Footnote Apparatus

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

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

19:15a txt σιδηρᾷ A 046 0226 205 209 2344 ΜΑ itar vgww syrh coph Π Cyprian Irenaeus TR NA27 {\} // δίστομος ℂ it gig vg cl syrh copbo arm eth Ambrose Primasius RP.

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

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

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

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

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

Hoskier has well pointed out how the uncial's 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 uncial, Versions and Fathers. If on the other hand B is joined Aleph, A or C, the greater weight can only be overcome by
other subsidiary evidence, and if B have the support of Aleph A or C A together, we must grant
the group a full hearing.” In the same paragraph, he declares that Erasmus and Stephen relied
on just a few MSS that were faulty in certain particulars. And that we should restore from
Tischendorf, Tregelles and Wescott and Hort readings taken away from the TR solely on the
basis of one uncial like Aleph or A. With this all I agree.

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

<table>
<thead>
<tr>
<th>Sigla</th>
<th>Century</th>
</tr>
</thead>
<tbody>
<tr>
<td>ℵ*</td>
<td>4th</td>
</tr>
<tr>
<td>ℵ¹</td>
<td>4th–6th</td>
</tr>
<tr>
<td>ℵ²</td>
<td>7th</td>
</tr>
<tr>
<td>ℵ²ᵃ</td>
<td>7th</td>
</tr>
<tr>
<td>ℵ²ᵇ</td>
<td>7th</td>
</tr>
<tr>
<td>ℵᶜ</td>
<td>12th</td>
</tr>
</tbody>
</table>

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

It would seem that many might agree with F.H.A. Scrivener, who said on p. 277 of Vol. 2 of
“Criticism of the New Testament,” as follows: “If the question be fairly proposed, ‘What right
have we to set virtually aside the agreement in the main of our oldest uncials, at the distance of
one or two centuries—of which, owing probably to the results of persecution, we have no MS.
remains—with the citations of the primitive Fathers, and with the ancient versions?: the answer
must be rendered, without hesitation, ‘no right whatsoever.’ Where the oldest of these
authorities really agree, we accept their united testimony as practically conclusive. It is not at
all our design to seek our readings from the later uncials, supported as they usually are by the
mass of cursive manuscripts; but to employ their confessedly secondary evidence in those
numberless instances wherein their elder brethren are hopelessly at variance, eg. Matt. 1:18,
Acts 8:37 for Irenaeus, Acts 13:33 for Origen. It is rare indeed that the express testimony of a
Father is so fully confirmed by the oldest copies as in John 1:28, where 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, I grant that where the UBS text favors the uncial A when it stands
alone against all other witnesses, their reading is dubious, the most famous one being
Revelation 5:9. Hoskier points out that Hort broke one of his own rules with this one, as he
went with the easiest reading. But there are several places in Revelation where Codex A shows
that it is an older text, with older readings, prior to editing and standardization. So at this point,
I still understand why the UBS/NA editors value Codex A extremely highly for Revelation. If I
were only allowed to have one ancient Greek manuscript of Revelation, I would definitely
choose Codex A.

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

NA27 TR RP HF PK.

A C Ṣ¹⁸ 0207 2080 1678 1778 2062 Ṣ¹¹⁵ 2053 1611 2050 1841 Ṣ¹⁰⁶ Ṣ⁴⁷ 2020 0163 2040 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074 2186 ¹⁰⁶ 2351 61 2081 792 1732 104 1854 2059 2019 2436 35* 256 046 94 175 241 2017 2042 051* 2256 18 1859 1384 1852 2073 2030 367 920 82 456 627 2138 468 2070 467 757 35 051 051 0163 0169 0207 0308 046 1006 1611 1678, 1778, 1828, 1841, 2040, 2050, 2053, 2062, 2080, 2329. When 1678, 1778, 2080 are united, the sigla Ṣ⁰⁵₂ is used, even when the uncial 052 has a hiatus, though if one of the three cursives has a hiatus, they are listed separately. Where 052 is extant, the same applies: if they are split, or if one of the three cursives has a hiatus, they are listed separately; otherwise, the sigla is used. If there is a hiatus in any of the above, it will be noted, except if that manuscript is only a fragment anyway. Fragmentary mss. not therefore listed for hiatus, would be: Ṣ¹⁸, Ṣ¹⁴, Ṣ⁴⁷, Ṣ⁸⁵, Ṣ⁸⁸, Ṣ¹¹⁵, Ṣ, A, C, P, 046, 052, 0163, 0169, 0207, 0308, 922, 1006, 1611, 1678, 1778, 1828, 1841, 2040, 2050, 2053, 2062, 2080, 2329. When 1678, 1778, 2080 are united, the sigla Ṣ⁰⁵₂ is used, even when the uncial 052 has a hiatus, though if one of the three cursives has a hiatus, they are listed separately. Where 052 is extant, the same applies: if they are split, or if one of the three cursives has a hiatus, they are listed separately; otherwise, the sigla is used. If there is a hiatus in any of the above, it will be noted, except if that manuscript is only a fragment anyway. Fragmentary mss. not therefore listed for hiatus, would be: Ṣ¹⁸, Ṣ¹⁴, Ṣ⁴⁷, Ṣ⁸⁵, Ṣ⁸⁸, Ṣ¹¹⁵, 052, 0163, 0169, 0207, 0308. But if I do cite one of these for hiatus, that means that it does contain text in that surrounding area of Revelation. I frequently or occasionally cite mss. out of an additional 55 minuscules: 18, 35, 61, 69, 82, 88, 94, 104, 172, 175, 181, 241, 256, 367, 424, 456, 459, 467, 468, 469, 616, 627, 757, 792, 920, 1384, 1732, 1733, 1852, 1854, 1859, 1862, 1888, 2017, 2019, 2020, 2030, 2042, 2060, 2065, 2070, 2073, 2074, 2081, 2084, 2138, 2186, 2256, 2302, 2344, 2351, 2377, 2432, 2436, 2814 for a total of 85 hand-written Greek manuscripts. We really should not include anywhere, mss. 296 and 2049, which were merely handwritten copies of printed editions. Hoskier stated this plainly in several places of his work; see the table of MSS. at the end of this document.
The Revelation of Jesus Christ, which God gave to him, to show to his servants what things must soon take place, and which he signified when he sent it via his angel to his servant John,

1:1 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 Ἰωάννην.

1:2 ὁς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα ὡς ἔδωκεν αὐτῷ ὁ θεός καὶ ἔσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννην.

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

1:4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἁσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ.
1:5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὃ μάρτυς ὁ πιστὸς, ὃ πρωτότοκος τῶν νεκρῶν καὶ ὃ ἀρχων τῶν βασιλεῶν τῆς γῆς. Τῷ ἀγαπώντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἀμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ –

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


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

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. If one followed the Andreas of Caesarea “ὢ ἐστιν” reading, the one with the singular verb, that might best be translated “the seven-fold Spirit of God.”

5 1:5a txt τῷ ἀγαπώντι Ψ18 Ν Α 046 1006 1611 1678(prescr) 1841 2040 2080 RPTEXT NA28 {\} // τῷ ἀγαπήσαντι P 2053 2062 TR RPM {\} // τῷ ἀγαπάσαντι 2050 2329 // lac 051 1778.

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

7 1:5c txt (A) λύσαντι Ψ18 Ν Α 1611 1678 2050 2329 2344vid (1th Prim solvit) vg-harl (syrph λόων) (Ελεον βιηρ arab) eth arm Andrew; Vict-Pett NA27 {A} // λούσαντι P 046c (046* homoioteleuton) 1006 1841 (Ελεον βιηρ vg copaba) 2040 2053 2062 2080 itar, s vg copabo Apr Areth Beat TR RP // lac 051 1778. 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.

8 1:5d txt (A) ἐκ Ψ18 Ν* Ν* Ν* Ν* Α 1611 1678 2050 2053 2062 2080 2329 2344vid NA27 {A} // ἀπὸ P 046 1006 1841 2040 TR RP // lac 051 1778.

9 1:5e This is a Hebraistic use of the preposition "ἐν" 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."
1:7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ δῆσεταί αὐτὸν πᾶς ὁ φθαλμός καὶ ὁίνες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ’ αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

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

1:8 Ἐγώ εἰμι τὸ Ἅλφα καὶ τὸ Ω, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ. ἀμήν.

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

Someone Like a Son of Man

1:9 Ἐγώ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλομένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ. ἀμήν.

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

1:10 Ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν ὡς σάλπιγγος 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. ἀμήν.

10 I was in the Spirit during the Lord's day, and I heard behind me a loud voice, like of a trumpet, saying, "What you see, write in a book, and send it to the seven churches—

to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

13 1:7 Beating their breasts over something means a sign of great consternation and mourning because of what is happening.

14 1:8 "I am the Alpha and the Omega," says the Lord God, "the one who is, and who was, and who is to come, the Almighty."

15 1:9 Someone Like a Son of Man

16 1:9a Or, "because of the witness about Jesus "

17 1:9b Mss. 2053 and 2062 have a mixture of text and commentary here that is very different from the rest of the witnesses.

18 1:10 The longer phrase is present in 21:6 in all editions, some with and some without the articles.

19 1:11 saying, "What you see, write in a book, and send it to the seven churches—to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."
1:12 And I turned around to see the voice that was speaking with me. And when I turned, I saw seven golden lampstands,

1:13 and in among the lampstands was someone like a son of man, dressed in a cloak reaching down to his feet, and gird around at the pectorals.

1:14 except his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire,

1:15 and his feet like bronze as if made to glow in a furnace, and his voice like the sound of many waters.

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21:12a txt omit TR RPZ || ἐκεῖ RP'T
22:12b txt Λαλάλη Κ 046 1006 1828 1841 2053 2062 2329 RP NA28 || \( \lambda \lambda \alpha \lambda \ell \) 2040 || ἐλάλησε(ν) P 922 1611 syr ph TR || τὸν λαλοῦντα μοι (in place of τὴν φωνὴν ἥτις ἐλάλει μετ' ἐμοῦ) 2050 || lac 051 2030.
21:13a txt οὔτος RPZ || οὐώ RP'T
24:13b txt χρυσὰν Κ* A C (Cypr Iren) NA28 || \( \chi ρυ\)σαν 098 Κ' || χρυσῆν 808 1734 2351 || χρυσῆν 1894 2254 2256 || \( χρυσὴ \)ν rell. Gr. TR RP || χρυσὸν 046 1597 2048 2074 || \( χρυσ\)ὸς (sic) 1719 || χρυσοῦν 1903 Aldus || lac 051 314 1352 1774 1918 2022 2030 2075 2091.
21:13c txt {A} λυχνιῶν A C P 052 1611 2050 ith syrh plcop sa,bo Iren lat Cypr Vict Prisc TR - Erasmus 1,2,3 Aldus Colinaeus NA28 || \( \eta πη \)τὰ λυχνίων Κ 046 922 1006 1828 1841 2040 2053 2062 2329 itth 2091 vg TR-Steph RP || lac 051.
21:13d It is customary to render this phrase as "like a Son of Man," so that it reminds the reader of this phrase in the prophets Ezekiel and Daniel, etc. But it would be more accurate to translate it "like a human," because that is what seems to be the emphasis here in contrast to later given non-human traits. John first gives traits of him that are human, and then he begins verse 14 with "but," and proceeds in the next several verses to tell us traits that are not human.
28:13f Literally, "breasts," μαστοίς but that would be very unidiomatic for English, and it essentially means chest, as in 1:5, 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 μαστοίς as a singular word like chest, when the Greek is plural, so I used "pecs" which is short for pectorals.
29:14a txt \( ω \)ς Εριον RPZ || \( \omega \)σεὶ Εριον RPZ
30:15a txt \( \pi ρυ\)μωνής (gen sing fem) A C Prim NA27 {C} || \( \pi ρυ\)μωνή (dat sing) Κ 2050 2053 2062 itthgigplc vg syrhplcop sa,bo arm th Iren Cypr Vict-Pett Matern Apr Prim Ps-Ambr Haymo Beat || \( \pi ρυ\)μωνήν 922 2329 || \( \pi ρυ\)μωνήν 046* || \( \pi ρυ\)μωνήν (nom pl masc) P 922 1006 1611 1828 1841 2040 itthgigplc Andrew; Arethas Vict-Pett Tyc TR RP || lac 051 2030. The first reading is feminine, and thus oblique grammatically to any of the nouns, whereas the second reading would modify furnace, and the third reading would modify feet. One can imagine why the first reading might be changed to one of the other two in order to be made grammatically correct, but not why the 2nd or 3rd reading might be changed to the grammatically oblique reading. And there are no other apparent explanations. The Greek of the rest of Revelation does in fact show more grammatical disagreement compared to other
1:16 and he was holding in his right hand seven stars, and out of his mouth was coming a sharp two-edged sword, and his face was like the sun shining in the strength of it.

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

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

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

To the Church in Ephesus

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

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

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

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

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

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

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

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

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

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

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36 2:1 txt δεξιᾷ αὐτοῦ Ν* A C P 046 922 1006 1611 1778- 1841 2040 2050 2053 2062 2329 TR RP NA27 // δεξιᾷ αὐτοῦ χειρὶ Ν+ // δεξιᾶ χειρὶ αὐτοῦ 172 424 616 1828 1862 1888 // δεξιᾷ χειρὶ 1678 1778* 2080 // lac φι 051 2030. Neither χειρὶ nor αὐτοῦ are necessary for the sense, and both are probably explanatory additions to the text. I predict we will eventually find a papyrus lacking both, as in MS 2070. This variant pattern occurs several times in the Apocalypse of John, and I am convinced that the original text lacked both αὐτοῦ and χειρὶ. In Greek, like present day Spanish, and some other Indo-European languages, the definite article was sufficient for a possessive pronoun, unless that possession was to be emphasized. The word χειρὶ was not necessary, since it was implied with δεξιᾷ.

37 2:2 txt τὸν κόπον A C P 2053 it ar gk vg sy rh Tyc Jer Aug Oec Prim Apr ps-Ambr AndrPT NA28 \} \} / τὸν κόπον οὗ K 046 f052 1006 1611 1828 1841 2040 2050 2329 m vg ms sy rh cop sa, bo arm eth AndrPT Areth TR RP / κόπον οὗ cop boms ss arm / 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.

38 2:5 txt οὐ A C P 2050 2053 2329 it gk vg sy rh cop sa, bo arm AuctNov Hier Vict-Tun Apr Beat NA28 \} / οὐ ταχύ 046 f052 922 1006 1611 1828 1841 2040 it(ar) vg ms sy rh AugPT Prim RP / οὐ τάχει ps-Ambr TR / omit both eth / lac 051 2062. The UBS textual commentary says that the manuscripts which have the word ταχύ - tachu, "quickly," after "I am coming to you," possibly did it to conform this verse to Rev. 2:16 and 3:11.
2:6 ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ὥστε τὰ ἔργα τῶν Ἰουδαίων ἄλλα
μισῶ.

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

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

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

To the Church in Smyrna

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

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

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

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

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

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

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

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

To the Church in Pergamum

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

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

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

13'I know where you live, where Satan's throne is; yet you hold fast to my law and have not denied my faith, even in the days of Antipas, my faithful witness, who was put to death near you, where Satan lives.
2:14 ἀλλ᾽ έχω κατά σοῦ ὅλιγα, ὅτι έχεις ἐκεί κρατοῦντάς την διδαχήν Βαλαάμ, ὃς ἐδίδαξεν τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεῖν\textsuperscript{15} εἰδωλόθυτα καὶ πορνεύσαι.

\textsuperscript{14}But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught\textsuperscript{46} Balak\textsuperscript{47} to put a stumbling block before the children of Israel, to eat idol sacrifices and to commit sexual immorality.

2:15 οὕτως έχεις καὶ σοῦ κρατοῦντας τὴν διδαχὴν [τῶν]\textsuperscript{48} Νικολαίτων ὁμοίως.

\textsuperscript{15}So also in the same way you have some who hold to the teaching of the Nicolaitans.\textsuperscript{49}
2:16 repent therefore. otherwise I am coming to you soon, and will fight against them with the sword of my mouth.

2:17 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 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 I know your works and love and faith and service, and your perseverance, how your last works are greater than your first.

52 2:20 but I have against you that you tolerate that woman Jezebel, who calls herself a prophetess and teaches, and leads my servants astray, to commit sexual immorality and to eat things sacrificed to idols.

53 2:20a 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 again after it not being present with the previous three traits. then the καὶ following it is meant to connect the next phrase with it in a Semitic “and” of explanation, where better Greek would have used a different word such as ὅτι, that is, “and I know your perseverance, how your last works are greater than your first.” there are several, and possibly many, other examples of this in the apocalypse.

54 2:20c the trait “woman,” N C P 046 922 1611 2050 2053 2055 1828 1841 2040 2050 it syr352 arm eth Andrew; tert ambrosiaster; tyc beat haymo tr; lag 051 2050. the editorial committee of the UBS Greek New Testament says that the reading

of the two, and omission. I think that the addition of δ μισῶ was from scribes thinking of 2:6, and that ὅμισω is the original text. the omission however, also commends itself as a possibility.
2:21 And I have given her time to repent, and she is not willing to repent of her sexual immorality.

2:22 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.

2:23 And her children I will destroy in death; and all the churches will know that I am He who searches minds and hearts, and that I will pay to each of you according to your works.

2:24 And to the rest of you in Thyatira, 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 Except what things you have, hold on to them until I come.

with σου "appears to be the result of scribal confusion arising from the presence of several instances of σου in verses 9 and 21. There are four instances of σου in the 1 1/2 verses preceding, to be exact.

55 2:22 ἔργων αὐτῆς "her works," N C P 046 922 1006 1611 1678comp 1778 1828 1841 2040 2050 2053 2080 it/testing vgww,s0 copsa,bo eth arm4 Tert. Cypr. Prim. Tyc. Beat. Andrew Haymo Areth. RP NA27 {A} / ἔργων αὐτῶν "their works," A 2329 it/testing vg1 syrh,4 arm Andr; Cypr Ambr Apr Prim TR / omit ἔργων αὐτῆς 2065 copbo Ross ps-Ambr TR / lac 051 2030 2062. Note: Hoskier says syrh supports ἔργων αὐτῆς but the UBSS apparatus says ἔργων αὐτῶν.

56 2:23 The Greek says "νεφροὺς," kidneys. Different languages and cultures use varying body parts for designating the seat of desire and affection. This use of "kidneys" isn't any less reasonable than how we use the heart for some things. The heart of course is really just a muscle. The tribe I was raised with in Papua New Guinea used several body organs. They would say, "God cleansed my stomach, and came in to live in my liver." This use of the kidneys came from the Hebrew culture, and the King James Version and older English translations render it "reins." (When you look at a picture in a medical book of the tubes coming down from the kidneys to the bladder, it does look like reins on a horse.) And according to Diodorus, the kidneys and the heart were the only organs left in the body cavity by Egyptian embalmers. See also Jeremiah 11:20; 17:10; 20:12.

57 2:24a ἐν τοῖς λοιποῖς Ν* A C P 046 952 1611 1841 2053 2329 RP NA28 {\} / τοῖς εν λοιποῖς Ν* / τοῖς ἐν τοῖς θυατηροίς λοιποῖς 2050 / καὶ λοιποῖς 1894 TR / lac 051 1893 1918 2022 2030 2032 2062 2091 2256.  Very little difference in meaning.

58 2:24b τοῖς λοιποῖς All extant Gr. syr cop arm Prim RP NA28 {\} / +καὶ TR

59 2:25a βαθέα (acc pl of βαθύς) A C P 046 952 1606 1611 1828 1841 2040 2050 2053 2329 2344 4 M Ν it/testing vg1 syrh,4 con arm RP NA28 {\} / βαθῆ (acc pl of βάθος) A C P 050 2050 2053 2329 2344 4 M it/testing vg1 TR / lac 051 2062. Very little difference in meaning.

60 2:25 βαθύς o C 2329 WH SBL / ἐκ οὗ o (syr) / δραχμαί 2080 / ἀρετές 2050 / ἀρετεῖς 1678 1778 / ἀρετοῖς 922 / ὀδόντων 1854 / lac 051 2062. See long endnote with more complete apparatus, and a long discussion about the phonology of these variants.
2:26 καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπί τῶν ἔθνων,
26And he who overcomes and keeps my works to the end, I will give him authority over the nations,
2:27 καὶ ποιμανεῖ αὐτοὺς ἐν διδύμῳ, ὡς τὰ σκευά τα κεραμικά συντρίβεται,
27and he will rule them with a rod of iron, shattering them to pieces like pots of clay.61
2:28 ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.
28even as I also have received from my Father;62 and I will give to him the morning star.
2:29 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
29He who has an ear should listen to what the Spirit is saying to the churches.”

Chapter 3

To the Church in Sardis

3:1 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ.
"And to the angel of the church in Sardis, write: 'These things says He who has the seven spirits of God and the seven stars: 'I know your works, how you have the name that you are living, and you are dead.
3:2 γίνου γρηγορῶν, καὶ στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·
3:2a Be watchful, and strengthen the things that remain, which are about to die.65 For I have not found your works complete before my God.

61 2:27 The Greek literally says, "he will rule them with a rod of iron, as pieces of pottery are shattered." The verb for shatter συντρίβεται is in the passive voice, present tense. But this does not transfer sensibly into English, as it makes it sound like the ruler is shattered, that the ruler rules passively, as though shattered like pieces of pottery. So I clarified that the pottery is shattered by the rod of iron, clarified it by making the verb active, implying the rod as the agent and the pottery as the object of the verb, as is the true meaning. (The Textus Receptus has the verb as συντριβήσεται - suntribēsetai, future tense, passive voice. All other Greek manuscripts have it present tense, including the oldest manuscripts such as Ν A C 1854 2050 pc itv8 copab from other manuscripts. You could also render this phrase, "shattering them like pieces of pottery." But it is customary to make it reminiscent of the better known versions of Psalm 2:9, which verse it indeed is supposed to be reminiscent of, according to the next verse. See also Psalm 149:4-9.
62 2:28 Jesus is saying that he will give to us who overcome, the same authority that he himself has been given according to Psalm 2:9.
63 3:1 txt ἑπτὰ πνεύματα (seven spirits) Colinaeus Elzevir Scriv-1894-TR AT RP NA28 {\[} πνεύματα (spirits) Erasmus Aldus Stephens-1550-TR
64 3:2a txt στήρισον (2\nd sing imper act of "strengthen") A C P ƒ 2329 itv8 copab, "otherwise you will die" cpbc arm1 (1611 2040) ἔμελλες ἀποβάλλειν.
65 3:2b txt {A} ἔμελλον ἀποθανεῖν Ν [ἀποθανεῖν - itacism] A C P f052 (2050 ἐμελλόν) 2053com 2329 

Other notes and references are available in the original source material.
16

3:3 μνημόνευε οὖν πῶς εἶληφας καὶ ἦκουσας, καὶ τήρει, καὶ μετανόησον. ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ὡς κλέπτης, καὶ οὐ μὴ γνῶς ποιάν ὃπον ἥξω ἐπὶ σὲ.

3:4 ἁλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν ὃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσιν μετʼ ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.

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

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

To the Church in Philadelphia

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

7ος 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:"

There is not much difference in meaning between the two variants. Both can be translated as an English future, since in NT Greek the subjunctive and future were often interchangeable. If one really tried to translate the difference here, the subjunctive reading might be translated, "I will come like a thief, and you would not know at what hour I will come upon you." But since the verbs before and after it are future, it should be translated as an English future either way. This fact though that the verb in question is preceded and followed by a future tense verb, probably explains why some copyists changed it to a future form, to conform it to the rest of the sentence. The reading of 2050 is dative singular of a noun, and must be a mistake of hearing in dictation. But it supports the second reading because it would have sounded the same. 1828

66 3:3 txt γνώς (2nd sing aor subj act) A C P 922 1611 2053 mA TR WH RP NA28 {\} // γνωσθη (2nd sing aor fut act) K 046 5052 1006 1828 1841 2040 (2050 γνωσθη) 2329 2344 mK // lac 051 2062. There is not much difference in meaning between the two variants. Both can be translated as an English future, since in NT Greek the subjunctive and future were often interchangeable. If one really tried to translate the difference here, the subjunctive reading might be translated, "I will come like a thief, and you would not know at what hour I will come upon you." But since the verbs before and after it are future, it should be translated as an English future either way. This fact though that the verb in question is preceded and followed by a future tense verb, probably explains why some copyists changed it to a future form, to conform it to the rest of the sentence. The reading of 2050 is dative singular of a noun, and must be a mistake of hearing in dictation. But it supports the second reading because it would have sounded the same. 1828

67 3:4 Or "in brightness." Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; I Timothy 6:16;

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

8"I know your works, (behold, before you I have provided an open door, which I have not denied my name.

3:9 ἰδοὺ διδό ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτούς 'Ιουδαίους εἶναι, καὶ οὐκ εἰσίν ἀλλὰ ψεύδονται; ἰδοὺ ποίησις αὐτοῦ ἴνα ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγέρτο ἑγώ." 9Behold I will bring of the synagogue of Satan, of those claiming to be Jews and are not, but are lying; behold, I will make them such that they will come and fall down before your feet and know that I have loved you.

3:10 ὅτι ἐτήρησας τὸν λόγον τῆς ὥρας, καὶ μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσατο τὸ ὄνομά μου. 10Because you have kept my word about endurance, I also will keep you from the hour of trial which is about to come upon the whole inhabited earth, to try those dwelling on the earth.

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*Endnote for fuller list of variants.
3:11 ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

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

3:12 ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἐτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλήμ, ἣ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομα μου το καινόν.

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

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

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

To the Church in Laodicea

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

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

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

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

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

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

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74 3:12 txt ναῷ "temple" RP NA28 {\} // λαῷ "people" several editions of Stephens, Beza, and Elzevir TR.
75 3:14 txt {A} τῆς κτίσεως Ν2 A C P 046 6052 922 1006 1611 1828 1841 2040 2050 2329 m TR RP NA28 {\} // τῆς κτισεως 627 628 792 1849 2033 2034 2059 2286 2351 // creaturae rell. latt. // τῶν κτισεων arm // τῆς ἐκκλησίας Ν* // τῆς πίστεως 149 201 368 386 935 1597 1728 1734 1948 2025 2305 // omit Tyc 1 arm 4 // omit ἢ ἄρχη τῆς κτίσεως τοῦ θεοῦ 181 2026⁴⁶ 2056⁴⁶ 2057 2186 // lac 051 88 1918 2022 2030 2032 2056 // lac 051 88 1918 2022 2030 2032 2056 2091 2256.
76 3:15 The Greek says "cold or hot." But that is not idiomatic in English. In English we always say "hot or cold."
77 3:16a txt οὔτε ζεστός οὔτε ψυχρός C 046 1611 1678 1828 2080 2329 NA28 {\} // οὔτε ζεστός οὔτε ψυχρός 922 1006 1841 2040 2053 RP // οὔτε ψυχρός οὔτε ζεστός A P 1778 cor\$sa ita vg syr ph Vic Apr TR // omit 792 1818 8th arm Prim Salv // lac 051 2062.
3:17 ὅτι λέγεις ὅτι Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδὲν ἔχω, καὶ οὕκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινός καὶ πτωχός καὶ τυφλός καὶ γυμνός,  
17Because you say 'I am rich; I have acquired wealth and have need of nothing,' and do not know that you are wretched and pitiful and poor and blind and naked,
3:18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερ ἡ αἰσχύνη τῆς γυμνότητος σου, καὶ κολλύριον ἐγχρῖσαι τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.  
18I counsel you to purchase from me gold purified by fire so you will be rich, and white garments so you will be clothed and your shameful nakedness not exposed, and salve to anoint your eyes so you will see.
3:19 ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόησον.  
19All whom I love, I punish and discipline.  Be zealous therefore, and repent.
3:20 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.  
20Behold, I stand at the door and knock.  If anyone hears my voice and opens the door, I will come in to him and dine with him and he with me.  
21Τοι ὁ ἐκ τῆς πνευμάτων ἑξῆ πληρωθῇ οὐδὲν δυνάμει καὶ μὴ φανερ ἡ αἰσχύνη τῆς γυμνότητος σου, καὶ κολλύριον ἐγχρῖσαι τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.  
22To 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.
3:21 ὁ νικῶν δώσω αὐτόν καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.  
22He who has an ear should listen to what the Spirit is saying to the churches.”
Chapter 4

The Throne in Heaven

4:1 Metâ tαῦτα εἶδον, καὶ ἵδοι θύρα ἀνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἢν ἢκουσα ὡς σάλπιγγος λαλοῦσης μετ᾿ ἐμοῦ λέγων, Ἀνάβα ὡδε, καὶ δείξω σοι ὁ δεί λέγεσθαι μετά ταῦτα.

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

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

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

4:3 καὶ ὁ καθήμενος ὁμοιοὶ ὁράσει λίθῳ ἱάσπιδι καὶ σαρδίῳ, καὶ ἴρις κυκλόθεν τοῦ θρόνου ὁμοιοὶ ὁράσει σμαραγδίνῳ.

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

84 4:3a G A P 046 922 1611 1678 1778 1828 2329 (ὡς) itar.glg.t vg syr 0169 TR (ὡς) ARM of TR // καὶ ὁ καθήμενος ἔπι τὸν θρόνον δύσιος 0169 cop // καὶ ὁ καθήμενος ἕν δύσιος TR // καὶ ὁ καθήμενος ἕπι τὸν θρόνον ἐπι τῷ αὐτῷ δύσιος eth // καὶ ὁ καθήμενος ἕπι τὸν θρόνον cop // δύσιος 1006 1841 2040 2053 2080 (arab) RP lac C 051 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. The TR and NA27 represent the earliest reading by far, so one wonders if later copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "lectio brevior lectio potior" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA27 reading, after v. 2 having just said, "someone sitting" already, is very Johannine in style.

85 4:3b G A P 046 922 1611 1678 1778 1828 2329 (ὡς) itar.glg.t vg syr 0169 TR (ὡς) ARM of TR // καὶ ὁ καθήμενος ἔπι τὸν θρόνον δύσιος 0169 cop // καὶ ὁ καθήμενος ἕν δύσιος TR // καὶ ὁ καθήμενος ἕπι τὸν θρόνον ἐπι τῷ αὐτῷ δύσιος eth // καὶ ὁ καθήμενος ἕπι τὸν θρόνον cop // δύσιος 1006 1841 2040 2053 2080 (arab) RP lac C 051 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. The TR and NA27 represent the earliest reading by far, so one wonders if later copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "lectio brevior lectio potior" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA27 reading, after v. 2 having just said, "someone sitting" already, is very Johannine in style.

86 4:3c This is from the Greek word ἱρις - ἱρίς, 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 ἑίκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους [ἕκοσι τέσσαρας] πρεσβυτέρους καθημένους περιβεβλημένους ἐν λευκοῖς, 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 elders dressed in white, and on their heads crowns of gold.

4:5 καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα υαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν τῷ τρίτῳ ζῷῳ ἔχων ὡς ἀετῷ πετομένῳ. Καὶ ἐν τῷ τέταρτῳ ζῷῳ ἔχων ὡς ἀνθρώπον, καὶ τῷ τέταρτῳ ζῷῳ ἔχων ὡς ἀνθρώπου· καὶ τῷ τέταρτῳ ζῷῳ ἔχων ὡς ἀνθρώπου, καὶ τῷ τέταρτῳ ζῷῳ ἔχων ὡς ἀνθρώπου.

