The Revelation

of

John

part of

The Holy Bible

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

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Notes to the Reader

Footnote Apparatus

I have tried to list all major Greek textual variants, and many of the minor ones. Variants that are not translatable into English are usually marked within the Greek text, and those that can affect the English rendering, marked in the English text. The footnotes about Greek textual variants are in the following format. Here is one of the footnotes for an example.

19:15a txt ρομφαια οξεια ℵ A P 051 ƒ052 2053 2062 2074 2081 2344 2814 2846 $\mathfrak{M}^{A}$ it^{gig} vg-am,fu,dem syr^{ph} cop arm-m eth slav-a arab-s Ir Or Jer Beat Apr Cass Ps-Ambr TR AN SBL TH ECM NA28 {\} ‖ οξεια ρομφαια 1611 ‖ ρομφαια διστομος 2065 arab-e ‖ ρομφαια διστομος οξεια (Heb 4:12; Rev 1:16) 046 91 93 469 792 911 922 1006 1424 1734 1841 1854 1888 2070 2329 $\mathfrak{M}^{K}$ vg-cle,lipss,tol geo slav-b arab-s^{mg} Ambr Prim TR-cp,Ste^{mg} HF BG RP ‖ ρομφαια οξεια διστομος 1732 syr^{h} ‖ lac C 1828 2050.

The **19:15a** means it is a footnote about chapter 19 v. 15, and the "a" implies that there is at least one other footnote about the verse. The letters "txt" mean that the text of my English translation follows the first (next) Greek reading given.

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

Next comes the listing of Greek manuscripts, first for the reading I translated, then any other variants, separated by "‖". (Regarding the Greek manuscripts, their description, date, and genealogy, etc., see the table at the end of the document.) Papyri are listed first, then uncials (mss. whose text is written in all capital letters, and which are designated by a capital Hebrew, Latin or Greek letter, or a number starting with a zero), then minuscules (those designated by a number not starting with a zero), then what division of the Majority of minuscules follow that reading ($\mathfrak{M}^{A}$ or $\mathfrak{M}^{K}$), if applicable, ($\mathfrak{M}$ means the majority of all manuscripts), then early versions into other languages; first the italic, then Vulgate editions, then Syriac, then Coptic, Armenian, Ethiopic, Georgian, then others less important, the Old Church Slavonic, Arabic, and Old Nubian. After that come early church fathers, if any.

Next, I list which ones out of nine Greek New Testament (GNT) editions follow that reading.
TR - Scrivener 1894 Textus Receptus
AN - Antoniades 1904 Patriarchal text
HF - Hodges-Farstad GNT (1985) a "majority text" edition
BG - Byzantine Greek GNT 2014; (rather close to the Complutensian Polyglot text, below)
RP - Robinson-Pierpont 2025 edition GNT
SBL - Society of Biblical Literature GNT (2010)
TH - Tyndale House GNT (2017)
ECM - the "Editio Critica Major" (2024), essentially the NA29
NA28 - the Nestle-Aland 28th edition GNT (2012)

And lastly, the curly brackets {B} contain the rating of certainty given in the UBS5, the United Bible Societies' 5th Edition. When there is a left slash in the brackets like this, {\}, that means that the UBS5 has neither a footnote nor a rating on that variant. (There is one footnote in the UBS5 Revelation, on 22:14, which has no rating.)

The Textus Receptus Scrivener 1894 edition Greek New Testament was edited to represent the Greek text which would underlie the King James Version, if the KJV were translated from Greek in all places, which as you will see, it was not. When the reading of the Textus Receptus is divided among editions, I cite the following 9 editions, with the sigla of TR and dash. The default plain TR sigla alone means Scriv, and only when TR editions differ from Scriv are the others listed. For example, if Ste^{mg} is listed for a reading, you may assume that Ste^{txt} is with Scriv.:

TR-Scriv - F. H. A. Scrivener's 1894 edition
TR-cp - the Complutensian Polyglot (1514).
TR-Eras - all five editions of Erasmus as Eras2,3 etc
TR-Ald - Aldus 1518
TR-Col - Colinaeus 1534
TR-Ste - the Stephens (or Stephanus) 1550 edition
TR-Bez - Beza 1598 edition
TR-Elz - Elzevir 1633 Edition but also sometimes 1624 when different
TR-Ben - Johann Bengel 1734 edition

There are over 330 Greek handwritten manuscripts containing Revelation or a portion thereof. Not all of them are significant or important as pertaining to textual criticism, to grossly understate the matter. H. C. Hoskier, in the introduction to his apparatus in *Concerning the Text of the Apocalypse*, Volume 2, on p. 7 states, "There are two streams of the text of the Apocalypse, one Ecclesiastical and one extra-Ecclesiastical, which only join far back and high amongst the hills near the primal fount." Though I don't necessarily subscribe to that nomenclature, I, after for a while listing the readings of all 300-plus manuscripts, realized that doing so was little more informative than listing only those from approximately the 12th century and earlier.

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

Hoskier declared that the uncial 046 is a highly edited and smoothed-over text. Therefore, when 046 departs from MOST other uncials, its reading is dubious. When 046 differs from ALL other uncials, its reading is highly dubious. This fact gives greater value to any minuscules that do not always follow 046, and diminishes the value of those that do, such as 82, 627, 920, 2138. When these 4 minuscules are not in unity, you will find a difference usually between the Hodges/Farstad majority text versus the Robinson/Pierpont majority text. In many of these instances, the Robinson text has recently moved away from Hodges/Farstad. Where the conjunction of 82, 627, 920 opposes another edition, there you have clearly different text streams. Where minuscules 82, 627, 920 line up against most of the uncials, their reading is highly doubtful. Where these three line up with 046 against all other uncials, you have a false reading, a wrong reading in the Majority Text. For example, omit ἡλίου in 22:5c. There are also places where these three line up against all uncials and all early verions, even against 046; there you have most definitely, absolutely, a wrong reading in the Hodges/Farstad edition, in my opinion.

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

to be σχεδὸν ἐν πᾶσι τοῖς ἀντιγράφοις, actually appears in ℵ* A B C*."

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

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

NA28 TR RP HF BG.

A C $\mathfrak{P}^{47}$ $\mathfrak{P}^{18}$ 0207 2846 2080 1678 1778 2062 $\mathfrak{P}^{115}$ 2053 1611 2050 1841 ℵ* 1006 $\mathfrak{P}^{43}$ 2020 0163 911 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074 2186 ℵ^{2} 2351 61 2081 2302 792 1732 104 1854 2059 2019 2436 35* 256^{Gr} 046 94 175 241 2017 2042 051* 2256 18 1859 1384 1852 2073 1733 2030 367 920 82 456 627 2138 468 2070 467 757 2382 35^{c} 051^{c}

The BG edition generally follows 35^{c} 051^{c} 757 2382 and the Complutensian Polyglot.
Hoskier in Volume 1 where he discusses 1678 says that the family of 052 1678 1778 2080 is a very old text type, and he estimates it to be about 50 years older than that of Codex Sinaiticus (ℵ). He gives some examples of where ℵ conflates the reading of the 052 family with that of another line. I have come up with a shorthand for the agreement of this family, and that is the sigla *f*052. Hoskier says that it has much weight, though not enough to be considered the original by itself, but in combination with a couple other uncials. I agree with this, and that is my general policy, to treat *f*052 as a high quality uncial. If it agrees with one or more other uncials (especially if other than ℵ), you have to give that reading very serious weight. Where there is an agreement of *f*052 A C along with say, another uncial like P or 046, that may well be the true text, no matter if three hundred cursive manuscripts disagree. Further, MS 2080 resides on Patmos, where John was exiled, and Hoskier says that we must not dismiss the possibility that manuscripts on Patmos may have a closer connection to John's exile there than other manuscripts.

Consistently cited Greek witnesses (where extant) for Revelation are these forty-six: $\mathfrak{P}^{18}$, $\mathfrak{P}^{24}$, $\mathfrak{P}^{43}$, $\mathfrak{P}^{47}$, $\mathfrak{P}^{85}$, $\mathfrak{P}^{98}$, $\mathfrak{P}^{115}$, ℵ, A, C, P, 046, 051, 052, 0163, 0169, 0207, 0308, 91, 93, 469, 792, 911, 922, 1006, 1424, 1611, 1678, 1734, 1778, 1828, 1841, 1854, 2050, 2053, 2062, 2065, 2070, 2074, 2080, 2081, 2329, 2344, 2351, 2814, 2846. When 1678, 1778, 2080 are united, the sigla *f*052 is used, even when the uncial 052 has a hiatus, though if one of the three cursives has a hiatus, they are listed separately. Where 052 is extant, they are usually listed separately. If there is a hiatus in any of the above, it will be noted, except if that manuscript is only a fragment anyway. Fragmentary mss. not therefore not always listed for hiatus, would be: $\mathfrak{P}^{18}$, $\mathfrak{P}^{24}$, $\mathfrak{P}^{43}$, $\mathfrak{P}^{47}$, $\mathfrak{P}^{85}$, $\mathfrak{P}^{98}$, $\mathfrak{P}^{115}$, 052, 0163, 0169, 0207, 0308. But if I do cite one of these for hiatus, that means that it does contain text in that surrounding area of Revelation. I *occasionally* cite additional minuscules, including: 35, 82, 94, 627, 920, 1888, 2138. At the end of this document there are some variants for which I made an Extended Critical Apparatus, in which I cite as many manuscripts as I can.

We must discuss another six minuscules, recently produced, MSS 296, 1668, 1894, 2049, 2066, and 2067^{S}. These, or one or two of them, are often the only apparent Greek manuscript testimony to some unique Textus Receptus readings. These MSS are listed in the manuscript list in {curly brackets}, meaning that they are not to be regarded as Greek witnesses to the text of Revelation. See the endnote #4 entitled "Some TR Readings With Zero or Slim Manuscript

Support." There you will find many passages where I cite the above manuscripts. I will not burden my apparatus with those manuscripts, nor also thus need to burden the reader with repetitive reminder text that they are not legitimate witnesses.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ

The Revelation of John

Chapter 1

Prologue

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

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

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

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

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

[3]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.

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[1] **1:2a** txt οσα ℵ A C P 046 93 469 922 1006 1611 1678 1734 1828 1841 1854 1888 2050 2053 2062 2065 2070 2080 2081 2329 2351 2846 vg cop DionAl Eus Oec TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ οσα τε 2814 TR ‖ οσα δε 2056 ‖ *omit* 911 ‖ *lac* 051 1778 2344.

[2] **1:2b** txt *omit* ℵ A C P 046 35* 91 93 469 792 911 1006 1424 1611 1734 1828 1841 1854 1888 2050 2053 2062 2070 2080 2329 2344 2351 2846 vg $it^{h,ar,gig}$ $syr^{ph,h}$ $cop^{sa,bo}$ arm eth slav arab-e $\mathfrak{M}^{K}$ TR AN HF RP SBL TH ECM NA28 {\} ‖ και ατινα εισι και ατινα χρη γενεσθαι μετα ταυτα 2065 2814 arab-s ‖ και ατινα εισι και ατινα χρη γενεσθαι μεταταυτα 35^{c} 2074 ‖ και ατινα εισι και χρη γενεσθαι μετα ταυτα 922 ‖ και ατινα εστι και ατινα χρη γενεσθαι μεταταυτα 2019 ‖ και ατινα εισιν και δια ατινα χρη γενεσθαι μετα ταυτα 2081 ‖ και ατινα εισι και α χρη γενεσθαι μετα ταυτα 757 1384 Andr Areth TR-cp,Ste^{mg} BG ‖ και ατινα εισιν και χρη γενεσθαι μετα ταυτα geo ‖ και οτι δι αγγελου δεδοται 1678 ‖ *lac* 051 1778.

1:4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ[3] ἐνώπιον τοῦ θρόνου αὐτοῦ,

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

1:5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. Τῷ ἀγαπῶντι[5] ἡμᾶς 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,

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[3] **1:4b** txt α (nom or acc pl neut rel. pronoun) C 046 91 93 469 792 911 1006 1424 1611 1734 1828 1841 1854 1888 2050 2070 2329 2344 2351 2846 syr cop eth slav-b AN HF RP SBL TH ECM NA28 {\} ‖ των (gen pl) א A 2074 ‖ α εστιν (nom or acc pl neut rel. pronoun with singular verb) P 922 1678 2053 2065 2080 2081 2814 arm-m slav-a Oec TR BG ‖ α εισιν (nom. or acc. pl. neut. pronoun with plural verb) 2019 2026 it^{gig,h} ‖ *lac* 𝔓^{18} 051 1778. DeBrunner in BDF §136(1) says that the Greek of Revelation exhibits many solecisms (mainly inattention to grammatical agreement), which were later removed by educated revisers, and he says of the phrase in 1:4, ἀπὸ των ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ των ἑπτὰ πνευμάτων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of "τα" (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun "τα" jarred the cultured ear for its lack of concord with the genitive case of πνευματων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English.

[4] **1:4a** *txt* απο "from *him*" 𝔓^{18} א A C P 922 1678 2050 2074 2080 2081 2814 2846 it^{gig,h} vg syr^{ph,h} cop^{sa,bo} eth slav-a arab-e Apr Prim Ps-Ambr TR-cp,Ben,Ste^{mg} BG SBL TH ECM NA28 {\} ‖ απο θεου "from God": 046 93 469 792 911 1006 1424 1611 1734 1828 1841 1854 1888 2053 2065 2070 2329 2344 2351 it$^{(ar),t}$ syr$^{h mg}$ geo slav-b Vict Prim Areth Oec AN [θεου] HF RP ‖ απο του (genitive article) 91 2062 arm-m TR ‖ *lac* 051 1778. The minuscule 2062 has απο του, but followed by a completely different phrase than the TR- πάντων ἡμῶν θεοῦ instead of ὁ ων και ὁ ην και ὁ ἐρχομενος. DeBrunner in BDF §143 says about the unexpectedly nominative title of God here following the genitive απο, that this was preserving the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 "ἐγώ εἰμι ὁ ὤν" - אֶהְיֶה אֲשֶׁר אֶהְיֶה.

[5] **1:5a** txt τω αγαπωντι 𝔓^{18} א^{2} A C 046 91 93 469 792 911 922 1006 1424 1611 1678$^{(rescr)}$ 1734 1841 1854 2050 2070 2080 2329 2344 2351 2846 TR-Ben,Ste^{mg} AN HF RP SBL TH ECM NA28 {\} ‖ αγαπωντι א* ‖ τω αγαπησαντι P 2053 2062 2065 2074 2081 2814 Oec TR BG ‖ ος ηγαπησεν 1828 1888 ‖ *lac* 051 1778.

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

[7] **1:5c** txt λυσαντι "freed" 𝔓^{18} א A C 792 922 1611 1678 1852 2050 2070 2074 2081 2329 2344^{vid} 2351 2814 syr^{ph} eth arm-m slav-a Andr; Vict-Pett SBL TH ECM♦ NA28 {A} ‖ *solvit* "purchased/redeemed" it^{h} vg^{ms} syr^{h} arab-w Prim ‖ λουσαντι "washed" P 046^{c} 91 93 469 911 1006 1424 1734 1841 1854 2053 2062 2065 2080 2846 it^{ar,t} slav-b Apr Areth Beat TR AN HF BG RP ECM♦ ‖ ελουσεν "washed" 1828 1888 it^{gig} vg cop^{sa,bo} geo arab-e ‖ *omit-homoioteleuton* 046* ‖ *lac* 051 1778. The "freed" reading is reminiscent of λελυται αὐτῆς ἡ ἁμαρτια in Isaiah 40:2, and it fits better with the preposition εν, see other footnote on this verse.

[8] **1:5d** txt εκ 𝔓^{18} א A C 1611 1678 1854 2050 2053 2062 2074 2080 2081 2329 2344 2814 2846 TR-Eras,Ald,Col,Ben SBL TH ECM♦ NA28 {A} ‖ απο P 046 91 93 469 792 911 922 1006 1424 1734 1828

1:6 καὶ ἐποίησεν ἡμᾶς[10] βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ – αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων[11] ἀμήν.

[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 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

[7]Behold, he is coming with the clouds,[13] 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.[14] Let it be so, amen.

1841 1888 2065 2070 TR-Scriv,Ste,Elz,Bez,cp AN HF BG RP ECM♦ ‖ *lac* 051 1778.

[9] **1:5e** This is a Hebraistic use of the preposition "εν" meaning "with" in the sense of what item or money you use to pay for something. For example, "I bought the camera *with* the money you gave me." Jesus' blood was the thing of value exchanged for our freedom. This use of this preposition is a pointer in favor of the "freed" reading versus the "washed" reading, according to the Textual Commentary on the Greek New Testament. That scribes, not understanding this, thought that "washed in" made more sense than "freed in."

[10] **1:6a** txt ημας א P 046^{c} 91 93 469 792 911 922 1006 1424 1734 1828 1841 1888 2050 2065 2070 2074 2081 2351 2814 𝔐 it^{ar,gig} vg-cle,dem,lipss syr cop arm geo slav-b arab-e AndrCaes Areth Tert Vic Prim TR AN HF BG RP SBL TH ECM NA28 {\} ‖ ημιν A 1678 1854 2053 2062 2080 2344 Oec slav-a ‖ ημων C 1611 2329 2846 it^{h,t} vg-am,fu,harl,tol,st,ww ‖ *omit* 046* eth ‖ *lac* 𝔓^{18} 051 1778.

[11] **1:6b** txt τους αιωνας των αιωνων (4Macc 18:24; 1 Pet 5:11; Heb 13:21) א^{2} C 046 91 93 469 911 922 1006 1424 1611 1678 1734 1828 1841 1854 2053 2062 2065 2080 2081 2329 2351 2846 𝔐 it^{ar,gig,h,t} vg syr cop^{sa} geo slav arab-e Amph Bas Did Or TR AN HF BG RP SBL TH ECM NA28 [των αιωνων] {C} ‖ τον αιωνα των αιωνων א* ‖ τους αιωνας (Rom. 11:36; Heb 13:21) 𝔓^{18} A P 792 2050 2070 2074 cop^{bo} ‖ *omit* 2344 ‖ *lac* 051 1778.

[12] **1:6c** txt βασιλειαν ιερεις 𝔓^{18} א* A C 91 93 469 911 922 1006 1424 1611 1678 1734 1828 1841 1888* 2053 2062 2070 2080 2329 2344 2846 vg-am,fu,harl,st,ww syr$^{h\,mg}$ eth slav Areth^{vid} Oec TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ βασιλειον ιερεις 046 2050 ‖ βασιλειαν ιεραν syr^{ph,h} ‖ βασιλειαν και ιερεις א^{2} 792 it^{gig} vg-cle arab-e Ps-Ambr ‖ βασιλεις και ιερεις P 1888^{c} 2065 2074 2081 2814 TR ‖ βασιλειον ιερατευμα 1854 2070^{com} 2351 vg^{ms} AndrCaes cop^{bo} ‖ .ⲛ̄ⲟⲩⲙⲉⲧⲟⲩⲣⲟ ⲙ̄ⲙⲉⲧⲟⲩⲛⲃ cop^{bo} (Ex 19:6; 23:22 LXX; 1 Pet 2:9) ‖ *lac* 051 1778 cop^{sa}. See Mussies, G., "The Morphology of Koine Greek, as used in the Apocalypse of St. John: A Study in Bilingualism," Leiden, Brill Academic Pub. Novum Testamentum, Suppl. 27 (1971), "This line, as Charles has pointed out, is a quotation from Symmachus' and Theodotion's rather literal versions of Exodus 19:6, 'a kingdom *of* priests'. The LXX-version has βασίλειον ἱεράτευμα [and found in a dozen minuscules here] (quoted in 1 Peter 2:9), and Aquila translated by βασιλείαν ἱερέων. Editors should threfore not place a comma after βασιλείαν, as ἱερεις is not an apposition, but represents a more grammatical ἱερέων." (genitive plural)

[13] **1:7a** Daniel 7:13 וַאֲרוּ עִם-עֲנָנֵי שְׁמַיָּא, כְּבַר אֱנָשׁ אָתֵה הֲוָא; וְעַד-עַתִּיק יוֹמַיָּא מְטָה, וּקְדָמוֹהִי הַקְרֵבוּהִי.
http://www.mechon-mamre.org/p/pt/pt3407.htm "I saw in the night-visions, and, behold, there came with the clouds of heaven one like to a son of man, and he came even to the ancient of days"

[14] **1:7b** Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλάς..."And the land [of Israel] will mourn tribe by tribe..." Hebrew:
וְסָפְדָה הָאָרֶץ, מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבָד: מִשְׁפַּחַת בֵּית-דָּוִיד לְבָד, וּנְשֵׁיהֶם לְבָד--מִשְׁפַּחַת בֵּית-נָתָן לְבָד, וּנְשֵׁיהֶם לְבָד.
http://www.mechon-mamre.org/c/ct/c2312.htm

1:8 Ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὦ, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

8"I am the Alpha and the Omega,"[15] says the Lord God,[16] "the one who is, and who was, and who is to come, the Almighty."

Someone Like a Son of Man

1:9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς[17] ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ.

9I, John, your brother and fellow in the oppression and kingdom and endurance in Jesus,[18] was on the island called Patmos because of the word of God and[19] the witness about Jesus.[20]

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

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

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[15] **1:8a** txt το ω ℵ^{2} A C P 046 91 93 469 792 911 922 1006 1424 1611 1678 1734 1841 2053 2062 2070 2080 2846 it^{h} vg^{ms} syr^{ph,h} arm eth geo slav-b Epiph; Ambr Varim Prim TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {A} ‖ το ω αρχη και τελος ℵ* 1828 1854 1888 2050 2065 2074 2081* 2351 2814 it^{ar,gig,t} vg-am,fu,harl,cle,st,ww 𝔐^{A} cop AnastA Clem IohDam IohScyth Andrew; Apr Beat TR ‖ το ω η αρχη και το τελος 2081^{c} 2329 Did Hipp^{vid} arab-e ‖ το ω αρχη και το τελος 2074 ‖ *lac* 051 1778.

[16] **1:8b** txt λεγει κυριος ο θεος ℵ A C P 046 91 93 469 792 911 922 1006 1424 1611 1678 1734 1828 1841 1854 1888 2053 2062 2065 2070 2080 2081 2351 2814 2846 it^{h} vg syr cop arm-m geo arab-e,w Ath MarcD Epiph EustA Prim TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ λεγει ο κυριος it^{ar} eth arm-c TR ‖ κυριος ο θεος 2074 ‖ ο θεος 2329 ‖ *omit* λεγει κυριος ο θεος 2050 (Hipp) ‖ *lac* 051 1778 2344

[17] **1:9a** txt συγκοινωνος A P 046 ƒ052 469 1611 1828 1854 1888 2050 2053 2062 2065 2074 2081 2329 2344 2351 2814 2846 DionAl Eus Or TR AN SBL ECM♦ NA28 {\} ‖ συνκοινωνος ℵ C TH ‖ κοινωνος 91 93 792 911 922 1006 1424 1734 1841 2138 𝔐^{K} TR-cp,Ste^{mg} HF BG RP ECM♦ ‖ *lac* 051.

[18] **1:9b** txt εν ιησου ℵ* C P ƒ052 1611 2050 2053^{com} 2344 2846 it^{gig} vg-am,fu,dem,tol,lips5,6 syr^{ph} eth Or Dion ps-Ambr Apr SBL TH ECM NA28 {\} ‖ ενι ιησου ℵ* ‖ ην εν ιησου cop^{bo} ‖ εν χριστω A ‖ εν ιησου χριστω ℵ^{2} syr^{h} cop^{sa} arab-e,w AN ‖ εν χριστω ιησου 046 91 93 469 792 911 922 1006 1424 1734 1828 1841 1888 2065 2070 2351 𝔐^{K} it^{ar,h} vg-cle,harl,lips4 geo slav-b Prim TR-cp,Ste^{mg} HF BG RP ‖ εν χριστου 2062^{com} ‖ ιησου χριστου 1854 2074 2081 2329 2814 vg^{ms} slav-a TR ‖ *omit* 2053^{txt} 2062^{txt} arm ‖ *lac* 051

[19] **1:9c** txt και A C 046* ƒ052 91 1006 1611 1841 1888 2053 2062 2070 2074 2344 2846 cop^{bo} arm-m arab-e AndrCaes DionAl Eus TR-Eras1-3,Ald,Col,Ben SBL TH NA28 {\} ‖ και δια ℵ P 046^{c} 93 469 792 911 922 1424 1734 1828 2050 2065 2081 2329 2351 𝔐 syr cop^{sa} eth arm-c geo slav arab-w TR-Scriv,Ste,Bez,Elz,cp,Eras4,5 AN HF BG RP ECM ‖ *omit* εν τη νησω τη καλουμενη πατμω δια τον λογον του θεου και την μαρτυριαν ιησου 1854 ‖ *lac* 051. Note: Codex C omits both instances of δια.

[20] **1:9d** txt μαρτυριαν ιησου ℵ* A C P ƒ052 1611 1854 2050 2053 2062 2081 2329 2846 it^{h,gig} vg-am,fu,harl,st,ww,cle eth arm-m Dion Eus Apr TR-Ben SBL TH ECM NA28 {\} ‖ μαρτυριαν ιησου χριστου ℵ^{2} 046 91 93 469 792 911 922 1006 1424 1734 1828 1841 1888 2065 2070 2074 2351 2814 𝔐^{K} it^{ar} vg-lips4 syr cop arm-c geo slav arab-e,w Prim TR AN HF BG RP ‖ *lac* 051 2344

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

11saying,[21] "What you see, write in a book, and send it to the seven churches– to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

1:12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις ἐλάλει[22] μετ᾽ ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς,

12And[23] I turned around to see the voice that was speaking with me. And when I turned, I saw seven golden lampstands,

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[21] **1:11** txt λεγουσης (gen fem) א* A C 046 91 93 469 1006 1424 1734 1828 1841 1888 2070 2329 2351 2846 $\mathfrak{M}^{K}$ vg syr cop^{sa} arm-m (eth geo) slav arab-e TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ λεγουσαν (acc. fem) $\aleph^{2}$ 792 ‖ λεγουσης μοι 1611 1854 cop^{bo} arm-c Cypr ‖ λεγουσαν μοι it^{h} Prim ‖ φωνουσης f052 ‖ λαλουσης 911 2256 ‖ λεγουσης μοι ως σαλπιγγος μεγαλης 2050 ‖ λεγουσης μοι ιωαννη 2053 2062 ‖ λεγουσης εγω αλφα και το ω πρωτος και ο εσχατος και P ‖ λεγουσης εγω α και το ω πρωτος και ο εσχατος·922 ‖ λεγουσης εγω α και ω πρωτος και εσχατος και 2074 arab-w ‖ λεγουσης εγω ειμι το α και το ω ο πρωτος και εσχατος·2065 ‖ λεγουσης εγω ειμι το α και ω ο πρωτος και ο εσχατος και 2081 ‖ λεγουσης εγω ειμι το α και το ω ο πρωτος και ο εσχατος·και 2067 2814 TR ‖ *lac* 051 2344

[22] **1:12a** txt ελαλει א C 046 f052 91 93 469 792 1006 1424 1734 1828 1841 1854 1888 2053 2062 2070 2329 2344 2351 2846 latt arm-m geo TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ ελαλη 911 ‖ λαλει A syr^{hmss} cop^{sa} arm-c arab-e ‖ ελαλησεν P 922 1611 2065 2074 2081 2814 $\mathfrak{M}^{A}$ syr slav arab-w TR ‖ τον λαλουντα μοι (in place of την φωνην ητις ελαλει μετ᾽ εμου) 2050 ‖ *lac* 051

[23] **1:12b** txt και א A C P f052 1828 1611 1854 1888 2050 2053 2062 2065 2074 2081 2329 2344 2814 2846 latt syr cop eth slav-a arab-e AndrCaes Areth TR SBL TH ECM NA28 {\} ‖ και εκει 046 91 93 469 792 911 922 1006 1424 1734 1841 2070 2351 $\mathfrak{M}^{K}$ geo slav-b arab-w TR-cp,Ste^{mg} AN [εκει] HF BG RP ‖ *lac* 051

1:13 καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον υἱῷ[24] ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν·[25]

[13]and in among[26] the lampstands[27] was someone like a son of man,[28] dressed in a cloak reaching down to his feet, and gird around at the pecs[29] with a golden sash,

1:14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον[30] λευκόν, ὡς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός,

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

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[24] **1:13a** txt ομοιον υιω C P *f*052 911 1006 1611 2053 2062 2065 2081 2344 2351 2846 𝔐[A] Ir[lat] Oec TR AN BG RP TH ECM ‖ ομοιωμα υιω A (syr[ph]) ‖ ομοιον υιον א 046 91 93 469 792 922 1424 1734 1828 1841 1888 2050 2070 2074 2329 2814 𝔐[K] HF SBL NA28 {\} ‖ ομοιος υιω 1854 ‖ *lac* 051

[25] **1:13b** txt χρυσαν א* A C P 1828 2344 (Cypr Ir) SBL TH NA28 {\} ‖ χρυσην 𝔓[98] א[2] ‖ χρυσήν 808 1734 2351 ‖ χρυσὴν 2254 2256 ‖ χρυσῆν 𝔐 TR AN HF BG RP ECM ‖ χρυσιν 046 1597 2048 ‖ χρυσ̃ (sic) 1719 ‖ χρουσουν 1903 TR-Ald ‖ *lac* 𝔓[18] 051 314 1774 1893 1918 2022 2030 2075 2091 2824.

[26] **1:13c** If this were talking about the menora of Exodus chapter 25, then Tyndale's rendering, "in the midst of the candlesticks" would be most accurate, since with the menora there was only one lampstand, with 6 branches going out sideways, and one in the middle. But if there are 7 free standing, separate, lampstands, a rendering like "in among the lampstands" is better. In our context here, the 7 lampstands refer to the seven churches of Asia Minor, Rev 1:20. Jesus "walks among the seven golden lampstands," Rev. 2:1. These lampstands are in jeopardy of being removed. Rev 2:5 says Jesus "will remove your lampstand from its place, unless you repent." Therefore I conclude that these lampstands are not the menora of Exodus.

[27] **1:13d** txt λυχνιων A C P *f*052 1611 2050 2065 2074 2081 2344 2814 2846 it[h] vg-am syr cop eth arm Ir[lat] Cypr Vict Prisc Prim Tert TR-Eras1,2,3;Ald,Col SBL ECM NA28 {\} ‖ επτα λυχνιων א 046 91 93 469 792 911 922 1006 1424 1734 1828 1841 1854 1888 2053 2062 2070 2329 2351 𝔐 it[gig] vg-fu,harl,st,ww,cle arab-w Oec TR-Scriv,Eras4,5;Ste,Elz,Bez,Ben AN HF BG RP TH ‖ *lac* 𝔓[98] 051.

[28] **1:13e** It is customary to render this phrase as “like a Son of Man,” so that it reminds the reader of this phrase in the prophets Ezekiel and Daniel, etc. But it would be more accurate to translate it "like a human," because that is what seems to be the emphasis here in contrast to later given non-human traits. John first gives traits of him that are human, and then he begins verse 14 with "but," and proceeds in the next several verses to tell us traits that are not human.

[29] **1:13f** Literally, "breasts," μαστοῖς but that would be very unidiomatic for English, and it essentially means chest, as in 15:6, where the seven angels also have a golden sash around their chest, and there the Greek word used is στῆθος, "chest." But I didn't want to translate μαστοῖς as a singular word like chest, when the Greek is plural, so I used "pecs" which is short for pectorals.

[30] **1:14** txt ως εριον 𝔓[98*vid*] א A 91 792 911 922 1006 1778[com] 1841 2053 2062 2070[txt] 2344 2351 Oec TR-Ben AN RP SBL TH ECM♦ NA28 {\} ‖ ωσει εριον C P *f*052 1854 2065 2070[com] 2074 2081 2329 2814 2846 TR BG ECM♦ ‖ και ως εριον 046 93 1424 1734 1828 1888 HF ‖ και ωσει εριον 469 ‖ *omit* ως εριον λευκον 1611 ‖ *lac* 051

1:15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένης,[31] καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν,

[15]and his feet like bronze as if made to glow[32] in a furnace, and his voice like the sound of many waters,

1:16 καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ,[33] ἀστέρας ἑπτά, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

[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 Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων, Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,

[17]And when I saw him, I fell down by his feet as though dead. And he placed his right hand on me, saying, "Do not fear. I am the First and the Last,

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

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

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[31] **1:15a** txt πεπυρωμενης (gen sing fem) A C 2846 slav-b Prim SBL TH♦ ECM♦ NA28 {C} ‖ πεπυρωμενω (dat sing) א 469 2050 2053 2062 latt Ir Cypr Vict-Pett Matern Apr Prim Ps-Ambr Haymo Beat TH♦ ‖ πεπυρομενοι 922 2329 ‖ περπυρωμενοι 046* ‖ πεπυρωμενοι (nom pl masc) P 046^{c} ƒ052 93 792 911 1006 1424 1611 1734 1828 1841 1854 2065 2070 2074 2081 2319 2351 2814 𝔐 syr^{hmg} geo slav-a Andr; Areth Vict-Pett Tyc TR AN HF BG RP ECM♦ ‖ *omit* 498 arm ‖ *omit* ως εν καμινω πεπυρωμενης και η φωνη αυτου ως φωνη υδατων πολλων 91 Epiph ‖ *lac* 𝔓^{98} 051 2344. One can imagine why a reading might be changed to one of the other two in order to be made grammatically correct, but not why a grammatically agreeing reading might be changed to the grammatically oblique reading. And there are no other apparent explanations. The Greek of the rest of Revelation does in fact show more grammatical disagreement compared to other N.T. books. Left oblique, the participle could be meant to modify bronze or furnace or feet, or all of them simultaneously. Why not? Revelation has several other places where the use of ὡς similarly makes a whole phrase rather imprecise. Regarding this variant, there was a strong disagreement by a minority in the ECM Main Editorial Board, which maintained that πεπυρωμενοι alone should be the text.

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

[33] **1:16** txt δεξια χειρι αυτου 𝔓^{98vid} א A C P ƒ052 91 1611 1854 1888 2065 2074 2081 TR-cp AN BG SBL TH ECM NA28 {\} ‖ δεξια αυτου χειρι 93 469 792 922 1006 1424 1734 1828 1841 2351 2814 2846 TR HF RP ‖ δεξια Apr ‖ χειρι αυτου 2070 ‖ δεξια αυτου 911 2050 2053 2062 2344 latt arm^{2} Oec Vict Prim ‖ χειρι αυτου τη δεξια 046 2329 syr ‖ *omit* arm^{4} ‖ *lac* 051. Compare Rev. 2:1.

[34] **1:18a** txt αιωνων א* A C P 792 1611 1678 1854 2050 2053 2062 2080 2081 2814 2846 vg-am,fu,harl,st,ww,cle cop eth arm arab-e,w Ir^{lat} Or Cypr Prim TR-Eras1-3,Ben AN SBL TH ECM NA28

1:19 γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν καὶ ἃ μέλλει γίνεσθαι[36] μετὰ ταῦτα.

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

1:20 τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν, καὶ αἱ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν.

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

{\} ‖ αιωνων αμην א² 046 91 93 469 911 922 1006 1424 1734 1828 1841 1778 1888 2065 2070 2074 2329 2344 2351 𝔐 vg^{mss} syr geo slav TR-Scriv,Eras4,5,Ste,Bez,Elz,cp HF BG RP ‖ *lac* 𝔓^{98} 051.

[35] **1:18b** txt κλεις του θανατου και του αδου א A C 469 922 1611 1828 1854 2053 2062 2065 2074 2081^{c} 2329 2846 AN BG RP SBL TH ECM NA28 {\} ‖ κλεις θανατου και του αδου 2344 ‖ κλειδας του θανατου και του αδου P 046 91 93 792 911 1006 1424 1734 1841 2050 2070 2351 HF ‖ _____ του αδου 𝔓^{98} ‖ "keys of death and of Hades" latt syr cop eth arm geo slav arab-e,w ‖ κλεις του αδου και του θανατου ƒ052 2081* 2814 2919 TR ‖ *lac* 051.

[36] **1:19** *txt* γινεσθαι א² A ƒ052 91 93 469 911 922 1006 1424 1611 1734 1841 1854 1888 2053 2062 2065 2081 2329 2351 2814 2846 *pm* Oec TR AN HF RP SBL ECM♦ ‖ γενεσθαι 𝔓^{98vid} א* C P 046 792 1828 2050 2070 2074 *pm* TR-cp BG TH ECM♦ NA28 {\} ‖ *lac* 051.

[37] **1:20** λυχνιαι αι επτα επτα A C 046 91 93 469 911 1006 1424 1611 1734 1828 2846 vg AN HF RP SBL TH ECM NA28 {\} ‖ λυχνιαι αι επτα αι επτα 2070 ‖ επτα λυχνιαι αι επτα 1828 1888 ‖ επτα λυχνιαι επτα א ƒ052 792^{c} 1854 2053 2351 ‖ λυχνιαι αι επτα ας ειδες επτα P ‖ λυχνιαι αι ας ιδες επτα 2329 ‖ επτα λυχνιαι ας ειδες επτα 2065 2074 2081 2814 syr^{ph} cop^{bo} TR BG ‖ επτα λυχνιαι αι χρυσαι επτα 2050 ‖ επτα λυχνιαι αγγελοι των επτα 792* ‖ *omit* και αι λυχνιαι αι επτα επτα εκκλησιαι εισιν 2344 ‖ *lac* 𝔓^{98} 051 arab-w The seven golden lampstands: the seven stars indeed are the seven angels of the seven churches: and the seven lampstands are the seven churches.

2:2 Οἶδα τὰ ἔργα σου καὶ τὸν κόπον[38] 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 οὐκ ἐκοπίασας.[39]

[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 μετανόησον καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί 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[40] and will remove your lampstand from its place, unless you repent.

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

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

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[38] **2:2** txt τον κοπον A C P 792 1854 1888 2053 2074 TR-cp,Ben BG SBL TH ECM♦ NA28 {\} ‖ τον κοπον σου ℵ 046 *f*052 91 93 469 911 922 1006 1424 1611 1734 1828 1841 2050 2065 2070 2081 2329 2344 2351 2814 2846 𝔐 TR AN HF RP ECM♦ ‖ *lac* 051 2062. This variant makes no significant difference in meaning for the English translation, since in Greek as in many other Indo-European languages, the definite article can serve as the possessive pronoun, and anyway the possessive pronoun is found after "endurance," which can then apply to the whole phrase. So if there is any difference, it would be whether you put in English, "your toil and your endurance," hardly worth a footnote, except to see where the MS genealogies split.

[39] **2:3** txt και ουκ εκοπιασας ℵ P 046 61^{txt} 91 93 469 792 911 922 1006 1424 1611 1734 1828 1841 1854 1888 2053 2065 2070 2074 2329 𝔐 Areth Oec TR-cp HF BG RP ECM ‖ και ου κεκοπιακες A C SBL TH ‖ και ουκ εκοπιασας ***or*** και ου κεκοπιακες 2351 2846 ‖ και ου κεκοπιακας TR-Ben AN NA25 ‖ και κεκοπιακες 2814 ‖ και κεκοπιακας 254 2020 2028 2067 ‖ κεκοκιακας και ου κεκμηκας 61^{c} ‖ κεκοπιακας και ου κεκμηκας 61^{mg} TR ‖ *omit f*052 Vict ‖ *lac* 051 2062 2081. Many manuscripts did not separate with a space the letters ουκεκο...

[40] **2:5** txt ερχομαι σοι ℵ A C P 469 1854 2050 2053 2329 2344 2846 it^{gig} vg-am,fu,st,ww,cle syr^{ph} cop^{sa,bo} arm-m arab-e Auct^{Nov} Jer Vict-Tun Apr Beat SBL TH ECM NA28 {\} ‖ ερχομαι σοι ταχυ 046 *f*052 91 93 792 911 922 1006 1424 1611 1734 1828 1841 1888 2065 2081 2351 2814 𝔐 it$^{(ar),t}$ vg-harl syr^{h} slav arab-w Aug^{pt} Prim TR-Scriv,cp,Col,Elz,Bez AN HF BG RP ‖ ερχομαι σοι ταχει 2814 ps-Ambr TR-Eras,Ald,Ste,Ben ‖ *venio tibi citto* vg-harl ‖ ερχομαι ταχυ 2070 2074 geo ‖ *lac* 051 2062. The UBS textual commentary says that the manuscripts which have the word ταχυ - tachu, "quickly," after "I am coming to you," possibly did it because of Rev. 2:16 and 3:11.

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

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

To the Church in Smyrna

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

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

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

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

2:10 μηδὲν φοβοῦ ἃ μέλλεις πάσχειν.[41] 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.

[10]Don't be afraid of any of the things you are about to suffer. Behold,[42] 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.

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

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[41] **2:10a** txt πασχειν א A C P *f*052 469 922 1611 1828 1888 2053 2070 2074 2081 2814 2846 𝔐^{A} Oec TR BG SBL TH ECM NA28 {\} ‖ παθειν 046 91 93 792 911 1006 1424 1734 1841 1854 2050 2065 2329 2351 𝔐^{K} AN HF RP ‖ *lac* 051 2062 2344

[42] **2:10b** txt ιδου א A C P *f*052 792 922 1006 1424 1611 1828 1841 1854 1888 2053 2070 2074 2081 2329 2813 2846 latt syr^{ph} cop arm slav-a arab-e,s Oec TR SBL TH ECM NA28 {\} ‖ ιδου δη 046 91 93 469 911 1734 2065 2351 𝔐^{K} slav-b TR-cp AN [δη] HF BG RP ‖ ιδου γαρ 2050 eth geo arab-w ‖ ιδου δε syr^{h} ‖ *lac* 051 2062.

To the Church in Pergamum

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

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

2:13 Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις[43] Ἀντιπᾶς[44] ὁ μάρτυς μου ὁ πιστός μου,[45] ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.

[13]I know where you live,[46] where Satan's throne is; yet you hold fast to my law and have not denied my faith, even[47] in the days of Antipas my faithful witness[48] who was put to death near you, where Satan lives.

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[43] **2:13a** txt ημεραις A C 1678 2053 2065 2080 2344 it^{ar} vg syr^{ph} cop^{sa,bo} (cop$^{sa1/4}$ ημερα) Ath Chrys Eus Or PsDionAl Tyc Prim Haymo SBL TH ECM♦ NA28 {\} ‖ ημεραις μου 1778 2329 2846 ‖ ημεραις μου εν αις 2050 ‖ ημεραις εν αις ℵ P 922 1611 1854 1888 2070 2074 2081 2814 𝔐^{A} it^{gig,t} arm Andr Areth TR-Scriv,cp,Eras4^{mg},5^{mg},Bez,Elz,Ste,Ben BG RP ECM♦ ‖ ημεραις εμαις 61^{mg} TR-Eras1-5;Ald,Col ‖ ημεραις αις 046 61^{txt} 91 93 469 792 1006 1424 1734 1828 1841 2351 𝔐^{K} syr^{h} eth AN HF ‖ ημεραις μου αις 911 ‖ *lac* 𝔓^{43} 𝔓^{115} 051 2062. The UBS textual commentary says that the longer readings are attempts to bring grammatical concord, that is, adding genitive words or phrases, not understanding that the following name Ἀντιπᾶς (see next footnote) must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the genitive form, "standing in a genitival relationship with ἡμεραις." Though it is true that elsewhere Ἀντιπᾶ is used as the genitive of Ἀντιπᾶς, the Apocalypse of John contains many nouns not in concord with their clauses as to case.

[44] **2:13b** txt ἀντιπᾶς latt$^{-not\ harl}$ geo slav-a arab-e SBL NA28 {\} ‖ ἀντίπας 046 *f*052 91 469 911 1611 1854 1888 2053 2070 2074 2081 2329 2344 2814 TR AN BG RP TH ECM♦ ‖ αντιπας ℵ* C P ‖ αντειπας ℵ^{2} A ‖ ἀντεῖπας 1006 1734 1828 2351^{vid} 2846^{vid} syr^{hmss} cop ECM♦ ‖ ἀντείπας 792 ‖ ἀντεῖπασ 2050 ‖ ἀντ εἶπας 93 ‖ ἀντ εἴπας 1424 ‖ *antiquis* vg-harl ‖ *Antipax* it^{gig} ‖ *Antiphas lips* Prim ‖ αντι παντων syr^{ph} ‖ *omit* syr^{hmss} cop^{sa,bo} eth arm ‖ *lac* 𝔓^{43} 𝔓^{47} 051 2030 2062 2256 2302. The reading of syr^{ph}, (Philoxeniana Syriac, 6th century, the oldest Syriac MS of Revelation), shows that the Syriac was a translation from the Greek and not the other way around. You see, the name Αντιπας, to the translator who did not know it was a proper name, looks like two words, "anti" and "pas," which would mean "against" "all." (The oldest Greek manuscripts were all capitals, with no spaces in between words or sentences, and no punctuation.) The Polyglot Syriac also has "against all," or something like "in conflict with all" in Syriac. Other Syriac MSS have something about a showing being done ("in front of all"). The Harclean Syriac, 7th century, just doesn't deal with it but omits it, as do several of the other translations into other languages, the Coptic, Ethiopic, Armenian, and Arabic. And instead of ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστός μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, arm1 has "all who are witnesses faithful who for my sake died among you."

[45] **2:13c** txt μου ος A C 2050 2053 2351 syr^{h} cop^{sa} geo arab-e,s Eus Or SBL TH♦ NA28 {\} ‖ ος ℵ P 046 *f*052 91 93 469 792 911 1006 1424 1611 1734 1828 1854 1888 2074 2329 2344 2814 2846 cop^{bo} arm slav-b TR AN HF BG RP TH♦ ECM ‖ *omit* 2070 ‖ οτι πας μαρτυς [μου] πιστος 2081 syr^{ph} ‖ *lac* 051 2062. This is a second μου, so it does not change how the whole phrase about Antipas is translated; ie., you still translate it "my faithful witness."

[46] **2:13d** txt οιδα που 𝔓^{43vid} ℵ A C P *f*052 1854 2050 2053 2329 2344 2846 latt syr^{ph} cop eth arm slav-a arab-e Prim Jer Tyc2 Apr ps-Ambr TR-Ben SBL TH ECM NA28 {\} ‖ οιδα τα εργα σου και που 046 91 93 469 792 911 922 1006 1424 1611 1734 1828 1841 1888 2065^{c} 2070 2074 2081 2351 2814 𝔐 syr^{h} geo slav-b arab-s,w TR AN HF BG RP ‖ οιδα τα εργα σου και την 2065* ‖ *lac* 𝔓^{115} 051 2062.

[47] **2:13e** txt μου και A C *f*052 1854 2050 2053 2329 2344 2846 it^{ar} vg syr^{ph} cop^{sa,bo} TR AN [και] SBL TH ECM♦ NA28 {\} ‖ μου ℵ P 046 91 93 469 792 911 922 1006 1424 1611 1734 1828 1841 1888 2065 2070 2074 2081 2351 2814 𝔐 it^{gig,t} vg^{ms} syr^{h} arm arab-e,s,w Prim Beat TR-cp,Ben,Ste^{mg} HF BG RP

2:14 ἀλλ᾽ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν[49] τῷ Βαλὰκ[50] βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι·

[14]But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat[51] idol sacrifices and to commit sexual immorality.

2:15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν[52] Νικολαϊτῶν ὁμοίως.

[15]So also in the same way you have some who hold to the teaching of the Nicolaitans.[53]

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

[16]Repent therefore.[54] Otherwise I am coming to you soon, and will fight against them with the sword of my mouth.

ECM♦ ‖ *lac* $\mathfrak{P}^{43}$ $\mathfrak{P}^{115}$ 051 2062

[48] **2:13f** Exactly the same phrase used earlier in 1:5, ο μαρτυς ο πιστος, about Jesus Christ himself, only now it is Christ speaking about Antipas, and he adds the word "my"- my faithful martyr.

[49] **2:14a** txt εδιδασκεν (imperf) $\mathfrak{P}^{115vid}$ א A C P ƒ052 1611 1854 2050 2053 2065 2074 2081 2329 2814 2846 vg AndrCaes Oec TR SBL TH ECM NA28 {\} ‖ (pres) arm4 ‖ εδιδαξεν (aor) 046 91 93 469 911 922 1006 1424 1734 1828 1841 1888 2070 2351 $\mathfrak{M}^{K}$ TR-cp AN HF BG RP ‖ *lac* $\mathfrak{P}^{43}$ 051 2062.

[50] **2:14b** txt τω βαλακ A TR-Ben RC SBL TH ECM♦ NA28 {\} ‖ τω βαλαακ C 1854 ‖ εν τω βαλααμ τον βαλακ P $\mathfrak{M}^{A}$ AndrCaes ‖ εν τω βαλααμ τον βαλαακ 2081 AndrCaes ‖ εν τω βαλακ 2814 TR-Eras,Ste,Ald,Col ‖ τον βαλακ $\aleph^{2}$ ƒ052 91 469 922 1006 1424 1611 1734 1828 1841 1888 2053 2351 TR-Scriv,Elz,Bez,cp AN HF BG RP ECM♦ ‖ τον βαλαακ 93 792 911 2050 2065 2070 2074 2081 2329 2846 ‖ βαλαακ 046 ‖ *omit* $\aleph^{*}$ ‖ *lac* $\mathfrak{P}^{115}$ 051 2062.

[51] **2:14c** txt φαγειν א A C P ƒ052 1611 1854 2050 2053 2065 2074 2081 2329 2344 2814 2846 latt syr^{ph} cop^{sa} eth arm slav-a arab-s,w Oec Or Prim TR BG SBL TH ECM NA28 {\} ‖ και φαγειν 046 91 93 469 792 911 922 1006 1424 1734 1828 1841 1888 2070 2351 $\mathfrak{M}^{K}$ vg^{ms} syr^{h} cop^{bo} geo slav-b arab-e AN HF RP ‖ *lac* 051 2062.

[52] **2:15a** txt των νικολαϊτων א P ƒ052 91 469 792 911 922 1006 1424 1841 2050 2053 2065 2070 2074 2081 2329 2344 2351 2814 2846 $\mathfrak{M}^{A}$ Oec TR AN BG RP TH ECM♦ NA28 [των] {\} ‖ νικολαϊτων A C 046 93 1611 1734 1828 1854 1888 $\mathfrak{M}^{K}$ syr^{h} HF RC SBL ECM♦ ‖ *lac* 051 2062.

[53] **2:15b** txt ομοιως א A C 046 61* 91 93 469 792 911 1006 1424 1611 1734 1828 1841 1854 1888 2050 2053 2065 2070 2074 2329 2344 2351 2846 latt> syr geo slav-b arab-e,s TR-cp AN HF BG RP SBL TH ECM NA28 {\} ‖ ομοιως ο μισω P 35 2081 2919 $\mathfrak{M}^{A}$ vg-lips[4] slav-a ‖ ο μισω ƒ052 61^{mg} 2814 arm TR ‖ "whom I hate" arab-w ‖ *omit* 922 $cop^{sa,bo}$ eth Vict Apr^{vid} ‖ *lac* $\mathfrak{P}^{115}$ 051 2062. The group of manuscripts ƒ052 is descended from an ancient uncial that predates א, so here we have essentially four variants, with the first two probably the underlying earliest branches: ομοιως (A), ὅ μισω (ƒ052), and then the conflation of the two, and omission.

[54] **2:16** txt μετανοησον ουν A C 046 91 93 469 792 911 922 1006 1424 1611 1734 1828 1841 1854 1888 2050 2070 2344 $\mathfrak{M}^{K}$ syr^{ph} cop arm-c arab-e TR-Ben AN HF RP SBL ECM♦ NA28 {\} ‖ "therefore, seek those who repent" arab-w ‖ "and now, repent" eth ‖ μετανοησον א P ƒ052 2053 2065 2074 2081 2329 2351 2814 2846 $\mathfrak{M}^{A}$ latt syr^{h} cop^{sams} geo slav-a arab-s Oec Prim TR BG TH ECM♦ ‖ *omit verse* Apr ‖ *lac* 051 2062

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

[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 ὅμοιοι 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 ἔσχατα πλείονα τῶν πρώτων.

[19]I know your works and love and faith and service, and your perseverance, how your last[55] works are greater than your first.[56]

2:20 ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς[57] τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους, πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.

[20]But I have against you[58] that you tolerate that woman[59] Jezebel, who calls herself a prophetess and teaches, and leads my servants astray, to commit sexual immorality and to eat things sacrificed to idols.

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[55] **2:19a** txt τα εσχατα 61* 2081^{c} *rell Gr.* latt syr cop eth arm geo slav arab-e,s TR-cp,Ben,Ste^{mg} AN HF RP SBL TH ECM NA28 {\} ‖ και τα εσχατα 61^{mg} 2026 2029 2053 2059 2081* 2186 2814 2919 Oec TR BG ‖ τα πρωτα και 2026 ‖ *omit* 792 arm1 ‖ *lac* 𝔓^{43} 𝔓^{115} 051 522 1774 1893 1918 2022 2030 2062 2091 2256 2350 2429.

[56] **2:19b** The five traits in this list are not stated as one clause, but two clauses. The trait perseverance is set apart into a separate phrase and new train of thought by the possessive pronoun σου - sou appearing with it again after it not being present with the previous three traits. Then the και following it is meant to connect the next phrase with it in a Semitic "and" of explanation, ie., "that is." Or: "and I know your perseverance, how your last works are greater than your first." There are several, and possibly many, other examples of this in the apocalypse.

[57] **2:20a** txt αφεις ℵ* A C P 046 91 93 469 792 922 1424 1734 1828 1854 1888 2053 2065 2074 2344 2351 2846 vg-am,fu,st,ww,cle slav arab-w Epiph Oec TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ αφησ 2329 ‖ αφ__ς 2070 ‖ αφιης 911 1006 1841 2081^{c} arm^{Tisch} ‖ *teneret* Tert ‖ αφηκας ℵ^{2} 1611 2050 vg-harl syr cop geo arab-e,s ‖ εᾷς TR ‖ ποθεις *f*052 2020 Oec ‖ *omit* οτι αφεις 2081* 2814 ‖ *lac* 051 2062. We see that when MS 2814 is lacking, the TR has its own translation of Latin.

[58] **2:20b** txt κατα σου A C P 046 *f*052 91 93 469 792 911 922 1006 1424 1611 1734 1828 1841 1854 1888 2053 2070 2329 2344 2351 2814 2846 it^{ar} vg-am,fu,dem,tol,harl,lips^{5},st,ww syr^{h} cop eth arm-c geo slav arab-w Oec Tert Ps-Ambr Tyc2 TR-cp HF BG RP SBL TH ECM NA28 {\} ‖ κατα σου πολυ ℵ 2050 2065 2081^{c} 𝔐^{A} it^{gig} vg^{mss} syr^{ph} arm-m arab-s ‖ κατα σου ολιγα vg-cle,lips^{4,6} Haymo TR AN ‖ κατα

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

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

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

[22]Behold, I am casting her onto a bed, along with the ones committing adultery with her, for an affliction of great magnitude, unless they repent of her works.[60]

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

[23]And her children I will destroy in death; and all the churches will know that I am He who searches minds[61] and hearts, and that I will pay to each of you according to your works.

σου πολλα 2074 2081^{c2} Prim Cypr Ambr ‖ κατα σου ολιγα πολυ 2026 ‖ κατα την γυναικα 2081^{c1} ‖ *omit* σου οτι αφεις 2081* ‖ *lac* 051 2062. See endnote #4. NOTE: in MS 2026, ολιγα is at the end of one page, and πολυ starts the next page.

[59] **2:20c** txt την γυναικα ℵ C P *f*052 922 1611 2050 2053 2081 2329 2344 2814 2846 it^{ar,gig,t} vg cop^{sa,bo} arab-e Epiph Oec Tyc Beat Tert Ambr TR SBL TH ECM NA28 {B} ‖ την γυναικα την 2026 eth ‖ την γυναικα σου 046 91 93 469 792 911 1006 1424 1734 1828 1841 1854 1888 2065 2070 2074 2351 𝔐^{K} syr arm geo slav arab-s Cypr Prim AN HF BG RP ‖ την γυναικα σου την A 141 TR-cp ‖ "the woman who is called Jezebel" arab-w ‖ *lac* 051 2062. The editorial committee of the UBS Greek New Testament says that the reading with σου "appears to be the result of scribal confusion arising from the presence of several instances of σου in verses 19 and 20." There are four instances of σου in the 1 1/2 verses preceding, to be exact.

[60] **2:22** txt εργων αυτης "her works," ℵ C P 046 *f*052 91 93 469 911 922 1006 1424 1611 1734 1828 1841 1888 2050 2053 2351 2846 𝔐 it^{gig} vg-fu,tol,harl^{Z},lips5,st,ww syr^{h} cop eth arm-m slav-b arab-w Tert Tyc Beat Haymo Areth TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {A} ‖ εργων αυτων "their works," A 792 1854 2065 2070 2074 2081 2329 2344 2814 it^{ar,t} vg-am,harl^{T},dem,lips4,6,cle syr^{ph} arm-c geo slav-a arab-e,s Andr Cypr Ambr Apr Prim TR ‖ *omit* εκ των εργων αυτης cop$^{bo^{mss}}$ ps-Ambr ‖ *lac* 051 2062

[61] **2:23** The Greek says "νεφρους," 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.

2:24 ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατίροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες[62] οὐκ ἔγνωσαν τὰ βαθέα[63] τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος·

[24]And to the rest[64] 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 ἄχρι[65] οὗ ἂν ἥξω.

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

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

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

2:27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται,

[27]and he will rule them with a rod of iron, shattering them to pieces like pots of clay,[66]

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[62] **2:24a** txt οιτινες *rell. extant Gr.* vg-*rell.* syr cop eth arm Prim Beat TR-cp,Ben AN HF BG RP SBL TH NA28 {\} ‖ οσοι 2037 2074 ‖ και οιτινες vg^{cl} TR. See endnote #4.

[63] **2:24b** txt βαθεα (acc pl of βαθυς) A C 046 *f*052 91 93 469 792 911 922 1006 1424 1611 1734 1828 1841 1854 1888 2070^{txt} 2351 2846 𝔐^{K} TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ βαθη (acc pl of βαθος) ℵ P 2050 2053 2065 2070^{com} 2074 2081 2329 2344 2814 𝔐^{A} AndrCaes TR ‖ *lac* 051 2062.

[64] **2:24c** txt τοις λοιποις ℵ^{2} A C P 046 *f*052 91 93 469 792 911 922 1006 1424 1611 1734 1828 1841 1854 1888 2053 2065 2070 2074 2081 2344 2351 2814 2846 it^{gig} vg-am,fu,dem,harl,lipss,st,ww,cle syr cop eth arm4 arab-w Beat Tyc Prim TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH NA28 {\} ‖ τοις εν λοιποις ℵ* ‖ τοις εν τοις θυατηροις λοιποις 2050 ‖ και τοις λοιποις 2329 ‖ και λοιποις vg^{mss} TR ‖ *lac* 051 2062. See endnote #4.

[65] **2:25** txt αχρι ου αν ηξω ℵ C 2329 2351 SBL TH ECM ‖ αχρι ου εαν ηξω 1611 2053 ‖ αχρις ου αν ηξω P 792 1828 1888 2065 2070 2074 2081 2814 TR AN HF BG RP NA28 αχρι[ς] {\} ‖ αχρισου αν ηξω 922 ‖ αχρις αν ηξω 1678 1778 2050 ‖ εως ου αν ηξω A 241 2681 ‖ αχρις ου ελθω 469 2846 ‖ αχρις οταν ηξω 2080 ‖ αχρις ου ανοιξω 046 91 93 911 1006 1424 1734 1841 ‖ ου 1854 ‖ *lac* 051 2062 2344. The ανοιξω 046 reading means "until such time I will open." The HF edition, Hodges & Farstad, would normally align with 046 1424 1734, which they footnote as M^{a}. It appears this reading was caused by itacism in later Greek, whereby the οι in ανοιξω changed to an "ee" sound and the η in αν ηξω had also changed from what it had been in ancient Greek to an "ee" sound; thus αν ηξω and ανοιξω came to sound the same: "aneexo." See long endnote on this variant which discusses the phonology of αχρι ου versus αχρις ου.

[66] **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 συντριβησεται - suntribēsetai, future tense, passive voice. All other Greek manuscripts have it present tense, including the oldest manuscripts such as ℵ A C 1854 2050 *pc* it^{gig} cop^{sa,bo}). You could also render this phrase, "shattering them like pieces of pottery." But it is customary to make it reminiscent of the better known versions of Psalm 2:9, which verse it indeed is supposed to be reminiscent of, according to the next verse. See also Psalm 149:4-9.

2:28 ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.

[28]even as I also have received from my Father;[67] and I will give to him the morning star.

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

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

Chapter 3

To the Church in Sardis

3:1 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα[68] τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ.

[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[69] τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·

[2]Be watchful, and strengthen the things that remain, which are about to die.[70] For I have not found your works complete before my God.[71]

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[67] **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.

[68] **3:1** txt επτα πνευματα ℵ C P 046 ƒ052 91 93 469 911 922 1006 1611 1424 1734 1828 1841 1854 1888 2050 2053 2065 2070 2074 2081 2329 2344 2351 2814 2846 latt syr cop eth arab-w TR-Scriv,Col,Elz,Bez,Ben,cp AN HF BG RP SBL TH ECM NA28 {\} ‖ επτα πνευμα A arm α 4 ‖ πνευματα τα 2919 TR-Eras,Ald,Ste ‖ επτα χαριτας arm$^{2\ 3}$ ‖ *lac* 051 0169 2062

[69] **3:2a** txt στηρισον (2nd sing imper act of "strengthen") A C P 91 93 469 911 1006 1424 1678 1841 2053 2351 2846 latt syr^{ph} cop^{bo} (cop^{sa} arm-m) eth geo slav-a Areth^{mss} AN BG RP SBL TH ECM NA28 {\} ‖ στηριξον (same as στηρισον, diff dialect) ℵ 046 1778 1828 1888 2050 2065 2070^{com} 2080 2081 2814 (cop^{sa} arm-m) Areth^{txt} TR ‖ στῆσον 1854 ‖ στειριζων 2329 ‖ στηριζων 922 ‖ τηρησον (2nd sing aor imper act of "keep") 792 1611 1734 2070^{txt} 2074 2344 𝔐^{K} syr^{h} slav-b HF ‖ *lac* 051 0169 2062.

[70] **3:2b** txt εμελλον αποθανειν ℵ A C P ƒ052 1828* 1854 1888 2050f 2053^{txt} 2329 2814^{c} 2846 𝔐^{A} latt syr^{h} cop eth arm-m slav-a SBL TH ECM NA28 {\} ‖ μελλει αποθανειν 61^{mg} TR ‖ ημελλον αποθανειν 2351 ‖ ημελλεν αποθανειν 922 2053^{com} TR-Ben ‖ εμελλον αποθνησκειν 88 2074* AN ‖ μελη αποθνησκειν 2074^{c} ‖ εμελλες αποθανειν syr^{ph} ‖ "otherwise you will die" cop^{bo} arm1 ‖ εμελλες αποβαλλειν 91 469 911 1611 2070 2138 geo slav-b TR-cp HF ‖ εμελλες αποβαλειν 35 792 2065 BG ‖ ημελλες αποβαλλειν 046 61* 93 1006 1424 1734 1828^{c} 1841 𝔐^{K} syr$^{h\,mg\,mss}$ RP ‖ *omit* arab-w ‖ *omit* α εμελλον αποθανειν ου γαρ ευρηκα σου τα εργα πεπληρωμενα 2081 2814* ‖ *lac* 051 2062. There are a large number of other variants in the late minuscules. The exact TR reading is not attested, but is in agreement in essential meaning with the NA28. This passage and its variants hark back to John 15, and the vine and the branches. See endnote for full apparatus.

[71] **3:2c** txt θεου μου (my God) ℵ A C P 046 ƒ052 91 93 241 469 911 922 1006 1424 1611 1828 1841 1854 1888 2050 2053 2065 2070 2074 2329 2344 2351 2846 it^{gig} vg syr^{h} cop eth arm-m geo slav-b arab-e,w,s^{mg} Beat Tyc TR-cp,Ben,Steph^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ θεου (God) 792 2081 2814 𝔐^{A} syr^{ph} cop$^{sa\,ms}$ arm-c arab-s^{T} Prim TR ‖ κυριου του θεου 254 slav-a ‖ κυριου του θεου μου 35 ‖ *lac* 051 2062

3:3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ὡς κλέπτης, καὶ οὐ μὴ γνῷς[72] ποίαν ὥραν ἥξω ἐπὶ σέ.

[3]Remember therefore how you received and how you heard, and maintain that, and repent. Now then, if you are not watchful, I will come[73] like a thief, and you will not know at what hour I will come upon you.

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

[4]But you do have a few names in Sardis who have not defiled their garments, and they will walk with me in white,[74] because they are worthy.

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.

[5]He who overcomes in this way[75] shall be dressed in garments of white, and I will never wipe his name out of the book of life, and I will confess his name before my Father and before his angels.

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

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

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[72] **3:3a** txt γνως (2nd sing aor subj act) A C P 91 469 922 1611 1854 2053 2065 2074 2081 2814 2846 𝔐A TR BG RP SBL TH ECM NA28 {\} ‖ γνωσῃ (2nd sing aor fut act) ℵ 046 ƒ052 93 792 911 1006 1424 1734 1828 1841 1888 (2050 γνωσει) 2070 2329 2351 𝔐K AN HF ‖ γνωσεις 2344 ‖ *lac* 051 2062. There is not much difference in meaning between the two variants. Both can be translated as an English future, since in NT Greek the subjunctive and future were often interchangeable. If one really tried to translate the difference here, the subjunctive reading might be translated, "I will come like a thief, and you would not know at what hour I will come upon you." But since the verbs before and after it are future, it should be translated as an English future either way. This fact though that the verb in question is preceded and followed by a future tense verb, probably explains why some copyists changed it to a future form, to conform it to the rest of the sentence.

[73] **3:3b** txt ηξω A C P ƒ052 1611 1854 2053 2074 2081 2329 2351 2814 vg-fu,dem,tol,harl,st,ww,lips5 cop arm-c eth geo slav-a arab-s,w Tyc TR-Ben SBL TH ECM NA28 {\} ‖ ηξω επι σε ℵ 046 91 93 469 792 911 922 1006 1424 1734 1828 1841 1888 2050 2065 2070 2344 2846* 𝔐K it vg-am,cle,lips4,6 syr copsams arm-m slav-b arab-smg Beat TR AN [επι σε] HF BG RP ‖ ηξω επι σου 2846c ‖ ηξω σοι Areth Oec ‖ *lac* 051 2062. The words επι σε are also found at the end of this same verse in almost all MSS.

[74] **3:4** Or "in brightness." Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; I Timothy 6:16;

[75] **3:5** txt ουτως ℵ* A C ƒ052 93 792 1006 1424 2065 2329 2344 2351 2846 latt syrph,h copsa,bo arm-m eth geo arab-e,w Prim AN BG SBL TH ECM NA28 {B} ‖ ουτος ℵ2 P 046 91 469 911 922 1611 1734 1828 1841 1854 2053 2070 2074 2081 𝔐 arab-s Andr TR HF RP ‖ αυτος 2050 ‖ *lac* 051 2062. This could also be translated, "he who overcomes shall be so dressed in white." That is, dressed like those mentioned previously.

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,[76] ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει·

7"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:[77]

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

8'I know your works, (behold, before you I have provided an open door, which[78] no one is able to close) how you have little power, yet have kept my word, and have not denied my name.

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[76] **3:7a** txt την κλειν Δαυίδ SBL TH ‖ την κλιν ΔᾹΔ A C ‖ την κλειν δα̅δ 1678 1778 2080^{txt} ‖ την κλειν του Δαβίδ HF ‖ την κλειν του δαυιδ geo Hipp Or TR-cp,Ben BG RP ECM-δα(υι)δ ‖ την κλειν του Δαυΐδ 94 AN ‖ κλιν του ΔᾹΔ א* ‖ την κλιν του ΔᾹΔ א² ‖ την κλειν του ΔᾹΔ 046 ‖ την κλειν του δα̅δ P 82 93 241 469 627 792 911 920 1006 1734 1828 1841 1862 1888 2053 2070 2080^{c} 2351 ‖ την κλειδα του δα̅δ 2065 2074 2846 ‖ την κλειδα δα̅δ 1611 1854 2329 ‖ τας κλεις δα̅δ syr^{ph} Tyc. *Partim* ‖ τας κλεις του οικου δα̅δ cop^{bo} ‖ την κλειν του οικου δα̅δ eth Apr ‖ την κλειδα ᾄδου 2050 ‖ την κλῆδα του ἄδου 922 ‖ την κλειν του ᾄδου arm 1,2,3 ‖ την κλειν του κηπου arm4 ‖ την κλειδα του Δαβίδ TR ‖ *lac* 051 2030 2062. The UBS committee selected the reading without the article, because according to Josef Schmid, p. 87, proper names in Revelation are generally anarthrous. The difference between the readings with and without the article is untranslatable into English. As for the other readings, the UBS committee says that those witnesses replaced David with the other readings in order to heighten the clarity of the symbolism.

[77] **3:7b** ο ανοιγων και ουδεις κλειει και κλειει και ουδεις ανοιγει TR ‖ ο ανοιγων και ουδεις κλεισει και κλειων και ουδεις ανοιγει P SBL TH ECM♦ NA28 {\} ‖ ο ανοιγων και ουδεις κλεισει και κλειων και ουδεις ανοιξει 469 1678 1828 1888 2050 2344 2846 AN ECM♦ ‖ ο ανοιγων και ουδεις κλειει και κλειων και ουδεις ανοιγει 1611 1854 2053 2065 2081 ‖ ο ανοιγων και ουδεις κλεισει κλειων και ουδεις ανοιξει 1778 2080 ‖ _ ανοιγων και ουδεις κλισει κλειω̅ και ουδεις ανοιγει A ‖ ο ανυγων και ουδεις κλισει και κλιᾳ και ουδε εις ανοιγει C* ‖ ο ανυγων και ουδεις κλισει και κλιων και ουδε εις ανοιγει C¹ ‖ ο ανοιγων και ουδεις κλεισει αυτην ει μη ο ανοιγων και ουδεις ανοιξει 046 82 93 911 1006 1841 2070 2138 HF BG RP ‖ και ανυγων και ουδις κλισει και κλειω̅ και ουδις ανυξει א* ‖ και ανυγων και ουδις κλισει και ουδις ανυξει א^{2a} ‖ και ανυγων και ουδις κλισει και κλειω̅ και ουδις ανυξει א^{2b} ‖ ο ανοιγων και ουδεις κλησει και κλειων και ουδεις ανοιξει 2329 ‖ ο ανοιγων και ουδεις κλειση αυτην ειμι ο ανοιγων 792 ‖ ο ανοιγων και ουδεις κλεισει αυτην και κλειων και ουδεις ανοιγη ει μη ο ανοιγων και ουδεις ανοιξει 2351 ‖ ο ανοιγων και ουδεις ανοιξει 1424* ‖ ανοιγων και ουδεις κλειει και κλειει και ουδεις ανοιγει arm ‖ 'no one shall shut, and he shuts and no one opens' arm4 ‖ ο ανοιγων και ουδεις κλειει κλειων και ουδεις ανοιγει syr^{ph} ‖ "If he should open there is not any who will be able to shut; if he should shut there is not any who will be able to open" cop^{sa} ‖ "and there is no one who opens, and there is no one who closes, except him." eth ‖ *lac* 051 2062. See endnote for fuller list of variants.

[78] **3:8** txt ην ουδεις 61^{txt} *rell. Gr.* vg syr eth arm arab-w Or Prim TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ και ουδεις 1611 2028 2029 2033 2037 2046 2052 2054 2083 2186 2814 TR ‖ και ην 61^{mg} ‖ ουδεις 1424 1626 2053 2495 cop ‖ *lac* 𝔓¹¹⁵ 051 0169 1918 2022 2030 2032 2062 2091 2256.

3:9 ἰδοὺ διδῶ[79] ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ[80] ἠγάπησά σε.

[9]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.

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

[10]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.[81] Hold fast to what you have, so that no one takes away your reward.

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[79] **3:9a** txt διδω (subj) A C syr^{ph} SBL TH NA28 {\} ‖ δωσω (fut) vg cop^{bo} Prim ‖ διδωμι (pres) P 046 ƒ052 91 93 911 1006 1424 1611 1734 1828 1841 1854 2053 2065 2070 2074 2329 2351 𝔐 it^{gig} syr eth arm-m geo slav arab-e,s Tyc TR AN HF BG RP ECM ‖ διδομι 2050 ‖ διδομοι 922 ‖ δεδωκα (perf ind) א 2846 ‖ εδωκα 2344 ‖ λεγω arm1 ‖ *lac* 051 2062. The NA28 has the reading in the subjunctive as are ποιησω and γνωσιν later in this verse in all Greek texts, and the other editions have the present indicative after here. The subjunctive can act as a future. The present tense also can mean future, even as we have in English, "Behold, I am giving..." can mean I will be giving in the future. For all we know, the Latin and Bohairic could have translated the Greek aorist subjunctive to a future in their languages as well. Here we have a situation where the versions are not definitive as to which Greek reading they came from. The English translations based on the present tense reading διδωμι all render it as a future tense verb in English.

[80] **3:9b** txt οτι εγω א A C P ƒ052 469 922 1611 1854 2050 2053 2065 2074 2081 2329 2814 2846 TR AN [εγω] SBL TH ECM NA28 {\} ‖ οτι 046 91 93 792 911 1006 1424 1734 1828 1841 2070 2138 2351 𝔐^{K} vg^{ms} arm1 Prim TR-cp HF BG RP ‖ *lac* 051 2062 2344.

[81] **3:11** The Greek word rendered "soon" here is ταχυ (neuter of ταχυς). The King James Version and many other translations render this as "quickly," which is another meaning of ταχυ. Many people think that "quickly" is the correct rendering, because when this Apocalypse document was written, "coming soon" would be a problem since the Lord has not come soon compared to when it was written, according to some people. Jesus says this phrase "I am coming soon" three more times in Revelation, all in chapter 22. Also in that chapter, in verse 10, Jesus says, "Do not seal up the words of the prophecy of this book, because the time is near." I say that this phrase "the time is near" is just as much a problem then, as the phrase "I am coming soon," in the sense that it apparently was not near, going by that same reasoning. So you see, the rendering "I am coming soon" is in agreement with what Jesus says in Rev 22:10 that the time is near for the fulfillment of the prophecy of this book.

3:12 ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ[82] τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ
ἐξέλθῃ ἔτι, καὶ γράψω ἐπ᾽ αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως
τοῦ θεοῦ μου, τῆς καινῆς Ἰερουσαλήμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ
θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

12He who overcomes, I will make him a pillar in the temple of my God, and he will never depart outside anymore, and I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which 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.

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

To the Church in Laodicea

3:14 Καὶ τῷ ἀγγέλῳ τῆς ἐν 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 origin 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.[83] I would rather you were either hot or cold.

3:16 οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε[84] ζεστὸς οὔτε ψυχρός, μέλλω[85] σε ἐμέσαι ἐκ
τοῦ στόματός μου.

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

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[82] **3:12** txt ναω א A C P 046 ƒ052 91 93 469 792 922 1424 1611 1734 1828 1854 1888 2050 2053 2065 2070 2074 2081 2329 2344 2351 2814 2846 𝔐 vg syr cop^{sa} arab-w Or Areth Oec TR-Scriv,Eras,Steph1550,Beza1598,Ben,cp,Ald,Col AN HF BG RP SBL TH ECM NA28 {\} ‖ ναου 𝔓^{115} ‖ οικω 1006 1841 2582 cop^{bo} ‖ λαω TR-Steph4,Elz1624,1633,Beza1565,1582 ‖ ονοματι 911 920 1859 1872 2027 ‖ *omit* εν τω ναω arm4 ‖ *lac* 051 88 1918 2022 2030 2032 2062 2091 2256.

[83] **3:15** The Greek says "cold or hot." But that is not idiomatic in English. In English we always say "hot or cold."

[84] **3:16a** txt ουτε ζεστος ουτε ψυχρος א* C 046 93 1611 1678 1828 2065 2074 2080 2329 AN SBL TH ECM NA28 {\} ‖ ουτε ζεστος ει ουτε ψυχρος א^{c} ‖ ου ζεστος ουτε ψυχρος 91 469 911 922 1006 1424 1734 1841 2053 2351 TR-cp HF BG RP ‖ ουτε ψυχρος ουτε ζεστος A P 2846 cop^{sa} it^{ar} vg syr^{ph} Vic Apr TR ‖ ου ψυχρος ουτε ζεστος 2344 ‖ ουτε ψυχρος ει ουτε ζεστος 2050 ‖ *omit* και ουτε ζεστος ουτε ψυχρος 792 1778 2070 it^{gig} eth arm Prim Salv ‖ *lac* 051 2062.

[85] **3:16b** txt μελλω σε εμεσαι εκ του στοματος μου TR AN HF BG RP SBL TH ECM NA28 {\} ‖ μελλω σε εμεσαι και ελεγχω σε εκ του στοματος μου ƒ052 ‖ παυσε του στοματος σου א* ‖ μελλω σε εμιν εκ του στοματος μου א^{2} ‖ ελεγχω σε 2329 ‖ εμμεσαι 046* 469 2065 ‖ αιμεσαι 1888 2019 2053 ‖ εμαισαι 2053^{cmg} ‖ εμαισε C 104 2053^{com} ‖ εμεσε 792 ‖ εμεσειν 1854 ‖ εν μεσω 2053*^{txt} ‖ εκμεσαι 2042 ‖ απο for εκ 1006 1841 ‖ σου for μου cop^{bo} ‖ *lac* 051 88 2030 2062.

3:17 ὅτι λέγεις ὅτι[86] Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδὲν[87] χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ὁ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός,

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

3:18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου, καὶ κολλύριον[88] ἐγχρῖσαι[89] τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.

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

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

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

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

[20]Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in[90] to him and dine with him and he with me.[91]

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[86] **3:17a** txt οτι πλουσιος A C *f*052 91 469 911 922 1611 1888 2050 2329 2814 it^{gig} vg syr arm-m slav-a arab-s Tyc TR AN SBL TH NA28 {\} ‖ πλουσιος ℵ P 046^{c} 93 792 1006 1424 1734 1828 1841 1854 2053 2065 2070 2074 2081 2344 2351 2846 𝔐 arm-c Epiph Hipp Cypr TR-cp,Ben,Ste^{mg} HF BG RP ECM ‖ *omit* 046* ‖ *lac* 051 2062.

[87] **3:17b** txt ουδεν (acc) A C 1854 2053 2081 arm4 Beat ps-Aug-Spec SBL TH NA28 {\} ‖ ουδενος (gen) ℵ P 046 *f*052 91 93 469 922f 1006 1424 1611 1734 1828 1841 2050 2065 2070 2074 2329 2344 2351 2846 𝔐 syr^{ph,h} TR AN HF BG RP ECM ‖ *lac* 051 2062. One would not translate these much differently if at all. Perhaps, "have need for nothing" versus "have need of nothing." But the fact is, translators might just as well translate both of the variants as "have need of nothing." The New Testament Greek manuscripts are full of this kind of insignificant variance.

[88] **3:18a** txt κολλυριον ℵ C *f*052 91 93 469 922 1006 1611 1734 1828 1841 2329 2846 TR-Ste^{mg} AN HF RP TH ECM ‖ κολυριον 046 2065^{com} ‖ κολλουριον A P 911 1854 2050 2065^{txt} 2070 2081 2344 2351 Oec TR BG SBL ‖ κολλ[ο]υριον NA28 {\} ‖ κουλλουριον 2053 2138 cop^{bo} ‖ κουλουριον 2074 ‖ κωλυριον 792 ‖ *omit* 1424 ‖ *lac* 051 2062. According to BDF §42(4), κολλύριον is a word which Greek imported from Latin, in which the spelling was *collurium*. Thus the earlier, original spelling in Greek would have been κολλύριον. The vowel υ - "upsilon" in Attic Greek was originally pronounced like the u in "prune," but later developed into what in German is represented by ü, and even later in modern Greek, by "itacism" into a long e sound in English. "Itacism" was a process by which most of the Greek vowels and dipthongs moved forward and more closed in point of articulation in the mouth. Thus some changed the spelling from υ to ου, I would surmise in an attempt to preserve the original Latin pronunciation.

[89] **3:18b** txt εγχρισαι A C 1778^{com} 2053 2329 2344 cop Oec TR-Ben SBL TH ECM♦ NA28 {\} ‖ ενχρισαι ℵ 2050 ‖ εγχριση 61^{c} 2020 1678 1778^{txt} 2065 2080 2432 ‖ εγχρισον P 469 1854 2074 2081 2814 2846 𝔐^{A} syr slav-a arab-s TR BG ECM♦ ‖ εχρισαι 922 ‖ ινα εγχριση 046 61* 91 93 1006 1424 1611 1734 1828 1841 1888 2070 2351 𝔐^{K} slav-b AN HF RP ‖ ινα χρησης 792 ‖ ινα εγχρισαι 911 ‖ *lac* 051 2062

[90] **3:20a** txt εισελευσομαι A P *f*052 469 922 1611 2050 2053 2065 2074 2081 2814 2846 it^{gig} vg syr^{h} cop eth arm-c arab-s,w Or Oec Tyc TR ECM♦ ‖ και εισελευσομαι ℵ 046 0169 91 93 792 911 1006 1424 1734 1828 1841 1854 1888 2329 2344 2351 𝔐^{K} syr^{ph} arm-m geo slav arab-e MacSym TR-cp AN HF BG RP SBL TH ECM♦ NA28 [και] {\} ‖ και ελευσομαι 2070 ‖ *lac* C 051 2062.

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

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

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

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

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[91] **3:20b** This sounds like the same man who wrote the gospel of John. Compare John 14:3,20,23; 15:4

Chapter 4

The Throne in Heaven

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

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

4:2 εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος,

[2]Immediately I was in the Spirit; and behold, there was situated in heaven a throne, and on the throne someone sitting.

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

[3]And the one sitting[92] was like jasper stone and carnelian[93] in appearance. And an aura[94] encircles the throne, like emerald in appearance.

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[92] **4:3a** txt και ο καθημενος ℵ A P 046 0169 93 792 922 1611 1678 1778 1828 1852 2050 2329 2351 2846 latt syr cop eth geo slav-a Bas TR SBL TH ECM NA28 {\} ‖ *omit* 91 469 911 1006 1424 1734 1841 1854 1888 2053 2065 2070 2074 2080 2081 2344 2814 𝔐 arm slav-b arab-e,s,w TR-cp AN HF BG RP ‖ *lac* C 051 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. The TR and NA28 represent the earliest reading by far, so one wonders if later copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA28 reading, after v. 2 having just said, “someone sitting” already, is very Johannine in style.

[93] **4:3b** Greek, σάρδιον - sárdion. Some also render this as Sardius. The English word carnelian is derived from the Latin root *carn*, from which we get *carnal* and *carnivore* and *carne*, and was named that because the stone was flesh-colored. The Oxford dictionary defines carnelian as a flesh-colored, deep red, or reddish-white variety of chalcedony.

[94] **4:3c** This is from the Greek word ἶρις - îris, which can mean rainbow or halo. Webster's second definition of aura is: "a luminous radiation: Nimbus." I didn't like rainbow, since the rainbow by definition includes the whole spectrum of colors, whereas this phenomenon is only green. Halo is possibly suitable; it's just that the English reader is accustomed to it being only something around the heads of holy people or saints in art. But halo is also used in astronomy.

4:4 καὶ κυκλόθεν τοῦ θρόνου θρόνους[95] εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθημένους περιβεβλημένους ἱματίοις λευκοῖς,[96] καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

[4]And in a circle around the throne are twenty-four thrones, and on those thrones, twenty-four[97] elders[98] dressed in white robes, and on their heads crowns of gold.

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

[5]And from the throne come flashes and sounds and thunderings.[99] And there are seven flaming torches burning before the throne, which are the seven spirits of God,

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[95] **4:4a** txt θρονους (א) A ƒ052 1828 1888 2053 2846 slav-b Bas TH ECM♦ NA28 {\} ‖ θρονοι 046 P 91 93 469 792 911 922 1006 1424 1611 1734 1841 1854 2050 2065 2070 2074 2081 2329 2344 2351 2814 𝔐 slav-a TR AN HF BG RP SBL ECM♦ ‖ *lac* C 051 0169 2062. Codex Sinaiticus (א) skips the words επι τους θρονους εικοσι τεσσαρας (homoioteleuton) and picks up again with πρεσβυτερους. See the image of this pericope at http://images.csntm.org/. (It is near the top of the 4th column, line 10, last word of the line has ⲑⲣⲟⲛⲟⲩⲥ then picks up the next line with ⲉⲓⲕⲟⲥⲓ ⲧⲉⲥⲥⲁⲣⲉⲥ as the entire 11th line.) This makes it impossible to tell whether the θρονους on 4th column ending line ten was meant to be the first instance or the second instance in the verse.

[96] **4:4b** txt ιματιοις λευκοις A P 2065 2074 ‖ εν ιματιοις λευκοις 046 91 93 469 792 911 922 1006 1424 1611 1734 1828 1841 2053 2070 2081 2344 2351 2814 2846 syrh slav Bas Chrys GregNy PsIgn ThdMop TR AN HF BG RP SBL TH ECM NA28 {\} ‖ εν λευκοις א ƒ052 1854 2050 2329 arm-m ‖ *omit* περιβεβλημενους εν ιματιοις λευκοις arab-w ‖ *lac* C 051 2062. The versions lat syrph cop eth arm-c geo arab-e,s are indeterminate as to inclusion of εν, since they would translate it the same with or without εν. But later Greek lost the dative case, and began to use helper words to indicate dative. For this reason I think that the reading without the word εν was original.

[97] **4:4c** txt

θρονους			εικοσι τεσσαρας	P 911 922 2065 SBL TH NA28 {\}
θρονους			εικοσιτεσσαρας	TR-Ben
θρονους			κδ	2074 2081 2814 TR-Eras1,2,3,Ald,Col ECM♦
θρονους		τους	εικοσι τεσσαρας	1006 1734 1841 2351 AN HF RP ECM♦
θρονους		τους	εικοσιτεσσαρας	91 469 1611 2846
θρονους		τους	κδ	046 93 1424 1828 1888
θρονους				ƒ052 792 2329
θρονους			εικοσι και τεσσαρας	syrph
θρονους	ειδον	τους	εικοσι τεσσαρας	BG
θρονους	ειδον	τους	εικοσιτεσσαρας	TR-cp
θρονους	ειδον	τους	εικοσι και τεσσαρας	TR-Scriv,Ste,Elz,Bez,Eras5
θρονους	ειδον	τους	κδ	TR-Eras4
κδ θρονους			κδ	2053
εικοσι τεσσαρας θρονους				A 2050 2344
εικοσιτεσσαρας θρονους				1854
		omit		א
		lac		C 051 2062.

[98] **4:4d** Are the 24 elders like those of 1 Chronicles 24:7-18, or are they the 12 apostles of the Lamb, plus the 12 patriarchs of Israel?

[99] **4:5** Many phrase this as "flashes of lightning and peals of thunder." Compare Exodus 19:16

4:6 καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῷα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν·

[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,[100] full of eyes, front and back.

