

The Revelation

of

John

part of

The Holy Bible

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

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Foreword

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 σιδηρᾶ "of iron" A 046 0226 205 209 2344 \mathfrak{M}^A itar vg^{ww} syr^{ph} cop^{sa} Cyprian Irenaeus TR SBL TH NA28 {} // δίστομος "two-edged" \aleph P 1006 1841 1854 2030 2329 \mathfrak{M}^K it^{ig} vg^{cl} syr^h cop^{bo} arm eth Ambrose Primasius RP.

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

After that come the Greek word(s), σιδηρᾶ, 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 (\mathfrak{M}^A or \mathfrak{M}^K), if applicable, (\mathfrak{M} means the majority of all manuscripts), then early versions into other languages; first the italic, then vulgate editions, then Syriac, then Coptic, 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; SBL for the Society for Biblical Literature edition; TH for the Tyndale House edition; RP means the Robinson-Pierpont 2005 edition; NA28 means the Nestle-Aland 28th edition, and lastly, the curly brackets {B} contain the rating of certainty given in the UBS5, the United Bible Societies' 5th Edition. When there is a left slash in the brackets like this, {}, that means that the UBS5 has neither footnote nor rating on that variant.

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

Hoskier has well pointed out how the uncials of the Revelation text are all over the place, with many omissions and additions. The wildest of them all in Revelation is Sinaiticus. The only uncial that is not "all over the place," but which seems to represent a standardized majority text, is the uncial 046 (called B in his work). Hoskier on p. xxvii of Volume One of "Concerning the Text of the Apocalypse," calls this the "B revision, which was made in the VIIth century." On p. xxxvi he calls it the "B recension." He goes on to say, "roughly speaking, B and cursive groups may be neglected if opposed by a consensus of the older uncials, Versions and Fathers. If on the other hand B is joined Aleph, A or C, the greater weight can only be overborne by other subsidiary evidence, and if B have the support of Aleph A or C A together, we must grant

the group a full hearing." In the same paragraph, he declares that Erasmus and Stephen relied on just a few MSS that were faulty in certain particulars. And that we should restore from Tischendorf, Tregelles and Wescott and Hort readings taken away from the TR solely on the basis of one uncial like Aleph or A. With this all I agree.

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

ℵ* 4th century

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

ℵ² 7th century

ℵ^{2a} 7th century

ℵ^{2b} 7th century

ℵ^c 12th century

Hoskier declared that the uncial 046 is a highly edited and smoothed-over text. Therefore, when 046 departs from MOST other uncials, its reading is 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, which are 82, 627, 920, 2138. When these minuscules are not in unity, you will find a difference usually between the Hodges/Farstad majority text vv. the Robinson/Pierpont majority text. In many of these instances, the Robinson text has recently moved toward the correct reading, away from Hodges/Farstad. Where the conjunction of 82, 627, 920 opposes another edition, there you have clearly different text streams. Where minuscules 82, 627, 920 line up against most of the uncials, their reading is highly doubtful. Where these three line up with 046 against all other uncials, you have a false reading, a wrong reading in the Majority Text. For example, omit ἡλίου in 22:5c. There are also places where these three line up against all uncials and all early versions, even against 046; there you have most definitely, absolutely, a wrong reading in the Hodges/Farstad edition, in my opinion.

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

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

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

NA28 TR RP HF PK.

A C ϱ⁴⁷ ϱ¹⁸ 0207 2080 1678 1778 2062 ϱ¹¹⁵ 2053 1611 2050 1841 ⑈* 1006 ϱ⁴³ 2020 0163
2040 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074
2186 ⑈¹ 2351 61 2081 2302 792 1732 104 1854 2059 2019 2436 35* 256^{Gr} 046 94 175 241
2017 2042 051* 2256 18 1859 1384 1852 2073 1733 2030 367 920 82 456 627 2138 468 2070
467 757 35^c 051^c

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

Consistently cited Greek witnesses (where text is extant) for Revelation are these thirty-one: ϱ¹⁸, ϱ²⁴, ϱ⁴³, ϱ⁴⁷, ϱ⁸⁵, ϱ⁹⁸, ϱ¹¹⁵, ⑈, A, C, P, 046, 051, 052, 0163, 0169, 0207, 0308, 922, 1006, 1611, 1678, 1778, 1828, 1841, 2040, 2050, 2053, 2062, 2080, 2329. When 1678, 1778, 2080 are united, the sigla *f*052 is used, even when the uncial 052 has a hiatus, though if one of the three cursives has a hiatus, they are listed separately. Where 052 is extant, 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: ϱ¹⁸, ϱ²⁴, ϱ⁴³, ϱ⁴⁷, ϱ⁸⁵, ϱ⁹⁸, ϱ¹¹⁵, 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.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ

The Revelation of John

Chapter 1

Prologue

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

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

1:2 ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα¹ εἶδεν.

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

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

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

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

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

¹ 1:2a txt οσα **NA** C P 046 922 1006 1611 1678 1828 1841 2040 2050 2053 2062 2070 2080 2329 RP SBL TH NA28 {} // οσα τε TR // lac 051 1778.

² 1:2b txt omit **NA** C P 046 1006 1611 1828 1841 2040 2050 2053 2062 2070 2080 2329 vg it^{h,ar,gig} syr^{ph,h} cops^{sa,bo} eth **mk** TR RP^{txt} SBL TH NA28 {} // και ατινα εισι(v) και ατινα χρη γενεσθαι μετα ταυτα 2065 // και ατινα εισι και χρη γενεσθαι μετα ταυτα 922 // και ατινα εστι και ατινα χρη γενεσθαι μετα ταυτα 2019 // και ατινα εισι και δια τινα χρη γενεσθαι μετα ταυτα 2081 // και ατινα εισι και α χρη γενεσθαι μετα ταυτα 757 1384 arm Andr Areth // και οτι δι' αγγελου δεδοται 1678 // και ατινα εισιν και ατινα χρη γενεσθαι μετα ταυτα RP^{mg} // lac 051 1778.

³ 1:4a txt απο "from him" **Ph**^{18vid} **NA** C P 922 1678 2050 2080 it^{gig,h} vg syr^{ph,h} cops^{sa,bo} Apr Prim Ps-Ambr SBL TH NA28 {} // απο θεου "from God": 046 1006 1611 1841 2040 2053 2329 it^{(ar),t} Vict Prim RP // απο του (genitive article) TR // lac 051 1778. The TR reading is based on about eight late and insignificant mss. The minuscule 2062^{txt} has απο του, but followed by a completely different phrase than the TR- πάντων ἡμῶν θεοῦ instead of ὁ ὧν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος. DeBrunner in BDF §143 says about the unexpectedly nominative title of God here following the genitive απο, that this was preserving the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 “ἐγὼ εἰμι ὁ ὧν” - יהוה אשכנח יהוה אשכנח.

⁴ 1:4b txt ἃ (nom or acc pl neut rel. pronoun) **Ph**¹⁸ C 046 1006 1611 1841 2040 2050 2329 RP^{txt} SBL TH NA28 {} // των (gen pl) **NA** // ἃ εστιν (nom or acc pl neut rel. pronoun with singular verb) P 1678 2053 2062 2080 TR RP^{mg} // ἃ εισιν (nom. or acc. pl. neut. pronoun with plural verb) 2019 it^{gig,h} // lac 051 1778. DeBrunner in BDF §136(1) says that the Greek of Revelation exhibits many solecisms (mainly inattention to grammatical agreement), which were later removed by educated revisers, and he says of the phrase in 1:4, ἀπὸ των ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ των ἑπτὰ πνευμάτων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of “τα” (acc neut pl), the above variants arose.

1:5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς. Τῷ ἀγαπῶντι⁵ ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ –

⁵and from Jesus Christ, the faithful witness,⁶ the firstborn from the dead, and ruler over the kings of the earth. To him who loves us, and freed⁷ us from⁸ our sins with⁹ his blood,

1:6 καὶ ἐποίησεν ἡμᾶς¹⁰ βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ – αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας [τῶν αἰώνων]¹¹ ἀμήν.

⁶and made us into a kingdom of priests¹² for his God and Father– to him be glory and power, for ever and ever. Amen.

(DeBrunner was saying that the accusative case pronoun “τῷ” jarred the cultured ear for its lack of concord with the genitive case of πνευματων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea “ἅ ἐστιν” reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

⁵ **1:5a** txt τω αγαπωντι \mathfrak{P}^{18} \aleph A C 046 1006 1611 1678^(rescr) 1841 2040 2080 RP^{txt} SBL TH NA28 { } // τω αγαπησαντι P 2053 2062 TR RP^{mg} // τω αγαποντι 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 λυσαντι \mathfrak{P}^{18} \aleph A C 1611 1678 2050 2329 2344^{vid} (it^h Prim *solut*) vg-harl (syr^{ph} λυων) (ελυσεν syr^h arab) eth arm Andrew; Vict-Pett SBL TH NA28 {A} // λουσσαντι P 046^c (046* *homoioteleuton*) 1006 1841 (ελουσεν it^g vg cop^{sa,bo}) 2040 2053 2062 2080 it^{ar,t} vg cop^{bo} 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 εν, see other footnote on this verse.

⁸ **1:5d** txt εκ \mathfrak{P}^{18} $\aleph^{*,2}$ A C 1611 1678 2050 2053 2062 2080 2329 2344^{vid} SBL TH NA28 {A} // απο P 046 1006 1841 2040 TR RP // lac 051 1778.

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

¹⁰ **1:6a** txt ημας \aleph P 046 922 1006 1828 1841 2040 2050 \aleph it^{ar,g} vg^{cl} Tert Vic Prim TR RP SBL TH NA28 { } // ημιν \mathfrak{P}^{18} A 1678 2053 2062 2080 2344 // ημων C 1611 2329 it^{h,t} vg // lac 051 1778.

¹¹ **1:6b** txt αιωνας των αιωνων \aleph^2 (τα αιωνα \aleph^*) C 046 922 1006 1611 1678 1841 2040 2053 2062 2080 2329 \aleph it^{ar,h} vg syr^{ph,h} (arm) eth Did TR RP SBL TH ([αιωνας των] NA28) {C} // αιωνας \mathfrak{P}^{18} A P 2050 cop^{bo} // lac 051 1778.

¹² **1:6c** txt βασιλειαν ιερεις \mathfrak{P}^{18} \aleph^* A C 922 1006 1611 1678 1828 1841 2040 2053 2062 2080 2329 RP SBL TH NA28 { } // βασιλειαν ιερων syr^{ph,h} // .**ΝΟΥΜΕΤΟΥΡΟ ΗΜΕΤΟΥΗΒ** cop^{bo} // βασιλειαν και \aleph^c it^g Ps-Ambr // βασιλειον και 046 2050 // βασιλεις και ιερεις P TR // lac 051 1778 cop^{sa}. See Mussies, G., "The Morphology of Koine Greek, as used in the Apocalypse of St. John: A Study in Bilingualism," Leiden, Brill Academic Pub. Novum Testamentum, Suppl. 27 (1971), "This line, as Charles has pointed out, is a quotation from Symmachus' and Theodotion's rather literal versions of Exodus 19:6, 'a kingdom of priests'. The LXX-version has βασιλειον ιεράτευμα [and found in a dozen minuscules here] (quoted in 1 Peter 2:9), and Aquila translated by βασιλείαν ιερέων. Editors should therefore not place a comma after βασιλείαν, as ιερεις is not an apposition, but represents a more grammatical ιερέων." (genitive plural)

1:7 Ἴδου ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

⁷Behold, he is coming with the clouds, and every eye shall see him, including of those who pierced him. And all the peoples of the earth shall beat their breasts over him.¹³ Let it be so, amen.

1:8 Ἐγὼ εἶμι τὸ Ἄλφα καὶ τὸ Ὡ, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

⁸"I am the Alpha and the Omega,"¹⁴ says the Lord God,¹⁵ "the one who is, and who was, and who is to come, the Almighty."

Someone Like a Son of Man

1:9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνός¹⁶ ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ,¹⁷ ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ.

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

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

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

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

¹¹saying,²⁰ "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 Daniel 7:13 וַיֵּרֶוּ עִם-עֲנַנֵי שָׁמַיָא, כְּבָר שָׁמַיָא אֲתָהּ הָנָא; וְעַד-עֲתִיק יוֹמֵי אֲמִיָּה, וְיִקְדְּמוּהִי הַקְּרָבוּהִי וְהִי הַקְּרָבוּהִי.

<http://www.mechon-mamre.org/p/pt/pt3407.htm>

Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κόψεται ἡ γῆ κατὰ φυλάς φυλάς... "And the land [of Israel] will mourn tribe by tribe..." Hebrew:

וַיִּשְׁיָהוּ לְבָד, וַיִּשְׁיָהוּ לְבָד, וַיִּשְׁיָהוּ לְבָד--בְּיַת-נְתַן לְבָד, וַיִּשְׁיָהוּ לְבָד, וַיִּשְׁיָהוּ לְבָד: מִשְׁמַחַת בְּיַת-יִדִד לְבָד, וַיִּשְׁיָהוּ לְבָד: מִשְׁמַחַת לְבָד.

<http://www.mechon-mamre.org/c/ct/c2312.htm>

¹⁴ 1:8 txt omit \aleph^{2a} A C P 046 922 1006 1611 1678 1841 2040 2053 2062 2080 it^h syr^{ph,h} arm eth Epiphani; Ambr Varim Prim RP SBL TH NA28 {A} // add αρχη και τελος \aleph^{*2b} 1828 2050 2344 it^{ar,gig,t} vg Π^A cop^{bo} Andrew; Apr Beat TR // add η αρχη και το τελος 2329 // lac 051 1778 2030 cop^{sa}. The longer phrase is present in 21:6 in all editions, some with and some without the articles.

¹⁵ 1:8b txt κυριος ο θεος \aleph A C P 046 922 1006 1611 1678 1828 1841 2040 2053 2062 2080 it^h syr^{ph,h} cop^{bo} Prim RP SBL TH NA28 {/} // ο κυριος ο θεος arab Apr // ο θεος 2329 eth // ο κυριος 2050 TR // lac 051 1778

¹⁶ 1:9a txt συγκοινωνος A 046 f052 1611 1828 2050 2053 2062 TR SBL NA28 { \ } // συνκοινωνος \aleph C P 2329 TH // κοινωνος 922 1006 1841 2040 RP // lac 051.

¹⁷ 1:9b txt ιησου \aleph^{*} C P f052 1611 2050 SBL TH NA28 { \ } // χριστω A // Ιησου χριστω \aleph^2 // ιησου χριστου 2329 TR // χριστω ιησου 046 922 1006 1828 1841 2040 RP // omit 2053 2062 // lac 051

¹⁸ 1:9c Or, "because of the witness about Jesus."

¹⁹ 1:9d txt ιησου \aleph^{*} A C P f052 1611 2050 2329 SBL TH NA28 { \ } // ιησου χριστου \aleph^2 046 922 1828 1841 2040 TR RP // omit 2053 2062 // lac 051. Mss. 2053 and 2062 have a mixture of text and commentary here that is very different from the rest of the witnesses.

²⁰ 1:11 txt λεγουσης \aleph^{*} A C 046 1006 1828 1841 2329 RP SBL TH NA28 { \ } // λεγουσαν \aleph^2 // φωνουσης f052 // λαλουσης 2040 // omit 2050 // λεγουσης μοι 1611 // λεγουσης μοι ιωαννη 2053

1:12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει²¹ μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς,

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

1:13 καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον υἱῶ²³ ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν²⁴

¹³and in among²⁵ the lampstands²⁶ was someone like a son of man,²⁷ dressed in a cloak reaching down to his feet, and gird around at²⁸ the pecs²⁹ with a golden sash,

1:14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον³⁰ λευκόν, ὡς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός,

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

2062 // λεγουσης εγω αλφα και το Ω πρωτος και ο εσχατος και, P // λεγουσης εγω A και Ω πρωτος και ο εσχατος⁹²² // λεγουσης εγω ειμι το A και το Ω ο πρωτος και ο εσχατος και TR // lac 051

²¹ **1:12a** txt ελαλει **κ** C 046 f052 1006 1828 1841 2053 2062 2329 RP SBL TH NA28 {} // λαλει A // ελαλη 2040 // ελαλησε(v) P 922 1611 syr^{ph} TR // τον λαλουντα μοι (in place of την φωνην ητις ελαλει μετ' εμου) 2050 // lac 051

²² **1:12b** txt και **κ** A f052 1828 1611 2050 2053 2062 2065 2329 cop^{sa} TR RP^Z SBL TH NA28 {} // και εκει 046 922 1006 1841 2040 **π**^κ RPT // lac 051 2030

²³ **1:13a** txt ομοιον υιω C P f052 1006 1611 2040 2053 2062 2065 **π**^A Ir^{lat} TR RPT TH // ομοιωμα υιω A (syr^{ph}) // ομοιον υιον **κ** 046 922 1828 1841 2050 2329 **π**^κ RP^Z SBL NA28 // lac **φ**⁹⁸ 051

²⁴ **1:13b** txt χρυσαν **κ**^{*} A C (Cypr Iren) SBL TH NA28 {} // χρυσην **φ**⁹⁸ **κ**² // χρυσήν 808 1734 2351 // χρυσήν 1894 2254 2256 // χρυσήν *rell. Gr.* TR RP // χρυσιν 046 1597 2048 2074? // χρυδ̄ (sic) 1719 // χρουσουν 1903 Aldus // lac 051 314 1352 1774 1893 1918 2022 2030 2075 2091.

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

²⁶ **1:13d** txt λυχνιων A C P f052 1611 2050 it^h syr^{ph,h} cop^{sa,bo} Iren^{lat} Cypr Vict Prisc TR -Erasmus 1,2,3 Aldus Colinaeus SBL NA28 {} // επτα λυχνιων **κ** 046 922 1006 1828 1841 2040 2053 2062 2329 it^g vg TR-Steph TR-Scriv RP TH // lac 051.

²⁷ **1:13e** It is customary to render this phrase as "like a Son of Man," so that it reminds the reader of this phrase in the prophets Ezekiel and Daniel, etc. But it would be more accurate to translate it "like a human," because that is what seems to be the emphasis here in contrast to later given non-human traits. John first gives traits of him that are human, and then he begins verse 14 with "but," and proceeds in the next several verses to tell us traits that are not human.

²⁸ **1:13f** txt προς *rell. Gr.* TR RP SBL TH NA28 {} // εν 172 250 424 582 616 808 1862 1888 2018 2020 2032 2053 2055* 2062 2084 cop^{bo} // ad it^g vg Iren Vict Apr Ps-Ambr // super it^h // supra Cass Prim Cypr Jul // inter Tyc 2 // omit 2060 2286 2302 // lac 051 314 1352 1774 1893 1918 2022 2030 2075 2091.

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

³⁰ **1:14** txt ως εριον **κ** A 922 1006 1841 2040 2053 2062 RPT SBL TH NA28 {} // ωσει εριον 2329 TR RP^Z // και ως εριον 046 1828 // omit ως εριον λευκον 1611

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

¹⁵and his feet like bronze as if made to glow³¹ in a furnace,³² and his voice like the sound of many waters,

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

¹⁶and he was holding in his right hand seven stars, and out of his mouth was coming a sharp two-edged sword, and his face was like the sun shining in the strength of it.

1:17 Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκεν τὴν δεξιάν αὐτοῦ ἐπ' ἐμὲ λέγων, Μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,

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

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

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

³¹ **1:15a** txt πεπυρωμενης (gen sing fem) A C Prim SBL TH NA28 {C} // πεπυρωμενω (dat sing) N 2050 2053 2062 itar,gig,h,t vg syrph,h copsa,bo arm eth Iren Cypr Vict-Pett Matern Apr Prim Ps-Ambr Haymo Beat // πεπυρομενοι 922 2329 // περπυρωμενοι 046* // πεπυρωμενοι (nom pl masc) P f052 1006 1611 1828 1841 2040 M syr^{hmg} 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 N.T. books. Left oblique, the participle could be meant to modify bronze or furnace or feet, or all of them simultaneously. Why not? Revelation has several other places where the use of ὡς similarly makes a whole phrase rather imprecise.

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

³³ **1:16** txt δεξια χειρι αυτου N A C P f052 1611 SBL TH NA28 {} // δεξια Apringius // χειρι αυτου 2070 // δεξια αυτου 2040 2050 2053 2062 latt arm² Prim // χειρι αυτου τη δεξια 046 2329 // δεξια αυτου χειρι 922 1006 1828 1841 TR RP // _____ αυτου P⁹⁸ // omit arm⁴ // lac 051. Compare Rev. 2:1.

³⁴ **1:18a** txt αιωνων P⁹⁸ N* A C P 922 1611 1678 2050 2053 2062 2080 SBL TH NA28 {} // αιωνων αμην N² 046 1006 1828 1841 2040 1778 2329 TR RP // lac 051.

³⁵ **1:18b** txt κλεις του θανατου και του αιδου N (A C) 922 1828 (2053) 2062 2329 RP SBL TH NA28 {} // κλεις του θανατου και του αιδου 1611 // κλειδας του θανατου και του αιδου 2040 // κλειδας του θανατου και του αιδου P 046 1006 1841 2050 // κλεις του αιδου και του θανατου f052 TR // lac 051.

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

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

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

²⁰The mystery of the seven stars which you see upon my right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands 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,³⁷ ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·

¹To 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 κόπον³⁸ καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνη βασιτάσαι κακούς, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσίν, καὶ εὐρες αὐτοὺς ψευδεῖς·

²I 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 ὑπομονήν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐ κεκοπίακες.

³and 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.

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

³⁶ 1:19 txt γινεσθαι N² A f052 922 1006 1611 1841 2040 2053 2062 2329 TR RP SBL // γνεσθαι P⁹⁸ N* C P 046 1828 2050 TH NA28 {} // lac 051.

³⁷ 2:1 txt δεξιᾷ αὐτου N² A C P 046 922 1006 1611 1778^c 1841 2040 2050 2053 2062 2329 TR RP SBL TH NA28 {} // δεξιᾷ αὐτου χειρι N* // δεξιᾷ χειρι αὐτου 172 424 616 1828 1862 1888 // δεξιᾷ χειρι 1678 1778* 2080 // lac P¹¹⁵ 051 2030. Neither χειρι nor αὐτου 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 αὐτου and χειρι. 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 χειρι was not necessary, since it was implied with δεξιᾷ.

³⁸ 2:2 txt τον κοπον A C P 2053 it^{ar,gig,t} vg syr^h Tyc Jer Aug Oec Prim Apr ps-Ambr Andr^{pt} SBL TH NA28 {} // τον κοπον σου N 046 f052 1006 1611 1828 1841 2040 2050 2329 Mⁱ vg^{ms} syr^{ph} cop^{sa,bo} arm eth Andr^{pt} Areth TR RP // κοπους σου cop^{bo,ms} 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.

2:5 μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μή, ἔρχομαί σοι καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἂν μὴ μετανοήσης.

⁵Remember therefore from where you have fallen, and repent and do your first works; otherwise I am coming to you³⁹ and will remove your lampstand from its place, unless you repent.

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

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

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

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

To the Church in Smyrna

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

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

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

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

2:10 μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε, καὶ ἔξετε θλίψιν 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,⁴⁰ 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 ἀδικηθῆ ἔκ τοῦ θανάτου τοῦ δευτέρου.

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

³⁹ 2:5 txt σοι N A C P 2050 2053 2329 it^gig vg syr^{ph} cop^{sa,bo} arm Auct^{Nov} Hier Vict-Tun Apr Beat SBL TH NA28 {} // σοι ταχυ 046 f052 922 1006 1611 1828 1841 2040 it^(ar) vg^{mss} syr^h Aug^{pt} Prim RP // σοι ταχει ps-Ambr TR // omit both eth // lac 051 2062. The UBS textual commentary says that the manuscripts which have the word ταχυ - tachy, "quickly," after "I am coming to you," possibly did it to conform this verse to Rev. 2:16 and 3:11.

⁴⁰ 2:10 txt ιδου N A C P f052 922 1006 1611 1828 1841 2053 2329 π^A TR SBL TH NA28 {} // ιδου δη 046 2040 π^K cop^{sa,bo} RP // ιδου δε syr^h // ιδου οτι eth // ιδου γαρ 2050 // lac 051 2062.

To the Church in Pergamum

2:12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγᾶμῳ 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, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.

¹³I know where you live,⁴¹ where Satan's throne is; yet you hold fast to my law and have not denied my faith, even⁴² in the days of⁴³ Antipas⁴⁴ my faithful witness⁴⁵ who was put to death near you, where Satan lives.

2:14 ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδαξεν τῷ Βαλᾶκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν⁴⁶ εἰδωλόθουτα καὶ πορνεῦσαι·

¹⁴But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught⁴⁷ Balak⁴⁸ to put a stumbling block before the children of Israel, to eat idol sacrifices and to commit sexual immorality.

⁴¹ **2:13a** txt οἶδα που **NA** C P f052 2050 2053 latt syr^{ph} cop^{sa,bo} eth Prim Jer Tyc2 Apring ps-Ambr SBL TH NA28 {/} // οἶδα τα εργα σου και που 046 922 1006 1611 1828 1841 2040 syr^{h**} TR RP // lac **Ɔ**⁴³ **Ɔ**¹¹⁵ 051 2062.

⁴² **2:13b** txt μου και **Ɔ**^{43vid} A C f052 2050 2053 2329 TR SBL TH NA28 {/} // μου **NA** P 046 1006 1611 1841 2040 RP // lac **Ɔ**¹¹⁵ 051 2062. The TR is with the NA28 here, even though none of its source mss read so.

⁴³ **2:13c** txt ημεραις A C 1678 2053 2065 2080 2344 it^{ar} vg syr^{ph} cop^{sa,bo} (cop^{sa1/4} ημερα) Tyc Prim Haymo SBL TH NA28 {/} // ημεραις μου 1778 2040 2329 // ημεραις μου εν αις 2050 // ημεραις εν ταις **NA*** // ημεραις εν αις **NA**² (P ημερες) 922 1611 it^{gig.(t)} arm Andrew Areth TR RP // ημεραις αις 046 1006 1841 syr^h eth // lac **Ɔ**⁴³ **Ɔ**¹¹⁵ 051 2062. The UBS textual commentary says that the longer readings are attempts to bring grammatical concord, that is, adding genitive words or phrases, not understanding that the following name Ἀντιπᾶς (see next footnote) must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the genitive form, "standing in a genitival relationship with ἡμεραις." Though it is true that elsewhere Ἀντιπᾶ is used as the genitive of Ἀντιπᾶς, the Apocalypse of John contains many nouns oblique to their clauses as to case.

⁴⁴ **2:13d** txt Ἀντιπᾶς SBL NA28 {/} // Ἀντίπας TR RP TH // Αντιπας **NA*** C P 046 // Αντειπας **NA**² A 82 792 1828 1841? 1862* 1888*? 2059*? // αντειπασ 2050 // αἱ αντειπασ (sic) 1006 // omit syr^h cop^{sa,bo} arm eth // Antipas vg Auct^Q // Antipax it^{gig} // Antiphas lips Prim. // αντι παντων syr^{ph} // lac **Ɔ**⁴³ **Ɔ**⁴⁷ 051 2030 2062 2256 2302. This last variant, of the syr^{ph}, (Philoxeniana Syriac, 6th century, the oldest Syriac MS of Revelation), shows that the Syriac was a translation from the Greek and not the other way around. You see, the name Αντιπας, to the translator who did not know it was a proper name, looks like two words, "anti" and "pas," which would mean "against" "all." (The oldest Greek manuscripts were all capitals, with no spaces in between words or sentences, and no punctuation.) The Polyglot Syriac also has "against all," or something like "in conflict with all" in Syriac. Other Syriac MSS have something about a showing being done. The Harclean Syriac, 7th century, just doesn't deal with it but omits it, as do several of the other translations into other languages, the Coptic, Ethiopic, Armenian, and Arabic. As for the main uncial manuscripts, their reading cannot be determined to be either that of the NA28 or RP, since uncials are written in all caps and have little or no punctuation.

⁴⁵ **2:13e** Exactly the same phrase used earlier in 1:5, ο μαρτυς ο πιστος, about Jesus Christ himself, only now it is Christ speaking about Antipas, and he adds the word "my" - my faithful martyr.

⁴⁶ **2:14a** txt φαγειν **NA** A C P f052 1611 2050 2053 2065 2329 syr^{ph} TR SBL TH NA28 {/} // και φαγειν 046 922 1006 1828 1841 2040 vg^{ms} syr^h RP // lac 051 2062.

2:15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν⁴⁹ Νικολαϊτῶν ὁμοίως.

¹⁵So also in the same way you have some who hold to the teaching of the Nicolaitans.⁵⁰

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

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

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

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

To the Church in Thyatira

2:18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατίροις ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ·

¹⁸And to the angel of the church in Thyatira, write: "These things says the Son of God, he who has his eyes like flames of fire and his feet like glowing bronze: 2:19 Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρώτων.

¹⁹I know your works and love and faith and service, and your perseverance, how your last⁵¹ works are greater than your first.⁵²

⁴⁷ **2:14b** txt εδιδασκε(v) (imperf) **Σ** A C P f052 1611 2050 2053 2329 itg^{is} vg TR SBL TH NA28 {} // εδιδαξε(v) (aor) 046 922 1006 1828 1841 2040 syr^{ph,h} cop^{sa,bo} RP // *docebit* (fut) vg-harl // (pres) arm4 // "teacher of" eth // lac 051 2062.

⁴⁸ **2:14c** txt τω βαλακ A syr^{ph} RC SBL TH NA28 {} // τω βαλαακ C // τον βαλακ **Σ**² f052 922 1006 1611 1828 1841 2040* 2053 TR-Scriv AN BG RP // τον βαλαακ 2040^c 2050 2329 // βαλαακ 046 // βαλαακ cop^{sa,bo} eth // εν τω βαλααμ τον βαλακ P // εν τω βαλααμ τον βαλαακ 2059 2081 // τω βαλααμ τον βαλακ 35* // εν τω βαλακ 254 TR-Steph // omit **Σ*** // lac 051 2062.

⁴⁹ **2:15a** txt των νικολαϊτων **Σ** P f052 922 1006 1841 2040 2050 2053 2065 2329 TR RP TH NA28 [των] {} // νικολαϊτων A C 046 1611 1828 syr^{ph,h} RC SBL // lac 051 2062.

⁵⁰ **2:15b** txt ομοιως **Σ** A C 046 1006 1611 1828 1841 2040 2050 2053 2065 2329 syr^{ph,h} lat RP SBL TH NA28 {} // ομοιως ο μισω P // *que ego odi similiter* lips // "as I also hate" arab // ο μισω f052 TR // omit 922 cop^{sa,bo} eth Vict. Apr^{vid} // lac **Ϟ**¹¹⁵ 051 2062. The group of manuscripts f052 is descended from an ancient uncial that predates **Σ**, so here we have essentially four variants, with the first two probably the underlying earliest branches: ομοιως (A), ὁ μισω (f052), and then the conflation of the two, and omission. I think that the addition of ὁ μισω was from scribes thinking of 2:6, and that ομοιως is the original text. The omission however, also commends itself as a possibility.

⁵¹ **2:19a** txt τα εσχατα *rell* Gr. syr^{ph,h} Prim Auct RP SBL TH NA28 {} // και τα εσχατα 2026 2029 2049 2053 2059 2186 2814 cop^{sa,bo} TR // omit 792 arm1 // lac 051 522 1774 1893 1918 2022 2030 2062 2091 2256.

⁵² **2:19b** The five traits in this list are not stated as one clause, but two clauses. The trait perseverance is set apart into a separate phrase and new train of thought by the possessive pronoun σου - sou appearing with it again after it not being present with the previous three traits. Then the και following it is meant to connect the next phrase with it in a Semitic "and" of explanation, where better Greek would have used a different word such as οτι, 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.

2:20 ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφείς⁵³ τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφήτιν καὶ διδάσκει, καὶ πλανᾷ τοὺς ἐμοὺς δούλους, πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.

²⁰But I have against you⁵⁴ that you tolerate that woman⁵⁵ Jezebel, who calls herself a prophetess and teaches, and leads my servants astray, to commit sexual immorality and to eat things sacrificed to idols.

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

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

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

²²Behold, I am casting her onto a bed, along with the ones committing adultery with her, for an affliction of great magnitude, unless they repent of her works.⁵⁶

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

²³And her children I will destroy in death; and all the churches will know that I am He who searches minds⁵⁷ and hearts, and that I will pay to each of you according to your works.

⁵³ **2:20a** txt αφεις N* A P 046 922 1828 2053 2065 RP SBL TH NA28 {} // αφις C // αφησ 2329 // αφις 1006 1841 2040 // αφηκας N² 1611 2050 vg^{ms} syr^{ph} cop^{sa,bo} arm (arab) // εἰς TR // ποθεις f052 // lac 051 2062.

⁵⁴ **2:20b** txt κατα σου A C P 046 f052 922 1006 1611 1828 1841 2040 2053 2329 2351 it^{ar} cop^{sa,bo} arm Tert Ps-Ambr RP SBL TH NA28 {} // κατα σου πολυ N 2050 2065 it^g syr^{ph} arm4 // κατα σου ολιγα vg^{cl} Haymo TR // κατα σου πολλα 2074 Prim Cyr Ambr // lac 051 2062. The TR reading has no Greek manuscript support (other than ms. 2049, which is a handwritten copy made from the TR itself, so does not count).

⁵⁵ **2:20c** txt γυναικα "woman," N C P f052 922 1611 2050 2053 2329 it^{ar,gig,t} vg cop^{sa,bo} arm eth Epiph Andrew; Tert Ambrosiaster Tyc Beat Haymo TR SBL TH NA28 {B} // γυναικα σου, "your woman / your wife," (A +την) 046 1006 1828 1841 2040 2065 syr^{ph,h} arm Cyr Prim Andrew Areth RP // lac 051 2062. The editorial committee of the UBS Greek New Testament says that the reading with σου "appears to be the result of scribal confusion arising from the presence of several instances of σου in verses 19 and 20." There are four instances of σου in the 1 1/2 verses preceding, to be exact.

⁵⁶ **2:22** txt εργαυ αυτης "her works," N C P 046 922 1006 1611 1678^{comp} 1778 1828 1841 2040 2050 2053 2080 it^g vg^{ww,st} cop^{sa,bo} eth arm4 Tert Cyr Prim Tyc Beat Andrew Haymo Areth RP SBL TH NA28 {A} // εργαυ αυτων "their works," A 2329 it^{ar,t} vg^{cl} syr^{ph,h} arm Andr; Cyr Ambr Apr Prim TR // omit εκ των εργαυ αυτης 2065 cop^{bo,mss} ps-Ambr // lac 051 2030 2062

⁵⁷ **2:23** The Greek says "νεφρους," kidneys. Different languages and cultures use varying body parts for designating the seat of desire and affection. This use of "kidneys" isn't any less reasonable than how we use the heart for some things. The heart of course is really just a muscle. The tribe I was raised with in Papua New Guinea used several body organs. They would say, "God cleansed my stomach, and came in to live in my liver." This use of the kidneys came from the Hebrew culture, and the King James Version and older English translations render it "reins." (When you look at a picture in a medical book of the tubes coming down from the kidneys to the bladder, it does look like reins on a horse.) And according to Diodorus, the kidneys and the heart were the only organs left in the body cavity by Egyptian embalmers. See also Jeremiah 11:20; 17:10; 20:12.

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

²⁴And to the rest⁵⁸ of you in Thyatira I say, as many as do not hold to these teachings—⁵⁹ the ones who have not known 'the deep things⁶⁰ of Satan,' as they say, I am not laying any further burden upon you.

2:25 πλὴν ὃ ἔχετε κρατήσατε ἄχρις⁶¹ οὗ ἂν ἴξω.

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

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

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

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

²⁷and he will rule them with a rod of iron, shattering them to pieces like pots of clay,⁶²

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

²⁸even as I also have received from my Father;⁶³ 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."

⁵⁸ **2:24a** txt τοις λοιποῖς **ℵ**² A C P 046 f052 1611 1841 2053 2065 RP SBL TH NA28 {} // τοις εν λοιποῖς **ℵ**^{*} // τοις εν τοις θυατηροις λοιποῖς 2050 // και τοις λοιποῖς 2329 // και λοιποῖς 1894 TR // lac 051 1893 1918 2022 2030 2032 2062 2091 2256.

⁵⁹ **2:24b** txt omit All extant Gr. syr cop arm Prim RP SBL TH NA28 {} // +και TR

⁶⁰ **2:24c** txt βαθεα (acc pl of βαθος) A C 046 f052 922 1006 1611 1828 1841 2040 **ℵ**^K syr^{ph,h} cop^{sa} arm RP SBL TH NA28 {} // βαθη (acc pl of βαθος) **ℵ** P 2050 2053 2065 2329 2344 **ℵ**^A it^{ar,gr,t} vg TR // lac 051 2062. Very little difference in meaning.

⁶¹ **2:25** txt αχρις οὗ P 046 1006 1841 2065 TR RP (NA28 αχρι[ς]) {} // αχρι οὗ **ℵ** C 1611 2053 2329 SBL TH // ἔως οὗ A (syr) // αχρις ὅταν 2080 // αχρεις 2050 // αχρις 1678 1778 // αχρισου 922 // οὗ 1854 // lac 051 2062. See long endnote with more complete apparatus, and a long discussion about the phonology of these variants.

⁶² **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 συντριβεται is in the passive voice, present tense. But this does not transfer sensibly into English, as it makes it sound like the ruler is shattered, that the ruler rules passively, as though shattered like pieces of pottery. So I clarified that the pottery is shattered by the rod of iron, clarified it by making the verb active, implying the rod as the agent and the pottery as the object of the verb, as is the true meaning. (The Textus Receptus has the verb as συντριβησεται - suntribēsetai, future tense, passive voice. All other Greek manuscripts have it present tense, including the oldest manuscripts such as **ℵ** A C 1854 2050 pc it^{gr} cop^{sa,bo}). You could also render this phrase, "shattering them like pieces of pottery." But it is customary to make it reminiscent of the better known versions of Psalm 2:9, which verse it indeed is supposed to be reminiscent of, according to the next verse. See also Psalm 149:4-9.

⁶³ **2:28** Jesus is saying that he will give to us who overcome, the same authority that he himself has been given according to Psalm 2:9.

Chapter 3

To the Church in Sardis

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

¹And to the angel of the church in Sardis, write: "These things says He who has the seven spirits⁶⁴ 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·

²Be watchful, and strengthen⁶⁵ the things that remain, which are about to die.⁶⁶ For I have not found your works complete before my God.

3:3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. ἐὰν οὖν μὴ γρηγορήσης, ἦξω ὡς κλέπτῃς, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἦξω ἐπὶ σέ.

³Remember therefore how you received and how you heard, and maintain that, and repent. Now then, if you are not watchful, I will come⁶⁷ like a thief, and you will not know⁶⁸ at what hour I will come upon you.

⁶⁴ **3:1** txt επτα πνευματα & C A P 046 f052 922 1006 1611 1828 1841 2040 2050 2053 2065 2329 latt syr cop eth arab Colinaeus Elzevir Scriv-1894-TR AN BG RP SBL TH NA28 {} // επτα πνευματα arm α 4 // πνευματα Erasmus Aldus Stephens-1550-TR // επτα χαριτας arm² 3 // lac 051 2062

⁶⁵ **3:2a** txt στηρισον (2nd sing imper act of "strengthen") A C P 1006 1678 1841 2040 2053 RP SBL TH NA28 {} // στηριζον (same as στηρισον, diff dialect) & 046 1778 2050 2080 TR // σπειριζων 2329 // στηριζων 922 // τηρησον (2nd sing aor imper act of "keep") 1611 2344 vg it^{ar,t} syr^h // τηρισον 181 792 // lac 051 2062.

⁶⁶ **3:2b** txt εμελλον αποθανειν & [αποθανιν - itacism] A C P f052 1828^{txt} (2050 εμελλων) 2053^{txt} 2329 **π**^A it^{ar,gig,t} vg syr^h cop^{sa} eth SBL TH NA28 {} // μελλει αποθανειν TR // ημελλεν αποθανειν 922 2053^{com} // εμελλον αποθνησκειν 88 2074 // εμελλες αποθανειν syr^{ph} // ημελλον αποθανειν 2351 // "otherwise you will die" cop^{bo} arm1 // εμελλον αποθνησκειν AN // εμελλες αποβαλλειν 1611 2040 // εμελλες αποβαλειν 2065 BG // ημελλες αποβαλλειν 046 1006 1841 **π**^K RP // ημελλον αποβαλλειν 1828^{mg} // lac 051 2062. There are a large number of other variants in the late minuscules. See endnote for full variant list. The exact TR reading is not attested. But the TR reading is in agreement in essential meaning with the NA28. Hoskier declares that no ancient version shows awareness of any "throw" variant, but only of "die" variants. It should also be noted that there is no majority reading. This passage and its variants hark back to John 15, and the vine and the branches. See endnote for full apparatus.

⁶⁷ **3:3a** txt ηξω A C P f052 1611 2053 2329 cop^{sapt} SBL TH NA28 {} // ηξω επι σε & 046 922 1006 1828 1841 2040 2050 2065 **π**^K it vg^{cl} syr cop^{sapt} Beat TR RP // lac 051 2062. The words επι σε are duplicated from the end of the verse, where ηξω επι σε is found in almost all MSS.

⁶⁸ **3:3b** txt γνωσ (2nd sing aor subj act) A C P 922 1611 2053 2065 **π**^A TR RP SBL TH NA28 {} // γνωση (2nd sing aor fut act) & 046 f052 1006 1828 1841 2040 (2050 γνωσει) 2329 2344 **π**^K // 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

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

⁴But you do have a few names in Sardis who have not defiled their garments, and they will walk with me in white,⁶⁹ because they are worthy.

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

⁵He who overcomes in this way⁷⁰ shall be dressed in garments of white, and I will never wipe his name out of the book of life, and I will confess his name before my Father and before his angels.

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

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

To the Church in Philadelphia

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

⁷And to the angel of the church in Philadelphia, write: "These things says the Holy One, the True One, the one holding the key of David,⁷¹ who opens and no one closes, and closes and no one opens:⁷²

⁶⁹ 3:4 Or "in brightness." Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; I Timothy 6:16;

⁷⁰ 3:5 txt ουτως N* A C f052 1006 2065 2329 it^{ar}.gig,t vg syr^{ph,h} cop^{sa,bo} arm eth Prim SBL TH NA28 {B} // ουτος N² P 046 922 1611 1828 1841 2040 2053 M Andr TR RP // αυτος 2050 // lac 051 2062

⁷¹ 3:7a txt την κλειν Δαυιδ SBL TH NA28 {} // την κλειν ΔΑΔ 046 1678 1778 2080^{txt} // κλιν του ΔΑΔ N* // την κλιν ΔΑΔ A C // την κλιν του ΔΑΔ N² // την κλειν του ΔΑΔ P 82 241 469 627 792 920 1006 1841 1862 1888 2053 2080^{mg} 2351 // την κλειν του Δαυιδ 94 // την κλειδα του ΔΑΔ 2065 2074 2329 // την κλειδα ΔΑΔ 1611 1854 // τας κλεις ΔΑΔ syr^{ph} Tyc. Partim // τας κλεις του οικου ΔΑΔ cop^{bo} // την κλειν του οικου ΔΑΔ eth Apr // την κλειδα ἄδου 2050 // την κλειδα του ἄδου 922 // την κλειν του ἄδου arm 1,2,3 // την κλειν του κηπου arm4 // την κλειδα του Δαβιδ TR // την κλειν του Δαβιδ // την κλειν του δαυιδ RP // lac 051 2030 2062. The UBS committee selected the reading without the article, because according to Josef Schmid, p. 87, proper names in Revelation are generally anarthrous. The difference between the NA27 and Majority Text readings is untranslatable into English. As for the other readings, the UBS committee says that those witnesses replaced David with the other readings in order to heighten the clarity of the symbolism.

⁷² 3:7b ο ανοιγων και ουδεις κλειει και κλειει και ουδεις ανοιγει TR // ο ανοιγων και ουδεις κλεισει και κλειων και ουδεις ανοιγει P SBL TH NA28 // ο ανοιγων και ουδεις κλεισει και κλειων και ουδεις ανοιξει 1678 1828 2050 AN // ο ανοιγων και ουδεις κλεισει κλειων και ουδεις ανοιξει 1778 2080 // _ ανοιγων και ουδεις κλισει κλειω και ουδεις ανοιγει A // ο ανυγων και ουδεις κλισει και κλειει και ουδε εις ανοιγει C // ο ανοιγων και ουδεις κλεισει αυτην ει μη ο ανοιγων και ουδεις ανοιξει 046 1006 1841 2040 HF BG RP // και ανυγων και ουδεις κλισει και κλειω και ουδεις ανυξει N* // και ανυγων και ουδεις κλισει και ουδεις ανυξει N^{2a} // και ανυγων και ουδεις κλισει και κλειω και ουδεις ανυξει N^{2b} // ο ανοιγων και ουδεις κλειει και κλειων και ουδεις ανοιγει 1611 2053 // ο ανοιγων και ουδεις κλησει και κλειει και ουδεις ανοιξει 2329 // ανοιγων και ουδεις κλειει και κλειει και ουδεις ανοιγει arm // 'no one shall shut, and he shuts and no one opens' arm4 // ο ανοιγων και ουδεις κλειει κλειων και ουδεις ανοιγει syr^{ph} // "If he should open there is not any who will be able to shut; if he should shut there is not any who will be able to open" cop^{sa} // 'et nemo est qui aperit, et nemo est qui claudit praeter eum' eth // lac 051 2062. The word ανοιξει is a noun, the dative singular form of ανοιξις. This word ανοιξις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ανοιξει an itacism of ανοιξιη, which latter he reads here. See endnote for fuller list of variants.

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

⁸I know your works, (behold, before you I have provided an open door, which⁷³ no one is able to close) how you have little power, yet have kept my word, and have not denied my name.

3:9 ἰδοὺ διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ⁷⁴ ἠγάπησά σε.

⁹Behold I will bring⁷⁵ of the synagogue of Satan, of those claiming to be Jews and are not, but are lying; behold, I will make them such that they will come and fall down before your feet and know that I have loved you.

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

¹⁰Because you have kept my word about endurance, I also will keep you from the hour of trial which is about to come upon the whole inhabited earth, to try those dwelling on the earth.

3:11 ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

¹¹I am coming soon.⁷⁶ 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 ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλήμ, ἣ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

¹²He who overcomes, I will make him a pillar in the temple⁷⁷ of my God, and he will never depart outside anymore, and I will write on him the name of my

⁷³ 3:8 txt ἦν *rell.* Gr. syr RP SBL TH NA28 {} // και 1611 1894 2028 2029 2033 2037 2046 2052 2054 2083 2186 2814 TR // lac 051 1918 2022 2030 2032 2062 2091 2256.

⁷⁴ 3:9a txt εγω & A C P f052 922 1611 2050 2053 2065 2329 TR SBL TH NA28 {} // omit 046 1006 1828 1841 2040 arm1 Prim RP // lac 051 2062.

⁷⁵ 3:9b txt διδω (subj) A C syr^{ph} SBL TH NA28 {} // δωσω (fut) it^{ar.gig.t} vg cop^{bo} eth // διδωμι (pres) P 046 f052 1006 1611 1828 1841 2040 2053 2065 2329 π TR RP // διδομι 2050 // δεδωκα (perf ind) & cop^{sa} // διδομοι 922 // lac 051 2062. The NA28 has the reading in the subjunctive as are ποιησω and γνωσιν later in this verse in all Greek texts, and the other editions have the present indicative form here. The subjunctive can act as a future. The present tense also can mean future, even as we have in English, "Behold, I am giving..." can mean I will be giving in the future.

⁷⁶ 3:11 The Greek word rendered "soon" here is ταχυ (neuter of ταχυς). The King James Version and many other translations render this as "quickly," which is another meaning of ταχυ. Many people think that "quickly" is the correct rendering, because when this Apocalypse document was written, "coming soon" would be a problem since the Lord has not come soon compared to when it was written, according to some people. Jesus says this phrase "I am coming soon" three more times in Revelation, all in chapter 22. Also in that chapter, in verse 10, Jesus says, "Do not seal up the words of the prophecy of this book, because the time is near." I say that this phrase "the time is near" is just as much a problem then, as the phrase "I am coming soon," in the sense that it apparently was not near, going by that same reasoning. So you see, the rendering "I am coming soon" is in agreement with what Jesus says in Rev 22:10 that the time is near for the fulfillment of the prophecy of this book.

⁷⁷ 3:12 txt ναῷ "temple" TR-Scriv RP NA28 {} // λαῷ "people" several editions of Stephens, Beza, and Elzevir TR.

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 οὐς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

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

To the Church in Laodicea

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

¹⁴And to the angel of the church in Laodicea, write, 'These things says the Amen, the faithful and true witness, the beginning of the creation⁷⁸ of God:

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

¹⁵I know your works, that you are neither hot nor cold.⁷⁹ I would rather you were either hot or cold.

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

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

3:17 ὅτι λέγεις ὅτι⁸² Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδὲν⁸³ χρειάν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός,

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

⁷⁸ **3:14** txt της κτισσεως N² A C P 046 f052 922 1006 1611 1828 1841 2040 2050 2053 2329 M TR RP NA28 {} // της κτισσεως 627 628 792 1849 2033 2034 2059 2286 2351 // *creaturae* rell. latt // των κτισσεων arm // της εκκλησιας N* // της πιστεως 149 201 368 386 935 1597 1728 1734 1948 2025 2305 // omit Tyc 1 arm 4 // omit η αρχη της κτισσεως του θεου 181 2026^{txt} 2056^{txt} 2057 2186 // lac 051 88 1918 2022 2030 2032 2062 2091 2256.

⁷⁹ **3:15** The Greek says "cold or hot." But that is not idiomatic in English. In English we always say "hot or cold."

⁸⁰ **3:16a** txt ουτε ζεστος ουτε ψυχρος C 046 1611 1678 1828 2065 2080 2329 AN SBL TH NA28 {} // ουτε ζεστος ουτε ψυχρος ει N // ου ζεστος ουτε ψυχρος 922 1006 1841 2040 2053 HF BG RP // ουτε ψυχρος ουτε ζεστος A P cop^{sa} itar vg syr^{ph} Vic Apr TR // ουτε ψυχρος ει ουτε ζεστος 2050 // omit και ουτε ζεστος ουτε ψυχρος 792 1778 it^g eth arm Prim Salv // lac 051 2062.

⁸¹ **3:16b** txt μελλω σε εμεσαι εκ του στοματος μου TR RP SBL TH NA28 {} // μελλω σε εμεσαι και ελεγχω σε εκ του στοματος μου f052 // παυσε του στοματος σου N* // μελλω σε εμιν εκ του στοματος μου N² // ελεγχω σε 2329 // εμμεσαι 046* 469 2065 // αιμεσαι 1888 2019 2053 // εμιασαι 2053^{cmg} // εμιασε C 104 2053^{com} // εμεσε 792 // εμεσειν 1854 // εν μεσω 2053*^{txt} // εκμεσαι 2042 // απο for εκ 1006 1841 // σου for μου cop^{bo} // lac 051 88 2030 2062.

⁸² **3:17a** txt οτι πλουσιος A C f052 1611 2040 2050 2329 lat syr TR AN SBL TH NA28 {} // πλουσιος N P 046 1006 1841 2053 2065 M vg^{mss} arm eth Spec Beat BG RP // lac 051 2062.

⁸³ **3:17** txt ουδεν (acc) A C 2053 arm4 Beat ps-Aug-Spec SBL TH NA28 {} // ουδενος (gen) N P 046 f052 922 (sic) 1006 1611 1828 1841 2050 2065 2329 M syr^{ph,h} TR RP // lac 051 2062. One would not translate these much differently if at all. Perhaps, "have need for nothing" versus "have need of nothing." But the fact is, translators might just as well translate both of the variants as "have need of nothing." The New Testament Greek manuscripts are full of this kind of insignificant variance.

3:18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσης, καὶ ἱμάτια λευκὰ ἵνα περιβάλη καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου, καὶ κολλύριον⁸⁴ ἐγχεῖσαι 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 ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ.

²⁰Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in⁸⁵ to him and dine with him and he with me.⁸⁶

3:21 ὁ νικῶν δώσω αὐτῷ καθίσει μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ.

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

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

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

Chapter 4

The Throne in Heaven

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

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

4:2 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.

⁸⁴ **3:18** txt κολλυριον N C f052 922 1006 1611 1828 1841 2329 AN HF RP TH // κολυριον 046 2065^{com} // κολλουριον A P 2050 2065^{txt} TR BG SBL // κολλ[ο]υριον NA28 {} // κουλλουριον 2053 cop^{bo} // lac 051 2062. According to BDF §42(4), κολλύριον is a word which Greek imported from Latin, in which the spelling was *collurium*. Thus the earlier, original spelling in Greek would have been κολλύριον. The vowel υ - "upsilon" in Attic Greek was originally pronounced like the u in "prune," but later developed into what in German is represented by ü, and even later in modern Greek, by "itacism" into a long e sound in English. "Itacism" was a process by which most of the Greek vowels and diphthongs moved forward and more closed in point of articulation in the mouth. Thus some changed the spelling from υ to ου, I would surmise in an attempt to preserve the original Latin pronunciation.

⁸⁵ **3:20a** txt εισελευσομαι A P f052 922 1611 2050 2053 2065 itar.gig.sin syr^h vg copsa,bo TR // και εισελευσομαι N 046 0169 1006 1828 1841 2040 2329 syr^{ph} AN HF BG RP SBL TH NA28 [καί] {} // lac C 051 2062.

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

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

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

4:4 καὶ κυκλόθεν τοῦ θρόνου θρόνους⁹⁰ εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους [εἴκοσι τέσσαρας] πρεσβυτέρους καθήμενους περιβεβλημένους ἐν λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

⁴And in a circle around the throne are twenty-four thrones, and on those thrones, twenty-four elders⁹¹ ⁹² dressed in white,⁹³ and on their heads crowns of gold.

⁸⁷ **4:3a** txt και ο καθήμενος ομοιος Ν A P 046 922 1611 1678 1778 1828 2329 (ως) it^{ar}.gig^t vg syr^{ph} arm SBL TH NA28 {} // και ο καθήμενος επι τον θρονον ομοιος 0169 cop^{sa} // και ο καθήμενος ην ομοιος TR // και ο καθήμενος επ' αυτο ην ομοιος eth // και ο καθήμενος επι τον θρονον cop^{bo} // ομοιος 1006 1841 2040 2053 2065 2080 𐤎 (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 NA28 represent the earliest reading by far, so one wonders if later copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. 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 NA28 reading, after v. 2 having just said, "someone sitting" already, is very Johannine in style.

⁸⁸ **4:3b** Greek, σάρδιον - sárdion. Some also render this as Sardius. The English word carnelian is derived from the Latin root *carn*, from which we get *carnal* and *carnivore* and *carne*, and was named that because the stone was flesh-colored. The Oxford dictionary defines carnelian as a flesh-colored, deep red, or reddish-white variety of chalcedony.

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

⁹⁰ **4:4a** txt θρονους A f052 1828 2053 TH NA28 {} // θρονοι 046 P 922 1006 1611 1841 2040 2050 2065 2329 TR RP SBL // lac C 051 2062. Codex Sinaiticus (Ν) skips the words επι τους θρονους εικοσι τεσσαρας (homoioteleuton) and picks up again with πρεσβυτερος. See the image of this pericope at <http://images.csntm.org/>. (It is in near the top of the 4th column, line 10, last word of the line has ΘΡΟΝΟΥC then picks up the next line with ΕΙΚΟCΙ ΤΕCΣΑΡΕC as the entire 11th line.) This makes it impossible to tell whether the θρονους on 4th column ending line ten was meant to be the first instance or the second instance in the verse.

⁹¹ **4:4b** txt θρονους εικοσι τεσσαρας πρεσβυτερους καθήμενους P SBL TH NA28 {} // θρονους τους εικοσι τεσσαρας πρεσβυτερους καθήμενους 1006 1611 1841 RP // θρονους καθήμενους πρεσβυτερους f052 2329 // θρονους πρεσβυτερους καθήμενους A // πρεσβυτερους καθήμενους Ν // τους εικοσι τεσσαρας πρεσβυτερους καθήμενους 2040 // θρονους τους εικοσι και τεσσαρας πρεσβυτερους καθήμενους 2050 // θρονους τους ΚΔ πρεσβυτερους πρεσβυτερους 046 // θρονους εικοσι τεσσαρας πρεσβυτερους καθήμενους 922 2065 // θρονους κδ πρεσβυτερους καθήμενους 2053 // τους κδ πρεσβυτερους καθήμενους 1828 // θρονους ειδον τους εικοσι και τεσσαρας πρεσβυτερους TR // lac C 051 2062. I suspect that the longer readings are clarifications, and that the reading of f052 2329 may be original.

⁹² **4:4c** Are the 24 elders like those of 1 Chronicles 24:7-18, or are they the 12 apostles of the Lamb, plus the 12 patriarchs of Israel?

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

⁵And from the throne come flashes and sounds and thunderings.⁹⁴ And there are seven flaming torches burning before the throne, which are the seven spirits of God,

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

⁶and in front of the throne is like a sea of glass, like crystal. And in between the throne and the circle around the throne are four living beings,⁹⁵ full of eyes, front and back.

4:7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχων⁹⁶ τὸ πρόσωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῶ πετομένῳ.

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

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

⁸And the four beings, every one of them has⁹⁸ six wings each, which are covered completely around with eyes, even inward. And they take no rest day

⁹³ **4:4d** txt εν λευκοις **Σ** f052 2050 2329 arm4 DP // ιματιοις λευκοις A P 2065 WH // εν ιματιοις λευκοις 046 922 1006 1611 1828 1841 2040 2053 TR RP SBL TH NA28 {} // lac C 051 2062. I agree with Hoskier that the reading of Sinaiticus et al. may be original.

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

⁹⁵ **4:6** The Greek word rendered "living being" is ζῶον - zōion, which is defined in the BAGD lexicon as follows: "Living thing or being, to denote beings that are not human and yet not really animals of the usual kind."

⁹⁶ **4:7a** txt εχων (masc) A 046 922 1006 1828 2329 2344 SBL TH NA28 {} // εχον (neut) **Σ** P f052 1611 1841 2040 2053 2065 TR RP // omit 2050 eth arm4 // lac C 051 2062. The neuter form of the verb would agree in gender with ζῶον.

⁹⁷ **4:7b** txt το προσωπον ως ανθρωπου A (2344) a it^{ar} vg syr^{ph} (cop^{sa} infra) Irenaeus^{lat} SBL TH NA28 {} // το προσωπον ανθρωπου 2065 // προσωπον ως ανθρωπος 922 // το προσωπον ως ανθρωπος P 1611* 1778 2050 2053 2329 **Π**^A syr^h TR // το προσωπον ως ο ανθρωπος 2080 // προσωπον ανθρωπου 046 1006 1611^c 1828 1841 2040 **Π**^K Iren RP // το προσωπον ως ομοιον ανθρωπω **Σ** (it^{sig,t}) // το προσωπον ως προσωπον ανθρωπου cop^{sa} // το προσωπον ως προσωπος υιου ανθρωπου cop^{bo} // illegible 1678 // lac C 051 2062.

⁹⁸ **4:8a** txt εχων (nom sing masc pres part) A 922 1006 1828 2329 (Cass Vict *habentes*) SBL TH NA28 {} // εχον (nom&acc sing neut pres part) 046 1841 2040 2053 2065 RP // ειχον (1st sing & 3rd pl imperf) **Σ** it^{ar}.g^{ig,t} vg TR // εχοντα (acc sing masc part or nom pl neut part) P f052 1611 2050 // εχει (3rd sing pres ind) 2074 // omit cop^{bo} eth? // "it was" syr^{ph,h} cop^{sa} // lac C 051 2062. Most of these differences are barely translatable. Note that the KJV and the NIV, translating from different texts, render both of their respective Greek readings as "had." The NIV treated the present participle as what they considered the relative time, and made the relative time past. Some might translate the same participle with a present-tense English verb, which I tend to do, because John in the context is speaking in the present tense placing himself at the time he is actually seeing these things. The only reading that is truly present tense or any other tense by inflection is the present indicative form εχει, which no edition has followed. In NT Greek, the only verbs that tell time are those in the indicative mood, and participles are not in the indicative mood, because they have no mood. Participles do tell kind of action – continuous, punctiliar or combined, but they do not tell past, present or future.

or night, continually saying, "Holy, holy, holy⁹⁹ is the Lord God Almighty, who was and who is and who is to come."

4:9 καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου¹⁰⁰ τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

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

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

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

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

¹¹You are worthy, our Lord and our God, to receive glory and honor and power, for you¹⁰¹ created all things, and for your purpose they exist¹⁰² and were created."

Chapter 5

Who is Worthy to Open the Scroll?

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

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

⁹⁹ **4:8d** txt αγιος 3 times **ℵ**² A P 922 1006 1611 1778 1841 2040 2050 2053 2080 2329 vg syr^{ph,h} cop^{sa,bo} arm eth Ephr Tert Prim Fulg Vict Apr Beat TR AN RP SBL NA28 {} // αγιος 9 times 046 1828 HF BG // αγιος 8 times **ℵ**^{*} // αγιος 7 times 1678 (contra fam) Oec^{com} // lac C 051 2030 2062. There are also scattered, minuscules that read αγιος 1 time, 2 times, 4 times, 6 times. There is a more full apparatus at end of document. Wilbur Pickering says "The manuscript evidence is badly divided here, but I take it that two of the three main lines of independent transmission, including the best one, have "holy" nine times, instead of three. Surely it is more likely that 'nine' would be changed to 'three' than vice versa. In fact, try reading "holy" nine times in a row out loud—it starts to get uncomfortable! Since in the context the living ones are repeating themselves endlessly, the "nine" is both appropriate and effective. Three 'holies' for each member of the Trinity."

¹⁰⁰ **4:9** txt του θρονου P 046 922 1006 1611 1678 1778 1828 1841 2040 2053 2065 2329 TR RP // τω θρονω **ℵ** A 2050 2080 SBL TH NA28 {} // lac C 051 2062.