4:6 καὶ τὸ τρίτον ζῷον ἔχων ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῷον ἔχων ὡς ἀνθρώπου, καὶ τῷ τέταρτῳ ζῷῳ ἔχων ὡς ἀνθρώπου, καὶ τῷ τέταρτῳ ζῷῳ ἔχων ὡς ἀνθρώπου. 6 and in front of the throne is like a sea of glass, like crystal. And in between the throne and the circle around the throne are four living beings, full of eyes, front and back.

4:7 καὶ τὸ ζῷον τὸ πρῶτον ὡς ἀνθρώπου, καὶ τὸ δεύτερον ζῷον ὡς ἀνθρώπου, καὶ τὸ τρίτον ζῷον ἔχων ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῷον ἔχων ὡς ἀνθρώπου. 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.
4:8 καὶ τὰ τέσσαρα ζώα, ἐν καθ’ ἓν αὐτῶν ἔχον ἀνὰ πτέρυγας ἕξ, κυκλόθεν καὶ ἐσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες, Ἅγιος ἅγιος ἅγιος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

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

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

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

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

10the twenty-four elders will fall down before him who sits on the throne, and worship him who lives for ever and ever, and they will place their crowns before the throne, saying,
4:11 Ἄξιος εἶ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημα σου εἰσίν καὶ ἐκτίσθησαν.

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

Chapter 5
Who is Worthy to Open the Scroll?

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

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

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

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

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

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

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

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

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

5Then one of the elders is saying to me, "Do not weep. Look, the Lion of the tribe of Judah, the Root of David, he has overcome, so as to open the scroll and the seven seals of it."
5:6 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.

5:7 And he went and took the scroll from the right hand of the One sitting on the throne.

5:8 And when he had taken the scroll, the four living beings and the twenty-four elders fell down before the Lamb, each one holding a lyre and a golden bowl filled with incenses, which are the prayers of the saints.

5:9 And began singing a new song, saying: “You are worthy to take the scroll, and to open the seals of it, because you were slain, and thereby purchased some for God with your blood out of every tribe and language and people and nation!”

105 5:6a txt τὰ ἑπτὰ A P 234 ƒ 1611 1841 2040 2050 it 1875 2053 2329 R P 1828 syr,h vg cl cop sa,bo arm Iren lat Clement vid Hipp Cyp Maternus Tyc Gregory-Elvira Prim Beat TR RP [NA27] {C} ‖ ἑπτὰ 2344 ‖ τὰ Π 1611 1841 2050 it 1875 2053 2329 arm Iren lat ‖ 046 051 2062. 106 5:7 Zechariah 4:10

105 5:8 The Greek word is κιθάρα, which with that era’s pronunciation would sound to us as "gitarra," like the Spanish word for guitar. The Online Encyclopedia Britannica defines it as follows: "Large lyre of Classical antiquity, the principal stringed instrument of the Greeks and later of the Romans. It had a box-shaped resonating body from which extended two parallel arms connected by a crossbar to which 3–12 strings were attached. It was held vertically and plucked with a plectrum; the left hand was used to stop and damp the strings. It was played by singers of the Greek epics, as well as by later professional accompanists and soloists." The lyre was an intermediate transition step from the harp to the guitar and viol which have finger boards. The English word "harp" is no more accurate a rendering here than guitar, since a harp today is usually a 6 foot tall instrument mainly used with orchestras, whereas a guitar is a portable, personal instrument, more like here in Revelation than a harp. Thus, "guitar" would be a more accurate rendering than "harp."

106 5:9 variants in part:
1.) ἡγ. τῷ θεῷ
2.) ἡγ. τῷ θεῷ ἡμᾶς
3.) ἡγ. ἡμᾶς
4.) ἡγ. ἡμᾶς τῷ θεῷ
5.) ἡγ. ἡμᾶς ἐν τῷ θεῷ
6.) ἡγ. ἡμᾶς ἐν τῇ ἁματί σου τῷ θεῷ
7.) omit θεῷ τῷ θεῷ in v. 10
8.) missing/defective here
1.) txt A eth Lach Tisch Weiss WH Charles NA28 {A}
2.) K 046 f052 1006 1611 1841 2040 2053 2329 ℞ cop bo Andr⁺ Areth Treg vnSod Vog Bov [Merk] TR RP
3.) 2065txt [has τῷ θεῷ in mg.] 2186 2814 vg-harl arm Irenaeus lat vid Cyprian Fulg Erasmus 1 2
3 Aldus Colinaeus
5:10 καὶ ἐποίησας αὐτούς τῷ θεῷ ἡμῶν βασιλείαν καὶ ἱερείας, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

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

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

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

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4.) 922 1828 2050 2344 itar. 88, vg syrph, bo arm Hipp; Cypr Maternus Aug Varim Fulgentius Prim Beat
5.) (copα) arm see 5:10
6.) eth
7.) 1854 (homoioteleuton)
8.) lac: Π 051 C 051 P? 2062

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσουμεν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς, "us," they created a conflict with v. 10 where it says "you have made αὐτούς - "them" into a kingdom and priests, and βασιλεύσουσιν "they" will reign. As the text stands in the/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA27, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote for Dr. Robinson's exact words.) The idea the idea of a two-part responsive praise was (perhaps) first put forward by Moses Stuart in 1845. https://archive.org/details/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 ηγόρασα τῷ θεῷ, (abbrev.) and the next column picks up with ἐν τῷ θαύματι. (You can view the pertinent page of Codex A for yourself at the Center for the Study of New Testament Manuscripts, find Codex A, Codex Alexandrinus, MS. nr. GA02, page image 129b.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders.

108 5:10a Τα ἄγγελα ἂν (ALL Greek mss but 792, 2436) Τα λόγια (792 but following βασιλεύσουσιν) 2436 itar. 88, vg copα arm 1,3 Prim. Tyc. TR lac C P 051 1384 1854 homoioteleuton 2030 2062 2329. The cursives 296, 2049, 2066 do have "us" like the Textus Receptus, but that is because they are handwritten copies OF the Textus Receptus itself, so they don't count as Greek witnesses to the Textus Receptus.

109 5:10b βασιλεύσουσιν Π 922 1828 2050 2053 2344 Μα itarg. copα, bo syrph arm4 Hipp. Cyp. Fulg RP NA28 Τά βασιλεύσουσιν Α 046 052 1006 1611 1841 2040 2329 Μα syr Comp. Τά βασιλεύσουσιν vg arm Prim. TR Τά infinitive arm a. omit ps-Ambr lac C P 051 2062. Ms. 296 and 2049 do not count as Greek witnesses, since they are handwritten copies of printed editions of the Textus Receptus. Hoskier states this plainly in Text Volume 2, p. 156, lines 26,27, where he says "Negl. 57 et 141 ex ed. typ. script. " This means 57 and 141 are "copied from printed edition." Note that the TR does not follow Ms. 2814, Erasmus' only Greek manuscript for Revelation.
5:12 saying with a very great voice, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing!"

5:13 And every creature that was in heaven, and on the earth, and under the earth, and sea, and all the things that were in them, I heard saying, "Blessing and honor, glory and power, to Him who sits on the throne, and to the Lamb, for ever and ever!"

5:14 And the four beings were saying "Amen." And the elders fell down and worshiped.

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105 5:11 5:13a 5:13c 5:14a 5:14b
106 5:11a 5:13b
Chapter 6

The Seven Seals

6:1 And I watched as the second living being said, "Come." 6:2 And I looked, and behold, a white horse, and the one sitting on it holding a bow and arrow, and to him was given a crown, and he went out conquering and to conquer. 6:3 And when the Lamb opened the second seal, I heard the voice of the second living being saying, "Come.")

6:4 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 slaughtered one another. And to him was given a large sword.

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

6:1a txt φωνῆ 922 1006 1611 1678 1828 1841 2040 2080 2329 ἔκρηκτος syrph.h cop sa,bo Beat Prim RP NA28 {} // φωνῆ A C 046 φωνῆ 2329 pc // φωνῆς P TR // φωνῆς Ν 1778 2053 itbg vg // ἔρχομαι, ὡς φωνῇ βροντῆς 2074 omitt ὡς φωνῇ βροντῆς 94 lac 051 2050 2062.

6:1b txt {A} ἔνας ἄρσης ὡς φωνῇ βροντῆς 94 lac 051 2050 2062. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, ὡς is written.

6:1-2 txt {A} ἔρχομαι. 2 Καὶ (ἐλθὼν) καὶ ἤδον Α C P 052 1006 1611 1841 2053 vgww.st arm Andrew NA28 {} // ἔρχομαι. 2 Εἶδον καὶ ἤδον cop sa // ἔρχομαι. 2 Καὶ ἤδον. 1 ιδον cop bo // ἔρχομαι καὶ ἤδον. 2 Καὶ ιδον 046 1828 2040 2329 itar vgms Vm-Pett Prim Beat RP // ἔρχομαι καὶ ἤδον. 2 Καὶ ιδον. 1 ιδον cop bo // ἔρχομαι καὶ ἤδον. 2 Καὶ ιδον. 1 ιδον cop bo // ἔρχομαι καὶ ἤδον. 2 Καὶ ιδον. 1 ιδον cop bo // ἔρχομαι καὶ ἤδον. 2 Καὶ ιδον. 1 ιδον cop bo // ἔρχομαι καὶ ἤδον. 2 Καὶ ιδον. 1 ιδον cop bo // ἔρχομαι καὶ ἤδον. 2 Καὶ ιδον. 1 ιδον cop bo // ἔρχομαι καὶ ἤδον. 2 Καὶ ιδον. 1 ιδον cop bo // ἔρχομαι καὶ ἤδον. 2 Καὶ ιδον. 1 ιδον cop bo // ἔρχομαι καὶ ἤδον. 2 Καὶ ιδον. 1 ιδον cop bo // ἔρχομαι καὶ ἤδον. 2 Καὶ ιδον. 1 ιδον cop bo // ἔρχομαι καὶ ἤδον. 2 Καὶ ιδον. 1 ιδον cop bo // ἔρχομαι καὶ ἤδον. 2 Καὶ ιδον. 1 ιδον cop bo // ἔρχομαι καὶ ἤδον. 2 Καὶ ιδον. 1 ιδον cop bo // ἔρχομαι καὶ ἤδον. 2 Καὶ ιδον. 1 ιδον cop bo.
6:5 Καὶ ὣτε ἠνοιξεν τὴν σφραγίδα τὴν τρίτην, ἡκουσα τοῦ τρίτου ζώου λέγοντος, Ἐρχου, καὶ εἶδον, καὶ ἤδη ὧπος μέλας, καὶ ο ἀκολούθησεν ἐπὶ 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, and behold, a black horse, and the one sitting on it holding a pair of scales in his hands.

6:6 καὶ ἡκουσα ὡς φωνήν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, Χοίνιξ, σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῶν δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν ἁλίκην.

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

6:7 Καὶ ὣτε ἠνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἡκουσα φωνήν τοῦ τετάρτου ζώου λέγοντος, Ἐρχου.

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

6:8 καὶ εἶδον, καὶ ἤδη ὧπος χλωρός, καὶ ο ἀκολούθησεν ἐπὶ τοῦ τέταρτου ζώου, ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὁ Θάνατος, ὁ ᾅδης καὶ ἡμας τῆς γῆς.

8 And I looked, and behold, a pale green horse, and the one sitting on it holding a pair of scales in his hands. And I heard a voice of the fourth being saying, "Come." And I looked, and behold, a black horse, and the one sitting on it holding a pair of scales in his hands, and it is certain of the reading. The mss 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.

6:8a Ἐρχου καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα ἦκολουθεί αὐτων συρ. There is no attestation letter for letter by any Greek manuscript, essentially follows Codex Sinaiticus. Manuscripts 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.

6:8b Ἐρχου καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα ἦκολουθεί αὐτων συρ. And it is certain of the reading. The mss 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.

6:8c Ἐρχου καὶ ἰδοὺ ἵππος μέλας, ό ο ἀκολούθησεν ἐπὶ αὐτοῦ ὄνομα. The preposition "on" is different with this rider than the first three. When you read this version of the prepositional phrase out loud, this one has a more grave sound to it. It is longer and more spelled out.

6:9 καὶ ἠγγέλη ὁ θάνατος πρὸς τοὺς θηρίους τῆς γῆς. And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come." And I looked, and behold, a black horse, and the one sitting on it holding a pair of scales in his hands.

6:9a Ἐρχου καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα ἦκολουθεί αὐτων συρ. There is no attestation letter for letter by any Greek manuscript, essentially follows Codex Sinaiticus. Manuscripts 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.

6:9b Ἐρχου καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα. And it is certain of the reading. The mss 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.

6:9c Ἐρχου καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα. The preposition "on" is different with this rider than the first three. When you read this version of the prepositional phrase out loud, this one has a more grave sound to it. It is longer and more spelled out.
them over one fourth of the earth, to kill them with war, and famine, and death, and by the wild animals of the earth.

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

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

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

The Sixth Seal

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.

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

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

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

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

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

and they are saying to the mountains and to the rocks, "Fall on us, and hide ourselves from the face of the One sitting on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who will be able to stand?"

6:14 καὶ ὁ ὀὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἑλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

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

The 144,000 Sealed

7:1 Μετὰ τοῦτο εἶδον τέσσαρας ἄγγελους 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.

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 τέσσαρις ἄγγελοι οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν.

And I saw another angel rising up from the east, holding the seal of the living God, and he cried out in a very loud voice toward the four angels to whom the orders had been given to harm the earth and the sea.
7:3 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 And I heard the number of the ones sealed, 144,000, sealed from every tribe of the sons of Israel:

7:5 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 from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand,
7:7 from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand,
7:8 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 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 and they are shouting out with a loud voice, saying, "Salvation is with our God who sits on the throne, and with the Lamb!"

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136 7:6 Note that Joseph is represented here twice, as his own name in verse 8 and as his son Manasseh here in verse 6. Israel only had 12 sons, so if Joseph is here twice, that means that one of the other sons of Israel is missing. Dan is missing. See my endnote at the end of this document which explains this.

137 7:9 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;
And all the angels had stood in a circle around the throne and around the elders and the four living beings, and they fell on their faces before the throne and worshiped God,

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

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

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

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

No longer will they hunger, neither will they thirst any more, nor will the sun attack them nor any scorching heat.
7:17 ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁ δῆνησει αὐτούς ἐπὶ ζωῆς πηγὰς ὑδάτων· καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

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

Chapter 8

The 7th Seal: the Seven Trumpets

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

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

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

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

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.

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

καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν ἑαυτοὺςἵνα σαλπίσωσιν.

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

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

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

This omission is a clear case of "homoioiteleuton" that happened in the Greek copying process. That means, the lines end the same, so a copyist, having left off his work for a break, then resumed doing his work, and he remembers, "I resume, at the line ending with κατεκάη," but he resumed with the wrong line ending with κατεκάη. Skipped one line by accident. Homoioiteleuton. Or, it could have been a case of "homoioarcton," that is, all three lines BEGIN the same, with καὶ, and the scribe having left off, resumed, thinking, "I resume with the line beginning with καὶ, but he picked the wrong line beginning with καὶ. Interestingly, the scribe of manuscript 620 wrote the phrase in question two times, which is another kind of result from parablepsis from homoioiteleuton.
8:8 And the second angel sounded his trumpet; and something like a huge mountain burning with fire was hurled into the sea. And one third of the sea was turned to blood.

8:9 And he struck the water in the sea, and one third of the sea was turned to blood, and one third of the creatures that have lives died, and one third of the ships were destroyed.

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

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

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

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

8:12 The verb 'was darkened' is singular. I don't think it is saying that one third of 'them were darkened,' but rather one third of something singular 'was darkened,' and the meaning is that one third of their strength, one third of the collective light was darkened. What it is NOT saying is that one third of the number of them were totally dark. And probably not that
8:13 And I looked, and I heard an eagle flying at zenith saying with a very loud voice, "Woe, woe, woe to those dwelling on the earth, because of the remaining sounds of the trumpet from the three angels about to sound!"

Chapter 9

The Fifth Trumpet

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

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

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

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

one third of the duration of the day or night was dark. It is saying that the day and the night were each only two thirds as light as normal. See Isaiah 13:10; Ezekiel 32:7; Joel 3:15

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. 1:20. In this verse in Revelation, it is a "fallen star," which is another way to refer to a demon; one of the 1/3 of the angels that Satan took with him when he was expelled from heaven.

9:4 Compare ch. 6:6, "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or wine." An implication here about the green grass and trees, from the commandment to the locusts that they not damage anything green, could be that green things will be precious and rare in those days already, before all these plagues take place. On the other hand, locusts' natural inclination would be to eat such, and they are being commanded to do otherwise.
9:5 And orders were given them that they not kill them, but that they be tormented for five months. And their torment will be like the pain of a scorpion when it strikes a person.

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

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

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

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

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

9:11 They have as king over them the angel of the Abyss. His name in Hebrew is Abaddōn, and in Greek he has the name Apollyōn.

9:12 The first woe has passed. Behold, even after all this, two woes still are coming.
9:13 And the sixth angel sounded his trumpet. And I heard a voice\textsuperscript{163} from the horns\textsuperscript{164} of the golden altar before God,

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

\textsuperscript{164} 9:12b txt [D] ἔρχονται ἑτὶ δύο "two woes still are coming" N² P 046* 0207 1828 2053 2329 2344 lat TR // ἔρχονται δύο "two woes are coming" 046* J052 ἰταρ.гляд vg Tyc Erasmus editions 1, 2, 3 Aldus Colinaeus // ἔρχονται ἄλλαι οὐάδ δύο cop\textsuperscript{53} // ἔρχεται ἑτὶ δύο "a second woe is still coming" \textsuperscript{97} N² A 1006 1611 1841 RP NA28 {} // ... ἔρχεται..."it is coming" \textsuperscript{115} (only this one word is definite) // ἔρχεται ἑτὶ αἱ δύο "the second woe is coming" 1854 // ἔρχεται δύο "a second woe is coming" 2060 2302 // ἔρχεται δευτέρα ἑτὶ αἱ δύο "a second woe is coming" 104 922 it\textsuperscript{47} (et ecce secundum vocem unam ex quatuor cornibus... then lac) cop\textsuperscript{50} // ἔρχονται δύο "the two woes still are coming" 1732 2074 // lac C 051 1384 2030 2050 2062. I have a more complete apparatus on this variant in the back, since it is a very interesting one. This variant is interesting because of the lack of grammatical agreement (concord) as pertains to number, in the majority of Greek manuscripts. That is, most manuscripts say, "TWO woe still IS coming." The TR has concord: "TWO woes still ARE coming." But what is most interesting is the concord of the Bohairic Coptic (3rd Century): "a SECOND woe IS coming." The Buchanan Italic manuscript h (55) (5th century) has a hiatus for the verb, but it also says "the SECOND woe." Yet the form δύο can still be taken to mean "second," with the word οὐάδ 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 addition, and its addition is more easily explained than its omission.

\textsuperscript{163} 9:13a txt φωνὴν μιάν \textsuperscript{57} 0207 A P 046 1006 1611 1841 2080 2344 2814 it\textsuperscript{47}.гляд vg syr\textsuperscript{ph,h} cop\textsuperscript{52,bo} Vict. (vocem unam ex quattor cornibus) TR RP NA28 {} // φωνῆς μιᾶς N² // φωνήν ένος 2329 // φωνῆν μεγαλὰν 2053 // φωνήν N² 1678 1778 (not 2080) // omit 1854 arm4 // μιᾶν it\textsuperscript{55} Apr. Prim. Cypr. Tyc 1,2,3 Beat. // lac C 051 2050 2062. There is no difference in meaning between φωνήν μιάν and φωνὴν, since the word μιάν here probably just serves as an indefinite article, and 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 φωνῆ, thus clueing us that there must be a pause or comma between "voice" and "one." He says the clue is ms. 2329's seeming disagreement in gender of φωνῆ, thus clueing us that there must be a pause or comma between "voice" and "one." Bauer says this use of the numeral one has the meaning of "as one; with unity." Though ordinarily in that use, the numeral precedes the noun, and does not follow it as here. (The author of the apocalypse is not known for strictly following all grammatical rules.) In another place in Revelation we have one voice coming from a group of four, and that is in Rev. 6:6, "a voice in the midst of the four," and interestingly, the word "one" is not there modifying voice. The UBS Textual Commentary on the Greek New Testament says, "The weight of the external evidence for the presence and for the absence of τεσσάρων is almost evenly balanced. Among
9:14 saying to the sixth angel, the one holding the trumpet, "Release the four angels that are bound at the great river Euphrates."

9:15 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 And the number of their mounted troops was 200,000,000. I heard the number of them.

9:17 And thus 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 By these three plagues, of the fire and smoke and sulphur coming from their mouths, one third of humanity was killed.

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internal considerations, on the one hand it is possible that the word was added in order to make an antithesis to φωνὴν μίαν and a parallelism with τοὺς ἀγγέλους of ver. 14; on the other hand it is possible that the word was accidentally omitted in transcription because of a certain similarity with the following κεράτων. In view of such considerations a majority of the Committee thought it best to include the word in the text, but to enclose it within square brackets. Among the singular readings the omission of μίαν...κεράτων in 9:14 is noteworthy. The antithesis they are talking about is that the word "one" according to Bauer, means, "as one, in unity," which seems to require the mention of or the pointing out of more than one source for the one voice, and so thus the addition of the word "four." I think the omission of μίαν ('one') in 9:14 with the genitive clause following it signifies that the original scribe associated the μίαν with the clause after it, as I said earlier. I suppose there is some possibility that this whole sentence could be translated, "And I heard a voice, one of the horns of the golden altar before God..."

All the altars mentioned in the Mosaic temples, and in the Ezekiel 43:15 temple, have four horns, see Ex 27:2; 29:12; 30:10; 43:20; Lev. 4:17, 28, 15, 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; 405, 26; Numbers 4:11; 1 Kings 7:48; 2 Chronicles 4:19.

165 9:16 txt διεμφυγόδης μυριάδων A P Μες corpA{es} eth Cypr Beat NA28 / TR δύο μυριάδων μυριάδων Ψ47 corpB{TR} δύο μυριάδων μυριάδων Μ{es} μυριάδες μυριάδων 046 922 1006 1611 1828 1841 2040 2053 2329 Μ{es} (abt. 50 minuscules total) corp{es} TyC RP lac Ψ115 C 2050 2062
9:19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστιν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

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, οἵ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσὰ καὶ τὰ ἀργυρὰ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ὃ οὔτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν.

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

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

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

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166 9:20a txt οὐδὲ ἑκτὸς ἑκτὸς Α P 046 922 1006 1828 1841 2040 ἑκτὸς Α P 046 922 1006 1828 1841 2040. Many Latin mss are inconclusive.

167 9:20b txt δύνανται (plural) ἑκτὸς Α C P 046 922 1006 1828 1841 2040 δύνανται ἑκτὸς Α P 046 922 1006 1828 1841 2040. The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.

168 9:21 txt {D} φαρμάκων {A} φαρμακιῶν Α C P 046 922 2080 2329 2344 Andrew cp sa. The Greek word φάρμακον - pharmakon is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. Even in the case of the BYZ reading φαρμακείων, 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 φαρμάκων "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φαρμακείων, which occurs in 18:23 and Gal. 5:20, than vice versa." Looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. Witchcraft and paganism are a dominant religion on planet earth, and always have been. But drugs are also a big problem. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.
Chapter 10

The Prophet’s Bitter Burden

10:1 Kai eidoon allon angelen ischuron katabamontas ek tou ouranou, periebhelemoun neferelen, kai Iiris epithe tine kefelethe autou, kai to proswpon autou heis ton helios, kai oi podhes autou heis stulyoi purous.

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

10:2 kai execon en thei cheire autou biblaridion\(^{171}\) neomegaenon, kai ethesken ton poda autou ton deziou epithe tis thalassiasis, ton de euwnymon epithe tis yheis,

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

10:3 kai ekraexen fronh hegallh ouper leon monukatai, kaioste ekraexen, elallasan ai epti brontai tas eauton fronhas.

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

10:4 kai oste elallasan ai eptai brontai, emellosen grafein kai hekousa fronh en ek tou oouranou legyouasan, Spheragiono an elallasan ai eptai brontai, kai mha auta grafhes.

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

10:5 Kai o angelon oin eidoen estota epithe thalassasises kai epithe tis yheis heven epithe tine cheira autou tine deziain eis ton oouranov

5And the angel which I had seen standing on the sea and on the land, he lifted his right\(^{173}\) hand to heaven,

10:6 kai omoosen en to zwni eis tois aiwona tois aiwnon, oste ektesen ton oouranov kai taein autow kai tin yhein kai taein authe kai tin thalassasan kai taein authe, oti chrono ouketai estai,

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

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\(^{169}\) 10:1a Or, halo, or aura. Halo is an astronomical term meaning any bright-colored circle surrounding another body, like the lunar rainbow. This is the Greek word Iris, which originally was the messenger going back and forth between the gods.

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

\(^{171}\) 10:2 txt biblaridion K*a2bza2 A C P syrh TR NA28 {x} / biblion p75v0id 046 2040 it088 vgmss copsa2o arm eth vct tyc prim beat RP p biblion v / bibliardion C* f052 922 1006 1611 1828 1841 2053 vg syr ph ps-ambr / bibliarion 2329 / bibliardion Aldus, and Erasmus 3,4,5 in mg. / lac p115 051 2050 2062.

\(^{172}\) 10:3 Or, “with their voices.”

\(^{173}\) 10:5 txt tine deziain p75* p85 K C P 046 f052 922 1006 1611 1828 2040 2053 2329 syr ph eth copsa2o10/12 RP NA28 {x} / omit A ma vg syr ph copbo vms TR / lac p115 051 2050 2062.
but that in the days of the blast of the seventh angel, whenever he is about to sound his trumpet, even then will be brought to completion the mystery of God, as he has announced it to his servants the prophets.  

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

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

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

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

The Two Witnesses

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

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

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

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

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

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

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

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

179 11:1a txt {A} ῥάβδῳ, λέγων ℵ* λέγει A P ƒ 2 922 1006 1611 1841 2040 2053 2344 it Ἐλζ. TR RP NA27 {A} ‖ ῥάβδῳ, καὶ εἰστήκει ὁ ἄγγελος, λέγων ℵ² (ιστήκει) 46 (ιστηκει)       2     4      2329 (ιστικει) it ar syr ph,h with * arm Vict Tyc Beat. ‖ lac C 051 2050 2062. The added words were obviously to explain who was speaking in v. 1, but the identity of the speaker becomes clear in v. 3, when the speaker says, "I will give authority to my two witnesses." The speaker is God, not an angel.

180 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." 181 11:2 txt έξωθεν ℵ* A P 046 922 1006 1611 1841 2040 2053 TR-Elzev. TR-Beza TR-Scriv-1894 RP SBL NA28 ‖ έσωθεν 1828 2329 syrV vict TR-Steph ‖ οἰκοκυτήθηκεν 8th eth ‖ 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.

182 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.

183 11:4a txt ἐστῶτες (masc) Χ*Α C 046 1611 1828 2329 syrV cop* bo NA28 ‖ ἐστῶσαι (fem) Χ² P 922 1006 1841 2040 2053 Hipp. TR RP ‖ qui...stant 2329 cop* vict. Tyc1 Beat. ‖ lac 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 εστῶτες 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.

184 11:4b txt κυρίου Χ A C P 046 922 1006 1611 1828 1841 2040 2053 com 2329 latt syr cop arm> arab RP SBL NA28 ‖ ἡθου 2053 (eth) TR ‖ lac 115 051 2050 2062.

185 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.
καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

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

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

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

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

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

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

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

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

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

11:8a τὸ πτῶμα A C 046 1006 1841 2040 2053 syr
11:8b τὰ πτώματα A C P 046
11:8c Tyc RP NA28
This variant is not translatable, since we would render them the same in English.

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.

11:10b Κ eth RP
Both show a word beginning with π, so they could agree with Κ* 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
11:11 καὶ μετὰ ταῦτα ἀνέβησαν αὐτοίς, καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λέγοντες· Αὔωδε· καὶ ἤνεβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν οἱ ἐχθροὶ αὐτῶν.

11:12 Ἡ οὐαὶ ἡ δεύτερα ἀπῆλθεν· ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

11:13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σείσμος μέγας, καὶ τὸ δέκατον τῆς πόλεως κατελήλυσε, καὶ ἕκοσι αἰώνια ἀνθρώπων ἐπέσαντο καὶ ἐθεώρησαν τοὺς θεωροῦντας αὐτούς. Ἐπέπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ σείσμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑκατοντάκοπα.

11:14 Ἄναβατε ὧδε· καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν τοὺς θεωροῦντας αὐτούς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

11:15 Καὶ οἱ λοίποι ἔμφοβοι ἐγένοντο καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ. Ἡ οὐαί ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαί ἡ τρίτη ἔρχεται ταχύ.

11:16 And after three and a half days, the breath of life from God went into them, and they stood on their feet. And great fear fell over those watching them.}

The Last Trumpet

11:15 Καὶ ὁ ἐρυθημένος ἄγγελος ἐσάλπισεν καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λέγοντες. Ἡ οὐαί ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαί ἡ τρίτη ἔρχεται ταχύ.

11:16 And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdom of our Lord, and of his Christ! And he shall reign for ever and ever!"
11:16 and the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God.

11:17 saying, "We thank you, Lord God Almighty, who is and who was, that you have taken that great power of yours and begun to reign.

11:18 And the nations have become angry, and your anger also has come, and the time for the dead to be judged, and reward to be given to your servants the prophets and to the saints and to those fearing your name, both small and great, and to destroy the ones destroying the earth."
11:19 καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὄψη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

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

Chapter 12

The Woman, Her Seed, and the Dragon

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

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

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

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

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

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

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

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

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208 11:19α txt αυτου A C P 1006 1611 1841 2040 2053 2329 vg ite syriph,h arm Tyc1,2,3 ps-Ambr TR SBL NA28 {∥} κυριου 046 922 Vict {∥} του κυριου P 1878 syriph,h cop58 RP {∥} του θεου Κ /052 ith eth arm-a arab {∥} lac P \150 2050 2062.

209 11:19b txt καὶ σεισμὸς P15 Κ A C P 051 1006 1611 1678 1841 2040 2053113 2080 2329 cop58 P {∥} και σεισμοι 1828 2053com 1778 cop58 4,6o arm1 {∥} omit 046 922 arab arm3 RP {∥} και πυρ syriph,h {∥} lac P \150 2050 2062. The variety of variants, and the fact that Sahidic Coptic is split, and that family 052 is not united, leads me to believe that καὶ σεισμὸς might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that 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.

210 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.

211 12:4 That is, one third of the angels. We know of only three archangels: the being who is now Satan, and Michael, and Gabriel. Therefore it is reasonable to conclude that each archangel ruled one third of the angels. When Satan was cast out of heaven, he took the one third of the angels with him. See for example 12:7, where it says "Michael and HIS angels." Jesus said in Luke 10:18, "I was watching as Satan fell from heaven like lightning."
καὶ ἐτεκεν υἱόν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεόν καὶ πρὸς τὸν θρόνον αὐτοῦ.

