαντι Ἱβδν Ν n. A C 046 181* (c- λυσαντως) 254 256Arm 314 680 743** 792 922 1384* 1611 1678 1732* 1733* 1852 1876 2014 2015 2019 2020 2026xt 2028xt 2029xt 2033xt 2034xt 2036xt 2037xt 2043 2044xt 2046xt 2047xt 2050 2054 2055 2068 2069 2070com 2074 2078 2081 2083xt 2186 2200 2286 2302 2329 2434vid 2349 2351 2436 2595*vid 2814 2595* 2814 2595* 2814 itith Prim soluti) vg-harl (syrη lówn) Ἐλουσεν syrη arab) eth arm Andrew; Victorinus-Pettav NA27 {A} // λύσαντι P 046* (046* homoioteleuton) 18 35 61 69 82 94 104 175 241 256Gr, Ita 367 456 459 456 466 469 627 757 920 1006 1732* 1733c 1841 (Ἐλουσεν 172 424 616 1828 1862 1888 2084 itigς vg copσα,βο) 1854 1859accUSB3 2017 2040 2042 2053 2059 2062 2065 2070xt 2073 2080 2138 2256 itar.t vg copσbo Apringius Arethas Beatus mκ TR HF RP // omit 2049xt 2052 2061 // hiat 051 1778 1859acc USC 2030 2032. The "freed" reading is reminiscent of λέεται αὐτῆς ἡ ἕμαρτια in Isaiah 40:2, and it fits better with the preposition εν, see other footnote on this verse.
1:5b TST 2 txt {A} ἐκ Ψ18 Σαιρ.2 A C 61mg 88 181 1611 1678 1854 2019 2020 2050 2053 2059 2060 2062 2074 2080 2081 2186 2329 2344vid 2814 Μ NA27 {A} // ἀπὸ P 046 18 35 61st 69 82 94 104 172 175 241 256 374 456 459 467 469 616 627 757 792 920 922 1006 1384 1732 1733 1828 1841 1852 1862 1888 2017 2040 2042 2065 2070 2073 2084 2138 2256 2351 2364 Μ TR HF RP PK // hiat 051 1778 1859 // lac 2030 2032.

1:15a πεποιημένης (gen sing fem) A C Primasius NA27 {C} // πεποιημένου (dat sing) Ν 205 209 469 628 2050 2053 2062 2423 itar,gig,h,vg syrh,harl arm eth Irenaeus Cyprian Victorinus-Pettai Maternus Apringius Primasius Ps-Ambrase Haymo Beatus // πεποιημένη 2436 // πεποιημέναι 459 792 922 2033 2814 2329 // πεποιημένοι 046* // πεποιημένου (nom pl masc) P f052 82 94 104 175 241 456 467 920 1006 1611 1828 1841 1852 1859 1862 1888 2017C 2019 2020 2040 2042 2065 2073 2074 2081 2138 2186 2344 2351 Μ syrh,lng Andrew; Arethas Victorinus-Pettai Tyconius TR HF 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 ως similarly makes a whole phrase rather imprecise.

2:13a TST 3 txt καὶ Ψ3vid A C f052 1854 2050 2053 2329 TR NA27 {A} // omit Π P 046 69 82 88 104 181 459 627 757 792 920 922 1006 1384 1611 1828 1841 1852 1859 1862 1888 2017C 2019 2020 2040 2042 2065 2073 2074 2081 2138 2186 2344 2351 Μ syrh,lng Andrew; Arethas Victorinus-Pettai Tyconius TR HF RP // hiat 051 051 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 2080 2344 itar vg vg-harl syrh copsa,bo (copsa,bo ἡμέρα) Tyc Prim Haymo NA27 {A} // ἡμέρας μου 1778 2040 2329 // ἡμέρας μου ἐν αἰς 2050 // ἡμέρας ἐν ταῖς Ψ4vid Ν* // ἡμέρας ἐν αἴς P (Ἡμερες) 35 88 104 181 424 459 757 922 1384 1611 1854 1862 1888 2019 2059 2060 2073 2074 2081 2186 2344 2351 Μ itar,gig,h, Λ arm Andrew Areth TR [RP] PK // ἡμέρας αἰς Π 046 69 82 94 175 241 469 627 792 920 1006 1828 1841 1854 2040 2138 2351 2814 HF syrh eth HF // hiat Ψ43 Ψ115 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 Ἀντιπας (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, Ἀντιπας is used as the genitive of Ἀντιπας, the Apocalypse of John contains many nouns oblique to their clauses as to case. However, 2019 2020 2030 2032.


2:20c txt {Λ} γυναίκα “woman,” Ν C P f052 104 181 367 459 468* 922 1611 2017 2019 2020 2050 2053 2059 2060 2081 2186 2256 2302 2329 2344 2348 Μ itar,gig,h,vg copsa,bo arm
cal pattern as in the NT. But there are various -
l stop. It is really the glottal stop that
tt lexicon says epic poets used
tants can only be short, since they
ple we add an "n" to the word
hat minuscule 241, the manuscript most esteemed
050, 2053, and 2329, important minuscules, get the
us, filling in B's missing parts with Codex
gy of euphony. (See
ion. The fact that all three NT occurences of
short or long. The "stops" category of conson
n, l, y. Our letters m, n, l are called "liquids" because they can be held out either
long a time you could sustain the syllable, if I underst
consonant to the beginning of it, called a glotta
"an apple." (Apple actually does not begin with a vowel in practice, because we add a
"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
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.
First, observe that there is no overwhelming majority text for this variant.

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

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

τὴν κλείδα τοῦ Δαβὶδ TR
τὴν κλείν Δαυὶδ NA27
τὴν κλείν τοῦ Δαυὶδ RP
τὴν κλείν τοῦ Δαβὶδ 2040 HF
κλίν τοῦ ΔΑΔ N*
τὴν κλίν ΔΑΔ A C
τὴν κλείν ΔΑΔ 046 1678 1778 2020 2053 2080txt
τὴν κλίν τοῦ ΔΑΔ N²
τὴν κλείν τοῦ ΔΑΔ P 82 104 175 241 424 456 469 627 757 792 920 1006 1828 1841 1852
1859 1862 1888 2017 2040 2042 2080β 2138 2351 2436
τὴν κλείδα τοῦ ΔΑΔ 35 1384σαβ 2019 2059 2060 2065 2073 2074 2081 2186 2329 2814
τὴν κλείν τοῦ ζδου 104*
τὴν κλείν τοῦ Δαυὶδ 94
τὴν κλείδα ΔΑΔ 1611 1854
τὴν κλείδα ζδου 2050
τὴν κλείδα τοῦ ζδου 922 1384txt
tὰς κλεῖς ΔΑΔ sygrh Tyc. Partim
tὰς κλεῖς τοῦ οἴκου ΔΑΔ corβο
tὴν κλείν τοῦ οἴκου ΔΑΔ eth Apr.
tὴν κλείν τοῦ ζδου arm 1,2,3
tὴν κλείν του 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 ανυγων και οὐδες κλισει και κλιεω και ουδες ανυξει N*
καὶ ανυγων καὶ οὐδεὶς κλίσει καὶ κλείω καὶ οὐδεὶς ἀνυγηί C
ο ανυγων και ουδες κλιουν και κλειων και ουδες ανυγηει C
ο ανυγων και ουδες κλινει και κλειων και οδεις ανοιξει P 1888 NA27
ο ανυγων και ουδες κλειει και κλειων και ουδεις ανοιξει 2059
ο ανυγων και ουδες κλειει και κλειων και ουδεις ανυγει 2060
ο ανυγων και ουδες κλειει και ουδεις ανιξει 35*
ο ανοιχων και ουδες κλειει και ουδεις ανοιξει 1778 2080
ο ανοιχων και ουδες κλειει και κλειων και ουδεις ανοιξει 241 424 469 1678 1828
1862 2050
ο ανοιχων και ουδες κλειει και κλειων και ουδεις ανοιξει 35c
ο ανοιγων και ουδες κλεισι αυτην ει μη ο ανοιχων και κλειων και ουδεις ανοιξη 104
ο ανοιγων και ουδες κλειει και ουδεις ανοιξει 2019
ο ανοιγων και ουδες κλειει αυτην και ο κλειων και ουδεις ανοιξει 1384
ο ανοιχων και ου κλειει αυτην ει η μη ο ανοιχων και ουδεις ανοιξει 627
ο ανοιγων και ουδες κλειει αυτην ει μη ο ανοιγον και ουδεις ανοιξει 046 82 94 757
920 1006 1841 2040 2138 HF RP PK
ο ανοιχων και ουδες κλειει αυτην ει μη και ουδες ανοιξει 922σαβ
ο αυτην ειμι και ουδεις ανοιξει 922txt
ο ανοιχων και ουδες κλειει αυτην και κλειων και ουδεις ανοιγην ει μη ο ανοιγον και ουδεις ανοιξει 2351
Here is a case of 82 and 920 united with 046 against all other uncials, and not even including their usual companion, 627. A false Byzantine reading.