¹⁰¹ **4:11a** The use of the pronoun συ makes the fact that he is the one, emphatic; i.e., "for you are the one who created all things, and it is for your purpose that they exist..."

¹⁰² **4:11b** txt εἰσι(v) (pres) P 922 1854 2050 2065 (syr^h) cop^{sa} eth Andr TR BG // ἦσαν (imperf) **ℵ** A 1006 1611 1841 2040 2053 it^{ar,gig,t} vg syr^{ph} Apr^{mssacc to Prim} Beat ps-Ambr AN RP SBL TH NA28 {A} // εγενοντο (aor mid) 2329 arm // ουκ ἦσαν (question- "were they not...?") 046 f052 1828 // ἦσαν και εἰσιν arm4 // omit εἰσιν και 2019 Varim Fulgent Prim // lac C 051 2062

¹⁰³ **5:1** txt εσωθεν και οπισθεν A 1828^{m8} 2329 2344 syr^h Or^¼ Cyp Cass TR SBL TH NA28 {} // εμπροσθεν και τα οπισθεν **ℵ** cop^{sa} Or^{2/4} (conformed to LXX Ezekiel 2:10- τα εμπροσθεν και τα οπισω) // εσωθεν και εξωθεν P 046 f052 922 1006 1611 1828^{txt} 1841 2040 2050 2053 2065 **ⲙ** it^{ar,gig} vg syr^{ph} cop^{bo} arm eth Hipp Orig^¼ Vict-Pett Apr Beat Aphraates Hil Oec Prim Ps-Ambr RP // lac C 051 2062. The UBS textual commentary says that after codices came to be used, the terminology for scrolls seemed strange, thus the change to the Majority Text reading. Here is an example that may show how Codex A contains an older text in Revelation.

5:2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς ἄξιος ἀνοίξει τὸ βιβλίον καὶ λύσει τὰς σφραγίδας 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 ἀνοίξει 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 εὐρέθη ἀνοίξει 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 κλαίει· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαυὶδ, ἀνοίξει τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ.

⁵Then one of the elders is saying to me, "Do not weep. Look, the Lion of the tribe of Judah, the Root of David, he has overcome, so as to open the scroll and¹⁰⁴ the seven¹⁰⁵ seals of it."

5:6 Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄρνιον ἐστηκὸς ὡς ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἳ εἰσὶν τὰ [ἑπτὰ] πνεύματα τοῦ θεοῦ ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν.

⁶And I saw in between the throne and the four living beings and the elders, a lamb, postured as though slain, having seven horns and seven eyes, which are the [seven] spirits¹⁰⁶ of God sent forth into all the earth.¹⁰⁷

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

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

5:8 καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἁρνίου, ἔχοντες ἕκαστος κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἳ εἰσὶν αἱ προσευχαὶ τῶν ἁγίων,

⁸And when he had taken the scroll, the four living beings and the twenty-four elders fell down before the Lamb, each one holding a lyre¹⁰⁸ and a golden bowl filled with incenses, which are the prayers of the saints,

¹⁰⁴ 5:5a txt και A P 046 f052 922 1006 1611 1828 1841 2040 2050 2053^{com} 2065 2329 AN BG RP SBL TH NA28 {} // και λυσαι N 94 2053^{txt} 2344 vg^{cl} syr^{ph} Apr Cyr Jer Oros TR // lac C 051 2062

¹⁰⁵ 5:5b omit επτα 792 1611 latt syr^{ph} cop^{bo} eth arm Jer Oros

¹⁰⁶ 5:6a txt τα επτα P²⁴ N 046 922 1828 2040 2053 2065 2329 itgig vg^{cl} syr^{ph,h} cop^{sa,bo} arm Irenlat Clement^{vid} Hipp Cyp Maternus Tyc Gregory-Elvira Fulg Prim Beat TR RP SBL TH NA28 [επτα] {C} // επτα 2344 // τα A P^{vid} f052 1611 1841 2050 itar vg^{ww,harl} eth Iren^{arm} Apr Andrew^{bav} // lac C 051 2062.

¹⁰⁷ 5:6b Zechariah 4:10

¹⁰⁸ 5:8 The Greek word is κιθάρα, which with that era's pronunciation would sound to us as "guitar," 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,

5:9 καὶ ἄδουσιν ὠδὴν καινὴν λέγοντες, Ἄξιός ἐστι λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ, ὅτι ἐσφάγης καὶ ἠγόρασας τῷ θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,

⁹and began singing a new song, saying: “You are worthy to take the scroll, and to open the seals of it, because you were slain, and thereby purchased some¹⁰⁹ for God with your blood out of every tribe and language and people and nation!”

since a harp today is usually a 6 foot tall instrument mainly used with orchestras, whereas a guitar is a portable, personal instrument, more like here in Revelation than is a harp. Thus, "guitar" would be a more accurate rendering than "harp."

¹⁰⁹ 5:9 variants in part:

- 1.) ηγ. τω θεω
- 2.) ηγ. τω θεω ημας
- 3.) ηγ. ημας
- 4.) ηγ. ημας τω θεω
- 5.) ηγ. ημας τω θεω ημων
- 6.) ηγ. ημας εν τω αιματι σου τω θεω
- 7.) omit θεω to τω θεω in v. 10
- 8.) missing/defective here

1.) txt A eth Lach Tisch Weiss WH Charles SBL NA28 {A}

2.) Ⲭ 046 f052 1006 1611 1841 2040 2053 2329 Ⲛ cop^{bo?} Andr^{a,p} Areth Treg vnSod Vog Bov [Merk] TR RP TH

3.) 2065^{txt} [has τω θεω in mg.] 2186 2814 vg-harl arm¹ Irenaeus^{lat}vid Cyprian Fulg Erasmus^{1 2}

³ Aldus Colinaeus

4.) 922 1828 2050 2344 it^{ar,gig} vg syr^{ph,h} cop^{bo?} arm Hipp; Cypr Maternus Aug Varim Fulgentius Prim Beat

5.) (cop^{sa}) arm³ see 5:10

6.) eth

7.) 1854 (*homoioteleuton*)

8.) lac: Ⲡ¹¹⁵ C 051 P? 2062

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμας - "us" and βασιλευσομεν "we will reign" is supported by only a very few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμας, "us," they created a conflict with v. 10 where it says "you have made αὐτοὺς - "them" into a kingdom and priests, and βασιλευσουσιν "they" will reign. As the text stands in the TR/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA28, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote for Dr. Robinson's exact words.) The idea of a two-part responsive praise was (perhaps) first put forward by Moses Stuart in 1845. <https://archive.org/details/commentaryonapoc02stua> Apocalypse 5:9-10 comments p. 134 Responsive praise. Moses Stuart "A Commentary on the Apocalypse Volume 2" Andover, New York 1845. H. C. Hoskier explains the omission of ἡμας in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view that the bottom of the left column of the page ends with ἠγορασας τῷ θεῷ, (abbrev.) and the next column picks up with ἐν τῷ αἵματι. (You can view the pertinent page of Codex A for yourself at the [Center for the Study of New Testament Manuscripts](#), find Codex A, Codex Alexandrinus, MS. nr. GA_02.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders.

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

¹⁰“And you made them¹¹⁰ into a kingdom and priesthood for our God, and they will reign¹¹¹ on the earth.”

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

¹¹And I looked, and I heard¹¹² the voices of many angels circled around the throne, and of the living beings and of the elders, and the number of them was ten thousand times ten thousand and thousands upon thousands,

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

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

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

¹³And every creature that was in heaven, and on the earth, and under the earth,¹¹³ and in¹¹⁴ the sea,¹¹⁵ and all the things that were in them, I heard saying,

¹¹⁰ **5:10a** txt αὐτοὺς (ALL Greek mss but 792, 2436) AN BG RP SBL TH NA28 {} // ἡμας (792 but following βασιλευσουσιν) 2436 it^{ar}.gig.t vg cop^{sa} arm 1,3 Prim. Tyc. TR // lac C P 051 1384 1854^{homoiotel}. 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.

¹¹¹ **5:10b** txt βασιλευσουσιν N P 922 1828 2050 2053 2344 M^A it^{gig} cop^{sa,bo} syr^{ph} arm⁴ Hipp. Cyp. Fulg RP TH NA28 {} // βασιλευσουσιν A 046 f052 1006 1611 1841 2040 2065 2329 M^K syr^h Compl. SBL // βασιλευσομεν vg arm Prim. TR // infinitive arm α. // omit ps-Ambr // lac C 051 2062. Mss. 296 and 2049 do not count as Greek witnesses, since they are handwritten copies of printed editions of the Textus Receptus. Hoskier states this plainly in Text Volume 2, p. 156, lines 26,27, where he says "Negl. 57 et 141 ex ed. typ. exscripti." This means 57 and 141 are "copied from printed edition." Note that the TR does not follow Ms. 2814, Erasmus' only Greek manuscript for Revelation.

¹¹² **5:11** txt ηκουσα A P 046* f052 1611* 2053 2329 M^A it^{ar}.gig.t vg cop^{bo} eth Cass^{1/2} TR SBL TH NA28 {} // ηκουσα ως N 046^c 922 1006 1611^c 1828 1841 2040 2050 2065 M^K syr^{ph,h} cop^{sa} Cass^{1/2} Fulg RP // lac C 051 2062.

¹¹³ **5:13a** txt και υποκατω της γης A P 046 f052 922 1006 1611 1841 it^{ar}.gig vg cop^{sa} syr^{ph,h} TR RP NA28 {} // omit N 1828 2040 2050 2053 2329 cop^{bo} arm Fu // lac C 051 2062.

¹¹⁴ **5:13b** txt και επι της θαλασσης A P 046 922 1006 1611 1828 1841 2040 2050 2053 2065 2329 it^{ar} TR RP NA28 {} // και επι την θαλασσαν f052 // και της θαλασσης cop^{sa} // και τα εν τη θαλασση N cop^{bo} arm eth syr^{ph,h} // Et in mari Prim Cass // Et quae sunt in mari vg ps-Ambr // Et quae est in mari Fulg. // Et quae in mari Beat // lac C 051 2062.

¹¹⁵ **5:13c** txt θαλασσης και N f052 1611* 2065 it^{gig} syr^h cop^{sa,bopt} arm eth Prim Cass Beat Andrew^a SBL NA28 {B} // θαλασσης εστι(v) και A 922 1006 1611^c 1841 2040 2329 cop^{bopt} RP TH // θαλασσης α εστι(v) και P 046 2050 it^{c,dem,div,haf} vg syr^{ph} Andr; Fulg^{1/2} TR // θαλασσης α και Beatus // θαλασσης οσα εστι και 1828 Andr^c Fulgent^{1/2} // θαλασσης σα εστι και 2053 // lac C 051 2062. The UBS textual commentary: “In order to provide a verb for the relative clause (with or without an additional relative pronoun), after θαλασσης some witnesses read εστιν, και..., others read α εστιν, και, and still others read οσα εστιν, και. The text which seems to have given rise to these modifications is simply και...”

"Blessing and honor, glory and power, be to Him who sits on the throne, and to the Lamb, for ever and ever!"¹¹⁶

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

¹⁴And the four beings were saying "Amen."¹¹⁷ And the elders fell down and worshiped.¹¹⁸

Chapter 6

The Seven Seals

6:1 Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνή¹¹⁹ βροντῆς, Ἔρχου.

¹And I watched as¹²⁰ the Lamb opened the first of the seven seals. And I heard one of the four living beings saying in a thunderous voice, "Come."¹²¹

¹¹⁶ **5:13d** txt αιωνων **NA** P 922 1006 1611 1828 1841 2050 2053 (2329) 2344 it^{ar}gig vg syr^{ph,h} cop^{sa,bo} Prim TR AN SBL TH NA28 {} // αιωνων αμην 046 f052 2040 2065 **NI** eth arm3 Tert Ps-Ambr BG RP // lac C 051 2062. This variant is related to the following footnote. It looks like the word Ἀμήν here was a later addition, and then when copyists or editors realized that v. 14, where it said the four living beings were saying Amen, that that was redundant, since v. 13 already said, "every creature in heaven, etc." said Amen, they then made the v. 14 modifications to the verb, and / or added the article, as, "το αμην." See endnote with full collation of this variant in combination with the next one.

¹¹⁷ **5:14a** txt ζωα ελεγον αμην **NA** P f052 1006 1611 1841 2050 2065 2329 TR AN SBL TH NA28 {} // ζωα λεγουσιν αμην 2053 // ζωα οι λεγουσιν αμην syr^{ph} // ζωα ελεγον το αμην 922 cop^{sa,bo} // ζωα ελεγεν το αμην 1828 // ζωα λεγοντα το αμην 046 BG RP // ζωα λεγουσιν το αμην cop^{sa,bo} // omit 2040 // lac C 051 2062. See endnote with full collation of this variant in combination with the previous one.

¹¹⁸ **5:14b** txt προσεκυνησαν (all Greek manuscripts except 2045*) syr^{ph,h} cop^{sa,bo} arm eth Apr ps-Ambr Cass AN HF BG RP SBL TH NA28 {} // προσεκυνησαν ζωντι εις τους αιωνας των αιωνων 2045* vg Prim Haymo Stephens-1550-TR Scrivener-1894-TR // lac C 051 88 1384 1704 2022 2030 2062 2078 2091. Note: Hoskier indicates that manuscripts 57 and 141 read with the TR. These are 16th cent. manuscripts now called Gregory MSS. 296 and 2049. These are not Greek manuscripts in the normal sense, because they are handwritten copies of printed editions. In other words, they do not bolster the Textus Receptus as sources for the Textus Receptus, because they ARE the Textus Receptus. See where Hoskier states this in Text Volume 2, p. 156, lines 26,27, where he says "Negl. 57 et 141 ex ed. typ. exscripti." (This means, "Disregard 57 and 141 since they are 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 28th edition New Testament, and then declare that the NA28 is the majority text.

¹¹⁹ **6:1a** txt φωνη A C 046 922 1006 1611 1678 1828 1841 2040 2080 2329 **NI** it^{ar} syr^{ph,h} cop^{sa,bo} Beat Prim RP SBL TH NA28 {} // φωνη 2329 pc // φωνης P TR // φωνην **NA** 1778 2053 2065 it^{gig} vg // Ἔρχου, ὡς φωνη βροντης. 2074 // omit ὡς φωνη βροντης 94 // lac 051 2050 2062.

¹²⁰ **6:1b** txt οτε **NA** A C P f052 922 1006 1611 1828 1841 2329 **NI**^A it^{gig} syr^{ph,h} (cop^{bo}) arm (arab) ps-Ambr Beat TR SBL TH NA28 {} // οτι 046 2040 2065 **NI**^K vg AN HF BG RP, "and I saw that the Lamb opened..." // και οτε φησιν ειδον οτι ηνοιξε "and when he is speaking I saw that he opened" 2053 // "and then the Lamb uncovered" eth // omit cop^{sa} // lac 051 2050 2062. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, οτε is written.

¹²¹ **6:1-2** txt ερχου 2 και (ε)ιδον και ιδου A C P f052 1006 1611 1841 2053 2065 vg^{ww,st} arm Andrew AN BG SBL TH NA28 {} // ερχου 2 ειδον και ιδου cop^{sa} // ερχου 2 και ειδον. ιδου cop^{bo} // ερχου και ιδε 2 και ιδου 046 1828 2040 2329 **NI** (it^{ar}) vg^{mss} Vict-Pett Prim Beat HF RP // ερχου και βλεπε 2 και ειδον και ιδου TR // ερχου και ιδε. 2 και ειδον και ιδου **NA** (922) 2344 it^{gig} vg^{cl}

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

²And I looked, and behold, a white horse, and the one sitting on it holding a bow, and to him was given a crown, and he went out conquering and to conquer.¹²²

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

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

6:4 καὶ ἐξήλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους σφάζουσιν, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

⁴And another horse came, a red one, and the one sitting on it, to him *the order* was given to take peace away from¹²³ the earth, that is, so that they slaughter¹²⁴ one another. And to him was given a large sword.

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

⁵And when the third seal was opened, I heard the voice of the third being saying, "Come." And I looked,¹²⁵ and behold, a black horse, and the one sitting on it holding a pair of scales in his hands.

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

⁶And I heard a voice as if¹²⁶ in the midst of the four beings, saying, "A quart of wheat for a day's wage, or three barley loaves¹²⁷ for a day's wage. And don't you damage the oil or the wine."

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

⁷And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come."¹²⁸

syr^hwith* // ερχου και ιδε. 2και ειδον. ιδου eth // ερχου και ιδε. 2και ηκουσα και ειδον, και ιδου syr^{ph} // lac 051 2050 2062. The TR is basically following Codex Sinaiticus.

¹²² 6:2 txt νικηση (subj) TR RP NA28 {} // ενικησεν (aor ind) Ⲙ 2344 cop^{sa}mss,bo.

¹²³ 6:4a txt εκ Ⲭ* C P 046 1006 1611 1828^z 1841 2040 2065 2329 it^{ar},gig vg arm RP SBL TH NA28 {} // επι 2344 // απο 922 1828^{txt} 2053 TR // omit A f052 // omit εκ της γης Ⲭ² // lac 051 2050 2062. (See footnote on 16:17c.)

¹²⁴ 6:4b txt σφαξουσι(v) (continuous) A C 1828^{txt} 2329 SBL TH NA28 {} // σφαξουσι(v) (punctiliar) Ⲙ P 046 f052 922 1006 1611 1828^z 1841 2040 2053 2065 TR RP // κατασφαξωσι 2074 // σφαζωσι 469 // lac 051 2050 2062.

¹²⁵ 6:5 txt ειδον Ⲡ¹¹⁵ A C P f052 922 1006 1611 1841 2053 2065 vg^{ww,st} cop^{bo} eth Andrew AN BG SBL TH NA28 {B} // ιδε 046 1828 2040 2329 Ⲡ^κ it^{ar} vg^{cl} (eth) (Prim) (Beat) Areth RP // βλεπε και ειδον TR // ιδε και ειδον Ⲙ syr^h // omit it^{gig} syr^{ph} cop^{sa} // lac Ⲡ²⁴ 051 2050 2062. The uncials Ⲡ¹¹⁵ and A have the spelling ιδον which supports ειδον. Note that Sinaiticus and the TR conflate the two main streams.

¹²⁶ 6:6a txt ως φωνην Ⲙ A C P f052 2065 2329 vg SBL TH NA28 {/} // φωνην 046 922 1006 1611 1828 1841 2040 2053 syr cop Prim Bea TR RP // lac Ⲡ²⁴ Ⲡ¹¹⁵ 051 2050 2062

¹²⁷ 6:6b txt κριθων (pl) Ⲙ A C P 1006 1611 1841 2053^{txt} 2329 syr^h cop^{sa}½,bo SBL TH NA28 {/} // κριθης (sg) 046 f052 922 1828 2040 2053^{com} 2065 syr^{ph} cop^{sa}½ TR RP // lac Ⲡ²⁴ Ⲡ¹¹⁵ 051 2050 2062

6:8 καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ ὁ Θάνατος,¹²⁹ καὶ ὁ ἄδης ἀκολουθεῖ μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

⁸And I looked, and behold, a pale green horse, and the one who is sitting on¹³⁰ it, his name is Death, and Hades is trailing after him;¹³¹ and authority is given them¹³² over one fourth of the earth, to kill them with war, and famine, and death, and by the wild animals of the earth.

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

⁹And when the fifth seal was opened, I saw beneath the altar, the souls of those slain for the word of God and for the witness¹³³ that they were bearing.

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

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

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

¹¹And 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-

¹²⁸ **6:7-8** txt ερχου 8και ειδον και ιδου P^{24vid} A P f052 922 1006 1611 1841 2065 vg^{ww},st syr^{ph} cop^(sa),bo arm Andr AN BG SBL TH NA28 {B} // ερχου 8ειδον και ιδου C 2053 // ερχου 8και ιδου 2329 // ερχου και ιδε 8και ιδου 046 1828 2040 it^{gig} vg^{cl} syr^{hc} (eth) Prim Beat HF RP // ερχου και ιδε 8και ειδον και ιδου X it^{ar} // ερχου και βλεπε 8και ειδον και ιδου TR // lac 051 2050 2062. The UBS5 apparatus has a "vid" after Codex A, but the Münster online apparatus is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss X A C 104 2019 2060 have the spelling ιδον which supports εἶδον. In P²⁴ only the letters ειδ are visible but this probably supports εἶδον. 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.

¹²⁹ **6:8a** txt ο θανατος P 046 f052 922 1828 2329 TR RP SBL TH NA28 [o] {} // θανατος X C 1006 1611 1841 2040 2053 2065 // ο αθανατος A // lac 051 2050 2062

¹³⁰ **6:8b** The preposition "on" is different with this rider than the first three. When you read this version of the prepositional phrase out loud, this one has a more grave sound to it. It is longer and more spelled out.

¹³¹ **6:8c** txt ακολουθει μετ' αυτου 2053^{com} 2065 cop^{sa,bo} Vic TR // ακολουθει οπισω αυτου syr^h // ηκολουθει μετ' αυτου A C P 922 1611 SBL TH NA28 {/} // ηκολουθει οπισω αυτου f052 2329 // ακολουθησειμετ αυτου 2053^{txt} // ηκολουθει αυτω X 046 1006 1828 1841 2040 lat RP // ακολουθει αυτω syr^{ph} // lac P²⁴ 051 2050 2062

¹³² **6:8d** txt αυτοις X A C P f052 1006 1611* 1841 2053 2065 TR SBL TH NA28 {/} // αυτω 046 922 1611c 1828 2040 2329 M^k lat syr cop^{sa,bo} eth RP // lac P²⁴ 051 2050 2062.

¹³³ **6:9** txt omit X A C P f052 1006 1611* 1841 2053 2065 2329 latt cop^{sa} TR SBL TH NA28 {/} +του αρνιου 046 922 1611c 2040 M^k syr^{hmg} arm3 RP // +αρνιου 1828^{mg} // +ιησου syr^{ph} Beat // +ιησου χριστου 1828^{txt} cop^{boF*} // +αυτου arm4a // lac 051 2050 2062

servants and brethren was also complete,¹³⁴ those about to be killed even as they.

The Sixth Seal

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

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

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

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

6:14 καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον,¹³⁵ καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

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

6:15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς δούλος καὶ ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὄρέων·

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

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

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

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

¹⁷for the great day of their wrath has come, and who will be able to stand?"¹³⁶

¹³⁴ **6:11** txt πληρωθωσιν (aor subj pass) A C 2344 itar,gig vg syr^{ph} cop^{sa,bo} arm SBL NA28 {} // πληρωσωσιν (aor subj act) Ⲛ P 046 f052 922 1006 1828 1841 2040 2053^{txt} ⲛ RP TH // πληρωσονται (fut ind mid) Areth TR // πληρωσουσιν (fut ind act) 1611 2053^{com} 2065 2329 // lac 051 2050 2062. The UBS textual commentary says: "...although some of the versional evidence may be merely translational, the Committee gave a slight preference to the reading πληρωθωσιν (on the quite rare intransitive sense of the verb see B-A-G, s.v. § 6). The reading πληρωσωσιν may have arisen as an error of sight or sound in transcription. The two readings involving the indicative mood, πληρωσονται and πληρωσουσιν, seem to be secondary to the two readings involving the subjunctive mood."

¹³⁵ **6:14** txt ελισσομενον (nom sing neut pres pass part) A C 046 922 1006 1841 2053^{txt} 2329 RP SBL TH NA28 {} // ειλισσομενον P 1611 1828 2053^{com} TR // ελισσομενος (nom sing neut pres pass part) Ⲛ f052 (2040) // lac 051 2050 2062.

¹³⁶ **6:17** Malachi 3:2, "But who can abide the day of his coming? and who shall stand when he appears?" "Neither their silver nor their gold shall be able to deliver them in the day of Yahweh's wrath." -Zephaniah 1:18. Zephaniah also tells how it is you can hide from Yahweh's anger, in 2:3- "Seek ye Yahweh, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Yahweh's anger." Jesus said the meek shall inherit the earth.

Chapter 7

The 144,000 Sealed

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

¹After this¹³⁷ 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 σφραγίδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλη τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,

²And I saw another angel rising up from the east,¹³⁸ holding the seal of the living God, and he cried out in a very loud voice toward the four angels to whom *the orders* had been given to harm the earth and the sea,

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

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

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

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

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

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

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

⁶from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh¹³⁹ twelve thousand,

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

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

¹³⁷ 7:1 txt μετα τουτο A C 1006 1841 2053 it^{ar}.gig vg syr^{hmg} arm SBL TH NA28 {} // και μετα τουτο N 046 f052 922 1006 1611 1828 2329 syr^{ph} Beatus RP // και μετα ταυτα P 2040 2065 [syr^h** (και)] cop^{sa,bo} TR // lac 051 2050 2062.

¹³⁸ 7:2 The Greek phrase is απο ανατολης ηλιου - apò anatólēs hēlíou - "from the rising of the sun." It usually simply means "from the east" since that is where the sun rises. Compare Rev. 16:12.

¹³⁹ 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.

7:8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες, ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες, ἐκ φυλῆς Βενιαμὲν δώδεκα χιλιάδες ἐσφραγισμένοι.

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

The Multitude out of the Tribulation

7:9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν¹⁴⁰ οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν·

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

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

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

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

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

7:12 λέγοντες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

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

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

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

7:14 καὶ εἶρηκα¹⁴¹ αὐτῷ, Κύριέ μου, σὺ οἶδας, καὶ εἶπέν μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου.

¹⁴And I spoke¹⁴² 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.

¹⁴⁰ 7:9 txt αριθμησαι αυτον & A C P f052 1006 1611 1841 2053 2065 TR AN SBL TH NA28 {/} // αριθμησαι 046 922 1828 2040 2329 π^k latt syr^h HF BG RP // lac 051 2050 2062.

¹⁴¹ 7:14a txt ειρηκα & A P 1006 1611 1841 2053 2065 TR SBL TH NA28 {/} // λεγω eth arm1 // ειπον 046 f052 922 1828 2040 2329 RP // lac C 051 2050 2062.

¹⁴² 7:14 This is the first time John speaks. He has been spoken **to** many times before this, but he has not responded verbally until now.

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

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

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

¹⁶No longer¹⁴³ will they hunger, neither will they thirst any more,¹⁴⁴ nor will the sun attack them nor any scorching heat.

7:17 ὅτι τὸ ἀρνίον τὸ ἀνά μέσον τοῦ θρόνου ποιμανεῖ¹⁴⁵ αὐτούς, καὶ ὀδηγήσει αὐτούς ἐπὶ ζωῆς πηγᾶς ὑδάτων· καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ¹⁴⁶ τῶν ὀφθαλμῶν αὐτῶν.

¹⁷For 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."¹⁴⁷

Chapter 8

The 7th Seal: the Seven Trumpets

8:1 Καὶ ὅταν¹⁴⁸ ἤνοιξεν τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμῶριον.¹⁴⁹

¹And when he opened the seventh seal, there was silence in heaven for about half an hour.

¹⁴³ **7:16a** txt ετι A 046 f052 1006 1611 1841 2040 2053 2329 TR RP SBL TH NA28 {} // omit (& transposes to before ουδε παν καυμα later in the v.) pc vg syr^{ph,h} cop^{sa,bo} eth Cyp ps-Ambr Prim Fulg // lac C 051 2050 2062.

¹⁴⁴ **7:16b** txt ετι & A 046 1611 2040 2053^{com} vg ps-Ambr Cyp Prim Fulg TR RP SBL TH NA28 {} // omit P 052 1006 1678 1778 1841 2053^{txt} 2065 2080 (2329 omit ουδε διψησουσιν ετι) 2814 it^gg syr^{ph} cop^{bo} Aldus Colin Beat // lac C 051 2050 2062.

¹⁴⁵ **7:17a** txt ποιμανει and οδηγησει (future) A π^A TR AN SBL TH NA28 {} // ποιμινει and οδηγει (present) 2351 π^K cop^{bo} BG RP. This context starts out with present verbs, then we find future verbs in vv. 15-16, and future again at the end of v. 17, but the Byzantine text has present tenses in v. 17 in between. This is not unusual, for the switch back and forth of tenses. But is it also possible for the tenses in v. 17 to have been assimilated by the surrounding futures? At any rate, verbs with a present tense form can have a future meaning.

¹⁴⁶ **7:17b** txt εκ A C P 046 052 35 82 94 104 175 424 459 469 757 792 922 1006 1611 1778 1828 1841 1852 1862 1888 2017 2042 2053^{com} 2060 2065 2073 2138 2329 2436 cop^{sa} AN BG RP SBL TH NA28 {} // απο & 241 456 920 1678 1854 1859 2019 2020 2040 2053^{txt} 2059 2074 2080 2081 2186 2351 2814 TR // δε it^gg Cyp Prim // lac 051 2050 2062. In modern Greek “απο” has absorbed εκ. Generally, Codex A represents the oldest reading for Revelation. Family 052 is split exactly in half; two mss for each of the major readings.

¹⁴⁷ **7:16-17** Isaiah 49:10, 13; Isaiah 25:8

¹⁴⁸ **8:1a** txt οταν A C 1006 1611 1841 SBL TH NA28 {} // οτε & P 046 f052 922 1828 2040 2053 2065 2329 π TR RP // lac 051 2050 2062. The UBS editorial committee: “The reading ὅτε seems to be an assimilation to the six instances of ὅτε ἤνοιξεν in chap. 6. (For another example of ὅταν with the indicative in the book of Revelation, see 4:9.)”

¹⁴⁹ **8:1b** txt ημιωριον P 046 f052 757 922 1006 1611 1774 2040 2065 2329 & rell. Gr. TR AN BG RP SBL NA28 {} // εμιωριον & 1828 2038* 2595 // εμιωρον A // ημιωρον C 2053^{txt} 2200 TH // ημιαριον 1918 // ημιοριον 181 2814 // ημιωριων 2081 // ημιωνιον 1948 // omit Beat // lac 051 2030 2050 2062.

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

²And I saw the seven angels which stand before God, and seven trumpets were given¹⁵⁰ to them.

8:3 Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ἵνα δώσει¹⁵¹ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.

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

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

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

8:5 καὶ εἴληφεν ὁ ἄγγελος 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.

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

⁶And the seven angels who had the seven trumpets readied themselves¹⁵² to play.

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

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,¹⁵³ and one third of the trees were burned up, and all the green grass was burned up.

¹⁵⁰ 8:2 txt εδοθησαν N C P 046 1006 1611 1678 1778 1828 1841 2053 2065 TR RP TH NA28 {} // εδωθησαν 922 2329 // εδωθη 792 // εδοθη A 052 2040 2080 syr^h // lac 051 2050 2062.

¹⁵¹ 8:3 txt δώσει (fut ind) P¹⁵ N A C 1611 1778 2040 2080 SBL TH NA28 {} // δοση 2351 // δωση (1aor subj) P 046 052 922 1678 1828 2065 2329 π TR RP // δω (aor subj) 1006 1841 2053 // omit ινα δώσει syr^{ph} Ambr Beat // lac 051 2050 2062. More likely that an original future form was corrected to a subjunctive form than vice versa. But the subjunctive and future in NT Greek have overlapping domains anyway, and all three of these readings may be rendered as English subjunctives.

¹⁵² 8:6 txt εαυτους P¹⁵ N² P 046 f052 922 1006 1611 1828 1841 2040 2053 2065 2329 π TR RP // αυτους N* A TH NA28 {} // αυτους WH SBL // omit eth // lac C 051 2050 2062. The NA28 reading, though it can mean "readied the trumpets," may well mean exactly the same as the third one, that has the rough breathing, and the first one that has the full reflexive form. The reflexive meaning of the smooth-breathed form is according to Hellenistic usage. Either way, it is a small distinction to make, between readying yourself or readying your trumpet. And there is much more to get ready with the trumpet than with yourself, especially if you are an angel it seems to me. I mean, you wouldn't have to go to the bathroom first or anything like that. Thus the generalized rendering of the ESV seems suitable, "they prepared to blow them."

¹⁵³ 8:7 txt και το τριτον της γης κατεκαη N A P f052 922 1006 1611 1828 1841 2040 2053 2065 2329 +all other Greek mss. it^gig,^h syr^{ph},^h cop^{sa},^{bo} arm^β Prim Beat Tyc1 AN BG RP SBL TH NA28 {/}

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

⁸And the second angel sounded his trumpet; and something like a huge mountain burning with fire¹⁵⁴ was hurled into the sea. And one third of the sea was turned to blood,

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

⁹and one third of the creatures that have lives¹⁵⁵ in the sea died, and one third of the ships were destroyed.

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

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

// omit 1854 2061 2814 arm TR // lac C 051 88 1384 2022 2030 2050 2052 2062 2091. Will one third of the earth be burned up or not? This is a variant between Bible versions based on the Textus Receptus, and all others. The Textus Receptus and the King James Version omit the first of the three phrases below, which means, "and one third of the earth will be burned up."

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

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

¹⁵⁴ 8:8 txt πυρὶ ⲛ A P f052 1006 1611 1828 1841 2053 2065 2329 it^{ar}.gig.(h) vg syr^h cop^{sa}.(bo) (arab) TR [AN] SBL TH NA28 {} // omit 046 922 2040 ⲙ^k syr^{ph} Tyc BG RP // lac C 051 2050 2062.

¹⁵⁵ 8:9 Greek: τὰ ἔχοντα ψυχάς, literally, "a third of the creatures in the sea died, those possessing souls." Bauer begins his lexicon entry for this word ψυχή, "soul," by saying, "It is often impossible to draw hard and fast lines between the meanings of this many-sided word." It would certainly be silly to render this instance of the word as "lives," as follows: "one third of the creatures in the sea died, those having lives." It is very unlikely that any author would feel the need to make clear that it was those creatures that had lives, that died. This seems to be a demonstrative phrase, specifying some particular subset of creatures. "Those that have breath" seems possible, as in conformance with the usage in Genesis. Compare LXX Genesis 1:30, those having the breath of life; and 2:7, where the man became a soul when he received the breath of life through his nostrils. Further, the LXX in Genesis 1:20-23 calls those sea creatures that breathe, such as whales and snakes, "souls." But then the question arises why the bloody sea would kill only air-breathers. The problematic phrase, τὰ ἔχοντα ψυχάς, with the nominative definite article, is commented on in the BDF grammar in § 136(1) as follows, "Revelation exhibits a quantity of striking solecisms which are based especially on inattention to agreement (a rough style), in contrast to the rest of the NT and to the other writings ascribed to John: (1) An appositional phrase (or circumstantial participle) is often found in the nominative instead of an oblique case (§ 137(3))." The only reasonable apposition or circumstance seems to be as worded above: "those that have lives in the sea."

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

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

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

¹²And the fourth angel sounded his trumpet; and a third of the sun was struck, and a third of the moon and a third of the stars, such that one third of their *light* was darkened¹⁵⁶ and a third of the daylight would not be shined, and the same with the night.

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

¹³And I looked, and I heard an eagle¹⁵⁷ flying at zenith saying with a very loud voice, "Woe, woe, woe to those dwelling on the earth, because of the remaining sounds of the trumpet from the three angels about to sound!"

Chapter 9

The Fifth Trumpet

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

¹And the fifth angel sounded his trumpet; and I saw a fallen star,¹⁵⁸ *fallen* out of heaven onto earth, and the key to the bottomless pit had been given to him.

9:2 καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου,¹⁵⁹ καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἀῆρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

²And he opened the bottomless pit, and smoke ascended from the pit like smoke from a giant furnace.¹⁶⁰ And the sun and the sky became dark from the smoke of the pit.

¹⁵⁶ **8:12** The verb 'was darkened' is singular. I don't think it is saying that one third of 'them were darkened,' but rather one third of something singular 'was darkened,' and the meaning is that one third of their strength, one third of the collective light was darkened. What it is NOT saying is that one third of the number of them were totally dark. And probably not that one third of the duration of the day or night was dark. It is saying that the day and the night were each only two thirds as light as normal. See Isaiah 13:10; Ezekiel 32:7; Joel 3:15

¹⁵⁷ **8:13** txt αετου Ϙ¹¹⁵ Ⲙ A 046 f052 1006 1611 1841 2053 2065 2329 it^{g,h} vg syr^{ph,h} copsa,bo eth Cass Beat Tyc AN BG RP SBL TH NA28 {} // αγγελου P 922 arm TR // lac C 051 2050 2062. "Had the Apocalypticist written αγγελου, αλλου ("another") would probably have taken the place of ενος ("an"); cf. 7:2; 8:3." (H. B. Swete, *The Apocalypse of St. John, ad loc.*)

¹⁵⁸ **9:1** That is, a fallen angel. Angels are called stars also in Judges 5:20; Job 38:7; Isaiah 14:13; Daniel 8:10 / Rev. 12:4; Rev. 1:20. In this verse in Revelation, it is a "fallen star," which is another way to refer to a demon; one of the 1/3 of the angels that Satan took with him when he was expelled from heaven.

¹⁵⁹ **9:2a** txt και ηνοιξεν το φρεαρ της αβυσσου και A P f052 0207 922 1006 1828 1841 2065 2329 lat syr^h copsa^{ms} arm^{pt} Ps-Ambr Beat Prim TR [AN] RP SBL TH NA28 {} // και Ⲙ 046 1611 2040 2053 ⲙ^k it^{ar} syr^{ph} copsa^{ms,bo} arm^{pt} eth // lac C 051 2050 2062. homioarcton?

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

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

9:4 καὶ ἐρρέθη αὐτοῖς ἵνα μὴ ἀδικήσουσιν τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσιν τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων.

⁴And it was commanded them that they not harm the grass of the earth or anything green or any tree,¹⁶¹ but only humans who do not have the seal of God on their foreheads.

9:5 καὶ ἐδόθη αὐτοῖς¹⁶² ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῶσιν μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παῖση ἄνθρωπον.

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

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

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

9:7 Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια¹⁶³ ἵπποις ἠτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῶ,¹⁶⁴ καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,

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

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

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

¹⁶⁰ **9:2b** txt καμινου μεγαλης **Σ** A P f052 0207 1006 1611 1841 2329 cop^{sa} TR SBL TH NA28 {} // καμινου καιομενης 046 922 1828 2040 2065 **ⲙ**^k syr^{h**} arm arab AN BG RP // καμινου μεγαλης καιομενης 2053 it^{sig} syr^{ph} // lac C 051 2050 2062

¹⁶¹ **9:4a** Compare ch. 6:6, "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or wine." An implication here about the green grass and trees, from the commandment to the locusts that they not damage anything green, could be that green things will be precious and rare in those days already, before all these plagues take place. On the other hand, locusts' natural inclination would be to eat such, and they are being commanded to do otherwise.

¹⁶² **9:5** txt αυτοις **Σ** A 922 1611 1678 2053 2065 2080 SBL TH NA28 {} // αυταις P 046 0207 1006 1778 1828 1841 2329 **ⲙ** TR RP // lac C 051 2050 2062

¹⁶³ **9:7a** txt ομοια P 046 f052 0207 1006 1611 1828 1841 2053 2065 2329 **ⲙ** lat TR RP TH SBL NA28 {} // ομοιοι **Σ** 792 2344 (it^{sig},h vg acc. to Hosk.) Beat Tyc3 // ομοιον syr^{ph} // ομοιωματα A // ομοιωμα 2351 cop^{sa} Tyc1 // ωσπερ cop^{sa} Tyc^{bo} Tyc^{pt} arab // lac C 051 2050 2062.

¹⁶⁴ **9:7b** txt ομοιοι χρυσω **Σ** A P f052 1006 1611 1828 1841 2053 2065 2329 it^{ar},gig,h^{vid} vg syr^h cop^{bo} arm eth TR SBL TH NA28 {} // ομοιοι χρυσιω 1854 AN // χρυσοι 046 0207 922 2040 **ⲙ**^k cop^{sa} arab BG RP // ως στεφανος ομοιος χρυσω syr^{ph} // ομοιωμα ως στεφανοι χρυσοι ομοιοι χρυσω 2351 // lac C 051 2050 2062.

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

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

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

¹⁰And they have tails like scorpions, and stingers, and in their tails their power to do harm¹⁶⁵ to humans for five months.

9:11 ἔχουσιν ἐπ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδῶν¹⁶⁶ καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

¹¹They have as king over them the angel¹⁶⁷ of the Abyss. His name in Hebrew is Abaddōn, and in Greek he has the name Apollyōn.

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

¹²The first woe has passed. Behold, even after all this,¹⁶⁸ two woes still are coming.¹⁶⁹

¹⁶⁵ 9:10 txt και εν ταις ουραις αυτων η εξουσια αυτων αδικησαι \mathfrak{P}^{47vid} \aleph A P 1006 1611 1841 2053 2080 (2344) SBL TH NA28 {} // εν ταις ουραις αυτων η εξουσια αυτων αδικησαι 0207 1678 1778 // εν ταις ουραις αυτων και εξουσιαν εχουσιν αυτων αδικησαι 2065 // και εν ταις ουραις αυτων και η εξουσια εχουσιν του αδικησαι αδικησαι 2040 // και εν ταις ουραις αυτων και η εξουσια εχουσιν του αδικησαι αδικησαι 2040 // εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι 1828 \mathfrak{M}^A // και εν ταις ουραις αυτων και η εξουσιαν εχουσαι του αδικησαι 2329 // ην εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι TR // και εν ταις ουραις αυτων εξουσιαν εχουσι(ν) του αδικησαι 046 \mathfrak{M}^K RP // lac C 051 2050 2062. See footnote on 12:7, and the endnote on this variant with a more full listing of variants.

¹⁶⁶ 9:11a txt αβαδδων \aleph A 0207 1006 1841 vg Tyc3 Beat TR AN RP SBL TH NA28 // αββαδδων 046 // αββαδδων 1778^{com} BG // ἀββᾶ δδών 1778^{txt} // αββαδων 2329 Eras Ald Col HF // αββαδον 2065 // αβαδδων 1678 1828 2080 // αβααδδ 922 // ναβαδδων 1611 cf. arm 4 // βανδών 2053^{txt} // βάδδον 2053^{com} // βαττων \mathfrak{P}^{47} // lac \mathfrak{P}^{115} C 051 2050 2062

¹⁶⁷ 9:11b txt

εχουσιν επ αυτων	βασιλεα τον αγγελον της αβυσσου	\mathfrak{P}^{47} 1006 1841 SBL TH NA28
εχουσιν απ αυτων	βασιλεα τον αγγελον της αβυσσου	2053 ^{txt}
εχουσιν επ αυτους	βασιλεα τον αγγελον της αβυσσου	2053 ^{com}
εχουσιν επ αυταις	βασιλεα τον αγγελον της αβυσσου	922
εχουσιν επ αυτων τον	βασιλεα τον αγγελον της αβυσσου	0207
εχοντες επ αυτων	βασιλεα τον αγγελον της αβυσσου	f052
εχουσιν εαυτων τον	βασιλεα τον αγγελον της αβυσσου	\aleph
εχουσι δε επ αυτων	βασιλεα τον αγγελον της αβυσσου	1611 2329
εχουσιν επ αυτων	βασιλεα τον αρχοντα της αβυσσου τον αγγελον	A
και εχουσιν εφ αυτων	βασιλεα τον αγγελον της αβυσσου	TR
και εχουσι βασιλεα επ αυτων	αγγελον της αβυσσου	1828
εχουσαι βασιλεα επ αυτων	αγγελον της αβυσσου	\mathfrak{P}^{115vid} 046 2040 \mathfrak{M}^K Tyc BG RP
εχουσαι επ αυτων βασιλεα	τον αγγελον της αβυσσου	2065
εχουσι βασιλεα επ αυτων [τον]	αγγελον της αβυσσου	AN
και εχουσι	βασιλεα τον αγγελον της αβυσσου	P
και ειχον	βασιλεα τον αγγελον της αβυσσου	latt exc. gig
	lac	C 051 2050 2062

¹⁶⁸ 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.

¹⁶⁹ 9:12b txt ερχονται ετι δυο "two woes still are coming" \aleph^2 P 046^c 1828 2053 2329 2344 lat AN TR-Steph TR-Scriv // ερχονται ετι αι δυο "the two woes still are coming" 1732 2074 (8:13 says there will be 3 woes) // ερχεται ετι αι δυο "the two woes still are coming" 0207 1854 (8:13 says there will be 3 woes) // ερχονται δυο "two woes are coming" 046* f052 \mathfrak{M}^A it^{ar}·gig vg Tyc TR-

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

¹³And the sixth angel sounded his trumpet. And I heard a voice¹⁷⁰ from the horns¹⁷¹ of the golden altar before God,

Erasmus editions 1, 2, 3 TR-Aldus TR-Colinaeus // ερχονται αλλαι ουαι δυο cop^{sa} // ερχεται επι δυο "a second woe is still coming" \mathfrak{P}^{47} \aleph^* A 1006 1611 1841 BG RP SBL TH NA28 {} // ερχεται δυο "a second woe is coming" 2060 2065 2302 // ερχεται δευτερα "a second woe is coming" 104 922 it^{hvid} (*et ecce secundum vae... then lac*) cop^{bo} // ... ερχεται... "it is coming" \mathfrak{P}^{115} (only this one word is definite) // lac C 051 1384 2030 2050 2062. I have a more complete apparatus on this variant in the back, since it is an interesting one. It is interesting because of the lack of grammatical agreement (concord) as pertains to number, in the majority of Greek manuscripts. That is, most manuscripts say, "TWO woe still IT IS coming." The TR has concord: "TWO woes still ARE coming." But what is most interesting is the concord of the Bohairic Coptic: "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 οὐαι being singular. In Semitic languages there is an ambiguity between "two" and "second," Cardinal and Ordinal. But in BDF §248(3), deBrunner says "Late Greek and Latin, however, concur in this ambiguity." Thus this might be properly translated, "still a second woe is coming." This variant is mentioned in BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046* 1678 1778 2080 read "two woes are coming." Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. The word επι is a natural addition, and its addition is more easily explained than its omission.

¹⁷⁰ **9:13a** txt φωνην μίαν \mathfrak{P}^{47} 0207 A P 046 1006 1611 1841 2065 2080 2344 2814 it^{ar,gig} vg syr^{ph,h} cop^{sa,bo} Vict. (*vocem unam ex quatuor cornibus*) TR RP SBL TH NA28 {} // φωνης μιας \aleph^2 // φωνην ενος 2329 // φωνην μεγαλην 2053 // φωνην \aleph^* 1678 1778 // omit 1854 arm4 // μίαν it^{gig} Apr. Prim. Cyr. Tyc 1,2,3 Beat. // lac C 051 2050 2062. There is no difference in meaning between φωνην μίαν and φωνην, since the word μίαν here probably just serves as an indefinite article, as in Semitic usage. (Neither Hebrew nor Greek normally has an indefinite article; though in Greek sometimes the word τις serves somewhat so.) It is tempting to render this as "a single voice from the four horns," since "single" would be a natural contradistinction to "four." The word "four" is also in dispute; see next footnote. Hoskier's rendering of this is, "And the sixth angel sounded and I heard a voice, of one from the (four) corners of the altar." He says the clue is ms. 2329's seeming disagreement in gender of φωνη, thus clueing us that there must be a pause or comma between "voice" and "one."

¹⁷¹ **9:13b** txt κεράτων \mathfrak{P}^{47} \aleph^2 A f052 0207 1611 2053 2344 it^{ar,gig} vg^{ww,st} syr^h cop^{sams,bo} eth Haymo Bed ps-Ambr SBL TH // τεσσαρων κεράτων \mathfrak{P}^{15vid} P 046 1006 1841 2065 \aleph vg^{cl} syr^{ph} Andr; Cyr Prim Beat TR RP NA28 [τεσσαρων] {C} // omit μίαν εκ των τεσσαρων κεράτων \aleph^* – "I heard a voice from the golden altar before God" // lac C 051 2050 2062. The combination of \mathfrak{P}^{47} A 0207 and 052's descendants is weighty enough for me to omit τεσσαρων, especially when added to the internal considerations (below) which explain why copyists added it.

Bauer says this use of the numeral one has the meaning of "as one; with unity." Though ordinarily in that use, the numeral precedes the noun, and does not follow it as here. (The author of the apocalypse is not known for strictly following all grammatical rules.) In another place in Revelation we have one voice coming from a group of four, and that is in Rev. 6:6, "a voice in the midst of the four," and interestingly, the word "one" is not there modifying voice. The UBS Textual Commentary on the Greek New Testament says, "The weight of the external evidence for the presence and for the absence of τεσσαρων is almost evenly balanced. Among internal considerations, on the one hand it is possible that the word was added in order to make an antithesis to φωνην 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 \aleph^* is noteworthy." The antithesis they are talking about is that the word "one" according to Bauer, means, "as

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

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

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

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

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

¹⁶And the number of their mounted troops was 200,000,000.¹⁷² I heard the number of them.

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

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

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

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

9:19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

¹⁹Now the power of the horses is in their mouths and in their tails;¹⁷³ for their tails are like snakes, having heads, and with these they do injury.

9:20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ¹⁷⁴ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ

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

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

¹⁷² 9:16 txt δισμυριαδες μυριαδων A P \aleph^A cop^{sa}ms eth Cypr Beat SBL TH NA28 {/} // δυο μυριαδες μυριαδων \mathfrak{P}^{47} cop^{bo} AN [δυο] TR // δυο μυριαδων μυριαδας \aleph // δισμυριαδες μυριαδας f052 2065 syr^{ph,h} // μυριαδες μυριαδων 046 922 1006 1611 1828 1841 2040 2053 2329 \aleph^K (abt. 50 minuscules total) cop^{sa}ms^{ss} Tyc HF BG RP // lac \mathfrak{P}^{115} C 2050 2062

¹⁷³ 9:19 txt omit και εν ταις ουραις αυτων 1678 2065 2814 Stephens 1550 TR // MS 1778 puts the tails before the mouths.

προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν,

²⁰And the rest of humanity, those who were not killed by these plagues, they did not repent, neither of the works of their hands, such that they worship demons and idols made of gold and silver and bronze and stone and wood, which can¹⁷⁵ 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.

²¹and neither did they repent of their murders, nor their sorceries,¹⁷⁶ nor their sexual immorality, nor their thefts.

Chapter 10

The Prophet's Bitter Burden

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

¹And I saw another powerful angel coming down out of heaven, wrapped in a cloud, and a nimbus¹⁷⁷ above his head, and his face like the sun, and his legs¹⁷⁸ like columns of fire,

¹⁷⁴ **9:20a** txt ουδε P⁴⁷ N 046 f052 2053 2344 cop^{sa,bo} SBL TH NA28 {} // ουτε A P 1611 2065 M^A it^{sig} vg Prim Andra^{a,bav} Cyp ps-Ambr TR // ου C 922 1006 1828 1841 2040 M^K arm Andr^{c,p} Beat Areth AN BG RP // και ου 2329 syr^{ph,h} arm4 Tyc // lac P⁸⁵ P¹¹⁵ 051 1384 2030 2050 2062. Many Latin mss are inconclusive.

¹⁷⁵ **9:20b** txt δυνανται (plural) P⁸⁵ P¹¹⁵ N A C P f052 922 1006 1828 1841 2053 2065 2329 latt syr^h arab SBL TH NA28 {} // δυναται (singular) P⁴⁷ 046 1611 2040 M^K TR RP // omit 792 eth syr^{ph} // lac 051 2050 2062. The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.

¹⁷⁶ **9:21** txt φαρμακων P⁴⁷ P¹¹⁵ N C 1006 1611 1841 2040 cop^{bo} Andr^c Areth SBL TH NA28 {} // φαρμακιων A P 046 922 2080 2329 2344 Andrew^{bav*} // φαρμακειων 1678 1778 2053 2065 syr^{ph,h} cop^{sa} arm Andrew^{a,bav,c,p} TR RP // "divination" arm4 // "potions of sorcery" cop^{bo} // "adultery" cop^{sa} // omit ουτε εκ των φαρμακων αυτων 627 (1828 but φαρμακειων added at end) it^{ar} cop^{sa} arm2 Cyp Tyc1 // lac P⁸⁵ 051 2050 2062. This Greek word φαρμακον - phármakon is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. Even in the case of the BYZ reading φαρμακειων, the primary meaning is use of drugs for any purpose. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. The UBS committee says they chose the reading φαρμακων "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φαρμακ(ε)ιων, which occurs in 18:23 and Gal. 5:20, than vice versa."

¹⁷⁷ **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.

¹⁷⁸ **10:1b** The Greek word here, πους, is the word for feet, but in ancient Greek and many other languages the words for foot or for hand (χειρ) can mean the whole extremity or whole limb. That is especially true in Revelation, which displays much Aramaic influence. It is far more appropriate here to speak of a leg being like a column or pillar than a foot being like a column or pillar.

10:2 καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον¹⁷⁹ ἠνεωγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

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

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

³and cried out with a great voice, like a lion roaring. And when he had cried out, the seven thunders spoke with their sounds.¹⁸⁰

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

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

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

⁵And the angel which I had seen standing on the sea and on the land, he lifted his right¹⁸¹ hand to heaven,

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

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

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

⁷but that in the days of the blast of the seventh angel, whenever he is about to sound his trumpet, even then will be brought to completion the mystery of God, as he has announced it to his servants the prophets.¹⁸²

¹⁷⁹ 10:2 txt βιβλαριδιον $\aleph^{*}, 2b, (2a)$ A C² P syr^{ph} TR SBL TH NA28 {} // βιβλιον \mathfrak{P}^{47vid} 046 2040 its^{ig} vg^{mss} cop^{sa, bo} arm eth VictTyc Prim Beat RP // βιβλιδαριον C* f052 922 1006 1611 1828 1841 2053 2065 vg syr^h ps-ambr // βιβλαριον 2329 // βιβλιδριον Aldus, and Erasmus 3,4,5 in mg. // lac \mathfrak{P}^{115} 051 2050 2062.

¹⁸⁰ 10:3 Or, "with their voices."

¹⁸¹ 10:5 txt αυτου την δεξιαν \mathfrak{P}^{47} \mathfrak{P}^{85} \aleph C P 046 f052 922 1006 1611 1828 2040 2053 2329 latt syr^h eth cop^{sa, bo10/12} arab RP SBL TH NA28 {} // αυτου A 2065 \mathfrak{M}^A vg syr^{ph} cop^{bo mss} TR // lac \mathfrak{P}^{115} 051 2050 2062.

¹⁸² 10:7 txt τους εαυτου δουλους τους προφητας A C P f052 1611 2053 2065 vg cop^{bo} arm^{Oscan} Tyc 1 ps-Ambr (*per servos suos prophetas*) arm a.? 3.? SBL TH NA28 {} // τους δουλους αυτου τους προφητας 046 1006 1828 1841 2040 syr^{ph?} AN HF BG RP // τοις δουλοις αυτου τοις προφηταις 922 // τους εαυτου δουλους και προφητας \mathfrak{P}^{47} // τους εαυτου δουλους και τους προφητας \aleph 2329 2344 cop^{sa} // τοις εαυτου δουλοις τοις προφηταις pc TR // τους εαυτου δουλους και τους προφητας αυτου eth // lac \mathfrak{P}^{115} 051 2050 2062. There are many other variations in this phrase in the mss; see endnote.

10:8 Καὶ ἡ φωνὴ ἦν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ λέγουσαν, "Υπαγε λάβε τὸ βιβλίον τὸ ἠνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

⁸And the voice that I had heard from heaven, it spoke with me again, and said, "Go take the scroll¹⁸³ that is opened in the hand of the angel who is standing on the sea and on the land."

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

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

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

¹⁰And I took the little scroll¹⁸⁴ from the hand of the angel, and I ate it, and in my mouth it was sweet like honey. And after I had eaten it, my stomach was made bitter.

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

¹¹And they¹⁸⁵ are saying to me, "You must again prophesy concerning¹⁸⁶ many peoples and nations and languages and kings."

Chapter 11

The Two Witnesses

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

¹And a reed¹⁸⁷ was given to me, like a measuring rod, as he¹⁸⁸ was saying, "Get up, and measure the temple of God along with the altar and those worshipping in it.

¹⁸³ 10:8 txt βιβλίον A C 1006 1611 1841 2053^{com} it^{ar,gig,t} vg cop^{sa,bo} eth arab Beat Prim ps-Ambr Tyc. SBL TH NA28 {} // βιβλίον' 2053^{txt} // βιβληδαριον 046 // βιβλιδαριον f052 922 1828 2065 AN HF BG RP // βιβλαριον 2329 // βιβλαριδιον & P 2040? 2344 syr^{ph} TR // lac 051 2050 2062.

¹⁸⁴ 10:10 txt βιβλαριδιον A C P 2344 syr^{ph} TR SBL TH NA28 {} // βιβλιδιον &^{47c} 2065 // βιβλίον &^{47*vid} & 046 f052 922 2040 it^{ar,gig,t} vg cop^{sa,bo} (eth) AN HF RP // βιβλιδαριον 1006 1611 1841 2053 BG // βυβλαριον 2329 // lac 051 2050 2062.

¹⁸⁵ 10:11a txt λεγουσι(v) (plural) &⁴⁷ & A 046 1006 1828 1841 2040 2329 cop^{bo} RP SBL TH NA28 {} // λεγει (sing) P f052 922 1611 2053 2065 it^{ar,gig,t} vg syr^{ph,h} cop^{sa,bomss}; eth arm Beat Tyc Prim ps-Ambr TR // lac C 051 2050 2062. "They" must be the same two voices that have been speaking to John throughout this chapter—the voice from heaven, and the strong angel standing on the sea and on the land.

¹⁸⁶ 10:11b επι with dative. Bauer says it is used here "to introduce the person or thing because of which something exists or happens to, or with," and he says it is the same use as in Acts 5:35, Hebrews 11:4 and Rev. 22:16.

¹⁸⁷ 11:1a txt ραβδῶ &⁴⁷ &* A P f052 922 1006 1611 1841 2040 2053 2065 2344 it^{gig,t} vg cop^{sa,bo} eth Andr; Prim TR-Steph TR-Scriv AN RP SBL TH NA28 {A} // ραβδῶ και ειστηκει ο αγγελος &² (εστηκει) 046 (ιστηκει) 757 1828 1854 1888 2329 (ιστικει) 2351 (εστηκει) it^{ar} syr^{ph,h}with* arm Vict Tyc Beat Compl. BG // ραβδῶ και ο αγγελος ειστηκει TR-Beza TR-Elzevir // lac C 051 2050 2062. The added words were obviously to explain who was speaking in v. 1, but the identity

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

²And the outer¹⁸⁹ 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 ἐξήκοντα περιβεβλημένοι σάκκου.

³And I will give *authority* to my two witnesses, and they will prophesy¹⁹⁰ for 1,260 days clothed in sackcloth."

11:4 οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαί αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἐστῶτες.¹⁹¹

⁴These are the two olive trees and the two lampstands which stand before the Lord¹⁹² of the earth.¹⁹³

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

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

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

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

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.

¹⁸⁸ **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."

¹⁸⁹ **11:2** txt εἰς ἔξωθεν \mathfrak{P}^{47} A P 046 f052 922 1006 1611 1841 2040 2053 2065 TR-Elzev. TR-Beza TR-Scriv-1894 AN BG RP SBL TH NA28 {/} // εἰς ἔξωθεν \aleph 1828 2329 syr^{ph} vict TR-Steph // ὑποκατωθεν eth // lac C 051 2050 2062.

¹⁹⁰ **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.

¹⁹¹ **11:4a** txt εἰς ἔστωτες (masc) \aleph^* A C 046 1611 1828 2329 syr^{ph} cop^{bo} SBL TH NA28 {/} // εἰς ἔστωσαι (fem) \aleph^2 P f052 922 1006 1841 2040 2053 Hipp. TR RP // qui...stant syr^h cop^{sa} Vict. Tyc1 Beat. // omit 2065 // lac \mathfrak{P}^{115} 051 2050 2062. Here we have an example of the numerous "solecisms" in Revelation, where the grammatical inflections are not in concord. The subjects are feminine, but εἰς ἔστωτες 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.

¹⁹² **11:4b** txt κυρίου \aleph A C P 046 f052 922 1006 1611 1828 1841 2040 2053^{com} 2065 2329 latt syr cop arm> arab RP SBL TH NA28 {/} // θεοῦ 2053^{txt} (eth) TR // lac \mathfrak{P}^{115} 051 2050 2062.

¹⁹³ **11:4c** Zechariah 4:3, 14 These two lampstands are Elijah and Enoch, the two human beings who never died. Their flames never went out; they are witnesses who have never slept in the grave, eyes that have never closed.

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

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

11:8 καὶ τὸ πτώμα¹⁹⁴ αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη.

⁸And their corpses *lie* on the boulevard of the great city which is spiritually named Sodom¹⁹⁵ and Egypt, where also their¹⁹⁶ Lord was crucified.

11:9 καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνήμα.

⁹And from peoples and tribes and languages and nations they see their corpses for three and a half days. And they are not allowing their corpses to be placed in a grave.

11:10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφηταὶ ἐβάσανισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

¹⁰And those dwelling on the earth rejoice¹⁹⁷ over them, and celebrate, and will send¹⁹⁸ gifts to one another. For these two prophets had tormented those dwelling on the earth.

¹⁹⁴ **11:8a** txt το πτωμα A C 046 1006 1841 2040 2053 syr^h Tyc AN HF RP SBL TH NA28 {} // τα πτωματα P⁴⁷ N P f052 922 1611 1828 2065 2329 it^{ar,gig} vg syr^{ph} (cop^{sa,bopt}) TR BG // lac 051 2050 2062. This variant is not translatable, since we would render them the same in English.

¹⁹⁵ **11:8b** Isaiah 1:9, 10, 28

¹⁹⁶ **11:8c** txt αυτων εσταυρωθη N² A C P 046 *rell. grk. all versions all fathers* AN HF BG RP SBL TH NA28 {} // ημων εσταυρωθη 2814 (plus 296 2049 which don't count, since are copies of printed TR) TR // εσταυρωθη N* // εστρω P⁴⁷ // lac P¹¹⁵ 051 88 1384 1617 1626 1893 2022 2030 2032 2050 2052 2062

¹⁹⁷ **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.