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

καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἑκατερομένη αὐτήν ἡμέρας χιλιάς διακοσίας ἑξήκοντα.

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

Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολεμήσει· οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

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

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

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

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.

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

12:13 And when the dragon saw that he was thrown to the earth, he went after the woman that bore the male child.

12:14 And he gave her two wings of a great eagle to fly to the desert to that place of hers where she gets taken care of for a time, times, and half a time, away from the face of the serpent.

12:15 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 And she was given the two wings of a great eagle to fly to the desert to that place of hers where she gets taken care of for a time, times, and half a time, away from the face of the serpent.

12:17 And the earth helped the woman, and the earth opened its mouth and swallowed the flood that the dragon had poured from his mouth.

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219 12:11 txt αὐτῶν Ν A C P 046 051 f052 TR RP NA28 {\(\)} // αὐτοῦ 2042 it\textsuperscript{88èmes} syr\textsuperscript{h} // lac 2050 2062.

220 12:12a txt {A} οi Α 051 f052 1006 1611 1828 1841 2040 2344 m\textsuperscript{4} TR [NA27] {\(\)} // omit Ν C P 046 922 2053 2329 m\textsuperscript{K} TR // lac 2050 2062. The presence of the nominative article would make this more definitively 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).

221 12:12b txt omit Α C P 046 051 f052 922 1006 1611 1828 1841 2040 2053 2329 all versions RP NA28 {\(\)} // +eis Ν // +τοῖς κατοικοῦσι 14 minuscules TR // lac 2050 2062. The accusative case of τὴν γῆν καὶ τὴν θάλασσαν threw off some scribes.

222 12:14 The expression καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ no doubt means "for three and a half years." We know this because that is essentially what the 1,260 days of Rev. 11:2,3; 12:6 add up to. And compare Daniel 12:7.
12:17 καὶ ὄργισθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἔχοντων τὴν μαρτυρίαν Ἰησοῦ·

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

12:18 καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

18And he stood at the shore of the sea.

Chapter 13

The First Beast, out of the Sea

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

1And I saw a beast coming up from the sea, with ten horns and seven heads, and on its horns ten crowns, and on its heads a name that is blasphemy.

223 12:18 txt ἐστάθη (3rd person) ℶ A C 1828 2344 itar ὅθεν vg syrh arm1,3 eth Cass Origen dub; Vict-Pett Beat Prisc Ambrosiast Tyc Prim Haymo Aldus NA27 (B) ‖ ἐστάθην (1st person) P 046 051 052 922 1006 1611 1841 2040 2053 2329 ℶ vg ms syr ph cop sa,bo arm4 Andr Areth TR RP 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 verse 18 in this context, or places this sentence in Chapter 13:1. Thus, since the TR and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says, "The latter reading appears to have arisen when copyists accommodated ἐστάθη to the first person of the following εἶδον." In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. 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.

224 13:1 txt ὄνομα ℶ P 1006 1841 2040 2053 2329 ℶ itar ℶ vg ms syr ph cop sa,bo arm eth Andr; Prim Beat TR ‖ ὄνομα τὰ ℶ A 046 051 052 922 1611 1828 2053 2344 ℶ itar ℶ vg syr ph Prisc ps-Ambr TR [NA27] (C) ‖ lac 2050 2062. The following translations have "name" in English in the singular: TYND GEN KJV BISH SV LYN GNB NIV NCV NKJV REB ALT. Some translations interpret this phrase, "on its heads were names" as saying "each" head had a [different] name, and others that each head had more than one name on each. The reason I went with the rendering I have is that the singular can be understood either way; that is, "on its heads a name that is blasphemy" can be interpreted as "each a different name," so thus "names" plural, or that they all had the same blasphemous name. Conversely, the plural "names" could be understood distributively. I chose to do this for the reason that I am not persuaded either way as to which is the correct manuscript reading. What is really different is interpreters that see this as meaning each head had more than one name on it, like the CEV & NLT: "On each of its heads were names..." Interesting that the Douay-Rheims has the plural when all its contemporaries had the singular. My thinking is like the NIV rendering; "and on each head a blasphemous name." It seems to me that "head" being plural might have assimilated "name" over to the plural.
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.

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

And they worshipped the dragon because 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?"

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

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

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.
καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλήν καὶ λαὸν καὶ γλῶσσαν καὶ έθνος.

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

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

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

Εἴ τις ἔχει οὖς ἀκουσάτω.

9If anyone has an ear, hear.

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

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


[233] 13:7b txt καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς ६

[234] 13:7c txt καὶ λαοὺς

[235] 13:8a txt αὐτὸν

[236] 13:8b txt ὅ οὐ γέγραπται τὸ ὄνομα αὐτοῦ

[237] 13:10a txt εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει A vg ps-Ambrose NA27 B αἰχμαλωσίαν, ὑπάγει f052 241 2432

[238] 13:10b txt oů oů γέγραπται τὸ ὄνομα αὐτοῦ C 1828 1854 2053 pc Iren lat Prim NA28 \} oů σε γέγραπται τὸ ὄνομα αὐτοῦ Α oů σε σε γεγραμένοις oů γέγραπται τὸ ὄνομα αὐτοῦ f052 οο γέγραπται τα ὄνομα αὐτῶν Κ* οο oο γέγραπται τα ὄνομα αὐτῶν T 1006 1841 2040 2065 2329 lat arm eth οο oο γέγραπται τα ὄνομα Ν T 051 35* 241 1888 2042 2073 2074 2081 2186 2436 2511 2562 2814 it c, div, gig, haf tr οο oο γέγραπται τα ὄνομα 35 94 104 175 424 469 1888 text 2020 2059 2081 2135 2346 2436 2503 2065 2329 lat arm eth οο oο γέγραπται τα ὄνομα 1611 pc syr h οο oο γέγραπται τα ὄνομα 627 οο oο γέγραπται τα ὄνομα 792 οο oο γέγραπται τα ὄνομα 82 920 1859 2138 οο oο γέγραπται τα ὄνομα syr h lac 1384 2030 2050 2062.

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

[239] 13:10b txt εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει A vg ps-Ambrose NA27 B αἰχμαλωσίαν, ὑπάγει f052 241 2432
eis aichmalosian apagei, eis aichmalosian upagei 424 616 1828 1862 1888 2322 2351 it(ar)la vsrail
syrph,h arm Irenlat, Beat
eis aichmalosian upagei, eis exchmalosian upagei Pacc to Hosk. Hosk. says spelling exchmalosian "sec." time.
eis aichmalosian, upagei 3 47 N C Pacc. UBS4 (046 upagei) 051mg: 205 209 1006 1611 1841 2020 2040
2042 2053 2060 (2065 aichmalosian) 2073mg 2074 2329 copbo arm Irenarm lyc Andrew
eis aichmalosian sunagei 2059 2081 ARETHAS
eis aichmalosian apagei 1854
exei aichmalosian, upagei 105* 35 106 156 466 627 757 792 979 1826 1859 2073 2073ext 2138 2436
rk RP
aichmalotizei, eis aichmalosian upagei 104 459 (cop2vs) (Primasius)
aichmalotheie, eis aichmalosian upagei 2019
aichmalosian sunagei 2186 2814 Andrew
aichmalotieit, aichmalotistesetai 94
aichmalosian sunagei, eis aichmalosian upagei 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, NA27 and UBS4 readings are the same in meaning,
though the UBS commentary says of the RP reading, "...which can scarcely be translated, must
be regarded as a scribal blunder (exei being written instead of eic)." The TR reading has no
Greek manuscript support as it is worded, but agrees in meaning with 104 459 2019 (cop2vs)
(Primasius).
238 13:10b txt apokatonthenai, auton (aor inf pass) "is to be killed, he" A NA27 [B] || apoktenei
"will kill" 1828 2038 itgig Pacian Beatus || apoktenei syrphph || apoktenei auton copbo ||
apoktenei de auton C P || apoktenei, de auton (fut ind act) 35 94 104 205 209 757 1920 2019
2042 2059 2081 2186 2329 2351 2814 itar vg (copbo) Irenaeuslat Andrew; Primasius TR RP ||
apoktainei, de auton (pres ind act) 051* (sic) || apoktanei, de auton (pres ind act) 424 1006
1841 1854 1862 2040 || apoktainei, de auton 241 then omit en maiairi || apoktainei, de auton
2060 2436 || apoktanei, de auton (infinitive) 2053 || apoktenei, de auton 2065 || apoktenei,
de auton (pres ind act) 046 1888 2073ext || apoktnei, de auton 1678v || apoktenei, de auton
(pres ind act) "kills, he must himself" N 1611* 2074 2344 Irenarm || de auton apoktanthenai
(and omit following en maiairi apoktanthenai) "he must himself be killed," (and omit following
"with the sword he will be killed") 051mg 82 175 456 469 627 792 920 1852 1859 2017 2073mg
2138 m || lac 1384 2030 2050 2062.
Si quis eum gladio occidit in gladio occidetur "If anyone will have killed, he will be killed with
the sword." Beat
Si quis gladio interfect gladio interficietur "If anyone kills with the sword, he will be killed with
the sword." itgig
Si quis gladio occidit 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 occidit oportet eum eum gladio occidi "And in what manner someone kills with the
sword he himself should be killed with the sword." vg ps-Ambr
"And because he has killed with the sword, he should die by the sword." eth
"And whoever will have killed with the sword may be killed with the sword." arab
"However he will kill, they will kill him with the sword." copbo
"If someone has killed with the sword, he should be killed with the sword." syrph arm4
"If anyone has killed with the sword, he should be killed with the sword." syrph
It is a principle of Textual Criticism that when there is a large set of variations on a reading, it
is suspect. Such is the case here with the present indicative active reading. The UBS Textual
Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be
apoktanthenai, auton, ["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 (pantes gar oI laibontes masxhisan en maiairi...
The Second Beast, out of the Earth

13:11 And I saw another beast, coming up from the earth, and it had two horns like a lamb, and it spoke as the dragon.

13:12 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 And he performs great signs, such that he even causes fire to come down from heaven to earth before the people.

13:14 And he deceives those dwelling on the earth by means of the signs which were given him to do before the beast, telling those dwelling on the earth to do as if he were the first beast.”

And these things are to be done in the time of trouble, for the time is near at hand. (Daniel 11:33–35)

For the “endurance of the saints,” see also 4:12.

The Second Beast, out of the Earth

13:11 Καὶ εἶδον ἄλλο θηρίον ἀναβαίνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὃμοια ἄρνιῳ, καὶ ἐλάλει ὡς δράκων.

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

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

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 τῆς μαχαίρης καὶ ἔζησεν.

And these things are to be done in the time of trouble, for the time is near at hand. (Daniel 11:33–35)

For the “endurance of the saints,” see also 4:12.

The Second Beast, out of the Earth

13:11 Καὶ εἶδον ἄλλο θηρίον ἀναβαίνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὃμοια ἄρνιῳ, καὶ ἐλάλει ὡς δράκων.

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And these things are to be done in the time of trouble, for the time is near at hand. (Daniel 11:33–35)

For the “endurance of the saints,” see also 4:12.
make an image to the beast which has the wound\textsuperscript{242} of the sword and yet has lived.

13:15 καὶ ἔδοθεν αὐτῷ δοῦναι πνεῦμα τῇ εἰκώνι τοῦ θηρίου, ἰνα καὶ λαλήσῃ ἡ εἰκών τοῦ θηρίου καὶ ποιήσῃ [Ἰνα] δοσὶν έὰν μὴ προσκυνήσωσιν τῇ εἰκώνι τοῦ θηρίου ἀποκτανθῶσιν.

\textsuperscript{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\textsuperscript{244} does not worship the image of the beast to be put to death.

13:16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσων αὐτῶις χάραγμα ἐπὶ τῆς χειρὸς αὐτῶις τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν,

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

\textsuperscript{242}13:14b txt τὴν πληγὴν Φ\textsuperscript{07} Φ\textsuperscript{115} A C 051 5052 922 1006 1611 1678 1828 1841 2040 2053 2329 TR RP NA28 {\} // πληγή 046 (corpbo) // πληγής Ν // lac 2050 2062. Another example of when 82, 627, and 920 unite with 046 against most all other uncials, it is a wrong reading.

\textsuperscript{243}13:14c txt τῆς μαχαίρης καὶ έζησεν Ν A C (2329 μαχαίρας) NA28 {\} // τῆς μαχαίρας καὶ έζησεν P 051 5052 1006 1611 1828 1841 (2053 but run on into next verse) 2040 TR // καὶ έζησεν ἀπὸ τῆς μαχαίρας 046 922 RP // lac 2050 2062.

\textsuperscript{244}13:15 txt ποιήσῃ Ἰνα δοσὶν A P 1006 1841 2040 2344 al itar,glk vgcl,ww syrh cop\textsuperscript{sa} (Hipp\textsuperscript{mss}); (Prim) (Beat) (NA27 [Ἰνα]) (C) // ποίησειν ἤνα δοσὶν 922 1828 2040 2329 it<dem,div,ha> // ποιήσει δοσὶ 046 952 1611 vg\textsuperscript{st} (Irenaeus\textsuperscript{iat,arm}) Hipp Andrew RP // ποίησε δοσιν Ν // ποίησις δουι...Ινα ἀποκτανθῶσιν 051 TR // δοσιν corp\textsuperscript{bo} // lac 2050 2062.

\textsuperscript{245}13:16a The Greek word is ποιέω - poied, which Bauer in I 1 b says here means "make to, cause someone to, bring it about that." With hina and a subjunctive verb in place of the infinitive. So in this case what people are caused to do would be διδωμι - didomi, 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 αὐτοίς here. Many translations have rendered διδωμι 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 διδωμι. Again, it is fashionable to render 3rd person plural actives as passives; see for example Mark 4:21, ἔφεσα, "exist," Luke 12:20, ἀπαρασπόσθην, "they are demanding"; Rev. 10:11, λέγουσιν, "they are saying"; Rev. 11:1, λέγων, "as he is saying"; Rev. 12:6, τρέφομαι, "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.

\textsuperscript{246}13:16b txt {A} δώσων αὐτοῖς "they give themselves" Κ\textsuperscript{A} C P 046 2080 corp\textsuperscript{4d} NA28 {\} // δώσων ἐπιτοῖς "they give themselves" 1828 // δώσων αὐτοῖς "they give themselves" 922 K itsgl Tyc\textsuperscript{c} RP // δώσων ἐπί αὐτοῖς "they will give onto / in/ by themselves" 1611 // dārī “to be given” Irenaeus // δώση αὐτοῖς "he gives them" 051 2329 Hipp TR // δώσων αὐτοῖς "he will give them" 2053 2814 // δώσων αὐτῷ "he gives himself" Κ\textsuperscript{5} 1678 1778 // λάβωσιν "they receive" 1006 1841\textsuperscript{vid} 2040 Vict // δοθήθη "he be given" syrh\textsuperscript{h} // “they might write/etch" eth // lac p\textsuperscript{47} ph\textsuperscript{115} 2050 2062. The vast majority of Greek manuscripts, including all but one uncial, have the verb "give" in aorist active indicative 3rd person plural. The only difference between the NA28 text and the Robinson-Pierpont text is that the NA28 text, δώσων, is 2nd aorist, and the RP text, δώσων, is aorist. No difference in meaning.
The TR has the verb “give” in 3rd person singular, δώσῃ, and subjunctive aorist. The TR reading reflects an attempt I think to conform the clause to the standard Greek configuration for an “impersonal” verb, where there is no subject as a giver, and the verb is turned passive. Thus, “they might be given.” This is a fact that the Greek grammars say that an “impersonal” verb in Greek grammar is in the 3rd person SINGULAR. I conclude that this is a deliberate change in the Greek text to correct grammar.

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

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

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

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

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

In The Morphology of Koine Greek As Used in the Apocalypse of St. John: A Study, G. Mussels 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 ως λέγουσιν in 2:24 means “what is called” the deep things of Satan. ( I disagree with this. I translate it as follows: ‘“the deep things of Satan,” as they say.’ In 8:2 the Greek text says ἔδόθησαν αὐτοῖς which is already passive. His example is from a Coptic text! Thomson does not mention this situation in 13:16. But I say, there were many, many opportunities for the proposed Aramaism to show up in Revelation, and it did not; so why must this here be such an example? I say this is not such, and I am saying here that the subject of this verb is the recipients, because autois in Revelation very often means “themselves,” even without the rough breathing mark. At any rate, if the beast “causes all to receive a mark,” the recipients are still getting it for themselves, unless the beast or his agent captures each individual, ties them down, and forces the mark onto them. But if that were the case, would God be able to hold them reponsible for it? I don’t believe so. So I am saying that you will have to get it for yourself, and then God can hold you responsible for doing it.
13:17 καὶ ἕνα μή τις δύνηται ἀγοράσαι ἢ πωλήσαι εἰ μή ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

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

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

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

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

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

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

13:18 Or, "its number"
Chapter 14
The Lamb and the 144,000


259 13:18d txt (c) εξάκοσιοι ἐξήκοντα ξξ (666) A 1828 copsa NA27 (c) // ἐξάκοσιοι ἐξήκοντα ξξ (666) Ρ // χξς (with 3 individual overlines) (666) 051 82 424 456 627 920 1852 1859 1862 1888 2019 2060 2074 2081 2138 2329 // χξς (with one continuous overline) (666) Ρ67 2020 20592814 TR // χξα (with one continuous overline) (666) 0467 // χξα "666" (with circumflex above, plus one continuous overline above that) f052 35 94 175 469 1611 1678 2017 2042 2436 // ξξς (666) 775 // ξξς, (666) Steph 1550 TR // ἐξάκοσιοι ἐξήκοντα ξξ (666) P 104 241 (792) 922 1006 1841 1854 2040 2053 2065 2073 RP // sexcenti sexaginta sex (666) vg Beatus ps-Ambrose // sexingenti sexaginta sex (666) it68 // ἐξάκοσιοι ἐξήκοντα πέντε (665) 2344 // (646) Ρ115 // ἐξάκοσιοι δέκα ξξ (616) Ρ115 C vgms acc to Irenaeus; Caesarius Tyc2 arm4 // lac 1384 2050 2062 2186. Here is a [link to the image of Papyrus 115: http://www.bibletranslation.ws/gfx/p115.jpg] The "H" letter is a whole Greek word that can mean "or." There is one theory that it read ἐξάκοσιοι δέκα ξξ Ἰ ΧΙΚ - "666 or 616.") The "H" letter can also be the feminine definite article. David Parker writes (in his NTS article): "There is too much space in the papyrus for what one would expect from other witnesses, suggesting that something extra has been written by mistake." He considers the "line written over letter" ETA as a correction sign. (If that is true, I think the most probable explanation is that it was a final Ν of the word ECTIN, and the scribe of the papyrus mistook it for ΕΤΙΝ. Some form of the number 666 is supported by others, Irenaeus, that 666 stood for the Roman Empire (This is what λατεῖνος means, the Latin form Nero Caesar (notated as sexingenti sexaginta sex). Perhaps the change was intentional, seeing that the Greek form Nero Caesar written in Hebrew characters (טניר) is equivalent to 666, whereas the Latin form Nero Caesar (בניר) 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. 16-17, points out that others have noticed that "two possible transliterations of 'beast' into Hebrew could produce either 616 or 666. That is, νπον (genitive) as in Rev. 13:18 is ἰπνα; while νπον (nominative) is ἰπνα. The mathematics is: † = 50, ⌟ = 6, * = 10, " = 200, † = 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. 384-400. Ayne, Revelation 6-16 (Waco, Texas: Word, 1998), pp. 722, 769-73. There is a marginal note in MS 1854: "λατεῖνος." This reflects one of the early gematrial theories, held by, among others, Irenaeus, that 666 stood for the Roman Empire. (This is what λατεῖνος 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 λατεῖνος second most. If the final ν is removed from Τεῖταν, you get the number 616. Another, current, theory is that John originally wrote just the 3 letters χξς and that the Arabic writing that Islamic Jihadists wear on their foreheads or the right arms, which looks very much like these 3 Greek letters, will be the mark of the beast, will be the Mahdi, or Islam's Messiah.: https://www.google.com/search?q=mark%20of%20the%20beast%20666%20arabic%20letters&biw=1366&bih=570&tbm=isch&tbo=u&source=iu&client=firefox-a&ved=2ahUKEwi1dQXVlc3sAhX1TFwKHY21DsMQ_AUoEQ&ijn=1&biw=1366&bih=570
14:1 And I looked, and behold, the Lamb is standing on Mount Zion, and with him the 144,000 who have his name and the name of his father written on their foreheads.

And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder.

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

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 from humanity as a firstfruits to God and to the Lamb.

And in their mouths no falsehood has been found. They are blameless.

256 14:1 txt {A} τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ Φ 7 N 2 C 046 051 f052 1006 1611 1828 1841 2040 2329 (Cass*) RP NA28 {\} || τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ Φ 7 N 2 C 051 1006 1828 2040 2329 || τὸ ὄνομα τοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ 922 || τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς 92 || τὸ ὄνομα τοῦ πατρὸς αὐτοῦ P 2 3 TR || lac 2050 2062

257 14:3 txt ωδην Φ 7 N P 046 f052 922 1828 1611 2053 2329 \(\text{ITG}^2\) syrh copsa,bo arm eth Or Meth Jer Prim Cass RP DP || \(\text{ως} \\) ωδην Φ 7 N C 051 1006 1841 2040 Ma itar vg syrh Andr Beat TR SBL NA28 {C} || lac 2050 2062

258 14:4 txt omit \(\text{ιπτθε}^\text{ }\) syrh \(\text{copsa,bo}\) arm eth Or Meth Jer Prim Cass RP DP \(\text{|| ως} \\) ιπτθε Φ 7 N C 051 1006 1841 2040 Ma itar vg syrh Andr Beat TR SBL NA28 {C} || lac 2050 2062

259 14:5a txt \(\text{ψευδο}^\text{ }\) Φ 7 N C P 046 f052 922 1828 1611 2053 2329 \(\text{ΙΤΓ}^2\) itg\(\text{ }\) syrh copsa,bo arm eth Or Meth Jer Prim Cass RP DP || \(\text{|| ως} \\) ιπτθε Φ 7 N C 051 1006 1841 2040 Ma itar vg syrh Andr Beat TR SBL NA28 {C} || lac 2050 2062

260 14:5b txt omit \(\text{ψευδο}^\text{ }\) Φ 7 N C P 046 f052 922 1006 1611 1828 1841 2040 2329 \(\text{ΙΤΓ}^2\) itg\(\text{ }\) syrh copsa,bo arm eth Or Meth Aug\% TR RP || \(\text{|| οτι}^\text{ }\) Φ 7 N C P 046 f052 922 1006 1611 1828 1841 2040 2329 \(\text{ΙΤΓ}^2\) itg\(\text{ }\) vg cypr,ph\(\text{ }\) copsa,bo Or Meth Aug\% TR RP || \(\text{|| φαν}^\text{ }\) Φ 7 N C P 046 f052 922 1006 1611 1828 1841 2040 2329 \(\text{ΙΤΓ}^2\) itg\(\text{ }\) vg cypr,ph\(\text{ }\) copsa,bo Or Meth Aug\% TR RP || \(\text{|| φαν}^\text{ }\) Φ 7 N C P 046 f052 922 1006 1611 1828 1841 2040 2329 \(\text{ΙΤΓ}^2\) itg\(\text{ }\) vg cypr,ph\(\text{ }\) copsa,bo Or Meth Aug\% TR RP || \(\text{|| φαν}^\text{ }\) Φ 7 N C P 046 f052 922 1006 1611 1828 1841 2040 2329 \(\text{ΙΤΓ}^2\) itg\(\text{ }\) vg cypr,ph\(\text{ }\) copsa,bo Or Meth Aug\% TR RP || lac 2050 2062

261 14:5c txt omit \(\text{ψευδο}^\text{ }\) Φ 7 N C P 046 f052 922 1006 1611 1828 1841 2040 2329 \(\text{ΙΤΓ}^2\) itg\(\text{ }\) vg cypr,ph\(\text{ }\) copsa,bo rell. Ork. rell. lat. syrh,ph coop\(\text{ }\) bo rell. arm eth AR SBL NA28 {\} || \(\text{|| ευνου}^\text{ }\) Φ 7 N C P 046 f052 922 1006 1611 1828 1841 2040 2329 2053 2814 rell. Ork. rell. lat. syrh,ph coop\(\text{ }\) bo rell. arm eth AR SBL NA28 {\} || lac 2050 2062

262 The TR seems to be conformed to the Septuagint: Zeph. 3:13 - οὐ μὴ εὑρεθῇ ἐν τστόματι αὐτῶν γλώσσα δολία; Isaiah 53:9 - οὐδὲ εὑρέθη δόλος ἐν τστόματι αὐτοῦ; Psalm 31:2 - οὐδὲ ἔστιν ἐν τστόματι αὐτοῦ δόλος. See also Jn 1:47 - Ἰδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστιν.
The Three Angels

14:6 Καὶ εἶδον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγέλισαι ἐπὶ τούτων καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πάν ἅνων καὶ φυλῆν καὶ γλώσσαν καὶ λαὸν,

6And I saw another262 angel flying at zenith, having an eternal gospel to herald above263 those dwelling264 on the earth, even over265 every nation and tribe and language and people,

14:7 λέγων266 ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ βάλασαν καὶ πηγὰς υδάτων.

7saying in a loud voice, "Fear God267 and give him glory; for the hour of his judgment has come; and worship him who created268 the heaven and the earth and the sea and the sources of waters."

14:8 Καὶ ἄλλος ἄγγελος δεύτερος ἠκολούθησεν λέγων, Ἐπεσεν, Ἐπεσεν Βαβυλών ἡ μεγάλη, ἥ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα ἑφη.

8And another angel, a second one,269 followed, saying, "Fallen! Fallen270 is Babylon the great,271 which272 had given all nations to drink of the wine of the wrath of her whoredom."
14:9 Καὶ ἄλλος ἀγγελός τρίτος ἡκολούθησεν αὐτοῦς λέγων ἐν φωνῇ μεγάλῃ, Εἰ
tὶς 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 ἄκρατος ἐν ςτροφή τῆς όργῆς αὐτοῦ, καὶ βασανισθῆσαι ἐν πυρὶ καὶ θείῳ ἐνώπιον ἀγγέλων ἄγιων καὶ ἐνώπιον τοῦ ἀρνίου.

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

14:11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰώνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτός, οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἰ τις λαμβάνει τὸ χάραγμα στοῦ οἴνου καὶ στοῦ χείλεως αὐτοῦ.

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

14:12 Ὡδὲ ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν εἰκόνα τοῦ ἀρνίου.

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

14:13 Καὶ ἠκούσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης, Γράψον· Μακάριοι οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν εἰκόνα τοῦ ἀρνίου.

13 And I heard a voice from heaven saying, "Write, 'Blessed are the dead, those dying in the Lord from now on.'" 275 "Yes,"277 says the Spirit, "in that his —
they shall rest\textsuperscript{279} from their labors, with their works, you see,\textsuperscript{280} following right with them."\textsuperscript{281}

\textit{The Angels Harvest the Earth}

14:14 Καὶ ἐδοξοῦσα, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὄμοιον ὕδων ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

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

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

14:15 καὶ ἄλλος ἄγγελος 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\textsuperscript{282} your sickle and reap, for the hour\textsuperscript{283} to reap has come, since the harvest has become dry."\textsuperscript{284}

\textsuperscript{277}14:13c txt ναὶ λέγει  Ν Α C P 051 f052 1006 1611 1841 2040 2344 ἢττος(661) vg syrh,h cop\textsuperscript{a} (arm) Andrew; Aug Specul Prim ps-Ambr Beat TR NA27 (A)  \ll λέγει \textsuperscript{f} R* cop\textsuperscript{b} (arm) (eth) Varimadum \ll λέγει ναὶ 046 2329 \textsuperscript{e}  TR NA27 \ll λέγει 2053 lac 2050 2062. If the full punctuation was indicated, some of the minuscules listed would not support exactly the GNT editions listed therewith. See the previous footnote for exact punctuation if known.

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

\textsuperscript{279}14:13e txt ἄναπαύσονται (fut subj mid) \textsuperscript{f} R* NA 28 \ll ἄναπαύσονται (fut ind mid) 046 051\textsuperscript{c} 2050 2062. If 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.

\textsuperscript{280}14:13f txt \ll ναὶ λέγει  \textsuperscript{f} R* A C P 051 f052 1006 1611 1841 2040 2329 \textsuperscript{e} it\textsuperscript{a} 661 vg syrh/cop\textsuperscript{a} (arm) (eth) Aug Specul Prim NA28 (\ll)  \ll ναὶ λέγει 046 051 2052 2053 TR NA27 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.

\textsuperscript{281}14:13g Compare I Timothy 5:24-25

\textsuperscript{282}14:15a Here the Greek verb πέμπω - pémēō 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, 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.
καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἔθερίσθη ἡ γῆ.

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

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

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

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

καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἀχρί τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

Chapter 15

The Seven Bowls Full of Wrath

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

1 And I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for with them is completed the wrath of God.
15:2 Καὶ εἶδον ως ἡλίκιον ἁλίκιον ἡμειμένην πυρί, καὶ τοὺς νικώντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὅνωματος αὐτοῦ ἐστώτας ἐπὶ τὴν ἡλίκιον τὴν ἁλίκιον, ἔχοντας κηδήρας τοῦ θεοῦ.

2And I saw like a sea of glass mixed with fire, and the ones overcoming of the beast and of his image and290 of the number of his name were standing on the glassy sea, holding lyres of God.

15:3 καὶ ἁδύνην τὴν ψόνην Μωυσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ψόνην τοῦ ἁρινοῦ λέγοντες, Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύριε ὁ θεος ὁ παντοκράτωρ· δίκαιοι καὶ ἀληθείαι αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν.

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

15:4 τίς οὖ μὴ φοβηθῇ, κύριε, καὶ δοξάσει τὸ ὄνομα σου; ὅτι μόνος ὁ σωτήρ, ὁ ὁπότε πάντα τὰ ἔθνη ἡξουσίων καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

4Who shall not fear, O Lord, and glorify your name? Because you alone are pure.292 For all the nations will come, and will worship before you, because your righteous judgments have been revealed."