The word ἁνοίζει is a noun, the dative singular form of ἁνοίζως. This word ἁνοίζεις 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 ἁνοίζεις an itacism of ἁνοίξη, which latter he reads here.


3:17a TXT 5 txt ἄτι Κ Α Π 35* 172 250 256ερ 424 459 469 616 922 1611 1678 1733 1778 1862 1888 2017 2040 2050 2073 2080 2084 2329 2814 lat syr TR NA27 // omit Κ Π 046 18 35** 82 61 69 94 104 141 256 Arm,ital 456 627 757 792 920 1006 1384 1732 1734 1818 1841 1854 1859 2019 2039 2042 2053 2059 2060 2065 2070 2074 2081 2138 2186 2200 2305 2351 2436 Μ υγισσ arm Spec Beat HF RP PK // hiat 051 88 2022 2030 2062 2091 2256.

3:18 txt {A} κολλύριον Κ Α Π f052 82 94 104 175 241 424 456 627 1006 1611 1828 1851 1852 1862 1888 2017 2020 2042 2329 2344 2436 HF RP // κολλύριον Π 046 // κολλύριον 792 // κολλύριον Π P 35 (757 κολλύριον) 1384 1859 2040 2050 2059 2065 2073 2081 2351 TR PK // κολλύριον 1854 2074* // κολλύριον 2053 2060 2138 2186 2814c corbo // κολλύριον 2074 // κολλύριον NA27 {\} // lac 051 2030 2062. (Missing from Hoskier's apparatus for this variant: Α 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 collarium. Thus the earlier, original spelling in Greek would have been κόλλυριον. 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.


4:3a txt {B} καὶ ὁ καθήμενος ὁμοιὸς Ν A P 046 104 922 1611 1678 1778 1828 2019 2050 2329 (ὡς) 2351 Ιταρ,γίγ.σιν vg syr-ph arm NA27 {\} // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὁμοιὸς 0169 cop(sa) // καὶ ὁ καθήμενος ἐπὶ αὐτῷ ὁμοιὸς 792 // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον cop(b) // ὁμοιὸς 35 82 94 241 424 469 757 920 1006 1814 1862 1888 2020 2040 2053 2059 2060 2065 2073 2074 2080 2081 2138 2814 (arab) RP // hiat C 051 627 1384 2030 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. 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.

Revelation 4:4c

<table>
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<tr>
<td>θρόνους</td>
<td>thrones</td>
</tr>
<tr>
<td>τοὺς</td>
<td>the</td>
</tr>
<tr>
<td>έκοσι</td>
<td>thirty</td>
</tr>
<tr>
<td>τέσσαρας</td>
<td>fours</td>
</tr>
<tr>
<td>πρεσβυτέρους</td>
<td>bishops</td>
</tr>
<tr>
<td>2040</td>
<td>2040</td>
</tr>
</tbody>
</table>

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 ἔχων (nom sing masc pres part) A 104 792 1006 1828 1854 1888 2017 2019 2073 2081 2329 2814 (Cass Vict habentes) NA27 {\} // ἔχων (nom&acc sing pres part) 046 82 94 175 241 456 920 1841 1852 1862 2040 2042 2053 2065 2138 2436 Π HF RP PK // εἶχων (1st sing & 3rd pl imperf) K Itar,gig,t 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\textsuperscript{bo} eth? // “it was” syr\textsuperscript{ph,h} cop\textsuperscript{sa} // lacuna C 051 627 2030 2062. Most of these differences are barely translatable. Note that the KJV and the NIV, translating from different texts, render both of their respective Greek readings as "had." The NIV treated the present participle as what they considered the relative time, and made the relative time past. Some might translate the same participle with a present-tense English verb, which I tend to do, because John in the context is speaking in the present tense placing himself at the time he is actually seeing these things. The only reading that is truly present tense or any other tense by inflection is the present indicative form ἔχει, which no edition has followed. In NT Greek, the only verbs that tell time are those in the indicative mood, and participles are not in the indicative mood, because they have no mood. Participles do tell kind of action – continuous, punctiliar or combined, but they do not tell past, present or future.

4:8d txt {A} ἁγιος 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 π\textsuperscript{k} HF PK // ἁγιος 8 times Κ* // ἁγιος 7 times 1678 (contra
4:11b txt {Δ} εἰσὶν (v) (pres) P 35 104* 241 424 757 922 (1611 syr) 1854 1862 1888 2020 2050 2059 2060 2065 2073 2074 2081 2186 2344 2436 2814 2818 2057 2059 2060 2081 2186 2344 3202 2052 1828 1859 2017 2040 2042 2053 2138 2351 052 057 2059 2060 2073 2074 2084 (2138)? illeg. 2256 (2351 88 1384 2020 // lacuna C 051 1384 2030 2062. MS 1611 reads, ὅτι οὐκ ἔκτισας τὰ πάντα, διὰ οὐκ εἰσίν, καὶ διὰ τὸ θέλημά σου ἔκτισαν καὶ ἦσαν κτίσων. This reading of 1611 appears to follow the Harleian Syriac.

5:1 TST 6 txt {C} ἐσώθην καὶ ὁπεθεθὲν A 61 69 181 1828* 2057 2059 2060 2081 2186 2302 3230 2344 2814 syr Origen 14 Cyp Cass TR NA27 {Δ} // ἐσώθην καὶ ἐξώθην P 046 18 82 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 (792 ἐξωθην) 920 922 1006 1161 1732 1733 1828* 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2050 2053 2065 2070 2074 2084 (2138)? illeg. 2256 (2351 88 1384 2020 // lacuna C 051 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.) ἦγ. τῷ θεῷ ἡμᾶς
2.) ἦγ. τῷ θεῷ
3.) ἦγ. ἡμᾶς
4.) ἦγ. ἡμᾶς τῷ θεῷ
5.) ἦγ. ἡμᾶς τῷ θεῷ ἡμῶν
6.) ἦγ. ἡμᾶς ἐν τῷ αἰματί 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 1841 1859 2017 2020 2040 2042 1852 2053 2059 2060 2081 2065* 2073 2074 2186 2302 2329 2351 2436 2814 2057 2059 2060 2081 2186 2302 2329 2436

2.) A eth Andrew TR PK
3.) 2065* [has τῷ θεῷ in mg.] 2070 2186 2814 vg harl arm 1 Irenaeus lat vid Cyprian Fulg Erasmus 1 2 3 Aldus Colinaeus
4.) 94 104 424 459 469 616 792 922 1828 1862 1888 2019 2050 2073 2344 itar ogg vg syrh h arm Hippolytus; Cyprian Maternus Augustine Varimadum Fulgentius Primasius Beatus
5.) (copa) arm I see 5:10
6.) eth
7.) 1854 (homoioteleuton)
8.) hiat: P 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 βασιλέισου ὑμῶν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς - hēmās, "us," they created a
conflict with v. 10 where it says "you have made ἀυτοῖς - "them" into a kingdom and priests, and βασιλεύσων "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. (See endnote for Dr. Robinson's exact words.) 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." 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."
[now discussing the entire mixed multitude]: And I saw and I heard, as a voice/sound of many angels surrounding the throne, also the living creatures, also the elders...[these all then continue (5:12-14) with the song/statement in unison, following which two separate reactions occur: *only* the four living creatures say "Amen", while the 24 elders fall down and worship, thus reflecting once again a separation of function and statement between the two groups].