¹⁹⁸ **11:10b** txt πεμψουσιν N² A C f052 922 1006 1841 2040 2053^{txt} 2065 vg it^{gig} syr^{ph,h} cop^{bo} arab Tyc1,3 Prim Ps-Ambr TR AN BG SBL TH NA28 {} // πεμπουσιν N* P cop^{sa} arm2,3,4 Tyc2 Beat // πεμφωσιν 2329 // π[εμφου]σιν P⁴⁷ // πεμπειν 2053^{com} // πεμφαι 1678^{com} 1778^{com} // π[εμφουσιν] P¹¹⁵ // δωσουσιν 046 1828 M^K eth HF RP // lac 051 2050 2062. Both P⁴⁷ and P¹¹⁵ show a word beginning with π, so they could agree with N* or with 2329, but they most likely contained a word meaning "send," and they most definitely do not read as 046. The NA28 text here turns out to be the more accurate prediction of gifting in the future. Dr. Maurice Robinson points out that nearly half of all minuscules (M^K) read δωσουσιν (or orthographic variants of such), while about 40% of the minuscules (M^A) read forms of πεμψουσιν. In these last days, the reading "send" makes more sense than it would have 2,000 years ago, since now anyone in the world can send a gift to anyone anywhere else in the world with the Internet, and Amazon etc.

11:11 καὶ μετὰ τὰς¹⁹⁹ τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν αὐτοῖς,²⁰⁰ καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

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

11:12 καὶ ἤκουσαν φωνῆς μεγάλης²⁰¹ ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, Ἐνάβατε ὧδε· καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτούς οἱ ἐχθροὶ αὐτῶν.

¹²And they²⁰² heard a great voice from heaven saying to them, "Come up here." And they went up into heaven in a cloud, and their enemies watched them.

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

¹³And in that hour²⁰³ a great earthquake took place, and one tenth of the city collapsed, and 7,000 people were killed. And the survivors were terrified, and they gave glory to the God of heaven.

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

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

¹⁹⁹ **11:11a** txt τας τρεις P⁴⁷ A C 046 922 1006 1611 1828 1841 2040 2053 2065 2329 TR AN HF RP SBL TH NA28 {} // τρεις N P f052 2344 BG // lac 051 2050 2062. See 11:9, "And from peoples and tribes and languages and nations they see their corpses for three and a half days."

²⁰⁰ **11:11b** txt αυτοις C P f052 1611 2053 TR-Eras 1,2,3 TR-Aldus // εν αυτοις A 1006 1841 2040 2065 2329 syr^{ph} Tyc Vig SBL TH NA28 {} // εις αυτους P⁴⁷ N 046 1828 M^K it^{ar,gig} vg cop^{sa} arm eth AN HF RP // επ αυτους 922 TR-Steph TR-Scriv BG // lac 051 2050 2062. The επ αυτους reading may be a case of attraction to the two instances in the same verse of επι τους.

²⁰¹ **11:12a** txt φωνης μεγαλης P⁴⁷ N C P 1006 1841 2040 2065 SBL TH NA28 {} // φωνην μεγαλην P¹¹⁵ A 046 f052 922 1611 1828 2053 2329 TR RP // lac 051 2050 2062.

²⁰² **11:12b** txt ηκουσαν (3rd pl) N* A C P 2053 vg syr^{ph,h} Tyc3 TR SBL TH NA28 {B} // ακουσονται (3rd pl fut mid) f052 2329 // ηκουσα (1st sg) P⁴⁷ N^c 046 922 1006 1611 1828 1841 2040 2065 M^K it^{ar,gig} syr^{hmsg} cop^{sa,bo} arm eth^{ms} Andr Tyc Beat AN HF BG RP // lac 051 2050 2062 Prim Auct Vict. The UBS commentary: "Not only does the weight of external evidence favor ἤκουσαν,' but since the Seer constantly uses ἤκουσα throughout the book (24 times), copyists were more likely to substitute ἤκουσα for ἤκουσαν than vice versa."

²⁰³ **11:13** txt εν εκεινη τη ωρα N A C P f052 1006 1611 1828 1841 2040 2053 2065 vg syr^{ph,htxt} cop^{bo} arm> eth Prim Beat Tyc TR SBL TH NA28 {} // εν αυτη τη ωρα P⁴⁷ // εν εκεινη τη ημερα 046 922 2329 M^K it^{gig} syr^{hmsg} cop^{sa} arm4 arab AN HF BG RP // lac 051 2050 2062.

The Last Trumpet

11:15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες,²⁰⁴ Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

¹⁵And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdom²⁰⁵ of the world has become the kingdom of our Lord, and of his Christ!²⁰⁶ And he shall reign for ever and ever!"²⁰⁷

11:16 καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι οἱ²⁰⁸ ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

¹⁶And the twenty-four elders, who sit²⁰⁹ on their thrones before God,²¹⁰ fell on their faces and worshiped God,

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

¹⁷saying, "We thank you, Lord God Almighty, who is and who was,²¹¹ that you have taken that great power of yours and begun to reign.

11:18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους,²¹² καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

¹⁸And the nations have become angry, and your anger also has come, and the time for the dead²¹³ to be judged, and reward to be given to your servants the

²⁰⁴ **11:15a** txt λεγοντες (masc) A 046 2053 π^k SBL NA28 {} // λεγουσαι (fem) \mathfrak{P}^{47} \mathfrak{P}^{115} \aleph C 051 f052 922 1006 1611 1828 1841 1854 2040 2065 2329 π^A TR RP TH // lac 2050 2062. The referent, φωναί, is feminine. It seems more likely that the incorrect gender would be changed to the correct than vice versa. John in Revelation is known for inattention to grammatical agreement.

²⁰⁵ **11:15b** txt εγενετο η βασιλεια \mathfrak{P}^{47} \aleph A C P 046 051 f052 922 1006 1611 1841 2040 2053 2329 it^g syr^{ph,h} (cop^{sa,bo} diff word order) arm³ arab Tyc ps-Ambr AN HF BG RP SBL TH NA28 {} // εγενοντο αι βασιλειαι 2065 (27 minuscules) TR // lac 2050 2062

²⁰⁶ **11:15c** That is, his Anointed.

²⁰⁷ **11:15d** Add αμην "Amen" \aleph f052 2030 2344 cop^{bo} arm² vg^{cl}. The spurious addition of Amen often happens after the phrase "for ever and ever," because scribes are familiar with that phrase being concluded with Amen in other passages.

²⁰⁸ **11:16a** txt οι ενωπιον \aleph C P 051 f052 922 1611 1828 2053 2329 2344 syr^{ph} TR AN HF BG RP SBL TH NA28 [οι] {} // ενωπιον \mathfrak{P}^{47} A 046 1006 1841 2040 2065 π^A (cop^{sa}) Cypr // lac 2050 2062.

²⁰⁹ **11:16b** txt καθημενοι A P 051 f052 2065 2329 TR BG RP SBL NA28 {} // οι καθημενοι 2351 // καθηνται \mathfrak{P}^{47} \aleph^2 C 1006 1611 1841 2040 2053 2344 syr^{ph} // οι καθηνται \aleph^* 046 922 1828 AN HF TH // lac 2050 2062.

²¹⁰ **11:16c** txt του θεου \mathfrak{P}^{47} \aleph A C P 051 f052 1006 1611 1841 2040 2053 2065 2329 TR BG SBL TH NA28 {} // του θρονου του θεου 046 922 (1828 θρωνου) AN [του θρονου] HF RP // lac 2050 2062. Hoskier states that the uncial 046 represents a heavily edited and smoothed over text. This variant is one of the weaker of the Majority Text.

²¹¹ **11:17** txt οτι \aleph^2 A P 046 f052 922 1611 1828 2053 2329 it^g syr^{ph,h} vg^{ww,st} syr^{ph,h} cop^{sa} eth arab Andr; (Cypr Prim, but *quod* for οτι) ps-Ambr HF RP SBL TH NA28 {B} // και οτι \mathfrak{P}^{47} \aleph^* C 2344 it^{ar} vg^{mss} cop^{bo} (arm) // και ο ερχομενος οτι 051 1006 1841 2040 2065 vg^{cl} (cop^{bo}) Tyc (Beat) TR AN [και ο ερχομενος] BG // lac 2050 2062.

²¹² **11:18a** txt τους μικρους και τους μεγαλους \mathfrak{P}^{47} \aleph^* A C 2329 SBL TH NA28 {} // _____
_____ μεγαλους \mathfrak{P}^{115} // τοις μικροις και τοις μεγαλοις \aleph^2 P 046 051 f052 922 1006 1611 1841 2040 2053 π TR RP // τοις μικροις και μεγαλοις 1828 // lac 2050 2062.

²¹³ **11:18b** txt νεκρων *rell. Gr. & all versions* TR RP NA28 {} // εθνων f052 522 617 920 1828* 1859 2020 2027 2053 2256 2329 // lac 88 1384 1617 1626 1893 2022 2030 2032 2050 2052 2062.

prophets and to the saints and to those fearing your name, both small and great, and to destroy the ones destroying²¹⁴ the earth."²¹⁵

11:19 καὶ ἠνοιγήν ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ χάλαζα μεγάλη.

¹⁹And the temple of God in heaven opened, and the ark of his²¹⁶ covenant was seen in his temple; and there came peals of thunder, and voices and rumblings and an earthquake,²¹⁷ 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 κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

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

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

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,²¹⁸

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

⁴and his tail is pulling one third of the stars²¹⁹ 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.

²¹⁴ **11:18c** txt διαφθειροντας P⁴⁷ P¹¹⁵ N A 046 f052 1006 1828 1841 2040 2053 TR RP SBL TH NA28 {} // φθειροντας P // διαφθειραντας C 051 922 1611 2329 it^{ar,gig,h} syr^{ph,h} cop^{sa} // φθειραντας 2065 // lac 2050 2062.

²¹⁵ **11:18d** See 19:2

²¹⁶ **11:19a** txt αὐτου A C P 1006 1611 1841 2040 2053 2065 2329 vg it^{gig} syr^{ph,h} arm Tyc1,2,3 ps-Ambr TR SBL TH NA28 {} // κυριου 046 922 Vict AN // του κυριου P⁴⁷ 1828 syr^{hmg} cop^{sa} HF BG RP // του θεου N f052 it^h eth arm-α arab // lac P¹¹⁵ 2050 2062.

²¹⁷ **11:19b** txt και σεισμος P¹¹⁵ N A C P 051 1006 1611 1678 1841 2040 2053^{txt} 2065 2080 2329 cop^{sa2/4} TR AN SBL TH NA28 {} // και σεισμοι 1828 2053^{com} 1778 cop^{sa2/4,bo} arm1 // omit 046 922 M^K arab arm3 HF BG RP // και πυρ syr^{ph} // lac P⁴⁷ 2050 2062. The variety of variants, and the fact that Sahidic Coptic is split, and that family 052 is not united, leads me to believe that και σεισμος might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σεισμος is the only singular item in the list. This latter may account for its omission, however. The parade of majuscules and papyri in support of the NA28 reading is impressive. The Philoxenian Syriac has "fire" instead of earthquake.

²¹⁸ **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.

²¹⁹ **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

12:5 καὶ ἔτεκεν υἱόν, ἄρσεν,²²⁰ ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ράβδῳ σιδηρᾷ· καὶ ἠρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

⁵And she bore a son, a male child, who was destined to²²¹ shepherd all the nations with a rod of iron. And her child was snatched up to God and to his throne.

12:6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

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

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

⁷And there was war in heaven, Michael and his angels must make war²²² ²²³ with the dragon. And the dragon made war, and his angels also,

12:8 καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος εὐρέθη αὐτῶν ἔτι²²⁴ ἐν τῷ οὐρανῷ.

⁸and he was²²⁵ not strong enough, neither was their²²⁶ place found anymore in heaven.

12:9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην – ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

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

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."

²²⁰ **12:5a** txt αρσεν A C SBL TH NA28 {} // αρρνενα P⁴⁷ N f052 922 2329 TR RP // αρσενα P 051 1006 1611 1841 2040 2053 2065 // αρνενα 046 // αρεν 792 // lac 2050 2062.

²²¹ **12:5b** Greek: μέλλει ποιμαίνειν which can also be translated "who is soon to shepherd."

²²² **12:7a** txt του πολεμησαι A C P 051 1006 1611 1841 2040 2065 syr^h AN [του] BG SBL TH NA28 {} // πολεμησαι P⁴⁷ N f052 922 1828 2053^{txt} 2329 Π^h HF RP // πολεμησε 046 // επολεμησαν (no Grk mss.) TR // επολεμησε κατα 2053^{com} // lac 2050 2062.

²²³ **12:7b** οἱ αγγελοι αὐτου του πολεμησαι Here is a case of the "genitive of the articular infinitive." In the BDF grammar §400(8), DeBrunner says here the infinitive "πολεμησαι represents the Semitic imperatival ܐܘܢܝܢ with infinitive (M.-H. 448f.), cf. LXX Hos. 9:13 Ἐφραΐμ τοῦ ἐξαγαγεῖν 'E. must lead forth', Eccl 3:15, I Chron 9:25. Τοῦ with the infinitive is nowhere else firmly established in Rev (9:10 omit τοῦ P⁴⁷ N A P, very weakly attested in 14:15); perhaps the author is following his tendency in other respects to use the nom. instead of other cases (§136(1)), i.e. here nom. instead of the gen. or dat. (Buttmann 231 gives a slightly different explanation; also s. Viteau 168)."

²²⁴ **12:8a** ετι N* A C P 046 051 f052 1006 1611 1828 1841 2040 2329 it^h,gig vg syr^h cop^{sa%} Prim Tyc^{2,3} Beat Vict TR RP NA28 {} // omit P⁴⁷ N² 922 2053 syr^{ph} cop^{sa%} arm eth // locum...ulterius non haberet Cass. lib. // lac 2050 2062

²²⁵ **12:8b** txt ισχυσεν (3rd sg aor ind "he was") A 922 1828 2053^{com} Π^k cop^{bo} eth RP NA28 {} // ισχυσαν (3rd pl aor ind "they were") P⁴⁷ C P 051 f052 1611 1841 2040 2053^{txt} 2329 Π^A it^{ar},gig,h vg syr^{ph,h} cop^{sa} arm TR // ισχυσαν προς αυτον N // ισχυον (3rd pl imperf) 046 // ισχυσαν αυτω 1006 // lac 2050 2062.

²²⁶ **12:8c** txt αυτων P⁴⁷ A C P 046 f052 1611 1841 2040 it^h Beat TR NA28 {} // αυτοις N² 051 syr^{ph,h} cop^{sams} arm // αυτω 922 1006 1828 2053 cop^{bo} Vict RP // omit N* // lac 2050 2062

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

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

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

¹¹and these have overcome him by the blood of the Lamb and by the word of their²²⁷ testimony, and they did not love their lives even unto death.

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

¹²Rejoice over this, O heaven,²²⁸ and you who dwell therein! Woe to the earth and the sea!²²⁹ For the devil has come down to you with great fury, because he knows that he has but little time."

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

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

12:14 καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἡμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως.

¹⁴And she was given the two wings of a great eagle to fly to the desert to that place of hers where she gets taken care of for a time, times, and half a time,²³⁰ away from the face of the serpent.

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

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

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

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

²²⁷ 12:11 txt αὐτῶν ⲛ A C P 046 051 f052 TR RP NA28 {} // αὐτοῦ 2042 it^gig,^h syr^{ph} // lac 2050 2062.

²²⁸ 12:12a txt {A} οἱ A 051 f052 1006 1611 1828 1841 2040 2344 ⲡ^A TR [NA27] {} // omit ⲛ C P 046 922 2053 2329 ⲡ^K RP // lac 2050 2062. The presence of the nominative article would make this more definitely a vocative case expression, BDF § 147(2), though the nominative case alone without the article would still probably be so. The plural of "heavens" is a Semitism, and does not translate to a plural in English, so BDF § 141(1) and § 4(2).

²²⁹ 12:12b txt omit A C P 046 051 f052 922 1006 1611 1828 1841 2040 2053 2329 all versions RP NA28 {} // +εις ⲛ // +τοις κατοικουσι 14 minuscules TR // lac 2050 2062. The accusative case of τὴν γῆν καὶ τὴν θάλασσαν threw off some scribes.

²³⁰ 12:14 The expression καιρὸν καὶ καιροὺς καὶ ἡμισυ 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 ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ·

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 he²³¹ stood at the shore of the sea.

Chapter 13

The First Beast, out of the Sea

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

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 name²³² that is blasphemy.

²³¹ **12:18** txt εσταθη (3rd person) P⁴⁷ N A C 1828 2344 it^{ar}.gig vg syr^h arm^{1,3} eth Cass Origen^{dub}; Vict-Pett Beat Prisc Ambrosiast Tyc Prim Haymo Aldus NA27 {B} // εσταθην (1st person) P 046 051 f052 922 1006 1611 1841 2040 2053 2329 Π vg^{mss} 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 εσταθη to the first person of the following ειδον." In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. We have just read in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast from the sea, which later in 13:7 of this chapter makes war on the saints and conquers them.

²³² **13:1** txt ονομα P⁴⁷ N C P 1006 1841 2040 2329 Π^A itgig vg^{mss} syr^{ph} cop^{sa,bo} arm eth Andr; Prim Beat TR TH // ονοματα A 046 051 f052 922 1611 1828 2053 2344 Π^K it^{ar} vg syr^h Prisc ps-Ambr RP SBL [NA28] {C} // lac 2050 2062. The following translations have "name" in English in the singular: TYND GEN KJV BISH SRV YLT GNB NIV NCV NKJV REB ALT. Some translations interpret this phrase, "on its heads were names" as saying "each" head had a [different] name, and others that each head had more than one name on each. The reason I went with the rendering I have is that the singular can be understood either way; that is, "on its heads a name that is blasphemy" can be interpreted as "each a different name," so thus "names" plural, or that they all had the same blasphemous name. Conversely, the plural "names" could be understood distributively. I chose to do this for the reason that I am not persuaded either way as to which is the correct manuscript reading. What is really different is interpreters that see this as meaning each head had more than one name on it, like the CEV & NLT: "On each of its heads were names..." Interesting that the Douay-Rheims has the plural when all its contemporaries had the singular. My thinking is like the NIV rendering: "and on each head a blasphemous name." It seems to me that "head" being plural might have assimilated "name" over to the plural.

13:2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου,²³³ καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην.

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

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

³And²³⁴ one of his heads was as slain²³⁵ to death, and the fatal wound was healed. And the whole earth was filled with wonder *and followed* after the beast,²³⁶

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

⁴and they worshiped the dragon because he²³⁷ had given authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who is able to wage war with him?"

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

⁵And there was given to him a mouth speaking big things and blasphemies, and authority was given to him to act²³⁸ for forty-two months.

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

⁶And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven.²³⁹

²³³ **13:2** txt {A} αρκου Ϙ⁴⁷ ⲛ A C P 046 f052 922 1611 1828 2053 2329 RP NA28 {} cf. LXX 4 Kings 2:24 // αρκτου 1006 1841 2040 TR // lac 051 2050 2062. BDF § 34(4) says, "Ἄρκος (for Ἄρκτος) Rev. 13:2 LXX (all uncials, also Ϙ⁴⁷) is an old by-form, attested also e.g. in the LXX (Helb. 21f.; Thack. 116); cf. M. -H. 112." The BAGD lists many ancient Greek writers using both forms, with Homer using "ἄρκτος," and Josephus using "ἄρκος," for example. This leads me to believe that ἄρκτος was Attic usage, and ἄρκος more preferred in Hellenistic usage. Both are old.

²³⁴ **13:3a** txt omit Ϙ⁴⁷ ⲛ A C P 046 f052 922 1611 1828 2053^{txt} 2329 lat syr cop eth arm arab RP SBL NA28 {} // +ειδον 1006 1841 2040 vg lipss Beat. Tyc2 ps-Ambr TR // ορω 2053^{com} // lac 051 2050 2062

²³⁵ **13:3b** It is important to keep the word in the same form as when referring to the Lamb that was slain, since this beast is a pseudo-christ.

²³⁶ **13:3c** In the BDF grammar in § 196, DeBrunner says that the phrase "εθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου" is a "pregnant construction" meaning what I have in the text above. In other words, the Greek phrase does not contain any words meaning "and followed" but that meaning is contained in the phrase nevertheless.

²³⁷ **13:4** txt οτι "because, that" Ϙ⁴⁷ ⲛ A C P f052 1006 1611 1828 1841 2040 2053 2329 NA28 {} // και "and, that" 051 // ος "who, that" TR // τω "who, that" 046 922 RP // lac Ϙ¹¹⁵ 2050 2062.

²³⁸ **13:5** txt ποιησαι Ϙ⁴⁷ A C P f052 1006 1611 1841 2040 2053 TR NA28 {} // πολεμον ποιησαι 046 051 922 1828 2329 RP // ποιησαι ο θελει ⲛ // lac 2050 2062.

²³⁹ **13:6** txt τους εν τω ουρανω σκηνοουντας A C 046^c 051^c 922 1611 1828 1841 2040 2053^{com} 2080 2329 2344 vg^{ms} syr^{h,(ph)} (Iren^{arm}) RP NA27 {B} // τους εν ουρανω σκηνοουντες ⲛ^{txt} // τους εν τω ουρανω σκηνοουντας 1006 // και τους εν τω ουρανω σκηνοουντας P 046* 051* 1678 1778 2053^{txt} it^{ar} vg cops^{sa,bo} eth^{ms} Iren^{lat} Andr Beat TR // και του εν τω ουρανω σκηνοουντες ⲛ^{mg} // εν τω ουρανω Ϙ⁴⁷ itg^g eth Prim // lac 2050 2062. God's people, along with the Son, ARE the tabernacle. See Eph 2:20-22; 1 Peter 2:5; Rev. 21:14 etc.

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

⁷And it was given to him to make war with the saints and to conquer them,²⁴⁰
²⁴¹ and authority was given to him over every tribe and people²⁴² and language and nation.

13:8 καὶ προσκυνήσουσιν αὐτὸν²⁴³ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ²⁴⁴ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ 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.

13:9 Εἴ τις ἔχει οὖς ἀκουσάτω.

⁹If anyone has an ear, hear.

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

¹⁰If anyone is to be taken captive, into captivity he is going.²⁴⁵ If anyone is to be killed with the sword, with the sword he will be killed.²⁴⁶ Here is the endurance and faith of the saints.²⁴⁷

²⁴⁰ **13:7a** Daniel 7:21,25; 12:7

²⁴¹ **13:7b** txt και εδοθη αυτω ποιησαι πολεμον μετα των αγιων και νικησαι αυτους **ℵ** 046 051 (922 εδωθη, νικεισαι) 1006 1841 2040 (2329 εδωθη) it^(ar).gig (vg) syr^{ph,(h)} cop^{bo} eth Beat RP NA27 {A} // και εδοθη εξουσια αυτω ποιησαι πολεμον μετα των αγιων και νικησαι αυτους f052 arm^{mss} (Quod) Prim // και εδοθη αυτω πολεμον ποιησαι μετα των αγιων και νικησαι αυτους 1611 1828 TR // omit (homoioarcton?) **℘**⁴⁷ A C P 2053 cop^{sa} arm^{mss} Iren^{lat} Andr // lac 2050 2062.

²⁴² **13:7c** txt και λαον **ℵ** A P 046 f052 922 1611 1828 1841 2040 2053 2329 RP NA28 {} // και λαους C // omit **℘**⁴⁷ 051 1006 cop^{bo} TR // lac **℘**¹¹⁵ 2050 2062.

²⁴³ **13:8a** txt αυτον **℘**⁴⁷ A 046 f052 1828 2329 latt cop^{sa} NA28 {} // αυτω **ℵ** C P 051 922 1006 1611 1841 2040 2053 2344 cop^{bo} TR RP // lac **℘**¹¹⁵ 2050 2062.

²⁴⁴ **13:8b** txt

ου ου γεγραπται το ονομα αυτου C 1828 1854 2053 pc Iren^{lat} Prim NA28 {}

ουαι γεγραπται το ονομα αυτου A

ουαι ουαι ου ου γεγραπται το ονομα αυτου f052

ων γεγραπται τα ονοματα αυτων **ℵ***

ων ου γεγραπται τα ονοματα αυτων **℘**⁴⁷ 1006 1841 2040 2060 2065 2329 2432 lat arm eth

ων ου γεγραπται τα ονοματα **ℵ**¹ P 051 35* 241 1888^{com} 2042 2073 2074 2186 2814 it^{ar,c,div,gig,haf} TR

ων ου γεγραπται το ονομα 35^c 94 104 175 424 469 1888^{txt} 2020 2059 2081 2351 2436 (cop^{sa,bo}) Beat RP

ων ου γεγραπται το ονομα αυτων 1611 pc syr^h

ων ουτε γεγραπται τω ονομα 046 456

ω ουτε γεγραπται το ονομα 627

ων ουτε γεγραπτετε τα ονοματα 792

ων ουτε γεγραπται το ονομα 82 920 1859 2138

ων ου γεγραμμενοις syr^{ph}

lac 1384 2030 2050 2062.

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

²⁴⁵ **13:10a** txt εις αιχμαλωσιαν εις αιχμαλωσιαν υπαγει A vg^{ww,st} Ps-Ambrose NA27 {B}

αιχμαλωσιαν υπαγει f052 241 2432

εις αιχμαλωσιαν απαγει, εις αιχμαλωσιαν υπαγει 424 616 1828 1862 1888 2322 2351 it^(ar).gig vg^{cl} syr^{ph,h} Iren^{lat}; Beat

εις αιχμαλωσιαν υπαγει, εις εχμαλωσιαν υπαγει pacc. to Hosk. Hosk. says spelling εχμαλωσιαν "sec." time.

εις αιχμαλωσιαν υπαγει Ϝ⁴⁷ & C pacc. UBS⁴ (046 υπαγη) 051^{mg}. 205 209 1006 1611 1841 2020 2040 2042 2053 2060 (2065 αιγμαλωσιαν) 2073^{mg} 2074 2329 cop^{bo} arm Iren^{arm} Tyc Andrew

εις αιχμαλωσιαν συναγει 2059 2081 Arethas

εις αιχμαλωσιαν απαγει 1854

εχει αιχμαλωσιαν υπαγει 051* 35 82 175 456 469 627 757 792 920 1852 1859 2073^{txt} 2138 2436 π^k RP

αιχμαλωτιζει εις αιχμαλωτιαν υπαγει 104 459 (cop^{sa}) (Primasius)

αιχμαλωτησει εις αιχμαλωτιαν υπαγει 2019

αιχμαλωσιαν συναγει 2186 2814 Andrew

αιχμαλωτιει αιχμαλωτισθησεται 94

αιχμαλωσιαν συναγει εις αιχμαλωσιαν υπαγει TR

lac 1384 2030 2050 2062.

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

²⁴⁶ **13:10b** txt αποκτανθηvai αυτον (aor inf pass) "is to be killed, he" A NA27 {B} // αποκτενει "will kill" 1828 2038 it^{gig} Pacian Beatus // αποκτεινει syr^{ph} // αποκτενει αυτον cop^{sa,bo} // αποκτενει δει αυτον C P // αποκτενει, δει αυτον (fut ind act) 35 94 104 205 209 757 2019 2020 2042 2059 2081 2186 2329 2351 2814 it^{ar} vg (cop^{sa,bo}) Irenaeus^{lat} Andrew; Primasius TR RP // αποκταινει δει αυτον (pres ind act) 051* (sic) // αποκτεννει, δει αυτον (pres ind act) 424 1006 1841 1854 1862 2040 // αποκτεινη δει αυτον 241 then omit εν μαχαιρη // αποκταινει δει αυτον 2060 2436 // αποκτενειν δει αυτον (infinitive) 2053 // αποκτεμνει, δει αυτον 2065 // αποκτενει δει αυτον (pres ind act) 046 1888 2073^{txt} // αποκτεινει δει αυτον 1678^{vid} // αποκτεινει δει αυτον (pres ind act) "kills, he must himself" & 1611* 2074 2344 Iren^{arm} // δει αυτον αποκτανθηvai (and omit following εν μαχαιρη αποκτανθηvai) "he must himself be killed," (and omit following "with the sword he will be killed) 051^{mg} 82 175 456 469 627 792 920 1852 1859 2017 2073^{mg} 2138 π^k // lac 1384 2030 2050 2062.

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

Si quis gladio interficit gladio interficietur "if anyone kills with the sword, he will be killed with the sword." it^{gig}

Si quis gladio occiderit oportet eum in gladio occidi "if anyone will have killed with the sword, with the sword he himself should be killed." Iren

Et qui gladio occiderit oportet eum eum gladio occidi "And in what manner someone kills with the sword he himself should be killed with the sword." vg ps-Ambr

"And because he has killed with the sword, he should die by the sword." eth

"And whoever will have killed with the sword may be killed with the sword." arab

"However he will kill, they will kill him with the sword." cop^{sa,bo}

"If someone has killed with the sword, he should be killed with the sword." syr^h arm⁴

"If anyone has killed with the sword, he should be killed with the sword." syr^{ph}

It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be αποκτανθηvai, αυτον, ["is to be killed, he,"] supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γαρ οι λαβόντες μάχαιραν εν μαχαίρη

The Second Beast, out of the Earth

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

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

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 ἔθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

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

13:13 καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῆ ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς²⁴⁸ τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.

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

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

¹⁴And he deceives those²⁴⁹ 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

απολοῦνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the *lex talionis*)." Daniel 11:33- "And they that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, *many days*." See also Jeremiah 15:2.

²⁴⁷ **13:10c** Since there are so many variants in this verse, I think it convenient to type here the entire first two thirds of the verse from each of the GNT editions:

TR: εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρα ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρα ἀποκτανθῆναι.

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

RP: εἴ τις ἔχει αἰχμαλωσίαν, ὑπάγει· εἴ τις ἐν μαχαίρα ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρα ἀποκτανθῆναι.

PK: εἴ τις ἔχει αἰχμαλωσίαν, ὑπάγει· εἴ τις ἐν μαχαίρα ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρα ἀποκτανθῆναι.

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

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

²⁴⁸ **13:13a** txt εις **NA** C P f052 1006 1611 1828 2053txt 2329 latt cops^a arm1,2,3 (Tyc) TR NA28 {} // ἐπι **℘**⁴⁷ 046 2040 2053com **ⲙ**^k syr^{ph,h} cops^{a,bo} eth arm RP // lac **℘**⁴⁷ 2050 2062.

²⁴⁹ **13:14a** txt omit **℘**⁴⁷ **℘**^{115vid} **NA** C P 046 f052 922 1006 1611 1828 1841 2040 2053 2070 2329 syr^{ph,h} TR NA28 {} // +τους εμους 051 **ⲙ**^k RP // lac 2050 2062. The Majority Text seems to say, "And he deceives those my people dwelling on the land." Though it is not as far out as it might at first seem, when you consider Daniel 11:34. Yet the Daniel allusion may indicate that this variant in 051 is a harmonization to Daniel. I have a more complete collation of this variant in an endnote.

make an image to the beast which has the wound²⁵⁰ of the sword and yet has lived.²⁵¹

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

¹⁵And it was given to him to give breath to the image of the beast, such that the image of the beast can even talk, and also to cause anyone who²⁵² 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 δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν,

¹⁶And he causes²⁵³ all, the small and the great, and the rich and the poor, and the free and the slave, to get²⁵⁴ a mark²⁵⁵ on their right hand²⁵⁶ or on their forehead,

²⁵⁰ **13:14b** txt την πληγην Ϙ⁴⁷ Ϙ^{115vid} A C 051 f052 922 1006 1611 1678 1828 1841 2040 2053 2329 TR RP NA28 {} // πληγην 046 (cop^{bo}) Ϙ // πληγης Ϙ // lac 2050 2062. Another example of when 82, 627, and 920 unite with 046 against most all other uncials, it is a wrong reading.

²⁵¹ **13:14c** txt της μαχαίρης και εζησεν Ϙ A C (2329 μαχαίρις) NA28 {} // της μαχαίρας και εζησεν P 051 f052 1006 1611 1828 1841 (2053 but run on into next verse) 2040 TR // και εζησεν απο της μαχαίρας 046 922 ϘRP // lac 2050 2062.

²⁵² **13:15** txt ποιήσῃ ἵνα ὅσοι A P 1006 1841 2040 2344 al it^{ar}.gig vg^{cl,ww} syr^{ph} cop^{sa} (Hipp^{mss}); (Prim) (Beat) (NA27 [ἵνα]) {C} // ποιησει ἵνα ὅσοι 922 1828 2040 2329 it^{c,dem,div,haf} // ποιήσῃ ὅσοι 046 f052 1611 Ϙ^{ngst} (Irenaeus^{lat,arm}) Hipp Andrew RP // ποιησει ὅσοι Ϙ // ποιήσῃ ὅσοι...ἵνα αποκτανθωσιν 051 TR // ὅσοι cop^{bo} // lac 2050 2062.

²⁵³ **13:16a** The Greek word is ποιέω, which Bauer on p. 840 in 2 h says here means "make to, cause someone to, bring it about that." With hina and a subjunctive verb in place of the infinitive. So in this case what people are caused to do would be δίδωμι - didōmi, 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 αὐτοῖς here. Many translations have rendered δίδωμι as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of δίδωμι. Again, it is fashionable to render 3rd person plural actives as passives; see for example Mark 4:21, ερχεται, "exist"; Luke 12:20, απαιτουσιν "they are demanding"; Rev. 10:11, λεγουσιν, "they are saying"; Rev. 11:1, λεγων, "as he is saying"; Rev. 12:6, τρεφωσιν, "they might take care;" and other examples. I am saying that I rendered all these actives as actives, and they work fine that way. So there is no reason compelling enough to break the rules of grammar and render the actives as passives. The only reason I can come up with for this trend, is that it is their idea of an "impersonal" verb. Yes, a general "they" is impersonal, but that is still not a reason to make an active verb passive. It is perfectly colloquial and grammatical to say "they call him Jesus," etc. The only justification for making an active verb passive that I know of in the grammars, is the Aramaic 3rd person plural impersonal; see next footnote. But that is a rare and questionable occurrence, and the burden of proof is on the one asserting that it is happening.

²⁵⁴ **13:16b** txt δωσιν αὐτοῖς "they give themselves" Ϙ² A C P 046 2080 cop^{sa} TH NA28 {} // δωσιν ἑαυτοῖς "they give themselves" 1828 // δωσωσιν αὐτοῖς "they give themselves" 922 Ϙ^k it^{gig} Tyc^z RP // δωσιν εν αὐτοῖς "they will give onto / in/ by themselves" 1611 // dari "to be given" Irenaeus // δωση αὐτοῖς "he gives them" 051 2329 Hipp TR // δωσει αὐτοῖς "he will give them" 2053 2814 // δωσιν αυτω "they give himself" Ϙ* 1678 1778 // λαβωσιν "they receive" 1006 1841^{vid} 2040 Vict // δοθη "he be given" syr^{ph,h} // "they might write/etch" eth // lac Ϙ⁴⁷ Ϙ¹¹⁵ 2050 2062. The vast majority of Greek manuscripts, including all but one uncial, have the verb "give" in aorist active indicative 3rd person plural. The only difference between the NA28 text and the Robinson-Pierpont text is that the NA28 text, δωσιν, is 2nd aorist, and the RP text, δωσωσιν, is aorist. No difference in meaning.

The TR has the verb “give” in 3rd person singular, δωση, and subjunctive aorist. The TR reading reflects an attempt I think to conform the clause to the standard Greek configuration for an “impersonal” verb, where there is no subject as a giver, and the verb is turned passive. Thus, “they might be given.” This is a fact that the Greek grammars say that an “impersonal” verb in Greek grammar is in the 3rd person SINGULAR. I conclude that this is a deliberate change in the Greek text to correct grammar.

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

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

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

Option 2, is what M. Black, in *An Aramaic Approach to the Gospels and Acts*, pp. 126-128, would call an Aramaism, and be a “third person plural impersonal” and the meaning be similar to what the Philoxenian and Harklean Syriac read, “they be given” or “they receive.” 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 χεῖρ 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 χεῖρ the author means anywhere on the entire upper right limb, not just the hand.

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

²⁵⁵ 13:16c txt χαραγμα P^{47c} A C P f052 1006 1611 1828 1841 2040 2053 2329 it^{ar}.gig vg syr^{ph,h} arm Iren Hipp Prim TR NA28 {} // χαραγματα P^{47*} 046 051 922 m^k cop^{sa} Beat RP // lac P¹¹⁵ 2050 2062. This Greek word translated “mark,” χάραγμα - káragma, means a poke into the flesh. (Perhaps like this: <http://www.wsj.com/articles/when-information-storage-gets-under-your-skin-1474251062>) It also had the meaning of an etching, branding, carving, engraving or stamp. Slaves had a poke in the flesh of their ear to show ownership. So here also, the mark

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

¹⁷and²⁵⁷ makes it so that²⁵⁸ no one is able²⁵⁸ to buy or sell without having the mark—²⁵⁹ 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 ἑξακόσιοι ἑξήκοντα ἕξ.

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 his²⁶⁰ number²⁶¹ is²⁶² 666.²⁶³

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 billions of people by force in the remotest jungle? On the other hand, economic incentives have historically worked very well, without the need for something being mandatory by law. Most people serve Mammon anyway, so it will be 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.

²⁵⁶ **13:16d** The Greek word is χεῖρ, and meant the entire limb/arm, including the hand all the way up to the shoulder, as so also the word for foot can mean the whole leg; compare Revelation 10:1, where the Greek word is πόδες (feet, sg. πούς), but can and does mean there, the entire leg or limb. This is true also in many of the languages where I was raised – the word for hand or foot can mean the entire extremity. Thus here, this mark could be anywhere from the hand on up.

²⁵⁷ **13:17a** txt και P⁴⁷ N² A^{vid} P 046 051 f052 922 1006 1828 1841 2040 2053 2329 it^{81g} vg arm eth Hipp^{1/2}; Prim Beat^{1/2} TR RP NA27 {A} // omit N* C 1611 it^{ar} vg^{mss} syr^{ph,h} cop^{sa,bo} Iren^{lat} Hipp^{1/2}; Prim Beat^{1/2} // lac P¹¹⁵ 2050 2062.

²⁵⁸ **13:17b** This ἵνα is still connected to the ποιῶ of 13:16a. The initial και in this verse is absent from some manuscripts, because, I now quote A Textual Commentary on the Greek New Testament edited by Bruce Metzger, with text in square brackets supplied by me: "The absence of και [initial "and" in some manuscripts] ...appears to be a secondary modification arising from misunderstanding the relationship between verses 16 and 17. When the ἵνα μη ["so that not"] at the beginning of v. 17] clause was taken to be dependent upon δωσιν ["they might give"], και was naturally regarded as superfluous, whereas the clause is no doubt to be taken as dependent upon ποιει ["he or it causes" at the beginning of v. 16] and therefore coordinate with the ἵνα δωσιν ["such that they might give"] clause."

²⁵⁹ **13:17c** txt:

το χάραγμα, το ὄνομα του θηρίου ἢ τον αριθμον του ὀνοματος αὐτου A P 051 1006 1841 (2053 -τ. χαρ.) RP NA28 {}

το χάραγμα του θηριου η το ονομα αυτου η τον αριθμον του ονοματος αυτου N f052 vg^{ms} cop
το χάραγμα ἢ το ὄνομα του θηρίου ἢ τον αριθμον του ὀνοματος αὐτοῦ P⁴⁷ 2040 vg^{cl} it^{81g} Beat
TR

το χάραγμα το ονομα του θηριου η τον αριθμον του θηριου 046
το χάραγμα του θηριου η τον αριθμον του ονοματος αυτου 1611
το χάραγμα εχων το ονομα του θηριου επι του μετοπου αυτου 2329
το χάραγμα του ονοματος του θηριου C it^{ar} vg^{ww} syr eth Prim Iren-lat Ps-Ambr
το γραμμα του θηριου η του ονοματος αυτου cop^{sa}

lac P¹¹⁵ 2050 2062. The Harklean Syriac talks about the mark "of his tusks"!

²⁶⁰ **13:18a** Or, "its number"

²⁶¹ **13:18b** txt ο αριθμος αὐτου *rell.* TR RP NA28 {} // αριθμος γαρ αὐτου 1828 // omit P⁴⁷ N 2028 2029 2033 2044 2053^{comm} 2054 2068 2069 2083 2196 syr^{ph} cop^{sa} // lac 1384 2030 2050 2062.

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

¹And I looked, and behold, the Lamb is standing on Mount Zion, and with him the 144,000 who have his name and²⁶⁴ the name of his father written on their foreheads.

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

²And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder. The sound which I heard was also like lyre players playing their lyres.

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

³And they sing a new song²⁶⁵ before the throne and before the four living beings and the elders. And no one is able to learn the song except the 144,000, the ones purchased from the earth.

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

⁴These are *men* who have not been defiled with women, for they are virgins. These are the ones following the Lamb wherever he goes. They were purchased²⁶⁶ from humanity as a firstfruits to God and to the Lamb,

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

⁵and in their mouths no falsehood²⁶⁷ has been found. They²⁶⁸ are blameless.²⁶⁹

²⁶⁴ 14:1 txt το ὄνομα αὐτοῦ και το ὄνομα του πατρος αὐτοῦ ϙ⁴⁷ Ⲛ² A C 046 051 f052 1006 1611 1828 1841 2040 2329 (Cass*) RP NA28 {} // το ὄνομα του και το ὄνομα του πατρος αὐτοῦ Ⲛ* // το ὄνομα αὐτοῦ και του πατρος αὐτοῦ 922 // το ὄνομα αὐτοῦ και το ὄνομα του πατρος 792 // το ὄνομα του πατρος αὐτοῦ P 2053 TR // lac 2050 2062. *Cassiodorus: "nomina tam ipsius quam patris ejus in frontibus suis scripta portabant."

²⁶⁵ 14:3 txt ωδην ϙ⁴⁷ Ⲛ P 046 f052 922 1828 1611 2053 2329 ⲙ^K itgig,t syr^h copsa,bo arm eth Or Meth Jer Prim Cass RP DP // ως ωδην A C 051 1006 1841 2040 ⲙ^A itar vg syr^{ph} Andr Beat TR SBL NA28 {C} // lac 2050 2062

²⁶⁶ 14:4 txt omit ϙ⁴⁷ Ⲛ A C P f052 1828 1841 2040 2053 2329 ⲙ^A Meth TR SBL NA28 {} // υπο ιησου 046 051 922 1611 ⲙ^K syr^h** arab RP // lac 2050 2062

²⁶⁷ 14:5a txt ψευδος ϙ⁴⁷ ϙ¹¹⁵ Ⲛ A C P 046 051 f052 922 1006 1611 1828 1841 2040 2053 2329 latt syr cop rell. arm eth arab Meth RP SBL NA28 {} // δολος (LXX) dozen minuscules arm2 TR // lac 2050 2062. The TR seems to be conformed to the Septuagint: Zeph. 3:13- οὐ μὴ εὐρέθῃ ἐν τῷ στόματι αὐτῶν γλῶσσα δολία; Isaiah 53:9- οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ; Psalm 31:2- οὐδὲ ἔστιν ἐν τῷ στόματι αὐτοῦ δόλος. See also Jn 1:47 Ἴδε αληθῶς Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστιν.

²⁶⁸ 14:5b txt omit ϙ¹¹⁵ A C P 2053 itgig vgmss Beat SBL NA28 {} // γαρ ϙ⁴⁷ Ⲛ 046 f052 922 1006 1611 1828 1841 2040 2329 ⲙ^K itar,t vgc^l syr^{ph},h** copsa,bo Or Meth Aug^{1/2} TR RP // οτι 051 // et Prim // quia Aug^{1/2} arab // lac 2050 2062

²⁶⁹ 14:5c txt omit ϙ⁴⁷ ϙ⁴⁷ Ⲛ A C P 046 051 f052 922 1006 1611 1828 1841 2040 2329 2053 2814 rell. Grk. rell. lat. syr^{ph},h copsa,bo rell. arm eth arab RP SBL NA28 {} // ενωπιον του θρονου του θεου (no Grk whatsoever) vg TR // ενωπιον του θεου arm2 // lac 2050 2062

The Three Angels

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

⁶And I saw another²⁷⁰ angel flying at zenith, having an eternal gospel to herald above²⁷¹ those dwelling²⁷² on the earth, even over²⁷³ every nation and tribe and language and people,

14:7 λέγων²⁷⁴ 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 θάλασσαν καὶ πηγὰς ὑδάτων.

⁷saying in a loud voice, "Fear God²⁷⁵ and give him glory; for the hour of his judgment has come; and worship him who created²⁷⁶ the heaven and the earth and the sea and the sources of waters."

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

⁸And another angel, a second one,²⁷⁷ followed, saying, "Fallen! Fallen²⁷⁸ is Babylon the great,²⁷⁹ which²⁸⁰ had given all nations to drink of the wine of the wrath of her whoredom. "

²⁷⁰ **14:6a** txt αλλον P^{115vid} N² A C P 051 1006 1611 1828 1841 2040 2053 2329 it^{ar},gig,t vg syr^{ph,h} cop^{bo} arm (eth) Cyr Matern Varim Prim Cass Beat TR SBL NA28 {B} // omit P⁴⁷ N* 046 f052 922 M cop^{sa} Or Andr Vict-Pet Ambr RP // lac 2050 2062

²⁷¹ **14:6b** txt επι P⁴⁷ N A C P f052 1611 1828 2053 2329 syr^{ph} (copt) Origen NA28 {} // omit 046 051 922 1006 1841 M syr^h TR RP // lac 2050 2062.

²⁷² **14:6c** txt καθημενους P⁴⁷ N C P 046 f052 922 1006 1611 1841 2040 2053 2329 M^k syr^{ph} RP NA28 {} // dat pl of καθημένους it^{gig} vg Prim Cyr^{1/2} arm4 // κατοικουντας P¹¹⁵ A 051 1828 it^{ar} cop^{bo} Beatus TR // καθημενους τους κατοικουντας M^A // καθημενους και κατοικουντας 2019 // lac 2050 2062 2351. If you really tried, you could say there is a difference of "staying" v. "dwelling." But they mean the same thing.

²⁷³ **14:6d** txt επι P⁴⁷ N A C P 046 051 f052 922 1006 1828 1841 2040 2053 2329 M^k latt syr^{ph,h} cop^{sa} arm eth RP SBL NA28 {} // omit M^A cop^{bo} arab TR // lac 2050 2062

²⁷⁴ **14:7a** txt λεγων A C P 046 f052 1006 1828 1841 2040 2329 it^{gig} vg Beat Vig RP SBL NA28 {} // λεγοντα P⁴⁷ 051 922 1611 2053 cop Or Prim Cyr TR // "who says" syr eth // ειπεν arm // omit N // lac P¹¹⁵ 2050 2062. The form λεγοντα is plural, so must be a scribal error.

²⁷⁵ **14:7b** txt θεον P⁴⁷ N A C P 051 f052 1006 1611 1841 2040 2053 2329 M^A TR NA28 {} // κυριον 046 922 1828 M^k it^{gig}.(t) vg^{cl} syr^{hmg} Beat ps-Ambr RP // lac 2050 2062.

²⁷⁶ **14:7c** txt τω ποιησαντι P⁴⁷ N² A C P 051 f052 1006 1611 1841 2040 2053 TR NA28 {} // τω πησαντι 922 // τω πατρι ησαντι N* // τω θεω τω ποιησαντι 2329 it^{gig} // αὐτω τω ποιησαντι 94 104 2020 arm // αὐτον ποιησαντα 046* // αὐτον τον ποιησαντα 046^c 1828 M^k RP // τον ποιησαντα Origen // lac 2050 2062 2351. The NA27 and RP readings are translated into English identically.

²⁷⁷ **14:8a** txt αγγελος δευτερος N² (C δευτερον) P 051 1611 2053 2080 M^A (it^{gig}) syr^h with* cop^{sa,bo} arm^{pt} Andr (Beat) NA28 {C} // δευτερος αγγελος A 046 922 1678 1778 1828 2329 arm^{pt} Prim Cass M^k RP // δευτερος P⁴⁷ N* 1006 1841 2040 syr^{ph} // αγγελος it^{ar} vg eth Vict-Pett TR // lac 2050 2062. In this variant, f052 is not united, which is rare. Regarding Primasius, the UBS5 and Hoskier apparatuses say it supports RP, while the NA28 apparatus says Prim supports NA28. I went with two out of three.

²⁷⁸ **14:8b** txt επεσεν επεσεν P⁴⁷ A P 051 1006 1611 1841 2040 2329 latt syr cop^{sa,bo} arm² TR SBL NA28 {} // επεσεν N² C 046 f052 922 1828 2053 cop^{bo} arm³ eth arab M^k RP // επεσεν επεσεν επεσεν arm¹ // lac N* 2050 2062

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

⁹And 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 κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ ἁρνίου.

¹⁰he shall himself also drink of the wine of the wrath of God, mixed undiluted in the cup of his anger,²⁸¹ and he shall be tormented with fire and sulfur before the holy angels and before the Lamb.

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

¹¹And 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 Ὡδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

¹²Here is the endurance of the saints,²⁸² those keeping the commandments of God and the faith of Jesus.

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

¹³And I heard a voice from heaven saying,²⁸³ "Write, 'Blessed are the dead, those dying in the Lord from now on.'"²⁸⁴ "Yes,"²⁸⁵ says the Spirit, "in that²⁸⁶

²⁷⁹ 14:8c txt omit \mathfrak{P}^{47} \aleph^2 A C P 046 051 f052 & all Greek MSS exc. 1894 latt syr cop arm arab RP SBL NA28 {} // η πολις 1894 eth TR // lac \aleph^* 2050 2062. The phrase "great city" is probably a harmonization to the familiar phrase found so often in chapter 18 of Revelation, and 17:18.

²⁸⁰ 14:8d txt η εκ του A C f052 1006 1828 1841 2040 2053 rell. lat syr^{ph,h} SBL NA28 {} // εκ του \mathfrak{P}^{47} \aleph^2 P 046 051 922 1611 2329 \mathfrak{M} it^{sig} cop^{bo} arm eth arab Spec Prim Beat^{1/2} RP // οτι εκ του Beat^{1/2} TR // και then diff. word order cop^{sa} // lac \aleph^* 2050 2062

²⁸¹ 14:10 In Hebraistic terminology, the cup signifies destiny. See for example Psalm 11:6.

²⁸² 14:12 txt omit \mathfrak{P}^{47} \aleph A C P 046 f052 1006 1611 1828 1841 2040 2053 2329 \mathfrak{M}^k latt syr cop arm eth RP SBL NA28 {} // ωδε 051 922 \mathfrak{M}^A (arab) TR // lac 2050 2062

²⁸³ 14:13a txt omit \mathfrak{P}^{47} \aleph A C P 046 922 1006 1611 1828 1841 2040 \mathfrak{M}^k harl am fu lips syr cop eth arm4 arab Beat RP SBL NA28 {} // μοι 051 f052 2053 2329 \mathfrak{M}^A it^{ar, sig} vg^{cl} rell. arm Spec Prim TR // lac 2050 2062

²⁸⁴ 14:13b txt απ' αρτι. Ναι, λέγει TR-Scriv NA27 // απ αρτι ναι λεγει A // απαρτι ναι λεγει 051 1006 1678 1854 2042 2060 // αρτι ναι λεγει 1611 // απο αρτι ναι λεγει 2074 // απαρτι ναι λεγει 469 1841 1862 1888 2059 2065 2073 2186 2436 // απαρτι. Ναι," λεγει TR-Steph // απαρτι ναι λεγει TR // απ αρτι λεγει \mathfrak{P}^{47} \aleph^* // απαρτι και λεγει 2053 // απαρτει λεγει ναι 2329 // απαρτι λεγει ναι 2017 2138 // · απαρτι λεγοντες ναι 1828 // απαρτι. λεγει ναι 35 757 // . απαρτι λεγει ναι 046 82 94 104 175 456 627 792 920 1852 1859 Complutensian Colinaeus // απ' αρτι λεγει Ναι \mathfrak{M}^k RP // απ' αρτι," λεγει ναι // απ' αρτι," (λεγει "Ναι...") // lac 1384 2030 2050 2062 2351. Theoretically, one could also postulate a reading of Ἀπαρτι, λεγει. The word απαρτι meant "indeed" or "yes," so conceivably ναι or και could have been substituted by the others. In the original all-capital manuscripts, there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP' ARTI, a contraction of APO ARTI. Others might understand

they shall rest²⁸⁷ from their labors, with their works, you see,²⁸⁸ following right with them."²⁸⁹

The Angels Harvest the Earth

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

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

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

¹⁵And another angel came, from the temple, calling out in a loud voice toward the one sitting on the cloud, "Send out²⁹⁰ your sickle and reap, for the hour²⁹¹ to reap has come, since the harvest has become dry."²⁹²

that the readings resulting from those additions imply that those dying in Christ previously were not blessed. See footnote on John 13:19a.

²⁸⁵ **14:13c** txt ναὶ λεγει **Ⲛ**² A C P 051 f052 1006 1611 1841 2040 2344 it^{ar}.gig^l vg syr^{ph,h} cop^{sa} (arm) Andrew; Aug Specul Prim ps-Ambr Beat TR NA27 {A} // λεγει **Ⲫ**⁴⁷ **Ⲛ** * cop^{bo} (arm) (eth) Varimadum // λεγει ναὶ 046 2329 **ⲙ**^ⲕ RP // λεγοντες ναὶ 1828 // και λεγει 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.

²⁸⁶ **14:13d** The hina here is exegetical in that it explains how specifically the dead in Christ from now on are blessed. The blessing is two-fold, they shall rest, and two, their works are with immediate 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.

²⁸⁷ **14:13e** txt αναπαησονται (fut subj mid) **Ⲫ**⁴⁷ **Ⲛ** A C NA28 {} // αναπαουσονται (fut ind mid) 046 051* 922 1828 2329 Erasmus all eds. Aldus // αναπαουσονται (aor subj mid) P 051^c f052 1006 1841 2053 **ⲙ** TR RP // lac 2050 2062. By the time these documents had been written, Greek had changed such that all these words may have been pronounced almost the same, even though slightly different in meaning.

²⁸⁸ **14:13f** txt {A} γαρ **Ⲫ**⁴⁷ **Ⲛ** A C P f052 1006 1611 1841 2040 2053 2329 it^{ar}.gig^l vg syr^h cop^{sa} ps-Ambr Beat Aug Prim NA28 {} // δε 046 051 922 1828 **ⲙ** TR RP // omit τα δε εργα αυτων ακολουθει μετ' αυτων syr^{ph} // omit τα δε εργα αυτων cop^{bo} // και eth arm2 // lac 2050 2062.

²⁸⁹ **14:13g** Compare I Timothy 5:24-25

²⁹⁰ **14:15a** Here the Greek verb πεμπω has a military operations meaning, as in, "send orders that the earth be sickled." The one in white who resembles a human is the captain of the hosts, and the agents who do the actual sickling, are his angel-soldiers, according to Matt. 13:30, 38-41. In that passage Christ "sends out his angels," and the angels gather the zizania to be burned. He explains, "The zizania are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels. And as the zizania are collected and consumed by fire, so it will be at the end of the age. The Son of Man will send out his angels, ..." Here again we even have the phrase Son of Man both in the Matthew passage and in Rev 14:14. Again, in Matt. 13:49-50 we read, "This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous, ⁵⁰and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth." Luke 17:35-37 hints that the angels take them all to one place, where the vultures feed on them. See also the correspondence of fire, in both Matt. 13:40 and Rev. 14:18. Rev. 14:20 tells us that the people are put "outside the city" and their blood will flow as high as the horse's bridle for a distance of 180 miles. There is fire in the form of the fire of the city dump outside the city, Jerusalem. When the disciples asked Jesus where the angels take them in Luke 17:37, Jesus answered that it would be where there would be vultures gathered, that's where. The number of bleeding bodies required to produce that

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

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

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

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

14:18 Καὶ ἄλλος ἄγγελος [ἐξῆλθεν]²⁹³ ἐκ τοῦ θυσιαστηρίου, ὁ²⁹⁴ ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλη τῷ ἔχοντι τὸ δρέπανον τὸ ὄξυ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὄξυ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

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

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

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

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

²⁰And the winepress outside²⁹⁵ the city was trampled, and the blood went out from the winepress as deep as the bridles of the horses for a distance of 1,600 stadia.²⁹⁶

Chapter 15

The Seven Bowls Full of Wrath

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

¹And I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for²⁹⁷ with them is completed the wrath of God.

kind of a river of blood, would indeed attract a very large amount of vultures, eagles, crows and any other birds that eat carrion.

²⁹¹ **14:15b** txt η ωρα ϙ^{115c} A C P 046 1611 1828 2040 π^k (vg) syr cop^{bo} RP SBL NA28 {} // ωρα ϙ^{115*} // η ωρα του ϙ f052 1006 1841 2053 2329 it cop^{sa} Prim Beat // σοι η ωρα του TR // σοι η ωρα 922 // σου η ωρα 051 π^A // ο ϙ⁴⁷ // ο καιρος arm1,2,3 // lac 2050 2062

²⁹² **14:15c** Grain is ready to harvest when it is dry and the seed is no longer green.

²⁹³ **14:18a** txt αγγελος ἐξῆλθεν ϙ C P 046 051 f052 922 1006 1828 1841 2329 TR RP NA27 // αγγελος ϙ⁴⁷ A 1611 2053 SBL // lac 2050 2062.

²⁹⁴ **14:18b** txt ο εχων A C 2329 it^{ar,gig,h} vg^{ww,st} syr arm eth Beat SBL [NA28] // εχων ϙ⁴⁷ ϙ P 046 051 f052 1006 1611 1841 2053 π cop Prim TR RP // lac ϙ¹¹⁵ 2050 2062

²⁹⁵ **14:20a** txt εξωθεν ϙ⁴⁷ A C P 046 922 1006 1611 1828 1841 2040 2053^{txt} 2329 π^k RP SBL NA28 {} // εξω ϙ 051 f052 1854 2053^{com} π^A TR // omit "outside the city" syr^h // lac ϙ¹¹⁵ 2050 2062

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

15:2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνας αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ.

²And I saw like a sea of glass mixed with fire, and the ones overcoming of the beast and of his image and²⁹⁸ of the number of his name were standing on the glassy sea, holding lyres of God.

15:3 καὶ ᾄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες, Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ 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."²⁹⁹

15:4 τίς οὐ μὴ φοβηθῆ, κύριε, καὶ δοξάσει τὸ ὄνομά σου; ὅτι μόνος ὁσῖος, ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιοῦματά σου ἐφανερώθησαν.

⁴Who shall not fear, O Lord, and glorify your name? Because you alone are pure.³⁰⁰ For all the nations will come, and will worship before you, because your righteous judgments have been revealed."

15:5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ,

⁵And after these things I looked, and³⁰¹ the temple of the tabernacle of testimony was opened in heaven,

²⁹⁷ 15:1 This "for" explains why the last plagues are called the "last" plagues.

²⁹⁸ 15:2 txt omit \mathfrak{P}^{47} \aleph A C P 046 f052 922 1006 1611 1841 2040 2053 2062 2329 lat syr cop arm eth RP SBL NA28 {} // εκ του χαραγματος αυτου TR // εκ του χαραγματος αυτου και 051 1828 arm-α // omit και εκ του χαραγματος αυτου εκ του αριθμου του ονομα αυτου seven Grk minuscules it^h Prim Tyc // lac \mathfrak{P}^{115} 2050

²⁹⁹ 15:3 txt ἐθνῶν \aleph^{2a} A P 046 051 922 1678 1778^{mg} 1828 2053 2062 2080 2329 \aleph it^{gig} syr^{hmg} cop^{bo} Cypr Ps-Cypr Ambrose Andrew Beat Areth RP NA28 {B} // παντων των ἐθνῶν it^h arm eth Prim // αιωνων (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4) \mathfrak{P}^{47} $\aleph^{*,2b}$ C 1006 1611 1778^{txt} 1841 2040 2344^{vid} itar vg syr^{ph,h} copsa^{mss,(sa^{mss})} (arm²) Bede Ps-Ambr Haymo // αιωνων και των ἐθνων 2082 cf. 20:10, 2082 with cop^{bo} (arm^{2vid} +βασιλεὺς) // "over all" arm^y // ἄγιων 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 "ἐθνῶν." The UBS textual comentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed) appears to have arisen from confusion of the Latin compendia for *sanctorum* (*sctorum*) and *saeculorum* (*sclo^rum* [=αιωνων]); "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.

³⁰⁰ 15:4 txt οσῖος \aleph A C P 051^{txt} f052 1611 2053 2062 \aleph^A syr^{ph} TR SBL NA28 {} // οσῖος και δικαιοσ 2329 (syr^{h**}) copsa // αγιος 046 051^{mg} 922 1828 \aleph^K syr^{hmg} RP // αγιος ει 1006 1841 2040 // ει \mathfrak{P}^{47} // pius vg am Cypr Prim // sanctus it^{gig,h} arab Ambr Beat // "righteous and powerful" eth // omit οτι μονος οσῖος cop^{bo} // lac 2050. The word ὁσῖος can mean holy, but also "pure."

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

⁶and out of the temple came the seven angels who had³⁰² the seven plagues, dressed in clean³⁰³ bright linen³⁰⁴ and gird around the chest with golden sashes.

15:7 καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζώντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

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

15:8 καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

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

Chapter 16

16:1 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.

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

16:2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῆ³⁰⁵ εἰκόνι αὐτοῦ.