4:7 καὶ τὸ ζῷον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῷον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῷον ἔχων[101] τὸ πρόσωπον[102] ὡς ἀνθρώπου,[103] καὶ τὸ τέταρτον ζῷον ὅμοιον ἀετῷ πετομένῳ.

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

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[100] **4:6** The Greek word rendered "living being" is ζῷον - zōion, which is defined in the BAGD lexicon as follows: "Living thing or being, to denote beings that are not human and yet not really animals of the usual kind."

[101] **4:7a** txt ζωον εχων (masc) A 046 922 1006 1424 1734 1828 2081 2329 2344 2351 Ir SBL TH NA28 {\} ‖ ζωον εχον (neut) ℵ P *f*052 91 93 469 911 1611 1841 1854 1888 2053 2065 2070 2074 2814 2846 𝔐 lat TR AN HF BG RP ECM ‖ ζωον 792 eth arm-m ‖ *lac* C 051 2062. The neuter form of the verb, εχον, agrees in gender with ζῷον.

[102] **4:7b** txt το προσωπον ℵ A P *f*052 469 911 1611*vid* 1854 2050 2053 2065 2074 2081 2329 2814 2846 TR AN BG SBL TH ECM NA28 {\} ‖ προσωπον 046 91 93 922 1006 1424 1611c 1734 1828 1841 1888 2070 2344 2351 Ir HF RP ‖ *omit* 792 ‖ *lac* C 051 2062.

[103] **4:7c** txt ως ανθρωπου A 2344 it^{ar} vg syr^{ph} Ir^{lat} AN SBL TH ECM♦ NA28 {\} ‖ ως προσωπον ανθρωπου cop^{sa} ‖ ανθρωπου (Ezek. 1:10 LXX) 046 91 93 469 911 1006 1424 1611c 1734 1828 1841 1888 2065 2070 2351 Ir HF RP ‖ ως ανθρωπος P 922 1611*vid* 1778 1854 2050 2053 2074 2081 2329 2814 2846 syr^{h} TR BG ECM♦ ‖ ως ο ανθρωπος 2080 ‖ ως ομοιον ανθρωπω ℵ ‖ ως προσωπος υιου ανθρωπου cop^{bo} ‖ *illegible* 1678 ‖ *omit* 792 ‖ *lac* C 051 2062.

4:8 καὶ τὰ τέσσαρα ζῷα, ἓν καθ’ ἓν αὐτῶν ἔχων[104] 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.

[8]And the four beings, every one of them has six wings each, which are covered completely around with eyes, even inward. And they take no rest day or night, continually saying, "Holy, holy, holy[105] is the Lord God Almighty, who was and who is and who is to come."

4:9 καὶ ὅταν δώσουσιν[106] τὰ ζῷα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου[107] τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

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

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[104] **4:8a** txt εχων (nom sing masc pres part) A 922 1006 1828 1854 1888 2081* 2329 2814 (Cass Vict *habentes*) SBL TH NA28 {\} ‖ εχον (nom&acc sing neut pres part) 046 91 93 911 1424 1734 1841 2053 2065 2070 2081^{c} 𝔐 TR-cp,Ben,Eras4,5^{mg} AN HF BG RP ECM ‖ ειχον (1st sing & 3rd pl imperf) ℵ lat (*habebant*) TR ‖ εχοντα (acc sing masc part *or* nom pl neut part) P *f*052 469 1611 2050 2344 2351 2846 ‖ εχει (3rd sing pres ind) 2074 ‖ “it was” syr^{ph,h} cop^{sa} ‖ *lac* C 051 2062. Most of these differences are barely translatable. Note that the KJV and the NIV, translating from different texts, render both of their respective Greek readings as "had." The NIV treated the present participle as what they considered the relative time, and made the relative time past. Some might translate the same participle with a present-tense English verb, which I tend to do, because John in the context is speaking in the present tense placing himself at the time he is actually seeing these things. The only reading that is truly present tense or any other tense by inflection is the present indicative form εχει, which no edition has followed. In NT Greek, the only verbs that tell time are those in the indicative mood, and participles are not in the indicative mood, because they have no mood. Participles do tell kind of action – continous, punctiliar or combined, but they do not tell past, present or future.

[105] **4:8b** txt αγιος *x 3* ℵ^{2} A P 469 792 911 922 1006 1611 1778 1841 1854 2050 2053 2074 2080 2081 2329 2344 2351 2814 2846 latt syr cop arm eth geo slav arab-e,s,w Ephr PsCaes Tert Prim Fulg Vict Apr Beat TR AN RP SBL TH ECM NA28 {\} ‖ αγιος *x 9* 046 91 93 1424 1828 1888 2070 arab-s^{mg} TR-cp HF BG ‖ αγιος *x 8* ℵ* 452 ‖ αγιος *x 7* 1678 (*contra fam*) Oec^{com} ‖ αγιος *x 6* 1734 ‖ *lac* C 051 0169 2062 2138. There are also scattered, minuscules that read αγιος 1 time, 2 times, 4 times, 13 times. There is a more full apparatus at end of document. Wilbur Pickering says “The manuscript evidence is badly divided here, but I take it that two of the three main lines of independent transmission, including the best one, have “holy” nine times, instead of three. Surely it is more likely that ‘nine’ would be changed to ‘three’ than vice versa. In fact, try reading “holy” nine tines in a row out loud—it starts to get uncomfortable! Since in the context the living ones are repeating themselves endlessly, the “nine’ is both appropriate and effective. Three ‘holies’ for each member of the Trinity.”

[106] **4:9a** txt δωσουσιν A P 469 1611 1678 1778 2050 2344 2814 2846 latt syr^{h} slav-b TR SBL TH ECM♦ NA28 {\} ‖ δωσωσιν ℵ 046 922 1678^{comp} 1854 2065 2074 2080 2081 2351 𝔐^{A} ECM♦ ‖ δωσιν 91 93 792 911 1006 1424 1734 1841 1888 2070 𝔐^{K} slav-a TR-Col AN HF BG RP ‖ δωση 1828 ‖ δωσει 2053 TR-cp ‖ εδωκαν 2329 syr^{ph} arm Prim ‖ *3rd pl imperf subj act* arab-w ‖ *lac* C 051 2062

[107] **4:9b** txt του θρονου P 046 91 792 911 922 1006 1424 1611 1678 1734 1778 1828 1841 1888 2053 2065 2070 2074 2081 2329 2351 2814 𝔐 TR AN HF BG RP ECM ‖ τω θρονω ℵ A 93 469 1854 2050 2080 2344 2846^{c} SBL TH NA28 {\} ‖ *omit* 2846* ‖ *lac* C 051 2062.

4:10 πεσοῦνται 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,

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

4:11 Ἄξιος εἶ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου εἰσιν καὶ ἐκτίσθησαν.

[11]"You are worthy, our Lord and our God, to receive glory and honor and power, for you[108] created all things, and for your purpose they exist[109] 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.

[1]And I saw upon the right hand of the one sitting on the throne a scroll, written on inside and back,[110] sealed up with seven seals.

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

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

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

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

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[108] **4:11a** The use of the pronoun συ makes the fact that he is the one, emphatic; i.e., “for you are the one who created all things, and it is for your purpose that they exist...”

[109] **4:11b** txt εισιν (pres) P 922 1854 1888 2050 2065 2074 2081 2344 2814 syr^{h} cop^{sa} eth arm-c Andr TR BG ‖ *3rd pl perf ind act* arab-w ‖ ησαν (*imperf*) ℵ (A) 91 93 469 792 911 1006 1424 1611 1734 1841 2053 2070 2846 it^{ar,gig,t} vg syr^{ph} geo slav arab-e Apr^{mss} $^{acc\ to\ Prm}$ Beat ps-Ambr AN HF RP SBL TH ECM NA28 {A} ‖ εγενοντο (aor mid) 2329 arm ‖ ουκ ησαν (question- "were they not...?") 046 ƒ052 1828 ‖ ησαν και εισιν arm4 ‖ *omit* εισιν και 2019 Varim Fulgent Prim ‖ *lac* C 051 2062

[110] **5:1** txt εσωθεν και οπισθεν A 1611* 1828^{c} 2070 2081 2329 2344 2814 syr^{h} Chrys Eus Or Cyp Cass TR SBL TH NA28 {\} ‖ εμπροσθεν και οπισθεν ℵ cop^{sa} Or (conformed to LXX Ezekiel 2:10- τα εμπροσθεν και τα οπισω) ‖ εσωθεν και εξωθεν P 046 ƒ052 91 93 469 792 911 922 1006 1424 1611^{c} 1734 1828* 1841 1854 2050 2053 2065 2070 2074 2351 2846 𝔐 it^{ar,gig} vg syr^{ph} cop^{bo} arm eth geo slav arab-e,s,w Hipp Or Vict-Pett Apr Beat Aphraates Hil Oec Prim Ps-Ambr TR-cp,Col,Ste^{mg} AN HF BG RP ECM ‖ *lac* C 051 2062. The UBS textual commentary says that after codices came to be used, the terminology for scrolls seemed strange, thus the change to the Majority Text reading. Here is an example that may show how Codex A contains an older text in Revelation.

5:4 καὶ ἔκλαιον πολὺ ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

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

5:5 καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυίδ, ἀνοῖξαι τὸ βιβλίον καὶ τὰς ἑπτὰ[111] σφραγῖδας αὐτοῦ.

[5]Then one of the elders is saying to me, "Do not weep. Look, the Lion of the tribe of Judah, the Root of David, he has overcome, so as to open the scroll and[112] the seven seals of it."

5:6 Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζῴων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτά, οἵ εἰσιν τὰ ἑπτὰ[113] πνεύματα τοῦ θεοῦ ἀποστελλόμενα 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.[114]

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

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

5:8 καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῷα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων,

[8]And when he had taken the scroll, the four living beings and the twenty-four elders fell down before the Lamb, each one holding a lyre[115] and a golden bowl filled with incenses, which are the prayers of the saints,

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[111] **5:5a** *omit* επτα 792 1611 2057 2070 2344 latt syr^{ph} cop^{bo} eth arm Jer Oros

[112] **5:5b** txt και A P 046 *f*052 91 93 469 792 911 922 1006 1424 1611 1734 1828 1841 1854 2050 2053 2065 2070 2074 2081 2329 2351 2814 2846 it vg-am,fu,tol,harl,st,ww syr^{h} cop arab-w Oec Or AN HF BG RP SBL TH ECM NA28 {\} ‖ και λυσαι ℵ 2344 vg-cle,dem,lipss syr^{ph} Hipp Apr Cypr Jer Oros TR ‖ *lac* C 051 2062

[113] **5:6a** txt τα επτα $\mathfrak{P}^{24}$ ℵ 046 91 93 792 911 922 1424 1734 1828 1854 1888 2053 2065 2070 2074 2329 2351 2846 it^{gig,h} vg-cle,am^{mg},dem,tol,harl^{mg} syr cop geo arm arab-e,s,w Ir^{lat} Clem^{vid} Hipp Oec Cyp Maternus Tyc Greg-Elv Fulg Prim Beat Oec TR AN HF BG RP SBL TH NA28 [επτα] {C} ECM♦ ‖ τα A P *f*052 469 1006 1611 1841 2050 2814 it^{ar} vg-am*,fu,harl*,st,ww eth Ir^{arm} Apr Andr^{bav} TR-Eras1,2,3;Ald,Col ECM♦ ‖ *lac* C 051 2062 2081.

[114] **5:6b** Zechariah 4:10

[115] **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.

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

[9]and began singing a new song, saying: "You are worthy to take the scroll, and to open the seals of it, because you were slain, and thereby purchased some[116] for God with your blood out of every tribe and language and people and nation!"

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

[10]"And you made them[117] into a kingdom[118] and priests to our God, and they will reign[119] on the earth."

The English word "harp" is no more accurate a rendering here than guitar, since a harp today is usually a 6 foot tall instrument mainly used with orchestras, whereas a guitar is a portable, personal instrument, more like here in Revelation than is a harp. Thus, "guitar" would be a more accurate rendering than "harp."

[116] **5:9** txt ηγ. τω θεω A syr cop^{samss} eth arab-e,s Lach Tisch Weiss WH RC SBL NA28 {A} ‖ ηγ. τω θεω ημας ℵ P 046 *f*052 91 93 1006 1424 1611 1734 1841 2053 2074 2351 2846 𝔐 cop^{samss,bo} geo slav-b (*saved us*- arab-w) Andr^{a,p} Areth Eustr Treg vnSod Vog Bov [Merk] TR-Scriv,cp,Eras4,5,Ste,Bez,Elz AN HF BG RP TH ECM ‖ ηγ. τω θεω ημων 911 ‖ ηγ. ημας τω θεω 792 469 922 1828 1888 2050 2344 it^{ar,gig} vg arm-m slav-a Hipp; Cypr Matern Aug Varim Fulg Prim Beat ‖ ηγ. ημας 2065^{txt} [has τω θεω in mg.] 2070 2814 vg-harl Ir$^{lat\,vid}$ TR-Eras1,2,3;Ald,Col,Ben ‖ *omit* θεω *to* τω θεω in v. 10 1854 (*homoioteleuton*) ‖ *omit* τω θεω ημας εν τω αιματι σου εκ πασης φυλης και γλωσσης και λαου και εθνους 2329 ‖ *lac* 𝔓^{24} 𝔓^{115} C 051 2062 2081. See endnote for full accounting of variants. The TR reading in v. 10 of ἡμας - "us" and βασιλευσομεν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμας, "us," they created a conflict with v. 10 where it says "you have made αὐτοὺς - "them" into a kingdom and priests, and βασιλευσουσιν "they" will reign. As the text stands in the TR/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA28, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote for Dr. Robinson's exact words.) 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.

[117] **5:10a** txt αυτους (all Greek mss but 792, 1773, 2329, 2436) vg-am,st,ww syr cop^{bo} eth arm geo slav-b arab-s,w Andr; Cypr Matern TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {A} ‖ ημας 792 it^{ar,gig} vg-fu,dem,harl,lipss,cle cop^{sa} arab-e Varim Prim Beat Tyc TR ‖ τω θεω ημας 2329 ‖ *omit* 1773 2436 slav-a Hipp ‖ *lac* C P 051 1384 1854$^{ht.}$ 2030 2062. See endnote #4.

[118] **5:10b** txt βασιλειαν και ιερεις A *f*052 469 1611*^{vid} 1854 2050 2074 2329 2846 latt syr^{hmgmss} cop^{sa,bo} eth arm-m Hipp SBL TH ECM♦ NA28 {\} ‖ βασιλεις και ιερεις 046 91 93 792 911 1006 1424 1611^{c} 1734 1841 2053 2065 2070^{vid} 2081 2351 2814 𝔐 syr^{h} geo slav arab-e,s,w Oec TR AN HF BG RP ECM♦ ‖ βασιλειαν και ιερατειαν ℵ 2344 ‖ βασιλειαν και ιερεις και βασιλεις syr^{ph} ‖ *lac* C P 051 2062

[119] **5:10c** txt βασιλευσουσιν ℵ P 91 93 792 922 1006 1424 1734 1828 1854 2050 2053 2074 2081* 2344 2351 2814 𝔐^{A} it^{gig} vg-am,fu,tol,harl,lips5,st,ww syr^{ph} cop^{sa,bo} arm-m geo slav arab-w Areth Hipp Oec Andr; Cyp Matern Fulg TR-Ben,Ste^{mg} AN HF BG RP TH ECM NA28 {A} ‖ βασιλευουσιν A 046

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

11And I looked, and I heard[120] the voices of many angels circled around the throne, and of the living beings and of the elders, and the number of them was ten thousand times ten thousand and thousands upon thousands,

5:12 λέγοντες φωνῇ μεγάλῃ, Ἄξιός ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

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

5:13 καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς[121] καὶ ἐπὶ τῆς θαλάσσης,[122] καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

13And every creature that was in heaven, and on the earth, and under the earth, and[123] 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!"[124]

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*f*052 911 1611 1841 2065 2070 2081^{c} 2329 2846 𝔐^{K} (it^{ar}) syr^{h} TR-cp SBL ‖ βασιλευσομεν vg-cle,dem,lips4,6 arm-c Prim Beat TR ‖ *infinitive* arm α. ‖ *omit* και βασιλευσουσιν επι της γης ps-Ambr ‖ *lac* C 051 2062. See endnote #4.

[120] **5:11** txt ηκουσα A P 046* *f*052 792 1611* 2053 2074 2081 2329 2351 2814 2846 𝔐^{A} lat cop^{bo} eth arab-e,s,w Cass½ TR SBL TH ECM♦ NA28 {\} ‖ ηκουσα ως ℵ 046^{c} 91 93 469 911 922 1006 1424 1611^{c} 1734 1828 1841 1854 2050 2065 2070 2344 𝔐^{K} syr^{ph,h} cop^{sa} geo Cass½ Fulg AN [ως] HF BG RP ECM♦ ‖ *lac* C 051 2062.

[121] **5:13a** txt και υποκατω της γης A P 046 *f*052 91 93 469 922 1006 1424 1611 1734 1841 2074 2081 2351 2814 2846 it^{ar,gig} vg-am,harl,st,cle cop^{sa} syr^{ph,h} eth arm-m geo slav arab-e,w Fulg Cass Prim TR AN HF BG RP SBL TH ECM NA28 {\} ‖ *omit* ℵ 911 1828 1854 2050 2053 2070 2329 2344 vg-fu,ww cop^{bo} arm-c ‖ *lac* C 051 2062.

[122] **5:13b** txt και επι της θαλασσης A P 046 91 93 469 911 922 1006 1611 1734 1828 1841 2050 2053 2065 2070 2074 2329 2351 2846 it^{ar} TR AN HF BG RP SBL TH ECM NA28 {\} ‖ και επι θαλασσης 1424 ‖ και επι την θαλασσαν *f*052 ‖ και της θαλασσης cop^{sa} ‖ και τα εν τη θαλασση ℵ syr^{ph,h} cop^{bo} arm eth arab-e,s,w ‖ *Et in mari* it^{gig} Prim Cass ‖ *Et quae sunt in mari* vg ps-Ambr ‖ *Et quae est in mari* Fulg ‖ *Et quae in mari* Beat ‖ *lac* C 051 2062.

[123] **5:13c** txt και ℵ *f*052 792 1611* 2065 2074 latt syr^{h} cop$^{sa,bo^{pt}}$ arm eth geo arab-e,s,w Prim Cass Beat Andrew^{a} SBL NA28 {B} ‖ εστιν και A 91 93 469 911 922 1006 1424 1611^{c} 1734 1841 1854 2070 2329 2344 2846 𝔐^{K} syr^{ph} cop$^{bo^{pt}}$ slav-b AN HF RP TH ECM♦ ‖ α εστιν και P 046 2050 2814 𝔐^{A} it^{c,dem,div,haf} vg slav-a Andr; Fulg$^{1/2}$ TR BG ECM♦ ‖ α και Beatus ‖ οσα εστι και 1828 2053f 2351 Andr^{c} Fulg$^{1/2}$ ‖ σα ἔστι και 2053 ‖ *lac* C 051 2062. The UBS textual commentary: "In order to provide a verb for the relative clause (with or without an additional relative pronoun), after θαλασσης some witnesses read εστιν, και..., others read α εστιν, και, and still others read ὅσα εστιν, και. The text which seems to have given rise to these modifications is simply και..."

[124] **5:13d** txt αιωνων ℵ A P 469 922 1006 1611 1828 1841 1854 2050 2053 2070 2329 2344 2351 2846 it^{ar,gig} vg syr^{ph,h} cop^{sa,bo} arab-e Prim TR AN SBL TH ECM NA28 {\} ‖ αιωνων αμην 046 *f*052 91 93 911 1424 1734 2065 2074 2081 2814 𝔐 cop^{sams} eth arm geo slav arab-s Hipp HF BG RP ‖ *lac* C 051 2062. This variant is related to the following footnote. It looks like the word Ἀμήν here was a

5:14 καὶ τὰ τέσσαρα ζῷα ἔλεγον, Ἀμήν· καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.

[14]And the four beings were saying "Amen."[125] And the elders fell down and worshiped.[126]

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later addition, and then when copyists or editors realized that v. 14, where it said the four living beings were saying Amen, that that was redundant, since v. 13 already said, "every creature in heaven, etc." said Amen, they then made the v. 14 modifications to the verb, and / or added the article, as, "το αμην." See endnote with full collation of this variant in combination with the next one.

[125] **5:14a** txt ζωα ελεγον αμην א A P ƒ052 1006 1611 1828 1841 1854 2050 2065 2081 2351 2814 2846 lat syr^{h} arm geo arab-e TR AN SBL TH ECM NA28 {\} ‖ ζωα λεγουσιν αμην 2053 ‖ ζωα ελεγον το αμην 922 2344 ‖ ζωα λεγοντα το αμην 046 91 𝔐^{K} syr^{ph} cop [το] slav-b HF BG RP ‖ *omit* 93 911 2329 ‖ *lac* C 051 2062. See endnote with full collation of this variant in combination with the previous one.

[126] **5:14b** txt προσεκυνησαν (all extant Greek manuscripts except 69^{c} 1854 2045*) vg-am,fu,dem,harl,lips6,st,ww syr^{ph,h} cop^{sa,bo} arm eth arab-w Apr ps-Ambr Cass TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ *omit* 1854 ‖ προσεκυνησαν ζωντι εις τους αιωνας των αιωνων 69^{c} 2045* vg-cle,lips4,5 Prim Haymo TR ‖ *lac* C 051 88 1384 1704 2022 2030 2062 2078 2091. See endnote #4.

Chapter 6

The Seven Seals

6:1 Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζῴων λέγοντος ὡς φωνὴ[127] βροντῆς, Ἔρχου.

[1]And I watched as[128] the Lamb opened the first of the seven seals. And I heard one of the four living beings saying in a thunderous voice, "Come."[129]

6:2 καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ᾽ αὐτὸν ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ.[130]

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

6:3 Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζῴου λέγοντος, Ἔρχου.

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

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[127] **6:1a** txt φωνή 046 91 93 469 792 911 1006 1611 1734 1828 2070 2074 𝔐 slav TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ φωνη A C 2138 ‖ φωνῇ 2329 2351 2846 geo ‖ φωνης P 2081 2814 TR-rell. ‖ φωνην א 1778 1424 1854 2053 2065 2344 it^{gig} vg arm ‖ Ἔρχου, ως φωνη βροντης. 2074 ‖ *omit* ως φωνη βροντης 94 ‖ *lac* 051 2050 2062.

[128] **6:1b** txt οτε א A C P ƒ052 93 911 922 1006 1611 1828 1841 1854 2074 2081 2329 2814 $𝔐^{A}$ it^{gig} vg-dem syr cop slav-a arab-e ps-Ambr Prim Beat TR SBL TH ECM NA28 {\} ‖ οτι 046 91 469 792 1424 1734 1888 2065 2070 2351 2846 $𝔐^{K}$ vg-am,fu,tol,harl,st,ww,cle arm-c geo slav-b arab-w TR-cp,Ste^{mg} AN HF BG RP , "and I saw that the Lamb opened..." ‖ και οτε φησιν ειδον οτι ηνοιξε "and when he is speaking I saw that he opened" 2053 ‖ *lac* 051 2050 2062. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, οτε is written.

[129] **6:1-2** txt ερχου 2 και (ε)ιδον και ιδου A C P ƒ052 1006 1611 1841 2053 2065 2074 2081 2351 2814 2846 vg-am,fu,harl,st,ww arm Andrew TR-cp AN BG SBL TH ECM NA28 {\} ‖ ερχου 2 ειδον και ιδου cop^{sa} ‖ ερχου 2 και ειδον. ιδου cop^{bo} ‖ ερχου και ιδε 2 και ιδου 046 91 93 792 911 1424 1734 1828 1888 2070 2329 𝔐 (it^{ar}) vg^{mss} Vict-Pett Prim Beat Tyc HF RP ‖ ερχου και ειδον 2 και ιδου 2351^{txt} ‖ ερχου και βλεπε 2 και ειδον και ιδου TR ‖ ερχου και ιδε. 2 και ειδον και ιδου א 469 (922) 2344 it^{gig} vg-cle $syr^{h with*}$ ‖ ερχου ιδε 2 και ειδον και ιδου TR-Ben ‖ ερχου 2 και ιδου 1854 2351^{mg} ‖ ερχου και ιδε. 2 και ειδον. ιδου eth ‖ ερχου και ιδε. 2και ηκουσα και ειδον, και ιδου syr^{ph} ‖ "come and see. 2 I went and behold" arab-w ‖ *lac* 051 2050 2062.

[130] **6:2** txt και ινα νικηση A C P 046 ƒ052 93 469 792 911 1424 1734 1854 1888 2070 2074 2081 2329 2351 slav AndrCaes Areth TR AN BG RP SBL TH ECM NA28 {\} ‖ και ινα νικησει 91 922 2814 ‖ ινα νικηση 1006 1611 1828 2053 2846 lat syr^{h} arm arab-e ‖ και ενικησεν (aor ind) א 2344 $cop^{sa^{mss},bo}$ arab-s ‖ και ενικησεν και ινα νικηση syr^{ph} ‖ *lac* 051 2050 2062

6:4 καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ᾽ αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ[131] τῆς γῆς καὶ ἵνα ἀλλήλους σφάξωσιν,[132] 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.

6:5 Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζῴου λέγοντος, Ἔρχου. καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ᾽ αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

[5]And when the third seal was opened, I heard the voice of the third being saying, "Come." And I looked,[133] and behold, a black horse, and the one sitting on it holding a pair of scales in his hands.

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

[6]And I heard a voice as if[134] in the midst of the four beings, saying, "A quart of wheat for a day's wage, or three barley loaves[135] for a day's wage. And don't you damage the oil or the wine."

6:7 Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζῴου λέγοντος, Ἔρχου.

[7]And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come." [136]

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[131] **6:4a** txt εκ ℵ* C P 046 91 93 469 911 1006 1424 1611 1734 1828^{z} 1841 1854 1888 2065 2070 2074 2329 2351 2846 it^{ar,gig} vg arm TR-cp,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ επι 2344 AndrCaes^{mss} ‖ απο 792 922 1828^{txt} 2053 2814 AndrCaes Oec TR ‖ *omit* A *f*052 2081 TR-Ben ‖ *omit* εκ της γης ℵ^{2} AndrCaes^{txt} ‖ *lac* 051 2050 2062. (See footnote on 16:17c.)

[132] **6:4b** txt σφαξωσιν (punctiliar) ℵ P 046 *f*052 91 93 911 922 1006 1424 1611 1734 1828 1841 1854 1888 2053 2065 2070 2081 2344 2351 2846 TR AN HF BG RP ECM ‖ σφαξουσιν (continuous) A C 792 2329 SBL TH NA28 {\} ‖ κατασφαξωσι 2074 ‖ σφαγξωσιν 459 ‖ σφαζωσι 469 2814 ‖ *lac* 051 2050 2062.

[133] **6:5** txt (ε)ιδον A C P *f*052 922 1006 1611 1841 2053 2065 2074 2081 2814 2846 vg-am,fu,st,ww cop^{bo} arm arab-w Andr TR-cp,Ben AN BG SBL TH ECM NA28 {B} ‖ ιδε 046 91 93 792 911 1424 1734 1828 1888 2070 2329 2344 𝔐^{K} it^{ar} vg-harl,cle syr^{hmgmss} eth geo slav arab-e,s Areth Tyc HF RP ‖ βλεπε και ειδον TR ‖ ιδε και ειδον ℵ 469 syr^{h} Prim ‖ *omit* 1854 2351 it^{gig} syr^{ph} cop^{sa} ‖ *lac* 𝔓^{24} 051 2050 2062.

[134] **6:6a** txt ως φωνην ℵ A C P *f*052 1854 2065 2081 2344 2351 vg Areth SBL TH ECM NA28 {\} ‖ ως φωνης 2329 ‖ ω φωνην AN [ω] ‖ φωνην 046 91 93 911 922 1006 1424 1611 1734 1828 1841 2053 2070 2074 2814 2846 𝔐^{K} syr cop eth arm slav-b arab-s Areth Oec Prim Beat TR HF BG RP ‖ φωνης 469 ‖ *lac* 𝔓^{24} 𝔓^{115} 051 2050 2062

[135] **6:6b** txt κριθων (pl) ℵ A C P 1006 1611 1841 1854 2053^{txt} 2081 2329 2814 2846 Oec SBL TH ECM NA28 {\} ‖ κριθης (sg) 046 *f*052 91 93 469 911 922 1424 1734 1828 1888 2053^{com} 2065 2070 2074 2344 2351 Oec 𝔐^{K} TR AN HF BG RP ‖ *lac* 𝔓^{24} 𝔓^{115} 051 2050 2062

[136] **6:7-8** txt ερχου και ειδον και ιδου 𝔓^{24vid} A P *f*052 922 1006 1611 1841 2065 2074 2081 2814 2846 vg-am,fu,st,ww syr^{ph} cop^{sa,bo} arm Andr TR-cp,Ben AN BG SBL TH ECM NA28 {B} ‖ ερχου ειδον και ιδου C 2053 ‖ ερχου και ιδου 1854 2329 2351 ‖ ερχου και ιδε και ιδου 046 91 93 792 911 1424 1734

6:8 καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ ὁ Θάνατος,[137] καὶ ὁ ᾅδης ἀκολουθεῖ μετ᾽ αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

[8]And I looked, and behold, a pale green horse, and the one who is sitting on[138] it, his name is Death, and Hades is trailing after him;[139] and authority is given them[140] 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 σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς[141] 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[142] that they were bearing.

1828 1888 2070 𝔐^{K} it^{gig} vg-harl,dem,tol,cle syr^{hc} Beat HF RP ‖ ερχου και ιδε και ειδον και ιδου א 469 it^{ar} ‖ ερχου και βλεπε και ειδον και ιδου TR ‖ "Come and see. Then I looked and behold" arab-w ‖ "Come and see. And I saw" syr^{h*} ‖ "I came to see you." eth (acc. Walton's PG) ‖ *lac* 051 2050 2062. See endnote #4.

[137] **6:8a** txt ο θανατος P 046 ƒ052 91 93 469 792 922 1424 1734 1828 2074 2081 2329 2344 2814 Oec Or TR AN HF RP SBL TH ECM NA28 [ο] {\} ‖ ο αθανατος A ‖ θανατος א C 911 1006 1611 1841 1854 2053 2065 2070 2846 arm-m geo BG ‖ *lac* 051 2050 2062

[138] **6:8b** The preposition for "on," ἐπάνω, is different with this rider than the first three, ἐπ'. When you read this version of the prepositional phrase out loud, this one has a more grave sound to it. It is longer and more spelled out.

[139] **6:8c** txt ακολουθει μετ αυτου A? 2053^{com} 2065 2074 2081 cop^{sa,bo} slav-a Vic TR BG ‖ ακολουθει οπισω αυτου syr^{h} ‖ ηκολουθει μετ αυτου A? C P 922 1611 AN SBL TH ECM NA28 {\} ‖ ηκολουθει οπισω αυτου ƒ052 2329 ‖ ακολουθησει^{μετ} αυτου 2053^{txt} ‖ ηκολουθει αυτω א 046 91 93 469 792 911 1006 1424 1734 1828 1841 1854 1888 2070 2344 2351 2846 lat syr^{ph} geo arm-m slav-b arab-w HF RP ‖ ακολουθει αυτω arab-e,s ‖ *lac* 𝔓^{24} 051 2050 2062

[140] **6:8d** txt αυτοις א A^{vid} C P ƒ052 469 1006 1611* 1841 2053 2065 2074 2081 2344 2814 2846 vg^{mss} cop^{sa,ms} Oec TR SBL TH ECM NA28 {\} ‖ αυτω 046 91 93 792 911 922 1424 1611^{c} 1734 1828 1854 2070 2329 2351 𝔐^{K} lat syr cop arm eth slav arab-w Prim TR-cp,Ben,Ste^{mg} AN HF BG RP ‖ *lac* 𝔓^{24} 051 2050 2062.

[141] **6:9a** txt ψυχας A C 046 91 93 792 911 922 1006 1424 1611 1734 1828 1854 1888 2053 2070 2074 2329 2351 latt syr eth arm-m geo slav-b arab-e,s,w nub Eustr Oec TR AN HF RP SBL TH ECM♦ NA28 {\} ‖ ψυχας των ανθρωπων א P ƒ052 469 2065 2081 2344 2814 2846 cop slav-a BG ECM♦ ‖ *lac* 051 2050 2062

[142] **6:9b** txt μαρτυριαν א A C P 1006 1611* 1678 1778* 1841 1854 2065 2074 2080 2081 2329 2344 2814 2846 Oec latt cop arm-m eth slav-a arab-e,s TR SBL TH ECM NA28 {\} ‖ εκκλησιαν 1778^{c} 2053 ‖ μαρτυριαν του αρνιου 046 91 93 469 792 911 922 1424 1611^{c} 1734 2070 2351 𝔐^{K} syr arm3 geo slav-b arab-w,s^{mg} TR-cp,Ste^{mg} AN HF BG RP ‖ μαρτυριαν αρνιου 1828^{c} ‖ μαρτυριαν ιησου Beat ‖ μαρτυριαν ιησου χριστου (1:2,20-22) 1828* 1888 cop^{boF*} ‖ μαρτυριαν αυτου arm 4. α. Cypr Prim ‖ *lac* 051 2050 2062

6:10 καὶ ἔκραξαν φωνῇ μεγάλῃ λέγοντες, Ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς;

[10]And they cried[143] 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 ἀναπαύσωνται ἔτι χρόνον μικρόν, ἕως πληρώθωσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτέννεσθαι 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,[144] those about to be killed even as they.

The Sixth Seal

6:12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος 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,

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[143] **6:10** txt εκραξαν א A C 046 91 469 792 911 922 1424 1734 1828 1888 2070 2329 syr^{ph} arm-m geo arab-e,s slav-b TR-cp,Ben,Ste^{mg} AN BG RP SBL TH ECM♦ NA28 {\} ‖ εκραζον P ƒ052 1006 1611 1841 1854 2053 2065 2074 2081 2351 2814 2846 vg syr^{h} arab-w slav-a Eustr Oec TR ECM♦ ‖ εκεκραξαν 93 ‖ *lac* 051 2050 2062

[144] **6:11** txt πληρωθωσιν (aor subj pass) A C 2344 it^{ar,gig} vg syr^{ph} cop^{sa,bo} arm TR-cp,Ben,Steph^{mg} SBL NA28 {\} ‖ πληρωσωσιν (aor subj act) א P 046 ƒ052 91 93 469 911 922 1006 1424 1734 1828 1841 1854 1888 2053^{txt} 2070 2074 2081 2351 2814 2846 𝔐 Eustr Oec TR-Steph^{mg} AN HF BG RP TH ECM ‖ πληρωσονται (fut ind mid) Areth TR-Scriv,Eras,Ald,Col,Bez,Elz,Steph^{txt} ‖ πληρωσουσιν (fut ind act) 792 1611 2053^{com} 2065 2329 Oec ‖ *lac* 051 2050 2062. The UBS textual commentary says: "...although some of the versional evidence may be merely translational, the Committee gave a slight preference to the reading πληρωθωσιν (on the quite rare intransitive sense of the verb see B-A-G, *s.v.* § 6). The reading πληρωσωσιν may have arisen as an error of sight or sound in transcription. The two readings involving the indicative mood, πληρωσονται and πληρωσουσιν, seem to be secondary to the two readings involving the subjunctive mood." See Endnote #4.

6:14 καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἑλισσόμενον,[145] καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

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

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

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

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

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

6:17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;

[17]for the great day of their[146] wrath has come, and who will be able to stand?"[147]

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[145] **6:14** txt ελισσομενον (nom sing neut pres pass part) A C 046 911 922 1006 1424 1828 1841 1888 2053^{txt} 2329 2344 2351 2846 TR-cp,Col,Ben AN BG RP SBL TH ECM NA28 {\} ‖ ειλισσομενον P 1611 2053^{com} 2065 2081 2814 Oec TR ‖ ελισσομενος (nom sing neut pres pass part) **א** *f*052 91 93 469 792 1734 1854 2070^{txt} **𝔐**^{K} HF ‖ ειλισσομενος 2074 ‖ είλῆσθαι, είλιγμόν, ἀνείλϊσϊς 2070^{com} ‖ *lac* 051 2050 2062.

[146] **6:17a** txt αυτων **א** C *f*052 1611 1828 1854 2053 2329 2344 it^{ar,gig} vg syr^{ph,htxt} arm-m Oec SBL TH NA28 {A} ‖ αυτου A P 046 91 93 469 792 911 922 1006 1424 1734 1888 2065 2070 2074 2351 2814 2846 **𝔐** syr^{hmg} cop^{sa,bomss} arm-c eth geo slav arab-s,w TR AN BG RP ECM ‖ *lac* 051 2050 2062

[147] **6:17b** Malachi 3:2, “But who can abide the day of his coming? and who shall stand when he appears?” “Neither their silver nor their gold shall be able to deliver them in the day of Yahweh's wrath.” –Zephaniah 1:18. Zephaniah also tells how it is you can hide from Yahweh’s anger, in 2:3- “Seek ye Yahweh, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Yahweh's anger.” Jesus said the meek shall inherit the earth.

Chapter 7

The 144,000 Sealed

7:1 Μετὰ τοῦτο[148] εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον.

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

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

[2]And I saw another angel rising up from the east,[149] holding the seal of the living God, and he cried out in a very loud voice toward the four angels to whom *the orders* had been given to harm the earth and the sea,

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

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

7:4 καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ·

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

7:5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες, ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,

[5]from 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,

[6]from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh[150] twelve thousand,

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[148] **7:1** txt μετα τουτο A C 1006 1841 1854 2053 2351 2846 latt arm slav-b arab-w SBL TH NA28 {\} ‖ μετα ταυτα cop$^{sa mss}$ ‖ και μετα τουτο ℵ 046 ƒ052 91 93 469 792 911 922 1006 1424 1611 1734 1828 1888 2074 2081 2329 𝔐^{K} syr$^{h mg}$ slav-a arab-e,s Beat AN HF BG RP ECM ‖ και μετα ταυτα P 2065 2070 2344 2814 𝔐^{A} syr$^{ph,h txt}$ cop^{sa,fay} TR ‖ μετα δε ταυτα cop^{bo} ‖ *lac* 051 2050 2062.

[149] **7:2** The Greek phrase is απο ανατολης ηλιου – apò anatolēs hēlíou - "from the rising of the sun." It usually simply means "from the east" since that is where the sun rises. Compare Rev. 16:12.

[150] **7:6** Note that Joseph is represented here twice, as his own name in verse 8 and as his son

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

[7]from 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 ἐσφραγισμένοι.

[8]from 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[151] οὐδεὶς
ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώπιον
τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκάς, καὶ
φοίνικες ἐν ταῖς χερσὶν αὐτῶν·

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

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

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

7:11 καὶ πάντες οἱ ἄγγελοι εἱστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων
καὶ τῶν τεσσάρων ζῴων, καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν
καὶ προσεκύνησαν τῷ θεῷ,

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

[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."

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.

[151] **7:9** txt αριθμησαι αυτον ουδεις **א** A C P *f*052 1006 1611 1854 2081 2351 2814 Chrys Did TR AN SBL TH ECM NA28 {\} ‖ αριθμησαι αυτον ουδε εις 1841 ‖ αριθμησαι αυτους ουδεις 2344 2846 ‖ αριθμησαι ουδεις αυτον 2053 ‖ αριθμησαι ουδεις 046 91 93 469 792 911 922 1424 1734 1828 2070 2074 2329 HF BG RP ‖ *lac* 051 2050 2062

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

[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 καὶ εἴρηκα[152] αὐτῷ, Κύριέ μου, σὺ οἶδας. καὶ εἶπέν μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου.

[14]And I spoke[153] 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 διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς.

[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 οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι,[154] οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῦμα,

[16]No longer will they hunger, neither will they thirst any more, nor will the sun attack them nor any scorching heat.[155]

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[152] **7:14a** txt ειρηκα ℵ A C P 1006 1611 1841 2053 2065 2074 2081 2351 2814 2846 TR AN SBL TH ECM NA28 {/} ‖ ειπον 046 ƒ052 91 93 469 792 911 922 1424 1734 1828 1854 2070 2329 𝔐^{K} HF BG RP ‖ *lac* 051 2050 2062.

[153] **7:14b** This is the first time John speaks. He has been spoken **to** many times before this, but he has not responded verbally until now.

[154] **7:16a** txt διψησουσιν ετι ℵ A 046 91 93 469 911 922 1424 1734 1828 1854 2053^{com} 2070 2074 2351vg cop^{sa} Oec TR-Scriv,Eras4,5;Elz,Bez,Ste AN BG RP SBL TH ECM NA28 {\} ‖ διψησωσιν ετι 1611 2344 ‖ διψησουσιν 052 792 1006 1678 1778 1841 2053^{txt} 2065 2080 2081^{c} 2814 2846 it^{gig} syr^{ph} cop$^{bo^{mss}}$ eth Or TR-Eras1,2,3;Ald,Col ‖ διψησωσιν P 2081* ‖ ετι 2329 ‖ *lac* C 051 2050 2062.

[155] **7:16b** Isaiah 49:10. See also Psalm 121:6: "The sun will not smite you by day, nor the moon by night."

7:17 ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ[156] αὐτούς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων· καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ[157] 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."[158]

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[156] **7:17a** txt ποιμανει - οδηγησει (future) **א** A P 046 052 469 1006 1611 1678 1778 1841 2053 2065 2074 2080 2081 2329f 2344 2814 2846 $\mathfrak{M}^{A}$ it vg-*rell.* arm (geo) TR AN SBL TH ECM NA28 {\} ‖ ποιμαινει - οδηγει (present) 91 911 1424^{c} 1734 2070 $\mathfrak{M}^{K}$ (arab) HF BG RP ‖ ποιμανει - οδηγειὴ 922 ‖ ποιμανει - οδηγειῆ 1828 ‖ ποιμανει - οδηγει 93 792 1424* vg-am,harl ‖ ποιμανει - οδηγησει syr slav ‖ *lac* C 051 2050 2062. This context starts out with present verbs, then we find future verbs in vv. 15-16, and future again at the end of v. 17, but the Byzantine text has present tenses in v. 17 in between. This is not unusual, for the switch back and forth of tenses. But is it also possible for the tenses in v. 17 to have been assimilated by the surrounding futures? At any rate, verbs with a present tense form can have a future meaning.

[157] **7:17b** txt εκ A C P 046 052 35 82 91 93 94 104 175 424 459 469 757 792 922 1006 1424 1611 1734 1778 1828 1841 1852 1862 1888 2017 2042 2053^{com} 2060 2065 2073 2138 2329 2344 2436 2846 cop^{sa} Oec TR-cp,Ben AN HF BG RP SBL TH NA28 ‖ απο **א** 61 241 456 620 808 911 920 1678 1854 1859 2019 2020 2053^{txt} 2059 2070 2074 2080 2256 2351 TR-Scriv,Eras2-5,Col,Bez,Elz,Ste ‖ δε it^{gig} Cyp Prim ‖ *omit* και εξαλειψει ο θεος παν δακρυον εκ των οφθαλμων αυτων 254 2067 2081 2814 TR-Eras1,Ald ‖ *lac* 051 2050 2062. In modern Greek "απο" has absorbed εκ. Generally, Codex A represents the oldest reading for Revelation. Family 052 is split exactly in half; two mss for each of the major readings.

[158] **7:16-17** Isaiah 49:10, 13; Isaiah 25:8

Chapter 8

The 7th Seal: the Seven Trumpets

8:1 Καὶ ὅταν[159] ἤνοιξεν τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον.[160]

[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[161] 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[162] 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.

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

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

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[159] **8:1a** txt οταν A C 1006 1611 1841 2846 slav SBL TH NA28 {\} ‖ οτε ℵ P 046 052 91 93 469 911 922 1424 1678 1734 1778 1828 2053 2065 2070 2074 2080 2081 2329 2351 𝔐 TR AN HF BG RP ECM ‖ *lac* 051 2050 2062. The versions are not witnesses here since the two variants would be translated the same. The UBS editorial committee: "The reading ὅτε seems to be an assimilation to the six instances of ὅτε ἤνοιξεν in chap. 6. (For another example of ὅταν with the indicative in the book of Revelation, see 4:9.)"

[160] **8:1b** txt ημιωριον P 046 *f*052 911 922 1006 1611 2065 2070 2329 *& rell. Gr.* TR AN HF BG RP SBL ECM NA28 {\} ‖ ειμιωριον ℵ 1828 2038* 2595 ‖ ειμιωρον A 452 498 2053 2200 ‖ ημιωρον C 177 180 337 467 498 1704 2021 TH ‖ ημιαριον 1918 ‖ ημιοριον 181 2814 ‖ ημιωριων 2081 ‖ ημιωνιον 1948 ‖ μυριων 2495 ‖ *omit* Beat ‖ *lac* 051 88 110 1384 2030 2050 2052 2062 2091.

[161] **8:2** txt εδοθησαν ℵ C P 046 91 93 469 1006 1611 1678 1734 1778 1828 1841 1854 2053 2065 2344 2351 2814 2846 latt syr^{ph,hmss} arm slav-a arab-e TR AN HF BG RP SBL TH ECM NA28 {\} ‖ εδωθησαν 922 1424 2329 ‖ εδωθη 792 ‖ εδοθη A 052 911 2070 2080 syr^{h} arm slav-a arab-s ‖ *lac* 051 2050 2062.

[162] **8:3** txt δωσει (fut ind) ℵ A C 469 911 1611 1778 2070 2080 2814 AN HF BG SBL TH ECM♦ NA28 {\} ‖ δοση 2351 ‖ δωση (1aor subj) P 046 052 91 93 792 922 1424 1678 1734 1828 1854 2065 2074 2081 2329 2351f geo slav 𝔐 TR RP ECM♦ ‖ δωη 2846 ‖ δω (aor subj) 1006 1841 2053 ‖ 𝔓^{115} δω___ ‖ *omit* ινα δωσει syr^{ph} Ambr Beat ‖ *lac* 051 2050 2062. More likely that an original future form was corrected to a subjunctive form than vice versa. But the subjunctive and future in NT Greek have overlapping domains anyway, and all three of these readings may be rendered as English subjunctives.

8:5 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.

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

8:6 Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν ἑαυτοὺς[163] ἵνα σαλπίσωσιν.

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

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

[7]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,[164] and one third of the trees were burned up, and all the green grass was burned up.

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[163] **8:6** txt εαυτους $\mathfrak{P}^{115}$ $\aleph^{2}$ P 046 ƒ052 91 93 469 911 922 1006 1424 1611 1734 1828 1841 1854 2053 2065 2329 𝔐 TR AN HF BG RP ECM ‖ αυτους $\aleph^{*}$ A 2039 2074 ‖ αὑτους 2138*vid* 2351 2846 TH NA28 {\} ‖ αὑτους WH SBL ‖ αυτας 792 2495 ‖ ἐπ' αυτους 69 ‖ *omit* eth ‖ *lac* C 051 2050 2062. It is not clear whether the breathing mark in 2138 is smooth or rough. The TH/NA28 reading, though it can mean "readied the trumpets," may well mean exactly the same as the SBL one, which has the rough breathing, and the first one which has the full reflexive form. The reflexive meaning of the smooth-breathed form is according to Hellenistic usage. Either way, it is a small distinction to make, between readying yourself or readying your trumpet. And there is much more to get ready with the trumpet than with yourself, especially if you are an angel it seems to me. I mean, you wouldn't have to go to the bathroom first or anything like that. Thus the generalized rendering of the ESV seems suitable, "they prepared to blow them."

[164] **8:7** txt και το τριτον της γης κατεκαη ($\mathfrak{P}^{115}$) $\aleph$ A P ƒ052 93 1006 1424 1611 2053 2074 2329 2351 +*all other Greek mss.* it^{g,h} vg (syr eth arab) cop^{sa,bo} armβ geo Prim Beat Tyc1 AN BG RP SBL TH ECM NA28 {\} ‖ *omit* 367 1854 2061 2582 2672 2814 2846 2919 arm arab-s TR ‖ *lac* C 051 88 1384 2022 2030 2050 2052 2062 2091. Will one third of the earth be burned up or not? This is a variant between Bible versions based on the Textus Receptus, versus all others. The Textus Receptus and the King James Version omit the first of the three phrases below, which means, "and one third of the earth will be burned up."

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

This omission is a clear case of "homoioteleuton" that happened in the Greek copying process. That means, the lines end and start the same, so a copyist, having left off his work for a break, then resumed doing his work, and he remembers, "I resume, at the line ending with κατεκαη," but he resumed with the wrong line ending with κατεκαη. Skipped one line by accident. Homoioteleuton. Or, it could have been a case of "homoioarcton," that is, all three lines BEGIN the same, with και, and the scribe having left off, resumed, thinking, "I resume with the line beginning with και, but he picked the wrong line beginning with και. Interestingly, the scribe of manuscript 620 wrote the phrase in question two times, which is another kind of result from parablepsis from homoioteleuton. The original hand of uncial 046 accidentally omitted the 2nd phrase for the same reason.

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

[8]And the second angel sounded his trumpet; and something like a huge mountain burning with fire[165] 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 ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

[9]and one third of the creatures that have lives[166] 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.

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

[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.

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[165] **8:8** txt πυρι καιομενον א A P 052 1006 1611 1678 1778 1828 1841 1854 2053 2065 2070 2074 2081 2329 2344 2351 2814 2846 it^{gig} vg syr^{h} cop arm-m eth> geo slav-a arab-e,s,w nub Chrys GregNaz Or Cypr TR AN [πυρι] SBL TH ECM NA28 {\} ‖ καιομενον 046 91 93 469 792 911 922 1424 1734 2138 𝔐^{K} syr^{ph} slav-b Chrys Tyc TR-cp,Ste^{mg} HF BG RP ‖ *lac* 𝔓^{115} C 051 2050 2062.

[166] **8:9** Greek: τα ἔχοντα ψυχας, literally, "a third of the creatures in the sea died, those possessing souls." Bauer begins his lexicon entry for this word ψυχη, "soul," by saying, "It is often impossible to draw hard and fast lines between the meanings of this many-sided word." It would certainly be silly to render this instance of the word as "lives," as follows: "one third of the creatures in the sea died, those having lives." It is very unlikely that any author would feel the need to make clear that it was those creatures that had lives, that died. This seems to be a demonstrative phrase, specifying some particular subset of creatures. "Those that have breath" seems possible, as in conformance with the usage in Genesis. Compare LXX Genesis 1:30, those having the breath of life; and 2:7, where the man became a soul when he received the breath of life through his nostrils. Further, the LXX in Genesis 1:20-23 calls those sea creatures that breathe, such as whales and snakes, "souls." But then the question arises why the bloody sea would kill only air-breathers. The problematic phrase, τα ἔχοντα ψυχας, with the nominative definite article, is commented on in the BDF grammar in § 136(1) as follows, "Revelation exhibits a quantity of striking solecisms which are based especially on inattention to agreement (a rough style), in contrast to the rest of the NT and to the other writings ascribed to John: (1) An appositional phrase (or circumstantial participle) is often found in the nominative instead of an oblique case (§ 137(3))." The only reasonable apposition or circumstance seems to be as worded above: "those that have lives in the sea."

8:12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ φάνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως.

[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[167] and a third of the daylight would not be shined, and the same with the night.

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

[13]And I looked, and I heard an eagle[168] flying at zenith saying with a very loud voice, "Woe, woe, woe to those dwelling on the earth, because of the remaining sounds of the trumpet from the three angels about to sound!"

Chapter 9

The Fifth Trumpet

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

[1]And the fifth angel sounded his trumpet; and I saw a fallen star,[169] *fallen* out of heaven onto earth, and the key to the bottomless pit had been given to him.

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[167] **8:12** The verb 'was darkened' is singular. I don't think it is saying that one third of 'them were darkened,' but rather one third of something singular 'was darkened,' and the meaning is that one third of their strength, one third of the collective light was darkened. What it is NOT saying is that one third of the number of them were totally dark. And probably not that one third of the duration of the day or night was dark. It is saying that the day and the night were each only two thirds as light as normal. See Isaiah 13:10; Ezekiel 32:7; Joel 3:15

[168] **8:13** txt αετου $\mathfrak{P}^{115}$ א A 046 ƒ052 91 93 469 792 911 1006 1424 1611 1734 1828 1841 1854 2053 2065 2070 2329 2344 2351 2846 $\mathfrak{M}^{K}$ it^{gig,h} vg syr cop eth arm geo slav-b Cass Beat Tyc TR-cp,Ben,Steph^{mg} AN BG HF RP SBL TH NA28 {\} ‖ αγγελου P 922 2074 2081 2814 $\mathfrak{M}^{A}$ slav-a arab-s TR-Scriv,Ald,Col,Elz,Bez,Steph^{txt} ‖ *lac* C 051 2050 2062. "Had the Apocalyptist written αγγελου, αλλου ("another") would probably have taken the place of ενὸς ("an"); cf. 7:2; 8:3." (H. B. Swete, *The Apocalypse of St. John, ad loc.*).

[169] **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.

9:2 καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου,[170] καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτώθη[171] ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

[2]And he opened the bottomless pit, and smoke ascended from the pit like smoke from a giant furnace.[172] And the sun and the sky became dark from the smoke of the pit.

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

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

[4]And it was commanded them that they not harm the grass of the earth or anything green or any tree,[173] but only humans who do not have the seal of God on their foreheads.

9:5 καὶ ἐδόθη αὐταῖς[174] ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθήσονται μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.

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

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[170] **9:2a** txt και ηνοιξεν το φρεαρ της αβυσσου και A P *f*052 0207 469 922 1006 1828 1841 1854 2065 2074 2081 2329 2344*vid* 2351 2814 2846 lat syr^{h} cop$^{sa\,mss}$ Chrys TR [AN] HF BG RP SBL TH ECM NA28 {\} ‖ και ℵ 046 91 93 911 1424 1611 1734 2053 2070 2138 𝔐^{K} geo ‖ *lac* 𝔓^{47} C 051 792 2050 2062.

[171] **9:2b** txt εσκοτωθη A 0207 1006 1841 2065 2344 2846 SBL TH NA28 {\} ‖ εσκοτισθη ℵ P 046 *f*052 91 93 469 911 922 1424 1611 1734 1854 2053 2070 2074 2081 2329 2351 2814 𝔐 TR AN HF BG RP ECM ‖ *lac* 𝔓^{47} 𝔓^{115} C 051 792 2050 2062

[172] **9:2c** txt καμινου μεγαλης ℵ A P 0207 1006 1611 1841 2074 2081 2329 2344 2814 2846 vg cop eth arm-c arab-e,s Cypr Tyc TR SBL TH ECM NA28 {\} ‖ καμινου καιομενης (Dan 3:88) 046 91 93 469 911 922 1424 1734 1828 1888 2065 2070 2351 𝔐^{K} syr^{h} geo slav-b arab-w TR-cp,Ste^{mg} AN HF BG RP ‖ καμινου μεγαλης καιομενης *f*052 2053 it^{gig} syr^{ph}? arm-m? slav-a ‖ καιομενης καμινου μεγαλης 1854 syr^{ph}? arm-m? ‖ *lac* 𝔓^{47} C 051 792 2050 2062

[173] **9:4a** 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.

[174] **9:5** txt αυταις 046 0207 91 93 469 911 1006 1424 1734 1778 1828 1841 1854 2074 2329 2344 2351 2846 𝔐 TR-Scriv,Ste,cp,Bez,Elz,Ben AN HF BG RP ECM ‖ αυτοις (9:4) ℵ A P 792 922 1611 1678 1828 2053 2065 2070 2080 2081 2814 TR-Eras,Ald,Col SBL TH NA28 {\} ‖ *lac* 𝔓^{115} C 051 2050 2062

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

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

9:7 Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ,[175] καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,

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

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

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

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

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

9:10 καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι[176] τοὺς ἀνθρώπους μῆνας πέντε.

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

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[175] **9:7** txt ομοιοι χρυσω א A P *f*052 469 1006 1611 1828 1841 2053 2065 2074 2081 2329 2344 2814 2846 (latt syr cop^{bo} arm-m slav-a arab-e,s) TR SBL TH ECM NA28 {\} ‖ ομοιοι χρυσιω 1854 (latt syr copbo arm-m slav-a arab-e,s) AN ‖ χρυσοι 046 0207 91 93 792 911 922 1424 1734 2070 𝔐^{K} cop^{sa} slav-b arab-w TR-cp,Steph^{mg} HF BG RP ‖ ομοιωμα ως στεφανοι χρυσοι ομοιοι χρυσω 2351 ‖ *lac* C 051 2050 2062.

[176] **9:10** txt και εν ταις ουραις αυτων η εξουσια αυτων αδικησαι 𝔓^{47} 𝔓^{115vid} א A P 1006 1611 1841 2053 2080 arm-m arab-s SBL TH ECM NA28 {\} ‖ και εν ταις ουραις αυτων η εξουσια του αδικησαι 2344 ‖ εν ταις ουραις αυτων η εξουσια αυτων αδικησαι 0207 1678 1778 1828 vg ‖ εν ταις ουραις αυτων και εξουσιαν εχουσιν αυτων αδικησαι 2065 ‖ εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι 2081 2814 𝔐^{A} it^{ar} vg^{cl} syr^{ph} ‖ και εν ταις ουραις αυτων εξουσιαν εχουσιν αυτων αδικησαι slav-a ‖ και εν ταις ουραις αυτων εξουσιαν εχον σα̣ του αδικησαι 2329* ‖ ην εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι TR ‖ και εν ταις ουραις αυτων εξουσιαν εχουσιν του αδικησαι 046 93 469 911 1734 2070 2329^{c}f 𝔐^{K} syr^{h} geo arm-c slav-b AN [εχουσιν] HF BG RP ‖ εν ταις ουραις αυτων του αδικησαι 922 ‖ και εν ταις ουραις αυτων εξουσιαν εχουσιν αδικησαι 91 792 1424 ‖ και εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι 2351 ‖ *lac* C 051 2050 2062 2846. See footnote on 12:7, and the endnote on this variant with a more full listing of variants.

9:11 ἔχουσιν ἐπ᾽ αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν[177] καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

[11]They have as king over them the angel[178] of the Abyss. His name in Hebrew is Abaddōn, and in Greek he has the name Apollyōn.

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

[12]The first woe has passed. Behold, even after all this,[179] two woes still are coming.[180]

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[177] **9:11a** txt αβαδδων א A P 0207 1006 1611f 1841 2070 latt syr cop^{sa} geo arab-e,s^{mg} Tyc3 Beat TR-Scriv,Ste,Bez,Elz,Ben AN SBL TH ECM NA28 {\} ‖ αβαδων 792 ‖ αββαα δδων 046 1734 2138 ‖ αββαδδων 1778^{com} 2382 BG ‖ ἀββᾶ δδών 1778^{txt} ‖ αββαδων 91 1854 2074 2081 2329 2351 2814 TR-Eras,Ald,Col,cp HF RP ‖ αββαδον 2065 ‖ αβαα δδων 93 1678 1828 2080 ‖ αββαα δνων 469 ‖ αββαα δων 911 1888 ‖ αββαα δδνων 1424 ‖ αβαα δδ 922 ‖ ναβαδδῶν 1611 cf. arm 4 ‖ βανδών 2053^{txt} ‖ βάδδον 2053^{com} ‖ αβαλδων 2344 ‖ βαττων 𝔓^{47} cop$^{sa^{mg}}$ ‖ μαγεδων cop^{bo} ‖ *lac* 𝔓^{115} C 051 2050 2062 2846

[178] **9:11b** txt

εχουσιν επ αυτων	βασιλεα τον αγγελον της αβυσσου	𝔓^{47} 1006 1841 2344 syr^{h} cop^{bo} slav-a arab-e SBL TH ECM NA28
εχουσιν απ αυτων	βασιλεα τον αγγελον της αβυσσου	2053^{txt}
εχουσιν επ αυτους	βασιλεα τον αγγελον της αβυσσου	2053^{com}
εχουσιν επ αυταις	βασιλεα τον αγγελον της αβυσσου	922
εχουσιν επ αυτων τον	βασιλεα τον αγγελον της αβυσσου	0207
εχοντες επ αυτων	βασιλεα τον αγγελον της αβυσσου	f052
εχουσιν εαυτων τον	βασιλεα τον αγγελον της αβυσσου	א
εχουσι δε επ αυτων	βασιλεα τον αγγελον της αβυσσου	1611 2329
εχουσιν επ αυτων	βασιλεις τον αρχοντα της αβυσσου	τον αγγελον A
και εχουσιν εφ αυτων	βασιλεα τον αγγελον της αβυσσου	TR
και εχουσιν εφ εαυτων	βασιλεα τον αγγελον της αβυσσου	1854
και εχουσιν επ αυτων	βασιλεα τον αγγελον της αβυσσου	P^{c} 2074 2081 2351
και εχουσι βασιλεα επ αυτων	αγγελον της αβυσσου	1828
εχουσαι βασιλεα επ αυτων	αγγελον της αβυσσου	𝔓^{115vid} 046 91 93 469 792 1424 1734 2070 𝔐^{K} Tyc BG RP
εχουσαι επ αυτων βασιλεα	τον αγγελον της αβυσσου	2065
εχουσι βασιλεα επ αυτων [τον]	αγγελον της αβυσσου	AN
εχουσιν βασιλεα επ αυτων	αγγελον της αβυσσου	911
και εχουσι	βασιλεα τον αγγελον της αβυσσου	P*
και ειχον	βασιλεα τον αγγελον της αβυσσου	latt exc. gig
lac		C 051 2050 2062 2846

[179] **9:12a** The Greek words I rendered "after all this" are μετα ταυτα. 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.

[180] **9:12b** txt ερχονται ετι δυο א^{2} P 046^{c} 1828 2053 2344 lat cop^{sa} TR-Scriv,Eras5,6;Elz,Bez,Ste AN ‖ ερχονται ετι αι δυο 0207 2074 (8:13 says there will be 3 woes) ‖ ερχονται ετι αι ουαι δυο 2329 ‖ ερχονται αι δυο 046* ‖ ερχονται δυο f052 2081 2814 𝔐^{A} it^{ar,gig} vg Tyc TR-Eras1,2,3;Ald,Col ‖ ερχονται αλλαι ουαι δυο cop^{sa} ‖ ερχεται ετι δυο 𝔓^{47} א* A 91 93 469 792 911 1006 1424 1611 1734 1841 1854 2070 2351 HF BG RP SBL TH ECM NA28 {\} ‖ ερχεται δυο 2065 ‖ ερχεται δευτερα "a second woe is coming" 104 922 it$^{h^{vid}}$ (*et ecce secundum vae...* then *lac*) cop^{bo} ‖ ... ερχεται... 𝔓^{115} (only this one word is definite) ‖ *lac* C 051 2050 2062 2846. I have a more complete apparatus on this variant in the back, since it is an interesting one.

9:13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ ἤκουσα φωνὴν μίαν[181] ἐκ τῶν κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,

[13]And the sixth angel sounded his trumpet. And I heard a voice from the horns[182] of the golden altar before God,

9:14 λέγουσαν[183] τῷ ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

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

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

[15]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.

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

[16]And the number of their mounted troops was 200,000,000.[184] I heard the number of them.

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[181] **9:13a** txt φωνην μιαν $\mathfrak{P}^{47}$ 0207 A P 046 469* 922 1006 1611 1828 1841 2065 2070 2080 2081 2814 $\mathfrak{M}$ latt syr^{ph,h} cop^{sa,bo} slav-b Bas Vict. (*vocem unam ex quatuor cornibus*) TR AN HF BG RP SBL TH ECM NA28 {\} ‖ μιαν φωνην 69 2351 ‖ φωνης μιας ℵ^{2} 469^{c} Bas ‖ φωνης ενος 2329 ‖ φωνην μεγαλην 1888 2053 ‖ φωνην ℵ* (see below) 1678 1778 arab-e Oec ‖ *omit* 1854 arm4 ‖ μιαν it^{gig} Apr Prim Cypr Tyc-1,2,3 Beat ‖ *lac* C 051 2050 2062 2846. (ℵ* *omits* μιαν εκ των τεσσαρων κερατων.) Note that the 052 descendants are divided. There is no difference in meaning between φωνην μιαν and φωνην, since the word μιαν here probably just serves as an indefinite article, as in Semitic usage. (Neither Hebrew nor Greek normally has an indefinite article; though in Greek sometimes the word τις serves somewhat so.) It is tempting to render this as "a single voice from the four horns," since "single" would be a natural contradistinction to "four." The word "four" is also in dispute; see next footnote. Hoskier's rendering of this is, "And the sixth angel sounded and I heard a voice, of one from the (four) corners of the altar." He says the clue is ms. 2329's seeming disagreement in gender of φωνη, thus clueing us that there must be a pause or comma between "voice" and "one." The Arabic text in Walton's Polyglot reads "a voice from one of the angels of the golden altar."

[182] **9:13b** txt κερατων $\mathfrak{P}^{47}$ ℵ^{2} A *f*052 0207 1611 2053 2074 2344 it^{ar,gig} vg-am,fu,tol,harl,st,ww,lips^{5} cop Oec Haymo Bed ps-Ambr SBL TH ‖ τεσσαρων κερατων P 046 91 93 469 792 911 922 1006 1424 1734 1828 1841 1854 2065 2070 2329 2351 2081 2814 $\mathfrak{M}$ vg-cle,dem,lips^{4,6} syr eth arm geo slav arab-e,s Andr; Cypr Tyc Prim Beat TR AN HF BG RP ECM NA28 [τεσσαρων] {C} ‖ *omit* μιαν εκ των τεσσαρων κερατων ℵ* – "I heard a voice from the golden altar before God" ‖ *lac* $\mathfrak{P}^{115}$ C 051 2050 2062 2846. See endnote.

[183] **9:14** txt λεγουσαν $\mathfrak{P}^{47}$ P 0207 *f*052 1611 1828 2053 2065 2074 2080 2081 2814 $\mathfrak{M}^{A}$ TR BG RP ECM ‖ λεγοντα ℵ* A 2344 Bas SBL TH NA28 {\} ‖ λεγουσης ℵ^{2} *pc.* ‖ λεγοντος 046 91 93 469 792 911 1006 1424 1734 1854 2070 2329 2351 $\mathfrak{M}^{K}$ AN HF ‖ λεγων *pc.* ‖ λεγουσα *pc.* ‖ *lac* $\mathfrak{P}^{115}$ C 051 2050 2062 2846

[184] **9:16** txt δισμυριαδες μυριαδων A P 469 1611* 2081 2344 2351 2814* $\mathfrak{M}^{A}$ cop$^{sa^{ms}}$ Cypr Beat SBL TH ECM NA28 {\} ‖ δυο μυριαδες μυριαδων $\mathfrak{P}^{47}$ 2074 cop^{bo} AN [δυο] TR ‖ δυο μυριαδων μυριαδας ℵ ‖ δισμυριαδες μυριαδας *f*052 2065 syr^{ph,h} ‖ μυριαδες μυριαδων (5:11,44-46) 046 91 93 792 911 922 1006 1424 1611^{c} 1734 1828 1841 1854 2053 2070 2329 2814^{c} $\mathfrak{M}^{K}$ cop$^{sa^{ms}}$ eth arm-m slav-b Epiph Tyc HF BG RP ‖ *lac* $\mathfrak{P}^{115}$ C 0207 2050 2062 2846.

9:17 καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ᾽ αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

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

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

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

9:19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστιν[185] καὶ ἐν ταῖς οὐραῖς αὐτῶν·[186] αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

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

9:20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσιν[187] τὰ δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται[188] οὔτε ἀκούειν οὔτε περιπατεῖν,

[20]And the rest of humanity, those who were not killed by these plagues, they did not repent, neither[189] 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,

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[185] **9:19a** txt εστιν TR-Scriv,cp,Ben,Steph^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ ην *f*052 (254) 2020 ‖ ετι 2681 ‖ εισιν TR-Eras,Ald,Col,Bez,Elz,Steph^{txt}

[186] **9:19b** txt *omit* και εν ταις ουραις αυτων 1678 2065 2081 2814 TR-Ste ‖ MS 1778 puts the tails before the mouths.

[187] **9:20a** txt μη προσκυνησουσιν 𝔓^{47} 𝔓^{115*vid} א A C 922 1424 1828 2138 SBL TH NA28 {\} ‖ μη προσκυνησωσιν 𝔓$^{115c vid}$ P 046 *f*052 91 93 469 911 1006 1611 1734 1854 2053 2070 2074 2329 2351 2814^{c} TR AN HF BG RP ECM ‖ προσκυνησωσιν 2814* ‖ 𝔓^{85} 051 2050 2062 2846

[188] **9:20b** txt δυνανται (plural) 𝔓^{85vid} 𝔓^{115vid} א A C P *f*052 469 792 922 1006 1828 1841 1854 1888 2053 2065 2070 2074 2081^{c} 2138 2329 2344 2351 syr^{ph} geo arm-m slav SBL TH ECM NA28 {\} ‖ δυναται (singular) 𝔓^{47} 046 91 93 911 1424 1611 1734 2081* 2814 𝔐^{K} TR AN HF BG RP ‖ *lac* 051 0207 2050 2062 2846.

[189] **9:20c** txt ουδε 𝔓^{47} א 046 *f*052 2053 cop^{sa,bo} SBL TH NA28 {\} ‖ ουτε A P 1611 2065 2081 2814 𝔐^{A} it^{gig} vg Oec Prim Andr^{a,bav} Cyp ps-Ambr TR ECM♦ ‖ ου C 91 93 469 792 911 922 1006 1424 1734 1828 1841 1854 2070 2074 2344 2351 𝔐^{K} arm Andr^{c,p} Beat Areth TR-cp AN BG RP ECM♦ ‖ και ου 2329 syr^{ph,h} arm4 Tyc ‖ *lac* 𝔓^{85} 𝔓^{115} 051 0207 2050 2062 2846. Many Latin mss are inconclusive.

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

[21]and neither did they repent of their murders, nor their sorceries,[190] nor their sexual immorality, nor their thefts.

Chapter 10

The Prophet's Bitter Burden

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

[1]And I saw another[191] powerful angel coming down out of heaven, wrapped in a cloud, and a nimbus[192] above his head, and his face like the sun, and his legs[193] like columns of fire,

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[190] **9:21** txt φαρμακων $\mathfrak{P}^{47}$ א C 91 93 792 911 1006 1611 1424 1611 1734 1841 1854 2070 $\mathfrak{M}^{K}$ cop^{bo} $Andr^{c}$ Areth HF SBL TH ECM♦ NA28 {\} ‖ φαρμακειων/κιων (see 18:23) A P 046 ƒ052 469 922 (1828) 2053 2065 2074 2081 2329 2344 2351 2814 $\mathfrak{M}^{A}$ $syr^{ph,h}$ $cop^{sa^{mss}}$ arm Andrew TR AN BG RP ECM♦ ‖ φαρμα___ $\mathfrak{P}^{115}$ ‖ "divination" arm4 ‖ "potions of sorcery" cop^{bo} ‖ "adultery" $cop^{sa¼}$ ‖ *omit* ουτε εκ των φαρμακων αυτων 627 (1828 but φαρμακειων added at end) it^{ar} $cop^{sa^{ms}}$ arm2 Cyp Tyc1 ‖ *lac* $\mathfrak{P}^{85}$ 051 0207 2050 2062 2846. This Greek word φαρμακος - phármakos as in $\mathfrak{P}^{47}$ א C is used nowhere else in the New Testament but Revelation. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. Even in the case of the BYZ reading φαρμακειων, the primary meaning is use of drugs for any purpose. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. The UBS committee says they chose the reading φαρμακων "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φαρμακ(ε)ιων, which occurs in 18:23 and Gal. 5:20, than vice versa."

[191] **10:1a** txt αλλον αγγελον $\mathfrak{P}^{47}$ א A C ƒ052 469 792 1006 1611 1828 1854 1888 2065 2081 2329 2344 2351 syr^{h} cop arm slav-a TR AN SBL TH ECM♦ NA28 {\} ‖ αγγελον P 046 91 93 911 922 1424 1734 2053 2070 2074 2138 2814 $\mathfrak{M}^{K}$ syr^{ph} eth geo slav-b arab-s Oec HF BG RP ECM♦ ‖ *lac* $\mathfrak{P}^{85}$ 051 2050 2062 2846

[192] **10:1b** 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.

[193] **10:1c** The Greek word here, πούς, is the word for feet, but in ancient Greek and in many languages the words for foot or for hand (χείρ) means the whole extremity or whole limb, depending on the context. It is far more appropriate to speak of a leg being like a column or pillar than a foot being like a column or pillar.

10:2 καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον[194] ἠνεῳγμένον. καὶ ἔθηκεν τὸν πόδα
αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

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

[3]and cried out with a great voice, like a lion roaring. And when he had cried out, the seven thunders spoke with their sounds.[195]

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

[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 Καὶ ὁ ἄγγελος ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς ἦρεν τὴν
χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν

[5]And the angel which I had seen standing on the sea and on the land, he lifted his right[196] hand to heaven,

10:6 καὶ ὤμοσεν ἐν[197] τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν
οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν
αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται,

[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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[194] **10:2** txt βιβλαριδιον א A C² P 2081 2329f 2351 2814 TR-Scriv,Steph^{txt} SBL TH ECM NA28 {\} ‖ βιβλαριον 2329 ‖ βιβλιον (see 5:1) 𝔓^{47vid} 046 91 93 792 911 1424 1734 1854 TR-Steph^{mg} AN HF RP ‖ βιβλιδαριον C* ƒ052 469 922 1006 1611 1828 1841 2053 2065 2070 2074 2344 Oec TR-cp,Ald,Steph^{mg} BG ‖ βιβλιδριον Erasmus 3,4,5 in mg. ‖ *lac* 𝔓^{115} 051 2050 2062 2846.

[195] **10:3** Or, “with their voices.”

[196] **10:5** txt αυτου την δεξιαν 𝔓^{47} 𝔓^{85} א C P 046 ƒ052 91 93 792 911 922 1006 1424 1611 1734 1828 1854 1888 2053 2070 2074 2329 2344 2351 syr^{h} cop^{sa,bo} arm geo slav arab-w,s^{mg} Prim Tyc TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ αυτου A 35 2065 2081 2814 𝔐^{A} vg syr^{ph} cop^{sa,mss} eth arab-e,s TR ‖ *lac* 𝔓^{115} 051 2050 2062 2846.

[197] **10:6** txt εν τω ζωντι (see Dan 12:7 Theod.) א² A C P 922 1006 1611 1841 2053 2065 2074 2081 2814 latt arm Bas Chrys Eus Ir^{lat} SevGab TR AN BG TH ECM♦ NA28 {\} ‖ τω ζωντι (see 4:10) 𝔓^{47} א* 046 ƒ052 91 93 469 792 911 1424 1734 1828 1854 2070 2329 2344 2351 𝔐^{K} slav HF RP SBL ECM♦ ‖ 𝔓^{85} 051 2846

10:7 ἀλλ’ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

[7]but that in the days of the blast of the seventh angel, whenever he is about to sound his trumpet, even then will be brought to completion the mystery of God, as he has announced it to his servants the prophets.[198]

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

[8]And the voice that I had heard from heaven, it spoke with me again, and said, "Go take the scroll[199] that is opened in the hand of the angel who is standing on the sea and on the land."

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

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

10:10 καὶ ἔλαβον τὸ βιβλαρίδιον[200] ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

[10]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.

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[198] **10:7** txt τους εαυτου δουλους τους προφητας A C P *f*052 1611 1854 2065 2081 2351 Oec ps-Ambr (*per servos suos prophetas*) SBL TH ECM NA28 {\} ‖ τους αυτου δουλους τους προφητας 2074 ‖ τους δουλους αυτου τους προφητας 046 91 93 469 911 1006 1424 1734 1828 1841 2070 TR-cp,Steph^{mg} AN HF BG RP ‖ τους εαυτου δουλους και τους προφητας $\mathfrak{P}^{47}$ $\mathfrak{P}^{85vid}$ ℵ 2329 2344 ‖ τοις εαυτου δουλοις τοις προφηταις 2814 *pc* TR-Scriv,Eras,Ald,Col,Bez,Elz,Ben,Steph^{txt} ‖ τοις δουλοις αυτου τοις προφηταις 922 ‖ *lac* $\mathfrak{P}^{115}$ 051 2050 2062 2846. There are many other variations of this phrase in the mss; see endnote.

[199] **10:8** txt βιβλιον A C 1006 1424* 1611 1841 1854 2053 it^{ar,gig,t} vg cop Beat Prim ps-Ambr Tyc SBL TH ECM♦ NA28 {\} ‖ βιβλαριδιον ℵ P 2081 2344 2351 2814 syr^{ph} TR ECM♦ ‖ βιβλιδαριον 046 *f*052 91 93 469 792 911 922 1424^{c} 1734 1828 2065 2070 2074 𝔐 AN HF BG RP ‖ βιβλαριον 2329 ‖ βιβλιδριον TR-Ald,Eras3^{mg},4^{mg},5^{mg} ‖ *lac* $\mathfrak{P}^{47}$ $\mathfrak{P}^{85}$ 051 2050 2062 2846.

[200] **10:10** txt βιβλαριδιον A C P 2081 2344 2351 2814 syr^{ph} TR SBL TH ECM NA28 {\} ‖ βιβλιδιον $\mathfrak{P}^{47}$ 2065 ‖ βιβλιον ℵ 046 *f*052 91 93 469 792 911 922 1424 1734 1828 1854 2070 it^{ar,gig,t} vg cop AN HF RP ‖ βιβλιδαριον 1006 1611 1841 2053 2074 2846 TR-cp,Ald BG ‖ βιβλαριον 2329 ‖ *lac* 051 2050 2062.

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

[11]And they[201] are saying to me, "You must again prophesy concerning[202] many peoples and nations and languages and kings."

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[201] **10:11a** txt λεγουσι(ν) (plural) 𝔓[47] א A 046 91 93 469 792 911 1006 1424 1734 1828 1841 2070 2329 2344 2351 2846 vg cop[bomss] arab-s AN HF RP SBL TH ECM NA28 {\} ‖ λεγει (sing) P ƒ052 922 1611 1854 2053 2065 2074 2081 2814 it[ar,gig,t] syr[ph,h] cop[sa,bomss] eth arm geo slav arab-e Oec Beat Tyc Prim ps-Ambr TR BG ‖ *lac* C 051 2050 2062. "They" must be the same two voices that have been speaking to John throughout this chapter— the voice from heaven, and the strong angel standing on the sea and on the land.

[202] **10:11b** επι with dative. Bauer says it is used here "to introduce the person or thing because of which something exists or happens to, or with," and he says it is the same use as in Acts 5:35, Hebrews 11:4 and Rev. 22:16.

Chapter 11

The Two Witnesses

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

[1]And a reed[203] was given to me, like a measuring rod, as he[204] 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[205] τοῦ ναοῦ ἔκβαλε ἔξωθεν καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας τεσσαράκοντα δύο.[206]

[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 διακοσίας ἑξήκοντα περιβεβλημένοι σάκκους.

[3]And I will give *authority* to my two witnesses, and they will prophesy[207] for 1,260 days clothed in sackcloth."

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[203] **11:1a** txt *omit* $\mathfrak{P}^{47}$ א* A P *f*052 91 469 792 911 922 1006 1424 1611 1734 1841 2053 2065 2070 2081 2344 2814 2846 $it^{gig,t}$ vg $cop^{sa,bo}$ eth geo slav arab-e,s,w Andr; Prim TR-Scriv,Eras,Ald,Col,Elz1633,Ben,$Steph^{txt}$ AN HF RP SBL TH ECM NA28 {A} ‖ +και εστηκει ο αγγελος $א^2$ ‖ +και ειστηκει ο αγγελος 046 (ιστηκει) 93 757 1828 1854 1888 2329 (ιστικει) 2351 (εστηκει) it^{ar} $syr^{ph,h^{with*}}$ arm-m Vict Tyc Beat TR-cp,$Steph^{mg}$ BG ‖ +και ειστηκει αγγελος 1828 ‖ +και ο αγγελος ειστηκει TR-Bez1598,Elz1624 ‖ +και φωνη 2074 ‖ *lac* C 051 2050 2062. The added words were obviously to explain who was speaking in v. 1, but the identity of the speaker becomes clear in v. 3, when the speaker says, "I will give authority to my two witnesses." The speaker is God, not an angel.

[204] **11:1b** A singular masculine subject; it must be God speaking, because later in v. 3 the speaker says, "I will give authority to my two witnesses."

[205] **11:2a** txt εξωθεν $\mathfrak{P}^{47}$ A P 046 *f*052 91 93 469 792 911 922 1006 1424 1611 1734 1841 1854 2053 2065 2070 2074 2081^c 2344 2351 2846 syr^h Oec TR-Scriv,Elz,Bez AN HF BG RP SBL TH ECM NA28 {A} ‖ εσωθεν א 1828 1888 2081* 2814 2329 syr^{ph} Vict-Pet TR-Ste ‖ *lac* C 051 2050 2062.

[206] **11:2b** txt τεσσαρακοντα δυο P 2351 2846 TR AN BG ‖ τεσσερακοντα δυο א 2053 2344 2429 AndrCaes SBL TH ‖ τεσσαρακονταδυο 469 1006 1828 2329 TR-cp ‖ τεσσερακονταδυο 1854 Oec ‖ σαρακονταδυο 2053 ‖ τεσσερακοντα και δυο A 93 NA28 [και] {\} ‖ τεσσαρακοντα και δυο 91 792 911 922 1424 1734 1852 2138 HF RP ‖ τεσσαρακοντα και β 1611 ‖ μ και β 046 1678 2080 ‖ μβ $\mathfrak{P}^{47c}$ $\mathfrak{P}^{115}$ 35 1778 2070 2074 2081 2814 cop^{bo} ECM ‖ ς $\mathfrak{P}^{47*}$ ‖ *lac* C 051 0308 2050 2062

[207] **11:3** Literally, "I will give...and they will prophesy..." DeBrunner says in BDF §471(1) that this is a case of "parataxis in place of subordination with the infinitive clause or the ἵνα clause." Thus, I will cause them to prophesy, or I will give them authority to prophesy.

11:4 οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἑστῶτες.[208]

[4]These are the two olive trees and the two lampstands which stand before the Lord[209] of the earth.[210]

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.

[5]And if anyone wants to harm them, fire comes from their mouth and consumes their enemies. And if anyone would want[211] 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 ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσιν.

[6]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.

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

[7]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.

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[208] **11:4a** txt εστωτες (masc) א* A C 046 91 93 792 1424 1611 1734 1828 1852 2329 2351 TR-Ben HF SBL TH ECM♦ NA28 {\} ‖ εστωτας 2344*vid* ‖ εστωσαι (fem) א² P ƒ052 469 911 922 1006 1841 1854 2053 2070 2074 2081 2814 2846 Oec^{mss} Hipp TR AN BG RP ECM♦ ‖ *qui...stant* syr^{h} cop^{sa} Vict Tyc1 Beat ‖ *omit* 2065 ‖ *lac* 𝔓^{47} 𝔓^{115} 051 2050 2062. Here we have an example of the numerous "solecisms" in Revelation, where the grammatical inflections are not in concord. The subjects are feminine, but εστωτες is masculine. This phenomenon is not limited to the Alexandrian text. As you can see here, the Byzantine mother ship for Revelation, 046, contains the solecism. It does appear to me that editors or copyists have corrected many of them.

[209] **11:4b** txt κυριου א A C P 046 ƒ052 91 93 469 792 911 922 1006 1424 1611 1734 1828 1841 1888 2053^{com} 2065 2070 2329 2846 latt syr cop arm> slav-b arab-w TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ θεου 35 1854 2053^{txt} 2074 2081 2344 2814 vg^{ms} slav-a TR ‖ *lac* 𝔓^{115} 051 2050 2062.

[210] **11:4c** Zechariah 4:3, 14 These two lampstands are Elijah and Enoch, the two human beings who never died. Their flames never went out; they are witnesses who have never slept in the grave, eyes that have never closed. Moses is a possibility, as he appeared on the Mount of Transfiguration.

[211] **11:5** txt θελησει 𝔓^{47} 1006 1611 1778 2080 2329 2351 2846 ‖ θεληση א A SBL TH NA28 {\} ‖ θελη 922 TR-Scriv,Eras,Ald,Elz,Bez,Ste ‖ θελει C P 046 91 93 469 911 1424 1678 1734 1828 1854 2053 2070 2074 2081 2344 2814 𝔐 Prim TR-cp,Col,Ben AN HF BG RP ECM ‖ *lac* 𝔓^{115} 051 2050 2062

11:8 καὶ τὸ πτῶμα[212] αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη.

[8]And their corpses *lie* on the boulevard of the great city which is spiritually named Sodom[213] and Egypt, where also their[214] Lord was crucified.

11:9 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.

[9]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.

11:10 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.

[10]And those dwelling on the earth rejoice[215] over them, and celebrate, and will send[216] gifts to one another. For these two prophets had tormented those dwelling on the earth.

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[212] **11:8a** txt το πτωμα A C P 046 91 93 469 911 1006 1424 1734 1841 2053 2070 2351 2846 syr^{h} Chrys Tyc AN HF RP SBL TH ECM NA28 {\} ‖ τα πτωματα 𝔓^{47} א *f*052 922 1611 1828 1854 2065 2081 2329 2814 it^{ar,gig} vg syr^{ph} (cop^{sa,bopt}) Chrys TR BG ‖ τα σωματα 792 ‖ *lac* 051 2050 2062. This variant is not translatable, since we would render them the same in English, except for MS 792, bodies instead of corpses.

[213] **11:8b** Isaiah 1:9, 10, 28

[214] **11:8c** txt αυτων א^{2} A C P 046 *rell. grk. all versions all fathers* TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ ημων 2814 2846 TR ‖ *omit* 𝔓^{47} א* ‖ *lac* 𝔓^{115} 051 0308 88 1384 1617 1626 1893 2022 2030 2032 2050 2052 2062.

[215] **11:10a** The Textus Receptus has the future indicative rather than the present indicative of rejoice, and the Byzantine has the present. Yet, the Byzantine has the future indicative for the next verb, celebrate, but the present for "they see" in v. 9.

[216] **11:10b** txt πεμψουσιν א^{2} A C *f*052 911 922 1006 1611 1841 1854 2053^{txt} 2065 2081 2329f 2344 2351 2814 vg it^{gig} syr^{ph,h} cop^{bo} arab-w Tyc1,3 Prim Ps-Ambr TR AN BG SBL TH ECM NA28 {\} ‖ πεμψωσιν 2329 ‖ πεμπουσιν א* P 2074 2846 cop^{sa} arm2,3,4 Tyc2 Beat ‖ π̣[εμψου]σιν 𝔓^{47} ‖ πεμπειν 2053^{com} ‖ πεμψαι 1678^{com} 1778^{com} ‖ π̣[εμψουσιν] 𝔓^{115} ‖ δωσουσιν 046 91 93 469 792 1424 1734 1828 2070 𝔐^{K} eth HF RP ‖ *lac* 051 0308 2050 2062. Both 𝔓^{47} and 𝔓^{115} show a word beginning with π, so they could agree with א* or with 2329, but they most likely contained a word meaning "send," and they most definitely do not read as 046. The NA28 text here turns out to be the more accurate prediction of gifting in the future. Dr. Maurice Robinson points out that nearly half of all minuscules (𝔐^{K}) read δωσουσιν (or orthographic variants of such), while about 40% of the minuscules (𝔐^{A}) read forms of πεμψουσιν. In these last days, the reading "send" makes more sense than it would have 2,000 years ago, since now anyone in the world can send a gift to anyone anywhere else in the world with the Internet, and Amazon etc.