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

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

Maurice A Robinson, PhD"

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

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

MAR"

Revelation 5:13,14

<p>| v. 14 …ζωα λεγουσιν αμην | 2053 |
| v. 14 …ζωα οι λεγουσιν αμην | syrph |
| v. 14 …ζωα λεγουσιν το αμην | copsa,b |
| v. 14 …ζωα ελεγεν το αμην | 104 205 209 459 582c 680 922 2070 2305 2344 copsa,b |
| v. 14 …ζωα ελεγεν | 172 250 424 616 1828 1862 1888 2018 2032 2084 |</p>
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<td>v. 14 ...ζωα λεγον</td>
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<td>94 241 336 582* 620 628 632 919 1918f 2082 2436</td>
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<td>2323 2352 2821 BG RP</td>
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Revelation 6:7-8

The UBS4 apparatus has a “vid” after Codex A, but the Muenster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss Ν Α C 104 2019 2059 have the spelling ἵδον which supports εἰδον. The TR reading, though not attested letter for letter by any Greek manuscript, essentially follows Codex Sinaiticus. Manuscripts 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.

6:8d txt αὐτῷ 046 42 82 91 93 94 104 175 456 627 757 792 919 920 1611c 1828 1849 1852 1854 1859 1862 1888 1955 2017 2019 2020 2026 2028 2029 2031f 2034 2036 2037 2038 2043 2044 2046 2047 2051 2052 2054 2055 2056 2057 2059f 2060 2064 2065 2067 2068 2069 2074 2078 2080 2081 2083 2186 2286 2302 2349 2595 2814 TR NA27 {\} // lac Π24 051 2030 2050 2062 2091.
Revelation 9:10

ἐν ἑν ταῖς ὑπαρά τῶν καὶ ἡ ἐξοσμία αὐτῶν ἀδικήσα τῇ 
καὶ ἑν ταῖς ὑπαρά τῶν καὶ ἡ ἐξοσμία ἐχοσμία τοῦ ἀδικήσα 
ἐν ἑν ταῖς ὑπαρά τῶν τῇ ἀδικήσα 104
ἐν ἑν ταῖς ὑπαρά τῶν ἡ ἐξοσμία ἐχοσμία τῇ ἀδικήσα 424 1678 1778 2019 2060
ἐν ἑν ταῖς ὑπαρά τῶν καὶ ἡ ἐξοσμία ἐχοσμία τῇ ἀδικήσα 1828 1862 1888 2059 2081
ἀτη ἐκεῖν ἡ ἐξοσμία τῇ ἀδικήσα 104
ἐν ἑν ταῖς ὑπαρά τῶν ἐχοσμία ἐχοσμία τῇ ἀδικήσα 2138
ἐν ἑν ταῖς ὑπαρά τῶν ἐχοσμία ἐχοσμία τῇ ἀδικήσα 2074
ἐν ἑν ταῖς ὑπαρά τῶν ἐχοσμία ἐχοσμία τῇ ἀδικήσα 241
ἐν ἑν ταῖς ὑπαρά τῶν καὶ ἡ ἐξοσμία ἐχοσμία τῇ ἀδικήσα 1854
καὶ ἡ ἐξοσμία τῇ ἀδικήσα 2081
καὶ ἑν ταῖς ὑπαρά τῶν ἐχοσμία ἐχοσμία τῇ ἀδικήσα 2329
καὶ ἑν ταῖς ὑπαρά τῶν ἐχοσμία ἐχοσμία τῇ ἀδικήσα 2814 τῇ ἀτη ἐκεῖν ἡ ἐξοσμία τῇ ἀδικήσα 2065
lacuna C 051 1384 2030 2050 2062.
See footnote on 12:7.

Revelation 9:12b

ἐξοσμία ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐν δύο ἐ

6:14

See footnote on 12:7.
6:17

Revelation 9:10
He says the clue is ms. 2329's seeming disagreement in gender of φωνὴ one from the (four) corners of the altar.  The Buchanan Italic manuscript h (55) (5th century) has a hiat for the verb, but it also says "the SECOND woe." Yet the form δύο can still be taken to mean "second," with the word οὓς 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 correcting of a solecism.  Thus my D rating.

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

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9:13a  txt φωνὴν μίαν περὶ 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 2344 2814 ἐκ... (τὸ τελευταῖον τῆς)... TH TR HF RP PK NA27 { } // μίαν φωνὴν 69 2351 // φωνὴς μίας Ν1 469* // φωνὴν ἑνὸς 2329 // φωνὴν μεγαλὴν 424 1862 1888 2053 // φωνὴν Ν* 2020 1678 1778 (not 2080) // omit 1854 arm4 // μίαν it% Apr. Prim. Cypr. Tyc 1,2,3 Beat. // hiat C 051 88 1384 1617 2022 2030 2032 2050 2052 2062 2091.  Note that the 052 descendants are divided. There is no difference in meaning between φωνὴν μίαν and φωνὴν, since the word μίαν here probably just serves as an indefinite article, as in Semitic usage. (Neither Hebrew nor Greek normally has an indefinite article; though in Greek sometimes the word τὶς serves somewhat so.) It is tempting to render this as "a single voice from the four horns," since "single" would be a natural contradistinction to "four." The word "four" is also in dispute; see next footnote. Hoskier's rendering of this is, "And the sixth angel sounded and I heard a voice of one from the (four) corners of the altar." He says the clue is ms. 2329's seeming disagreement in gender of φωνῆ, thus clueing us that there must be a pause or comma between "voice" and "one."
τεσσάρων κεράτων φ115vid Ρ 046 35 69 82 104 172 181 459 627 920 922 1006 1828 1841 1854 1862 1888 2019 2020 2059 2060 2186 2302 2329 2351 Μ vgcl syrph Andrew; Cyprian Tyconius Primasius Beatus TR HF RP PK [NA27] [C] // τεσσάρων κεράτων 792 // τεσσάρων καιρατών 2266 // δ κερατων 2081 2814 // omit μίαν ἐκ τῶν τεσσάρων κερατῶν Κ* – "I heard a voice from the golden altar before God" // hiat C 051 88 1384 2030 2050 2062.