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

³⁰¹ 15:5 txt omit: all extant Grk. mss it^g syr cop^{sa} arm rell. Tyc2 RP SBL NA28 {} // +ιδου vg^{mss} it^h cop^{bo} arm4 arab Prim Cass Beat Tyc3 TR

³⁰² 15:6a txt οι εχοντες A C f052 922 1611 1828 1841 2040 2329 pm RP SBL DP // [οι] εχοντες NA28 {} // εχοντες P⁴⁷ X P 046 051 1006 2053 2062 pm TR // lac P¹¹⁵ 2050

³⁰³ 15:6b txt omit P⁴⁷ X A C P 046 051 f052 922 1006 1828 1841 2040 2053 2062 2329 syr^h cop^{sa,bo} Beat Cass Erasmus^{1,2,3} Aldus Colinaeus RP SBL NA28 {} // και pc syr^{ph} eth arm^{1,4} TR // omit και λαμπρον it^h // lac P¹¹⁵ 2050

³⁰⁴ 15:6c txt {C} λινον 1006 1841 TR RP NA28 {} // λινον P 051 1778txt vg^{cl} syr^{ph,h} cop^{bo} arm Tyc Prim Andr Areth // λινον 1611 // λιν^{ov} 1678 // λινον 922 // λινουν P⁴⁷ 046 1828 it^{ar,gig,(h)} // λινους X // λινου 2329 // λιθον (Ez 28:13) A C 1778^{mg} 2053 2062 2080 it^{c,dem,div,haf} vg-ww, Rheims, Amiatinus, Fuld ps-Ambr Andr Oec Bede // neither cop^{sa} eth Cass // lac P¹¹⁵ 2050. Hoskier also cites for λιθον, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads *lapide*, "stone." The Greek witnesses reading λινον (only a small fraction of them cited here) do not agree as to its accent and spelling. They show a very wide variety thereof. Several minuscules show knowledge of the λιθον reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt"- 2051, 2064, 2067). See long endnote about this variant, including the Greek text of Oecumenius' commentary which discusses the angels' stone clothing.

³⁰⁵ 16:2 txt τη εικονι P⁴⁷ A C P 046 051 f052 922 1006 1611 1828 1841 2053 2062 2329 TR RP NA28 {} // την εικονα P⁴³ X 2059 2081 2814 cop^{sa,bo} // lac 2050.

16:3 Καὶ ὁ δεῦτερος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν, τὰ ἐν τῇ θαλάσῃ.

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

16:4 Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.

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

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

⁵And I heard the angel of the waters saying, "You are righteous, you who are and who was, O holy one,³⁰⁶ that you have judged these things,

16:6 ὅτι αἷμα ἀγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς δέδωκας πιεῖν· ἄξιόι εἰσιν.

⁶for they poured out the blood of saints and prophets, and you have given them blood to drink. They deserve it."³⁰⁷

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

⁷And I heard³⁰⁸ the altar saying, "Agreed,³⁰⁹ Lord God Almighty, your punishments are true and just."

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

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

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

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

16:10 Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἔσκοτωμένη, καὶ ἔμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου,

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

³⁰⁶ 16:5 txt ο οσιος **Ⲛ** P 051 f052 922 2053^{mg} vg cop^{sa} RP NA28 // οσιος A C 046 1611 // και ὅσιος **ⲡ**⁴⁷ 1841 2040 2329 // και ο οσιος 1006 1828 2053^{txt} 2062 (Prim) // και ὁ ἔσομενος (Beat) TR // omit cop^{bo} // lac 2050. Beatus: *qui fuisti et futurus es*

³⁰⁷ 16:6 txt αξιοι **ⲡ**⁴⁷ A C P 046 051 f052 1006 1611 1828 1841 2040 arm^{3,4} Beat RP SBL NA28 {} // αξιοι γαρ 2053 2062 it^{εἰg} vg TR // οπερ αξιοι **Ⲛ** vg^{mss} // οτι αξιοι 922 am lips^{5,6} cop syr eth arab Prim // αρα αξιοι 2329 // omit arm1 // lac 2050

³⁰⁸ 16:7a txt omit **ⲡ**⁴⁷ **Ⲛ** A C P 051 f052 922 1006 1828 1841 2040 2053 2062 syr cop^{sa,bo}^{7/12} arm⁴ arab Beat RP SBL NA28 {} // αλλου εκ vg cop^{bo}^{5/12} TR // *audivi alterum* it^{εἰg} am lips⁵ // *audivi aram Dei dicentem* Beat // *alterum angelum (-templi)* lips^{4,6} // εκ 046 2329 it^{ar} arm^{1,2} // lac 2050. There is no Greek support for the TR reading.

³⁰⁹ 16:7b This is the principle, "every matter must be established by the agreement of two or three witnesses."

16:11 καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

¹¹and they cursed the God of heaven, because of their pains³¹⁰ and because of their ulcers, yet they did not repent of their works.

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

¹²And the sixth *angel* poured out his bowl on the great river Euphrates. And it caused its water to dry up,³¹¹ so that a route was prepared for the kings from the east.³¹²

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

¹³And I saw *coming* from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits, like frogs;

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

¹⁴for they are spirits of demons performing miracles, which are going out to the kings of the whole world,³¹³ to gather them together for the war of the great day of God Almighty.

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

¹⁵(Behold, I am coming like a thief. Blessed are those keeping vigilant and guarding their garments, so they are not walking around naked and *people* seeing their private parts.)

16:16 καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραῖστί Ἀρμαγεδῶν.

¹⁶And He gathered them together at the place³¹⁴ called in Hebrew Harmagedōn.³¹⁵

³¹⁰ **16:11** Pains from previous scorpion stings, flame thrown from the mouths of beasts, ulcers, severe sunburns.

³¹¹ **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.

³¹² **16:12b** txt ανατολης (sing) **Ⲛ** C 046 f052 922 1006 1611 1828 1841 2040 2053 2062 2329 **ⲡ**^k latt syr^h arm eth arab Prim RP SBL NA28 {} // αναταλων (plural) A 051 **ⲡ**^A syr^{ph} cop^{sa,bo} TR // lac P 2050

³¹³ **16:14** txt omit **ⲡ**⁴⁷ **Ⲛ** A 046 051 f052 922 1006 1611 1828 1841 2040 2053 2062 2329 RP SBL NA28 {} // της γης 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.

³¹⁴ **16:16a** txt τοπον "place" rell. Gr. & VSS TR RP NA28 {} // ποταμον "river" A 2078 2436 // πολεμον "war" cop^{sa} // lac C P 2030 2050 2351.

³¹⁵ **16:16b** txt {B} Ἀρμαγεδων **Ⲛ** A 051 922 1006 1678 1841 2040 2080 2329 syr^h eth arm1 (Karmagedon) Beat Er. 1-4 Col. RP NA28 {} // (H)αρ Μαγεδων 1862 // **ⲪⲎ** **ⲁⲣⲙⲁⲕⲉⲔⲟⲛ** cop^{sa} // **ⲪⲎ**

16:17 Καὶ ὁ ἕβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.

¹⁷And the seventh³¹⁶ *angel* poured out his bowl onto³¹⁷ the air. And there came from³¹⁸ the temple³¹⁹ a loud voice by authority of the throne,³²⁰ saying, "It is done!"

ΕΡΜΑΚΕΔΩΝ cop^{bo} // Ἀρμεγεδων **Ν**² // Ἀρμαγεδδων Er. 5 Prim TR // Μαγεδων 82 627 920 **Π**^κ (abt. 80 minuscules) vg^{mss} syr^{ph,hmg} (acc. NA27) cop^{bo,mss} // Μαγεδωδ 1828 // Magdō syr^{ph} (acc. Hosk.) // Μαγεδδων 046 1611 2053 2062 Tyc.2 // lac C P 2050. 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 word Ἀρμαγεδων is probably to be understood like the reading of minuscule 1862, (H)ar Magedon, from the Hebrew meaning Mountain of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it. The triumvirate 82, 627, 920 unites here against all uncials - a sign of a definitely wrong reading. See the endnote for a more complete list of readings.

³¹⁶ **16:17a** txt {A} ὁ ἕβδομος **Π**⁴⁷ A 046 922 1006 1611 1841 2053 2080 syr^h cop^{sa} eth^{1/2} RP NA28 {} // ὁ ζ 1778 // οτε **Ν**^{*} // ἐκδομος 2062 // ο Z αγγελος **Ν**² // ὁ ζ αγγελος 1678 cop^{bo} // ὁ ἕβδομος αγγελος (051 αγελος) 1828 2329 vg it^{g18} Beat Prim Tyc.3 TR // ὁ αγγελος ἕβδομος syr^{ph} // ὁ αγγελος ἕβδημος 2040 // lac C P 2050.

³¹⁷ **16:17b** txt ἐπι **Ν** A 046 f052 922 1006 1611 1828 1841 2040 syr^h cop^{sa,bo} arm Tyc3 RP NA28 {} // εις 051 2053 2062 2329 vg syr^{ph} eth ps-Ambr TR // lac **Π**⁴⁷ C P 2050.

³¹⁸ **16:17c** txt {A} ἐκ **Π**^{47vid} **Ν** A f052 1611 1828 1841 2040 2053 2062 2329 latt syr^{ph,h} cop^{sa,bo} NA28 {} // απο 046 051 922 1006 TR RP // lac C P 2050. See later footnote on this verse.

³¹⁹ **16:17d** txt {A} ναου **Π**⁴⁷ A 0163^{vid} f052 1006 1611 1841 2040 2053 2062 (2329 *after* θρονου) it^{ar} vg syr^{ph,h} cop^{sa,bo,mss} (eth) Prim Beat ps-Ambr Tyc3 NA27 {A} // ναου του θεου **Ν** // ουρανου 051* 922 1828 2344^{vid} **Π**^A Andrew Eras 1,2,3 Col. // ναου του ουρανου 046 051^c **Π**^K TR RP // του ουρανου του ναου 367 468 // lac C P 2050. This is a passage in Revelation that really separates the good manuscripts from the inferior. The ones reading the word ναου alone here are the best manuscripts of the Apocalypse of John. (See next footnote.) The uncial C is also good in Revelation, but it has a hiatus here.

³²⁰ **16:17e** Regarding the phrase καὶ ἐξῆλθεν 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 ναος is used but in 13:6 it is σκηνη), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition "ἀπο" here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition απο to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition "ἐκ" in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between "ἐκ" and "ἀπο." The Majority Text in the later instances says απο 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

16:18 καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ σεισμὸς ἐγένετο μέγας οἷος οὐκ ἐγένετο ἄφ' οὗ ἄνθρωπος ἐγένετο ἐπὶ τῆς γῆς τηλικούτος σεισμὸς οὕτω μέγας.

¹⁸And there were lightnings and sounds and thunderings.³²¹ And a powerful earthquake occurred, such as has not happened³²² 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.³²³ καὶ Βαβυλῶν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

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

16:20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ εὐρέθησαν.

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

16:21 καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

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

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.

³²¹ **16:18a** txt {A} αστραπαι και φωναι και βρονται A 0163 1006 1611 1778 1841 2040 2053 2062 2080 it^g vg cop^{sa2/3} arm^{2,3} ps-Ambr Tyc.3 Prim. NA28 {} // αστραπη κ. φωνη βροντης eth // αστραπαι κ. φωναι 046 1678 // αστραπαι κ. βρονται 2344 syr^{ph} cop^{sa1/3} arm⁴ Beat // αστραπαι κ. βρονται κ. φωναι P⁴⁷ 051 922 1828 2329 syr^h RP // φωναι κ. βρονται κ. αστραπαι TR // βρονται κ. αστραπαι κ. φωναι N² cop^{bopt} // βρονται κ. φωναι κ. αστραπαι cop^{bopt} // βρονται κ. αστραπαι κ. φωναι κ. βρονται N* // φωναι κ. βρονται Cass. // lac C P 2050. Note that f052 is divided between the readings of A and 046.

³²² **16:18b** txt ανθρωπος ἐγένετο A cop^{sa^{mss?},bo?} NA28 {} // ἐγενετο ανθρωπος f052 cop^{sa^{mss?},bo?} arm (eth) // ανθρωπος ἐγενοντο P⁴⁷ // ανθρωποι ἐγενοντο N 046 051 1006 1611 1841 2040 2053 2062 2329 2344 it^{ar,c,dem,div,gig,haf} vg syr^{ph,h} cop^{sa^{mss?},bo} ^{mss?} (Andrew^{bav}) RP // οἱ ανθρωποι ἐγενοντο 922 1828 Andrew^{a,c,p} Arethas TR // lac C P 2050. There is not a lot of difference in meaning-- “since mankind existed on the earth” versus “since men existed on the earth.”

³²³ **16:19** txt επεσαν P⁴⁷ N² A 046 051 922 1678 1828^{com} 2053^{com} 2059* 2329 NA28 {} // επεσον 0163 1006 1611 1778 1828^{txt} 1841 2040 2062 2080 TR RP // N* επεσε(v) 792 syr^h // omit clause 2053^{txt} // lac C P 2050. Both readings can be 3rd person plural, but the first only so, and the second either 3rd pl. or 1st sing. This is an interesting variant because of so much change of groups.

Chapter 17

The Mysterious Prostitute

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

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

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

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

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

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

17:4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον³²⁴ βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς,

⁴And the woman was dressed in purple and scarlet, and covered with gold and precious stones and pearls, holding a golden cup in her hand, full of abominations and the uncleanness of her³²⁵ prostitution.

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

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

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

⁶And I saw the woman drunk from the blood of the saints and³²⁶ from the blood of Jesus' witnesses. And I was astonished when I saw her, with a great astonishment.

³²⁴ **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."

³²⁵ **17:4b** txt {A} πορνείας αὐτῆς A 051 922 1006 1678 1778 1828 1841 2040 2344 π^A it^{ar,c,dem,div,haf} vg syr^{ph} (arm) eth Andr; Beat TR RP NA27 {B} // πορνείας τῆς γῆς 046 1611 2053 2062 2329 π^k Hipp; (Cyp) (Quodvult) (Prim) // πορνείας τῆς γῆς 1854 // πορνείας αὐτῆς καὶ τῆς γῆς & syr^h with * (cop^{sa,bo}) arm3 // πορνείας arm // τῆς γῆς it^g // lac C 2050 2080. Notice that the next verse, v. 5, ends with τῆς γῆς. Perhaps some copyist left off his task near the end of v. 4, came back to resume copying, and his eye picked up where he thought he left off, but he was at the end of v. 5 instead. The Sahidic Coptic reads "of her fornication with those of the earth," and the Bohairic Coptic reads "...with all the earth." Hoskier does not account for the uncial P here, but usually when 046 82 627 920 side against other uncials, P is opposed to 046 as well.

17:7 καὶ εἶπέν μοι ὁ ἄγγελος, Διὰ τί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα·

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

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

⁸The beast which you saw, was, and *now* is not, and in the future is to³²⁷ rise again from the Abyss, and *then* is going³²⁸ to destruction.³²⁹ And those dwelling on the earth will be amazed³³⁰ 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.³³¹

³²⁶ 17:6 txt και εκ του αιματος N A 21A 922 1006 1611 1678 1778 1841 2040 2053 2062 2329 syr^h cop^{sa,bo} TR SBL NA28 {} // εκ του αιματος 046 1828 21K RP // lac C 2050 2080

³²⁷ 17:8a The phrase "in the future is to" is from the Greek word μελλω, which often means, but does not always mean "about to." Often in the New Testament it means "is destined to," which is part of the meaning here. And often it makes a simple future infinitive, by being used with an infinitive following, as is the case here. Bauer says this phrase, a combination of μελλω followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §338(3), which says the same thing, but see BDF §356 about the "imminence" meaning of the periphrasis of μελλω followed by a present infinitive.

³²⁸ 17:8b txt υπαγει A 1611 2053 2062 syr^{ph} cop^{sa,bo} eth Iren^{lat} Hipp Andr; Prim Eras-all Aldus Col NA27 {B} // υπαγειν N P 046 051 922 1006 1678 1778 1828 1841 2329 2344^{vid} 21 syr^h arm Hip^{mss}; Quod Beat TR RP // ibit it^{gig} vg ps-Ambr // itura Auct // in perditionem irae ibit Tyc2 // lac C 2050 2080. The UBS textual commentary: "Orthographically υπαγει differs very little from υπαγειν, for in Greek manuscripts final v is often represented merely by a horizontal stroke over the 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 μελλει." See also 17:11.

³²⁹ 17:8c I supplied in italics the time sequence words required in good English. I was hesitant to put them in italics, because though no perfectly equivalent word for them is in the Greek, yet their meaning is there, ala Hebrew, where a string of events is connected with "and," with time sequential order meant to be understood in the most likely possible way.

³³⁰ 17:8d txt θαυμασθήσονται (3rd pl fut ind pass) A P 1611 syr^{ph} NA28 {} // θαυμασονται (3rd pl fut ind mid) N 051 922 1006 1678 1778 1828 1841 2053 2062 2329 21 TR RP // θαυμασουσιν (3rd pl fut ind act) 792 cop^{bo} eth? Hipp // mirabantur (3rd pl impf pass ind) vg // (3rd pl pres pass ind) cop^{sa} // lac C 2050 2080.

³³¹ 17:8e txt και παρέσται. ὦδε RP NA28 {} // και παλιν παρέστε (itacism of παρέσται with the same meaning, cf. N Matt 1:16,23,24*) N* // και παρ'εσται A // και παρεσται (-ωδε) 046 // και παρέσται· ὦδε P 051 1006 1611 1778 1678 1828 1841 2053^{txt} 2062 (2329 και παρ ε σται sic) Hipp? (cop^{sa}) // και παρεστιν N² syr^{ph} // καιπερ εστιν TR // omit eth vg Pseudo-Ambrose // καιπερ εστι Erasmus Ed. 1 Aldus' printed edition // καιπερ εστιν Erasmus Eds. (2),3,4,5 // et advenit it^{gig} // et adhuc ventura erit Beatus // et ventura est Primasius // και παρεστιν εγγυς arm 3 // και παρεσται εγγυς arm 4 // και παρεσται και απολλυται το θηριον 2053^{comm} (cf. arm 2: "and which was passing by to perdition" // και παρεσται· ὦ (sic) ο εχων 1094 (cf. copt , cf. syr) // και επεσεν-cop^{bo} (ογοζ λqzei) // και εσται cop^{sa} (αγω qnawone) // et (tamen) adventare syr^h // lac C 2050 2080. Thus there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), which H. C. Hoskier says is merely a copy of some printed edition of the TR (probably of Erasmus' 3rd or 4th edition). Thus, the TR has no Greek manuscript support for this reading, and no versional or Patristic support either. And at the bottom of page 615 of Text 1, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Hoskier

17:9 ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτὰ εἰσιν·

⁹Consider this, O mind having wisdom: the seven heads are seven mountains, where the woman sits on them. They are also seven kings.³³²

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

¹⁰Five have fallen,³³³ one is, the other has not yet appeared, and when he appears, he must continue a little while.

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

¹¹And the beast which was and is not, he also is an eighth *king*, and from the seven he is, and to destruction he is going.

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

¹²And the ten horns which you saw, they are ten kings who have not yet received kingship; they only receive authority as kings for one hour with the beast.

17:13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν³³⁴ τῷ θηρίῳ διδῶσιν.³³⁵

¹³These have one purpose,³³⁶ and they give³³⁷ their power and authority to the beast.

further states this plainly in *Text Volume 2*, p. 156, lines 26,27, where he says "...57 et 141 ex ed. typ. exscripti." This means 57 and 141 are "copied from printed edition." (✠ Sinaiticus variants according to Bill Warren, Director of the Center for New Testament Textual Studies, Landrum P. Leavell, II, Professor of New Testament and Greek, New Orleans Baptist Theological Seminary.) See the endnote with a complete list of variants.

³³² 17:9 The NA28 text has these words "They are also seven kings," in v. 9, while the TR and RP texts place them at the beginning of v. 10.

³³³ 17:10 txt επεσαν ✠ A P 046 051 1678^{txt?} 1828 2053 2062f SBL NA28 {} // επεσον 922 1006 1611 1678^{comp} 1778 1841 2040 RP // επεσαν και syr^{ph} arm eth TR // lac C 2050 2080. The versions latt syr^h cops^{a,bo} do not support και, and are indeterminate as to the rest. Regarding 1678 "comp." I do not know what that abbreviation of Hoskier's means. But my guess would be "compendium." Because the MS 1678 has both Oecumenius' and Andreas' commentaries, and writings of Amphilochius as well.

³³⁴ 17:13a txt αυτων *rell. Grk.* Hipp RP SBL NA28 {} // αυτων 2186 2814 syr^{ph} TR // omit 2256 // lac C 88 181 314 1626 1774 1893 2015 2032 2050 2052 2080 2351

³³⁵ 17:13b txt διδοασιν *all extant Grk MSS, versions, and fathers* RP SBL NA28 {} // διαδιωσουσιν [nothing!] TR

³³⁶ 17:13b The Greek word is γνώμη - gnōmē, which means what you have in mind, what you intend, what your purpose is. But it is not necessarily talking here about what the kings have in mind, (or what a one-world government has in mind) but what Satan and the beast have in mind, which providentially is also what God has in mind. Ultimately, these kings serve the purpose of God, the king of the ages. For from Him, and through Him, and to Him are all things. To God be the glory, for ever. Amen. Others think this means "these have one mind," in other words, they are in agreement with each other.

³³⁷ 17:13c The Greek for "give" is in the present indicative. But this is sort of an "inverse infinitive of result." A kind of Semitism. In other words, there is a formula in Hebraistic Greek called an "infinitive of result," where kai followed by an infinitive in the Greek means in English a result, ie, "and then he will do such and such." Here the formula is solved in reverse: The Greek "and then they will do such and such" means in English an exegetical "and that is to do such and such." What they do, is what their one purpose was. And they do it.

17:14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

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

17:15 Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθεται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλώσσαι.

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

17:16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην, καὶ ἡρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν³³⁸ πυρί·

¹⁶And the ten horns which you saw, and³³⁹ the beast, these will hate the prostitute, and they will lay her waste, and bare,³⁴⁰ and eat her flesh, and burn her up with fire.

17:17 ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας³⁴¹ αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθήσονται οἱ λόγοι τοῦ θεοῦ.

¹⁷For God has given it into their hearts, to carry out that purpose of His, even to perform one single purpose, and that is to give their kingdoms to the beast, until the words of God are accomplished.³⁴²

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

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

Chapter 18

Fallen Is Babylon the Great

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

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

18:2 καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων, Ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος

³³⁸ 17:16a txt κατακαυσουσιν ἐν πυρι A 051 922 1611 1841 2040 2053 2062 cop^{sa,bo} eth Hyppol TR RP NA28 {} // κατακαυσουσιν πυρι N P // κατακαυσουσι πυρι 046 1828 // κατακαυωσιν εν πυρι 1006 2329 // καυσουσιν ἐν πυρι f052 // lac C 2050 2351.

³³⁹ 17:16b txt και το θηριον *rell. extant Grk MSS, versions, and fathers* RP SBL NA28 {} // τω θηριω syr^{ph} arm2 // επι το θηριον [nothing!] TR

³⁴⁰ 17:16c txt γυμνην ποιησουσιν αυτην 046^c 922 1828 ^{mk} cop^{bo} eth RP // γυμνην ποιησωσιν αυτην 051 // γυμνην N A P f052 1006 1611 1841 2040 2053 2062 2329 latt syr cop^{sa} arm4 arab Prim TR SBL NA28 {} // omit γυμνην ποιησουσιν αυτην 046* ^{pi}A // lac C 2050

³⁴¹ 17:17a txt τας καρδιας N A P 046 051 f052 TR RP NA28 {} // την καρδιαν 1854 cop^{sa,bo} eth Hyppol // lac C 2050.

³⁴² 17:17b txt τελεσθησονται οι λογοι N A P 051 f052 2053 2062 ^{pi}A Hipp SBL NA28 {} // τελεσθωσιν οι λογοι 046 922 1006 1611 1828 1841 2040 2329 ^{mk} RP // τελεσθη τα ρηματα [nothing!] TR // lac C 2050

ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου καὶ μεμισημένου,

²And he cried out in a powerful voice,³⁴³ 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,³⁴⁴ and the haunt of every unclean and detestable beast,³⁴⁵

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

³because every nation has drunk³⁴⁶ of the wine of the wrath of her prostitution, and the kings of the earth have fornicated with her, and the merchants of the earth by virtue of her luxury have become rich."

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

⁴And I heard another voice from heaven saying, "Get out, O my people, out of her,³⁴⁷ so that you not be parties to her sins, and not receive of her plagues.

³⁴³ **18:2a** txt εν ισχυρα φωνη A P 051 1006 1611 1841 2053 2062 2329 syr^h arm-4 SBL NA28 {} // εν φωνη μεγαλη syr^{ph} // εν φωνη μεγαλη αυτου arm-α // εν μεγαλη φωνη cops^{sa,bo} arab // εν μεγαλη βοη cop^{bo} // ισχυρα φωνη N 046 1828 2040 it^{ar} RP // ισχυραν φωνην 922 // voce magna et forti its^{is} Prim // in fortitudine vg Tyc2,3 Beat // εν ισχυι φωνη μεγαλη [nothing!] TR // εν ισχυει φωνη μεγαλη Er. 1,2,3,4 Ald. // ισχυρα φωνη μεγαλη 2814 Hipp // ισχυρα φωνη και μεγαλη f052 // lac C 2050

³⁴⁴ **18:2b** (table idea by Dr. Klaus Junack)

- 1 και φυλακη παντος πνευματος ακαθαρτου
- 2 και φυλακη παντος ορνεου ακαθαρτου
- 3 και φυλακη παντος θηριου ακαθαρτου
- 3a add και μεμισημενου

A: 1 — 2 — 3 3a 2329 cops^{sa} eth Oecumenius SBL NA28 {C}

1 3a 2 3a 3 3a its^{is}

1 2 3a 3 3a syr^h

1 — 3 3a 2 — Primasius

B: 1 — 2 3a — N 046 051 (922) 1006 1828 1841 2040 2053^{txt} (2062) cop^{bo} TR RP

1 3a 2 3a — 2080

C: 1 3a — - 3 3a A P

1 3a — - 3 2053^{com}

D: — - 2 — 3 3a 1611

E: 1 3a — - - 1678 1778 syr^{ph} Andrew

lac C 2050

³⁴⁵ **18:2c** Isaiah 13:21,22; 34:11

³⁴⁶ **18:3** txt πεπωκα(σιν) 1006^c 1778 1828 2080 2329 it^{ar}.g^{is} vg syr^h arm Areth Tyc Prisc Beat Haymo NA28 {D} // πεπωκε(ν) (P πεποκεν) 051 2053* Hipp Andra,^{ba}v TR // πεποτικεν syr^{ph} // πεπτωκα(σιν) N A C 046 922 1006* 1611 1678 1841 2040^c π^k (abt. 50 minuscules) cop^{sa,bo} eth arm^{pt} Hipp RP SBL TH // πεπτωκεν 2053^c 2062 syr^{hmg} Oec // πεπτωκεν εις syr^{hmg} Hipp // omit πεπωκαν παντα τα εθνη Prim // lac 2050. The TR and NA28 / UBS5 editions support some form of the word "drink," and the RP/TH text supports "fallen." The UBS commentary says the other forms of the word "drunk" are grammatical improvements made to an original πεπωκαν, which fits with the prophetic imagery of Jeremiah 25:15 (LXX 32:15) f.; 51:7, 39 (LXX 28:7, 39) and Rev. 14:8, and that "fallen" is not suitable to the context and might be a conformation to "fallen" in v. 2. For a full apparatus on this variant, see endnote.

³⁴⁷ **18:4** txt Ἐξέλθε, ὁ λαός μου, ἐξ αὐτῆς C f052

Ἐξέλθατε, ὁ λαός μου, ἐξ αὐτῆς NA28 {}

Ἐξελεθαι ὁ λαός μου ἐξ αὐτῆς N

18:5 ὅτι ἐκολλήθησαν³⁴⁸ αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.

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

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

⁶Deal back to her even as she dealt out,³⁴⁹ and pay to her double,³⁵⁰ as befits her deeds. In the cup in which she had mixed, mix her a double.

18:7 ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω·

⁷As much as she glorified herself³⁵¹ 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.'³⁵²

Ἐξέλθατε ἐξ αὐτῆς, ὁ λαὸς μου A 792

Ἐξέλθετε ὁ λαὸς μου ἐξ αὐτῆς P 2020

Ἐξέλθετε ἐξ αὐτῆς, ὁ λαὸς μου 051 469 1006 1841 1854 2065 2074 2329 Hipp TR

Ἐξέλθε ἐξ αὐτῆς, ὁ λαὸς μου 046 82 94 241 627 920 1611 1828 1862 1888 2030 2053 2138 RP

Καὶ ἐξέλθε ἐξ αὐτῆς, ὁ λαὸς μου 2062

Ἐξέλθετε ὁ λαὸς 2814 (16 minuscules)

lac 88 2050 2256 2351. The plural verb may be a harmonization to Isaiah 52:11.

³⁴⁸ **18:5** txt ἐκολλήθησαν (piled up) \aleph A C P 046 051 f052 922 1006 1611 1828 1841 2040 2053 2062 2329 lat cop syr eth arab Cyr Prim Hipp. Scrivener-1894-TR TG AN BG RP NA28 // ἠκολουθησαν (followed) [296 2049- copies of TR] Erasmus-1516-TR Stephens-1550-TR Beza-1598-TR Elzevir-1624-TR Scrivener-1887-TR // lac 2050. The reading of the TR is so clearly an error, that the KJV and the NKJV did not follow it. Only Young's Literal Translation followed it. Scrivener's 1894 edition may be considered a "corrected Textus Receptus." Once again, the manuscripts 296 and 2049 do not count, as they are hand-written copies of printed TR editions, after the fact.

³⁴⁹ **18:6a** txt omit \aleph A C P 046 f052 922 1006 2040 1611 1841 2053 2062 2329 \aleph^k syr^{ph,h} cop^{sa,bo} arab Hipp RP SBL NA28 {} // omit απεδωκεν υμιν και διπλωσατε αυτη Cyr Prim // +υμιν 051 \aleph^A it^g vg^{cl} Beat TR // +ημιν arm- α // lac 2050

³⁵⁰ **18:6b** txt αυτη διπλα P 051 922 1828 syr^{ph,h} cop^{sa} arab Prim TR RP // αυτη τα διπλα C // αυτα διπλα f052 2053 2062 // αυτα αυτη διπλα cop^{bo} // τα διπλα \aleph Hipp SBL NA28 {} // διπλα A 046 1006 1611 1841 2040 2329 it^g vg Beat // lac 2050

³⁵¹ **18:7a** txt αὐτην \aleph^{xt} A C P 046^c 051 2030 2053 (2062 αὐτην) \aleph^k RP NA27 {} // αὐτη 1611 // εαυτην \aleph^z f052 922 1006 1841 2040 \aleph^A TR // εαυτη 2329 // εαυτη 1828 // omit 046* // lac 2050. The Latin and Syriac witnesses have a reflexive meaning. A minority of the UBS committee chose, as in the WH edition, a rough breathing on the word, and the majority believed it to be Hellenistic usage (with smooth breathing and reflexive meaning), see their note on Philippians 3:21. In many other verses in the NT and other era literature, "αὐτην" was also used as a reflexive like "εαυτην," since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ἡ, ὁ was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA27-HF-RP and TR readings. Regarding this pronoun, see footnote on Rev. 13:16.

³⁵² **18:7b** The word ὁράω here means to see in the sense of to experience something. The whole verse emphasizes experience of the senses, and sensuality in general. Earlier in the verse, the word στρηνιάω - strēniāō means to "live luxuriously, sensually," which again is the idea of enjoying one's senses and experiencing good feeling things. So now she is condemned to experience bad things, since she earlier had experienced only good things, compare Luke 16:25, where Abraham said to the rich man, "Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering." And Luke 6:24, 25: "But woe to you who are rich, because you have received your share of comfort. Woe to you who are well fed now, for you will go hungry. Woe to you who are laughing now, for you will mourn and weep."

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

⁸Because of this, her blows will come in a single day, death and mourning and famine, and she will be consumed by fire. For able is the Lord God³⁵³ who sentenced³⁵⁴ her."

18:9 Καὶ κλαύσουσιν καὶ κόψονται ἐπ' αὐτήν 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 weep³⁵⁵ and beat their breasts over her,³⁵⁶ they who had fornicated and experienced luxury with her,

18:10 ἀπὸ μακρόθεν ἔστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, Βαβυλῶν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.

¹⁰standing a long distance away, for the horror of her torment, saying, "Alas, alas, great city! Babylon, strong city!³⁵⁷ For in a single hour your doom has come!"³⁵⁸

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

¹¹And the merchants of the earth weep³⁵⁹ and mourn over her,³⁶⁰ because no one buys their cargo anymore,

18:12 γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν³⁶¹ καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον καὶ

³⁵³ **18:8a** txt κυριος ὁ θεος **Ν**² C P 046 051 922 1611 1828 2030 2329 **π** it^{gig,m} syr^h arm Beat Cyrp Spec TR RP NA28 {} // ὁ θεος A 1006 1841 2040 2053^{com} it^{ar,c,dem,div,haf} vg eth // ὁ θεος ὁ κυριος ὁ **Ν**^{*} // κυριος f052 syr^{ph} arm2 de Promissionibus Auct Apring Prim Ps-Ambr Haymo Areth // ὁ κυριος 2053^{txt} 2062 cop^{sa,bo} // κυριος ὁ θεος ὁ παντοκρατωρ 1384 2042 2074 & eight other minuscules // lac 2050 2351.

³⁵⁴ **18:8b** txt {A} ὁ κρίνας **Ν**^{*} A C P 046 051 f052 922 1006 1611 1828 1841 2040^{vid} 2053 2062 2329 syr^{ph,h} cop^{bo} arm3,4 Hipp Cyrp Prim^{2/3} RP NA28 {} // ὁ κρίνων **Ν**² it^{gig} cop^{sa} TR // *judicabit* (fut) vg^{cl} Auct Beat Prim^{1/3} Apr // lac 2050.

³⁵⁵ **18:9a** txt κλαουσουσι(v) (active voice) C P 046 f052 922 1006 1611 1828 1841 2030 2040 2329 **π** WH RP NA28 {} // κλαουσωσιν 051 // κλαουσονται (middle voice) **Ν** A 2053 2062 Hipp TR // lac 2050.

³⁵⁶ **18:9b** txt αὐτήν (accusative) **Ν** C P 046 051 922 1828 2030 latt Hipp RP NA28 {} // ταυτην 2019 2060 // αὐτῇ (dative) A 1006 1611 1841 2040 2053 2062 2329 **π**^A TR // αὐτης (genitive) f052 // omit 69 94 Prim // lac 2050.

³⁵⁷ **18:10a** All the nominative definite articles must be used for vocatives here, because the quotation ends with the second person pronoun, σου - sou.

³⁵⁸ **18:10b** Or possibly, "How has your doom come in one hour." See footnote on 18:17.

³⁵⁹ **18:11a** txt κλαιουσιν...πενθοουσιν (pres) **Ν** A Cf P 051 1006 1611 1678 1841 2040 2053 2062f 2080 **π**^A TR SBL NA28 {} // κλαουσουσιν...πενθησουσιν (fut) 046 922 1778 1828 2329 **π**^k it^{ar} vg syr^{ph} cop^{sa,bo} arab Hipp RP // κλαουσουσιν *only* syr^h // lac 2050

³⁶⁰ **18:11** txt ἐπ' αὐτήν "over her" (acc sg fem) **Ν** C P 35* 94 1828 1854 1862 2081^{mg} it^{ar,c,dem,div,gig,haf} vg Hipp NA28 {} // ἐπ' αὐτῇ "over her" (dat sg fem) f052 922 1006 1611 1841^{vid} 2040 2053 Andrew^c Areth TR RP // ἐπ' αὐτήν *or* ἐπ' αὐτῇ "over her" syr^{ph,h} cop^{sa,bo} arm // ἐν αὐτῇ "for her" A 2329 // ἐπ' αὐτοὺς "over themselves" (acc pl masc) 046 // ἐφ' αὐτοὺς "over themselves" (acc pl masc reflexive) 051 Andrew^{bav} // ἐφ' ἑαυτοὺς "over themselves" (acc pl masc reflexive) 2059 2060 2081^{txt} // ἐφ' ἑαυτοῖς "over themselves" (dat pl masc reflexive) 2302 // ἐν αὐτοῖς "among/for themselves" (dat pl masc) Er. 1,2,3 Ald Col // σε "over you" 2062 arm α. // lac 2050.

πάν σκεῦος ἐλεφάντινον καὶ πάν σκεῦος ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,

¹²cargo of gold, silver, precious stones and pearls, and of linen, silk, purple and scarlet cloth, and every aromatic wood,³⁶² and every item of ivory, and every article of expensive wood,³⁶³ copper, iron, and marble,

18:13 καὶ κιννάμωμον καὶ ἄμωμον καὶ θυμιάματα³⁶⁴ καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σίτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν, καὶ σωμάτων καὶ ψυχᾶς ἀνθρώπων.

¹³and cinnamon³⁶⁵ and cardamom,³⁶⁶ and incenses, myrrh and frankincense, and wine, olive oil, finest flour, and wheat, and cattle, sheep and horses, and carriages, and the bodies and souls of human beings.

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

¹⁴And your fruit,³⁶⁷ what your soul had lusted for,³⁶⁸ has left you; yes, all the luxuries and the splendor, have vanished³⁶⁹ from you, and never shall *men* find³⁷⁰ them again.

³⁶¹ 18:12a txt μαργαριτων N f052 1006 1611 1828 1841 2040 it^g syr^{ph,h} arm^{pt} Prim NA28 {} // -
τας C P // -ταις A vgst cop^{bo?} Beat // -του 046 051 922 2053 2329 M it^{ar} vg^{ww} TR RP // ̅
ΜΑΡΓΑΡΙΤΗΣ cop^{sa} // lac 2050.

³⁶² 18:12b The Greek says "thuonic wood." There was a "thuon tree" that grew in north Africa. The most important property of this tree is that its wood was burnt in offerings in ceremonies. Furniture made out of its wood was in popular demand. Its resin was valued not only for ceremonial incense, but may have been medicinally used, as an anti-biotic, anti-fungal and anti-wart. Some say this was the citron tree, also grown in north Africa, and valued for its resin and durable wood. They claim that for the Jewish feast of Booths, there developed a custom, based on the command in Leviticus 23:40 to "take the fruit of the goodliest tree" the custom to use the cedar cone in the ceremonies. But then that the custom changed to using citron fruit, with the Greek name for cedar, kedron, held over and applied to the citron. And that the Greek word for cedar, κεδρον - kedron, was latinized into citron. I don't know how valid that is, since there was a specific Greek word for citron, κίτρον - kitron. And this word was said by Pamphilus to be a word borrowed from Latin. The citron tree does have aromatic resin that was valued. This passage in Revelation does not mention how thuonic wood was used, but it reminds me of the Greek word for offering, thumos. I am not convinced that the thuon tree was the same as the citron tree. On the other hand, the Latin name *thuja plicata*, a kind of cedar with overlapping scale-like leaves, is said to be borrowed from the Greek word thuon. There is a tree in North America called *thuja plicata*, also known as red cedar. Obviously, this could hardly be the tree meant here in Revelation. But what all these trees have in common is aromatic properties- resins and hydrocarbons, that could be used for offerings as a pleasing aroma.

³⁶³ 18:12c txt ξυλου N C P 046 051 f052 922 1611 1828 (2053 2062 omit ἐκ) 2329 M it^g syr^{ph,h} cop^{sa(bo)} arm eth^{mss} Hipp Andr; Prim Beat TR RP NA27 {A} // λιθου A 1006 1841 pc it^{ar} vg (eth) Ps-Ambr // lac 2050.

³⁶⁴ 18:13a txt θυμιαματα NA28 {} // θυμιαμα it^g cop^{sa,bo} syr^h Prim Hipp

³⁶⁵ 18:13b txt κινναμωμον A C P 051 1611 1841 2040 it^g vg syr^{ph} Beat NA28 {} // κινναμωμον 2080 2329 sic cop^{sa} TR RP // κινναμων 1006 // κινναμωμου N 2053 2062 M^K // κινναμωμου 046* 1678 1778^{vid} 2053 2062 sic Hipp^{vid} // lac 2050.

³⁶⁶ 18:13c txt {A} και αμωμον N* A C P 051 f052 1611 2329 syr^h cop^{sa} eth am fu Hipp. M^A NA28 {} // και αμωμου 1828 syr^{ph} // omit N² 046 922 1006 1841 2040 2053 2062 M^K vg^{cl} Prim TR RP // lac 2050.

³⁶⁷ 18:14a The Greek word can metaphorically mean "summertime/harvest happiness."

³⁶⁸ 18:14b txt σου της επιθυμιας της ψυχης N A C P 1006 1841 2040 vgst SBL NA28 {} // σου της επιθυμιας της ψυχης σου f052 1828 // σου η επιθυμια της ψυχης σου syr^{ph} // σου της επιθυμιας της ψυχης αυτων cop^{sa} // της επιθυμιας της ψυχης σου 046 051 922 2053 2062 M it vg^{cl} syr^h TR

18:15 οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασιανισμοῦ 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, Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη [ἐν] χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ.

¹⁶saying,³⁷¹ "Alas, Alas, great city dressed in fine linen and purple and scarlet, and gilded in gold and precious stone and pearl!³⁷²

18:17 ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται ἀπὸ μακρόθεν ἔστησαν

¹⁷That³⁷³ this kind of wealth has been ruined in one hour!" And every pilot and anyone sailing toward the place,³⁷⁴ and mariners and such as work the sea, stood afar off,

RP // της επιθυμιας της ψυχης 1611 2329 cop^{bo} // της επιθυμιας της ψυχης αυτων cop^{sa}^{3/4} // lac 2050

³⁶⁹ **18:14c** txt απωλετο A C P f052 1006 1611 1828 1841 2040 2053 2062 arm^{2,4} Hipp RP SBL NA28 {} // απολετο 046 // απωλοντο **Ⲭ** 922 syr^h cop^{sa,bo} latt // απηλθεν 051 **ⲙⲓ**^A (itar) syr^{ph} arm-α TR // απηλθεν απο σου και απωλοντο 2329 // "beclouded" eth // lac 2050

³⁷⁰ **18:14d** txt {A} εὐρήσουσιν (3rd pl fut ind act) **Ⲭ** A C P f052 1611 1828 (2053 2062 find HER) vg syr^{ph,h} cop^{sa,bo} NA28 {} // εὐρης (2nd sg 2aor subj act) 046 1006 1841 2040 2329 **ⲙⲓ**^K Hipp. Beat. RP // εὐρις 922 // εὐρησεις (2nd sg fut) 051 **ⲙⲓ**^A it^{gig} Prim Beat Eras 1,2,3 Aldus Col // εὐρησης (2nd sg aor subj act) 2059 2073 2081 2084 TR // lac 2050. There is a great variety to the above readings as to the sequence of the surrounding words. The Majority Text readings I take it are the bystanders saying it to Babylon, whereas the UBS text is the prophet saying it. To me, the Maj. readings make no sense: Since Babylon is destroyed forever, she won't find anything of any sort again, so it need not be said that she will not find her luxuries and splendor again. It is humankind who will not find them, at least where she was. 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.

³⁷¹ **18:16a** txt {A} λέγοντες **Ⲭ** A C P 1006 1611 1828 1841 it^{ar,gig} cop^{sa,bo} NA28 {} // λεγουσιν 046 syr^h (ph+και) eth // ἐρουσιν it^{ar} arm // και λέγοντες 922 1678 1778^{ms} 2040 2053 2062 2080 2329 vg Prim Beat TR RP // omit both και and λεγ. 051 arm² // omit και λέγοντες οὐαὶ 1778^{txt} // lac 2050.

³⁷² **18:16b** txt μαργαρίτῃ **Ⲭ** A C P 0229 1006 (iota postscr.) 1611 1841 2040 2053 2062 2329 syr^h cop^{sa,bo}^{mss}(arthrous) eth arm⁴ Prim NA27 {A} // μαργαριταις 046 051 f052 922 **ⲙⲓ** lat syr^{ph} cop^{bo}^{mss} TR RP // μαργαριτες 1828 // μαργαριτας 2060 Prim^{ms} // lac 2050.

³⁷³ **18:17a** In Hebraistic Greek this word "ὅτι" can mean "how." There is a similar exclamation in 2 Samuel 1:19, 25, 27 about Saul and Jonathan, "How have the mighty fallen." (In the LXX that passage is II Kings 1:19, where those translators used the Greek word πῶς.) David was not really asking how it happened, but was expressing consternation, as here in Revelation. There are three instances of this expression with "ὅτι," in 18:10, 17, 19, and I varied the English word for the sake both of poetic variety and of illustration of the Hebraistic Greek possibilities.

³⁷⁴ **18:17b** txt {A} ὁ ἐπὶ τοπον πλέων A C 922 1006 1828 1841 2040 it^{ar} vg^{ww,st} arm RP NA27 {B} // ὁ ἐπὶ τον τοπον πλεων **Ⲭ** 046 0229 f052 (1611 omit ὁ) 2329 it^{gig} vg^{ms} // ὁ ἐπὶ ποντον πλεων 469 vg^{cl} cop^{bo} Caes Prim // ὁ ἐπὶ τον ποταμον πλεων 2053 2062 (cop^{sa} "who sail in the rivers") // "those who sail from a distance" Ps-Ambr // [ὁ] ἐπὶ των πλοιων πλεων P 051 (Hipp) Andr; Beat // ὁ ἐπὶ των πλοιων ἐπὶ τοπον πλεων (syr^{ph}) // ἐπὶ των πλοιων ὁ ὄμιλος 2814 Hipp Er Ald Col TR // lac 2050. There is a use of the word τοπος in connection with boats and sailing also in Acts 27:2.

18:18 καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;

¹⁸and cried out, watching the smoke of her fire, saying, "What *city* is like the great city?"

18:19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ἣ ἔπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη.

¹⁹And they threw dust above their heads and cried out weeping and mourning, saying, "Alas, Alas, great city, through whom all those owning ships on the sea became rich from her Priceyness.³⁷⁵ How has she been laid waste in one hour?"

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

²⁰Rejoice over her, O heaven, and you saints³⁷⁶ and apostles and prophets! For God has adjudicated your redress from her.³⁷⁷

18:21 Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλινον μέγαν καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων, Οὕτως ὀρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῆ ἔτι.

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

18:22 καὶ φωνὴ κιθαρῶδων καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῆ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι,

²²And the sound of guitarists and musicians and flutists and trumpeters will never more be heard in you, nor will any craftsman of any skill³⁷⁸ be found in you anymore, nor the sound of a factory be heard in you anymore,

³⁷⁵ **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.

³⁷⁶ **18:20a** txt ἅγιοι καὶ οἱ ἀποστολοὶ Ⲛ A P 046 922 1006 1611 1828 1841 2040 2053 ⲛⲓⲕ cōpsa,bo arm3 RP SBL NA28 {} // ἅγιοι ἀποστολοὶ C 051 f052 2062 2329 ⲛⲓⲀ itar,gig vgc^l Apr Beat TR // ἀγγελοὶ καὶ οἱ ἀποστολοὶ syr^h Hipp // lac 2050

³⁷⁷ **18:20b** Compare Luke 18:3, 7.

³⁷⁸ **18:22** txt καὶ πας τεχνίτης πάσης τέχνης C P 046 051 1006 1611 1678 1778^c (1828 τεχνητής) 1841 2040 (+καὶ before πάσης 2053 vgm^{ss} ethm^{ss} ps-Ambr) 2062 2080 (2329 τεχνεως for τέχνης) 2344 it(ar),gig vg syr^h with * cōpsa (eth Hipp^{slav}, but omit καὶ φωνη...ετι) Andr Beat Prim TR RP NA27 // omit καὶ πας through third ετι syr^{ph} arm (Hipp^{gr}) // omit πάσης τέχνης (Ⲛ but omit καὶ φωνη μύλου...third ετι) A 1778* cōp^{bo} (eth) (Hipp^{slav}) // καὶ πάσης τέχνης at end of vs. without second ἐν σοὶ ετι 922 // lac 2050 2351.

18:23 καὶ φῶς λύχνου οὐ μὴ φάνη ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροὶ σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη,

²³and the light of a lamp will will not shine in you anymore, and the sound of bridegroom and bride will not be heard in you anymore. For your traders were the lords³⁷⁹ of the earth, in that by your sorceries all nations were deceived.

18:24 καὶ ἐν αὐτῇ αἷμα³⁸⁰ προφητῶν καὶ ἀγίων εὐρέθη καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

²⁴And in her was found the blood of prophets and of saints, indeed of all the slain upon the earth.³⁸¹

Chapter 19

Hallelujah!

19:1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων,³⁸² Ἀλληλουϊά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,

¹After these things I heard something like³⁸³ the sound of a very large multitude in heaven, saying, "Hallelujah! The salvation and glory³⁸⁴ and power of³⁸⁵ our God!

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

²How true and right are his judgments! For he has judged the great prostitute who was destroying the earth with her prostitution, and has avenged the blood of his servants *spilled* by her hand."³⁸⁶

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

³And a second time they said,³⁸⁷ "Hallelujah! And the smoke from her ascends for ever and ever."

³⁷⁹ 18:23a Greek: μεγιστανες; compare Daniel 5:23, Ecclesiasticus (Sirach) 4:7, 10:24;

³⁸⁰ 18:24a txt αἷμα N A C P 046* f052 1611 2053 2062 2329 it^{ar,grig} vg syr^{ph} cop^{sa,bo} eth Hipp TR NA28 {} // αἷματα 046^c 051 922 1006 1841 2040 π RP // lac 1828 2050.

³⁸¹ 18:24b Matthew 23:35, "so that on you will come all the blood of the righteous that gets spilled upon the earth..."

³⁸² 19:1a txt λεγοντων N A C P 046 051 f052 rell. Grk. latt (syr cop) Apr Beat Tyc2 RP SBL NA28 {} // λεγοντος [1 Grk MSS: 2349] it^{grig} arab Tyc3 Er. Ald. Col. TR // λεγουσιν eth

³⁸³ 19:1b txt ηκουσα ως N A C P 046 051^{διορθωτ.} 1611 1678 (1778) 1841 2040 2053^{com} 2062^{com} 2329 vg cop^{bo} arab Apr Cass RP SBL NA28 {} // ηκουσα 051* 922 1006 2053^T 2062^T 2080 πA it^{grig} syr^{ph,h} cop^{sa} eth arm Beat Prim Tyc TR // lac 1828 2050

³⁸⁴ 19:1c txt η δοξα κ. η δυναμις N² A C P 051 f052 1006 1611 1841 2053 2062 vg syr^{ph} cop^{sa} Apr Beat Tyc2 SBL NA28 {} // η δυναμις κ. η δοξα 046 922 2040 it^{grig} arm3 RP // η δοξα κ. η τιμη κ. η δυναμις 2329 (syr^h) cop^{bo} TR // κ. η δυναμις N* // lac 1828 2050

³⁸⁵ 19:1d txt του θεου N A C P 046 051 f052 rell. Grk. it^{grig} cop^{sa,(bo)} RP SBL NA28 {} // κυριω τω θεω [13 minuscules] TR // τω θεω syr^h //

³⁸⁶ 19:2 For other instances of the instrumental use of "ἐκ χειρος," see in the LXX Genesis 9:5; Lev. 22:25; 1 Kings 25:39 (1 Sam 25:39 English); 2 Kings 4:11; 18:31 (2 Sam English); 4 Kings 11:7 (2 Kings 11:7 English)

³⁸⁷ 19:3 txt {A} δευτερον ειρηκαν (3rd pl perf ind) N A P 051 1611^c 2329 TR NA28 {} // δευτερον ειρηκασιν (3rd pl perf ind) 1006 1841 2040 2053 2062 // δευτερον ειπαν (3rd pl aor act ind) C // δευτερον ειπον (3rd pl aor act ind) f052 2020 (but note that can also be 1st sg aor act ind) //

19:4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα ζῶα καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, λέγοντες, Ἀμήν, Ἀλληλουϊά.

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

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

⁵And there came a voice from³⁸⁸ the throne, saying, "Praise our God, all you his servants, and³⁸⁹ you who fear him, both small and great."

19:6 καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν λεγόντων,³⁹⁰ Ἀλληλουϊά, ὅτι ἐβασίλευσεν κύριος ὁ θεὸς [ἡμῶν] ὁ παντοκράτωρ.

⁶And I heard like the sound of a great multitude, and like the sound of many waters and like the sound of powerful thunderclaps, saying, "Hallelujah! For the Lord our God³⁹¹ the Almighty has begun to reign.

19:7 χαίρωμεν καὶ ἀγαλλιῶμεν,³⁹² καὶ δώσωμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν·

⁷Let us rejoice and exult, and give³⁹³ glory to him, for the wedding of the Lamb has come, and his wife has made herself ready;

δευτερον ειρηκα (1st sg perf) 1611* // δευτερον ειρηκεν (3rd sg perf ind) 046 922 **π**^k syr^h cop^{bo} RP // lac 1828 2050.

³⁸⁸ **19:5a** txt φωνη απο του θρονου ἐξηλθεν λέγουσα A C 922 1006 1841 2040 2053 2062 2329 **π**^k RP NA28 {} // φωνη ἐκ του θρονου ἐξηλθε(ν) λέγουσα P 051 TR // φωνη ἐξηλθεν απο του θρονου λέγουσα f052 1611 (cop^{bo}) // φωνη ἐκ του θρονου ἐξηλθεν 241 2059 2060 2065 2081 2186 2814 **π**^A // φωνη ἐξηλθεν ἐκ του θρονου λέγουσα **κ**² syr^h (cop^{bo}) // φωνη απο του οὐρανου ἐξηλθεν λέγουσα 046 pc Primasius // φωναι ἐξηλθον ἐκ του θρονου λέγουσαι **κ**^{*} cop^{sa} // φωναι ἐξηλθον απο του θρονου λέγουσαι 0229 // lac 1828 2050.

³⁸⁹ **19:5b** txt και A 046 051 0229 f052 922 1006 1611 1841 2040 2053 2062 2329 2344 **π**ⁱ it^{ar,gig,t} vg syr^{ph,h} cop^{bo} arm eth^{mss} Andr; Prim Apr Beat TR RP [NA27] {C} // omit **κ** C P cop^{sa,bo} eth // lac C 1828 2050.

³⁹⁰ **19:6a** txt {A} λεγοντων (**κ** λεγουσων) A P f052 0229 1006 1611 1841 2040 2053 2062 2329 it^{ar,gig,t} syr^{ph,h} NA28 {} // λεγοντες 046 922 **π**^k RP // λεγοντας 051 **π**^A TR // omit arm4 // λεγοντας παλιν arm3 // lac C 1828 2050.

³⁹¹ **19:6b** txt {D} κυριος ὁ θεος ημων **κ**² P 046 1611 2053 2062 2329 2344 **π**^k it^{ar,c,dem,div,(gig),haf} vg syr^h cop^{sams} arm Apr Beat ps-Ambr Tyc2 RP [NA27] {C} // κυριος ὁ θεος A 1006 1841 2040 it^t syr^{phc} cop^{sa}ms,bo Cypr TR SBL // ὁ θεος ημων 051 Andr // ὁ θεος ὁ κυριος ημων **κ**^{*} 2080 // ὁ θεος ὁ κυριος 1778 // ὁ θεος 1678 eth // κυριος ημων Prim // κυριος syr^{ph}* cop^{bo}ms // lac C 1828 2050.

³⁹² **19:7a** txt {A} ἀγαλλιωμεν **κ** A P 051 f052 922 1006 1611 1841 2040 2053 2062 2329 **π**^A NA28 {} // ἀγαλλιωμεθα 046 **π**^k TR RP // lac C 1828 2050.

³⁹³ **19:7b** txt {D} δωσωμεν P 2062 2329 2344 (25 minuscules total) Andrew NA27 {C} // δωμεν **κ**^{*} 046 051 f052 922 1006 1611 1841 2040 it^{ar,gig,t} TR RP // δωσωμεν **κ**² A 2053 // lac C 1828 2050. The UBS commentary: "If δωμεν were original, it is not easy to account for the origin of the other readings. The future tense δωσωμεν, though attested by **κ**² A 2053 al, is intolerable Greek after two hortatory subjunctive verbs, and must be judged to be a scribal blunder. The least unsatisfactory reading appears to be δωσωμεν, which, being the irregular aorist subjunctive and used only rarely (4:9 in **κ** and six minuscules; Mk 6:37 in **κ** and D), seems to have been intentionally or unintentionally altered in the other witnesses to one or another of the readings."

19:8 καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καθαρὸν, τὸ γὰρ βύσσινον τὰ δικαίωματα τῶν ἀγίων ἐστίν.

⁸and it was given to her that she be dressed in fine linen bright and clean,³⁹⁴ for the fine linen is the righteous acts of the saints."

19:9 Καὶ λέγει μοι, Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν.³⁹⁵

⁹And he says to me, "Write: 'Blessed are those who are invited to the wedding³⁹⁶ banquet of the Lamb.' " And he says to me, "These are true words from God."

19:10 καὶ ἔπεσα³⁹⁷ ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι, "Ὅρα μή· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον. ἡ γὰρ μαρτυρία³⁹⁸ Ἰησοῦ ἐστίν τὸ πνεῦμα τῆς προφητείας.

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

Behold a White Horse

19:11 Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν [καλούμενος] πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

¹¹And I saw heaven opened, and behold, a white horse, and the one sitting on it [called] faithful and true,³⁹⁹ and in righteousness he judges and makes war.

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

¹²And his eyes are like⁴⁰⁰ flames of fire, and on his head many diadems, having a name written⁴⁰¹ on them which no one knows but himself,

³⁹⁴ 19:8 txt {A} λαμπρον καθαρων N A P f052 922 1006 1611 1678 1841^c (καθαρον only 1841*) 1611 2040 it^{εἰς} fu dem am lux (cop^{bo} eth) arm2 Apr Prim NA28 {} // και λαμπρον καθαρων 2329 // λαμπρον και καθαρων 046 (2344) a (vg) syr^h M^K RP // καθαρων λαμπρον 051 // καθαρων και λαμπρον syr^{ph} TR // omit λαμπρον καθαρων το γαρ βυσσινον 2053 2062 // lac C 1828 2050.

³⁹⁵ 19:9a txt αληθινοι του θεου εισι(v) A P 046 922 1611 2053 2062 it^{εἰς} syr^{ph,h} RP NA28 {} // αληθινοι εισιν του θεου N* 051 f052 it^t vg Prim TR // του θεου αληθινοι εισιν N² 1006 1841 2040 2329 vg^{cl} // lac C 1828 2050.

³⁹⁶ 19:9b txt του γαμου N² A 046 051 f052 922 1006 1611 1678 2040 2053 2062 2329 cop^{sa} TR RP NA28 {} // omit N* P 1841 M^A it^{εἰς,t} cop^{bo} arm4 Er. 1,2,3 Ald. Col. // lac C 1828 2050.

³⁹⁷ 19:10a txt επεσα N A P 051 f052 757^{txt} 922 2053 2062 2329 Er. 2 Col. RP NA28 {} // επεσον 046 757^{mg} 1006 1611 1841 2040 TR // lac C 1828 2050.

³⁹⁸ 19:10b txt {A} Ιησου N A P 046 051 f052 1006 1611 1841 2040 2053 2062 2329 syr^{ph} cop^{sa} Er. 1,2,3,4 Ald. Col. NA28 {} // του Ιησου 922 TR RP // lac C 1828 2050. This is a certainly wrong reading of the Majority Text. We have 82 627 920 against all the uncials.

³⁹⁹ 19:11 txt καλουμενος πιστος και αληθινος 046 f052 922 sic (1006 και καλουμενος) 1611 1841 2030 2040 2053 2062 2344 it^{(εἰς),t} vg^{cl} syr^{ph,h} (cop^{sa?bo?}) (eth?) Iren^{lat} Or^{lat} Cyp Vict Tyc Jerome Apr Prim Andrew^c Ps-Ambr Beat TR RP [NA27] {C} // πιστος καλουμενος και αληθινος N WH // vocabatur fidelis, et verax vocatur it^c vg^{ww,st} // πιστος και αληθινος καλουμενος it^{ar} // καλουμενος πιστος 2329 // πιστος και αληθινος A P 051 M^A arm Hipp Andrew^{a,bav,p} Areth Er. 1,2,3 Ald Col // lac C 1828 2050. The word καλουμενος is of doubtful authenticity because of the variety of its positions in the manuscripts. This is a principle of Textual Criticism, that a great variety of readings indicates dubiousness. If the word were not present in the Greek, the English copula would normally be supplied- "the one sitting on it was faithful and true." Yet to supply "was called" would not be out of the question.

19:13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.

¹³and he is clothed in a robe dipped⁴⁰² in blood, and called⁴⁰³ by the name "the Word of God."

19:14 καὶ τὰ στρατεύματα [τὰ]⁴⁰⁴ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς,⁴⁰⁵ ἐνδεδυμένοι βύσσινον λευκὸν καθαρὸν.⁴⁰⁶

¹⁴And 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 ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος.

¹⁵And from his mouth goes out a sharp⁴⁰⁷ 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 of⁴⁰⁸ the wrath of God the Almighty.⁴⁰⁹

19:16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων.

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

⁴⁰⁰ 19:12a txt ως A f052 1006 1841 2040 it^{ar,gig,t} vg syr^{ph,h} cop^{samss,bo} eth Iren^{lat} Orgr^{lat} Cypr Jer Apr Prim Beat TR [NA27] {C} // omit ⲛ P 046 051 922 1611 2053 2062 2329 ⲙ arm Hipp Andr RP // lac C 1828 2050.

⁴⁰¹ 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 γεγραμμενον ο ουδεις ⲛ* // ὀνοματα γεγραμμενα ⲛ^c arm4 // ὀνοματα γεγραμμενα καὶ ὄνομα γεγραμμενον 046 1006 1841 2040 syr^{h**} RP // lac C 1828 2050.

⁴⁰² 19:13a txt βεβαμμένον A 046 051 1778^{txt} 2080 2344 cop^{sa} arm Andrew TR RP NA27 {B} // ἔρραντισμενον 1006 1678 1778^{mg} 1841 2040 it^{ar,gig,t} vg eth Iren^{lat} Orgr^{1/2,lat} (Hipp); Cypr Prisc Jer Varim Apr Prim Cass Beat // ῥεραντισμενον P 2329 Or WH // ἔρραμμενον 2053 2062 (Origen^{1/2}) // ῥεραμμενον 1611 Or // περιρεραμμενον ⲛ* Iren // περιρεραντισμενον ⲛ^c // lac C 1828 2050.