11:11 καὶ μετὰ τὰς[217] τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

[11]And after the three and a half days, the breath of life from God went into them,[218] and they stood up on their feet. And great fear fell over those watching them.

11:12 καὶ ἤκουσαν φωνῆς μεγάλης[219] ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, Ἀνάβατε ὧδε· καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

[12]And they[220] heard a great voice from heaven saying to them, "Come up here." And they went up into heaven in a cloud, and their enemies watched them.

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

[13]And in that hour[221] a great earthquake took place, and one tenth of the city collapsed, and 7,000 people were killed. And the survivors were terrified, and they gave glory to the God of heaven.

11:14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

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

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[217] **11:11a** txt τας τρεις $\mathfrak{P}^{47}$ A C 046 91 93 911 922 1006 1424 1611 1734 1828 1841 1888 2053 2065 2081 2138 2329 2351 2846 syr^{h} TR AN HF RP SBL TH ECM♦ ‖ τρεις א P *f*052 35 469 792 1854 2070 2074 2344 2814 syr^{ph} arm-c,m TR-cp,Eras,Ald,Col BG ECM♦ ‖ *lac* 051 2050 2062. See 11:9, "And from peoples and tribes and languages and nations they see their corpses for three and a half days."

[218] **11:11b** txt αυτοις C P *f*052 1611 2053 2081 2814 TR-Eras1,2,3;Ald,Ben ECM ‖ εν αυτοις A 911 1006 1424 1841 1854 2065 2074 2329 2351 2846 syr^{ph} slav SBL TH NA28 {\} ‖ εις αυτους (Ez. 37:10) $\mathfrak{P}^{47}$ א 046 91 93 469 1734 1828 $\mathfrak{M}^{K}$ it^{ar,gig} vg cop arm eth TR-Col AN HF RP ‖ επ αυτους 792 922 TR-Scriv,Ste,Eras5,Bez,Elz BG ‖ *lac* 051 2050 2062. The επ αυτους reading may be a case of attraction to the two instances in the same verse of επι τους.

[219] **11:12a** txt φωνης μεγαλης $\mathfrak{P}^{47}$ א C P 469 911 1006 1841 1854 2065 2074 2081 2344 2814 2846 TR-cp SBL TH ECM NA28 {\} ‖ φωνην μεγαλην $\mathfrak{P}^{115}$ A 046 *f*052 91 93 792 922 1424 1611 1734 1828 2053 2070 2329 2351 TR-Scriv,Eras1,3,5,Ald,Col,Elz,Bez,Ben,Ste RP ‖ *lac* 051 2050 2062.

[220] **11:12b** txt ηκουσαν (3rd pl) א* A C P 2053 2344 vg syr^{ph,h} slav arab-e Chrys Tyc3 TR SBL TH ECM♦ NA28 {B} ‖ ακουσονται (3rd pl fut mid) *f*052 2329 ‖ ηκουσα (1st sg) $\mathfrak{P}^{47}$ א^{2} 046 91 93 469 911 922 1006 1424 1611 1734 1828 1841 1854 2065 2070 2074 2081 2351 2846 $\mathfrak{M}$ it^{ar,gig} syr$^{h^{mg}}$ cop arm geo arab-s Andr Tyc Beat AN HF BG RP ECM♦ ‖ *lac* 051 2050 2062 Prim Auct Vict. The UBS commentary: "Not only does the weight of external evidence favor 'ἤκουσαν,' but since the Seer constantly uses ἤκουσα throughout the book (24 times), copyists were more likely to substitute ἤκουσα for ἤκουσαν than vice versa."

[221] **11:13** txt ωρα $\mathfrak{P}^{47}$ א A C P *f*052 469 911 1006 1611 1828 1841 2053 2065 2081* 2344 2351 2814 2846 vg syr^{ph,htxt} cop^{bo} arm-c eth slav-a arab-e,s Prim Beat Tyc TR SBL TH ECM NA28 {\} ‖ ημερα 046 91 93 792 922 1424 1734 1854 1888 2070 2074 2081^{c} 2329 $\mathfrak{M}^{K}$ it^{gig} syr$^{h^{mg}}$ cop^{sa} arm-m geo slav-b arab-w TR-cp,Ste^{mg} AN HF BG RP ‖ *lac* 051 2050 2062.

11:15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες,[222] Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.[223]

[15]And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdom[224] of the world has become the kingdom of our Lord, and of his Christ![225] And he shall reign for ever and ever!"

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

[16]And the twenty-four elders, who sit on their thrones before God,[226] fell on their faces and worshiped God,

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

[17]saying, "We thank you, Lord God Almighty, who is and who was,[227] that you have taken that great power of yours and begun to reign.

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[222] **11:15a** txt λεγοντες (masc) A 046 93 1734 2053 2070 2351 2846 Eustr $\mathfrak{M}^{K}$ HF SBL TH♦ NA28 {\} ‖ λεγουσαι (fem) $\mathfrak{P}^{47}$ $\mathfrak{P}^{115}$ א C P 051 *f*052 91 469 792 911 922 1006 1424 1611 1828 1841 1854 2065 2074 2081 2329 $\mathfrak{M}^{A}$ TR AN BG RP TH♦ ECM ‖ *lac* 2050 2062. The referent, φωναι, is feminine. It seems more likely that the incorrect gender would be changed to the correct than vice versa. John in Revelation is known for inattention to grammatical agreement.

[223] **11:15b** Add αμην "Amen" א *f*052 0308 2030 2344 vg^{cl} cop^{bo} slav-a arab-e. The spurious addition of Amen often happens after the phrase "for ever and ever," because scribes are familiar with that phrase being concluded with Amen in other passages.

[224] **11:15c** txt εγενετο η βασιλεια $\mathfrak{P}^{47}$ א A C P 046 051 *f*052 91 93 469 911 922 1006 1424 1611 1734 1828 1841 1854 2053 2070 2074 2329 2344 2351 2846 latt syr cop eth arm geo slav arab-e,s,w Tyc ps-Ambr TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ εγενοντο αι βασιλειαι 2065 2081 2814 (27 minuscules) TR ‖ η σωτηρια 792 ‖ *lac* 2050 2062

[225] **11:15d** That is, his Anointed.

[226] **11:16** txt

οι ενωπιον του θεου καθημενοι P 051 *f*052 0308? 1854 2074 2329 Chrys Did TR BG RP SBL ECM♦ NA28 [οι] {\}

οι ενωπιον του θεου καθηνται $\aleph^{2}$ C 1611 2053 2344 ECM♦

ενωπιον του θεου καθημενοι A 0308? 2081 2814

ενωπιον του θεου καθηνται $\mathfrak{P}^{47}$ 911 1006 2846

οι ενωπιον του θεου οι καθηνται א* 1734* TH

οι ενωπιον του θρονου του θεου καθημενοι 632^{c} 2681

οι ενωπιον του θρονου του θεου οι καθηνται 91 93 469 632* 922 1734^{c} 1828 2070 AN [του θρονου] HF

οι ενωπιον του θρονου του θεου οι καθημενοι 2351

ενωπιον του θρονου του θεου οι καθημενοι 1424

ενωπιον του θρονου του θεου οι καθηνται 046

οι καθηνται επι των θρονων αυτων ενωπιον του θρονου του θεου 792

lac 2050 2062

[227] **11:17** txt οτι $\aleph^{2}$ A P 046 *f*052 0308 91 93 792 922 1424^{c} 1611 1734 1828 1854 2053 2070 2081 2329 2351 2814 $it^{gig,h}$ $vg^{ww,st}$ $syr^{ph,h}$ cop^{sa} eth arm-m geo arab-s Eustr Andr; (Cypr Prim, but *quod* for οτι) ps-Ambr TR-Ben,$Steph^{mg}$ HF RP SBL TH ECM NA28 {B} ‖ και οτι $\mathfrak{P}^{47}$ א* C 2344 it^{ar} vg^{mss} $cop^{bo^{ms}}$ slav ‖ και ο ερχομενος οτι 051 469 911 1006 1841 2065 2074 2846 vg^{cl} cop^{bo} arab-e Tyc (Beat) TR AN [και ο ερχομενος] BG ‖ *omit* 1424* ‖ *lac* 2050 2062.

11:18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους,[228] καὶ διαφθεῖραι τοὺς διαφθείροντας[229] τὴν γῆν.

[18]And the nations have become angry, and your anger also has come, and the time for the dead[230] 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."[231]

11:19 καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ὁ[232] ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

[19]And the temple of God in heaven opened, and the ark of his[233] covenant was seen in his temple; and there came peals of thunder, and voices and rumblings and an earthquake,[234] and large hailstones.

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[228] **11:18a** txt τους μικρους και τους μεγαλους $\mathfrak{P}^{47}$ $\mathfrak{P}^{115vid}$ $\aleph^{*}$ A C 2329 2344 2351 2846 SBL TH NA28 {\} ‖ τοις μικροις και τοις μεγαλοις $\aleph^{2}$ P 046 051 *f*052 91 93 469 911 922 1006 1611 1424 1734 1841 2053 2070 2074 2081 2814 $\mathfrak{M}$ TR AN HF BG RP ECM ‖ τοις μικροις και μεγαλοις 1828 ‖ *lac* 0308 2050 2062.

[229] **11:18b** txt διαφθειροντας $\mathfrak{P}^{47}$ $\mathfrak{P}^{115vid}$ $\aleph$ A 046 *f*052 93 792 911 1006 1424 1734 1828 1841 2053 2074 2081 2351 2814 2846 TR HF RP SBL TH ECM NA28 {\} ‖ φθειροντας P TR-Eras1,3,Ald,Col ‖ διαφθειραντας C 051 91 469 922 1611 1854 2070 2329 AN BG ‖ φθειραντας 2065 ‖ *lac* 0308 2050 2062. Papyrus 115 definitely has a word ending with -ροντας.

[230] **11:18c** txt νεκρων TR HF BG RP SBL TH ECM NA28 {\} ‖ εθνων *f*052 522 617 920 1828* 1859 1872 2020 2027 2053 2256 2329 AN ‖ *lac* 88 1384 1617 1626 1893 2022 2030 2032 2050 2052 2062.

[231] **11:18d** See 19:2

[232] **11:19a** txt o εν $\mathfrak{P}^{115}$ A C P 911 1006 1828 2070 2080 2329 2344 2351 2846 eth arm arab-s AN SBL TH ECM♦ NA28 {\} ‖ εν $\mathfrak{P}^{47}$ $\aleph$ 046 051 91 93 469 792 1424 1611 1734 1854 2053 2074 2081 2814 $\mathfrak{M}$ syr cop geo arab-e Oec TR HF BG RP ECM♦ ‖ *lac* 2050 2062.

[233] **11:19b** txt αυτου A C P 051 911 1006 1611 1841 1854 1888 2053 2065 2074 2081 2329 2814 2846 vg $it^{g,ig}$ $syr^{ph,h}$ arm eth Tyc1,2,3 Oec ps-Ambr TR-Scriv,$Steph^{txt}$ SBL TH ECM NA28 {\} ‖ κυριου (Num 10:33; 14:44) 046 922 2344 cop^{sa}? Vict AN ‖ του κυριου (Num 10:33; 14:44) $\mathfrak{P}^{47}$ 91 93 469 792 1424 1734 1828 2070 2351 syr^{hmg} cop^{sa}? TR-cp,Ste^{mg} HF BG RP ‖ του θεου (Deut 31:26; Josh 6:11; 1Chr 16:6) $\aleph$ *f*052 it^{h} geo arm-α slav arab-w Cypr ‖ *lac* $\mathfrak{P}^{115}$ 0308 2050 2062.

[234] **11:19c** txt σεισμος και $\mathfrak{P}^{115}$ $\aleph$ A C P 051 93 469 911 1006 1611 1678 1841 1854 2053^{txt} 2065 2074 2080 2081 2329 2351 2814 2846 latt syr^{h} $cop^{sa2/4}$ arm-m arab-e,s TR AN SBL TH ECM NA28 {\} ‖ σεισμοι και 1828 2053^{com} 1778 1888 $cop^{sa2/4,bo}$ arm-c slav-a Oec ‖ *omit* 046 91 792 922 1424 1734 2070 $\mathfrak{M}^{K}$ geo slav arab-w TR-cp HF BG RP ‖ πυρ και syr^{ph} ‖ *illegible* 2344 ‖ *lac* $\mathfrak{P}^{47}$ 2050 2062. The variety of variants, and the fact that Sahidic Coptic is split, and that family 052 is not united, leads me to believe that και σεισμος might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σεισμος is the only singular item in the list. This latter may account for its omission, however. The parade of majuscules and papyri in support of the NA28 reading is impressive. The Philoxenian Syriac has “fire” instead of earthquake.

Chapter 12

The Woman, Her Seed, and the Dragon

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

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

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

[2]and being with child, and[235] crying out with contractions and anguish to deliver.

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

[3]And another sign was seen in heaven, and behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns,[236]

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.

[4]and his tail is pulling one third of the stars[237] 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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[235] **12:2** txt και κραζει $\mathfrak{P}^{47}$f ℵ 911 1006 1841 2053 2344 2846 it vg-am,st,ww syr^{ph} arm geo arab-s Bas Chrys SBL TH NA28 {\} ‖ και κραδει $\mathfrak{P}^{47}$ ‖ και εκραζεν C vg-fu Prim Tyc ‖ και εκραξεν vg-harl 2080 arab-w ‖ κραζει A P 051 35 1611 1854 1888 2074 2081 2329 2814 $\mathfrak{M}^{A}$ cop^{sa} eth Hipp TR ECM ‖ εκραξεν 046 1828 2070 ‖ εκραζεν 91 93 469 792 922 1424 1734 2138 2351 $\mathfrak{M}^{K}$ vg-cle syr^{h} TR-cp,Col,Bez,Ste^{mg} AN HF BG RP ‖ κεκραξαται 1778 ‖ κεκραξεται 1678 ‖ *lac* $\mathfrak{P}^{115}$ 2050 2062. Papyrus 115 has και.

[236] **12:3** Greek, diadems; whereas the Greek word for the crowns of 12:1 is stephanos. The diadem is of Persian origin, signifying royalty; and the stephanos originally had more the meaning of a prize or trophy or reward. It was originally a wreath, as well.

[237] **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."

12:5 καὶ ἔτεκεν υἱόν, ἄρσεν,[238] ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ῥάβδῳ[239] 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[240] shepherd all the nations with a rod of iron. And her child was snatched up to God and to his throne.

12:6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον 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.

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

[7]And there was war in heaven, Michael and his angels must make war[241] [242] with the dragon. And the dragon made war, and his angels also,

12:8 καὶ οὐκ ἴσχυσαν οὐδὲ τόπος εὑρέθη αὐτῶν ἔτι[243] ἐν τῷ οὐρανῷ.

[8]and they were[244] not strong enough, neither was their[245] place found anymore in heaven.

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[238] **12:5a** txt αρσεν A C SBL TH NA28 {\} ‖ αρσενα P 046 051 792 911 1006 1611 1841 1854 2053 2065 2074 2081 2344 2846 ‖ αρρενα $\mathfrak{P}^{47}$ א *f*052 91 93 469 922 1734 1828 1888 2070 2329 2351 2814 TR AN HF BG RP ECM ‖ *lac* $\mathfrak{P}^{115}$ 2050 2062.

[239] **12:5b** txt ραβδω P 051 911 1006 2053 2065 2074 2081 2814 2846 $\mathfrak{M}^{A}$ Oec TR-Eras,Ald,Col ECM♦ ‖ εν ραβδω (Ps 2:9 LXX) $\mathfrak{P}^{47}$ א A C 046 *f*052 91 93 469 792 922 1424 1611 1734 1828 1854 2070 2329 2344 2351 TR AN HF BG RP SBL TH ECM♦ NA28 {\} ‖ *lac* $\mathfrak{P}^{115}$ 2050 2062

[240] **12:5c** Greek: μέλλει ποιμαίνειν which can also be translated "who is soon to shepherd."

[241] **12:7a** txt του πολεμησαι A C P 911 1006 1611 1841 2065 2329 2846 arab-w ‖ του πολεμῆσαι TR-cp,Ben,Steph^{mg} AN [του] BG SBL TH ECM NA28 {\} ‖ πολεμῆσαι *f*052 91 93 469 792 922 1734 1828 2053^{txt} 2070 2074 2081 2329 $\mathfrak{M}$ HF RP ‖ πολεμήσαι 046 1854 2814 ‖ πολεμησαι $\mathfrak{P}^{47}$ א 1424 2344 ‖ επολεμησαν (no Grk mss.) vg-cle TR ‖ *proeliabantur* (imperf) "they were fighting" vg-am,fu,st,ww ‖ *praeeliabantur* vg-harl ‖ επολεμησε κατα 2053^{com} ‖ *ut pugnarent* it^{h} Cass Prim ‖ *pugnabant* Beat Vict ‖ *omit* 2351 ‖ *lac* $\mathfrak{P}^{115}$ 051 2050 2062.

[242] **12:7b** οἱ αγγελοι αὐτου του πολεμῆσαι Here is a case of the "genitive of the articular infinitive." In the BDF grammar §400(8), DeBrunner says here the infinitive "πολεμῆσαι represents the Semitic imperatival לְ with infinitive (M.-H. 448f.), cf. LXX Hos. 9:13 Ἐφραΐμ τοῦ εξαγαγεῖν 'E. must lead forth', Eccl 3:15, I Chron 9:25. Τοῦ with the infinitive is nowhere else firmly established in Rev (9:10 omit τοῦ $\mathfrak{P}^{47}$ א A P, very weakly attested in 14:15); perhaps the author is following his tendency in other respects to use the nom. instead of other cases (§136(1)), i.e. here nom. instead of the gen. or dat. (Buttmann 231 gives a slightly different explanation; also s. Viteau 168)."

[243] **12:8a** ετι א* A C P 046 051 *f*052 91 93 792 911 1006 1424 1611 1828 1841 2065 2074 2081 2329 2351 2846 it^{h,gig} vg syr^{h} cop^{sa¼} Prim Tyc2,3 Beat Vict TR AN HF BG RP SBL TH ECM NA28 {\} ‖ *omit* $\mathfrak{P}^{47}$ א^{2} 922 2053 2070 syr^{ph} cop^{sa¾} arm eth ‖ εν τω ουρανω ετι 1854 ‖ *locum...ulterius non haberet* Cass. lib. ‖ *lac* 2050 2062

[244] **12:8b** txt ισχυσαν (3rd pl aor ind "they were") $\mathfrak{P}^{47}$ C P 051 *f*052 911 1611 1841 2053^{txt} 2065 2074 2081 2329 2344 2351 2814 2846 $\mathfrak{M}^{A}$ arm slav TR TH ECM ‖ ισχυσαν προς αυτον א ‖ ισχυον (3rd pl imperf) 046 ‖ ισχυσαν αυτω 1006 ‖ ισχυσεν (3rd sg aor ind "he was") A 91 93 469 792 922 1424 1734 1828 1854 2053^{com} 2070 $\mathfrak{M}^{K}$ syr$^{h mss}$ cop^{bo} eth geo slav-b TR-cp,Ben,Steph^{mg} AN HF BG RP SBL NA28 {\} ‖ *lac* 2050 2062. The Latin, Syriac, Sahidic, and Arabic are 3rd person plural, but not determinable as to aorist or imperfect.

[245] **12:8c** txt αυτων $\mathfrak{P}^{47}$ A C P 046 *f*052 792 911 1611 1841 2074 2081 2329 2344 2351 2814 2846 latt

12:9 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.

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

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

12:11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν,[246] καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

[11]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.

12:12 διὰ τοῦτο εὐφραίνεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

[12]"Rejoice over this, O heaven,[247] and you who dwell therein! Woe to the earth and the sea![248] For the devil has come down to you with great fury, because he knows that he has but little time."

12:13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἥτις ἔτεκεν τὸν ἄρσενα.

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

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syr^{h} cop$^{sa\,mss}$ geo slav Beat TR SBL TH ECM NA28 {\} ‖ αυτοις ℵ^{2} 051 syr^{ph} cop$^{sa\,ms}$ ‖ αυτω 91 93 469 922 1006 1424 1734 1828 1854 2053 2065*ex em.* 2070 𝔐^{K} cop^{bo} Vict AN HF BG RP ‖ *omit* ℵ* eth ‖ *lac* 2050 2062

[246] **12:11** txt αυτων ℵ A C P 046 051 ƒ052 TR RP ECM NA28 {\} ‖ αυτου 632 792 2042 2681 2886 it^{gig,h} syr^{ph} geo

[247] **12:12a** txt οι ουρανοι A 051 ƒ052 792 911 1006 1611 1828 1841 2065 2081 2344 2351 2814 𝔐^{A} Bas Chrys TR BG SBL NA28 [οι] {\} ‖ ουρανοι (LXX) ℵ C P 046 91 93 469 922 1424 1734 1854 2053 2070 2074 2329 2846 𝔐^{K} AN HF RP TH ECM ‖ *lac* 2050 2062. The presence of the nominative article would make this more definitely a vocative case expression, BDF § 147(2), though the nominative case alone without the article would still probably be so. The plural of "heavens" is a Semitism, and does not translate to a plural in English, so BDF § 141(1) and § 4(2).

[248] **12:12b** txt ουαι A C P 046 051 ƒ052 911 922 1006 1611 1828 1841 2053 2065 2329 *all versions* AN HF BG RP SBL TH ECM NA28 {\} ‖ ουαι εις ℵ ‖ ουαι τοις κατοικουσι 14 minuscules TR ‖ *lac* 2050 2062. The accusative case of την γῆν και την θαλασσαν threw off some scribes.

12:14 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.

[14]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,[249] away from the face of the serpent.

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

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

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

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

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

[17]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.

12:18 καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

[18]And he[250] stood at the shore of the sea.

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[249] **12:14** The expression καιρον καὶ καιροὺς καὶ ἥμισυ καιρου no doubt means "for three and a half years." We know this because that is essentially what the 1,260 days of Rev. 11:2,3; 12:6 add up to. And compare Daniel 12:7.

[250] **12:18** txt εσταθη (3rd person) $\mathfrak{P}^{47}$ א A C 469 1828 1854 2065 2344 2351 2846 it^{ar,gig} vg syr^{h} arm-c eth geo slav arab-w Cass Or^{dub}; Vict-Pett Beat Prisc Ambrosiast Tyc Prim Haymo TR-Ald SBL TH ECM♦ NA28 {B} ‖ εσταθην (1st person) P 046 051 ƒ052 91 93 911 922 1006 1424 1611 1734 1841 2053 2070 2074 2081 2329 2814 𝔐 vg^{mss} syr^{ph,hmg} cop arm-m arab-e,s Andr Areth TR AN HF BG RP ECM♦ ‖ *lac* 2050 2062. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as Chapter 12 verse 18 in this context, or places this sentence in Chapter 13:1. Thus, since the TR and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says, "The latter reading appears to have arisen when copyists accommodated εσταθη to the first person of the following ειδον." In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. We have just read in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast from the sea, which later in 13:7 of this chapter makes war on the saints and conquers them.

Chapter 13

The First Beast, out of the Sea

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

[1]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[251] that is blasphemy.

13:2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου,[252] καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην.

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

13:3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου,

[3]And one[253] of his heads was as slain[254] to death, and the fatal wound was healed. And the whole earth was filled with wonder[255] *and followed* after the beast,[256]

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[251] **13:1** txt ονομα $\mathfrak{P}^{47}$ א C P 911 1006 1841 2065 2074 2081 2329 2814 2846 $\mathfrak{M}^{A}$ it^{gig} vg-fu,tol,dem,harl,lips4 syr^{ph} cop^{sa,bo} arm eth arab-s AndrCaes; Prim Beat TR TH♦ ECM ‖ ονοματα A 046 051 *f*052 91 93 469 792 922 1424 1611 1734 1828 1854 2053 2070 2344 2351 $\mathfrak{M}^{K}$ it^{ar} vg-am,cle,lips5,6,st,ww syr^{h} geo slav arab-w Oec Prisc ps-Ambr AN HF BG RP SBL TH♦ NA28 [τα] {C} ‖ *lac* 2050 2062. Some translations interpret this phrase, "on its heads were names" as saying "each" head had a [different] name, and others that each head had more than one name on each. The reason I went with the rendering I have is that the singular can be understood either way; that is, "on its heads a name that is blasphemy" can be interpreted as "each a different name," so thus "names" plural, or that they all had the same blasphemous name. Conversely, the plural "names" could be understood distributively. I chose to do this for the reason that I am not persuaded either way as to which is the correct manuscript reading. What is really different is interpreters that see this as meaning each head had more than one name on it, like the CEV & NLT: "On each of its heads were names..." Interesting that the Douay-Rheims has the plural when all its contemporaries had the singular. My thinking is like the NIV rendering: "and on each head a blasphemous name." It seems to me that "head" being plural might have assimilated "name" over to the plural.

[252] **13:2** txt αρκου $\mathfrak{P}^{47}$ א A C P 046 *f*052 91 93 792 922 1424 1611 1734 1828 1854 2053 2070 2081 2329 2344 2351 2814 Oec TR-Ben AN RP SBL TH ECM NA28 {\} cf. LXX 4 Kings 2:24 ‖ αρκτου 469 911 1006 1841 2065 2074 2846 TR BG ‖ *lac* 051 2050 2062. BDF § 34(4) says, "Ἄρκος (for Ἄρκτος) Rev. 13:2 LXX (all uncials, also $\mathfrak{P}^{47}$) is an old by-form, attested also e.g. in the LXX (Helb. 21f.; Thack. 116); cf. M. –H. 112." The BAGD lists many ancient Greek writers using both forms, with Homer using "ἄρκτος," and Josephus using "ἄρκος," for example. This leads me to believe that ἄρκτος was Attic usage, and ἄρκος more preferred in Hellenistic usage. Both are old.

[253] **13:3a** txt μιαν $\mathfrak{P}^{47}$ א A C P 046 *f*052 792 922 1424 1611 1734 1828 1854 1888 2053^{txt} 2070 2074 2081 2329 2351 2814 2846 vg-am,harl,st,ww syr cop eth arm arab-s,w Chrys Or TR-cp,Ben AN BG RP SBL TH ECM NA28 {\} ‖ ειδον μιαν 911 1006 1841 2065 (ειδων) vg-fu,dem,lipss,cle arab-e Beat Tyc

13:4 καὶ προσεκύνησαν τῷ δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες, Τίς ὅμοιος τῷ θηρίῳ, καὶ τίς δύναται πολεμῆσαι μετ’ αὐτοῦ;

[4]and they worshiped the dragon because[257] he had given authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who is able to wage war with him?"

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

[5]And there was given to him a mouth speaking big things and blasphemies, and authority was given to him to act[258] for forty-two months.

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

[6]And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven.[259]

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ps-Ambr TR ‖ ορω μιαν 2053^{com} ‖ *lac* 051 2050 2062

[254] **13:3b** It is important to keep the word in the same form as when referring to the Lamb that was slain, since this beast is a pseudo-christ.

[255] **13:3c** txt εθαυμασθη ολη η γη 𝔓^{47} A 1828 1852 2070 2846 syr^{h} SBL TH NA28 {\} ‖ εθαυμασθη εν ολη τη γη 051 2074 2081 2814 𝔐^{A} TR-Eras,Ste^{T},Ald,Col ‖ εθαυμαστωθη ολη η γη C ‖ εθαμβηθη ολη η γη 1732 2053 Oec ‖ εθαυμασεν ολη η γη א P 046 ƒ052 91 93 469 792 911 922 1006 1424 1611 1734 1854 2065 2329 2351 𝔐^{K} TR-Scriv,Bez,Elz,Ben,cp,Ste^{mg} AN HF BG RP ECM ‖ εθαυμασεν ολη γη 2344 ‖ *lac* 2050 2062

[256] **13:3d** In the BDF grammar in § 196, DeBrunner says that the phrase “εθαυμάσθη ὅλη ἡ γῆ ὀπίσω του θηρίου” is a "pregnant construction" meaning what I have in the text above. In other words, the Greek phrase does not contain any words meaning "and followed" but that meaning is contained in the phrase nevertheless.

[257] **13:4** txt οτι "because, that" 𝔓^{47} א A C P ƒ052 911 1006 1611 1828 1841 1854 1888 2053 2065 2074 2081^{c} 2329 2351 2846 vg-am,fu,harl,dem,lips5,st,ww (*quia*) syr^{ph,h} cop^{sa} arm-m eth slav-a Ir Beat Tyc2 Ps-Ambr TR-Ben SBL TH ECM NA28 {\} ‖ ος "who, that" geo arab-e TR ‖ τω "who, that" 046 91 93 469 792 922 1424 1734 2070 𝔐^{K} it^{gig} vg-tol,cle,lips4,6 (*qui*) slav-b arab-w TR-cp AN HF BG RP ‖ και 051 ‖ *omit* και προσεκυνησαν τω δρακωντι οτι εδωκεν την εξουσιαν τω θηριω και προσεκυνησαν τω θηριω 2081* 2814 ‖ *lac* 𝔓^{115} 2050 2062.

[258] **13:5** txt ποιησαι 𝔓^{47} A C P ƒ052 911 1006 1611 1841 1854 2053 2065 2074 2081* 2344 2814 2846 it^{gig} vg syr slav-a arab-e,s Oec Beat Prim Tyc TR SBL TH ECM NA28 {\} ‖ ποιησαι ο θελει א eth ‖ πολεμον ποιησαι 046 051 91 93 469 (792) 922 1424 1734 1828 1888 2070 2081^{c} 2329 arm-c slav-b arab-w TR-cp,Elz,Steph^{mg} 𝔐^{K} AN HF BG RP ‖ ποιησαι πολεμον 2429 2495 TR-Col ‖ πολεμησαι 2351 cop^{sa} ‖ *lac* 2050 2062.

[259] **13:6** txt τους εν τω ουρανω σκηνουντας א* A C 046^{c} 051^{c} 91 93 469 911 922 1424 1611 1734 1828 1841 2053^{com} 2070 2080 2329 2344 2351 2846 vg^{ms} syr^{h} Oec (Iren^{arm}) AN BG RP SBL TH ECM NA28 {B} ‖ των εν τω ουρανω σκηνουντων syr^{ph} ‖ τους εν ουρανω σκηνουντας 1006 ‖ και τους εν τω ουρανω σκηνουντας P 046* 051* 1678 1778 2053^{txt} 2074 2081 2814 it^{ar} vg cop Iren^{lat} Andr Beat TR ‖ και τους εν αυτη ουρανω σκηνουντας 2065 ‖ και του εν τω ουρανω σκηνουντες א^{2} ‖ και τους εν ουρανω σκηνουντας 792 ‖ εν τω ουρανω σκηνουντας 1854 ‖ εν τω ουρανω 𝔓^{47} it^{gig} eth Prim ‖ *lac* 2050 2062. God's people, along with the Son, ARE the tabernacle. See Eph 2:20-22; 1 Peter 2:5; Rev. 21:14 etc.

13:7 καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς,[260] καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

[7]And it was given to him to make war with the saints and to conquer them,[261] and authority was given to him over every tribe and people[262] and language and nation.

13:8 καὶ προσκυνήσουσιν αὐτὸν[263] πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ[264] ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

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

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[260] **13:7a** txt και εδοθη αυτω ποιησαι πολεμον μετα των αγιων και νικησαι αυτους א 046 051 91 (922 εδωθη, νικεισαι) 911 1006 1424 1734 1841 2065f 2070 2074 2138 (2329 εδωθη) 2344 2351 it(ar),gig (vg) syrph,(h) copbo eth Chrys Beat BG RP SBL TH ECM NA28 {A} ‖ και εδοθη αυτω ποιησαι πολεμον κατα των αγιων και νικησαι αυτους 469 ‖ και εδοθη αυτω πολεμον ποιησαι μετα των αγιων και νικησαι αυτους 792 1611 1828 1854 1888 2814c AN TR ‖ και εδοθη εξουσια αυτω ποιησαι πολεμον μετα των αγιων και νικησαι αυτους f052 93 armmss (Quod) Prim ‖ *omit* (homoioarcton?) 𝔓47 A C P 2053 2081 2814* 2846 copsa armmss Irenlat Andr ‖ *lac* 2050 2062.

[261] **13:7b** Daniel 7:21,25; 12:7

[262] **13:7c** txt λαον και γλωσσαν και εθνος 𝔓115*vid* א A P 046 91 93 469 911 1611 1734 1828 1854 1888 2053 2074 2080 2329 2344 2351 2846 vg syrh geo arab-s TR-Ben AN HF RP SBL TH ECM NA28 {\} ‖ λαους και γλωσσαν και εθνος C ‖ γλωσσαν και λαον και εθνος 1424 ‖ λαων και εθνους και γλωσσων 792 arm-m ‖ γλωσσαν και εθνος 𝔓47*vid* 051 35 1006 2081 2814 copbo TR BG ‖ λαον και εθνος 2070 ‖ "nations, and peoples, and tribes, and regions" arab-w ‖ *lac* 2050 2062

[263] **13:8a** txt αυτον 𝔓47 A C 046 f052 91 93 1424 1734 1828 2070 2074 2329 latt copsa AN HF SBL TH ECM♦ NA28 {\} ‖ αυτω א P 051 469 792 911 922 1006 1611 1841 1854 2053 2065 2081 2344 2814 2846 𝔐A copbo TR BG RP ECM♦ ‖ *lac* 𝔓115 2050 2062.

[264] **13:8b** txt

ου ου γεγραπται το ονομα αυτου C 1828 1854 2053 2344 2582 lat-c Oec Bas Chrys Did SBL TH ECM♦ NA28 {\}

ου γεγραπται το ονομα αυτου 2846

ουαι γεγραπται το ονομα αυτου A

ου ου γεγραπται το ονομα 93

_____ονομα 𝔓115

ουαι ουαι ου ου γεγραπται το ονομα αυτου f052

ων γεγραπται τα ονοματα αυτων א*

ων ου γεγραπται τα ονοματα αυτων 𝔓47*vid* 911 1006 1841 2060 2065 2329 lat arm-c arab-e,s ECM♦

ων ου γεγραπται τα ονοματα א1 P 051 35* 241 1888com 2074 2186 2814 geo slav AndrCaes Areth TR

ων ου γεγραπται το ονομα 35c 91 94 469 1888txt 2020 2070 2081 2351 2436 AN BG RP

ων ου γεγραπται το ονομα αυτων 1611 *pc* syrh

ων ουτε γεγραπται τω ονομα 046 82 456 792 1424 1852 2138

ων ουτε γεγραπται ονομα 1734

ω ουτε γεγραπται το ονομα 627

ων ουτε γεγραπτετε τα ονοματα 792

ων ουτε γεγραπται το ονομα 82 920 1859 2138

ων ου γεγραμμενοις syrph

lac 1384 2030 2050 2062.

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

13:9 Εἴ τις ἔχει οὖς ἀκουσάτω.

[9]If anyone has an ear, hear.

13:10 εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι. Ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

[10]If anyone is to be taken captive, into captivity he is going.[265] If anyone is to be killed with the sword, with the sword he will be killed.[266] Here is the endurance and faith of the saints.[267]

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[265] **13:10a** txt

εις αιχμαλωσιαν εις αιχμαλωσιαν υπαγει A vg^{ww,st} Bas Chrys Eus Ps-Ambrose SBL NA28

αιχμαλωσιαν υπαγει *f*052 61 69 93* 241 632^{c} 2432 2681

εις αιχμαλωσιαν απαγει εις αιχμαλωσιαν υπαγει 1828 1862 1888 2351 it$^{(ar),gig}$ vg^{cl} syr^{hmg} arab-e Ir^{lat}; Beat AN [απαγει]

qui in captivitatem ducit in captivitatem vadit VL65-harl Beat

qui in captivitatem duxerit, in captivitatem vadet vg-tol,*lips*^{5,6} Ir^{lat}

εις αιχμαλωσιαν υπαγει 𝔓^{47vid} א C P 046f 93^{1} 911 1006 1611 1841 2053 2065f 2074 2329 2846 lat-s cop^{bo} arm-m arab-s Iren^{arm} Tyc Andr TH ECM

εις αιχμαλωσιαν συναγει 2059 Arethas

εις αιχμαλωσιαν απαγει 1854 2081

εχει αιχμαλωσιαν υπαγει 051 35 82 91 469 632* 792 1424 1734 1852 2070 2138 𝔐^{K} geo slav HF BG RP

αιχμαλωτιζει εις αιχμαλωσιαν υπαγει 104 459 2019 (cop^{sa}) (Prim)

αιχμαλωτιζη εις αιχμαλωσιαν υπαγει 680 922

αιχμαλωτησει εις αιχμαλωσιαν υπαγει 2019

αιχμαλωσιαν συναγει 2028 2037 2186 2814

αιχμαλωτος εστιν αιχμαλωτος θησεται 2344

αιχμαλωτιει αιχμαλωτισθησεται 94

αιχμαλωσιαν συναγει εις αιχμαλωσιαν υπαγει TR

lac 1384 2030 2050 2062.

These are the major variants, but there are many, many more, when you count the versions and Fathers. The RP reading of "if anyone has [the lot or destiny of] captivity, he must go," seems to be a clarification of the first clause of the Codex A reading. And it could be argued that the additional phrase "into captivity" he must go, in the second clause, was a clarification on the part of Codex A as well. And then the "HAS part of the RP reading, "has captivity" was then interpreted by the TR copyists as meaning, "if anyone has captives," rather than if anyone has that fate. Happily, the, RP, NA28 and UBS5 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 (εχει being written instead of εις)." The TR reading has no Greek manuscript support as it is worded, but agrees in meaning with 104 459 680 922 2019 (cop^{sa}) (Primasius).

[266] **13:10b** txt

αποκτανθηναι αυτον εν μαχαιρη αποκτανθηναι A cop SBL NA28

αποκτεινει δει αυτον εν μαχαιρα αποκτανθηναι א 051 911 (922 BG ἀποκτένει) 1006 1854 2074 2846 syr^{h}? (TR RP ECM ἀποκτενεῖ)

αποκτέμνει δει αυτον εν μαχαιρα αποκτανθηναι 2065

[αποκτέννει] δει αυτον εν μαχαιρα αποκτανθηναι AN

αποκτενει δει αυτον εν μαχαιρη αποκτανθηναι 𝔓^{47vid} C 35 2344 2351 2814 TH

αποκτενει δει αυτον εν μαχαιρα αποκτανθηναι P 046 1611f 2053f 2080 2081 2329 lat-c vg syr^{h}? arm-m

αποκτενει εν μαχαιρη δει αυτον αποκτανθηναι 93

αποκτενειν δει αυτον εν μαχαιρα αποκτανθηναι 2053

αποκτενει εν μαχαιρα αποκτανθηναι 1828

αποκτενει δει αυτον αποκτανθηναι 2070

δει αυτον αποκτανθηναι 91 469 792 1734 2138 geo slav-b HF

lac 𝔓^{115} 2050 2062

This is a passage where the accents make a difference, between the verb tenses. Many of the minuscules have accents. The UBS Textual Commentary says: "Among the dozen variant

The Second Beast, out of the Earth

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

[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.

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readings, the least unsatisfactory appears to be αποκτανθηναι, αὐτον, ["is to be killed, he,"] supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γαρ οἱ λαβόντες μάχαιραν εν μαχαίρῃ απολοῦνται), 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.

[267] **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 αποκτενει, δεῖ αὐτὸν ἐν μαχαίρᾳ αποκτανθῆναι.

AN: εἴ τις εἰς αἰχμαλωσίαν [ἀπάγει], εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ [αποκτέννει], δεῖ αὐτὸν ἐν μαχαίρᾳ αποκτανθῆναι.

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

BG: εἴ τις ἔχει αἰχμαλωσίαν, ὑπάγει· εἴ τις ἐν μαχαίρᾳ αποκτένει, δεῖ αὐτὸν ἐν μαχαίρᾳ αποκτανθῆναι.

RP: εἴ τις ἔχει αἰχμαλωσίαν, ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ αποκτανθῆναι.

TH: εἴ τις εἰς αἰχμαλωσίαν ὑπάγει, εἴ τις ἐν μαχαίρῃ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρῃ αποκτανθῆναι.

ECM: εἴ τις εἰς αἰχμαλωσίαν ὑπάγει, εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι

SBL, NA28: εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ αποκτανθῆναι, αὐτὸν ἐν μαχαίρῃ αποκτανθῆναι. (Jeremiah 15:2 LXX)

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, and 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.

13:12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσουσιν[268] 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[269] εἰς τὴν γῆν[270] 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.

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[268] **13:12** txt ινα προσκυνησουσιν $\mathfrak{P}^{47}$ A C 469 1424 2053 2351 SBL TH NA28 {\} ‖ ινα προσκυνησωσιν P 051 046f f052 91 93 792f 911 922 1006 1611 1734 1828 1854 2070 2074 2081 2329 2344 2814 2846 $\mathfrak{M}$ TR AN HF BG RP ECM ‖ ινα προσκυνησωση 046 ‖ ινα προσκυνησοσι 792 ‖ προσκυνειν א it^{ar} vg cop eth Beat ‖ και προσκυνησουσιν syr^{ph} ‖ *lac* $\mathfrak{P}^{115}$ 2050 2062

[269] **13:13a** txt
ινα και πυρ ποιη εκ του ουρανου καταβαινειν A C 469^{c} 1611 1778 1841 Ath Bas Clem SBL TH ECM♦ NA28 {\}
ινα και πυρ ποιηση εκ του ουρανου καταβαινειν 1678 2080 2344
ινα και πυρ ποιει εκ του ουρανου καταβαινειν 469* 1006 2846
ινα και πυρ ποιη καταβαινειν εκ του ουρανου א 2065 2081* 2814 TR
ινα και πυρ ποιει καταβαινειν εκ του ουρανου P 051 911 ECM♦
ινα και πυρ ποιηση εκ του ουρανου καταβηναι $\mathfrak{P}^{47}$
ινα πυρ ποιηση καταβηναι εκ του ουρανου 1828
ινα πυρ ποιη εκ του ουρανου καταβαινειν 2053 Oec
ινα και πυρ ποιηση καταβαινειν εκ του ουνου 2081^{c}
ινα πυρ ποιησει καταβαινειν εκ του ουρανου 2329
ινα και πυρ εκ του ουρανου ποιηση εις την γην καταβηναι 1854 Chrys
και πυρ ινα εκ του ουρανου καταβαινει 046 922 1424 2351
και πυρ ινα εκ του ουρανου καταβαινη 93 1734 2070 $\mathfrak{M}^{K}$ TR-cp,Ste^{mg} AN HF BG RP
ινα εν πλανη ποιη πυρ εκ του ουρανου καταβαινειν2074
επι την γην πυρ εκ του ουρανου καταβαινειν 792
lac $\mathfrak{P}^{115}$ 2050 2062

[270] **13:13b** txt εις την γην א A C P f052 1006 1611 1828 2053 2074 2081 2329 2344 2351 2814 2846 TR AN SBL TH ECM NA28 {\} ‖ επι την γην $\mathfrak{P}^{47}$ 046 91 93 469 (792) 1424 1734 2070 HF BG RP ‖ *omit* 051 35 911 ‖ *lac* $\mathfrak{P}^{115}$ 2050 2062

13:14 καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν[271] τῆς μαχαίρης καὶ ἔζησεν.[272]

[14]And he deceives those[273] dwelling on the earth by means of the signs which were given him to do before the beast, telling those dwelling on the earth to make an image to the beast which has the wound of the sword and yet has lived.

13:15 καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ ἵνα[274] ὅσοι ἐὰν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν.

[15]And it was given to him to give breath to the image of the beast, such that the image of the beast can even talk, and also to cause anyone who 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 πτωχούς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν,

[16]And he causes[275] all, the small and the great, and the rich and the poor, and the free and the slave, to get[276] a mark[277] on their right hand[278] or on their forehead,

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[271] **13:14a** txt την πληγην $\mathfrak{P}^{47}$ $\mathfrak{P}^{115vid}$ A C P 051 *f*052 911 922 1006 1611 1828 1841 1854 2053 2065 2074 2081 2329 2344 2351 2814 2846 TR AN BG RP SBL TH ECM NA28 {\} ‖ πληγην 046 91 93 792 1424 2070 (cop^{bo}) $\mathfrak{M}^{K}$ HF ‖ πληγης ℵ ‖ *lac* 2050 2062. Another example of when 82, 627, and 920 unite with 046 against most all other uncials, it is a wrong reading.

[272] **13:14b** txt της μαχαιρης και εζησεν ℵ A C 051 2329 2344 syr arm-m slav-a arab-s SBL TH ECM NA28 {\} ‖ της μαχαιρας και εζησεν P *f*052 911 1006 1611 1828 1841 1854 2053 2074 2081 2814 2846 TR AN BG ‖ της μαχαιρης και ζησας $\mathfrak{P}^{47}$ ‖ και εζησεν απο της μαχαιρας 046 91 469 792 922 1424 1734 2070 $\mathfrak{M}$ HF RP ‖ και εζησεν απο της μαχαιρης 2351 geo slav-b TR-Ste^{mg} ‖ *lac* 2050 2062. Papyrus 115 and the Coptic support either the ℵ or P reading.

[273] **13:14c** txt πλανα $\mathfrak{P}^{47}$ ℵ A C P 046 *f*052 792 911 922 1006 1611 1828 1841 1854 2053 2065 2070 2074 2081 2329 2344 2351 2814 2846 latt syr cop eth arm arab-e,s,w Or TR AN SBL TH ECM NA28 {\} ‖ πλανα τους εμους 051 91 93 469 1424 1734 $\mathfrak{M}^{K}$ geo slav-b Areth TR-cp HF BG RP ‖ *lac* $\mathfrak{P}^{115}$ 2050 2062. The HF BG RP editions seem to say, "And he deceives those my people dwelling on the land." This is not as far out as it might at first seem, when you consider Daniel 11:34. Yet the Daniel allusion may indicate that this variant in 051 is a harmonization to Daniel. I have a more complete collation of this variant in an endnote.

[274] **13:15** txt ποιηση ινα οσοι A P 1006 1841 2065 2344 *al* it^{ar,gig} vg^{cl,ww} syr^{ph} cop^{sa} (Hipp^{mss}); (Prim) (Beat) SBL TH ECM♦ NA28 [ινα] {C} ‖ ποιηση και οσοι 792 ‖ ποιησει ινα οσοι 911 922 1828 2329 it^{c,dem,div,haf} ‖ ποιηση οσοι 046 *f*052 91 93 1611 1424 1734 2074 2081 2814 $\mathfrak{M}$ vgst (Irenaeus^{lat,arm}) Hipp Andrew HF RP ECM♦ ‖ ποιησει οσοι ℵ 469 2070 2351 2846 ‖ ποιηση οσοι...ινα αποκτανθωσιν 051 TR AN [ινα] BG ‖ οσοι cop^{bo} ‖ *lac* $\mathfrak{P}^{47}$ 2050 2062. In Codex C the entire verse 15 is και εδοθη αυτη πνευμα τη ικονι του θηριου αποκτανθωσιν.

[275] **13:16a** The Greek word is ποιέω, which Bauer on p. 840 in 2 h says here means "make to, cause someone to, bring it about that." With hina and a subjunctive verb in place of the infinitive. So in this case what people are caused to do would be δίδωμι - dídōmi, in the 3rd person plural subjunctive, "they give." So therefore we have this phrase, "He causes everyone to give to them a mark." Everyone will be giving a mark to whom? To themselves. Yes, that is the primary meaning of the pronoun αὐτος here. Many translations have rendered δίδωμι as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of δίδωμι. Again, it is fashionable

13:17 καὶ[279] ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

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to render 3rd person plural actives as passives; see for example Mark 4:21, ερχεται, "exist"; Luke 12:20, απαιτουσιν "they are demanding"; Rev. 10:11, λεγουσιν, "they are saying"; Rev. 11:1, λεγων, "as he is saying"; Rev. 12:6, τρεφωσιν, "they might take care;" and other examples. I am saying that I rendered all these actives as actives, and they work fine that way. So there is no reason compelling enough to break the rules of grammar and render the actives as passives. The only reason I can come up with for this trend, is that it is their idea of an "impersonal" verb. Yes, a general "they" is impersonal, but that is still not a reason to make an active verb passive. It is perfectly colloquial and grammatical to say "they call him Jesus," etc. The only justification for making an active verb passive that I know of in the grammars, is the Aramaic 3rd person plural impersonal; see next footnote. But that is a rare and questionable occurrence, and the burden of proof is on the one asserting that it is happening.

[276] **13:16b** txt δωσιν αυτοις "they give themselves" אˢ² A C P 046 1854 2080 2081 2351 copˢᵃ BG SBL TH ECM NA28 {\} ‖ δωσιν εαυτοις "they give themselves" 1828 ‖ δωσωσιν αυτοις "they give themselves" 93 469 922 1424 1734 2074 𝔐ᴷ itᵍⁱᵍ Tyc½ HF RP ‖ δωσουσιν αυτοις "they will give themselves" 91 2070 AN ‖ δωσιν εν αυτοις "they will give onto / in/ by themselves" 1611 ‖ *dari* "to be given" Irenaeus ‖ δωση αυτοις "he gives them" 051 2065 2329 Hipp TR ‖ δωσει αυτοις "he will give them" 2053 2814 ‖ δωσιν αυτω "they give himself" אˢ* 1678 1778 2344 ‖ δωσωσιν 792 ‖ λαβωσιν "they receive" 911 1006 1841*vid* 2846 geo Prim Vict ‖ "they might write/etch" eth ‖ _____ αυτοις 𝔓⁴⁷ ‖ *lac* 𝔓¹¹⁵ 2050 2062. The vast majority of Greek manuscripts, including all but one uncial, have the verb "give" in aorist active indicative 3rd person plural. The only difference between the ECM text and the Robinson-Pierpont text is that the ECM text, δωσιν, is 2nd aorist, and the RP text, δωσωσιν, is aorist. No difference in meaning. See endnote for a much longer discussion of this variant.

[277] **13:16c** txt χαραγμα 𝔓⁴⁷ᶜ אˢ A*vid* C P ƒ052 792 1611 1734 1828 1841 1854 2053 2065 2074 2081 2329 2344 2814 itᵃʳ,ᵍⁱᵍ vg syrᵖʰ,ʰ arm-m Iren Hipp Prim TR AN SBL TH ECM NA28 {\} ‖ το χαραγμα 2070ᶜᵒᵐ ‖ το χαραγμα αυτου 911 1006 2846 ‖ χαραγματα 𝔓⁴⁷* 046 051 91 93 469 922 1424 2070ᵗˣᵗ 2351 𝔐ᴷ copˢᵃ Beat HF BG RP ‖ *lac* 𝔓¹¹⁵ 2050 2062. This Greek word translated "mark," χάραγμα - káragma, means a poke into the flesh. It also had the meaning of an etching, branding, carving, engraving or stamp. Slaves had a poke in the flesh of their ear to show ownership. So here also, the mark of the beast will show one's voluntary allegiance to the beast and submission to the ownership of the beast. I get the impression that this mark will be self-arranged; that is, people will be told to do it, but nevertheless they ultimately do it voluntarily, if they want to buy or sell. In other words, it need not be mandatory by law, but life will be extremely hard without it. How could a government give the mark to billions of people by force in the remotest jungle? On the other hand, economic incentives have historically worked very well, without the need for something being mandatory by law. Most people serve Mammon anyway, so it will be an easy decision for most people to get the mark. A tyrannical world dictatorship could by force or subterfuge eliminate people's means of making a living so that they would be dependent on the government's UBI, universal basic income. ("Bread and circuses.") This income would be distributed by some means that is completely under the central control of the world governent. It will be a blessing on the other hand, for God's people, in that those who are serving Mammon will repent of that, and truly be content with their daily bread from God, and truly live by faith. But we see in this book that many of God's people will die or be killed during those days.

[278] **13:16d** The Greek word is χείρ, and meant the entire limb/arm, including the hand all the way up to the shoulder, as so also the word for foot can mean the whole leg; compare Revelation 10:1, where the Greek word is πόδες (feet, sg. πούς), but can and does mean there, the entire leg or limb. This is true also in many of the languages where I was raised – the word for hand or foot can mean the entire extremity. Thus here, this mark could be anywhere from the hand on up.

[279] **13:17a** txt και 𝔓⁴⁷ אˢ² A P 046 051 ƒ052 91 93 469 911 922 1006 1424 1734 1828 1841 1854 2065 2070 2081 2329 2344 2351 2846 itᵍⁱᵍ vg arm-c geo slav Hipp½; Prim Beat½ TR AN HF BG RP SBL TH ECM NA28 {A} ‖ *omit* אˢ* C 792 1611 2074 itᵃʳ vgᵐˢˢ syrᵖʰ,ʰ copˢᵃ,ᵇᵒ arm-m arab-e Irenˡᵃᵗ Hipp½; Prim Beat½ ‖ *lac* 𝔓¹¹⁵ 2050 2062.

[17]and makes it so that[280] no one is able to buy or sell without having the mark—[281] the name of the beast or the number of his name.

13:18 Ὧδε ἡ σοφία ἐστίν· ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ[282] ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.

[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[283] number is 666.[284]

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[280] **13:17b** This ἵνα is still connected to the ποιεω of 13:16a. The initial και in this verse is absent from some manuscripts, because, I now quote A Textual Commentary on the Greek New Testament edited by Bruce Metzger, with text in square brackets supplied by me: "The absence of και [initial "and" in some manuscripts] ...appears to be a secondary modification arising from misunderstanding the relationship between verses 16 and 17. When the ἵνα μη ["so that not"] at the beginning of v. 17] clause was taken to be dependent upon δωσιν ["they might give"], και was naturally regarded as superfluous, whereas the clause is no doubt to be taken as dependent upon ποιει ["he or it causes" at the beginning of v. 16] and therefore coordinate with the ἵνα δωσιν ["such that they might give"] clause."

[281] **13:17c** txt:

το χαραγμα το ονομα του θηριου η τον αριθμον του ονοματος αυτου A^{vid} P 051 91 93 469 911 922 1006 1424 1734 1841 1854 2081 2344 2351 2846 eth Chrys Did GregNaz Ir^{lat} PhilC AN HF BG RP SBL TH ECM NA28

το χαραγμα του θηριου η το ονομα αυτου η τον αριθμον του ονοματος αυτου א f052 vg^{ms} cop^{bo}

το χαραγμα το ονομα του θηριου η τον αριθμον του θηριου η τον αριθμον του ονοματος αυτου 046

το χαραγμα η το ονομα του θηριου η τον αριθμον του ονοματος αυτου 𝔓^{47} vg^{cl} it^{gig} arm-m Beat TR

το χαραγμα του ονοματος του θηριου η τον αριθμον του ονοματος αυτου C syr>

το χαραγμα του θηριου η τον αριθμον του ονοματος αυτου 1611 2065 (θηρι) 2074 cop^{sa}

το χαραγμα του θηριου η το αριθμον του ονοματος αυτου 792

το χαραγμα το ονομα του θηριου η τον αριθμον του ονοματος αυτου 2814

το χαραγμα ηγουν το ονομα του θηριου η τον αριθμον του ονοματος αυτου 2070

το χαραγμα το ονομα του θηριου η τον αριθμον του ονοματος αυτου 1828 1888

το χαραγμα εχων επι τον μετοπον αυτου το ονομα του θηριου η τον αριθμον του ονοματος αυτου 2329

omit 2053 (omits an even larger section of text)

lac 𝔓^{115} 2050 2062. The Harklean Syriac talks about the mark "of his tusks"!

[282] **13:18a** και ο αριθμος αυτου A 469 2074 syr^{h} TR AN SBL TH NA28 {\} ‖ και ο αριθμος αυτου εστιν C P 051 f052 911 1006 1611 1841 1854 2053 2081 2329 2814 2846 BG RP ECM ‖ ο αριθμος αυτου 046 91 93 792 922 1424 1734 2070 2351 syr^{ph} geo HF ‖ αριθμος γαρ αυτου 1828 ‖ εστιν δε 𝔓^{47} ‖ *omit* ανθρωπου εστιν και ο αριθμος αυτου *and then reads* εστιν א ‖ *lac* 𝔓^{115} 2030 2050 2062. The "simple copula," εστιν, is not necessary in Greek. The TR and RP variants are translated the same.

[283] **13:18b** Or, "its number"

[284] **13:18c** txt εξακοσιοι εξήκοντα ἕξ (666) A 149 1828 1948 2429 cop^{sa} TR-cp SBL NA28 {A} ‖ εξακοσιαι εξηκοντα ἕξ (666) א ‖ εξακοσιοι και εξηκοντα και ἕξ syr^{ph,h} ‖ εξακοσια εξηκοντα ἕξ (666) P 104 241 911 922 1006 1841 1854 2053 2065 2070 2073 2846 TR-Ben RP ‖ χξστ (666) f052 35 469 1611 ‖ εξακοσια ξστ (666) 792 ‖ χξς᾽ TR-Bez,Elz,Ste,Scriv AN HF BG ECM ‖ χξς̅ (with one continuous overline) (666) 𝔓^{47} 2020 2059 2074 2351^{com} TR-Eras3,4 TH ‖ χξς̅ (with an overline over the χ and ς only) (666) 2814 ‖ χξς̅ TR-Eras5 ‖ χξς, (666) TR-Eras1,2;Col ‖ χξς̔ TR-Ald (breathing mark and acute accent over sigma) ‖ χξς (with 3 individual overlines) (666) 046 051 82 424 456 627 920 1852 1859 1862 1888 2019 2060 2081 2138 2329 ‖ χξσ "666" (with circumflex above, plus one continous overline above that) 94 175 469 1678 1778 2017 2042 2436 ‖ χξς (666) 757 ‖ *sexcenti sexaginta sex* (666) vg Beat ps-Ambr ‖ *sexingenti sexaginta sex* (666) it^{gig} ‖ εξακοσιοι εξηκοντα πεντε (665) 2344 ‖ (646) it^{ar} ‖ εξακοσιοι δεκα ἕξ (616) C vg-harl mss$^{acc. to Iren}$; Caesarius Tyc2 arm-m *laud*^{43} (DCXVI) ‖ η χις̅ (η εξακοσιοι εκκαιδεκα) "the 616" or "or 616" 𝔓^{115} ‖ *sexcenti sedecim* (616) vg-harleianus ‖ DCLXVI Prim ‖ *omit* 2256 2351^{txt} ‖ *lac* 1384 2050 2062 2186. Here is a link to the image of Papyrus 115: https://www.bibletranslation.ws/gfx/p115.jpg The "H" letter is a whole Greek word that can

Chapter 14

The Lamb and the 144,000

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

[1]And I looked, and behold, the Lamb is standing on Mount Zion, and with him the 144,000 who have his name and[285] the name of his father written on their foreheads.

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

[2]And 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.

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mean "or." There is one theory that it read εξακοσια δεκα ἕξ Η ΧΙϹ – "616 or 616," or perhaps even εξακοσια εξηκοντα ἕξ Η ΧΙϹ "666 or 616.") The "Η" letter can also be the feminine definite article. David Parker writes (in his NTS article): "There is too much space in the papyrus for what one would expect from other witnesses, suggesting that something extra has been written by mistake." He considers the "line written over letter" Eta as a correction sign. (If that is true, I think the most probable explanation is that it was a final N of the word ЄϹΤΙΝ, and the scribe of the papyrus mistook it for ЄϹΤΙ Η. Some form of the number 666 is supported by 𝔐 it^{gig} vg syr^{ph,h} cop^{sa,bo} arm eth Irenaeus Hippolytus Andrew; Victorinus-Pettau Gregory-Elvira Primasius Beatus TR RP NA28. The UBS Textual Commentary on the Greek New Testament states on p. 49 that Irenaeus "says that 666 is found 'in all good and ancient copies,' and is 'attested by those who had themselves seen John face to face.' ...When Greek letters are used as numerals the difference between 666 and 616 is merely a change from ξ to ι (666 = χξς and 616 = χις). Perhaps the change was intentional, seeing that the Greek form Neron Caesar written in Hebrew characters (נרון קסר) is equivalent to 666, whereas the Latin form Nero Caesar (נרו קסר) is equivalent to 616." In addition, Peter M. Head, in Some Recently Published NT Papyri from Oxyrhynchus: An Overview and Preliminary Assessment, Published in Tyndale Bulletin 51 (2000), pp. 1-16, points out that others have noticed that "two possible transliterations of 'beast' into Hebrew could produce either 616 or 666. That is, θηριου (genitive) as in Rev. 13:18 is תריו; while θηριον (nominative) is תריון. The mathematics is: ן = 50, ו = 6, י = 10, ר = 200, ת = 400. For a full discussion see R. Bauckham, 'Nero and the Beast' in The Climax of the Covenant: Studies on the Book of Revelation (Edinburgh: T. & T. Clark, 1997), pp. 384-452, also D. Aune, Revelation 6-16 (Waco, Texas: Word, 1998), pp. 722, 769-73." There is a marginal note in MS 1854: "λατεινος." This reflects one of the early gematrial theories, held by, among others, Irenaeus, that 666 stood for the Roman Empire. (This is what λατεινος means, the Roman Empire.) Here is the math: λ = 30, α = 1, τ = 300, ε = 5, ι = 10, ν = 50, ο = 70, ς = 200, which add up to 666. Irenaeus favored Τεῖταν (Titus) as the most likely gematrial equivalent for 666, because it had six letters, and he favored λατεινος second most. If the final ν is removed from Τεῖταν, you get the number 616.

[285] **14:1** txt το ονομα αυτου και το ονομα του πατρος αυτου 𝔓^{47} א^{2} A C 046 051 ƒ052 91 93 469 911 1006 1424 1611 1828 1841 1854 2070 2074 2081 2329 2351 2846 latt syr cop arm-m eth geo slav arab-e,s Or AN BG RP SBL TH ECM NA28 {\} ‖ το ονομα του και το ονομα του πατρος αυτου א* ‖ το ονομα αυτου και του πατρος αυτου 922 ‖ το ονομα αυτου και το ονομα του πατρος 792 ‖ το ονομα του πατρος αυτου P 2053 2065 2814 arm-c TR ‖ *omit* 2344 ‖ *lac* 2050 2062. *Cassiodorus: "*nomina tam ipsius quam patris ejus in frontibus suis scripta portabant*."

14:3 καὶ ᾄδουσιν ᾠδὴν καινὴν 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 ἠγορασμένοι ἀπὸ τῆς γῆς.

[3]And they sing a new song[286] before the throne and before the four living beings and the elders. And no one is able to learn the song except the 144,000, the ones purchased from the earth.

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

[4]These 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[287] from humanity as a firstfruits to God and to the Lamb,

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

[5]and in their mouths no falsehood[288] has been found.[289] They[290] are blameless.[291]

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[286] **14:3** txt ωδην $\mathfrak{P}^{47}$ א P 046 *f*052 91 93 469 792 922 1424 1611 1734 1828 1854 2053 2070 2329 2344 $\mathfrak{M}^{K}$ it^{gig,t} syr^{h} cop arm eth geo slav arab-w Oec Or Meth Jer Prim Cass TR-cp,Ben AN HF BG RP ECM♦ ‖ ως ωδην A C 051 911 1006 1841 2065 2074 2081 2814 2846 $\mathfrak{M}^{A}$ it^{ar} vg syr^{ph} arab-e,s Andr Beat TR SBL TH ECM♦ NA28 [ως] {C} ‖ *lac* 2050 2062

[287] **14:4** txt ηγορασθησαν א A C P *f*052 911 1006 1828 1841 1854 2053 2065 2074 2081 2329 2814 2846 $\mathfrak{M}^{A}$ latt syr^{ph} cop arm eth slav arab-e,s Oec Or Meth TR AN SBL TH ECM NA28 {\} ‖ υπο ιησου ηγορασθησαν 046 051 91 93 469 922 1424 1611 1734 $\mathfrak{M}^{K}$ syr^{h**} geo arab-w TR-cp,Ste^{mg} HF BG RP ‖ υπο χριστου ηγορασθησαν 2070 ‖ *omit* οπου αν υπαγη ουτοι ηγορασθησαν απο των ανθρωπων απαρχη τω θεω και τω αρνιω 2344 ‖ *omit* ουτοι ηγορασθησαν απο των ανθρωπων απαρχη τω θεω και τω αρνιω 792 ‖ *lac* $\mathfrak{P}^{47}$ 2050 2062

[288] **14:5a** txt ψευδος $\mathfrak{P}^{47}$ $\mathfrak{P}^{115}$ א A C P 046 051 *f*052 91 93 469 792 911 922 1006 1424 1611 1734 1828 1841 1854 2053 2065 2070 2074 2081 2329 2351 latt syr arm eth geo slav arab-e,s,w Chrys Oec Or Meth TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ δολος (LXX) 2814 *dozen minuscules* TR ‖ δολος η ψευδος 2495 ‖ *lac* 2050 2062. The TR seems to be conformed to the Septuagint: Zeph. 3:13- οὐ μὴ εὑρεθῇ ἐν τῷ στόματι αὐτῶν γλῶσσα <u>δολία</u>; Isaiah 53:9- οὐδὲ εὑρέθη <u>δόλος</u> ἐν τῷ στόματι αὐτοῦ; Psalm 31:2- οὐδὲ ἔστιν ἐν τῷ στόματι αὐτοῦ <u>δόλος</u>. See also Jn 1:47 Ἴδε αληθῶς Ἰσραηλίτης ἐν ᾧ <u>δόλος</u> οὐκ ἔστιν.

[289] **14:5b** Zeph. 3:13; Isaiah 53:9; Psalm 32:2

[290] **14:5c** txt αμωμοι A C P 1854 2053 2081 2814 it^{gig} vg Oec Beat SBL TH ECM♦ NA28 {\} ‖ αμωμοι γαρ $\mathfrak{P}^{47}$ א 046 *f*052 91 93 469 792 911 922 1424 1611 1734 1828 1841 2065 2070 2074 2329 2344 2351 2846 $\mathfrak{M}^{K}$ it^{ar,t} vg^{mss} syr Did Or Meth TR AN HF BG RP ECM♦ ‖ αμωμητοι γαρ εισιν 1006 ‖ οτι αμωμοι 051 35 ‖ αμωμοι γαρ *or* οτι αμωμοι cop arm eth geo slav arab-e,s,w ‖ *lac* $\mathfrak{P}^{115}$ 2050 2062.

[291] **14:5d** txt *omit* $\mathfrak{P}^{47}$ $\mathfrak{P}^{115}$ א A C P 046 051 *f*052 93 469 792 911 922 1006 1424 1611 1734 1828 1841 1854 2053 2065 2070 2074 2081 2329 2344 2351 2814 2846 vg-am,fu,harl,tol,st,ww lat-*rell.* syr cop arm eth slav arab-e,s,w TR-cp,Ben AN BG HF RP SBL TH ECM NA28 {\} ‖ ουτοι εισιν οι ακολουθουντες τω αρνιω 91 250 1888 ‖ ενωπιον του θρονου του θεου vg-dem,lipss,cle TR ‖ ενωπιον του θεου arm2 ‖ *lac* 2050 2062 2186. See Endnote #4.

The Three Angels

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

[6]And I saw another[292] angel flying at zenith, having an eternal gospel to herald above[293] those dwelling[294] on the earth, even over[295] every nation and tribe and language and people,

14:7 λέγων[296] ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι[297] τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.

[7]saying in a loud voice, "Fear God[298] and give him glory; for the hour of his judgment has come; and worship him who created the heaven and the earth and the sea and the sources of waters."

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[292] **14:6a** txt αλλον αγγελον ℵ^{2} A C P 051 911 1006 1611 2053 2065 2074 2329 2344 2846 latt syr cop^{bo} arm eth slav-a Chrys TR-Scriv,Eras5,Ste,Bez,Elz,Ben,cp AN BG SBL TH ECM♦ NA28 {B} ‖ αγγελον αλλον 1828 1888 ‖ __λον ιδον αγγ_____ 𝔓^{115} ‖ αγγελον 𝔓^{47} ℵ* 046 ƒ052 91 93 469 792 922 1424 1734 1854 2070 2081 2814 𝔐 cop^{sa} geo slav-b arab-w Or TR-Eras1,3,Ald,Col HF RP ECM♦ ‖ *lac* 2050 2062 2351 (2351 lacking from here to end of Revelation)

[293] **14:6b** txt επι 𝔓^{47} 𝔓^{115} ℵ A C P ƒ052 1611 1828 1854 1888 2053 2329 2344 syr^{ph} (cop) Or Chrys AN SBL TH ECM NA28 {\} ‖ *omit* 046 051 91 93 469 792 922 1006 1424 1734 1841 2065 2070 2074 2081 2814 2846 𝔐 syr^{h} nub TR HF BG RP ‖ *lac* 2050 2062 2351

[294] **14:6c** txt καθημενους 𝔓^{47} ℵ C P 046 ƒ052 91 93 469 911 922 1006 1424 1611 1734 1841 1854 2053 2070 2329 2846 𝔐^{K} syr^{ph} slav Or AN BG RP SBL TH ECM NA28 {\} ‖ καθημενοις 498 2436 2495 it^{gig} vg Prim arm4 ‖ κατοικουντας 𝔓^{115} A 051 792 1828 2074 2344 it^{ar} syrh geo arab-s nub Beatus TR ‖ καθημενους τους κατοικουντας 2065 2081 2814 𝔐^{A} ‖ καθημενους και κατοικουντας 2019 ‖ *lac* 2050 2062 2351 (2351 lacking from here to end of Revelation). If you really tried, you could say there is a difference of "staying" v. "dwelling." But they mean the same thing.

[295] **14:6d** txt επι παν εθνος 𝔓^{47} ℵ A C P 046 051 ƒ052 91 93 469 792 911 922 1006 1424 1611 1734 1828 1841 1854 1888 2053 2065 2070 2329 2344 2846 𝔐^{K} latt syr^{ph,h} cop^{sa} arab-e Or TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ παν εθνος 2074 2081 2814 𝔐^{A} arab-s nub TR-Scriv,Eras1,3,5,Ald,Col,Bez,Elz,Ste^{txt} ‖ *lac* 2050 2062 2351 (2351 lacking from here to end of Revelation)

[296] **14:7a** txt λεγων A C P 046 ƒ052 91 93 469 792 (922) 911 1006 1424 1734 1828 1841 1854 1888 2065 2070 2074 2081 2329 2344 2846 it^{gig} vg-cle,fu,dem,harl,tol,lipss geo Or Beat Vig TR-cp,Ben,Ste^{mg} AN BG RP SBL TH ECM NA28 {\} ‖ λεγοντα 𝔓^{47} 051 1611 2053 2814 vg-am Prim Cypr TR ‖ *omit* ℵ ‖ *lac* 𝔓^{115} 2050 2062 2351. Angel is singular, but λεγοντα is plural.

[297] **14:7b** txt τω ποιησαντι 𝔓^{47} ℵ^{2} A C P 051 ƒ052 911 1006 1611 1841 1854 1888 2053 2065 2081 2344 2814 2846 syr^{ph} cop arm-m geo slav-a arab-s Oec TR AN BG SBL TH ECM NA28 {\} ‖ αυτω τω πιησαντι 922 ‖ τω πατρι-[N.S.] ησαντι ℵ* ‖ τω θεω τω ποιησαντι 2329 it^{gig} ‖ αυτω τω ποιησαντι 94 104 2020 arm ‖ αυτον ποιησαντα 046* ‖ αυτον τον ποιησαντα 046^{c} 91 93 469 792 1424 1734 1828 2070 2074 syr^{h} slav-b 𝔐^{K} HF RP ‖ τον ποιησαντα Origen ‖ *lac* 2050 2062 2351.

[298] **14:7c** txt θεον 𝔓^{47} ℵ A C P 051 ƒ052 911 1006 1611 1841 1854 2053 2065 2074 2081 2329 2344 2814 2846 𝔐^{A} vg-am,fu,st,ww syr cop slav-a arab-e,s nub Or TR BG SBL TH ECM NA28 {\} ‖ κυριον 046 91 93 469 792 922 1424 1734 1828 1888 2070 𝔐^{K} it$^{gig,(t)}$ vg-cle,dem,harl,tol,lipss syr^{hmg} geo slav-b arab-w Beat ps-Ambr AN HF RP ‖ *lac* 𝔓^{115} 2050 2062 2351.

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

[8]And another angel, a second one,[299] followed, saying, "Fallen! Fallen[300] is Babylon the great, which[301] had given all nations to drink of the wine of the wrath of her whoredom. "

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

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

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

[10]he shall himself also drink of the wine of the wrath of God, mixed undiluted in the cup of his anger,[302] and he shall be tormented with fire and sulfur before the holy angels and before the Lamb.

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

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

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[299] **14:8a** txt αλλος αγγελος δευτερος א[2] Cf P 051 792 1611 2053 2065 2074 2080 2081 𝔐[A] (it[gig]) syr[h] geo nub BG ECM♦ NA28 {B} ‖ αλλος δευτερος αγγελος A 046 91 93 469 922 1424 1678 1734 1778 1828 1888 2070 2329 2814 arm slav-b 𝔐[K] AN HF RP SBL TH ‖ αλλος δευτερος 𝔓[47] א* 911 1006 1841 1854 2344 2846 syr[ph] ECM♦ ‖ αλλος αγγελος it[ar] vg eth slav-a Vict-Pett TR ‖ αγγελος δευτερος vg arab-e ‖ *lac* 2050 2062 2351.

[300] **14:8b** txt επεσεν επεσεν 𝔓[47] A P 051 469 911 1006 1611 1841 2065 2074 2081 2329 2344 2814 2846 latt syr cop arm slav-a arab-s nub TR AN BG SBL TH ECM NA28 {\} ‖ επεσεν (Jeremiah 28:8 LXX) א[2] C 046 *f*052 91 93 792 922 1424 1734 1828 1854 1888 2053 2070 eth geo arab-e 𝔐[K] HF RP ‖ επεσεν επεσεν επεσεν arm1 ‖ *omit* λεγων επεσεν επεσεν βαβυλων η μεγαλη η εκ του οινου του θυμου της πορνειας αυτης πεποτικεν παντα τα εθνη και αλλος αγγελος τριτος ηκολουθησεν א* (*parablepsis* ηκολουθησεν—ηκολουθησεν) ‖ *lac* 2050 2062 2351 A marginal correction in א reads λεγων επεσεν βαβυλων η μεγαλη εκ του οινου του θυμου της πορνιας αυτης πεπτωκαν παντα τα εθνη και αλλος αγγελος ηκολυθησεν τριτος.

[301] **14:8c** txt η A C 469 911 1006 1828 1888 2053 2070 2846 AN SBL TH NA28 {\} ‖ οτι 2081 2814 ‖ ἡ πολις οτι TR ‖ η μεγαλη πολις ἣ *f*052 ‖ η μεγαλη πολις 1854 ‖ *omit* 𝔓[47] א[2] P 046 051 91 93 792 1424 1611 1734 2074 2329 2344 cop arm eth arab-s slav nub TR-cp,Ben,Ste[mg] HF BG RP ECM ‖ *omit large block* (supra) א* ‖ *lac* 2050 2062 2351. The phrase "great city" is probably from the familiar phrase found so often in chapter 18 of Revelation, and 17:18.

[302] **14:10** In Hebraistic terminology, the cup signifies destiny. See for example Psalm 11:6.

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

[12]Here is the endurance of the saints,[303] those keeping the commandments of God and the faith of Jesus.

14:13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης, Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνῄσκοντες ἀπ' ἄρτι. Ναί, λέγει[304] τὸ πνεῦμα, ἵνα ἀναπαήσονται ἐκ τῶν κόπων αὐτῶν· τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

[13]And I heard a voice from heaven saying,[305] "Write, 'Blessed are the dead, those dying in the Lord from now on.'"[306] "Yes," says the Spirit, "in that[307] they shall rest[308] from their labors, with their works, you see,[309] following right with them."[310]

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[303] **14:12** txt *omit* $\mathfrak{P}^{47}$ א A C P 046 *f*052 91 93 469 792 911 1006 1424 1611 1734 1828 1841 1854 1888 2053 2070 2329 2344 2846 $\mathfrak{M}^{K}$ latt syr cop arm eth slav arab-e,s nub TR-Ben AN HF RP SBL TH ECM NA28 {\} ‖ ωδε 051 922 2065 2074 2081 2814 $\mathfrak{M}^{A}$ arab-w TR BG ‖ *lac* 2050 2062 2351

[304] **14:13a** txt ναι λεγει $\aleph^{2}$ A C P 051 *f*052 469 911 922 1006 1611 1841 1854 1888 2065 2074 2081 2344 2814 $it^{ar,(gig)}$ $syr^{ph,h}$ cop^{sa} arm-m slav nub Eustr TR AN SBL TH ECM NA28 {A} ‖ λεγει ναι 046 91 93 792 1424 1734 2070 2329 $\mathfrak{M}^{K}$ slav-b TR-cp,Col,Ste^{mg} HF BG RP ‖ λεγοντες ναι 1828 ‖ και λεγει 2053 2846 ‖ λεγει $\mathfrak{P}^{47}$ $\aleph^{*}$ vg cop^{bo} geo arab-e ‖ *lac* 2050 2062 2351. If the full punctuation was indicated, some of the minuscules listed would not support exactly the GNT editions listed therewith. See 14:13c footnote for exact punctuation if known.

[305] **14:13b** txt *omit* $\mathfrak{P}^{47}$ א A C P 046 91 93 469 792 911 922 1006 1424 1611 1734 1828 1841 1854 1888 2070 2846 $\mathfrak{M}^{K}$ vg-am,fu,harl,lips,st,ww syr cop eth arm-m geo slav-b arab-w Beat AN HF RP SBL TH ECM NA28 {\} ‖ μοι 051 *f*052 2053 2065 2074 2081 2329 2814 $\mathfrak{M}^{A}$ $it^{ar,gig}$ vg^{cl} arm-c slav-a arab-e,s nub Eustr Spec Prim TR BG ‖ *illegible?* 2344 ‖ *lac* 2050 2062 2351. The images of MS 2344 are often illegible.

[306] **14:13b** txt απ' ἄρτι. ναί, λέγει AN SBL NA28 ‖ ἀπ' ἄρτι• ναί, λέγει TR-Scriv 1894 ‖ απ αρτι ναι λεγει A? C? P? 051 911 1006 ‖ απαρτι ναι λεγει A? C? P? *f*052 922 1854 1888 2042 2060 2065 ‖ ἀπάρτι. ναί, λέγει TH ‖ ἀπάρτι ναὶ λέγει ECM ‖ αρτι ναι λεγει 1611 2344 ‖ απο αρτι ναι λεγει 2074 ‖ απαρτι· ναι λεγει 469 1841 1862 1888 2059 2065 2073 2081 2186 2436 2814 ‖ ἀπάρτι. Ναὶ, λέγει TR-Eras-all; Ste 1550; Elz 1624 ‖ ἀπάρτι. Ναί, λέγει TR-Ste-modern print ‖ ἀπάρτι• Ναὶ, λέγει TR-Bez 1598 ‖ απ αρτι λεγει $\mathfrak{P}^{47}$ $\aleph^{*}$ ‖ απαρτι· και λεγει 2053 ‖ απαρχης και λεγει 2846 ‖ απαρτει λεγει ναι 2329 ‖ απαρτι λεγει· ναι 2017 2138 ‖ · απαρτι λεγοντες ναι 1828 ‖ απαρτι. λεγει ναι 35 757 ‖ απαρτι λεγει ναι 046 82 91 93 94 104 175 456 627 920 1734 1852 1859 2070 TR-cp,Col ‖ απαρτί λεγει ναι 792 1424*vid* ‖ απ' ἄρτι,' λέγει ναὶ HF ‖ ἀπ' ἄρτι. λέγει ναί, BG ‖ ἀπ' ἄρτι• λέγει Ναὶ RP ‖ απ αρτι λεγει ναι 2138 ‖ *lac* 1384 2030 2050 2062 2351. Theoretically, one could also postulate a reading of Ἀπαρτι, λεγει. The word απαρτι meant "indeed" or "yes," so conceivably ναι or και could have been substituted for it by the other MSS. In the original all-capital manuscripts, there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP' ARTI, a contraction of APO ARTI. Others might understand that the readings resulting from those additions imply that those dying in Christ previously were not blessed. See footnote on John 13:19a.

[307] **14:13d** The hina here is exepegetical in that it explains how specifically the dead in Christ from now on are blessed. The blessing is two-fold, they shall rest, and two, their works are with immediate apparence and effectiveness, since it won't be long until the end of the age (and the judgment with reward) from the time they die.

[308] **14:13e** txt ινα αναπαησονται (fut subj mid) א A C SBL TH ECM♦ NA28 {\} ‖ οτι αναπαησονται $\mathfrak{P}^{47}$ syr^{h} ‖ ινα αναπαυσονται (fut ind mid) 046 051* 922 1424 1828 1854* 2329 2814 TR-Eras,Ald ‖ οτι αναπαυσονται 2019 ‖ ινα αναπαυσωνται (aor subj mid) P 051^{c} *f*052 91 93 469 911 1006 1611 1734 1841 1854^{c} 1888 2053 2070 2081 2344 2846 $\mathfrak{M}$ Eustr TR AN HF BG RP ECM♦ ‖ ινα αναπαυσωται 2065 ‖ *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.

The Angels Harvest the Earth

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

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

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

[15]And another angel came, from the temple, calling out in a loud voice toward the one sitting on the cloud, "Send out[311] your sickle and reap, for the hour[312] to reap has come, since the harvest has become dry."[313]

14:16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

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

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[309] **14:13f** txt τα γαρ $\mathfrak{P}^{47}$ א A C P *f*052 792 911 1006 1611 1841 1854 2053 2065 2329 2344 2846 latt syr^{h} cop^{sa} arm-m slav-a Eustr ps-Ambr Beat Aug Prim SBL TH ECM NA28 {\} ‖ τα δε 046 051 91 93 469 922 1424 1734 1828 1888 2070 2074 2081 2814 𝔐 vg^{ms} arm-c eth slav-b nub TR AN HF BG RP ‖ *omit* τα γαρ/δε εργα αυτων ακολουθει μετ αυτων syr^{ph} ‖ *omit* τα γαρ/δε εργα αυτων cop^{bo} ‖ *lac* 2050 2062.

[310] **14:13g** Compare I Timothy 5:24-25

[311] **14:15a** Here the Greek verb πεμπω has a military operations meaning, as in, "send orders that the earth be sickled." The one in white who resembles a human is the captain of the hosts, and the agents who do the actual sickling, are his angel-soldiers, according to Matt. 13:30, 38-41. In that passage Christ "sends out his angels," and the angels gather the zizania to be burned. He explains, "The zizania are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels. And as the zizania are collected and consumed by fire, so it will be at the end of the age. The Son of Man will send out his angels, ..." Here again we even have the phrase Son of Man both in the Matthew passage and in Rev 14:14. Again, in Matt. 13:49-50 we read, "This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous, [50]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.

[312] **14:15b** txt η ωρα A C P 046 91 93 1611 1734 1828 1888 2070 𝔐^{K} Oec slav-b HF RP SBL TH ECM NA28 {\} ‖ ωρα $\mathfrak{P}^{115}$ ‖ η ωρα του א *f*052 469 792 911 1006 1424 1841 1854 2053 2329 2344 2846 arm-c arab-s AN BG ‖ σοι η ωρα του TR ‖ σοι η ωρα 922 ‖ σου η ωρα 051 2074 2081 2814 𝔐^{A} ‖ σου η ωρα του 2065 ‖ ο $\mathfrak{P}^{47}$ ‖ ο καιρος arm1,2,3 ‖ *lac* 2050 2062 2351

[313] **14:15c** Grain is ready to harvest when it is dry and the seed is no longer green.

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

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

14:18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν[314] ἐκ τοῦ θυσιαστηρίου, ὁ[315] ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ[316] μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξὺ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξὺ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

[18]And another angel came from the altar, who had authority over the fire, and he called out in a loud voice to the one holding the sharp sickle, saying, "Send out your sharp sickle, and collect the clusters of the vine of the earth, for its grapes have peaked."

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

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

14:20 καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν[317] τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

[20]And the winepress outside the city was trampled, and the blood went out from the winepress as deep as the bridles of the horses for a distance of 1,600 stadia.[318]

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[314] **14:18a** txt εξηλθεν א C P 046 (051) *f*052 91 93 469 792 911 922 1006 1424 1734 1828 1841 (1854) 1888 2081 2329 (2344) 2814 2846 it^{h} vg^{cl} cop TR AN HF BG RP TH♦ ECM [NA28] {C} ‖ *omit* 𝔓^{47} A 1611 2053 it^{ar,gig} vg^{ww,st} eth arab-s Oec Prim SBL TH♦ ‖ *lac* 2050 2062 2351.

[315] **14:18b** txt ο εχων A C 35 2070 2329 Beat SBL NA28 [ο] ‖ εχων 𝔓^{47} א P 046 051 *f*052 91 93 469 792 922 1006 1424 1611 1734 1841 1854 1888 2053 2065 2074 2344 2081 2814 2846 𝔐 Oec Prim TR AN HF BG RP TH ECM ‖ *lac* 𝔓^{115} 2050 2062 2351

[316] **14:18c** txt εφωνησεν φωνη μεγαλη א A 046 *f*052 911 1006 2053 2846 SBL NA28 {\} ‖ εφωνησεν κραυγη μεγαλη 𝔓^{47} C P 051 2070 2074 2814 TR AN BG RP TH ECM ‖ εφωνησεν εν κραυγη μεγαλη 91 93 469 792 922 1424 1611 1734 1828 1888 2329 HF ‖ *lac* 2050 2062

[317] **14:20a** txt εξωθεν 𝔓^{47} 𝔓^{115vid} A C P 046 91 93 469 911 922 1006 1424 1611 1734 1828 1841 1888 2053^{txt} 2065 2070 2329 2344 2846 𝔐^{K} TR-cp,Ben HF BG RP SBL TH ECM NA28 {\} ‖ εξω א 051 *f*052 1854 2053^{com} 2074 2081 2814 𝔐^{A} Oec TR AN ‖ *omit "outside the city"* 792 syr^{h} ‖ *lac* 2050 2062

[318] **14:20b** One stadion was 607 feet or 185 meters, so 1,600 stadia would be 184 miles or 296 kilometers.

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[319] with them is completed the wrath of God.

15:2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ.

[2]And I saw like a sea of glass mixed with fire, and the ones overcoming of the beast and of his image and[320] of the number of his name were standing on the glassy sea, holding lyres of God.

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

[3]And they are singing the song of Moses the servant of God, and the song of the Lamb, as follows, "Great and marvelous are your deeds, O Lord God Almighty. Just and true are your ways, O king of the nations.[321]

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[319] **15:1** This "for" explains why the last plagues are called the "last" plagues.