15:5 Καὶ μετὰ την εἶδον, καὶ ἤνωγας ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, ὁ ναὸς τῆς πράξεως ἐκ τῶν ἐθνῶν ἡξουσίων καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

5And after these things I looked, and293 the temple of the tabernacle of testimony was opened in heaven,

290 152 txt omit Ψ 47 Β Ε Κ Κ Α Σ Π 046 5052 922 1006 1611 1841 2040 2053 2062 2329 lat syr cop arm eth RP SBL NA28 (\} || εκ τοῦ χαραγματος αὐτοῦ TR || εκ τοῦ χαραγματος αὐτοῦ και 051 1828 arm-α || omit καὶ εκ τοῦ χαραγματος αὐτοῦ εκ τοῦ αριθμοῦ τοῦ όνομα αὐτοῦ seven Grk minuscules ith Prim Tyc lac Ψ 1015 2050

291 153 txt ἔθνων Ν 29 A Π 046 5051 922 1678 1778 1828 2053 2062 2080 2329 it 38 syr-desc cop 500 Cypr Ps-Cypr Ambrose Andrew Beat Areth RP NA28 (\} || πάντων τῶν ἐθνῶν ith arm eth Prim || αἰώνων (cf. 1 Tim. 1:17; Enosh 9:4; Tobit 13:4) Ψ 47 Κ α β Ὑ 37 Κ Π Ε 1006 1611 1778 2050 2104 2040 2344 vid itar vg syr-desc cop 400 ms-desc (arm) Bede Ps-Ambr Haymo || αἰώνων καὶ τῶν ἐθνῶν 2082 cf. 20:10, 2082 with cop 400 arm 292 vid +βασιλεύς || "over all" arm εἱν Ψ 47 Β 2050 2053 2062 2080 2329 lat syr-desc || "over all" arm Y || ἀγιῶν Vict-Pett Tyc Apr Cass TR || lac 2050 2351. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided, though with the majority thereof supporting "ἔθνων." The UBS textual commentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed) appears to have arisen from confusion of the Latin compendia for sanctorum (sclorum) and saeculum (sclorum [=αιώνων]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassidorus." H. C. Hoskier says that the only two Greek manuscripts in support of the Textus Receptus, 57 (296) and 141 (2049), ARE the Textus Receptus. He says in Text 1 on pp. 179-180 that ms. 57 (296) is a handwritten copy of Colinaeus’ printed edition, that is, a copy of a printed Greek NT, published in 1534. And at the bottom of Text 1 p. 615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Thus they are both 16th century copies made from various editions of the Textus Receptus. The bottom line is that there is no Greek manuscript support for the TR reading of "saints." It is most certainly an example of textual corruption in the Textus Receptus.

292 154 txt οἴς οἶς Κ Α Σ Π 051 5052 922 1611 2053 2062 Φ α syr-desc TR SBL NA28 (\} || οἴς καὶ δικαιος 2329 (syr-desc) cop 400 || godos 046 5051 922 1828 Φ Ψ syr-desc RP || godos Ε 1006 1841 2040 || Ε 47 || πισ τίς vg am Cypr Prim || sanctus it 38 ar Αμbr Beat || "righteous and powerful" eth || omit οἰς μόνος οἶς οἶς cop 400 || lac 2050. The word ὅσιος can mean holy, but also "pure."
15:6 and out of the temple came the seven angels who had\textsuperscript{294} the seven plagues, dressed in clean\textsuperscript{295} bright linen\textsuperscript{296} and girded around the chest with golden sashes.

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

15:8 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 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 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.

16:2a 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."

16:3 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.
16:3 And the second angel poured out his bowl onto the sea. And it became like the dead, and every living soul died, the ones in the sea.

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

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

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

16:7 And the fourth angel poured out his bowl on the sun. And it was given to the sun to scorch the people by fire.

16:8 And the people were burned a very bad burn, and they cursed the name of God, the one having authority over these plagues; yet they did not repent to give him glory.

16:9 And the 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,

16:10 And the fifth angel poured out his bowl on the throne of the beast. And his kingdom became covered in darkness. And they were biting their tongues in pain,
καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

16:11 and they cursed the God of heaven, because of their pains and because of their ulcers, yet they did not repent of their works.

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.

16:12 And the sixth angel poured out his bowl on the great river Euphrates. And it caused its water to dry up, so that a route was prepared for the kings from the east.

Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι·

16:13 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;

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.

16:14 for they are spirits of demons performing miracles, which are going out to the kings of the whole world, to gather them together for the war of the great day of God Almighty.

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

16:15 (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.)

καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἁρμαγεδών.

16:16 And He gathered them together at the place called in Hebrew Harmagedôn.

302 16:11 Pains from previous scorpion stings, flame thrown from the mouths of beasts, ulcers, severe sunburns.
303 16:12a The verb here for "dry up" is in the passive voice, and so I wanted to show that the river was acted upon. The trouble with the English suffix "-ed" to show passive voice, is that it also is used to show past tense in a verb that is not passive. In other words, I could have said, "And the water of it was dried up," but in English that can sound like a past tense statement that says the water was already dried up. It is part of the meaning transfer to show that it was the 6th bowl that caused the Euphrates River to dry up. In American English the passive is disappearing, for some unjustifiable reason.
304 16:12b The early versions say something like my English translation above, and not exactly like the Greek of the TR. You don't translate either of the two Greek variants literally anyway.
305 16:14 omit ἐκ τῆς γῆς και TR // lac C P 2050. The early versions say something like my English translation above, and not exactly like the Greek of the TR. You don't translate either of the two Greek variants literally anyway.
306 16:16a time τὸπον "place" rell. Gr. & VSS TR RP NA28 {}/ ποταμὸν "river" A 2078 2436 // πολέμον "war" cop8 // lac C P 2030 2050 2351.
307 16:16b τὸ βῆμα Ἀρμαγεδῶν Ν A 051 922 1006 1678 1841 2040 2080 2329 cyrh eth arm1 (Karmagedon) Beat Er. 1-4 Col. RP NA28 {}/ (H) Ἄρμαγεδών 1862 // ΧΕ ΑΡΜΑΓΕΔΩΝ cop1a // ΧΕ
16:17 Καὶ ὁ ἔρυθρος ἔξεχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἄφρα καὶ ἔξηλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.

17 And the seventh80 angel poured out his bowl onto89 the air. And there came from310 the temple311 a loud voice by authority of the throne,312 saying, "It is done!"

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80 16:17a text (A) ὁ ἔρυθρος, cpLo 922 1006 1611 1841 2053 2080 syrh cpSa,bo Arm Tyc3 NA28 \(\{\) \(\text{(eth)}\) Prim Beat TR TR RP

89 16:17b text (N) ὁ ἄγγελος ἕβδομος syr

308 16:17a \(\{\) \(\text{A}\) \(\text{(eth)}\) Prim Beat ps-Ambr TR \(\text{lac}\) cpGoC P 2050. See later footnote on this verse.

309 16:17b text (N) A 046 051 1611 1828 1841 2053 2062 2329 latt syrh,ph, cpSa,bo NA28 \(\{\) \(\text{A}\) \(\text{lac}\) cpGoC P 2050. See later footnote on this verse.

310 16:17c text (A) ἐκ \(\text{P}^{\text{tid}}\) N A 052 1611 1828 1841 2053 2062 2329 latt syrh,ph, cpSa,bo NA28 \(\{\) \(\text{lac}\) cpGoC P 2050.

311 16:17e Regarding the phrase καὶ ἔξηλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα: "And a loud voice came out of the temple from the throne," this source given for the loud voice, is rather perplexing at first. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word ναός is used but in 13:6 it is σκηνή), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:5 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition "ἀπὸ" here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπὸ - ἀπὸ to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition "ἐκ" in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between "ἐκ" and "ἀπὸ." The Majority Text in the later instances says ἀπὸ instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF $209, ἀπὸ has absorbed ἐκ in modern Greek. Whereas he says in $209(1) that in a
16:18 καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ, καὶ σεισμὸς ἐγένετο μέγας οἷος οὐκ ἐγένετο ἥν ἀνθρωπος ἐγένετο ἐπὶ τῆς γῆς τηλικοῦτος σεισμῶς οὕτω μέγας.

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

16:19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν. 315 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 νῆσον 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 ἄνθρωπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγή 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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313 And a powerful earthquake occurred, such as has not happened since humankind existed on the earth, so great an earthquake it was.

314 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. For severe is the blow of it, extremely.
Chapter 17

The Mysterious Prostitute

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

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

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

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

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

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

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

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

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

5And on her forehead a title was written: "A Mystery: Babylon the Great, the mother of prostitutes and of the abominations of the earth."

17:6 καὶ εἶδον τὴν γυναίκα 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 from the blood of Jesus' witnesses. And I was astonished when I saw her, with a great astonishment.

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

317 17:4b txt [A] πορνείας αὐτῆς A 051 922 1006 1678 1778 1828 1841 2040 2344 m\[a\] itar,c,div,haf vg synph (arm) eth Andr; Beat TR RP NA27 [B] Ἰππ - πορνείας τῆς γῆς 046 1611 2053 2062 2329 w\[e\] Hipp; (Cyp) (Quodvult) (Prim) Ἰππ - πορνείας τῆς γῆς 1854 Ἰππ - πορνείας αὐτῆς καὶ τῆς γῆς 1854 K synph with * (cop,sa,bo) arm3 Ἰππ - πορνείας arm Ἰππ - τῆς γῆς Ἰππ - lac C 2050 2080. Notice that the next verse, v. 5, ends with τῆς γῆς. Perhaps some copyist left off his task near the end of v. 4, came back to resume copying, and his eye picked up where he thought he left off, but he was at the end of v. 5 instead. The Sahidic Coptic reads "of her fornication with those of the earth," and the Bohairic Coptic reads "...with all the earth." Hoskier does not account for the uncial P here, but usually when 046 82 627 920 side against other uncial, P is opposed to 046 as well.
17:7 καὶ εἶπέν μοι ὁ ἄγγελος, Διὰ τὸ ἔχοντος τὰς ἑπτὰ γυναικὰς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα;

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

17:8 τὸ θηρίον δὲ εἶδες ἢν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ὁμαθίας, καὶ εἰς ἀπώλειαν ἕρωσκαί θαυμασθήσονται οἱ κατοικούντες ἐπὶ τῆς γῆς, ὡς οὐ γέγραπται τὸ δόμομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλεπόντων τὸ θηρίον ὅτι ἢν καὶ οὐκ ἔστιν καὶ παρέσται.

8The beast which you saw, and was, and now is not, and in the future is to rise again from the Abyss, and then is going to destruction.231 And those dwelling on the earth will be amazed232 when they see the beast, anyone whose name has not been written in the book of life since the foundation of the world, for it was, and is not, and will be.233

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318 17:6 TTX καὶ εκ τοῦ αἰματος Χ Λ Ἥ 922 1006 1611 1678 1778 1841 2004 2053 2062 2329 syrh copσα,ho TR SBL NA28 [] / εκ τοῦ αἰματος 046 1828 Μ RP / lac C 2050 2080

319 17:8 The phrase "in the future is to" is from the Greek word μέλλω - melló, which often means, but does not always mean "about to." Often in the New Testament it means "is destined to," which is part of the meaning here. And often it makes a simple future infinitive, by being used with an infinitive following, as is the case here. Bauer says this phrase, a combination of μέλλω - melló followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF 8333(3), which says the same thing, but see BDF 8356 about the "imminence" meaning of the pariphrasis of μέλλω - melló followed by a present infinitive.

320 17:8 B TTX ὑπάγει Α 1611 2053 2062 syrh copσα,(bo) eth Iren lat Hipp Andr; Prim Eras-all Aldus Col NA27 {B} / ὑπάγει Π Π 046 922 1006 1678 1778 1828 1841 2329 2344 vid Μ syrh arm Hippms; Quod Beat TR RP / ἱβιτ ii8% β Π σ-Αμβρ / ἅτυρα Auct / in perditi涌现 irae Π ibit Tyc2 / lac C 2050 2080. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγειν, for in Greek manuscripts final ι is often represented merely by a horizontal stroke over the preceding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

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

322 17:8d TTX θαυμασθήσονται (3rd pl fut ind pass) A Π 1611 syrh NA28 [] / θαυμάσθησιν (3rd pl fut ind mid) Κ 051 922 1006 1678 1778 1828 1841 2053 2062 2329 TR Π / θαυμασθήσειν (3rd pl fut ind act) 792 copσβ eth Iren / mirabantur (3rd pl impf pass ind) vg / (3rd pl pres pass ind) copσα / lac C 2050 2080.

323 17:8e TTX καὶ παρέσται, οὐδε RP NA28 [] / καὶ πάλιν παρέσται (tacism of paréstai with the same meaning, cf. Κ Matt 1:16,23,24) Ἕ / καὶ παρéstai A / καὶ παρέσται (-οῦδε) 046 / καὶ παρέσται οὐδὲ Π 051 1006 1678 1778 1788 1828 1841 2053 2329 2062 (2329 καὶ παρ έσται σικ Π Hipp?) (copσβ) / καὶ παρέσται Ν2 syrh / καὶ παρεσται Π Π Π Π / καὶ παρέσται ἐστιν TR / oinit eth vg Pseudo-Ambrse / καὶπερ ἐστιν Erasmus Ed. 1 Aldus' printed edition / καὶπερ ἐστιν Erasmus Eds. (2),3,4,5 / et advenit itb8th / et adduc ventura erit Beatus / et ventura est Primasius / καὶ παρεσται εγγυς arm 3 / καὶ παρεσται εγγυς arm 4 / καὶ παρεσται καὶ ἀπολλύεται τὸ θηρίον 2053comm (cf. arm 2: "and which was passing by to perdition") καὶ παραστατοῦ (σικ) ἐποχ 1094 (cf. copσ , syr) καὶ επενενεκτοσβ (oyos ιχεῖο) καὶ ἐκαται σοφα (῾αρ ρωμαίους) / et (tamen) adventare syrh / lac C 2050 2080. Thus there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), which H. C. Hoskier says is merely a copy of some printed edition of the TR (probably of Erasmus' 3rd or 4th edition). Thus, the TR has no Greek manuscript support for this reading, and no versical or Patristic support either. And at the bottom of page 615 of Text 1, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are
17:9 ὥδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσίν, ὅπου ἡ γυνὴ κάθηται ἐπ’ αὐτῶν. καὶ βασιλεῖς ἕπτα εἰσίν.

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

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

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

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

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

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

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

17:13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν.

These have one purpose, and they give their power and authority to the beast.
17:14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτοὺς, ὅτι κύριος κυρίων ἐστίν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ’ αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ.

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 γλώσσαι.

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

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

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

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

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

17:18 ἡ γυνὴ ἣν εἶδες ἐστιν 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, ἐπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος.
And he cried out in a powerful voice, saying, "Fallen! Fallen is Babylon the Great, and has become the dwelling place of demons and the haunt of every unclean spirit and the haunt of every unclean bird, and the haunt of every unclean and detestable beast.

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

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

18:2 And he cried out in a powerful voice, saying, "Fallen! Fallen is Babylon the Great, and has become the dwelling place of demons and the haunt of every unclean spirit and the haunt of every unclean bird, and the haunt of every unclean and detestable beast.

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

And I heard another voice from heaven saying, "Get out, O my people, out of her, so that you not be parties to her sins, and not receive of her plagues."
18:5 ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεός τὰ ἀδικήματα αὐτῆς.

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

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

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

18:7 οὐκ ἔσσασαν αὐτὴν καὶ ἐστρηνίασαν, 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.'

18:6a ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε αὐτῇ διπλῶν· ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω·

18:7b ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε διπλῶν· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε διπλῶν· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε διπλῶν· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε διπλῶν· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε διπλῶν· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε διπλῶν·
18:8 διὰ τούτῳ ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρός κύριος ὁ θεὸς ὁ κρίνας αὐτῆς.

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

18:9 Καὶ κλαύσουσιν καὶ κόψονται ἐπ’ αὐτὴν οἱ βασιλεῖς τῆς γῆς οἱ μετ’ αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς,

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

18:10 ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, ὁ θεὸς ὁ κύριος ὁ παντοκράτωρ ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρός κύριος ὁ θεὸς ὁ κρίνας αὐτῆς.

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

18:11 Καὶ οἱ ἐμπόροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπ’ αὐτήν, ὅτι τὸν γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν ἐβουλώσαντες καὶ στρηνίσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς.

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

18:12 γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ βυσσίνου καὶ πορφύρας καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον καὶ
pāν σκεῦος ἔλεφάντινον καὶ πάν σκεῦος ἐκ ξύλου τιμωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,
12cargo of gold, silver, precious stones and pearls, and of linen, silk, purple and scarlet cloth, and every aromatic wood,354 and every item of ivory, and every article of expensive wood,355 copper, iron, and marble,
18:13 καὶ κιννάμωμον καὶ άμωμον καὶ θυμιάματα356 καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ έλαιον καὶ σεμίδαλιν καὶ σίτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδόν, καὶ σωμάτων καὶ ψυχάς ἀνθρώπων.
13and cinnamon357 and cardamom,358 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 ή ὑπόρα ζης τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ αὐτά εὑρήσουσιν.
14And your fruit,359 what your soul had lusted for,360 has left you; yes, all the luxuries and the splendor, have vanished361 from you, and never shall men find362 them again.

353 18:12a το το της ης ζης της έπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ αὐτά εὑρήσουσιν.
354 18:12a The Greek says "thuonic wood." There was a "thuon tree" that grew in north Africa. The most important property of this tree is that its wood was burnt in offerings in ceremonies. Furniture made out of its wood was in popular demand. Its resin was valued not only for ceremonial incense, but may have been medicinally used, as an anti-biotic, anti-fungal and anti-wart. Some say this was the citron tree, also grown in north Africa, and valued for its resin and durable wood. They claim that for the Jewish feast of Booths, there developed a custom, based on the command in Leviticus 23:40 to "take the fruit of the goodliest tree" the custom to use the cedar cone in the ceremonies. But then that the custom changed to using citron fruit, with the Greek name for cedar, kedron, held over and applied to the citron. And that the Greek word for cedar, κέδρον - kedron, was latinized into citron. I don't know how valid that is, since there was a specific Greek word for citron, κίτρον - kitron. And this word was said by Pamphilus to be a word borrowed from Latin. The citron tree does have aromatic resin that was valued. This passage in Revelation does not mention how thuonic wood was used, but it reminds me of the Greek word for offering, thumos. I am not convinced that the thuon tree was the same as the citron tree. On the other hand, the Latin name thuja plicata, a kind of cedar with overlapping scale-like leaves, is said to be borrowed from the Greek word thuon. There is a tree in North America called thuja plicata, also known as red cedar. Obviously, this could hardly be the tree meant here in Revelation. But all these trees have in common are aromatic properties- resins and hydrocarbons, that could be used for offerings as a pleasing aroma.
355 18:12c ζης της έπιθυμίας της ψυχῆς θυμιάματα καὶ ψυχάς ἀνθρώπων. For a summary of this verse, see 18:12c. The Greek word can metaphorically mean “summertime/harvest happiness.”
18:15 οἱ ἐμποροὶ τούτων, οἱ πλοτυσάμενες ἀπ’ ἀυτῆς, ἀπό μακρόθεν στήριζονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,

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

18:16 λέγοντες, Οὐαί, ή πόλις ή μεγάλη ή περιβεβλημένη βύσσινον και πορφορόν και κόκκινον, και κεχρυσωμένη [ἐν] χρυσίῳ και λίθῳ τιμίῳ και μαγαρίτη.

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

18:17 ὅτι μιὰ ὥρα ἡ ἡμιμόνθ ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπων πλέων καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται ἀπὸ μακρόθεν ἔστησαν

17That kind of wealth has been ruined in one hour!" And every pilot and anyone sailing toward the place, and mariners and such as work the sea, stood afar off,

RP / τῆς ἐπιθυμίας τῆς ψυχῆς 1611 2329 copbo / τῆς ἐπιθυμίας τῆς ψυχῆς αὐτῶν copsa // lac 2050

18:14a txt απωλετον Α C P f052 1006 1611 1828 1841 2040 2053 2062 arm2,4 Hipp RP SBL NA28 \} / απωλετον 046 / απωλοντο Ν 922 syrh copsa,bo latt / apilhven 051 πι (it ar) syrh arm-a TR / apilhven apo sou και apolwnto 2329 / "beclouded" eth // lac 2050

18:14d txt [A] εἰρύσσουσιν Κ A C P f052 1611 1828 (2053 2062 find HER) vg syrh,ph copsa,bo NA28 \} / εἴρυσιν (2nd sg 2ar subj act) 046 1006 1814 2040 2329 πι Hipp. Beat. / εἴρυσιν 922 / εἰρύσσεις (2nd sg fut) 051 πι itph Prim Beat Eras 1,2,3 Aldus Col / εἰρύσσεις (2nd sg aor subj act) 2059 2073 2081 2084 TR // lac 2050. There is a great variety to the above readings as 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. Humankind and the planet are much better off without her luxuries. It is luxurious living that destroys the planet. The original reading, the third person plural, seemed to many copyists to need a subject, so many supplied various subjects (where I added "men"), such as "the merchants," or, "the souls of those who are left," or, "the free" et al.


18:16b txt μαργαρίτη Ν A C P 0229 1006 (iota postscr.) 1611 1814 2040 2053 2062 2329 syrh copsa,boarm(arthrous) eth arm4 Prim NA27 [A] / μαργαρίταις 046 051 f052 922 m lat syrh copbarm TR / μαργαρίταις 1828 // μαργαρίταις 2060 Primms // lac 2050.

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 πώς.) 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.

18:17b txt [A] ὁ ἐπὶ τόπων πλέων Α C 922 1006 1618 1828 1841 2040 itar vgww,at arm RP NA27 [B] // ὁ ἐπὶ τὸν τόπων πλέων Ν 046 0229 f052 (1611 omit ο) 2329 itph8 vgms // ὁ ἐπὶ τῶν ποταμῶν πλέων 469 vgc1 copbo Caes Prim // ὁ ἐπὶ τὸν ποταμὸν πλέων 2053 2062 (copsa "who sail in the rivers") // "those who sail from a distance" Ps-Ambr [δ] ὁ ἐπὶ τῶν ποταμῶν πλέων P 051 (Hipp) Andr; Beat // ὁ ἐπὶ τῶν πλοίων ὁ ἐπὶ τῶν πλεών (syrph) // ἐπὶ τῶν πλοίων ὁ ἐπὶ τῶν πλοίων 2814 Hipp Er Ald Col TR // lac 2050. There is a use of the word τόπος in connection with boats and sailing also in Acts 27:2.
18:18 καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες, Τίς ὄμοια τῇ πόλει τῇ μεγάλῃ;  
18:19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἐχόντες τὰ πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη.

19 And they threw dust above their heads and cried out weeping and mourning, saying, "Alas, Alas, great city, through whom all those owning ships on the sea became rich from her Priceyness. How has she been laid waste in one hour?"
20 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."
21 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.

367 18:19 This Greek word τιμιότητος actually was sometimes used as a title of respectful address to a rich person. "Your Priceyness," or, "Your Preciousness." In this passage, the logic is that the traders and merchants would miss her because of her high prices, for where would you rather take your wares, to where they are accustomed to high prices, or to where they have low prices? You could accurately render the word here as "high prices." But this brings up another illustration of how the rich oppress the poor. Many a poor person has had his home demolished because of how it would adversely affect the high prices of the homes of his rich neighbors. And thus, the rich get richer, and the poor get poorer. There is no greater freedom a country can have than that each citizen be allowed to build a house that each can afford, no matter what quality, and own that house debt-free from the start. But her Priceyness is building up wrath for that day.
368 18:20a
370 18:22
18:23 and the light of a lamp will not shine in you anymore, and the sound of bridegroom and bride will not be heard in you anymore. For your traders were the lords of the earth, in that by your sorceries all nations were deceived. 

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

Chapter 19

Hallelujah!

19:1 After these things I heard something like the sound of a very large multitude in heaven, saying, "Hallelujah! The salvation and glory and power of our God! How true and right are his judgments! For he has judged the great prostitute who was destroying the earth with her prostitution, and has avenged the blood of his servants spilled by her hand."

19:2 And a second time they said, "Hallelujah! And the smoke from her ascends for ever and ever."

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371 Greek: μεγιστᾶνες; compare Daniel 2:23, Ecclesiasticus (Sirach) 4: , :24; 
372 "Is it not the rich who oppress you? Is it not they who are summoning you into court?" James 2:6

373 After these things I heard something like the sound of a very large multitude in heaven, saying, "Hallelujah! The salvation and glory and power of our God! 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." 1 Kings 25:39 (1 Sam 25:39 English); 2 Kings 11:7 (2 Kings 11:7 English)

374 For other instances of the instrumental use of “ἐκ χειρὸς,” see in the LXX Genesis 9: ; Le 22:25; 1 Kings 25:39 (1 Sam 25:39 English); 2 Kings 4:11; 18:31 (2 Sam English); 4 Kings 11:7 (2 Kings 11:7 English)

375 For other instances of the instrumental use of “ἐκ χειρὸς,” see in the LXX Genesis 9: ; Le 22:25; 1 Kings 25:39 (1 Sam 25:39 English); 2 Kings 4:11; 18:31 (2 Sam English); 4 Kings 11:7 (2 Kings 11:7 English)
19:4 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 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, "Praise our God, all you servants of Him, and those who fear Him, both small and great."

19:6 And I heard the sound of voices, like the sound of a great multitude, and like the sound of many waters, and like the sound of mighty thunderclaps, saying, "Amen, Praise be to our God, the Almighty who began to reign."

19:7 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 λαμπρόν 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, for the fine linen is the righteous acts of the saints."

19:9 Καὶ λέγει μοι, Γράφον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι, ὅτι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσίν.

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

19:10 καὶ ἔπεσεν οἱ ποδός αὐτοῦ προσκυνήσαι αὐτῷ, καὶ λέγει μοι, Ὅρα μὴ σύνδους σοῦ εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκυνήσων. ἐὰν καὶ μαρτυρία τὴς προφητείας.

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

Behold a White Horse

19:11 Καὶ εἶδον τὸν ὄρον ἐνεωμένον, καὶ ἡ ἴλος ἡ Ἰουδαία καὶ ὁ καθήμενος ἐπ' αὐτὸν 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 κεφαλήν τοῦ Ἰησοῦ ἐγερμένον πολλά, ἐξὸν δόμα γεγραμμένον ὃς οὐδεὶς οἶδεν ἢ μὴ αὐτὸς, ἢ ἐνδεικνύει τὴν αὐτῷ.

12 And his eyes are like flames of fire, and on his head many diadems, being written on them which no one knows but himself, having a name written on him which no one knows but himself,
19:13 καὶ περιβεβλημένος ἵματι βεβαμμένον ἔματι, καὶ κέκλειθαι τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.

19:14 καὶ τὰ στρατεύματα [τὰ]  ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ᾽ ὑποίς λευκοῖς, ἐνδεδειγμένοι βύσσινον λευκόν καθαρόν.

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

19:15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ρομφαία ὀξεῖα, ὡς ἐν αὐτῇ πατάξῃ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ: καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ θυμού τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος.

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

19:16 καὶ ἔχει ἐπὶ τὸ ἵματι καὶ ἐπὶ τὸν μηρόν ὄνομα γεγραμμένον· Ἄνωθεν βασιλέως 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.

**Footnotes:**

392 19:12a txt ὡς A f052 1006 1841 2040 ἱρ PHB vg syr ph, h cop sa, mth eth Iren lat Or εἰσ, lat Cypr Jer Apr Prim Beat TR [NA27] {C} // omit N A 046 051 922 1611 2053 2062 2329 ἵματι arm Hipp Andr RP // lac C 1828 2050.

393 19:12b txt {A} ὄνομα γεγραμμένον A f052 922 1611 2053 2062 (2329 + καὶ ὄνομα following) (syr ph) cop bo TR NA28 {} // ὄνομα, then lacking γεγραμμένον οὐδεις Ν * // ὄνομα γεγραμμένα Ν* arm 4 // ὄνομα γεγραμμένα καὶ ὄνομα γεγραμμένον 046 1006 1841 2040 syr ph ** RP // lac C 1828 2050.

394 19:13a txt βεβαμμένον A 046 051 1778 txt 2080 2344 cop sa arm Andrew TR RP NA27 {B} // ἐρραμμένον 1006 1678 1778 1841 2040 Ιτα λυκινικ και καθ Α P 046 922 1611 2053 2062 2329 Or WH // ἐρραμμένον 2053 2062 (Origen) /* // ἐρραμμένον 1611 Or // περιρεραμμένον Ν* Iren // περιρεραμμένον Ν* // lac C 1828 2050.

395 19:13b txt κέκλειθαι Ν* A P 046 1006 1611 1841 2040 2053 txt 2062 txt 2329 Hipp NA28 {} // καλεῖται 051 f052 922 2053 cm 2062 cm 2344 Iren lat TR // καλεῖται 792 // κεκλείθη // καλεῖται // lac C 1828 2050.


397 19:14b txt {A} ἐφ᾽ ὑποίς λευκοῖς Ν A f052 922 1006 1611 1841 2040 2053 txt 2062 txt 2329 TR NA28 {} // ἐπὶ ὑποίς λευκοῖς (046) RP // ἐπὶ ὑποίς λευκοῖς 2053 cm 2062 cm latt cop bo Iren // ἐφ᾽ ὑποίς πολλοὶ 051 (2344) // "with horses" eth // lac C 1828 2050.


399 19:15a txt {A} omit N A 051 f052 (1611 ὀξεῖα ῥομφαία) 2053 2062 ἵματι cop sa, bo arm Iren Or Hier Beat Apr Cass Ps-Ambr TR NA28 {} // ἐπὶ ὑποίς λευκοῖς (046) RP // ἐπὶ ὑποίς λευκοῖς Ιτ ίθαι vgr syr ph // eth arm br Prim RP // lac C 1828 2050.

400 19:15b txt {A} τοῦ θυμοῦ τῆς ὀργῆς A P 046 051 f052 1006 1611 1841 2040 2053 2062 Ιτ Κ RP NA28 {} // τῆς ὀργῆς τοῦ θυμοῦ Κ 2329 cop sa Or // τοῦ θυμοῦ καὶ τῆς ὀργῆς 2344 Ιτ TR // lac C 1828 2050.

401 19:15c I know this is rather many genitive clauses all in a row; one could for example at least say "the wine-press" instead of the press of the wine." But I wanted to preserve the form of the phrase "wine of the wrath of God" that is found elsewhere in Revelation.
19:17 Kaî eîdôn ënà áγγελον èstwta ën tō hîlîw, kai èkrazeîn[406] fêiwû megalh lêgwv pâsîn tòis òrîneôs tòis petoûmênoi ën meoseuraniîmati, Deûte suvâchîte eîs tò deîpîn tò méga tòu theôu,

17 And I saw an[403] angel standing on the sun, and he cried out in a very great voice, saying, "To all the birds flying in mid-air, Come, gather[404] toward the great feast of[405] God,

19:18 ënà fâîhîte sárâkhas basiîléon kai sárâkhas xîlîárkhôn kai sárâkhas òsêrôwv kai sárâkhas ùppôn kai tòn kathêmênon ép' àutôn kai sárâkhas pántôn èleuâthêrôn te kai douûlôn kai miêrûn[406] kai megalûwv.

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 Kaî eîdôn tò òhrîôn kai tòuîs basiîléîcîs tîs yîh kai tà stratêûmata àutôn suvëmîmêna poîhîai tòn pôlemôn metà tòn kathêmênon épî tòu ùppôn kai metà tò stratêûmata àutôn.

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


20 And the beast was arrested,[408] and with him[409] 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.

[402] 19:17a txt {A} omit èn A P 051 f052 1006 1611 1841 2040 2053 2062 2329 2344 möm itar,898 vg TR TG RC RP SBL // add èn K 046 922 2070 mêm [NA27] \( \) // lac C 1828 2050. Most of the ancient translations are inconclusive. The two variants can be translated the same into English.