⁴⁰³ 19:13b txt κέκληται ⲛ² A P 046 1006 1611 1841 2040 2053^{txt} 2062^{txt} 2329 Hipp NA28 {} // καλειται 051 f052 922 2053^{com} 2062^{com} 2344 Iren^{lat} TR RP // καλιτε 792 // κεκλητο ⲛ // ἐκεκλητο Or // καλουσι cop^{bo} // ἐκαλεσαν cop^{sa} // καικληκεν 2256 // lac C 1828 2050.

⁴⁰⁴ 19:14a txt τα P 051 1006 1841 2040 2080 ⲙ^K it^{ar,t} syr^{ph,h} cop^{sa} Cypr RC RP SBL [NA27] {} // omit ⲛ A 046 922 1611 1678 1778 2053 2062 2329 2344 ⲙ^A it^{gig} eth TR TG // lac C 1828 2050.

⁴⁰⁵ 19:14b txt {A} ἐφ' ἵπποις λευκοῖς ⲛ A f052 922 1006 1611 1841 2040 2053^{txt} 2062^{txt} 2329 TR NA28 {} // ἐπι ἵπποις λευκοῖς (046) RP // ἐν ἵπποις λευκοῖς 2053^{com} 2062^{com} latt cop^{bo} Iren // ἐφ' ἵπποι πολλοὶ 051 (2344) // "with horses" eth // lac C 1828 2050.

⁴⁰⁶ 19:14c txt λευκ. καθ. A P 046 051 f052 1006 1611 1841 2053 2062 2329 syr^h cop^{bo} eth arm-α,4 arab Iren Cypr Tyc Beat Prim Vig Or^{pt} RP SBL NA28 {} // λευκ. καὶ καθ. ⲛ 922 2040 it^{gig} vg^{cl} syr^{ph} (cop^{sa}) Or^{pt} Apr Jer. TR // lac C 1828 2050

⁴⁰⁷ 19:15a txt {A} omit ⲛ A P 051 f052 (1611 ὀξεῖα ῥομφαία) 2053 2062 ⲙ^A it^{gig} cop^{sa,bo} arm Iren Or Hier Beat Apr Cass Ps-Ambr TR NA28 {} // add διστομος before ὀξεῖα (Heb 4:12) 046 922 1006 (syr^h after ὀξεῖα) 1841 2040 2329 ⲙ^K vg^{cl} syr^{h**} eth Ambr Prim RP // lac C 1828 2050.

⁴⁰⁸ 19:15b txt {A} του θυμου της ὀργης A P 046 051 f052 922 1006 1611 1841 2040 2053 2062 ⲙ^K RP NA28 {} // της ὀργης του θυμου ⲛ 2329 cop^{sa} Or // του θυμου καὶ της ὀργης 2344 ⲙ^A TR // lac C 1828 2050.

⁴⁰⁹ 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 Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν⁴¹⁰ φωνῇ μεγάλη λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι, Δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ,

¹⁷And I saw an⁴¹¹ angel standing on the sun, and he cried out in a very great voice, saying, "To all the birds flying in mid-air, Come, gather⁴¹² toward the great feast of⁴¹³ God,

19:18 ἵνα φάγητε σάρκα βασιλέων καὶ σάρκα χιλιάρχων καὶ σάρκα ἰσχυρῶν καὶ σάρκα ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν καὶ σάρκα πάντων ἔλευθέρων τε καὶ δούλων καὶ μικρῶν⁴¹⁴ καὶ μεγάλων.

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

19:19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

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

19:20 καὶ ἐπιάσθη τὸ θηρίον καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιομένης⁴¹⁵ ἐν θείῳ.

²⁰And the beast was arrested,⁴¹⁶ and with him⁴¹⁷ the false prophet who did the wonders before him by which he deceived those receiving the mark of the beast

⁴¹⁰ **19:17a** txt {A} omit ἐν A P 051 f052 1006 1611 1841 2040 2053 2062 2329 2344 **π**^A it^{ar,gi} vg TR TG RC RP SBL // add ἐν **κ** 046 922 2070 **π**^K [NA27] {} // lac C 1828 2050. Most of the ancient translations are inconclusive. The two variants can be translated the same into English.

⁴¹¹ **19:17b** txt {A} ἓνα A P 051 f052 922 1006 1841 2040 **π**^A it^{ar,gi} vg Apr Cass Prim TR NA28 {} // αλλον **κ** 2053^{txt} (com τον αγιον αγγελον) 2062^{txt} syr^{ph} cop^{sa,ms,bo} arm4 ps-Ambr // omit 046 1611 2329 **π**^K syr^h Beat RP // ἓνα αλλον 424 1862 2070 // lac C 1828 2050. In Semitic usage, this ἓνα would be somewhat equivalent to our indefinite article.

⁴¹² **19:17c** txt συναχθητε **κ** A P f052 922 1006 1611 2040 2053 2062 it^{gi} syr cop arm eth Beat RP SBL NA28 {} // συναχθηται 046 2329 // και συναγεσθε vg^{cl} lips⁶ Haymo TR // omit 051 **π**^A Cass Prim // lac C 1828 2050

⁴¹³ **19:17d** txt το μέγα **κ** A P 046 922 1006 1611 1841 2053 2062 vg syr^{ph,h} cop^{sa,bo} arm4 Prim Beat Ps-Ambr Apr RP NA28 {} // το μέγα του 2040 // τον μέγα 469 2138 // τον μέγαν του f052 2329 // του μεγαλου 051 TR // lac C 1828 2050.

⁴¹⁴ **19:18** txt μικρων **κ** A P 046 1006 1611 1841 2040 2062 2329 vg^{ms} TR SBL NA28 {} // μικρων τε 051 f052 922 2053 **π**^K RP // lac C 1828 2050

⁴¹⁵ **19:20a** txt της καιομένης (gen pres pass part) A P 051*? vg it^{ar,t} syr^{ph,h} Prim Beat Apr ps-Ambr NA28 {} // της κεομενης **κ** // την κεομενην 046 // την καιομενην (acc pres pass part) 051^{c?} f052 922 1006 1611 1841 2040 2053 2062 2329 **π** it^{gi} TR RP // lac C 1828 2050.

⁴¹⁶ **19:20b** I believe it is important to use the word "arrested," because elsewhere the beast is called "the man of lawlessness." And also to remind us that the beast will be "Caesar." Yes, he will be the government, and we must remember that governments do break laws, and they will be held accountable for breaking laws. Sometimes we have a legal duty to disobey the government. And the kingdom of God is a government, and now, "the kingdoms of this world are become the kingdom of our Lord, and of his Christ." Amen.

⁴¹⁷ **19:20c** txt μετ' αὐτου ὁ **κ** f052 1611* 2053 2062 2344 it^{ar} syr^{ph,h} NA28 {} // ὁ μετ' αὐτου 046 922 1006 1611^c 1841 2040 **π**^K it^{gi} cop^{sa,ms} RP // ὁ μετ' αὐτου ὁ P 2329 // μετα τουτο ὁ **π**^A // μετα τουτου ὁ 051 TR // οἱ μετ' αὐτου ὁ A cop^{sa,ms,bo} arm // lac C 1828 2050.

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

19:21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελεύσει⁴¹⁸ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

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

Chapter 20

The One Thousand Years

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

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

20:2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος,⁴¹⁹ ὃς ἐστὶν Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,

²And he captured the dragon, the ancient serpent, which is the Devil and Satan,⁴²⁰ and bound him for a thousand years,

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

³and cast him into the abyss, and closed⁴²¹ 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.

⁴¹⁸ **19:21** txt ἐξελεύσει **Ⲭ** A P 046 051 f052 2814 *rell. extant Grk.* RP SBL NA28 {} // ἐξελεύσει 922 2084 2256 // ἐξελεύσει 620 680 1094? 1918 2033 2047 // ἐλεύσει 2082 // εκπορευομενη [no Greek!] TR // lac C P 1828 2050 *et al.*

⁴¹⁹ **20:2a** txt ὁ ὄφις ὁ ἀρχαῖος A f052 syr^h NA28 {} // ὄφις ἀρχαῖος syr^{ph} // τον ὄφιν τον ἀρχαῖον **Ⲭ** 046 051 922 1006 1611 1841 2053 2062 2329 **ⲛ** TR RP // lac C P 1828. The UBS textual commentary says the reading “τον ὄφιν τον ἀρχαῖον” avoids the inconcinnity of the nominative reading of A. But the nominative reading is in accord with the linguistic usage of the book of Revelation, which employs the nominative case for a title or proper name that stands in apposition to a noun in an oblique case. Eleven minuscules accidentally omit τον ὄφιν.

⁴²⁰ **20:2b** txt omit **Ⲭ** A f052 1006 1841 2040 2050 2053 2062 2329 **ⲛ**^A syr^{ph} cop^{sa,bo} TR SBL NA28 {} // +ο πλανων την οικουμενην ολην 046 051 922 **ⲛ**^K (syr^h) arab RP // lac C P 1828.

⁴²¹ **20:3** txt omit **Ⲭ** A 046 051 f052 922 1006 1611 1841 2040 2050 2053 2062 2329 RP SBL NA28 {} // αυτον TR // lac C P 1828

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 θηρίον⁴²² οὐδὲ⁴²³ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη.

⁴And I saw thrones, and they took their seat on them, and judgeship was given to them, that is, the souls of those beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast, neither the image of him, and did not take the mark on their forehead or on their hand. And they came to life, and reigned with Christ a thousand⁴²⁴ years.

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

⁵(The rest⁴²⁵ of the dead did not come to life until⁴²⁶ the thousand years were finished.)⁴²⁷ This is the first resurrection.

20:6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ’ ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσιν μετ’ αὐτοῦ [τὰ] χίλια ἔτη.

⁶Blessed and holy is he who takes part in the first resurrection; over such, the second death has no power, but instead they shall be priests of God and of Christ, and shall reign with him a⁴²⁸ thousand years.

The Last War

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

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

⁴²² **20:4a** txt {A} το θηριον **¶** A 046 f052 2050 2062 2329 RP NA28 {} // τω θηριω 922 1006 1611 1841 2040 2053 TR // lac C P 1828.

⁴²³ **20:4b** txt οὐδὲ **¶** A 046 f052 922 1006 1611 1841 2040 2050 2053 2062 2329 **¶** RP NA28 {} // οὔτε 051 **¶** TR // lac C P 1828. Though the first is called an adverb and the latter a conjunction, there is no difference in meaning here.

⁴²⁴ **20:4c** txt χιλια **¶** A 051 1611 1841 2050 2053 2062 2329 syr^{ph} cop^{sa,bo} Erasmus-all Aldus Colinaeus Complutensian TR-Scriv AN SBL NA28 {} // τα χιλια 046 f052 922 1006 2040 syr^h TR-Steph RP // lac C P 1828

⁴²⁵ **20:5a** txt οἱ λοιποὶ A 1611 itg^{is} vg Am Apr Ful Vic Prim Aug (Reliqui) NA28 {} // α οι λοιποὶ 2329 // και οι λοιποὶ (046 λυποὶ) 051 f052 922 1006 1841 2040 2050 **¶** it^{ar} vg^{mss} cop^{bo} eth^{pt} arm4 RP // οἱ δὲ λοιποὶ 469 cop^{sa} TR // omit whole sentence (homoioteleuton) **¶** 2053^{txt} 2062^{txt} **¶** syr^{ph} Vict Beat // lac C P 1828.

⁴²⁶ **20:5b** txt ἐζησαν αχρι A 046 051 f052 1006 1611 1841 2040 2050 2329 cop^{sa,bo} RP SBL NA28 {} // ανεστησαν αχρι 2814 & 11 other minn eth // ανεζησαν εως [nothing!] TR // omit οι λοιποὶ των νεκρων ουκ ἐζησαν αχρι τελεσθη τα χιλια ετη **¶** 922 2053 2062 syr Beat Vict // lac C P 1828.

⁴²⁷ **20:5c** Parentheses are necessary here, to prevent the reader from thinking that the "This" in the next sentence is referring to the resurrection at the end of the thousand years. (The text within the parentheses is omitted by **¶**, the Syriac version and 70 Greek minuscules.)

⁴²⁸ **20:6** txt χιλια A 051 922 1006 1841 2040 2050 **¶** cop^{bo} arm Andr Areth TR RP // τα χιλια **¶** 046 f052 1611 2053 2062 2329 syr^h cop^{sa,bo} [NA27] {} // lac C P 1828. The article may be anaphoric, to the χιλια in the previous verse

20:8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γῶγ καὶ Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.

⁸and he shall go forth to deceive the nations which are in the four points of the earth, Gōg and Magōg,⁴²⁹ to gather them together for war, the number of them being as the sand of the seashore.

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

⁹And they rose up over the breadth of the earth, and surrounded the company of the saints and the beloved city. And fire came down from heaven⁴³⁰ and consumed them.

20:10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

¹⁰And the Devil, the deceiver of them, was cast into the lake of fire and sulfur, where also⁴³¹ the beast and false prophet were, and they shall be tormented day and night, for ever and ever.

The Great White Throne of Judgment

20:11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ' αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὐρέθη αὐτοῖς.

¹¹And I saw a great white throne, and the one sitting on it, from whose face the earth and the heaven fled away, and their place was found no more.

20:12 καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοίχθησαν· καὶ ἄλλο βιβλίον ἠνοίχθη, ὃ ἐστὶν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

¹²And I saw the dead, the great and the small,⁴³² standing before the throne,⁴³³ 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.

⁴²⁹ 20:8 Ezekiel 38, 39

⁴³⁰ 20:9 txt ἐκ τοῦ οὐρανοῦ A 2053^{com} vg^{ms} cop^{bomss} eth Aug^{7s} Prim Tyc^{mss} NA27 {A} // απο του ουρανου f052 // απο του θεου ἐκ του οὐρανοῦ **κ**² (**κ*** *homoioteleuton*) P 922 1006 1611 1841 2040 2050 2053^{txt} 2062 vg syr^h Jer Apr Beat TR // ἐκ του θεου απο του οὐρανοῦ 2059 2081 2186 2814 // ἐκ θεου απο του οὐρανοῦ 051 // ἐκ του θεου απο του οὐρανοῦ **π**^A Andr // ἐκ του οὐρανοῦ απο του θεου (see 21:2,10) 046 2329 **π**^K itar,gig vg^{ms} syr^{ph} cop^{sa,bo} arm eth^{mss} Aug^{7s} RP // lac C P 1828.

⁴³¹ 20:10 txt οπου και A 046 P f052 922 1006 1611 1841 2040 2329 it^{gig} vg Aug Beat Cass Prim Tyc^{2,3} Vict RP SBL NA28 {} // οπου **κ** 051 2050 2053 2062 **π**^A itar vg^{mss} syr^{ph} cop^{sa,bo} Apr TR // lac C 1828

⁴³² 20:12a txt τοὺς μεγάλους και τοὺς μικρούς **κ**² A P 051 f052 1006 1611 1841 2050 2053 2062 2329 itar,gig vg syr^{ph,h} cop^{sa} eth RP NA28 {} // και μεγάλους και τους μικρούς **κ*** // τους μικρούς και τους μεγάλους 046 cop^{sa,bo} // μικρούς και μεγάλους TR // omit 82 627 920 2030 2138 2814 // lac C 1828 2040.

⁴³³ 20:12b txt θρονου **κ** A P 046 051 f052 922 1006 1611 1841 2050 2053 2062 2329 latt syr cop arm eth Er-4 RP SBL NA28 {} // θεου 10 minns. TR // θρονου του θεου 8 minns. // omit εστῶτας ενωπ. του θ. arm2 Aug Prim // lac C 1828 2040

20:13 καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

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

20:14 καὶ ὁ θάνατος καὶ ὁ ἄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός.

¹⁴And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire.⁴³⁴

20:15 καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

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

Chapter 21

The New Jerusalem

21:1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν,⁴³⁵ καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

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

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

²And I⁴³⁶ saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride made beautiful for her husband.

21:3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης, Ἴδου ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ἔστιν αὐτῶν θεός,

³And I heard a great voice from the throne⁴³⁷ saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people,⁴³⁸ and he shall be their God;⁴³⁹

⁴³⁴ 20:14 txt η λιμνη του πυρος N A P 046 f052 922 1006 1611 1841 2329 syr^h cop^{sa} arab RP SBL NA28 // omit 2050 2053 2062 vg^{cl} cop^{bo} TR // lac C 1828 2040

⁴³⁵ 21:1 txt απηλθαν (pl of απερχομαι) N A 2329 NA28 {} // απηλθον (pl) 046 f052 1006 1611 1841 2050 2053 2062 RP // απηλθεν (sg) P it^g vg eth ps-Ambr // παρηλθεν (sg of παρερχομαι) 051 922 π^A TR // lac C 1828 2040. Compare παραγουσιν in Psalm 143:4 LXX (144:4 in English translations), and παραγει in 1 Cor. 7:31, "The form of this world is passing away." There is no translatable difference between the NA27 versus the/RP readings, and little compared to the TR. In this context both words can mean to disappear.

⁴³⁶ 21:2 txt omit all Greek mss, all other versions, all fathers RP SBL NA28 {} // εγω ιωαννης vg^{cl} TR

⁴³⁷ 21:3a txt θρονου N A 94 it^{ar} vg ps-Ambr Aug Iren^{lat} Ambr Haymo NA28 {} // ουρανου P 046 051^{supp} f052 922 1006 1611 1841 2050 2053 2062 2329 syr^{ph,h} cop^{sa,bo} arm eth Ambr Prim Tyc Oec Beat Cass TR RP // lac C 1828 2040 2351. The UBS textual commentary says that the latter reading appears to be an assimilation to ἐκ του ουρανου in ver. 2.

⁴³⁸ 21:3b txt λαοι N A 046 94 2030 2050 2053 2074 2329 π^A it^{ar} Irenaeus^{lat} Andrew TR NA27 {B} // λαος P 051^{supp} 82 241 469 627 627 792 920 1006 1611 1841 1854 1862 1888 2138 π^K vg it^g it^{g,sin} syr^{ph,h} (cop^{sa,bo}) arm eth Amb Aug Prim Apr Beatus RP // lac C 1828 2351.

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

⁴and he⁴⁴⁰ shall wipe away every tear from their eyes. And death shall no longer exist, neither sadness, nor crying, nor pain, shall exist anymore. The⁴⁴¹ former things have passed away."

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

⁵And the one sitting on the throne said, "Behold, I am making all things anew." And he says,⁴⁴² "Write, 'These words are trustworthy and true.'"⁴⁴³

21:6 καὶ εἶπέν μοι, Γέγοναν. ἐγὼ [εἶμι] τὸ Ἄλφα καὶ τὸ Ὡ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

⁶And he said to me, "They are accomplished.⁴⁴⁴ I am⁴⁴⁵ 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.

⁴³⁹ **21:3c** txt {D} καὶ αὐτός ἐστιν αὐτῶν θεός 1678 (Cf. arm 6 –Coneybeare p. 158) // καὶ αὐτός ὁ θεός μετ' αὐτῶν καὶ ἐσται αὐτοῖς θεός syr^{ph} // καὶ αὐτός ὁ θεός μετ' αὐτῶν ἐσται αὐτῶν θεός A 2030 2053^{com} (469 2053^{txt} 2062 ὁ θεός) 2329 2377^{vid} vg eth Iren^{lat} Ambr^½ Apr Beat (NA27 [αὐτῶν θεός]) {C} // καὶ αὐτός ὁ θεός μετ' αὐτῶν καὶ ἐσται αὐτῶν θεός 2050 // ἐσται μετ' αὐτῶν ἐσται αὐτῶν θεός 2080 // καὶ αὐτός ὁ θεός ἐσται μετ' αὐτῶν θεός αὐτῶν P 051^{sup} Andr TR // καὶ αὐτός ὁ θεός μετ' αὐτῶν ἐσται θεός 1006 1841 pc // καὶ αὐτός ὁ θεός μετ' αὐτῶν ἐσται 046 1862 **ⲙ**^k it^{gig}(sin) cop^{bopt} Ambrose^½ // αὐτός ὁ θεός ἐσται μετ' αὐτῶν **Ⲙ** // καὶ αὐτός ὁ θεός ἐσται μετ' αὐτῶν 1778^{txt} 2814 it^(sin) al Aug RP // lac C 88 1828 2040 2351. The longer readings appear to be conflations of two earlier readings, one having "shall be their God," and the other having "shall be with them." Hoskier estimates that the text of 1678 is 50 years older than that of Codex Sinaiticus.

⁴⁴⁰ **21:4a** txt omit **Ⲙ** P 051^s f052 922 1611 2050 2053 2062 2329 it^{gig} syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 {} // ο θεός A 1006? 1841 vg Apr Beat Tert Tyc3 TR // απ αυτων 046 **ⲙ**^k // lac C 1828 2040

⁴⁴¹ **21:4b** txt {A} τα πρῶτα A P 051^s f052 1006 1611 1841 2053 2329 syr^{ph} Andr // quae prima vgst arm4 Apr Beat // τα προβατα **Ⲙ**^{*} // ἐπι τα προσωπα syr^{ph} // ὅτι τα πρῶτα **Ⲙ**¹ 046 922 2050 it^{ar,sin} vg^{cl,ww} syr^h cop^{sa,(bo)} arm Iren^{lat}; Aug Quod Prim TR RP (NA27 [ὅτι]) {C} // lac C 1828 2040.

⁴⁴² **21:5a** txt {D} λέγει A 046 922 1611 2053 2062 2329 vg syr^h Apr Beat Tyc Iren^{lat} Am NA28 {} // λέγει μοι **Ⲙ** P 051^s f052 1006 1841^{vid} 2050 arm eth TR RP // ειπεν μοι it^{ar} syr^{ph} cop^{sa,bo} // ειπεν it^{gig} syr^h Tyc2 ½ // omit 2030 arm2 // lac C 1828 2040.

⁴⁴³ **21:5b** This could also be translated, And he says, "Write, for these words are trustworthy and true."

⁴⁴⁴ **21:6a** txt {A} γέγοναν **Ⲙ**^{2a} A 1678 1778 Iren^{lat} Prim WH NA28 {} // γεγωνασιν 1006 1841 2053 2062 2080 it^{gig} syr^{ph} cop^{bo} Tyc Prim Oec Iren^{int}. // γεγονε vg it^{ar} Prim Er. Ald. Col. TR // γεγονα **Ⲙ**^{*} P 046 051 922 1611 2050 2070 2329 **ⲙ** cop^{sa} arm Orig Andrew Arethas RP // γεγωνα 2030 // omit **Ⲙ**^{2b} syr^hms^s Tyc. 3 Beat ps-Ambr // lac C 052 1828 2040. The UBS textual commentary: "The unusual aoristic termination of γέγοναν seems to have given rise to the variants (a) γεγωνασιν (b) γεγονε (c) γεγονα. With reading (a) compare the similar correction at Romans 16:7; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected." For a fuller apparatus, see endnote.

⁴⁴⁵ **21:6b** txt {A} ἐγω ειμι A f052 1841 2053 2062 (it^{ar,gig,sin} vg) syr^{ph} TR (NA27 [εἶμι]) {} // ἐγω **Ⲙ** P 046 051 922 1611 2050 2070 2329 syr^h cop^{sa} Cyr? // omit **ⲙ**^k RP // lac C 052 1828 2040. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γεγονα in the previous set of variants lack either ειμι (**Ⲙ** P 046 many minuscules) or ἐγω ειμι (most minuscules). It is difficult to decide whether ειμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read ειμι). In order to represent the balance of probabilities it was decided to retain ειμι in the text, but to enclose it within square brackets."

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

⁷He who overcomes will inherit these things,⁴⁴⁶ and I will be to him *his* God and he will be to me a son.⁴⁴⁷

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

⁸But to the cowardly and unbelieving⁴⁴⁸ and abominable⁴⁴⁹ and murderers and fornicators and sorcerers⁴⁵⁰ and idolaters and all liars, their inheritance is in the lake that burns with fire and sulfur, which is the second death."

The Bride and Wife of the Lamb

21:9 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου.

⁹And one of the seven angels who had the seven bowls full of the seven last plagues came,⁴⁵¹ and he spoke with me, saying, "Come, I will show you the bride,⁴⁵² the wife of the Lamb."⁴⁵³

21:10 καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἰερουσαλήμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ⁴⁵⁴ τοῦ θεοῦ,

¹⁰And he carried me away in the Spirit onto a great and high mountain, and showed me the holy⁴⁵⁵ city Jerusalem, descending out of heaven from God,

⁴⁴⁶ **21:7a** txt ταυτα N A P 046 051 f052 922 1006 1611 1841 2050 2053 2062 2329 latt syr cop arab RP SBL NA28 {} // παντα a doz. minns TR // lac C 1828 2040

⁴⁴⁷ **21:7b** txt υιος N A P 046 f052 922 1006 1611 1841 2050 2053 2062 2329 syr^{ph} RP SBL NA28 {} // υιοι 051^S arm-α // θεοι 2042 // ο υιος TR // λαος arm-1 // lac C 1828 2040

⁴⁴⁸ **21:8a** txt omit N A P 051 f052 1006 1611 1841 2050 2053 2062 latt cop^{samss,bo} TR SBL NA28 {} // και αμαρτωλοις 046 922 2329 M^K syr^{ph,h**} cop^{samss} RP // lac C 1828 2040.

⁴⁴⁹ **21:8b** Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are part of the history of the word.

⁴⁵⁰ **21:8c** txt φαρμακοις N A P 046 051 f052 922 1006 1611 1841 2050 2053 2062 2329 RP NA28 {} // φαρμακευσι TR // lac C 1828 2040. This Greek word φάρμακος means in the Bible primarily a person who uses drugs and poisons to practice magic or sorcery. The druggier aspect can be clearly seen in the word itself, "pharmakos." The word in some classical literature also meant drug seller, though with the connotation of the medicinal v. pejorative meaning of drugs.

⁴⁵¹ **21:9a** txt omit All extant Grk mss. vg its^{ig} syr^{ph} cop arm4 RP SBL NA28 {} // προς με lips⁴ arm1,2,α arab TR

⁴⁵² **21:9b** txt την νυμφην την γυναικα του αρνιου N A P f052 1006 1611 1841 2329 lat syr cop eth arm4 Cyp SBL NA28 {} // την νυμφην και την γυναικα του αρνιου arm1,2, α // την γυναικα την νυμφην του αρνιου 046 922 2050 M^K RP // την νυμφην του αρνιου την γυναικα 051^S M^A TR // την γυναικα του αρνιου 2053 2062 // lac C 1828 2040

⁴⁵³ **21:9c** This is significant that both the words wife and bride are used. Israel has been called the wife, and the church the bride, and here in the New Jerusalem we see both of them built into one. The twelve gates are the twelve tribes of Israel, and the twelve foundations are the twelve apostles of Jesus Christ. Is it a co-incidence that there are twenty-four elders?

⁴⁵⁴ **21:10a** txt απο N A P 051 f052 922 1006 1611 1841 2050 2329 TR RP NA28 {} // εκ 046 2053 2062 M^K // omit Ambr ps-Ambr Cass // lac C 1828 2040.

⁴⁵⁵ **21:10b** txt {A} την ἁγίαν N A P 046 f052 922 1006 1611 1841 2050 2053 2062 2329 vg it^{h,gi} syr^{ph,h} cop^{sa,bo} eth arm Cass Apr Beat ps-Ambr Prim NA28 {} // την μεγαλην την ἁγίαν TR RP // την μεγαλην και την ἁγίαν 051^S M^A // lac C 1828 2040. This is one of the weakest Majority Text readings. I am sure the NA27 is correct here.

21:11 ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·

¹¹having the glory of God. Her⁴⁵⁶ radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal;

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

¹²having⁴⁵⁷ a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names⁴⁵⁸ 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·

¹³from⁴⁵⁹ the east three gates, and from the north three gates, and from the south three gates, and from the west three gates;⁴⁶⁰

21:14 καὶ τὸ τεῖχος τῆς πόλεως ἔχων⁴⁶¹ θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν⁴⁶² δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

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

21:15 Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.

¹⁵And the one speaking with me had a measuring rod⁴⁶³ of gold, to measure the city, and its gates and its wall.

⁴⁵⁶ **21:11** omit **Ⲭ** A P 046 051^s 1006 1841 2050 2053 2062 am fu tol lips^s itsig syr^h copsa arm1 Beat Apr RP SBL NA28 {} // και f052 922 1611 2329 **ⲙ**^A it^t vg^{cl} dem syr^{ph} arm-α,2 eth arab Prim TR // αλλα cop^{bo} // lac C 1828 2040

⁴⁵⁷ **21:12a** εχουσα **Ⲭ** A P 046 051^s f052 922 1006 1611 1841 2050 2053 2062 2329 itsig syr cop arm-4 Tyc Beat RP SBL NA28 {} // εχουσαν τε pc syr^{ph} TR // lac C 1828 2040

⁴⁵⁸ **21:12b** txt τα ὀνόματα A 922 1611 1841 2030 (2050 τα ὀνόματα after Ἰσραήλ) 2053 2329 (NA28 [τα ὀνοματα]) {C} // ὀνοματα 046 f052 1006 2062 **ⲙ**^K itsig vg syr arm eth Beat Apr RP // copsa has “names” but Coptic is really indeterminate for the article // ονομα cop^{bo} // omit **Ⲭ** P 051^s **ⲙ**^A it^t arm Andr TR SBL // lac C 1828 2040. Elsewhere, John has been known to omit ὀνόματα when referring to people being written in the Book of Life, for example. So, the shorter reading may indeed be original.

⁴⁵⁹ **21:13a** The gates are named after the direction you are coming from when entering them, the way winds are named.

⁴⁶⁰ **21:13b** txt East and North and South and West: **Ⲭ**^c P 046 922 1778 1841 2050 2080 AN RP SBL NA28 {} // E, N, S and W: 1611 2329 Erasmus 4,5 Scriv-1894-TR // E, N, S, W: it^t vg^{mss} Prim Beat Erasmus 1,2,3 Aldus Colinaeus Stephens-1550 Elzevir-1624 Beza-1598 // E, N, S, W, S: 051^s // E, N, and S, and W: 1678 // E, N, W and S: A cop^{sa} // E and W and N and S: arm1,2 eth^{1/2} // E and W and S and N: eth^{1/2} // E, S, W and N: cop^{bo} // E and S and N and W: pc. arab // E and N and S: **Ⲭ**^{*} 2053 2062 // E and N and W: 1006 // lac C 1828 2040. This footnote is to show both the presence and absence of και, and also the sequence or absence of the 4 points of the compass. And this is only about half of the variants, this is just the major ones.

⁴⁶¹ **21:14a** txt εχων (nom sg masc part pres) A 046 P 922 1006 2329 2377 pc NA28 {} // ειχε (imperf act ind 3rd sg) f052 2020 // εχον (nom & acc sg neut part pres act) **Ⲭ**² 051^s 1611 1841 2050 2053 2062 **ⲙ** TR RP // omit **Ⲭ**^{*} 2050 eth arm^{pt} // lac C 1828 2040. The words εχων and εχον are both present participles; the difference is in gender. The referent, το τειχος, is neuter, but might look masculine to the casual eye because of its termination. The theory is that John wrote it without attention to grammatical agreement, and the other readings are subsequent corrections to the grammar.

⁴⁶² **21:14b** txt επ αυτων ALL EXTANT WITNESSES RP SBL NA28 {} // εν αυτοις [nothing!] TR

21:16 καὶ ἡ πόλις τετράγωνος κείται, καὶ τὸ μήκος αὐτῆς⁴⁶⁴ ὅσον⁴⁶⁵ τὸ πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μήκος τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.

¹⁶And the city lies foursquare, that is, its length is as great as the width. And with the rod, he measured the city at 12,000 stadia.⁴⁶⁶ The length and width and height of it are the same.⁴⁶⁷

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

¹⁷And he measured⁴⁶⁸ the wall of it,⁴⁶⁹ 144 forearms,⁴⁷⁰ the dimension of a man, which is the angel's.⁴⁷¹

21:18 καὶ ἡ ἐνδύμησις τοῦ τείχους αὐτῆς ἴασπις, καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὑάλῳ⁴⁷² καθαρῷ.

¹⁸And the⁴⁷³ material of its wall is jasper, and the city is pure gold, clear like crystal.

21:19 οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἴασπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδών,⁴⁷⁴ ὁ τέταρτος σμάραγδος,

¹⁹The⁴⁷⁵ foundations of the walls of the city are adorned with every precious stone; the first foundation *with* jasper, the second sapphire, the third chalcedony, the fourth emerald,

⁴⁶³ **21:15** txt μετρον N A P 046 051^S f052 922 1006 1611 1841 2053 2062 2329 lat syr cop^{sa} arm-α,1,2 eth arab RP SBL NA28 {} // omit 2050 π^A itar cop^{bo} arm-4 TR // lac C 1828 2040

⁴⁶⁴ **21:16a** txt omit ALL EXTANT WITNESSES RP SBL NA28 {} // τοσουτον εστιν [nothing!] TR

⁴⁶⁵ **21:16a** txt ὅσον N P 046 051^S f052 922 2053 2062 it^{gig} syr^{ph} TG RP // και 181 2059 2060 2069 pc // ὅσον και A 1006 1611 1841 2050 2329 syr^h TR RC [NA27] {} // lac C 1828 2040.

⁴⁶⁶ **21:16b** A stadion was 6 plethra, one plethra being 100 Greek feet, so a stadion = 600 Greek feet, 625 Roman feet, 606¼ English feet, 185 metres. This comes to 1,379 miles or 2,220 kilometres. As the crow flies, this is about the distance of San Diego to Kansas City, or San Diego to Kamloops, or Buenos Aires to La Paz, or Sydney to Cooktown, or Brisbane to Port Moresby, or Perth to Lake Torrens, or Seoul to Hong Kong, or Nairobi to Harare, or Lagos to Bissau, or Cairo to Tehran, Tehran to Ahmadabad, or Calcutta to Kabul, or Banda Aceh to Surabaya.

⁴⁶⁷ **21:16c** txt το μηκος N A P 051^S f052 922 1006 1611 1841 2050 2053 2062 2329 latt syr cop eth arm TR SBL NA28 {} // δωδεκα το μηκος 046? π^K RP // lac C 1828 2040

⁴⁶⁸ **21:17a** txt {A} ἐμέτρησε(ν) N A P 051 f052 1006 1611 1841 2040 2053 2062 π^A all versions^{acc.} to Hosk. TR RP NA28 {} // ἐμετρισεν 2050 2329 // ἐμετρισε 922 // omit 046 π^K // lac C 1828 2040. Here 82 627 920 are united with 046 against all other uncials- a marker of a false reading.

⁴⁶⁹ **21:17b** This must be the thickness of the wall, since we already know from v. 16 that the height of the wall is 12,000 stadia.

⁴⁷⁰ **21:17c** About 200 feet or 60 meters.

⁴⁷¹ **21:17d** This phrase is ambiguous; it could either be saying that the angel in the context here measuring, has the same dimensions of his fore-arm as a man has, or it could be saying that angels in general use the same measurements as human beings, which was cubits. The former seems more likely, than that angels will always use cubits.

⁴⁷² **21:18a** txt ὁμοιον υαλω N A P 046 1611 2053 2062 2080 2329 SBL NA28 {} // ομοια υαλω 051^S 922 π^A itar,t Prim TR // ὁμοιον υελω 1006 1678 1778 1841 2050 RP // omit ομοια υαλω καθαρω eth // lac C 1828 2040

⁴⁷³ **21:18b** txt {C} η N² A P 1611 2053 2062 it^{gig,t} syr^{ph} eth arm Tyc2 NA28 {} // ἦν ἐν δωμασι του τυχους instead of η ἐνδωμησις του τείχους N* // ἦν η 046 051^S f052 922 1006 1841 2050 2329 π it^{ar} vg Beat. Prim. Apr. ps-Ambr. TR RP // ἦν η 2060 // omit cop^{sa} // lac C 1828 2040.

⁴⁷⁴ **21:19a** txt χαλκηδων N A 922 1006 1611 1841 TR RP NA28 {} // χαλκιδων 046 it^{gig} Prim // χαλκεδων f052 // χαρκιδων 2050 2053 2062 2329 syr^{ph} cop^{sa,bo} // ανθραξ 2070 // χαλιδων syr^h // Kelkedwn eth // lac C 1828 2040.

21:20 ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἕνατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος.

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

21:21 καὶ οἱ δώδεκα πυλώνες δώδεκα μαργαρίται, ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἐνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαυγής.⁴⁷⁶

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

21:22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστίν, καὶ τὸ ἄρνιον.

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

21:23 καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ⁴⁷⁷ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον.

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

21:24 καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν·

²⁴And the nations⁴⁷⁸ will walk by its light; and the kings of the earth bring their glory⁴⁷⁹ into it;

21:25 καὶ οἱ πυλώνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ·

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

21:26 καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν.

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

⁴⁷⁵ **21:19b** txt omit **Σ**² A P 046 1006 1611 1678 1778 1841 2050 2329 cop^{sa} Tyc2 Beat Apr Beda RP SBL NA28 {} // και **Σ**^{*} 051^S 922 2053 2062 2080 **Π**^A it^t vg^{cl} syr^{ph},h^{**} cop^{bo} eth arm TR // lac C 1828 2040

⁴⁷⁶ **21:21** txt υαλος διαυγης **Σ**² A P 046 2053 2080 2329 SBL NA28 {} // υελος διαυγης 051^S 922 1006 1611 1678 1778 1841 2050 RP // υαλος δι αυτης **Σ**^{*} // ωσβαλοσ διαυγης 2062 // υαλος διαφανης [nothing!] TR // lac C 1828 2040

⁴⁷⁷ **21:23** txt αυτη η γαρ **Σ**^{*} A P f052 922 1006 1841 2050 2329 syr^{ph} Prim Beat RP SBL NA28 {} // εν αυτη η γαρ **Σ**² 051^S itar vg cop^{bo} Apr TR // αυτη γαρ η 046 1611 **Π**^K // αυτην η γαρ 2053 2062 syr^h cop^{sa} eth arm-α,1,2 // lac C 1828 2040

⁴⁷⁸ **21:24a** txt {A} τα εθνη all mss and verss except below RP NA28 {} // τα εθνη των σωζομενων 254 2186 2814 syr^h TR. (There is also another Greek Ms., 141/2049, but it does not qualify, as it is simply a copy of Aldus' TR.) H. C. Hoskier says in vol. 1, at the top of p. 748: "As regards xxi. 24 it is well-known that Erasmus took the commentary reading for his text, and left the real text in the commentary. It is not surprising, as the two sentences are conjoined. Our present MS. [254], however, adopts both clauses as text....There can be no doubt as to this, for his text proper is all in red ink."

⁴⁷⁹ **21:24b** txt {A} την δοξαν αυτων εις αυτην **Σ** A P 051^s f052 1006 1841 2050 2329 it^{sig} (syr^{ph}) cop^{sa} eth Beat Prim NA28 {} // αυτω δοξαν και τιμην των εθνων εις αυτην 046 1611 RP // αυτω την δοξαν και τιμην των εθνων εις αυτην 1854 // των εθνων την δοξαν και την τιμην των εθνων εις αυτην syr^h // την δοξαν των εθνων και την τιμην των εθνων εις αυτην cop^{bo} // αυτων την δοξαν και την τιμην των εθνων εις αυτην 792 // την δοξαν και την τιμην αυτων εις αυτην (v. 26) 922 2053 2062 vg Ambr ps-Ambr Apr TR // conferent claritatem suam in eam Prim // lac C 1828 2040.

21:27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.

²⁷And nothing unclean⁴⁸⁰ or anyone who practices⁴⁸¹ abomination or falsehood will ever go into it— only those who are written in the Lamb's book of life.

Chapter 22

The River of Living Water

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

¹And he showed me the river⁴⁸² of the water of life, bright like crystal, flowing from the throne of God and of the Lamb

22:2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν⁴⁸³ ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδούν⁴⁸⁴ τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

²in the middle of its boulevard. And on either side of the river, the tree of life producing twelve fruits, according to the month each one yielding its fruit,⁴⁸⁵ and the leaves of the tree are for the healing of the nations.⁴⁸⁶

⁴⁸⁰ **21:27a** txt κοινον **κ** A P 046 051^s f052 922 1006 1611 1841 2050 2053 2062 2329 it^g syr^{ph} cop^{bo} Iren Apr Ambr RP SBL NA28 {} // κοινουν vg cop^{sa} Prim Beat TR // lac C 1828 2040

⁴⁸¹ **21:27** txt {D} και ὁ ποιων (masc) (**κ*** +ωσει) f052 922 (cop^{sa,bo} but plural) Ambr TG (NA27 και [ὁ] ποιων) {} // και ποιων (masc) **κ**² A 1006 1841 2050 2329 VS RC SBL Beat Ambr ps-Ambr // και ποιουν (neut) P 046 051^s 1611^s 2053 2062 **π**^A it^g Apr TR PK RP // πας ποιων Iren^g // lac C 1828 2040.

⁴⁸² **22:1** txt ποταμον **κ** A P 046 1006 1611^s 1841 2050 2053 2062 2329 latt syr^h cop^{sa,bo} arm4 SBL NA28 {} // ποταμον καθαρων 051^s 922 RP // καθαρων ποταμον f052 TR // ποταμον υδατος ζωντος καθ. και λαμπρ. syr^{ph} // lac C 1828 2040

⁴⁸³ **22:2a** txt ἐκειθεν A 046 922 1006 1841^{vid} 2053 2062^{com} 2329 **π**^k it^g RP NA28 {} // ἐκει 2062^{txt} // ἐντευθεν P 051^s f052 2050 **π**^A syr^{ph} TR // ἐκει 2062^{txt} // omit **κ*** 1611^s // ενθεν **κ**² // lac C 1828 2040.

⁴⁸⁴ **22:2b** txt αποδιδουν (nom neut sg pres act part) A (1006 -δον) 1841 2030 2053 2062 2329 TR NA28 {} // αποδιδους (nom sg pres part) **κ** 046 051^s f052 922 1611^s 2050 **π**^k RP // lac C 920 1828 2040.

⁴⁸⁵ **22:2c** txt omit **κ** A 046 922 1006 1611^s 1841 2050 2053 2062 2329 syr^{ph} cop^{sa} arm-4 RP SBL NA28 {} // ενα P 051^s f052 **π**^A syr^h cop^{bo} TR // lac C 920 1828 2040. Bohairic: “A tree of [the] life, bringing the twelve fruits forth, one for a month.” Murdock: “the tree of life; which bore twelve [sorts of] fruits yielding one of its fruits each month.” I’m not sure the English Bibles that are based on the TR reading, have translated it correctly. Tyndale: “which bare xii manner of frutes: and gave frute every moneth.” DR: “yelding tvelve fruites, rendring his fruite eury moneth” KJV: “which bare twelve *manner of* fruits, and yielded her fruit every month”

⁴⁸⁶ **22:2d** Compare Ezekiel 47:12, where it says “all kinds of fruit.” Some interpreters see the δωδεκα “twelve” with a δωδεκάκις meaning, that is, “twelve times,” see BDF § 248(3). If δωδεκα here means “monthly,” then κατα μηνα “according to the month” would seem redundant. “Monthly” is what is said in Ezekiel and also in Shemot r. 15, acc. to Lohmeyer, Hdb. *ad loc.* But καρποὺς “fruits” here is plural, and it seems to be saying that there are 12 different kinds of fruit (but all are “the tree of life”), and each different kind of fruit is produced in a different month. You could still have 12 kinds of fruits, every month one yielding its fruit. But I don’t know how “month” or “monthly” either one, could be literal, since there will be no more night or day. How then would there still be “months” if there is no more night or day, and there is no need for a sun or moon anymore?

22:3 καὶ πᾶν κατάθεμα⁴⁸⁷ οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ,

³And every accursed thing⁴⁸⁸ will no longer⁴⁸⁹ exist. And the throne of God and of the Lamb will be in it, and his servants will serve him,

22:4 καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

⁴and they will look upon his face,⁴⁹⁰ and his name will be on their foreheads.

22:5 καὶ νύξ οὐκ ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρεῖαν φωτὸς λύχνου καὶ φῶς ἡλίου, ὅτι κύριος ὁ θεὸς φωτίσει ἐπ' αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

⁵And night will no longer⁴⁹¹ exist, and they have no need for the light of a lamp or the light⁴⁹² of a sun,⁴⁹³ because the Lord God will shine⁴⁹⁴ on⁴⁹⁵ them, and they will reign for ever and ever.

⁴⁸⁷ 22:3a txt καταθεμα \aleph^2 A P 046 051^S *all remaining extant minns* RP SBL NA28 {} // καταθημα 2044 // καταθαιμα 792 // καταναθεμα 181? 467*** 2026 Compl. TR // καταγμα \aleph^* // αναθεμα 2050 // κα θεμα 2065* // αναθεματα arm // lac C 1828 2040

⁴⁸⁸ 22:3a txt καταθεμα (contraction of καταναθεμα) \aleph^2 A P 046 051^S *all remaining extant minns* RP SBL NA28 {} // καταναθεμα 181? 467*** 2026 Compl. TR // καταθημα 2044 // καταθαιμα 792 // καταγμα \aleph^* // αναθεμα 2050 // κα θεμα 2065* // αναθεματα arm // lac C 1828 2040. The LSJ lexicon says καταναθεμα means "a curse," whereas BAGD says it is something that is cursed, devoted, given over to a deity. It seems to me that if "a curse" were meant, the author would have used the word καταρα, as in Gal. 3:13. So translations disagree: curse: - Tynd, KJV, ASV, NKJV, NASB, NIV, NET, HCSB, GW; curses: - JNT; accursed thing: - RSV, ESV, NRSV, CBW, NABRE; blight: Murdock Syriac; abomination: Sahidic Coptic; defilement: Bohairic Coptic

⁴⁸⁹ 22:3b txt ετι \aleph^2 A P 046 1006 1611 1841 2050 2053 2062 \aleph^K TR RP NA28 {} // ἐκει 051 f052 922 2329 \aleph^A syr^{ph} // omit \aleph^* // lac C 1828 2040. Compare 22:5. Affecting this and other variants in Revelation is the scribes' and the interpreters' understanding of passages such as 22:15, "Outside are the dogs, etc." If one understands that passage to mean that there will still be wicked and accursed people on the earth at that time, only not allowed into the city, then you might want to specify here that no accursed thing will be "there" in the city itself. But if you understand that "outside" to not be spatially literal, but rather global, that they will not even be in the kingdom even outside the city, then the "no longer" variant is more acceptable. One wonders too, concerning the similar phrase in 22:5 a couple verses later, how or whether these two pulled on each other. English translations vary greatly as to which variant, "any longer" versus "there," that they follow (several even conflate the two). They also vary greatly as to whether the phrase παν καταθεμα means "any curse" or "any accursed thing." I went with the latter because Revelation shows a distinct concern with Jewish cleanness.

⁴⁹⁰ 22:4 Or possibly, with "see his face" as a Hebraism, meaning: "and they will have access to Him."

⁴⁹¹ 22:5a txt οὐκ εσται ετι \aleph A P 1006 1841 2050 2053 2062 2329 it^{ar,gig,t} vg syr^h cop^{sa,bo} arm Ambr Apr ps-Ambr Beat Tyc2 NA28 {} // οὐκ εσται ἐκει f052 \aleph^A syr^{ph} TR RP // οὐκ ἔστιν ἐκει 051 // οὐκ εσται ἐκει ετι Iren^{Gr} // οὐκ εσται 046 922 1611 \aleph^K // lac C 1828 2040. Compare 22:3.

⁴⁹² 22:5b txt φως A P 051 2050 2053 2062 2329 cop^{(sa),bo} // φωτος \aleph 046 f052 922 1006 1611 1841 TR RP NA28 {} // omit syr^{ph} // lac C 1828 2040.

⁴⁹³ 22:5c txt ηλίου \aleph A P 051 f052 922 1006 1841 2050 2053 2062 2329 \aleph^A TR RP NA28 {} // omit 046 1611 \aleph^K // lac C 1828 2040.

⁴⁹⁴ 22:5d txt φωτίσει A P 1006 1841 2050 (2329 φωτησει) cop^{sa,bo} eth arm⁴ ps-Ambr NA28 {} // φωτει \aleph 046 051 f052 1611 2053 2062 vg Iren RP // φωτιζει 922 it^{gig} syr^{ph,h} TR // lac C 1828 2040.

⁴⁹⁵ 22:5e txt ἐπ' \aleph A f052 1006 1841 2050 2329 it^{gig} eth Iren Ambr^{1/3} Prim Tyc2 NA28 {} // omit P 046 051 922 1611 2053 2062 \aleph vg it^{ar} syr^{ph,h} Beat ps-Ambr TR RP // lac C 1828 2040.

22:6 Καὶ εἶπέν μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος, ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν, ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.

⁶And he said⁴⁹⁶ to me, "These words are trustworthy and true. Yes, the Lord, the God of the spirits of the prophets,⁴⁹⁷ he has sent his angel to show his servants what things must soon take place."

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

⁷"And⁴⁹⁸ behold, I am coming soon. Blessed is he who keeps the words of the prophecy of this book."

22:8 Κἀγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα. καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

⁸And I, John, *was* the hearer and the seer of these things.⁴⁹⁹ 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 σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησον.

⁹And he says to me, "Watch out! I⁵⁰⁰ 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 ἐγγύς ἐστιν.

¹⁰And he says to me, "Do not seal up⁵⁰¹ the words of the prophecy of this book, for⁵⁰² the time is near.

22:11 ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπανθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.

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,⁵⁰³ and the holy continue to be holy."

⁴⁹⁶ 22:6a txt επέ(ν) N A P 051 f052 1006 1841 2050 2053 2062 2329 π^A TR NA28 {} // λεγει 046 922 1611 π^K itg^{ig} eth RP // lac C 1828 2040.

⁴⁹⁷ 22:6b txt των πνευματων των προφητων N A P 046 f052 922 1006 1611 1841 2050 2053 2062 2329 RP SBL NA28 {} // (των) πνευματος (των) προφητων syr^h eth Apr // των αγιων προφητων 051^{smg} π^A TR // των πνευματων των αγιων προφητων syr^{ph} & 14 minns. // lac C 1828 2040

⁴⁹⁸ 22:7 txt και N A 046 1006 1611 1841 2050 2329 itg^{ig} vg syr^{ph,h} eth arab RP SBL NA28 {} // omit 051^s f052 922 2053 2062 π^A it^t cop^{sa,bo} arm Prim Beat TR // lac C P 1828 2040

⁴⁹⁹ 22:8 txt ο ακουων και βλεπων ταυτα A 046 922 1611^s 2050 RP SBL NA28 {} // ακουων και βλεπων ταυτα 2053 2062 // ο ακουων και ο βλεπων ταυτα syr^h cop^{sa(bo)} // ο βλεπων και ακουων ταυτα N f052 1006 1841 2329 (syr^{ph}) Prim // ο βλεπων ταυτα και ακουων TR // lac C P 051 1828 2040

⁵⁰⁰ 22:9 txt omit N A 046 f052 all other extant minuscules vg^{mss} syr cop^{sa,boPt} eth Apr RP SBL NA28 {} // γαρ 1893? 2329 itg^{ig} vg^{mss} cop^{boPt} arm arab Beat Aug TR // lac C P 051 1828 2040

⁵⁰¹ 22:10a Contrast this to Daniel 12:9; 9:24; Rev. 10:4.

⁵⁰² 22:10b txt ο καιρος γαρ N A 046 922 1611 1678 1778 1841 2053^{txt} 2062^{txt} 2080* itg^{ig} vg syr^{ph,h} cop^{bo} arab RP SBL NA28 {} // ο γαρ καιρος 2050 2053^{com} 2062^{com} 2329 al // οτι ο καιρος 2080^c? π^A Cyrp Tyc Prim TR // οτι ο καιρος γαρ cop^{sa} // ο καιρος 9 minns. // lac C P 051 1828 2040

Behold, I am Coming Soon

22:12 Ἴδου ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ.

¹²"Behold,⁵⁰⁴ I am coming soon, and the repayment from me along with me, to pay back to each one such as his work⁵⁰⁵ truly is.⁵⁰⁶

22:13 ἐγὼ τὸ Ἄλφα καὶ τὸ Ὡ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.

¹³I am the Alpha and the Omega, the first and the last, the beginning and the end.⁵⁰⁷

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,⁵⁰⁸ so that access to the tree of life will be theirs, and to the gates, so they may go into the city.

⁵⁰³ 22:11 txt δικαιοσυνην ποιησατω & A 046 1006 1611^s 1841 2050 2053 2062 2080 (2329 δικαιοσυνην) itg^{ig} vg^{mss} syr cop^{sa} arm-4 Apr Beat RP SBL NA28 {} // δικαιωθητω 1678 1778 vg^{cl} cop^{bo} eth TR // omit και ο δικαιος δικαιοσυνην ποιησατω ετι 922 // lac C P 051 1828 2040

⁵⁰⁴ 22:12a txt ιδου & A 046 f052 922 1006 1611^s 1841 2050 2053 2062 2329 & all other extant mins syr cop RP SBL NA28 {} // και ιδου Π^A (22 mins) vg^{mss} eth TR // lac C P 051 1828 2040

⁵⁰⁵ 22:12a Greek: ὡς τὸ ἔργον ἐστὶν αὐτοῦ; literally, "as his work is." Bauer says in 1. c. β. "of the deeds of men, exhibiting a consistent moral character, referred to collectively as τα εργα...", and he gives reference showing examples. Later he says, "The collective τὸ ἔργον is used for the plural (Sirach 11:20) Gal 6:4; Hb 6:10; Rv 22:12. The ἔργον or ἔργα is (are) characterized by the context as good or bad..." As for the verb "to be," the meaning is, "what it really is," or, "what it turns out to be" after examination and judgement. See LSJ def. III, "the facts of the case," the true story, what is reality. The Majority Text switches this to the future, "what it will truly be," that is, after judgment.

⁵⁰⁶ 22:12b txt εστιν αὐτου & A 2030 syr^h WH NA28 {} // εστιν αὐτω 367 2050 // αὐτου εστιν 205 1678 1778 2020 (2080 illeg.) // εσται αὐτου 046 82 94 241 456 627 1006 1841 1854 1859 1862 1888 2053 2062 2138 2436 RP // αὐτου εσται 35 104 175 181 424 459 922 1611 1852* 2017 2030 2059 2060 2065 2073 2081 2186 2329 2814 TR // omit 469 757^{sup} 1852^c // "according to his works" 792 2042 2074 (syr^{ph}) cop^{sa}1/2 eth // opera ejus Tyc2 // opera sua vg ps-Ambr // opera ipsorum itg^{ig} // facta sua Cypr Prim // sicut opus ejus erit Beat // lac C P 051 69 88 920 1384 1828 2019 2040 2256 2302 2351.

⁵⁰⁷ 22:13 txt ο πρωτος και ο εσχατος η αρχη και το τελος & 046 f052 922 1006 1611^s 1841 2329 cop^{sa} RP SBL NA28 {} // πρωτος και εσχατος η αρχη και το τελος A // ο πρωτος και ο εσχατος και η αρχη και το τελος syr^{ph} // πρωτος και εσχατος αρχη και τελος 2053 2062 latt syr // αρχη και τελος ο πρωτος και ο εσχατος Π^A TR // η αρχη και το τελος 2050 cop^{bo} // ο πρωτος και ο εσχατος arm-1 Vig // lac C P 051 1828 2040

⁵⁰⁸ 22:14 txt {A} πλυνοντες τας στολας αὐτων & A f052 (922 2050 πλυναντες) (1006 πλυνντες) 1841 2053 2062 it^{ar} vgst cop^{sa} eth Ath^{mss}; Ps-Ambr Fulg Apr (Prim) Haymo NA27 {A} // πλατυνοντες τας στολας αὐτων Ps-Ath // ποιουντες τας εντολας αὐτου και πλυνοντες τας στολας αὐτων 469 // ποιουντες τας εντολας αὐτου 046 1611 2329 Π itg^{ig} syr^{ph,h} cop^{bo} (arm τηρουντες τας) Andrew; Tertull Cypr Tyc Areth (Caesarius) (Beat) TR RP // lac C P 051 1828 2040. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The latter reading appears to be a scribal emendation, for elsewhere the author uses the expression τηρειν τας εντολας (12:17; 14:12). [and not ποιουντες τας εντολας as here] 'Moreover, the prepossessions of the scribes would have favoured ποιουντες τας εντολας rather than πλυνοντες τας στολας' (H. B. Swete, in loc.)." This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14. The combination of the uncials & A 052 (1678, 1778, 2080 are directly descended from 052) is overwhelming here, opposed by only one uncial, 046, which is famously revised in character.

22:15 ἔξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

¹⁵Outside⁵⁰⁹ are dogs,⁵¹⁰ and sorcerers, and fornicators and murderers and idolaters and anyone who loves or does falsehood.

22:16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυίδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός.

¹⁶I 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.⁵¹¹

22:17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔρχου. καὶ ὁ ἀκούων εἰπάτω, Ἔρχου. καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

¹⁷And the Spirit and the bride say, "Come." And he who is hearing this should say "Come." And he who is thirsty, should come. Whoever wants to,⁵¹² get the water of life without cost.

22:18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῆ ἔπ' αὐτά, ἐπιθήσει ἐπ' αὐτὸν ὁ θεὸς τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·

¹⁸I testify⁵¹³ to everyone who is hearing these words of the prophecy of this book: if anyone adds to them, God will add⁵¹⁴ to him the plagues that are written in this book;

22:19 καὶ ἐάν τις ἀφέλῃ⁵¹⁵ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

¹⁹and if anyone takes away from the words of this book of prophecy, God will take away⁵¹⁶ his share of the tree⁵¹⁷ of life and of the holy city, of what is written in this book.

⁵⁰⁹ 22:15a txt omit **κ** A 046 051S f052 all other extant minuscules latt syr^h Ath Hipp RP SBL NA28 {} // δε 110? 1894 Fulg cop arm arab Prim TR // και syr^{ph} // lac C P 1828 2040

⁵¹⁰ 22:15b Deut. 23:18; a dog is a male prostitute.

⁵¹¹ 22:16 txt {D} ο πρωινος **κ** 046 (προινος) 051^S 922 1611^S 2053 2062 Ath Tyc2 Vig RP SBL NA28 {} // και ορθρινος TR // και ο προινος A // και πρωινος 1006 1841 1678 1778 it^g vg Prim Beat Apr // ο πρωινος ο λαμπρος 2050 al. // αστηρ δε πρωινος 2329 syr^{ph} // "like the splendid star of the morning" syr^h eth // "star of the hour of morning which is enlightened" cop^{sa} // "star which is wont to rise in the morning" cop^{bo} // "star of dawn" arm-1 // lac C P 1828 2040 2080

⁵¹² 22:17 txt ο θελων **κ** A 046 051^S 922 1006 1611^S 1841 1678 1778 2053 2062 am tol cop^{bo} eth Ath Tyc2 Prim^{1/2} RP SBL NA28 {} // και ο θελων 2050 2329 vg^{cl} fu syr^h cop^{sa} arm-α,4 arab Tyc2 Prim^{1/2} Beat Apr TR // lac C P 1828 2040 2080

⁵¹³ 22:18a txt μαρτυρω εγω **κ** A 046 & ALL OTHER EXTANT GRK WITNESSES it^g syr cop arm Prim Beat Apr RP SBL NA28 {} // μαρτυρω παντι εγω 051^S // μαρτυρομαι εγω 2329 + 16 al // συμμαρτυρομαι γαρ 2075^{supp} vg TR // lac C P 1828 2040 2080

⁵¹⁴ 22:18b txt επιθησει **κ**² A 046^c 1006 1611 1841 2050 2053 2062 2329 syr^{ph} cop^{sa,bo} arab TR SBL NA28 {} // επιθη **κ*** // επιθησι 046* // επιθησαι 051 RP // επιθησοι 1678 1778 // lac C P 1828 2040 2080. The RP reading is an imprecation in the optative mood, so also αφελει in 22:19b.

⁵¹⁵ 22:19a txt {A} αφελη **κ** A 051 922 1006 1611 1678 1778 1841 2053 (2062 αφελη) RP NA28 {} // αφελει 241 // ωφειλη 792 // αφελειται 046 // αφεληται 2074 // αφελει 2050 2329 // απαραξει cop^{bo} // αφαιρη **η** TR // lac 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.

⁵¹⁶ 22:19b txt {B} αφελει A 046 051 922 1006 1611 1841 2050 2053 2062 (αφελει) 2329 Erasmus2 NA28 {} // **κ** αφελι // αφελει 1678 1778 Compl. Colin RP // "will make small" syr^h // αφαιρησει 181 Erasmus 1,3,4,5 Aldus TR // lac C P 1828 2040 2080.

⁵¹⁷ 22:19c txt ξυλου **κ** A 046 051 922 1006 1611 1678 1778 1841 2050 2053 2062 2186 2329 rell. Grk it^g syr^{ph,h} cop^{sa} eth arm Apr Tyc Beat am dem lips⁶ RP NA28 {} // βιβλου vg fu lips^{4,5} cop^{bo}

22:20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. [Ἀμήν,] ἔρχου, κύριε Ἰησοῦ.