9:21 txt {C} φαρμάκων φ47 C115 Ν 18 69 82 172 175 424 456 467 468 792 616 920 1006 1611 1814 1852 1854 1859 1862 1888 2017 2040 2042 2084 2138 2256 ΜK copbo Andrew; Areth HF NA27 { } // φαρμακίων Α Ρ 046 104 181 459 469 922 1828 2019 2060 2073 2080 2302 2329 2344 2351 Andrewbav // φαρμακείων 35 94 241 256 267 357 1678 1732 1733 1778 2017 2019 2020 2053 2059 2065 2074 2081 2186 2432 2436 2814 ΜΑ syrph,h copssms arm Andrew,a,bav,c,p TR RP PK // "divination" arm4 // "potions of sorcery" copbo // "adultery" copss4 // omit οὖσις ἐκ τῶν φαρμάκων αὐτῶν 627 (1828 but φαρμακείων added at end) iτar copssms arm2 Cyp Tyc1 // hiat φ85 051 88 1384 2030 2050 2062. This Greek word φαρμακόν - pharmakon is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. Note that the Textus Receptus uses the word φαρμακεία - pharmkeia (sorcery) following the third reading instead of φάρμακον. The UBS committee says they chose the reading φαρμάκων "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φαρμαχ(ε)νον, which occurs in 18:23 and Gal. 5:20, than vice versa." But looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. They are all mostly Satanists as well. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.

10:7 τοὺς ἐαυτοῦ δούλους τοὺς προφήτας Α Α C Ρ f052 35 1611 1854 2020 2053 2059* 2060 2065 2073 2081 2351 ΜΑ vg copbo armOscan Tyc 1 ps-Ambr (per servos suos prophetas) arm a.? 3.? NA27 { }
toûs autoû doulous toûs prophêtas 2019 2074

toûs éaustou doulous kai toûs prorefeitas φ85vid N 2329 2344 copsa
toûs éaustou doulous kai toûs prorefeitas autoû eth

10:8 txt τὸ βιβλίον Α Α C C 1006 1611 1841 1854 2053comm iτar,slg,t vg copssbo eth Beat Prim ps-Ambr Tyc. NA27 { } // τὸ βιβλίον 2053txt // τὸ βιβλιαρίδιον 046 // τὸ βιβλιαρίδιον f052 35 82 104 175 241 424 469 627 757 920 922 1828 1862 1888 2019 2065 2074 2138 ΜK RP // τὸ βιβλιαρίδιον 792 2329 // τὸ βιβλιαρίδιον Κ Ρ 94 2040 2059 2073 (2081 bibliarediou) 2344 (2351 bibliarediou) syrph TR // hiat 051 1384 2030 2050 2062.
ARM: 11:12b (3rd pl) Ν* A C P 429c 467* 2053 2256 vg syrph,h Tyec.3 TR NA27 {B} // ἄκοινον τα (3rd pl fut mid) f052 2020 2329 // ἰκουσα (1st sg) ψ47 Ν* 046 18 35 61 69 82 94 104 172 175 181 241 256 367 424 429* 456 459 467c 468 469 616 627 757 792 920 922 1006 1611 1732 1733 1828 1841 1852 1854 1859 1862 1888 2017 2019 2040 2042 2059 2060 2065 2070 2073 2074 2081 2084 2138 2302 2351 2436 2814 itar,vg syrph h cop*sa,bo arm4 Andrew Areth TR RP PK // hiat 115 051 88 1384 2030 2050 2062 Prim Auct Vic. The UBS commentary: "Not only does the weight of external evidence favor ἰκουσα, but since the Seer constantly uses ἰκουσα throughout the book (24 times), copyists were more likely to substitute ἰκουσα for ἰκουσα than vice versa."

ARM: 12:18 (3rd person) ψ47 Ν A C 469 792 1828 1854 1888 2065 2073 2344 2351 itar,vg syr* arm1,3 eth Cass Origen hab; Vict-Pett Beat Prisc Ambrosiast Tyc Prim Haymo Aldus NA27 {B} // ἐστάθη (1st person) P 046 051 f052 35 94 241 424 757 922 1006 1611 1841 2019 2040 2053 2059 2060 2081 2138 2329 2814 M vgms syrph cop*sa,bo arm4 Andrew Areth TR RP // hiat 1384 2030 2050 2062. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as verse 18 in this context, or places this sentence in Chapter 13:1. Thus, since the TR, and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says, "The latter reading appears to have arisen when copyists accommodated ἐστάθη to the first person of the following εἶδον." In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. It has just said in the previous verse that the dragon went to make war with the woman’s seed, and this is how he made war: he brought up the beast, which later in 13:7 of this chapter makes war on the saints and conquers them.

Revelation 13:10b

ἀποκτανθῆναι, αὐτὸν (aor inf pass) A NA27 {B}
ἀποκτενεῖ 1828 2038 (1st) Pacian Beatus
ἀποκτενεῖν syrph
ἀποκτενεῖν αὐτὸν cop*sa,bo
ἀποκτενεῖ διὰ αὐτὸν C P PK
ἀποκτενεῖ, δὲ αὐτὸν (fut ind act) 35 94 104 205 209 757 759 2019 2020 2042 2059 2081 2186 2329 2351 2814 itar vg (cop*sa,bo) Irenaeus lat Andrew; Primasius TR RP
ἀποκταίνει, δὲ αὐτὸν (pres ind act) 051* (sic)
ἀποκταίνει, δὲ αὐτὸν (pres ind act) 424 1006 1841 1854 1862 2040
ἀποκτείνη, δὲ αὐτόν 241 then omit ἐν μαχαίρῃ
ἀποκτείνει, δὲ αὐτόν 2060 2436
ἀποκτείνειν, δὲ αὐτὸν (indefinite) 2053
ἀποκτείνει, δὲ αὐτόν 2065
ἀποκτείνει, δὲ αὐτόν (pres ind act) 046 1888 2073
ἀποκτείνει, δὲ αὐτόν 1678
ἀποκτείνει, δὲ αὐτόν (pres ind act) N 1611* 2074 2344 Iren arm δὲ αὐτόν ἀποκτανθῆναι (and omit following ἐν μαχαίρῃ ἀποκτανθῆναι) 051mg 82 175 456 469 627 792 920 1852 1859 2017 2073n 2138 M κ HF
lac 1384 2030 2050 2062.

Si quis eum gladio occiderit in gladio occidetur “If anyone will have killed, he will be killed with the sword.” Beat
Si quis gladio interficit gladio interficietur “If anyone kills with the sword, he will be killed with the sword.” itar
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
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 ἀποκτανθήσαι, 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 μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the lex talionis)."

Revelation 13:13a
txt {A}

ἔνα καὶ πῦρ ποιή ἐκ τοῦ ὦρανοῦ καταβαίνειν εἶς Α 469 1006 1611 1678 2020 latt arm1,2,3 NA27 {\}

ἔνα καὶ πῦρ ποιη ἐκ τοῦ ὦρανοῦ καταβαίνειν εἰς C

ἔνα πῦρ ποιη ἐκ τοῦ ὦρανοῦ καταβαίνειν εἰς 2053txt (comm ἐπὶ)

ἔνα καὶ πῦρ ποιη καταβαίνει κ τοῦ ὦρανοῦ εἰς Η 2074 2081 2814 TR

________________________

ἔνα καὶ πῦρ ποιη καταβαίνει κ τοῦ ὦρανοῦ ἐπὶ 469 ex etm

ἔνα καὶ πῦρ ποιε καταβαίνει κ τοῦ ὦρανοῦ εἰς P 051 469*? 1006 2040 2060 2073 (Τυc3) (arab)