[404] 19:17b txt {A} ἐνα A P 051 f052 922 1006 1841 2040 mêm itar,898 vg Apr Cass Prim TR NA28 \( \) // ἐλλον K 2053txt (com tòn ÿgon ÿgele) 2062txt syrph cop4arm,bo arm4 ps-Ambr // omit 046 1611 2329 mêm syrph Beat RP // ἔνα ἐλλον 424 1862 2070 // lac C 1828 2050. In Semitic usage, this ἐνα would be somewhat equivalent to our indefinite article.

[408] 19:17c txt suvaghêtau K A P 051 f052 922 1006 1611 2040 2053 2062 it888 syr cop arm eth Beat RP SBL NA28 \( \) // suvaghêtau 046 2329 \( \) kai suvaghêtau vg1 lipis Haymo TR // omit 051 möm Cass Prim // lac C 1828 2050


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

[404] 19:20c txt met' àutôn ò K f052 1611* 2053 2062 2344 itar syrph,h NA28 \( \) // ò met' àutôn 046 922 1006 1611c 1841 2040 mêm it888 cop4arm,bo // ò met' àutôn ò P 2329 // ò metâ toûto ò mêm // ò metâ toutou ò 051 TR // òi met' àutôn ò A cop4arm,bo arm // lac C 1828 2050.
19:21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἱπποῦ τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἔχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

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

Chapter 20
The One Thousand Years

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

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

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

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

20:3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ ἵνα μὴ πλανήσῃ ἕτη τὰ ἔθνη οὐ μετὰ τοῦ Χριστοῦ χίλια ἔτη; μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.

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

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

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 years.  

20:5 οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.  

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

20:6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἡ θάνατος ἡ ἀνάστασις ἡ πρώτη.  

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

The Last War

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

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

20:8 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἠγαπημένην. καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς·  

And they rose up over the breadth of the earth, and surrounded the company of the saints and the beloved city. And fire came down from heaven and consumed them.
20:10 καὶ ὁ διάβολος ὁ πλανῶν αὐτούς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθοῦνται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

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

The Great White Throne of Judgment

20:11 Καὶ εἶδον θρόνον μεγάν λευκὸν καὶ τὸν καθήμενον ἐπ’ αὐτόν, ὅπου καὶ τὸ θῆριον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

11And I saw a great white throne, and the one sitting on it, 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.

20:12 καὶ εἶδον τοὺς νεκροὺς, τοὺς μεγάλους καὶ τοὺς μικροὺς, 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.

12And the sea gave up the dead which were in it, and Death and Hades gave up the dead which were in the sea, and each person was judged according to their works.

20:13 καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός.

13And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire.

20:14 καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

14And if anyone was not found written in the book of life, he was cast into the lake of fire.
Chapter 21

The New Jerusalem

21:1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινῆν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν; καὶ ἡ βάλαςα οὐκ ἦστιν ἔτη.

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

21:2 καὶ τὴν πόλιν τῆς ἁγίας Ἰερουσαλήμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἔτη οὐκ ἦστιν ἔτη· τὰ πρῶτα ἀπῆλθαν.

2And I heard a great voice from the throne saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people; and he shall be their God; and I heard a great voice from the throne saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people; and he shall be their God; and the former things have passed away."
21:5 Kai εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, ἵδον καινὰ ποιῶ πάντα. καὶ λέγει, Γράψον, οὗ τοῦ νου τούτου λόγοι πистοί καὶ ἀληθινοί εἰσιν.

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

21:6 καὶ εἶπέν μοι, Γέγοναν. ἐγώ [εἰμι] τὸ Ἀλφα καὶ τὸ Ω, ἀρχή καὶ τὸ τέλος. Ἕν τῷ διψώντι δῶσω ἐκ τῆς πηγῆς τοῦ ὤδατος τῆς ἐός δωρεάν.

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

21:7 ὁ νικών κληρονομήσει ταύτα, καὶ ἐσομαι αὐτῶ θεὸς καὶ αὐτὸς ἔσται μοι νύσ.

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

21:8 τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσι τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος.

8But to the cowardly and unbelieving 440 and abominable 441 and murderers and fornicators and sorcerers 442 and idolaters and all liars, their inheritance is in the lake that burns with fire and sulfur, which is the second death."

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432 21:4a txt omit Ψ 051 β 052 922 1611 2050 2053 2062 2329 it&g syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 { } εἰς νεοὺς θεοὺς Α 1006 1841 vg Apr Beat Tert Tyc3 TR ᾨ ἀριστών 046 ἰΚ ἔλικ C 1828 2040
433 21:4b txt [A] ἐγώ εἰμι Ψ 051 β 052 1006 1611 1841 2050 2053 2062 2329 syrh Andr [quae prima vgst arm4 Apr Beat Gal τά πρόβατα Ν* ἐπί τα πρόσωπα syrh ὅτι τα πρόβατα Ε* 046 922 2050 itar,sin vgcol,sw syrh copsa,bo arm Iren,bl Aug Quod Prim TR RP (NA27 [εἰμί]) {C} ἔλικ C 1828 2040.
434 21:5a txt [B] λέγει ἀριστήν 046 922 1611 2050 2062 2329 syrh Apr Beat Tyc Ics Iren,bl Am NA28 { } λέγει μοι Ψ 051 β 052 1006 1841 ἐπί τα πρόσωπα syrh copsa,bo ἐγώ εἰμι it&g syrh Tyc 2 3 % ἕλικ 046 051 2050 arm2 ἔλικ C 1828 2040.
435 21:5b txt [C] αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι νύσ Ῥ[Ψ] 1678 1778 Iren,bl Prim WH NA28 { } γέγοναν 1006 1841 2053 2062 2080 it&g syrh copsa Tyc Prim Oec Iren,bl. γέγονε ἐπί τα πρόσωπα syrh copsa arm Orig Andrew Arethas RP γέγονα 1006 2030 omit Ψ ἐπί τα πρόσωπα syrh mem Tyc 3 Beat ps-Ambr ἔλικ C 052 1828 2040. The UBS textual commentary: "The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γέγοναν (b) γέγονέ (c) γέγονα. With reading (a) compare the similar correction at Romans 16:7; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected. For a fuller apparatus, see endnote.
436 21:6a txt [A] γέγοναν Ψ 1678 1778 Iren,bl Prim WH NA28 { } γέγοναν 1006 1841 2053 2062 2080 it&g syrh copsa bo Tyc Prim Oec Iren,bl. γέγονε εἰς νεοὺς Ψ 046 051 922 1611 2050 2070 2329 itar syrh copsa arm Iren,bl Aug Quod Prim TR RP γέγονα 1006 2030 omit Ψ syrh mem Tyc 3 Beat ps-Ambr ἔλικ C 052 1828 2040. The UBS textual commentary: "The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γέγοναν (b) γέγονέ (c) γέγονα. With reading (a) compare the similar correction at Romans 16:7; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected. For a fuller apparatus, see endnote.
437 21:6b txt [A] λέγει μοι Ψ 046 051 922 1611 2050 2070 2329 syrh copsa Cypr, omit Ψ RP ἔλικ C 052 1828 2040. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γέγονα in the previous set of variants lack either εἰμί (Ψ 046 many minuscules) or εἶμι εἰμί (most minuscules). It is difficult to decide whether εἰμί should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἰμί). In order to represent the balance of probabilities it was decided to retain εἰμί in the text, but to enclose it within square brackets." 438 21:7a txt ταῦτα Ψ 046 051 β 052 922 1006 1611 1841 2050 2053 2062 2329 latt syr cop arab RP SBL NA28 { } παντα a doz. minīs TR ἔλικ C 1828 2040
439 21:7b txt υἱος Ψ 046 051 β 052 922 1611 1841 2050 2053 2062 2329 syrh RP SBL NA28 { } υἱοὶ 051 arm-α ἔλικ 2042 Π ἐπί τα πρόσωπα TR ἔλικ C 1828 2040
440 21:8a txt omit Ψ 051 β 052 1006 1611 1841 2050 2053 2062 latt copsa,bo TR SBL NA28 { } καὶ αμαρτωλοὶ 046 922 2329 ἐπί τα πρόσωπα ἔλικ C 1828 2040.
The Bride and Wife of the Lamb

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

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

21:11 And he spoke with me, saying, "Come, I will show you the bride, the wife of the Lamb." This is significant that both the words wife and bride are used. Israel has been called the wife of the Lamb.

21:12 This is the one of the early seen in the word itself, "pharmakos." The word in some classical literature also meant abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are having the glory of God. Her radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal;

21:13 twelve apostles of Jesus Christ. Is it a co into one. The twelve gates are the twelve tribes of Israel, and the twelve names written on them, which are the names of the twelve tribes of the sons of Israel;

443 21:8b Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are part of the history of the word.
444 21:8c The word in some classical literature also meant having the pride stone shimmering as crystal;
445 21:10 This word "pharmakos" means in the Bible primarily a person who uses drugs and poisons to practice magic or sorcery. The drugger aspect can be early seen in the word itself, "pharmakos." The word in some classical literature also meant having the pride stone shimmering as crystal;
446 21:12 having a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the sons of Israel;
21:13 ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς;

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

21:14 καὶ τὸ τείχος τῆς πόλεως ἔχων θεμελίους δώδεκα, καὶ ἐπ’ αὐτῶν 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 κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τείχος αὐτῆς.

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

21:16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ὀσοὶ ὀσοὶ τὸ πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος τῆς πόλεως καὶ τὸ ύψος αὐτῆς ἴσα ἐστίν.

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

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450 21:12b txt τὰ ὑπόματα Α 922 1611 1841 2030 (2050 τὰ ὑπόματα after ἱερατικά) 2053 2329 (NA28 [τὰ ὑπόματα]) [C] // ὑπόματα 046 f052 1006 2062 ἁκκ itb8 vg arm eth Beat Apr RP // copit has “names” but Coptic is really indeterminate for the article // ὄνομα copbo // omit ἐκ Π 0515 ἁκκ itb arm Andr TR SBL // lac C 1828 2040. Elsewhere, John has been known to omit ὑπόματα when referring to people being written in the Book of Life, for example. So, the shorter reading may indeed be original.

451 21:13a The gates are named after the direction you are coming from when entering them, the way winds are named.

452 21:13b txt East and North and South and West: ΝΦ P 046 922 1778 1841 2050 2080 AT RP SBL NA28 \} // E, N, S and W: 1611 2329 Erasmus 4,5 Scriv-1894-TR // E, N, S, W: itb vg arm eth Beat Apr RP // copit is Eth while elsewhere it has “names” for the apostles // arm Andr TR SBL // lac C 1828 2040. Elsewhere, John has been known to omit ὑπόματα when referring to people being written in the Book of Life, for example. So, the shorter reading may indeed be original.

454 21:13b \(\text{καὶ } \gamma' \text{ αὐτῶν} \) ALL EXTANT WITNESSES RP SBL NA28 \} // ev autoi [nothing!] TR

455 21:15 txt meteupon Ν Α P 046 0515 f052 922 1006 1611 1841 2053 2062 2329 lat syr copit arm-

456 21:16a txt omit ALL EXTANT WITNESSES RP SBL NA28 \} // τοῦ τοσουτον εστιν [nothing!] TR

457 21:16b A stadion was 6 plethra, one plethra being 100 Greek feet, so a stadion = 600 Greek feet, 625 Roman feet, 606½ English feet, 185 metres. This comes to 1,379 miles or 2,220 kilometres. As the crow flies, this is about the distance of San Diego to Kansas City, or San Diego to Kamloops, or Buenos Aires to La Paz, or Sydney to Cooktown, or Brisbane to Fort Moresby, or Perth to Lake Torrens, or Seoul to Hong Kong, or Nairobi to Harare, or Lagos to Bissau, or Cairo to Tehran, Tehran to Ahmadabad, or Calcutta to Kabul, or Banda Aceh to Surabaya.
21:17 and he measured the wall of it, 144 forearms, the dimension of a man, which is the angel's.

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

21:19 one measured the wall of the city was 12,000 stadia, its height 12,000 stadia, and the thickness of its wall 144 forearms, or it could be saying it was 144 cubits, instead of 144 forearms, since we already know from v. 16 that the dimension of a man, which is the angel's, is 144 forearms. And the foundation of the wall of the city are adorned with precious stones: the first foundation with jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst.

21:20 the foundations of the city are clear like glass: the first foundation with jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysolite, the eleventh hyacinth, the twelfth amethyst.

21:21 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, clear like crystal.

462 the dimension of a man, which is the angel's.

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

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

465 one measured the wall of the city was 12,000 stadia, its height 12,000 stadia, and the thickness of its wall 144 forearms, or it could be saying it was 144 cubits, instead of 144 forearms, since we already know from v. 16 that the dimension of a man, which is the angel's, is 144 forearms. And the foundation of the wall of the city are adorned with precious stones: the first foundation with jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysolite, the eleventh hyacinth, the twelfth amethyst.

466 the dimension of a man, which is the angel's.

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471 the dimension of a man, which is the angel's.

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474 the dimension of a man, which is the angel's.

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476 the dimension of a man, which is the angel's.
21:22 And I did not see a temple in it, for the Lord God Almighty is its temple, and the Lamb.

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

21:24 And the nations will walk by its light; and the kings of the earth bring their glory into it; and its gates are never closed by day; in fact, night will not exist there; and they will bring the glory and honor of the nations into it.

21:25 and of the temple itself, it was not necessary to have either the sun or the moon to shine on it, for the glory of God illumined it, and its lamp was the Lamb.

21:26 And the kings of the earth bring their glory into it.

21:27 No one 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 And he showed me the river of water of life, bright like crystal, flowing from the throne of God and of the Lamb

22:2 And on either side of the river, the tree of life producing twelve fruits, according to the month each one yielding its fruit, and the leaves of the tree are for the healing of the nations.

22:3 And every accursed thing will no longer exist. And the throne of God and of the Lamb will be in it, and his servants will serve him,
22:4 καὶ ἄφωνται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

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

22:5 καὶ νῦς ὄψεται ἐξεί, καὶ οὐκ ἤρθον Χριστὸς φωτός λύχνου καὶ φώς ἡλίου, ὅτι κύριος ὁ θεὸς φωτίσει ἐπ’ αὐτοῦ, 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 a sun, because the Lord God will shine on them, and they will reign for ever and ever.

22:6 Καὶ εἶπεν μοι, οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος, ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν, ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ὅτι οὐκ ἔσται ἐν τῷ πόλεμῳ οὐδὲ ἐν τῷ θανάτῳ.

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

22:7 Καὶ ἦδον ἐρχομαί ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου αὐτοῦ.

7 "And behold, I am coming soon. Blessed is he who keeps the words of the prophecy of this book."

NASB, NIV, NET, HCSB, GW; curses: – JNT; accursed thing: - RSV, ESV, NRSV, CBW, NABRE; blight: Murdock Syriac; abomination: Sahidic Coptic; defilement: Bohairic Coptic

22:23b Καὶ εἶπεν μοι, οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος, ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν, ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ὅτι οὐκ ἔσται ἐν τῷ πόλεμῳ οὐδὲ ἐν τῷ θανάτῳ.

22:24 Or possibly, with "see his face" as a Hebraism, meaning: "and they will have access to Him."
22:8 ἴωάννης ὁ ἀκούων καὶ βλέπων ταῦτα. καὶ ὅτε ἦκουσα καὶ ἐβλεψα, ἔπεσα προσκυνήσαε ἐμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.
8And I, John, was the hearer and the seer of these things. And when I heard and I saw, I fell down to worship before the feet of the angel who had been showing them to me.

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

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

22:11 ὁ ἀδικῶν ἀδικήσατε ἐτὶ, καὶ ὁ ῥυπαρὸς ῥυπανθήτω ἐτι, καὶ ὁ δίκαιος δικαιώσητε ὑπάραστε ἐτι, καὶ ὁ ἄγιος ἁγιασθήτω ἐτι.
11He who is doing wrong, let him continue to do wrong, and the unclean continue to be unclean, and he who is doing good continue to do good, and the holy continue to be holy."

**Behold, I am Coming Soon**

22:12 Ἡθο ἐρχομαι ταχὺ, καὶ ὁ μισθὸς μου μὲτ’ ἐμοῦ, ἀποδοῦναι ἐκάστῳ ώς τὸ ἔργον ἐστίν αὐτοῦ.
12"Behold," I am coming forth, and the repayment from me along with me, to pay back to each one such as his work truly is.

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490 22:7 txt καὶ ἐκ πολὺ 916 1611 1841 2050 2329 τιτάνιον vg syrph,h, eth arab RP SBL NA28 {\(}) \omit 051° f052 922 2053 2062 παθετικόν καὶ ἐκείνῳ arm Prim Beat TR \lac C P 1828 2040
491 22:8 txt τὸ ἔργον is καὶ λέγει μοι, Ὅρα μὴ σύνδουλός σοῦ εἶμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηροῦντων τοὺς λόγους τοῦ βιβλίου τούτου τῷ θεῷ προσκυνήσαμεν.
492 22:9 καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ ἐγγὺς ἔστιν.
493 22:10 καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ ἐγγὺς ἔστιν.
494 22:11 ὁ ἀδικῶν ἀδικήσατε ἐτὶ, καὶ ὁ ῥυπαρὸς ῥυπανθήτω ἐτι, καὶ ὁ δίκαιος δικαιώσητε ὑπάραστε ἐτι, καὶ ὁ ἄγιος ἁγιασθήτω ἐτι.
495 22:12 "Behold," I am coming forth, and the repayment from me along with me, to pay back to each one such as his work truly is.
22:13 ἐγὼ τὸ Ἄλφα καὶ τὸ Ὀ, ὁ πρῶτος καὶ ὁ ἐ σχατός, ἢ ἀρχή καὶ τὸ τέλος.

13 I am the Alpha and the Omega, the first and the last, the beginning and the end.\(^{499}\)

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,\(^{500}\) so that access to the tree of life will be theirs, and to the gates, so they may go into the city.

22:15 ἐξω οἱ κόνες καὶ οἱ φάρμακαι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

15 Outside\(^{501}\) are dogs,\(^{502}\) and sorcerers, and fornicators and murderers and idolaters and anyone who loves or does falsehood.

22:16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου ἄνωθεν ἵνα εἰσέλθῃς εἰς τὴν πόλιν καὶ τοῖς πυλῶσιν καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

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.\(^{503}\)

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\(^{499}\) “the facts of the case,” the true story, what is reality. The Majority Text switches this to the future, “what it will truly be,” that is, after judgment.

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\(^{502}\) Outside\(^{501}\) are dogs,\(^{502}\) and sorcerers, and fornicators and murderers and idolaters and anyone who loves or does falsehood.
22:17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἐρχο. καὶ ὁ ἄκοινοι εἰπάτω, Ἐρχο. καὶ ὁ διψών ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

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

22:18 Μαρτυρώ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπίθη ἐπ’ αὐτά, ἐπιθήσει ἐπ’ αὐτόν ὁ θεός τὰς πληγὰς τῆς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ:

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

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

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

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505 22:18a txt μαρτυρώ εγὼ Α 046 & ALL OTHER EXTANT GRK WITNESSES itg[sy] s[lit] s syr cap arm Prim Beat Apr RP SBL NA28 {} C P 1828 2040 2080
507 22:19a txt [A] ἀφέλει Α 051 922 1006 1611 1778 1841 2053 (2062 ἀφελέ) RP NA28 {\} / ἀφελεῖ 241 / ἀφελίζει 792 / ἀφελεῖαι 046 / ἀφιεληταί 2074 / ἀφελεῖ 2050 2329 / ἀφηλεῖ ἀπαραξεί TR / Λ C P 1828 2040 2080. In the last few verses of Revelation, the TR has unique readings, because it is a translation from Latin, since Erasmus' sole Greek manuscript for Revelation, 2814, was incomplete at the end.
509 22:19c txt ἐξυλοι Α 046 051 922 1006 1611 1678 1778 2050 2053 2062 2186 2329 r Ell Grk itg[sy] s[lit] s[ph,h] cop[sa] eth arm Apr Tyc Beat am dem lips[ph] RP NA28 {\} / ἐξυλοι vg fu lips[α,4] cop[bo] ar[ab](Walton's Polyglot) Prim Ambr Haymo Act Saturn TR / ligno / libro ps-Aug.-Spec. / not clear: Cass Beda / Λ C P 1828 2040 2080. There is simply no Greek manuscript support for the TR reading. The TR reading is found in only two Greek manuscripts, 296 and 2049, (plus margin of 2067 in a very late hand) but these two, 296 & 2049 do not count, since both are 16th century manuscripts (Hoskier's numbers, 57 & 141) that were handwritten copies made from the TR itself, according to Hoskier (see table at end of this document). One cannot use a copy of the TR to prove that a TR reading is found in Greek manuscripts. 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." And at the bottom of page 1:615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Moreover, there should remain no doubt that Erasmus himself admitted that his TR Greek text of Revelation 22:16-21 was from Latin sources and not Greek. Erasmus wrote: "There was no doubt that some things were missing, and it was not much. Therefore we completed the Greek from our Latin texts, so that there might be no gap. We did not want to hide this from the reader, however, and acknowledge in the Annotationes what we had done, in order that, if
22:20 Λέγει ὁ μάρτυρός ταῦτα, Ναί, ἔρχομαι ταχύ. [Ἀμήν,] ἔρχου, κύριε Ἰησοῦ.

The one who is testifying these things says, "Yes, I am coming soon." Amen; come, Lord Jesus.
22:21 Η χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων τῶν ἁγίων.

21 The grace of the Lord Jesus be with all the saints.
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 purposes of ascertaining the original reading.

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

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

Table of Apocalypse Witnesses Arranged by Number:

<table>
<thead>
<tr>
<th>MS</th>
<th>Date</th>
<th>NA27</th>
<th>Tisch No.</th>
<th>Scriv No.</th>
<th>Hosk No.</th>
<th>von Soden No.</th>
<th>Schmid Hoskier Refs.</th>
<th>Other Refs.</th>
<th>Content</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\beta^{18})</td>
<td>III/IV</td>
<td>(\beta^{18})</td>
<td>Oxyr 1079</td>
<td>α1074 H</td>
<td>Grenfel &amp; Hunt, Wessely, R. Charles, van Haelst</td>
<td>1:4-7 ν 2</td>
<td>London, British Library, Inv. 2053v; P. Oxy. 1079</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(\beta^{24})</td>
<td>IV</td>
<td>(\beta^{24})</td>
<td>Oxyr 1230</td>
<td>5:5-8r &lt;p&gt; 6:5-8v</td>
<td>Grenfel &amp; Hunt, Wessely, R. Charles, Clark, van Haelst</td>
<td>Newton Center, Mass. Andover Newton Theol. School; F. Trask Library; P. Oxy. 1230</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(\beta^{43})</td>
<td>VI/V II</td>
<td>(\beta^{43})</td>
<td>Crum &amp; Bell 43-51, van Haelst 560</td>
<td>2:12-13, 15:8 &lt;p&gt; 16:1-2</td>
<td>London, British Library, Inv. 2241</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>(\beta^{85})</td>
<td>IV/V</td>
<td>(\beta^{85})</td>
<td>Schwartz 178, 181f, van Haelst 564</td>
<td>9:19-21-10:1r &lt;p&gt; 10:5-9v</td>
<td>Strasbourg, Nat. Libr &amp; Univ., P. Gr. 1028</td>
<td></td>
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<tr>
<td>(\beta^{98})</td>
<td>II (?)</td>
<td>(\beta^{98})</td>
<td>D. Hagedorn, Comfort &amp; Barrett</td>
<td>1:13-20</td>
<td>Cairo, Institut Français d'Archéologie Orientale, P. IFAO inv. 237b</td>
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<td>Hosk No.</td>
<td>von Soden</td>
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<td>ℵ</td>
<td>ℵ</td>
<td>δ²</td>
<td>H</td>
<td>pp. 185, 186, 188, 384, 385, 387, 443, 450, 480, 482, 483, 521</td>
<td>Partial list: Burgon, Scrivener, W&amp;H, Metzger, Fee, Alands, Skeat, Elliott, Souter, Kenyon</td>
</tr>
</tbody>
</table>

| ℵ¹ | IV-VI | | | | | | | | |
| ℵ¹a | IV-VI | | | | | | | | |
| ℵ¹b | IV-VI | | | | | | | | |

| ℵ² | VII | | | | | | | | |
| ℵ²a | VII | | | | | | | | |
| ℵ²b | VII | | | | | | | | |
| ℵc | XII | | | | | | | | |


| 046 | X | 046 | Br | B | α¹⁰⁷ | K | p. 522 | 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 |


| 052 | X | ³⁶ | 183 | F | F | Av³ | H | I pp. 63, 208f., 307-10 | Text 1 p. 5 | Gregory, Textkritik III pp. 1046f. | 7:16-8:12 | Athens, Panteleimonos, 99.2 |

| 0163 | V | 0163 | Oxyr 848 | | | | | | | 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 | | | | | | | 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 |
|--------|--------|----------------|------------|-----------|----------------|--------------|------------|---------|--------------------------------|
| 18     | 1364   | m              | 51         | 51        | δ411KT        | Text 1      | Text 1     | Schmid  | Paris, National Library Greek 47 |
| 35     | XI     | 17             | 17         | 17        | δ309143       | Text 1      | Elliott    | many correctors | Paris, BN, Cod. Coislin 20 |
| 42     | XI     | 13             | 13         | 13        | δ603Kx        | Text 1      | Middeldorf | Scrivener:   | Frankfurt an der Oder, Stadtarchiv, s. n. |
| 61     | XVI (1580? ) | 92            | 92         | 92        | δ603Kx        | Text 1      | Dobbin     | all; this is the manuscript written for and presented to Erasmus to force him to include the “three heavenly witnesses” passage (1 John 5:7-8) in his third edition of the TR. | Dublin, Trinity College A 4.21 (“Codex Montfortianus”) |
| 69     | XV     | f13            | 14         | 14        | δ5051λ       | Text 1      | Ferrar, Harris, Scriv., James, Birdsal, Metzger Manuscripts, Geroings, 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      | m              | 2          | 2         | O1            | Text 1      | 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        | 141114141, 401, 450, 488 | Text 1      | Murphy, Payne | Rev | Naples, Bibl. Naz., MS II. A 7 |
| 91     | XI     | 4              | 4          | 4         | O14K         | Text 1      | Staab      | all; Scrivener: “neat”; also has Acts with Oecumenius commentary. | Paris, National Library Gr. 219 |
| 93     | 1079   | 19             | 19         | 19        | K            | Text 1      | Vogel & Gardthausen | all:1:1-2:5 addition by later hand; Colophon by monk named Anthony | Paris, National Library Coislin Gr. 205 |
| 94     | XII    | mA             | 18         | 18        | Av            | Text 1      | 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      | 384, 394, 450, 480, 484, 526 |  |  | Text 1 p. 14 | London, British Library, Harley 5537 |
| 110    | XII  | m    | 8         | 8         | α204      | K 479, 522 |  |  | Text 1 p. 14 | Scriv. Exact Transcript pp. 71-2 (as d) | London, British Library, Harley 5778 |

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<td>Text 1 pp. 17-24</td>
<td>all; presented to Pope Alexander VIII (1689-1691)</td>
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<td>δ403</td>
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<td>£Av 144, 401, 450, 524</td>
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<td>Matthaei, (as k)</td>
<td>Whole N.T.; Rev with Andreas commentary; One of the MS for Rev. that Hoskier most esteemed.</td>
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<td>Matthaei (as 11); Staab</td>
<td>A couple singular TR readings found here purportedly; Hoskier says is eclectic type.</td>
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<td>Matthaei (as 13 &amp; 14); plates*</td>
<td>Greek/Armenian/Italian trilingual, with Italian fr. Catholic epistles to Rev. 4, and the Italian does not agree w/ the Greek</td>
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<td>£12 pp. 132, 401, 450, 487, 526</td>
<td>Text 1 pp. 174-180, 615</td>
<td>According to Hoskier, this ms. is a handwritten copy made from Colinaeus' printed edition of the TR (Text 1, pp. 179-180), so not at all significant for TC purposes- cannot be used to prove that a TR reading has Greek Ms support. The Kurzgefaßte Liste has a footnote on this ms, which says &quot;aus Druck abgeschrieben?&quot;, showing they are aware that Hoskier says it is a handwritten copy from a printed edition.</td>
<td>At the bottom of p. 1:615, Hoskier says, &quot;This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text.&quot;</td>
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<td>α398 b1 α1471 K</td>
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<td>hall; Rev added in later hand</td>
<td>Wolfenbüttel, Herzog August Bibliothek 16.7 A¹</td>
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<td>α503 401, 450</td>
<td>1 p. 83</td>
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<td>Vogel &amp; Gardthausen p. 9</td>
<td>Scribe: Athanasius, had 6 fingers, was unenthusiastic and careless about his work, acc. to Hoskier</td>
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<td>α1575 α585 125</td>
<td>ZNW 59 (1968)</td>
<td>Text 1 p.</td>
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<td>gospels and Rev. Hosk. “with endless ramifications.” Breathing marks are a mere dot, and we often cannot tell which. Polyglot and Syriac influence.</td>
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<td>114</td>
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<td>Ap⁵⁰</td>
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<td>Hosk. says consists of one page of &quot;stuff,&quot; and not to be dignified as Rev. Ms.</td>
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<td>Text 1 p.</td>
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<td>Agati p. 159 and plate 110</td>
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<p>| 922 | 1116 | <em>m</em> | 116 | 151 | 151 | δ200 t⁶² | Text 1 p. | | | Athos, Grigoriu, 3 |
| 935 | XIV | -- | -- | 153 | δ361 t² | Text 1 p. | | Hoskier says 11th or 12th century, with last page missing, and 15th century scribe finishes it | Athos, Dionysiu, 141 (27) |
| 986 | XIV | | 117 | 157 | 157 | δ508 | Text 1 p. | | | Athos, Esphigmenu, 186 |
| 1006 | XI | 1006 | -- | -- | 215 | α1174 | Text 1 p. | Treasures I cod. 286; plates 348-57 | Treasures I cod. 286; plates 49-52 | Athos, Iviron, 728 (56) |
| 1064 | XIII | -- | -- | | | Text 1 p. | | Treasures I cod. 286; plates 348-57 | | Athos, Kutlumusiu, 286 |
| 1072 | XIII | <em>m</em> | 118 | 160 | 160 | δ406 | Text 1 p. | | | Athos, Lavra, Γ¹, 80 |
| 1075 | XIV | <em>m</em> | 119 | 161 | 161 | δ506 | Text 1 p. | | | Athos, Lavra, A' 195 |
| 1094 | XIV | <em>m</em> | 120 | 182 | 182 | δ307 | Text 1 p. | | | Athos, Panteleimonos, 29 |
| 1140 | XIII | -- | -- | α371 | Kr | Text 1 p. | | | | Athos, Esphigmenu, 67 |
| 1248 | XIV | <em>m</em> | -- | -- | 250 | -- | Text 1 p. | | | Sinai, St. Catherine Monastery, Gr. 267 |
| 1277 | XI | <em>m</em> | 185 | -- | 185 | α194 426, 479 | Text 1 p. | | | Cambridge Univ. Libr., Add. Mss. 3046 |</p>
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<td>Hatch, Jer. IV p. 174</td>
<td>Jerusalem, Orth. Patriarchat, Saba 101</td>
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<td>Athen, Lavra, A’ 109</td>
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<td>ANTFS 7 (cf. 2138); Marava I pp. 42-4 plates 43-8; Plates*</td>
<td>all; Hosk: &quot;Sympathetic to SyrB&quot;, but reaching far behind it by its affiliations with our most ancient Greek documents.&quot;</td>
<td>Athen, Nat. Bibl., 94</td>
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<td>Athenos, Lavra, E’ 157</td>
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<td>δ305</td>
<td></td>
<td>Text 1 p.</td>
<td>Athenos, Lavra, Ω’ 16</td>
<td></td>
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</tr>
<tr>
<td>1637</td>
<td>1328</td>
<td>m</td>
<td>--</td>
<td>230</td>
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<td>Athenos, Lavra, Ω’ 141</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1652</td>
<td>XVI</td>
<td>m</td>
<td>--</td>
<td>231</td>
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<td></td>
<td>Text 1 p.</td>
<td>Athenos, Lavra, Ω’ 152</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1668</td>
<td>XVI</td>
<td>m</td>
<td>--</td>
<td>235</td>
<td>δ306</td>
<td></td>
<td>Text 1 p.</td>
<td>Rev. is handwritten copy of a printed edition, as are several Mss. from the XVI century.</td>
<td>Athenos, Panteleimonos, 15</td>
<td></td>
</tr>
<tr>
<td>1678</td>
<td>XIV</td>
<td>--</td>
<td>240</td>
<td>Av402</td>
<td></td>
<td></td>
<td>Text 1 p. 728</td>
<td>Rev, with Andreas’ commentary, Oecumenius’ commentary, and writings of Amphilochius as well</td>
<td>Athenos, Panteleimonos, 770</td>
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<tr>
<td>1685</td>
<td>1292</td>
<td>--</td>
<td>198</td>
<td>α1370</td>
<td></td>
<td></td>
<td>Text 1 p.</td>
<td>Athen, Byzant. Mus., 155</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1704</td>
<td>1541</td>
<td>--</td>
<td>214</td>
<td></td>
<td></td>
<td></td>
<td>Text 1 p. Rev</td>
<td>Athenos, Kutilamisaiu 556</td>
<td></td>
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</tbody>
</table>