²⁰The one who is testifying these things says, "Yes, I am coming soon." Amen; come,⁵¹⁸ Lord Jesus.

arab(Walton's Polyglot) Prim Ambr Haymo Act Saturn TR // *ligno / libro* ps-Aug.-Spec. // *not clear*: Cass Beda // *lac* C P 1828 2040 2080 2814. 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 Annotations what we had done, in order that, if our words differed in some respect from those that the author of this work had provided, the reader who obtained a manuscript could restore them." See Jan Krans' book "Beyond What is Written, Erasmus and Beza as Conjectural Critics of the New Testament," pp. 55-57, Brill, (2006), in which he cites sources in Erasmus' writings. Krans' book can be ordered here: <http://www.brill.com/beyond-what-written/> See also Krans' refutation of Thomas Holland in [Erasmus and the Text of Revelation](http://rosetta.reltech.org/TC/v16/Krans2011.pdf). <http://rosetta.reltech.org/TC/v16/Krans2011.pdf>

⁵¹⁸ **22:20** Ἀμήν ερχου A 046 1006 1611 1841 vg eth Ambr. Ps-Ambr. Beat NA28 {} // ερχου Ⲭ 1678 1778 2053 2062 2329 it^g syr^{ph} cops^{sa,bo} arm⁴ Apr. // Ναί ερχου 2050 syr^h Prim Tyc // Ἀμήν ναί ερχου 051^S TR RP // Ἀμήν και ερχου 922 // *lac* C P 1828 2040 2080. Both the words αμην and ναί mean something like "yes," and so I think they were both liturgical additions to an original ερχου standing alone. The Ⲭ reading is bolstered by another uncial, 052, in the form of its minuscule descendants 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as A 046, and certainly better than 051^{supp} as a lone uncial. The 922 reading is simply a mistaking of NAI for KAI. I think that the Ⲭ reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

22:21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων τῶν ἁγίων.

²¹The grace of the Lord Jesus⁵¹⁹ be with all the saints.^{520 521}

⁵¹⁹ **22:21a** txt {B} κυρίου Ἰησοῦ **Ⲛ** A 1611 2053 2062 NA27 {A} // κυρίου 792 1859 // κυρίου Ἰησοῦ Χριστοῦ 046 051 922 1006 1678 1778 1841 2050 2329^{vid} **ⲛ** syr^h eth Andr RP // κυρίου ἡμῶν Ἰησοῦ Χριστοῦ it^{ar,gig} vg (vg^{ms} cop^{sa}pt omit Χριστοῦ) syr^{ph} cop^{sa}pt arm eth Ps-Ambr Beat TR // *omit v. 21, but add after v. 20* εἰς ἁγίους παντας εἰς αἰῶνας τῶν αἰῶνων. ἀμην. cop^{bo} // lac C P 1828 2040 2080.

⁵²⁰ **22:21b** txt {C}:

- (1) μετὰ παντῶν τῶν ἁγίων
- (2) μετὰ παντῶν τῶν ἁγίων αὐτοῦ
- (3) μετὰ παντῶν ἁγίων
- (4) μετὰ ἁγίων
- (5) μετὰ τῶν ἁγίων
- (6) μετὰ τῶν ἁγίων σου
- (7) μετὰ παντῶν ὑμῶν
- (8) μετὰ παντῶν ἡμῶν
- (9) μετὰ παντῶν

(1) 046 051^s 1006 1611^s 1678 1841 2053 2062 **ⲛ** syr^h cop^{sa} Andr Areth RP (2) 2030 syr^{ph} (3) 1778 arm (4) 627 (5) **Ⲛ** it^{gig} WH (6) 2329 (7) 296 vg^{cl} eth^½ Fulg Ps-Ambr TR (8) 2050 (9) A (2814) (it^{ar cum omnibus hominibus}) vg^{st,ww} eth^½ Ambr Tyc Beat^½ NA27 {B} // *upon all the saints unto age of the ages* (2040) cop^{bo} (cop^{bo}ms^s *age of the age*) // lac C P 1828 2080. 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.

⁵²¹ **22:21c** txt *omit* ἀμην. A 1006 1841 it^{ar,gig} vg^{st,fuld} Beat^½ Tyc Andr Areth NA27 {B} // ἀμην. **Ⲛ** 046 051^s 922 1611^s 1678 1778 2050 2053 2062 2329 **ⲛ** vg^{cl,ww} syr^{ph} cop^{sa,(bo)} eth arm Beat^½ Areth TR RP // ἀμην ἀμην syr^h // lac C P 1828 2040 2080.

The Manuscript Witness to the Revelation of John
compiled by David Robert Palmer

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

MS	Date	NA27	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hoskier Refs.	Other Refs.	Content	Location
ⲡ ¹⁸	III/IV	ⲡ ¹⁸			Oxyr 1079	α1074 H			Grenfel & Hunt, Wessely, R. Charles, van Haelst	1:4-7 v 2	London, British Library, Inv. 2053v; P. Oxy. 1079
ⲡ ²⁴	IV	ⲡ ²⁴			Oxyr 1230				Grenfel & Hunt, Wessely, R. Charles, Clark, van Haelst	5:5-8r <p> 6:5-8v	Newton Center, Mass. Andover Newton Theol. School; F. Trask Library; P. Oxy. 1230
ⲡ ⁴³	VI/V II	ⲡ ⁴³							Crum & Bell 43-51, van Haelst 560	2:12-13, 15:8 <p> 16:1-2	London, British Library, Inv. 2241
ⲡ ⁴⁷	late III	ⲡ ⁴⁷							Kenyon, Hatch, van Haelst, Aland & Aland, B. Aland	9:10-11; 13:11, 14-16; 15:16,17- 17:2	Dublin, Chester Beatty Library; P. Chester Beatty III
ⲡ ⁸⁵	IV/V	ⲡ ⁸⁵							Schwartz 178, 181f, van Haelst 564	9:19-21- 10:1r <p> 10:5-9v	Strasbourg, Nat. Libr & Univ., P. Gr. 1028
ⲡ ⁹⁸	II (?)	ⲡ ⁹⁸							D. Hagedorn, Comfort & Barrett	1:13-20	Cairo, Institut Français d'Archéologie Orientale, P. IFAO inv. 237b
ⲡ ¹¹⁵	III/IV								J. Chapa, Comfort & Barrett	2:1-3,13-15,27-29, 3:10-12, 5:8-9, 6:5-6, 8:3-8, 11-13, 9:1-5, 7-16, 18-21, 10:1-4,8-11, 11:1-5, 8-15, 18-19, 12:1-5, 8-10,12-17, 13:1-3, 6-16,18, 14:1-3,5-7,10-11,14-15,18-20, 15:1,4-7	Oxford, Ashmolean Museum ; P. Oxy. LXVI 4499

MS	Date	NA27	Tisch No.	Scriv. No.	Hosk. No.	von Soden	Schmid	Hosk. Ref.	Other Refs.	Content	Location
Ⲙ (01)	IV	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲕ2 H pp. 185, 186, 188, 384, 385, 387, 443, 450, 480, 482, 483, 521			Partial list: Burgon, Scrivener, W&H, Metzger, Fee, Alands, Skeat, Elliott, Souter, Kenyon	all	London, the British Library, Add. 43725;
Ⲙ ¹	IV-VI										
Ⲙ ^{1a}	IV-VI										
Ⲙ ^{1b}	IV-VI										
Ⲙ ²	VII										
Ⲙ ^{2a}	VII										
Ⲙ ^{2b}	VII										
Ⲙ ^c	XII										
A (02)	V	A	A	A	A	Ⲕ4 H 178-80, 384, 389, 443, 450, 480, 484, 521	II pp. 3, 14, 85- 98, 135- 8, 202		Thompson, Bentley, Kenyon, Burkitt, LaGrange, Geerlings, Metzger, Sitterly, Skeat, Aland & Aland, Scrivener, Milligan	all	London, British Library, Royal 1 D. VIII
C (04)	V C ² -VI C ³ - IX	C	C	C	C	Ⲕ3 H 185, 189, 384, 388, 450, 480, 484, 521	II pp. 14f., 31, 85-109, 136		Tischendorf, Oliver, Hansell, Stone, Omont, Sitterly, Hatch, Aland & Aland, Vogels, Metzger, Parker, Dunn, Lyon, Scriv	lacking: 1:1; 3:20- 5:14; 7:14-17; 8:5- 9:16; 10:10- 11:3; 16:13- 18:2; 19:5- 21	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
P (025)	IX	P when diff. from ⲙ ^A	P	P	P	ⲁ3 H [I] 426,7, 450, 480, 484, 521	I pp. 76, 317, 322; II pp. 3, 5, 15, 66, 85	<i>Text</i> 1, 7	Tischendorf, Treu, Hatch, Cereteli & Sobolewski	lacking 16:12- 17:1; 19:21- 20:9; 22:6- 21; palimpsest	St. Petersburg, Russ. Nat. Library, Gr. 225 "Codex Porphyrianus"
046	X	046 when diff. from ⲙ ^K	B ^r	B	B	ⲁ1070 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
051	X	051 when diff. from ⲙ ^A		E	E	Av ² H	I pp. 25, 177-81, 299, 301	<i>Text</i> 1 pp. 2-4	Gregory, <i>Textkritik</i> III pp. 1042-6.	lacking 1:1- 11:14; 13:2-3; 22:8-14	Athos, Pantokratoros, 44
052	X	ⲙ ^A	183	F	F	Av ³ H	I pp. 63, 208f., 307- 10	<i>Text</i> 1 p. 5	Gregory, <i>Textkritik</i> III pp. 1046f.	7:16- 8:12	Athos, Panteleimonos, 99,2
0163	V	0163			Oxyr 848			<i>Text</i> p. 1	Grenfel & Hunt, vol. 6, p. 6, Clark, van Haelst 566	16:17-20	Chicago, Univ. Libr., Oriental Inst. 9351; P. Oxy. 848
0169	IV	0169			Oxyr 1080	H			Grenfel & Hunt, Clark, Metzger, <i>Text</i> 6b, Metzger, <i>Manuscripts</i> 12, Milligan, van Haelst 561	3:19-4:3	Princeton, Speer Library Pap. 5; P. Oxy. 1080

0207	IV	0207					'Der Apokalypsetext des Kodex 0207'		LaGrange, Vitelli & Mercati, Naldini, Cavallo, van Haelst	9:2-15	Florence, Bibl. Medicea Laur.; PSI 1166
0229	VIII	0229					'Unbeachtete und unbekannte griechische Apokalypsehandschriften' ZNW 52 pp. 82-8		Mercati, Crisci, van Haelst 56	18:16-17; 19:4-6 (with Coptic)	formerly: Florence, Bibl. Medicea Laur.; PSI 1296b
0308	IV								W.E.H. Cockle, Oxyrhynchus Papyrus LXVI pp. 35-37	11:15-16, 17-18	Oxford, Ashmolean Museum, P. Oxy. 4500

MS No.	Date	NA27	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hoskier Refs.	Other Refs.	Content	Location
18	1364	ⲙ	51	51	51	δ411 K ^r 144,5, 426, 478		<i>Text</i> 1, 150-157	Vogel & Gardthausen p. 75		Paris, National Library Greek 47
35	XI		17	17	17	δ309 I ^{a3} 144, 401, 450, 487, 426, 478	I pp. 34, 279, 293-7, 299	<i>Text</i> 1, 32-33	Elliott 322, Hatch XXXIV	many correctors	Paris, BN, Cod. Coislin 20
42	XI		13	13	13	I ^{o2} 426, 428, 477, 450, 526	I p. 88	<i>Text</i> 1 pp. 25-7	Middeldorf, Rosenmüller	Scrivener: "carelessly written; some rare readings"	Frankfurt an der Oder, Stadtarchiv, s. n.
61	XVI (1580?)		92	92	92	δ603 K ^x p. 138		<i>Text</i> 1 pp. 289-92	Dobbin, Bruns	all; this is the manuscript written for and presented to Erasmus to force him to include the "three heavenly witnesses" passage (1 John 5:7-8) in his third edition of the TR.	Dublin, Trinity College A 4.21 ("Codex Montfortianus")
69	XV	f ¹³	14	14	14	δ505 I' 219, 401, 450, 488, 526		<i>Text</i> 1 pp. 27, 289-92	Ferrar, Harris, Scriv., James, Birdsall, Metzger- <i>Manuscripts</i> , Geerlings, Hatch, Vogel & Gardthausen, Gamillscheg & Harlfinger	Lacking 19:10-22:21; Very fragmentary are Rev. 18:7-19:10; very careless scribe-many peculiarities and errors	Leicester, Leicestershire Record Office, Cod. 6 D 32/1 ("Codex Leicestrensis")
82	X	ⲙ	2	2	2	O ¹	I p. 74	<i>Text</i> 1 p. 13	Hatch XI	all; Scrivener says a valuable Rev MS; also Acts with Oecumenius commentary; probably used by Stephens.	Paris, National Library Gr. 237
88	XII		99	99	99	I ^{a1} 401, 411, 414, 450, 488	I pp. 44, 197	<i>Text</i> 1 pp. 298-300	Murphy, Payne	Rev	Naples, Bibl. Naz., MS II. A. 7
91	XI		4	4	4	O ¹⁴ K ^o		<i>Text</i> 1 p. 13	Staab	all; Scrivener: "neat". also has Acts with Oecumenius commentary	Paris, National Library Gr. 219
93	1079		19	19	19	K 426,7, 450, 522		<i>Text</i> 1 p. 37	Vogel & Gardthausen p. 39	all; 1:1- 2:5 addition by later hand; Colophon by monk named Anthony	Paris, National Library Coislin Gr. 205
94	XII	ⲙ ^A	18	18	18	Av ²⁴	I pp. 73, 222-4, 279, 284, 314	<i>Manuscripts</i> - V' BJRL vol. 8 pt 2 pp. 13-16; <i>Text</i> 1 pp. 34-6		all; on paper, with Andreas commentary	Paris, National Library Coislin Gr. 202 (folios 27-328; this number also includes a portion of 015)

104	1087		7	7	7	α103 I ^{b2} 384, 394, 450, 480, 484, 526		Text 1 p. 14	Scriv., New Pal Soc, Lake & Lake, Gamillscheg & Harlfinger, Vogel & Gardthausen p. 200, Hunter	all	London, British Library, Harley 5537
110	XII	π	8	8	8	α204 K 479, 522		Text 1 p. 14	Scriv. Exact Transcript pp. 71-2 (as d)	all, but Scriv: 6:14- 8:1, 22:19-21 mutilated and perhaps elsewhere; wretched condition, often illegible.	London, British Libr Harley 5778
MS No.	Date	NA27	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hoskier Refs.	Other Refs.	Content	Location
141	XIII/IV	π	40	40	40	δ408 K ^r		<i>Manuscripts</i> - v' BJRL vol. 8 pt 2 pp. 16-17; Text 1 pp. 104-7	Gamillscheg, Muñoz, Canart	all	Vatican Library Greek 1160
149	XV		25	25	25	δ503 K ^x p. 127		Text 1 pp. 53-5	Hatch XCIII	-	Vatican, Cod. Vat. Pal. Gr. 171
172	VIII/IX		87	87	87	α404 I ^{o1} p. 526	I p. 82	Text 1 p. 275	Scriv. Exact Transcript pp. 76-7 (as m)	Rev, mutilated	Berlin, Staatsbibl., Phill. 1461 (Mediomontanus 1461)
175	X / XI	π ^A	20	20	20	δ95 Av ⁶⁰³ K ^o 135, 57, 516, 524		Text 1 p. 38		all, with Andreas commentary	Rome, Vatican Library Gr. 2080
177	XI	π	82	82	82	α106 K 401, 450, 488, 522		Text 1 pp. 271f.		all	Munich, Bavarian State Library Gr. 211
180	XII		44	44	44	ε1498 134		Text 1 pp. 117- 20	Turyn, Follieri, Vogel and Gardthausen, Gamillscheg	all	Vatican Library Borgiae Gr. 18
181	XV		12	12	12	α101 I ^{a1} α1578 I ^{a2}	I pp. 12, 274	Text 1 pp. 17- 24		all; presented to Pope Alexander VIII (1689-1691)	Vatican Library Reg. Gr. 179
201	1357	π	94	94	94	δ403 K ^r 144,426, 478		Text 1 pp. 293	Scriv: Exact transcr. p. 63 (as h); Full & Exact Collation p. xlv (as m); Gamillscheg & Harlfinger; Turyn, Vogel & Gardthausen, Spatharakis	all; Scriv: many changes by a later hand	London, British Libr. Add. 11837 (Formerly Butler 2)
203	1111	π	181	107	107	α203 K 426, 522, 487		Text 1 pp. 338- 41	Lake & Lake II 77; Pal Soc I 84; Vogel & Gardthausen p. 28; Gamillscheg & Harlfinger	all; Scriv: splendid copy. Arethas' prologue; scribe was Andreas	London, British Libr Add. 28816
205	XV	f ¹ , π ^{A?}	88	88	88	δ500 210, 401, 450, 488, 526	I pp. 35, 285-93	Text 1 pp. 307	Vogel & Gardthausen p. 193; Mioni (1981) pp. 9- 10	all; It was written for Cardinal Bessarion, probably by his librarian John Rhosen.	Venice, Bibl. San Marco 420 (Fondo ant. 5); NT: fol. 362-441

205 abs	XV	ⲙ ^A ?	109	101	101	δ501 p. 210	I pp. 36, 285-93	Text 1 p. 307; Hoskier here declares a "glorious muddle" of all the diff. Ms. numbers.		with Andreas commentary	Venice, Bibl. San Marco 336 (Fondo ant. 6)
209	XV	f ¹ , not cited	46	46	46	δ457 410f., 401, 450, 488 α1581 I ^a 3 526	I pp. 36, 285-93	Text 1 pp. 127-32	Vogel & Gardthausen p. 136	Rev	Venice, Bibl. Naz. Marc., Gr. Z. 10 (394)
218	XIII		33	33	33	δ300 I ^a 224, 401, 450, 488, 522		Text 1 pp. 68-9	F. C. Alter, Novum Testamentum ad Codicem Vindobonensem Graece expressum (Vienna, 1786-7); Hatch LXXV	-	Vienna, Nat. Bibl., Cod. Theol. Gr. 23; NT: fol. 486-623
MS	Date	NA27	Tisch. No.	Scriv. No.	Hosk. No.	von Soden	Schmid	Hoskier Refs.	Other Refs.	Content	Location
241	XI	ⲙ ^A	47	47	47	δ507 Av 144, 401, 450, 524		Text 1 pp. 133-7	Matthaei (as k)	Whole N.T.; Rev with Andreas commentary; One of the MS for Rev. that Hoskier most esteemed.	olim: Dresden, Sächs. Landesbibl., A 172
242	XII		48	48	48	δ206 K ^o 138, 401, 450, 524		Text 1 pp. 138-41	Matthaei (as l); Treu pp. 258-60	Rev	Moscow, Hist. Mus., V. 25, S. 407
250	XI	ⲙ	121	--	165	Ⲑ ¹⁰	I pp. 17, 83, 90	Text 1 pp. 556ff	Birdsall, Matthaei, Spatharakis	with Oecumenius Commentary	Paris, Bibl. Nat., Coislin Gr. 224
254	XIV		122	--	251	ⲐⲐ ⁴²	I pp. 17, 19, 139-42, 166-8, 240-9, 274f., 299; 'Ökumenios der Apokalypse -Ausleger und Ökumenios der Bischof von Trikka' NNGJ 14 (1937-8) esp. pp. 325-6	Text 1 pp. 747-51	Matthaei (as 11); Staab	A couple singular TR readings found here purportedly; Hoskier says is eclectic type.	Athen, Nat. Bibl., 490
256 (f ²¹²⁷)	XI/XII		102	109	109	α216 K ^o 426, 450, 488, 524		Text 1 pp. 347-52	Matthaei (as 13 & 14); plates*	Greek/Armenian/Italian triglot, with Italian fr. Catholic epistles to Rev. 4, and the Italian does not agree w/ the Greek	Paris, National Libr. Armen. 9
296	XVI		57	57	57	δ600 I ^a 2 pp. 132, 401, 450, 487, 526	I p. 12	Text 1 pp. 174-180, 615		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 "aus Druck abgeschrieben?", showing they are aware that Hoskier says it is a handwritten copy from a printed edition.	At the bottom of p. 1:615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text."

314	XI	ⲙ	6	6	6	O ¹¹ K ^o	I pp. 17, 79; 'Die handschriftliche Überlieferung des Apokalypse-Kommentars des Arethos von Kaisareia' BNGJ 17 (1939-41) esp. p. 74	Text 1 p. 14 (for 4)	Staab, J. Schmid, "Ökumenios der Apokalypse-Ausleger und Ökumenios der Bischof von Trikka' BNGJ 14 (1937-8) p. 325; Greek Mss.: Catalogue of an Exhibition held at the Bodleian Libr., Oxford (Oxford, 1966) pp. 16f. no. 11 and plate VI	Lacking 1:10-17, 9:12-18, 17:10- 18:11; Scriv: "full unique commentary on the Apoc," and "a beautiful little book." small hand and small book. (13 cm. x 10 cm.)	Oxford, Bodleian Library Barroc. 3
325	XI	ⲙ	9	9	9	α111 I ^{o2} 426, 479, 526		Text 1 p. 15	Staab		Oxford, Bodleian Libr. Auct. E. 5. 9.
MS No.	Date	NA27	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hoskier Refs.	Other Refs.	Content	Location
336	XV		16	16	16	α500 426, 450, 487		Text 1 pp. 6-7			(Hamburg, Univ. Bibl. Cod. theol. 1252a) verschollen
337	XII	ⲙ	52	52	52	α205 K		Text 1 p.		Rev, mutilated	Paris, Bibl. Nat., Gr. 56
339	XIII		83	83	83	δ303 I ^r		Text 1 p.			Turin, Bibl. Naz., B. V. 8. (Branschaden, nur Fragmente erhalten)
367	1331	ⲙ	23	23	23	δ400 K ^x		Text 1 p.			Florence, Bibl. Medicea Laur., Conv. Soppr. 53
368	XV		84	84	84	α1501 α1571		Text 1 p.			Florence, Bibl. Riccard., 84
385	1407	ⲙ	29	29	29	α506 K		Text 1 p.		Rev, mutilated	London, British Libr., Harley 5613
386	XIV	ⲙ	70	70	70	δ401 K ^r		Text 1 p.			Vatican Library., Ottob. gr. 204
424 (f ¹⁷³⁹)	XI		34	34	34	O ¹² I ^{o1}	Text 1 pp. 70-3	N.N. Birdsall 'A Byzantine Calendar from the Menology of two Biblical MSS' <i>Anal Boll</i> 84 (1966) pp. 29-57 (see also 13, 250, 1547, 1748) A & A 45 BDA 380 and plate 21 Hunger (1992) pp. 345-56 Schmid 1 p. 82 Staab, <i>Pauluskommentare</i> p. xv Spatharakis (1981) nr 8 plates 22-3 von Soden (α457) 427, 450 Vogel and Gardthausen p. 264 Hunger (1992) pp. 72-7 Plates*		Lacking 15:6-17:3, 18:10-19:9, 20:8-22:21	Vienna, Catalog number: Österreich Nat. Bibl. Theol. Gr. 302, folios 1-353
429	XV		30	30	30	α398 I ^{b1} α1471 K		Text 1 p.		all; Rev added in later hand	Wolfenbüttel, Herzog August Bibliothek 16.7 A ⁰
432	XV	ⲙ	37	37	37	α501 I ^{a7}		Text 1 p.			Città del Vaticano, Bible. Vat., Vat. gr. 366

452	XII	ⲙ	42	42	42	α206 K		Text 1 p.			Città del Vaticano, Bible. Vat., Reg. gr. Pii II 50
456	X-XII		75	75	75	α52 426,450		Text 1 pp. 240-5	Vogels 13; Plates*	Hoskier dates this Ms. as 12th Cent. Group 325-517-456, (And see 42-367-468)	Florence, Bibl. Medicea Laur. Plutei 4.30
459	1092		45	45	45	α104 I ^{b2} 394, 526		Text 1 pp. 121-6	Lake & Lake X, 373; Vogel & Gardthause n p. 171	Lacking 20:4- 21:20. Scribes were John Tzuzuna, priest and monk, and his mother Celes. Hosk.: Pure sister to 104. Group 104-336-459-582-620-628-680-922-1918.	Florenz, Bibl. Medicea Laur., Plutei IV.29
467	XV		53	53	53	α502 K		Text 1 p.		Rev	Paris, Bibl. Nat., Gr. 59
468	XIII		55	55	55	O ³⁰ I ^{o2}		Text 1 p.			Paris, Bibl. Nat., Gr. 101
469	XIII	ⲙ	56	56	56	α306 Av		Text 1 p.		One of the MS for Rev. that Hoskier most esteemed. Hosk. says that its exemplar was quite old	Paris, Bibl. Nat., Gr. 102A
498	XIII/IV	ⲙ	97	97	97	δ402		Text 1 p.		all (imperfect)	London, British Libr, Add. MS 17469
506	XI/II	ⲙ	26	26	26	δ101 K		Text 1 p.			Oxford, Christ Church, Wake Gr. 12
517	XII		27	27	27	α214 I ^{o2}		Text 1 p.		all	Oxford, Christ Church, Wake Gr. 34
522	1515		98	98	98	δ602 I ^b		Text 1 p.		lacking 2:11-23; written by a Cretan, Michael Damascenus, for John Francis Picus of Mirandola	Oxford, Bodleian Library Canon. Greek 34
MS No.	Date	NA27	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hoskier Refs.	Other Refs.	Content	Location
582	1334	ⲙ	103	102	102	δ410 Av		Text 1 p.			Ferrara, Bibl. Com., Cl. II, 187, III
616	1434		156	156	156	α503 401, 450	I p. 83	Text 1 pp. 530-4	Vogel & Gardthausen p. 9	Scribe: Athanasius, had 6 fingers, was unenthusiastic and careless about his work, acc. to Hoskier	Mailand, Bibl. Ambros., H. 104 sup.
617	XI		74	74	74	K ^o		Text 1 pp.			Venice, Bibl. Naz. Marc., Gr. Z. 546 (786)
620	XII	ⲙ	180	180	180			Text 1 p.			Florence, Bibl. Medicea Laur., Conv. Soppr. 150
627	X	ⲙ	24	24	24	α53 522		Text 1 pp. 51-2	Staab, <i>Pauluskomentare</i> p. xi (C)	Lacking 3:20- 4:10. Hosk: "most probably derived directly from an Uncial." Group 110-627-2048	Vatican Libr., Vat. gr. 2062
628	XIV	ⲙ	69	69	69	α400 I ^{b2} p.479, 526		Text 1 pp. 223-6		lacks Rev. 18:23 to the end, due to loss of the last leaves	Vatican Libr., Ottob. gr. 258
632	XII-XIV		22	22	22			Text 1 p.			Rom, Bibl. Vallicell., B. 86
664	XV	ⲙ	106	106	106			Text 1 p.			Zittau, Stadtbible., A1
680	XIV	ⲙ	107	104	104	δ103 K ^x		Text 1 p.			New Haven, Conn., Yale Univ. Libr., ms. 248 (Philipps 7682)
699	XI	ⲙ	108	89	89	δ103 K		Text 1 p.			London, Brit. Libr., ebd., Egerton 3145, 67 fol.

743	XIV	ⲡ ^A	123	123	123	Av ⁴³ I ^{a6}		Text 1 p.		with Andreas commentary	Paris, Bibl. Nat., Suppl. Gr. 159, fol. 2-7.12-406
757	XIII	ⲡ	110	146	150 (21:9- end = 150s.)	δ304		Text 1 p.		Complutensian group; Different scribe from 21:9 on	Athen, Nat. Bibl., 150
792	XIII		111	149	113	α1575 ε585 125	ZNW 59 (1968)	Text 1 pp. 369- 80		gospels and Rev. Hosk: "with endless ramifications." Breathing marks are a mere dot, and we often cannot tell which. Polyglot and Syriac influence.	Athen, Nat. Bibl., 107
808	XIV		112	150	149	δ203		Text 1 pp. 509-13			Athen, Nat. Bibl., 2251
824	XIV	ⲡ	113	110	110			Text 1 p.			Grottaferrata, Bibl. della Badia, A. α. 1
866b	see 1918		114	115	39Sup	α1375		Text 1 p		part of ms. 1918	see 1918
886	1454?		115	117	--	Δπρ ⁵⁰		Text 1 p. 389		Hosk. says consists of one page of "stuff," and not to be dignified as Rev. Ms.	Vatican Libr., Reg. gr. 6
911	XII	→	→	→	→	→	→	→	→	see 2040 for Rev.	see 2040 for Rev
919	XI	ⲡ	125	125	125	α113		Text 1 p.			Escorial, Ψ. III. 6
920	X	ⲡ	126	126	126	α55 K ^c 401, 450, 488, 523		Text 1 pp. 429- 34	Agati p. 159 and plate 110	Hosk. "This is another B type, though an older MS. in point of date and of far greater interest."	Escorial, Ψ. III. 18
MS	Date	NA27	Tisch. No.	Scriv. No.	Hosk. No.	von Soden	Schmid	Hoskier Refs.	Other Refs.	Content	Location
922	1116	ⲡ	116	151	151	δ200 I ^{b2}		Text 1 p.			Athos, Grigoriu, 3
935	XIV		--	--	153	δ361 1b ²		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, Esphigmeneu, 186
1006	XI	1006	--	--	215	α1174		Text 1 pp. 688ff	<i>Treasures</i> :www 5.4; <i>Treasures</i> II cod. 56; plates 49- 52		Athos, Iviron, 728 (56)
1064	XIII					--		Text 1 p.	<i>Treasures</i> I cod. 286; plates 348- 57		Athos, Kutlumsiu, 286
1072	XIII	ⲡ	118	160	160	δ406		Text 1 p.			Athos, Lavra, Γ ' 80
1075	XIV	ⲡ	119	161	161	δ506		Text 1 p.			Athos, Lavra, A' 195
1094	XIV	ⲡ	120	182	182	δ307		Text 1 p.			Athos, Panteleimonos, 29
1140	XIII				--	α371 K ^r		Text 1 p.			Athos, Esphigmeneu, 67
1248	XIV	ⲡ	--	--	250	--		Text 1 p.			Sinai, St. Catherine Monastery, Gr. 267
1277	XI	ⲡ	185	--	185	α194 426, 479		Text 1 p.			Cambridge Univ. Libr., Add. Mss. 3046

1328	XIV	ⲙ		--	190	ε1419 137		<i>Text 1</i> pp. 626f.	Hatch, <i>Jer.</i> 20; <i>Jerusalem</i> IV, p. 174		Jerusalem, Orthod. Patriarchat, Saba 101
1384	XI		--	--	191	δ100		<i>Text 1 p.</i>			Andros, Panachrantu, 11
1424	IX/X		ⲁ	ⲁ	197	δ30 Iφ ^a pp. 224ff.		<i>Text 1 p.</i>	Clark, <i>USA</i> , pp. 104-6; Hatch VII; Clark 24; <i>Census I</i> pp. 691-3; Vogel & Gardthause n p. 395	all; written by a monk named Sabas; related to 1780	Maywood, Illinois, Theol. Sem. ELC, Jesuit-Krauss- McCormick Library, Gruber Ms. 152. Originally from Kosinitza, Turkey
1503	1317	ⲙ		--	192	δ413		<i>Text 1 p.</i>			Athos, Lavra, A' 109
1551	XIII			--	212	α1376		<i>Text 1 p.</i>			Athos, Vatopediu, 913
1597	1289	ⲙ	--	--	207	δ308		<i>Text 1 p.</i>			Athos, Vatopediu, 966
1611	X	1611	105	146	111	α208 401, 450, 487, 526		<i>Text 1</i> pp. 356- 65	ANTF 7 (cf. 2138); Marava I pp. 42-4 plates 43- 8; Plates*	all; Hosk: "Sympathetic to Syr ^h , but reaching far behind it by its affiliations with our most ancient Greek documents."	Athen, Nat. Bibl., 94
1617	XV	ⲙ		--	223	δ407 144, 426		<i>Text 1</i> pp. 710f.			Athos, Lavra, E' 157
1626	XV	ⲙ		--	226	δ305		<i>Text 1 p.</i>			Athos, Lavra, Ω' 16
1637	1328	ⲙ		--	230	δ605		<i>Text 1 p.</i>			Athos, Lavra, Ω' 141
1652	XVI			--	231	δ604		<i>Text 1 p.</i>			Athos, Lavra, Θ' 152
1668	XVI	ⲙ		--	235	δ306		<i>Text 1 p.</i>		Rev. is handwritten copy of a printed edition, as are several Mss. from the XVI century	Athos, Panteleimonos, 15
1678	XIV			--	240	Av ⁴⁰²		<i>Text 1 p.</i> 728		Rev, with Andreas' commentary, Oecumenius' commentary, and writings of Amphilochius as well	Athos, Panteleimonos, 770
1685	1292			--	198	α1370		<i>Text 1 p.</i>			Athen, Byzant. Mus., 155
1704	1541			--	214	--		<i>Text 1 p.</i>		Rev	Athos, Kutlumusiu 356
MS No.	Date	NA27	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hoskier Refs.	Other Refs.	Content	Location
1719	1287		--	--	210	α302		<i>Text 1 p.</i>			Athos, Vatopediu, 852
1728	XIII	ⲙ		--	211	α301		<i>Text 1 p.</i>			Athos, Vatopediu, 862
1732	1384	ⲙ		--	220	α405		<i>Text 1 p.</i>			Athos, Lavra, A' 91
1733	XIV	ⲙ		--	221	α303		<i>Text 1 p.</i>			Athos, Lavra, B' 5
1734	1015; but XVI fr. 22:8-21	ⲙ		--	222 222 ^{sup}	α105		<i>Text 1 p.</i>		Hosk. calls this Ms. 222 ^{sup} for 22:8-21, supplied by a 16th century hand.	Athos, Lavra, B' 18
1740	XIII	ⲙ		--	229	α304		<i>Text 1 p.</i>			Athos, Lavra, B' 80
1745	XV	ⲙ		--	227	α509		<i>Text 1 p.</i>			Athos, Lavra, Ω' 49
1746	XIV	ⲙ		--	228	α407		<i>Text 1 p.</i>			Athos, Lavra, Ω' 114

1757	XV	ⲙ		185	→	α568		Text 1 p. 168		Hosk: "It is reported to me in 1912 that the Apoc. has disappeared from the Lesbos Ms. 132, having been torn out of the volume. Leave 185 blank." Text 1, p. 608	Lesbos, Kalloni, Limonos, 132
1760	XII			--	199	α50		Text 1 p.			Sofia, Ivan Dujčev' Research Center, 176 (Serres, Prodromu, γ' 23)
1769	XIV			--		ⲐⲐ ⁴³		Text 1 p.			Athos, Iviron, 244 (648)
1771	XIV	ⲙ		--	224	α508		Text 1 p.			Athos, Lavra, E' 177
1773	XIV	ⲙ ^A		--		Α ^V 404		Text 1 p.		with Andreas commentary	Athos, Vatopediu, 17
1774	XV			--	232	--		Text 1 p.			Athos, Lavra, Θ' 187, fol. 1-13
1775	1847			--	236	--		Text 1 p.			Athos, Pantoleimonos , 110
[1776	1791			--	237	--		Text 1 p.			Athos, Pantoleimonos , 271]
[1777	XIX			--	238	--		Text 1 p.			Athos, Pantoleimonos , 523]
1778	XV		--	--	203	Ⲑα ⁴¹ I ^{bl}		Text 1 p.		with Oecumenius Commentary	Thessaloniki, Vlatadon, 35
1780	XII/III			--		δ412		Text 1 p.		related to 1424	Duke, K.W. Clark, Greek MS 1
1785	XII/IV			--	195	δ405 Kr		Text 1 p.			Sofia? (previously: Drama, Kosinitza, 208)
1795 (+234 9)	XI/II		--	--	129	α215		Text 1 pp. 440f.	Clark, Vogels, Census	see ms. 2349	Sofia; Ms. 2349: New York, Pierpont Morgan Lib. 714, 46 fol. (H, Ap) (Prev. Kosinitza, Drama 53)
1806	XIV		--	--	205	α1472		Text 1 p. 671			(previously: Trapezunt, Sumela, 41, fol. 130-173)
1824	XVII			--		Ⲑα ⁶¹		Text 1 p.		with Oecumenius Commentary	Vatican Libr., Ottob. Gr. 126, fol. 544-642; Ottob. Gr. 127, fol. 1-85
1828	XI-III	ⲙ	124	124	124	α202 I ^{ol} 401, 450, 526	I p. 82	Text 1 pp. 424-7	Marava I pp. 64-7 plates 100-6; Plates*	lacking 18:23 to end	Athen, Natl. Bibl. 91
1841	IX-XI	1841	127	127	127	α47 (K) 426, 450, 526		Text 1 pp. 435- 7.		Hosk. says 11th Cent. "one of the very finest scribes whose work I have followed." Group 1006-1841-(911/2040)-2076-2258	Lesbos, Kalloni, Limonos, 55
1849	1069	ⲙ	128	128	128	α110 426, 450, 488, 522		Text 1 pp. 438-9	Lake & Lake II 48		Venice, Bibl. Naz. Marc., Gr. II,114 (1107)
MS No.	Date	NA27	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hoskier Refs.	Other Refs.	Content	Location
1852	XIII	1852	129	108	108	α114 401, 450, 487		Text 1 pp. 342-6		Rev, mutilated	Uppsala, Univ.-Bibl., Ms. Gr. 11
1854	XI	1854	130	130	130	α115		Text 1 p.		all	Athos, Iviron, 231 (25)

1857	XIV		131	131	131	α399 α1587		Text 1 p. 458			Athos, Iviron, 424 (60)
1859	XIV	ⲙ	--	--	219	α402 K ^c p. 523		Text 1 pp. 697ff.	Vogel & Gardthause n, p. 347		Athos, Kutlunusiu, 82
1862	IX-XI	ⲙ	132	132	132	Q ²¹ I ^{o1}	I p. 81	Text 1 pp. 459- 62	Treasures :www 18.1	Hosk: a female hand, and "unusually accurate." Hosk. says XI cent. Group 172- 250-424-616-(1828)-1862- 1888-2018-2032-2084	Athos, Pavlu, 117 (2)
1864	XIII			--	242	α305		Text 1 p.			Athos, Stavronikita, 52
1865	XIII		--	--	244	α380 Kr		Text 1 p.			Athos, Philotheu, 1801 (38)
1870	XI	ⲙ	133	133	133	α54 426, 450, 479	'Unbeachtet e und unbekannte griechische Apokalypse handschrift en' ZNW 52 (1961) pp. 82-8	Text 1 p. 463 Unable to examine because of "Turkish situation."		This Ms. is not included in Hoskier's collation in volume 2.	Istanbul, Ökum. Patriarchat, ehem. Chalki, Kamariotissis, 33
1872	XII	ⲙ	134	134	134	α209 K ^c		Text 1 p.		This ms. is not included in Hoskier's collation in volume 2.	Istanbul, Ökum. Patriarchat, ehem. Chalki, Kamariotissis, 93 (96)
1876	XV		135	135	135	α504 I ^{a4}		Text 1 p.			Sinai, St. Catherine Monastery, Gr. 279
1888	XI	ⲙ	--	--	181	α118		Text 1 p.			Jerusalem, Orthodox Patriarchat, Taphu, 38
1893	XII			--	186	α117 K		Text 1 p. 608f.			Jerusalem, Orthodox Patriarchat, Saba, 665
(1894)	XV		-	--	187	α210 α1670 I ^{a2}		Text 1 pp. 610- 15		Hosk. 1 p. 615: "This MS. 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text."	Jerusalem, Orthodox Patriarchat, Saba, 676
1903	1636			--	243	--		Text 1 p.			Athos, Xiropotamu, 243 (2805)
1918	XIV	ⲙ	39, 114	39, 115	39	α403 K		Text 1 p.			Vatican Libr., Vat. gr. 1136, 60 fol., Vat. gr. 1882, fol. 93-96
1934	XI	ⲙ	64	64	64	Q ¹⁵ K ^o		Text 1 p.			Paris, Bibl. Nat., Gr. 224
1948	XV	ⲙ	78	78	78	α505		Text 1 p.			Vatican Libr., Ottob. gr. 176
1955	XI	ⲙ	93	93	93	α119 K		Text 1 p.		Scriv. says "of singular weight & importance."	London, Lambeth Palace, 1186
1957	XV	ⲙ	91	91	91	α1574		Text 1 p.		supplies the missing part of B	Vatican Libr., Vat. gr. 1209, p. 1519- 1536
2004	XII		142	142, 85	142	α56 401, 450, 488, 522	I p. 73	Text 1 pp. 478f.		r gehört zu 1835	Escorial, T.III. 17
2014	XV	ⲙ ^A	21	21	21	Av ⁵¹ I ^{a4}		Text 1 p.		Rev, with Andreas commentary	Rome, Bibl. Valllicell., D. 20
MS No.	Date	NA27	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hoskier Refs.	Other Refs.	Content	Location

2015	XV		28	28	28	α1580 I ^{a4}		Text 1 p.		Rev, mutilated	Oxford, Bodleian Libr., Barocci 48, fol. 51-74
2016	XV		31	31	31	both I' & K ^o		Text 1 p.		Rev	London, Brit. Lib., Harley 5678, fol. 221-244
2017	XV		32	32	32	α1582 K ^o		Text 1 p.			Dresden, Sächs. Landesbibl., A. 124
2018	XIV	π ^A	35	35	35	Av ⁴⁶		Text 1, p. 74-78		with Andreas commentary; Hoskier says sister to	Vien, Österreich Natlibl. , Theol. Gr. 307, fol. 142-173
2019	XIII	π ^A	36	36	36	Av ³⁰		Text 1 p.		with Andreas commentary	Neapel, Bibl. Naz., Cod. Neapol. ex Vind. 11
2020	XV		38	38	38	α1573 I'		Text 1 p.		all	Vatican Libr., Vat. gr. 579 fol. 22-46
2021	XV		41	41	41	α1572		Text 1 p.			Vatican Libr., Reg. gr. 68
2022	XIV	π ^A	43	43	43	Av ⁴⁰¹		Text 1 p.		14:17- 18:20; with Andreas commentary	Vatican Libr., Barb. gr. 474 fol. 224-229
2023	XV	π ^A	49	49	49	Av ⁵⁶ I ^{a7}		Text 1 p.		with Andreas commentary	Moscow, Hist. Mus., V. 155, S. 66, fol. 405-463
2024	XV		50	50	50	α1584		Text 1 p.		c.f. 1835	Moscow, Hist. Mus., V. 391. S. 205, fol. 53-88
2025	XV		58	58	58	α1592		Text 1 p.			Paris, Bibl. Nat., Gr. 19, fol. 91-126
2026	XV	π ^A	59	59	59	Av ⁵⁰¹ I ^{a1}		Text 1 p.		with Andreas commentary	Paris, Bibl. Nat., Suppl. Gr. 99
2027	XIII		61	61	61	α1374 K ^c		Text 1 p.		Rev, mutilated	Paris, Bibl. Nat., Gr. 491, fol. 281-293
2028	1422	π ^A	62	62	62	Av ⁵⁴ I ^{a5}		Text 1 p.		Rev, with Andreas commentary	Paris, Bibl. Nat., Gr. 239
2029	XVI	π ^A	63	63	63	Av ⁶⁶ I ^{a5}		Text 1 p.		with Andreas commentary	Paris, Bibl. Nat., Gr. 241
2030	XII	2030	65	65	65	α1272 K		Text 1 p.		16:20- 22:21; Hosk: fragmentary doc. of high importance	Moscow, Univ., 1, fol. 203-209
MS	Date	NA27	Tisch No.	Scriv. No.	Hosk. No.	von Soden	Schmid	Hoskier Refs.	Other Refs.	Content	Location
2031	1301	π ^A	67	67	67	Av ⁴¹ I ^{a3}		Text 1 p.		with Andreas commentary	Vatican Libr., Vat. gr. 1743
2032	XI	π ^A	68	68	68	Av ¹¹		Text 1 p.		1:11- 2:20; 3:16- 6:9; 7:17-9:5; 21:18- 22:21; with Andreas commentary	Vatican Libr., Vat. gr. 1904 II, fol. 264-282
2033	XVI	π ^A	72	72	72	Av ⁶⁰ I ^{a5}		Text 1 p.		with Andreas commentary	Vatican Libr., Chis. R IV 8 (gr. 8)
2034	XV	π ^A	73	73	73, 79a	Av ⁵⁰		Text 1 p.		with Andreas commentary	Rome, Bibl. dell' Accad. Naz. dei Lincei, Cors. 838 (41.E.37)
2035	XVI	π ^A	77	77	77	Av ⁶⁰⁵		Text 1 p.		with Andreas commentary	Florence, Bibl. Medicea Laur., Plutei VII. 9
2036	XIV	π ^A	79	--	79	Av ⁴⁰ I ^{a4}		Text 1 p.		Rev, with Andreas commentary	Vatican Libr., Vat. gr. 656
2036 abs	XVI	π ^A	79a	79	79a	Av ⁶⁹		Text 1 p.		with Andreas commentary	Munich, Bayer. Staatsbibl., Gr. 248
2037	XIV	π ^A	80	80	80	Av ⁴⁵		Text 1 p.		with Andreas commentary	Munich, Bayer. Staatsbibl., Gr. 544

2038	XVI	π ^A	81	81	80	Av ⁶⁰⁰		Text 1 p.		with Andreas commentary	Munich, Bayer. Staatsbibl., Gr. 23, fol. 333-415
2039	XII		90	50 ²	90	α1271 K		Text 1 p.			(Dresden, Sächs. Landesbibl., A95) This ms. got burnt.
2040 (part of 911)	XII	π	95	95	95	Av ¹³		Text 1 p.			London, British Libr., Add. 39601, 16 fol. (Parham 17)
2041	XIV		96	96	96	α1475		Text 1 p.			London, British Libr., Add. 39612 (Parham 2)
2042	XIV	π ^A	100	100	100	Av ⁴⁰⁰		Text 1 p.		Rev, with Andreas commentary	Naples, Bibl. Naz., MS II. A. 10, fol. 117-143
2043	XV	π ^A	101	103	103	Av ⁵⁷ I ^{a4}	I pp. 53, 187-9; see also <i>passim</i>	Text 1 pp. 314-17	Tischendorf, Notitia p. 60; Treu pp. 73-4	with Andreas commentary	St. Petersburg, Russ. Nat. Libr., Gr. 129
2044	1560	π ^A	136	136	136	Av ⁶⁰¹	I p. 13	Text 1 pp. 464ff.	BDA 118; Gamillscheg & Harlfinger, Repertorium I 13; Vogel & Gardthausen p. 27	with Andreas commentary	Vien, Österreich Natlbibl. , Theol. Gr. 69
2045	XIII	π ^A	137	137	137	Av ⁵⁵	I pp. 34, 255f., 285-93	Text 1 pp. 466f.	Hunger (1984) pp. 251-3	with Andreas commentary	Vien, Österreich Natlbibl. , Theol. Gr. 163
2046	XVI	π ^A	138	138	138	Av ⁵⁸	I p. 60	Text 1 pp. 468-71	Hunger (1992) pp. 70-2	with Andreas commentary	Vienna, Austrian Natl. Libr., Theol. gr. 220
2047	1543	π ^A	139	139	139	Av ⁶⁷	I pp. 52, 186	Text 1 pp. 470f.	Vogel & Gardthausen p. 428	with Andreas commentary	Paris, Bibl. Nat., Gr. 240
2048	XI		140	140	140	α1172 p. 522		Text 1 pp. 472f.			Paris, Bibl. Nat., Coislin, Gr. 256, fol. 207-228
MS No.	Date	NA27	Tisch No.	Scriv No.	Hosk. No.	von Soden	Schmid	Hoskier Refs.	Other Refs.	Content	Location
2049	XVI		141	141	141	α1684	I p. 12	Text 1 pp. 474-477, 615		Hoskier speculated that Erasmus' 22:17-21 based on it (<i>Text 1</i> , pp. 474-7, then later changed his mind. (<i>Text 1</i> , p. 615, bottom of page). See also <i>Text 2</i> , 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."
2050	1107	2050	143	143	143	α1273 (Av)		Text 1 p.		Acts, and Rev with Andreas commentary; Lacking Rev 6:1- 19:21	Escorial, X. III. 6, fol. 235-241
2051	XVI	π ^A	144	144	144	Av ⁶⁸		Text 1 p.		with Andreas commentary	Madrid, Bibl. Nac., 4750, fol. 303-385
2052	XVI	π ^A	145	145	145	Av ⁶⁴		Text 1 p. 493	Reuss, <i>Katenen</i> p. 13	1:1- 7:5; with Andreas commentary	Flor., Bibl. Medicea Laur., Plutei VII. 29, fol. 193-224

2053	XIII	2053	146	113	146	O α 31 'Der Apokalypse Text in dem Kommetar-Codex Messina 99' AJP 35 (1914) pp. 179-91		Text 1 pp. 494-505; Complete text of this ms. found in his <i>Commentary of Oecum.</i>	Aland & Aland 55, Paléographie grecque et byzantine p. 259	Rev, with Oecumenius Commentary; Complete text of this ms. found in Hoskier's <i>Commentary of Oecumenius</i>	Messina, Bibl. Univ., 99
2054	XV	π A	147	147	147	Av500 I ^{a5}		Text 1 p.		with Andreas commentary	Modena, Bibl. Est., G. 154, α . W.4.21 (III E 1), fol. 122-246
2055	XV	π A	148	148	148	Av53 I ^{a6}		Text 1 p.		with Andreas commentary	Modena, Bibl. Est., G. 190, α . V.8.14 (III F 12), fol. 319-381
2056	XIV	π A	149	120	120	Av49 I ^{a3}		Text 1 p.		with Andreas commentary	Rom, Bibl. Angel., 57, fol. 1-86
2057	XV		150	121	121	α 1576 I'		Text 1 p.			Rom, Bibl. Angel., 32, fol. 171-205
2058	XIV		151	122	122	O α 40		Text 1 p.		with Oecumenius Commentary	Vatican Libr., Chis. R V 33 (gr. 27), fol. 44-71
2059	XI	π A	152	152	152	Av ¹⁰ I ^{a2}		Text 1 p.		with Andreas commentary	Vatican Libr., Vat. gr. Gr. 370, fol. 149-251
2060	1331	π A	153	114	114	Av42 I ^{a1}		Text 1 p.		Rev, with Andreas commentary	Vatican Libr., Vat. gr. Gr. 542, fol. 265-369
2061	XVI		154	154	154	α 1588 I ^{a7}		Text 1 p.			Vatican Libr., Vat. gr. 1190, fol. 174-184
2062	XIII	2062	155	155	155	O α 30		Text 1 pp. 527-9		Lacking 2:1- 14:20; with Oecumenius Commentary	Vatican Libr., Vat. gr. 1426, fol. 131-159
[2063	XVI	π A	157	116	--	Av61	I pp. 31, 176f., 293	Text 1, Preface		with Andreas commentary	Vatican Gr. 1976]
2064	XVI	π A	158	158	158	Av62		Text 1 p.		with Andreas commentary	Vatican
2065	1480	π A	159	159	159	Av ⁵⁰³ I ^{a1}	I p. 68	Text 1 pp. 537-545		all, with Andreas commentary	Vatican
[2066	1574	π A	160	118	118	Av63		Text 1, p. 389		with Andreas commentary	Vatican]
2067	XV	π A	161	119	119	Av52 I ^{a6}		Text 1 p.		Rev, with Andreas commentary	Vatican Libr., Pal. gr. 346
2068	XVI	π A	162	162	162	Av65 I ^{a5}		Text 1 p.		with Andreas commentary	Venice, Bibl. Naz. Marc., Gr. I,40 (1377)
2069	XV	π A	163	163	163	Av59 I ^{a5}		Text 1 p.		Rev, with Andreas commentary	Venice, Bibl. Naz. Marc., Gr. II., 54 (981), fol. 1-30
2070	1356	π A	164	164	164	Av403		Text 1 p.		with Andreas commentary	Athos, Annis, 11, fol. 250-307
2071	1621-2	π A	167	167	167	Av70		Text 1 p.		with Andreas commentary; Hosk unclassified	Athos, Dionysiu, 71 (163), fol. 4-163 (fol. A. 1-3: ℓ 642
[2072	1798	π A	168	168	168	Av80	I p. 92	Text 1 p.		with Andreas commentary; Hosk says copy of the printed text & of no value	Athos, Dochiariu, 81, p. 13-574]
2073	XIV	π A	169	169	169	Av47		Text 1 p.		Rev, mutilated, with Andreas Commentary	Athos, Iviron, 273(34)

2074	X	ⲡ ^A	170	170	170	Av ¹	I pp. 43, 185-93, 193f.	Text 1 pp. 572-5		w/Andreas commentary. Hosk: scribe is rapid, but accurate and trustworthy, and Ms. is very true to type. Family 88-1384-1732-1733-1876-2014-2015-2034-2036-2037-2042-2043-2046-2047-2074-2082. Sub-Group 88-2074.	Athos, Iviron, 354 (379), fol. 83-145
2075	XIV (Hosk: XV)	ⲡ ^A	171	171	171	Av ⁴⁸		Text 1 p.		with Andreas commentary	Athos, Iviron, 370 (546)
2076	XVI		172	172	172	α1570		Text 1 p.			Athos, Iviron, 58, (594), fol. 1-23
2077	1685	ⲡ ^A	174	174	174	Av ⁷¹		Text 1 p.		with Andreas commentary	Athos, Iviron, 508 (644)
2078	XVI		176	176	176	α1373		Text 1 p. 580		Hosk "B" type	Athos, Konstamonitu, 29, fol. 375-396
2079	XIII		177	177	177	α1373		Text 1 p.			Athos, Konstamonitu, 107, fol. 115-159
2080	XIV		178	178	178	α406 I ^{b1}		Text 1 p.		Rev, mutilated	Patmos, Ioannu, 12
2081	XI	ⲡ ^A	179	179	179	Av ²¹ I ^{a1}		Text 1 p.		with Andreas commentary	Patmos, Ioannu, 64
2082	XVI		182	112	112	α1682					Dresden, Sächs Landesbibl., A. 187, p. 342-381
2083	1560	ⲡ ^A	184	--	184	Av ⁶⁰²	I p. 14	Text 1 pp. 603-8		with Andreas commentary	Leiden, Univ. Bibl., Voss. Gr. Fol. 48, fol. 135-247
2084	XV			--	188	α1586		Text 1 pp. 616-20		Hosk gr. 34-35-68-87-(124)-132-156-165-181-188	Athens, Nat. Bibl., Taphu 303, fol. 7 ^v -26 ^r
[2087	XV		15	15	15	α1583	I p. 12	Text 1 pp. 51f.		3:3 – 4:8; auf 2 halben Freiseiten in E 07 geschrieben, keine eigentliche Hs.	Basel, Univ. Libr., A.N.III. 12, fol. 97 ^v . 248 ^r]
2091	XV	ⲡ ^A		71	189	Av ⁵⁰²		Text 1 p.		Begins at Rev. 10:8; mutilates ch. 20, omits 20:1,3; reading 20:7,11, 4,5, omits 20:6, reads 11,12, omits 13, reads part of 20:14, has 15, continues with ch. 21, but closes at the end of 21:6. with Andreas commentary. Hosk. declares that this scribe deliberately changed text for doctrinal reasons.	Athen, Nat. Bibl., 142, fol. 1-80
[2114	1676		--	--	234	M ⁷¹		Text 1 p.		with Maximus commentary	Athen, Nat. Bibl. 141]
[2116	1687		--	--	248	Ap ⁷⁰		not collated		with Arethas commentary	previously: Athen, G. Burnias]
2136	XVII			--	247	ε700		Text 1 p.			Moscow, Hist. Mus., V.26, S. 472

2138	1072		--	246	α116 K; pp. 401, 450, 487, 522	<i>Text 1</i> pp. 743 ff.	Treu pp. 328- 31; Plate 4 in L. Vaganay, <i>Initiation à la Critique textuelle du Nouveau Testament</i> 2 nd ed. by C.-B. Amphopux (Paris, 1986) ; Cereteli & Sobolwewski I 20 ; Alpatav ; Spatharakis nr 92 plates 166-8 ; Fonkič	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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MS	Date	NA27	Tisch. No.	Scriv. No.	Hosk. No.	von Soden	Schmid	Hoskier Refs.	Other Refs.	Content	Location
2186	XII	π ^A	--	--	208	Απρ ²² Av ²³	I p. 7	Text 1 pp. 678-81	Vogels 17	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.	Athos, Vatopedi 333, fol. 83-176
2196	XVI		--	--	233	α1687		Text 1 pp. 721ff.			Athos, Lavra, I' 48, fol. 395-419
2200	XIV		--	--	245	δ414 K		Text 1 pp. 741f.		Hosk. says Olymptotiss. 2	Elasson, Olymptotisses, 79
2201	XV							Text 1 p.			Elasson, Olymptotisses, 6
2254	XVI	π ^A	--	--	216	Av ⁶⁰⁴	I pp. 28-30, 293	Text 1 p. 691		with Andreas commentary	Athos, Iviron, 382, fol. 468-526
2256	XV		--	--	218	α1577		Text 1 pp. 693-7			Athos, Iviron, 1069 (698)
2258	XVII		--	--	217	α1770		Text 1 p. 692			Athos, Iviron, 137 (589), fol. α' - κα'
2259	XI	π ^A		--	213	Av ¹²		Text 1 p.		13:14 - 14:15; with Andreas commentary	Athos, Stavronikita, 25, fol. 325-329
2286	XII	π ^A		--	241	Av ²² I ^{al}		Text 1 p.		with Andreas commentary	Athos, Stavronikita, 48, fol. 63-106
2302	XV	π ^A		--	193	Av ⁵⁰⁵		Text 1 p.		with Andreas commentary	Jerusalem, Orthodox Patriarchat, Saba 605, fol. 1-15; 617, fol. 1-8
2305	XIV		--	--	166	--		Text 1 p.			Athos, Vatopediu, 659, fol. 146-173
2323	XIII		--	--		--	'Neue griechische Apocalypsehandschriften' ZNW 59 (1968 pp. 250-8	.		images at CSNTM	Athen, Mus. Benaki, Ms. 46
2324			--	--	129?	--		Text 1 p. 440		"another glorious muddle"	
2325	?	?	?	?		?	?	?	?	? another glorious muddle The ID and Loc. of this MS uncertain.	New York? (Elliot) Meteora, 237, Metamorphosis (KZ Liste)
2329	X	2329	--	--	200	α1073 I'		Text 1 pp. 637-52; Manuscripts of the Apoc.-Recent Investigations 1 BJRL 6 (1922) pp. 120-37 (and facsimiles)	Bees 1 pp. 598-602, 681; N.A. Bees, "Die Kollation der Apokalypse Johannis mit dem Kodex 573 des Meteorenklösters" ZNW 13 (1912) pp. 260-6 (cf. 2351); Plates*	Hosk.: "New Type"; "I believe Theod. did his best with the transcription of Apoc. 200 from a very ancient text." He again says on p. 641 that it is copied directly from an exemplar coeval with our oldest Uncials. On p. 636, Hosk. says, "...in the whole range of our documents there is none more important." Scribe was Theodosius, who at the end of Revelation wrote a prayer asking the God of John for mercy, should he have made any mistakes in making the Ms.	Meteora, Metamorphosis, 573, fol. 210-245 ^r (fol. 245 ^v -290: 2351) This means it was bound up with 2351.