[320] **15:2** txt *omit* $\mathfrak{P}^{47}$ א A C P 046 *f*052 91 93 469 792 911 922 1006 1424 1611 1734 1841 1854 2053 2062 2070 2329 2846 latt syr cop arm eth geo slav arab-e TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ και εκ του χαραγματος 1828 2074 2081 2814 ‖ και εκ του χαραγματος αυτου 051 2065 $\mathfrak{M}^{A}$ arab-s TR ‖ *omit* και εκ του χαραγματος αυτου εκ του αριθμου του ονομα αυτου *seven Grk minuscules* it^{h} Prim Tyc ‖ *lac* $\mathfrak{P}^{115}$ 2050 2351

[321] **15:3** txt εθνων A P 046 051 91 93 792 922 1424 1678 1734 1778^{mg} 1828 1854 1888 2053 2062 2070 2074 2080 2081 2329 2344 2814 2846 $\mathfrak{M}$ it^{gig} vg^{ms} syr^{h,mg} geo slav arab-s,w Cypr Ps-Cypr Tyc Ambrose Andrew Beat Areth TR-cp,Ben AN HF BG RP TH ECM NA28 {B} ‖ παντων των εθνων it^{h} arm eth Prim ‖ αιωνων (cf. 1 Tim. 1:17; 1Enoch 9:4(Gk); Tobit 13:4) $\mathfrak{P}^{47}$ א C 911 1006 1611 1778^{txt} 1841 2065 it^{ar} vg-fu,dem,tol,lipss,st,ww,cle syr^{ph,h} cop^{sa} (arm^{2}) arab-e Oec Bede Ps-Ambr Haymo SBL ‖ αιωνων και των εθνων 2082 cf. 20:10, (arm^{2vid} +βασιλευς) ‖ "over all" armY ‖ αγιων Vict-Pett Tyc Apr Cass TR ‖ *caelorum* "of heaven" vg-am ‖ *lac* 2050 2351 vg-harl. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided, though with the majority thereof supporting εθνων. The UBS textual comentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed [and which are merely copies of the TR, See endnote #4.]) appears to have arisen from confusion of the Latin compendia for *sanctorum* (*sctorum*) and *saeculorum* (*sclorum* [=αιωνων]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassidorus." Enoch 9:4 says Σὺ εἶ κύριος τῶν κυρίων καὶ ὁ θεὸς τῶν θεῶν καὶ βασιλεὺς τῶν αἰώνων· See endnote #4.

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

[4]Who shall not fear, O Lord, and glorify your name? Because you alone are pure.[322] For all the nations will come, and will worship before you, because your righteous judgments have been revealed."

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

[5]And after these things I looked, and[323] the temple of the tabernacle of testimony was opened in heaven,

15:6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες[324] τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς.

[6]and out of the temple came the seven angels who had the seven plagues, dressed[325] in clean[326] bright linen[327] and gird around the chest with golden sashes.

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[322] **15:4** txt μονος οσιος ℵ A C P 1611 1854 2053 2062 2074 2081* 2814 syr^{ph} arab-s TR AN SBL TH ECM NA28 {\} ‖ μονος οσιος ει 2081^{c} 2846 syr^{h} ‖ μονος ει οσιος 1778 2080 ‖ μονος οσιος και δικαιος 2329 cop^{sa} ‖ μονος αγιος 046 051^{c} 91 93 469 792 922 1424 1734 1828 1888 2070 slav-b TR-cp,Ste^{mg} HF RP ‖ μονος αγιος ει 911 1006 1841 2065 arab-w BG ‖ μονος ει 𝔓^{47} ‖ μονος ει αγιος 2067 geo ‖ *pius* vg-am Cypr Prim ‖ *sanctus* it^{gig,h} Ambr Beat ‖ "righteous and powerful" eth ‖ *omit* οτι μονος οσιος cop^{bo} ‖ *lac* 2050 2344 2351. The word ὅσιος can mean holy, but also "pure."

[323] **15:5** txt *omit: all extant Grk. mss* it^{gig} syr cop^{sa} arm-*rell.* Tyc2 TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ +ιδου vg it^{h} cop^{bo} arm4 arab-w Prim Cass Beat ps-Ambr(x2) Tyc3 TR

[324] **15:6a** txt οι εχοντες A C *f*052 91 93 469 911 922 1611 1424 1828 1841 1888 2070 2081 2329 2846 *pm* syr cop arm-m eth slav-a arab-e,s TR-cp,Ben AN HF BG RP SBL TH ECM NA28 [οι] {\} ‖ εχοντες 𝔓^{47} ℵ P 046 051 1006 1734 1854 2053 2062 2065 2074 2814 *pm* geo slav-b TR ‖ *omit* οι εχοντες τας επτα πληγας εκ του ναου 792 ‖ *lac* 𝔓^{115} 2050 2351

[325] **15:6b** txt ενδεδυμενοι 𝔓^{47} ℵ A C P 051 *f*052 911 922 1006 1611 1841 1854 2053 2062 2065 2074 2081 2329 2814 2846 latt syr cop arm-c eth slav-a arab-e,s TR SBL TH ECM NA28 {\} ‖ οι ησαν ενδεδυμενοι 046 91 93 469 792 1424 1734 1828 1888 2070 𝔐^{K} geo slav-b TR-cp,Ste^{mg} AN HF BG RP ‖ *lac* 𝔓^{115} 2050

[326] **15:6c** txt λαμπρον 𝔓^{47} ℵ A C P 046 051 *f*052 911 922 1006 1828 1841 2053 2062 2329 2814 vg-am,fu,dem,tol,lips5 syr^{h} cop^{sa,bo} Beat Cass TR-Eras1,2,3;Ald,Col AN HF BG RP SBL TH ECM NA28 {\} ‖ και λαμπρον *pc* vg-cle,lips4,6 syr^{ph} eth arm1,4 TR-Scriv,Eras4,5;Bez,Elz,Ste ‖ *omit* και λαμπρον it^{h} ‖ *lac* 𝔓^{115} 2050 2351 vg-harl

[327] **15:6d** txt λίνον 91 1006 1734 1841 1888^{txt} 2074 2081 2814 vg-cle TR AN HF BG RP SBL TH♦ ECM NA28 {B} ‖ λινον P 051 792 syr^{ph,h} cop^{bo} arm eth Tyc Prim Andr Areth ‖ λινὸν 93 469 922 1424 2065 2070^{txt} ‖ λῖνον 1611 1778^{txt} 1888^{com} 2070^{com} ‖ λϊν^{ον} 1678 ‖ λΐνον or λΐνον 2846 ‖ λινουν 𝔓^{47} 046 1828 it$^{ar,gig,(h)}$ (Leviticus 6 in LXX) ‖ λινους ℵ lat-C ‖ λινου 2329 ‖ λιθον (Ez 28:13) A C 1778^{mg*} 2053 2062 2080 vg-am,fu,demid,tol,lipss Rheims syr^{hmg} slav-b ps-Ambr Andr Oec Bede WH TH♦ ‖ *neither* cop^{sa} eth Cass ‖ *omit* ενδεδυμενοι λινον καθαρον λαμπρον και περιεζωσμενοι περι τα στηθη ζωνας χρυσας 1854 ‖ *lac* 𝔓^{115} 2050 2351. The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads *lapide*, "stone." The Greek witnesses reading λινον (only a small fraction of them cited here) do not agree as to its accent and spelling. They show a very wide variety thereof. Several minuscules show knowledge of the λιθον reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt"- 2051, 2064, 2067). See the long endnote about this variant, including the Greek text of Oecumenius' commentary which discusses the angels' stone clothing. The "anointed cherub who covers" in Ezekiel 28:13, also

15:7 καὶ ἓν ἐκ τῶν τεσσάρων ζῴων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

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

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

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

Chapter 16

16:1 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.

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

16:2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ[328] εἰκόνι αὐτοῦ.

[2]And 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.

16:3 Καὶ ὁ δεύτερος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν, τὰ ἐν τῇ θαλάσσῃ.

[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[329] in the sea.

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known as Satan, was dressed in stones.

[328] **16:2** txt τη εικονι 𝔓[47] A C P 046 051 ƒ052 91 93 469 792 911 922 1006 1424 1611 1828 1841 1854 1888 2053 2062 2065 2070 2074 2329 2846 TR AN HF BG RP SBL TH ECM NA28 {\} ‖ την εικονα 𝔓[43] א 35 2059 2081 2814 TR-Eras,Col,Ald,Ben ‖ *lac* 0163 2050 2351.

[329] **16:3** txt ζωης απεθανεν τα εν τη θαλασση (Gen. 1:30) A C 1611 Chrys SBL TH ECM♦ NA28 {\} ‖ ζωσα απεθανεν τα εν τη θαλασση (Gen. 1:24) 2081 2344 ‖ ζωης απεθανεν των εν τη θαλασση (Gen. 1:30) 911 1006 ‖ ζωσα απεθανεν τα εν θαλασση 051[c] ‖ ζωης απεθανεν εν τη θαλασση 2846 ‖ ζωσα απεθανεν εν τη θαλασση (Gen 1:24) P 046 922 1778 1854 2080 2814 TR AN BG RP ECM♦ ‖ ζωσα εξεχεεν εν τη θαλασση 1678 ‖ ζωσα απεθανεν επι της θαλασσης א ‖ ζωσα απεθανον εν τη θαλασση 𝔓[47] ‖ ζωων απεθανεν εν τη θαλασση 2329 ‖ ζωσα εν τη θαλασση απεθανεν 2074 ‖ απεθανεν εν τη θαλασση 91 93 469 792 1424 1734 1828 1888 2070 2138 HF ‖ ζωσα απεθανεν 2053 2062 ‖ *omit* 051* ‖ *lac* 𝔓[43] 0163 2050 2351

16:4 Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.

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

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

[5]And I heard the angel of the waters saying, "You are righteous,[330] you who are and who were, O holy one,[331] that you have judged these things,

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

[6]for they poured out the blood of saints and prophets, and you have given them blood to drink. They deserve it."[332]

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

[7]And I heard[333] the altar saying, "Agreed,[334] Lord God Almighty, your punishments are true and just."

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

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

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[330] **16:5a** txt *omit - all Grk, rell. versions, and all fathers* TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ +κυριε vg-cle,lips4,6 cop^{boG} eth-(Walton's) TR. (δικαιος κυριε ει ο ων) .

[331] **16:5b** txt ο οσιος א P 051 ƒ052 469 922 1888 2053^{mg} 2074 2081 2344 𝔐^{A} vg cop^{sa} Chrys Or TR-cp,Ben AN BG RP SBL TH♦ ECM♦ ‖ οσιος A C 046 91 93 1424 1611 1734 1854 2070 2846 HF TH♦ ECM♦ ‖ και οσιος 𝔓^{47} 911 1841 2065* 2329 𝔐^{K} ‖ και ο οσιος 792 1006 1828 2053^{txt} 2062 2814 (Prim) TR-Eras1-5,Elz1624,Ald,Ste,Col ‖ και ο εσομενος eth-Walton's (Beat) TR-Scriv,Bez,Elz1633 ‖ *omit* cop^{bo} ‖ *lac* 2050 2351. Beatus: *qui fuisti et futurus es.* See endnote #4 about poorly attested Textus Receptus readings.

[332] **16:6** txt αξιοι 𝔓^{47} A C P 046 051 ƒ052 91 93 469 911 1006 1424 1611 1734 1828 1841 1854 2065 2070 2074 2846 vg Beat AN HF BG RP SBL TH ECM NA28 {\} ‖ αξιοι γαρ 2053 2062 it^{gig} TR ‖ οτι αξιοι 922 vg-am,lips5,6 syr cop eth arab-w Prim ‖ οπερ αξιοι א vg^{mss} ‖ αρα αξιοι 2329 ‖ και αξιοι 792 ‖ *lac* 2050 2351. The א reading οπερ is Epic for ὅσπερ, so it means "which is exactly what they deserve."

[333] **16:7a** txt του θυσιαστηριου "from the altar" 𝔓^{47} א A C P 051 ƒ052 91 93 792 911 922 1006 1424 1828 1841 1854 1888 2053 2062 2065 2070 2846 vg-fu,st,ww syr cop^{sa,bopt} eth geo arm4 arab-s,w Oec ThdMop TR-Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ εκ του θυσιαστηριου "from the altar" 046 2081 2814 2329 it^{ar} arm1,2 slav-a TR-cp ‖ *audivi alterum* "I heard someone else" it^{gig} vg-am,lips^{5} ‖ *audivi aram Dei dicentem* "I heard the altar of God saying" Beat ‖ φωνην εκ του θυσιαστηριου "a voice from the altar" cop^{bopt} ‖ *alterum angelum* "I heard another angel" (*-templi*) vg-lips^{4,6} ‖ αλλου εκ του θυσιαστηριου "another from the altar" 628 vg-cle cop^{bopt} TR ‖ *lac* 2050 2351. See endnote #4.

[334] **16:7b** This is the principle, "every matter must be established by the agreement of two or three witnesses."

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

[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 Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ
ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, καὶ ἐμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ
πόνου,

[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,

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

[11]and they cursed the God of heaven, because of their pains[335] and because of their ulcers, yet they did not repent of their works.

16:12 Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν
Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν
ἀπὸ ἀνατολῆς ἡλίου.[336]

[12]And the sixth *angel* poured out his bowl on the great river Euphrates. And it caused its water to dry up,[337] so that a route was prepared for the kings from the east.

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

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

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[335] **16:11** Pains from previous scorpion stings, flame thrown from the mouths of beasts, ulcers, severe sunburns.

[336] **16:12a** txt ανατολης (sing) $\mathfrak{P}^{47}$ ℵ C 046 051 ƒ052 91 93 469 792 911 922 1006 1611 1734 1828 1841 1854 1888 2053 2062 2065 2070 2081 2329 2344 2846 $\mathfrak{M}^{K}$ syr^{h} arm eth geo slav Prim AN HF RP SBL TH ECM NA28 {\} ‖ ανατολων (plural) A 1424 2074 2814 $\mathfrak{M}^{A}$ syr^{ph} cop TR BG ‖ *lac* P 2050 2351

[337] **16:12b** The verb here for "dry up" is in the passive voice, and so I wanted to show that the river was acted upon. The trouble with the English suffix "-ed" to show passive voice, is that it also is used to show past tense in a verb that is not passive. In other words, I could have said, "And the water of it was dried up," but in English that can sound like a past tense statement that says the water was already dried up. It is part of the meaning transfer to show that it was the 6th bowl that caused the Euphrates River to dry up. In American English the passive is disappearing, for some unjustifiable reason.

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

[14]for they are spirits of demons performing miracles, which are going out to the kings of the whole world,[338] to gather them together for the war of the great day of God Almighty.

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

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

16:16 καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον[339] τὸν καλούμενον Ἑβραϊστὶ Ἁρμαγεδών.

[16]And He gathered them together at the place called in Hebrew Harmagedōn.[340]

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[338] **16:14** txt βασιλεις $\mathfrak{P}^{47}$ א A 046 051 *f*052 91 93 911 922 1006 1424 1611 1828 1841 2053 2062 2065 2070 2074 2081^{c} 2329 2846 latt syr cop^{sa} arm eth geo slav arab-e,s AN HF BG RP SBL TH ECM NA28 {\} ‖ βασιλεις της γης 2081* 2814* ‖ βασιλεις της γης και 2814^{c} (4 minuscules) TR ‖ βασιλεις της γης και απασης 469 ‖ *lac* $\mathfrak{P}^{43}$ C P 0163 2050 2351. The early versions say something like my English translation above, and not exactly like the Greek of the TR.

[339] **16:16a** txt τοπον "place" *rell. Gr. & VERSS* Oec TR AN HF BG RP SBL TH ECM NA28 {\} ‖ ποταμον "river" A 1773 2078 2436 ‖ πολεμον "war" cop^{sa} ‖ *lac* $\mathfrak{P}^{43}$ C P 88 218 1626 1774 2030 2032 2050 2052 2351 2377 2924.

[340] **16:16b** txt Ἁρμαγεδών AN RP SBL ECM NA28 {\} ‖ ἁρμαγεδών 2080 ‖ ἁρμαγεδων 2081* ‖ Ἀρμαγεδών BG TH ‖ ἁρμαγεδων 911 2020 2081* 2329 vg^{mss} Andr ‖ ἁρ μαγεδων 1862 ‖ αρμαγεδων א A 051 922 1006 1678 1841 1888 2070 2344 2846 vg-cle,dem,lips^{5} lat> syr^{h} cop arm eth slav-a arab-e,s,w Beatus Oec^{mss} TR-cp ‖ ἀρμαγεδων 1778 ‖ Ἀρμαγεδδών TR-Scriv,Eras1-4,Col,Bez,Elz,Ste ‖ αρμαγεδδων 2081^{c} Prim TR-Eras5 ‖ Hermagedon vg-am,st,ww ‖ **χϵ ⲁⲣⲙⲁⲅⲉⲇⲱⲛ** cop^{sa} ‖ **χϵ ⲉⲣⲙⲁⲅⲉⲇⲱⲛ** cop^{bo} ‖ αρμαγεδον 2065 ‖ αρμαγεδωμ TR-Aldus ‖ Μαγεδών HF ‖ μαγεδων 91 93 469 792 1424 1734 2074 $\mathfrak{M}^{K}$ (abt. 80 minuscules) vg-fu syr$^{ph,h^{mg}}$ cop$^{bo^{mss}}$ geo slav-b Tyc2½ ‖ μαγεδωδ 1828 ‖ μαγεδδων 046 1611 2053 2062 Tyc2½ Oec^{txt} ‖ *omit* τον καλουμενον εβραιστι αρμαγεδων *and read* των ωδων 1854 ‖ *lac* $\mathfrak{P}^{43}$ $\mathfrak{P}^{47}$ C P 2050 2351. There are other spellings in the early versions. John tells us here that this is a Hebrew name, so Ἁρμαγεδων is to be understood as having the rough breathing (the "h" sound, signified by the backwards apostrophe above the initial vowel) and two words, like the reading of minuscule 1862, Har Magedon, from the Hebrew meaning Mountain (Har) of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it. II Chron. 35:22; Judges 1:27 The triumvirate 82, 627, 920 unites here against all uncials- a sign of a definitely wrong reading. See the endnote for a more complete list of readings. Hoskier lists the old Uncials א A as having the rough breathing, but he listed the smooth and rough together, only occasionally specifying the breathing mark, which I have shown in an endnote. Here is a snip from Codex Alexandrinus, by which you can see that Codex A has no diacritics.

16:17 Καὶ ὁ ἕβδομος[341] ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.

[17]And the seventh *angel* poured out his bowl onto[342] the air. And there came from[343] the temple[344] a loud voice by authority of the throne,[345] saying, "It is done!"

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[341] **16:17a** txt ο εβδομος 𝔓^{47} A 046 91 93 469 792 911 922 1006 1424 1611 1734 1841 1888 2053 2070^{c} 2080 2846 vg-am,fu,tol,lips5,st,ww syr^{h} cop^{sa} TR-Ben AN HF RP SBL TH ECM NA28 {\} ‖ ο ζ 1778 ‖ οτε ℵ* ‖ εκδομος 2062 ‖ ο ζ αγγελος ℵ^{2} 1678 cop^{bo} ‖ ο εβδομος αγγελος (051 αγελος) 1828 1854 2065 2074 2081 2329 2344 2814 it^{gig} vg-cle,dem,lips4,6 arm eth geo slav-a arab-e,s,w Beat Prim Haymo Tyc TR BG ‖ αγγελος εβδομος syr^{ph} ‖ *omit* και ο εβδομος εξεχεε την φιαλην αυτου εις τον αερα 2070* (h.a. και - και) ‖ *lac* C P 2050 2351.

[342] **16:17b** txt επι ℵ A 046 ƒ052 91 93 469 792 911 922 1006 1424 1611 1734 1828 1841 1888 2344 2846 AN HF RP SBL TH ECM NA28 {\} ‖ εις 051 1854 2053 2062 2065 2070^{c} 2074 2081 2329 2814 TR BG ‖ *omit* και ο εβδομος εξεχεε την φιαλην αυτου εις τον αερα 2070* (h.a. και - και) ‖ *lac* 𝔓^{47} C P 2050 2351.

[343] **16:17c** txt εκ ℵ A 051* ƒ052 792 911 1611 1828 1841 1854 2053 2062 2065 2070 2074 2081 2344 2814 2846 AN SBL TH ECM NA28 {\} ‖ απο 046 051^{c} 91 93 469 922 1006 1424 1734 1888 2329 TR HF BG RP ‖ *lac* 𝔓^{47} C P 2050 2351. See later footnote on this verse.

[344] **16:17d** txt ναου 𝔓^{47} A ƒ052 911 1006 1611 1841 2053 2062 2065 2846 latt syr cop$^{sa,bo^{mss}}$ eth geo slav-a arab-e,s^{mg} Prim Beat ps-Ambr SBL TH ECM NA28 {A} ‖ ναου του θεου ℵ ‖ θρονου (ναου later) 2329 ‖ ουρανου 051* 792 1828 1854 2074 2081 2344 2814 𝔐^{A} arab-s Andr TR-Eras1,2,3;Col ‖ ναου του ουρανου 046 051^{c} 91 93 469 922 1424 1734 1888 2070 𝔐^{K} geo slav-b TR-Scriv,Eras4,5;Bez,Elz,Ste AN HF BG RP ‖ του ουρανου του ναου 367 468 ‖ *lac* C P 0163 2050 2351.

[345] **16:17e** Regarding the phrase και εξηλθεν φωνη μεγαλη εκ του ναου απο του θρονου λεγουσα - "And a loud voice came out of the temple from the throne," this source given for the loud voice, is rather perplexing at first. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word ναος is used but in 13:6 it is σκηνη), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition "απο" here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition απο to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition "εκ" in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between "ἐκ" and "απο." The Majority Text in the later instances says απο instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, απο has absorbed εκ in modern Greek. Whereas he says in §209(1) that in a locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4, "εκ" is used for a voice from heaven, and in 19:5 where the voice is from the throne, "απο" is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it – The NA28 text has a voice coming from the throne, using εκ. There are two

16:18 καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ σεισμὸς ἐγένετο μέγας οἷος οὐκ ἐγένετο ἀφ’ οὗ ἄνθρωπος ἐγένετο[346] ἐπὶ τῆς γῆς τηλικοῦτος σεισμὸς οὕτω μέγας.

[18]And there were lightnings and sounds and thunderings.[347] And a powerful earthquake occurred, such as has not happened since humankind existed on the earth, so great an earthquake it was.

16:19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν.[348] καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

[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 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ εὑρέθησαν.

[20]And every island vanished away, and no mountains were found.

16:21 καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

[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.

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other instances in Revelation of the two prepositions “εκ” and “απο” occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2. This all leads me to regard most highly the MSS that support ναου alone, in the previous footnote.

[346] **16:18a** txt ανθρωπος εγενετο A NA28 {\} ‖ εγενετο ανθρωπος *f*052 ‖ ανθρωπος εγενοντο 𝔓[47]? ‖ ανθρωποι εγενοντο 𝔓[47]? א 046 051 911 1006 1611 1841 1854 2053 2062 2065 2081 2329 2344 2846 SBL TH ECM ‖ οι ανθρωποι εγενοντο 91 93 469 922 792 1424 1734 1828 1888 2070 2814 TR AN HF BG RP ‖ ανθρωποι 2074 ‖ *lac* C P 2050 2351. There is not a lot of difference in meaning-- “since humankind existed on the earth” versus “since humans existed on the earth.”

[347] **16:18b** txt αστραπαι και φωναι και βρονται א* A 0163 792 911 1006 1611 1778 1841 1854 2053 2062 2065 2080 2846 it^{gig} vg cop$^{sa2/3}$ arm2,3 eth slav-a arab-e,s AndrCaes ps-Ambr Tyc3 Prim TR-Ben AN SBL TH ECM♦ NA28 {\} ‖ αστραπη και φωναι και βρονται 2074 ‖ αστραπαι κ. φωναι 046 ‖ αστραπαι κ. βρονται 1678 2081 2344 syr^{ph} cop$^{sa^{ms}}$ arm-m Beat ‖ αστραπαι κ. βρονται κ. φωναι 𝔓[47] 051 91 93 469 922 1424 1734 1828 1888 2070 2329 𝔐^{K} syr^{h} cop^{bo} geo slav-b arab-w TR-cp HF BG RP ECM♦ ‖ φωναι κ. βρονται κ. αστραπαι 2814 TR ‖ βρονται κ. αστραπαι κ. φωναι א^{2} ‖ φωναι κ. βρονται Cass. ‖ *lac* C P 2050 2351

[348] **16:19** txt επεσαν 𝔓[47] א^{2} A 046 051 469 922 1424 1678 1734 1828 2053^{comX2} 2074 2081 2329 2344 Oec AN SBL TH ECM NA28 {\} ‖ επεσον 91 93 911 1006 1611 1778 1828^{txt} 1841 1854 1888 2065 2070 2080 2814 2846 TR HF BG RP ‖ א* επεσεν 792 syr^{h} ‖ *omit clause* 2053^{txt} 2062^{txt} ‖ επασαν 2062^{com} ‖ *lac* C P 0163 2050 2351. Both readings can be 3rd person plural, but the first only so, and the second either 3rd pl. or 1st sing. This is an interesting variant because of so much change of groups. There was simply no consistency in following the Attic rule that neuter plurals take a singular verb. Family 052 is not united.

Chapter 17

The Mysterious Prostitute

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

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

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

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

17:3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμοντα ὀνόματα[349] βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

[3]And 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.

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[349] **17:3** txt γεμοντα ονοματα A*vid* P 2053 2062 2329 SBL TH NA28 (γεμον[τα]) {\} ‖ γεμον τα ονοματα א* ‖ γεμον ονοματα א² 046 93 911 922 1424 1611 1678 1734 1778 1828 1854 2070 2846 AN HF RP ECM ‖ γεμων ονοματα 469 792 1006 ‖ γεμον ονοματων 051 91 1888 2074 2081 2344 2814 Hipp TR BG ‖ *lac* C 2050 2080 2351. The ECM says the MSS that I show reading γεμοντα ονοματα read instead γεμον τα ονοματα with א*, and then shows no MSS support for the SBL/TH reading. As for Codex A, it certainly had room for γεμοντα τα ονοματα. It would make sense in TC that when there are two τα in a row, one would get accidentally dropped.

17:4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον[350] βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς,[351]

4And the woman was dressed in purple and scarlet, and[352] 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 γεγραμμένον, μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.

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

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

6And I saw the woman drunk from the blood of the saints and[353] from the blood of Jesus' witnesses. And I was astonished when I saw her, with a great astonishment.

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[350] **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."

[351] **17:4b** txt πορνειας αυτης A 051 469^{c} 792 911 922 1006 1678 1778 1828 1841 1888 2065 2074 2081 2344 2814 2846 𝔐^{A} it^{ar,c,dem,div,haf} vg syr^{ph} arm-m eth slav-a arab-e,s^{T},w Oec^{mss} Andr; Beat TR BG RP SBL TH ECM NA28 {B} ‖ πορνειας της γης 046 91 93 469* 1424f 1611 1734 1854f 2053 2062 2070 2329 𝔐^{K} geo slav-b Oec^{txt} Hipp; (Cypr) (Quodv) (Prim) AN HF ‖ πορνιας αυτης και της γης ℵ syr^{h} with * cop arm3 arab-s^{mg} ‖ πορνειας arm ‖ της γης it^{gig} ‖ *omit* εχουσα ποτηριον χρυσουν εν τη χειρι αυτης γεμον βδελυγματων και τα ακαθαρτα της πορνειας αυτης P Or ‖ *lac* C 2050 2080 2351. Notice that the next verse, v. 5, ends with της γης. 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."

[352] **17:4c** txt και ℵ A 922 1424 1611 1678 1778 1854 2053 2062 2074 2329 2814 latt cop arm-m slav-a arab-e,s,w TR AN SBL TH ECM♦ NA28 {\} ‖ *omit* 046 051 91 93 469 792 911 1006 1734 1828 1888 2065 2070 2081 2344 2846 𝔐 syr geo slav-b HF BG RP ECM♦ ‖ *omit* εχουσα ποτηριον χρυσουν εν τη χειρι αυτης γεμον βδελυγματων και τα ακαθαρτα της πορνειας αυτης P Or ‖ *lac* C 2050 2080 2351

[353] **17:6** txt και εκ του αιματος ℵ A P 051 469 792 911 922 1006 1611 1678 1778 2065 2081 2329 2344 2814 2846 𝔐^{A} latt syr cop arm-m geo slav-a arab-e,s,w TR AN BG SBL TH ECM NA28 {\} ‖ εκ του αιματος 046 91 93 1424 1734 1828 1888 2070 𝔐^{K} slav-b HF RP ‖ *omit* και εκ του αιματος 2074 ‖ *omit* των αγιων και εκ του αιματος 1854 2053 ‖ *lac* C 2050 2080 2351. Interpreting this και as an exepegetical or explanatory και would make the meaning the same as the RP reading without και; thus: "from the blood of the saints; that is, from the blood of Jesus' witnesses." Whereas interpreting this και as "and," as follows: from the blood of the saints and from the blood of Jesus' witnesses" could mean that there are two groups— perhaps the Old Testament saints plus Jesus' witnesses. Yet one could argue that the Old Testament saints were Jesus' witnesses as well. The main English translations are surprising, in that some which are based on the Nestle-Aland text render this like the RP text. And some render the και as exepegetical, and some as "and" with a comma following "saints," and some as "and" with no comma following "saints."

17:7 καὶ εἶπέν μοι ὁ ἄγγελος, Διὰ τί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα·

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

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

[8]The beast which you saw, was, and *now* is not, and in the future is to[354] rise again from the Abyss, and *then* is going[355] to destruction.[356] And those dwelling on the earth will be amazed[357] 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.[358]

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[354] **17:8a** The phrase "in the future is to" is from the Greek word μελλω, 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 μελλω followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §338(3), which says the same thing, but see BDF §356 about the "imminence" meaning of the pariphrasis of μελλω followed by a present infinitive.

[355] **17:8b** txt υπαγει A 1611 2053 2062^{txt} 2846 syr^{ph} cop$^{sa,(bo)}$ eth Ir^{lat} Oec Hipp Andr; Prim TR-Eras,Ald,Col SBL TH NA28 {B} ‖ υπαγειν ℵ P 046 051 91 93 469 792 911 922 1006 1424 1678 1734 1778 1828 1841 1854 1888 2062^{com} 2065 2070 2074 2081 2329 2344 𝔐 it^{ar} syr^{h} arm Hipp^{mss}; Quod Beat TR-Scriv,Elz,Bez,Ste,Ben,cp AN HF BG RP ECM ‖ *ibit* it^{gig} vg ps-Ambr ‖ *itura* Auct ‖ *in perditionem irae ibit* Tyc2 ‖ *lac* C 2050 2080 2351. The UBS textual commentary: "Orthographically ὑπαγει differs very little from ὑπαγειν, for in Greek manuscripts final ν is often represented merely by a horizontal stroke over the preceeding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μελλει." See also 17:11.

[356] **17:8c** I supplied in italics the time sequence words required in good English. I was hesitant to put them in italics, because though no perfectly equivalent word for them is in the Greek, yet their meaning is there, ala Hebrew, where a string of events is connected with "and," with time sequential order meant to be understood in the most likely possible way.

[357] **17:8d** txt θαυμασθησονται (3rd pl fut ind pass) A P 1611 2344 2846 vg-am syr^{ph} SBL NA28 {\} ‖ *mirabantur* (3rd pl impf pass ind) vg-fu ‖ (3rd pl pres pass ind) cop^{sa} ‖ θαυμασονται (3rd pl fut ind mid) ℵ 051 91 93 469 911 922 1006 1424 1678 1734 1778 1828 2053 2062 2065 2070 2074 2081 2329 2814 𝔐 TR AN HF BG RP TH ECM ‖ θαυμασουσιν (3rd pl fut ind act) 792 cop^{bo} Hipp ‖ *lac* C 2050 2080 2351.

[358] **17:8e** *txt* καὶ παρέσται. TR-cp,Ben,Steph^{mg} AN HF BG RP SBL TH NA28 ‖ καὶ παρέσται• ECM ‖ καὶ παρέσται UBS5 {\} ‖ καίπερ ἔστιν. TR-Scriv ‖ καίπερ ἔστι, TR-Eras1,Ald ‖ καίπέρ ἐστιν'. TR-Ste ‖ καίπέρ ἐστιν. TR-Elz ‖ (καί περ ἔστιν) *no period or comma, and in parentheses* TR-Eras2 ‖ καί περ ἔστιν. TR-Eras3,4,5 ‖ καίπερ ἐστί. TR-Bez ‖ και παλιν παρέστε (itacism of παρέσται with the same meaning, cf. ℵ Matt 1:16,23,24*) ℵ* ‖ και παρ´ εσται· A (παρ ends one line, and εσται starts the next line) ‖ και παρεσται P 051 91 93 469 792f 911 922 1006 1424 1611 1678 1734 1828 1841 1888 2053^{txt} 2062 2081^{c} (2329 και παρ ε σται· *sic*) 2846 (cop^{sa}) Areth ‖ και παρεσται: 1778 2070 ‖ και παρεσται (*then omit* ωδε) 046 ‖ *omit* eth vg Pseudo-Ambrose ‖ και παρεστιν ℵ^{2} 2074 2081* 2814 syr^{ph} ‖ και παρεστι: 2065 ‖ και οτι παρεστιν 1854 ‖ *et advenit* it^{gig} ‖ *et adhuc ventura erit* Beatus ‖ *et ventura est*

17:9 ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσίν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτά εἰσιν·

[9]Consider this, O mind having wisdom: the seven heads are seven mountains, where the woman sits on them. They are also seven kings.[359]

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

[10]Five have fallen,[360] 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.

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

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

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

17:13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν[361] τῷ θηρίῳ διδόασιν.[362]

[13]These have one purpose,[363] and they give[364] their power and authority to the beast.

Primasius ‖ και παρεστιν εγγυς arm 3 ‖ και παρεσται εγγυς arm 4 ‖ και παρεσται και απολλυται το θηριον 2053comm (cf. arm 2: "and which was passing by to perdition" ‖ και παρεσται· ὦ (*sic*) ο εχων 1094 (cf. copt , syr) ‖ και επεσεν·copbo (ⲟⲩⲟϩ ⲁϥϩⲉⲓ) ‖ και εσται copsa (ⲁⲩⲱ ϥⲛⲁϣⲱⲛⲉ) ‖ *et (tamen) adventare* syrh ‖ *illegible* 2344 ‖ *lac* C 2050 2080 2351. See endnote #4 re. TR.

[359] **17:9** The NA28 text has these words "They are also seven kings," in v. 9, while the TR and RP texts place them at the beginning of v. 10.

[360] **17:10** txt επεσαν ο א A P 046 051 93 1424 1678txt? 1734 1828 2053 2062f 2074 2081 2329 Oec AN SBL TH ECM NA28 {\} ‖ επεσον ο 91 792 911 922 1006 1611 1678comp 1778 1841 1854 1888 2065 2846 Hippmss TR-cp HF BG RP ‖ επεσαν δε ο 469 ‖ επεσον δε ο Hipptxt ‖ επεσον και ο 2070 ‖ επεσαν και ο 2814 syrph arm eth TR ‖ επεσαν *then begins lacuna* 2344 ‖ *lac* C 2050 2080 2344 2351. The versions latt syrh copsa,bo do not support και, and are indeterminate as to the rest. Regarding 1678 "comp." I do not know what that abbreviation of Hoskier's means. But my guess would be "compendium." Because the MS 1678 has both Oecumenius' and Andreas' commentaries, and writings of Amphilochius as well.

[361] **17:13a** txt αυτων *rell. Grk.* Hipp TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ εαυτων 2186 2814 syrph TR ‖ αυτω 2071 ‖ *omit* 2256 ‖ *lac* 𝔓47 C 88 181 314 1626 1774 1893 2015 2032 2050 2052 2080 2350 2351 2919

[362] **17:13b** txt διδοασιν א A P 046 051 91 93 911 1006 1424 1611 1678 1734 1778 1828 1843 1854 1888 2053 2062txt 2065c 2070 2081 2329 2814c 2846 itgig syrph,h copsa arm Ir Beat Oec TR-cp,Ben,Stemg AN HF BG RP SBL TH ECM NA28 {\} ‖ διδωασιν 046 469 922 2065* ‖ δωσουσιν 2074 ‖ διασιν 2814* ‖ διδωσιν 792 ‖ διδοσιν 2062com ‖ διαδιδωσουσιν Hipp TR ‖ *lac* 𝔓47 C 2050 2080 2344 2351. There is no difference in meaning between the TR reading and the other main reading.

[363] **17:13b** The Greek word is γνώμη - gnōmē, which means what you have in mind, what you intend, what your purpose is. But it is not necessarily talking here about what the kings have in mind, (or what a one-world government has in mind) but what Satan and the beast have in mind, which providentially is also what God has in mind. Ultimately, these kings serve the purpose of

17:14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ᾽ αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

[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 ἔθνη καὶ γλῶσσαι.

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

17:16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην, καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν[365] πυρί·

[16]And the ten horns which you saw, and[366] the beast, these will hate the prostitute, and they will lay her waste, and bare,[367] and eat her flesh, and burn her up with fire.

God, the king of the ages. For from Him, and through Him, and to Him are all things. To God be the glory, for ever. Amen. Others think this means "these have one mind," in other words, they are in agreement with each other.

[364] **17:13c** The Greek for "give" is in the present indicative. But this is sort of an "inverse infinitive of result." A kind of Semitism. In other words, there is a formula in Hebraistic Greek called an "infinitive of result," where kai followed by an infinitive in the Greek means in English a result, ie, "and then he will do such and such." Here the formula is solved in reverse: The Greek "and then they will do such and such" means in English an exepegetical "and that is to do such and such." What they do, is what their one purpose was. And they do do it.

[365] **17:16a** txt κατακαυσουσιν εν πυρι A 051 911 922 1611 1841 2053 2062 2065 2070 cop^{sa,bo} eth Hipp TR AN HF BG RP SBL TH ECM NA28 {\} ‖ κατακαυσουσιν πυρι ℵ P 046 469 1828 ‖ κατακαυσωσιν πυρι 1888 ‖ κατακαυωσιν εν πυρι 1006 2329 ‖ καυσουσιν εν πυρι *f*052 2081 2814 TR-Eras1,2,3,Ald,Col ‖ καυσουσι πυρι Prim ‖ *lac* C 2050 2351.

[366] **17:16b** txt και το θηριον *rell. versions, and all fathers* TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ τω θηριω syr^{ph} arm2 ‖ *in bestia* vg-cle,lips4,6 ps-Ambr ‖ επι το θηριον TR. See endnote #4 about this variant.

[367] **17:16c** txt γυμνην ℵ A P *f*052 792 911 1006 1611 1841 1854 2053 2062 2074 2344^{vid} 2329 2846 latt syr cop^{sa} arm4 arab-w Prim TR AN SBL TH ECM NA28 {\} ‖ γυμνην ποιησουσιν αυτην 046^{c} 91 93 469 922 1424 1734 1828 𝔐^{K} cop^{bo} eth TR-cp HF BG RP ‖ γυμνην ποιησωσιν αυτην 051 1888 ‖ *omit* γυμνην ποιησουσιν αυτην 046* 2065 2070 2081 2814 𝔐^{A} ‖ *lac* C 2050 2344 2351

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[368] 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 καὶ 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 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.

18:2 καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων, Ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου καὶ μεμισημένου,

[2]And he cried out in a powerful voice,[369] 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,[370] and the haunt of every unclean and detestable beast,[371]

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[368] **17:17** txt τελεσθησονται οι λογοι א A P 051 f052 1854 2053 2062 2065 2074 2081 2329 2814 2846 𝔐^{A} Oec Hipp TR-cp,Ben BG SBL TH ECM NA28 {\} ‖ τελεσθωσιν οι λογοι 046 91 93 469 792 911 922 1006 1424 1611 1734 1828 1841 1888 2070 𝔐^{K} Areth AN HF RP ‖ τελεσθη τα ρηματα TR ‖ *lac* C 2050 2344 2351.

[369] **18:2a** txt εν ισχυρα φωνη A P 051 469 911 1006 1424^{c} 1611 1841 1854 2053 2062 2074 2329 2846 syr^{h} arm-4 TR-cp,Ste^{mg} AN BG SBL TH ECM NA28 {\} ‖ εν φωνη μεγαλη syr^{ph} ‖ εν ισχυρα φωνη μεγαλη 2065 2344 ‖ εν φωνη μεγαλη αυτου arm-α ‖ εν μεγαλη φωνη cop^{sa,bo½} arab-w ‖ εν μεγαλη βοη cop^{bo½} ‖ ισχυρα φωνη א 046 91 93 911 1734 1828 1888 2070 it^{ar} arm-m HF RP ‖ ισχυραν φωνην 922 1424* ‖ φωνην ισχυραν 792 ‖ *voce magna et forti* it^{gig} Prim ‖ *in fortitudine* vg Tyc2,3 Beat ‖ εν ισχυι φωνη μεγαλη 2038^{c} TR-Scriv,Bez,Elz,Ste,Eras5 ‖ εν ισχυει φωνη μεγαλη TR-Ald,Eras1,2,3,4 ‖ ισχυι φωνη μεγαλη TR-Ben ‖ ισχυρα φωνη μεγαλη 2081 2814 Hipp ‖ ισχυρα φωνη και μεγαλη f052 ‖ *lac* C 2050 2351. See endnote #4 about this variant.

[370] **18:2b**

κ. φυλακη παντος πνευματος ακαθαρτου κ. φυλακη παντος ορνεου ακαθαρτου κ. φυλακη παντος θηριου ακαθαρτου κ. μεμισημενου cop^{sa} eth Oec SBL NA28 [κ. φυλακη παντος θηριου ακαθαρτου] {C}

κ. φυλακη παντος πνευματος ακαθαρτου κ. μεμισημενου κ. φυλακη παντος ορνεου ακαθαρτου κ. μεμισημενου κ. φυλακη παντος θηριου ακαθαρτου κ. μεμισημενου it^{gig}

κ. φυλακη παντος πνευματος ακαθαρτου κ. φυλακη παντος ορνεου ακαθαρτου κ. μεμισημενου κ. φυλακη

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

[3]because every nation has drunk[372] of the wine of the wrath of her prostitution, and the kings of the earth have fornicated with her, and the merchants of the earth by virtue of her luxury have become rich."

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

[4]And I heard another voice from heaven saying, "Get out, O my people, out of her,[373] so that you not be parties to her sins, and not receive of her plagues.

παντος θηριου ακαθαρτου κ. μεμισημενου 2329

κ. φυλακη παντος πνευματος ακαθαρτου κ. φυλακη παντος ορνεου ακαθαρτου κ. μεμισημενου κ. φυλακη παντος θηριου κ. μεμισημενου 1888

κ. φυλακη παντος πνευματος ακαθαρτου κ. μεμισημενου κ. φυλακη παντος θηριου ακαθαρτου κ. μεμεισημενου A

κ. φυλακη παντος πνευματος ακαθαρτου κ. φυλακη παντος θηριου ακαθαρτου κ. μεμισημενου κ. φυλακη παντος ορνεου ακαθαρτου Primasius

κ. φυλακη παντος πνευματος ακαθαρτου κ. μεμησιμενου κ. φυλακη παντος ορνεου ακαθαρτου κ. μεμισημενου 2080

κ. φυλακη παντος πνευματος ακαθαρτου κ. μεμισημενου κ. φυλακη παντος θηριου ακαθαρτου κ. μεμισημενου Hippolytus

κ. φυλακη παντος πνευματος ακαθαρτου κ. φυλακη παντος ορνεου ακαθαρτου κ. μεμισημενου ℵ 046 051 93 911 1006 1424 1828 1841 2053^{txt} 2065 2070 2382c 2846 vg cop^{bo} Oec TR AN HF BG RP TH ECM

κ. φυλακη παντος πνευματος ακαθαρτου κ. φυλακη παντος ορναεου ακαθαρτου μεμισημενου 2062

κ. φυλακη παντος πνευματος ακαθαρτου κ. φυλακη παντος θηριου ακαθαρτου 2053^{com}

κ. φυλακη παντος ορνεου ακαθαρτου κ. μεμισημενου κ. φυλακη παντος θηριου ακαθαρτου κ. μεμισημενου 1611

κ. φυλακη παντος πνευματος ακαθαρτου κ. μεμισημενου P 91 469 1678 1734 1778 2074 2081 2814 syr^{ph} Andrew

κ. φυλακη παντος πνευματος δαιμονιου ακαθαρτου κ. μεμησιμενου 922

κ. φυλακη παντος ορνεου ακαθαρτου κ. μεμισημενου 1854 2138

κ. φυλακη παντος πνευματος ακαθαρτου 61 69 2382*

Codex C resumes after a large hiatus with παντος ορνεου ακαθαρτου και μεμισημενου.

lac 2050 2351

Practically all MSS contain the unclean spirits, and regarding the remaining two items in the NA28 reading—unclean birds and unclean beasts, both are to be found in Isaiah 13:21-22; 34:11. And since all three phrases begin and end similarly, there was "ample occasion for accidental omission," according to the UBS Committee. But they give their reading a {C} rating of certainty because of the strength of the witness list for the ℵ reading.

[371] **18:2c** Isaiah 13:21,22; 34:11

[372] **18:3** txt πεπωκα(σι)ν 91 792 1006^{c} 1778 1828 1852 1888 2070* 2080 2329 it^{ar,gig} vg syr^{h} arm Ath Bas Chrys Clem GregNy Or Areth Tyc Prisc Beat Haymo AN TG HF NA28 {D} ‖ πεπωκεν P 051 2053* 2081 2814 Hipp Andr^{a,bav} TR BG ‖ εποτικεν 2065 syr^{ph} ‖ εποτισεν 2070^{com} 2074 ‖ πεπτωκα(σι)ν ℵ A C 046 93 469 911 922 1006* 1424 1611 1678 1734 1841 2070^{c} 2846 𝔐^{K} (abt. 50 minuscules) cop^{sa,bo} eth arm^{pt} Bas Clem Hipp RP SBL TH ECM ‖ πεπτωκεν 1854 2053^{c} 2062 Oec ‖ πεπτωκεν εις syr^{hmg} Hipp^{mss} ‖ *omit* πεπωκαν παντα τα εθνη Prim ‖ *lac* 0229 2050 2344 2351. The TR and NA28 / UBS5 editions support some form of the word "drink," and the RP/ECM text supports "fallen." The UBS commentary says the other forms of the word "drunk" are grammatical improvements made to an original πεπωκαν, which fits with the prophetic imagery of Jeremiah 25:15 (LXX 32:15) f.; 51:7, 39 (LXX 28:7, 39) and Rev. 14:8, and that "fallen" is not suitable to the context and might be a conformation to "fallen" in v. 2. For a full apparatus on this variant, see endnote.

[373] **18:4** txt

εξελθε ο λαος μου εξ αυτης C *f*052

18:5 ὅτι ἐκολλήθησαν[374] αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.

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

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

[6]Deal back to her even as she dealt out, and pay to her double,[375] as befits her deeds. In the cup in which she had mixed, mix her a double.

18:7 ὅσα ἐδόξασεν αὐτὴν[376] καὶ ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω·

[7]As much as she glorified herself and experienced luxury, that much suffering and mourning deal to her. For she says in her heart, 'I sit as a queen, and no widow am I, and mourning I will never see.'[377]

εξελθατε ο λαος μου εξ αυτης א P Apoll Bas Clem Or SBL TH NA28 {\} (Jes 52:11 LXX)
εξελθε ο λαος μου 2814 (Jes 48:20 LXX)
εξελθετε λαος μου 2081 (Jes 48:20 LXX)
εξελθατε εξ αυτης ο λαος μου A 792 911 2329 ECM (Jes 52:11 LXX)
εξελθετε εξ αυτης ο λαος μου 051 469 1006 1841f 1854 2065 2074 Hipp TR BG (Jes 48:20 LXX)
εξελθε εξ αυτης ο λαος μου 046 91 93 922 1424 1611 1734 1828 1888 2053 2070 2846 Oec AN HF RP
και εξελθε εξ αυτης ο λαος μου 2062
lac 2050 2344 2351. The plural verb may be a harmonization to Isaiah 52:11.

[374] **18:5** txt εκολληθησαν (piled up) א A C P 046 051 *f*052 93 792 911 922 1006 1424 1611 1828 1841 2053 2062 2065 2070 2329 2846 *rell. Grk* lat syr cop eth arab-w Oec Cypr Prim Hipp TR-Scriv-1894,cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ εκοληθησαν 336 2038* 2056 ‖ εκολυθησαν 1719 ‖ ηκολουθησαν (followed) TR-Eras1,2,3,4,5;Bez,Elz,Ald,Col,Ste,Scriv1887 ‖ *lac* 0229 42 88 314 1626 1774 1893 2015 2032 2050 2256 2351. The reading of the TR is so clearly an error, that the KJV and the NKJV did not follow it. Only Young's Literal Translation followed it. Scrivener's 1894 edition is one which is conformed to the KJV and not to Greek manuscipts.

[375] **18:6** txt

	και διπλωσατε		διπλα	A 046 469 911 1006 1611 1841 2846 ECM
	και διπλωσατε αυτη		διπλα	P 922 1734 1828 1854 AN [αυτη] RP
	και διπλωσατε αυτην		διπλα	792
	και διπλωσατε αυτα		διπλα	*f*052 2053 2062
	και διπλωσατε	τα	διπλα	C 93 1424 2070 Hipp HF SBL TH NA28 {\}
	διπλωσατε	τα	διπλα	א eth
	και διπλοσατε		διπλα	2329
υμιν	και διπλωσατε αυτη		διπλα	051 91 2065 2074 2081 2344 2814 TR BG

[376] **18:7a** txt αὐτην 93 792 1424 2053 (2062 αὐτὴν) 2070 2344 𝔐^{K} syr^{h} HF RP TH NA28 {\} ‖ αύτην SBL ‖ αυτην א^{txt} A C P 046^{c} 051 ‖ αὐτῆι 1611 ‖ αυτη 1734 ‖ ἑαυτην TR AN BG ECM ‖ εαυτην א^{z} *f*052 91 469 911 922 1006 1841 1854 1888 2065 2074 2081 2814 2846 𝔐^{A} latt syr^{ph,hmgmss} arm-m geo arab-s ‖ εαυτῆ 1828 2329 ‖ *omit* 046* ‖ *lac* 2050. The Latin and Syriac witnesses have a reflexive meaning. A minority of the UBS committee chose, as in the WH edition, a rough breathing on the word, and the majority believed it to be Hellenistic usage (with smooth breathing and reflexive meaning), see their note on Philippians 3:21. In many other verses in the NT and other era literature, "αὐτην" was also used as a reflexive like "ἑαυτην," since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ή, ό was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA28-HF-RP and TR readings. Regarding this pronoun, see footnote on Rev. 13:16.

[377] **18:7b** The word ὁράω here means to see in the sense of to experience something. The whole

18:8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς[378] ὁ κρίνας αὐτήν.

[8]Because of this, her blows will come in a single day, death and mourning and famine, and she will be consumed by fire. For able is the Lord God who sentenced[379] her."

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

[9]And the kings of the earth when they see the smoke of her burning, shall lament and beat their breasts over her,[380] they who had fornicated and experienced luxury with her,

18:10 ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.

[10]standing a long distance away, for the horror of her torment, saying, "Alas, alas, great city! Babylon, strong city![381] For in a single hour your doom has come!"[382]

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verse emphasizes experience of the senses, and sensuality in general. Earlier in the verse, the word στρηνιάω - strēniáō means to "live luxuriously, sensually," which again is the idea of enjoying one's senses and experiencing good feeling things. So now she is condemned to experience bad things, since she earlier had experienced only good things, compare Luke 16:25, where Abraham said to the rich man, "Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering." And Luke 6:24, 25: "But woe to you who are rich, because you have received your share of comfort. Woe to you who are well fed now, for you will go hungry. Woe to you who are laughing now, for you will mourn and weep."

[378] **18:8a** txt κυριος ο θεος ℵ² C P 046 051 93 469 792 922 1424 1611 1734 1828 1854 1888 2065 2070 2081 2329 2344 2814 𝔐 it^{gig,m} syr^{h} cop arm-m geo slav arab-s Beat Cypr Spec TR AN HF BG RP SBL TH ECM NA28 {\} ‖ ο θεος A 911 1006 1841 2053^{com} 2846 it^{ar,c,dem,div,haf} vg arab-e ‖ ο θεος ο κυριος ℵ* ‖ κυριος ƒ052 91 syr^{ph} arm2 Promissonibus Auct Apring Prim Ps-Ambr Haymo Areth ‖ ο κυριος 2053^{txt} 2062 cop^{sa,bo} ‖ κυριος ο θεος ο παντοκρατωρ 1384 1732 2042 2074 ‖ *lac* 2050 2351

[379] **18:8b** txt ο κρινας ℵ* A C P 046 051 ƒ052 93 469 911 922 1006 1611 1734 1828 1841^{vid} 1854 2053 2062 2065 2081 2329 2814 2846 syr^{ph,h} cop^{bo} arm3,4 Hipp Cypr Prim⅔ AN HF BG RP SBL TH ECM NA28 {\} ‖ κρινας 1424 ‖ ο κρινων ℵ² 91 792 2074 it^{gig} cop^{sa} TR ‖ *judicabit* (fut) vg^{cl} Auct Beat Prim⅓ Apr ‖ *lac* 2050 2351.

[380] **18:9** txt
κλαυσουσιν και κοψονται επ αυτην C 046 91 93 469 922 1006 1424 1734 1828 1888 2070 HF BG RP SBL TH ECM NA28
κλαυσουσιν και κοψονται επ αυτη 911 1841 2329 2846
κλαυσονται και κοψονται επ αυτην ℵ 792 Hipp
κλαυσονται και κοψονται επ αυτη A 2053
κλαυσονται και κοψονται επ αυτης ƒ052
κλαυσονται και κακό ψονται επ αυτη 2062
κλαυσουσιν και πενθουσιν και κοψονται επ αυτη 1611
κλαυσονται αυτην και κοψονται επ αυτη 2081 2814 TR
κλαυσουσιν αυτην και κοψονται επ αυτη 2065 2074 AN
κλαυσουσιν αυτην και κοψονται επ αυτην P 1854
κλαυσωσιν αυτην και κοψονται επ αυτην 051

[381] **18:10a** All the nominative definite articles must be used for vocatives here, because the

18:11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπ’ αὐτήν,[383] ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,

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

18:12 γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν[384] καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον καὶ πᾶν σκεῦος ἐλεφάντινον καὶ πᾶν σκεῦος ἐκ ξύλου[385] τιμιωτάτου 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,[386] and every item of ivory, and every article of expensive wood, copper, iron, and marble,

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quotation ends with the second person pronoun, σου - sou.

[382] **18:10b** Or possibly, "How has your doom come in one hour." See footnote on 18:17.

[383] **18:11** txt

κλαιουσιν και πενθουσιν	επ αυτην	ℵ C P 1854 2081^{c} 2344 SBL TH ECM♦ NA28
κλαιουσιν και πενθουσιν	επ αυτη	911 1006 1841 2053 2065 2080 2846 TR BG ECM♦
κλαιουσιν και πενθουσιν	εφ αύτους	051
κλαιουσιν και πενθουσιν	εφ εαυτους	2081*
κλαιουσιν και πενθουσιν	εν εαυτοις	2814
κλαιουσιν και πενθουσιν	εν αυτη	A
κλαιουσιν και πενθοῦσϊσε		2062
κλαυσουσιν και πενθησουσιν	επ αυτην	1828 latt Hipp
κλαυσουσιν και πενθησουσιν	επ αυτης	1888
κλαυσουσιν και πενθησουσιν	επ αυτη	91 93 469 922 1678 1778 2070 2329 AN HF RP
κλαυσουσιν και πενθησουσιν	επ αυτους	046
κλαυσουσιν	επ αυτη	1424 1734
κλαιουσιν	επ αυτης	792
κλαιουσιν	εν αυτοις	2074*
κλαιουσιν	εν εαυτοις	2074^{c}

[384] **18:12a** txt μαργαριτων ℵ *f*052 792 911 1006 1611 1828 1841 1888 2065 2846 it^{gig} syr^{ph,h} arm^{pt} Prim SBL TH ECM♦ NA28 {\} ‖ μαργαριτας C P ‖ μαργαριταις A vgst cop^{bo}? Beat ‖ μαργαριτου 046 051 91 93 469 922 1424 1734 1854 2053 2070 2074 2081 2329 2344 2814 𝔐 it^{ar} vg^{ww} TR AN HF BG RP ECM♦ ‖ ϩⲓ ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ cop^{sa} ‖ *lac* 2050 2351.

[385] **18:12b** txt ξυλου ℵ C P 046 051 *f*052 (922 ξυλων) 1611 1828 (2053 2062 omit εκ) 2070 2329 𝔐 it^{gig} syr^{ph,h} cop$^{sa(bo)}$ arm eth^{mss} Hipp Andr; Prim Beat TR AN HF BG RP SBL TH ECM NA28 {A} ‖ λιθου A 911 1006 1841 2846 it^{ar} vg (eth) Ps-Ambr ‖ *omit* και παν σκευος εκ ξυλου τιμιωτατου και χαλκου 2065 ‖ *lac* 2050 2344 2351.

[386] **18:12c** The Greek says "thuonic wood." There was a "thuon tree" that grew in north Africa. The most important property of this tree is that its wood was burnt in offerings in ceremonies. Furniture made out of its wood was in popular demand. Its resin was valued not only for ceremonial incense, but may have been medicinally used, as an anti-biotic, anti-fungal and anti-wart. Some say this was the citron tree, also grown in north Africa, and valued for its resin and durable wood. They claim that for the Jewish feast of Booths, there developed a custom, based on the command in Leviticus 23:40 to "take the fruit of the goodliest tree" the custom to use the cedar cone in the ceremonies. But then that the custom changed to using citron fruit, with the Greek name for cedar, kedron, held over and applied to the citron. And that the Greek word for cedar, κεδρον - kedron, was latinized into citron. I don't know how valid that is, since there was a specific Greek word for citron, κίτρον - kitron. And this word was said by Pamphilus to be a word borrowed from Latin. The citron tree does have aromatic resin that was valued. This passage in Revelation does not mention how thuonic wood was used, but it reminds me of the Greek word for offering, thumos. I am not convinced that the thuon tree was the same as the

18:13 καὶ κιννάμωμον[387] καὶ ἄμωμον καὶ θυμιάματα[388] καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν, καὶ σωμάτων καὶ ψυχὰς ἀνθρώπων.

[13]and cinnamon and cardamom,[389] 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 ὀπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσιν.

[14]And your fruit,[390] what your soul had lusted for, has left you; yes, all the luxuries and the splendor, have vanished[391] from you, and never shall *people* find[392] them again.

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citron tree. On the other hand, the Latin name *thuja plicata*, a kind of cedar with overlapping scale-like leaves, is said to be borrowed from the Greek word thuon. There is a tree in North America called *thuja plicata*, also known as red cedar. Obviously, this could hardly be the tree meant here in Revelation. But what all these trees have in common is aromatic properties-resins and hydrocarbons, that could be used for offerings as a pleasing aroma.

[387] **18:13a** txt κινναμωμον A C P 051 911 1006*f 1611 1841 2065 2074 2329^{c} it^{gig} vg syr^{ph} Beat SBL TH ECM NA28 {\} ‖ κιναμων 1006* ‖ κιναμωμον 1006^{c} 1888 2081 2329* 2814 cop^{sa} TR AN HF BG RP ‖ κινναμωμου א 046^{c} 1424 1828 1854 2053 2080 𝔐^{K} ‖ κιναμωμου 046* 91 93 469 792 922 1678 1734 1778^{vid} 2053 2062 2070 Hipp^{vid} ‖ *omit* 2344 ‖ *lac* 2050 2351.

[388] **18:13b** txt θυμιαματα ἀ A C P 051 ƒ052 91 93 922 1424 1611 1734 1888 2053 2062 2065 2070 2074 2329 2344 TR AN HF BG RP SBL TH ECM NA28 {\} ‖ θυμιαμα 469 911 1006 1841 2081 2814 2846 it^{gig} cop^{sa,bo} syr^{h} Prim Hipp TR-Eras1,2,3,Ald,Col ‖ θυμιατος 046 792 1828 1854 ‖ θυμιατων vg Ps-Ambr ‖ *omit* cop^{sapt} ‖ *lac* 2050 2351

[389] **18:13c** txt και αμωμον ἀ* A C P 051 ƒ052 1611 1888 2074 2329 2846 vg-am,fu cop^{sa} eth Hipp 𝔐^{A} AN SBL TH ECM NA28 {\} ‖ και αμωμου 1828 1854 syr^{h} ‖ *omit* ἀ^{2} 046 91 93 469 792 911 922 1006 1424 1734 1841 2053 2062 2065 2070 2081 2344 2814 𝔐^{K} vg^{cl} Prim TR HF BG RP ‖ *lac* 0229 2050 2351

[390] **18:14a** The Greek word can metaphorically mean "summertime/harvest happiness."

[391] **18:14b** txt απωλετο A C P 046 ƒ052 91 93 469 911 1006 1424 1611 1734 1828 1841 2053 2062 2070 2846 arm2,4 Hipp TR-Ben AN HF RP SBL TH ECM NA28 {\} ‖ απωλοντο ἀ 792 922 1888 syr^{h} cop^{sa,bo} latt TR-cp,Eras5^{mg},Steph^{mg} BG ‖ απηλθεν 051 1854 2065 2074 2081 2814 𝔐^{A} (it^{ar}) syr^{ph} arm-α TR-Scriv,Eras,Ald,Col,Bez,Elz,Ste ‖ απηλθεν απο σου και απωλοντο 2329 ‖ "beclouded" eth ‖ *omit* παντα τα λιπαρα και τα λαμπρα απωλετο απο σου και 498 2076 2200 2595 2845 2919 Chrys ConstAp MacSym Or ‖ lac 2050 2344 2351

[392] **18:14c** *txt* ευρησουσιν (3rd pl fut ind act) ἀ A C P ƒ052 469 1611 1828 1888 (2053 2062 find HER) 2846 vg syr^{h} arab-e SBL TH ECM NA28 {\} ‖ ευρης (2nd sg 2aor subj act) 046 91 93 792 911 1006 1424 1734 1841 1854 2074 2329 𝔐^{K} syr^{ph} slav-a arab-s Hipp Beat TR-Ben HF RP ‖ ευρις 922 ‖ ευρησεις (2nd sg fut) 051 2065 2070 2081 2814 𝔐^{A} Prim TR-Eras1,2,3;Ald,Col,cp AN BG ‖ ευρησης (2nd sg aor subj act) 2059 2073 2084 TR-Scriv,Eras4,5;Bez,Elz,Ste ‖ *lac* 2050 2344 2351. There is a great variety to the above readings as to the sequence of the surrounding words. The Majority Text readings I take it are the bystanders saying it to Babylon, whereas the UBS text is the prophet saying it. To me, the Maj. readings make no sense: Since Babylon is destroyed forever, she won't find anything of any sort again, so it need not be said that she will not find her luxuries and splendor again. It is humankind who will not find them, at least where she was. The original reading, the third person plural, seemed to some copyists to need a subject, so some supplied various subjects (where I added "people"), such as "the merchants," or, "the souls of those who are left," or, "the free" et al.

18:15 οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ’ αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,

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

18:16 λέγοντες,[393] Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ[394] καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ.

[16]saying, "Alas, Alas, great city dressed in fine linen and purple and scarlet, and gilded in gold and precious stone and pearl![395]

18:17 ὅτι μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται ἀπὸ μακρόθεν ἔστησαν

[17]That[396] this kind of wealth has been ruined in one hour!" And every pilot and anyone sailing toward the place,[397] and mariners and such as work the sea, stood afar off,

18:18 καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;

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

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[393] **18:16b** txt λεγοντες ℵ A C 1006 1424 1611 1828 1841 1854 2074 2846 it^{ar,gig} syr^{h} cop slav-b arab-e,s,w AN SBL TH ECM♦ NA28 {\} ‖ λεγουσιν 046 1734 ‖ και λεγοντες 91 93 469 911 922 1678 1778^{mg} 1888 2053 2062 2065 2080 2329 2344 it^{ar} vg syr^{ph} geo arm-m slav-a Prim Beat TR HF BG RP ECM♦ ‖ ερουσιν it^{ar} arm ‖ *omit both* και and λεγ. 051 2070 2081 2814 arm^{2} ‖ *omit* και λεγοντες ουαι 1778^{txt} ‖ *lac* 0229 2050 2351. I suspect the reading of 051, omitting both, is original, since lamenting and mourning are speaking words, and all the other readings were editorial refinements. So also 18:19. See the NRSV.

[394] **18:16a** txt χρυσιω A P 046 91 93 792 911 922 1006 1424 1734 1828 1841 1854 1888 2070 HF RP SBL TH ECM♦ ‖ χρυσω 2053 2062 2329 2846 ‖ εν χρυσιω C Hipp AN ECM♦ NA28 [εν] {\} ‖ εν χρυσω ℵ 051 *f*052 0229 1611 2065 2074 2344 TR BG ‖ *omit* εν χρυσιω και 469 ‖ *lac* 2050 2351

[395] **18:16c** txt μαργαριτη ℵ A C P 0229 911 469^{c} 911 1006 1611 1841 2053 2062 2329 2846 syr^{h} arm-m geo slav-a arab-e Prim SBL TH ECM NA28 {\} ‖ μαργαριταις 046 051 *f*052 91 93 469* 792 922 1424 1734 1828f 1854 1888 2065 2070 2074 2081 2344 2814 𝔐 lat syr^{ph} slav-b arab-s TR AN HF BG RP ‖ μαργαριτες 1828 ‖ *lac* 2050 2351.

[396] **18:17a** In Hebraistic Greek this word “ὅτι” can mean "how." There is a similar exclamation in 2 Samuel 1:19, 25, 27 about Saul and Jonathan, "How have the mighty fallen." (In the LXX that passage is II Kings 1:19, where those translators used the Greek word πως.) David was not really asking how it happened, but was expressing consternation, as here in Revelation. There are three instances of this expression with “ὅτι,” in 18:10, 17, 19, and I varied the English word for the sake both of poetic variety and of illustration of the Hebraistic Greek possibilities.

[397] **18:17b** txt ο επι τοπον πλεων A C 046 93 911 922 1424 1828 1841 1854 1888 2070 2846 it^{ar} vg^{ww,st} arm Bas AN HF RP SBL TH ECM NA28 {B} ‖ επι τοπον πλεων 1006 1611 ‖ ο επι τον τοπον πλεων ℵ 0229 *f*052 2329 it^{gig} vg^{ms} ‖ ο επι ποντον πλεων 469 vg^{cl} cop^{bo} Caes Prim ‖ ο επι τον ποταμον πλεων 2053 2062 cop^{sa} geo ‖ "those who sail from a distance" Ps-Ambr ‖ ο επι των πλοιων πλεων 792 2065 2344 (Hipp) Andr; Beat TR-cp BG ‖ επι των πλοιων πλεων P 051 91 2074 2081 ‖ ο επι των πλοιων επι τοπον πλεων (syr^{ph}) ‖ επι των πλοιων ο ομιλος 2814 Hipp TR ‖ ο επι τοπον βλεπων Bas Chrys Did ‖ *lac* 2050 2351. There is a use of the word τοπος in connection with boats and sailing also in Acts 27:2.

18:19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες,[398] 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.

[19]And they threw dust above their heads and cried out lamenting and mourning, saying, "Alas, Alas, great city, through whom all those owning ships on the sea became rich from her Priceyness.[399] How has she been laid waste in one hour?"

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

[20]Rejoice over her, O heaven, and you saints[400] and apostles and prophets! For God has adjudicated your redress from her.[401]

18:21 Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλινον[402] μέγαν καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι.

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

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[398] **18:19a** txt κλαιοντες και πενθουντες λεγοντες א C 93 911 1006 1828 1888 2053 2344 2846 lat arab-s TR AN SBL TH NA28 {\} ‖ λεγοντες και πενθουντες ελεγον ƒ052 ‖ κλαιοντες και πενθουντες και λεγοντες P 046^{c}f 051 91 469 922 1424 1734 2065 2070 2081 2329 2814 syr arm-m slav HF BG RP ECM ‖ λεγοντες και πενθουντες και λεγοντες 046* ‖ κλεοντες και πενθουντες και λεγοντες 046^{c} ‖ κλαιοντες πενθουντες και λεγοντες 2074 ‖ πενθουντες και λεγοντες 1611 ‖ λεγοντες A 792 2814 ‖ *lac* 0229 2050 2351

[399] **18:19b** This Greek word τιμιότητος actually was sometimes used as a title of respectful address to a rich person. "Your Priceyness," or, "Your Preciousness." In this passage, the logic is that the traders and merchants would miss her because of her high prices, for where would you rather take your wares, to where they are accustomed to high prices, or to where they have low prices? You could accurately render the word here as "high prices." But this brings up another illustration of how the rich oppress the poor. Many a poor person has had his home demolished because of how it would adversely affect the high prices of the homes of his rich neighbors. And thus, the rich get richer, and the poor get poorer. There is no greater freedom a country can have than that each citizen be allowed to build a house that each can afford, no matter what quality, and own that house debt-free from the start. But her Priceyness is building up wrath for that day.

[400] **18:20a** txt οι αγιοι και οι αποστολοι א A P 046 91 93 792 911 922 1006 1424 1611 1734 1828 1841 1888 2053 2070 2074 2846 𝔐^{K} vg-am,fu,lips5 cop TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ αγιοι και οι αποστολοι 469 ‖ οι αγιοι και αποστολοι 2062 2065 ‖ αγιοι και αποστολοι 1854 ‖ οι αγιοι αποστολοι C 051 ƒ052 2081 2329 2344 2814 𝔐^{A} it^{ar,gig} vg-clem,demid,tol,lips4,6 Apr Beat TR ‖ οι αγγελοι και οι αποστολοι syr^{h} Hipp ‖ *lac* 2050 2351 vg-harl

[401] **18:20b** Compare Luke 18:3, 7.

[402] **18:21** txt μυλινον A 2053 2062 syr^{ph}* Ath Bas Chrys ConstAp GregNy Or SBL TH NA28 {\} ‖ λιθον א 2019 ‖ μυλικον C ‖ μυλον P 046 051 91 93 469 792 911 1006 1424 1611 1734 1854 1778 1888 2070 2080 2081 2329 2814 2846 𝔐 it^{gig} syr$^{ph^{c}}$ Chrys ThdMop Prim TR AN HF BG RP ECM ‖ μυλων 1828 ‖ μυλου 2074 cop Prim ‖ *lac* 2050 2351. The word μυλος meant "mill" or "mill stone" and μυλινος meant "made of mill stone" *or* "belonging to a mill." The word μυλος is used in Matt 18:6; 24:41, Mark 9:42. It seems more likely that the more familiar and frequently-used word would be substituted for the rarer.

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

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

18:23 καὶ φῶς λύχνου οὐ μὴ φάνῃ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη,

23and the light of a lamp will will not shine in you anymore, and the sound of bridegroom and bride will not be heard in you anymore. For your merchants were the lords[403] of the earth, in that by your sorceries all nations were deceived.

18:24 καὶ ἐν αὐτῇ αἷμα[404] προφητῶν καὶ ἁγίων εὑρέθη καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

24And in her was found the blood of prophets and of saints, indeed of all the slain upon the earth.[405]

Chapter 19

Hallelujah!

19:1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων,[406] Ἀλληλουϊά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,

1After these things I heard like[407] the sound of a very large multitude in heaven, saying, "Hallelujah! The salvation and glory[408] and power of our God![409]

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[403] **18:23a** Greek: μεγιστανες; compare Daniel 5:23, Ecclesiasticus (Sirach) 4:7, 10:24

[404] **18:24a** txt αιμα א A C P 046* *f*052 469 1611 2053 2062 2074 2329 2814 2846 it^{ar,gig} vg syr^{ph} cop^{sa,bo} eth Hipp TR SBL TH ECM NA28 {\} ‖ αιματα 046^{1} (ΆΙΜ^{T}Α) 051 91 93 792 911 922 1006 1424 1734 1841 1854 1888 2065 2070 2081 2344 𝔐 TR-cp AN HF BG RP ‖ *lac* 1828 2050 2351. The word αἷμα is used in Matthew 23:35. It looks like the original scribe of 046 corrected himself.

[405] **18:24b** Matthew 23:35, "so that on you will come all the blood of the righteous that gets spilled upon the earth..."

[406] **19:1a** txt λεγοντων א A C P 046 051 *f*052 2846 *rell. Grk.* latt (syr cop) Apr Beat Tyc2 TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ λεγοντα 792 ‖ λεγοντος [2 Grk MSS: 905 1773f] it^{gig} arm? Tyc3 TR ‖ λεγοντες 2845 ‖ και λεγουσιν eth ‖ *lac* 0229 69 88 218 628 632* 1626 1774 1828 1893 2015 2032 2050 2052 2302 2344 2351 2377

[407] **19:1b** txt ηκουσα ως א A C P 046 051^{c} *f*052 91 93 469 911 1424 1611 1841 1854 1888 2053^{com} 2062^{com} 2065 2070 2074 2329 2846 vg cop eth geo slav-b arab-e Apr Cass TR-cp,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ ηκουσα 051* 792 922 1006 1734 2053^{T} 2062^{T} 2081 2344 2814 𝔐^{A} it^{gig} syr arm-m slav-a arab-s Beat Prim Tyc TR ‖ *lac* 1828 2050 2351

[408] **19:1c** txt η δοξα κ. η δυναμις א^{2} A C P 051 *f*052 911 1006 1611 1841 2053 2062 2065 2074 2344 2846 vg syr^{ph} cop^{sa} slav-a arab-e,s Apr Beat Tyc2 TR-Ben AN SBL TH ECM NA28 {\} ‖ η δυναμις κ. η δοξα 046 91 93 469 792 922 1424 1734 1854 1888 2070 it^{gig} arm3 geo slav-b TR-cp,Ste^{mg} HF BG RP ‖ η δοξα κ. η τιμη κ. η δυναμις 2081 2329 2814 (syr^{h}) cop^{bo} arab-w TR ‖ κ. η δυναμις א* ‖ *lac* 1828 2050 2351

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

[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."[410]

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

[3]And a second time they said,[411] "Hallelujah! And the smoke from her ascends for ever and ever."

19:4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα ζῷα καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, λέγοντες, Ἀμήν, Ἀλληλουϊά.

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

19:5 Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν λέγουσα,[412] Αἰνεῖτε τῷ θεῷ ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, καὶ[413] οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.

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

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[409] **19:1d** txt του θεου ℵ A C P 046 051 *f*052 91 93 469 792 911 922 1006 1424 1611 1734 1854 1888 2053 2062 2065 2070 2074 2329 2344 2846 it^{gig} vg cop arm-m geo slav TR-cp AN HF BG RP SBL TH ECM NA28 {\} ‖ κυριω τω θεω 2814 [15 minuscules] TR ‖ τω θεω 2081 ‖ *lac* 0229 1828 2050 2351

[410] **19:2** For other instances of the instrumental use of εκ χειρος, see in the LXX Genesis 9:5; Lev. 22:25; 1 Kings 25:39 (1 Sam 25:39); 2 Kings 4:11; 18:31 (2 Sam); 4 Kings 11:7 (2 Kings 11:7)

[411] **19:3** txt ειρηκα(σι)ν (3rd pl perf ind) ℵ A P 051 469 911 1006 1611^{c} 1841 1888 2053 2062 2065 2074 2081 2329 2344 2814 2846 syr^{ph,hmg} slav-b arab-e,s TR AN SBL TH ECM NA28 {\} ‖ ειπαν (3rd pl aor act ind) C ‖ ειπον (3rd pl aor act ind) *f*052 2020 (but note that can also be 1st sg aor act ind) ‖ ειρηκα (1st sg perf) 1611* ‖ ειρηκεν (3rd sg perf ind) 046 91 93 922 1424 1734 1854 2070 2138 𝔐^{K} syr^{h} geo slav-a arab-w TR-cp HF BG RP ‖ Ἦρεν (sic) (3rd sg aor ind act) 792 ‖ *lac* 1828 2050 2351.

[412] **19:5a** txt φωνη απο του θρονου εξηλθεν λεγουσα A C 93 469 911 922 1006 1424 1734 1841 1854 1888 2053 2062 2070 2329 2344 2846 𝔐^{K} Ath Chrys ConstAp Epiph Meth TR-Ben AN HF RP SBL TH ECM NA28 {\} ‖ φωνη εκ του θρονου εξηλθε(ν) λεγουσα P 051 91 2074 TR-Scriv,Eras5,Col,Bez,Elz,Ste,cp BG ‖ φωνη εξηλθεν απο του θρονου λεγουσα *f*052 1611 syr^{h} ‖ φωνη εκ του θρονου εξηλθεν 2065 2081 2814 𝔐^{A} TR-Eras1,3;Ald ‖ φωνη εξηλθεν εκ του θρονου λεγουσα ℵ^{2} syr^{h} ‖ φωνη απο του ουρανου εξηλθεν λεγουσα 046 syr^{hmg} arab-s^{mg} Prim ‖ φωναι εξηλθον εκ του θρονου λεγουσαι ℵ* cop^{sa} ‖ φωναι εξηλθον απο του θρονου λεγουσαι 0229 ‖ *omit* και φωνη απο του θρονου εξηλθεν λεγουσα 792 ‖ *lac* 1828 2050 2351.

[413] **19:5b** txt και οι φοβουμενοι A 046 051 *f*052 91 93 469 792 911 922 1006 1424 1611 1734 1841 1854 1888 2053 2062 2065 2070 2074 2081 2329 2344 2814 2846 𝔐 it^{ar,gig,t} vg syr^{ph,h} cop^{bo} arm eth^{mss} Ath Chrys ConstAp Epiph Andr; Prim Apr Beat TR AN HF BG RP SBL TH♦ ECM NA28 [και] {C} ‖ και φοβουμενοι 0229 ‖ οι φοβουμενοι ℵ C P cop$^{sa,bo^{ms}}$ eth TH♦ ‖ *lac* 1828 2050 2351.

19:6 καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν λεγόντων,[414] Ἀλληλουϊά, ὅτι ἐβασίλευσεν κύριος ὁ θεὸς ἡμῶν ὁ παντοκράτωρ.

[6]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[415] the Almighty reigns.[416]

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[414] **19:6a** txt λεγοντων A P ƒ052 0229 469 792 911 1006 1424 1611 1841 1888 2053 2062 2065 2070 2074 2081^{c} 2329 2344 2846 it^{ar,gig,t} vg syr^{ph,h} Ps-Chrys TR-cp,Ste^{mg} AN SBL TH ECM NA28 {\} ‖ λεγουσων ℵ ‖ λεγοντες 046 91 93 922 1734 1854 𝔐^{K} HF RP ‖ λεγοντας 051 2081* 2814 𝔐^{A} TR BG ‖ *omit* arm4 ‖ λεγοντας παλιν arm3 ‖ *lac* C 1828 2050 2351.

[415] **19:6b** txt κυριος ο θεος ημων ℵ^{2} P 046 91 93 469 1424 1611 1854 1888 2053 2062 2065 2074 2329 2344 𝔐^{K} it$^{ar,c,dem,div,(gig),haf}$ vg-am,fu syr^{h} cop$^{sa>}$ geo arab-e Oec Apr Beat ps-Ambr Tyc2 TR-cp HF BG RP TH ECM NA28 [ημων] {C} ‖ κυριος ο θεος A 792 911 1006 1734 1841 2070 2846 it^{t} vg^{ms} syr$^{ph^{c}}$ cop$^{sa^{ms},bo}$ Cypr TR-Scriv,Elz,Bez,Ste,Eras4,5,Ben AN SBL ‖ ο θεος ημων 051 2081 arab-s Andr ‖ ο θεος ο κυριος ημων ℵ* 2080 ‖ ο θεος ο κυριος 1778 ‖ ο θεος 1678 2814 eth Tyndale TR-Eras1,2,3,Ald,Col ‖ κυριος ημων Prim ‖ κυριος syr^{ph}* cop$^{bo^{ms}}$ ‖ *lac* C 0229 1828 2050 2351.

The NA28 has [ημων] in square brackets and for good reason. Family 052 is split 3 ways. The TR editions are split 3 ways. The Latin, Syriac and Coptic versions are split.

Even though I highly esteem MSS A and 2846, I think the RP/TH reading with ημων not in square brackets is the original text, for 3 reasons.

1.) The phrase κυριος ο θεος ο παντοκρατωρ without ημων, as found here in A 2846 and the KJV, is also in 4:8, 11:17, 15:3, 16:7, and 21:22. Since this phrase is common and familiar in the Apocalypse, scribes might tend to write it unconsciously automatically, rather than the phrase with ημων added.

2.) MS 1734 is almost always found backing the RP text, not as here. This makes me suspect that the MSS without ημων are random scattered ones that accidentally omitted it, and not according to their usual clusters.

3.) The general tendency of scribes to more often accidentally drop a small word rather than add one.

If not for the presence of these factors, I would be loathe not to go with the TR phrase, since it is in the famous Hallelujah chorus in G. F. Handel's oratorio The Messiah.

[416] **19:6c** Starting with Tyndale, it is very mainstream to render the aorist verb ἐβασίλευσεν as a "gnomic" aorist, and thus an English present verb.

19:7 χαίρωμεν καὶ ἀγαλλιῶμεν,[417] καὶ δώσωμεν[418] τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ[419] αὐτοῦ ἡτοίμασεν ἑαυτήν·

[7]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 καθαρόν, τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.

[8]and it was given to her that she be dressed in fine linen bright and clean,[420] for the fine linen is the righteous acts of the saints."

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[417] **19:7a** txt αγαλλιωμεν א A P 051 ƒ052 911 922 1006 1611 1841 1854 1888 2053 2062 2065 2074 2081 2329* 2814 2846 𝔐^{A} Ath Chrys Or ThdMop SBL TH ECM NA28 {\} ‖ αγαλλιομεν 2329^{c} ‖ αγαλλιωμεθα 046 91 93 469 792 1424 1734 2070 𝔐^{K} TR AN HF BG RP ‖ αγαλλιομεθα syr^{ph} arm ‖ *lac* C 0229 1828 2050 2351.

[418] **19:7b** txt δωσωμεν A^{vid} P 2062 2074 2081 2329 (25 minuscules total) Ath Chrys Or ThdMop Cypr Andr 𝔐^{A} NA28 {C} ‖ δωμεν א* 046 051 ƒ052 91 93 469 911 922 1006 1424 1611 1734 1841 1854 2070 2814 2846 𝔐^{K} it^{ar,gig,t} eth Prim (Beat) TR AN HF BG RP TH ECM ‖ δωσομεν א^{2} 2053 2065 2070 SBL ‖ δοξαζωμεν 792 ‖ *lac* C 0229 1828 2050 2351. The UBS commentary: "If δῶμεν were original, it is not easy to account for the origin of the other readings. The future tense δωσομεν, though attested by א^{2} A 2053 *al*, is intolerable Greek after two hortatory subjunctive verbs, and must be judged to be a scribal blunder. The least unsatisfactory reading appears to be δωσωμεν, which, being the irregular aorist subjunctive and used only rarely (4:9 in א and six minuscules; Mk 6:37 in א and D), seems to have been intentionally or unintentionally altered in the other witnesses to one or another of the readings."

[419] **19:7c** txt η γυνη א* *rell. Grk. & versions.* TR RP ECM NA28 {\} ‖ η νυμφη א^{3} it^{gig} cop^{sa,bo} arab-e Apr. This is an example Hoskier gives in his attempt to show that, due to residing in Egypt so long, א was sometimes corrected toward the Coptic, and not agreeing therewith because of a common Greek ancestor necessarily. (But note that this is true here only of the late corrector, and not of the original scribe.) As for Gigas and Apringius, he says it is the typical desire of some scribes to leave nothing found, out.

[420] **19:8** txt λαμπρον καθαρον א A P ƒ052 911 922 1006 1611 1841^{c} 1611 2065 2846 it^{gig} vg cop arm-m eth arab-e,s Apr Prim TR-Ben AN SBL TH ECM NA28 {\} ‖ και λαμπρον καθαρον 2329 ‖ λαμπρον και καθαρον 046 91 93 469 792 1424 1734 1854 1888 2070 𝔐^{K} it^{ar} syr^{h} slav TR-cp HF BG RP ‖ καθαρον λαμπρον 051 2074 2081 vg ‖ καθαρον και λαμπρον 2814 syr^{ph} TR ‖ και καθαρον λαμπρον 2344 ‖ καθαρον 1841* ‖ *omit* λαμπρον καθαρον το γαρ βυσσινον 2053 2062 ‖ *lac* C 1828 2050 2351. The wording of the Vulgate manuscripts could have resulted from translating a source Greek text reading either as λαμπρον καθαρον or καθαρον λαμπρον.

19:9 Καὶ λέγει μοι, Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου[421] τοῦ ἀρνίου κεκλημένοι. καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν.[422]

[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 ἔπεσα[423] ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι, Ὅρα μή· σύνδουλός σού εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον. ἡ γὰρ μαρτυρία Ἰησοῦ[424] ἐστιν 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."

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[421] **19:9a** txt του γαμου ℵ² A 046 051 ƒ052 91 93 469 911 922 1006 1424 1611 1734 1854 1888 2053 2062 2065 2070 2329 2846 vg syr^{h} cop^{sa} eth slav-a arab-e,s^{mg} Oec Prim Apr TR AN HF BG RP SBL TH ECM NA28 {\} ‖ *omit* ℵ* P 792 1841 2074 2081 2344 2814 𝔐^{A} it^{gig,t} cop^{bo} arm-m geo slav-b arab-s TR-Eras1,2,3,Ald,Col ‖ της διακονιας syr^{ph} ‖ *lac* C 1828 2050 2351. The reading without του γαμου means: "Blessed are those who are invited to the Lamb's banquet." The reading of the Philoxenian Syriac means: "the banquet for the attendants/servants/followers of the Lamb."

[422] **19:9b** txt αληθινοι του θεου εισιν A P 046 91 93 469 922 1424 1611 1734 1854 1888 2053 2062 2070 it^{gig} syr^{ph} (cop eth) geo arab-e,s TR-Ben AN HF RP SBL TH ECM NA28 {\} ‖ μου αληθινοι του θεου εισιν syr^{h} ‖ μου αληθινοι εισιν του θεου ℵ* ‖ αληθινοι εισιν του θεου 051 ƒ052 2074 2081 2344 2814 𝔐^{A} it^{ar,t} arm-m Prim TR BG ‖ του θεου αληθινοι εισιν ℵ² 911 1006 1841 2065 2329 ‖ του θεου μου αληθινοι εισιν 2846 ‖ αληθινοι εισιν ουτοι οι λογοι ους ειρηκεν και ουτοι του θεου εισιν cop^{sa} ‖ εισιν αληθινοι και δικαιοι του θεου arm2 ‖ αληθινοι και πιστοι εισιν του θεου 792 ‖ *lac* C 1828 2050 2351.

[423] **19:10a** txt επεσα ℵ A P 051 ƒ052 757^{txt} 922 1424 1734 1888 2053 2062 2070 2074 2081 2329 2344 2814 latt syr cop arm-m eth geo slav arab-e,s,w TR-Eras2,Col,Bez,Elz,Ben AN HF RP SBL TH ECM NA28 {\} ‖ εμπεσα TR-Eras1 ‖ επεσον 046 91 93 469 757^{mg} 911 1006 1611 1841 1854 2065 2138 2846 TR-Scriv,Eras3,4,5,Ste,cp BG ‖ *lac* C 1828 2050 2351. MS 757 is usually with the Complutensian and BG.