MS No.: Internal manuscript number; Date: Date of the manuscript; NA27 Tisch: Tisch number in the NA27; Scriv No.: Scriv No. in the manuscript; Hosk. No.: Hosk. No. in the manuscript; von Soden: von Soden No. in the manuscript; Schmid: Schmid No. in the manuscript; Text 1 Refs.: Text 1 Refs.; Other Refs.: Other Refs.; Content: Content of the manuscript; Location: Location of the manuscript.
<table>
<thead>
<tr>
<th>MS No.</th>
<th>Date</th>
<th>NA27</th>
<th>Tisch No.</th>
<th>Scriv No.</th>
<th>Hosk. No.</th>
<th>von Soden</th>
<th>Schmid</th>
<th>Hoskier</th>
<th>Other Refs.</th>
<th>Content</th>
<th>Location</th>
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<tr>
<td>1757</td>
<td>XV</td>
<td>185</td>
<td>→</td>
<td>α568</td>
<td>Text 1 p.</td>
<td>168</td>
<td>Hosk: &quot;It is reported to me in 1912 that the Apoc. has disappeared from the Lesbos Ms. 132, having been torn out of the volume. Leave 185 blank.&quot; Text 1, p. 608</td>
<td>Lesbos, Kalloni, Limonos, 132</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1760</td>
<td>XII</td>
<td>199</td>
<td>α50</td>
<td>Text 1 p.</td>
<td>Sofia, Ivan Dujčev Research Center, 176 (Serres, Prodromu, y' 23)</td>
<td></td>
<td></td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>1769</td>
<td>XIV</td>
<td>Oθ43</td>
<td>Text 1 p.</td>
<td>Athos, Iviron, 244 (648)</td>
<td></td>
<td></td>
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<tr>
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<td>XIV</td>
<td>α508</td>
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<td>Athos, Lavra, E': 177</td>
<td></td>
<td></td>
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<tr>
<td>1773</td>
<td>XIV</td>
<td>Av404</td>
<td>Text 1 p.</td>
<td>Athos, Vatopedi, 17</td>
<td></td>
<td></td>
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<tr>
<td>1775</td>
<td>1847</td>
<td>--</td>
<td>236</td>
<td>Text 1 p.</td>
<td>Athos, Pantoleimonos, 110</td>
<td></td>
<td></td>
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<tr>
<td>1776</td>
<td>1791</td>
<td>--</td>
<td>237</td>
<td>Text 1 p.</td>
<td>Athos, Pantoleimonos, 271</td>
<td></td>
<td></td>
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<tr>
<td>1777</td>
<td>XIX</td>
<td>--</td>
<td>238</td>
<td>Text 1 p.</td>
<td>Athos, Pantoleimonos, 523</td>
<td></td>
<td></td>
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<tr>
<td>1778</td>
<td>XV</td>
<td>--</td>
<td>α203</td>
<td>Text 1 p.</td>
<td>Thessaloniki, Vlatadon, 35</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>1780</td>
<td>XII/III</td>
<td>--</td>
<td>δ412</td>
<td>Text 1 p.</td>
<td>related to 1424</td>
<td>Duke, K.W. Clark, Greek MS 1</td>
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<td>XII/IV</td>
<td>--</td>
<td>δ405</td>
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<td>Sofia? (previously: Drama, Kosinitza, 208)</td>
<td></td>
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<td>XIV</td>
<td>--</td>
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<td>Text 1 p.</td>
<td>previously: Trapezunt, Sumela, 41, fol. 130-173</td>
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<td>1824</td>
<td>XVII</td>
<td>--</td>
<td>O61</td>
<td>Text 1 p.</td>
<td>with Occumenius Commentary</td>
<td>Vatican Libr., Ottob. Gr. 126, fol. 544-642; Ottob. Gr. 127, fol. 1-85</td>
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<tr>
<td>1828</td>
<td>XI-III</td>
<td>124</td>
<td>α202 p1</td>
<td>1 p. 82</td>
<td>Marava I pp 64-7 plates 100-6; Plates*</td>
<td>Athen, Natl. Bibl. 91</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>1841</td>
<td>IX-XI</td>
<td>127</td>
<td>α47 (K) 426, 450, 526</td>
<td>Text 1 pp. 435-7.</td>
<td>Hosk. says 11th Cent. &quot;one of the very finest scribes whose work I have followed.&quot; Group 1006-1841-(911/2040)-2076-2258</td>
<td>Lesbos, Kalloni, Limonos, 55</td>
<td></td>
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<td>MS No.</td>
<td>Date</td>
<td>NA27</td>
<td>Tisch No.</td>
<td>Scriv No.</td>
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<td>von Soden</td>
<td>Schmid</td>
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<td>Other Refs</td>
<td>Content</td>
<td>Location</td>
</tr>
<tr>
<td>1854</td>
<td>XI</td>
<td>1854</td>
<td>130</td>
<td>130</td>
<td>α115</td>
<td>Text 1 p.</td>
<td>all</td>
<td>Athos, Iviron, 231 (25)</td>
<td></td>
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<tr>
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<td>131</td>
<td>131</td>
<td>α399</td>
<td>α1587</td>
<td>Text 1 p.</td>
<td>458</td>
<td>Vogel &amp; Gardthausen, p. 347</td>
<td>Athos, Iviron, 424 (60)</td>
<td></td>
<td></td>
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<td>1859</td>
<td>XIV</td>
<td></td>
<td></td>
<td>219</td>
<td>α402 Kα</td>
<td>Text 1 pp.</td>
<td>697ff.</td>
<td>Athos, Kutlumusiu, 82</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1862</td>
<td>IX-XI</td>
<td>132</td>
<td>132</td>
<td>γ21</td>
<td>Ιο1</td>
<td>Treasures</td>
<td>18.1</td>
<td>Athenos, Pavlu, 117 (2)</td>
<td></td>
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<tr>
<td>1864</td>
<td>XIII</td>
<td></td>
<td></td>
<td>242</td>
<td>α305</td>
<td>Text 1 p.</td>
<td></td>
<td>Athenos, Stavronikita, 52</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>1865</td>
<td>XIII</td>
<td></td>
<td></td>
<td>244</td>
<td>α380 KΓ</td>
<td>Text 1 p.</td>
<td></td>
<td>Athenos, Philotheu, 1801 (38)</td>
<td></td>
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<td>1870</td>
<td>XI</td>
<td>133</td>
<td>133</td>
<td>133</td>
<td>α54 426, 450, 479</td>
<td>Unbeachtet und unbekannte griechische Apokalypse handschriften ZNW 52 (1961) pp. 82-8</td>
<td>Athens, Kom. Patriarchat, ehem. Chalki, 33</td>
<td></td>
<td></td>
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<td>1872</td>
<td>XII</td>
<td>134</td>
<td>134</td>
<td>134</td>
<td>α209 Kc</td>
<td>Text 1 p.</td>
<td></td>
<td>Istanbul, Kom. Patriarchat, ehem. Chalki, Kamariotissis, 93 (96)</td>
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<td>1876</td>
<td>XV</td>
<td>135</td>
<td>135</td>
<td>135</td>
<td>α504 Ια2</td>
<td>Text 1 p.</td>
<td></td>
<td>Sinai, St. Catherine Monastery, Gr. 279</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>1888</td>
<td>XI</td>
<td></td>
<td></td>
<td>181</td>
<td>α118</td>
<td>Text 1 p.</td>
<td></td>
<td>Jerusalem, Orthodox Patriarchat, Taphu, 38</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1893</td>
<td>XII</td>
<td></td>
<td></td>
<td>186</td>
<td>α117 K</td>
<td>Text 1 p.</td>
<td>608f.</td>
<td>Jerusalem, Orthodox Patriarchat, Saba, 665</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1894</td>
<td>XV</td>
<td></td>
<td></td>
<td>187</td>
<td>α210 α1670 Ια2</td>
<td>This Ms. is not included in Hoskier's collation in volume 2.</td>
<td>Jerusalem, Orthodox Patriarchat, Saba, 676</td>
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<td>1903</td>
<td>1636</td>
<td></td>
<td></td>
<td>243</td>
<td>--</td>
<td>Text 1 p.</td>
<td></td>
<td>Athens, Xiropotamu, 243 (2805)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1918</td>
<td>XIV</td>
<td>39, 114</td>
<td>39, 115</td>
<td>39</td>
<td>α403 K</td>
<td>Text 1 p.</td>
<td></td>
<td>Vatican Libr., Vat. gr. 1136, 60 fol., Vat. gr. 1882, fol. 93-96</td>
<td></td>
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<tr>
<td>1934</td>
<td>XI</td>
<td>64</td>
<td>64</td>
<td>64</td>
<td>Ο15 Kο</td>
<td>Text 1 p.</td>
<td></td>
<td>Paris, Bibl. Nat., Gr. 224</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1948</td>
<td>XV</td>
<td>78</td>
<td>78</td>
<td>78</td>
<td>α505</td>
<td>Text 1 p.</td>
<td></td>
<td>Vatican Libr., Ottob. gr. 176</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1957</td>
<td>XV</td>
<td>91</td>
<td>91</td>
<td>91</td>
<td>α1574</td>
<td>Text 1 p.</td>
<td></td>
<td>Vatican Libr., Vat. gr. 1209, p. 1519-1536</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2004</td>
<td>XII</td>
<td>142</td>
<td>142, 85</td>
<td>142</td>
<td>α56 401, 450, 488, 522</td>
<td>This Ms. is not included in Hoskier's collation in volume 2.</td>
<td>Escorial, T.III. 17</td>
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**MS No.** Date **NA27** Tisch No. **Scriv No.** Hosk. No. Schmid von Soden Hoskier Refs. Other Refs. Content Location


Unable to examine because of "Turkish situation." This Ms. is not included in Hoskier's collation in volume 2.
<table>
<thead>
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<th>MS</th>
<th>Date</th>
<th>NA27</th>
<th>Tisch No.</th>
<th>Scriv. No.</th>
<th>Hosk. No.</th>
<th>von Soden</th>
<th>Schmid</th>
<th>Hoskier Refs.</th>
<th>Other Refs.</th>
<th>Content</th>
<th>Location</th>
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<tbody>
<tr>
<td>2016</td>
<td>XV</td>
<td>31</td>
<td>31</td>
<td>31</td>
<td>both I' &amp; K^o</td>
<td>Text 1 p.</td>
<td>Rev</td>
<td>London, Brit. Lib., Harley 5678, fol. 221-244</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2018</td>
<td>XIV</td>
<td>mA</td>
<td>35</td>
<td>35</td>
<td>Av^46</td>
<td>Text 1 p.</td>
<td>74-78</td>
<td>with Andreas commentary; Hoskier says sister to Vien, Österreich Natlibl., Theol. Gr. 307, fol. 142-173</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>2019</td>
<td>XIII</td>
<td>mA</td>
<td>36</td>
<td>36</td>
<td>Av^30</td>
<td>Text 1 p.</td>
<td></td>
<td>with Andreas commentary</td>
<td>Neapel, Bibl. Naz., Cod. Neapol. ex Vind. 11</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2020</td>
<td>XV</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>α1573I^r</td>
<td>Text 1 p.</td>
<td>all</td>
<td>Vatican Libr., Vat. gr. 579 fol. 22-46</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2021</td>
<td>XV</td>
<td>41</td>
<td>41</td>
<td>41</td>
<td>α1572</td>
<td>Text 1 p.</td>
<td></td>
<td>Vatican Libr., Reg. gr. 68</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2022</td>
<td>XIV</td>
<td>mA</td>
<td>43</td>
<td>43</td>
<td>Av^401</td>
<td>Text 1 p.</td>
<td>14:17-18:20; with Andreas commentary</td>
<td>Vatican Libr., Barb. gr. 474 fol. 224-229</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2023</td>
<td>XV</td>
<td>mA</td>
<td>49</td>
<td>49</td>
<td>Av^56I^67</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td>Moscow, Hist. Mus., V. 155, S. 66, fol. 405-463</td>
<td></td>
<td></td>
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<tr>
<td>2024</td>
<td>XV</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>α1584</td>
<td>Text 1 p.</td>
<td>c.f. 1835</td>
<td>Moscow, Hist. Mus., V. 391, S. 205, fol. 53-68</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>2026</td>
<td>XV</td>
<td>mA</td>
<td>59</td>
<td>59</td>
<td>Av^501I^a</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td>Paris, Bibl. Nat., Suppl. Gr. 99</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2028</td>
<td>1422</td>
<td>mA</td>
<td>62</td>
<td>62</td>
<td>Av^54I^5</td>
<td>Text 1 p.</td>
<td>Rev, with Andreas commentary</td>
<td>Paris, Bibl. Nat., Gr. 239</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2029</td>
<td>XVI</td>
<td>mA</td>
<td>63</td>
<td>63</td>
<td>Av^66I^5</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td>Paris, Bibl. Nat., Gr. 241</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td>2030</td>
<td>XII</td>
<td>2030</td>
<td>65</td>
<td>65</td>
<td>65</td>
<td>α1272K</td>
<td>Text 1 p.</td>
<td>16:20-22:21; Hosk: fragmentary doc. of high importance</td>
<td>Moscow, Univ., 1, fol. 203-209</td>
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<td>1301</td>
<td>mA</td>
<td>67</td>
<td>67</td>
<td>67</td>
<td>Av^41I^53</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td>Vatican Libr., Vat. gr. 1743</td>
<td></td>
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<td></td>
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<tr>
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<td>XVI</td>
<td>mA</td>
<td>72</td>
<td>72</td>
<td>72</td>
<td>Av^60I^5</td>
<td>Text 1 p.</td>
<td>with Andreas commentary</td>
<td>Vatican Libr., Chis. R IV 8 (gr. 8)</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>2034</td>
<td>XV</td>
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**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).”**

At the bottom of p. 1:615, Hoskier says, "This MS 187 with 57 and must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text."
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<td>168</td>
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Athenos, Iviron, 354 (379), fol. 83-145

Athos, Iviron, 370 (546)

Athos, Iviron, 58, (594), fol. 1-23

Athos, Iviron, 508 (644)

Athos, Konstamonitu, 29, fol. 375-396

Athos, Konstamonitu, 107, fol. 115-159

Patmos, Ioannu, 12

Patmos, Ioannu, 64

Dresden, Sächs Landesbibl., A. 187, p. 342-381


Athens, Nat. Bibl., Taphu 303, fol. 7v-26f

Basel, Univ. Libr., A.N.III. 12, fol. 9v-248f

Athen, Nat. Bibl., 142, fol. 1-80

[previously: Athen, G. Burnias]

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) |
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<td>Text 1 pp. 678-81</td>
<td>Vogels 17</td>
<td>all, with Andreas commentary; an almost exact sister to ms 2814, Erasmus’ one manuscript, except complete. This manuscript proves that Erasmus back-translated last 5 verses of Rev. from the Latin.</td>
<td>Athos, Vatopedi, 333, fol. 83-176</td>
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<td>193</td>
<td>Aα505</td>
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<td>Jerusalem, Orthodox Patriarchat, Saba 605, fol. 1-15, 617, fol. 1-8</td>
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<td>&quot;another glorious muddle&quot;</td>
<td>Athen, Mus. Benaki, Ms. 46</td>
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<td>Text 1 pp. 637-52; Manuscripts of the Apoc.-Recent Investigations 1 B I R L 6 (1922) pp. 120-37 (and facsimile s)</td>
<td>Hosk.: &quot;New Type&quot;: &quot;I believe Theod. did his best with the transcription of Apoc. 200 from a very ancient text.&quot; He again says on p. 641 that it is copied directly from an exemplar coeval with our oldest Uncials. On. p. 636, Hosk. says, &quot;...in the whole range of our documents there is none more important.&quot; Scribe was Theodosius, who at the end of Revelation wrote a prayer asking the God of John for mercy, should he have made any mistakes in making the Ms.</td>
<td>Bees 1 pp. 598-602, 681; N.A. Bees, &quot;Die Kollation der Apokalypse Johannis mit dem Kodex 573 des Meteorentosters&quot; ZNW 13 (1912) pp. 260-6 (cf. 2351); Plates*</td>
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<td>Text 1 pp. 637-52; Manuscripts of the Apoc.-Recent Investigations 1 B I R L 6 (1922) pp. 120-37 (and facsimile s)</td>
<td>Hosk.: &quot;New Type&quot;: &quot;I believe Theod. did his best with the transcription of Apoc. 200 from a very ancient text.&quot; He again says on p. 641 that it is copied directly from an exemplar coeval with our oldest Uncials. On. p. 636, Hosk. says, &quot;...in the whole range of our documents there is none more important.&quot; Scribe was Theodosius, who at the end of Revelation wrote a prayer asking the God of John for mercy, should he have made any mistakes in making the Ms.</td>
<td>Bees 1 pp. 598-602, 681; N.A. Bees, &quot;Die Kollation der Apokalypse Johannis mit dem Kodex 573 des Meteorentosters&quot; ZNW 13 (1912) pp. 260-6 (cf. 2351); Plates*</td>
<td>Meteoron, Metamorphosis, 573, fol. 210-245r (fol. 245v, 290: 2351) This means it was bound up with 2351.</td>
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**MS**

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**NA27**

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**Hosk. No.**

**von Soden**

**Schmid Hoskier Refs.**

**Other Refs.**

**Contents**

**Location**
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<th>Code</th>
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<th>Location</th>
<th>Notes</th>
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<td>XVII</td>
<td>1 p.</td>
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<td>1 p.</td>
<td>Vienna, Mechtaristenkolloeg. cod. gr. s.n.</td>
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<td>2814</td>
<td>XII</td>
<td>1 p.</td>
<td>Text 1, 7-12 Delitzsch, Tregelles, Achelis, Grupp Revelation and Andreas commentary, lacks last few verses; This was Erasmus’ only Greek MS for Textus Receptus Revelation. Augsburg, Univ. Bibl., Cod. 1.1.4.1</td>
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<td>IX</td>
<td>ar</td>
<td>Dublin, Trinity College, 52</td>
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<td>VI</td>
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Pickering's Categories converted to current Gregory numbers:

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<td>339, 866b, 886, 1424, 1652, 1668, 1685, 1757, 1760, 1776, 1785, 1795, 1806, 1857, 1870, 1872, 1903, 2063, 2066, 2072, 2114, 2116, 2136, 2259</td>
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"Angel" of each of the seven churches, or "messenger?"

The phrase "angel of" can mean the angel "in charge of" as in the following:
There was an "angel of the waters" in Rev. 16:5.
Angels of children in Matt. 18:10.
Angel of the fire, Rev. 14:18
Angel of the censer 8:3
Angel of the Abyss, 9:11

There is nothing unusual about God using an angel to deliver a message to humans. There are many, many such instances elsewhere in the Bible. Why not here? And according Hebrews 13:2, people have entertained angels without knowing it. Indeed, angels in the Old Testament often appeared as humans; see Gen. 16:7; 19:1; and many others.

The spies are called angels in James 2:25

The angel Gabriel, in Daniel 9:21, communicates between Daniel and God. In Daniel 10:12-14, Gabriel tells Daniel that in the process of delivering Daniel's prayers, an angel, or fallen angel to be exact, whom he called the "prince of the kingdom of Persia, hindered him in delivering those prayers, but Michael, whom he calls "one of the chief princes" and whom we know is an angel, helped Gabriel. The point I am making is that there was "an angel of Persia," that is, a fallen angel in charge of Persia. So also there was a "Prince of Greece," in Daniel 10:20. This is left over from when Satan used to be an archangel along with Michael and Gabriel. They set angels over certain territories in their military planning.

Angel acts as messenger in Rev. 1:1; 22:6, 16.

It does not make sense for the messengers of each church to be a man. Because the churches had more than one pastor in each church, they are always mentioned in the plural:

When they had ordained elders in every church, Acts 14:23.
Elders of the church in Ephesus, Acts 20:17
Ordain elders in every city, Titus 1:5
Let him call for the elders of the church, James 5:14.
I Peter 5:1,2, "The elders among you I exhort, overseers of the flock..." Here Peter equates elders, presbuteroi, with overseers, episkopoi "bishops."
Acts 20:28, (see 20:17, elders of the church of Ephesus, 20:28, Paul now calls them overseers, episkopoi, so Paul also equates presbuteroi with episkopoi.
Philippians 1:1, the church there has plural overseers.
Titus 1:5, 7 Paul says appoint elders...for an overseer is... Paul again equates an elder with an overseer.

We can say that the office of elder and the office of overseer are the same office. The overseers should naturally be somewhat elder, especially elder in the faith (I Timothy 3:6, he must not be a recent convert) and one of their main functions is to both oversee and to visit; both meanings of episkopew.

Why not an angel in charge of each church in Asia. It would not be unreasonable to assume that there is a fallen angel in charge of each church as well, representing Satan's interests.
Endnote #2

Revelation 7:6, 8

In this list of the sons of Israel, as pertaining to the 144,000, 12,000 called from each tribe of Israel, Joseph is represented twice, as his own name in verse 8, and also by way of his son Manasseh in verse 6. Israel had only 12 sons, so if Joseph is represented twice, that means that one of the other sons of Israel is missing here. Dan is missing.

Jacob's blessing of Dan:

Genesis:
49:16 Dan shall judge his people, as one of the tribes of Israel.
49:17 Dan shall be a serpent in the way, an adder in the path, that bites the horse's heels, so that his rider falls backward.
49:18 I have waited for your salvation, O Yahweh.

Recall similar language about the Serpent: Biting heels? Attacking the rider on the horse? Does Jacob seem to be wanting Deliverance from Dan? Jacob waits for Salvation from Dan is what I think it means. Recall also that Satan is called the Accuser of the Brethren. Dan could be a judge in this sense.

Jacob's blessing of Joseph:

Genesis:
49:22 Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall.
49:23 The archers have sorely grieved him, and shot at him, and persecute him:
49:24 But his bow abode in strength, and the arms of his hands were made strong, by the hands of the Mighty One of Jacob, (From there is the shepherd, the stone of Israel),
49:25 Even by the God of your father, who shall help you, and by the Almighty, who shall bless you, with blessings of heaven above, blessings of the deep that crouches beneath, blessings of the breasts, and of the womb.
49:26 The blessings of your father have prevailed above the blessings of my progenitors to the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brothers.

Moses' blessing of Dan:

Deuteronomy 33:22 "And of Dan he said, Dan is a lion's whelp, That leaps forth from Bashan."

Recall Psalm 22: "bulls of Bashan surround me..."? The Bull is sometimes a symbol of Satan. Baal-zibbul. Jesus was mocked by bulls of Bashan as he suffered on the cross. Bashan was the territory of Dan.

Moses' blessing of Joseph:

Deuteronomy:
33:13 And of Joseph he said, Blessed of Yahweh be his land, for the precious things of heaven, for the dew, and for the deep that crouches beneath,
33:14 And for the precious things of the fruits of the sun, and for the precious things of the growth of the moons,
33:15 And for the chief things of the ancient mountains, and for the precious things of the everlasting hills,
33:16 And for the precious things of the earth and the fulness thereof, and the good will of him that dwell in the bush. Let the blessing come upon the head of Joseph, and upon the crown of the head of him that was separate from his brethren. 
33:17 The firstling of his herd, majesty is his; and his horns are the horns of the wild-ox: With them he shall push the peoples all of them, even the ends of the earth: And they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

**God’s curse on the serpent:**

Genesis 3:14 And Yahweh God said to the serpent, Because you have done this, cursed are you above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life: 3:15 and I will put enmity between you and the woman, and between your seed and her seed: he shall bruise your head, and you shall bruise his heel.

**David:**

109:8 Let his days be few; and let another take his office. 
109:9 Let his children be fatherless, and his wife a widow. 
109:10 Let his children be vagabonds, and beg; and let them seek their bread out of their desolate places. 
109:11 Let the extortioner catch all that he has; and let strangers make spoil of his labor. 
109:12 Let there be none to extend kindness unto him; neither let there be any to have pity on his fatherless children. 
109:13 Let his posterity be cut off; in the generation following let their name be blotted out.

Ezekiel 47:13 "Thus saith the Lord Yahweh: This shall be the border, whereby ye shall divide the land for inheritance according to the twelve tribes of Israel: Joseph shall have two portions."

Genesis 49:22, of Joseph: "His branches run over the wall." This means Joseph went over the wall and took Dan's inheritance. That is what the wall signifies; the stone boundary between lots, between inheritances.
Extended Critical Apparatus on Select Passages

1:4a ἄπο φ' ν A C P 104 181 986 1384 1678 2019 2020 2040 2050 2073* 2080 2081 2186 2814 it<8,h, vg syr<8,h, cop<8,bo> Apriingius Primasius Ps-Ambrose Compl. PK NA27 \{\} // ἄπο ὄν 922 2074 // ἄπο θεόν "from God": 046 42 82 94 175 241 367 456 468 469 506 627 792 920 1006 1611 1828 1841 1852 1862 1888 2017 2040 2042 2053 2065 2138 2329 2349 2351 2364 // ἀπο τοῦ (genitive article) TR // lacuna 051 1778 2030. The TR reading is based on about eight late and insignificant minuscules. DeBrunner in BDF §143 says about the unexpectedly nominative title of God here following the genitive ἄπο, that this was preserving the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 έγώ εἰμι (πληροφόρησεν).

1:4b txt ά (nom or acc pl neut rel, pronoun) φ' ν A C 046 42 82 94 175 424 468 469 506 627 792 920 1006 1611 1828 1841 1854 1862 1888 2040 2042 2048 2050 2138 2329 2349 2351 HF RP NA27 \{\} // τῶν (gen pl) Ν Α 88 241 2074 // ἀ ἐστίν (nom or acc pl neut rel, pronoun with singular verb) P 35 104 757 922 986 1384 1678 2053 2059 2060 2062 2065 2073 2080 2081 2814 TR PK // ἀ εἶσον (nom. or acc. pl. neut. pronoun with plural verb) 2019 it<8,h, // omit 1626 copai? // hiat 051 1778 2030. DeBrunner in BDF §136(1) says that the Greek of Revelation exhibits many solecisms (mainly inattention to grammatical agreement), which were later removed by educated revisers, and he says of the phrase in 1:4, ἄπο τῶν ἐπὶ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἄπο τῶν ἐπὶ πνευμάτων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of τά (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun τά jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea ἀ ἐστίν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."


1:5b txt Α [Δ] λύσαντι φ' ν *; Ν A C 88 181* (c- λυσαντως) 254 256Arm 314 680 743** 792 922 1384* 1611 1678 1732c 1733c 1852 1876 2014 2015 2019 2020 2061xt 2062xt 2029xt 2033xt 2034xt 2036xt 2037xt 2043 2044xt 2046xt 2047xt 2050 2054 2055 2068 2069 2070c 2074 2078 2081 2083xt 2186 2200 2286 2302 2329 2344vid 2349 2351 2346 2595* 2814 2904 309a (5th Prim solut) vg-harl (syrh λóων) (Ελους ελους αραβ) eth arm Andrew; Victorinus-Pettau NA27 [Α] // λύσαντι P 046* (046* homoioteleuton) 18 35 61 69 82 94 104 145 214 256Gr, Ita 367 465 469 468 469 627 757 920 1006 1732* 1733c 1841 (Ελους Ελους 172 424 616 1828 1862 1888 2084 it<8,h, vg cop<8,bo> 1854 1859accUSB3 2017 2040 2042 2053 2062 2065 2070xt 2073 2080 2138 2256 it<8,h, vg cop<8,bo> Apriingius Arethas Beatus m<8> TR HF RP PK // omit 2049xt 2052 2061 // hiat 051 1778 1859 acc USB3 2030 2032. The "freed" reading is reminiscent of λέλυσα αὐτῆς ἡ ἀμαρτία in Isaiah 40:2, and it fits better with the preposition εἰ, see other footnote on this verse.
1:5b TST 2 txt {A} ἐκ Φ11 A C 61mg 88 181 1611 1678 1854 2019 2020 2050 2059 2060 2062 2074 2080 2081 2186 2329 2344 vid 2814 m A NA27 {A} // ἀπὸ P 046 18 35 61st 69 82 94 104 172 175 241 256 374 445 456 497 468 469 616 627 757 792 920 922 1006 1384 1732 1733 1828 1841 1852 1862 1888 2017 2040 2042 2065 2070 2073 2084 2138 2256 2351 2364 Κ TR HF RP PK // hiat 051 1778 1859 2302 2329.