ἔνα καὶ πῦρ ποιης καταβαίνει κ τοῦ ὦρανοῦ εἰς 424 1678 1828 1862 1888c 2081c

ἔνα καὶ πῦρ ποιης καταβαίνει κ τοῦ ὦρανοῦ εἰς 2329

ἔνα καὶ πῦρ ποιη καταβείνει κ τοῦ ὦρανοῦ εἰς P

ἔνα καὶ πῦρ ποιη καταβαίνει κ τοῦ ὦρανοῦ εἰς 2059

ἔνα καὶ πῦρ ποιη ἔξελθει κ τοῦ ὦρανοῦ εἰς corpsa

ἔνα καὶ πῦρ ποιη καταβαίνει κ τῶν ὦρανῶν εἰς 2060

ἔνα καὶ πῦρ ποιης ἐκ τοῦ ὦρανοῦ καταβήναι ἐπί Ψ47

ἔνα καὶ πῦρ ποιης ἐκ τοῦ ὦρανοῦ καταβαίναι ἐπὶ 1678

[ἔνα καὶ πῦρ] καταβαίνει ἐκ τοῦ ὦρανοῦ 2019

[ἔνα καὶ πῦρ] ἐκ τοῦ ὦρανοῦ ποιήσει τὴν γῆν καταβήναι 1854

[ἔνα καὶ πῦρ] καταβήναι ἐκ τοῦ ὦρανοῦ Hipp

[ἔνα καὶ πῦρ] ποιήσῃ ἐκ τοῦ ὦρανοῦ καταβήναι 424 1862

ποιήσῃ ἐκ τοῦ ὦρανοῦ καταβήναι 1888vid

[ἔνα καὶ πῦρ] ποιήσῃ καταβήναι ἐκ τοῦ ὦρανοῦ 1828

καὶ πῦρ ἔνα ἐκ τοῦ ὦρανοῦ καταβαίνεις εἰς 2351

καὶ πῦρ ἔνα ἐκ τοῦ ὦρανοῦ καταβαίνεις ἐπὶ 046 104 627

καὶ πῦρ ἔνα ἐκ τοῦ ὦρανοῦ καταβαίνεισ ἐπὶ 241

καὶ πῦρ ἔνα ἐκ τοῦ ὦρανοῦ καταβαίνεισ ἐπὶ 82 94 175 456 757 920 1852 1859 2017 2138 2377 2436 HF RP PK

omit ἔνα καὶ πῦρ ποιη 1888

γὰρ ἀντι ἔνα καὶ - arab

omit ἔνα 792 arm

omit καὶ before pur 2042 syrh copsa,bo Tyc2 transpose pur to end of verse eth
+to before pur corps
- ποιη eth copsa arm3
Revelation 13:13b

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


3.) 2061 (cf. Matt. 24:24; Mk. 13:22)

4.) lacuna 88 1352 1384 1626 1774 2022 2030 2032 2050 2052 2062

Revelation 13:14a

13:14a TST 9 txt {A} omit 47 115 vid Ν A C P 046 61 69 94 104 172 181 241 256 296 336 367 424 432 459 582 616 620 628 680 743 792 920 922 1006 1611 1678 1732 1775 1777 1788 1828 1841 1842 2014 2015 2018 2020 2026 2027 2028 2029 2031 2032 2033 2035 2036 2037 2038 2040 2042 2043 2044 2046 2047 2049 2051 2053 2054 2055 2056 2057 2059 2060 2064 2065 2067 2068 2069 2070 2074 2078 2080 2081 2082 2083 2084 2087 2091 2186 2254 2258 2352 2377 Compl. HF RP PK.

2. lacuna 88 1352 1384 1626 1774 2022 2030 2032 2050 2052 2062

Revelation 13:16b

δῶσειν αὐτοῖς Ἡ A C P 046 61 69 172 181 241 464 616 757 1854 1862 1888 2020 2040 2059 2080 2084 2351 2436 NA
dοσιν αὐτοῖς 2019
dοσιν ἐν αὐτοῖς 1611
dοση ἐν αὐτοῖς 1611
dουν εν αὐτοῖς 051 2065 2302 2329 TR
dουν αὐτῶ Ν 1678 1778
dουει αὐτοῖς 2053 2060 2814
dουειν αὐτοῖς 2186
The diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the

**Revelation 15:3**

txt θῆνων *A* P 046 051 35 69 82 88 91 93 104 110 141 172 175 181 205 209 218 241 242 314 336 385 424 432 459 498 522 617 620 627 628 632 664 680 757 792 808 824 919 922 986 1075 1094 1384 1626 1778 2053 2054 2056 2057 2059 2060 2062 2073*xt* 2074 2075 2080 2081 2138 2329 2814 2841 2814 2821 *it* 1384 syr*hm* cop*bo* Cyprian Pseudo-Cyprian Ambrose Andrew Beatus Arethas HF PK NA27 [B] // πάντων τῶν ἑθνῶν ἅταρ αἰθ θῆνων // αἰώνων (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4) *p*47 *K*²,² C 94 469 1006 1611 1778*xt* 1841 2040 2065 2073*mg* 2076 2254*xt* 2258 2344*ivid* 2342 *it* 1384 1626 1774 1955 2030 2032 2050 2052 2351. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided. The UBS textual commentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed) appears to have arisen from confusion of the Latin compendia for *sanctorum* (sctorum) and *saeculum* (sclorum [-aionw]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Aprignius, 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} λίνον 1006 1841 1862 1888 2059 (2074 λίΝΟΝ) 2081 TR RP NA27 {\} // λίνον P 051 82 181 627 1778*xt* 1854 2020*xt* 2302 2814 *vg*² syr*hm* cop*bo* arm Tyc Prim Andrew Arethas // λίνον 1611 // λίνον 1678 // λίνον 920 922 2060 // λίνον *p*47 046 69 1828 *it* *g*²,²,²(h) // λίνου *K* // λίνου 2329 // λίνου 2019 // λίνου 792 // λίνου 104²Gr 459Gr // λίνου A C 104²Lat 459Lat 1778*mg* 2020mg 2053 2062 2080 *it* 1384 1626 1774 1955 2030 2032 2050 2351. Hoskier also cites for LIQON, "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, 1934, 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 LIQON 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 λινον 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 nasa ekeleusaothei thes toous aγγελουs enededeumenous lysin h lysin kataphron kath a kina edoesma ta stei ηth of the phusow dunaton kai kataphron to taimon, kai to en tais diakoinias anempodistias. Oecumenius, in his scholii only, says "to de enededeothei touc aγγελουs lysin kataphron lamipron- deigma tuchaei tis taimias auctw kai katharaς kai eic to kalon pagono eχoushe phusowes h ara th chryston enededeuto lysos gar o kuryios para tais theias onymastai grafrh, ws para ηsata (xxviii. 16): > εγω εμβαλλο eis ta themlia sym lysin, polutele eklekton < kai para tou profrh (Psa. cxvii. 22): > lysin de anapedokimaasen oi oikodomountes oustos egeniθhe eis keraflin gwnias < touc enededeothei ton lysin, kai ym in o soufotatos paolos parainei (Rom. xiii. 14): > enedodeothei th lysin hymw inous chriostin kai this sarkos pronoian me pioeitei eis epithumias< εξw gar poas epithumias phusolabhouc o touton enededeumenoC aic de ge zωw 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 scholi in 2070 and 250: "enededeumenoC lysin (al. lysin) h lysin kataphron- kath a kina ton antigraothous zoua, dia th th phusowes auctw katharoteta kai thn prou toν apagouniαν lysin (chriostin 250) eγynteta (+ kai thn arwton thn lam看了一θeta 250)" They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says, χρυοC η lysis diaφaνης, "golden, transparent stone." Some points to consider: 1. The wide variety of spelling and punctuation of the lysin variant makes it suspect. 2. The reading lysin 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 χρυοC lysin katharwC represents the righteous acts of the righteous acts of the saints. Interesting that in both other instances of Revelation of bright clean linen, it is not the word lysin but boσsinov.