[424] **19:10b** txt Ιησου ℵ A P 046 051 ƒ052 911 1006 1611 1841 2053 2062 2065 2074 2081 2329 2814 2846 TR-Ald,Ben,Col AN SBL TH ECM NA28 {\} ‖ του Ιησου 91 93 469 792 922 1424 1854 2070 TR-Scriv,Eras-all,Bez,Elz,Ste,cp HF BG RP ‖ *lac* C 1828 2050 2351. This is a certainly wrong reading of the Majority Text. We have 82 627 920 against all the uncials.

Behold a White Horse

19:11 Καὶ εἶδον τὸν οὐρανὸν ἠνεῳγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ᾽ αὐτὸν καλούμενος πιστὸς καὶ ἀληθινός,[425] 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 ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,

[12]And his eyes are like[426] flames of fire, and on his head many diadems, having a name written[427] on them which no one knows but himself,

19:13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον[428] αἵματι, καὶ κέκληται[429] τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.

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

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[425] **19:11** txt καλουμενος πιστος και αληθινος 046 *f*052 93 469 911 922f (1006 και καλουμενος) 1424 1611 1734 1841 1854 1888 2053 2062 2065 2070 2344 2846 𝔐^{K} it$^{(gig),t}$ vg^{cl} syr^{ph,h} arm-m geo slav arab-e,s^{mg} Ir^{lat} Or Cyp Vict Tyc Jerome Apr Prim Andrew^{c} Ps-Ambr Beat TR-Scriv,Eras4,5; Bez,Elz,Ste,Ben,cp AN HF BG RP TH ECM♦ NA28 [καλουμενος] {C} ‖ πιστος καλουμενος και αληθινος ℵ SBL ‖ *vocabatur fidelis, et verax vocatur* it^{c} vg^{ww,st} ‖ πιστος και αληθινος καλουμενος it^{ar} ‖ καλουμενος πιστος 2329 ‖ πιστος και αληθινος A P 051 91 792 2074 2081 2814 𝔐^{A} arab-s Hipp Oec Andrew^{a,bav,p} Areth TR-Eras1,2,3;Ald,Col ECM♦ ‖ *lac* C 1828 2050 2351.

[426] **19:12a** txt ως φλοξ (Dan 7:9 LXX) A *f*052 469 911 1006 1841 1854 1888 2065 2846 it^{ar,gig,t} vg syr^{ph,h} cop^{sa,bo} eth arm-m geo slav-a arab-e Ir^{lat} Or^{gr,lat} Cypr Jer Apr Prim Beat TR AN NA28 [ως] {C} ‖ φλοξ (Dan 7:9 Theod) ℵ P 046 051 91 93 792 922 1424 1611 1734 2053 2062 2070 2074 2081 2329 2344 2814 𝔐 slav-b arab-s Hipp Oec Andr TR-Ben,cp HF BG RP SBL TH ECM ‖ *lac* C 1828 2050 2351.

[427] **19:12b** txt ονομα γεγραμμενον A P *f*052 051 91 469 922 1611 2053 2062 2074 2081 2344 2814 2846 vg (syr^{ph}) cop^{sa,bo} Ir^{lat} Hipp Or Cypr Prim TR SBL TH ECM NA28 {\} ‖ ονομα γεγραμμενον και ονομα 2329 ‖ ονομα, then lacking γεγραμμενον ο ουδεις ℵ* ‖ ονοματα γεγραμμενα ℵ^{2} arm4 ‖ ονοματα γεγραμμενα και ονομα γεγραμμενον 046 93 911 1006 1424 1734 1841 1854 1888 2065 2070 𝔐^{K} syr^{h**} TR-cp AN [ονοματα γεγραμμενα και] HF BG RP ‖ και ονοματα επιγεγραμενα και ονομα 792 ‖ *lac* C 1828 2050 2351.

[428] **19:13a** txt βεβαμμενον A 046 051 91 93 469 1424 1734 1778^{txt} 1854 2074 2080 2081 2344 2814 𝔐 cop^{sa} arm Andrew TR AN HF BG RP SBL TH ECM NA28 {B} ‖ ερραντισμενον 792 911 1006 1678 1778^{mg} 1841 1888 2065^{c} 2846 it^{ar,gig,t} vg eth Ir^{lat} Or^{lat}; Cypr Prisc Jer Varim Apr Prim Cass Beat ‖ ε__αντισμενον 2070 ‖ εραντισμενον 2065* ‖ ρεραντισμενον (Heb. 10:22) P 2329 Hipp Or WH ‖ ερραμ(μ)ενον 1611 2053 2062 Oec ‖ ρεραμμενον 1611 ‖ περιρεραμμενον ℵ* Ir ‖ περιρεραντισμενον ℵ^{2} ‖ *lac* C 1828 2050 2351.

[429] **19:13b** txt κεκληται ℵ^{c} A P 046 93 469 911 1006 1424 1611 1734 1841 1854 1888 2053^{txt} 2062^{txt} 2065 2070 2329 2846 Hipp Oec AN HF SBL TH ECM NA28 {\} ‖ κεκλητο ℵ* ‖ εκεκλητο Or ‖ καλειται 051 *f*052 91 792f 922 2053^{com} 2062^{com} 2074 2081 2344 2814 𝔐^{A} Ir^{lat} TR BG RP ‖ καλειτε 792 ‖ καλουσι cop^{bo} ‖ εκαλεσαν cop^{sa} ‖ καικληκεν 2256 ‖ *lac* C 1828 2050 2351.

19:14 καὶ τὰ στρατεύματα τὰ[430] ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ᾽ ἵπποις λευκοῖς,[431] ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν.

[14]And the armies that are in heaven are following him on white horses, dressed in bright, clean linen.[432]

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

[15]And from his mouth goes out a sharp[433] sword, so that with it he might strike the nations, and then he himself will shepherd them with a rod of iron; and he himself will tread the press of the wine of the passion of[434] the wrath of God the Almighty.[435]

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[430] **19:14a** txt τα εν P 051 91 93 469 911 1006 1424 1841 1854 2080 𝔐^{K} it^{ar,t} cop^{sa} slav-b Clem Epiph Cypr Or TR-Scriv,Elz1624,cp,Ben,Ste^{mg} AN [τα] RC HF BG RP SBL ECM NA28 [τα] {\} ‖ εν א A 046 922 1611 1678 1734 1778 1888 2053 2062 2065 2070 2329 2344 2814 2846 𝔐^{A} it^{gig} Chrys Ir Jer TR-Eras,Ald,Col,Bez,Elz1633,Ste TH ‖ *lac* C 1828 2050 2351. With two τα in a row (στρατευματα τα) it would be very easy for a scribe to accidentally skip one.

[431] **19:14b** txt εφ ιπποις λευκοις א A P ƒ052 911 922 1006 1611 1841 2053^{txt} 2062^{txt} 2065 2081 2329 2814 2846 TR SBL TH ECM NA28 {\} ‖ επι ιπποις λευκοις 046 051^{mg} 91 93 469 792 1424 1734 1854 1888 2070 Or AN HF BG RP ‖ εν ιπποις λευκοις 2053^{com} 2062^{com} latt cop^{bo} Ir ‖ εφιποι πολλοι 051* ‖ εφιπποι πολλοι 051^{c} 2074 𝔐^{A} ‖ εφ ιππον πολλοι 2344 ‖ "with horses" eth ‖ *lac* C 1828 2050 2351.

[432] **19:14c** txt βυσσινον λευκον καθαρον P 046^{c} 91 93 469 1424 1611 1854 1888 2053 2074 2080 2329 syr^{h} Oec TR-Ben,cp AN HF BG RP SBL TH ECM NA28 {\} ‖ λευκον βυσσινον καθαρον A 911 ‖ βυσσινον λευκον και καθαρον א 2070 2081 2814 it^{gig} vg^{cl} syr^{ph} Or^{pt} TR ‖ λευκοβυσσινον καθαρον 1006 1841 2846 ‖ βυσινα λευκα καθαρα 792 ‖ βυσσινον καθαρον 046* cop^{bo} arm2,3 eth Or^{pt} Vigil ‖ βυσσινον καθαρον λευκον 922 1734 ‖ βυσσινον λευκον 2065 ‖ *lac* C 1828 2050 2351

[433] **19:15a** txt ρομφαια οξεια א A P 051 ƒ052 2053 2062 2074 2081 2344 2814 2846 𝔐^{A} it^{gig} vg-am,fu,dem syr^{ph} cop arm-m eth slav-a arab-s Ir Or Jer Beat Apr Cass Ps-Ambr TR AN SBL TH ECM NA28 {\} ‖ οξεια ρομφαια 1611 ‖ ρομφαια διστομος 2065 arab-e ‖ ρομφαια διστομος οξεια (Heb 4:12; Rev 1:16) 046 91 93 469 792 911 922 1006 1424 1734 1841 1854 1888 2070 2329 𝔐^{K} vg-cle,lipss,tol geo slav-b arab-s^{mg} Ambr Prim TR-cp,Ste^{mg} HF BG RP ‖ ρομφαια οξεια διστομος 1732 syr^{h} ‖ *lac* C 1828 2050.

[434] **19:15b** txt

οινου του θυμου	της οργης	A P 046 051 ƒ052 91 93 469 792 922 1424 1611 1734 1854 1888 2846 vg syr^{h} slav Areth Oec Or TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\}
οινου του θυμου και	της οργης	2074 2081 2344 2814 geo arab-s TR
οινου του θυμου		א^{2a}
θυμου του οινου	της οργης	1006 1841
θυμου του οινου και	της οργης	911
οινου της οργης	του θυμου	א^{*,2b} 2329 eth? Or
θυμου του θεου και	της οργης	2065
οινου του θεου	της οργης	2053 2062
οινου	της οργης	2070 it^{gig} cop^{sa} Prim Cypr Tyc^{pt}
	της οργης	syr^{ph}

[435] **19:15c** I know this is rather many genitive clauses in a row; one could for example at least say "the wine-press" instead of the press of the wine." But I wanted to preserve the form of the phrase "wine of the wrath of God" that is found elsewhere in Revelation.

19:16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων.

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

19:17 Καὶ εἶδον ἕνα[436] ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν φωνῇ[437] μεγάλῃ λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι, Δεῦτε συνάχθητε[438] εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ,

[17]And I saw an angel standing on the sun, and he cried out in a very great voice, saying, "To all the birds flying in mid-air, Come,[439] gather toward the great feast of God,[440]

19:18 ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν[441] καὶ μεγάλων.

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

19:19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

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

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[436] **19:17a** txt ενα αγγελον A P 051 *f*052 469 911 922 1006 1841 2081 2344 2814 2846 𝔐^{A} it^{ar,gig} vg eth arab-e,s,w Apr Cass Prim TR AN BG SBL TH ECM NA28 {\} ‖ αλλον αγγελον ℵ 792 2053^{txt} (com τον αγιον αγγελον) 2062 2065 syr^{ph} cop arm-m slav-a ps-Ambr ‖ αγγελον 046 91 93 1424 1611 1734 1854 2074 2329 𝔐^{K} syr^{h} geo slav-b Beat HF RP ‖ ενα αλλον αγγελον 1888 2070 ‖ *lac* C 1828 2050 2351. In Semitic usage, this ἕνα would be somewhat equivalent to the English indefinite article.

[437] **19:17b** txt φωνη A 051 *f*052 91 792 911 1006 1424 1611 1841 2053 2062 2074 2081 2329 2344 2846 𝔐^{A} it^{ar,gig} vg TR RC BG RP SBL TH ECM♦ ‖ εν φωνη ℵ P 046 93 469 922 1734 1854 1888 2070 𝔐^{K} AN [εν] HF ECM♦ NA28 [εν] {\} ‖ *lac* C 1828 2050 2065 2351. arab-w: venite nunc ad me, et congregamini

[438] **19:17c** txt συναχθητε *rell Greek* lat syr cop eth arm-m geo slav arab-e,s^{mg} TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ συναγεσθε TR ‖ *omit* 051 205 1773 2026 2031 2037 2038 2045 2046 2056 2057 2059 2060 2065 2081 2186 2286 2429 2432 2595 2814 2845* 2886 2917 𝔐^{A} lat-c(Quodvult&Prim) arab-s Cass ‖ *omit* δευτε συναχθητε εις το δειπνον το μεγα του θεου 2919 ‖ *lac* C 0229 69 88 256 628 919 1626 1774 1828 1955 2015 2032 2050 2052 2065 2256 2302 2351 2377 2495

[439] **19:17d** txt δευτε *rell Grk* vg-am,fu,dem,tol,st,ww,lips4,5 TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ δευτε και vg-cle,lips^{6} Haymo TR ‖ δευτε ϫ 2061 ‖ "come now to me and" arab-w ‖ *omit* 2053 2062 2350 syr^{ph} ‖ *omit* δευτε συναχθητε εις το δειπνον το μεγα του θεου 2919 ‖ *lac* C 0229 69 88 256 628 919 1626 1774 1828 1955 2015 2032 2050 2052 2065 2256 2302 2351 2377 2495.

[440] **19:17e** txt το μεγα του ℵ A P 046 93 911 922 1006 1424 1611 1734 1841 1854 2053 2062 2846 vg syr cop arab-s TR-cp AN BG RP SBL TH ECM NA28 {\} ‖ τον μεγαν του *f*052 91 469 1888 2070 2329 (2344) HF ‖ του μεγαλου 051 2065 2074 2081 2814 𝔐^{A} *lips*^{6} geo TR ‖ *lac* C 1828 2050 2065 2351.

[441] **19:18** txt και μικρων ℵ A P 051* 91 469 911 1006 1841 1888 2065 2074 2081 2329 2344 2814 2846 AndrCaes TR SBL TH ECM NA28 {\} ‖ μικρων τε 046 *f*052 93 792 1854 2053 2062 ‖ και μικρων τε 051^{c} 922 1424 1734 2070 AN [τε] HF BG RP ‖ μικρων 1611 ‖ μικρων τε και cop ‖ *lac* C 1828 2050 2351

19:20 καὶ ἐπιάσθη τὸ θηρίον καὶ μετ᾽ αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιομένης[442] ἐν θείῳ.

[20]And the beast was arrested,[443] and with him[444] the false prophet who did the wonders before him by which he deceived those receiving the mark of the beast and worshiping his image. The two were thrown alive into the lake of fire burning with sulfur.

19:21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελθούσῃ[445] ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

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

Chapter 20

The One Thousand Years

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

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

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[442] **19:20a** txt της καιομενης (gen pres pass part) ℵ A P 2344 lat Prim Beat Apr ps-Ambr SBL TH NA28 {\} ‖ την καιομενην (acc pres pass part) 046 051 *f*052 91 93 469 792 911 922 1006 1424 1611 1734 1841 1854 1888 2053 2062 2065 2070 2074 2081 2329 2814 2846 𝔐 it^{gig} TR AN HF BG RP ECM ‖ *lac* C 1828 2050 2351.

[443] **19:20b** I believe it is important to use the word "arrested," because elsewhere the beast is called "the man of lawlessness." And also to remind us that the beast will be "Caesar." Yes, he will be the government, and we must remember that governments do break laws, and they will be held accountable for breaking laws. Sometimes we have a legal duty to disobey the government. And the kingdom of God is a government, and now, "the kingdoms of this world are become the kingdom of our Lord, and of his Christ." Amen.

[444] **19:20c** txt μετ αυτου ο ψευδοπροφητης ℵ *f*052 1854 2053 2062 2074 2344 TR-cp,Ben,Ste^{mg} BG SBL TH ECM♦ NA28 {\} ‖ ο μετ αυτου ψευδοπροφητης 046 91 93 469 911 922 1006 1424 1611^{c} 1734 1841 1888 2070 2846 AN HF RP ECM♦ ‖ μετα τουτου ο ψευδοπροφητης 051 2065 2081 2814 TR ‖ μετ αυτου ψευδοπροφητης 1611* ‖ ο μετ αυτου ο ψευδοπροφητης 025 2329 ‖ οι μετ αυτου ο ψευδοπροφητης A cop^{bo} arm1 Or ‖ ο ψευδοπροφητης 792 ‖ *lac* C 1828 2050 2351.

[445] **19:21** txt εξελθουση ℵ A P 046 051 *f*052 2814 *rell. extant Grk.* TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ εξελθουσει 922 2084 2256 ‖ εξελθουσι 620 680 1094? 1918 2033 2047 ‖ ελθουση 2082 ‖ εκπορευομενη [no Greek] TR-Scriv,Ald,Col,Ste,Bez,Elz,Eras-all ‖ *lac* C P 69 1828 2019 2050 *et al.*

20:2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος,[446] ὅς ἐστιν Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,

[2]And he captured the dragon, the ancient serpent, which is the Devil and Satan,[447] and bound him for a thousand years,

20:3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἔκλεισεν[448] 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[449] οὐδὲ[450] 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.

[4]And I saw thrones, and they took their seat on them, and judgeship was given to them, that is, the souls of those beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast, neither the 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[451] years.

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[446] **20:2a** txt ο οφις ο αρχαιος A ƒ052 syr^{h} SBL TH NA28 {\} ‖ οφις αρχαιος syr^{ph} ‖ τον οφιν τον αρχαιον ℵ 046 051 91 93 469 792 922 1006 1424 1611 1734 1841 1854 2050 2053 2062 2065^{mg} 2070 2081 2329 2344 2814 2846 𝔐 TR AN HF BG RP ECM ‖ τον αρχαιον 2065* 2074 eth ‖ *lac* C P 1828 2351. The UBS textual commentary says the reading "τον ὄφιν τον αρχαῖον avoids the inconcinnity of the nominative ὁ ὄφις ὁ ἀρχαῖος (A 1678 1778 2080). The latter reading is in accord with the linguistic usage of the book of Revelation, which employs the nominative case for a title or proper name that stands in apposition to a noun in an oblique case. Eleven minuscules accidentally omit τον ὄφιν."

[447] **20:2b** txt σατανας ℵ A ƒ052 792 911 1006 1841 1854 2053 2062 2065 2074 2081 2329 2344 2814 2846 𝔐^{A} latt syr^{ph} cop^{sa,bo} arm eth slav-a arab-e,s TR AN SBL TH ECM NA28 {\} ‖ σατανας ο πλανων την οικουμενην ολην 046 051 91 93 469 922 1424 1734 1888 2070 𝔐^{K} syr^{h} geo slav-b arab-w TR-cp,Ste^{mg} HF BG RP ‖ *omit* 2050 ‖ *lac* C P 1828 2351.

[448] **20:3** *txt omit* ℵ A 046 051 ƒ052 91 93 469 911 922 1006 1424 1611 1734 1841 1854 2050 2053 2062 2065 2070 2074 2081 2329 2344 2846 AN HF BG RP SBL TH ECM NA28 {\} ‖ +αυτον 2814 TR ‖ *lac* C P 1828 2351

[449] **20:4a** *txt* το θηριον ℵ A 046 ƒ052 91 93 469 792 1424 1734 1854 1888 2050 2062^{com} 2070 2074 2329 2344 2846 AN HF RP SBL TH ECM NA28 {\} ‖ τω θηριω 051 911 922 1006 1611 1841 2053 2062^{txt} 2065 2081 2814 TR BG ‖ *lac* C P 1828 2351.

[450] **20:4b** txt ουδε ℵ A 046 ƒ052 91 93 469 911 922 1006 1611 1734 1841 1854 1888 2050 2053^{txt} 2062^{txt} 2070 2329 2846 𝔐^{K} HF RP SBL TH NA28 {\} ‖ ουτε 051 792 2065 2074 2081 2344 2814 𝔐^{A} TR AN BG ‖ μηδε 2053^{com} 2062^{com} ‖ *lac* C P 1828 2351. Though the first is called an adverb and the latter a conjunction, there is no difference in meaning here.

[451] **20:4c** *txt* χιλια ℵ A 051 792 1611 1841 2050 2053 2062 2065 2074 2329 2344 2814 TR-Scriv,Eras,Ald,Col,Ben,cp BG SBL TH ECM NA28 {\} ‖ χιλιοις 1854 ‖ τα χιλια 046 ƒ052 91 93 469 911 922 1006 1424 1734 1888 2070 2846 TR-Ste,Elz,Bez AN HF RP ‖ α 2081 ‖ *lac* C P 1828 2351

20:5 οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.

[5](The rest of the dead did not come to life until the thousand years were finished.)[452] This is the first resurrection.

20:6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ᾽ ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσιν μετ᾽ αὐτοῦ χίλια ἔτη.

[6]Blessed and holy is he who takes part in the first resurrection; over such, the second death has no power, but instead they shall be priests of God and of Christ, and shall reign with him a[453] thousand years.

The Last War

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

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

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[452] **20:5** txt
οι λοιποι των νεκρων ουκ εζησαν αχρι τελεσθη τα χιλια ετη A 2846 Chrys Or SBL TH NA28
οι δε λοιποι των νεκρων ουκ εζησαν αχρι τελεσθη τα χιλια ετη 469 1888
οι λοιποι των νεκρων ουκ εζησαν αχρι τελεσθηναι τα χιλια ετη 1611
και οι λοιποι των νεκρων ουκ εζησαν αχρι τελεσθη τα χιλια ετη 051 91 911 1006 1854 2050 2081 Or Oec TR-cp HF BG RP
και οι λοιποι των νεκρων ουκ εζησαν εως τελεσθη τα χιλια ετη AN
οι δε λοιποι των νεκρων ουκ ανεζησαν εως τελεσθη τα χιλια ετη TR-Scriv,Ste^{T},Ald,Col,Bez,Elz,Eras
οι λοιποι των νεκρων ουκ ανεζησαν αχρι τελεσθη τα χιλια ετη TR-Ben
οι δε λοιποι των νεκρων ουκ εζησαν εως τελεσθη τα χιλια ετη TR-Ste^{mg}
και οι λοιποι των νεκρων ουκ εζησαν αχρι τελεσθη χιλια ετη 2344^{vid} 2595
και οι λοιποι των νεκρων ουκ εζησαν αχρι τελεσθωσι τα χιλια ετη 2070
και οι λοιποι των νεκρων ουκ εζησαν αχρι συντελεσθωσι τα χιλια ετη 2074
και οι λοιποι των νεκρων ουκ εζησαν αχρι τελεσθηναι τα χιλια ετη f052
και οι λοιπει των νεκρων ουκ ανεστησαν αχρι τελεσθη τα χιλια ετη 2814
και οι λοιποι των ανθρωπων ουκ εζησαν αχρι τελεσθει τα χιλια ετη 046
και οι λοιποι των ανθρωπων ουκ εζησαν αχρι τελεσθωσι τα χιλια ετη 792
οτι 104 620
omit ℵ 93 922 1424 1734 2053^{txt} 2062^{txt} (85 minns) 𝔐^{K} syr^{ph,h} Beat ECM (*homoioteleuton* χιλια ετη - χιλια ετη)
lac C P 1828 2351. Parentheses are necessary here, to prevent the reader from thinking that the "This" in the next sentence is referring to the resurrection at the end of the thousand years. The particle δε, as in the TR, is a proper way to indicate a parenthesis. See endnote #4 about this variant.

[453] **20:6** txt χιλια A 051^{c} 911 922 1006 1841 1854 1888 2050 2065 2081 𝔐 syr^{ph} Oec TR AN HF BG RP SBL ECM ‖ τα χιλια ℵ 046 f052 469 1611 2053 2062 2846 syr^{h} TH NA28 [τα] {C} ‖ ταυτα χιλια 91 93 1424 1734 2070 TR-Ste^{mg} ‖ τουτο χιλια 051*‖ αυτα τα χιλια 2329 ‖ χυ χιλια 792 ‖ α 2814 ‖ τα α 2074 ‖ *lac* C P 1828 2351

20:8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γὼγ καὶ Μαγώγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.

[8]and he shall go forth to deceive the nations which are in the four points of the earth, Gōg and Magōg,[454] 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·

[9]And they rose up over the breadth of the earth, and surrounded the company of the saints and the beloved city. And fire came down from God out of heaven[455] and consumed them.

20:10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

[10]And the Devil, the deceiver of them, was cast into the lake of fire and sulfur, where also[456] the beast and false prophet were, and they shall be tormented day and night, for ever and ever.[457]

The Great White Throne of Judgment

20:11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ’ αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὑρέθη αὐτοῖς.

[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.

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[454] **20:8** Ezekiel chapters 38 and 39

[455] **20:9** txt απο του θεου εκ του ουρανου ℵ^{2} P 911 922 1006^{c} 1611 1841 2050 2053^{txt} 2062 2846 vg-am,fu,tol,lips-rell syr^{h} Jer Apr Beat TR TH♦ ECM ‖ απο του θεου απο του ουρανου 1006* ‖ εκ του θεου απο του ουρανου 2059 2081 2186 2814 𝔐^{A} vg-demid Andr ‖ εκ θεου απο του ουρανου 051 2065 ‖ εκ του ουρανου A 2053^{com} 2074 vg-lips^{4} cop^{bomss} eth Aug$^{2/3}$ Prim Tyc^{mss} SBL TH♦ NA28 {A} ‖ απο του ουρανου ƒ052 ‖ απο του θεου 1854 vg^{ms} ‖ εκ του ουρανου απο του θεου 046 91 93 469 792 1424 1734 1888 2070 2329 𝔐^{K} it^{ar,gig} vg^{ms} syr^{ph} cop^{sa,bo} arm eth^{mss} Aug$^{1/3}$ TR-cp,Ben AN HF BG RP ‖ *omit* πυρ απο του θεου εκ του ουρανου και κατεφαγεν αυτους και ο διαβολος ο πλανων αυτους εβληθη εις την λιμνην ℵ* ‖ *lac* C 1828 2351. The grammars say απο absorbed εκ in later Greek. See a more full collation at the end of this document.

[456] **20:10a** txt οπου και A P 046 ƒ052 91 93 911 922 1006 1424 1611 1734 1841 1854 1888 2070 2074 2329 2846 it^{gig} vg-am,cle,lipss syr^{h} Aug Beat Cass Prim Tyc2,3 Vict TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ οπου ℵ 051 469 792 2050 2053 2062 2065 2081 2814 𝔐^{A} it^{ar} vg-fu,dem,tol syr^{ph} cop arm Apr TR-Scriv,Ste,Eras,Ald,Col,Bez,Elz ‖ *lac* C 1828 2344 2351

[457] **20:10b** See Enoch 10:9 (Laurence) or 10:13 (Knibb) or 10:13-14 (Charles)

20:12 καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἑστῶτας ἐνώπιον
τοῦ θρόνου, καὶ βιβλία ἠνοίχθησαν· καὶ ἄλλο βιβλίον ἠνοίχθη, ὅ ἐστιν τῆς ζωῆς·
καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα
αὐτῶν.

[12]And I saw the dead, the great and the small,[458] standing before the throne,[459] and books were opened. Another book was also opened, which is the book of life. And the dead were judged from what was written in the books, according to their works.

20:13 καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾅδης
ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

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

20:14 καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ
θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός.

[14]And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire.[460]

20:15 καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν
λίμνην τοῦ πυρός.

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

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[458] **20:12a** txt τους μεγαλους και τους μικρους א² A P 051 ƒ052 469 1006 1611 1841 1854 1888 2050 2053 2062 2065 2074 2081 2329 2846 latt syr cop$^{sa,bo>}$ eth slav-a arab-w Oec TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ και μεγαλους και τους μικρους א* ‖ τους μεγαλους και τους μηκρους τους νεκρους 922 ‖ τους μικρους και τους μεγαλους 046 91 792 2070^{c} cop$^{bo^{ms}}$ ‖ μικρους και μεγαλους TR ‖ *omit* 82 93 627 920 1424 1734 2030 2070* 2138 2814 𝔐^{K} geo slav-b ‖ *lac* C 911 1828 2344 2351.

[459] **20:12b** txt θρονου א A P 046 051 ƒ052 91 93 469 922 1006 1424 1611 1734 1841 1854 1888 2050 2053 2062 2065 2070 2074 2081 2329 2814 2846 latt syr cop arm eth geo slav arab-e,s,w Oec TR-cp,Ben,Eras4^{mg},5^{mg},Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ θεου *15 minns.* TR ‖ θρονου του θεου *8 minns.* ‖ *omit* εστωτας ενωπ. του θ. arm2 Aug Prim ‖ *lac* C 911 1828 2344 2351

[460] **20:14** txt η λιμνη του πυρος א A P 046 ƒ052 91 93 469 922 1006 1424 1611 1734 1841 1854 1888 2065 2070 2074 2329 vg-am,fu,lips5,tol syr cop^{sa} arm-m eth geo slav Oec TR-cp,Ste^{mg} HF BG RP SBL TH ECM NA28 {\} ‖ *omit* 051 792 2050 2053 2062 2081 2814 2846 𝔐^{A} it^{ar} vg-cle,lips6 cop^{bo} arm-c arab-s Aug Prim Haymo TR AN ‖ *lac* C 911 1828 2344 2351

Chapter 21

The New Jerusalem

21:1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν,[461] καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

[1]And I saw a new heaven[462] 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 Ἰερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

[2]And I[463] 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 αὐτοὶ λαοὶ[464] αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς μετ᾽ αὐτῶν ἔσται,

[3]And I heard a great voice from the throne[465] saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people. Yes, God himself shall be among them;[466]

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[461] **21:1** txt απηλθαν (pl of απερχομαι) א A 2329 SBL TH NA28 {\} ‖ απηλθον (pl) 046 ƒ052 91 93 469 1006 1424 1611 1734 1841 2050 2053 2062 2070 2846 Oec Ir Tert Tyc2 Beat AN HF RP ECM ‖ απηλθεν (sg) P 792 1854 ps-Ambr ‖ παρηλθεν (sg of παρερχομαι) 051 922 2074 2081 2814 𝔐^{A} TR BG ‖ παρηλθον 2065 ‖ *lac* C 911 1828 2344 2351. Compare παραγουσιν in Psalm 143:4 LXX (144:4 in English translatons), and παραγει in 1 Cor. 7:31, "The form of this world is passing away." There is no translatable difference between the NA28 versus the/RP readings, and little compared to the TR. In this context both words can mean to disappear.

[462] **21:1** Enoch 92:17

[463] **21:2** txt *omit* all Greek mss, all other versions, all fathers TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ εγω ιωαννης vg-cle,lipss TR-Scriv,Eras,Ste,Elz,Bez

[464] **21:3a** txt λαοι א A 046 ƒ052 2050 2053 2062^{txt} 2065 2074 2081 2329 2814 2846 𝔐^{A} it^{ar} slav Ir^{lat} Andr TR SBL TH ECM♦ NA28 {B} ‖ λαος P 051^{supp} 91 93 469 792 920 922 1006 1424 1611 1734 1841 1854 1888 2062^{com} 2070 𝔐^{K} it^{gig,sin} vg syr cop arm geo arab-e,s,w Oec Amb Aug Prim Apr Beat TR-cp,Ben,Ste^{mg} AN HF BG RP ECM♦ ‖ *lac* C 911 1828 2344 2351. See fuller collation at end of the document.

[465] **21:3b** txt θρονου א A 94 2672 2917 lat arab-e Chrys Aug Ir^{lat} Tyc Ambr-x2 Ps-Ambr Haymo SBL TH ECM♦ NA28 {\} ‖ θρονου εν τω ουρανω Eus Or ‖ ουρανου P 046 051^{supp} ƒ052 91 93 469 922 1006 1611 1424 1734 1841 1854 1888 2053 2062 2065 2070 2074 2081 2329 2814 2846 𝔐 it^{gig} syr cop arm eth geo slav arab-s Ambr Prim Oec Beat Cass TR AN HF BG RP ECM♦ ‖ *omit* εκ του θρονου 2050 AnastS Ir^{gk} Apr ‖ *lac* C 911 1828 2344 2351. The UBS textual commentary says that the ουρανου reading appears to be an assimilation to εκ του ουρανου in ver. 2. And I say perhaps it was considered a problem if God speaks about himself in the 3rd person.

[466] **21:3c** txt

μετ αυτων εσται 046 91 93 1424 1734 1888 2070 2138 𝔐^{K} it$^{gig,(sin)}$ (cop^{bopt}) Ir^{grk} Ambr½ (Aug) AnastS AN HF SBL ECM♦

εσται μετ αυτων א 35^{c} 922 1778^{txt} 2081 2814 TR-cp,Ste^{mg} BG RP

εσται μετ αυτων θεος αυτων P 051^{supp} 35* 205 1778^{mg} 2074 2436 𝔐^{A} Andr TR

εστιν μετ αυτων θεος αυτων 792

μετ αυτων και εσται αυτοις θεος syr

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 ἀπῆλθον.

[4]and he[467] shall wipe away every tear from their eyes. And death shall no longer exist, neither sadness, nor crying, nor pain, shall exist anymore. The[468] former things have passed away."

21:5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, Ἰδοὺ καινὰ ποιῶ πάντα. καὶ λέγει, Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί εἰσιν.

[5]And the one sitting on the throne said, "Behold, I am making all things anew." And he says,[469] "Write, ‘These words are trustworthy and true.’"[470]

μετ αυτων· και εσται αυτων θεος 2050
μετ αυτων εσται αυτων ο θεος 469 2053^{txt} 2062^{txt} 2350 2846
μετ αυτων·εσται θεος αυτων 1854 2065
μετ αυτων εσται αυτων θεος A 2030 2053^{com} 2062^{com} 2329 2377^{vid} vg eth Oec Ir^{lat} Ambr^{½} Apr Beat TH ECM♦ NA28 [αυτων θεος] {C}
εστιν αυτων θεος 1678 Cf. arm6 (Coneybeare p. 158)
εσται μετ αυτων εσται αυτων θεος 2080
μετ αυτων εσται θεος 1006 1611 1841 2582 (cop^{sa,bopt})
lac C 911 1828 2344 2351
This is a very difficult variant, which I rate as {D}. See the long endnote near the end of this document following the text of Revelation, entitled Endnote #3.

[467] **21:4a** txt εξαλειψει א P 051^{S} ƒ052 792 922 1854 2050 2053 2062 2074 2329 it^{gig} syr cop arm eth geo slav-a arab-e,s,w AnastS Oec Iren Ambr Tyc2 TR-cp,Ben,Ste^{mg} BG RP SBL TH ECM NA28 {\} ‖ εξαλειψει ο θεος (7:17) A 469 1006 1841 2065 2081 2814 2846 vg CyrH Eus IohH Apr Beat Tert Tyc3 TR ‖ εξαλειψει απ αυτων ο θεος AN [απ αυτων] ‖ εξαλειψει απ αυτων 046 93 1424 1734 1888 2070 slav-b HF ‖ εκλειψει 91 1611 ‖ *lac* C 911 1828 2344 2351

[468] **21:4b** txt

ουκ εσται ετι		τα	πρωτα	A P 051^{s} 1611 2329 2846 𝔐^{A} vg-am,fu,lipss arm-m SBL TH ECM
ουκ εσται		τα	πρωτα	ƒ052
ουκ ετι εσται		τα	πρωτα	1006
ουκετι εσται		τα	πρωτα	1841 2053 2062 2065
		τα	πρωτα	Beat Ps-Ambr
ουκ εσται ετι		τα	προβατα	א*
ουκ εσται επι		τα	προσωπα	syr^{ph}
ουκ εσται	οτι	τα	προβατα	א^{1}
ουκ εσται	οτι	τα	πρωτα	א^{2} 2814
ουκ εσται ετι	οτι	τα	πρωτα	046 91 93 469 922 1424 1734 1854 1888 𝔐^{K} it^{ar,sin} vg-cle,dem,tol,ww (st=*quae*) syr^{h} cop^{sa} geo TR AN HF BG RP NA28 [οτι] {C}
ουκ ετι εστιν	οτι	τα	πρωτα	792
ουκ ετι εσται		τα γαρ	πρωτα	2074
ουκετι ου μη εσται			οτι ταυτα	2050
	οτι	τα	πρωτα	2070
		lac		C 911 1828 2344 2351

[469] **21:5a** txt λεγει A 046 93 922 1424 1611 1734 1854 1888 2053 2062 2070 2329 vg-am,tol,dem,st,ww syr^{h} arm-m geo Apr Ir^{lat} HF SBL TH ECM NA28 {\} ‖ ειπεν it^{gig} arab-w Beat ‖ λεγει μοι א P 051^{s} ƒ052 91 469 1006 1841^{vid} 2050 2065 2074 2081 2814 2846 it^{ar} syr^{ph} cop arm-c slav arab-e,s TR AN [μοι] BG RP ‖ ειπεν μοι 792 vg-cle,fu,lips4,6 ‖ *omit* 2030 arm2 ‖ *lac* C 911 1828 2344 2351.

[470] **21:5b** This could also be translated, And he says, "Write, for these words are trustworthy and true."

21:6 καὶ εἶπέν μοι, Γέγονα• τὸ Ἄλφα καὶ τὸ Ὦ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

[6]And he said to me, "I am[471] the Alpha and the Omega, the beginning and the end. To him who is thirsty I will give freely from the spring of the water of life.

21:7 ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός.[472]

[7]He who overcomes will inherit these things,[473] and I will be to him *his* God and he will be to me a son.

21:8 τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὅ ἐστιν ὁ θάνατος ὁ δεύτερος.

[8]But as for the cowardly and unbelieving[474] and abominable[475] and murderers and fornicators and sorcerers[476] 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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[471] **21:6a** txt γεγονα 93 1424 1734 1852 2081* 2138 2814 (~90 minuscules) slav-b TR-cp,Ste^{mg} HF BG RP ‖ γεγονα εγω א^{*,2b} P 046 051^{S} 35* 91 792 1611 1854 1888 2050 2070 2074 2081^{c} 2329 (~70 minuscules) syr^{h} cop^{sa} arm geo slav-a arab-e Or ECM ‖ γεγοναν εγω ειμι A 1678 1778 lat Did^{vid} Epiph^{vid} Hipp^{vid} Oec^{vid} syr^{ph}? TH NA28 [ειμι] {\} ‖ γεγοναν εγω א^{2a} cop^{bo} Hipp SBL ‖ γεγονασιν εγω ειμι 469 1006 1841 2053 2062 2065 2080 2846 (~dozen minuscules) it^{gig} ‖ γεγονεν εγω ειμι TR AN ‖ *lac* C 911 1828 2344 2351. For a full apparatus, see endnote.

[472] **21:7a** txt υιος א A P 046 ƒ052 91 93 469 792 922 1006 1424 1611 1734 1841 1888 2050 2053 2062 2065 2070 2329 2846 syr^{ph} TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ ο υιος TR ‖ *meus filius* Tyc Beat ‖ υιοι 051^{S} 1854 2074 2081 2814 arm-α ‖ θεοι 2042 ‖ λαος 506* arm-1 ‖ *lac* C 911 1828 2344 2351

[473] **21:7b** txt κληρονομησει ταυτα א A P 051^{S} ƒ052 922 1006 1611 1841 1854 2050 2053 2062 2065 2074 2081 2329 2846 latt syr cop arm eth slav-a arab-e,s,w Oec PsChrys BG RP SBL TH ECM NA28 {\} ‖ δωσω αυτω ταυτα 046 91 93 469 792 1424 1734 1888 2070 syr^{hms} geo slav-b arab-s^{mg} HF ‖ εσται αυτω ταυτα AN ‖ κληρονομησει παντα 2814 *a doz. minns* Apr^{com} TR ‖ *lac* C 911 1828 2344 2351

[474] **21:8a** txt απιστοις א A P 051^{S} ƒ052 1006 1611 1841 2050 2053 2062 2065 2074 2081 2814 2846 latt cop arm eth slav-a arab-e,s TR AN SBL TH ECM NA28 {\} ‖ απιστοις και αμαρτωλοις 046 91 93 469 792 922 1424 1734 1854 1888 2070 2138 2329 𝔐^{K} syr geo slav-b (arab-w) TR-cp HF BG RP ‖ "infidels and the guilty" الكافرون والمذنبون arab-w ‖ *lac* C 911 1828 2344 2351. The Arabic word in Walton's Polyglot المذنبون is written very similarly to an Arabic word for "those with tails like flying stars," and so the Latin translation next to it translates wrongly and says *icelestorum*, "from the heavens." But you have to interpet the Arabic in context. Unfortunately, this is just one example showing that the Latin translation given in Walton's Polyglot of this Arabic text is unreliable.

[475] **21:8b** Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are part of the history of the word.

[476] **21:8c** txt φαρμακοις א A P 046 051^{S} ƒ052 *rell. extant Grk.* vg TR-cp,Ben,Eras1,Ald,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ φαρμακευσιν 467* TR-Scriv,Ste,Bez,Eras2-5,Elz1624 ‖ *omit* και φαρμακοις 1872 ‖ *lac* C 911 1828 2200 2286 2344 2351 2845. 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 drug seller, though with the connotation of the medicinal v. pejorative meaning of drugs. The Vulgate translated this word into *veneficis*, which means "poisoners, sorceresses, witches."

The Bride and Wife of the Lamb

21:9 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου.

[9]And one of the seven angels who had the seven bowls full of the seven last plagues came,[477] and he spoke with me, saying, "Come, I will show you the bride,[478] the wife of the Lamb."[479]

21:10 καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἰερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ[480] τοῦ θεοῦ,

[10]And he carried me away in the Spirit onto a great and high mountain, and showed me the holy[481] city Jerusalem, descending out of heaven from God,

21:11 ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·

[11]having the glory of God.[482] Her radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal;

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[477] **21:9a** txt ηλθεν *all extant Grk mss.* it^{gig} vg syr cop arm4 eth Prim Beat Ps-Ambr TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ ηλθεν προς με lips^{4} arm1,2,α arab-w TR. (506* no, err. Hosk.)

[478] **21:9b** txt την νυμφην την γυναικα του αρνιου ℵ A P *f*052 1006 1611 1841 1854 1888 2329 2846 latt syr cop eth arm-c arab-e,s Cyp TR-Ben AN SBL TH ECM NA28 {\} ‖ "she of women who is the bride of the Lamb" arab-w ‖ την νυμφην του αρνιου την γυναικα 051^{S} 2065 2074 𝔐^{A} AndrCaes^{mss} TR ‖ την νυμφην και την γυναικα του αρνιου arm1,2, α ‖ την γυναικα την νυμφην του αρνιου 046 91 93 469 792 922 1424 1734 2050 2070 𝔐^{K} arm-m geo slav-b TR-cp,Ste^{mg} HF BG RP ‖ την γυναικα του αρνιου 2053 2062 Oec Tyc2 ‖ *lac* C 911 1828 2344 2351

[479] **21:9c** This is significant that both the words wife and bride are used. Israel has been called the wife, and the church the bride, and here in the New Jerusalem we see both of them built into one. The twelve gates are the twelve tribes of Israel, and the twelve foundations are the twelve apostles of Jesus Christ. Is it a co-incidence that there are twenty-four elders?

[480] **21:10a** txt εκ του ουρανου απο του θεου ℵ A P 051^{S} *f*052 792 922 1006 1611 1841 1854 2050 2065 2074 2081 2329 2814 2846 Oec arm-c arab-e TR AN BG RP SBL TH ECM NA28 {\} ‖ εκ του ουρανου εκ του θεου 046 91 93 1424 1734 1888 2070* HF ‖ εκ του ουρανου του θεου 2070$^{c\,vid}$ ‖ απο του ουρανου εκ του θεου 2053 2062 2138 ‖ απο του θεου εκ του ουρανου 469 ‖ εκ του ουρανου 61 201 cop$^{bo\,ms}$ Ambr ps-Ambr Cass ‖ *lac* C 911 1828 2344 2351.

[481] **21:10b** txt την αγιαν ℵ A P 046 *f*052 91 93 469 922 1006 1424 1611 1734 1841 1888 2050 2053 2062 2070 2138 2329 2846 it^{h,gig} vg syr^{ph,h} cop^{sa,bo} eth arm geo slav-b arab-e Oec Cass Apr Beat ps-Ambr Prim TR-Ben AN HF SBL TH ECM NA28 {\} ‖ την μεγαλην την αγιαν TR BG RP ‖ την μεγαλην και την αγιαν 051^{s} 792 1854 2065 2074 2081 2814 slav-a arab-s 𝔐^{A} ‖ *lac* C 911 1828 2344 2351.

[482] **21:11** θεου ℵ A P 046 051^{S} 91 93 469 1006 1424 1734 1841 1854 2053 2062 2065 2074 2846 it^{gig} vg-am,fu,tol,lips^{5} arm-m geo slav-b arab-s Beat Apr TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ θεου ως 1611 syr^{h} ‖ θεου δε cop^{bo} ‖ θεου και *f*052 922 1888 2081 2329 2814* 𝔐^{A} it^{t} vg-cle,dem syr^{ph} arm-c slav-a arab-e Prim TR ‖ θεου την φωτιζουσαν αυτην 792 2050 ‖ θεου την φωτιζουσαν αυτην και 2436 2814^{c} ‖ *omit v. 11* 2070 ‖ *lac* C 911 1828 2344 2351

21:12 ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα ἅ ἐστιν τὰ ὀνόματα τῶν δώδεκα φυλῶν υἱῶν Ἰσραήλ·

[12]having[483] a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names[484] of the twelve tribes of the sons of Israel;

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

[13]from[485] the east three gates, and from the north three gates, and from the south three gates, and from the west three gates;[486]

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[483] **21:12a** εχουσα A P 046 051^{S} *f*052 91 93 792 922 1006 1424 1734 1841 1854 2050 2053 2062 2074 2846 latt syr cop arm-m geo slav Tyc Beat TR-Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ εχουσαν 469 1611 1888 2065f 2329 TR-cp ‖ εχοντι א ‖ εχουσα τε 2081 2814 TR-Eras,Ald,Col ‖ εχουσαν τε *pc* TR-Scriv,Ste,Bez,Elz ‖ *omit* εχουσα τειχος μεγα και υψηλον 522 2070 2921 ‖ *lac* C 911 1828 2344 2351. There is some ambiguity between ἔχουσά as found in some TR editions and ἔχουσαν in others since one ligature for the -αν termination looks very similar to σά.

[484] **21:12b** txt εστιν τα ονοματα A 469 922 1611 1841 1854 1888 (2050 τα ονοματα after Ισραηλ) 2053 2070 2329 2846 syr^{h} AndrCaes Oec TH NA28 [τα ονοματα] {C} ‖ εστιν ονοματα 046 *f*052 91 93 792 1006 1424 1734 𝔐^{K} it^{gig} vg arm-m geo arab-e AN [ονοματα] HF RP ‖ εστιν το ονομα 2065 ‖ εστιν א P 051^{S} 2074 2081 2344 2814 𝔐^{A} it^{t} eth arm-c TR BG SBL ECM ‖ *lac* C 911 1828 2351. Elsewhere, John has been known to omit ὀνοματα when referring to people being written in the Book of Life, for example. The Latin, Syriac and Coptic versions include ονοματα but are indeterminate as to the presence of the article.

[485] **21:13a** The gates are named after the direction you are coming from when entering them, the way winds are named.

[486] **21:13b** txt East and North and South and West: א^{2} P 046 91 93 469^{c} 922 1424 1778 1841 1854 1888 2050 2065 2074 2080 2846 Bas Chrys Or TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ E, N, S and W: 469* 1611 2329 TR-Scriv-1894 ‖ E, N, S, W: 051^{S} 2081$^{c\,vid}$ it^{t} vg^{mss} Prim Beat TR-Eras1-5,Ald,Col,Ste,Elz-1624,Bez ‖ E, N, and S, and W: 1678 2070 Eus ‖ E and N, S, W Bas ‖ E and N and W and S: A ‖ E and W and N and S: arm1,2 eth½ ‖ E and W and S and N: 1734 eth½ ‖ E, S, W and N: cop^{bo} ‖ E and S and N and W: 792 arab-w ‖ E and N and N and S: א* ‖ E and N and S 2053 2062 ‖ E and N and W: 1006 2138 ‖ E, N, W, S 2814 ‖ E, N, W 2081* ‖ *lac* C 911 1828 2351. This footnote is to show both the presence and absence of και, and also the sequence or absence of the 4 points of the compass. And this is only about half of the variants, this is just the major ones. Also note that Erasmus eds. 1-3, and Aldus and Colinaeus have μεσημβριας for νοτου; like in Acts 8:26.

21:14 καὶ τὸ τεῖχος τῆς πόλεως ἔχων[487] θεμελίους δώδεκα, καὶ ἐπ’ αὐτῶν[488] δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

[14]with 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.

[15]And the one speaking with me had a measuring rod[489] of gold, to measure the city, and its gates and its wall.

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

[16]And the city lies foursquare, that is, its length is as great as[490] the width. And with the rod, he measured the city at 12,000 stadia.[491] The length and width and height of it are the same.

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[487] **21:14a** txt εχων (nom sg masc part pres) A P 046 792 922 1006 2081* 2329 2814 latt SBL TH NA28 {\} ‖ εχων εχει 1852 ‖ ειχε(ν) (imperf act ind 3rd sg) ƒ052 2020 2053^{com} 2062^{com} arm^{pt} Oec ‖ εχον (nom & acc sg neut part pres act) א^{2} 051^{s} 91 93 1424 1611 1734 1841 1854 1888 2053^{txt} 2062^{txt} 2065 2070 2074 2081^{c} 2846 𝔐 TR AN HF BG RP ECM ‖ εχει (3rd sg pres ind) 469 ‖ *omit* א* 2050 eth arm^{pt} ‖ *lac* C 911 1828. The words εχων and εχον are both present participles; the difference is in gender. The referent, το τειχος, is neuter, but might look masculine to the casual eye because of its termination. The theory is that John wrote it without attention to grammatical agreement, and the other readings are subsequent corrections to the grammar. Note: MS 2050 not only omits εχων, but has τρειμελιους τρεις instead of εχων θεμελιους δωδεκα.

[488] **21:14b** txt επ αυτων *ALL OTHER EXTANT WITNESSES* TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ εν αυτοις TR ‖ *omit* δωδεκα και επ αυτων 104 2582 2814* ‖ *omit* και επ αυτων *to end of v.* 2062*.

[489] **21:15** txt μετρον καλαμον א A P 046 051^{S} ƒ052 91 93 469 792 922 1006 1424 1611 1734 1841 1854 1888 2050 2053 2062 2065 2070 2329 2846 it^{gig} vg syr arm eth geo slav arab-w,s^{mg} Prim Tyc TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ καλαμον 2074 2081 2814 𝔐^{A} it^{ar} cop arab-e,s TR ‖ *lac* C 911 1828 2344 2351

[490] **21:16a** txt οσον א P 046 051^{S} ƒ052 91 93 922 1424 1734 1854 1888 2053 2062 2074 2081 2329 2344 𝔐 Oec TR-cp,Ben HF BG TG RP SBL ECM ‖ και 181 2026 2028 2056 2057 2059 2060 2069 2286 2595 ‖ οσον και A 469 792 1006 1611 1841 2050 2065 2070 2846 AN [και] RC TH NA28 [και] {\} ‖ τοσουτον εστιν οσον και [NO GREEK WITNESS] vg TR ‖ *lack* το μηκος αυτης οσον το πλατος και 2814 ‖ *lac* C 911 1828 2351. MS 2814 is lacking in the pertinent section of text. So Erasmus apparently translated the Vulgate here.

[491] **21:16b** A stadion was 6 plethra, one plethra being 100 Greek feet, so a stadion = 600 Greek feet, 625 Roman feet, 606¾ English feet, 185 metres. This comes to 1,379 miles or 2,220 kilometres. As the crow flies, this is about the distance of San Diego to Kansas City, or San Diego to Kamloops, or Buenos Aires to La Paz, or Sydney to Cooktown, or Brisbane to Port Moresby, or Perth to Lake Torrens, or Seoul to Hong Kong, or Nairobi to Harare, or Lagos to Bissau, or Cairo to Tehran, Tehran to Ahmadabad, or Calcutta to Kabul, or Banda Aceh to Surabaya.

21:17 καὶ ἐμέτρησεν[492] τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὅ ἐστιν ἀγγέλου.

[17]And he measured the wall of it,[493] 144 forearms,[494] the dimension of a man, which is the angel's.[495]

21:18 καὶ ἡ[496] ἐνδώμησις τοῦ τείχους αὐτῆς ἴασπις, καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὑάλῳ[497] καθαρῷ.

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

21:19 οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἴασπις, ὁ δεύτερος σάπφιρος, ὁ τρίτος χαλκηδών,[498] ὁ τέταρτος σμάραγδος,

[19]The[499] foundations of the walls of the city are adorned with every precious stone; the first foundation *with* jasper,[500] the second sapphire, the third chalcedony, the fourth emerald,

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[492] **21:17a** txt εμετρησεν ℵ A P 051 ƒ052 469 792 1006 1611 1841 2053 2062 2065 2074 2081 2344 2814 2846 𝔐^{A} it^{gig} vg syr cop arm eth slav-a arab-e,s,w Prim TR AN BG RP SBL TH ECM NA28 {\} ‖ εμετρισεν 922 2050 2329 ‖ *omit* 046 91 93 1424 1734 1854 1888 2070 2138 𝔐^{K} geo slav-b Tyc HF ‖ *lac* C 911 1828 2351. Here 82 627 920 are united with 046 against all other uncials- a marker of a false reading.

[493] **21:17b** This must be the thickness of the wall, since we already know from v. 16 that the height of the wall is 12,000 stadia. Codex Sinaiticus says he measured the χεῖλος, "the lip."

[494] **21:17c** About 200 feet or 60 meters.

[495] **21:17d** This phrase is ambiguous; it could either be saying that the angel in the context here measuring, has the same dimensions of his fore-arm as a man has, or it could be saying that angels in general use the same measurements as human beings, which was cubits.

[496] **21:18a** txt η ℵ^{2} A P 1611 2053 2062 2070 AndrCaes Oec SBL TH NA28 {\} ‖ ην εν δωμασι του τιχους *instead of* η ενδωμησις του τειχους ℵ* ‖ ην η 046 051^{S} ƒ052 91 93 469 792 922 1006 1424 1734 1841 1854 1888 2050 2065 2074 2329 2814 2846 𝔐 TR AN HF BG RP ECM ‖ *lac* C 911 1828 2344 2351.

[497] **21:18b** txt ομοιον υαλω ℵ A P 046 91 93 1424 1611 1734 1854 1888 2053 2062 2080 2329 2846 latt cop geo slav arab-s Oec TR-Ben,Ste^{mg} AN SBL TH ECM NA28 {\} ‖ ομοια υαλω 051^{S} 922 2081 2814 𝔐^{A} it^{ar,t} Prim TR ‖ ομοια υελω 2065 ‖ ομοιον υελω 469 1006 1678 1778 1841 2050 2070 2074 TR-cp HF BG RP ‖ *omit* ομοια υαλω καθαρω 792 2377 eth ‖ *lac* C 911 1828 2344 2351

[498] **21:19a** txt χαλκηδων ℵ A P 91 93 469 922 1006 1611 1734 1841 2074 2081^{c} 2344 2846 TR AN HF BG RP SBL TH ECM NA28 {\} ‖ χαλκεδων ƒ052 ‖ χαλκιδων 046 792 1424 1854 2081* 2138 2814 it^{gig} Prim ‖ καλκιδων TR-Eras,Ald,Col ‖ καρχηδων 1888 2053^{txt,com} 2062^{com} 2070^{com} 2329 syr^{ph} cop^{sa,bo} ‖ καρχιδων 2050 ‖ ανθραξ 2070 ‖ χαλιδων syr^{h} ‖ *carcedon* Beat ‖ Kelkedon eth ‖ *omit* 2062^{txt} ‖ *lac* C 911 1828.

[499] **21:19b** txt οι θεμελιοι ℵ^{2} A P 046 91 93 469 792 1006 1424 1611 1678 1734 1778 1841 1854 2050 2329 2846 vg-am,fu,dem,st,ww,lips^{6} cop^{sa} slav-b Tyc2 Beat Apr Beda AN HF RP SBL TH ECM NA28 {\} ‖ και οι θεμελιοι ℵ* 051^{S} 922 2053 2062 2065 1888 2053 2070 2074 2080 2081 2814 𝔐^{A} it^{t} vg-cle,tol,lips$^{4\ 5}$ syr cop^{bo} arm geo slav-a arab-e,s TR BG ‖ οι θεμελιοι δε arab-w Prim ‖ *lac* C 911 1828 2344 2351

[500] **21:19c** This Greek word ἰάσπις in John's time may have meant something other than what we know of as jasper today. Hoskier thinks it meant diamond; others, opal. The BAGD lexicon says it could have meant any opaque precious stone of varying colors. Hoskier says, since in Rev. 21:11, ἰάσπις "sparkles" like a crystal, is that really jasper?

21:20 ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἔνατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἑνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος.

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

21:21 καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρῖται, ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαυγής.[501]

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

21:22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστιν, καὶ τὸ ἀρνίον.

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

21:23 καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ[502] δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον.

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

21:24 καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν·

[24]And the nations[503] will walk by its light; and the kings of the earth bring their glory[504] into it;

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[501] **21:21** txt υαλος διαυγης א A P 046 792 2053^{txt} 2074 2080 2081 2329 2814 Oec Ir^{gk} TR-Ben AN SBL TH ECM NA28 {\} ‖ υελος διαυγης 051^{S} 91 93 469 922 1006 1611 1678 1734 1778 1841 1854 1888 2050 2065 2070 2846 AnastS TR-cp,Ste^{mg} HF BG RP ‖ υελος καθαρος και διαυγης 1424 Oec ‖ υαλος καθαρον και διαφανες 2053^{com} +↓ ‖ ωσβαλοσ καθαρον και διαφανες 2062^{com} ‖ ωσβαλοσ διαυγης 2062^{txt} ‖ υαλος καθαρος 2053^{com} ‖ υαλος διαφανης TR ‖ *lac* C 911 1828 2344 2351. See endnote #4.

[502] **21:23** txt αὐτῇ η γαρ א* A P *f*052 469 922 1006 1841 1888 2050 2070 2081 2329 2814 2846 Prim Beat TR-Eras1-3,Ald,Col,Ben AN RP SBL TH ECM NA28 {\} ‖ εν αὐτῇ η γαρ א^{2} 051^{S} 2065 Apr TR-Scriv,Eras4,5,Ste,Bez,Elz1624 BG ‖ εν αὐτή η γαρ TR-cp ‖ αὐτὴ γαρ η 046 1424 1611 1734 1854 2138 𝔐^{K} HF ‖ αὕτη γαρ η 91 93 2048 2495 ‖ αυτην η γαρ 2053 2062 2074 ‖ *omit* η γαρ δοξα του θεου εφωτισεν αυτην 792 arm2 ‖ *lac* C 911 1828 2344 2351

[503] **21:24a** txt τα εθνη *all extant mss and versions except below* TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ τα εθνη των σωζομενων 254 2028 2186 2814 2917 syr^{h} TR-Scriv,Ste,Bez,Elz,Ald,Eras. See endnote #4.

[504] **21:24b** txt την δοξαν αυτων εις αυτην א A P 051^{S} *f*052 1006 1841 2050 2065 2074 2081 2329 2814 2846 it^{gig} vg^{cl} cop^{sa} arm-m eth slav-a arab-e Oec Beat Prim TR-Eras1,2,3;Ald,Col,Ben SBL TH ECM NA28 {\} ‖ την δοξαν εις αυτην syr^{ph} arab-s ‖ αυτω δοξαν και τιμην των εθνων εις αυτην 046 91 93 469 1424 1611 1734 1854 2070 slav-b TR-Ste^{mg} HF RP ‖ την δοξαν και την τιμην των εθνων εις αυτην 1888 geo ‖ των εθνων την δοξαν και την τιμην των εθνων εις αυτην syr^{h} ‖ την δοξαν των εθνων και την τιμην των εθνων εις αυτην cop^{bo} ‖ αυτων την δοξαν και την τιμην των εθνων εις αυτην 792 ‖ την δοξαν και την τιμην αυτων εις αυτην (v. 26) 922 2053 2062 vg-am,fu,ww Ambr ps-Ambr Apr TR-Scriv,Eras4,5;Ste,Elz,Bez,cp AN [την *sec*] BG ‖ *conferent claritatem suam in eam* Prim ‖ *lac* C 911 1828 2344 2351.

21:25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νὺξ γὰρ οὐκ ἔσται ἐκεῖ·

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

21:26 καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν.

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

21:27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ὁ ποιῶν[505] βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.

[27]And nothing unclean[506] or anyone who practices abomination or falsehood will ever go into it– only those who are written in the Lamb's book of life.

Chapter 22

The River of Living Water

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

[1]And he showed me the river[507] of the water of life, bright like crystal, flowing from the throne of God and of the Lamb

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[505] **21:27a** txt ο ποιων (masc) ƒ052 93 469 922 1424 1734 1854 1888 2070 2344 syr (cop^{sa,bo} but plural) eth arm-m AN [ο] HF ECM♦ NA28 [ο] {\} ‖ ο ποιωσει א* ‖ ποιων (masc) א^{2} A 1006 1841 2050 2329 2846 geo TR-Ben RC SBL TH ‖ ποιουν (neut) P 046 051^{s} 91 792 1611^{s} 2053 2062 2074 2081 2814 𝔐^{A} vg^{ms} Oec TR BG RP ECM♦ ‖ *omit* 2065 ‖ *lac* C 911 1828 2351.

[506] **21:27b** txt κοινον א A P 046 051^{S} ƒ052 91 93 922 1006 1424 1611 1734 1841 1854 2050 2053 2062 2065 2070* 2074 2081 2329 2846 it^{gig} syr^{ph} cop^{bo} Oec Ir^{gk} Apr Ambr TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ κοινων (pl) 1888 2814 ‖ κοινον η ακαθαρτη 2070^{c} ‖ κοινον η ακαθαρτον 792 ‖ κοινον και ακαθαρτον 2070^{com} ‖ κοινουν vg cop^{sa} ps-Ambr Prim Tyc Beat TR ‖ *lac* C 911 1828 2344 2351.

[507] **22:1** txt ποταμον א A P 046 93 469 1006 1424 1611^{s} 1734 1841 1854 1888 2050 2053 2062 2070* 2329 2846 latt syr cop eth arm geo slav-b arab-e Oec TR-Ben AN HF SBL TH ECM NA28 {\} ‖ ποταμον καθαρον 051^{S} ƒ052 91 792 922 2070^{c} 2074 2081 slav-a arab-s TR-cp BG RP ‖ καθαρον ποταμον 2065 2814 TR ‖ *lac* C 911 1828 2344 2351

22:2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν[508] ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδοῦν[509] τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

[2]in the middle of its boulevard. And on either side of the river, the tree of life producing twelve fruits, according to the month[510] each one yielding its fruit,[511] and the leaves of the tree are for the healing of the nations.

22:3 καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ,

[3]And every accursed thing[512] will no longer[513] exist. And the throne of God and of the Lamb will be in it, and his servants will serve him,

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[508] **22:2a** txt εντευθεν και εκειθεν A 046 91 469 922 1006 1424 1734 1841*vid* 1854 2053 2062com 2070 2329 itgig syrh eth arm slav-b Oec TR-Stemg AN HF RP SBL TH ECM NA28 {\} ‖ εν μεσω εντευθεν και εκειθεν 2846 ‖ εντευθεν και εντευθεν 051S ƒ052 93 792 1888 2050 2065 2074 2081 2814 𝔐A syrph TR BG ‖ ενθεν και ενθεν ℵ2 ‖ εντευθεν 1611S ‖ εντευθεν και εκει 2062txt ‖ ενθεν ℵ* P ‖ *lac* C 911 1828 2344 2351.

[509] **22:2b** txt εκαστον αποδιδουν (nom neut sg pres act part) A P*vid* 469 1006 1841 2030 2053 2062 2074 2081 2329 2377 2846 TR-Scriv,Eras4,5,Ste,Bez,Elz,Ben AN SBL ECM NA28 {\} ‖ εκαστον αποδιδους (nom sg pres part) ℵ ƒ052 792 1841 2050 2065 TR-cp BG RP TH ‖ εκαστον αποδιδοντα 2814 TR-Eras 1-3,Ald,Col ‖ αποδιδους εκαστος 1611 1734 1854 2070 ‖ αποδιδουν εκαστον 93 ‖ αποδιδους εκαστον 91 922 1424 1888 2138 HF ‖ αποδιδους εκαστω 046 ‖ *lac* C 911 1828 2344 2351.

[510] **22:2c** txt -μηνα ℵ A P 046 91 93 469 792 922 1006 1424 1611S 1734 1841 1854 1888 2050 2053 2062 2065 2070 2074 2329 2846 latt syrph copsa eth arm-4 geo slav arab-e,s,w AN HF BG RP SBL TH ECM NA28 {\} ‖ -μηνα ενα 051S ƒ052 2081 2814 syrh copbo 𝔐A TR ‖ *lac* C 911 1828 2344 2351. Bohairic: “A tree of [the] life, bringing the twelve fruits forth, one for a month.” Murdock: “the tree of life; which bore twelve [sorts of] fruits yielding one of its fruits each month.” Tyndale: “which bare xii maner of frutes: and gave frute every moneth.” DouayRh: “yelding tvvelve fruites, rendring his fruite euery moneth” KJV: “which bare twelve *manner of* fruits, *and* yielded her fruit every month”

[511] **22:2d** Compare Ezekiel 47:12, where it says “all kinds of fruit.” Some interpreters see the δωδεκα “twelve” with a δωδεκάκις meaning, that is, “twelve times,” see BDF § 248(3). If δωδεκα here means “monthly,” then κατα μηνα “according to the month” would seem redundant. “Monthly” is what is said in Ezekiel and also in Shemot r. 15, acc. to Lohmeyer, Hdb. *ad loc.* But καρπους “fruits” here is plural, and it seems to be saying that there are 12 different kinds of fruit (but all are “the tree of life”), and each different kind of fruit is produced in a different month. You could still have 12 kinds of fruits, every month one yielding its fruit. But I don’t know how “month” or “monthly” either one, could be literal, since there will be no more night or day. How then would there still be “months” if there is no more night or day, and there is no need for a sun or moon anymore?

[512] **22:3a** txt καταθεμα (contraction of καταναθεμα) ℵ2 A P 046 051S vg syrh arm-m geo *all remaining extant minns* Oec Thdrt TR-cp,Ben,Eras4mg,5mg,Stemg AN HF BG RP SBL TH ECM NA28 {\} ‖ καταναθεμα 181? 467 2026 TR-Scriv,Eras,Ste,Ald,Col,Bez,Elz TR ‖ καταθημα 2044 ‖ καταθαιμα 792 ‖ καταγμα ℵ* ‖ αναθεμα 2050 ‖ κα θεμα 2065* ‖ αναθεματα arm ‖ *omit* και παν καταθεμα ουκ εσται ετι 2919 ‖ *omit* και παν καταθεμα ουκ εσται ετι και ο θρονος του θεου 1852 ‖ *lac* C 911 1828 2344 2351. The LSJ lexicon says καταναθεμα means “a curse,” whereas BAGD says it is something that is cursed, devoted, given over to a deity. It seems to me that if “a curse” were meant, the author would have used the word καταρα, as in Gal. 3:13. So translations disagree: curse: - Tynd, KJV, ASV, NKJV, NASB, NIV, NET, HCSB, GW; curses: – JNT; accursed thing: - RSV, ESV, NRSV, CBW, NABRE; blight: Murdock Syriac; abomination: Sahidic Coptic; defilement: Bohairic Coptic. I went with "accursed thing" because Revelation shows a distinct concern with Jewish cleanness.

[513] **22:3b** txt ετι ℵ2 A P 046 93 469 1006 1424 1611 1734 1841 1854 1888 2050 2053 2062 2065 2070 2846 𝔐K latt syrh cop arm slav arab-e Oec TR AN HF RP SBL TH ECM NA28 {\} ‖ εκει 051S ƒ052 91

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

[4]and they will look upon his face,[514] and his name will be on their foreheads.

22:5 καὶ νὺξ οὐκ ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρείαν φωτὸς λύχνου καὶ φωτὸς ἡλίου, ὅτι κύριος ὁ θεὸς φωτίσει ἐπ’ αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

[5]And night will no longer exist, and they have no need for the light of a lamp or the light of the sun,[515] because the Lord God will shine on[516] them, and they will reign for ever and ever.

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792 922 2074 2081 2329 2814 𝔐^{A} syr^{ph} geo arab-s TR-cp BG ‖ *omit* ℵ* eth ‖ *lac* C 911 1828 2344 2351. Compare 22:5. Affecting this and other variants in Revelation is the scribes' and the interpreters' understanding of passages such as 22:15, "Outside are the dogs, etc." If one understands that passage to mean that there will still be wicked and accursed people on the earth at that time, only not allowed into the city, then you might want to specify here that no accursed thing will be "there" in the city itself. But if you understand that "outside" to not be spatially literal, but rather global, that they will not even be in the kingdom even outside the city, then the "no longer" variant is more acceptable. One wonders too, concerning the similar phrase in 22:5 a couple verses later, how or whether these two pulled on each other. English translations vary greatly as to which variant, "any longer" versus "there," that they follow (several even conflate the two). They also vary greatly as to whether the phrase παν καταθεμα means "any curse" or "any accursed thing."

[514] **22:4** Or possibly, with "see his face" as a Hebraism, meaning: "and they will have access to Him."

[515] **22:5** txt
ετι και ουκ εχουσι(ν) χρειαν φωτος λυχνου και φωτος ηλιου ℵ 469 1006 1852 2846 Chrys Or SBL TH ECM♦ NA28 {\}
ετι και ουχ εξουσι χριαν φωτος λυχνου και φως ηλιου A
ετι και ουκ εξουσι χρειαν φως λυχνου και φως ηλιου 2050 2329
ετι και ουχ εξουσι χρειαν φως λυχνου και φως ηλιου 2053 2062
και ου χρεια λυχνου και φωτος 046 93 1424 1611 1734 1854 HF
ετι και ου χρεια λυχνου και φωτος 2138
ετι και ου χρειαν ουκ εχουσιν φωτος ηλιου 1888
ετι και χρειαν ουκ εχουσιν λυχνου και φως ηλιου P ECM♦
ετι και χρειαν ουκ εχουσιν φωτος ηλιου 2070
ετι και χρειαν ουκ εχουσιν φως λυχνου και φως ηλιου 2377*
ετι εκει και χρειαν ουκ εχουσιν φως λυχνου και φως ηλιου 2377^{c}
εκει και ουκ εχουσιν χρειαν φωτος λυχνου και φωτος ηλιου ƒ052
εκει και ου χρεια λυχνου και φωτος 104 620
εκει και ου χρεια λυχνου και φωτος ηλιου AN
εκει και ου χρειαν εχουσιν φως ηλιου και φως λυχνου 792
εκει και χρειαν ουκ εχουσιν λυχνου και φωτος ηλιου 35 2382 2436 TR BG RP
εκει και χρειαν ουκ εχουσιν λυχνου και φως ηλιου 051^{S} 91 2081*
εκει και χρειαν ουκ εχουσιν λυχνον και φωτος ηλιου 2814
εκει και χρειαν ουκ εχουσιν φωτος λυχνου και φωτος ηλιου 2081^{c}
εκει και χρειαν ουκ εχουσιν φως λυχνου και φως ηλιου 2074
lac C 911 1828 2344 2351

[516] **22:5c** txt φωτισει επ αυτους A 1006 1841 2050 2329f eth TR-Ben SBL TH NA28 {\} ‖ φωτιει επ αυτους ℵ ƒ052 1888 2070 Iren ‖ φωτιζει επ αυτους it^{gig} syr^{hmg} ‖ φωτισει αυτους P 051^{S} 469 1854 2846 ‖ φωτιει αυτους 046 93 1611^{S} 1424 1734 2053 2062 2065 2081 2814 vg cop TR-cp,Ste^{mg} AN HF BG RP ECM ‖ φωτιζει αυτους 91 792 922 2074 syr TR ‖ *lac* C 911 1828 2344 2351.

22:6 Καὶ εἶπέν μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος, ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν, ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.

[6]And he said[517] to me, "These words are trustworthy and true. Yes, the Lord, the God of the spirits of the prophets,[518] 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[519] behold, I am coming soon. Blessed is he who keeps the words of the prophecy of this book."

22:8 Κἀγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα. καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

[8]And I, John, *was* the hearer and the seer of these things.[520] 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 σού εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησον.

[9]And he says to me, "Watch out! I [521] am a fellow servant of yours and of your brothers the prophets, and of those keeping the words of this book. Worship God."

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[517] **22:6a** txt ειπεν ℵ A P 051^{S} *f*052 91 469 792 1006 1841 2050 2053 2062 2065 2074 2081 2329 2814 2846 𝔐^{A} vg syr arm-m geo slav-a arab-e,s,w Prim Tyc Haymo TR SBL TH ECM NA28 {\} ‖ λεγει 046 93 922 1424 1611^{S} 1734 1854 1888 2070 𝔐^{K} arm-c slav-b TR-cp AN HF BG RP ‖ *lac* C 911 1828 2344 2351.

[518] **22:6b** txt πνευματων των προφητων ℵ A P 046 051^{Sc} *f*052 91 93 792 922 1006 1424 1611^{S} 1734 1841 1854 2050 2053 2062 2329 2846 latt syr^{h} cop arm-m geo slav-b arab-e Apr TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ αγιων προφητων 051^{S}* 2065 2074 2081 2814 slav-a arab-s 𝔐^{A} TR ‖ πνευματων των αγιων προφητων 1888 2070 syr^{ph} & 14 mins. ‖ πνευματων και των προφητων 469 1852 vg^{ms} ‖ *lac* C 911 1828 2344 2351

[519] **22:7** txt και ιδου ℵ A 046 93 1006 1424 1611^{S} 1734 1841 1854 1888 2050 2065 2070 2074 2329 2846 it^{gig} vg syr TR-Ste^{mg} AN HF RP SBL TH ECM NA28 {\} ‖ ιδου 051^{S} 91 469 792 922 1678^{c} 1778 2053 2062 2080 2081 2814 𝔐^{A} it^{t} cop arm Prim Beat TR BG ‖ ιδε 1678* ‖ *lac* C P 911 1828 2344 2351

[520] **22:8** txt ο ακουων και βλεπων ταυτα A 046 93 792 922 1424 1611^{S} 1854 1888 2050 2070 (2138 αυτα) it^{gig} syr^{h} cop eth arm geo slav-b TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ *qui audivi et vidi haec* vg Apr ps-Ambr ‖ *qui haec audivi et vidi* Cass ‖ ακουων και βλεπων ταυτα 1734 2053 2062 ‖ ο βλεπων και ακουων ταυτα ℵ *f*052 91 469 1006 1841 2065 2074 2081* 2329 2846 vg^{ms} syr^{ph} slav-a arab-s Prim DionAl (x2) ‖ ο βλεπων ταυτα και ακουων 2814 TR ‖ εβλεπον και ηκουον ταυτα 2081^{c} 2436 ‖ *lac* C P 051 911 1828 2344 2351

[521] **22:9** txt ειμι ℵ A 046 *f*052 *all other extant minuscules* vg-am,fu,ww syr cop^{sa,bopt} eth Apr Ath TR-cp,Ben, AN HF BG RP SBL TH ECM NA28 {\} ‖ γαρ ειμι 2329 it^{gig} vg-clem,lips^{4} cop^{bopt} arm Beat Aug TR ‖ *lac* C P 051 911 1828 2344 2351. Hoskier lists for including γαρ GA 1893 with a ?, but I looked at that manuscript image, and it does not include γαρ.

22:10 καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν.

[10]And he says to me, "Do not seal up[522] the words of the prophecy of this book, for[523] the time is near.

22:11 ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπανθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.

[11]He who is doing wrong, let him continue to do wrong, and the unclean continue to be unclean, and he who is doing good continue to do good,[524] and the holy continue to be holy."

Behold, I am Coming Soon

22:12 Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ.

[12]"Behold,[525] I am coming soon, and the repayment from me along with me, to pay back to each one such as his work[526] truly is.[527]

22:13 ἐγὼ τὸ Ἄλφα καὶ τὸ Ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.

[13]I am the Alpha and the Omega, the first and the last, the beginning and the end.[528]

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[522] **22:10a** Contrast this to Daniel 12:9; 9:24; Rev. 10:4.

[523] **22:10b** txt ο καιρος γαρ ℵ A 046 93 469 792 922 1006 1424 1611^{S} 1678 1778 1841 1854 1888 2053^{txt} 2062^{txt} 2070 2080*^{vid} 2329 2846 syr^{ph,h} cop^{bo} slav ps-Ambr Apr Beat AN HF RP SBL TH ECM NA28 {\} ‖ ο γαρ καιρος 2050 2053^{com} 2062^{com} 2074 Oec Ir^{lat} ‖ οτι ο καιρος 1734 2065 2080^{c} 2081 2814 𝔐^{A} geo Cypr Tyc Prim TR BG ‖ οτι καιρος TR-Eras1,2 ‖ οτι ο καιρος γαρ cop^{sa} ‖ ο καιρος 91 Areth ‖ *lac* C P 051 911 1828 2344 2351

[524] **22:11** txt δικαιοσυνην ποιησατω ℵ A 046 91 93 469 792 1006 1424 1611^{S} 1734 1841 1854 1888 2050 2053 2062 2065 2070 2080 2081 2329 2846 it^{gig} vg^{mss} syr cop^{sa} Ir^{lat} Or Apr Beat TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ δικαιωθητω 1678 1778 2074 vg^{cl} cop^{bo} TR ‖ *omit* και ο δικαιος δικαιοσυνην ποιησατω ετι 922 ps-Ambr ‖ *omit* ρυπαρος ρυπανθητω ετι και ο δικαιος δικαιοσυνην ποιησατω ετι και ο (*parablepsis* και ο) 2495 2814 ‖ *lac* C P 051 911 1828 2344 2351

[525] **22:12a** txt ιδου ℵ A 046 *f*052 91 93 469 792 922 1006 1424 1841 1854 1888 2050 2053 2062 2070 2074 2329 2846 syr cop arab-s TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ και ιδου 2081 2814 𝔐^{A} vg^{mss} arab-e TR ‖ *lac* C P 051 911 1828 2344 2351

[526] **22:12a** Greek: ὡς τὸ ἔργον ἐστὶν 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 τα εργα...," and he gives reference showing examples. Later he says, "The collective τὸ ἔργον is used for the plural (Sirach 11:20) Gal 6:4; Hb 6:10; Rv 22:12. The ἔργον or ἔργα is (are) characterized by the context as good or bad..." As for the verb "to be," the meaning is, "what it really is," or, "what it turns out to be" after examination and judgement. See LSJ def. III, "the facts of the case," the true story, what is reality. The Majority Text switches this to the future, "what they will truly be," that is, after judgment.

[527] **22:12b** txt εστιν αυτου ℵ A syr^{h} SBL TH NA28 {\} ‖ εστιν αυτω 2050 ‖ αυτου εστιν 1678 1778 Or ‖ εσται αυτου 046 93 1006 1424 1734 1841 1854 1888 2053 2062 2070 2846 𝔐^{K} Oec TR-cp AN HF BG RP ECM ‖ αυτου εσται 91 922 1611^{S} 2065 2080 2081 2329 2814 𝔐^{A} TR ‖ αυτου 469 792 2074 vg syr^{ph} cop^{sa⅓} arab-e Clem ClemR Cyr Ephr EusDor ps-Ambr ‖ *lac* C P 051 911 1828 2344 2351. See endnote.

[528] **22:13** txt ο πρωτος και ο εσχατος η αρχη και το τελος ℵ 046 *f*052 922 1006 1611^{S} 1841 2070 2329 cop^{sa} HF RP SBL TH NA28 {\} ‖ ο πρωτος και ο εσχατος αρχη και τελος AN ‖ πρωτος και εσχατος η

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

[14]"Blessed are those who wash their robes,[529] so that access to the tree of life will be theirs, and to the gates, so they may go into the city.

22:15 ἔξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

[15]Outside[530] are the dogs,[531] and sorcerers, and fornicators and murderers and idolaters and anyone who loves or does falsehood.

22:16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυίδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός.[532]

[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.

αρχη και το τελος A ‖ ο πρωτος και ο εσχατος και η αρχη και το τελος syr^{ph} ‖ πρωτος και εσχατος αρχη και τελος 2053 2062 latt syr ‖ αρχη και τελος ο πρωτος και ο εσχατος 2065 𝔐^{A} TR-Ste,Bez,Elz,Scriv BG ‖ αρχη και τελος ο πρωτος και εσχατος TR-Eras,Ald,Col ‖ η αρχη και το τελος 2050 cop^{bo} ‖ ο πρωτος και ο εσχατος arm-1 Vig ‖ *lac* C P 051 911 1828

[529] **22:14** txt πλυνοντες τας στολας ℵ A 922 1006 1678 1778 1841 2050f 2053 2062 2080 2846 it^{ar} vg-fu,st,ww cop^{sa} eth arab-e AnAri Ath Bas Chrys Clem Eus Ir^{lat} Or PsBarn SevGab Ps-Ath^{mss} Ambr Apr SBL TH ECM NA28 {*no rating*} ‖ πλατυνοντες τας στολας vg-cle,lips$^{4\ 5}$ Prim Fulg Haymo Ps-Ath ‖ *labant stolas* vg-am ‖ ποιουντες τας εντολας αυτου και πλυνοντες τας στολας 469 1852 ‖ ποιουντες τας εντολας 046 91 93 792 1611^{S} 1734 1854 1888 2065 2070 2074 2081 2329 2814 𝔐 it^{gig} syr^{ph,h} cop^{bo} geo arab-s Andrew; Tert Cypr Tyc Areth (Caesarius) (Beat) TR AN HF BG RP ‖ φυλασσοντες τας εντολας 2026 syr^{hmss} arm-m Tyc ‖ *lac* C P 051 911 1828 2344 2351. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The latter reading appears to be a scribal emendation, for elsewhere the author uses the expression τηρεῖν τὰς εντολὰς (12·17; 14·12). [and not ποιοῦντες as here] 'Moreover, the prepossessions of the scribes would have favoured ποιοῦντες τὰς εντολὰς rather than πλυνοντες τὰς στολὰς' (H. B. Swete, *in loc.*)." This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14.

[530] **22:15a** txt εξω ℵ A 046 051^{S} ƒ052 *ALL EXTANT GREEK* lat syr Ath Hipp TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ εξω δε vg-lips5 Fulg cop Prim TR ‖ και εξω arm ‖ "but I will drive the dogs out of it" arab-w ‖ "and 5 dogs will come out" eth-Walton ‖ *lac* C P 911 1828 2344 2351. See endnote #4.

[531] **22:15b** Deut. 23:17,18; a dog is a sodomite or a male prostitute.

[532] **22:16** txt ο αστηρ ο λαμπρος ο πρωινος ℵ 046f 051^{S} 93 922 1424f 1734 1854 1888 2053 2062 2074 2814^{c} lat arm-m geo slav-b Chrys Eus Or Ath Oec Tyc2 Vig TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ ο αστηρ ο λαμπρων ο πρωινος 1611^{S} ‖ ο αστηρ ο λαμπρος και ο προινος A ‖ ο αστηρ ο λαμπρος και ορθρινος TR-Scriv,Eras4,5,Bez,Elz,Ste ‖ ο αστηρ λαμπρος και ορθρινος TR-Eras1-3,Ald,Col ‖ ο αστηρ ο λαμπρος και πρωινος 469 1006 1841 1678 1778 2846 vg Prim Beat Apr ‖ ο αστηρ ο πρωινος ο λαμπρος 91 792 2050 2329 syr^{ph} cop^{sa} slav-a ‖ “like the splendid star of the morning” syr^{h} eth ‖ “star of the hour of morning which is enlightened” cop^{sa} ‖ “star which is wont to rise in the morning” cop^{bo} ‖ πρωινος και λαμπρος ο αστηρ 2065 ‖ *omit and add other text* 2070 ‖ *image illegible* 2081 ‖ *lac* C P 911 1828 2080 2344 2351 2814* Several minuscules add various other text about Jesus being the Word (792 2017 2030 2050), Christ and God, (2065 2070 2186) and that the line is "according to the flesh." Are those scribes cursed because they added to the words of this book?

22:17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔρχου. καὶ ὁ ἀκούων εἰπάτω, Ἔρχου. καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

[17]And the Spirit and the bride say, "Come." And he who is hearing this should say "Come." And he who is thirsty, should come. Whoever wants to,[533] get the water of life without cost.

22:18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ἐπ' αὐτὸν ὁ θεὸς τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·

[18]I testify[534] to everyone who is hearing these words of the prophecy of this book: if anyone adds to them, God will add[535] to him the plagues that are written in this book;

22:19 καὶ ἐάν τις ἀφέλῃ[536] ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

[19]and if anyone takes away from the words of this book of prophecy, God will take away[537] his share of the tree[538] of life and of the holy city, of what is written in this book.

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[533] **22:17** txt ο θελων א A 046 051^{S} 91 93 469 792 922 1006 1424 1611^{S} 1678 1778 1841 1854 1888 2053 2062 2065 2074 2846 vg-am,fu,tol,st,ww,lips$^{5\,6}$ cop^{bo} arm-m geo slav-b Ath Oec Prim½ TR-cp,Ben,Ste^{mg} HF BG RP SBL TH ECM NA28 {\} ‖ και ο θελων 254 2050 2077 vg-cle,lips^{4} syr^{h} cop^{sa} arm-c Prim½ Beat Apr TR AN ‖ και ο διψων και θελων ερχεσθω 2329 ‖ *omit* και ο διψων ερχεσθω ο θελων λαβετω υδωρ ζωης δωρεαν 2070 ‖ *lac* C P 911 1828 2080 2344 2351 2814

[534] **22:18a** txt μαρτυρω εγω παντι א A 046 93 469 922 1006 1424 1611^{S} 1678 1734 1778 1841 1854 1888 2053 2062 2070 2074 2081* 2846 it^{gig} vg-am,fu,dem,lips5,st,ww syr cop arm Oec Beat Apr TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ *contestor enim omni* vg-cle,lips6 ‖ μαρτυρω παντι εγω 051^{S} ‖ μαρτυρω εγω ιωαννης παντι 2050 Prim ‖ μαρτυρομαι εγω παντι 91 250 1773 2077 2081^{c} 2329 2436 ‖ μαρτυρω δε εγω παντι 254 ‖ μαρτυρω γαρ παντι cop$^{sa\,ms}$ ‖ συμμαρτυρουμαι γαρ παντι (2075^{supp}) TR ‖ *lac* C P 911 1828 2080 2344 2351 2814

[535] **22:18b** txt επιθησει (fut ind act) א A 046^{c} 91 792 922 1006 1611^{S} 1841 2050 2053 2062 2065 2074 2081 2138 2329 2846 vg syr cop TR AN SBL TH ECM NA28 {\} ‖ επιθησι 046* ‖ επιθησεται (fut ind mid) 1888 2070 ‖ επιθησαι 051^{S} 93 469 1424 1734 1854 TR-cp HF BG RP ‖ επιθησοι 1678 1778 ‖ *lac* C P 911 1828 2080 2344 2351 2814. The RP reading is an imprecation in the optative mood, so also αφελοι in 22:19b.