1:15a πεπυρωμένης (gen sing fem) A C Primasius NA27 {C} // πεπυρωμένο (dat sing) Χ 205 209 469 628 2050 2053 2062 2434 itarmg h, t vg syrhph, h cop sa, bo arm eth Irenaeus Cyprianus Victorinus-Pettau Maternus Apringius Primasius Ps-Ambrone Haymo Beatus // πεπυρωμενη 2436 // πεπυρομενη 459 792 922 2033 2814 3239 // πεπυρομενοι 046* // πεπυρωμεν (nom pl masc) P f052 82 94 104 175 241 456 627 920 1006 1611 1828 1841 1852 1854 1862 1888 2017c 2019 2020 2040 2042 2065 2073 2074 2081 2138 2186 2344 2351 m syr kim Andrew; Arethas Victorinus-Pettau Tyconius TR HF RP // lac 051 2030. The first reading is feminine, and thus oblique grammatically to any of the nouns, whereas the second reading would modify furnace, and the third reading would modify feet. One can imagine why the first reading might be changed to one of the other two in order to be made grammatically correct, but not why the 2nd or 3rd reading might be changed to the grammatically oblique reading. And there are no other apparent explanations. The Greek of the rest of Revelation does in fact show more grammatical disagreement compared to other N.T. books. Left oblique, the participle could be meant to modify bronze or furnace or feet, or all of them simultaneously. Why not? Revelation has several other places where the use of ὡς similarly makes a whole phrase rather imprecise.

2:13a TST 3 txt καὶ ψ12vid A C f052 1854 2050 2053 2329 TR NA27 {\} // omit Π f046 69 82 88 104 181 459 627 757 792 920 922 1006 1384 1611 1828 1841 1862 1888 2019 2020 2040 2059 2060 2074 2081 2351 2814 HF RP PK // hiat f115 051 2030 2062 2256 2302. Very interesting that the TR is with the NA27 here, even though none of its source mss read so.

2:13b TST 4 txt ἡμέραις A C 1678 2053 2065 2080 2080 2344 itarmg vg-harl syrhph cop sa, bo (cop sa, ημερα) Tyc Prim Haymo NA27 {\} // ἡμέραις μου 1778 2040 2329 // ἡμέραις μου ἐν αῖς 2050 // ἡμέραις ἐν ταῖς ψ45vid N* // ἡμέραις ἐν αἰς Κ (P himeres) 35 88 104 181 424 459 757 922 1384 1611 1854 1862 1888 2019 2059 2060 2073 2074 2081 2186 2344 2351 m syr ph eth HF // hiat f43 f115 051 2030 2062 2256 2302. The UBS textual commentary says that the longer readings are attempts to bring grammatical concord, that is, adding genitive words or phrases, not understanding that the following name Ἀντιπᾶς (see next footnote) must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the form, "standing in a genitival relationship with ἡμέρας." Though it is true that elsewhere, Ἀντιπᾶ is used as the genitive of Ἀντιπᾶς, the Apocalypse of John contains many nouns oblique to their clauses as to case.


2:20c txt {Λ} γυναῖκα "woman," Χ C f052 104 181 367 459 468* 922 1611 2017 2019 2020 2050 2053 2059 2060 2081 2186 2256 2329 2344 2348 2348 vg cop sa, bo arm
The minuscule 241, the manuscript most esteemed by scholar Tertullian among ancient manuscripts, can only be short, since they are all minuscules. The fact that all three New Testament (NT) occurrences of "σου" are before a vowel, leads me to conclude that this addition of the "s" sound is a phonological change. Septuagint occurrences are Genesis 44:28, "σου ὑμῖν," and Job 32:11, "σοῦ ὑμῖν." This is the same phonological pattern as in the NT. However, there are variations in the LXX, and Judges 11:33 in some editions is said to contain a form of the word "σου," but not in my Tischendorf 4th, 1869, which uses a phrase with ἓτως. (Tischendorf’s was based on Codex Vaticanus, filling in B’s missing parts with Codex A or other manuscripts.) In Homer’s Iliad, "σου" occurs before vowels in 4.522 ἄφελθον, 16.324 ἄραξι, 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 "σου" and "σοῦ" "as the metre requires: in Ionic, μέχρι is preferred; but ἐχρι - ἐχρίς are more common in Homer than μέχρι: the only Attic forms are ἐχρίς, μέχρι, before both consonants and vowels." Classical Greek poetry did not like the sound of "hiatus," the sound where in two adjoining words, a word ending with a vowel is followed by a word beginning with a vowel. In better English we also don’t like hiatus, though not for rhythmic or poetic reasons. That is why for example we add an "n" to the word "a" when it is followed by a word that begins with a vowel. That is, we say "a ball, but "an apple." (Apple actually does not begin with a vowel in practice, because we add a consonant to the beginning of it, called a glottal stop. It is really the glottal stop that we are unconsciously disliking and avoiding.) As for the Greek poetry, it may not be a factor so much of vowel versus consonant, as vowels/liquids versus stops. I noticed that "σου" was used before rough-breathed vowels as well as smooth-breathed vowels. In English terms, the rough-breathed vowels start with h, which we call a consonant, but for ancient Greek meter purposes what was more important was how long a time you could sustain the syllable, if I understand it right. The h sound can be held out for a long time like a vowel can, as well as other so-called consonants like m, n, l, y. Our letters m, n, l are called "liquids" because they can be held out either short or long. The "stops" category of consonants can only be short, since they "stop" the flow of air, such sounds as b, d, k, p, t, and glottal stop.
Revelation 3:2b


ἡμέλυν ἀποθανεῖν 104 336 459 582 620 688 922 2053com ἐμέλλες ἀποθανεῖν 254 syrph μέλει ἀποθανεῖν 2081 2814txt TR.

ἐμέλλε ἀποθανεῖν 2814mg ἐμέλλον ἀποθείσειν 2019 ἐμέλλον ἀποθνησκεῖν 88 468c 1072mg. schol. 1075mg. schol. 1384 1617com 1771com 1732 1733 1740ms 1745ms 1746ms 1876 2014 2015 2031com 2034 2036 2037 2038com 2043 2046 2047 2060com 2074 2082 2286com 2302com μέλεις ἀποβάλλειν 664 μελησ ἀποβάλειν 792 εμέλλε ἀποβάλλειν 1955 ἡμέλλον ἀποβάλλειν 1828mg ἡμελες ἀποβαλλειν 368 εμέλες ἀποβάλειν Complutensian Polyglot ἡμέλεσ αποβάλλειν 2058 εμέλλον ἀποβάλλειν 468b ἐμέλεις ἀποβαλείν 2061* εμέλλε ἀπολαβαίνειν 1626 εμέλλες ἀποβαλείν 35 432 757 824 986 1072 1075 1328 1503 1551 1617 1637txt 1740txt 1745txt 1746txt 1771txt 1774 1864 1865 1957 2023 2035 2041 2065 2352 2821 [plus Hoskier no. 259, which must be an error.] PK ἐμέλλες ἀποβάλλειν 18 42 69 91 110 141 175 180 203 205 205abs 209 241 242 256 314 325 337 367 385 429 456467 468* 469 506 517 522 617 627 919 920 1094 (1611) 1849 1859 1934 2004 2052 2106 2017 2021 2027 2039 2040 2048 2070 2075 2077 2078 2138 2305 2349 2436 ἡμέλες ἀποβάλλειν 046 61txt 82 93 94 149 177 201 218 386 452 498 632 699 808 935 1006 1352 1597 (1611) 1704 1719 1728 1734 1841 1852 1893 2024 2025 2028 2029 2033 2035 2042 2044 2045 2054 2068 2069 2071 2076 2079 2083 2196 (ἡμ.) 2200 2258 Μ K (syrph copbo) ἹΡ Ἰὴν αυτῷ τὸ κλαδίον τὴς Ἵμηρος - "otherwise you will die"

"for you are about to die" arm α.

lacuna 051 2022 2030 2032 2062 2091 2256

First, observe that there is no overwhelming majority text for this variant.

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

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

τὴν κλείδα τοῦ Δαβίδ TR
τὴν κλείν Δαβίδ NA27
τὴν κλείν τοῦ Δαβίδ RP
τὴν κλείν τοῦ Δαβίδ 2040 HF
κλίν του ΔΔΔ N*
tὴν κλίν ΔΔΔ A C
τὴν κλείν ΔΔΔ 046 1678 1778 2020 2053 2080txt
τὴν κλίν του ΔΔΔ N²
τὴν κλείν του ΔΔΔ 52 82 104 175 241 424 456 469 627 757 792 920 1006 1828 1841 1852
1859 1862 1888 2017 2040 2042 2080mb 2138 2351 2436
τὴν κλείδα τοῦ ΔΔΔ 35 1384mb 8* 2019 2059 2060 2065 2073 2074 2081 2186 2329 2814
τὴν κλείν τοῦ ζου 104*
tὴν κλείν του Δαβίδ 94
τὴν κλείδα ΔΔΔ 1611 1854
tὴν κλείδα ζου 2050
tὴν κλείδα τοῦ ζου 922 1384txt
tάς κλείς ΔΔΔ sygrh Tyc. Partim
tάς κλείς τού οίκου ΔΔΔ corbo
tὴν κλείν τού οίκου ΔΔΔ eth Apr.
tὴν κλείν τοῦ ζου arm 1,2,3
tὴν κλείν του ηπου arm4 (garden)
in inferni lat. in Fam 7
lacuna 051 2030 2062

The UBS committee selected the reading without the article, because according to Josef Schmid, p. 87, proper names in Revelation are generally anarthrous. The difference between the NA27 and Majority Text readings is untranslatable. As for the other readings, the UBS committee says that those witnesses replaced David with the other readings in order to heighten the clarity of the symbolism.

Revelation 3:7b:

και ανοιγων και ουδες κλισει και κλειω και ουδες ανυξει Ν*
kαι ανοιγων και ουδες κλισει και ουδες ανυξει Ν¹a
και ανοιγων και ουδες κλισει και ουδες ανυξει Ν¹b
_ ανοιγων και ουδες κλισει κλειω και ουδες ανοιγει A
ο ανοιγων και ουδες κλισει και κλειω και ουδες εις ανοιγει C
ο ανοιγων και ουδες κλισει, και κλειων και ουδες ανοιγει P 1888 NA27
ο ανοιγων και ουδες κλιει, και κλειων και ουδες ανοιγει 2059
ο ανοιγων και ουδες κλειει, και κλειων και ουδες ανυγει 2060
ο ανοιγων και ουδες κλειει, και ουδες ανοιξει 35*
ο ανοιγων και ουδες κλειει, κλειων και ουδες ανοιξει 1778 2080
ο ανοιγων και ουδες κλειει, και κλειων και ουδες ανοιξει 241 424 469 1678 1828 1862 2050
ο ανοιγων και ουδες κλειει, και κλειει και ουδες ανοιξει 35c
ο ανοιγων και ουδες κλειει αυτην ει μη ο ανοιγων και κλειων και ουδες ανοιξει 104
ο ανοιγων και ουδες κλειει κλειων και ουδες ανοιγει 2019
ο ανοιγων και ουδες κλειει αυτην, και ο κλειων, και ουδες ανοιξει 1384
ο ανοιγων και ου κλειει αυτην ει μη ο ανοιγων και ουδες ανοιξει 627
ο ανοιγων και ουδες κλειει αυτην ει μη ο ανοιγων και ουδες ανοιξει 046 82 94 757 920 1006 1841 2040 2138 HF RP PK
ο ανοιγων και ουδες κλειει αυτην ειμι και ουδες ανοιξει 922mb
ο αυτην ειμι και ουδες ανοιξει 922txt
ο ανοιγων και ουδες κλειει αυτην και κλειων και ουδες ανοιγη ει μη ο ανοιγων και ουδες ανοιξει 2351
"the act of opening." It is also used in Ephesians 6:19, but according to BDF Greek imported from Latin, in which the spelling was later developed into "upsilon" in "collurium". Thus the earlier, original spelling in Greek would have been κολλυριόν. The vowel υ - "upsilon" in Attic Greek was originally pronounced like the u in "prune," but later developed into what in German is represented by ü, and even later, by "itacism" into a long e sound.
in English. "Itacism" was a process by which most of the Greek vowels and diphthongs moved forward and more closed in point of articulation in the mouth. Thus the spelling changed later from ι to ου, I would surmise in an attempt to preserve the original Latin pronunciation.

3:20a Itacism was a process by which most of the Greek vowels and diphthongs moved forward and more closed in point of articulation in the mouth. Thus the spelling changed later from υ το ου, I would surmise in an attempt to preserve the original Latin pronunciation.

4:3a The throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the other hand, the rule of "lectio brevior lectio potior" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA27 reading, after v. 2 having just said, “someone sitting” already, is very Johannine in style.

4:4b καὶ φησιν 2 3 // omit 046 69 82 175 256 456 920 1006 1841 1852 2017 2040 2042 2138 2351 m K syrh arm4 vid HF // hiat 051 88 627 1384 2030 2062.
Revelation 4:4c

ἐκκλησία τῶν ἐκκλησιῶν τῆς οἰκουμένης

I suspect that the longer readings are clarifications. There is too much variety as to where the additions are placed and how they are spelled.


4:8a  txt ἔχον (nom sing masc pres part) A 104 792 1006 1828 1854 1888 2017 2019 2073 2081 2329 2814 (Cass Vict habentes) NA27 {\} // ἔχον (nom&acc sing neut pres part) 046 82 94 175 241 456 920 1841 1852 1862 2040 2042 2053 2065 2138 2436 ΝΗ HF RP PK // ἔχον (1st sing & 3rd pl imperf) Ν itar&8g.t vg TR // ἔχοντα (acc sing masc part or nom pl neut part) P 469 1611 2020 2050 2351 // ἔχει (3rd sing pres ind) 2074 // omit copbo eth? // “it was” syrph,h copsa // lacuna C 051 627 2030 2062. Most of these differences are barely translatable. Note that the KJV and the NIV, translating from different texts, render both of their respective Greek readings as "had." The NIV treated the present participle as what they considered the relative time, and made the relative time past. Some might translate the same participle with a present-tense English verb, which I tend to do, because John in the context is speaking in the present tense placing himself at the time he is actually seeing these things. The only reading that is truly present tense or any other tense by inflection is the present indicative form ἔχει, which no edition has followed. In NT Greek, the only verbs that tell time are those in the indicative mood, and participles are not in the indicative mood, because they have no mood. Participles do tell kind of action – continuous, punctiliar or combined, but they do not tell past, present or future.

4:8d  txt {A} ἄγιος 3 times A P 69 94 104 241 459 469 792 920 922 1006 1611 1733 1778 1841 1852 1854 1859 2019 2040 2042 2050 2053 2059 2060 2065 2074 2070 2081 2138 2186 2302 2329 2351 2436 2814 ΝΗ HF PK // ἄγιος 9 times 046 35 82 175 256 424 456 616 757 1732 1828 1862 1888 2017 2070 2073 ΝΗ PK // ἄγιος 8 times Ν* // ἄγιος 7 times 1678 (contra
fam) Oeccomm // ἰγιος 6 times 1734 2020 // ἰγιος one time 181 // lacuna C 051 88 627 1384 2030 2062.

4:11b txt {D} εἰσιν (v) (pres) P 35 104* 241 424 757 922 (1611 syrh) 1854 1862 1888 2020 2050 2059 2060 2065 2073 2074 2081 2186 2344 2436 2814 3184 3214 cop\(\text{sa}\) eth Andrew TR PK // ἰδον (imperf) K A 82 94 175 205 209 456 469 627 792 920 1006 1841 1852 1859 2017 2040 2042 2053 2138 2351 319 1841 itar,git vg syrh\(\text{ms}\)\(\text{acc}\) to Primarius Beatus ps-Ambr HF RP NA27 {A} // ἀγαπήσαμεν 2329 arm // οὐκ ἦσαν (question- "were they not...?") 046 f052 1828 // "they are set in place" Tyc Fulg Prim // omit εἰσιν καὶ 2019 Varimadam Fulgentius Primarius // lacuna C 051 1384 2030 2062. MS 1611 reads, ὅτι σὺ ἐκτισας τὰ πάντα, διὰ οὐ εἶναι καὶ διὰ τὸ θέλημα σου εἰσίν καὶ ἦσαν ἐκτίσθησαν. This reading of 1611 appears to follow the Harlkean Syriac.

5:1 TST 6 txt {C} ἔσωθεν καὶ ὄπισθεν A 61 69 181 1828\(\text{ms}\) 2057 2059 2060 2081 2186 2302 2329 2344 2814 syrh Origen\(\text{14}\) Cyp Cass TR NA27 {\} // ἐσωθεν καὶ ἐξωθεν P 046 f052 18 82 104 172 175 241 256 367 424 456 469 468 469 616 627 757 (792 ἐξωθησαν) 920 922 1006 1611 1732 1733 1828\(\text{st}\) 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2050 2053 2065 2070 2084 (2138? illeg.) 2256 (2351 ἐξ'θεν) 2436 itar,git vg syrh\(\text{cop}\(\text{bo}\) arm eth Hipp Origen\(\text{th}\) Victorinus-Pettau Apr Beat Aphraates Hilary Oec Prim Ps-Ambr HF RP PK // ἐσωθεν καὶ ἐξωθεν 94 // ἐμπροσθεν καὶ τὰ ὄπισθεν K cop\(\text{sa}\) Origen\(\text{2/4}\) (conformed to LXX Ezekiel 2:10- τὰ ἐμπροσθεν καὶ τὰ ὄπισθεν) // ἐσωθεν καὶ ἐξωθεν καὶ β ὄπισθεν καὶ α ἐμπροσθεν 35 // ἐσωθεν καὶ ἐξωθεν καὶ ὄπισθεν 2073 // hiat C 051 88 1384 2030 2062. The UBS textual commentary says that after codices came to be used, the terminology for scrolls seemed strange, thus the change to the Majority Text reading. Here is an example that may show how Codex A contains older readings in Revelation.

Revelation 5:9
variants in part:
1.) ἦν τὸ θεὸν ἡμᾶς
2.) ἦν τῷ θεῷ
3.) ἦν
4.) ἦν ἡμᾶς τῷ θεῷ
5.) ἦν ἡμᾶς τῷ θεῷ τῶν ἡμῶν
6.) ἦν ἡμᾶς ἐν τῷ αἰωνὶ σου τῷ θεῷ
7.) omit θεὼ τῷ θεῷ in v. 10
8.) missing/defective here

1.) txt [B] K 046 f052 35 69 82 175 241 256 456 627 757 920 1006 1611 1732 1733 1841 1859 2017 2040 2042 1852 2053 2059 2060 2065\(\text{mg}\) 2074 2081 2138 2302 2329 2351 2436 cop\(\text{bo}\) AndraP Areth Treg vnSod Vog Bov [Merk] TR HF RP PK
2.) A eth Lach Tisch Weiss WH Charles NA27 {A}
3.) 2065\(\text{txt}\) [has τῷ θεῷ in mg.] 2070 2186 2814 vg-harl arm\(\text{1}\) Irenaeus\(\text{latvid}\) Cyprian Fulg Erasmus\(\text{1 2 3}\) Aldus Colinaeus
4.) 94 104 424 459 469 616 792 922 1828 1862 1888 2019 2050 2073 2344 itar,git vg syrh,h cop\(\text{bo}\) arm Hippolytus; Cyprian Maternus Augustine Varimadam Fulgentius Primarius Beatus
5.) (cop\(\text{sa}\) arm\(\text{1}\) see 5:10
6.) eth
7.) 1854 (homoioteleuton)
8.) hiatt: P\(\text{115}\) C 051 P? 88 1384 2030 2062

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσουμεν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς - ἡμᾶς, "us," they created a
conflict with v. 10 where it says "you have made αὐτούς - "them" into a kingdom and priests, and βασιλεύσουσιν "they" will reign. As the text stands in the HF/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA27, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote for Dr. Robinson's exact words.) This is most likely the explanation. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image.

Dr. Maurice Robinson offered his take on these variants in an email I received from him on Tue, 29 Aug 2006:

"While certainly the NA/UBS reading is problematic from my perspective due to its limited (singular) support, so also the TR reading is problematic due to its slim support and what appears to be an obvious attempt to smooth out the presumed difficulty. The problem, however, from my "reasoned transmissional" perspective, is why the great mass of Byzantine MSS (both Andreas and Q groups united here) would join and maintain throughout transmissional history a reading which, if not original, otherwise should have been "corrected" on the large scale in order to eliminate the apparent difficulty of interpretation. Since such did not occur on the grand scale, then within the Byzantine-priority perspective it would appear that there must have been some reason why the scribes did not balk en masse.

So, just for the record, here is my take regarding one possible explanation (not necessarily the only one that could be provided):

Context: (5:8) the four living creatures and the 24 elders fall upon their faces and (5:9) "they sing" a new song.

Does "they" include both parties (i.e. the living creatures *and* the elders together? Or might the "they" only involve those comprising one or the other group at any given point?

My suspicion is that the referent of "they" fluctuates according to the nature of the portion of the song cited; what one then finds is something in the manner of an antiphonic chorus, with each group taking its own proper part. Thus:

(5:9) And they [the 24 elders] sang a new song, saying, "You are worthy to take the book and to open its seals, because you were slain, and you redeemed _us_ to God by your blood, out of every tribe, and tongue, and people, and nation."

(5:10) [Antiphonic response by the four living creatures, perhaps joined by the great multitude of angels surrounding the throne mentioned in 5:10]: "And you made _them_ kings and priests to our God, and _they_ shall reign upon the earth."
(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"

5:13a το καὶ ὑποκάτω τῆς γῆς Α P 046 82 94 104 175 456 469 627 792 1006 1611 1841 1852 1862 1888 2017 2019 2020 2042 2065 2073 2074 2081 2138 2186 2351 2436 2814 itstr,vg cop sa ph,h rell. TR HF RP PK NA27 \// omit ἄ Κ 241 920 1828 1854 1859 2040 2050 2053 2329 cop bo arm Fu // lacuna C 051 2030 2062.

Revelation 5:13,14

<table>
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<th>v. 14 ζωά ελεγον αμήν</th>
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<td>v. 14 ζωά λεγουσιν αμήν</td>
<td>cop sa ph,h, bo</td>
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<td>v. 14 ζωά ελεγον αμήν</td>
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<td>v. 14 ...ζωα     λεγοντα</td>
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<td>v. 14 ...ζωα     ελεγον</td>
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<tr>
<td>v. 14</td>
<td>93 177 920 1328 1859 2027 2040 2256</td>
</tr>
<tr>
<td>v. 14</td>
<td>699*</td>
</tr>
<tr>
<td>v. 14 omit entire v. 14</td>
<td>2045* (added in margin = TR)</td>
</tr>
</tbody>
</table>

**Revelation 6:7-8**

"Ερχου. 8Και εἴδον καὶ ίδον Φ Ἐρχου. Λ Β Κ Π Σ 35 241 459 757 1006 1611 1841 2019 2059 2060 2065 2074 2081 2432 2814 vgw, st syrph, cop(μάρθυ), bo arm Andrew PK NA27 {B}

"Ερχου. ΑΠΑ 8ΕΙΔΟΝ και ιδοι C 2053

"Ερχου. 8Και ιδοι 1854 2020 2042 2329 2351

"Ερχου και ίδε. 8Και ιδοι Ο46 82 424 627 (792 οίδε) 920 1828 1859 1862 1888 2138 2344

"Ερχου και ίδε. 8Και εἴδον και ίδιον Φ Ἐρχου και ίδε. 8Και εἴδον και ίδιον 35 205 209 469 2073 itar

"Ερχου και βλέπε. 8Και εἴδον και ίδιον 296 2049 TR

**lac** 051 1384 2030 2050 2062.

The UBS4 apparatus has a “vid” after Codex A, but the Muenster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss Ν Α C 104 2019 2060 have the spelling ιδον which supports εἴδον. The TR reading, though not attested letter for letter by any Greek manuscript, essentially follows Codex Sinaiticus. Manuscripts 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.

**6:8d**

ttx αὐτῷ 046 42 82 91 93 94 104 175 456 627 757 792 919 920 1611c 1828 1849 1852 1854 1859 1862 1888 1955 2017 2019 2020 2032 2040 2138 2329 2351 τηθε λατ syr cop(μάρθυ), bo arm ETH, HF, RP, PK // αὐτοῖς Φ Ν Α Φ 35 241 469 1006 1384 1841 2023 2026 2031 2038 2042 2053 2056 2057 2059 2060 (2065 αὐτή Η) 2073 2074 2081 2186 2286 2302 2436 2814 TR NA27 {B} // lac Φ 051 2030 2050 2062 2091.
Revelation 9:10

ην εν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικήσαί ΤΡ
καὶ ἐν ταῖς οὐραίοις αὐτῶν καὶ ἡ ἐξουσία ἐχοσίνιν τοῦ ἀδικήσα βαθμοὶ ἀδικήσα 2040
ἐν ταῖς οὐραίοις αὐτῶν τοῦ ἀδικήσα 104
ἐν ταῖς οὐραίοις αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικήσα 424 1678 1778 2019 2060
ἐν ταῖς οὐραίοις αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικήσα 1828 1862 1888 2059 2081
2814 ΨΑ ἀργεῖ
ἐν ταῖς οὐραίοις αὐτῶν ἐξουσίαν ἔχοσίνιν τοῦ ἀδικήσα 2138
ἐν ταῖς οὐραίοις αὐτῶν καὶ ἐξουσίαν ἔχοσίνιν ἀδικήσα 2074
ἐν ταῖς οὐραίοις αὐτῶν ἐξουσίαν ἔχοσίνιν τοῦ ἀδικήσα 241
ἐν ταῖς οὐραίοις αὐτῶν καὶ ἐξουσία αὐτῶν ἀδικήσα 1854
καὶ ἡ ἐξουσία αὐτῶν ἀδικήσα copbo
καὶ ἐν ταῖς οὐραίοις αὐτῶν ἐξουσίαν ἔχοσίνιν τοῦ ἀδικήσα 2329
καὶ ἐν ταῖς οὐραίοις αὐτῶν ἐξουσίαν ἔχοσίνιν τοῦ ἀδικήσα 046 82 94 469 627 757 920
ΨΑ ἀργεῖ
καὶ ἐν ταῖς οὐραίοις αὐτῶν ἐξουσίαν ἔχοσίνιν ἀδικήσα 175 792
καὶ ἐν ταῖς οὐραίοις αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικήσα φερεῖν ΨΑ ἀργεῖ
καὶ ἐν ταῖς οὐραίοις αὐτῶν ἐξουσίαν ἔχοσίνιν ἀδικήσα 792
καὶ ἐξουσίαν ἔχοσίνιν ἀδικήσα 2074
καὶ ἐξουσίαν ἐχοσίνιν αὐτῶν ἀδικήσα 2065
lacuna C 051 1384 2030 2050 2062.
See footnote on 12:7.

Revelation 9:12b

ἐχοσίνιν δύο 046* /052 181 254 296 1732 2019 2020 2026 2028 2029 2033 2037 2038
2044 2046 2051 2054 2055 2057 2059 2064 2067 2068 2069 2081 2083 2186 2595 2814 ΨA
ἀργεῖ
τυχεροὶ καὶ δύο οὐαί ἐχοσίνιν 808 1893
TWO und in Revelation. But, another possibility is a textual corruption. After all, ὡς κεκαγμένος 9:13b disagreement in gender of φωνεῖν. One from the (four) corners of the altar. The word “four” is also in dispute; see next footnote. It is tempting to render this ις μίας descendants are divided. There is no difference in meaning between φωνεῖν and φωναῖς, since the word μίας 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 can still be taken to mean “second,” with the word οὖν being singular. In Semitic languages there is an ambiguity between “two” and “second.” This variant is mentioned In BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046* 1678 1778 2080 read “two woes are coming.” Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. Thus my D rating.

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

9:13a txt φωνὴν μίαν P67 0207 A P 046 82 104 181 459 469* 627 792 920 922 1006 1611 1828 1841 2019 2059 2060 2074 2080 2081 2186 2256 2302 2344 2814 M itar.gig vg syrp,h cop,h bo Vict. ( vocem unam ex quatuor cornibus) TR HF RP PK NA27 \} // μίαν φωνὴν 69 2351 // φωνῆς μίας Ν1 469c // φωνὴν ἐνος 2329 // φωνήν μεγαλήν 424 1862 1888 2053 // φωνὴν Ν1 2020 1678 1778 (not 2080) // omit 1854 arm4 // μίαν it88 Apr. Prim. Cypr. Tyeg 1,2,3 Beat. // hiat C 051 88 1384 2030 2050 2062. Note that the 052 descendants are divided. There is no difference in meaning between φωνὴν μίαν and φωνήν, since the word μίαν here probably just serves as an indefinite article, as in Semitic usage. (Neither Hebrew nor Greek normally has an indefinite article; though in Greek sometimes the word τις serves somewhat so.) It is tempting to render this as "a single voice from the four horns," since "single" would be a natural contradistinction to "four." The word "fourth" is also in dispute; see next footnote. Hoskier's rendering of this is, "And the sixth angel sounded and I heard a voice, of one from the (four) corners of the altar." He says the clue is ms. 2329's seeming disagreement in gender of φωνη, thus clueing us that there must be a pause or comma between "voice" and "one."

9:13b txt TST 8 {b} κεράτων P67 Ν1 A 0207 94 1611 1678 1732 1778 2053 2074 ( + κεκραγότος ) 2080 2344 i̱tar.gig vg w w stro syr,h cop,san,bo eth Haymo Bed. ps-Ambr. //
pharmaceutical drugs are now the target of tort lawyers for all the damage that they do. They also control most of the world’s insurance companies and currencies. They are all mostly Satanists as well. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.