2344	XI	2344								Text 1 p.		all, but in poor condition	Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230
2349	XI/II			--	129	α215				Text 1 pp. 440f.	Clark, Vogels, Census	see ms. 1795	Pierpont Morgan Lib. 714, 46 fol. (H. Ap)
2350	XVII									Text 1 p.			Turin, Bibl. Naz., B. I. 15, fol. 1-27
2351	X	2351	--	--	201	α1072 I'				Text 1 pp. 653-62; Mss of the Apoc. II <i>BJRL</i> vol. 7, pt 2 (1923) pp. 256-67 and plates.	C.H. Turner, "The Text of the Newly Discovered Scholia of the Apoc." <i>JTS</i> 13 (1912) pp. 386-97; N.A. Bees, "Die Kollation der Apoc. John. mit dem Kodex 573 des Meteorenklösters" <i>SNW</i> 13 (1912) 260-6 (cf. 2329)	I:1- 13:18; 14:4-5; Hosk.: "New Commentary Ms." Pick: [f ³⁵]. Hosk. says written by two scribes, one Theodosius who wrote 2329, and alternating with another. Has short unknown commentary.	Meteora, Metamorphosis, 573, fol. 245r ^o -290; This Ms. was bound up with 2329.
2352	XV	ⲙ		--	202	--				Text 1 pp. 663f.			Meteora, Metamorphosis, 237
2361	XVI									Text 1 p.		4:10 – 5:6; 6:17 – 7:2	Vatican Libr., Vat. gr. 1205, fol. 144,145
2377	XIV	2377								Text 1 p.	D.J. Pallas BNGJ 11 (1934-5) pp. λϵ-λζ	13:10- 14:4; 19:21- 20:6; 20:14- 21:16; in poor condition	Athen, Byzant. Mus., 117, fol. 1-10
	MS	Date	NA27	Tisch. No.	Scriv. No.	Hosk. No.	von Soden	Schmid	Hoskier Refs.	Other Refs.	Content	Location	
	[2402	XVI								Text 1 p.			Chicago, Univ. Libr., Ms. 931]
	2403	XVI								Text 1 p.			Madrid, Bibl. Nac., 4592, fol. 111-139
	2408	XIV								Text 1 p.	5:1-5		Oxford, Bodl. Libr. Barocci 48, fol. 18
	2419	XIII/IV								Text 1 p.	3:1 – 4:8		Paris, Bibl. Nat., Suppl. Gr. 159, fol. 8-11 (fol. 2-7. 12-406: 743)
	2428	XV								Text 1 p.			Paris, Bibl. Nat., Gr. 746, fol. 239-307
	2429	XIV						I, pp70, 212-4					Paris, Bibl. Nat., Gr. 1002, fol. 179-227
	2431	1332	ⲙ					I, p. 87					Athos, Kavsokalyvia, 4
	2432	XIV						I, p. 69	.				Vatican Libr., Ross 766

2433	1736						I, p. 87				Zagora, Stadtbibl., 9]
2434	XIII						UUUG A pp 82-8				Zagora, Stadtbibl., 12, fol. 332-367
2435	XVI							Text 1 p.		1:1- 8:6	Salamanca, Univ. Bibl., 2. 749
2436	1418		--	--	206	--		Text 1 pp. 672-6		Hoskier says this MS. is of great importance	Athos, Vatopediu, 637, fol. 53-80
[2449	XVII							Text 1 p.		Images at CSNTM	Athen, Hist. Nat. Mus., Hist. Ethn. Ges., 71, fol. 1-29]
2493	XIV							Text 1 p.		1:1- 13:5	Sinai, St. Catherine's Monastery, Gr. 1692, fol. 122-136
2494	1316							Text 1 p.			Sinai, St. Catherine's Monastery, Gr. 1991
2495	XV							Text 1 p.		Rev., mutilated	Sinai, St. Catherine's Monastery, Gr. 1992
2554*	1434	π		--	216	Av ⁶⁰⁴	I pp. 28-30, 293	Text 1 p. 691		*large footnote in Kurzgefaßte Liste	Bucharest, Akad., 14/12621 ⁶
2582	XIV							Text 1 p.			Vatican Libr., Vat. gr. 1908, fol. 105-118
2594	XVI							Text 1 p.			Turin, Bibl. Naz., C. III. 8, fol. 161-218
2595	XV	π ^A		466?	204	Av ³¹		Text 1 p.		with Andreas commentary	Venedig, Bibl. Naz. Marc., Gr. Z. 494 (331), fol. 248-263
2619	XVIII	π						Text 1 p.			Yale Univ. Libr., ms. 246 (Phillipps 4527)
2625*	XII							Text 1 p.		*Es fehlen 2K und G.	Ochrid, Nat. Mus., 1
2626	XIV	π						Text 1 p.			Ochrid, Nat. Mus., 14
MS	Date	NA27	Tisch. No.	Scriv. No.	Hosk. No.	von Soden	Schmid	Hoskier Refs.	Other Refs.	Contents	Location
2638	XIV							Text 1 p.		1:1- 15:7	Athos, Lavra, H' 205, fol. 119-137
2643	1289							Text 1 p.			Univ. of Cal. Riverside, s. n.
2648	XV							Text 1 p.		19:11- 21:9	Andros, Hagias, 43, fol. 243,244
2656	1650							Text 1 p.			Athens
2663	1540							Text 1 p.			Athos
2664	XVII							Text 1 p.			Athos
2667	XVI							Text 1 p.			Athos
2669	XVI							Text 1 p.			Athos
2672	XV							Text 1 p.			Athos
2681	XVII							Text 1 p.			Lesbos
2716	XIV	π						Text 1 p.			Meteora, Stephanu, Triados 25
2723	XI	π						Text 1 p.			Trikala, Vissarionos, 4
2743	XVI							Text 1 p.		1:1- 6:10	Vatican Library

2759	XVI								<i>Text</i> 1 p.			Vatican Library
2776	XVII								<i>Text</i> 1 p.			Athen
2794	XII								<i>Text</i> 1 p.			Vienna, Mechitaristenkoll eg. cod. gr. s.n.
2814 (prev. 1r)	XII	ⲙ ^A	1	1	1	Av ²⁰ Iα ²	I p. 1	<i>Text</i> 1, 7-12	Delitzsch, Tregelles, Achelis, Grupp	Revelation and Andreas commentary, lacks last few verses; This was Erasmus' only Greek MS for Textus Receptus Revelation.		Augsburg, Univ. Bibl., Cod. 1.1.4.1
2821 (prev. 60r)	1297	ⲙ	10	10	10	α 1594 I ^{a7} pp. 137, 526	I p. 87	<i>Text</i> 1, p. 16	Turyn, Spatharakis, Vogel & Gardthausen, Gamillscheg & Harlfinger	Scrivener: gospels written in east, Rev. in west, elegant copy; has a few scholia from Arethas about it, has lectionary and Ammonian sections.		Cambridge, University Library Dd. IX. 69, fol. 295-316 (fol. 4-294: 60)
2855	XII							<i>Text</i> 1 p.		12:12- 13:13		Oslo/London, The Shøyen Collection, Ms 1906
it ^{ar} (61) "Gwynn Edition"	IX	ar	it ⁶¹							all		Dublin, Trinity College, 52
it ^{gig} (51) "Belsheim Latin edition"	XIII	gig	it ^{gig}		<i>gig</i>					all		Stockholm, Kgl. Bibl.; (Gigas liber)
it ^h (55) "Buchanan Latin"	V	h	it ^h		<i>h</i>					1:1- 2:1; 8:7- 9:12; 11:16- 12:14; 14:15- 16:5		Paris, National Library , Lat. 6400 G
it ^{sin} (74)	X	sin	it ^{sin}							20:11- 21:7		Sinai, Arab. Ms 455
it ^t (56) "Morin Edition"	VII-XI	τ	it ^t							1:1-18; 2:1- 5:13; 7:2-12; 8:2-4; 10:1-11, 15; 14:1-7; 19:5-16; 21:1-2, 9-23; 22:1-15		Paris, bibliothecae complures (Liber Comicus)
vg Cod. Harleianus	VI				<i>harl.</i>							London
vg Vulgate	IV/V	vg	vg		<i>vg</i>					all		-
syr ^{ph} "Philoxeniana Syriac"	507/8	sy ^{ph}	syr ^{ph}		<i>syrS</i>					-		-
syr ^h "Harclean Syriac"	VII	sy ^h	syr ^h		<i>syrΣ</i>					-		Paris
cop ^{sa} (Sahidic Coptic)	III	sa	cop ^{sa}		<i>sah</i>					-		-
cop ^{bo} "Bohairic Coptic"	IX	bo	cop ^{bo}		<i>boh</i>					-		-
arm "Armenian"	V	arm	arm		<i>arm</i> but 1-4					-		-

eth "Ethiopic "	c500	aeth	eth		<i>aeth</i>					-	-
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Hoskier's Numbers Converted

Hoskier No.	Gregory No.	Hoskier Type	HF Type	Pickering Type
Oxyl ⁸⁴⁸	0163			Odd Uncial
Oxyl ¹⁰⁷⁹	ϣ ¹⁸			Odd Uncial
Oxyl ¹⁰⁸⁰	0169			Odd Uncial
Oxyl ¹²³⁰	ϣ ²⁴			Odd Uncial
⌘	⌘			Odd Uncial
A	A			Odd Uncial
B	046		Ma	Ma
C	C			Odd Uncial
E	051			Odd Uncial
F	052			Mh
P	P			Odd Uncial
1	2814	1-46-59-62-63-67-72-88-101-120-121-136-137-141-147-152-159-162-163-179-184-187-189-208-235-243-251		Me
2	82			Ma
3		"Latet."		"missing"
4	91			M ^f
5		"Valla. Vacat."		"missing"
6	314			M ^f
7	104			M ^g
8	110			Ma-M ^g
9	325			Ma-M ^g
10	2821	Complutensian		f ³⁵
11		"Hodie latet." Egyptian base.		"missing"
12	181			Me
13	42			Ma-M ^c
14	69			[f ³⁵]
15	2087			[Me]
16	336			M ^g
17	35			(f ³⁵)
18	94			Mi
19	93			Ma
20	175			M ^f
21	2014			Md
22	632			Ma
23	367			Ma-M ^c
24	627	Group 110-627-2048		Ma-M ^g
25	149			Ma-M ^d
26	506			Ma-Md
27	517			Ma-M ^g
28	2015	21-28-73-79-80-(99-100)-103-112-135-138-139-170-191-220-221		Md
29	385			Ma-Me
30	429			Ma-Me
31	2016			M ^f
32	2017			Mi
33	218			Ma
34	424			Mb

35	2018			Mb
36	2019			Mi
37	432			f ³⁵
38	2020			Mh
39	(prev. 866b)	see also 115		Mg
40	141			Ma
41	2021			Ma-Md
42	452			Ma-Md
43	2022			Me
44	180			Ma-Mb
45	459	Group 104-336-459-582-620-628-680-922-1918		Mg
46	209			Me
47	241			Mi
48	242			Mf
49	2023			f ³⁵
50	2024			Ma
51	18			Ma-Mb
52	337			Ma-Mb
53	467			Ma-Md
54		No such thing as Apoc. 54; says is Scriv-Miller error		"missing"
55	468			Ma-Mc
56	469			Mi
57	296			"miscellaneous"
58	2025			Ma-Md
59	2026	Family 59-121, subtype of Family 1		Me
60		"Vacat."		"missing"
61	2027	Group 61-95-126-218-219		Ma-Mb
62	2028	Group 62-63-72-136-147-162/63-184; sub-type of Family 1		Me
63	2029	Group 62-63-72-136-147-162/63-184; sub-type of Family 1		Me
64	1934			Mf
65	2030			(Md)
66		No such thing as Apoc. 66; says is Miller error.		"missing"
67	2031			Me
68	2032			Mb
69	628			Mg
70	386			Ma-Md
71		"Vacat." Says is Miller error.		"missing"
72	2033	Group 62-63-72-136-147 Sub-div of Family 1		Me
73	2034			Md
74	617			Mf
75	456	Group 325-517-456, (And see 42-367-468)		Ma-Mg
76		"Vacat." Says is Miller error.		"missing"
77	2035			f ³⁵
78	1948			Ma-Md
79	2036			Md
79a	2036 abs			
80	2037			Md
81	2038	Group 81-204; Sub-div of Family 34, Family 1		(Me)

82	177			Ma-Mb
83	339			"missing"
84	368			Ma-Md
85		"Vacant." Too much confusion vv Scrivener, Gregory and Miller.		"missing"
86		"Vacant." Too much confusion vv Scrivener, Gregory and Miller.		"missing"
87	172			Mb
88	205			Me
89	699			"miscellaneous"
90	2039			Ma-Mb
91	1957			f ³⁵
92	61			[f ³⁵]
93	1955			Ma
94	201			Ma-Md
95	2040 (part of 911?)	Strict Grp 95-127-215 + 172-217 & 159 <i>partim</i> Add 61-126-218-219 + 164-166 <i>partim</i>		Mh
96	2041			f ³⁵
97	498			Ma-Mb
98	522			[Me]
99	88			Md
100	2042			[Md ⁽¹¹⁻²²⁾], [Me ⁽¹⁻¹⁰⁾]
101	205 abs			Me
102	582			Mg
103	2043			Md
104	680			Mg
105		"We are leaving this blank."		"missing"
106	664			Mf
107	203			Ma-Md
108	1852			Mi
109	256			Mi
110	824			f ³⁵
111	1611			Mh
112	2082			Md
113	792			Mi
114	2060	Group 114-193-241		Me
115	1918 (prev. 866b)	Hoskier says 115 is the missing part of 39.		"missing"
116	2063			"missing"
117	886			"missing"
118	2066			"missing"
119	2067	Grp 119-(123)-144-148-158 (Syro-Greek)		[Me]
120	2056			Me
121	2057			Me
122	2058			Ma-Mb
123	743	Graeco-Syriac Group 119-123-144-148-158		[Me]
124	1828			(Mb)
125	919			Ma
126	920	Group 61-(74)-95-126-(164-166)-218-219		Ma-Mb
127	1841	Group 1006-1841-(911/2040)-2076-2258		Mh
128	1849			(Ma-Md)
129	2349	Egyptian Family, Sub-Group 29-30-98-129		Ma-Me

130	1854			(Md)
131	1857			"missing"
132	1862	Group 172-250-424-616-(1828)-1862-1888-2018-2032-2084		Mb
133	1870			"missing"
134	1872			"missing"
135	1876			Md
136	2044	Group 62-63-72-136-147-162/63-184; sub-type of Family 1		Me
137	2045			Me
138	2046	Group 80-138, General Family 21		Md
139	2047			Md
140	2048			Ma-Mg
141	2049			Me
142	2004			Ma
143	2050	Very Social Type		Mh
144	2051	Graeco-Syriac Group 119-123-144-148-158		[Me]
145	2052	62-63-136-145-147-184		Me
146	2053			Mh
147	2054	Group 62-63-72-136-147-162/63-184; sub-type of Family 1		Me
148	2055	Graeco-Syriac Group 119-123-144-148-158		[Me]
149	808	149-186		(Ma-Me)
150	757	Complutensian Group 10 etc.		f ³⁵
150 ^{sup.}	757 (21:9-end)	variable		Ma-Mc
151	922			Mg
152	2059			Me
153	935	Group 41-42-53-107-153-211-222, Type fam. B		(Ma-Md)
153 ^{supp.}	935, 16 to end			
154	2061			(f ³⁵)
155	2062			Mh
156	616			Mb
157	986			f ³⁵
158	2064	Graeco-Syriac Group 119-123-144-148-158		[Me]
159	2065			Me
160	1072	Complutensian Family		f ³⁵
161	1075			f ³⁵
162	2068	62-63-72-136-147-162-163-184 (Family 1)		Me
163	2069	62-63-72-136-147-162-163-184 (Family 1)		Me
164	2070	Family B		M ^f (1-11) (Ma-Mb ^[12-22])
165	250	Group 34-35-68-87-(124)-132-156-165-181-188		(Mb) M ^f (1-11) (Ma-Mb ^[12-22])
166	2305	164-166		M ^f (1-11) (Ma-Mb ^[12-22])
167	2071	unclassified		Mi
168	2072	copy of printed text & of no value		"missing"
169	2073	169-216 (cf. E 17 67-120)		(Ma)
170	2074	Family 88-1384-1732-1733-1876-2014-2015-2034-2036-2037-2042-2043-2046-2047-2074-2082. Sub-Group 88-		Md

		2074.	
171	2075		M ^f
172	2076	Group 172-217 (See 51-90 up to xi. 15)	Ma-Mb
173		Lambros, p. 184	"missing"
174	2077	Group 171-174	M ^f
175		Athos, Iberorum 61, Greg. 175, Lambros, p. 193, Hoskier: "said to have disappeared"	"missing"
176	2078	Group 176-206	M ⁱ
177	2079		Ma
178	2080		Mh
179	2081		Me
180	620		M ^g
181	1888	Group 34-35-68-87-(124)-132-156-165-181-188	Mb
182	1094		(M ^f)
183		4 leaves containing 7:16- 8:12; von Dobschutz says this is the same as 052; Hoskier says "We leave 183 blank."	"missing"
184	2083	62-63-72-136-147-162-163-184 (Family 1)	Me
185		"It is reported to me in 1912 that the Apoc. has disappeared from the Lesbos Ms. 132, having been torn out of the volume. Leave 185 blank." <i>Text</i> 1, p. 608	"missing"
186	1893	Group 149-186	Ma
187	1894	Double Recension, Erasmus-Complutensian	Me ^(1:1-3:12) , f ^{35(3:12-end)}
188	2084	Group 34-35-68-87-(124)-132-156-165-181-188	Mb
189	2091		Me
190	1328	Complutensian Group 10 etc.	f ³⁵
191	1384		Md
192	1503		f ³⁵
193	2302		Me
194	1352	1:1- 9:1, then see 194A	Ma
194A	1352	194A= 9:2 to end, except for 21:3-16, which is a 3rd scribe	
195	1785		"missing"
196	1795		"missing"
197	1424		"missing"
198	1685		"missing"
199	1760		"missing"
200	2329		Mh
201	2351	runs only to xiii 18	[f ³⁵]
202	unknown	?Meteora 237 XI cent, Compl.? not acc. Elliot	f ³⁵
203	1778		Mh
204	2595	Group 81-204; Sub-div of Family 34, Family 1	(Me)
205	1806	Soumela 41 Trapezunt	"missing"
206	2436		M ⁱ
207	1597		Ma-Md
208	2186		Me
209		Latet.	"missing"
210	1719	Grp 40-210, Supertype of B	Ma
211	1728	Group 153-211	(Ma-Md)
212	1551		f ³⁵
213	2259	contains 8:14- 15:15	"missing"
214	1704	Hosk disagrees re date; says date is 1571	Ma-Mb
215	1006		Mh

216	2254		(Ma)
217	2258		Ma-Mb
218	2256		Ma-Mb
219	1859		Ma-Mb
220	1732		(Md)
221	1733		f ³⁵
222	1734		(Ma-Md)
222 ^{supp.}	1734, 22:8-21		
223	1617		f ³⁵
224	1771		f ³⁵
225		exactly like 1734 (dated 1015)	"missing"
226	1626		Ma-Mc
227	1745		f ³⁵
228	1746		f ³⁵
229	1740		f ³⁵
230	1637		f ³⁵
230A		1771 ?	
231	1652		"missing"
232	1774		f ³⁵
233	2196		(f ³⁵)
234	2114	"can be neglected"	"missing"
235	1668	"copy of a printed text, Erasmus' 3rd Edition"	"missing"
236	1775		"miscellaneous"
237	1776		"missing"
238	1777		"miscellaneous"
239		"can be neglected"	"missing"
240	1678		Mh
241	2286		Me
242	1864		f ³⁵
243	1903		"missing"
244	1865		f ³⁵
245	2200		Ma
246	2138		Ma-Mb
247	2136		"missing"
248	2116		"missing"
249	--	"Vacat." Stavrou 57, Jerusalem?	"missing"
250	1248		f ³⁵
251	254		Ma
252			"missing"

Pickering's Categories converted to current Gregory numbers:

Symbol	Name	Manuscripts (Gregory Nos.)
	"Odd Uncials"	ϣ ¹⁸ , ϣ ²⁴ , ϣ ⁴³ , ϣ ⁴⁷ , ϣ ⁸⁵ , ϣ ⁹⁸ , ϣ ¹¹⁵ , ϣ, A, C, P, 051 0163, 0169, 0207, 0308
Ma	Family Q	046, 82, 93, 141, 218, 254, 632, 919, 1352, 1719, 1893, 1955, 2004, 2024, (2073), 2079, 2200, 2254?
Ma-Mb		18, 177, 180, 250 ⁽¹²⁻²²⁾ , 337, 498, 920, 1704, 1859, 2027, 2039, 2058, 2070 ⁽¹²⁻²²⁾ , 2076, 2138, 2256, 2258
Ma-Mc		42, 367, 468, 757 ^(21:9-end) , 1626
Ma-Md		149, 201, 203, 368, 386, 452, 467, 506, (935), 1597, (1728), (1734), (1849), 1948, 2021, 2025
Ma-Me		385, 429, (808), 2349
Ma-Mg		110, 325, 456, 517, 627, 2048
Mb	Coptic	172, (250), 424, 616, (1828), 1862, 1888, 2018, 2032, 2084
f ³⁵ (Mc)	Complutensian	(35), [61, 69], 432, 757, 824, 986, 1075, 1328, 1503, 1551, 1617, 1637, 1733, 1740, 1745, 1746, 1771, 1774, 1864, 1865, 1894 ^(3:12-end) , 1957?, 2023, 2035, 2041, (2061), (2196), [2351], 2821
Md	Egyptian	88, 1384, (1732), (1854), 1876, 2014, 2015, (2030), 2034, 2036, 2037, [2042; ¹¹⁻²²], 2043, 2046, 2047, 2074, 2082
Me	Erasmus	181, 205, 205 ^{abs} , 209, [522], [743], 757 ^(1:1-21:8) , 1894 ^(1:1-3:12) , 2022, 2026, 2028, 2029, 2031, 2033, (2038), 2042 ⁽¹⁻¹⁰⁾ , 2044, 2045, 2049, [2051], 2052, 2054, [2055], 2056, 2057, 2059, 2060, [2064], 2065, [2067], 2068, 2069, 2081, 2083, [2087], 2186, 2091, 2286, 2302, (2595), 2814
M ^f	Arethas	91, 175, 242, 250 ⁽¹⁻¹¹⁾ , 314, 617, 664, (1094), 1934, 2016, 2070 ⁽¹⁻¹¹⁾ , 2075, 2077, 2305 ⁽¹⁻¹¹⁾
Mg	Greek-Latin	104, 336, 459, 582, 620, 628, 680, 922, 1918
Mh	Egypt	052, (792?), 1006, 1611?, 1678, 1778, 1841, 2020, 2040, 2050, 2053, 2062, 2080, 2329
Mi	Independent	94, 241, 256, 469, 792, 1852, 2017, 2019, 2071, 2078, 2436
Misc.	Miscellaneous	296, 699, 1775, 1777
Missing	means not in Hoskier collation in vol. 2	339, 866b, 886, 1424, 1652, 1668, 1685, 1757, 1760, 1776, 1785, 1795, 1806, 1857, 1870, 1872, 1903, 2063, 2066, 2072, 2114, 2116, 2136, 2259

Endnote #1

"Angel" of each of the seven churches, or "messenger?"

The phrase "angel of" can mean the angel "in charge of" as in the following:

There was an "angel of the waters" in Rev. 16:5.

Angels of children in Matt. 18:10.

Angel of the fire, Rev. 14:18

Angel of the censer 8:3

Angel of the Abyss, 9:11

There is nothing unusual about God using an angel to deliver a message to humans. There are many, many such instances elsewhere in the Bible. Why not here? And according 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 dwelt in the bush. Let *the blessing* come upon the head of Joseph, and upon the crown of the head of him that was separate from his brethren.

33:17 The firstling of his herd, majesty is his; and his horns are the horns of the wild-ox: With them he shall push the peoples all of them, *even* the ends of the earth: And they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

God's curse on the serpent:

Genesis 3:14 And Yahweh God said to the serpent, Because you have done this, cursed are you above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life:

3:15 and I will put enmity between you and the woman, and between your seed and her seed: he shall bruise your head, and you shall bruise his heel.

David:

109:8 Let his days be few; *and* let another take his office.

109:9 Let his children be fatherless, and his wife a widow.

109:10 Let his children be vagabonds, and beg; and let them seek *their bread* out of their desolate places.

109:11 Let the extortioner catch all that he has; and let strangers make spoil of his labor.

109:12 Let there be none to extend kindness unto him; neither let there be any to have pity on his fatherless children.

109:13 Let his posterity be cut off; in the generation following let their name be blotted out.

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

Genesis 49:22, of Joseph: "His branches run over the wall."

This means Joseph went over the wall and took Dan's inheritance. That is what the wall signifies; the stone boundary between lots, between inheritances.

Extended Critical Apparatus on Select Passages

1:4a ἀπὸ ϧ^{18vid} Ⲙ A C P 104 181 986 1384 1678 2019 2020 2040 2050 2073* 2080 2081 2186 2814 it^{gig,h} vg syr^{ph,h} copsa^{sa,bo} Apringius Primasius Ps-Ambrose Compl. PK NA27 { \ } // ἀπὸ ὧν 922 2074 // ἀπὸ θεοῦ "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 2436 ⲙ it^{(ar),t} Victorinus Primasius HF RP // ἀπὸ τοῦ (genitive article) TR // *lacuna* 051 1778 2030. The TR reading is based on about eight late and insignificant minuscules. DeBrunner in BDF §143 says about the unexpectedly nominative title of God here following the genitive ἀπὸ, that this was preserving the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 ἐγὼ εἶμι ὁ ὧν (יהוה אשר אלהים).

1:4b txt ἃ (nom or acc pl neut rel. pronoun) ϧ¹⁸ 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) Ⲙ A 88 241 2074 // ἃ ἐστὶν (nom or acc pl neut rel. pronoun with singular verb) P 35 104 757 922 986 1384 1678 2053 2059 2060 2062 2065 2073 2080 2081 2814 TR PK // ἃ εἰσὶν (nom. or acc. pl. neut. pronoun with plural verb) 2019 it^{gig,h} // omit 1626 copsa^{sa?} // *hiat* 051 1778 2030. DeBrunner in BDF §136(1) says that the Greek of Revelation exhibits many solecisms (mainly inattention to grammatical agreement), which were later removed by educated revisers, and he says of the phrase in 1:4, ἀπὸ τῶν ἐπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ τῶν ἐπτὰ πνευμάτων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of τὰ (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun τὰ jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea ἃ ἐστὶν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

1:5a txt τῷ ἀγαπῶντι (pres act ptcp dat sg masc) ϧ¹⁸ Ⲙ A C 046 18 35 69 82 104 175 241 256 367 456 467 468 627 920 1006 1611 1678^(rescr) 1841 1852 1854 2017 2020 2040 2042 2070 2073 2080 2138 2351 2436 HF NA27 { \ } // τῷ ἀγαπήσαντι (dat sg masc ptcp aor1) P 88 94 757 1384 1732 1733 2019 2053 2059 2060 2062 2065 2074 2081 2186 2302 2814 TR PK // τῷ ἀγαποντι 459 469 792 922 2050 2256 2329 // ὃς ἠγάπησεν (3rd sg aor ind act) 172 424 616 1828 1888 2084 // τοῦ ἀγαπήσαντος (aor act ptcp gen sg masc) 181 // *hiat* 051 1778 1859 2030 2032.

1:5b TST 1 txt {A} λύσαντι ϧ¹⁸ Ⲙ^{*,2} A C 88 181* (c- λυσαντως) 254 256^{Arm} 314 680 743** 792 922 1384* 1611 1678 1732^c 1733* 1852 1876 2014 2015 2019 2020 2026^{txt} 2028^{txt} 2029^{txt} 2033^{txt} 2034^{txt} 2036^{txt} 2037^{txt} 2043 2044^{txt} 2046^{txt} 2047^{txt} 2050 2054 2055 2068 2069 2070^{com} 2074 2078 2081 2083^{txt} 2186 2200 2286 2302 2329 2344^{vid} 2349 2351 2436 2595*^{vid} 2814 ⲙ^A (it^h Prim *solut*) vg-harl (syr^{ph} λύων) (ἔλυσεν syr^h arab) eth arm Andrew; Victorinus-Pettau NA27 {A} // λούσαντι P 046^c (046* *homoioteleuton*) 18 35 61 69 82 94 104 175 241 256^{Gr,Ital} 367 456 459 467 468 469 627 757 920 1006 1732* 1733^c 1841 (ἔλουσεν 172 424 616 1828 1862 1888 2084 it^{gig} vg copsa^{sa,bo}) 1854 1859^{accUBS3} 2017 2040 2042 2053 2059 2060 2062 2065 2070^{txt} 2073 2080 2138 2256 it^{ar,t} vg cop^{bo} Apringius Arethas Beatus ⲙ^K TR HF RP PK // *omit* 2049^{txt} 2052 2061 // *hiat* 051 1778 1859^{accHosk} 2030 2032. The "freed" reading is reminiscent of λέλυται αὐτῆς ἡ ἁμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.

1:5b TST 2 txt {A} ἐκ ϩ¹⁸ ϩ^{*,2} A C 61^{mg} 88 181 1611 1678 1854 2019 2020 2050 2053 2059 2060 2062 2074 2080 2081 2186 2302 2329 2344^{vid} 2814 \mathfrak{M}^A NA27 {A} // ἀπό P 046 18 35 61^{txt} 69 82 94 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 792 920 922 1006 1384 1732 1733 1828 1841 1852 1862 1888 2017 2040 2042 2065 2070 2073 2084 2138 2256 2351 2436 \mathfrak{M}^K TR HF RP PK // *hiat* 051 1778 1859^{accHosk} 2030 2032.

1:15a πεπυρωμένης (gen sing fem) A C Primasius NA27 {C} // πεπυρωμένω (dat sing) ϩ 205 209 469 628 2050 2053 2062 2432 *it*^{ar,gig,h,t} *vg* *syr*^{ph,h} *cop*^{sa,bo} *arm* *eth* Irenaeus Cyprian Victorinus-Pettau Maternus Apringius Primasius Ps-Ambrose Haymo Beatus // πεπυρωμένη 2436^c // πεπυρωμένοι 459 792 922 2033 2814 2329 // πεπυρωμένοι 046* // πεπυρωμένοι (nom pl masc) P f052 82 94 104 175 241 456 627 920 1006 1611 1828 1841 1852 1854 1859 1862 1888 2017^c 2019 2020 2040 2042 2065 2073 2074 2081 2138 2186 2344 2351 \mathfrak{M} *syr*^{hmg} 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 ὧς similarly makes a whole phrase rather imprecise.

2:13a TST 3 txt καὶ ϩ^{43vid} A C f052 1854 2050 2053 2329 TR NA27 {\} // *omit* ϩ P 046 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 2186 2351 2814 HF RP PK // *hiat* ϩ¹¹⁵ 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 2344 *it*^{ar} *vg* *vg-harl* *syr*^{ph} *cop*^{sa,bo} (*cop*^{sa1/4} ἡμερα) Tyc Prim Haymo NA27 {\} // ἡμέραις μου 1778 2040 2329 // ἡμέραις μου ἐν αἷς 2050 // ἡμέραις ἐν ταῖς ϩ^{43vid} ϩ^{*} // ἡμέραις ἐν αἷς ϩ¹ (P ημερες) 35 88 104 181 424 459 757 922 1384 1611 1854 1862 1888 2019 2059 2060 2073 2074 2081 2186 2814 \mathfrak{M}^A *it*^{gig,(t)} *arm* Andrew Areth TR [RP] PK // ἡμέραις αἷς 046 69 82 94 241 469 627 792 920 1006 1828 1841 1854 2020 2138 2351 \mathfrak{M}^K *syr*^h *eth* HF // *hiat* ϩ⁴³ ϩ¹¹⁵ 051 2030 2062 2256 2302. The UBS textual commentary says that the longer readings are attempts to bring grammatical concord, that is, adding genitive words or phrases, not understanding that the following name Ἀντιπᾶς (see next footnote) must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the form, "standing in a genitival relationship with ἡμέραις." Though it is true that elsewhere, Ἀντιπᾶ is used as the genitive of Ἀντιπᾶς, the Apocalypse of John contains many nouns oblique to their clauses as to case.

2:20b txt κατὰ σοῦ A C P 046 42 82 91 93 94 104 175 177 205^{abs} 209 241 250 256 424 456 459 469 582 617 627 699 792* 919 920 1006 1503 1611 1734 1828 1841 1849 1852 1854 1859 1862 1888 1934 1948 1955 2017 2020 2032 2040 2042 2048 2053 2059 2138 2329 2349 2351 2436 2821 \mathfrak{M}^K *it*^{ar} *cop*^{sa,bo} *arm* Tert. Ps-Ambr. HF RP PK NA27 {\} // κατὰ σοῦ πολὺ ϩ 2019 2050 2065 2073 \mathfrak{M}^A *it*^{gig} *syr*^{ph} *arm*⁴ // κατὰ σοῦ ὀλίγα *vg*^{cl} (*arab*) Haymo TR // κατὰ σοῦ πολλὰ 2074 2081^c Prim. Cypr. Ambr. // *omit* 2814 2186 // *omit* σοῦ ὅτι ἀφεῖς *and read* ἀλλ' ἔχω κατὰ τὴν γυναῖκα Ἰεζάβελ 2081* // *lacuna* 051 2030 2062.

2:20c txt {A} γυναῖκα "woman," ϩ C P f052 104 181 367 459 468* 922 1611 2017 2019 2020 2050 2053 2059 2060 2081 2186 2256 2302 2329 2344 2814 *it*^{ar,gig,t} *vg* *cop*^{sa,bo} *arm*

eth Ambr. Epiphanius Andrew; Tertullian Ambrosiaster Tyconius Beatus Haymo TR NA27 {B} // γυνᾱίκα σου, “your woman / your wife,” (A *add* τήν) 046 18 35 61 69 82 88 94 172 175 241 256 424 456 467 468^c 469 616 627 757 792 920 1006 1384 1732 1733 1828 1841 1852 1854 1859 1862 1888 2040 2042 2065 2070 2073 2074 2084 2138 2351 2436 syr^{ph,h} arm Cyprian Primasius Andrew Arethas HF RP PK // *hiat* 051 2030 2062. The editorial committee of the UBS Greek New Testament says that the reading with σου “appears to be the result of scribal confusion arising from the presence of several instances of σου in verses 19 and 20.” There are four instances of σου in the 1 1/2 verses preceding, to be exact.

2:25 txt {D} ἄχρις οὗ P 046 35 82 88 94 104 175 256 424 459 469 627 757 792 920 1006 1384 1611 1732 1733 1734 1828 1841 1862 1888 2019 2020 2059 2060 2065 2070 2071 2073 2074 2081 2200 2305 2436 2814 TR HF RP (NA28 ἄχρι[ς]) {\} // ἄχρι οὗ ⚭ C 61 69 177 218 452* 1352 1611 1852 2045 2053 2138 2329 2351 SBL TH // ἕως οὗ A 241 (syr) ἄχρις ὅταν 2080 // αχρισου 922 2303 // ἀχρεις 2050 // ἄχρις 1678 1778 2020 // οὗ 1854 // *hiat* 051 1893 1918 2022 2030 2032 2062 2091 2256. Interesting that minuscule 241, the manuscript most esteemed by Hoskier, follows Codex A here, seemingly one of the manuscripts least esteemed by Hoskier. The text here is very uncertain indeed. The variants ἄχρις - ἄχρι are the same word, but affected by the phonology of euphony. (See ἄχρι in the very next verse here.) In the Attic dialect, ἄχρι was the predominating form as also in the NT. The variant ἄχρις is found in Galatians 3:19 and Hebrews 3:13, both of them before οὗ - hoû, the same word as here in Revelation. The fact that all three NT occurrences of ἄχρις are before a vowel, leads me to conclude that this addition of the "s" sound is a phonological change. Septuagint occurrences are Gen. 44:28, ἄχρι νῦν; and Job 32:11 ἄχρις οὗ. This is the same phonological pattern as in the NT. But there are various editions of the LXX, and Judges 11:33 in some editions is said to contain a form of the word ἄχρι, but not in my Tischendorf 4th, 1869, which uses a phrase with ἕως. (Tischendorf's was based on Codex Vaticanus, filling in B's missing parts with Codex A or other manuscripts.) In Homer's Iliad ἄχρις occurs before vowels in 4.522 ἀπηλοίησεν, 16.324 ἄραξε, 17.599 αἰχμῆ. Note that these are all before vowels, and Homer uses the final sigma. The Liddell and Scott lexicon says epic poets used ἄχρις and ἄχρι "as the metre requires: in Ionic, μέχρι is preferred; but ἄχρι - ἄχρις are more common in Homer than μέχρι: the only Attic forms are ἄχρι, μέχρι, before both consonants and vowels." Classical Greek poetry did not like the sound of "hiatus," the sound where in two adjoining words, a word ending with a vowel is followed by a word beginning with a vowel. In better English we also don't like hiatus, though not for rhythmic or poetic reasons. That is why for example we add an "n" to the word "a" when it is followed by a word that begins with a vowel. That is, we say "a ball, but "an apple." (Apple actually does not begin with a vowel in practice, because we add a consonant to the beginning of it, called a glottal stop. It is really the glottal stop that we are unconsciously disliking and avoiding.) As for the Greek poetry, it may not be a factor so much of vowel versus consonant, as vowels/liquids versus stops. I noticed that ἄχρις was used before rough-breathed vowels as well as smooth-breathed vowels. In English terms, the rough-breathed vowels start with h, which we call a consonant, but for ancient Greek meter purposes what was more important was how long a time you could sustain the syllable, if I understand it right. The h sound can be held out for a long time like a vowel can, as well as other so-called consonants like m, n, l, y. Our letters m, n, l are called "liquids" because they can be held out either short or long. The "stops" category of consonants can only be short, since they "stop" the flow of air, such sounds as b, d, k, p, t, and glottal stop.

3:2a txt στήρισον (2nd sing imper act of "strengthen") A C P 35 82 175 256 469 627 757 920 1006 1678 1841 1852 1859 2017 2020 2040 2042* 2053 2073^{txt} 2080 2138 2351 RP NA28 {\} // στήριξον (same as στήρισον, diff dialect) ⚭ 046 69 94 241 424 616 1384* 17781828 1862 1888 2042^{com} 2050 2059 2060 2065 2070^{com} 2073^{com} 2081 2186 2302

2814 TR // στῆσον 1854 // στειριζων 2329 // στηρίζων 459 922 2059 // στηρηζων 104
// τήρησον (2nd sing aor imper act of "keep") 88 456 1384¹ 1611 1732 1733 2019 2070^{txt}
2074 2344 2436 vg it^{ar,t} syr^h HF // τήρισον 181 792 // lac 051 2030 2062.

Revelation 3:2b

ἔμελλον ἀποθανεῖν **ⲛ** [itacism- ἀποθανιν] A C P 172 181 250 424 743 1678 1778 1828^{txt}
1854 1862 1888 2018 2020 2026 2031^{txt} 2038^{txt} 2050 [ἔμελλων] 2051 2053^{txt} 2055 2056
2057 2059 2060^{txt} 2064 2067 2073 2080 2084 2254 2286^{txt} 2302^{txt} 2329 2595 **ⲡ**^A it^{ar,gig,t}
vg syr^h cop^{sa} eth SBL TH NA28 {}
ἤμελλον ἀποθανεῖν 2351
ἤμελλεν ἀποθανεῖν 104 336 459 582 620 628 680 922 2053^{com}
ἔμελλες ἀποθανεῖν 254 syr^{ph}
μέλλει ἀποθανεῖν 2081 2814^{txt} TR.
ἔμελλῆ ἀποθανεῖν 2814^{mg}
ἔμελλον ἀποθνεῖσκειν 2019
ἔμελλον ἀποθνήσκειν 88 468^c 1072^{mg. schol.} 1075^{mg. schol.} 1384 1617^{com} 1771^{com} 1732
1733 1740^{mg} 1745^{mg} 1746^{mg} 1876 2014 2015 2031^{com} 2034 2036 2037 2038^{com} 2043 2046
2047 2060^{com} 2074 2082 2286^{com} 2302^{com} AN
μελλεις αποβάλλειν 664
μελης αποβάλειν 792
εμελλε αποβαλλειν 1955
ἤμελλον ἀποβαλλεῖν 1828^{mg}
ημελες αποβαλλειν 368
εμελες αποβαλειν Complutensian Polyglot
^hμελεσ αποβαλλειν 2058
εμελλον αποβαλλειν 468²
ἔμελλες ἀποβαλεῖν 2061*
εμελλες ἀπολαβεῖν 1626
εμελλες αποβαλειν 35 432 757 824 986 1072 1075 1328 1503 1551 1617 1637^{txt} 1740^{txt}
1745^{txt} 1746^{txt} 1771^{txt} 1774 1864 1865 1957 2023 2035 2041 2065 2352 2821 [plus
Hoskier no. 259, which must be an error.] BG
ἔμελλες ἀποβάλλειν 18 42 69 91 110 141 175 180 203 205 205^{abs} 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
ἤμελλες ἀποβάλλειν 046 61^{txt} 82 93 94 149 177 201 218 386 452 498 632 699 808 935
1006 1352 1597 1704 1719 1728 1734 1841 1852 1893 2024 2025 2028 2029 2033 2035
2042 2044 2045 2054 2068 2069 2071 2076 2079 2083 2196 (ἤμ.) 2200 2258 **ⲡ**^K HF RP
ⲲⲙⲞⲬ ⲬⲚⲁⲙⲞ cop^{bo} - "otherwise you will die"
"for you are about to die" arm α.
lacuna 051 2022 2030 2032 2062 2091 2256

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

Second, Hoskier says that all ancient versions are unaware of any 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 κλεῖδα τοῦ Δαβίδ **TR**
τὴν κλεῖν Δαυίδ **NA27**
τὴν κλεῖν τοῦ Δαυίδ **RP**

τὴν κλεῖν τοῦ Δαβίδ 2040 HF
 κλιν του ΔΑΔ Ν*
 τὴν κλιν ΔΑΔ A C
 τὴν κλειν ΔΑΔ 046 1678 1778 2020 2053 2080^{txt}
 τὴν κλιν του ΔΑΔ Ν²
 τὴν κλειν του ΔΑΔ P 82 104 175 241 424 456 469 627 757 792 920 1006 1828 1841 1852
 1859 1862 1888 2017 2040 2042 2080^{mg} 2138 2351 2436
 τὴν κλειδα τοῦ ΔΑΔ 35 1384^{mg*} 2019 2059 2060 2065 2073 2074 2081 2186 2329 2814
 τὴν κλεῖν τοῦ ἄδου 104*
 τὴν κλεῖν τοῦ Δαυῖδ 94
 τὴν κλειδα ΔΑΔ 1611 1854
 τὴν κλειδα ἄδου 2050
 τὴν κλειδα τοῦ ἄδου 922 1384^{txt}
 τὰς κλεῖς ΔΑΔ syr^{ph} Tyc. Partim
 τὰς κλεῖς τοῦ οἴκου ΔΑΔ cop^{bo}
 τὴν κλεῖν τοῦ οἴκου ΔΑΔ eth Apr.
 τὴν κλεῖν τοῦ ἄδου arm 1,2,3
 τὴν κλεῖν του κηπου arm4 (garden)
in infermi lat. in Fam 7
lacuna 051 2030 2062

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

Revelation 3:7b:

και ανυγων και ουδεις κλισει και κλειω̄ και ουδεις ανυξει Ν*
 και ανυγων και ουδεις κλισει και ουδεις ανυξει Ν^{1a}
 και ανυγων και ουδεις κλισει και κλειω̄ και ουδεις ανυξει Ν^{1b}
 _ ανοιγων και ουδεις κλισει κλειω̄ και ουδεις ανοιγει A
 ο ανυγων και ουδεις κλισει και κλειει και ουδε εις ανοιγει C
 ὁ ἀνοίγων καὶ οὐδεις κλείσει, καὶ κλείων καὶ οὐδεις ἀνοίγει P 1888 NA27
 ὁ ἀνοίγων καὶ οὐδεις κλείει, καὶ κλείων καὶ οὐδεις ἀνοίγει 2059
 ὁ ἀνοίγων καὶ οὐδεις κλείει, καὶ κλείων καὶ οὐδεις ἀνυγει 2060
 ὁ ἀνοίγων καὶ οὐδεις κλείσει, καὶ οὐδεις ἀνοίξει 35*
 ὁ ἀνοίγων καὶ οὐδεις κλείσει, κλειων καὶ οὐδεις ἀνοίξει 1778 2080
 ὁ ἀνοίγων καὶ οὐδεις κλείσει, καὶ κλειων καὶ οὐδεις ἀνοίξει 241 424 469 1678 1828
 1862 2050
 ὁ ἀνοίγων καὶ οὐδεις κλείει, καὶ κλείει καὶ οὐδεις ἀνοίξει 35^c
 ὁ ἀνοίγων καὶ οὐδεις κλείση αὐτὴν εἴ μὴ ὁ ἀνοίγων καὶ κλείων καὶ οὐδεις ἀνοίξει 104
 ὁ ἀνοίγων καὶ οὐδεις κλίει κλείων καὶ οὐδεις ἀνοίγει 2019
 ὁ ἀνοίγων καὶ οὐδεις κλείσει αὐτὴν, καὶ ὁ κλείων, καὶ οὐδεις ἀνοίξει 1384
 ὁ ἀνοίγων καὶ οὐ κλείσει αὐτὴν εἴ μὴ ὁ ἀνοίγων καὶ οὐδεις ἀνοίξει 627
 ὁ ἀνοίγων καὶ οὐδεις κλείσει αὐτὴν εἴ μὴ ὁ ἀνοίγων· καὶ οὐδεις ἀνοίξει 046 82 94 757
 920 1006 1841 2040 2138 HF RP PK
 ὁ ἀνοίγων καὶ οὐδεις κλείσει αὐτὴν εἰμὶ καὶ οὐδεις ἀνοίξει 922^{mg}
 ὁ αὐτὴν εἰμὶ καὶ οὐδεις ἀνοίξει 922^{txt}
 ὁ ἀνοίγων καὶ οὐδεις κλείσει αὐτὴν· καὶ κλείων καὶ οὐδεις ἀνοίγη· εἴ μὴ ὁ ἀνοίγων
 καὶ οὐδεις ἀνοίξει 2351
 ὁ ἀνοίγων καὶ οὐδεις κλείση αὐτὴν εἴ μὴ ὁ ἀνοίγων 792
 ὁ ἀνοίγων καὶ οὐδεις κλείει καὶ κλείων καὶ οὐδεις ἀνοίγει 1611 1854 2053 2065 2081
 2186
 ὁ ἀνοίγων καὶ οὐδεις κλείει καὶ κλείων καὶ οὐδεις ἀνοίγει 2814
 ὁ ἀνοίγων καὶ οὐδεις κλείει, καὶ κλείει καὶ οὐδεις ἀνοίγει· it^{sg} TR

ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει 2073
 ὁ ἀνοίγων καὶ οὐδεὶς κλείων καὶ κλείων καὶ οὐδεὶς ἀνοίγων 2074
 ὁ ἀνοίγων καὶ οὐδεὶς κλησει καὶ κλείει καὶ οὐδεὶς ἀνοίξει 2329
 ὁ ἀνοίγων καὶ οὐδεὶς κλείει αὐτήν καὶ κλείων καὶ οὐδεὶς ἀνοίξει 2436
 ὁ ἀνοίγων καὶ οὐδεὶς κλησει καὶ κλείων καὶ οὐδεὶς ἀνοίξει 2020
 ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει arm
 'no one shall shut, and he shuts and no one opens' arm4
 ὁ ἀνοίγων καὶ οὐδεὶς κλείει, κλείων καὶ οὐδεὶς ἀνοίγει syrph
 'et nemo est qui aperit, et nemo est qui claudit praeter eum' eth
 "If he should open there is not any who will be able to shut; if he should shut there is
 not any who will be able to open" cop^{sa}
 lacuna 051 2030 2062

Here is a case of 82 and 920 united with 046 against all other uncials, and not even including their usual companion, 627. A false Byzantine reading.

The word ἀνοίξει is a noun, the dative singular form of ἄνοιξις. This word ἄνοιξις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοίξει an itacism of ἀνοίξη, which latter he reads here.

3:9a txt ἐγὼ **Ν** A C P f052 469 922 1611 1854 2019 2020 2050 2053 2059 2060 2065 2073
 2074 2081 2186 2329 2814 TR NA27 {} // omit 046 35 82 94 104 175 241 424 456 627 757
 792 920 1006 1384 1828 1841 1852 1859 1862 1888 2017 2040 2042 2138 2351 2436 arm1
 Prim RP // hiat 051 1918 2022 2030 2032 2062 2091 2256.

3:16b txt μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου TR RP NA27 {} // μέλλω σε ἐμέσαι
 καὶ ἐλέγχω σε ἐκ τοῦ στόματός μου f052 // παυσε του στοματος σου **Ν*** // μελλω σε
 ἐμιν ἐκ του στοματος μου **Ν**¹ // ἐλέγχω σε 2329 // ἐμμεσαι 046* 469 2065 // αἰμέσαι
 1888 2019 2053 // ἐμαισαι 2053^{cmg} // ἐμαισε C 104 2053^{com} // ἐμεσε 792 // ἐμέσειν
 1854 // ἐν μέσω 2053*^{txt} // ἐκμεσαι 2042 // ἀπο for ἐκ 1006 1841 // σου for μου cop^{bo}
 // hiat 051 88 2030 2062.

3:17a TST 5 txt ὅτι A C 35* 172 250 256^{Gr} 424 459 469 616 922 1611 1678 1733 1778 1862
 1888 2017 2040 2050 2073 2080 2084 2329 2814 lat syr TR NA27 // omit **Ν** P 046 18 35**
 82 61 69 94 104 241 256^{Arm,Ital} 456 627 757 792 920 1006 1384 1732 1734 1828 1841 1852
 1854 1859 2019 2039 2042 2053 2059 2060 2065 2070 2074 2081 2138 2186 2200 2305
 2351 2436 **ⲙ** vg^{mss} arm eth Spec Beat HF RP PK // hiat 051 88 2022 2030 2062 2091
 2256.

3:18 txt {A} κολλύριον **Ν** C f052 82 94 104 175 241 424 456 469 627 1006 1611 1828 1841
 1852 1862 1888 2017 2020 2042 2329 2344 2436 HF RP // κολύριον 046 // κωλύριον
 792 // κολλούριον A P 35 (757 κολλούριον) 1384 1859 2040 2050 2059 2065 2073 2081
 2351 TR PK // κολουρίριον 1854 2074^{com} // κουλλούριον 2053 2060 2138 2186 2814^c
 cop^{bo} // κουλούριον 2074 // κολλ[ο]ύριον NA27 {} // lac 051 2030 2062. (Missing
 from Hoskier's apparatus for this variant: A 920 2019 2040 2814* but the implication
 is that they go with the TR.) According to BDF §42(4), κολλύριον is a word which
 Greek imported from Latin, in which the spelling was *collurium*. Thus the earlier,
 original spelling in Greek would have been κολλύριον. The vowel υ - "upsilon" in
 Attic Greek was originally pronounced like the u in "prune," but later developed into
 what in German is represented by ü, and even later, by "itacism" into a long e sound
 in English. "Itacism" was a process by which most of the Greek vowels and diphthongs
 moved forward and more closed in point of articulation in the mouth. Thus the
 spelling changed later from υ to ου, I would surmise in an attempt to preserve the
 original Latin pronunciation.

3:20a txt εἰσελεύσομαι A P f052 94 104 469 1611 2019 2020 2042 2050 2053 2065 2074 2081 2186 2814 **π**^A it^{ar,ig,sin} syr^h vg cop^{sa,bo} TR NA27 {\} // καὶ εἰσελεύσομαι **κ** 046 0169 61 69 82 175* 241 456 792 920 1006 1828 1841 (1852) 1854 1859 1862 1888 2006 2017 2040 2073 2138 2329 2351 2436 **π**^K syr^h HF RP PK // lac C 051 627 2030 2062.

4:3a txt {B} καὶ ὁ καθήμενος ὅμοιος **κ** A P 046 104 922 1611 1678 1778 1828 2019 2050 2329 (ὡς) 2351 it^{ar,ig,t} vg syr^h arm NA27 {\} // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὅμοιος 0169 cop^{sa} // καὶ ὁ καθήμενος ἐπ' αὐτῷ ὅμοιος 792 // καὶ ὁ καθήμενος ἦν ὅμοιος TR // καὶ ὁ καθήμενος ἐπ' αὐτό ἦν ὅμοιος eth // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον cop^{bo} // ὅμοιος 35 82 94 241 424 469 757 920 1006 1841 1862 1888 2020 2040 2053 2059 2060 2065 2073 2074 2080 2081 2138 2814 (arab) RP //hiat C 051 627 1384 2030 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "*lectio brevior lectio potior*" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA27 reading, after v. 2 having just said, "someone sitting" already, is very Johannine in style.

4:4b txt καὶ **κ** A P 35 94 104 181 241 424 459 469 627 757 792 922 1611 1678 1732 1733 1778 1828 1854 1859 1862 1888 2019 2020 2050 2060 2070 2073 2074 2080 2081 2186 2302 2329 2351^{txt} 2436 2814 TR RP PK NA27 {\} // αὶ 2065 // καὶ ἦν 616 cop^{(sa),bo} // καὶ φησιν 2053 // omit 046 69 82 175 256 456 920 1006 1841 1852 2017 2040 2042 2138 2351^{mg} **π**^K syr^h arm^{4vid} HF // hiat C 051 88 627 1384 2030 2062.

Revelation 4:4c

		πρεσβυτερος κ	
	τοὺς εἴκοσι	τέσσαρας πρεσβυτέρους	2040
θρόνους		πρεσβυτέρους	f052 181 792 2020 2070 2329
θρόνους	εἴκοσι	τέσσαρας πρεσβυτέρους	P 35 94 2073 NA27
θρόνους	εἴκοσι	τέσσαρες πρεσβυτέρους	2302
θρόνους	εἴκοσι	τέσσαρις πρεσβυτέρους	2060
θρόνους	εἴκοσι καὶ τέσσαρας	πρεσβυτέρους	922 2019 2059 2074 2081 2186
		syr ^h	
θρόνους	τοὺς εἴκοσι	τέσσαρας πρεσβυτέρους	69 469 1006 1611 1841 HF RP
θρόνους	τοὺς εικοσιτεσσαρες	πρεσβυτέρους	2351
θρόνους	τοὺς εἴκοσι καὶ τέσσαρας	πρεσβυτέρους	82 104 172 459 1828 1862 1888
θρόνους ΚΔ	τοὺς εἴκοσι καὶ τέσσαρας	πρεσβυτέρους	424
	τοὺς εἴκοσι	τέσσαρας πρεσβυτέρους	920
	τοὺς εἴκοσι καὶ τέσσαρας	πρεσβυτέρους	2256
	εικοσι τεσσαρας θρονους	πρεσβυτερους	A 1854
εἴκοσι τέσσαρις θρόνους	τοὺς εἴκοσι καὶ τέσσαρας	πρεσβυτέρους	2050
θρονους	τους	ΚΔ πρεσβυτερους	046
κδ θρόνους		κδ πρεσβυτέρους	2053
θρόνους εἶδον τοὺς εἴκοσι	τέσσαρας	πρεσβυτέρους	PK
θρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας	πρεσβυτέρους		2814 TR

hiat C 051 88 627 1384 2030 2062.

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.

4:7a txt ἔχων (masc) A 046 104 181 1006 1828 1852 2017 2019 2031 2074^{vid} 2081 2329 2344 2351 WH NA27 {\} // ἔχον (neut) **Ⲛ** P 82 94 175 (241 πρόσωπον ἔχον for ἔχον τὸ πρόσωπον) 469 792 920 1611 1841 1854 1859 1862 1888 2020 2040 2042 2050 2053 2065 2073 2138 2186 2436 2814 **ⲙ** TR HF RP PK // omit 2050 eth arm4 // lac C 051 627 2030 2062.

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

4:8d txt {A} ἅγιος 3 times **Ⲛ**² A P 69 94 104 241 459 469 792 920 922 1006 1611 1733 1778 1841 1852 1854 1859 2019 2040 2042 2050 2053 2059 2060 2065 2074 2080 2081 2138 2186 2302 2329 2351 2436 2814 **ⲙ**^A vg syr^{ph,h} cop^{sa,bo} arm eth Ephr Tert Prim Fulg Vict Apr Beat TR RP NA27 {\} // ἅγιος 9 times 046 35 82 175 256 424 456 616 757 1732 1828 1862 1888 2017 2070 2073 **ⲙ**^K HF PK // ἅγιος 8 times **Ⲛ**^{*} // ἅγιος 7 times 1678 (contra fam) Oec^{com} // ἅγιος 6 times 1734 2020 // ἅγιος one time 181 // lacuna C 051 88 627 1384 2030 2062.

4:11b txt {D} εἰσι(v) (pres) P 35 104* 241 424 757 922 (1611 syr^h) 1854 1862 1888 2020 2050 2059 2060 2065 2073 2074 2081 2186 2344 2436 2814 **ⲙ**^A cop^{sa} eth Andrew TR PK // ἦσαν (imperf) **Ⲛ** A 82 94 175 205 209 456 469 627 792 920 1006 1841 1852 1859 2017 2040 2042 2053 2138 2351 **ⲙ**^K it^{ar,gig,t} vg syr^{ph} Apringius^{mss^{acc} to Prmasius} Beatus ps-Ambr HF RP NA27 {A} // ἐγένοντο 2329 arm // οὐκ ἦσαν (question- "were they not...?") 046 f052 1828 // "they are set in place" Tyc Fulg Prim // omit εἰσιν καὶ 2019 Varimadum Fulgentius Primasius // lacuna C 051 1384 2030 2062. MS 1611 reads, ὅτι σὺ ἐκτίσας τὰ πάντα, διὰ σου εἰσι, καὶ διὰ τὸ θέλημα σου εἰσι καὶ ἦσαν ἐκτίσθησαν. This reading of 1611 appears to follow the Harlkean Syriac.

5:1 TST 6 txt {C} ἔσωθεν καὶ ὀπισθεν A 61 69 181 1828^{m^g} 2057 2059 2060 2081 2186 2302 2329 2344 2814 syr^h Origen^¼ Cyp Cass TR NA27 {\} // ἔσωθεν καὶ ἔξωθεν P 046 f052 18 82 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 (792 ἔξοθεν) 920 922 1006 1611 1732 1733 1828^{txt} 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2050 2053 2065 2070 2074 2084 (2138? illeg.) 2256 (2351 ἔξ'θεν) 2436 it^{ar,gig} vg syr^{ph} cop^{bo} arm eth Hipp Orig^¼ Victorinus-Pettau Apr Beat Aphraates Hilary Oec Prim Ps-Ambr HF RP PK // ἔξωθεν καὶ ἔσωθεν 94 // ἔμπροσθεν καὶ τὰ ὀπισθεν **Ⲛ** cop^{sa} Origen^{2/4} (conformed to LXX Ezekiel 2:10- τὰ ἔμπροσθεν καὶ τὰ ὀπίσω) // ἔσωθεν καὶ ἔξωθεν καὶ ^β ὀπισθεν καὶ ^α ἔμπροσθεν 35 // ἔσωθεν καὶ ἔξωθεν καὶ ἔμπροσθεν καὶ ὀπισθεν 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.) ἡγ. τῶ θεῶ ἡμᾶς
- 2.) ἡγ. τῶ θεῶ
- 3.) ἡγ. ἡμᾶς
- 4.) ἡγ. ἡμᾶς τῶ θεῶ
- 5.) ἡγ. ἡμᾶς τῶ θεῶ ἡμῶν
- 6.) ἡγ. ἡμᾶς ἐν τῶ αἵματί σου τῶ θεῶ
- 7.) omit θεῶ to τῶ θεῶ in v. 10
- 8.) missing/defective here

1.) txt {B} Ⲙ 046 f052 35 69 82 175 241 256 456 627 757 920 1006 1611 1732 1733 1841 1859 2017 2020 2040 2042 1852 2053 2059 2060 2065^{mg} 2074 2081 2138 2302 2329 2351 2436 ⲙ cop^{bo?} Andr^{a,p} Areth Treg vnSod Vog Bov [Merk] TR HF RP PK

2.) A eth Lach Tisch Weiss WH Charles NA27 {A}

3.) 2065^{txt} [has τῶ θεῶ in mg.] 2070 2186 2814 vg-harl arm¹ Irenaeus^{latvid} Cyprian Fulg Erasmus^{1 2 3} Aldus Colinaeus

4.) 94 104 424 459 469 616 792 922 1828 1862 1888 2019 2050 2073 2344 it^{a,r,gig} vg syr^{ph,h} cop^{bo?} arm Hippolytus; Cyprian Maternus Augustine Varimadum Fulgentius Primasius Beatus

5.) (cop^{sa}) arm³ see 5:10

6.) eth

7.) 1854 (*homoioteleuton*)

8.) *hiat*: ⲡ¹¹⁵ C 051 P? 88 1384 2030 2062

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

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

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

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

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

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

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

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

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

(5:11) [now discussing the entire mixed multitude]: And I saw and I heard, as a voice/sound of many angels surrounding the throne, also the living creatures, also the elders....[these all then continue (5:12-14) with the song/statement in unison, following which two separate reactions occur: *only* the four living creatures say "Amen", while the 24 elders fall down and worship, thus reflecting once again a separation of function and statement between the two groups].

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

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

Maurice A Robinson, PhD"

Sep 01 2006; David Robert Palmer:

"Well I will quote you if you don't mind, in a longer endnote I will make on the Rev. 5:9 variant."

Fri, 1 Sep 2006; Maurice Robinson:

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

MAR"

5:13a txt καὶ ὑποκάτω τῆς γῆς A P 046 82 94 104 175 456 469 627 792 1006 1611 1841 1852 1862 1888 2017 2019 2020 2042 2065 2073 2074 2081 2138 2186 2351 2436 2814 it^{ar,gig} vg cop^{sa} syr^{ph,h} *rell.* TR HF RP PK NA28 {\\} // *omit* ⚭ 241 920 1828 1854 1859 2040 2050 2053 2329 cop^{bo} arm Fu // *lacuna* C 051 2030 2062.

Revelation 5:13,14

v. 14 ζῶα ελεγον αμην	⚭ A P 339 699 ^c 1006 1277 1611 1775 1777 1841 1854 2045 ^c 2050 2073 2254 2329 2351 2554 TR AN SBL TH NA28
v. 14 ζῶα λεγουσιν αμην	2053
v. 14 ζῶα οι λεγουσιν αμην	syr ^{ph}
v. 14 ζῶα λεγουσιν το αμην	cop ^{sa3/4,bo}
v. 14 ζῶα ελεγον το αμην	104 205 209 459 582 ^c 680 922 2070 2305 2344 cop ^{sa1/4}
v. 14 ζῶα ελεγεν το αμην	172 250 424 616 1828 1862 1888 2018 2032 2084
v. 14 ζῶα λεγοντα το αμην	201 469 2071
αμην v. 14 ζῶα ελεγον αμην	35* 181 254 743 792 1626 1678 1732 1778 1876 2014 2015 2019 2020 2026 2028 2029 2031 ^f 2034 2036 2037 2038 2043 2044 2046 2047 2051 2052 2054 2055 2056 2057 2059 ^f 2060 2064 2065 2067 2068 2069 2074 2080 2081 2083 2186 2286 2302 2349 2595 2814
αμην v. 14 ζῶα λεγον αμην	2033
αμην v. 14 ζῶα λεγον το αμην	2196
αμην v. 14 ζῶα ελεγον το αμην	94 241 336 582* 620 628 632 919 1918 ^f 2082 2436
αμην v. 14 ζῶα λεγοντα το αμην	046 18 35 ^c 42 82 91 110 141 149 175 180 203 218 242 256 314 325 337 367 368 385 386 429 432 452 456 467 468 498 506 517 617 627 757 808 824 935 986 1072 1075 1248 1503 1551 1597 1617 1637 1719 1728 1733 1734 1740 1745 1746 1771 1774 1849 1852 1864 1865 1893 1894 1934 1948 1955 1957 2004 2016 2017 2021 2023* 2024 2025 2035 2039 2041 2042 2048 2058 2061 2075 2076 2077 2079 2138 2200 2323 2352 2821 HF BG RP
αμην v. 14 ζῶα λεγοντας το αμην	664 1094 2258
αμην v. 14 ζῶα οι λεγοντα το αμην	61 69 522
αμην v. 14	93 177 920 1328 1859 2027 2040 2256
v. 14	699*
αμην v. 14 omit entire v. 14	2045* (added in margin = TR)
<i>hiant</i>	ⱱ ¹⁸ ⱱ ²⁴ ⱱ ⁴³ ⱱ ⁴⁷ ⱱ ⁸⁵ ⱱ ⁹⁸ ⱱ ¹¹⁵ C 051 052 0163 0169 0207

	0229 0308 88 1384 1704 2022 2030 2062 2078 2087 2091 2259 2361 2377
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Revelation 6:7-8

Ἔρχου. 8Καὶ εἶδον καὶ ἰδοῦ \mathfrak{P}^{24vid} A P 94 104 241 459 757 1006 1611 1841 2019 2059
2060 2065 2074 2081 2432 2814 vg^{ww,st} syr^{ph} cop^{(sa),bo} arm Andrew PK NA27 {B}
Ἔρχου. 8Εἶδον καὶ ἰδοῦ C 2053
Ἔρχου. 8Καὶ ἰδοῦ 1854 2020 2042 2329 2351
Ἔρχου καὶ ἴδε. 8Καὶ ἰδοῦ 046 82 424 627 (792 οἶδε) 920 1828 1859 1862 1888 2138 2344
it^{sig} vg^{cl} syr^{hc} (eth) Primasius Beatus HF RP
Ἔρχου καὶ ἴδε. 8Καὶ εἶδον καὶ ἰδοῦ \aleph 35 205 209 469 2073 it^{ar}
Ἔρχου καὶ βλέπε. 8Καὶ εἶδον καὶ ἰδοῦ 296 2049 TR
lac 051 1384 2030 2050 2062.