[536] **22:19a** txt αφελη א A 051^{S} 91 93 469 922 1006 1424 1611^{S} 1678 1734 1778 1841 1854 1888 2053 2062 2065 2070 2081 2846 TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ αφελοι 241 ‖ ωφειλη 792 ‖ αφελειται 046 ‖ αφεληται 2074 ‖ αφελει 2050 2329 ‖ απαραξει cop^{bo} ‖ αφαιρη TR ‖ *lac* C P 911 1828 2080 2344 2351 2814. In the last few verses of Revelation, the TR has unique readings, because it is a translation from Latin, since Erasmus' Greek manuscript for Revelation, 2814, was incomplete at the end.

[537] **22:19b** txt αφελει A 046 051^{S} 91 469 792 922 1006 1611^{S} 1841 2050 2053 2062 2065 2074 2081 2329 2846 vg syr cop arm1 TR-Eras2,Ben AN SBL TH ECM NA28 {\} ‖ א αφελι ‖ αφαιρησει TR-Scriv,Eras1,3,4,5,Ald,Ste,Bez,Elz ‖ αφελη 1852 2070 ‖ αφελοι 93 1424 1678 1734 1778 1854 1888 2138 TR-cp,Col,Ste^{mg} HF BG RP ‖ *lac* C P 911 1828 2080 2344 2351 2814.

[538] **22:19c** txt ξυλου א A 046 *rell. Grk* it^{gig} vg-am,dem,st,ww,lips^{6} syr^{ph,h} cop^{sa} eth arm Apr Tyc Beat TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ βιβλου vg-cle,fu,lips^{4,5} cop^{bo} arab-w Prim Ambr Haymo Act Saturn TR ‖ βιβλιου 61 2067^{c} ‖ *ligno / libro* ps-Aug-Spec ‖ *lac* C P 911 1828 2080 2344 2351 2814. There is no Greek manuscript support for the exact TR reading, though 61 is

22:20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. Ἀμήν, ἔρχου, κύριε Ἰησοῦ.

[20]The one who is testifying these things says, "Yes, I am coming soon." Amen; come,[539] Lord Jesus.

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

[21]The grace of the Lord Jesus[540] be with all the saints.[541] [542]

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close. See endnote #4 further about this variant. A plausible theory as to the origin of the reading is that it is probably from the Latin, and maybe confusion of *libro* and *ligno*. Proof that Erasmus got this "book" reading from the Latin is the fact that his one Greek Revelation manuscript, 2814, formerly known as No. 1, had an exact sister manuscript not known to him at the time, and this manuscript, 2186 (208), did not lack the end verses. And here in 22:19, that sister manuscript reads "tree" not "book." There should remain no doubt that Erasmus himself admitted that his TR Greek text of Revelation 22:16-21 was from Latin sources and not Greek. Erasmus wrote: "There was no doubt that some things were missing, and it was not much. Therefore we completed the Greek from our Latin texts, so that there might be no gap. We did not want to hide this from the reader, however, and acknowledge in the Annotationes what we had done, in order that, if our words differed in some respect from those that the author of this work had provided, the reader who obtained a manuscript could restore them." See Jan Krans' book "Beyond What is Written, Erasmus and Beza as Conjectural Critics of the New Testament," pp. 55-57, Brill, (2006), in which he cites sources in Erasmus' writings. Krans' book can be ordered here: http://www.brill.com/beyond-what-written/ See also Krans' Erasmus and the Text of Revelation. http://rosetta.reltech.org/TC/v16/Krans2011.pdf

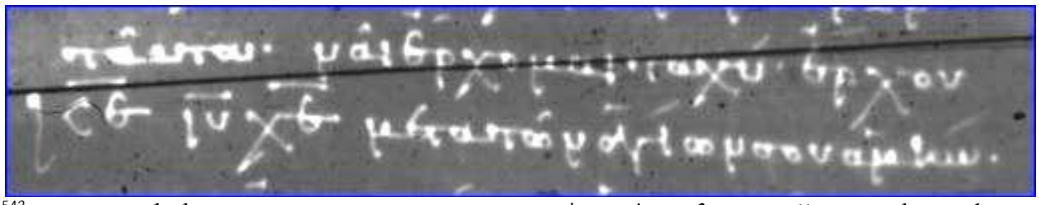
[539] **22:20** txt αμην ερχου A 046 91 792 1006 1611^{s} 1841 2065 2081 2846 𝔐^{A} vg syr^{h} geo arab-s Oec Tyc Ambr Ps-Ambr Beatus TR-Ben SBL TH ECM NA28 {\} ‖ αμην ναι ερχου 051^{S} 93 469 1424 1734 1854 1888 2050 2074 𝔐^{K} geo slav-b TR AN HF BG RP ‖ αμην αμην ερχου arab-w ‖ αμην ναι ερχομαι 2042 ‖ αμην και ερχου 922 2070 ‖ ερχου ℵ 1678 1778 2053 2062 2329 it^{gig} syr^{ph} cop^{sa,bo} arm Apr ‖ *lac* C P 911 1828 2080 2344 2351 2814.

[540] **22:21a** txt κυριου ιησου ℵ A 469 1611^{S} 2053 2062 2846 eth TR-Ben SBL TH ECM♦ NA28 {A} ‖ κυριου ημων ιησου vg^{ms} cop^{sa} ‖ κυριου 792 1859 ‖ κυριου ιησου χριστου 046 051^{S} 93 922 1006 1424 1678 1734 1778 1841 1854 1888 2050 2065 2070 2081 𝔐 syr^{h} geo slav-b Andr AN [χριστου] HF BG RP ECM♦ ‖ κυριου ημων ιησου χριστου it^{ar,gig} vg-am,fu,st,ww,cle syr^{ph} arm-m slav-a arab-e Ps-Ambr Beat TR ‖ χριστου 91 ‖ *omit* η χαρις του κυριου ιησου 2329 ↓ arab-w ‖ *omit v. 21, but add after v. 20* εις αγιους παντας εις αιωνας των αιωνων. αμην. cop^{bo} ‖ *omit v. 21* arm1 Prim Apr Tyc2 ‖ *lac* C P 911 1828 2080 2344 2351 2814.

[541] **22:21b** txt:

μετα παντων	των	αγιων	046 051^{S} 91 93 469 792 1006 1424 1611^{S} 1678 1734 1841 1854 1888 2053 2062 2065 2070 2074 2081 2846 𝔐 vg^{mss} syr^{h} cop^{sa} geo slav arab-s Andr Areth TR-cp,Ste^{mg} AN HF BG RP ECM
μετα παντων	των	αγιων αυτου	syr^{ph}
μετα	των	αγιων	ℵ it^{gig} TH
μετα	των	αγιων σου	2329 ↓
μετα παντων		αγιων	1778 arm
μετα παντων			A vg-am,st,ww eth Ambr Tyc Beat½ TR-Ben SBL NA28 {B}
cum omnibus hominibus			it^{ar}
μετα παντων υμων			vg-fu,dem,lipss,cle Fulg Ps-Ambr TR
μετα παντων ημων			2050 arab-w
upon all the saints unto age of the ages			cop^{bo} (cop$^{bo mss}$ age of the age)
omit v. 21			arm1 Prim Apr Tyc2
lac			C P 911 1828 2080 2344 2351 2814.

Manuscript 2329 reads ερχου κυριε ιησου χριστε μετα των αγιων σου αμην- "Come Lord Jesus Christ with your saints. Amen." (*Omits* Ἡ χάρις τοῦ κυρίου Ἰησοῦ) see this image thereof:



[542] **22:21c** txt *lack* αμην A 1006 1841 2065 2074 2081* it^{ar,gig} vg-fu,st Beat½ Tyc Andr Areth TR-Ben SBL NA28 {B} ‖ *include* αμην ℵ 046 051^{s} 91 93 469 792 922 1424 1611^{s} 1678 1734 1778 1854 1888 2050 2053 2062 2070 2081^{c} 2329 2846 𝔐 vg-am,ww,cle syr^{ph} cop eth arm-m geo slav arab-e,s,w Beat½ Areth TR AN HF BG RP TH ECM ‖ αμην αμην syr^{h} ‖ *lac* C P 911 1828 2080 2344 2814.

Endnote #1

"Angel" of each of the seven churches, or "messenger?"

The phrase "angel of" can mean the angel "in charge of" as in the following:
There was an "angel of the waters" in Rev. 16:5.
Angels of children in Matt. 18:10.
Angel of the fire, Rev. 14:18
Angel of the censer 8:3
Angel of the Abyss, 9:11

There is nothing unusual about God using an angel to deliver a message to humans. There are many, many such instances elsewhere in the Bible. Why not here? And according Hebrews 13:2, people have entertained angels without knowing it. Indeed, angels in the Old Testament often appeared as humans; see Gen. 16:7; 19:1; and many others.

The spies are called angels in James 2:25

The angel Gabriel, in Daniel 9:21, communicates between Daniel and God. In Daniel 10:12-14, Gabriel tells Daniel that in the process of delivering Daniel's prayers, an angel, or fallen angel to be exact, whom he called the "prince of the kingdom of Persia, hindered him in delivering those prayers, but Michael, whom he calls "one of the chief princes" and whom we know is an angel, helped Gabriel. The point I am making is that there was "an angel of Persia," that is, a fallen angel in charge of Persia. So also there was a "Prince of Greece," in Daniel 10:20. This is left over from when Satan used to be an archangel along with Michael and Gabriel. They set angels over certain territories in their military planning.

Angel acts as messenger in Rev. 1:1; 22:6, 16.

It does not make sense for the messengers of each church to be a man. Because the churches had more than one pastor in each church, they are always mentioned in the plural:

When they had ordained elders in every church, Acts 14:23.
Elders of the church in Ephesus, Acts 20:17
Ordain elders in every city, Titus 1:5
Let him call for the elders of the church, James 5:14.
I Peter 5:1,2, "The elders among you I exhort, overseers of the flock..." Here Peter equates elders, presbuteroi, with overseers, episkopoi "bishops."
Acts 20:28, (see 20:17, elders of the church of Ephesus, 20:28, Paul now calls them overseers, episkopoi, so Paul also equates presbuteroi with episkopoi.
Philippians 1:1, the church there has plural overseers.
Titus 1:5, 7 Paul says appoint elders...for an overseer is... Paul again equates an elder with an overseer.

We can say that the office of elder and the office of overseer are the same office. The overseers should naturally be somewhat elder, especially elder in the faith (I Timothy 3:6, he must not be a recent convert) and one of their main functions is to both oversee and to visit; both meanings of episkopew.

Why not an angel in charge of each church in Asia. It would not be unreasonable to assume that there is a fallen angel in charge of each church as well, representing Satan's interests.

The Error of Diotrephes

One of the first ways in which the churches fell away from the teaching of the apostles of our Lord Jesus Christ, was the error of having only one leader over a church. It seems to me that the Apostle John wrote his Third Epistle primarily to correct the error of Diotrephes. In 3 John v. 9 it says, "but Diotrephes, who wishes to be the leader over them…"

Endnote #2

Revelation 7:6, 8

In this list of the sons of Israel, as pertaining to the 144,000, 12,000 called from each tribe of Israel, Joseph is represented twice, as his own name in verse 8, and also by way of his son Manasseh in verse 6. Israel had only 12 sons, so if Joseph is represented twice, that means that one of the other sons of Israel is missing here. Dan is missing.

Jacob's blessing of Dan:

Genesis:
49:16 Dan shall judge his people, as one of the tribes of Israel.
49:17 Dan shall be a serpent in the way, an adder in the path, that bites the horse's heels, so that his rider falls backward.
49:18 I have waited for your salvation, O Yahweh.

Recall similar language about the Serpent: Biting heels? Attacking the rider on the horse?
Does Jacob seem to be wanting Deliverance from Dan? Jacob waits for Salvation from Dan is what I think it means. Recall also that Satan is called the Accuser of the Brethren. Dan could be a judge in this sense.

Jacob's blessing of Joseph:

Genesis:
49:22 Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall.
49:23 The archers have sorely grieved him, and shot at him, and persecute him:
49:24 But his bow abode in strength, and the arms of his hands were made strong, by the hands of the Mighty One of Jacob, (From there is the shepherd, the stone of Israel),
49:25 Even by the God of your father, who shall help you, and by the Almighty, who shall bless you, with blessings of heaven above, blessings of the deep that crouches beneath, blessings of the breasts, and of the womb.
49:26 The blessings of your father have prevailed above the blessings of my progenitors to the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brothers.

Moses' blessing of Dan:

Deuteronomy 33:22 "And of Dan he said, Dan is a lion's whelp, That leaps forth from Bashan."

Recall Psalm 22- "bulls of Bashan surround me..."? The Bull is sometimes a symbol of Satan. Baal-zibbul. Jesus was mocked by bulls of Bashan as he suffered on the cross. Bashan was the territory of Dan.

Moses' blessing of Joseph:

Deuteronomy:
33:13 And of Joseph he said, Blessed of Yahweh be his land, for the precious things of heaven, for the dew, and for the deep that crouches beneath,
33:14 And for the precious things of the fruits of the sun, and for the precious things of the growth of the moons,
33:15 And for the chief things of the ancient mountains, and for the precious things of the everlasting hills,
33:16 And for the precious things of the earth and the fulness thereof, and the good will of him that dwelt in the bush. Let *the blessing* come upon the head of Joseph, and upon the crown of the head of him that was separate from his brethren.
33:17 The firstling of his herd, majesty is his; and his horns are the horns of the wild-ox: With them he shall push the peoples all of them, *even* the ends of the earth: And they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

God's curse on the serpent:

Genesis 3:14 And Yahweh God said to the serpent, Because you have done this, cursed are you above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life:
3:15 and I will put enmity between you and the woman, and between your seed and her seed: he shall bruise your head, and you shall bruise his heel.

David:

109:8 Let his days be few; *and* let another take his office.
109:9 Let his children be fatherless, and his wife a widow.
109:10 Let his children be vagabonds, and beg; and let them seek *their bread* out of their desolate places.
109:11 Let the extortioner catch all that he has; and let strangers make spoil of his labor.
109:12 Let there be none to extend kindness unto him; neither let there be any to have pity on his fatherless children.
109:13 Let his posterity be cut off; in the generation following let their name be blotted out.

Ezekiel 47:13 "Thus saith the Lord Yahweh: This shall be the border, whereby ye shall divide the land for inheritance according to the twelve tribes of Israel: Joseph *shall have two* portions."

Genesis 49:22, of Joseph: "His branches run over the wall."
This means Joseph went over the wall and took Dan's inheritance. That is what the wall signifies; the stone boundary between lots, between inheritances.

Endnote #3

Revelation 21:3 txt

μετ αυτων εσται 046 91 93 1424 1734 1888 2070 2138 $\mathfrak{M}^{K}$ it$^{gig,(sin)}$ (cop^{bopt}) Ir^{grk} Ambr½ (Aug) AnastS AN HF SBL ECM♦

εσται μετ αυτων ℵ 35^{c} 922 1778^{txt} 2081 2814 TR-cp,Ste^{mg} BG RP

εσται μετ αυτων θεος αυτων P 051^{supp} 35* 205 1778^{mg} 2074 243 2920? $\mathfrak{M}^{A}$ Andr TR

εστιν μετ αυτων θεος αυτων 792

μετ αυτων και εσται αυτοις θεος syr

μετ αυτων· και εσται αυτων θεος 2050

μετ αυτων εσται αυτων ο θεος 469 2053^{txt} 2062^{txt} 2350 2846

μετ αυτων·εσται θεος αυτων 1854 2065

μετ αυτων εσται αυτων θεος A 2030 2053^{com} 2062^{com} 2329 2377^{vid} vg eth Oec Ir^{lat} Ambr½ Apr Beat TH ECM♦ NA28 [αυτων θεος] {C}

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

εσται μετ αυτων εσται αυτων θεος 2080

μετ αυτων εσται θεος 1006 1611 1841 2582 (cop^{sa,bopt})

lac C 911 1828 2344 2351

The rendering of the SBL text and the RP text is the same. The NA28/TH and TR say essentially the same thing, except that the possessive pronoun in the TR for "their," follows the noun God, making it more emphatic. It could be that the original reading was the P 051^{s} TR reading, θεος εσται μετ αυτων θεος αυτων, (or that of 2080), and that because of homoioteleuton between αυτων and αυτων, the phrase θεος αυτων, "their God," got dropped out.

If so, does the futre verb εσται, "shall be" couple to both "with them" and "their God"? So the KJV, NKJV, NIV, GW, NCV, ISV, HCSB, CSB, syr^{ph} say something like "God himself will be with them and will be their God." But the ESV, NAB, Mounce say, "God himself will be with them as their God." Then we have the NCB which reads "and he will be their God, God-with-them." The Geneva Bible reads: "God himself shall be their God with them." And the CJB reads: "he himself, God-with-them, will be their God." These last three apparently interpret the passage as meant to bring to mind Emmanuel, in Isaiah 7:14, 8:8; Matt 1:23: "Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel, 'God with us.' " But the UBS committee commentary suggests that this Isaiah 7:14 connection could have originally been a marginal note that became incorporated into the text.

They also suggest that αυτων θεος, "he shall be their God," could have been added by a copyist thinking that there needed to be a parallel phrase to complement the earlier αυτοι λαοι αυτου εσονται "they shall be his people."

They also point out that the word order θεος αυτων is more consistent with the Apocalyptist's style than is αυτων θεος.

The MSS 1678, 1778, and 2080 are direct descendants of the Uncial 052, and are often quite instructive. (Hoskier says this 052 text is 50 years older than that of ℵ.) Usually they, *f*052, are united, but here, 1678 follows one line (052 I believe) and 1778* the other- ℵ, while 2080 apparently conflates the two. The ℵ branch reads in English: "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people, and God himself shall be with them." This therefore states three times in one verse that God will be with them! This might seem quite improbable as the original reading. So naturally, there arises the argument that the last phrase "he shall be with them" was deliberately edited out as superfluous.

The text of 1678 is attractive. Most all the other witnesses listed in this variant have the words ὁ θεος preceeding, but 1678 reads only και αυτος εστιν αυτων θεος: "Behold, God's tent is whith humanity, and they shall be his people, and he shall be their God."

But we probably dare not have a translation based upon the reading of one minuscule.

Endnote #4

Some TR Readings With Zero or Slim Manuscript Support
and the manuscripts that support them

First the manuscripts:

296 XVI Hosk. # 57, pp. 179-180, 615. This MS is a handwritten copy made from Colinaeus' printed edition of the TR (*Text* 1, pp. 179-180), so not at all significant for textual criticism purposes- cannot be used to prove that a TR reading has Greek manuscript support. Hoskier on p. 179 says, "I suppose I ought to eliminate 57 from the list altogether." And on p. 180 Hoskier says, "So 57 *becomes* Colinaeus." The Kurzgefaßte Liste has a footnote on this MS which says "aus Druck abgeschrieben?", showing they are aware that Hoskier says it is a handwritten copy from a printed edition.

So 57 *becomes* Colinæus.

But whence did Colinæus draw? No one knows. We can surmise however. From nowhere! That is from no *MSS.* direct. Else his text would not have remained stuffed with the errors of Erasmus, plus more of his own. Take v. 6. He did not like τα απεσταλμένα

I suppose I ought to eliminate No. 57 from the list altogether. But in order to close the matter here, and to have a statement of the case for others to judge by (if they do not take my word for it), I have included the collations of Ap. 57 and Colinæus in the general collation, to which I refer for all points bearing on this, which constitutes part of the history of the printed text.

1668 XVI Hosk. # 235, p. 724. "Copy of a printed text. This manuscript should not be on the list." "A servile copy of Erasmus' third edition of 1522." "We have not burdened our apparatus with the readings of this document."

1894 XV Hosk. # 187, pp. 610-15. Hosk. bottom of 1 p. 615: "This MS. 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." p. 615

2049 XVI Hosk. # 141, pp. 474-477, 615. At the bottom of p. 1:615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Hoskier speculated that Erasmus' 22:17-21 based on it (*Text* 1, pp. 474-7, then later changed his mind. (*Text* 1, p. 615, bottom of page). See also *Text* 2, p. 156, lines 26,27, where he says "*... 57 et 141 ex ed. typ. exscripti.*" The Latin means "copied from printed edition(s)." On the bottom of p. 474, Hoskier concluded that MS 2049 is most like Erasmus' 4th Edition, because the whole manuscript is word for word to it, except for one word, in 22:21, ἡμῶν for ὑμῶν. Which could easily have been an error made by the copyist when copying Erasmus. This exact variant is one of the most common mistakes scribes made throughout the Greek New Testament. There are a few uses of contractions, which differs from Erasmus not adding up to a word of difference, but that is to be expected from a scribe who was hand copying such a large document. It is reasonable to conclude that 2049 is a handwritten copy of Erasmus' 4th edition (1527).

The matter really narrows down to a copy of *Er.* 4. 5, and not of *Er.* 1. 2. or 3, or Aldus, for, in verse 18, our MS. has ἐὰν εἴτις and in verse 19 καὶ ἐὰν εἴτις with *Er.* 4. 5, while *Er.* 1. 2. 3. *Ald.* have εἴτις and εἴτις in each place; and our MS. has in verse 19 ἐκ τῆς πόλεως with *Er.* 4. 5, while *Er.* 1. 2. 3. *Ald.* have πόλεως without ἐκ τῆς. Our MS. has at the end τέλος with *Er.* 4. 5, while *Er.* 2. 3. have τω θεω δοξα, and *Er.* 1. is without any subscription.

On the other hand, our MS., in order to exhibit its independence—even of *Er.* 4. 5—has in verse 21 ἡμῶν for ὑμῶν as the last word, which is not found in Erasmus' editions, nor in Aldus, nor in Colinaeus.

Whereas also, in the same verse, *Er.* 4. 5. print κυρίου ἡμῶν Ιησοῦ χριστοῦ, our MS. contracts two out of three of these words, writing: κῡ ἡμῶν ἰησοῦ χῡ, and frequently used contractions differing *toto caelo* from the printed texts, and conforming to more ancient usage.

2066 XVI Hosk # 118, p. 389. Hosk: "the MS is plainly derived from a printed edition and has modern chapter divisions"

2067^{S} XVI/XVII Hosk. # 119, pp. 390-400. The original manuscript 2067 ends in Rev. 22:15, and a "late third hand" has added the rest, which I call 2067^{S} with the "s" standing for "supplement."

Variants with slim or no Grk manuscript support:

1:8 txt λεγει κυριος ο θεος ℵ A C P 046 2846 it^{h} vg syr cop arm-m geo arab-e,w Ath MarcD Epiph EustA Prim TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ λεγει ο κυριος ο θεος Apr ‖ λεγει ο κυριος it^{ar} eth arm-c TR

2:3 txt και ουκ εκοπιασας ℵ P 046 61^{txt} 𝔐 Areth Oec HF BG RP ECM NA28 {\} ‖ και ου κεκοπιακες A C SBL TH ‖ και ου κεκοπιακας AN NA25 ‖ και κεκοπιακες 2814 ‖ και κεκοπιακας 254 2020 2028 2067 ‖ κεκοκιακας και ου κεκμηκας 61^{c} ‖ κεκοπιακας και ου κεκμηκας 61^{mg} 296 2049 TR

2:20a txt αφεις ℵ* A C P 046 93 469 922 1734 1828 2053 2065 2846 lat slav TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ αφ__ς 2070 ‖ αφησ 2329 ‖ αφιης 911 1006 1841 2081^{c} ‖ αφηκας ℵ^{2} 1611 2050 vg^{ms} syr cop geo arab-e,s ‖ εᾷς TR ‖ ποθεις f052 2020 ‖ *omit* οτι αφεις 2081* 2814 ‖ *lac* 051 2062.

2:24a txt οιτινες *rell. Grk Lat Verss* TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ οσοι 2037 2074 ‖ και οιτινες vg^{cl} TR. The TR adds the word "and." This is not a trivial thing. The word "and" can make a big difference in interpretations of passages.

2:20b txt κατα σου vg-am,fu,dem,tol,harl,lips^{5},st,ww TR-cp,Ben HF BG RP SBL TH ECM NA28 {\} ‖ κατα σου ολιγα 2049 vg-cle,lips^{4,6} Haymo TR AN ‖ κατα σου ολιγα πολυ 2026. The TR reading has no Greek manuscript support other than 2049. NOTE: in MS 2026, ολιγα is at the end of one page, and πολυ starts the next page.

2:24c txt τοις λοιποις TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ και τοις λοιποις 2329 ‖ και λοιποις vg-cle,harl,tol 1894 TR. The TR adds the word "and." This is not a trivial thing. The word "and" can make a big difference in interpretations of passages.

5:10a txt αυτους *rell. Grk* vg-am,st,ww TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {A} ‖ ημας 296 792 2049 2066 vg-fu,dem,harl,lipss,cle TR ‖ τω θεω ημας 2329 ‖ *omit* 1773 2436 slav-a Hipp. The cursives 296, 2049, 2066 do have "us" like the Textus Receptus, but that is because they ARE the Textus Receptus.

5:10c txt βασιλευσουσιν vg-am,fu,tol,harl,lips5,st,ww TR-Ben,Ste^{mg} AN HF BG RP TH NA28

{A} ‖ βασιλευουσιν TR-cp SBL ‖ βασιλευσομεν 296 2049 vg-cle,dem,lips4,6 arm Prim Beat TR. The correct text reads "they shall reign," while the TR reads "we shall reign."

5:14b txt προσεκυνησαν (rest of Greek manuscripts except 69^{c} and 2045*) vg-am,fu,dem,harl,lips6,st,ww TR-cp,Ben AN HF BG RP SBL TH NA28 {\} ‖ προσεκυνησαν ζωντι εις τους αιωνας των αιωνων 69^{c} 296 2045* 2049 vg-cle,lips4,5 Prim Haymo TR.

6:1-2 txt ερχου 2 και (ε)ιδον και ιδου A C P ƒ052 1006 1611 1841 2053 2065 2074 2081 2351 2814 2846 vg-am,fu,harl,st,ww arm Andrew TR-cp AN BG SBL TH ECM NA28 {\} ‖ ερχου 2 ειδον και ιδου cop^{sa} ‖ ερχου 2 και ειδον. ιδου copbo ‖ ερχου και ιδε 2 και ιδου 046 91 93 792 911 1424 1734 1828 1888 2070 2329 𝔐 (it^{ar}) vg^{mss} Vict-Pett Prim Beat Tyc HF RP ‖ ερχου και ειδον 2 και ιδου 2351^{txt} ‖ ερχου και βλεπε 2 και ειδον και ιδου TR ‖ ερχου και ιδε. 2 και ειδον και ιδου א 469 (922) 2344 it^{gig} vg-cle syr$^{h with*}$ ‖ ερχου ιδε 2 και ειδον και ιδου TR-Ben ‖ ερχου 2 και ιδου 1854 2351^{mg} ‖ ερχου και ιδε. 2 και ειδον. ιδου eth ‖ ερχου και ιδε. 2και ηκουσα και ειδον, και ιδου syr^{ph} ‖ "come and see. 2 I went and behold" arab-w ‖ *lac* 051 2050 2062.

6:5 txt (ε)ιδον A C P ƒ052 922 1006 1611 1841 2053 2065 2074 2081 2814 2846 vg-am,fu,st,ww cop^{bo} arm Andr TR-cp,Ben AN BG SBL TH ECM NA28 {B} ‖ ιδε 046 91 93 792 911 1424 1734 1828 1888 2070 2329 2344 𝔐^{K} it^{ar} vg-harl,cle syr$^{h mg mss}$ eth geo slav arab-e,s Areth HF RP ‖ βλεπε και ειδον TR ‖ ιδε και ειδον א 469 syr^{h} ‖ *omit* 1854 2351 it^{gig} syr^{ph} cop^{sa} ‖ *lac* 𝔓^{24} 051 2050 2062.

6:7-8 txt ερχου και ειδον και ιδου 𝔓^{24vid} A P ƒ052 922 1006 1611 1841 2065 2074 2081 2814 2846 vg-am,fu,st,ww syr^{ph} cop^{sa,bo} arm Andr TR-cp,Ben AN BG SBL TH ECM NA28 {B} ‖ ερχου ειδον και ιδου C 2053 ‖ ερχου και ιδου 1854 2329 2351 ‖ ερχου και ιδε και ιδου 046 91 93 792 911 1424 1734 1828 1888 2070 𝔐^{K} it^{gig} vg-harl,dem,tol,cle syr^{hc} Beat HF RP ‖ ερχου και ιδε και ειδον και ιδου א 469 it^{ar} ‖ ερχου και βλεπε και ειδον και ιδου 296 2049 TR ‖ "Come and see. Then I looked and behold" arab-w ‖ Come and see. And I saw" syr^{h} ‖ "I came to see you." eth (acc. Walton's PG) ‖ *lac* 051 2050 2062.

Rev 6:11 txt πληρωσωσιν (aor subj act) TR-Steph^{mg} AN HF BG RP TH ECM ‖ πληρωθωσιν (aor subj pass) TR-cp,Ben,Steph^{mg} SBL NA28 {\} ‖ πληρωσονται (fut ind mid) 296 2049 Areth TR-Scriv,Eras,Ald,Col,Bez,Elz,Steph^{txt} ‖ πληρωσουσιν (fut ind act) Oec. Hoskier lists GA2256 as supporting the TR reading, but the ECM lists it as 2256r and supporting the Majority, πληρωσωσιν. I personally looked at the fine image of the MS, and it reads πληρώσοσιν which is a misspelling of πληρωσωσιν. That's what the "r" after a MS number in the ECM means- that though it is misspelled or misformed, it supports the reading it is listed with.

12:7a txt του πολεμησαι A C P 911 1006 1611 1841 2065 2329 2846 arab-w ‖ του πολεμῆσαι TR-cp,Ben,Steph^{mg} AN [του] BG SBL TH ECM NA28 {\} ‖ πολεμῆσαι ƒ052 91 93 469 792 922 1734 1828 2053^{txt} 2070 2074 2081 2329 𝔐 HF RP ‖ πολεμήσαι 046 1854 2814 ‖ πολεμησαι 𝔓^{47} א 1424 2344 ‖ επολεμησαν 296 2049^{vid} vg-cle TR ‖ *proeliabantur* (imperf) "they were fighting" vg-am,fu,st,ww ‖ *praeeliabantur* vg-harl ‖ επολεμησε κατα 2053^{com} ‖ *ut pugnarent* it^{h} Cass Prim ‖ *pugnabant* Beat Vict ‖ *omit* 2351 ‖ *lac* 𝔓^{115} 051 2050 2062.

13:4 txt οτι "because, that" 𝔓^{47} א A C P ƒ052 911 1006 1611 1828 1841 1854 1888 2053 2065 2074 2081^{c} 2329 2351 2846 vg-am,fu,harl,dem,lips5,st,ww (*quia*) syr^{ph,h} cop^{sa} arm-m eth slav-a Ir Beat Tyc2 Ps-Ambr TR-Ben SBL TH ECM NA28 {\} ‖ ος "who, that" geo arab-e TR ‖ τω "who, that" 046 91 93 469 792 922 1424 1734 2070 𝔐^{K} it^{gig} vg-tol,cle,lips4,6 (*qui*) slav-b arab-w TR-cp AN HF BG RP ‖ και 051 ‖ *omit* και προσεκυνησαν τω δρακωντι οτι εδωκεν την εξουσιαν τω θηριω και προσεκυνησαν τω θηριω 2081* 2814 ‖ *lac* 𝔓^{115} 2050 2062. The versional witnesses are not definite, because they, like English, can translate οτι as "that," like this, "they worshiped the

dragon that had given authority to the beast," and it would mean basically the same as the TR reading and the RP reading.

14:5d txt *omit* $\mathfrak{P}^{47}$ $\mathfrak{P}^{115}$ א A C P 046 051 *f*052 93 469 792 911 922 1006 1424 1611 1734 1828 1841 1854 2053 2065 2070 2074 2081 2329 2344 2351 2814 2846 vg-am,fu,harl,tol,st,ww lat-rell. syr cop arm eth slav arab-e,s,w TR-cp,Ben AN BG HF RP SBL TH ECM NA28 {\} ‖ ουτοι εισιν οι ακολουθουντες τω αρνιω 91 250 1888 ‖ ενωπιον του θρονου του θεου 296 2049 vg-dem,lipss,cle TR ‖ ενωπιον του θεου arm2 ‖ *lac* 2050 2062 2186

15:3 txt εθνων TR-cp,Ben AN HF BG RP TH ECM NA28 {B} ‖ αιωνων SBL ‖ αγιων 296 2049 Vict-Pett Tyc Apr Cass TR. The UBS textual comentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed) appears to have arisen from confusion of the Latin compendia for *sanctorum* (*sctorum*) and *saeculorum* (*sclorum* [=αιωνων]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassidorus."

15:5 txt *omit: all extant Grk. mss* it^{gig} syr cop^{sa} arm-*rell.* Tyc2 TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ +ιδου 296 2049 vg it^{h} cop^{bo} arm4 arab-w Prim Cass Beat ps-Ambr(x2) Tyc3 TR

16:5a txt *omit - all Grk, rell. versions, and all fathers* TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ +κυριε 296 2049 vg-cle,lips4,6 cop^{boG} eth-(Walton's) TR. (δικαιος κυριε ει ο ων)

16:5b txt ο οσιος א P 051 *f*052 vg Chrys Or TR-cp,Ben AN BG RP SBL TH♦ ECM♦ ‖ οσιος A C 046 2846 HF TH♦ ECM♦ ‖ και οσιος $\mathfrak{P}^{47}$ $\mathfrak{M}^{\text{K}}$ ‖ και ο οσιος 1006 1828 2053^{txt} 2062 2814 (Prim) TR-Eras1-5,Elz1624,Ald,Ste,Col ‖ και ο εσομενος eth-Walton's (Beat) TR-Scriv,Bez,Elz1633. Though, according to Walton's Polyglot, its Ethiopic text reads "who are and will be," that is, not "who were and are and will be" like the TR.

16:7a txt του θυσιαστηριου "from the altar" $\mathfrak{P}^{47}$ א A C P 051 *f*052 91 93 792 911 922 1006 1424 1828 1841 1854 1888 2053 2062 2065 2070 2846 vg-fu,st,ww syr $\text{cop}^{\text{sa,bopt}}$ eth geo arm4 arab-s,w Oec ThdMop TR-Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ εκ του θυσιαστηριου "from the altar" 046 2081 2814 2329 it^{ar} arm1,2 slav-a TR-cp ‖ *audivi alterum* "I heard someone else" it^{gig} vg-am,lips^{5} ‖ *audivi aram Dei dicentem* "I heard the altar of God saying" Beat ‖ φωνην εκ του θυσιαστηριου cop^{bopt} ‖ *alterum angelum* "I heard another angel" (-*templi*) vg-$\text{lips}^{4,6}$ ‖ αλλου εκ του θυσιαστηριου "another from the altar" 628 vg-cle cop^{bopt} TR ‖ *lac* 2050 2351.

17:13b txt διδοασιν א A P 046 051 91 93 911 1006 1424 1611 1678 1734 1778 1828 1843 1854 1888 2053 2062^{txt} 2065^{c} 2070 2081 2329 2814^{c} 2846 it^{gig} $\text{syr}^{\text{ph,h}}$ cop^{sa} arm Ir Beat Oec TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ δωσουσιν 2074 ‖ διασιν 2814* ‖ διδωσιν 792 ‖ διδοσιν $2062^{*\text{com}}$ ‖ διδωασιν 046 469 922 2065* ‖ διαδιδωσουσιν 296 2049 Hipp TR ‖ *lac* $\mathfrak{P}^{47}$ C 2050 2080 2344 2351. There is no difference in meaning between the TR reading and the other main reading.

17:16b txt και το θηριον *rell. versions, and all fathers* TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ τω θηριω syr^{ph} arm2 ‖ *in bestia* vg-cle,lips4,6 ps-Ambr ‖ επι το θηριον 296 2049 TR.

17:17 txt τελεσθησονται οι λογοι TR-cp,Ben BG SBL TH ECM NA28 {\} ‖ τελεσθωσιν οι λογοι AN HF RP ‖ τελεσθη τα ρηματα 296 2049 TR. MS 254*^{vid} reads τελεσθη οι λογοι.

18:2a txt εν ισχυρα φωνη TR-cp,Ste^{mg} AN BG SBL TH ECM NA28 ‖ ισχυρα φωνη HF RP ‖ εν ισχυι φωνη μεγαλη 2038^{c} TR-Scriv,Bez,Elz,Ste,Eras5 ‖ εν ισχυει φωνη μεγαλη TR-Ald,Eras1,2,3,4 ‖ ισχυι φωνη μεγαλη TR-Ben. No manuscript reads ισχυι as the TR. The word μεγαλη is included in various arrangements in 367 1678 1773 1778 2019 2026 2028 2057 2067 2080 2081 2286 2344 2429 2432 2436 2595 2814 2886 2919.

18:5 txt εκολληθησαν (piled up) א A C P 046 051 ƒ052 93 792 911 922 1006 1424 1611 1828 1841 2053 2062 2065 2070 2329 2846 *rell. Grk* lat syr cop eth arab-w Oec Cypr Prim Hipp TR-Scriv-1894,cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ εκοληθησαν 336 2038* 2056 ‖ εκολυθησαν 1719 ‖ ηκολουθησαν (followed) TR-Eras1,2,3,4,5;Bez,Elz,Ald,Col,Ste,Scriv1887 ‖ *lac* 0229 42 88 314 1626 1774 1893 2015 2032 2050 2256 2351. The reading of the TR is so clearly an error, that the KJV and the NKJV did not follow it. Only Young's Literal Translation followed it. Scrivener's 1894 edition is one which is conformed to the KJV and not to Greek manuscipts.

19:1 txt λεγοντων א A C P 046 051 ƒ052 2846 *rell. Grk.* latt (syr cop) Apr Beat Tyc2 TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ λεγοντα 792 ‖ λεγοντος 296 905 1773f 2049 it^{gig} arm? Tyc3 TR ‖ λεγοντες 2845 ‖ και λεγουσιν eth ‖ *lac* 0229 69 88 218 628 632* 1626 1774 1828 1893 2015 2032 2050 2052 2302 2344 2351 2377

19:17 txt δευτε *rell Greek* vg-am,fu,dem,tol,st,ww,lips4,5 TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ δευτε και 296 vg-cle,lips^{6} Haymo TR-Scriv,Ste,Elz1624,Bez1598,Eras-all ‖ δευτε ϊ 2061 ‖ "come now to me and" arab-w ‖ *omit* 2053 2062 2350 syr^{ph} ‖ *omit* δευτε συναχθητε εις το δειπνον το μεγα του θεου 2814 2919 ‖ *lac* C 0229 69 88 256 628 919 1626 1774 1828 1955 2015 2032 2050 2052 2065 2256 2302 2351 2377 2495.

19:17 #2 txt συναχθητε *rell. Grk* lat syr cop eth arm-m geo slav arab-e,s^{mg} TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ συναγεσθε 296 TR-Scriv,Eras,Ste,Ald,Col,Bez,Elz ‖ *omit* 051 205 1773 2026 2031 2037 2038 2045 2046 2056 2057 2059 2060 2065 2081 2186 2286 2429 2432 2595 2845* 2886 2917 𝔐^{A} lat-c(Quodvult&Prim) arab-s Cass ‖ *omit* δευτε συναχθητε εις το δειπνον το μεγα του θεου 2814 2919 ‖ *lac* C 0229 69 88 256 628 919 1626 1774 1828 1955 2015 2032 2050 2052 2065 2256 2302 2351 2377 2495

9:21 txt εξελθουση א A P 046 051 ƒ052 2814 *rell. extant Grk.* TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ εκπορευομενη 296 2049 TR-Scriv,Ald,Col,Ste,Bez,Elz,Eras-all

20:5a txt εζησαν αχρι TR-cp HF BG RP SBL TH NA28 {\} ‖ ανεζησαν αχρι TR-Ben ‖ εζησαν εως TR-Ste^{mg} AN ‖ ανεζησαν εως 296 2049 TR ‖ *omit* οι λοιποι των νεκρων ουκ εζησαν αχρι τελεσθη τα χιλια ετη ECM.

20:12a txt τους μεγαλους και τους μικρους latt syr cop$^{sa,bo>}$ eth TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ και μεγαλους και τους μικρους א* ‖ τους μικρους και τους μεγαλους 046 cop$^{bo^{ms}}$ ‖ μικρους και μεγαλους [no Greek] TR ‖ *omit* 𝔐^{K} geo slav-b ‖ *lac* C.

21:2 txt *omit* all Greek mss, all other versions, all fathers TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ εγω ιωαννης 296 2049 vg-cle,lipss TR-Scriv,Eras,Ste,Elz,Bez

21:8c txt φαρμακοις א A P 046 051^{S} ƒ052 *rell. extant Grk.* vg TR-cp,Ben,Eras1,Ald,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ φαρμακευσιν 467* TR-Scriv,Ste,Bez,Eras2-5,Elz1624 ‖ *omit* και φαρμακοις 1872 ‖ *lac* C 911 1828 2200 2286 2344 2351 2845. The Vulgate translated this word φαρμακοις into veneficis, which means "poisoners,

sorceresses, witches."

21:9a txt ηλθεν *all extant Grk mss.* it^{gig} vg syr cop arm4 eth Prim Beat Ps-Ambr TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ ηλθεν προς με 296 2049 $lips^{4}$ arm1,2,α arab-w TR. Hoskier says 506* agrees with the TR, with ?, but I looked at the MS and it is not so.

21:14b txt επ αυτων *ALL OTHER EXTANT WITNESSES* TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ εν αυτοις 296 2049 TR ‖ *omit* δωδεκα και επ αυτων 104 2582 2814* ‖ *omit* και επ αυτων *to end of v.* 2062*.

21:16a txt *omit* ALL EXTANT GREEK WITNESSES TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ +τοσουτον εστιν 296 2049 vg TR. MS 2814 lacks το μηκος αυτης οσον το πλατος και. So Erasmus translated the Vulgate here.

21:21 txt υαλος διαυγης TR-Ben AN SBL TH ECM NA28 {\} ‖ υελος διαυγης TR-cp,Ste^{mg} HF BG RP ‖ υαλος διαφανης 296 2049 TR. The word διαφανης is a synonym of διαυγης. The word διαφανες is found in the commentary of Oecumenius on this passage in MSS 2053 and 2062, and may also be found in one of the many other manuscripts that contain his commentary.

21:24a txt τα εθνη *all extant mss and versions except below* TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ τα εθνη των σωζομενων 254 2028 2049 (σωζωμενων) 2186 2814 2917 syr^{h} TR-Scriv,Ste,Bez,Elz,Ald,Eras. H. C. Hoskier says in vol. 1, at the top of p. 748: "As regards xxi. 24 it is well-known that Erasmus took the commentary reading for his text, and left the real text in the commentary. It is not surprising, as the two sentences are conjoined. Our present MS. [254], however, adopts both clauses as text....There can be no doubt as to this, for his text proper is all in red ink."

21:27b txt κοινον ℵ A P 046 051^{S} *f*052 91 93 922 1006 1424 1611 1734 1841 1854 2050 2053 2062 2065 2070* 2074 2081 2329 2846 it^{gig} syr^{ph} cop^{bo} Oec Irg^{k} Apr Ambr TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ κοινων (pl) 1888 2814 ‖ κοινον η ακαθαρτη 2070^{c} ‖ κοινον η ακαθαρτον 792 ‖ κοινον και ακαθαρτον 2070^{com} ‖ κοινουν vg cop^{sa} ps-Ambr Prim Tyc Beat TR ‖ *lac* C 911 1828 2344 2351. GA 1888 & 2814 read κοινῶν, which in Doric or Aeolic dialects could be interpreted as the same part of speech as the TR, neuter nominative present active participle. But in the dialect of the time of their writing, κοινῶν meant the plural of the adjective found in ℵ A P 046.

22:15a txt εξω *ALL EXTANT GRK* latt syr Ath Hipp TR-cp,Ben AN HF BG RP SBL TH ECM NA28 {\} ‖ και εξω arm ‖ εξω δε 296 1894 2049 vg-lips5 Fulg cop Prim TR. The only 3 Greek MSS supporting εξω δε, ARE the TR.

22:16 txt ο αστηρ ο λαμπρος ο πρωινος vg TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ ο αστηρ ο λαμπρος και ορθρινος [no Grk MSS] TR-Scriv,Eras4,5,Bez,Elz,Ste ‖ ο αστηρ λαμπρος και ορθρινος [no Grk MSS] TR-Eras1-3,Ald,Col

22:18a txt μαρτυρω εγω παντι ℵ A 046 93 469 922 1006 1424 1611^{S} 1678 1734 1778 1841 1854 1888 2053 2062 2070 2074 2081* 2846 it^{gig} vg-am,fu,dem,lips5,st,ww syr cop arm Oec Beat Apr TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH ECM NA28 {\} ‖ *contestor enim omni* vg-cle,lips6 ‖ μαρτυρω παντι εγω 051^{S} ‖ μαρτυρω εγω ιωαννης παντι 2050 Prim ‖ μαρτυρομαι εγω παντι 91 250 1773 2077 2081^{c} 2329 2436 ‖ μαρτυρω δε εγω παντι 254 ‖ μαρτυρω γαρ παντι $cop^{sa^{ms}}$ ‖ συμμαρτυρουμαι γαρ παντι (2075^{supp}) TR ‖ *lac* C P 911 1828 2080 2344 2351 2814

22:19c txt ξυλου *rell. Grk* it^{gig} vg-am,dem,st,ww,$lips^{6}$ $syr^{ph,h}$ cop^{sa} eth arm Apr Tyc Beat TR-cp,Ben,Ste^{mg} AN HF BG RP SBL TH NA28 {\} ‖ βιβλου 296 2049 vg-cle,fu,$lips^{4,5}$

et al. cop^{bo} arab-w Prim Ambr Haymo Act Saturn TR ‖ βιβλιου 61 2067^{supp} ‖ *ligno / libro* ps-Aug.-Spec.

22:21b txt μετα παντων των αγιων AN HF BG RP ‖ μετα των αγιων TH ‖ μετα παντων SBL NA28 ‖ μετα παντων υμων 296 vg-cle,fu,dem,lipss eth^{½} Fulg Ps-Ambr TR.

Extended Critical Apparatus on Select Passages

Rev 1:4a

απο "from *him*" $\mathfrak{P}^{18vid}$ א A C P 104 181 254 911 922 986 1384 1637 1678 1732 1733 2019 2020 2028 2037 2050 2057 2067 2073* 2074 2080 2081 2186 2286 2814 2919 it^{gig,h} vg syr^{ph,h} cop^{sa,bo} Apringius Primasius Ps-Ambrose TR-cp BG SBL TH ECM NA28 {\} // απο θεου "from God": 046 35 42 61* 82 93 94 141 175 177 201 218 241 250 325 367 452 456 468 469 506 627 792 905 911 920 1006 1611 1734 1828 1841 1852 1854 1862 1888 2017 2042 2053 2065 2070 2138 2329 2344 2351 2436 𝔐 it$^{(ar),t}$ syr^{hmg} geo slav-b Areth Oec Victorinus Primasius AN [θεου] HF RP // απο του (genitive article) 61^{c} 91 2077 2429 arm-m TR // *lac* $\mathfrak{P}^{98}$ 051 1778 2030. The TR reading is based on about eight late and insignificant minuscules. The minuscule 2062^{txt} has απο του, but followed by a completely different phrase than the TR- πάντων ἡμῶν θεοῦ instead of ὁ ων και ὁ ην και ὁ ἐρχομενος. 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 ὤν (אֶהְיֶה אֲשֶׁר אֶהְיֶה).

Rev 1:4b

txt ἃ (nom or acc pl neut rel. pronoun) $\mathfrak{P}^{18}$ C 046 42 82 93 94 175 424 468 469 506 627 792 905 911 920 1006 1611 1734 1828 1841 1854 1862 1888 2042 2048 2050 2070 2138 2329 2351 2846 syr cop eth slav-b AN HF RP SBL TH ECM NA28 {\} // τῶν (gen pl) א A 88 241 2074 2681 // ἃ ἐστιν (nom or acc pl neut rel. pronoun with singular verb) P 35 104 620 757 922 986 1384 1678 2053 2059 2060 2062 2065 2073 2080 2081 2382 2436 2814 arm-m slav-a TR BG // ἃ εἰσιν (nom. or acc. pl. neut. pronoun with plural verb) 2019 2026 2429 it^{gig,h} // *omit* 1626 2037 2495 // *lac* $\mathfrak{P}^{18}$ $\mathfrak{P}^{98}$ 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 ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ τῶν ἑπτὰ πνευμάτων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of τὰ (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun τὰ jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. It looks like Tyndale and the King James Version interpreted their text using the Attic rule that neuter plural subjects take a singular verb.

Rev 1:5a

txt τῷ ἀγαπῶντι (pres act ptcp dat sg masc) $\mathfrak{P}^{18}$ א^{2} A C 046 18 35 69 82 93 104 175 241 256 367 456 467 468 469 627 911 920 1006 1611 1678$^{(rescr)}$ 1734 1841 1852 1854 2017 2020 2042 2070 2073 2080 2138 2351 2436 2846 AN HF RP SBL TH ECM NA28 {\} // ἀγαπῶντι א* // τῷ ἀγαποντι 459 792 922 2050 2256 2329 // τῷ ἀγαπήσαντι (dat sg masc ptcp aor1) P 88 94 757 1384 1732 1733 2019 2053 2059 2060 2062 2065 2074 2081 2186 2302 2814 2886 2917 TR BG // ὅς ἠγάπησεν (3rd sg aor ind act) 172 250 424 616 1828 1888 2084 // τοῦ ἀγαπήσαντος (aor act pctp gen sg masc) 181 // *lac* $\mathfrak{P}^{98}$ 051 1778 1859 2030 2032.

Rev 1:5c TST 1

txt λύσαντι $\mathfrak{P}^{18}$ א^{*,2} A C 88 181* (c- λυσαντως) 254 256^{Arm} 314 680 743** 792 905 922 1384* 1611 1678 1732^{c} 1733* 1852 1876 2014 2015 2019 2020 2026^{txt} 2028^{txt} 2029^{txt}

2033^{txt} 2034^{txt} 2036^{txt} 2037^{txt} 2043 2044^{txt} 2046^{txt} 2047^{txt} 2050 2054 2055 2068 2069 2070^{com} 2074 2078 2081 2083^{txt} 2186 2200 2286 2302 2329 2344^{vid} 2351 2436 2595*^{vid} 2814 𝔐^{A} (it^{h} Prim *soluit*) (syr^{ph} λύων) (ἔλυσεν syr^{h} arab) eth arm-m slav-a Andrew; Victorinus-Pettau SBL TH ECM♦ NA28 {A} // λούσαντι P 046^{c} (046* *homoioteleuton*) 18 35 61 69 82 93 94 104 175 241 256^{Gr,Ital} 367 456 459 467 468 469 627 757 911 920 1006 1732* 1733^{c} 1734 1841 (ἔλουσεν 172 424 616 1828 1862 1888 2084 it^{gig} vg cop^{sa,bo}) 1854 2017 2042 2053 2059 2060 2062 2065 2070^{txt} 2073 2080 2138 2256 2846 it^{ar,t} vg cop^{bo} slav-b Apringius Arethas Beatus 𝔐^{K} TR AN HF BG RP ECM♦ // *omit* 2052 2061 // *lac* 051 1778 2030 2032. The "freed" reading is reminiscent of λέλυται αὐτῆς ἡ ἁμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.

Rev 1:5b TST 2

txt εκ 𝔓^{18} א*,^{2} A C 61^{mg} 88 181 1611 1678 1854 2019 2020 2050 2053 2059 2060 2062 2074 2080 2081 2186 2302 2329 2344^{vid} 2846 TR-Eras,Ald,Col SBL TH NA28 {A} // απο P 046 18 35 61^{txt} 69 82 93 94 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 792 911 920 922 1006 1384 1732 1733 1734 1828 1841 1852 1862 1888 2017 2042 2065 2070 2073 2084 2138 2256 2351 2436 𝔐^{K} TR-Ste,Elz,Bez,Scriv AN HF BG RP // *lac* 051 1778 2030 2032.

Rev 1:15a

πεπυρωμενης (gen sing fem) A C 2429 2846 (syr^{ph,h} cop^{sa,bo} eth arab-e) slav-b Primasius SBL TH♦ ECM♦ NA28 {C} // πεπυρωμενῳ (dat sing) א 205 469 620 628 2048 2050 2053 2062 2350 2432* 2886 it^{ar,gig,h,t} vg (syr^{ph,h} cop^{sa,bo} eth arab-e) Irenaeus Cyprian Victorinus-Pettau Maternus Apringius Primasius Ps-Ambrose Haymo Beatus TH♦ // πεπυρομενη 2436^{c} // πεπυρομμενοι 459 792 922 2033 2814 2329 // περπυρωμένοι 046* // πεπυρωμενοι (nom pl masc) P 046^{c} *f*052 35 61 69 82 93 94 104 141 175 177 201 218 241 250 254 325 367 452 456 506 522 627 911 920 1006 1611 1828 1841 1852 1854 1859 1862 1888 2017^{c} 2019 2020 2026 2028 2042 2065 2067 2070 2073 2074 2081 2138 2186 2200 2256 2344 2382 2351 2432^{c} 2814 2919 𝔐 syr$^{h^{mg}}$ geo slav-a Andrew; Arethas Victorinus-Pettau Tyconius TR AN HF BG RP ECM♦ // *omit* 498 arm // *lac* 𝔓^{98} 051 2030 2344. The first reading is feminine, and thus oblique grammatically to any of the nouns, whereas the second reading would modify furnace, and the third reading would modify feet. One can imagine why the first reading might be changed to one of the other two in order to be made grammatically correct, but not why the 2nd or 3rd reading might be changed to the grammatically oblique reading. And there are no other apparent explanations. The Greek of the rest of Revelation does in fact show more grammatical disagreement compared to other N.T. books. Left oblique, the participle could be meant to modify bronze or furnace or feet, or all of them simultaneously. Why not? Revelation has several other places where the use of ὡς similarly makes a whole phrase rather imprecise.

Rev 2:13a TST 4

txt ημεραις A C 1678 2053 2065 2080 2344 it^{ar} vg syr^{ph} cop^{sa,bo} (cop$^{sa1/4}$ ημερα) Tyc Prim Haymo SBL TH ECM♦ NA28 {\} // ημεραις μου 911 1778 2329 2846 // ημεραις μου εν αις 2050 // ημεραις εν ταις 𝔓^{43vid} א* // ημεραις εν αις א^{2} P 35 88 104 181 250 254 424 459 620 757 922 1384 1611 1637 1732 1854 1862 1888 2019 2026 2028 2037 2056 2057 2059 2060 2067 2070 2073 2074 2081 2186 2286 2382 2429 2432 2814 2886 2919 𝔐^{A} it$^{gig,(t)}$ arm Andrew Areth TR-cp,Eras4^{mg},5^{mg},Bez,Elz,Ste,Ben,Scriv BG RP ECM♦ // ημεραις εμαις TR-Eras1,2,3,4*,5*;Ald,Col // ημεραις αι 1006* // ημεραις αις 046 61 69 82 93 94 141 177 201 241 367 469 506 627 792 808 920 1006^{c} 1424 1734 1828 1841 1852 1854 2020 2042 2048 2138 2200 2351 2436 2495 2582 2681 2845 2847 2917 2921 𝔐^{K} syr^{h} eth AN HF // ημεραις μου αις 911 // *lac* 𝔓^{43} 𝔓^{115} 051 522 2030 2062 2256 2302 2350. The UBS textual commentary says that the longer readings are attempts to bring

grammatical concord, that is, adding genitive words or phrases, not understanding that the following name Ἀντιπᾶς must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the form, "standing in a genitival relationship with ἡμέραις." Though it is true that elsewhere, Ἀντιπᾶ is used as the genitive of Ἀντιπᾶς, the Apocalypse of John contains many nouns not in concord with their clauses as to case.

Rev 2:13e TST 3

txt μου και A C *f*052 1854 2037 2050 2053 2067 2329 2344 2846 it^{ar} vg syr^{ph} cop^{sa,bo} TR-Eras,Steph^{txt},Ald,Col,Scriv AN [και] SBL TH ECM♦ NA28 {\} // μου א P 046 35 61 69 82 88 93 104 141 177 181 201 218 250 254 459 469 506 620 627 757 792 808 911 920 922 1006 1384 1424 1611 1828 1841 1852 1862 1888 2019 2020 2042 2048 2059 2060 2065 2070 2073 2074 2077 2081 2138 2186 2200 2286 2351 2382 2429 2432 2436 2582 2595 2681 2814 2845 2847 2886 2917 2919 2921 𝔐 it^{gig,t} vg^{ms} syr^{h} arm arab-e,s,w Prim Beat TR-cp,Ben,Steph^{mg} HF BG RP ECM♦ // *lac* 𝔓^{43} 𝔓^{115} 051 522 2030 2062 2256 2302 2350. Interesting that the TR is with the NA28 here, even though none of its source mss read so. It is Vulgate influence, as will often be seen in Revelation.

Rev 2:20c

txt την γυναικα "woman," א C P *f*052 35 104 181 254 367 459 468* 620 922 1611 2017 2019 2020 2028 2050 2053 2056 2057 2059 2060 2081 2186 2286 2302 2329 2344 2595 2814 2845 2846 2886 2919 2921 it^{ar,gig,t} vg cop^{sa,bo} arab-e Ambrose Epiphanius Andrew Oec Tertullian Ambrosiaster Tyconius Beatus Haymo TR SBL TH ECM NA28 {B} // την γυναικα την 2026 eth // την γυναικα σου, "your woman / your wife," (A *add* την) 046 18 35 61 69 82 88 91 93 94 172 175 177 201 218 241 250 256 325 424 452 456 467 468^{c} 469 498 506 616 627 632 757 792 808 905 911 920 1006 1384 1424 1637 1719 1732 1733 1734 1780 1828 1841 1849 1852 1854 1859 1862 1872 1888 2037 2042 2048 2065 2067 2070 2071 2073 2074 2076 2077 2084 2138 2200 2351 2382 2432 2436 2495 2582 2672 2681 2847 2917 𝔐^{K} syr^{ph,h} arm geo slav arab-s Cyprian Primasius Andrew Arethas AN HF BG RP // την γυναικα σου την A 141 TR-cp // *lac* 𝔓^{43} 𝔓^{115} 051 522 2030 2062 2256 2350 2429. The editorial committee of the UBS Greek New Testament says that the reading with σου "appears to be the result of scribal confusion arising from the presence of several instances of σου in verses 19 and 20." There are four instances of σου in the 1 1/2 verses preceding, to be exact.

Rev 2:25

txt ἄχρι οὗ א C 61 69 177 218 452 1611 1852 2045 2053 2138 2329 2351 2824 SBL TH ECM // ἄχρις οὗ P 046 35 82 88 91 93 94 104 175 256 424 459 469 627 757 792 920 1006 1384 1611 1732 1733 1734 1828 1841 1862 1888 2019 2020 2059 2060 2065 2070 2071 2073 2074 2081 2200 2305 2382 2436 2814 2846 TR AN HF BG RP (NA28 ἄχρι[ς]) {\} // αχρισου 922 2303 // ἕως οὗ A 241 2681 // ἄχρις ὅταν 2080 // ἀχρις αν 1678 1773 1778 2020 2026 2050 2057 // οὗ 1854 // *lac* 𝔓^{43} 𝔓^{47} 𝔓^{115} 051 1893 1918 2022 2030 2032 2062 2091 2256 2344 2350 2924. Interesting that minuscule 241, the manuscript most esteemed by Hoskier, follows Codex A here, seemingly one of the manuscripts least esteemed by Hoskier. The text here is very uncertain indeed. The variants ἄχρις - ἄχρι are the same word, but affected by the phonology of euphony. (See ἄχρι in the very next verse here.) In the Attic dialect, ἄχρι was the predominating form as also in the NT. The variant ἄχρις is found in Galatians 3:19 and Hebrews 3:13, both of them before οὗ - hoû, the same word as here in Revelation. The fact that all three NT occurences of ἄχρις are before a vowel, leads me to conclude that this addition of the "s" sound is a phonological change. Septuagint occurences are Gen. 44:28, ἄχρι νῦν; and Job 32:11 ἄχρις οὗ. This is the same phonological pattern as in the NT. But there are various editions of the LXX, and Judges 11:33 in some editions is said to contain a form of the word ἄχρι, but not in my Tischendorf 4th, 1869, which uses a phrase with ἕως. (Tischendorf's was based on Codex Vaticanus, filling in B's missing

parts with Codex A or other manuscripts.) In Homer's Iliad ἄχρις occurs before vowels in 4.522 ἀπηλοίησεν, 16.324 ἄραξε, 17.599 αἰχμή. Note that these are all before vowels, and Homer uses the final sigma. The Liddell and Scott lexicon says epic poets used ἄχρις and ἄχρι "as the metre requires: in Ionic, μέχρι is preferred; but ἄχρι - ἄχρις are more common in Homer than μέχρι: the only Attic forms are ἄχρι, μέχρι, before both consonants and vowels." Classical Greek poetry did not like the sound of "hiatus," the sound where with two adjoining words, a word ending with a vowel is followed by a word beginning with a vowel. In better English we also don't like hiatus, though not for rhythmic or poetic reasons. That is why for example we add an "n" to the word "a" when it is followed by a word that begins with a vowel. That is, we say "a ball, but "an apple." (Apple actually does not begin with a vowel in practice, because we add a consonant to the beginning of it, called a glottal stop. It is really the glottal stop that we are unconsciously disliking and avoiding.) As for the Greek poetry, it may not be a factor so much of vowel versus consonant, as vowels/liquids versus stops. I noticed that ἄχρις was used before rough-breathed vowels as well as smooth-breathed vowels. In English terms, the rough-breathed vowels start with h, which we call a consonant, but for ancient Greek meter purposes what was more important was how long a time you could sustain the syllable, if I understand it right. The h sound can be held out for a long time like a vowel can, as well as other so-called consonants like m, n, l, y. Our letters m, n, l are called "liquids" because they can be held out either short or long. The "stops" category of consonants can only be short, since they "stop" the flow of air, such sounds as b, d, k, p, t, and glottal stop.

Rev 3:2a

txt στηρισον (2nd sing imper act of "strengthen") A C P 35 82 91 93 141 175 177 201 218 256 325 452 456 469 498 522 792 627 757 808 911 920 1006 1424 1678 1841 1852 1859 2017 2020 2042* 2053 2073txt 2080 2138 2200 2351 2382 2436 2582 2672 2845 2846 2847 2919 2921 latt syrph copbo (copsa arm-m) eth geo slav-a Arethmss AN BG RP SBL TH ECM NA28 {\} // στηριξον (same as στηρισον, diff dialect) א 046 61 69 94 241 250 254 424 506 616 632 1384* 1778 1828 1862 1888 2042com 2050 2059 2060 2065 2070com 2073com 2081 2186 2302 2814 2886 2921 (copsa arm-m) Arethtxt TR // στῆσον 1854 // στειριζων 2329 // στηριζων 459 922 2059 // στηρηζων 104 // τηρησον (2nd sing aor imper act of "keep") 88 456 1384[1] 1611 1732 1733 1734 2019 2070txt 2074 2344 2436 𝔐K syrh slav-b HF // τηρισον 181 792 // *lac* 051 2030 2062.

Rev 3:2b

εμελλον αποθανειν א A C P 172 181 250 424 743 1678 1773* 1778 1828* 1854 1862 1888 2018 2020 2026 2031txt 2038txt 2050 2051 2053txt 2055 2056 2057 2059 2060txt 2064 2067 2073 2080 2084 2254 2286txt 2302txt 2329 2595 2814c 2846 2919 𝔐A latt syrh copsa eth arm-m slav-a SBL TH ECM NA28 {\}
ημελλον αποθανειν 2351
ημελλεν αποθανειν 104 336 459 582 620 628 680 922 2053com TR-Ben
εμελλες αποθανειν 254 syrph
μελλει αποθανειν 61c 2081 2814txt TR
εμελλē αποθανειν 2814mg
εμελλον αποθνείσκειν 2019
εμελλον αποθνήσκειν 88 468c 1072mg. schol. 1075mg. schol. 1384 1617com 1771com 1732 1733 1740mg 1745mg 1746mg 1876 2014 2015 2019 2031com 2034 2036 2037 2038com 2043 2046 2047 2060com 2074* 2082 2286com 2302com AN
μελη αποθνησκειν 2074c

ⲙ̄ⲙⲟⲏ ϫⲛⲁⲙⲟ copbo - "otherwise you will die"
"for you are about to die" arm α.
μελλεις αποβαλλειν 664
εμελλε αποβαλλειν 1955

ημελες αποβαλ^λ^ειν 368
Ἡμελεσ αποβαλλειν 2058
εμελλον αποβαλλειν 468[2]
εμελ^λ^ες απὸβαλειν 2061*
εμελλες απολαβειν 1626 2495
εμελλες αποβαλλες 1773[c]
εμελλες αποβαλειν 35 432 757 792 824 986 1072 1075 1328 1503 1551 1617 1637[txt] 1740[txt] 1745[txt] 1746[txt] 1771[txt] 1774 1864 1865 1957 2023 2035 2041 2065 2352 2382 2429 2432 2681 2821 2847 BG
εμελλες αποβαλλειν 18 42 69 91 110 141 175 203 205 241 242 256 314 325 337 367 385 429 456 467 468* 469 506 517 522 617 627 905 911 919 920 1094 1611 1835 1849 1859 1872 1934 2048 2052 2106 2017 2021 2027 2039 2048 2070 2075 2077 2078 2138 2305 2436 2582 2886 2921 geo slav-b TR-cp HF
ημελλες αποβαλλειν 046 61[txt] 82 93 94 149 177 201 218 386 452 498 632 699 808 935 1006 1424 1597 1704 1719 1728 1734 1780 1828[c] 1841 1852 1893 2024 2025 2028 2029 2033 2035 2042 2044 2045 2054 2068 2069 2071 2076 2079 2083 2196 (ἡμ.) 2200 2258 2672 2824 2845 2917 𝔐[K] RP
omit arab-w
omit α εμελλον αποθανειν ου γαρ ευρηκα σου τα εργα πεπληρωμενα 2081 2814*
lacuna 051 0169 2022 2030 2032 2062 2091 2256

First, observe that there is no overwhelming majority text for this variant.

Second, observe some harking to the "vine and the branches" topic of the gospel of John chapter 15.

Rev 3:7a
την κλειδα του Δαβίδ TR
την κλειν Δαυίδ SBL TH
την κλειν του Δαυίδ BG RP ECM
την κλειν του Δαβίδ HF
κλιν του ΔΑ̅Δ ℵ*
την κλιν ΔΑ̅Δ A C
την κλειν δα̅δ 1678 1778 2020 2053 2080[txt]
την κλιν του ΔΑ̅Δ ℵ[2]
την κλειν του ΔΑ̅Δ 046
την κλειν του δα̅δ P 82 104 175 241 424 456 469 627 757 792 911 920 1006 1828 1841 1852 1859 1862 1888 2017 2042 2080[mg] 2138 2351 2436
την κλειδα του δα̅δ 35 1384[mg]* 2019 2059 2060 2065 2073 2074 2081 2186 2329 2814
την κλειν του ᾷδου 104*
την κλειν του Δᾶυΐδ 94 AN
την κλειδα δα̅δ 1611 1854
την κλειδα ᾷδου 2050
την κλῆδα του ᾄδου 922
την κλειδα του ᾴδου 1384[txt]
τὰς κλεις δα̅δ syr[ph] Tyc. *Partim*
τὰς κλεις του οἴκου δα̅δ cop[bo]
την κλειν του οἴκου δα̅δ eth Apr.
την κλειν του ᾷδου arm 1,2,3
την κλειν 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 NA28 and Majority Text readings is untranslatable. As for the other readings, the UBS committee says that those witnesses replaced David with the other readings in order to heighten the clarity of the symbolism.

Rev 3:7b:

και ανυγων και ουδις κλισει και κλειω̅ και ουδις ανυξει א*
και ανυγων και ουδις κλισει και ουδις ανυξει א1a
ο ανοιγων και ουδεις κλειει και ουδεις ανοιγει 61c
και ανυγων και ουδις κλισει και κλειω̅ και ουδις ανυξει א1b
_ ανοιγων και ουδεις κλισει κλειω̅ και ουδεις ανοιγει A
ο ανυγων και ουδεις κλισει και κλιει και ουδε εις ανοιγει C*vid*
ο ανοιγων και ουδεις κλεισει και κλειων και ουδεις ανοιγει P SBL TH ECM♦ NA28 {\}
ο ανοιγων και ουδεις κλεισει και κλειων και ουδεις ανοιξει 241 250 424 469 1678 1828 1862 1888 2050 2344 2846 AN ECM♦
ο ανοιγων και ουδεις κλειει και κλειων και ουδεις ανοιγει 1611 1854 2053 2059 2065 2081 2186 2286
ο ανοιγων και ουδεις κλειει και κλειων και ουδεις ανυγει 2060
ο ανοιγων και ουδεις κλειει και κλειων και ουδεις ανειγει 2814
ο ανοιγων και ουδεις κλειει και κλειει και ουδεις ανοιγει· itgig TR
ο ανοιγων και ουδεις κλεισει και κλειει και ουδεις ανοιγει 2073
ο ανοιγων και ουδεις κλειων και κλειων και ουδεις ανοιγων 2074
ο ανοιγων και ουδεις κλει__ και κλει και ουδεις ανοιγων 88
ο ανοιγων και ουδεις κλησει και κλειει και ουδεις ανοιξει 2329
ο ανοιγων και ουδεις κλειει αυτην και κλειων και ουδεις ανοιξει 2436
ο ανοιγων και ουδεις κλησει και κλειων και ουδεις ανοιξει 2020
ο ανοιγων και ουδεις κλεισει κλειων και ουδεις ανοιξει 1778 2080
ο ανοιγων και ουδεις κλεισει ο κλειων και ουδεις ανοιξει 141
ο ανοιγων και ουδεις κλειει και κλειει και ουδεις ανοιξει 35c
ο ανοιγων και ουδεις κλεισῃ αυτην ει μη ο ανοιγων και κλειων και ουδεις ανοιξῃ 104
ο ανοιγων και ουδεις κλεισει αυτην ει μη ο ανοιγων και κλειων και ουδεις ανοιξει 620
ο ανοιγων και ουδεις κλιει κλειων και ουδεις ανοιγει 2019
ο ανοιγων και ουδεις κλεισει αυτην και ο κλειων και ουδεις ανοιξει 1384
ο ανοιγων και ου κλεισει αυτην ει μη ο ανοιγων και ουδεις ανοιξει 627
ο ανοιγων και ουδεις κλεισει αυτην ει μη ο ανοιγων· και ουδεις ανοιξει 046 35c 61* 82 91 93 94 177 325 456 506 757 911 920 1006 1734 1841 1849 1872 2138 2382 2917 HF BG RP
ο ανοιγων και ουδεις ανοιξει 1424*
ο ανοιγων και ουδεις κλησει αυτην ει μη ο ανοιγων και ουδεις ανοιξει 1424c
και κλειων και ουδεις ανοιγει 254*
ο ανοιγων και ουδεις κλειει και κλειων και ουδεις ανοιγει 254c
ο ανοιγων και ουδεις κλεισει ει μη ο ανοιγων και ουδεις ανοιγει 35*
ο ανοιγων και ουδεις κλεισει αυτην ειμι και ουδεις ανοιξει 922mg
αυτην ἑίμι και ουδεις ανοιξει 922txt
ο ανοιγων και ουδεις κλεισει αυτην· και κλειων και ουδεις ανοιγη· ει μη ο ανοιγων και ουδεις ανοιξει 2351
ο ανοιγων και ουδεις κλειση αυτην ειμι ο ανοιγων 792
ανοιγων και ουδεις κλειει και κλειει και ουδεις ανοιγει arm
"no one shall shut and he shuts and no one opens" arm4
ο ανοιγων και ουδεις κλειει κλειων και ουδεις ανοιγει syrph
"and there is no one who opens, and there is no one who closes, except him." eth
"If he should open there is not any who will be able to shut; if he should shut there is not any who will be able to open" copsa
lacuna 051 0169 2030 2062 2924

Here is a case of 82 and 920 united with 046 against all other uncials, and not even incuding their usual companion, 627. A false Byzantine reading.

The word ἀνοίξει is a noun, the dative singular form of ἄνοιξις. This word ἄνοιξις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοίξει an itacism of ἀνοίξῃ, which latter he reads here.

Rev 3:9a

txt οτι εγω ℵ A C P *f*052 104 254 469 922 1611 1854 2019 2020 2050 2053 2059 2060 2065 2073 2074 2081 2186 2329 2814 2846 2886 2919 vg-am,fu,*et al* TR AN [εγω] SBL TH ECM NA28 {\} // οτι 046 35 82 91 93 94 104 175 241 424 456 627 757 792 911 920 1006 1384 1424 1734 1828 1841 1852 1859 1862 1888 2017 2042 2070 2138 2351 2382 2436 2681 2847 2917 2921 $\mathfrak{M}^{K}$ vg^{ms} arm1 Prim HF BG RP // *lac* 051 1918 2022 2030 2032 2062 2091 2256.

Rev 3:17a TST 5

txt οτι πλουσιος A C 35 91 141 250 254 172 250 256^{Gr} 424 459 469 616 632 808 911 922 1611 1678 1719 1733 1778 1862 1888 2017 2037 2050 2056 2073 2077 2080 2084 2329 2429 2672 2814 2886 lat syr arm-m slav-a arab-s TR AN SBL TH NA28 {\} // πλουσιος ℵ P 046^{c} 18 35 82 61 69 93 94 104 177 241 256^{Arm,Ital} 456 522 620 627 757 792 920 1006 1384 1424 1732 1734 1828 1841 1852 1854 1859 1872 2019 2026 2028 2039 2042 2053 2059 2060 2065 2067 2070 2071 2074 2076 2081 2138 2186 2200 2286 2305 2344 2351 2382 2436 2582 2595 2681 2846 2847 2917 2919 2921 $\mathfrak{M}$ vg-six arm-c slav-b Epiph Hipp Spec Beat HF BG RP ECM // *omit* 046* // *lac* 051 0169 88 2022 2030 2062 2091 2256.

Rev 3:18

txt κολλυριον ℵ C *f*052 61* 69 82 91 93 94 104 141 175 177 201 218 241 250 367 424 452 456 469 498 506 620 627 922 1006 1611 1719 1734 1828 1841 1852 1862 1888 2017 2020 2026 2028 2042 2048 2057 2067 2071 2077 2329 2436 2495 2582 2681 2845 2846 2917 AN HF RP TH ECM // κολυριον 046 2065^{com} // κωλυριον 792 // κολλουριον A P 046 35 61^{mg} 104 254 325 522 632 (757 κολ$^{\lambda}$ουριον) 911 1384 1637 1732 1773 1780 1854 1859 1872 2019 2050 2059 2065^{txt} 2070 2073 2081 2200 2286 2344 2351 2382 2432 2595 2672 2814 2847 2886 2919 2921 TR BG SBL // κολουριον 1854 2074^{com} // κουλλουριον 808 905 2037 2053 2056 2060 2076 2138 2186 cop^{bo} // κολλ[ο]υριον NA28 {\} // κουλουριον 2074 // *lac* 051 0169 2030 2062. According to BDF §42(4), κολλύριον is a word which Greek imported from Latin, in which the spelling was *collurium*. Thus the earlier, original spelling in Greek would have been κολλύριον. The vowel υ - "upsilon" in Attic Greek was originally pronounced like the u in "prune," but later developed into what in German is represented by ü, and even later, by "itacism" into a long e sound in English. "Itacism" was a process by which most of the Greek vowels and dipthongs moved forward and more closed in point of articulation in the mouth. Thus the spelling changed later from υ το ου, I would surmise in an attempt to preserve the original Latin pronunciation.

Rev 3:20a

txt εισελευσομαι A P *f*052 94 104 254 367 469 620 632* 922 1611 1732 1773 2019 2020 2026 2028 2037 2042 2050 2053 2056 2057 2065 2067 2074 2081 2186 2286 2429 2432 2595 2814 2846 2886 $\mathfrak{M}^{A}$ lat syr^{h} cop^{sa,bo} arm-c eth arab-s Oec TR ECM♦ // και εισελευσομαι ℵ 046 0169 35 61 69 82 91 93 141 175* 177 201 218 241 250 325 452 456 792 808 905 911 920 1006 1424 1637 1719 1734 1780 1828 1841 1849 1852 1854 1859 1862 1872 1888 2006 2017 2048 2071 2073 2076 2077 2138 2200 2329 2344 2351 2382 2436 2495 2582 2672 2681 2845 2847 2917 2919 2921 $\mathfrak{M}^{K}$ vg syr^{ph} MacSym AN HF BG RP SBL TH ECM♦ NA28 [και] {\} // και ελευσομαι 2070 // *lac* C 051 627 2030 2062.

Rev 4:3a

txt και ο καθημενος ℵ A P 046 0169 61 93 104 177 367 452 506 792 922 1611 1678 1778 1828 1852 2019 2050 2329 2351 2436 2845 2846 latt syr cop eth Bas TR SBL TH ECM NA28 {\} // *omit* 35 69 82 91 94 141 201 218 241 250 254 325 424 456 469 498 522 620 632 757 808 905 911 920 1006 1424 1637 1719 1732 1734 1773 1780 1841 1849 1854 1862 1872 1888 2020 2026 2028 2037 2042 2048 2053 2056 2057 2059 2060 2065 2067 2070 2071 2073 2074 2076 2077 2080 2081 2138 2200 2256 2286 2344 2382 2432 2495 2582 2595 2672 2681 2814 2847 2886 2917 2919 2921 𝔐 arm slav-b arab-e,s,w AN HF BG RP // *lac* C 051 627 1384 2030 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA28 reading, after v. 2 having just said, "someone sitting" already, is very Johannine in style.

Rev 4:8a

txt εχων ανα (nom sing masc pres part) A 61 104 104 177* 218 325 522 620 792 1006 1773 1828 1849 1854 1888 2017 2019 2026 2073 2081* 2286 2329 2432 2582 2595 2672 2814 2919 2921 (Cass Vict *habentes*) SBL TH NA28 {\} // εχον ανα (nom&acc sing neut pres part) 046 35 69 82 91 93 94 141 175 177^{c} 201 241 250 254 452 456 498 506 632 808 905 911 920 1424 1637 1719 1732 1734 1780 1841 1852 1862 1872 2028 2037 2042 2048 2053 2056 2057 2065 2067 2070 2071 2076 2077 2081^{c} 2138 2200 2256 2382 2429 2436 2681 2845 2917 𝔐 AN HF BG RP ECM // ειχον ανα (1st sing & 3rd pl imperf) ℵ 61^{mg} lat (*habebant*) TR // εχοντα ανα (acc sing masc part *or* nom pl neut part) P 367 469 1611 2020 2050 2080 2351 2495 2846 2847 // εχοντα απο ονυχων 2344 // εχει ανα (3rd sing pres ind) 2074 // ειχεν ανα 2886 // "it was" syr^{ph,h} cop^{sa} // *lacuna* C 051 627 2030 2062. Most of these differences are barely translatable. Note that the KJV and the NIV, translating from different texts, render both of their respective Greek readings as "had." The NIV treated the present participle as what they considered the relative time, and made the relative time past. Some might translate the same participle with a present-tense English verb, which I tend to do, because John in the context is speaking in the present tense placing himself at the time he is actually seeing these things. The only reading that is truly present tense or any other tense by inflection is the present indicative form ἔχει, which no edition has followed. In NT Greek, the only verbs that tell time are those in the indicative mood, and participles are not in the indicative mood, because they have no mood. Participles do tell kind of action – continous, punctiliar or combined, but they do not tell past, present or future.

Rev 4:8b

txt αγιος *3 times* ℵ^{2} A P 61 69 94 104 201 241 459 469 506 620 632 792 911 920 922 1006 1611 1733 1773 1778 1780 1841 1852 1854 1859 1872 2019 2026 2028 2037 2042 2050 2053 2056 2057 2059 2060 2065 2067 2071 2074 2076 2080 2081 2186 2256 2286 2302 2344 2329 2351 2429 2432 2436 2495 2582 2595 2672 2681 2814 2845 2846 2886 2917 𝔐^{A} latt syr^{ph,h} cop^{sa,bo} arm eth geo slav arab-e,s^{T},w Ephr PsCaes Tert Prim Fulg Vict Apr Beat TR AN RP SBL TH ECM NA28 {\} // αγιος *9 times* 046 35 82 91 93 175 177 218 250 254 256 325 367 424 456 498 522 616 757 808 905 1424 1637 1732 1828 1849 1862 1888 2017 2048 2070 2073 2077 2382 2847 2921 𝔐^{K} arab-s^{mg} TR-cp HF BG // αγιος *8 times* ℵ* 452 // αγιος *7 times* 1678 (*contra fam*) Oec^{com} // αγιος 6 times 141 1719 1734 2020 // αγιος *twice* 2919 // αγιος *one time* 181 // αγιος *13 times* 2200 // *lacuna* C 051 0169 88 627 1384 2030 2062 2138. Wilbur Pickering says "The manuscript evidence is badly divided here, but I take it that two of the three main lines of independent transmission, including the best one, have "holy" nine times, instead of three. Surely it is more likely that 'nine' would be changed to 'three' than vice versa. In fact, try reading "holy" nine tines in a row out loud—it starts to get uncomfortable! Since in the context the living ones are repeating themselves endlessly, the "nine' is both appropriate and effective. Three 'holies' for each member of the Trinity."

Rev 4:11b

txt εισι(ν) (pres) P 35 104 241 250 254 367 424 620 757 922 1637 1732 1733 1854 1862 1888 2020 2026 2028 2037 2050 2056 2057 2059 2060 2065 2067 2073 2074 2081 2186 2286 2344 2382 2432 2436 2595 2681 2814 2919 𝔐^{A} syr^{h} cop^{sa} eth arm-c Andrew TR BG // ησαν (imperf) ℵ (A) 61 69 82 91 93 94 141 175 177 201 205 218 325 452 456 469 498 506 522 627 632 792 808 905 911 920 1006 1424 1611 1719 1734 1780 1841 1852 1859 1872 2017 2042 2048 2053 2070 2071 2073c 2076 2077 2200 2256 2351 2495 2582 2672 2845 2846 2847 2886 2917 2921 𝔐^{K} it^{ar,gig,t} vg syr^{ph} geo slav arab-e Apringius^{mss} $^{acc\ to\ Prmasius}$ Beatus ps-Ambr AN HF RP SBL TH ECM NA28 {A} // εγενοντο 2329 arm // ουκ ησαν (question- "were they not...?") 046 *f*052 1828 // "they are set in place" Tyc Fulg Prim // *omit* εισιν και 2019 2429 Varimadum Fulgentius Primasius // *lacuna* C 051 1384 2030 2062 2138. MS 1611 reads, ὅτι σὺ ἔκτισας τὰ πάντα, διὰ σου εἰσι, και διὰ τὸ θέλημά σου εἰσι και ἦσαν ἐκτίσθησαν. This reading of 1611 appears to follow the Harlkean Syriac.

Rev 5:1 TST 6

txt εσωθεν και οπισθεν A 61 69 181 1611* 1828^{c} 2057 2059 2060 2070 2081 2186 2286 2302 2329 2344 2814 2919 syr^{h} Or Cyp Cass TR-Scriv,Steph^{txt} SBL TH NA28 {\} // εσωθεν και εξωθεν P 046 *f*052 18 82 91 93 104 141 172 175 177 201 218 241 250 254 256 325 367 424 452 456 459 467 468 469 498 506 522 616 620 627 632 757 (792 εξοθεν) 905 911 920 922 1006 1424 1611^{c} 1637 1719 1732 1733 1734 1773 1780 1828* 1841 1849 1852 1854 1859 1862 1872 1888 2017 2019 2020 2026 2028 2037 2042 2048 2050 2053 2056 2065 2067 2071 2074 2076 2077 2084 2200 2256 (2351 εξ'θεν) 2382 2429 2432 2436 2495 2582 2595 2672 2681 2845 2846 2847 2886 2921 𝔐 it^{ar,gig} vg syr^{ph} cop^{bo} arm eth geo slav arab-e,s,w Hipp Or Victorinus-Pettau Apr Beat Aphraates Hilary Oec Prim Ps-Ambr TR-cp,Col,Steph^{mg} AN HF BG RP ECM // εξωθεν και εσωθεν 94 2917 // εμπροσθεν και τα οπισθεν ℵ cop^{sa} (conformed to LXX Ezekiel 2:10- τα εμπροσθεν και τα οπισω) Or // εσωθεν και εξωθεν και $^{β΄}$ οπισθεν και $^{α΄}$ εμπροσθεν 35 // εσωθεν και εξωθεν και εμπροσθεν και οπισθεν 2073 // *lac* C 051 88 1384 2030 2062 2138. The UBS textual commentary says that after codices came to be used, the terminology for scrolls seemed strange, thus the change to the Majority Text reading. Here is an example that may show how Codex A contains older readings in Revelation.

Rev 5:9
variants in part:
1.) ἠγ. τῷ θεῷ
2.) ἠγ. τῷ θεῷ ἡμᾶς
3.) ἠγ. ἡμᾶς τῷ θεῷ
4.) ἠγ. ἡμᾶς
5.) ἠγ. τῷ θεῷ ἡμῶν
6.) *omit* θεῷ *to* τῷ θεῷ in v. 10
7.) *omit* τω θεω ημας εν τω αιματι σου εκ πασης φυλης και γλωσσης και λαου και εθνους
8.) *missing/defective here*

1.) txt A syr cop$^{sa mss}$ eth arab-e,s Lach Tisch Weiss WH RC SBL NA28 {A}
2.) א 046 *f*052 35 61 69 82 91 93 141 175 177 201 218 241 256 325 367 452 456 498 506 522 627 632 757 808 905 920 1006 1424 1611 1637 1719 1732 1733 1734 1780 1841 1849 1852 1859 1872 2017 2020 2026 2037 2042 2048 2053 2057 2059 2060 2065^{mg} 2067 2071 2074 2076 2077^{c} 2138 2200 2286 2302 2351 2382 2432 2436 2495 2672 2681 2845 2846 2847 2919 2921 𝔐 cop$^{sa mss,bo}$ geo slav-b (*saved us-* arab-w) Andr^{a,p} Areth Eustr Treg vnSod Vog Bov [Merk] TR-Scriv,cp,Eras4,5;Ste,Bez,Elz AN HF BG RP TH ECM
3.) 94 104 250 254 424 459 469 616 620 792 922 1828 1862 1888 2019 2050 2073 2344 2429 2582 2595 2917 it^{ar,gig} vg arm-m Hippolytus; Cyprian Maternus Augustine Varimadum Fulgentius Primasius Beatus
4.) 2065^{txt} [has τῷ θεῷ in mg.] 2070 2186 2814 vg-harl Irenaeus$^{lat\,vid}$ TR-Eras1,2,3;Ald,Col,Ben
5.) 205 911 2077* 2256 2886 arm^{3} see 5:10
6.) 1854 (*homoioteleuton*)
7.) 2329
8.) *lac* 𝔓^{24} 𝔓^{115} C 051 88 1384 2030 2062 2081

The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσομεν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς - hēmâs, "us," they created a conflict with v. 10 where it says "you have made αὐτοὺς - "them" into a kingdom and priests, and βασιλεύσουσιν "they" will reign. As the text stands in the HF/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA28, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. he idea of a two-part responsive praise was (perhaps) first put forward by Moses Stuart in 1845. https://archive.org/details/commentaryonapoc02stua Apocalypse 5:9-10 comments p. 134 Responsive praise. Moses Stuart "A Commentary on the Apocalypse Volume 2" Andover, New York 1845. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view that the bottom of the left column of the page ends with ἠγόρασας τῷ θεῷ, (abbrev.) and the next column picks up with ἐν τῷ αἵματί. You can view the pertinent page of Codex A for yourself at this link https://manuscripts.csntm.org/manuscript/Group/GA_02 .) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image.