9:21 txt (C) φαρμάκων ψ47 ψ115 N C 18 69 82 172 175 424 456 467 468 792 616 920 1006 1611 1815 1852 1854 1859 1862 1888 2017 2040 2042 2084 2138 2256 McK copbo Andrew: Areth HF NA27 {} // φαρμάκων A P 046 104 181 459 469 922 1828 2019 2060 2073 2080 2302 2329 2344 2351 Andrewbav // φαρμάκων 35 94 241 256 367 757 1678 1732 1733 1778 2017 2019 2020 2053 2059 2065 2074 2081 2186 2432 2436 2814 MA syrph,h copsa4mss arm Andrew,bavcp TR RP PK // "divination" arm4 // "potions of sorcery" copb // "adultery" copsa4 // omit οὖθε ἐκ τῶν φαρμάκων αὐτῶν 627 (1828 but φαρμακείων added at end) iτar copsa4mss arm2 Cyp Tyc1 // hiat ψ85 051 88 1384 2030 2050 2062. This Greek word φάρμακον - pharmakon is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. Note that the Textus Receptus uses the word pharmakeia - pharmakeia (sorcery) following the third reading instead of pharmacon. 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 φάρμακ(ε)ῶν, which occurs in 18:23 and Gal. 5:20, than vice versa." But looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world’s insurance companies and currencies. They are all mostly Satanists as well. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.
11:12b  ] 11:12b
txt  ἡκούναε  (3rd pl) Ν*  A C P 429c 467* 2053 2256 vg syrph,h Tyc.3 TR NA27 { B }
// ἄκούονταί  (3rd pl fut mid) f052 2020 2329 // ἡκούνα (1st sg) ψ47  Ν*  046 18 35 61
69 82 94 104 172 175 181 241 256 367 424 429* 456 459 467c 468 469 616 627 757 792 920
922 1006 1611 1732 1733 1828 1841 1852 1854 1859 1862 1888 2017 2019 2040 2042 2059
2060 2065 2070 2073 2074 2081 2084 2138 2186 2302 2351 2436 2814

Si quis 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." itshg

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

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

Revelation 13:10b
ἀποκτανθῆναι, αὐτόν (aor inf pass) Α NA27 { B }
ἀποκτενεῖ 1828 2038 itthg Pacian Beatus
ἀποκτείνει 1828 2038 syrph
ἀποκτενεῖ 1828 2038 copsa,bo
ἀποκτενεῖ 1828 2038 C P PK
ἀποκτενεῖ, δει αὐτόν (fut ind act) 35 94 104 205 209 757 2019 2020 2042 2059 2081 2186
2329 2351 2814 itar vg (copsa,bo) Irenaeus lat Andrew; Primasius TR RP
ἀποκταίνει, δει αὐτόν (pres ind act) 051* (sic)
ἀποκταίνει, δει αὐτόν (pres ind act) 424 1006 1841 1854 1862 2040
ἀποκτείνῃ, δει αὐτόν 241 then omit ἐν μαχαίρῃ
ἀποκτείνει, δει αὐτόν 2060 2436
ἀποκτενεῖν, δει αὐτόν (infinitive) 2053
ἀποκτεμεῖ, δει αὐτόν 2065
ἀποκτενεῖ, δει αὐτόν (pres ind act) 046 1888 2073txt
ἀποκτείνει, δει αὐτόν 1678id
ἀποκτένει, δει αὐτόν (pres ind act) Ν 1611* 2074 2344 Irenarm
δει αὐτόν ἀποκτανθῆναι (and omit following ἐν μαχαίρῃ ἀποκτανθῆναι) 051mg 82 175
456 469 627 792 920 1852 1859 2017 2073mg 2138 Μ* HF
lac 1384 2030 2050 2062.
Si quis eum gladio occiderit in gladio occidetur “If anyone will have killed, he will be killed
with the sword.” Beat

Si quis gladio interficit gladio interficietur “If anyone kills with the sword, he will be
killed with the sword.” itshg

Si quis gladio occiderit oportet eum in gladio occidi “If anyone will have killed with
the sword, with the sword he himself should be killed.” Iren
Et qui gladio occiderit oportet eum eum gladio occidi "And in what manner someone kills with the sword he himself should be killed with the sword." vg ps-Ambr
"And because he has killed with the sword, he should die by the sword." eth
"And whoever will have killed with the sword may be killed with the sword." arab
"However he will kill, they will kill him with the sword." cop²sa,bo
"If someone has killed with the sword, he should be killed with the sword." syrh arm4
"If anyone has killed with the sword, he should be killed with the sword." syrh
It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθήγαι, αὐτόν, supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword", he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the lex talionis)."

Revelation 13:13a
txt {A}

ἐνα καὶ πῦρ ποιῆ ἐκ τοῦ οὐρανοῦ καταβαίνει εἰς A 469 1006 1611 1678 2020 latt
arm1,2,3 NA27 {B}
ἐνα καὶ πῦρ ποιῆ ἐκ τοῦ οὐρανοῦ καταβαίνει εἰς C
ἐνα καὶ πῦρ ποιῆ ἐκ τοῦ οὐρανοῦ καταβαίνει εἰς 2053txt (comm épi)
ἐνα καὶ πῦρ ποιῆ καταβαίνει εἰς τοῦ οὐρανοῦ εἰς R 2074 2081 2814 TR
__________________________ η καταβαίνειν ________________ p115
ἐνα καὶ πῦρ ποιῆ καταβαίνει εἰς τοῦ οὐρανοῦ ἐπὶ 469 ex em
ἐνα καὶ πῦρ ποιησει καταβαίνει εἰς τοῦ οὐρανοῦ εἰς P 051 469*? 1006 2040 2060 2073
(Τυc3) (arab)
ἐνα καὶ πῦρ ποιήσει καταβαίνει εἰς τοῦ οὐρανοῦ εἰς 424 1678 1828 1862 1888c 2081c
ἐνα καὶ πῦρ ποιησει καταβαίνει εἰς τοῦ οὐρανοῦ εἰς 2329
ἐνα καὶ πῦρ ποιῆ καταβείνει εἰς τοῦ οὐρανοῦ εἰς P
ἐνα καὶ πῦρ ποιῆ καταβαίνει εἰς τοῦ οὐρανοῦ εἰς 2059
ἐνα καὶ πῦρ ποιῆ ἐξελθείν εἰς τοῦ οὐρανοῦ εἰς cop²a
ἐνα καὶ πῦρ ποιῆ καταβαίνει εἰς τῶν οὐρανῶν εἰς 2060
ἐνα καὶ πῦρ ποιῆ καταβαίνει εἰς τοῦ οὐρανοῦ καταβηναι εἰς P 47
ἐνα καὶ πῦρ ποιῆ καταβαίνει εἰς τοῦ οὐρανοῦ καταβαίνει εἰς 1678
ἐνα καὶ πῦρ καταβαίνει εἰς τοῦ οὐρανοῦ 2019
ἐνα καὶ πῦρ εἰς τοῦ οὐρανοῦ ποιῆ εἰς τὴν γῆν καταβηθυ εἰς 1854
ἐνα καὶ πῦρ καταβηθυ εἰς τοῦ οὐρανοῦ Hipp
ἐνα καὶ πῦρ ποιῆ εἰς τοῦ οὐρανοῦ καταβηθυ 424 1862
ποιηθε εἰς τοῦ οὐρανοῦ καταβηθυ 1888vid
ἐνα καὶ πῦρ ποιῆ καταβηθυ εἰς τοῦ οὐρανοῦ 1828
καὶ πῦρ ἐνα εἰς τοῦ οὐρανοῦ καταβαίνει εἰς 2351
καὶ πῦρ ἐνα εἰς τοῦ οὐρανοῦ καταβαίνει ἐπὶ 046 104 627
καὶ πῦρ ἐνα εἰς τοῦ οὐρανοῦ καταβαίνει ἐπὶ 241
καὶ πῦρ ἐνα εἰς τοῦ οὐρανοῦ καταβαίνει ἐπὶ 82 94 175 456 757 920 1852 1859 2017 2138
2377 2436 HF RP PK
omit ἐνα καὶ πῦρ ποιῆ 1888
γὰρ ἀντὶ ἐνα καὶ arab
omit ἐνα 792 arm
omit καὶ before pur 2042 syrh cop²sa,bo Tyc2
transpose pur to end of verse eth
+to before pur cop²a
- ποιηθε eth cop²a arm3
- ἕκ τοῦ ὄυρανοῦ corbo
πού ἕκ τοῦ ὄυρανοῦ καταβάινειν ἐνώπιον τῶν ἄνθρωπων 792 (omit εἰς τὴν γην)
καταβάινειν ἕκ τοῦ ὄυρανοῦ syg
lac 1384 2050 2062.

Revelation 13:16b εἰς Ἕν Π 051 424 469 1006 1611 1678 1828 1862 1888ε 2020 2040 2053txt 2059
2060 2073 2074 2081 2329 2351 latt copsta arm1,2,3 (arab) (Tyca)
ἐπὶ ψ47 046 104 241 469 627 1678 2053com 2073 2377 MIx syrph,h copsta,bo eth arm

Revelation 13:14
1. καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
2. καὶ πλανᾷ τοὺς ἐμοὺς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
3. καὶ πλανᾷ καὶ ἐμοὺς καὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
4. lacuna

1.) Ψ47 ψ115vid Ν Π 046 61 69 94 104 172 181 205 209 241 250 254 256 296 336 367 424
432 459 582 616 620 628 680 743 792 920 922 1006 1611 1678 1732 1775 1777 1785 1828
2031 2033 2034 2035 2036 2037 2038 2040 2042 2043 2044 2046 2047 2049 2051 2053
2054 2055 2056 2057 2059 2060 2064 2065 2067 2068 2069 2070 2074 2078 2080 2081
2082 2083 2084 2087 2091 2186 2256 2286 2302 2305 2329 2351 2436 2595 2814 syrph,h
TR NA27 {\}

2.) 051 18 35 42 82 91 93 110 141 149 175 177 180 201 203 218 242 314 325 337 368 385
386 429 452 456 467 468 469 498 506 517 522 617 627 632* 664 699 757 808 824 919 935
986 1072 1075 1094 1248 1328 1503 1551 1597 1617 1637 1704 1719 1728 1733 1734 1740
2023txt 2024 2025 2039 2041 2045* 2048 2071 2073 2075 2076 2077 2079 2138 2196 2200
2254 2258 2352 2377 Compl. HF RP PK.

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

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

Revelation 13:16b
δῶσιν αὐτοῖς Ν A Π 046 61 192 181 412 464 616 757 1854 1862 1888ε 2020 2059 2080
2084 2351 2436 NA
δῶσιν αὐτοῖς 2019
δῶσιν ἑαυτοῖς 1828
δῶσιν ἐν αὐτοῖς 1611
dώσῃ αὐτοῖς 051 2065 2302 2329 TR
δῶσιν αὐτῷ N 1678 1778
δῶσει αὐτοῖς 2053 2060 2814
δῶσειν αὐτοῖς 2186
δώσωσιν αὐτοῖς 93 104 175 459 469 922 2074 2138 2256 RP
dώσουσιν αὐτοῖς 94 241 456 2067 2070 (fut act ind)

läβωσι 1006 1841 2040 Vict
hiant  ἐὰν\

Revelation 15:3

txt ἑθνῶν IN A P 046 051 35 69 82 88 91 93 104 110 141 172 175 181 205 209 218 241 242
314 336 385 424 432 459 498 522 582 617 620 627 632 664 680 757 792 808 824 919
922 986 1075 1094 1678 1732 1733 1778
1828 1852 1854 1859 1862 1876 1888 1934
2033 2034 2035 2036 2037 2038 2041 2042 2043 2044 2045 2047 2049 2053 2054 2056
2057 2059 2060 2062 2073 2074 2075 2080 2081 2138 2329 2814 2821
1678
13:4) ᾠνον K*2 C 94 469 1006 1611 1778 IN 1841 2040 2065 2073 mg 2076 2254 2258
2344 vid 2323 2010, 2082 with copbo (arm2 vid +μακελέως)

"over all" armν τῶν 209 2049 Victorinus-Pettiau Tyconius Apringius
Cassiodorus TR // lacuna 88 1384 1626 1774 1955 2030 2032 2050 2052 2351.

The evidence is fairly evenly split between the readings "nations" and "ages." Even
family 052 is divided. The UBS textual commentary says: "The reading of the Textus
Receptus, which has only the slenderest support in Greek witnesses (296 2049,
neither of which was available when the Textus Receptus was formed) appears to
have arisen from confusion of the Latin compendia for sanctorum (sctorum) and
saeculorum (sclorum =αιῶνων); "saint" is also read by several Latin writers,
including Victorinus-Pettiau, Tyconius, Apringius, and Cassiodorus." H. C. Hoskier says that both
the manuscripts given above in support of the Textus Receptus, 57 (296) and 141
(2049), are the Textus Receptus. He says in Text 1 on pp. 179-180 that ms. 57 (296) is a
handwritten copy of Colinaeus' printed edition, that is, a copy of a printed Greek NT,
published in 1534. And at the bottom of Text 1 p. 615, Hoskier says, "This MS 187 with
57 and 141 must not be accorded any weight whatsoever. They are brought into
the record because of their very connection with the printed text." Thus they are both
16th century copies made from various editions of the Textus Receptus. The bottom
line is that there is no Greek manuscript support for the TR reading of "saints."

15:6
txt {C} ἱλινὸν 1006 1841 1862 1888 2059 (2074 λινΟΝ) 2081 TR RP NA27 {} //

้อยν P 051 82 181 627 1778 IN 1854 2020 IN 2302 2814 vg2 sylph,h copbo arm Tyc Prim
Andrew Arethas // ἱλινὸν 1611 // ἱλινὸν 1678 // ἱλινὸν 920 922 2060 // ἱλινὸν 47 046
69 1828 it2sig,h // ληνοῦ K // ληνοῦ 2329 // ληνοῦ 2019 // ληνοῦ 792 // ληνοῦ
104Gr 459Gr // ληνὸν A C 104Lat 459Lat 1778mg 2020mg 2053 2062 2080
itc, dem, div, haf vg-wv, Rheims, Amatius, Fuldensis ps-Ambr Andrew Oecumenius Bede
// neither copas eth Cass // hiat ἐὰν IN 88 1384 2030 2050 2086 2351.

Hoskier also cites for LIQON, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the
Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are
diglots, Greek and Latin, and their Latin text reads lapide, "stone." The Greek
witnesses reading ἵλινον (only a small fraction of them cited here) do not agree as to
its accent and spelling. They show a very wide variety thereof. Several minuscules
show knowledge of the LIQON reading in their scholia (242, 250, 743, 2070, 2075, 2077,
and by inference versus "txt"- 2051, 2064, 2067). Hoskier points out Ezekiel 28:13-14,
where that cherub is described to be dressed in stone. So perhaps A and C
harmonized to Ezekiel. There are several instances of Apocalypse manuscripts
harmonizing to Daniel or to Ezekiel. Ezekiel chapter 28: "13 You were in Eden, the
garden of God; every precious stone was your covering, the sardius, the topaz, and
the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the
carbuncle, and gold: the workmanship of your tabrets and of your pipes was in you; in the day that you were created they were prepared. 14 You were the anointed cherub that covers..." Oecumenius appears completely unaware of the λινον variant, and knows only λιθον, and comments at length about these angels' clean bright stone dress. He says angels were dressed in linen, or stone of various value, depending on their power and rank. In minuscule 2305's scholia, Oecumenius says: εκ τουτου του ναου εξελευσεσαι φησι τους άγγελους ένδεδυμενους λινον ή λιθον καθαρον καθα τινα έξωσιαν τα στηθη της φυσεως δυνατον και καθαρον το τιμουν, και το το εις ταις διακονιαις άνεμποδισταις. Oecumenius, in his scholi on Revelation of bright clean linen, it description of angels on earth, and to the ἁρμαγεδδων 46 6 2 3 26 Tyc 2 minuscules) Μαγεδών 2 9 4 6 469 62 92 92 Ermagedo it (H)ar Magedōn 62 ( I cannot make out in my copy of Hosk. whether smooth or rough) (H)ar Magedōn 1862 ( I cannot make out in my copy of Hosk. whether smooth or rough) 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 βύσσον λαμπρον καθαρον represents the righteous acts of the righteous angels. Interestingly that in both other instances of Revelation of bright clean linen, it is not the word λινον but βύσσον.

Revelation 16:16

Ἀρμαγεδών Ν Α 051 35 94 104 241 424 757 1006 1384 1841 1888 1894 2019 2020 2040 2059 2060 2073 2081* 2329 2436 2814? (abt. 95 minuscules) syr h eth Beatus Erasmus 1 2 3 4 Colinaeus RP PK NA27 {1} (H)ar Magedōn 1862 ( I cannot make out in my copy of Hosk. whether smooth or rough) Αρμαγεδών Ν 2028 2033 2044 2054 2069 2083 2186 Αρμαγεδών TR Ermagedo itg Μαγεδών 82 91 175 456 469 627 792 920 1852 1859 2017 2042 2074 2138 (abt. 80 minuscules) Μικ vg mss syr rh, hmg (acc. NA27) cop b mss Tyc 2 1/2 ΗF Μαγδώ syrh (acc. Hosk.) Μαγεδών 046 1611 2053 2062 Tyc 2 Αρμαγέδων itg Αρμαγέδων 2054 Αρμαγέδων 2186 Αρμαγέδων 2049 2081c Αρμαγέδων 2029 Αρμαγέδων 2091 Αρμαγέδων 2065

Elsewhere Arethas says, χρυσος ή λιθος διαφανης, "golden, transparent stone." Some points to consider: 1. The wide variety of spelling and punctuation of the λινον variant makes it suspect. 2. The reading λιθον is certainly the more difficult reading, more likely to prompt revision, as the 046 stream is famous for. 3. Perhaps the reading "clean bright linen" is a harmonization to the gospels' description of angels on earth, and to the description of the armies of heaven elsewhere in Revelation, like 19:14. Or perhaps to 19:8, where the βύσσον λαμπρον καθαρον represents the righteous acts of the righteous angels. Interestingly that in both other instances of Revelation of bright clean linen, it is not the word λινον but βύσσον.
There is difference between NA27 apparatus versus Hoskier, regarding the reading of the Philoxenian Syriac. There are other spellings in the early versions, such as Hermagedon. The reading of minuscule 62, (H)ar Magedōn, may well be true, from the Hebrew meaning Mountain of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it.


16:17d TST 12 x 2 txt {A} ναοῦ ὑ του θεου Β 0163vid 61 69 1006 1611 1678 1778 1814 2040 2053 2062 2065 2080 (2329 after θρόνου) itar vg syrph,h copsa,bo mss (eth) Prim Beat ps-Ambr Tyc3 NA27 {A} // ναο του θεου Β // ούρανον ου ὑ τον θρόνον λέγουσα - "And a loud voice came out of the temple from the throne," this source given for the loud voice, is rather perplexing. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word ναός is used but in 13:6 it is σκηνή), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first
introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition ἀπό - ἀπό here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπό - ἀπό to indicate the originator or authorizer of the action. John does use that expression in John 5:19; 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition ἐκ - ἐκ in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between ἐκ and ἀπό. The Majority Text in the later instances says ἀπό instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἀπό has absorbed ἐκ in modern Greek. Whereas he says in §209(1) that in a locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4 ἐκ is used for a voice from heaven, and in 19:5 where the voice is from the throne, ἀπό is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it - The NA27 text has a voice coming from the throne, using ἐκ. There are two other instances in Revelation of the two prepositions ἐκ and ἀπό occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2.

17:8b TST 13 txt ὑπάγει A 468 680 1094 1611 2026 2051 2053 2055 2056 2062 2064 2067 2256 syrh copsa,(bo) eth Iren lat Hipp Andrew; Prim Erasmus-all Aldus Colinaeus NA27 {B} // ὑπάγειν Ν P 046 051 69 82 94 104 181 459 627 792 920 922 1006 1384 1678 1778 1828 1841 1854 1859 1862 1888 2019 2020 2030 2042 2059 2060 2065 2073 2074 2081 2138 2302 2329 2344(4) 2345 2814 in syrh arm Hipmiss; Quod Beat TR HF RP PK // ibit it948 vg ps-Ambr // itura Auct // in perditionem irae ibit Tyc2 // hiat C 88 2050 2080 2186 2351. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγειν, for in Greek manuscripts final ι is often represented merely by a horizontal stroke over the preceeding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

παρεστιν; θαυμαστονται 2060 (Hosk. says this ms. places θαυμαστονται at the end of the v. rather than the beginning like the other mss.) // καὶ πέρη έστιν TR // omit eth vg Pseudo-Ambrose // καὶ πέρη έστι Erasmus Ed. 1 Aldus' printed edition // καὶ πέρη έστιν 2049 Erasmus Eds. (2),3,4,5 // et adventit it88 // et adhuc ventura erit Beatus // et ventura est Primasius // και παρεστιν εγγυς arm 3 // και παρεσται εγγυς arm 4 // και παρεσται και απολύται το θηριον 2053 comm (cf. arm 2: "and which was passing by to perdition" // και παρεσται ό (sic) ο εξων 1094 (cf. copt ϕι, cf. syr) // και επεσενας ραβδο (Oyog μαρτι) // και εσται copta (λυφ φιλανθρωπη) // et (tamen) adventare syrh // missing/defective in this part: C 88 1626 1774 1893 2015 2032 2052 2080 2186 2351. Thus there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), which H. C. Hoskier says is merely a copy of some printed edition of the TR (probably of Erasmus’ 3rd or 4th edition). Thus, the TR has no Greek manuscript support for this reading, and no versional or Patristic support either. And at the bottom of page 615 of Text 1, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Hoskier further states this plainly in Text Volume 2, p. 156, lines 26,27, where he says "...57 et 141 ex ed. typ. excripti." This means 57 and 141 are "copied from printed edition." (* K) Sinaiticus variants according to Bill Warren, Director of the Center for New Testament Textual Studies, Landrum P. Leavell, II, Professor of New Testament and Greek, New Orleans Baptist Theological Seminary.)

Revelation 18:3

πεπώκα(σι)ν 91 172 175 242 314 424 617 664 1006* 1828 1859 1862 1934 2016 2018 2020 2032 2075 2138 2321 2329 it88 ὑγ syrh arm Andrew c-p Arethas Tyconius Priscillian Beatus Haymo HF NA27 {D}

πεπώκαν 792

πεπώκεν P 051 2053* 2073 2081 2814 Hippolytus Andrew c-p Arethas Tyconius Priscillian Beatus Haymo HF NA27 {D}

πεπώκεν (3rd sg perf ind act of πίνω drink)

πεπώτικεν 1942 2065 2432 syrh (3rd sg perf ind act of ποτίζω – drink)

πεπώτικεν 88 1876 2014 2015 2034 2036 2037 2042 2043 2047 2082

ἐπιτόο(ν) 2074

στιν

και

παρεστιν Σ 046 104 205 209 336 459 582 620 628 680 922 1006* 1611 1841 2030 Μ

(οβ. 50 minuscules) copta bo eth Hippolytus RP

πεπώκαν A C 69 2031

πεπώκεν 1854 2053* 2062 pc syrh mag Oecumenius

πεπώκεν eis syrh mag Hippolytus mss

ομημ πεπώκεν πάντα τά ἕθνη Primasius.

Lacuna 2050 2351

187a txt αὐτὴν K1 A C P 046c 051 35* 82 104 456 757* 792 920 1852 1859 2019* 2030 2053 (2062 αὐτήν) 2138 M RP NA27 {G} // αὐτήν 1611 // ἐαυτήν K z f052 35c 94 175 241 424 469 627 757* 922 1006 1384 1841 1854 1862 1888 2017 2019* 2020 2042 2059 2060 2065 2073 2074 2081 2186 2436 M TR // ἐαυτή 2329 // ἐαυτή 1828 // ἐαυτων 2814 // omit 046* // hiat 2050 2351. The Latin and Syriac witnesses have a reflexive meaning. A minority of the UBS committee chose, as in the WH edition, a rough breathing on the word, and the majority believed it to be Hellenistic usage (with smooth breathing and reflexive meaning), see their note on Philippians 3:21. In many other verses in the NT and other era literature, αὐτήν was also used as a reflexive like ἐαυτήν, since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, η, ο was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA27-HF-RP and TR readings. Regarding this pronoun, see footnote on Rev. 13:16.
authenticity because of the variety of its positions in the manuscripts. This is a principle of Textual Criticism, that a great variety of readings indicates dubiousness. If the word were not present in the Greek, the English copula would normally be supplied: “the one sitting on it was faithful and true.” Yet to supply “was called” would not be out of the question.

19:12b txt ὁνόμα γεγραμμένον A 94 104 175 241 325 459 469 582 617 1611 1934 2019
2042 2053 (2059 γεγραμμένον) 2073 2074 2081 2186 (2329 ὁνόμα following) al syr(ph) cop bo TR NA27 {} // N * ὁνόμα, then lacking γεγραμμένον o οὐδες // ὁνόματα γεγραμμένα Nε 42 325 582 pc. arm4 // ὁνόματα γεγραμμένα καὶ ὁνόμα γεγραμμένον 046 35 82 93 177 205abs 209 250 256 424 456 627 699 (792 minus γεγραμμένον) (920 ἔχουν following ὀνόματα) 1006 1384 1503 1734 1814 1849 1852 1854 1862 1888 1948 2017 2020 2030 2040 2048 2138 2346 2436 2821 al. Μκ syrh** HF RP PK // Hiatt C 919 1828 1955 2032 2050 2351.


19:17a TST 16 txt ἐνα A 051 35 104 181 241 459 469 616 757 922 1006 1678 1733 1778 1841 2020 2040 2059 2060 2073 2080 2081 2186 2436 2814 ΜΠ itar.glg vg Apr Cass Prim TR PK NA27 {} // ἄλλον Ν 792 2019 2053ext (com τὸν ἄγιον ἀγγέλου 2062ext 2065 syrh copammss arm4 ps-Ambr // omit 046 18 61 69 82 94 175 367 456 467 468 627 920 1384 1611 1732 1852 1854 1859 2017 2030 2042 2074 2138 2256 2329 Μκ syrh Beat HF RP // ἐνα ἄλλον 172 424 1862 1888 2070 // lac C 88 256 1828 2050 2302 2351. In Semitic usage, this ἐνα would be somewhat equivalent to our indefinite article. The triumvirate of 82, 627, 920 united with 046 differing from all other uncial s = an erroneous reading.

19:17c txt τὸ μέγα \ \ N A 046 35 42 82 94 93 104 177 241 325 456 459 627 699 (920 τὸ θεοῦ τὸ μέγα) 1006 1384mg 1503 1611 1734 1841 1849 1852 1854 2030 2053 2062 2073ext 2349 2821 al (8+ minn) Compl. vg syrh,h copamss bo Primarius Beatus Ps-Ambr. Aprilius RP PK NA27 {} // τὸν μέγαν 469 2138 // τὸν μέγαν τοῦ 91 175 250 424 456 582 617 792 1862 1888 1934 1948 2017 2020 2048 2329 al. (47+ minn) HF // τοῦ μεγάλου 051 209 1888 2019 2059 2074 2081 2186 2814 al. (37+ minn) ΜΠ TR // missing/defective C 256 919 1828 1955 2032 2050 2351. Unaccounted for: 2065. It is Hoskier that cites 1888 for two readings, not P. 1. Pickering says the reading of HF cannot possibly be original, because the masculine form (tov) of the article here and in v. 9 did not exist until later, according to all lexicons that deal with it.

20:9 txt ἐκ τοῦ οὐρανοῦ A 2053com 2074 vgms copamss eth Augg Prim Tyccms NA27 {A} // ἀπὸ τοῦ οὐρανοῦ 94 J052 // ἀπὸ τοῦ θεοῦ 1854 vgms // ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ \ \ \ (N* homoioiteleuton) P 922 1006 1611 1841 1888 2040 2050 2053ext 2060 1862 2062 vg syrh \ \ \ Jer Apr Beat TR // ἐκ θεοῦ ἀπὸ τοῦ οὐρανοῦ 051 35 2065 // ἐκ τοῦ θεοῦ ἀπὸ
In order to represent τὸ γέγονα in the previous set of variant readings is connected. For a fuller apparatus, see endnote.

UBS textual commentary: "The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γέγονα (b) γέγονε (c) γέγονο. With reading (a) compare the similar correction at Romans 16:7; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected." For a fuller apparatus, see endnote.

UBS text comment: "Most of the witnesses that read γέγονα in the previous set of variants lack either εἰμι (P 046 many minuscules) or ἐγώ εἰμι (most minuscules). It is difficult to decide whether εἰμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἰμι). In order to represent the balance of probabilities it was decided to retain εἰμι in the text, but to enclose it within square brackets."

22:14 txt TST 19 [A] πλύνοντες τὰς στολὰς αὐτῶν Ν A (104 459 680 922 2050 πλύνοντες) (1006 πλύνοντες) 1678 1778 1841 2020 2053 2062 2080 (15 minuscules) It6r vg69 copsa eth Ps-Athanasiusms; Ambri Fulg Apr (Prim) Haymo NA27 {A} // πλατύνοντες τὰς στολὰς αὐτῶν Ps-Athanasius // ποιοῦντες τὰς ἐντολάς αὐτοῦ καὶ πλύνοντες τὰς στολὰς αὐτῶν 469 1852c // ποιοῦντες τὰς ἐντολάς αὐτοῦ 046 18 35 61 82 94 175 241 424 467 616 627 757 792 1611 1732 1733 1854 1859 1862 1888 2017 2030 2042 2059 2060 2065 2073 2078 2081 2138 2186 2329 2377 2436 2814 ΝIt69 syrph.406 copA06 (arm πηροῦντες τὰς) Andrew; Tertull Cypr Tyc Areth (Caesarius) (Beat) TR HP RP PK // hiat C P 051 69 88 172 256 468 919 920 1384 1828 1955 2019 2040 2256 2351. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The latter reading appears to be a scribal emendation, for elsewhere the author uses the expression τηρεῖν τὰς ἐντολὰς (12:17; 14:12). [and not ποιοῦντες as here] 'Moreover, the prepossessions of the scribes would have favoured ποιοῦντες τὰς ἐντολὰς rather than πλύνοντες τὰς στολὰς' (H. B. Swete, in loc.)." This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14. The combination of the uncialς Ν A 052 (1678, 1778, 2080 are descended from 052) is overwhelming here, opposed by only one uncial, 046, which is famously revised in character. The πλύσαντωσ reading is certainly the correct one.

22:20 [D] ἔρχονται Ν A 94 1678 1778 2053 2062 2329 It6s syrph copA06 arm4 Apr // Ναί ἔρχονται 2030 2050 syrph Prim Tyc // Ἄμην ἔρχονται Ν Α 046 175 181 424 616 792 1006 1611 1841 2017 2059 2060 2065 2081 2186 ΝIt6 Α vg eth Ambr. Ps-Ambr. Beatus NA27 {\} // Ἄμην ναὶ ἔρχονται 051s 35 82 241 456 469 627 757 792 1732 1733 1852 1854 1859 1862 1888 2020 2070 2073 2138 2377 2436 ΝIt6 TR HF RP PK // Ἄμην ναὶ ἔρχομαι 2042 // Ἄμην καὶ ἔρχονται 104 459 922 // hiat C P 69 88 256 920 1384 1828 2019 2040 2256 2302 2351 2814. Both the words ἀμὴν and ναι mean something like "yes," and so I think they were both liturgical additions to an original ἔρχονται standing alone. The Ν reading is bolstered by another uncial, 052, in the form of its miniscule descendants 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as A 046, and certainly better than 051s as a lone uncial. The 104 reading is simply a mistaking of ΝΑΙ for ΚΑΙ. I think that the Ν reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

22:21b txt {C}:
(1) μετὰ πάντων
(2) μετὰ πάντων ὑμῶν
(3) μετὰ πάντων ἡμῶν
(4) μετὰ πάντων ἀγίων
(5) μετὰ ἀγίου
(6) μετὰ τῶν ἀγίων
(7) μετὰ τῶν ἀγίων σου
(8) μετὰ πάντων τῶν ἀγίων
(9) μετὰ πάντων τῶν ἁγίων αὐτοῦ

(1) A (2814) (itcum omnibus hominibus) vgś,ww eth½ Ambr Tyc Beat½ NA27 {B} (2) 296 vgś eth½ Fulg Ps-Ambr TR (3) 2050 (4) 1778 arm (5) 627 (6) X itś WH (7) 2329 (8) 046 051 sup 82 104 459 792 1006 1611 sup 1678 1841 1862 1888 2030 2053 2059 2060 2062 2074 2081 m syrh copś,bo Andr Arethas RP (9) 2030 syrh // upon all the saints unto age of the ages (2040) copś,bo (copbomex age of the age) // hiat C P 69 88 172 256 920 1384 1828 2019 2080 2256 2302 2351 2814. Interesting that the same people who object to the NA27 text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," here in Revelation 22:21 where the NA27 text says "the grace of the Lord Jesus be with all," they object, and prefer that this blessing be only to the saints.

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