Revelation 16:16

Ἀρμαγέδων Κ A 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 Magedôn 1862 ( I cannot make out in my copy of Hosk. whether smooth or rough)

Ἀρμαγέδων Φ 2028 2033 2044 2054 2069 2083 2186

Ἀρμαγέδδων TR

Ermagedo itigail

Μαγέδων 82 91 175 456 469 627 792 920 1852 1859 2017 2042 2074 2138 (abt. 80 minuscules)

Μ K vg"ss syr"h, hms (acc. NA27) coopc"ss Tyc21/2 HF Magdô syrh (acc. Hosk.)

Μαγεδων 046 1611 2053 2062 Tyc.2

'Αρμαγεδώ itigail

Ἀρμαγηθῶν 2054

Ἀρμαγεδων 2186

'Αρμαγεδδων 2049 2081c

Ἀρμαγεδδων 2029

Ἀρμαγεδώ 2091

Ἀρμαγεδων 2065
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 minuscule 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 Ψ47 A 0163 vid 61 69 1006 1611 1678 1778 1814 2040 2053 2062 2065 2080 (2329 after θρόνου) itar vg syrph,h copsa,bo mss (eth) Prim Beat ps-Ambr Tyc3 NA27 {A} // ναοῦ τοῦ θεοῦ Ν // οὐρανοῦ 051* 94 181 241 792 1384 1732 1828 1854 2019 2042 2059 2060 2074 2081 2186 2302 2344 vid 2436 2814 2814 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 ἀπό - apó here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπό - apó to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition 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 ἀπό. The Majority Text in the later instances says ἀπό instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἀπό has absorbed ἐκ in modern Greek. Whereas he says in §209(1) that in a locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4 ἐκ is used for a voice from heaven, and in 19:5 where the voice is from the throne, ἀπό is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it - The NA27 text has a voice coming from the throne, using ἐκ. There are two other instances in Revelation of the two prepositions ἐκ and ἀπό occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2.

17:8b TST 13 txt ὑπάγει A 468 680 1094 1611 2026 2051 2053 2055 2056 2062 2064 2067 2256 syr ph cop sa, bo eth Iren lat Hipp Andrew; Prim Erasmus-all Aldus Colinaeus NA27 {B} // ὑπάγειν Ν Π 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 2309 2344 id 2432 2814 M syr h arm Hippms; Quod Beat TR HF RP PK // ibit it 58 vg ps Ambr // itura Auct // in perditionem irae ibit Ty 2 // hiat C 88 2050 2080 2186 2351. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγειν, for in Greek manuscripts final v is often represented merely by a horizontal stroke over the proceeding 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.

Revelation 18:3

πεπώκασιν 91 172 175 242 314 424 617 664 1006* 1828 1859 1862 1934 2016 2018 2020 2032 2075 2138 2321 it\textsuperscript{at}θ\textsuperscript{st}Tvg \textsuperscript{syrh} arm Andrew\textsuperscript{c-p} Arethas Tyconius Priscillian Beatus Haymo HF NA27 {D} πεποκασιν 792

πεπώκεν P 051 2053* 2073 2081 2814 Hippolytus Andrew\textsuperscript{a-hav} al TR PK (3\textsuperscript{rd} sg perf ind act of πίπω drink) πεπότικεν 94 2042 2065 2432 syrh (3\textsuperscript{rd} sg perf ind act of ποτίζω – drink) πεπότικεν 88 1876 2014 2015 2034 2036 2037 2042 2043 2047 2082 ἐποτισεν ν 2074 πεπότικασιν Ν 046 104 205 209 336 459 582 620 628 680 922 1006* 1611 1841 2030 ΜΚ (abt. 50 minuscules) cor\textsuperscript{s,a,b}o eth Hippolytus RP πεπότικαν Α С 69 2031 πεπτωκεν 1854 2053* 2062 pc syrh \textsuperscript{mg} Oecumenius πεπτωκεν εις syrh \textsuperscript{mg} Hippolytus\textsuperscript{mss} omit πεπτωκεν πάντα τά ἐθνη Primasius. Lactana 2050 2351

187a txt αὐτήν Ν1\textsuperscript{st} A C P 046c 051 35* 82 104 456 757* 792 920 1852 1859 2019* 2030 2053 (2062 αὐτήν) 2138 \textsuperscript{m1} RP NA27 {l} / αὐτήν 1611 / ἐαυτήν Ν z /052 35c 94 175 241 424 469 627 757* 922 1006 1384 1841 1854 1862 1888 2017 2019c 2020 2040 2042 2059 2060 2065 2073 2074 2081 2186 2436 ΜΑ TR / ἐαυτῆ 2329 / ἐαυτή 1828 / ἐαυτῶν 2814 / omit 046* / hita 2050 2351. The Latin and Syriac witnesses have a reflexive meaning. A minority of the UBS committee chose, as in the WH edition, a rough breathing on the word, and the majority believed it to be Hellenistic usage (with smooth breathing and reflexive meaning), see their note on Philippians 3:21. In many other verses in the NT and other era literature, αὐτήν was also used as a reflexive like ἐαυτήν, since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ἦν ὁ was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA27-HF-RP and TR readings. Regarding this pronoun, see footnote on Rev. 13:16.
18:14 TST 14 txt {A} εὐρήσουσιν (3rd pl fut ind act) Ν Α C P 18 172 424 469 616 1611 1678 1778 1828 1862 1888 (2053 2062 find HER) 2080 vg syrh,h copsa,bc NA27 {ɺ} // εὐρής (2nd sg 2aor subj act) 046 61 69 82 94 175 241 256 367 456 497 467 468 672 792 920 1006 1384 1732 1841 1852 1854 1859 2017 2019 2020 2030 2040 2042 2060 2074 2138 2256 2329 ΜΚ Hipp. Beat HF RP // εὐρής 922 // εὐρής 104 // εὐρήσεως (2nd sg fut) 051 35 757 1733 2065 2070 2186 2436 2814 ΜΑ it88 Prim Beat Eras 1,2,3 Aldus Col PK // εὐρήσεως (2nd sg aor subj act) 2059 2073 2081 2084 TR // εὐρήσεως 181 // hiat 88 2050 2302 2351. There is a great variety to the above readings as to the sequence of the surrounding words. The Majority Text readings make no sense: Since Babylon is destroyed forever, she won't find anything of any sort again, so it need not be said that she will not find her luxuries and splendor again. It is humankind who will not find them, at least where she was. The original reading, the third person plural, seemed to many copyists to need a subject, so many supplied various subjects (where I added "men"), such as "the merchants," or, "the souls of those who are left," or, "the free" et al.

18:17b txt ὁ ἐπὶ τῶν πλέων Α C 82 94 104 241 456 627 920 922 1006 1828 1841 1852 1854 1859 1862 1888 2020 2030 2040 2138 2436 (abt. 100 minuscules) itar vg ww, st arm RP NA27 {B} // ὁ ἐπὶ τῶν πλέων Ν 046 0229 f052 (1611 omit ὁ) 2329 it88 vgns // ὁ ἐπὶ πόλην πλήν 469 582 2073mg 2076* 2254 vg cl cop bc Caes Prim // ὁ ἐπὶ τῶν ποταμῶν πλέων 2053 2062 (cop sa "who sail in the rivers") // "those who sail from a distance" Ps-Ambr // ὁ ἐπὶ τῶν πλεον πλέων Π 051 205 209 424 757 (792) 1384 2017 2019 2042 2059 2060 2065 2073xt 2074 2081 (abt. 100 minuscules) (Hipp) Andr; Beat // ὁ ἐπὶ τῶν πλοίων ὁ δύμας 2186 2814 Hipp Er Ald Col TR // hiat 2050. There is a use of the word τῶν in connection with boats and sailing also in Acts 27:2.