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

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

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

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

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

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

(5:9) And they [the 24 elders] sang a new song, saying, "You are worthy to take the book and to open its seals, because you were slain, and you redeemed _us_ to God by your blood, out of every tribe, and tongue, and people, and nation."

(5:10) [Antiphonic response by the four living creatures, perhaps joined by the great multitude of angels surrounding the throne mentioned in 5:10]: "And you made _them_ kings and priests to our God, and _they_ shall reign upon the earth."

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

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

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

Maurice A Robinson, PhD"

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

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

MAR"

Rev 5:13,14

v. 14 ζωα...ελεγον αμην	א A P 339 699^{c} 1006 1277 1611 1775 1777 1828 1841 1854 2045^{mg} 2050 2073 2254 2351 2495 2554 2582 2846 2886 syr^{h} arab-e TR AN SBL TH ECM NA28 {\}
v. 14 ζωα...λεγουσιν αμην	2053
v. 14 ζωα...ελεγον το αμην	104 205 459 582^{c} 680 922 2070 2305 2344
v. 14 ζωα...ελεγεν το αμην	172 250 424 616 1862 1888 2018 2032 2084
v. 14 ζωα...λεγοντα το αμην	201 469 2071 2845 syr^{ph} [το] cop [το]
αμην v. 14 ζωα ελεγον αμην	35* 181 254 743 808 905 1626 1678 1732 1773 1778 1876 2014 2015 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 2080 2081 2083 2186 2286 2302 2429 2432 2595 2814 2919 lat arm geo
αμην v. 14 ζωα...λεγον αμην	2033
αμην v. 14 ζωα λεγον το αμην	2196
αμην v. 14 ζωα ελεγον το αμην	046 94 241 336 582* 620 628 632 919 1424 1918f 2082 2436 2681 2917
αμην v. 14 ζωα λεγοντα αμην	61 69^{c} 522
αμην v. 14 ζωα λεγοντα το αμην	18 35^{c} 42 82 91 110 141 149 175 177 201 203 218 242 256 314 325 337 367 368 385 386 429 432 452^{c} 456 467 468 498 506 517 617 627 757 808 824 905 935 986 1072 1075 1248 1503 1551 1597 1617 1637 1719 1728 1733 1734 1740 1745 1746 1771 1774 1835 1849 1852 1864 1865 1893 1934 1948 1955 1957 2016 2017 2021 2023* 2024 2025 2035 2039 2041 2042 2048 2058 2061 2075 2077 2079 2138 2200 2323 2352 2382 2672 2821 2847 2921 HF BG RP
αμην v. 14 ζωα λεγοντα τον αμην	452*
αμην v. 14 ζωα λεγοντας το	664 1094 2258

αμην	
αμην v. 14 ζωα λεγοντες το αμην	1780 2076
αμην v. 14 ζωα οι λεγοντα το αμην	61 69* 522
αμην v. 14	93 177 792 911 920 1328 1859 1872 2027
omit	699* 2256 2329
v. 14 αμην	1626^{txt} (added in margin)
αμην v. 14 omit entire v. 14	2045* (added in margin = TR)
hiant	$\mathfrak{P}^{18}$ $\mathfrak{P}^{24}$ $\mathfrak{P}^{43}$ $\mathfrak{P}^{47}$ $\mathfrak{P}^{85}$ $\mathfrak{P}^{98}$ $\mathfrak{P}^{115}$ C 051 052 0163 0169 0207 0229 0308 88 1384 1704 2022 2030 2062 2078 2087 2091 2259 2361 2377

Rev 6:7-8

ερχου και ειδον/ιδον και ιδου $\mathfrak{P}^{24vid}$ A P *f*052 94 104 241 459 620 632 757 922 1006 1611 1637 1732 1773 1841 2019 2026 2037 2056 2057 2059 2060 2065 2074 2081 2138 2286 2382 2429 2432 2582 2595 2681 2814 2846 2917 vg^{ww,st} syr^{ph} cop$^{(sa),bo}$ arm Andrew TR-cp,Ben AN BG SBL TH ECM NA28 {B}
ερχου 8και ιδον και 2919
ερχου ειδον/ιδον και ιδου C 2053
ερχου και ιδου 1854 2020 2042 2329 2351
και ιδε και ιδου 2344
ερχου και ιδε και ιδου 046 61 69 82 91 93 141 177 218 250 254 325 367 424 452 456 498 506 522 627 792f 808 905 911 920 1424 1719 1734 1780 1828 1849 1852 1859 1862 1872 1888 2028 2048 2070 2076 2077 2138 2200 2256 2495 2845 2847 2921 $\mathfrak{M}^{K}$ it^{gig} vg^{cl} syr^{hc} (eth) Primasius Beatus HF RP
ερχου και ιδε και ειδον/ιδον και ιδου א 35 201 205 469 2067 2071 2073 2436 2672 2886 it^{ar}
ερχου και βλεπε και ειδον και ιδου TR-Scriv,Eras,Ald,Col,Ste,Bez,Elz
lac 051 1384 2030 2050 2062.

Rev 6:14

txt ελισσομενον (nom sing neut pres pass part) A C 046 35 61 69 104 177 250 254 452 506 459 757 911 922 1006 1424 1637 1733 1828 1841 1852 1862 1888 2053^{txt} 2056 2073 2286 2329 2344 2351 2382 2429 2436 2495 2846 TR-Col,cp,Ben AN BG RP SBL TH ECM NA28 {\} // ειλισσομενον P 367 424 1611 1773 2019 2028 2037 2053^{com} 2057 2060 2065 2081 2302 2432 2582 2595 2814 2919 Oec TR-*rell.* // ελισσομενος (nom sing neut pres pass part) א *f*052 82 91 93 141 175 201 218 256 325 456 469 498 522 620 627 792 808 905 920 1719 1732 1734 1780 1849 1854 1859 1872 2017 2020 2048 2067 2070^{txt} 2071 2076 2077 2138f 2200 2256 2672 2681 2845 2847 2886 2921 $\mathfrak{M}^{K}$ HF // ειλισσομενος 94 241 632 1732 2026 2042 2059^{c} 2074 2917 // ηλισομενος 113 // ελισομενος 2138 // ειλησσομενον 616 2186 // εἱλῆσθαι, εἱλιγμόν, ἀνείλϊσϊς 2070^{com} // *lac* 051 88 1384 2030 2050 2062.

Rev 9:10

ην εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι TR
εν ταις ουραις αυτων του αδικησαι 104 922
εν ταις ουραις αυτων η εξουσια αυτων αδικησαι 0207 250 424 1678 1773 1778 1828 1888 2019 2056 2057 2060 2886 vg
εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι 254 1862 2026 2028 2059 2067 2081 2286 2429 2582 2595 2814 2919 𝔐^{A} it^{ar} vg^{cl} syr^{ph}
εν ταις ουραις αυτων και εξουσιαν εχουσιν αυτων αδικησαι 2065 2432
εν ταις ουραις αυτων και εξουσιαν εχουσιν του αδικησαι 808 2681
εν ταις ουραις αυτων και εξουσιαν εχουσιν αδικησαι 1732 2037 2074
εν ταις ουραις αυτων εξουσιαν εχουσιν του αδικησαι 141 241 1719 2076 2138
εν ταις ουραις αυτων και αι εξουσια αυτων αδικησαι 1854
και η εξουσια αυτων αδικησαι cop^{bo}
και εν ταις ουραις αυτων εξουσιαν εχουσαι του αδικησαι 2329^{c}
και εν ταις ουραις αυτων εξουσιαν εχον σα̣ του αδικησαι 2329*
και εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι 2351
και εν ταις ουραις αυτων εξουσιαν εχουσιν του αδικησαι 046 61 69 82 93 94 177 201 218 325 367 452 456 469 498 506 522 620 627 632 757 905 911 920 1637 1734 1780 1849 1852 2042 2048 2070 2071 2200 2256 2329^{c}f 2382 2495 2672 2845 2847 2917 2921 𝔐^{K} syr^{h} geo arm-c slav-b AN [εχουσιν] HF BG RP
και εν ταις ουραις αυτων εχουσιν εξουσιαν του αδικησαι 2436
και εν ταις ουραις αυτων εξουσιαν εχουσιν τους ανθρωπους αδικησαι 1872
και εν ταις ουραις αυτων εξουσιαν εχουσιν αδικησαι 91 175 792 1424
και εν ταις ουραις αυτων εξουσιαν εχουσιν αυτων αδικησαι slav-a
και εν ταις ουραις αυτων η εξουσια του αδικησαι 2344
και εν ταις ουραις αυτων η εξουσια αυτων αδικησαι 𝔓^{47} 𝔓^{115vid} א A P 35 1006 1611 1841 2053 2073 2080 arm-m arab-s SBL TH ECM NA28 {\}
lacunose C 051 1384 2030 2050 2062 2846.
See footnote on 12:7.

Rev 9:12b

ερχονται δυο f052 35 181 254 2020 2026 2028 2029 2033 2044 2051 2054 2055 2057 2059 2064 2067 2068 2069 2081 2083 2186 2429 2432 2814 2919 𝔐^{A} it^{ar,gig} vg Tyc TR-Eras1,2,3,Ald,Col

ερχονται ετι αι δυο 0207 432 1876 2014 2034 2036 2043 2047 2074 2082
ερχονται ετι αι ουαι δυο 2329
ερχονται ετι και αι δυο 632^{c} 2681
ερχονται αι δυο 046* 1732 2019 2037 2038 2046 2595
ερχονται ετεραι 1626

ετι δυο ουαι ερχονται 808 1893

ερχονται ετι δυο א^{2} P 046^{c} 94 172 241 250 367 424 506 616 743 1617 1775 1777 1828 1862 1888 2015 2018 2043f 2053 2078 2084 2087 2344 2436 2495 2582 cop^{sa} (ερχονται αλλαι ουαι δυο) TR-Eras4,5;Elz,Bez,Ste,Scriv AN

ερχεται ετι δυο 𝔓^{47} א* A 18 42 61 69 82 91 93 110 141 149 175 177 201 203$^{ex\ em}$* 205 218 242 256 325 336 337 368 385 386 429 452 456 467* 468 469 517 522 582 617 620 627 628 632* 664 699 757 792 824 905 911 919 920 922 935 986*^{vid} 1006 1072 1075 1094 1248 1328 1424 1503 1551 1597 1611 1637 1719 1728 1733 1734 1740 1745 1746 1771 1774 1780 1841 1835 1849 1852 1854 1859 1864 1865 1872 1918 1934 1948 1955 1957 2016 2017 2021 2024 2025 2027 2035 2039 2041 2042 2045 2048 2058 2061 2070 2071 2073 2075 2076 2077 2079 2138 2196 2200 2254 2256 2258 2305 2351 2352 2382^{c} 2821 2824

2845 2847 2886 2917 2921 HF BG RP SBL TH ECM NA28 {\}

... ερχεται... $\mathfrak{P}^{115}$ Unfortunately, only this one word is definite.

ερχεται δυο 35 498 1704 1773 2023* 2031 2056 2060 2065 2286 2302 2382* 2672

ερχεται δευτερα104 459 680 922 $it^{h\,vid}$ (*et ecce secundum vae...* then lacuna) cop^{bo} arm1?

illeg. 241

lacuna C 051 052 88 314 1384 1617 2022 2030 2032 2050 2052 2062 2091 2846.

This variant is interesting because of the lack of grammatical agreement (concord) as pertains to number, in the majority of Greek manuscripts. That is, most manuscripts say, "**TWO** woe still **IT IS** coming." The TR has concord: "**TWO** woes still **ARE** coming." But what is most interesting is the concord of 104 459 680 922 and the Bohairic Coptic: "a **SECOND** woe **IS** coming." The Buchanan Italic manuscript h (55) (5th century) has a lacuna for the verb, but it also says "the **SECOND** woe." Yet the form δυο can still be taken to mean "second," with the word ουαι being singular. In Semitic languages there is an ambiguity between "two" and "second," Cardinal and Ordinal. But in BDF §248(3), deBrunner says "Late Greek and Latin, however, concur in this ambiguity." Thus this might be properly translated, "still a second woe is coming." This variant is mentioned In BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046* 1678 1778 2080 read "two woes are coming." Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism.
The word ετι "still / more" is a natural addition, and its addition is more easily explained than its omission.

Rev 9:13b TST 8

txt κερατων $\mathfrak{P}^{47}$ $\aleph^{2}$ A 0207 94 808 1611 1678 1732 1778 2053 2074 2080 2344 2917 $it^{ar,gig}$ vg-am,fu,tol,harl,lips[5] cop Oec Haymo Bed ps-Ambr SBL TH // τεσσαρων κερατων P 046 35 69 82 91 93 104 141 172 177 181 201 218 250 254 325 367 452 456 459 469 498 506 522 620 627 632 792f 911 920 922 1006 1424 1637 1719 1734 1780 1795 1828 1841 1849 1852 1854 1862 1872 1888 2019 2020 2028 2037 2042 2048 2057 2059 2060 2065 2067 2070 2071 2073 2076 2077 2138 2186 2200 2256f 2302 2286 2329 2351 2382 2432 2436 2495 2582 2672 2845 2886 2919 2921 𝔐 vg-cle,dem,lips[4 6] syr eth arm geo slav arab-e,s Andrew; Cyprian Tyconius Primasius Beatus TR AN HF BG RP NA28 [τεσαρων] {C} // τεσαρων κερατων 792 // τεσαρων καιρατων 2256 // τεσσαρων κερατιων 2681 // δ κερατων 1773 2056 2081 2429 2595 2814 2847 // τεσσαρων ζωων 2026 // *omit* μιαν εκ των τεσσαρων κερατων $\aleph^{*}$ – "I heard a voice from the golden altar before God" // *lac* $\mathfrak{P}^{115}$ C 051 88 1384 2030 2050 2062.

The combination of $\mathfrak{P}^{47}$ A 0207 and 052's descendants is weighty enough for me to omit τεσσαρων, especially when added to the internal considerations (below) which explain why copyists added it.

Bauer says this use of the numeral one has the meaning of "as one; with unity." Though ordinarily in that use, the numeral precedes the noun, and does not follow it as here. (The author of the apocalypse is not known for strictly following all grammatical rules.) In another place in Revelation we have one voice coming from a group of four, and that is in Rev. 6:6, "a voice in the midst of the four," and interestingly, the word "one" is not there modifying voice. The UBS Textual

Commentary on the Greek New Testament says, "The weight of the external evidence for the presence and for the absence of τεσσαρων is almost evenly balanced. Among internal considerations, on the one hand it is possible that the word was added in order to make an antithesis to φωνην μιαν and a parallelism with τους αγγελους of ver. 14; on the other hand it is possible that the word was accidentally omitted in transcription because of a certain similarity with the following κερατων. In view of such considerations a majority of the Committee thought it best to include the word in the text, but to enclose it within square brackets. Among the singular readings the omission of μιαν...κερατων in א* is noteworthy." The antithesis they are talking about is that the word "one" according to Bauer, means, "as one, in unity," which seems to require the mention of or the pointing out of more than one source for the one voice, and so thus the addition of the word "four." I think the omission of μιαν ('one') in א* with the genitive clause following it signifies that the original scribe associated the א* with the clause after it, as I said earlier. I suppose there is some possibility that this whole sentence could be translated, "And I heard a voice, one of the horns of the golden altar before God..."

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

The Arabic text in Walton's Polyglot reads "a voice from one of the angels of the golden altar."

Rev 9:21

txt φαρμακων $\mathfrak{P}^{47}$ $\mathfrak{P}^{115}$ א C 18 69 82 172 175 424 456 467 468 792 616 911 920 1006 1611 1841 1852 1854 1859 1862 1888 2017 2042 2070^{comp} 2084 2138 2256 $\mathfrak{M}^{K}$ cop^{bo} Andrew^{c} Areth HF SBL TH NA28 {\} // φαρμακιων A P 046 104 181 459 469 922 (1828 *infra*) 2019 2060 2073 2080 2302 2329 2344 2351 Andrew^{bav*} // φαρμακειων 35 94 241 256 367 757 1678 1732 1733 1778 2017 2019 2020 2053 2059 2065 2070^{txt} 2074 2081 2186 2432 2436 2814 $\mathfrak{M}^{A}$ syr^{ph,h} cop$^{sa^{mss}}$ arm Andrew$^{a,bav^{c},p}$ TR AN BG RP // "divination" arm4 // "potions of sorcery" cop^{bo} // "adultery" cop^{sa¼} // *omit* ουτε εκ των φαρμακων αυτων 627 (1828 but φαρμακιων added at end) it^{ar} cop$^{sa^{ms}}$ arm2 Cyp Tyc1 // *lac* $\mathfrak{P}^{85}$ 051 88 1384 2030 2050 2062. This Greek word φάρμακον - phármakon is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. The UBS committee says they chose the reading φαρμάκων "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φαρμακ(ε)ιων, which occurs in 18:23 and Gal. 5:20, than vice versa."

Rev 10:7

τους εαυτου δουλους τους προφητας A C P *f*052 35 254 1611 1773 1854 2020 2026 2028 2056 2057 2059* 2060 2065 2073 2081 2286 2351 2429 2432 2595 2886 2919 $\mathfrak{M}^{A}$ Oec ps-Ambr (*per servos suos prophetas*) SBL TH ECM NA28 {\}
τους αυτου δουλους τους προφητας 61 69 2019 2074
τους εαυτου δουλους και τους προφητας $\mathfrak{P}^{47}$ $\mathfrak{P}^{85vid}$ א 2329 2344
τους δουλους αυτου τους προφητας (see Am. 3:7 LXX) 046 82 91 93 104 141 175 201 218 241 250 325 367 424 452 456 459 469 506 620 627 632 757 808 911 920 1006 1424 1637 1719 1734 1780 1795 1828 1841 1849 1852 1859 1862 1872 1888 2017 2042 2048 2070

2071 2076 2077 2138 2200 2256 2382 2495 2582 2672 2681 2845 2847 2921 𝔐^{K} TR-cp,Steph^{mg} AN HF BG RP
τοις δουλοις αυτου τοις προφηταις 94 498 792 922 2917
τοις εαυτου δουλοις τοις προφηταις 743 2037 2055 2064 2067 2436 2814 TR-Scriv,Eras,Ald,Col,Bez,Elz,Ben,Steph^{txt}
τοις αυτου δουλοις τοις προφηταις 1732
τους δουλους μου τους προφητας 177
τους δουλους τους προφητας 522
τους προφητας δουλους αυτου Primasius (*per prophetas servos suos*)
servis suis prophetis "to his servants the prophet" it^{gig}
per servos suos Tyc3
lac 𝔓^{115} 051 0207 88 337 1384 1626 1893 2022 2030 2032 2050 2052 2062 2091 2846.

Rev 10:8
txt το βιβλιον A C 61 69 1006 1424* 1611 1841 1854 2053 2582 it^{ar,gig,t} vg cop^{sa,bo} eth Beat Prim ps-Ambr Tyc SBL TH ECM♦ NA28 {\} // το βιβληδαριον 046 680 // το βιβλιδαριον 046f f052 35 82 91 93 104 141 175 177 201 218 241 250 325 367 424 452 456 469 498 506 522 620 627 632 680f 757 792 808 911 920 922 1424^{c} 1637 1719 1732 1734 1773 1780 1795 1828 1849 1852 1862 1872 1888 2019 2037 2042 2048 2065 2070 2071 2073^{c} 2074 2076 2077 2138 2200 2256 2286 2382 2429 2432 2436 2495 2672 2681 2845 2847 2886 2921 𝔐^{K} AN HF BG RP // το βιβλαριον 2329 // το βιβλαριδιον א P 94 254 2026 2028 2056 2057 2059 2067 2073* (2081 -ρειδιον) 2344 2351 2595 2814 2917 2919 syr^{ph} TR ECM♦ // βιβλιδριον TR-Ald,Eras3^{mg},4^{mg},5^{mg} // *lac* 𝔓^{47} 𝔓^{85} 051 1384 2030 2050 2062 2350 2377 2846 2924.

Rev 11:12b
txt ηκουσαν (3rd pl) א* A C P 177 250 429^{c} 456 467* 2053 2067 2256 2344 2429 2921 vg syr^{ph,h} slav arab-e Chrys Tyc.3 TR SBL TH ECM♦ NA28 {B} // ακουσονται (3rd pl fut mid) f052 2020 2329 // ηκουσα (1st sg) 𝔓^{47} א^{2} 046 18 35 61 69 82 91 93 94 104 141 172 175 181 201 218 241 254 256 325 367 424 429* 452 456 459 467^{c} 468 469 498 506 522 616 620 627 632 757 792 808 911 920 922 1006 1424 1611 1637 1719 1732 1733 1734 1773 1780 1795 1828 1841 1849 1852 1854 1859 1862 1872 1888 2017 2019 2026 2028 2037 2042 2048 2056 2057 2059 2060 2065 2070 2071 2073 2074 2076 2077 2081 2084 2138 2186 2200 2286 2302 2351 2382 2432 2436 2495 2582 2595 2672 2681 2814 2845 2846 2847 2886 2917 2919 𝔐 it^{ar,gig} syr$^{h^{mg}}$ cop^{sa,bo} arm eth^{ms} geo arab-s Andrew; Tyconius Beatus TR-cp,Ben AN HF BG RP ECM♦ // *lac* 𝔓^{115} 051 88 1384 2030 2050 2062 Prim Auct Vict. The UBS commentary: "Not only does the weight of external evidence favor ἤκουσαν, but since the Seer constantly uses ἤκουσα throughout the book (24 times), copyists were more likely to substitute ἤκουσα for ἤκουσαν than vice versa."

Rev 12:18

txt εσταθη (3rd person) $\mathfrak{P}^{47}$ א A C 61 469 792 1732 1828 1854 1888 2065 2073 2256 2344 2351 2432 2846 2886 $it^{ar,gig}$ vg syr^{h} arm-c eth geo slav arab-w Cass $Origen^{dub}$; Vict-Pett Beat Prisc Ambrosiast Tyc Prim Haymo TR-Ald SBL TH ECM♦ NA28 {B} // εσταθην (1st person) P 046 051 *f*052 35 69 82 91 93 94 104 141 177 201 218 241 250 254 325 424 452 456 498 506 522 620 632 757 808^{c} 911 922 1006 1424 1611 1637 1719 1734 1773 1780 1795 1841 1849 1852 1872 2019 2026 2028 2037 2042 2048 2053 2056 2057 2059 2060 2067 2070 2071 2073 2074 2076 2077 2081 2138 2200 2286 2329 2382 2429*vid* 2436 2582 2595 2672 2681 2814 2845 2847 2917 2919 2921 𝔐 vg^{mss} $syr^{ph,hms}$ $cop^{sa,bo}$ arm-m arab-e,s Andrew Areth TR AN HF BG RP ECM♦ // εστη 367 808* 2495 // *lac* 1384 2030 2050 2062. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as Chapter 12 verse 18 in this context, or places this sentence in Chapter 13:1. Thus, since the TR, and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says, "The latter reading appears to have arisen when copyists accommodated ἐστάθη to the first person of the following ειδον." In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. It has just said in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast, which later in 13:7 of this chapter makes war on the saints and conquers them.

Rev 13:10b
αποκτανθηναι αυτον (aor inf pass) A SBL NA28 {B}
αποκτενεῖ 1828 2038 it^{gig} Pacian Beatus
αποκτείνει syr^{ph}
αποκτενεῖ αυτον 2048 cop^{sa,bo}
αποκτενει δει αυτον C P (no accents)
αποκτενεῖ δει αυτον (fut ind act) 35 94 104 205 757 1778 2019 2020 2042 2059 2081 2186 2329 2814 it^{ar} vg Ir^{lat} Andr; Prim TR BG RP TH
αποκτένει δει αυτον (pres ind act) 046 922 1888 2073^{txt} 2080 2351
αποκτινει δει αυτον 1678^{vid}
αποκτείνει δει αυτον (pres ind act) ℵ 1611* 2074 2344 syr^{h} Iren^{arm}
αποκταίνει δει αυτον (pres ind act) 051* (sic)
αποκτεννει δει αυτον (pres ind act) 424 911 1006 1841 1854 1862 AN [αποκτεννει]
αποκτεινη δει αυτον 241 *then omit* εν μαχαιρηw
αποκταινεῖ δει αυτον 2060 2436
αποκτενειν δει αυτον (infinitive) 2053
αποκτεμνει δει αυτον 2065
απ̣_____ δει αυτον 𝔓^{47}
δει αυτον αποκτανθηναι (*and omit following* εν μαχαιρῃ αποκτανθηναι) 051^{mg} 82 175 456 469 627 792 920 1852 1859 2017 2070 2073^{mg} 2138 𝔐^{K} HF
lac 𝔓^{115} 1384 2030 2050 2062.
Si quis eum gladio occiderit in gladio occidetur "If anyone will have killed, he will be killed with the sword." Beat
Si quis gladio interficit gladio interficietur "If anyone kills with the sword, he will be killed with the sword." it^{gig}
Si quis gladio occiderit oportet eum in gladio occidi "If anyone will have killed with the sword, with the sword he himself should be killed." Iren
Et qui gladio occiderit oportet eum eum gladio occidi "And in what manner someone kills with the sword he himself should be killed wth the sword." vg ps-Ambr
"And because he has killed with the sword, he should die by the sword." eth
"And whoever will have killed with the sword may be killed with the sword." arab
"However he will kill, they will kill him with the sword." cop^{sa,bo}
"If someone has killed with the sword, he should be killed with the sword." syr^{h} arm4
"If anyone has killed with the sword, he should be killed with the sword." syr^{ph}
It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading.

This is a passage where the accents make a difference, between the verb tenses. Many of the minuscules have accents.

The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be αποκτανθηναι αυτον, supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the *lex talionis*)."

Rev 13:13

ινα και πυρ ποιη εκ του ουρανου καταβαινειν εις A C 1611 1778 1841 2020 Ath Bas Clem SBL TH ECM♦ NA28 {\}
ινα και πυρ ποιηση εκ του ουρανου καταβαινειν εις 1678 2080 2344
ινα και πυρ ποιει εκ του ουρανου καταβαινειν εις 1006 2582 2846
ινα και πυρ ποιη εκ του ουρανου καταβαινειν επι 469c
ινα και πυρ ποιει εκ του ουρανου καταβαινειν επι 469*
ινα πυρ ποιη εκ του ουρανου καταβαινειν εις 2053txt (comm επι)
ινα πυρ ποιη καταβαινειν εκ του ουρανου εις 2042
ινα πυρ ποιει καταβαινειν εκ του ουρανου εις 2919
ινα και πυρ ποιη καταβαινειν εκ του ουρανου εις א 2065 2081* 2429 2432 2814 TR
ινα και πυρ ποιη καταβαινη εκ του ουρανου επι 2067
ινα και το πυρ ποιη καταβαινειν εκ του ουρανου εις 2057
ινα και πυρ ποιη καταβαινειν εκ του ουρανου... επι 2028
ινα εν πλανη ποιη πυρ εκ του ουρανου καταβαινειν εις 1732 2037 2074
_____η καταβ̣α̣_____ 𝔓115
ινα και πυρ ποιει καταβαινειν εκ του ουρανου εις P 2026 2595 ECM♦
ινα και πυρ ποιει καταβαινειν εκ του ουρανου επι 2073 2076
ινα και πυρ ποιει καταβαινειν εκ των ουρανων εις 2060 2286*
ινα και πυρ ποιη καταβαινειν εκ των ουρανων εις 2286c
ινα και πυρ ποιει καταβαινειν εκ του ουρανου 051 911 (*omit* εις την γην)
ινα και πυρ ποιη καταβαινειν εκ του ουρανου 2056 (omit εις την γην)
και πυρ ινα εκ του ουρανου καταβαινη 35 808 (*omit* εις την γην)
και πυρ καταβαινη εκ του ουρανου εις 2886
ινα και πυρ ποιηση καταβαινειν εκ του ουρανου εις 254 1773 2081c
ινα και πυρ ποιησει καταβαινειν εκ του ουρανου εις 2329
ινα και πυρ ποιηση εκ του ουρανου καταβηναι εις 424 1862
ινα και πυρ ποιηση καταβηναι εκ του ουρανου εις 1828
ινα και πυρ ποιηση εκ του ουρανου καταβηναι εις 250 1888
επι την γην πυρ εκ του ουρανου καταβαινειν 792 (επι την γην *prior*)
πυρ ινα εκ του ουρανου καταβαινη επι 61 69
ινα και πυρ ποιη καταβαινην εκ του ουρανου εις 2059
ινα και πυρ ποιηση εκ του ουρανου καταβηναι επι 𝔓47
ινα και πυρ καταβαινει εκ του ουρανου εις 2019
ινα και πυρ εκ του ουρανου ποιηση εις την γην καταβηναι 1854
και πυρ εκ του ουρανου ινα καταβαινη επι 141
και ινα πυρ εκ του ουρανου καταβαινη επι 2681
και πυρ ινα εκ του ουρανου καταβαινει εις 2351
και πυρ ινα εκ του ουρανου καταβαινει επι 046 104 522 620 627 922 1424 2048 2071 2672 2921
και πυρ ινα εκ του ουρανου ινα καταβαινει επι 1719
και πυρ ινα εκ του ουρανου καταβαινη εις AN
και πυρ ινα εκ του ουρανου καταβαινη επι 82 91 93 94 175 177 201 325 367 452 456 498 506 632 757 905 920 1637 1734 1780 1849 1852 1859 1872 2017 2070 2077 2138 (2200) 2256 2377 2382 2436 2495 2845 2847 2917 HF BG RP
και ινα πυρ εκ του ουρανου καταβαινη επι 241
lac 218 1384 2050 2062 2350 2924.

Rev 13:14 TST 9

πλανα $\mathfrak{P}^{47}$ $\mathfrak{P}^{115vid}$ א A C P 046 61 69 94 104 172 181 205 241 250 254 256 336 367 424 432 459 582 616 620 628 632^{c} 680 743 792 911 920 922 1006 1611 1678 1732 1773 1775 1777 1778 1828 1841 1854 1859 1862 1872 1876 1888 2014 2015 2018 2019 2020 2026 2027 2028 2029 2031 2033 2034 2036 2037 2038 2042 2043 2044 2046 2047 2051 2053 2054 2055 2056 2057 2059 2060 2064 2065 2067 2068 2069 2070 2074 2078 2080 2081 2082 2083 2084 2087 2091 2186 2256 2286 2302 2305 2329 2344 2351 2429 2432 2436 2495 2582 2595 2681 2814 2846 2886 2917 2919 latt syr cop arm eth arab-e,s,w Or TR AN SBL TH ECM NA28 {\}

πλανα τους εμους 051 18 35 42 82 91 93 110 141 149 175 177 201 203 218 242 314 325 337 368 385 386 429 452 456 467 468 469 498 506 517 522 617 627 632* 664 699 757 808 824 919 935 986 1072 1075 1094 1248 1328 1424 1503 1551 1597 1617 1637 1704 1719 1728 1733 1734 1740 1745 1746 1771 1780 1795 1835 1852 1864 1865^{hes} 1893 1934 1948 1955 1957 2016 2017 2021 2023^{txt} 2024 2025 2039 2041 2045* 2048 2071 2073 2075 2076 2077 2079 2138 2196 2200 2254 2258 2352 2377 2382 2672 2845 2921 $\mathfrak{M}^{K}$ geo slav-b Areth TR-cp HF BG RP

πλανα και εμους 2061 (cf. Matt. 24:24; Mk. 13:22)

πλανα τους ανθρωπους 1849 2035

lac 88 218 1384 1626 1774 2022 2030 2032 2050 2052 2062 2350 2924.

The HF BG RP editions limit the beast's deception to "my own people," with John speaking. Notice that the usual triumvirate 82, 627, 920 is split up here. This is a definitely wrong Majority Text reading. Though it is not as far out as it might at first seem, when you consider Daniel 11:33,34. Yet the Daniel allusion may indicate that this variant in 051 is a harmonization to Daniel.

Rev 13:16b

δωσιν αυτοις א^{2} A C P 046 69 172 181 254 424 616 757 1854 1862 1888 2019f 2020 2059 2080 2081 2084 2351 2382 2436 2595 2919 cop^{sa} BG SBL TH ECM NA28 {\}
δωσιν εαυτοις 1828
δωσιν εν αυτοις 1611
δωση αυτοις 051 2065 2073 2286^{c} 2302 2329 Hipp TR
δωσιν αυτω א* 1678 1778 2344
δωσει αυτοις 2053 2060 2814
δωσειν αυτοις 2186
δωσει αυτοις 2053 2056 2286* 2814
δωσωσιν αυτοις 82 93 104 175 177 459 469 522 620 922 1424 1719 1734 1852 2074 2138 2200 2256 2845 2921 HF RP
δωσωσιν αυτους 452 506
δωσουσιν αυτοις 91 94 241 456 2067 2070 2377 2681 (fut act ind) AN
_____ αυτοις $\mathfrak{P}^{47}$
δωσωσιν 792 808
δωσιν 2042
λαβωσιν 911 1006 1841 2429 2432 2582 2846 geo Prim Vict
lac $\mathfrak{P}^{115}$ 88 1384 2030 2050 2062

The TR has the verb “give” in 3rd person singular, δωσῃ, 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 αὐτοις, is unusual Greek, and there are really only two options as to how to make it intelligible as it is.

Option 1, the word αὐτοις is a contraction of ἑαυτοις, and means "they give themselves." This is the way the scribe of ms. 1828 saw it, which reads δωσιν ἑαυτοις, and this is certainly a real possibility. The ambiguity of αὐτοις with αὑτοις (ἑαυτοις) is a common textual variant in Revelation that I have seen. Remember, the uncials and papyri did not have breathing marks. So, αὐτοις, 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 αὐτοις as a contraction of ἑαυτοις. And it is possible that his exemplar had the long form ἑαυτοις.

Option 2, is what M. Black, in *An Aramaic Approach to the Gospels and Acts*, pp. 126-128, would call an Aramaism, and be a "third person plural impersonal" and the meaning be similar to what the Philoxenian and Harklean Syriac read, "they be given" or "they receive." An Aramaism is an unusual and rare occurrence, and I think the burden of proof that it is occurring, is on the one saying it is.

In *The Morphology of Koine Greek As Used in the Apocalypse of St. John: A Study*, G. Mussies states, "The 3rd person singular is the category which is used when the verb is impersonal," p. 232. Regarding 3rd person plurals as passives in Revelation, Steven Thomson in his book, The Apocalypse and Semitic Syntax, Cambridge, he says on p. 21 that there are two instances: in 2:24 and 8:2. He says the ὡς λέγουσιν in 2:24 means "what is called" the deep things of Satan. (I disagree with this. I translate it as follows: ' "the deep things of Satan," as they say.' In 8:2 the Greek text says ἐδόθησαν αὐτοῖς which is already passive. His example is from a Coptic text! Thomson does not mention this situation in 13:16. But I say, there were many, many opportunities for the proposed Aramaism to show up in Revelation, and it did not; so why must this here be such an example? I say this is not such, and I am saying here that the subject of this verb is the recipients, because 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 repsonsible 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 repsonsible for doing it.

Rev 15:3

txt εθνων A P 046 051 35 61 69 82 88 91 93 104 110 141 172 175 177 181 201 205 218 241 242 250 254 314 325 336 367 385 424 432 452 456 459 498 506 522 582 617 620 627 628 632 664 680 757 792 808 824 905 919 922 986 1075 1094 1424 1637 1678 1719 1732 1733 1734 1778^{mg} 1780 1828 1849 1852 1854 1859 1862 1872 1876 1888 1934 1955 1957 2014 2015 2016 2017 2018 2019 2020 2022 2023 2024 2026 2028 2029 2032 2033 2034 2035 2036 2037 2038 2041 2042 2043 2044 2045 2047 2048 2053 2054 2056 2057 2059 2060 2062 2067 2070 2073^{txt} 2074 2075 2077 2080 2081 2138 2200 2256 2286 2329 2344 2350 2382 2429 2436 2495 2582 2595 2672 2681 2814 2821 2845 2846 2847 2886 2919 2921 2924 𝔐 it^{gig} syr^{hmg} geo slav arab-s Cyprian Pseudo-Cyprian Ambrose Andrew Beatus Arethas TR-cp,Ben AN HF BG RP TH ECM NA28 {B} // παντων των εθνων it^{h} arm eth Primasius // αιωνων (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4) 𝔓^{47} א C 94 469 911 1006 1611 1778^{txt} 1841 2065 2073^{mg} 2076 2254^{txt} 2258 2432 2582 2846 2917 it^{ar,c,dem,div,haf} vg syr^{ph,h} cop^{sa} arab-e Bede Pseudo-Ambrose Haymo SBL // αιωνων και των εθνων 2082 cf. 20:10, (arm^{2vid} +βασιλευς) // "over all" arm^{Y} // ἁγιων Victorinus-Pettau Tyconius Apringius Cassiodorus TR // *lacuna* 88 1384 1626 1774 1955 2030 2032 2050 2052 2351 2377 2924. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided. The UBS textual comentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed [and which are only copies of the TR]) appears to have arisen from confusion of the Latin compendia for *sanctorum* (*sctorum*) and *saeculorum* (*sclorum* [=αἰώνων]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassiodorus."

Rev 15:6

txt λίνον 91 250 1006 1094 1734 1841 1862 1876 1888^{txt} 2028 2029 2043 2044 2048 2054 2059 2073^{txt} (2074 λίNON) (2079 λί νον) 2081 2082 2083 2814 vg-cle TR AN HF BG RP SBL TH♦ ECM NA28 {\} // λινον P 051 82 181 627 1778^{txt} 1854 1934 2033 2302 2847 2886 2919 2921 vg^{cl} syr^{ph,h} cop^{bo} arm Tyc Prim Andrew Arethas // λῖνον 35 149 172 241 256 368 386 432 468 616 743 808 824 1075 1328 1503 1551 1597 1611 1617 1637 1732 1733 1740 1745 1746 1771 1778^{txt} 1865 1888^{com} 1893 1894 1948 1957 2017 2020^{txt} 2023 2025 2035 2037 2041 2046 2057 2067 2070^{com} 2076 2084 2200 2258 // λῖνον 986 2055 // λϊν^{ον} 1678 // λϊνον 2064 // λινὸν 18 93 141 177 203 337 429 452 467 469 617^{txt} 628 680 920 922 1424 1719 1835 1849 1852 1859 2021 2022 2026 2027 2038 2039 2042 2058 2060 2065 2070^{txt} 2138 2302^{txt} 2286^{txt} 2349 // λΐνον 664 1352 2033 2034 2036 2043 2047 2075 2077 2196? // λΐνον or λΐνον 2254 2846 // λϊνὸν 205 582 2045 2058^{txt} 2917 // λϊνόν 2071 // λὶνὸν 617 2305 // λεῖνον 1248? //λινουν 𝔓^{47} 046 61 69 94 254* 498 617^{com} 1704 1773 1828 2019 2031 2056 2073^{com} 2078 2254^{com} 2436 2917 it$^{ar,gig,(h)}$ // λῖνον 757 1072 1248$^{ex\ em.}$ 1728 2061 // λινους א // λινου 2329 // λϊὶ 2091 2595 // λΗνον 792 // ληνον 104^{Gr} 459^{Gr} // ληὶ 2256 // λινω 2495 // λιθον A C 104^{Lat} 242^{mg} 254^{c} 459^{Lat} 743^{mg} 1778^{mg} 2020^{mg} 2053 2062 2080 it^{c,dem,div,haf} vg-am,fu,demid,tol,lipss syr^{hmg} Rheims ps-Ambr Andrew Oecumenius Bede WH TH♦ // ληνον η λιθον 2286^{com} // λινουν η λιθον *schol.* Andr Areth // χρυσος η λιθος διαφανης Areth Schol^{ms} "tenous" or "filmy" stone // *neither* cop^{sa} eth Cass // *omit* ενδεδυμενοι λινον καθαρον λαμπρον και περιεζωσμενοι περι τα στηθη ζωνας χρυσας 1854 // *lac* 𝔓^{115} 88 1384 2030 2050 2186 2351. The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads *lapide*, "stone." The Greek witnesses reading λινον (only a small fraction of them cited here) do not agree as to its accent and spelling. They show a very wide variety thereof. Several minuscules show knowledge of the λιθον reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt"- 2051, 2064, 2067). Hoskier points out Ezekiel 28:13-14, where that cherub is described to be dressed in stone. So perhaps A and C harmonized to Ezekiel. There are several instances of Apocalypse manuscripts harmonizing to Daniel or to Ezekiel. Ezekiel chapter 28: "13 You were in Eden, the

garden of God; every precious stone was your covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tabrets and of your pipes was in you; in the day that you were created they were prepared. 14 You were the anointed cherub that covers..." Oecumenius appears completely unaware of the λίνον variant, and knows only λιθον, and comments at length about these angels' clean bright stone dress. He says angels were dressed in linen, or stone of various value, depending on their power and rank. In minuscule 2305's scholia, Oecumenius says: εκ τουτου του ναου ἐξελευσεσθαι φησι τους ἀγγελους ἐνδεδυμενους λῖνον ἢ λῖθον καθαρον· καθα τινα ἐζωσμιαν τα στηθη· της φυσεως δυνατον και καθαρον το τιμιον, και το ἐν ταις διακονιαις ἀνεμποδισταις. Oecumenius, in his scholii only, says "τὸ δε ἐνδεδύσθαι τοὺς ἀγγέλους λίθον καθαρὸν λαμπρὸν· δεῖγμα τυγχάνει τῆς τιμίας αὐτῶν καὶ καθαρᾶς καὶ εἰς τὸ καλὸν παγίως ἐχούσης φύσεως· ἢ ἄρα τὸν χριστὸν ἐνεδέδυτο λίθος γὰρ ὁ κύριος παρὰ τῆς θείας ὠνόμασται γραφῆς, ὡς παρὰ ἡσαΐα (xxviii. 16): > ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιὼν λίθον, πολυτελῆ ἐκλεκτόν < καὶ παρὰ τῷ προφήτη (Psa. cxvii. 22): > λιθὸν ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες· οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας <· τοῦτον ἐνδεδύσθαι τὸν λίθον, καὶ ὑμῖν ὁ σοφώτατος παῦλος παραινεῖ (Rom. xiii. 14): > ἐνδύσασθαι τὸν λίθον ἡμῶν ἰησοῦν χριστὸν καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιείσθε εἰς ἐπιθυμίας·< ἔξω γὰρ πάσης ἐπιθυμίας ψυχοβλαβοῦς ὁ τοῦτον ἐνδεδυμένος· αἱ δέ γε ζῶναι κ.τ.λ." (Note that Oecumenius says for Romans 13:14, "Put ye on our STONE, Jesus Christ"! So maybe he had a stone-dress obsession.) See Arethas' and Andrew's scholii in 2070 and 250: "ἐνδεδυμένοι λινουν (al. λινον) ἢ λίθον καθαρόν· καθά τινα τῶν ἀντιγράθων ἔχουσι, διὰ τὴν τῆς φύσεως αὐτῶν καθαρότητα· καὶ τὴν πρὸς τὸν ἀκρογωνιαῖον λίθον (+χριστον 250) ἐγγυτητα (+ και των ἀρετων την λαμπροτητα 250)" They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says, χρυσος ἡ λιθος διαφανης, "golden, transparent stone."

Some points to consider: 1. The wide variety of spelling and punctuation of the λινον variant makes it suspect. 2. The reading λιθον is certainly the more difficult reading, more likely to prompt revision, as the 046 stream is famous for. 3. Perhaps the reading "clean bright linen" is a harmonization to the gospels' description of angels on earth, and to the description of the armies of heaven elsewhere in Revelation, like 19:14. Or perhaps to 19:8, where the βύσσινον λαμπρὸν καθαρον represents the righteous acts of the saints. Interesting that in both other instances of Revelation of bright clean linen, it is not the word λινον but βυσσινον. All the other instances of linen in Revelation are the word βυσσινος (18:12,16; 19:8,8,14), and in the gospels and Acts, σινδων (Mt 27:59; Mk 14:51,52; 15:46,46; Lk 2:53) and not λινον. The word λινον is used once in the gospels (Mt 12:20), but for "wick," as in "a smoldering wick he will not snuff out." In GA 2305 can be found: εκ τουτου του ναου εξελευσεσθαι φησι τους αγγελους ενδεδυμενους λῖνον ἢ λῖθον καθαρον· καθα τινα ἐεζωσμιαν τα στηθη· της φυσεως δυνατον και καθαρον το τιμιον, και το εν ταις διακονιαις ανεμπδισταις.

Rev 16:16

αρμαγεδων ℵ A 051 35 94 250 254 367 424 620 632 757 922 1006 1384 1637 1678 1732 1841 1888 2019 2028 2037 2056 2057 2059 2060 2067 2070 2073 2286 2344 2382 2429 2432 2436 2582 2595 2681 2846 2886 2917 2919 lat> syr^{h} cop arm eth slav-a arab-e,s,w Beatus Oec^{mss} TR-cp
Ἀρμαγεδών BG TH
ἁρμαγεδων 172 432 911 2018 2020 2023^{com} 2081* 2329 vg^{mss} Andr
ἁρμαγεδών 2080
Ἁρμαγεδών AN RP SBL ECM NA28 {\}
ἁρ μαγεδων Har Magedōn 1862
ἀρμαγεδων 104 241 1248 1328 1503 1733 1778 1957 2023^{txt} 2026 2036 2814
ἀρ μαγεδων 1771 2302
ἀρ μαγε Δών 2286
αρμεγεδων 2028 2033 2044 2054 2069 2083 2186
αρμαγεδδων 2049 2081^{c} Prim TR-Eras5
Ἀρμαγεδδών TR-Scriv,Eras1-4,Col,Bez,Elz,Ste
αρμεγεδδων 2029
αρμεγηδων 2054
αρμεγεδων 2186
αρμεγεδδων 2029
ἀρμαγεδῶ 2091
αρμαγεδον 2065
αρμαγεδωμ 205 206 2045 TR-Aldus
Ermagedo it^{gig}
ἀρμαγεδῶ 2091 it^{gig}
Hermagedon vg-am,st,ww
Harmagedon vg^{mss}
Armagedon vg-cle,demid,lips^{5}
Ermagedon vg-lips4,6
Magedon vg-fu
μαγεδων 82 91 93 141 175 177 201 325 452 456 469 498 506 522 627 792 808 920 1424 1719 1734 1780 1795 1849 1852 1859 1872 2017 2042 2048 2071 2074 2076 2077 2138 2200 2256 2495 2845 2847 2921 (abt. 80 minuscules) 𝔐^{K} vg^{mss} syr^{ph,hmg} cop^{bomss} geo slav-b Tyc2½
Μαγεδών HF
μαγε δὼ ν’ 2200
μαγεδδων 046 1611 2053 2062 Tyc.2½ Oec^{txt}
μαγεδωδ 1828
μαγιδων 2015
μακεδδων 61 69
omit τον καλουμενον εβραιστι αρμαγεδων *and read* των ωδων 1854

ϫⲉ ⲁⲣⲙⲁⲕⲉⲇⲱⲛ cop^{sa}

ϫⲉ ⲉⲣⲙⲁⲕⲉⲇⲱⲛ cop^{bo}

lacunose 𝔓^{43} 𝔓^{47} C P 052 0163 88 218 1626 1774 2030 2032 2050 2052 2351 2377 2924

The reading of minuscule 1862, Har Magedōn, is probably correct for Hebrew, for "Mountain of Megiddo," a frequent battleground throughout the ages because of a strategic pass, and the plain below it. II Chron. 35:22; Judges 1:27

Rev 16:17a TST 10

txt ο εβδομος $\mathfrak{P}^{47}$ A 046 61 69 82 91 93 94 104 141 175 177 201 241 256 325 452 459 469 498 506 522 620 627 632 792 911 920 922 1006 1424 1611 1719 1734 1780 1795 1841 1849 1852 1859 1872 1888 2020 2048 2053 2070^{c} 2071 2076 2077 2080 2138 2200 2256 2350 2495 2582 2672 2845 2846 2917 2921 vg-am,fu,tol,lips^{5} syr^{h} cop^{sa} AN HF RP SBL TH ECM NA28 {\} // ο ζ 456 808 1778 // οτε א*// εκδομος 2062 // ο ζ αγγελος א^{2} 35 250 424 1678 2017 2059 2074 2081 2429 2595 cop^{bo} // ο εβδομος αγγελος (051 αγελος) 172 181 254 367 616 757 1384 1637 1732 1733 1773 1828 1854 1862 2019 2026 2028 2037 2042 2056 2057 2060 2065 2067 2073 2186 2286 2302 2329 2344 2382 2432 2436 2681 2814 2847 2886 2919 vg-cle,demid,lips4,6 it^{gig} Beat Prim Tyc.3 arm eth geo slav-a arab-e,s,w TR BG // ὁ αγγελος εὐδομος 2084 2256 2436 // ο αγγελος εβδομος syr^{ph} // *omit* και ο εβδομος εξεχεε την φιαλην αυτου εις τον αερα 2070* (h.a. και - και) // *lac* $\mathfrak{P}^{43}$ C P 0163 88 218 1626 1774 2030 2032 2050 2052 2351.

Rev 16:17b TST 11

txt επι א A 046 18 82 94 104 141 172 175 177 201 241 250 325 367 424 452 456 459 467 468 469 498 506 522 616 620 627 632 792 911 920 922 1006 1424 1611 1678 1719 1734 1778 1780 1795 1828 1841 1849 1852 1859 1862 1872 1888 2017 2020 2048 2071 2076 2077 2080 2084 2138 2200 2256 2344 2495 2582 2672 2681 2845 2846 2847 2917 2921 AN HF RP SBL TH ECM NA28 {\} // εις 051 35 61 69 181 254 757 1384 1637 1732 1733 1773 1854 2019 2028 2037 2042 2053 2056 2057 2059 2060 2062 2065 2067 2070^{c} 2073 2074 2081 2186 2286 2302 2329 2350 2382 2429 2432 2436 2595 2814 2886 2919 TR BG // *omit* και ο εβδομος εξεχεε την φιαλην αυτου εις τον αερα 2070* (h.a. και - και) // *lac* $\mathfrak{P}^{43}$ $\mathfrak{P}^{47}$ C P 0163 88 218 1626 1774 2030 2032 2050 2052 2351.

Rev 16:17d TST 12 x 2

txt ναου $\mathfrak{P}^{47}$ A 61 69 911 1006 1611 1678 1778 1841 2053 2062 2065 2080 (2329 *after* θρονου) latt syr cop$^{sa,bo^{mss}}$ eth geo slav-a arab-e,s^{mg} Prim Beat ps-Ambr SBL TH ECM NA28 {A} // ναου του θεου א // ουρανου 051* 94 181 241 254 632^{c} 792 1384 1732 1773 1780 1828 1854 2019 2026 2028 2037 2042 2056 2057 2059 2060 2074 2081 2186 2286 2302 2344 2595 2681 2814 2917 2919 $\mathfrak{M}^{A}$ arab-s Andrew TR-Eras1,2,3;Col // ουρανου μεγαλη 2436 // ναου του ουρανου 046 051^{c} 18 35 82 91 93 104 141 172 175 177 201 250 256 325 424 452 456 459 467 469 498 506 522 616 627 620 632* 757 808 920 922 1424 1637 1719 1733 1734 1795 1849 1852 1859 1862 1872 1888 2017 2020 2048 2067 2070 2071 2073 2076 2077 2084 2138 2200 2256 2382 2495 2672 2845 2847 2886 2921 $\mathfrak{M}^{K}$ geo slav-b TR-Scriv,Eras4,5;Bez,Elz,Ste AN HF BG RP // του ουρανου του ναου 367 468 // *lac* $\mathfrak{P}^{43}$ C P 0163 88 218 1626 1774 2030 2032 2050 2052 2351. This is a passage in Revelation that really separates the good manuscripts from the inferior. The ones reading the word ναου alone here are the best manuscripts of the Apocalypse of John. The uncial C is also very good in Revelation, but it has a hiatus here.

Regarding the phrase και εξηλθεν φωνη μεγαλη εκ του ναου απο του θρονου λεγουσα - "And a loud voice came out of the temple from the throne," this source given for the loud voice, is rather perplexing at first. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word ναος is used but in 13:6 it is σκηνη), and that way the throne in the temple is not a new,

previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition "απο" here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition απο to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition "εκ" in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between "ἐκ" and "απο." The Majority Text in the later instances says απο instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, απο has absorbed εκ in modern Greek. Whereas he says in §209(1) that in a locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4, "εκ" is used for a voice from heaven, and in 19:5 where the voice is from the throne, "απο" is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it – The NA28 text has a voice coming from the throne, using εκ. There are two other instances in Revelation of the two prepositions "εκ" and "απο" occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2. This all leads me to regard most highly the MSS that support ναου alone, in the previous footnote.

Rev 17:8e

[Take note of punctuation and manner of transition to the ὧδε of v. 9] *txt* καὶ παρέσται. ὧδε TR-cp AN HF BG RP SBL TH NA28 {\} ‖ καὶ παρέσται• ὧδε ECM ‖ καὶ παρέσται ὧδε UBS5 {\} ‖ καίπερ ἔστιν. ὧδε TR-Scriv ‖ καίπερ ἔστι, TR-Eras1,Ald ‖ καίπέρ ἐστιν'. ὧδε TR-Ste ‖ καίπέρ ἐστιν. ὧδε TR-Elz ‖ (καί περ ἔστιν) ωδε *no period or comma, and in parentheses* TR-Eras2 ‖ καί περ ἔστιν. TR-Eras3,4,5 ‖ καίπερ ἐστί. TR-Bez ‖ και παλιν παρεστε (itacism of παρέσται with the same meaning, cf. א Matt 1:16,23,24*) א* ‖ και παρ´ εσται· ωδε A (παρ ends one line, and εσται starts the next line) ‖ και παρεσται (-ώδε) 046 ‖ και παρεσται· ωδε P 051 35 91 94 104 110 141 172 175 205 242 250 254 256 314 325 424 429 432 459 468 469 517 582 616 617 620 627 628 664 680 (743 has both πάρέσται and πάρέστιν- αι *raised dir. above* ιν) 757 (792 παρέστε like א) 808 824 911 922 986 1006 1072 1075 1248 1328 1503 1551 1597 1611 1617 1637 1678 1719 1733 1734 1740 1745 1771 1778 1828 1841 1849 1852 1862 1864 1865 1888 1934 1957 2016 2017 2018 2020 2022 2027 2030 2035 2041 2048 2051 2053[txt] 2055 2061 2062 2064 2067 2073 2075 2077 2078 2084 2200 2254 2305 (2329 καὶ παρ έ σται· *sic*) 2436 2821 2886 Hippolytus? (cop[sa]) ‖ και παρεσται: ωδε 2023 2028 2029 2031 2033 2045 2047 2056 2070 2071 2081 ‖ και παρεσται ωδε 18 42 61 69 82 93 149 177 201 203 218 337 367 368 385 386 452 456 467 498 506 522 (632) 699 905 919 920 935 1704 1728 1835 1859 1948 1955 2021 2024 2025 2039 2058 2079 2824 ‖ παρεσται ωδε (without και) 1746 ‖ και ὅτι πάρεστιν· 1854 ‖ και παρεστιν ωδε א² 181 336 632 1384 1732 2019 2037 2038 2042 2057 2059 2091 2256 2286 2302 2595 syr[ph] ‖ και παρεστι: ὧδε 1876 2026 2036 2043 2044 2046 2054 (2065) 2068 2069 2074 2082 2083 (hiatus 2186, exact sister ms. of 2814) 2814? ‖ και παρεστι. οδε 2014 2034 ‖ και παρεστιν ὧδε 241 336 2256 ‖ και παρεστιν: θαυμαστονται 2060 (Hosk. says this ms. places θαυμαστονται at the end of the v. rather than the beginning like the other mss.) ‖ *omit* eth vg Pseudo-Ambrose ‖ *et advenit* it[gig] ‖ *et adhuc ventura erit* Beatus ‖ *et ventura est* Primasius ‖ και παρεστιν εγγυς arm 3 ‖ και παρεσται εγγυς arm 4 ‖ και παρεσται και απολλυται το θηριον 2053[comm] (cf. arm 2: "and which was passing by to perdition" ‖ και παρεσται· ὧ (*sic*) ο εχων 1094 (cf. copt **ⲫⲏ**, cf. syr) ‖ και επεσεν·cop[bo] (**ⲟⲩⲟϩ ⲁϥϩⲉⲓ**) ‖ και εσται cop[sa] (**ⲁⲩⲱ ϥⲛⲁϣⲱⲛⲉ**) ‖ *et (tamen) adventare* syr[h] ‖ *illegible* 2344 ‖ missing/defective in this part: C 88 1626 1774 1893 2015 2032 2050 2052 2080 2186 2351. See endnote # 4 to read further about this variant.

Rev 18:3

πεπωκα(σι)ν 91 104 141 172 175 242 250 314 325 424 498 506 522 617 632 664 792 1006[c] 1778 1828 1852 1859 1862 1872 1888 1934 2016 2018 2020 2032 2048 2070* 2071 2075 2076 2077 2080 2200 2321 2329 2436 2847 it[ar,gig] vg syr[h] arm Ath Bas Chrys Clem GregNy Or Areth Tyc Prisc Beat Haymo AN TG HF NA28 {D}

πεπωκεν P 051 35 254 1637 1773 2028 2037 2053* 2073 2081 2382 2595 2814 2919 Hippolytus Andrew[a,bav] TR BG (3rd sg perf ind act of πινω drink)

πεποτικεν 94 1732 2019 2026 2042 2057 2065 2432 2917 syr[ph] (3rd sg perf ind act of ποτιζω – drink) (cf. Jeremiah 32:1[25:15] LXX[Gō], Jeremiah 32:15 LXX[Ra])

πεπωτικεν 88 1876 2014 2015 2034 2036 2037 2042 2043 2047 2082

εποτισεν 2070[com] 2074 (cf. Jeremiah 32:1[25:15] LXX[GŌ], Jeremiah 32:15 LXX[Ra])

πεπτωκα(σι)ν א A C 046 61 69 82 93 104 177 201 205 218 336 452 456 459 469 582 620 628 680 808 911 922 1006* 1424 1611 1678 1719 1734 1780 1795 1841 1849 2030 2031 2056 2067 2070[c] 2138 2495 2672 2681 2845 2846 2886 2921 𝔐[K] (abt. 50 minuscules) cop[sa,bo] eth Hippolytus RP SBL TH ECM

πεπτωκεν 1854 2053[c] 2062 2286 2350 2429 syr[h,mg] Oecumenius

πεπτωκεν εις syr[h,mg] Hippolysus[mss]

πεπτωκεναι 367

εποτισεν 2070[com]

omit πεπωκεν παντα τα εθνη Primasius.

Lacuna 0229 2050 2256 2344 2351

Rev 18:14 TST 14

txt ευρησουσιν (3rd pl fut ind act) א A C P ƒ052 18 172 250 424 469 616 1611 1828 1862 1888 (2053 2062 find HER) 2350 2846 vg syr^{h} arab-e SBL TH ECM NA28 {\} // ευρης (2nd sg 2aor subj act) 046 61 69 82 91 93 94 104 141 175 177 201 241 254 256 325 367 452 456 459 467 468 498 506 522 620 627 632 792 808 911 920 1006 1384 1424 1719 1732 1734 1780 1795 1841 1849 1852 1854 1859 1872 2017 2019 2020 2030 2037 2042 2048 2060 2067 2071 2074 2077 2138 2200 2256 2329 2582 2286 2495 2672 2845 2847 2917 2921* 𝔐^{K} syr^{ph} slav-a arab-s Hipp Beat TR-Ben HF RP // ευρις 922 // ευρεις 104 // ευρησεις (2nd sg fut) 051 35 757 1637 1733 1773 2026 2028 2056 2057 2065 2070 2073 2076 2081 2186 2382 2429 2432 2436 2595 2814 2886 2919 2921^{c} 𝔐^{A} it^{gig} Prim TR-Eras1,2,3;Ald,Col,cp AN BG // ευρησης (2nd sg aor subj act) 2059 2073 2084 TR-Scriv,Eras4,5;Bez,Elz,Ste // εὑρισης 181 // *lac* 0229 88 218 2050 2302 2344 2351 2681. 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 some copyists to need a subject, so some supplied various subjects (where I added "people"), such as "the merchants," or, "the souls of those who are left," or, "the free" et al.

Rev 19:3 TST 15

txt δευτερον ειρηκαν (3rd pl perf ind) א A P 051 18 35 181 254 456 1611^{c} 1852 2017 2026 2028 2037 2042 2056 2059 2060 2074 2081 2186 2286 2329 2344 2595 2814 2886* 2919 syr^{ph,hmg} slav-b arab-e,s TR AN SBL TH ECM NA28 {\} // δευτερον ειρηκασιν (3rd pl perf ind) 61 69 201 469 911 1006 1384 1732 1841 2053 2057 2062 2065 2067 2076 2350 2429 2432 2582 2672 2846 // εκ δευτερου ειρηκαν (3rd pl perf ind) 172 1888 // εκ δευτερου ειρηκασιν (3rd pl perf ind) 250 424 616 1862 2073 2084 // δευτερον ειπαν (3rd pl aor act ind) C // δευτερον ειπον (3rd pl aor act ind) 1678 1778 2020 2080 (but note that can also be 1st sg aor act ind) // δευτερον ειρηκα (1st sg perf) 1611* // ἤκουσα Ἦρεν (sic) (3rd sg aor ind act) 792 // δευτερον ειρηκεν (3rd sg perf ind) 046 82 91 93 94 104 141 175 177 241 256 325 367 452 456 459 467 468 498 506 522 620 627 632^{c} 757 808 920 922 1424 1637 1719 1733 1734 1773 1780 1795 1849 1852 1854 1859 1872 2019 2030 2048 2070 2071 2077 2138 2200 2256 2382 2436 2495 2681 2845 2847 2886^{c} 2917 2921 𝔐^{K} syr^{h} geo slav-a TR-cp HF BG RP // δευτερον ειρεικεν 2019 // *lac* 0229 88 218 632* 1828 2050 2302 2351 2377. This singular number reading is one of the most surely erroneous readings of the Majority Text. When 82, 627, 920 unite with 046 against all other uncials, they are erroneous. And observe that 792 once again shows that it is a consulter of ancient translations into other languages.

Rev 19:12b

txt ονομα γεγραμμενον A P 051 35* 91 94 104 175 241 254 325 459 469 582 617 632^{c} 808 1611 1678 1773 1778 1934 2019 2037 2042 2053 2056 2057 2059 2073 2074 2076 2077 2080 2081 2186 2344 2350 2582 2595 2681 2814 2846 2917 2919 vg (syr^{ph}) cop^{sa,bo} Ir^{lat} Hipp Or Cypr Prim TR SBL TH ECM NA28 {\} // ονομα γεγραμμενον και ονομα 2329 // ονομα, then lacking γεγραμμενον ο ουδεις א* // ονοματα γεγραμμενα א^{2} 42 325 582 620 2845 arm4 // ονοματα γεγραμμενα και ονομα γεγραμμενον 046 35^{c} 61 82 93 141 177 201 250 256 367 424 452 456 498 506 522 627 632* 699 905 911 (920 εχων following ονοματα) 1006 1384 1424 1503 1637 1719 1732 1734 1780 1795 1841 1849 1852 1854 1862 1888 1948 2017 2020 2026 2028 2030 2048 2065 2067 2070 2071 2138 2200 2382 2429 2436 2672 2821 2847 2886 2921^{vid} 𝔐^{K} syr^{h**} TR-cp AN [ονοματα γεγραμμενα και] HF BG RP // ονοματα γεγραμμενα και ονοματα γεγραμμενον 2432 // τα ονοματα γεγραμμενα και εχων ονομα γεγραμμενον 2286 // ονοματα εχων γεγραμμενα και

ονομα γεγραμμενον 872 // και ονοματα επιγεγραμενα και ονομα 792 // ονοματα γεγραμμενα και ονομα γεγραμμενον 2495 // *lac* C 0229 69 218 919 1828 1955 2032 2050 2351 2377.

Rev 19:17a TST 16

txt ενα A P 051 35 104 181 218 241 254 459 469 616 632^{c} 757 911 922 1006 1637 1678 1733 1773 1778 1841 2020 2028 2056 2059 2060 2067 2073 2076 2080 2081 2084 2186 2286 2344 2382 2436 2582 2595 2681 2814 2846 2886 2919 𝔐^{A} it^{ar,gig} vg eth arab-e,s,w Apr Cass Prim TR AN BG SBL TH ECM NA28 {\} // αλλον א 792 2019 2053^{txt} (com τον αγιον αγγελον) 2062^{txt} 2065 2350 2432 vg^{mss} syr^{ph} cop arm-m slav-a ps-Ambr // *omit* 046 18 61 82 91 93 94 141 175 177 201 325 367 452 456 467 468 498 506 522 620 627 632* 808 920 1384 1424 1611 1719 1732 1734 1780 1795 1849 1852 1854 1859 1872 2017 2026 2030 2037 2042 2048 2057 2071 2074 2077 2138 2200 2256 2329 2429 2672 2845 2847 2917 2921 𝔐^{K} syr^{h} geo slav-b Beat HF RP // ενα αλλον 172 250 424 1862 1888 2070 // *lac* C 0229 69 88 256 1828 2050 2302 2351 2377 2495. In Semitic usage, this ἕνα would be somewhat equivalent to the English indefinite article. The triumvirate of 82, 627, 920 united with 046 differing from all other uncials = an erroneous reading.

Rev 19:17c

txt το μεγα א A P 046 35 42 61 82 93 94 104 141 177 218^{vid} 241 325 456 459 498 627 632 699 808 905 911 (920 1872 2256 του θεου το μεγα) 1006 1384^{mg} 1424 1503 1611 1637 1719 1732^{c} 1734 1773 1780 1795 1841 1849 1852 1854 2030 2053 2062 2067 2071 2073^{txt} 2076 2200 2382 2582 2681 2821 2846 2847 2917 2921 (84+ minn) vg syr^{ph,h} cop^{sa,bo} arab-s Primasius Beatus Ps-Ambr Apringius TR-cp AN BG RP SBL TH ECM NA28 {\} // τον μεγα 469 2138 // τον μεγαν του 91 175 201 250 367 424 452 456 469f 506 582 617 620 792 1862 1888 1934 1948 2017 2020 2048 2070 2077 2080 2138f 2329 (2344) 2350 2436 2672 2845 (47+ minn) HF // του μεγαλου 051 254 1732* 2019 2026 2028 2037 2042 2056 2057 2059 2065 2073^{c} 2074 2081 2186 2286 2429 2432 2595 2814 2886 (37+ minn) 𝔐^{A} geo TR // *omit* δευτε συναχθητε εις το δειπνον το μεγα του θεου 2919 // *lac* C 0229 69 256 919 1828 1955 2032 2050 2351 2377 2495. Pickering says the reading of HF cannot possibly be original, because the masculine form (τον) of the article here and in v. 9 did not exist until later, according to all lexicons that deal with it.

Rev 20:9

txt

απο του θεου εκ του ουρανου א^{2} P 104 911 922 1006^{c} 1611 1773 1841 2050 2053^{txt} 2060 2062 2350 2582 2846 vg-am,fu,tol,lips-rell syr^{h} Jer Apr Beat TR TH♦ ECM

απο θεου εκ του ουρανου 2919

απο του θεου απο του ουνου 1006*

εκ θεου απο του ουρανου 051 35 2056 2057 2065 2073 2076 2429 2432 2595

εκ θεου απ του ουρανου 2286

εκ του θεου απ ουρανου 2026

εκ του θεου απο του ουρανου 205 254 2059 2081 2186 2814 2886 𝔐^{A} vg-demid Andrew

εκ του ουρανου A 2037 2042 2053^{com} 2074 2845 vg-lips^{4} cop$^{bo^{mss}}$ eth Aug$^{2/3}$ Prim Tyc^{mss} SBL TH♦ NA28 {A}

απο του ουρανου *f*052 94 2917

απο του θεου 1854 vg^{ms}

εκ του ουρανου απο του θεου 046 61 82 91 93 141 177 201 241 250 325 367 424 452 456 469 498 506 522 627 632 757 792 808 920 1384 1424 1637 1732 1734 1795 1849 1852 1862 1872 1888 2030 2048 2067 2070 2077 2138 2200 2329 2382 2436 2672 2681 2847 2921 𝔐^{K} it^{ar,gig} vg^{ms} syr^{ph} cop^{sa,bo} arm eth^{mss} Aug$^{1/3}$ TR-cp,Ben AN HF BG RP

εκ του ουρανου απο θεου 1780 2071

[εκ του ουνου] απο θυ 2256^{vid}

απο του ουρανου απο του θεου 620 2495

εκ του θεου πυρ απο του ουρανου 2028
omit πυρ απο του θεου εκ του ουρανου και κατεφαγεν αυτους και ο διαβολος ο πλανων αυτους εβληθη εις την λιμνην ℵ*
lac C 218 459 1828 2351 2377

The grammars say απο absorbed εκ in later Greek.

Rev 21:3b

txt λαοι ℵ A 046 61 94 632 1678 1773 1778 2026 2028 2030 2037 2042 2050 2053 2056 2057 2062^{txt} 2065 2067 2074 2080 2081 2286 2329 2350 2595 2814 2846 𝔐^{A} it^{ar} slav Irenaeus^{lat} Andrew TR SBL TH ECM♦ NA28 {B} // λαος (Lev 26:12 etc) P 051^{supp} 35 82 91 93 104 141 177 201 205 241 250 254 325 367 452 456 469 498 506 522 620 627 792 808 920 922 1006 1424 1611 1637 1719 1732 1734 1780 1795 1841 1849 1852 1854 1859 1862 1872 1888 2020 2030 2048 2062^{com} 2065 2070 2071 2073 2076 2077 2138 2200 2382 2429 2432 2436 2495 2582 2672 2681 2847 2886 2921 𝔐^{K} it^{gig,sin} vg syr^{ph,h} cop^{sa,bo} arm geo arab-e,s,w Oec Ambrose Augustine Primasius Apringius Beatus TR-cp,Ben,Ste^{mg} AN HF BG RP ECM♦ // *lac* C 911 1828 2344 2351 2845.

Rev 21:4

txt οτι τα πρωτα ℵ^{2} 046 35 61 82 91 93 104 141 177 201 205 241 250 254 325 367 452 456 469 498 506 522 620 627 632 792 808 920 1424 1637 1719 1734 1780 1795 1849 1852 1854 1862 1872 1888 2028 2037 2048 2050 2067 2070 2071 2077 2081 2138 2382 2436 2495 2672 2681 2814 2847 2886 2921 𝔐^{K} it^{ar,sin} vg-cle,demid,tol syr^{h} cop^{sa,bo} eth geo slav-b Irenaeus^{lat}; Augustine Quodvultdeus Primasius TR AN HF BG RP (NA28 [οτι]) {C} // τα πρωτα A P 051^{supp} 1006 1611 1773 1841 2026 2030 2053 2056 2057 2062 2065 2073 2074 2076 2080 2329 2350 2377 2429 2432 (2582) 2846 vg-am,fu,lipss 𝔐^{A} arm-m AndrCaes Oec Beat SBL TH ECM // τα αρχαια 2026 // τα γαρ πρωτα 94 1732 2042 2074 2917 it^{gig} // οτι ταυτα 2050 // *quae prima* vgst Apringius Beatus // ετι τα προβατα ℵ* // οτι τα προβατα ℵ^{1} // επι τα προσωπα syr^{ph} // *omit* οτι τα πρωτα απηλθον 2595 // *omit* και ο θανατος ουκ εσται ετι ουτε πενθος ουτε κραυγη ουτε πονος ουκ εσται ετι τα πρωτα απηλθον 2919 // *lac* C 911 1828 2200 2286 2344 2351 2845.

Rev 21:5a

txt λεγει A 046 61 82 93 94 104 141 177 201 325 367 456 498 522 620 627 632* 808 922 1424 1611 1719 1734 1780 1795 1849 1852 1854 1862 1888 2048 2053 2062 2070 2071 2138 2329 2350 2495 2582 2672 2847 2917 2921 (80 minuscules tot.) 𝔐^{K} vg-am,tol,demid syr^{h} arm-m geo Apr Beat Tyc Irenaeus^{lat} HF SBL TH ECM NA28 {\} // λεγει μοι ℵ P 051^{supp} 35 91 250 254 452 469 506 627 632^{c} 920 1006 1637 1732 1841^{vid} 1872 2026 2028 2037 2042 2050 2056 2057 2065 2067 2073 2074 2076 2077 2081 2286 2382 2429 2432 2595 2814 2846 2919 𝔐^{A} it^{ar} syr^{ph} cop arm-c slav arab-e,s TR AN [μοι] BG RP // λεγει μοι οτι 2886 // ειπεν μοι 241 792 1773 2436 2681 vg-cle,fu,lips4,6 // ειπεν it^{gig} arab-w Beat // *omit* 2030 2377 arm2 // *lac* C 911 1828 2344 2351 2845. Here is an example of how early translations ("versions"), do not always tell us which Greek reading was in their exemplar. Where the Greek reads λεγει, which means "he is saying," present continuous tense, almost all English translations render that as "he said," which is a past tense or simple aorist. Hoskier says the Latin, Syriac, Coptic and Arabic versions support either ειπεν or ειπεν μοι. And that could be true. But the probability is that they did just like modern English translators do: they rendered λεγει as their equivalent of our "he said."

Rev 21:6 TST 17
in six basic groups:

"I am"
a. γεγονα εγω ℵ* P 046 051^{S} 35* 42 91 104 172 175 203 205 241 242 250 309 367 424 506 617 632^{c} 664 699 792 922 1094 1384 1611 1685 1732 1768 1773 1854 1862 1876 1888 1934 2014 2016 2017 2018 2026 2031 2034 2036 2037 2038 2042 2043 2045 2046 2047 2050 2056 2057 2058 2060 2070 2073 2074 2075 2076 2077 2079 2081^{c} 2084 2091 2254 2258 2286 2329 2377 2594 2595 2643 2681 2759 2886 2891 2919 2920 syr^{h} cop^{sa} arm geo slav-a arab-e Or ECM
b. γεγονα 18 35^{c} 61 82 93 110 141 177 325 336 337 367 385 429 432 452 456 467 498 517 522 582 620 627 632* 699 743 757 808 824 920 935^{S} 986 1072 1075 1248 1328 1424 1503 1551 1597 1617 1637 1704 1719 1728 1733 1734 1745 1746 1771 1780 1835 1849 1852 1859 1864 1865 1870 1872 1893 1894 1903 1918 1957 2023 2024 2027 2035 2039 2041 2048 2051 2055 2058 2061 2064 2067 2071 2079 2081* 2138 2186 2196 2323 2352 2431 2434 2382 2494 2554 2656 2667 2669 2672 2814 2821 2824 2847 2864 2917 2918 2921 2922 2923 slav-b HF BG RP

"it is accomplished"
c. γεγονεν (cf. 16:17) 149 201 368 386 905 1948 2021 2025 2028 2029 2033 2044 2054 2059 2068 2069 2083 2305 2495 arab-s

"they are accomplished I am"
d. γεγοναν εγω ℵ^{2a} cop^{bo} Hipp SBL
e. γεγοναν εγω ειμι A 1678 1778 syr^{ph} Did^{vid} Epiph^{vid} Hipp^{vid} Oec^{vid} TH [NA28 ειμι]
f. γεγονασιν εγω ειμι (cf. 1:8) 254 469 1006 1841 2020 2053 2062 2065 2078 2080 2350 2403 2429 2432 2436 2582 2625 2716 2794 2846

"it is accomplished I am"
g. γεγονεν εγω ειμι 1775 1776 2072 2619 2909 TR AN

'I am become I am"
h. γεγονα εγω ειμι 2060? cop^{sa}

"I am / I am become"
i. γεγωνα 2196
j. εγω ειμι Beat Ps-Ambr
k. εγω ℵ^{2b}
l. γεγωνα εγω 181 616 680 2030 2082
m. γεγοναι 2059

lacunose C 052 69 88 94 218 256 314 459 468 628 911 919 1626 1740 1774 1828 1955 2015 2019 2022 2032 2052 2302 2200 2344 2256 2351 2845

I am lately inclined to think as follows. The b. variant γεγονα was original, but copyists not fluent in LXX or Koine Greek took its meaning by lexical glosses only, as "I am become the Alpha and Omega." This seemed doctrinally incorrect, since Jesus had always been the Alpha and Omega, not become just now. (The expression "I am become" is very common in the Old Testament, because the NT authors, including John, frequently used the verb γινομαι as merely "to be.") So, thinking the "become" idea must more sensibly apply to the previous statement of Jesus' words, "These words are trustworthy and true," they thought this phrase was referring to that, that those words are "accomplished" now. Then they had to add the words εγω, "I," or εγω ειμι, "I am," to apply to the following Alpha and Omega.

On the other hand, if speculating on why a deliberate change could have been made, perhaps somone thought, "But those things have not been accomplished yet."

The UBS textual commentary: "The unusual aoristic termination of γέγονα̅ν seems to have given rise to the variants (*a*) γεγονασιν (*b*) γεγονε (*c*) γεγονα. With reading (*a*) compare the similar correction at Romans 16:7; with (*b*) compare Rev. 16:17, which occurs in another final scene; and with (*c*) the following set of variant readings is connected."
UBS text comm: "Most of the witnesses that read γεγονα in the previous set of variants lack either ειμι (א P 046 many minuscules) or ἐγω ειμι (most minuscules). It is difficult to decide whether ειμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read ειμι). In order to represent the balance of probabilities it was decided to retain ειμι in the text, but to enclose it within square brackets."

Rev 22:5a
txt ουκ εσται ετι א A P 469 1006 1719* 1841 1852 1888 2030 2050 2053 2062^{txt} 2070 2138 2329 2350 2377* 2582 2846 it^{ar,gig,t} vg syr^{h} cop^{sa,bo} arm eth Ambr Apr ps-Ambr Beat Tyc2 SBL TH ECM NA28 {\} // ουκ εσται εκει ƒ052 91 94 104 241 250 254 620 632^{c} 792 922 1637 1732 1773 1862 1888 2026 2028 2030 2037 2042 2057 2065 2067 2074 2076 2077 2081 2286 2382 2432 2436 2595 2681 2814 2886 2917 2919 𝔐^{A} vg^{ms} syr^{ph} geo slav-a TR BG RP // ουκ εστιν εκει 051 35 2056 2073 eth Oec // ουκ εσται 046 61 82 93 141 177 201 325 367 452 506 522 627 632* 808 1424 1611^{S} 1719^{c} 1734 1780 1795 1854 2048 2062^{com} 2138 2845 2847 𝔐^{K} HF // ουκ εσται εκει ετι 2071 Irenaeus^{Gk} // ουκ εσται ετι εκει 2377^{c} // *lac* C 456 920 911 1828 2344 2351 2921. Compare 22:3.

Rev 22:12b
txt εστιν αυτου א A 2014 2030 syr^{h} SBL TH NA28 {\} // εστιν αυτω 367 2050 // αυτου εστιν 205 1678 1778 2020 2886 Or // εσται αυτου 046 61 82 93 94 141 177 201 241 325 452 456 498 506 522 620 627 632 808 1006 1424 1637 1719 1734 1780 1795 1841 1849 1854 1859 1862 1872 1888 2048 2053 2062 2070 2071 2138 2350 2377 2382 2436 2495 2582 2672 2681 2845 2846 2847 2917 2921 Oec TR-cp AN HF BG RP ECM // αυτου εσται 35 91 104 175 181 250 254 424 459 922 1611^{S} 1773 1852* 2017 2026 2028 2037 2056 2057 2059 2060 2065 2067 2073 2076 2077 2080 2081 2186 2286 2329 2432 2595 2814 2919 𝔐^{A} TR // αυτου 469 792 1734 1852 2042 2074 vg syr^{ph} cop^{sa⅓} arab-e Clem ClemR Cyr Ephr EusDor ps-Ambr // *opus eius est* vg^{ms} // *opera ejus* Tyc2 // *opera ipsorum* it^{gig} // *facta sua* Cypr Prim // *sicut opus ejus erit* Beat // *lac* C P 051 69 88 911 920 1384 1828 2019 2256 2302 2344 2351.

Rev 22:14 TST 19
txt πλυνοντες τας στολας א A 104f 459 680 922 1006 1678 1778 1841 2020 2050f 2053 2062 2080 2350 2582 2846 it^{ar} vg-fu,st,ww cop^{sa} eth arab-e AnAri Ath Bas Chrys Clem Eus Ir^{lat} Or PsBarn SevGab Ps-Ath^{mss} Ambr Apr SBL TH ECM NA28 {*no rating*} // πλατυνοντες τας στολας vg-cle,lips$^{4\ 5}$ Prim Fulg Haymo Ps-Ath // *labant stolas* vg-am // ποιουντες τας εντολας αυτου και πλυνοντες τας στολας 469 1852 // ποιουντες τας εντολας 046 18 61 82 91 93 94 141f 175 177 201 241 250 254 325 367 424 452^{vid} 456 467 498 506 522 616 620 627 632 757 792 808 1611^{S} 1637 1719 1732 1733 1734 1773 1780 1795 1849 1854 1859 1862 1872 1888 2017 2028 2030 2037 2042 2048 2056 2057 2059 2060 2065 2067 2070 2071 2073 2074 2076 2077 2081 2084 2138 2186 2286 2329 2377 2382 2432 2436 2495 2595 2681 2814 2845 2847f 2886 2917 2919 2921^{vid} 𝔐 it^{gig} syr^{ph,h} cop^{bo} geo arab-s Andrew; Tert Cypr Tyc Areth (Caesarius) (Beat) TR AN HF BG RP // ποιουντες εντολας 35 // φυλασσοντες τας εντολας 2026 syr$^{h mss}$ arm-m Tyc // οι ποιουντες 2672 // *lac* C P 051 69 88 172 256 468 911 919 920 1384 1828 1955 2019 2256 2344 2351. The UBS textual commentary points out that the two main variants were

similar sounding words in Greek, and that "The latter reading appears to be a scribal emendation, for elsewhere the author uses the expression τηρεῖν τὰς εντολὰς (12·17; 14·12). [and not ποιοῦντες as here] 'Moreover, the prepossessions of the scribes would have favoured ποιοῦντες τὰς εντολὰς rather than πλυνοντες τὰς στολὰς' (H. B. Swete, *in loc.*)." This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14.

Rev 22:21c TST 18

txt *lack* αμην A 1006 1841 2014 2025* 2026 2031 2034 2036 2037 2038^{txt} 2046 2047 2056^{txt} 2059^{txt} 2065^{txt} 2074 2081* 2186^{txt} 2432 2595 it^{ar,gig} vg-fu Beatus½ Tyconius Andrew Arethas TR-Ben SBL NA28 {B} // *include* αμην ℵ 046 051^{s} 35 82 94 104 175 241 456 469 627 757 792 1611^{s} 1678 1778 1852 1854 1859 1862 1888 2020 2030 2042 2050 2053 2060 2062 2065^{com} 2073 2081^{c} 2138 2329 2436 𝔐 vg-am,ww syr cop eth arm-m geo slav arab-e,s,w Beatus½ Arethas TR AN HF BG RP TH ECM // αμην αμην syr^{h} // εις τους αιωνας αμην 2042^{vid} // *lac* C P 69 88 172 177 256 911 920 1384 1828 2019 2080 2256 2302 2344 2351 2582 2814.

Free Non-English Translations of Revelation

Arabic
Hindi
Italian
Malay
Mandarin
Russian
Spanish
Tibetan
Urdu

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Hoskier's Numbers Converted

Hoskier No.	Gregory No.	Hoskier Type	HF Type	Pickering Type
Oxyr[848]	0163			Odd Uncial
Oxyr[1079]	𝔭[18]			Odd Uncial
Oxyr[1080]	0169			Odd Uncial
Oxyr[1230]	𝔭[24]			Odd Uncial
א	**א**			Odd Uncial
A	A			Odd Uncial
B	046		M^a	M^a
C	C			Odd Uncial
E	051			Odd Uncial
F	052			M^h
P	P			Odd Uncial
1	2814	1-46-59-62-63-67-72-88-101-120-121-136-137-141-147-152-159-162-163-179-184-187-189-208-235-243-251		M^e
2	82			M^a
3		"Latet."		"missing"
4	91			M^f
5		"Valla. *Vacat*."		"missing"
6	314			M^f
7	104			M^g
8	110			M^a-M^g
9	325			M^a-M^g
10	2821	Complutensian		$\mathbf{f}^{35}$
11		"*Hodie latet*." Egyptian base.		"missing"
12	181			M^e
13	42			M^a-M^c
14	69			[$\mathbf{f}^{35}$]
15	2087			[M^e]
16	336			M^g
17	35			($\mathbf{f}^{35}$)
18	94			M^i
19	93			M^a
20	175			M^f
21	2014			M^d
22	632			M^a
23	367			M^a-M^c
24	627	Group 110-627-2048		M^a-M^g
25	149			M^a-M^d
26	506			M^a-M^d
27	517			M^a-M^g
28	2015	21-28-73-79-80-(99-100)-103-112-135-138-139-170-191-220-221		M^d
29	385			M^a-M^e
30	429			M^a-M^e
31	2016			M^f
32	2017			M^i
33	218			M^a

34	424			M^{b}
35	2018			M^{b}
36	2019			M^{i}
37	432			f^{35}
38	2020			M^{h}
39	1918	see also 115		M^{g}
40	141			M^{a}
41	2021			M^{a}-M^{d}
42	452			M^{a}-M^{d}
43	2022			M^{e}
44		unknown		
45	459	Group 104-336-459-582-620-628-680-922-1918		M^{g}
46	309	called MS. 2920 at one time?		M^{e}
47	241			M^{i}
48	242			M^{f}
49	2023			f^{35}
50	2024			M^{a}
51	18			M^{a}-M^{b}
52	337			M^{a}-M^{b}
53	467			M^{a}-M^{d}
54		No such thing as Apoc. 54; says is Scriv-Miller error		"missing"
55	468			M^{a}-M^{c}
56	469			M^{i}
57	{296}	disregard- copy of TR		"miscellaneous"
58	2025			M^{a}-M^{d}
59	2026	Family 59-121, subtype of Family 1		M^{e}
60		"*Vacat*."		"missing"
61	2027	Group 61-95-126-218-219		M^{a}-M^{b}
62	2028	Group 62-63-72-136-147-162/63-184; sub-type of Family 1		M^{e}
63	2029	Group 62-63-72-136-147-162/63-184; sub-type of Family 1		M^{e}
64	1934			M^{f}
65	2030			(M^{d})
66		No such thing as Apoc. 66; says is Miller error.		"missing"
67	2031			M^{e}
68	2032			M^{b}
69	628			M^{g}
70	386			M^{a}-M^{d}
71		"*Vacat*." Says is Miller error.		"missing"
72	2033	Group 62-63-72-136-147 Sub-div of Family 1		M^{e}
73	2034			M^{d}
74	617			M^{f}
75	456	Group 325-517-456, (And see 42-367-468)		M^{a}-M^{g}
76		"*Vacat*." Says is Miller error.		"missing"
77	2035			f^{35}
78	1948			M^{a}-M^{d}
79	2036			M^{d}
79a	2891	copy of 2036? Hosk. says same scribe as 2034		
80	2037			M^{d}

81	2038	Group 81-204; Sub-div of Family 34, Family 1		(M^{e})
82	177			M^{a}-M^{b}
83	339			"missing"
84	368			M^{a}-M^{d}
85		"Vacant." Too much confusion vv Scrivener, Gregory and Miller.		"missing"
86		"Vacant." Too much confusion vv Scrivener, Gregory and Miller.		"missing"
87	172			M^{b}
88	205			M^{e}
89	699			"miscellaneous"
90	2039			M^{a}-M^{b}
91	1957			$\mathbf{f}^{35}$
92	61			[$\mathbf{f}^{35}$]
93	1955			M^{a}
94	201			M^{a}-M^{d}
95	911	former GA 2040; Strict Grp 95-127-215 + 172-217 & 159 *partim* Add 61-126-218-219 + 164-166 *partim*		M^{h}
96	2041			$\mathbf{f}^{35}$
97	498			M^{a}-M^{b}
98	522			[M^{e}]
99	88			M^{d}
100	2042			[$M^{d(11-22)}$], [$M^{e(1-10)}$]
101	2886	formerly 205 abs		M^{e}
102	582			M^{g}
103	2043			M^{d}
104	680			M^{g}
105		"We are leaving this blank."		"missing"
106	664			M^{f}
107	203			M^{a}-M^{d}
108	1852			M^{i}
109	256			M^{i}
110	824			$\mathbf{f}^{35}$
111	1611			M^{h}
112	2082			M^{d}
113	792			M^{i}
114	2060	Group 114-193-241		M^{e}
115	1918	Hoskier says 115 is the missing part of 39.		"missing"
116	2063			"missing"
117	886			"missing"
118	{2066}	"plainly derived from a printed edition and has modern chapter divisions"		
119	2067	through 22:15; Grp 119-(123)-144-148-158 (Syro-Greek)		[M^{e}]
119	{2067^{S}}	Original MS 2067 ends in 22:15; thereafter is a very late third hand; disregard this part		
120	2056			M^{e}
121	2057			M^{e}
122	2058			M^{a}-M^{b}
123	743	Graeco-Syriac Group 119-123-144-148-158		[M^{e}]
124	1828			(M^{b})
125	919			M^{a}
126	920	Group 61-(74)-95-126-(164-166)-218-219		M^{a}-M^{b}

127	1841	Group 1006-1841-(911)-2076-2258		M^{h}
128	1849			$(M^{a}\text{-}M^{d})$
129	905	Egyptian Family, Sub-Group 29-30-98-129		$M^{a}\text{-}M^{e}$
130	1854			(M^{d})
131	1857			"missing"
132	1862	Group 172-250-424-616-(1828)-1862-1888-2018-2032-2084		M^{b}
133	1870			"missing"
134	1872			"missing"
135	1876			M^{d}
136	2044	Group 62-63-72-136-147-162/63-184; sub-type of Family 1		M^{e}
137	2045			M^{e}
138	2046	Group 80-138, General Family 21		M^{d}
139	2047			M^{d}
140	2048			$M^{a}\text{-}M^{g}$
141	{2049}	Disregard- Copy of Erasmus' 4th Edition		M^{e}
142	1835	Complutensian		M^{a}
143	2050	Very Secial Type		M^{h}
144	2051	Graeco-Syriac Group 119-123-144-148-158		$[M^{e}]$
145	2052	62-63-136-145-147-184		M^{e}
146	2053			M^{h}
147	2054	Group 62-63-72-136-147-162/63-184; sub-type of Family 1		M^{e}
148	2055	Graeco-Syriac Group 119-123-144-148-158		$[M^{e}]$
149	808	149-186		$(M^{a}\text{-}M^{e})$
150	757	Complutensian Group 10 etc.		$\mathbf{f}^{35}$
$150^{sup.}$	757 (21:9-end)	variable		$M^{a}\text{-}M^{c}$
151	922			M^{g}
152	2059			M^{e}
153	935	Group 41-42-53-107-153-211-222, Type fam. B		$(M^{a}\text{-}M^{d})$
$153^{supp.}$	935, 16 to end			
154	2061			$(\mathbf{f}^{35})$
155	2062			M^{h}
156	616			M^{b}
157	986			$\mathbf{f}^{35}$
158	2064	Graeco-Syriac Group 119-123-144-148-158		$[M^{e}]$
159	2065			M^{e}
160	1072	Complutensian Family		$\mathbf{f}^{35}$
161	1075			$\mathbf{f}^{35}$
162	2068	62-63-72-136-147-162-163-184 (Family 1)		M^{e}
163	2069	62-63-72-136-147-162-163-184 (Family 1)		M^{e}
164	2070	Family B		$M^{f\ (1\text{-}11)}$ $(M^{a}\text{-}M^{b[12\text{-}22]})$
165	250	Group 34-35-68-87-(124)-132-156-165-181-188		(M^{b}) $M^{f\ (1\text{-}11)}$ $(M^{a}\text{-}M^{b[12\text{-}22]})$
166	2305	164-166		$M^{f\ (1\text{-}11)}$ $(M^{a}\text{-}M^{b[12\text{-}22]})$
167	2071	unclassified		M^{i}

168	2072	copy of printed text & of no value		"missing"
169	2073	169-216 (cf. E 17 67-120)		(M^a)
170	2074	Family 88-1384-1732-1733-1876-2014-2015-2034-2036-2037-2042-2043-2046-2047-2074-2082. Sub-Group 88-2074.		M^d
171	2075			M^f
172	2076	Group 172-217 (See 51-90 up to xi. 15)		M^a-M^b
173		Lambros, p. 184		"missing"
174	2077	Group 171-174		M^f
175		Athos, Iberorum 61, Greg. 175, Lambros, p. 193, Hoskier: "said to have disappeared"		"missing"
176	2078	Group 176-206		M^i
177	2079			M^a
178	2080			M^h
179	2081			M^e
180	620			M^g
181	1888	Group 34-35-68-87-(124)-132-156-165-181-188		M^b
182	1094			(M^f)
183		4 leaves containing 7:16- 8:12; von Dobschutz says this is the same as 052; Hoskier says "We leave 183 blank."		"missing"
184	2083	62-63-72-136-147-162-163-184 (Family 1)		M^e
185		"It is reported to me in 1912 that the Apoc. has disappeared from the Lesbos Ms. 132, having been torn out of the volume. Leave 185 blank." *Text* 1, p. 608		"missing"
186	1893	Group 149-186		M^a
187	{1894}	"This MS. 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text."		M^e(1:1-3:12), $\mathbf{f}^{35}$(3:12-end)
188	2084	Group 34-35-68-87-(124)-132-156-165-181-188		M^b
189	2091			M^e
190	1328	Complutensian Group 10 etc.		$\mathbf{f}^{35}$
191	1384			M^d
192	1503			$\mathbf{f}^{35}$
193	2302			M^e
194	2824	1:1- 9:1, then see 194A	formerly GA 1352b	M^a
194A	2824	194A= 9:2 to end, except for 21:3-16, which is a 3rd scribe, 194c	formerly GA 1352b	
195	1785			"missing"
196	905	now combined with 2 other MSS		
197	1424			"missing"
198	1685			"missing"
199	1760			"missing"
200	2329			M^h
201	2351	runs only to xiii 18		[$\mathbf{f}^{35}$]
202	unknown	?Meteora 237 XI cent, Compl.? not acc. Elliot		$\mathbf{f}^{35}$
203	1778			M^h
204	2595	Group 81-204; Sub-div of Family 34, Family 1		(M^e)
205	1806	Soumela 41 Trapezunt		"missing"
206	2436			M^i
207	1597			M^a-M^d
208	2186			M^e
209		Latet.		"missing"
210	1719	Grp 40-210, Supertype of B		M^a
211	1728	Group 153-211		(M^a-M^d)

212	1551			**f**^{35}
213	2259	contains 8:14- 15:15		"missing"
214	1704	Hosk disagrees re date; says date is 1571		M^{a}-M^{b}
215	1006			M^{h}
216	2254			(M^{a})
217	2258			M^{a}-M^{b}
218	2256			M^{a}-M^{b}
219	1859			M^{a}-M^{b}
220	1732			(M^{d})
221	1733			**f**^{35}
222	1734			(M^{a}-M^{d})
222$^{supp.}$	1734, 22:8-21			
223	1617			**f**^{35}
224	1771			**f**^{35}
225		exactly like 1734 (dated 1015)		"missing"
226	1626			M^{a}-M^{c}
227	1745			**f**^{35}
228	1746			**f**^{35}
229	1740			**f**^{35}
230	1637			**f**^{35}
230A		1771 ?		
231	1652			"missing"
232	1774			**f**^{35}
233	2196			(**f**^{35})
234	2114	"can be neglected"		"missing"
235	{1668}	Disregard- "copy of Erasmus' 3rd Edition"		
236	1775	only a fragment, mostly lacking		"miscellaneous"
237	1776			"missing"
238	1777	barely 6 pages, and 19th century. Why bother?		"miscellaneous"
239		"can be neglected"		"missing"
240	1678			M^{h}
241	2286			M^{e}
242	1864			**f**^{35}
243	1903			"missing"
244	1865			**f**^{35}
245	2200			M^{a}
246	2138			M^{a}-M^{b}
247	2136			"missing"
248	2116			"missing"
249	--	"Vacat." Stavrou 57, Jerusalem?		"missing"
250	1248			**f**^{35}
251	254			M^{a}
252				"missing"

Pickering's Categories
converted to current Gregory numbers:

Symbol	**Name**	**Manuscripts** (Gregory Nos.)
	"Odd Uncials"	$\mathfrak{P}^{18}$, $\mathfrak{P}^{24}$, $\mathfrak{P}^{43}$, $\mathfrak{P}^{47}$, $\mathfrak{P}^{85}$, $\mathfrak{P}^{98}$, $\mathfrak{P}^{115}$, ℵ, A, C, P, 051 0163, 0169, 0207, 0308
M^a	Family Q	046, 82, 93, 141, 218, 254, 632, 919, 1719, 1835 1893, 1955, 2024, (2073), 2079, 2200, 2254? 2824
M^a-M^b		18, 177, 250$^{(12-22)}$, 337, 498, 920, 1704, 1859, 2027, 2039, 2058, 2070$^{(12-22)}$, 2076, 2138, 2256, 2258
M^a-M^c		42, 367, 468, 757$^{(21:9-end)}$, 1626
M^a-M^d		149, 201, 203, 368, 386, 452, 467, 506, (935), 1597, (1728), (1734), (1849), 1948, 2021, 2025
M^a-M^e		385, 429, (808), 905
M^a-M^g		110, 325, 456, 517, 627, 2048
M^b	Coptic	172, (250), 424, 616, (1828), 1862, 1888, 2018, 2032, 2084
f^{35} (M^c)	Complutensian	(35), [61, 69], 432, 757, 824, 986, 1075, 1328, 1503, 1551, 1617, 1637, 1733, 1740, 1745, 1746, 1771, 1774, 1864, 1865, {1894$^{(3:12-end)}$, 1957**?**, 2023, 2035, 2041, (2061), (2196), [2351], 2821
M^d	Egyptian	88, 1384, (1732), (1854), 1876, 2014, 2015, (2030), 2034, 2036, 2037, [2042; $^{11-22}$], 2043, 2046, 2047, 2074, 2082
M^e	Erasmus	181, 205, [522], [743], 757$^{(1:1-21:8)}$, {1894$^{(1:1-3:12)}$, 2022, 2026, 2028, 2029, 2031, 2033, (2038), 2042$^{(1-10)}$, 2044, 2045, {2049}, [2051], 2052, 2054, [2055], 2056, 2057, 2059, 2060, [2064], 2065, [2067], 2068, 2069, 2081, 2083, [2087], 2186, 2091, 2286, 2302, (2595), 2814, 2886, 2920
M^f	Arethas	91, 175, 242, 250$^{(1-11)]}$, 314, 617, 664, (1094), 1934, 2016, 2070$^{(1-11)}$, 2075, 2077, 2305$^{(1-11)}$
M^g	Greek-Latin	104, 336, 459, 582, 620, 628, 680, 922, 1918
M^h	Egypt	052, (792?), 911, 1006, 1611**?**, 1678, 1778, 1841, 2020, 2050, 2053, 2062, 2080, 2329
M^i	Independent	94, 241, 256, 469, 792, 1852, 2017, 2019, 2071, 2078, 2436
Misc.	Miscellaneous	296, 699, 1775, 1777
Missing	means not in Hoskier collation in vol. 2	339, 866b, 886, 1424, 1652, {1668}, 1685, 1757, 1760, 1776, 1785, 1806, 1857, 1870, 1872, 1903, 2063, {2066}, 2072, 2114, 2116, 2136, 2259

- The Manuscript Witness to the Revelation of John
  compiled by David Robert Palmer

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

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

Table of Apocalypse Witnesses

Arranged by Number:

MS	Date	NA28	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hoskier Refs.	Other Refs.	Content	Location
$\mathfrak{P}^{18}$	III/IV	$\mathfrak{P}^{18}$			Oxyr 1079	α1074 H		*Text* 1, pp1-6	Grenfel & Hunt, Wessely, R. Charles, van Haelst	1:4-7 v 2	London, British Library, Inv. 2053v; P. Oxy. 1079
$\mathfrak{P}^{24}$	IV	$\mathfrak{P}^{24}$			Oxyr 1230			*Text* 1, pp1-6	Grenfel & Hunt, Wessely, R. Charles, Clark, van Haelst	5:5-8r <p> 6:5-8v	Newton Center, Mass. Andover Newton Theol. School; F. Trask Library; P. Oxy. 1230
$\mathfrak{P}^{43}$	VI/VII	$\mathfrak{P}^{43}$							Crum & Bell 43-51, van Haelst 560	**2:**12-13, **15:**8 <p> **16:**1-2	London, British Library, Inv. 2241
$\mathfrak{P}^{47}$	III	$\mathfrak{P}^{47}$							Kenyon, Hatch, van Haelst, Aland & Aland, B. Aland	9:10-11; 13:11, 14-16; 15:16,17- 17:2	Dublin, Chester Beatty Library; P. Chester Beatty III
$\mathfrak{P}^{85}$	IV/V	$\mathfrak{P}^{85}$							Schwartz 178, 181f, van Haelst 564	9:19-21- 10:1r <p> 10:5-9v	Strasbourg, Nat. Libr & Univ., P. Gr. 1028
$\mathfrak{P}^{98}$	II (?)	$\mathfrak{P}^{98}$							D. Hagedorn, Comfort & Barrett	1:13-20	Cairo, Institut Français d'Archéologie Orientale, P. IFAO inv. 237b
$\mathfrak{P}^{115}$	III/IV	$\mathfrak{P}^{115}$							J. Chapa, Comfort & Barrett	**2:**1-3,13-15,27-29, **3:**10-12, **5:**8-9, **6:**5-6, **8:**3-8, 11-13, **9:**1-5, 7-16, 18-21, **10:**1-4,8-11, **11:**1-5, 8-15, 18-19, **12:**1-5, 8-10,12-17, **13:**1-3, 6-16,18, **14:**1-3,5-7,10-11,14-15,18-20, **15:**1,4-7	Oxford, Ashmolean Museum; P. Oxy. LXVI 4499

MS	Date	NA28	Tisch No.	Scriv. No.	Hosk. No.	von Soden	Schmid	Hosk. Ref.	Other Refs.	Content	Location
א (01)	IV	א	א	א	א	δ2 H pp. 185, 186, 188, 384, 385, 387, 443, 450, 480, 482, 483, 521		*Text* 1, pp1-6	Partial list: Burgon, Scrivener, W&H, Metzger, Fee, Alands, Skeat, Elliott, Souter, Kenyon	all	London, the British Library, Add. 43725;
$א^{1}$	IV-VI										
$א^{1a}$	IV-VI										
$א^{1b}$	IV-VI										
$א^{2}$	VII										
$א^{2a}$	VII										
$א^{2b}$	VII										
$א^{c}$	XII										
A (02)	V	A	A	A	A	δ4 H 178-80, 384, 389, 443, 450, 480, 484, 521	II pp. 3, 14, 85-98, 135-8, 202	*Text* 1, pp1-6	Thompson, Bentley, Kenyon, Burkitt, LaGrange, Geerlings, Metzger, Sitterly, Skeat, Aland & Aland, Scrivener, Milligan	all	London, British Library, Royal 1 D. VIII
C (04)	V C^{2}-VI C^{3}-IX	C	C	C	C	δ3 H 185, 189, 384, 388, 450, 480, 484, 521	II pp. 14f., 31, 85-109, 136	*Text* 1, pp1-6	Tischendorf, Oliver, Hansell, Stone, Omont, Sitterly, Hatch, Aland & Aland, Vogels, Metzger, Parker, Dunn, Lyon, Scriv	**lacking:** 1:1; 3:20-5:14; 7:14-17; 8:5-9:16; 10:10- 11:3; 16:13- 18:2; 19:5-21	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
P (025)	IX	P when diff. from $\mathfrak{M}^{A}$	P	P	P	α3 H [I] 426,7, 450, 480, 484, 521	I pp. 76, 317, 322; II pp. 3, 5, 15, 66, 85	*Text* 1, pp1-6	Tischendorf, Treu, Hatch, Cereteli & Sobolewski	**lacking** 16:12- 17:1; 19:21- 20:9; 22:6- 21; palimpsest	St. Petersburg, Russ. Nat. Library, Gr. 225 "Codex Porphyrianus"
046	X	046 when diff. from $\mathfrak{M}^{K}$	B^{r}	B	B	α1070 K p. 522		*Text* 1, pp1-6	Tregelles, Tischendorf, Mai, Cozza, Hansell, Hatch, Scrivener	all; Hoskier says on p. 51 of Vol. 1 that it is quite clear that this Ms. and all its followers "tried to improve the text so that it should run more smoothly."	Vatican Library, Vat. gr 2066
051	X	051 when diff. from $\mathfrak{M}^{A}$		E	E	Av^{2} H	I pp. 25, 177-81, 299, 301	*Text* 1 pp. 2-4	Gregory, *Textkritik* III pp. 1042-6.	**lacking** 1:1- 11:14; 13:2-3; 22:8-14	Athos, Pantokratoros, 44
052	X	$\mathfrak{M}^{A}$	183	F	F	Av^{3} H	I pp. 63, 208f., 307-10	*Text* 1 p. 5	Gregory, *Textkritik* III pp. 1046f.	7:16- 8:12	Athos, Panteleimonos, 99,2

MS No.	Date	NA28	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hosk Refs.	Other Refs.	Content	Location
0163	V	0163			Oxyr 848			*Text* 1, pp1-6	Grenfel & Hunt, vol. 6, p. 6, Clark, van Haelst 566	16:17-20	Chicago, Univ. Libr., Oriental Inst. 9351; P. Oxy. 848
0169	IV	0169			Oxyr 1080	H		*Text* 1, pp1-6	Grenfel & Hunt, Clark, Metzger, *Text* 6b, Metzger, *Manuscripts* 12, Milligan, van Haelst 561	3:19-4:3	Princeton, Speer Library Pap. 5; P. Oxy. 1080
0207	IV	0207					'Der Apokalypsetext des Kodex 0207'		LaGrange, Vitelli & Mercati, Naldini, Cavallo, van Haelst	9:2-15	Florence, Bibl. Medicea Laur.; PSI 1166
0229	VIII	0229					'Unbeachtete und unbekannte griechische Apokalypsehandschriften' ZNW 52 pp. 82-8		Mercati, Crisci, van Haelst 56	18:16-17; 19:4-6 (with Coptic)	formerly: Florence, Bibl. Medicea Laur.; PSI 1296b
0308	IV								W.E.H. Cockle, Oxyrhynchus Papyrus LXVI pp. 35-37	11:15-16, 17-18	Oxford, Ashmolean Museum, P. Oxy. 4500
0325	XI-XIII									21:20-23	Royal Ontario Mus., Toronto; acc. no.: 973.24.1161
0326	IV		-	-	P. Oxy. 5574					17:1-4	Oxford, Bodleian
18	1364	𝔐	51	51	51	δ411 K^{r} 144,5, 426, 478		*Text* 1, 150-157	Vogel & Gardthausen p. 75		Paris, National Library Greek 47
35	XI		17	17	17	δ309 I^{a3} 144, 401, 450, 487, 426, 478	279, 293-7, 299	*Text* 1, 32-33	Elliott 322, Hatch XXXIV	many correctors	Paris, BN, Cod. Coislin 20
42	XI		13	13	13	I^{o2} 426, 428, 477, 450, 526	I p. 88	*Text* 1, 25-7	Middledorf, Rosenmüller	Scrivener: "carelessly written; some rare readings"	Frankfurt an der Oder, Stadtarchiv, s. n.
61	XVI (1580?)		92	92	92	δ603 K^{x} p. 138		*Text* 1, 289-92	Dobbin, Bruns	all; this is the manuscript written for and presented to Erasmus to force him to include the "three heavenly witnesses" passage (1 John 5:7-8) in his third edition of the TR.	Dublin, Trinity College A 4.21 ("Codex Montfortianus")

MS No.	Date	NA28	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hosk Refs.	Other Refs.	Content	Location
69	XV	$\mathfrak{f}^{13}$	14	14	14	δ505 I' 219, 401, 450, 488, 526		*Text* 1, 27, 289-92	Ferrar, Harris, Scriv., James, Birdsall, Metzger-*Manuscripts*, Geerlings, Hatch, Vogel & Gardthausen, Gamillscheg & Harlfinger	**Lacking** 19:10-22:21; Very fragmentary are Rev. 18:7-19:10; very careless scribe-many peculiarities and errors	Leicester, Leicestershire Record Office, Cod. 6 D 32/1 ("Codex Leicestrensis")
82	X	$\mathfrak{m}$	2	2	2	O^{1}	I p. 74	*Text* 1, 13	Hatch XI	all; Scrivener says a valuable Rev MS; also Acts with Oecumenius commentary; probably used by Stephens.	Paris, National Library Gr. 237
88	XII		99	99	99	I^{a1} 401, 411, 414, 450, 488	I pp. 44, 197	*Text* 1, 298-300	Murphy, Payne	Rev 1:1-3:13	Naples, Bibl. Naz., MS II. A. 7
91	XI		4	4	4	O^{14} K^{o}		*Text* 1, 13	Staab	all; Scrivener: "neat". also has Acts with Oecumenius commentary	Paris, National Library Gr. 219
93	X		19	19	19	K 426,7, 450, 522		*Text* 1, 37	Vogel & Gardthausen p. 39	all;1:1- 2:5 addition by later hand; Colophon by monk named Anthony	Paris, National Library Coislin Gr. 205
94	XII	$\mathfrak{m}^{A}$	18	18	18	Av^{24}	I pp. 73, 222-4, 279, 284, 314	'*Manuscripts*- V' BJRL vol. 8 pt 2 pp. 13-16; *Text* 1 pp. 34-6		all; on paper, with Andreas commentary	Paris, National Library Coislin Gr. 202 (folios 27-328; this number also includes a portion of 015)
104	1087		7	7	7	α103 I^{b2} 384, 394, 450, 480, 484, 526		*Text* 1, 14	Scriv., New Pal Soc, Lake & Lake, Gamillscheg & Harlfinger, Vogel & Gardthausen p. 200, Hunter	all	London, British Library, Harley 5537
110	XII	$\mathfrak{m}$	8	8	8	α204 K 479, 522		*Text* 1, 14	Scriv. Exact Transcript pp. 71-2 (as d)	all, but 6:14- 8:1; 22:20-21 mutilated and perhaps elsewhere; wretched condition, often illegible.	London, British Libr Harley 5778
141	XIII/IV	$\mathfrak{m}$	40	40	40	δ408 K^{r}		*Text* 1, 104-7	Gamillscheg, Muñoz, Canart; '*Manuscripts*- V' BJRL vol. 8 pt 2 pp. 16-17;	all	Vatican Library Greek 1160
149	XV		25	25	25	δ503 K^{x} p. 127		*Text* 1, 53-5	Hatch XCIII	-	Vatican, Cod. Vat. Pal. Gr. 171
172	VIII/IX		87	87	87	α404 I^{o1} p. 526	I p. 82	*Text* 1, 275	Scriv. Exact Transcript pp. 76-7 (as m)	Rev, mutilated; mixed versional influences	Berlin, Staatsbibl., Phill. 1461 (Mediomontanus 1461)
175	X / XI	$\mathfrak{m}^{A}$	20	20	20	δ95 Av^{603} K^{o} 135, 57, 516, 524		*Text* 1, 38		all, with Andreas commentary	Rome, Vatican Library Gr. 2080
177	XI	$\mathfrak{m}$	82	82	82	α106 K 401, 450, 488, 522		*Text* 1, 271-2		all	Munich, Bavarian State Library Gr. 211
MS No.	**Date**	**NA28**	**Tisch No.**	**Scriv No.**	**Hosk. No.**	**von Soden**	**Schmid**	**Hosk Refs.**	**Other Refs.**	**Content**	**Location**

MS No.	Date	NA28	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hosk Refs.	Other Refs.	Content	Location
181	X		12	12	12	α101 I^{a1} α1578 I^{a2}	I pp. 12, 274	*Text* 1, 17-24		all; presented to Pope Alexander VIII (1689-1691)	Vatican Library Reg. Gr. 179
201	1357	𝔪	94	94	94	δ403 K^{r} 144,426, 478		*Text* 1, 293	Scriv: Exact transcr. p. 63 (as h); Full & Exact Collation p. xliv (as m); Gamillscheg & Harlfinger; Turyn, Vogel & Gardthausen, Spatharakis	all; Scriv: many changes by a later hand	London, British Libr. Add. 11837 (Formerly Butler 2)
203	1111	𝔪	181	107	107	α203 K 426, 522, 487		*Text* 1, 338-41	Lake & Lake II 77; Pal Soc I 84; Vogel & Gardthausen p. 28; Gamillscheg & Harlfinger	all; Scriv: splendid copy. Arethas' prologue; scribe was Andreas	London, British Libr Add. 28816
205	XV	f^{1}, $\mathfrak{m}^{A}$?	88	88	88	δ500 210, 401, 450, 488, 526	I pp. 35, 285-93	*Text* 1, 276-281; 307	Vogel & Gardthausen p. 193; Mioni (1981) pp. 9-10	all; It was written for Cardinal Bessarion, probably by his librarian John Rhosen.	Venice, Bibl. San Marco 420 (Fondo ant. 5); NT: fol. 362-441
218	XIII		33	33	33	δ300 I^{a} 224, 401, 450, 488, 522		*Text* 1, 68-9	F. C. Alter, Novum Testamentum ad Codicem Vindobonensem Graece expressum (Vienna, 1786-7); Hatch LXXV	-	Vienna, Nat. Bibl., Cod. Theol. Gr. 23; NT: fol. 486-623
241	XI	$\mathfrak{m}^{A}$	47	47	47	δ507 Αν 144, 401, 450, 524		*Text* 1, 133-7	Matthaei, (as k)	"Lovely" whole N.T.; Rev has Andreas commentary; One of the MS for Rev. that Hoskier most esteemed.	olim: Dresden, Sächs. Landesbibl., A 172
242	XII		48	48	48	δ206 K^{o} 138, 401, 450, 524		*Text* 1 pp. 138-41	Matthaei (as l); Treu pp. 258-60	Rev	Moscow, Hist. Mus., V. 25, S. 407
250	XI	𝔪	121	--	165	O^{10}	I pp. 17, 83, 90	*Text* 1, 556-8	Birdsall, Matthaei, Spatharakis	Fam 424, with Oecumenius Commentary	Paris, Bibl. Nat., Coislin Gr. 224
254	XIV		122	--	251	$O\Theta^{42}$	I pp. 17, 19, 139-42, 166-8, 240-9, 274f., 299; 'Ökumenios der Apokalypse-Ausleger und Ökumenios der Bischof von Trikka' NNGJ 14 (1937-8) esp. pp. 325-6	*Text* 1, 747-51	Matthaei (as 11); Staab	"Eclectic type of some importance;" A couple singular TR readings found here purportedly	Athen, Nat. Bibl., 490
256 (f^{2127})	XI/XII		102	109	109	α216 K^{o} 426, 450, 488, 524		*Text* 1, 347-52	Matthaei (as 13 & 14); plates*	Greek/Armenian/Italian triglot, with Italian fr. Catholic epistles to Rev. 4, and the Italian does not agree w/ the Greek; lacks 15:7- 16:4; 19:16-end; its reading of 1 Tim 3:16- ος θεος εφανερωθη	Paris, National Libr. Armen. 9
{296}	XVI		57	57	57	δ600 I^{a2} pp. 132, 401, 450, 487, 526	I p. 12	*Text* 1 pp. 179-180, 615		This MS is a handwritten copy of Colinaeus' printed edition. This MS should be disregarded. See endnote.	Paris
MS No.	**Date**	**NA28**	**Tisch No.**	**Scriv No.**	**Hosk. No.**	**von Soden**	**Schmid**	**Hosk Refs.**	**Other Refs.**	**Content**	**Location**

MS No.	Date	NA28	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hosk Refs.	Other Refs.	Content	Location
309	XV		46	46	46	δ457 410f., 401, 450, 488 α1581 Ia³ 526	I pp. 36, 285-93	*Text 1, 127-32*	Vogel & Gardthausen p. 136	Rev; subdivision of 2814; Hosk. says untrustworthy. (called MS 2920 at one time?)	Bibl. Naz. Marc. Gr. Z. 10 (394), fol. 382-421
314	XI	𝔐	6	6	6	O¹¹ K°	I pp. 17, 79; 'Die handschriftliche Überlieferung des Apokalypse-Kommentars des Arethos von Kaisareia' BNGJ 17 (1939-41) esp. p. 74	*Text* 1 p. 14	Staab, J. Schmid, "Ökumenios der Apokalypse-Ausleger und Ökumenios der Bischof von Trikka' BNGJ 14 (1937-8) p. 325; Greek Mss.: Catalogue of an Exhibition held at the Bodleian Libr., Oxford (Oxford, 1966) pp. 16f. no. 11 and plate VI	**Lacking** 1:10-17, 9:12-18, 17:10- 18:11; Scriv: "full unique commentary on the Apoc," and "a beautiful little book." small hand and small book. (13 cm. x 10 cm.)	Oxford, Bodleian Library Barroc. 3
325	XI-XII	𝔐	9	9	9	α111 I°² 426, 479, 526		*Text* 1 p. 15	Staab		Oxford, Bodleian Libr. Auct. E. 5. 9.
336	XV		16	16	16	α500 426, 450, 487		*Text* 1 pp. 28-31			(Hamburg, Univ. Bibl. Cod. theol. 1252a) verschollen
337	XII	𝔐	52	52	52	α205 K		*Text* 1, 158-161		Rev, mutilated	Paris, Bibl. Nat., Gr. 56
339	XIII		83	83	83	δ303 Iʳ		*Text* 1, 272		damaged in fire	Turin, Bibl. Naz., B. V. 8. (Brancschaden, nur Fragmente erhalten)
367	1331	𝔐	23	23	23	δ400 Kˣ		*Text* 1, 47-50			Florence, Bibl. Medicea Laur., Conv. Soppr. 53
368	XV		84	84	84	α1501 α1571		*Text* 1, 273-5		accents & breathings irregular	Florence, Bibl. Riccard., 84
385	1407	𝔐	29	29	29	α506 K		*Text* 1, 55		Rev, mutilated	London, British Libr., Harley 5613
386	XIV	𝔐	70	70	70	δ401 Kʳ		*Text* 1,.227-8			Vatican Library., Ottob. gr. 204
424 (f^{1739})	XI		34	34	34	O¹² I°¹		*Text* 1, 70-3	N.N. Birdsall 'A Byzantine Calendar from the Menology of two Biblical MSS' *Anal Boll* 84 (1966) pp. 29-57 (see also 13, 250, 𝔤547, 𝔤1748) A & A 45 *BDA* 380 and plate 21 Hunger (1992) pp. 345-56 Schmid I p. 82 Staab, *Pauluskommentare* p. xv Spatharakis (1981) nr 8 plates 22-3 von Soden (a457) 427, 450 Vogel and Gardthausen p. 264 Hunger (1992) pp. 72-7 Plates*	**Lacking** 15:6-17:3, 18:10-19:9, 20:8-22:21	Vienna, Catalog number: Österreich Nat. Bibl. Theol. Gr. 302, folios 1-353

MS No.	Date	NA28	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hosk Refs.	Other Refs.	Content	Location
429	XV		30	30	30	α398 Ib^1 α1471 K		*Text* 1,.56-62		all; Rev added in later hand	Wolfenbüttel, Herzog August Bibliothek 16.7 A^0
432	XV	𝔐	37	37	37	α501 I^{a7}		*Text* 1, 85-88			Città del Vaticano, Bible. Vat., Vat. gr. 366
452	XII	𝔐	42	42	42	α206 K		*Text* 1,.110-114			Città del Vaticano, Bible. Vat., Reg. gr. Pii II 50
456	X		75	75	75	α52 426,450		*Text* 1, 240-5	Vogels 13; Plates*	Hoskier dates this Ms. as 12th Cent. Group 325-517-456, (And see 42-367-468)	Florence, Bibl. Medicea Laur. Plutei 4.30
459	1092		45	45	45	α104 I^{b2} 394, 526		*Text* 1, 121-6	Lake & Lake X, 373; Vogel & Gardthausen p. 171	**Lacking** 20:4- 21:20. Scribes were John Tzutzuna, priest and monk, and his mother Celes. Hosk.: Pure sister to 104. Group 104-336-459-582-620-628-680-922-1918.	Florenz, Bibl. Medicea Laur., Plutei IV.29
467	XV		53	53	53	α502 K		*Text* 1, 162-5		Rev	Paris, Bibl. Nat., Gr. 59
468	XIII		55	55	55	O^{30} I^{o2}		*Text* 1, 166-9			Paris, Bibl. Nat., Gr. 101
469	XIII	𝔐	56	56	56	α306 Aν		*Text* 1,.170-8		One of the MS for Rev. that Hoskier most esteemed. Hosk. says that its exemplar was quite old	Paris, Bibl. Nat., Gr. 102A
498	XIV	𝔐	97	97	97	δ402		*Text* 1, 296		all (imperfect); Scriv says very valuable	London, British Libr, Add. MS 17469
506	XI	𝔐	26	26	26	δ101 K		*Text* 1, 55			Oxford, Christ Church, Wake Gr. 12
517	XI/XII		27	27	27	α214 I^{o2}		*Text* 1, 55		all	Oxford, Christ Church, Wake Gr. 34
522	1515		98	98	98	δ602 I^b		*Text* 1, 297		**lacking** 2:11-23; written by a Cretan, Michael Damascenus, for John Francis Picus of Mirandola	Oxford, Bodleian Library Canon. Greek 34
582	1334	𝔐	103	102	102	δ410 Aν		*Text* 1, 308-13		fam 104	Ferrara, Bibl. Com., Cl. II, 187, III
616	1434		156	156	156	α503 401, 450	I p. 83	*Text* 1, 530-4	Vogel & Gardthausen p. 9	Scribe: Athanasius, had 6 fingers, was unenthusiastic and careless about his work, acc. to Hoskier	Mailand, Bibl. Ambros., H. 104 sup.
617	XI		74	74	74	K^o		*Text* 1, 238- 9		046 and Arethas types	Venice, Bibl. Naz. Marc., Gr. Z. 546 (786)
620	XII	𝔐	180	180	180			*Text* 1, 595-6		Graeco-Latin grp, very close to MS 1918	Florence, Bibl. Medicea Laur., Conv. Soppr. 150
627	X	𝔐	24	24	24	α53 522		*Text* 1, 51-2	Staab, *Pauluskommentare* p. xi (C)	**Lacking** 3:20- 4:10. Hosk: "most probably derived directly from an Uncial." Group 110-627-2048	Vatican Libr., Vat. gr. 2062
628	XIV	𝔐	69	69	69	α400 I^{b2} p.479, 526		*Text* 1 pp. 221-6		lacks Rev. 18:23 to the end, due to loss of the last leaves	Vatican Libr., Ottob. gr. 258
632	XII-XIV		22	22	22			*Text* 1, 45-46			Rom, Bibl. Vallicell., B. 86
664	XV	𝔐	106	106	106			*Text* 1, 330-7			Zittau, Stadtbible., A1

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680	XIV	𝔐	107	104	104	δ103 K^{x}		*Text* 1, 318-329		grp 104, via Sicily	New Haven, Conn., Yale Univ. Libr., ms. 248 (Philipps 7682)
699	XI	𝔐	108	89	89	δ103 K		*Text* 1, 281			London, Brit. Libr., ebda, Egerton 3145, 67 fol.
743	XIV	$𝔐^{A}$	123	123	123	Av^{43} I^{a6}		*Text* 1, 423		with Andreas comm, water damaged	Paris, Bibl. Nat., Suppl. Gr. 159, fol. 2-7.12-406
757	XIII	𝔐	110	146	150 (21:9-end = 150s.)	δ304		*Text* 1, 513-14		Complutensian group; Different scribe from 21:9 on, which Hosk calls 150^{supp}	Athen, Nat. Bibl., 150
792	XIII		111	149	113	α1575 ε585 125	*ZNW* 59 (1968)	*Text* 1, 369-80		gospels and Rev. Hosk: "with endless ramifications." Breathing marks are a mere dot, and we often cannot tell which. Influenced by 5 language versions but more Syriac.	Athen, Nat. Bibl., 107
808	XIV		112	150	149	δ203		*Text* 1, 509-13		Grp 808-1893, sisters	Athen, Nat. Bibl., 2251
824	XIV	𝔐	113	110	110			*Text* 1, 353-5		Complutensian grp	Grottaferrata, Bibl. della Badia, A. α. 1
886	1454?		115	117	--	$Aπρ^{50}$		*Text* 1 p. 389			Vatican Libr., Reg. gr. 6
905	XII			108	129	α215		*Text* 1, 440-1	Clark, Vogels, Census	combinded with former GA1795 and GA2349; Acts, Rev; "Egyptian"; removed during war and rediscovered	Sofia, D. gr. 369, Ivan Dujcev Center for Slavo-Byzantine Studies; New York, NY- Morgan Library & Museum, MS M. 714; Princeton, NJ; Princeton University Libr., Garrett MS. 5 (H, Ap) (Prev. Kosinitza, Drama 53)
911	XII		95	95	95	Av^{13}		*Text* 1, 294-6		formerly 2040 for Rev.; lacks 20:12 to end; Scriv and Gregory say very important; Hosk not as much	London, British Libr., Add. 39601; (Parham 19) other NT: Add 39599 (Parham 17)
919	XI	𝔐	125	125	125	α113		*Text* 1, 428		046 grp	Escorial, Ψ. III. 6
920	X	𝔐	126	126	126	α55 K^{c} 401, 450, 488, 523		*Text* 1, 429-34	Agati p. 159 and plate 110	046; Hosk. "This is another B type, though an older MS. in point of date and of far greater interest."	Escorial, Ψ. III. 18
922	1112	𝔐	116	151	151	δ200 I^{b2}		*Text* 1, 515-6		Type 680- Graeco-Latin	Athos, Grigoriu, 3
935	XIV		--	--	153	δ361 1^{b2}		*Text* 1, 521-3		046 type; Hoskier says 11th or 12th century, with last page missing, and 15th century scribe finishes it (153^{supp})	Athos, Dionysiu, 141 (27)

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986	XIV		117	157	157	δ508		*Text* 1, 535		Complutensian grp	Athos, Esphigmenu, 186
1006	XI	1006	--	--	215	α1174		*Text* 1, 688-90	*Treasures* :www 5.4; *Treasures* II cod. 56; plates 49-52	Gospels and Rev.; Hosk compares it to 911 and 1841	Athos, Iviron, 728 (56)
1064	XVIII					--			*Treasures* I cod. 286; plates 348-57		Athos, Kutlumusiu, 286
1072	XIV	𝔐	118	160	160	δ406		*Text* 1, 546		Complutensian	Athos, Lavra, Γ ' 80
1075	XIV	𝔐	119	161	161	δ506		*Text* 1, 546-8		Complutensian	Athos, Lavra, A' 195
1094	XIII	𝔐	120	182	182	δ307		*Text* 1, 600-.602		C symphathy	Athos, Panteleimonos, 29
1140	XIII				--	α371 K^r					Athos, Esphigmenu, 67
1248	XIV	𝔐	--	--	250	--		*Text* 1, 746		Complutensian	Sinai, St. Catherine Monastery, Gr. 267
1277	XI	𝔐	185	--	185	α194 426, 479		*Text 1, 608*			Cambridge Univ. Libr., Add. Mss. 3046
1328	XIV	𝔐		--	190	ε1419 137		*Text* 1, 626-7	Hatch, *Jer.* 20; *Jerusalem* IV, p. 174	Complutensian	Jerusalem, Orthod. Patriarchat, Saba 101
1352	→				194	→	→	→	→	Now GA 2824	Jerusalem, Staurou 94
1384	XI		--	--	191	δ100		*Text* 1, 628		composite; also Complutensian	Andros, Panachrantu, 11
1424	IX/X		ב	ב	197	δ30 $I\varphi^a$ pp. 224ff.		*Text* 1, 636	Clark, *USA*, pp. 104-6; Hatch VII; Clark 24; *Census* I pp. 691-3; Vogel & Gardthausen p. 395	all; written by a monk named Sabas; related to 1780	Maywood, Illinois, Theol. Sem. ELC, Jesuit-Krauss-McCormick Library, Gruber Ms. 152. Originally from Kosinitza, Turkey
1503	1317	𝔐		--	192	δ413		*Text* 1, 629		Complutensian	Athos, Lavra, A' 109
1551	XIII			--	212	α1376		*Text* 1, 685		Complutensian	Athos, Vatopediu, 913
1597	1289	𝔐	--	--	207	δ308		*Text* 1, 676-7		149 grp; scribe poor gramm concord of possessive case	Athos, Vatopediu, 966
1611	X	1611	105	146	111	α208 401, 450, 487, 526		*Text* 1, 356-65	*ANTF* 7 (cf. 2138); Marava I pp. 42-4 plates 43-8; Plates*	all; Hosk: "Sympathetic to Syr^h, but reaching far behind it by its affiliations with our most ancient Greek documents." "This amazing 111 type takes us into the very heart of the textual problem, and postively *explains* the polyglot position occupied by ℵ A C. Most earnest study of it is requested..."	Athen, Nat. Bibl., 94
1617	XV	𝔐		--	223	δ407 144, 426		*Text* 1, 710-11		identical to 1771; Complutensian	Athos, Lavra, E ' 157
1626	XV	𝔐		--	226	δ305		*Text* 1, 712-17		NT but ends at Rev 9:15; group with 42	Athos, Lavra, Ω' 16

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1637	1328	𝔐		--	230	δ605		*Text* 1, 719-20		Complutensian	Athos, Lavra, Ω' 141
1652	XVI			--	231	δ604		*Text* 1, 720		Compl.? Hosk says only contains opening verses	Athos, Lavra, Θ' 152
{1668}	XVI	𝔐		--	235	δ306		*Text* 1, 724		"a servile copy of Erasmus' 3rd edition of 1522" See endnote	Athos, Panteleimonos, 15
1678	XIV			--	240	Av^{402}		*Text* 1, 728-32		Family 052, with both Andreas' and Oecumenius' commentary, and writings of Amphilochius as well	Athos, Panteleimonos, 770
1685	1292			--	198	α1370		*Text* 1, 636		Hosk. says stolen during war; does not treat	Athen, Byzant. Mus., 155
1704	1541			--	214	--		*Text* 1, 686-8		Rev; Eclectic 046 type	Athos, Kutlumusiu 356
1719	1287		--	--	210	α302		*Text* 1, 681-3		supertype of 046	Athos, Vatopediu, 852
1728	XIII	𝔐		--	211	α301		*Text* 1, 684			Athos, Vatopediu, 862
1732	1384	𝔐		--	220	α405		*Text* 1, 700-4		composite; partly Compl.; group with 1384	Athos, Lavra, A' 91
1733	XIV	𝔐		--	221	α303		*Text* 1, 705		composite, favoring Compl.	Athos, Lavra, B ' 5
1734	1015; but XVI fr. 22:8-21	𝔐		--	222 222^{sup}	α105		*Text* 1,		046 type before group alterations; Hosk. calls this Ms. 222$^{sup.}$ for 22:8-21, supplied by a 16th century hand.	Athos, Lavra, B ' 18
1740	XII	𝔐		--	229	α304		*Text* 1, 719		Complutensian	Athos, Lavra, B ' 80
1745	XV	𝔐		--	227	α509		*Text* 1, 718		Complutensian	Athos, Lavra, Ω' 49
1746	XIV	𝔐		--	228	α407		*Text* 1, 718		Complutensian	Athos, Lavra, Ω' 114
1757	XV	𝔐		185	→	α568		*Text* 1 p. 168		Hosk: "It is reported to me in 1912 that the Apoc. has disappeared from the Lesbos Ms. 132, having been torn out of the volume. Leave 185 blank."	Lesbos, Kalloni, Limonos, 132
1760	XII			--	199	α50		*Text* 1, 636		Hosk. says stolen during war; does not treat	Sofia, 'Ivan Dujčev' Research Center, 176 (Serres, Prodromu, γ' 23)
1769	XIV				--	ΟΘ^{43}		*Text* 1 p.			Athos, Iviron, 244 (648)
1771	XIV	𝔐		--	224	α508		*Text* 1, 710-11		Complutensian; identical to 1617	Athos, Lavra, E ' 177
1773	XIV	𝔐^{A}			--	Av^{404}		*Text* 1 p.		with Andreas commentary	Athos, Vatopediu, 17
1774	XV			--	232	--		*Text* 1, 720		Complutensian	Athos, Lavra, Θ' 187, fol. 1-13
1775	1847			--	236	--		*Text* 1, 725-6		Contains only 1:1,13; 4:4,7; 19:19,21 "Family of Irenaeus?"	Athos, Pantoleimonos, 110
[1776	1791			--	237	--		*Text* 1, 726		Only contains 1:1-3. Such a late ms, why bother?	Athos, Pantoleimonos, 271]
[1777	XIX			--	238	--		*Text* 1, 727		four leaves of barely six pages. Such a late MS, why bother?	Athos, Pantoleimonos, 523]

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1778	XV		--	--	203	$O^{\alpha 41}$ I^{b1}		*Text* 1, 664-6		"of very great interest"; Family 052, with both Andreas and Oecumenius Commentaries; lacking 1:1-8	Thessaloniki, Vlatadon, 35
1780	XIII				--	δ412		*Text* 1 p.		related to 1424	Duke, K.W. Clark, Greek MS 1
1785	XIII/IV			--	195	δ405 K^{r}		*Text* 1, 636		stolen in war, by Bulgarians or Germans	Sofia? (previously: Drama, Kosinitza, 208)
1795										now MS #905	
1806	XIV		--	--	205	α1472		*Text* 1 p. 671		untreated by Hoskier as it was removed during war	(previously: Trapezunt, Sumela, 41, fol. 130-173)
1824	XVII				--	$O^{\alpha 61}$		*Text* 1 p.		with Oecumenius Commentary	Vatican Libr., Ottob. Gr. 126, fol. 544-642; Ottob. Gr. 127, fol. 1-85
1828	XI	𝔐	124	124	124	α202 I^{o1} 401, 450, 526	I p. 82	*Text* 1, 424-7	Marava I pp. 64-7 plates 100-6; Plates*	lacking 18:23 to end; "Coptic" family?	Athen, Natl. Bibl. 91
1835	XI		142	142, 85	142	α56 401, 450, 488, 522	I p. 73	*Text* 1, 478-9		Complutensian grp	Escorial, T-III-17, fol. 158-174
1841	IX/X	1841	127	127	127	α47 (K) 426, 450, 526		*Text* 1, 435-7.		Hosk. says 11th Cent. "one of the very finest scribes whose work I have followed." Group (911)-1006-1841-2076-2258	Lesbos, Kalloni, Limonos, 55
1849	1069	𝔐	128	128	128	α110 426, 450, 488, 522		*Text* 1, 438-9	Lake & Lake II 48	046	Venice, Bibl. Naz. Marc., Gr. II,114 (1107)
1852	XIII	1852	129	108	108	α114 401, 450, 487		*Text* 1, 342-6		Rev, mutilated; 046 type	Uppsala, Univ.-Bibl., Ms. Gr. 11
1854	XI	1854	130	130	130	α115		*Text* 1, 442-458		"special type" "exceptional ms" "polyglot readings"	Athos, Iviron, 231 (25)
1859	XIV	𝔐	--	--	219	α402 K^{c} p. 523		*Text* 1, 697-9	Vogel & Gardthausen, p. 347	Acts and Rev. Group 911-1006-1841	Athos, Kutlumusiu, 82
1862	XI	𝔐	132	132	132	O^{21} I^{o1}	I p. 81	*Text* 1, 459-62	*Treasures: www* 18.1	Hosk: a female hand, and "unusually accurate." Hosk. says XI cent. Group 172-250-424-616-(1828)-1862-1888-2018-2032-2084 "Maria Armenian Queen?"	Athos, Pavlu, 117 (2)
1864	XIII			--	242	α305		*Text* 1, 736		Complutensian	Athos, Stavronikita, 52
1865	XIII		--	--	244	α380 K^{r}		*Text* 1, 739-40		Complutensian	Athos, Philotheu, 1801 (38)
1870	XI	𝔐	133	133	133	α54 426, 450, 479	'Unbeachtete und unbekannte griechische Apokalypsehandschriften' ZNW 52 (1961) pp. 82-8	*Text* 1, 463		This Ms. is not included in Hoskier's collation in volume 2. Unable to examine because of "Turkish situation."	Istanbul, Ökum. Patriarchat, ehem. Chalki, Kamariotissis, 33
1872	XII	𝔐	134	134	134	α209 K^{c}		*Text* 1, 463		This Ms. is not included in Hoskier's collation in volume 2. Unable to examine because of "Turkish situation."	Istanbul, Ökum. Patriarchat, ehem. Chalki, Kamariotissis, 93 (96)
1876	XV		135	135	135	α504 I^{a4}		*Text* 1, 463		Fam 2014	Sinai, St. Catherine Monastery, Gr. 279

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1888	XI	𝔐	--	--	181	α118		*Text* 1, 597-9		"very beautiful 11th cent ms"	Jerusalem, Orthodox Patriarchat, Taphu, 38
1893	XII			--	186	α117 K		*Text* 1, 608-9		sister to 808	Jerusalem, Orthodox Patriarchat, Saba, 665
{1894}	XV		-	--	187	α210 α1670 I^{a2}		*Text* 1, 610-15		"This MS. 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." See endnote	Jerusalem, Orthodox Patriarchat, Saba, 676
1903	1636			--	243	--		*Text* 1, 737-8		Late mixed Complutensian type	Athos, Xiropotamu, 243 (2805)
1918	XIV	𝔐	39, 114	39, 115	39sup	α403 K α1375		*Text* 1, 98-103; 388		Grp 7	Vatican Libr., Vat. gr. 1136, 60 fol., Vat. gr. 1882, fol. 93-96
1934	XI	𝔐	64	64	64	O^{15} K^{o}		*Text* 1, 207-8		Fine and large cursive; Arethas type	Paris, Bibl. Nat., Gr. 224
1948	XV	𝔐	78	78	78	α505		*Text* 1, 249-253			Vatican Libr., Ottob. gr. 176
1955	X	𝔐	93	93	93	α119 K		*Text* 1, 293		Scriv. says "of singular weight & importance." Begins at Rom 16:15 ends at Rev 19:4	London, Lambeth Palace, 1186
1957	XV	𝔐	91	91	91	α1574		*Text* 1, 286-8		supplies the missing part of B	Vatican Libr., Vat. gr. 1209, p. 1519-1536
2001	XII										Patmos, St. John the Theol., 63
2014	XV	$𝔐^{A}$	21	21	21	Av^{51} I^{a4}		*Text* 1 pp 39-44		Rev, with Andreas commentary	Rome, Bibl. Vallicell., D. 20
2015	XV		28	28	28	α1580 I^{a4}		*Text* 1, 55		Rev, mutilated	Oxford, Bodleian Libr., Barocci 48, fol. 51-74
2016	XV		31	31	31	both I' & K^{o}		*Text* 1,.62		Rev	London, Brit. Lib., Harley 5678, fol. 221-244
2017	XV		32	32	32	α1582 K^{o}		*Text* 1,.63-67			Dresden, Sächs. Landesbible., A. 124
2018	IV	$𝔐^{A}$	35	35	35	Av^{46}		*Text* 1, 74-78		with Andreas commentary; Hoskier says sister to	Vien, Österreich Natlbibl., Theol. Gr. 307, fol. 142-173
2019	XIII	$𝔐^{A}$	36	36	36	Av^{30}		*Text* 1, 79-84		with Andreas commentary	Neapel, Bibl. Naz., Cod. Neapol. ex Vind. 11
2020	XV		38	38	38	α1573 I'		*Text* 1, 89-97		all; Hoskier calls it "truly important"	Vatican Libr., Vat. gr. 579 fol. 22-46
2021	XV		41	41	41	α1572		*Text* 1, 108-9			Vatican Libr.., Reg. gr. 68
2022	XIV	$𝔐^{A}$	43	43	43	Av^{401}		*Text* 1, 115-116		14:17- 18:20; with Andreas commentary	Vatican Libr., Barb. gr. 474 fol. 224-229
2023	XV	$𝔐^{A}$	49	49	49	Av^{56} I^{a7}		*Text* 1, 142-5		"best representation of Andreas commentary" very careful scribe	Moscow, Hist. Mus., V. 155, S. 66, fol. 405-463
2024	XV		50	50	50	α1584		*Text* 1,.146-9		c.f. 1835; 046 grp	Moscow, Hist. Mus., V. 391, S. 205, fol. 53-88
2025	XV		58	58	58	α1592		*Text* 1, 181-4		Rev only	Paris, Bibl. Nat., Gr. 19, fol. 91-126
2026	XV	$𝔐^{A}$	59	59	59	Av^{501} I^{a1}		*Text* 1, 185-192		with Andreas commentary	Paris, Bibl. Nat., Suppl. Gr. 99

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2027	XIII		61	61	61	α1374 K^c		*Text* 1, 193-6		Rev, mutilated	Paris, Bibl. Nat., Gr. 491, fol. 281-293
2028	1422	$\mathfrak{M}^A$	62	62	62	Av^{54} I^{a5}		*Text* 1, 197-204		Rev, with Andreas commentary	Paris, Bibl. Nat., Gr. 239
2029	XVI	$\mathfrak{M}^A$	63	63	63	Av^{66} I^{a5}		*Text* 1, 205-6		with Andreas commentary	Paris, Bibl. Nat., Gr. 241
2030	XII	2030	65	65	65	α1272 K		*Text* 1,.209-11		16:20- 22:21; Hosk: fragmentary doc. of high importance	Moscow, Univ., 1, fol. 203-209
2031	1301	$\mathfrak{M}^A$	67	67	67	Av^{41} I^{a3}		*Text* 1, 212-217		051 grp; with Andreas commentary	Vatican Libr., Vat. gr. 1743
2032	XI	$\mathfrak{M}^A$	68	68	68	Av^{11}		*Text* 1, 218-20		1:11- 2:20; 3:16- 6:9; 7:17- 9:5; 21:18- 22:21; with Andreas commentary	Vatican Libr., Vat. gr. 1904 II, fol. 264-282
2033	XVI	$\mathfrak{M}^A$	72	72	72	Av^{60} I^{a5}		*Text* 1, 229-231		with Andreas commentary	Vatican Libr., Chis. R IV 8 (gr. 8)
2034	XVI	$\mathfrak{M}^A$	73	73	73, 79a	Av^{50}		*Text* 1, 232-7		very neat, with Andreas commentary	Rome, Bibl. dell' Accad. Naz. dei Lincei, Cors. 838 (41.E.37)
2035	XVI	$\mathfrak{M}^A$	77	77	77	Av^{605}		*Text* 1, 246-8		with Andreas commentary	Florence, Bibl. Medicea Laur., Plutei VII. 9
2036	XIV	$\mathfrak{M}^A$	79	--	79	Av^{40} I^{a4}		*Text* 1, 254-60		Rev, with Andreas commentary	Vatican Libr., Vat. gr. 656
2037	XIV	$\mathfrak{M}^A$	80	80	80	Av^{45}		*Text* 1, 261-5		with Andreas commentary but related to 2814; Hosk says important	Munich, Bayer. Staatsbibl., Gr. 544
2038	XVI	$\mathfrak{M}^A$	81	81	80	Av^{600}		*Text* 1, 266-70		Venetian hand, and of great importance says Hosk.; sister to 2595; with Andreas commentary	Munich, Bayer. Staatsbibl., Gr. 23, fol. 333-415
2039	XII		90	50^2	90	α1271 K		*Text* 1, 282-5		"attractive and unusual style"; later hand in latter parts	(Dresden, Sächs. Landesbibl., A95) This ms. got burnt.
2041	XIV		96	96	96	α1475		*Text* 1,	**296**	Complutensian grp	London, British Libr., Add. 39612 (Parham 2)
2042	XIV	$\mathfrak{M}^A$	100	100	100	Av^{400}		*Text* 1, 301-6		Rev, with Andreas commentary	Naples, Bibl. Naz., MS II. A. 10, fol. 117-143
2043	XV	$\mathfrak{M}^A$	101	103	103	Av^{57} I^{a4}	I pp. 53, 187-9; see also *passim*	*Text* 1, 314-17	Tischendorf, Notitia p. 60; Treu pp. 73-4	with Andreas commentary	St. Petersburg, Russ. Nat. Libr., Gr. 129
2044	1560	$\mathfrak{M}^A$	136	136	136	Av^{601}	I p. 13	*Text* 1, 464-6	*BDA* 118; Gamillscheg & Harlfinger, Repertorium I 13; Vogel & Gardthausen p. 27	with Andreas comm, 2814 fam; same as 2028	Vien, Österreich Natlbibl., Theol. Gr. 69
2045	XIV	$\mathfrak{M}^A$	137	137	137	Av^{55}	I pp. 34, 255f., 285-93	*Text* 1, 466-7	Hunger (1984) pp. 251-3	with Andreas comm, 2814 fam	Vien, Österreich Natlbibl., Theol. Gr. 163
2046	XVI	$\mathfrak{M}^A$	138	138	138	Av^{58}	I p. 60	*Text* 1, 468-9	Hunger (1992) pp. 70-2	with Andreas comm, fam 2014	Vienna, Austrian Natl. Libr., Theol. gr. 220
2047	1543	$\mathfrak{M}^A$	139	139	139	Av^{67}	I pp. 52, 186	*Text* 1, 470-1	Vogel & Gardthausen p. 428	with Andreas comm, fam 2014	Paris, Bibl. Nat., Gr. 240

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2048	XI		140	140	140	α1172 p. 522		Text 1, 472-3		Grp 110-627-2048; two hands, same monastery; also cont. Antioch. monach. pandectes Sae. Scripturae. IIaereticorum nomina, a Simoniacis ad Messalianos. Anonymi fabula de mediatore., etc.	Paris, Bibl. Nat., Coislin, Gr. 256, fol. 207-228
{2049}	XVI		141	141	141	α1684	I p. 12	*Text* 1, 474-477, 615		A handwritten copy of Erasmus' 4th edition of 1527. See endnote.	
2050	1107	2050	143	143	143	α1273 (Αν)		*Text* 1, 480-8		Graeco-Coptic; Acts, and Rev with Andreas commentary; **Lacking** Rev 6:1- 19:21; Hosk says very special and he commends it for study	Escorial, X. III. 6, fol. 235-241
2051	XVI	$\mathfrak{M}^{A}$	144	144	144	Αν^{68}		*Text* 1, 489-493		Graeco-Syriac, with Andreas commentary	Madrid, Bibl. Nac., 4750, fol. 303-385
2052	XVI	$\mathfrak{M}^{A}$	145	145	145	Αν^{64}		*Text* 1, 493	Reuss, *Katenen* p. 13	1:1- 7:5; with Andreas comm; fam 2814	Flor., Bibl. Medicea Laur., Plutei VII. 29, fol. 193-224
2053	XIII	2053	146	113	146	Οα^{31} 'Der Apokalypse Text in dem Kommetar-Codex Messina 99' *AJP* 35 (1914) pp. 179-91		*Text* 1, 494-505; Complete text of this ms. found in his *Commentary of Oecum.*	Aland & Aland 55, Paléographie grecque et byzantine p. 259	Rev, with whole Oecumenius Commentary; Complete text of this ms. found in Hoskier's *Commentary of Oecumenius*	Messina, Bibl. Univ., 99
2054	XV	$\mathfrak{M}^{A}$	147	147	147	Αν^{500} I^{a5}		*Text* 1, 506		with Andreas commentary	Modena, Bibl. Est., G. 154, α. W.4.21 (III E 1), fol. 122-246
2055	XV	$\mathfrak{M}^{A}$	148	148	148	Αν^{53} I^{a6}		*Text* 1, 507-8		with Andreas commentary	Modena, Bibl. Est., G. 190, α. V.8.14 (III F 12), fol. 319-381
2056	XIV	$\mathfrak{M}^{A}$	149	120	120	Αν^{49} I^{a3}		*Text* 1, 401-8		with Andreas comm; 2814 family, close to 2031	Rom, Bibl. Angel., 57, fol. 1-86
2057	XV		150	121	121	α1576 I'		*Text* 1, 409-16			Rom, Bibl. Angel., 32, fol. 171-205
2058	XIV		151	122	122	Οα^{40}		*Text* 1, 417-22		with Oecumenius Commentary	Vatican Libr., Chis. R V 33 (gr. 27), fol. 44-71
2059	XI	$\mathfrak{M}^{A}$	152	152	152	Αν^{10} I^{a2}		*Text* 1, 517-20		with Andreas commentary	Vatican Libr., Vat. gr. Gr. 370, fol. 149-251
2060	1331	$\mathfrak{M}^{A}$	153	114	114	Αν^{42} I^{a1}		*Text* 1, 381-7		Rev, with Andreas commentary	Vatican Libr., Vat. gr. Gr. 542, fol. 265-369
2061	XVI		154	154	154	α1588 I^{a7}		*Text* 1, 524-7		Complutensian but eclectic	Vatican Libr., Vat. gr. 1190, fol. 174-184
2062	XIII	2062	155	155	155	Οα^{30}		*Text* 1, 527-9		**Lacking** 2:1- 14:20; with Oecumenius Commentary	Vatican Libr., Vat. gr. 1426, fol. 131-159
[2063	XVI	$\mathfrak{M}^{A}$	157	116	--	Αν^{61}	I pp. 31, 176f., 293	*Text* 1, Preface; 388-9		051 fam; with Andreas commentary	Vatican Gr. 1976]
2064	XVI	$\mathfrak{M}^{A}$	158	158	158	Αν^{62}		*Text* 1, 536		with Andreas commentary	Vatican, Vat. gr. 2129, p. 17-158 (p. 1-10: l 561)
2065	1480	$\mathfrak{M}^{A}$	159	159	159	Αν^{503} I^{a1}	I p. 68	*Text* 1, 537-545		"a critical document;" all, with Andreas comm; 2814 fam	Vatican, Ottob. gr. 154

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{2066}	1574	$\mathfrak{M}^{A}$	160	118	118	Av^{63}		*Text* 1, p. 389		with Andreas comm; Hosk: "the MS is plainly derived from a printed edition and has modern chapter divisions"	Vatican], Ottob. gr. 283
2067	XV	$\mathfrak{M}^{A}$	161	119	119	Av^{52} I^{a6}		*Text* 1, 390-400.		Rev, with Andreas comm. This MS ends in 22:15, and a "late third hand" has added the rest, and made other corrections.	Vatican Libr., Pal. gr. 346
{2067^{S}}	XVI/ XVII			119	119			*Text* 1, 390-400.		Much later supplement to original manuscript which ended in 22:15. See endnote.	
2068	XVI	$\mathfrak{M}^{A}$	162	162	162	Av^{65} I^{a5}		*Text* 1, 549		Fam 2814, with Andreas commentary	Venice, Bibl. Naz. Marc., Gr. I,40 (1377)
2069	XV	$\mathfrak{M}^{A}$	163	163	163	Av^{59} I^{a5}		*Text* 1, 549		Fam 2814, Rev, with Andreas commentary	Venice, Bibl. Naz. Marc., Gr. II., 54 (981), fol. 1-30
2070	1356	$\mathfrak{M}^{A}$	164	164	164	Av^{403}		*Text* 1, .550-5		Arethas type, with 2305. Andreas commentary	Athos, Annis, 11, fol. 250-307
2071	1622	$\mathfrak{M}^{A}$	167	167	167	Av^{70}		*Text* 1, 563-6.		with Andreas commentary; Hosk unclassified	Athos, Dionysiu, 71 (163), fol. 4-163 (fol. A. 1-3: ℓ 642
[2072	1798	$\mathfrak{M}^{A}$	168	168	168	Av^{80}	I p. 92	*Text* 1, 566		with Andreas commentary; Hosk says copy of the printed text & of no value	Athos, Dochiariu, 81, p. 13-574]
2073	XIV	$\mathfrak{M}^{A}$	169	169	169	Av^{47}		*Text* 1, 567-71		Rev, 051 type, mutilated, with Andreas Comm	Athos, Iviron, 273(34)
2074	X	$\mathfrak{M}^{A}$	170	170	170	Av^{1}	I pp. 43, 185-93, 193f.	*Text* 1, 572-5		w/Andreas commentary. Hosk: scribe is rapid, but accurate and trustworthy, and Ms. is very true to type. Family 88-1384-1732-1733-1876-2014-2015-2034-2036-2037-2042-2043-2046-2047-2074-2082. Sub-Group 88-2074.	Athos, Iviron, 354 (379), fol. 83-145
2075	XIV	$\mathfrak{M}^{A}$	171	171	171	Av^{48}		*Text* 1, 575		sister 2077, with Andreas commentary	Athos, Iviron, 370 (546)
2076	XVI		172	172	172	α1570		*Text* 1, 576-8		046 type, but like 2039	Athos, Iviron, 58, (594), fol. 1-23
2077	1685	$\mathfrak{M}^{A}$	174	174	174	Av^{71}		*Text* 1, 579		sister 2075, with Andreas commentary	Athos, Iviron, 508 (644)
2078	XVI		176	176	176	α1373		*Text* 1, 580			Athos, Konstamonitu, 29, fol. 375-396
2079	XIII		177	177	177	α1373		*Text* 1, 581-2		046 type	Athos, Konstamonitu, 107, fol. 115-159
2080	XIV		178	178	178	α406 I^{b1}		*Text* 1, 583-91		Rev, family 052; mutilated 17:1-4; 22:16-end; Oecumenius. Hoskier says that we must not dismiss possibility that MSS on Patmos may have closer connection to John's exile there than other MSS.	Patmos, Ioannu, 12
2081	XI	$\mathfrak{M}^{A}$	179	179	179	Av^{21} I^{a1}		*Text* 1, 592-5		grp 2814; with Andreas commentary	Patmos, Ioannu, 64
2082	XVI		182	112	112	α1682		*Text* 1, 366-8		almost exact duplicate of 2043	Dresden, Sächs Landesbibl., A. 187, p. 342-381

MS No.	Date	NA28	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hosk Refs.	Other Refs.	Content	Location
2083	1560	$\mathfrak{M}^{A}$	184	--	184	$A\nu^{602}$	I p. 14	*Text* 1, 603-8		fam 2814, with Andreas commentary	Leiden, Univ. Bibl., Voss. Gr. Fol. 48, fol. 135-247
2084	XV			--	188	α1586		*Text* 1, 616-20		grp 424	Athens, Nat. Bibl., Taphu 303, fol. 7^{v}-26^{r}
[2087	XV		15	15	15	α1583	I p. 12	*Text* 1 p. 27		3:3 – 4:8; auf 2 halben Freiseiten in E 07 geschrieben, keine eigentliche Hs.	Basel, Univ. Libr., A.N.III. 12, fol. 97^{v}. 248^{r}]
2091	XV	$\mathfrak{M}^{A}$		71	189	$A\nu^{502}$		*Text* 1, 621-5		Single type; Begins at Rev. 10:8; mutulates ch. 20, omits 20:1,3; reading 20:7,11, 4,5, omits 20:6, reads 11,12, omits 13, reads part of 20:14, has 15, continues with ch. 21, but closes at the end of 21:6. with Andreas commentary. Hosk. declares that this scribe deliberately changed text for doctrinal reasons.	Athen, Nat. Bibl., 142, fol. 1-80
[2114	1676		--	--	234	M^{71}		*Text* 1, 723		with Maximus commentary; "can be neglected"	Athen, Nat. Bibl. 141]
[2116	1687		--	--	248	$A\rho^{70}$		*Text* 1, 746		not collated by Hosk; owner refused him access; with Arethas commentary	previously: Athen, G. Burnias]
2136	XVII			--	247	ε700		*Text* 1, 745.		Greek and Slavonic; Hosk. says Greek seems to be derived from a printed text	Moscow, Hist. Mus., V.26, S. 472
2138	1072			--	246	α116 K; pp. 401, 450, 487, 522		*Text* 1, 743-5	Treu pp. 328-31; Plate 4 in L. Vaganay, *Initiation à la Critique textuelle du Nouveau Testament* 2nd ed. by C.-B. Amphopux (Paris, 1986) ; Cereteli & Sobolwewski I 20 ; Alpatav ; Spatharakis nr 92 plates 166-8 ; Fonkič	Grp 18; Acts, Paul, & Rev., mutilated; written by professional scribe named Michael, by order of King Michael; Hosk says 046 type but before it, e.g., 3 holies in 4:8.	Moscow, Univ. 2 (Gorkij-Bibl. 2280)
2186	XII	$\mathfrak{M}^{A}$	--	--	208	$A\pi\rho^{22}$ $A\nu^{23}$	I p. 7	*Text* 1, 678-81	Vogels 17	all, with Andreas commentary; an almost exact sister to ms 2814, Erasmus' one manuscript, except complete. This manuscript helps prove that Erasmus back-translated last 5 verses of Rev. from the Latin.	Athos, Vatopedi 333, fol. 83-176
2196	XVI		--	--	233	α1687		*Text* 1, 721-3		Complutensian? "Rough and illiterate production in a volume of miscellanies"	Athos, Lavra, I' 48, fol. 395-419
2200	XIV		--	--	245	δ414 K		*Text* 1, 741-2		New type of 046; Hosk. says Olympotiss. 2	Elasson, Olympiotisses, 79

MS No.	Date	NA28	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hosk Refs.	Other Refs.	Content	Location
2201	XV							*Text* 1 p.			Elasson, Olympiotisses, 6
2254	XVI	$\mathfrak{M}^{A}$	--	--	216	$A\nu^{604}$	I pp. 28-30, 293	*Text* 1, 691		with Andreas commentary; duplicate of 2073 in same monastery	Athos, Iviron, 382, fol. 468-526
2256	XV		--	--	218	α1577		*Text* 1, 693-7		special 046 type with subrelation to Oec after ch. 14.	Athos, Iviron, 1069 (698)
2258	XVII		--	--	217	α1770		*Text* 1, 692		a mere copy of 2076	Athos, Iviron, 137 (589), fol. α' – κα'
2259	XI	$\mathfrak{M}^{A}$		--	213	$A\nu^{12}$		*Text* 1, 685		contains 13:14 – 14:15; with Andreas commentary	Athos, Stavronikita, 25, fol. 325-329
2286	XIII	$\mathfrak{M}^{A}$		--	241	$A\nu^{22}$ I^{a1}		*Text* 1, 733-5		grp 2060; with Andreas commentary	Athos, Stavronikita, 48, fol. 63-106
2302	XV	$\mathfrak{M}^{A}$		--	193	$A\nu^{505}$		*Text* 1, 630-3		grp 2060, with Andreas commentary	Jerusalem, Orthodox Patriarchat, Saba 605, fol. 1-15; 617, fol. 1-8
2305	XIV		--	--	166	--		*Text* 1, 559-62		with 2070;	Athos, Vatopediu, 659, fol. 146-173
2323	XIII		--	--		--	'Neue griechische Apocalypsehandschriften' ZNW 59 (1968 pp. 250-8	.		images at CSNTM	Athen, Mus. Benaki, Ms. 46
2329	X	2329	--	--	200	α1073 I'		*Text* 1, 637-52; Manuscripts of the Apoc.- Recent Investigations 1 *BJRL* 6 (1922) pp. 120-37 (and facsimiles)	Bees 1 pp. 598-602, 681; N.A. Bees, "Die Kollation der Apokalyse Johannis mit dem Kodex 573 des Meteorenklosters" *ZNW* 13 (1912) pp. 260-6 (cf. 2351); Plates*	Hosk.: "New Type"; "I believe Theod. did his best with the transcription of Apoc. 200 from a very ancient text." He again says on p. 641 that it is copied directly from an exemplar coeval with our oldest Uncials. On. p. 636, Hosk. says, "...in the whole range of our documents there is none more important." Scribe was Theodosius, who at the end of Revelation wrote a prayer asking the God of John for mercy, should he have made any mistakes in making the Ms.	Meteora, Metamorphosis, 573, fol. 210-245r° (fol. 245^{v}-290: 2351) This means it was bound up with 2351.
2344	XI	2344								all, but in poor condition	Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230
2350	XVII										Turin, Bibl. Naz., B. I. 15, fol. 1-27
2351	X	2351	--	--	201	α1072 I'		*Text* 1, 653-62; Mss of the Apoc. II *BJRL* vol. 7, pt 2 (1923) pp. 256-67 and plates.	C.H. Turner, "The Text of the Newly Discovered Scholia of the Apoc." *JTS* 13 (1912) pp. 386-97; N.A. Bees, "Die Kollation der Apoc. John. mit dem Kodex 573 des Meteorenklosters" *SNW* 13 (1912) 260-6 (cf. 2329)	1:1- 13:18; 14:4-5; Hosk.: "New Commentary Ms." Pick: [f^{35}]. Hosk. says written by two scribes, one Theodosius who wrote 2329, and alternating with another. Has short unknown commentary.	Meteora, Metamorphosis, 573, fol. 245r°-290; This Ms. was bound up with 2329.

MS No.	Date	NA28	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hosk Refs.	Other Refs.	Content	Location
2352	XV	𝔐		--	202	--		*Text* 1 pp. 663f.			Meteora, Metamorphosis, 237
2361	XVI									4:10 – 5:6; 6:17 – 7:2	Vatican Libr., Vat. gr. 1205, fol. 144,145
2377	XIV	2377					'Unbeachtete und unbekannte griechische Apokalypsehandschriften' *ZNW* 52 (1961) pp. 82-8	*Text* 1 p.	D.J. Pallas BNGJ 11 (1934-5) pp. λε-λζ	13:10- 14:4; 19:21- 20:6; 20:14- 21:16; in poor condition	Athen, Byzant. Mus., 117, fol. 1-10
2382	XIII									absorbed GA 2723	Trikala, Dousikou Monastery, 4
[2402	XVI										Chicago, Univ. Libr., Ms. 931]
2403	XVI										Madrid, Bibl. Nac., 4592, fol. 111-139
2408	XIV									5:1-5	Oxford, Bodl. Libr. Barocci 48, fol. 18
2419	XIII/IV									3:1 – 4:8	Paris, Bibl. Nat., Suppl. Gr. 159, fol. 8-11 (fol. 2-7. 12-406: 743)
2428	XV										Paris, Bibl. Nat., Gr. 746, fol. 239-307
2429	XIV						I, pp70, 212-4				Paris, Bibl. Nat., Gr. 1002, fol. 179-227
2431	1332	𝔐					I, p. 87				Athos, Kavsokalyvia, 4
2432	XIV						I, p. 69	.			Vatican Libr., Ross 766
2433	1736						I, p. 87				Zagora, Stadtbibl., 9]
2434	XIII						UUUGA pp 82-8				Zagora, Stadtbibl., 12, fol. 332-367
2435	1574									1:1- 8:6	Salamanca, Univ. Bibl., 2. 749
2436	1418		--	--	206	--		*Text* 1, 672-6		Hoskier says this MS. is of great importance; group with 2078	Athos, Vatopediu, 637, fol. 53-80
[2449	XVII									Images at CSNTM	Athen, Hist. Nat. Mus., Hist. Ethn. Ges., 71, fol. 1-29]
2494	1316										Sinai, St. Catherine's Monastery, Gr. 1991
2495	XV									Rev., mutilated	Sinai, St. Catherine's Monastery, Gr. 1992
2554*	1434	𝔐		--	216	Av^{604}	I pp. 28-30, 293	*Text* 1 p. 691		*large footnote in Kurzgefaßte Liste	Bucharest, Akad., 14/12621^{6}
2582	XIV										Vatican Libr., Vat. gr. 1908, fol. 105-118
2594	XVI										Turin, Bibl. Naz., C. III. 8, fol. 161-218
2595	XV	𝔐^{A}		466?	204	Av^{31}		*Text* 1, 667-71		Related to Fam 2814, written in shorthand, with Andreas comm	Venedig, Bibl. Naz. Marc., Gr. Z. 494 (331), fol. 248-263
2619	XVIII	𝔐									Yale Univ. Libr., ms. 246 (Phillipps 4527)

MS No.	Date	NA28	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hosk Refs.	Other Refs.	Content	Location
2625*	XII									*Es fehlen 2K und G.	Ochrid, Nat. Mus., Mošin 13
2626	XIV	𝔐									Ochrid, Nat. Mus., 14
2638	XIV									1:1- 15:7	Athos, Lavra, H' 205, fol. 119-137
2643	1289										Univ. of Cal. Riverside, s. n.
2648	XV									19:11- 21:9	Andros, Hagias, 43, fol. 243,244
2656	1650										Athens, EBE 3110
2663	1540										Athos
2664	XVII										Athos
2667	XVI										Athos, Koutloumousiou, 165, fol. 267-284
2669	XVI										Athos, Great Laura, 165, fol. 267-284
2672	XV										Athos, Panteleimon, 479, fol. 246-280
2681	XVII										Lesbos
2716	XIV	𝔐									Meteora, Stephanu, Triados 25
2743	XVI									1:1- 6:10	Vatican Library
2759	XVI										Vatican Library
2776	XVII										Athen
2794	XII									Revelation	Vienna, Mechitaristenkoll eg, cod. gr. s.n.
2814	XII	$\mathfrak{M}^{A}$	1	1	1	Av^{20} I$^{\alpha 2}$	I p. 1	*Text* 1, 7-12	Delitzsch, Tregelles, Achelis, Grupp	Rev and Andreas commentary, lacks last few verses; This was Erasmus' only Greek MS for Textus Receptus Revelation.	Augsburg, Univ. Bibl., Cod. 1.1.4.1
2821 (prev. 60r)	XIV	𝔐	10	10	10	α 1594 I^{a7} pp. 137, 526	I p. 87	*Text* 1, 16	Turyn, Spatharakis, Vogel & Gardthausen, Gamillscheg & Harlfinger	Scrivener: gospels written in east, Rev. in west, elegant copy; has a few scholia from Arethas about it, has lectionary and Ammonian sections.	Cambridge, University Library Dd. IX. 69, fol. 295-316 (fol. 4-294: 60)
2824	XIV				194, 194A	δ396		*Text* 1, 634-5		formerly GA 1352b; 046 family; 3 scribes for Rev	Jerusalem, Stavru 94
2843	XVI										Jerusalem, Saba 373, fol. 392-399
2845	XV									Revelation all	Oxford, Bodleian, Ms. Holkham Gr. 30, fol. 307-32
2846	XII									all Revelation	Paris, Bibliothèque Nationale, Gr. 977, fol. 226-243
2847	1518									Revelation, 1 John	Paris, Bibliothèque Nationale, Gr.1060, fol. 127-176
2849	XIV/ XV										Paros, Logovarda Monastery, Ms. 27 (724), fol. 1-156
2855	XII									Rev 12:12- 13:13	Oslo/London, The Shøyen Collection, Ms 1906

No.	Date	NA28	Tisch	Scriv	Hosk	Soden	Schmid	Refs		Content	Location
2864	XIII										Cambidge, Mass., Houghton Library, Harvard University, MS Typ 294 (fol. 132r - 149r)
2886	XV	205abs	109	101	101	δ501 p. 210	I pp. 36, 285-93	*Text* 1, 307		Formerly 205abs all Revelation	Venice, Biblioteca Nazionale Marciana, Gr. Z. 6 (336), fol. 347-431
2891	XVI	$\mathfrak{M}^{A}$	79a	79	79a	A_{V}^{69}		*Text* 1, 260		Rev w commentary; rK; copy of 2036?	Munich; Bayerische Staatsbibliothek (BSB), Cod. graec. 248
{2909}	XVI									Münster says "r aus Druck abgeschrieben." ("Revelation copied from printed edition")	Athos, Panteleimon, 15, fol.1-38, 222-317
2917	XI									Aland Majuscule -H (015)	Paris, Bibliothèque Nationale, Coislin Grec 202bis, fol. 1-26
2918	1273										Bibl. Apostolica Vaticana, Borg. gr. 18, fol. 239
2919	XIV/ XV									all of Revelation https://digi.vatlib.it/view/MSS_Reg.gr.179	Biblioteca Apostolica Vaticana, Reg. gr. 179 (fol. 156-169)
2920	XV										Venice, Biblioteca Nazionale Marciana, Gr. Z. 10 (394), fol. 382-421
2921	XV									Revelation all	Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf. 16.7 Aug. 4°, fol. 186-205
2922	XIII										Athos, Esphigmenou, 67, fol. 209-229
2923	XIV										Athos, Iviron, 60 (Monastery 424) fol. 199-230
2924	XII/ XIII									Rev. 14:10- 15:2	Real Biblioteca del Monasterio de El Escorial, T-III-17, fol. 175-176
2926	XVI										Jerusalem, Saba 676, fol. 1
2931	1643									Rev 16:21 - 22:21	Paris, Suppl. Gr. 475, fol. 1-4
2970	XVIII									Rev 1:1 - 21:9	Skiathos, Evangelistria Monastery, 71 (formerly 70)
2991	1580									Andreae Caesariensis Comm. in Apocalypsin; Theophylacti Expositio in Hoseam; Alexandri monachi De inuentione S. Crucis	Madrid, Biblioteca Nacional de España, 4589, fol. 1-144
2992	XIV									Rev 1-7, Andreas Commentary	Turin, Bibl Naz Univ di Torino, Peyron, 12
3004	1775									with Oecumenius commentary	Madrid, Biblioteca Nacional de España, 4836
3005	1775									copy of GA 2403, but with Oec. Comm	Madrid, Biblioteca Nacional de España, 4663, fol. 7-132
3006	XVIII										Sofia, EHAI 876, fol. 133-174
3007	X									2 leaves, Rev. 1:1, but with much other content	Florence, Bibl Medicea Laurenziana, Pluteo VI.19, fol. 173-174

VERSIONS

MS	Date	NA	Tisch	Hsk		
it^{ar} (61)	IX	it^{ar}			all	"Gwynn Edition"; Dublin, Trinity College, 52
it^{gig} (51)	XIII	it^{gig}		*gig*	1:1- 2:1; 8:7- 9:12; 11:16- 12:14; 14:15- 16:5	"Belsheim Latin edition"; Stockholm, Kgl. Bibl.; (Gigas liber)
it^{h} (55)	V	it^{h}		*h*	1:1- 2:1; 8:7- 9:12; 11:16- 12:14; 14:15- 16:5	"Buchanan Latin ; Paris, National Library, Lat. 6400 G
it^{sin} (74)	X	sin	it^{sin}			
it^{t} (56)	VII-XI	τ	it^{t}			"Morin Edition"
vg-am	VIII		*am*	*am*		Codex Amiatinus
vg-fu	VI		*fu*	*fu*		Codex Fuldensis
vg-tol	X		*tol*	tol		Codex Toletanus
vg-dem	XIII		*demid*			Codex Demidovianus
vg-lips			*lips*			5 Leipzig vg mss cited in Tischendorf's 8th Ed.
vg-harl (65)	IX	Z^{H}	*harl*	*harl*	lacking after 14:16 (not to be confused with Harleianus gospels- VI cent	Harley 1772; London: https://www.bl.uk/catalogues/illuminatedmanuscripts/record.asp?MSID=8617
syr^{ph}	507/8	sy^{ph}	syr^{ph}	*syr*S	"Philoxeniana Syriac" John Gwynn	based on the Crawford manuscript
syr^{h}	615/16	sy^{h}	syr^{h}	*syr*Σ	"Harklean Syriac"; Martin Heide 2017 Ed.	11 MSS, two of which faithfully reflect their Greek exemplar: Mardin Orth. 35/2 (M); and Brithish Libr. Add. 17127 (N, AD 1088)
cop^{sa}	IV-XI	sa	cop^{sa}	*sah*	Christian Askeland Ed.	Sahidic Coptic, Twenty MSS ranging from IV to XI centuries
cop^{bo}	XV	bo	cop^{bo}	*boh*	George W. Horner Ed.	Bohairic Coptic, MS 91
cop^{fay}	VII-VIII				Askeland Ed.	Faiyumic Coptic, MS 23
arm-c	X			*arm* but 1-4	Conybeare, Frederick C.; Armenian text	Oxford, Bodleian Library, MS Arm. e. 2
arm-m	X			*arm* but 1-4	Murad, F.; Armenian text	Jerusalem; Library of the Armenian Patriarchate, MS 326
eth "Ethiopic"	c500	aeth	eth	*aeth*	Hoffman; & Niccum Eds.	Of 74 continuous text MSS of the Ethiopic, only 5 preserve the earliest form of text, though they are dated 14th - 16th cent.
geo		geo			Edišer Tčelidze Ed.	Based on 3 MSS, ECM cites "geo" only when all three agree
slav-a					Grünberg Ed.	Bologna, Univ. Libr, MS 3575B; Rome, Bibl. Vat., Cod.illir.12; Venice, Bibl. Marciana, Cod.slav. I.227; St. Petersburg, Russ. Acad. of Sciences Libr., MS 24.4.28
slav-b					Grünberg Ed.	St. Petersburg, Natl Libr of Russia, MS Q.p.I.6, F.7; Moscow, Russ. State Libr., MS 1, F.310 and MS 710, F.304; and Chudov Monastery photos.
slav						agreement of slav-a and slav-b
arab-s	XIII				Martin Heide 2020 Edition	MS Sinai Ar. 85
arab-e	XVI?				Monferrer-Sala's Ed.	MS Escorial Arabe 1625
arab-w	IX?				From Paris Arab. 1, translated from Greek and Syriac by Fathyūn ibn Aiyūb?	Arabic in Walton's Polyglot; the provenance and translator of this Arabic text is uncertain. The Arabic text of Revelation is from a different source than is the Old Testament. See https://translation.bible/wp-content/uploads/2024/05/thompson-1955-the-origin-and-nature-of-the-chief-printed-arabic-bibles.pdf and https://blogs.bl.uk/asian-and-african/2020/11/christian-arabic-bible-translations-in-the-british-library-collections.html
nub (Old Nubian)					Gerald M. Brown Ed., 1994	

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