19:3 TST 15 txt {A} δεύτερον εἰρηκαν (3rd pl perf ind) Ν Α P 051 18 35 181 1611c 1828 2017 2042 2059 2060 2074 2081 2186 2329 2814 TR NA27 // δεύτερον εἰρηκαν (3rd pl perf ind) 61 69 469 1006 1384 1732 1841 2040 2053 2062 2065 // ἐκ δεύτερου εἰρηκαν (3rd pl perf ind) 172 1888 // ἐκ δεύτερου εἰρηκαν (3rd pl perf ind) 424 616 1862 2073 2084 // δεύτερον εἶπαν (3rd pl aor act ind) C // δεύτερον εἶπαν (3rd pl aor act ind) 1678 1778 2020 2080 (but note that can also be 1st sg aor act ind) // δεύτερον εἰρηκαν (1st sg perf) 1611* // ἡκουσα Ἡρεν (sic) (3rd sg aor act ind) 792 // δεύτερον εἰρηκεν (3rd sg perf) 046 82 94 104 175 241 256 367 456 459 467 628 757 920 922 1733 1852 1854 1859 2030 2070 2138 2256 2344 2436 ΜΚ syrh cop bc HF RP PK // δεύτερον εἶπεικεν 2019 // lac 88 1828 2050 2302 2351. This singular number reading is one of the most surely erroneous readings of the Majority Text. When 82, 627, 920 unite with 046 against all other uncials, they are erroneous. And observe that 792 once again shows that it is a consulter of ancient translations into other languages.

19:9a txt ἀληθινοὶ τοῦ θεοῦ εἰσιν Α P 046 82 94 104 141 241 469 627 920 1611 1854 1862 1888 2030 2053 2062 2138 it88 syrh,h HF RP NA27 {ɺ} // ἀληθινοὶ εἰσι τοῦ θεοῦ Ν 051 792 2074 it vg ΜΑ Prim TR PK // τοῦ θεοῦ ἀληθινοὶ εἰσίν ɺ 1 1006 1814 2065 2329 vg cl // lacuna C 1828 2050 2351.

19:11 txt καλούμενος πιστός καὶ ἀληθινός 046 f052 82 94 104 175 241 424 456 627 757 920 922 sic (1006 καὶ καλούμενος) 1611 1841 1852 1854 1859 1862 1888 2019 2020 2030 2040 2053 2062 2065 2073 2138 2344 2432 2436 it dem,div,gg,ha τt vg cl syrh,h (cop sa, bo?) (eth?) Iren lat Ort lat Cyp Vic Tyc Jerome Apr Prim Andrew Ps-Ambr Beat TR RP NA27 {C} // πιστός καλούμενος καὶ ἀληθινός Ν WH // vocabatur fidelis, et verax vocatur it cl // πιστὸς καὶ ἀληθινὸς καλούμενος 2028 2029 2033 2044 2054 2068 2069 2083 2091 itar // καλούμενος πιστός 2329 // πιστὸς καὶ ἀληθινὸς Α Π 051 35* 205 209 792 1384 2017 2042 2059 2060 2074 2081 2186 2814 ΜΑ arm Hipp Andrew kābav, 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 dubiuousness. 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 Α 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) cop bo TR NA27 {\} // Ν * ὄνομα, then lacking γεγραμμένον ο ὄνομα // ὄνομα γεγραμμένον Νχ 42 325 582 pc. arm4 // ὄνομα γεγραμμένα καὶ ὄνομα γεγραμμένον 046 352 82 93 177 205abs 209 250 256 424 456 627 699 (792 minus γεγραμμένον) (920 ἑξών following ὄνομα) 1006 1384 1503 1734 1814 1849 1852 1854 1862 1888 1948 2017 2020 2030 2040 2048 2138 2349 2436 2821 al, Μκ syr® HF RP PK // Hiant C 919 1828 1955 2032 2050 2351.

19:13a txt βεβαμεμένον Α 046 051 205 209 1778 txt 1854 2030 2080 2344 cop sa arm Andrew TR RP NA27 {B} // ἐραντισμεμένον 172 256 792 1006 1341 1678 1778 ms 1841 1862 2017 2018 2040 2053 2070 itar, gilg, vg eth Iren lat Orgrs, lat (Hipp); Cypr Prisc Jer Varim Apr Prim Cass Beat // ἐραντισμεμένον P 2019 2321 2329 Or WH // ἐραμμένον 2053 2062 (Origenes) // γεγραμμένον 105 1611 Origen // περιεραμμένον Ν* Iren // περιεραντισμεμένον Νχ // hiat C 1828 2050 2351.


19:17a TST 16 txt ἡνα A P 051 35 104 181 241 459 469 616 757 922 1006 1678 1733 1778 1841 2020 2040 2059 2060 2070 2080 2081 2084 2186 2436 2814 ΜΑ itar, gilg, vg Apr Cass Prim TR PK NA27 {\} // ἄλλον Ν 792 2019 2053 txt (com τὸν ἄγιον ἄγιον) 2062 txt 2065 syr ch scop sa, arm 4 ps-Amb l // omit 046 18 61 69 82 94 175 367 456 467 468 627 920 1384 1611 1732 1852 1854 1859 2017 2030 2040 2074 2138 2256 2329 ΜΚ syr® Beat HF RP // ἡνα ἄλλον 172 424 1862 1888 2070 // lac C 88 256 1828 2050 2302 2351. In Semitic usage, this ἡνα 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 046 35 42 82 94 104 177 241 325 456 469 627 699 (920 τοῦ τοῦ τοῦ μέγα) 1006 1384 mg 1503 1611 1734 1841 1849 1852 1854 2019 2030 2053 2062 2073 txt 2349 2821 al (84+ minn) Compl. vg syr rh, ch scop sa, bo Primarius Beatus Ps-Ambr. Apringius RP PK NA27 {\} // τὸν μέγα 469 2138 // τὸν μέγαν τοῦ 91 175 250 424 456 582 617 792 1862 1888 1934 1948 2017 2020 2048 2329 al. (47+ minn) HF // τοῦ μεγάλου 051 209 1888 2019 2059 2074 2081 2186 2814 al. (37+ minn) ΜΑ 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, along with all lexicons that deal with it.

20:9 txt έκ τοῦ οὐρανοῦ Α 2053 com 2074 vgms cop bo ms eth Aug s Prim Tyr cmss NA27 {A} // άπό τοῦ οὐρανοῦ 94 fs052 // άπό τοῦ τοῦ θεοῦ 1854 vgms // άπό τοῦ θεοῦ έκ τοῦ οὐρανοῦ το Ν* homoioteuton) P 922 1006 1611 1841 1888 2040 2050 2053 txt 2060 2062 vg syr b Jer Apr Beat TR // έκ τοῦ άπό τοῦ οὐρανοῦ 051 35 2065 // έκ τοῦ θεοῦ άπό
21:3b txt λαοί Ν A 046 94 2030 2042 2050 2053 2062txt 2074 2081 2039 2050 2078 2184 2814 Mκ Andrew // εκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ (see 21:2,10) 046 82 241 424 469 627 757 792 920 1384 1862 2030 2138 2329 Mκ itar,§εν vgms syrh copsa,bo arm eth mss Augvs5 RP // hiat C P 459 1828 2351. The grammars say ἀπὸ absorbed εκ in later Greek.

21:4 txt ὅτι τὰ πρῶτα ἰ 046 82 205 209 241 469 627 792 920 1854 1862 1888 2050 2138 2814 Mκ itar,§εν vg§,ww syrh copsa,bo arm Irenaeuslat; Augustine Quodvultdeus Primasius TR RP PK (NA27 [ὅτι]) {C} // τὰ πρῶτα Α P 051supp 94 1006 1611 1841 2030 2053 2062 2065 2074 2377 (it§ες) Mκ arm4 Beat Andrew // τὰ γὰρ πρῶτα 94 pc it§ες // ὅτι ταῦτα 2050 // quae prima vg arm4 Apringius Beat // θτι τα πρόβατα Ν* // ἐπί τα πρῶσπα syrh // lacuna C 1828 2351.


21:6a TST 17 txt (B) γέγοναν Ν: B 1678 1778 Iremlat WH NA27 {\} // γεγόναν 469 1006 1841 2020 2053 2065 2080 2436 syrh // γέγονε vg Er. Ald. Col. 2028(sic) 2349 TR // γέγονα 2059 // γέγονα Ν* P 046 051 18 35 61 82 94 104 172 175 241 367 424 456 677 1384 1611 1732 1733 1852 1854 1859 1862 1888 2017 2026 2042 2048 2050 2060 2070 2073 2074 2081 2138 2186 2329 2814 copsa,bo arm Orig Andrew Arethas HF RP PK // γεγονα 181 616 2030 // omit Ν* syrhmos Tyc. 3 Beat ps-Ambr // hiat C 052 69 88 459 468 1828 2019 2302 2040 2256 2351. The UBS textual commentary: "The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γεγόναν (b) γέγονε (c) γέγονα. With reading (a) compare the similar correction at Romans 16:7; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected." For a fuller apparatus, see endnote.

21:6b TST 18 txt (B) ἐγώ εἰμι A f052 469 1006 1841 2020 2053 2060 2062 2065 2436 (itar,§εν) vg syrh TR (NA27 [ἐγώ]) {\} // ἐγώ Ν P 046 051 35* 104 172 175 181 241 367 424 616 792 922 1384 1611 1732 1854 1862 1888 2017 2030 2042 2050 2070 2073 2074 2081 2084 2329 syrh copsa,bo Cypr? // omit 18 35c 61 82 94 456 467 627 757 920 1733 1852 1859 2081* 2138 2186 2814 HF RP PK // hiat C 052 69 88 459 468 1828 2019 2302 2040 2256 2351. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comment: "Most of the witnesses that read γεγονα in the previous set of variants lack either εἰμι (Ν P 046 many minuscules) or ἐγώ εἰμι (most minuscules). It is difficult to decide whether εἰμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἰμι). In order to represent the balance of probabilities it was decided to retain εἰμι in the text, but to enclose it within square brackets."

22:5a txt {A} οὐκ ἔσται ἔτι Ν A 046 1006 1841 2030 2050 2053 2062 2329 2377txt itar,§εν vg syrh copsa,bo Ambr Apr ps-Ambr Beat Tyc2 NA27 {\} // οὐκ ἔσται ἔκει f052 94 241 792 1862 1888 2030 2065 2074 2377mg Mκ syrh TR RP PK // οὐκ ἔσται ἔκει ἔτι
IrenaeusGr // οὖκ ἔστιν ἐκεῖ 051 // ο useHistoryς ἔσται 046 82 627 1611 1854 2138 Μκ //  


22:14 txt TST 19 {A} πλύνοντες τὰς στολὰς αὐτῶν Ν (104 459 680 922 2050 πλύνοντες) (1006 πλύνοντες) 1678 1778 1841 2020 2053 2062 2080 (15 minuscules) it& vg& copsa eth Ps-Athanasiusmmss; Ambr Fulg Apr (Prim) Haymo NA27 {A} // πλάτυνοντες τὰς στολὰς αὐτῶν Ps-Athanasius // ποιοντες τὰς ἐντολάς αὐτῶ καὶ πλύνοντες τὰς στολὰς αὐτῶν 469 1852c // ποιοντες τὰς ἐντολάς αὐτῶ 046 18 35 61 82 94 175 241 424 467 616 627 757 792 1611 1732 1733 1853 1854 1859 1862 1888 2017 2030 2042 2059 2060 2065 2073 2074 2081 2084 2138 2186 2329 2377 2436 2814 Μ it& syrh,h copbo (arm τηροντες τας) Andrew; Tertull Cypr Tyc Arith (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 τηρειν τὰς ἐντολάς (1217; 1412); [and not ποιοντες as here] 'Moreover, the prepossessions of the scribes would have favoured ποιοντες τὰς ἐντολας rather than πλύνοντες τὰς στολας' (H. B. Swete, in loc.).' This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14. The combination of the uncial Ν A 052 (1678, 1778, 2080 are descended from 052) is overwhelming here, opposed by only one uncial, 046, which is famously revised in character. The "wash their robes" reading is certainly the correct one.

22:20 Δθ ἐρχου Ν 94 1678 1778 2053 2062 2329 it& syrh copsa& arm4 Apr. // Naθ ἐρχου 2030 2050 syrh Prim Tyc // Ἀμήν ἐρχου A 046 175 181 424 616 792 1006 1611 1841 2017 2059 2060 2065 2081 2186 ΜA vg eth Ambr. Ps-Ambr. Beatus NA27 {)} // Ἀμήν ναι ἐρχου 051s 35 82 241 456 469 627 757 1732 1733 1852 1854 1859 1862 1888 2020 2070 2074 2138 2377 2436 ΜΚ TR HF RP PK // Ἀμήν ναι ἐρχουσαι 2042 // Ἀμήν και ἐρχου 104 459 922 // hiat C P 69 88 256 920 1384 1828 2019 2040 2080 2256 2302 2351 2814. Both the words αμην and ναι mean something like "yes," and so I think they were both liturgical additions to an original ἐρχου standing alone. The ἐρχου 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 051s as a lone uncial. The 104 reading is simply a mistaking of ΝΑI for ΚΑI. I think that the ἐρχου 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) μετά πάντων
(2) μετά πάντων ὑμῶν
(3) μετά πάντων ἡμῶν
(4) μετα πάντων ἁγίων
(5) μετα ἁγίων
(6) μετά τῶν ἁγίων
(7) μετά τῶν ἁγίων σου
(8) μετά πάντων τῶν ἁγίων
(9) μετὰ πάντων τῶν ἁγίων αὐτοῦ

(1) Α (2814) (it ar cum omnibus hominibus) vgś,ww eth Ambr Tyc Beat NA27 {B} (2) 296 vgś eth Fulg Ps-Ambr TR (3) 2050 (4) 1778 arm (5) 627 (6) μ itś WH (7) 2329 (8) 046 051 sup 82 104 459 792 1006 1611 sup 1678 1841 1862 1888 2030 2053 2059 2060 2062 2074 2081 μ syrh cop sa,bo Andr Arethas TR (9) 2030 syrph // upon all the saints unto age of the ages (2040) cop ho (cop hom age of the age) // hiat C P 69 88 172 256 920 1384 1828 2019 2080 2256 2302 2351 2814. 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.

22:21c TST 18 txt omit ἀμήν. Α 1006 1841 2014 2025* 2026 2031 2034 2036 2037 2038* Τ 2046 2047 2056* Τ 2059* Τ 2065* Τ 2074 2081 2186* 2432 2595 itar, g, vgś, fuld Beatus Tyconius Andrew Arethas NA27 {B} // ἀμήν. Ν 046 051* 35 82 94 104 175 241 456 469 627 757 792 1611* 1678 1778 1852 1854 1859 1862 1888 2020 2030 2042 2050 2053 2060 2062 2065* Τ 2073 2138 2329 2436 μ vgś,ww syrh cop sa,bo eth arm Beatus Arethas TR HF RP PK // ἀμήν ἀμήν syrh // hiat C P 69 88 172 256 920 1384 1828 2019 2040 2080 2256 2302 2351 2814.
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