The UBS4 apparatus has a “vid” after Codex A, but the Münster 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 \aleph A C 104 2019 2060 have the spelling ἰδον which supports εἶδον. The TR reading, though not attested letter for letter by any Greek manuscript, essentially follows Codex Sinaiticus. Manuscripts 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.

6:8d txt αὐτῶ 046 42 82 91 93 94 104 175 456 627 757 792 919 920 1611^c 1828 1849 1852
1854 1859 1862 1888 1955 2017 2019 2020 2032 2040 2138 2329 2351 \mathfrak{M}^k lat syr cop^{sa,bo}
eth HF RP PK // αὐτοῖς \aleph A C P 35 241 469 1006 1384 1841 2023 2026 2031 2038 2042
2053 2056 2057 2059 2060 (2065 αὐτῆθ) 2073 2074 2081 2186 2286 2302 2436 2814 TR
NA27 {\} // lac \mathfrak{P}^{24} 051 2030 2050 2062 2091.

6:14 txt ἐλίσσόμενον (nom sing neut pres pass part) A C 046 35 69 104 459 757 922
1006 1733 1841 1852 1862 1888 2053^{txt} 2073 2329 2351 2436 RP PK NA27 {\} //
εἰλίσσόμενον P 424 1611 1828 2019 2053^{com} 2060 2065 2081 2302 2814 TR //
ἐλίσσόμενος (nom sing neut pres pass part) \aleph f052 82 175 256 456 469 627 920 1854
1859 2017 2020 (2040) 2070^{txt} \mathfrak{M}^k HF // εἰλίσσομενος 94 241 1732 2042 2059^c 2074 //
ηλίσσομενος 113 // ἐλίσσομενος 2138 // εἰλίσσομενον 616 2186 // *hiat* 051 88 1384 2030
2050 2062.

6:17

7:1 txt {C} μετὰ τοῦτο A C 1006 1626 1841 1854 2053 2351 it^{ar,rig} vg syr^{hmg} arm NA27 {\}
// καὶ μετὰ τοῦτο \aleph 046 f052 35 82 94 104 256 424 456 469 616 627 757 792 922 1006
1611 1732 1733 1828 1852 1862 1888 2017 2020 2042 2065 2074 2138 2329 \mathfrak{M}^k syr^{ph}
Beatus HF RP PK // καὶ μετὰ ταῦτα P 181 241 459 920 1859 2019 2040 2059 2060 2070
2073 2081 2186 2814 2436 \mathfrak{M}^A [syr^{h**} (καὶ)] cop^{sa,bo} TR // *hiat* 051 88 1384 2030 2050
2062.

8:13 TST 7 txt ἀετοῦ \mathfrak{P}^{115} \aleph A 046 f052 35 69 82 94 175 181 424 456 459 469 616 627 757
792 920 1006 1611 1732 1733 1828 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040
2042 2053 2138 2329 2351 \mathfrak{M}^k it^{sig,h} vg syr^{ph,h} cop^{sa,bo} eth Cass Beat Tyc HF RP PK NA27
{\} // ἀγγέλου P 104 241 680 922 2059 2060 2073* 2081 2186 2286 2302 2436 2814 \mathfrak{M}^A
arm TR // ἀγγέλου ὡς ἀετοῦ 42 // *hiat* C 051 88 1384 2030 2050 2062. "Had the
Apocalypticist written ἀγγέλου, ἄλλου would probably have taken the place of ἐνός; cf.
7:2; 8:3." (H. B. Swete, *The Apocalypse of St. John, ad loc.*).

Revelation 9:10

ἦν ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι TR
ἦν και ταις ουραις αυτων και εξουσιαν εχουσιν αδικησαι 792
καὶ ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία εχουσιν του αδικησαι ἀδικῆσαι 2040
ἐν ταῖς οὐραῖς αὐτῶν τοῦ ἀδικῆσαι 104
ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι 0207 424 1678 1778 2019 2060
ἐν ταῖς οὐραῖς αὐτῶν καὶ ἐξουσίαν εχουσιν ἀδικῆσαι 2074
ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι 1828 1862 1888 2059 2081
2814 **π**^A it^{ar} vg^{cl}
ἐν ταῖς οὐραῖς αὐτῶν καὶ ἐξουσίαν ἔχουσιν αὐτῶν ἀδικῆσαι 2065
ἐν ταῖς οὐραῖς αὐτῶν ἐξουσίαν ἔχουσαι τοῦ ἀδικῆσαι 2138
ἐν ταῖς οὐραῖς αὐτῶν καὶ ἐξουσίαν ἔχουσιν ἀδικῆσαι 2074
ἐν ταῖς οὐραῖς αὐτῶν ἐξουσίαν ἔχουσι τοῦ ἀδικῆσαι 241
ἐν ταῖς οὐραῖς αὐτῶν καὶ αἱ ἐξουσία αὐτῶν ἀδικῆσαι 1854
καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι cop^{bo}
καὶ ἐν ταῖς οὐραῖς αὐτῶν ἐξουσίαν ἔχουσαι τοῦ ἀδικῆσαι 2329
καὶ ἐν ταῖς οὐραῖς αὐτῶν ἐξουσίαν ἔχουσι(v) τοῦ ἀδικῆσαι 046 82 94 469 627 757 920
π^K HF RP PK
καὶ ἐν ταῖς οὐραῖς αὐτῶν ἐξουσίαν ἔχουσιν ἀδικῆσαι 175 792
καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι **Ϟ**^{47vid} **Ⲙ** A P 35 1006 1611 1841
2053 2073 2080 (2344) (2351) SBL TH NA28 {\}
lacuna C 051 1384 2030 2050 2062.
See footnote on 12:7.

Revelation 9:12b

ἔρχονται δύο 046* f052 181 254 296 1732 2019 2020 2026 2028 2029 2033 2037 2038
2044 2046 2051 2054 2055 2057 2059 2064 2067 2068 2069 2081 2083 2186 2595 2814 **π**^A
it^{ar}.gig vg Tyc Eras eds 1 2 3 Aldus Colinaeus
ἰδοὺ ἔτι δύο οὐαὶ ἔρχονται 808 1893
ἔρχονται ἔτι δύο **Ⲛ**¹ P 046^C 0207 94 172 241 250 367 424 432 506 616 743 1617 1626 1775
1777 1828 1862 1876 1888 2014 2015 2018 2034 2036 2043 2047 2049 2053 2074 2078
2082 2084 2087 2329 2344 2436 cop^{sa} (ἔρχονται ἄλλαι οὐαὶ δύο) TR
ἔρχεται ἔτι δύο **Ϟ**⁴⁷ **Ⲛ**^{*} A 18 42 61 69 82 91 93 110 141 149 175 177 180 201 203^{ex} em* 205
205^{abs} 209 218 242 256 325 336 337 368 385 386 429 452 456 467* 468 469 517 522 582
617 620 627 628 632* 664 699 757 792 824 919 920 922 935 986*^{vid} 1006 1072 1075 1094
1248 1328 1352 1503 1551 1597 1611 1637 1719 1728 1733 1734 1740 1745 1746 1771
1774 1841 1849 1852 1854 1859 1864 1865 1894 1918 1934 1948 1955 1957 2004 2016
2017 2021 2024 2025 2027 2035 2039 2040 2041 2042 2045 2048 2058 2061 2070 2071
2073 2075 2076 2077 2079 2138 2196 2200 2254 2256 2258 2305 2349 2351 2352 2821 HF
RP PK NA27 {\}
... ἔρχεται... **Ϟ**¹¹⁵ Unfortunately, only this one word is definite.
ἔρχεται δύο 35 498 1704 2023* 2031 2056 2060 2065 2286 2302
ἔρχεται δευτέρα 104 459 680 922 it^{hvid} (*et ecce secundum vae...* then *lacuna*) cop^{bo} arm1?
ἔρχοντε ἔτι δύο 2043
lacuna C 051 052 88 314 1384 1617 2022 2030 2032 2050 2052 2062 2091.

This variant is interesting because of the lack of grammatical agreement (concord) as pertains to number, in the majority of Greek manuscripts. That is, most manuscripts say, “**TWO** woe still **IT IS** coming.” The TR has concord: “**TWO** woes still **ARE** coming.” But what is most interesting is the concord of the Bohairic Coptic (3rd Century): “a **SECOND** woe **IS** coming.” The Buchanan Italic manuscript h (55) (5th century) has a hiat for the verb, but it also says “the **SECOND** woe.” Yet the form δύο can still be taken to mean “second,” with the word οὐαὶ being singular. In Semitic languages there is an ambiguity between “two” and “second,” Cardinal and Ordinal. But in BDF §248(3), deBrunner says “Late Greek and Latin, however, concur in this

ambiguity.” Thus this might be properly translated, “still a second woe is coming.” This variant is mentioned In BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046* 1678 1778 2080 read "two woes are coming." Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. Thus my D rating.

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

9:13a txt φωνήν μίαν \mathfrak{P}^{47} 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 \mathfrak{M} it^{ar,gig} vg syr^{ph,h} cop^{sa,bo} Vict. (*voce[m] unam ex quatuor cornibus*) TR HF RP PK NA27 { \ } // μίαν φωνήν 69 2351 // φωνής μίας \aleph^1 469^c // φωνήν ἑνος 2329 // φωνήν μεγαλην 424 1862 1888 2053 // φωνήν \aleph^* 2020 1678 1778 (not 2080) // omit 1854 arm4 // μίαν it^{gig} Apr. Prim. Cyp. Tyc 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 φωνήν 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 "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 φωνή, thus clueing us that there must be a pause or comma between "voice" and "one."

9:13b txt TST 8 {B} κεράτων \mathfrak{P}^{47} \aleph^1 A 0207 94 1611 1678 1732 1778 2053 2074 (+ κεκραγοτος) 2080 2344 it^{ar,gig} vg^{ww,st} syr^h cop^{sa^{ms},bo} eth Haymo Bed. ps-Ambr. // τεσσάρων κεράτων $\mathfrak{P}^{115^{vid}}$ P 046 35 69 82 104 172 181 459 627 920 922 1006 1828 1841 1854 1862 1888 2019 2020 2059 2060 2186 2302 2329 2351 \mathfrak{M} vg^{cl} syr^{ph} Andrew; Cyprian Tyconius Primasius Beatus TR HF RP PK [NA27] {C} // τεσσαρων κεράτων 792 // τεσσαρων καιρατων 2256 // δ κεράτων 2081 2814 // omit μίαν ἐκ τῶν τεσσάρων κεράτων \aleph^* - "I heard a voice from the golden altar before God" // *hiat* C 051 88 1384 2030 2050 2062.

9:21 txt {C} φαρμάκων \mathfrak{P}^{47} \mathfrak{P}^{115} \aleph C 18 69 82 172 175 424 456 467 468 792 616 920 1006 1611 1841 1852 1854 1859 1862 1888 2017 2040 2042 2084 2138 2256 \mathfrak{M}^k cop^{bo} Andrew^c Areth HF NA27 { \ } // φαρμακιῶν A P 046 104 181 459 469 922 1828 2019 2060 2073 2080 2302 2329 2344 2351 Andrew^{bav*} // φαρμακειῶν 35 94 241 256 367 757 1678 1732 1733 1778 2017 2019 2020 2053 2059 2065 2074 2081 2186 2432 2436 2814 \mathfrak{M}^A syr^{ph,h} cop^{sa^{ms}} arm Andrew^{a,bav^c,p} TR RP PK // "divination" arm4 // "potions of sorcery" cop^{bo} // "adultery" cop^{sa^{1/4}} // omit οὔτε ἐκ τῶν φαρμάκων αὐτῶν 627 (1828 but φαρμακειῶν added at end) it^{ar} cop^{sa^{ms}} arm2 Cyp Tyc1 // *hiat* \mathfrak{P}^{85} 051 88 1384 2030 2050 2062. This Greek word φάρμακον - phármakon is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. Note that the Textus Receptus uses the word φαρμακεία - pharmakeía (sorcery) following the third reading instead of phármakon. The UBS committee says they chose the reading φαρμάκων "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φαρμακ(ε)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.

10:7 τὸν ἑαυτοῦ δούλους τοὺς προφήτας A C P f052 35 1611 1854 2020 2053 2059* 2060 2065 2073 2081 2351 π^A vg cop^{bo} arm^{Oscan} Tyc 1 ps-Ambr (*per servos suos prophetas*) arm a.? 3.? NA27 {\}
τὸν αὐτοῦ δούλους τοὺς προφήτας 2019 2074
τὸν ἑαυτοῦ δούλους καὶ τοὺς προφήτας ϑ^{85vid} κ 2329 2344 cop^{sa}
τὸν ἑαυτοῦ δούλους καὶ τοὺς προφήτας αὐτοῦ eth
τὸν ἑαυτοῦ δούλους καὶ προφήτας ϑ⁴⁷
τὸν δούλους αὐτοῦ τοὺς προφήτας 046 82 104 175 241 424 456 459 469 627 757 920 1006 1828 1841 1852 1859 1862 1888 2017 2040 2042 2138 π^K syr^{ph?} HF RP PK
τοῖς δούλοις αὐτοῦ τοῖς προφήταις 94 792 922
τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις 743 2055 2064 pc TR
τὸν προφήτας δούλους αὐτοῦ Primasius (*per prophetas servos suos*)
servis suis prophetis "to his servants the prophet" it^g arm1. 2. 4.
per servos suos Tyc3
lac ϑ¹¹⁵ 051 88 337 1384 1626 1893 2022 2030 2032 2050 2052 2062 2091.

10:8 τὸ βιβλίον A C 1006 1611 1841 1854 2053^{comm} it^{ar,gig,t} vg cop^{sa,bo} eth Beat Prim ps-Ambr Tyc. NA27 {\} // τὸ βιβλίον' 2053^{txt} // τὸ βιβληθαρῖον 046 // τὸ βιβλιδάριον f052 35 82 104 175 241 424 469 627 757 920 922 1828 1862 1888 2019 2065 2074 2138 π^K RP // τὸ βιβλάριον 792 2329 // τὸ βιβλαρίδιον κ P 94 2040 2059 2073 (2081 βιβλαρειδιον) 2344 (2351 βιβλαρίδιον) syr^{ph} TR // *hiat* 051 1384 2030 2050 2062.

11:12b τὴν ἤκουσαν (3rd pl) κ* A C P 429^c 467* 2053 2256 vg syr^{ph,h} Tyc.3 TR NA27 {B} // ἀκούσονται (3rd pl fut mid) f052 2020 2329 // ἤκουσα (1st sg) ϑ⁴⁷ κ^c 046 18 35 61 69 82 94 104 172 175 181 241 256 367 424 429* 456 459 467^c 468 469 616 627 757 792 920 922 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 it^{ar,gig} syr^{hms} cop^{sa,bo} arm eth^{ms} Andrew; Tyconius Beatus HF RP PK // *hiat* ϑ¹¹⁵ 051 88 1384 2030 2050 2062 Prim Auct Vict. The UBS commentary: "Not only does the weight of external evidence favor ἤκουσαν, but since the Seer constantly uses ἤκουσα throughout the book (24 times), copyists were more likely to substitute ἤκουσα for ἤκουσαν than vice versa."

12:18 τὴν ἐστάθη (3rd person) ϑ⁴⁷ κ A C 469 792 1828 1854 1888 2065 2073 2344 2351 it^{ar,gig} vg syr^h arm1,3 eth Cass Origen^{dub}; 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 πⁱ vg^{ms} syr^{ph} cop^{sa,bo} arm4 Andrew Areth TR RP // *hiat* 1384 2030 2050 2062. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as verse 18 in this context, or places this sentence in Chapter 13:1. Thus, since the TR, and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says, "The latter reading appears to have arisen when copyists accommodated ἐστάθη to the first person of the following εἶδον." In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it

also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. It has just said in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast, which later in 13:7 of this chapter makes war on the saints and conquers them.

Revelation 13:10b

ἀποκτανθῆναι, αὐτόν (aor inf pass) A NA27 {B}

ἀποκτενεῖ 1828 2038 it^g Pacian Beatus

ἀποκτείνει syr^{ph}

ἀποκτενεῖ αὐτόν cop^{sa,bo}

αποκτενει δει αυτον C P PK

ἀποκτενεῖ, δεῖ αὐτόν (fut ind act) 35 94 104 205 209 757 2019 2020 2042 2059 2081 2186

2329 2351 2814 it^{ar} vg (cop^{sa,bo}) Irenaeus^{lat} Andrew; Primasius TR RP

ἀποκταίνει, δεῖ αὐτόν (pres ind act) 051* (sic)

ἀποκτέννει, δεῖ αὐτόν (pres ind act) 424 1006 1841 1854 1862 2040

ἀποκτεινη, δεῖ αὐτόν 241 *then omit* ἐν μαχαίρῃ

ἀποκταινεῖ, δεῖ αὐτόν 2060 2436

ἀποκτενεῖν, δεῖ αὐτόν (infinitive) 2053

ἀποκτεμνει, δεῖ αὐτόν 2065

ἀποκτένει, δεῖ αὐτόν (pres ind act) 046 1888 2073^{txt}

ἀποκτινει, δεῖ αὐτόν 1678^{vid}

ἀποκτείνει, δεῖ αὐτόν (pres ind act) ❧ 1611* 2074 2344 Iren^{arm}

δεῖ αὐτόν ἀποκτανθῆναι (*and omit following* ἐν μαχαίρῃ ἀποκτανθῆναι) 051^{mg} 82 175

456 469 627 792 920 1852 1859 2017 2073^{mg} 2138 ❧^k 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." it^g

Si quis gladio occiderit oportet eum in gladio occidi "If anyone will have killed with the sword, with the sword he himself should be killed." Iren

Et qui gladio occiderit oportet eum eum gladio occidi "And in what manner someone kills with the sword he himself should be killed with the sword." vg ps-Ambr

"And because he has killed with the sword, he should die by the sword." eth

"And whoever will have killed with the sword may be killed with the sword." arab

"However he will kill, they will kill him with the sword." cop^{sa,bo}

"If someone has killed with the sword, he should be killed with the sword." syr^h arm⁴

"If anyone has killed with the sword, he should be killed with the sword." syr^{ph}

It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθῆναι, 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}

ἵνα καὶ πῦρ ποιῆ ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς A 469 1006 1611 1678 2020 latt arm^{1,2,3} NA27 {\}

ἵνα καὶ πῦρ ποιῆ ἐκ τοῦ οὐρανοῦ καταβαιννιν εἰς C

ἵνα πῦρ ποιῆ ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς 2053^{txt} (comm ἐπι)

ἵνα καὶ πῦρ ποιῆ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς **ℵ** 2074 2081 2814 TR
 -----η καταβαίνειν ----- **ϣ**¹¹⁵
 ἵνα καὶ πῦρ ποιῆ καταβαίνειν ἐκ τοῦ οὐρανοῦ ἐπὶ 469 *ex em*
 ἵνα καὶ πῦρ ποιῆ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς P 051 469*? 1006 2040 2060 2073
 (Tyc3) (arab)
 ἵνα καὶ πῦρ ποιήσῃ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς 424 1678 1828 1862 1888c 2081c
 ἵνα καὶ πῦρ ποιήσῃ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς 2329
 ἵνα καὶ πῦρ ποιῆ καταβενεῖν ἐκ τοῦ οὐρανοῦ εἰς P
 ἵνα καὶ πῦρ ποιῆ καταβαίνην ἐκ τοῦ οὐρανοῦ εἰς 2059
 ἵνα καὶ πῦρ ποιῆ ἐξελεῖν ἐκ τοῦ οὐρανοῦ εἰς cōpsa
 ἵνα καὶ πῦρ ποιῆ καταβαίνειν ἐκ τῶν οὐρανῶν εἰς 2060
 ἵνα καὶ πῦρ ποιήσῃ ἐκ τοῦ οὐρανοῦ καταβῆναι ἐπὶ **ϣ**⁴⁷
 ἵνα καὶ πῦρ ποιήσῃ ἐκ τοῦ οὐρανοῦ καταβαίνειν ἐπὶ 1678
 [ἵνα καὶ πῦρ] καταβαίνειν ἐκ τοῦ οὐρανοῦ 2019
 [ἵνα καὶ πῦρ] ἐκ τοῦ οὐρανοῦ ποιήσῃ εἰς τὴν γῆν καταβῆναι 1854
 [ἵνα καὶ πῦρ] καταβῆναι ἐκ τοῦ οὐρανοῦ Hipp
 [ἵνα καὶ πῦρ] ποιήσῃ ἐκ τοῦ οὐρανοῦ καταβῆναι 424 1862
 ποιήσῃ ἐκ τοῦ οὐρανοῦ καταβῆναι 1888^{vid}
 [ἵνα καὶ πῦρ] ποιήσῃ καταβῆναι ἐκ τοῦ οὐρανοῦ 1828
 καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς 2351
 καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίνειν ἐπὶ 046 104 627
 καὶ ἵνα πῦρ ἐκ τοῦ οὐρανοῦ καταβαίνῃ ἐπὶ 241
 καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίνῃ ἐπὶ 82 94 175 456 757 920 1852 1859 2017 2138
 2377 2436 HF RP PK
 omit ἵνα καὶ πῦρ ποιῆ 1888
 γὰρ ἀντι ἵνα καὶ arab
 omit ἵνα 792 arm
 omit καὶ before pur 2042 syr^{ph} cōpsa,^{bo} Tyc2
 transpose pur to end of verse eth
 +to before pur cōpsa
 - ποιῆ eth cōpsa arm3
 - ἐκ τοῦ οὐρανοῦ cōp^{bo}
 πῦρ ἐκ τοῦ οὐρανοῦ καταβαίνειν ἐνώπιον τῶν ἀνθρώπων 792 (omit εἰς τὴν γῆν)
 καταβαίνειν ἐκ τοῦ οὐρανοῦ syr
 lac 1384 2050 2062.

13:13b εἰς **ℵ** A C P 051 424 469 1006 1611 1678 1828 1862 1888c 2020 2040 2053^{txt} 2059
 2060 2073 2074 2081 2329 2351 latt cōpsa arm1,2,3 (arab) (Tyc)
 ἐπὶ **ϣ**⁴⁷ 046 104 241 469 627 1678 2053^{com} 2073 2377 **ⲙ**^k syr^{ph,h} cōpsa,^{bo} eth arm

13:14a TST 9 txt {A} omit **ϣ**⁴⁷ **ϣ**¹¹⁵^{vid} **ℵ** A C P 046 61 69 94 104 172 181 241 256 367 424
 459 616 792 920 922 1006 1611 1678 1732 1778 1828 1841 1854 1859 1862 1888 2019
 2020 2040 2042 2053 2059 2060 2065 2070 2074 2080 2081 2084 2186 2256 2302 2329
 2351 2436 2814 syr^{ph,h} TR NA27 {\} // +τοὺς ἐμοὺς 051 18 35 82 175 456 467 468 469 627
 757 1733 1852 2017 2073 2138 2377 **ⲙ**^k HF RP PK // *hiat* 88 1384 2030 2032 2050 2052
 2062. The Majority Text editions limit the beast's deception to "my own people,"
 with John speaking. Notice that the usual triumvirate 82, 627, 920 is split up here.
 This is a definitely wrong Majority Text reading. Though it is not as far out as it
 might seem at first, when you consider Daniel 11:33,34. Yet the Daniel allusion may
 indicate that this variant in 051 is a harmonization to Daniel.

Revelation 13:14

1. καὶ πλανᾷ τὸν κατοικοῦντα ἐπὶ τῆς γῆς
2. καὶ πλανᾷ τοὺς ἐμοὺς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
3. καὶ πλανᾷ καὶ ἐμοὺς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
4. lacuna

1.) \mathfrak{P}^{47} $\mathfrak{P}^{115\text{vid}}$ \aleph A C P 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 1778 1828
1841 1849 1854 1859 1862 1876 1888 2014 2015 2018 2019 2020 2026 2027 2028 2029
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 syr^{ph,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
1745 1746 1771 1852 1864 1865^{hes} 1893 1894 1934 1948 1955 1957 2004 2016 2017 2021
2023^{txt} 2024 2025 2039 2041 2045* 2048 2071 2073 2075 2076 2077 2079 2138 2196 2200
2254 2258 2352 2377 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

$\delta\omega\sigma\iota\nu$ $\alpha\upsilon\tau\omicron\iota\varsigma$ \aleph^1 A C P 046 69 172 181 424 616 757 1854 1862 1888 2020 2059 2080
2084 2351 2436 NA
 $\delta\omicron\sigma\iota\nu$ $\alpha\upsilon\tau\omicron\iota\varsigma$ 2019
 $\delta\omega\sigma\iota\nu$ $\acute{\epsilon}\alpha\upsilon\tau\omicron\iota\varsigma$ 1828
 $\delta\omega\sigma\iota\nu$ $\acute{\epsilon}\nu$ $\alpha\upsilon\tau\omicron\iota\varsigma$ 1611
 $\delta\acute{\omega}\sigma\eta$ $\alpha\upsilon\tau\omicron\iota\varsigma$ 051 2065 2302 2329 TR
 $\delta\omega\sigma\iota\nu$ $\alpha\upsilon\tau\acute{\omega}$ \aleph^* 1678 1778
 $\delta\acute{\omega}\sigma\epsilon\iota$ $\alpha\upsilon\tau\omicron\iota\varsigma$ 2053 2060 2814
 $\delta\acute{\omega}\sigma\epsilon\iota\nu$ $\alpha\upsilon\tau\omicron\iota\varsigma$ 2186
 $\delta\acute{\omega}\sigma\omega\sigma\iota\nu$ $\alpha\upsilon\tau\omicron\iota\varsigma$ 93 104 175 459 469 922 2074 2138 2256 RP
 $\delta\acute{\omega}\sigma\omicron\upsilon\sigma\iota\nu$ $\alpha\upsilon\tau\omicron\iota\varsigma$ 94 241 456 2067 2070 (fut act ind)
----- $\alpha\upsilon\tau\omicron\iota\varsigma$ \mathfrak{P}^{47}
 $\lambda\acute{\alpha}\beta\omega\sigma\iota$ 1006 1841 2040 Vict
hiant \mathfrak{P}^{115} 88 1384 2030 2050 2062

Revelation 15:3

txt $\acute{\epsilon}\theta\nu\acute{\omega}\nu$ \aleph^1 A P 046 051 35 69 82 88 91 93 104 110 141 172 175 181 205 209 218 241 242
314 336 385 424 432 459 498 522 582 617 620 627 628 632 664 680 757 792 808 824 919
922 986 1075 1094 1678 1732 1733 1778^{mg} 1828 1852 1854 1859 1862 1876 1888 1934
1955 1957 2014 2015 2016 2017 2018 2019 2020 2022 2023 2024 2026 2028 2029 2032
2033 2034 2035 2036 2037 2038 2041 2042 2043 2044 2045 2047 2049 2053 2054 2056
2057 2059 2060 2062 2073^{txt} 2074 2075 2080 2081 2138 2329 2814 2821 \mathfrak{M} it^{sig} syr^{hmg}
cop^{bo} Cyprian Pseudo-Cyprian Ambrose Andrew Beatus Arethas HF RP PK NA27 {B} //
 $\pi\acute{\alpha}\nu\tau\omega\nu$ $\tau\acute{\omega}\nu$ $\acute{\epsilon}\theta\nu\acute{\omega}\nu$ it^h arm eth Primasius // $\alpha\iota\acute{\omega}\nu\omega\nu$ (cf. 1 Tim. 1:17; Enoch 9:4; Tobit
13:4) \mathfrak{P}^{47} $\aleph^{*,2}$ C 94 469 1006 1611 1778^{txt} 1841 2040 2065 2073^{mg} 2076 2254^{txt} 2258
2344^{vid} 2432 it^{ar,c,dem,div,haf} vg syr^{ph,h} cop^{samss,(samss)} (arm²) Bede Pseudo-Ambrose
Haymo // $\alpha\iota\acute{\omega}\nu\omega\nu$ καὶ $\tau\acute{\omega}\nu$ $\acute{\epsilon}\theta\nu\acute{\omega}\nu$ 2082 cf. 20:10, 2082 with cop^{bo} (arm^{2vid} + βασιλεὺς)
// "over all" arm^Y // $\acute{\alpha}\gamma\acute{\iota}\omega\nu$ 296 2049 Victorinus-Pettau Tyconius Apringius
Cassiodorus TR // lacuna 88 1384 1626 1774 1955 2030 2032 2050 2052 2351. The
evidence is fairly evenly split between the readings "nations" and "ages." Even
family 052 is divided. The UBS textual commentary says: "The reading of the Textus
Receptus, which has only the slenderest support in Greek witnesses (296 2049,
neither of which was available when the Textus Receptus was formed) appears to
have arisen from confusion of the Latin compendia for *sanctorum* (*sctorum*) and

saeculorum (*sclorum* [=αἰώνων]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassidorus." H. C. Hoskier says that both the manuscripts given above in support of the Textus Receptus, 57 (296) and 141 (2049), are the Textus Receptus. He says in *Text* 1 on pp. 179-180 that ms. 57 (296) is a handwritten copy of Colinaeus' printed edition, that is, a copy of a printed Greek NT, published in 1534. And at the bottom of *Text* 1 p. 615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Thus they are both 16th century copies made from various editions of the Textus Receptus. The bottom line is that there is no Greek manuscript support for the TR reading of "saints."

15:6 txt {C} λίνον 1006 1841 1862 1888 2059 (2074 λίνON) 2081 TR RP NA28 {} // λινον P 051 82 181 627 1778^{txt} 1854 2020^{txt} 2302 2814 vg^{cl} syr^{ph,h} cop^{bo} arm Tyc Prim Andrew Arethas // λίνον 1611 // λίνον 1678 // λινόν 920 922 2060 // λινουν ϙ⁴⁷ 046 69 1828 it^{ar,gig,(h)} // λινους ϙ // λινουθ 2329 // ληνοθ 2019 // λΗνον 792 // ληνον 104^{Gr} 459^{Gr} // λην 2256 // λιθον A C 104^{Lat} 459^{Lat} 1778^{mg} 2020^{mg} 2053 2062 2080 it^{c,dem,div,haf} vg-ww, Rheims, Amiatinus, Fuldensis ps-Ambr Andrew Oecumenius Bede // *neither* cop^{sa} eth Cass // *hiat* ϙ¹¹⁵ 88 1384 2030 2050 2186 2351. Hoskier also cites for λιθον, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads *lapide*, "stone." The Greek witnesses reading λινον (only a small fraction of them cited here) do not agree as to its accent and spelling. They show a very wide variety thereof. Several minuscules show knowledge of the λιθον reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt"- 2051, 2064, 2067). Hoskier points out Ezekiel 28:13-14, where that cherub is described to be dressed in stone. So perhaps A and C harmonized to Ezekiel. There are several instances of Apocalypse manuscripts harmonizing to Daniel or to Ezekiel. Ezekiel chapter 28: "13 You were in Eden, the garden of God; every precious stone was your covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tabrets and of your pipes was in you; in the day that you were created they were prepared. 14 You were the anointed cherub that covers..." Oecumenius appears completely unaware of the λίνον variant, and knows only λιθον, and comments at length about these angels' clean bright stone dress. He says angels were dressed in linen, or stone of various value, depending on their power and rank. In minuscule 2305's scholia, Oecumenius says: εκ τουτου του ναου εξελευσεσθαι φησι τους αγγελους ενδεδυμενους λινον η λιθον καθαρων· καθαρινα εξωσμιαν τα στηθη της φυσεως δυνατον και καθαρων το τιμιον, και το εν ταις διακονιαις ανεμποδισταις. Oecumenius, in his scholii only, says "το δε ενδεδυσθαι τους αγγελους λιθον καθαρων λαμπρον· δειγμα τυγχανει της τιμιας αυτων και καθαρων και εις το καλον παγιως εχουσης φυσεως· η αρα τον χριστον ενεδεδυτο λιθος γαρ ο κυριος παρα της θειας ωνομασται γραφης, ως παρα ησαια (xxviii. 16): > εγω εμβάλλω εις τα θεμέλια Σιών λίθον, πολυτελή εκλεκτόν < και παρα τω προφήτη (Psa. cxvii. 22): > λιθόν ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες· οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας < τοῦτον ἐνδεδύσθαι τὸν λίθον, καὶ ὑμῖν ὁ σοφώτατος παῦλος παραινεῖ (Rom. xiii. 14): > ἐνδύσασθαι τὸν λίθον ἡμῶν ἰησοῦν χριστόν καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιήσθε εἰς ἐπιθυμίας· ἔξω γὰρ πάσης ἐπιθυμίας ψυχοβλαβοῦς ὁ τοῦτον ἐνδεδυμένος· αἱ δὲ γε ζῶναι κ.τ.λ." (Note that Oecumenius says for Romans 13:14, "Put ye on our STONE, Jesus Christ"! So maybe he had a stone-dress obsession.) See Arethas' and Andrew's scholii in 2070 and 250: "ἐνδεδυμένοι λινουν (al. λινον) η λιθον καθαρων· καθαρινα των αντιγραθων εχουσι, δια την της φυσεως αυτων καθαρότητα· και την προς τον ακρογωνιαιον λιθον (+χριστον 250) εγγυτητα (+ και των αρετων την λαμπροτητα 250)" They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says, χρυσοσ η λιθος διαφανης, "golden, transparent stone." Some points to consider: 1. The wide variety of spelling and punctuation of the λινον variant makes it suspect. 2.

The reading λιθον is certainly the more difficult reading, more likely to prompt revision, as the 046 stream is famous for. 3. Perhaps the reading "clean bright linen" is a harmonization to the gospels' description of angels on earth, and to the description of the armies of heaven elsewhere in Revelation, like 19:14. Or perhaps to 19:8, where the βύσσινον λαμπρὸν καθαρὸν represents the righteous acts of the saints. Interesting that in both other instances of Revelation of bright clean linen, it is not the word λινον but βύσσινον.

Revelation 16:16

Ἄρμαγεδῶν **ⲛ** A 051 35 94 104 241 424 757 1006 1384 1841 1888 1894 2019 2020 2040 2059 2060 2073 2081* 2329 2436 2814? (abt. 95 minuscules) syr^h eth Beatus Erasmus 1 2 3 4 Colinaeus RP PK NA27 {\}

(H)ar Magedōn 1862 (I cannot make out in my copy of Hosk. whether smooth or rough)

Ἄρμεγεδῶν **ⲛ**¹ 2028 2033 2044 2054 2069 2083 2186

Ἄρμαγεδδῶν TR

Ermagedo itg^{ig}

Μαγεδῶν 82 91 175 456 469 627 792 920 1852 1859 2017 2042 2074 2138 (abt. 80 minuscules) **ⲙⲕ** vg^{mss} syr^{ph,hmg} (acc. NA27) cop^{bo}mss Tyc21/2 HF

Magdō syr^{ph} (acc. Hosk.)

Μαγεδδῶν 046 1611 2053 2062 Tyc.2

Ἄρμαγεδῶ itg^{ig}

Αρμεγηδων 2054

Αρμεγεδων 2186

Ἄρμαγεδδων 2049 2081^c

Αρμεγεδδων 2029

Ἄρμαγεδῶ 2091

Αρμαγεδον 2065

Αρμαγεδωμ 205 206 209 2045 Aldus

Μαγεδωδ 1828

Μαγιδων 2015

Μακεδδων 61 69

ⲬⲈ ΑΡΜΑΚΕΔΩΝ cop^{sa}

ⲬⲈ ΕΡΜΑΚΕΔΩΝ cop^{bo}

unmentioned in Hoskier's apparatus: 1854

lacuna C P 052 2030 2050 2351

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 1862, (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.

16:17a TST 10 txt ὁ ἔβδομος A 046 69 82 94 104 175 241 256 459 469 627 792 920 922 1006 1611 1841 1852 1859 2020 2053 2070^c 2080 2138 syr^h cop^{sa} eth^{1/2} HF RP NA27 {\} // ὁ ζ 456 1778 // οτε **ⲛ*** // ἐκδομος 2062 // ο Z αγγελος **ⲛ**¹ // ὁ ζ ἄγγελος 35 424 1678 2017 2059 2074 2081 cop^{bo} // ὁ ἔβδομος ἄγγελος (051 αγελος) 172 181 616 757 1384 1732 1733 1828 1854 1862 1888 2019 2042 2059 2060 2065 2073 2074 2081 2186 2302 2329 vg itg^{ig} Beat Prim Tyc.3 TR PK // ὁ ἄγγελος εὐδομος 2084 2256 2436 // ὁ ἄγγελος ἔβδομος syr^{ph} // ὁ ἄγγελος ἔβδημος 2040 // omit 2070* // *hiat* C P 88 2030 2050 2351.

16:17b TST 11 txt ἐπὶ **ⲛ** A 046 18 82 94 104 172 175 241 367 424 456 459 467 468 469 616 627 792 920 922 1006 1611 1678 1778 1828 1841 1852 1859 1862 1888 2017 2020 2040 2080 2084 2138 2256 syr^h cop^{sa,bo} arm Tyc3 HF RP NA27 {\} // εἰς 051 35 61 69 181 757

1384 1732 1733 1854 2019 2042 2053 2059 2060 2062 2065 2070 2073 2074 2081 2186
2302 2329 2436 vg syr^{ph} eth ps-Ambr TR PK // *hiat* ϣ⁴⁷ C P 88 2050 2351.

16:17d TST 12 x 2 txt {A} ναοῦ ϣ⁴⁷ A 0163^{vid} 61 69 1006 1611 1678 1778 1841 2040 2053
2062 2065 2080 (2329 *after* θρόνου) it^{ar} vg syr^{ph,h} cop^{sa,bo^{mss}} (eth) Prim Beat ps-Ambr
Tyc3 NA27 {A} // ναου του θεου ϣ // οὐρανοῦ 051* 94 181 241 792 1384 1732 1828
1854 2019 2042 2059 2060 2074 2081 2186 2302 2344^{vid} 2436 2814 π^A Andrew Eras 1,2,3
Col. // ναοῦ τοῦ οὐρανοῦ 046 051^c 18 35 82 104 172 175 256 424 456 459 467 469 616
627 757 920 922 1733 1852 1859 1862 1888 2017 2020 2070 2073 2084 2138 2256 π^K TR
HF RP PK // τοῦ οὐρανοῦ τοῦ ναοῦ 367 468 // *hiat* C P 88 2030 2050 2351. This is a
passage in Revelation that really separates the good manuscripts from the inferior.
The ones reading the word ναοῦ alone here are the best manuscripts of the
Apocalypse of John. The uncial C is also very good in Revelation, but it has a hiatus
here.

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

17:8b TST 13 txt ὑπάγει A 468 680 1094 1611 2026 2051 2053 2055 2056 2062 2064 2067
2256 syr^{ph} cop^{sa,(bo)} eth Iren^{lat} Hipp Andrew; Prim Erasmus-all Aldus Colinaeus NA27

{B} // ὑπάγειν **Ⲛ** P 046 051 69 82 94 104 181 459 627 792 920 922 1006 1384 1678 1778 1828 1841 1854 1859 1862 1888 2019 2020 2030 2042 2059 2060 2065 2073 2074 2081 2138 2302 2329 2344^{vid} 2432 2814 **ⲙ** syr^h arm Hip^{mss}; Quod Beat TR HF RP PK // *ibit* it^g vg ps-Ambro // *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 ν is often represented merely by a horizontal stroke over the preceeding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

17:8e [Take note of punctuation and manner of transition to the ὠδε of v. 9] txt και παρέσαι. ὠδε HF RP PK NA27 {} // και πάλιν παρέστε (itacism of παρέσαι with the same meaning, cf. **Ⲛ** Matt 1:16,23,24*) **Ⲛ*** // και παρ'εσαι A // και παρεσαι (-ὠδε) 046 // και παρέσαι. ὠδε P 051 35 91 94 104 110 141 172 175 205 205^{abs} 209 242 250 (254 ὠδε or ὠδε? My copy Hosk. unclear) 256 314 325 424 429 432 459 468 469 517 582 616 617 620 627 628 664 680 (743 has both παρέσαι and πάρεστιν- αι raised dir. above ιν) 757 (792 παρέστε like **Ⲛ**) 808 824 922 986 1006 1072 1075 1248 1328 1503 1551 1597 1611 1617 1637 1678 1719 1733 1734 1740 1745 17711778 1828 1841 1849 1852 1862 1864 1865 1888 1894 1934 1957 2016 2017 2018 2020 2022 2027 2030 2035 2040 2041 2048 2051 2053^{txt} 2055 2061 2062 2064 2067 2073 2075 2077 2078 2084 2200 2254 2305 (2329 και παρ'εσαι. sic) 2436 2821 Hyppolytus? Complutensian (cop^{sa}) // και παρέσαι. ὠδε 2023 2028 2029 2031 2033 2045 2047 2056 2070 2071 2081 // και παρέσαι ὠδε 18 42 61 69 82 93 149 177 180 201 203 218 337 367 368 385 386 452 456 467 498 506 522 (632) 699 919 920 935 1352A (see Hosk. Text 1:634) 1704 1728 1859 1948 1955 2004 2021 2024 2025 2039 2058 2079 2349 // παρέσαι ὠδε (without και) 1746 // και ὅτι πάρεστιν 1854 // και πάρεστιν **Ⲛ**² 181 336 632 1384 1732 2019 2037 2038 2042 2057 2059 2091 2256 2286 2302 2595 syr^h // και παρεσαι. ὠδε 1876 2026 2036 2043 2044 2046 2054 (2065) 2068 2069 2074 2082 2083 (hiatus 2186, exact sister ms. of 2814) 2814? // και παρεσαι. οδε 2014 2034 // και παρεστιν ὠδε 241 336 2256 // και παρεστιν: θαυμαστονται 2060 (Hosk. says this ms. places θαυμαστονται at the end of the v. rather than the beginning like the other mss.) // καιπερ ἔστιν TR // *omit* eth vg Pseudo-Ambrose // καιπερ ἔστι Erasmus Ed. 1 Aldus' printed edition // καιπερ ἔστιν 2049 Erasmus Eds. (2),3,4,5 // *et advenit* it^g // *et adhuc ventura erit* Beatus // *et ventura est* Primasius // και παρεστιν εγγυς arm 3 // και παρεσαι εγγυς arm 4 // και παρεσαι και απολλυται το θηριον 2053^{comm} (cf. arm 2: "and which was passing by to perdition" // και παρεσαι. ὠ (sic) ο εχων 1094 (cf. copt **ϕη**, cf. syr) // και επεσεν-cop^{bo} (ογορ αρζει) // και εσαι cop^{sa} (αγω φηλαφωνε) // *et (tamen) adventare* syr^h // missing/defective in this part: C 88 1626 1774 1893 2015 2032 2050 2052 2080 2186 2351. Thus there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), 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. exscripti." This means 57 and 141 are "copied from printed edition." (**Ⲛ** * 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

πεπόκα(σι)ν 91 172 175 242 314 424 617 664 1006^c 1828 1859 1862 1934 2016 2018 2020 2032 2075 2138 2321 2329 it^{ar}.g^{ig} vg syr^h arm Andrew^{c,p} Arethas Tyconius Priscillian Beatus Haymo HF NA27 {D}

πεποκασιν 792

πέπωκεν P 051 2053* 2073 2081 2814 Hippolytus Andrew^{a,bav} al TR PK (3rd sg perf ind act of πίνω drink)

πεπότικεν 94 2042 2065 2432 syr^{ph} (3rd sg perf ind act of ποτίζω – drink)

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

έποτισε(ν) 2074

πεπτώκασιν **ℵ** 046 104 205 209 336 459 582 620 628 680 922 1006* 1611 1841 2030 **ⲙ**^K (abt. 50 minuscules) cop^{sa,bo} eth Hippolytus RP

πέπτωκαν A C 69 2031

πέπτωκεν 1854 2053^c 2062 pc syr^{hmg} Oecumenius

πέπτωκεν εις syr^{hmg} Hippolytus^{mss}

omit πέπωκεν πάντα τὰ ἔθνη Primasius.

Lacuna 2050 2351

18:7a txt αὐτήν **ℵ**^{txt} A C P 046^c 051 35* 82 104 456 757* 792 920 1852 1859 2019* 2030 2053 (2062 αὐτήν) 2138 **ⲙ**^K RP NA27 {} // αὐτῆι 1611 // ἑαυτήν **ℵ** z f052 35^c 94 175 241 424 469 627 757^c 922 1006 1384 1841 1854 1862 1888 2017 2019^c 2020 2040 2042 2059 2060 2065 2073 2074 2081 2186 2436 **ⲙ**^A TR // ἑαυτῆ 2329 // ἑαυτῆ 1828 // ἑαυτων 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 ἑαυτήν, since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ἡ, ὁ was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA27-HF-RP and TR readings. Regarding this pronoun, see footnote on Rev. 13:16.

18:14 TST 14 txt {A} εὐρήσουσιν (3rd pl fut ind act) **ℵ** A C P 18 172 424 469 616 1611 1678 1778 1828 1862 1888 (2053 2062 find HER) 2080 vg syr^{ph,h} cop^{sa,bo} NA27 {} // εὐρης (2nd sg 2aor subj act) 046 61 69 82 94 175 241 256 367 456 459 467 468 627 792 920 1006 1384 1732 1841 1852 1854 1859 2017 2019 2020 2030 2040 2042 2060 2074 2138 2256 2329 **ⲙ**^K Hipp. Beat HF RP // εὐρις 922 // εὐρεις 104 // εὐρησεις (2nd sg fut) 051 35 757 1733 2065 2070 2186 2436 2814 **ⲙ**^A it^{sig} Prim Beat Eras 1,2,3 Aldus Col PK // εὐρήσης (2nd sg aor subj act) 2059 2073 2081 2084 TR // εὐρίσης 181 // hiat 88 2050 2302 2351. There is a great variety to the above readings as to the sequence of the surrounding words. The Majority Text readings make no sense: Since Babylon is destroyed forever, she won't find anything of any sort again, so it need not be said that she will not find her luxuries and splendor again. It is humankind who will not find them, at least where she was. The original reading, the third person plural, seemed to many copyists to need a subject, so many supplied various subjects (where I added "men"), such as "the merchants," or, "the souls of those who are left," or, "the free" et al.

18:17b txt ὁ ἐπὶ τόπον πλέων A C 82 94 104 241 456 627 920 922 1006 1828 1841 1852 1854 1859 1862 1888 2020 2030 2040 2138 2436 (abt. 100 minuscules) it^{ar} vg^{ww,st} arm RP NA27 {B} // ὁ ἐπὶ τὸν τόπον πλέων **ℵ** 046 0229 f052 (1611 omit ὁ) 2329 it^{sig} vg^{mss} // ὁ ἐπὶ πόντον πλέων 469 582 2073^{mg} 2076* 2254 vg^{cl} cop^{bo} Caes Prim // ὁ ἐπὶ τὸν ποταμὸν πλέων 2053 2062 (cop^{sa} "who sail in the rivers") // "those who sail from a distance" Ps-Ambr // [ὁ] ἐπὶ τῶν πλοίων πλέων P 051 205 209 424 757 (792) 1384 2017 2019 2042 2059 2060 2065 2073^{txt} 2074 2081 (abt. 100 minuscules) (Hipp) Andr; Beat // ὁ ἐπὶ τῶν πλοίων ἐπὶ τόπον πλέων (syr^{ph}) // ἐπὶ τῶν πλοίων ὁ ὄμιλος 2186 2814 Hipp Er Ald Col TR // hiat 2050. There is a use of the word τόπος in connection with boats and sailing also in Acts 27:2.

19:3 TST 15 txt {A} δεύτερον εἴρηκαν (3rd pl perf ind) **Ⲭ** A P 051 18 35 181 1611^c 1828 2017 2042 2059 2060 2074 2081 2186 2329 2814 TR NA27 // δεύτερον εἴρηκασιν (3rd pl perf ind) 61 69 469 1006 1384 1732 1841 2040 2053 2062 2065 // ἐκ δευτερου εἴρηκαν (3rd pl perf ind) 172 1888 // ἐκ δευτερου εἴρηκασιν (3rd pl perf ind) 424 616 1862 2073 2084 // δεύτερον εἶπαν (3rd pl aor act ind) C // δεύτερον εἶπον (3rd pl aor act ind) 1678 1778 2020 2080 (but note that can also be 1st sg aor act ind) // δεύτερον εἴρηκα (1st sg perf) 1611* // ἤκουσα ἤρην (sic) (3rd sg aor ind act) 792 // δεύτερον εἴρηκεν (3rd sg perf ind) 046 82 94 104 175 241 256 367 456 459 467 468 627 757 920 922 1733 1852 1854 1859 2030 2070 2138 2256 2344 2436 **Ⲱ**^k syr^h cop^{bo} HF RP PK // δεύτερον εἴρηκεν 2019 // lac 88 1828 2050 2302 2351. This singular number reading is one of the most surely erroneous readings of the Majority Text. When 82, 627, 920 unite with 046 against all other uncials, they are erroneous. And observe that 792 once again shows that it is a consulter of ancient translations into other languages.

19:9a txt ἀληθινοὶ τοῦ θεοῦ εἰσιν A P 046 82 94 241 469 627 920 1611 1854 1862 1888 2030 2053 2062 2138 it^{gig} syr^{ph,h} HF RP NA27 {\} // ἀληθινοὶ εἰσιν τοῦ θεοῦ **Ⲭ*** 051 792 2074 it^t vg **Ⲱ**^A Prim TR PK // τοῦ θεοῦ ἀληθινοὶ εἰσιν ¹ **Ⲭ**1006 1841 2065 2329 vg^{cl} // lacuna C 1828 2050 2351.

19:11 txt καλούμενος πιστὸς καὶ ἀληθινός 046 f052 82 94 104 175 241 424 456 469 627 757 920 922 sic (1006 καὶ καλούμενος) 1611 1841 1852 1854 1859 1862 1888 2019 2020 2030 2040 2053 2062 2065 2073 2138 2344 2432 2436 it^{dem,div,(gig),haf,t} vg^{cl} syr^{ph,h} (cop^{sa?bo?}) (eth?) Iren^{lat} Or^{lat} Cyp Vict Tyc Jerome Apr Prim Andrew^c Ps-Ambr Beat TR RP [NA27] {C} // πιστὸς καλούμενος καὶ ἀληθινός **Ⲭ** WH // vocabatur fidelis, et verax vocatur it^c vg^{ww,st} // πιστὸς καὶ ἀληθινός καλούμενος 2028 2029 2033 2044 2054 2068 2069 2083 2091 it^{ar} // καλούμενος πιστὸς 2329 // πιστὸς καὶ ἀληθινός A P 051 35* 205 209 792 1384 2017 2042 2059 2060 2074 2081 2186 2814 **Ⲱ**^A arm Hipp Andrew^{a,bav,p} Areth Er. 1,2,3 Ald Col // hiat C 1828 2050 2351. The word καλούμενος is of doubtful authenticity because of the variety of its positions in the manuscripts. This is a principle of Textual Criticism, that a great variety of readings indicates dubiousness. If the word were not present in the Greek, the English copula would normally be supplied- “the one sitting on it was faithful and true.” Yet to supply “was called” would not be out of the question.

19:12b txt ὄνομα γεγραμμένον A 94 104 175 241 325 459 469 582 617 1611 1934 2019 2042 2053 (2059 γεγραμμένον) 2073 2074 2081 2186 (2329 +καὶ ὄνομα following) al syr(ph) cop^{bo} TR NA27 {\} // **Ⲭ** * ὄνομα, then lacking γεγραμμενον ο ουδεις // ὀνόματα γεγραμμένα **Ⲭ**^c 42 325 582 pc. arm4 // ὀνόματα γεγραμμένα καὶ ὄνομα γεγραμμένον 046 35² 82 93 177 205abs 209 250 256 424 456 627 699 (792 minus γεγραμμένον) (920 ἔχων following ὀνόματα) 1006 1384 1503 1734 1841 1849 1852 1854 1862 1888 1948 2017 2020 2030 2040 2048 2138 2349 2436 2821 al. **Ⲱ**^k syr^h*^{**} HF RP PK // Hiant C 919 1828 1955 2032 2050 2351.

19:13a txt βεβαμμένον A 046 051 205 209 1778^{txt} 1854 2030 2080 2344 cop^{sa} arm Andrew TR RP NA27 {B} // ἐρραντισμένον 172 256 792 1006 1341 1678 1778^{msg} 1841 1862 2017 2018 2040 2065 2070 it^{ar,gig,t} vg eth Iren^{lat} Or^{gr^{1/2},lat} (Hipp); Cyp Prisc Jer Varim Apr Prim Cass Beat // ῥεραντισμένον P 2019 2321 2329 Or WH // ἐρραμμένον 2053 2062 (Origen^{1/2}) // ῥεραμμένον 105 1611 Origen // περιεραμμένον **Ⲭ*** Iren // περιεραντισμένον **Ⲭ**^c // hiat C 1828 2050 2351.

19:13b txt κέκληται **Ⲭ** A P 046 82 94 241 456 469 627 920 1006 1611 1841 1852 1854 1859 1862 1888 2020 2030 2040 2053^{txt} 2062^{txt} 2065 2070 2138 2329 Hipp NA27 {\} // καλεῖται 051 f052 35 104 175 424 757 922 1384 2017 2042 2053^{com} 2059 (2060 καληται) 2062^{com} 2073 2074 2081 2186 2344 2436 2814 **Ⲱ**^A Irenaeus^{lat} TR RP // καλεῖτε 792 //

κεκλητο **Ϟ** // ἐκεκλητο Or // καλουσι cop^{bo} // ἐκαλεσαν cop^{sa} // καίκληκεν 2256 // *hiat* C 1828 2050 2351.

19:17a TST 16 txt ἕνα A P 051 35 104 181 241 459 469 616 757 922 1006 1678 1733 1778 1841 2020 2040 2059 2060 2073 2080 2081 2084 2186 2436 2814 **Ϟ**^A it^{ar,gig} vg Apr Cass Prim TR PK NA27 {} // ἄλλον **Ϟ** 792 2019 2053^{txt} (com τὸν ἅγιον ἄγγελον) 2062^{txt} 2065 syr^{ph} cop^{sa,mss,bo} arm4 ps-Ambr // omit 046 18 61 69 82 94 175 367 456 467 468 627 920 1384 1611 1732 1852 1854 1859 2017 2030 2042 2074 2138 2256 2329 **Ϟ**^K syr^h Beat HF RP // ἕνα ἄλλον 172 424 1862 1888 2070 // lac C 88 256 1828 2050 2302 2351. In Semitic usage, this ἕνα would be somewhat equivalent to our indefinite article. The triumvirate of 82, 627, 920 united with 046 differing from all other uncials = an erroneous reading.

19:17c txt τὸ μέγα **Ϟ** A P 046 35 42 82 93 94 104 177 241 325 456 459 627 699 (920 τοῦ θεοῦ τὸ μέγα) 1006 1384^{mg} 1503 1611 1734 1841 1849 1852 1854 2030 2053 2062 2073^{txt} 2349 2821 *al* (84+ minn) Compl. vg syr^{ph,h} cop^{sa,bo} Primasius Beatus Ps-Ambr. Apringius RP PK NA27 {} // τὸν μέγα 469 2138 // τὸν μέγαν τοῦ 91 175 250 424 456 582 617 792 1862 1888 1934 1948 2017 2020 2048 2329 *al.* (47+ minn) HF // τοῦ μεγάλου 051 209 1888 2019 2059 2074 2081 2186 2814 *al.* (37+ minn) **Ϟ**^A TR // missing/defective C 256 919 1828 1955 2032 2050 2351. Unaccounted for: 2065. It is Hoskier that cites 1888 for two readings, not I. Pickering says the reading of HF cannot possibly be original, because the masculine form (τὸν) of the article here and in v. 9 did not exist until later, according to all lexicons that deal with it.

20:9 txt ἐκ τοῦ οὐρανοῦ A 2053^{com} 2074 vg^{ms} cop^{bomss} eth Aug^{2/3} Prim Tyc^{mss} NA27 {A} // ἀπὸ τοῦ οὐρανοῦ 94 f052 // ἀπὸ τοῦ θεοῦ 1854 vg^{ms} // ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ **Ϟ** (**Ϟ*** *homoioteleuton*) P 922 1006 1611 1841 1888 2040 2050 2053^{txt} 2060 2062 vg syr^h Jer Apr Beat TR // ἐκ θεοῦ ἀπὸ τοῦ οὐρανοῦ 051 35 2065 // ἐκ τοῦ θεοῦ ἀπὸ τοῦ οὐρανοῦ 205 209 2059 2081 2186 2814 **Ϟ**^A Andrew // ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ (see 21:2,10) 046 82 241 424 469 627 757 792 920 1384 1862 2030 2138 2329 **Ϟ**^K it^{ar,gig} vg^{ms} syr^{ph} cop^{sa,bo} arm eth^{mss} Aug^{2/3} RP // *hiat* C P 459 1828 2351. The grammars say ἀπὸ absorbed ἐκ in later Greek.

21:3b txt λαοὶ **Ϟ** A 046 94 2030 2042 2050 2053 2062^{txt} 2074 2081 2329 2814 **Ϟ**^A it^{ar} Irenaeus^{lat} Andrew TR NA27 {B} // λαός P 051^{supp} 82 205 209 241 469 627 920 1006 1611 1841 1854 1859 1862 1888 2020 2030 2062^{com} 2065 2073 2138 2432 **Ϟ**^K it^{gig,sin} vg syr^{ph,h} (cop^{sa,bo}) arm eth Ambrose Augustine Primasius Apringius Beatus HF RP PK // lacuna C 1828 2351.

21:4 txt ὅτι τὰ πρῶτα **Ϟ** 046 82 205 209 241 469 627 792 920 1854 1862 1888 2050 2138 2814 **Ϟ**^K it^{ar,sin} vg^{cl,ww} syr^h cop^{sa,(bo)} arm Irenaeus^{lat}; Augustine Quodvultdeus Primasius TR HF RP PK (NA27 [ὅτι]) {C} // τὰ πρῶτα A P 051^{supp} 94 1006 1611 1841 2030 2053 2062 2065 2074 2329 2377 (it^{gig}) **Ϟ**^A arm4 Beat Andrew // τὰ γὰρ πρῶτα 94 *pc* it^{gig} // ὅτι ταῦτα 2050 // *quae prima* vgst arm4 Apringius Beatus // θτι τὰ πρόβατα **Ϟ*** // ἐπι τα προσωπα syr^{ph} // lacuna C 1828 2351.

21:5a txt λέγει A 046 61 82 94 104 627 1611 1854 1862 1888 2053 2062 2138 2329 (80 minuscules tot.) **Ϟ**^K vg Apr. Beat. Tyc. Irenaeus^{lat} Am HF NA27 {} // λέγει μοι **Ϟ** P 051^{supp} 469 627 920 1006 1841^{vid} 2050 2065 2074 **Ϟ**^A it^{ar} vg^{cl} arm eth TR RP PK // εἶπεν μοι 241 792 it^{ar} syr^{ph} cop^{sa,bo} // εἶπεν it^{gig} syr^h Tyc2 ½ // omit 2030 arm2 // lacuna C 1828 2351.

21:6a TST 17 txt {B} γέγοναν **Ϟ**^c A 1678 1778 Iren^{lat} WH NA27 {} // γεγόνασιν 469 1006 1841 2020 2053 2062 2065 2080 2436 syr^{ph} // γέγονε vg Er. Ald. Col. 2028^(sic) 2349 TR //

γεγόναι 2059 // γέγονα **ℵ*** P 046 051 18 35 61 82 94 104 172 175 241 367 424 456 467 506 627 757 792 920 922 986? 1384 1611 1732 1733 1852 1854 1859 1862 1888 2017 2026 2042 2048 2050 2060 2070 2073 2074 2081 2084 2138 2186 2329 2814 cop^{sa} arm Orig Andrew Arethas HF RP PK // γεγωνα 181 616 2030 // omit **ℵ**² syr^h^{mss} Tyc. 3 Beat ps-Ambr // *hiat* C 052 69 88 256 459 468 1828 2019 2302 2040 2256 2351. The UBS textual commentary: "The unusual aoristic termination of γέγοναν seems to have given rise to the variants (a) γεγόνασιν (b) γέγονε (c) γέγονα. With reading (a) compare the similar correction at Romans 16:7; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected." For a fuller apparatus, see endnote.

21:6b TST 18 txt {B} ἐγώ εἰμι A f052 469 1006 1841 2020 2053 2060 2062 2065 2436 (itar.gig,sin vg) syr^{ph} TR (NA27 [εἰμι]) {} // ἐγώ **ℵ** P 046 051 35* 104 172 175 181 241 367 424 616 792 922 1384 1611 1732 1854 1862 1888 2017 2030 2042 2050 2070 2073 2074 2081^c 2084 2329 syr^h cop^{sa} Cypr? // omit 18 35^c 61 82 94 456 467 627 757 920 1733 1852 1859 2059 2081* 2138 2186 2814 HF RP PK // *hiat* C 052 69 88 256 459 468 1828 2019 2302 2040 2256 2351. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γέγονα in the previous set of variants lack either εἰμι (**ℵ** P 046 many minuscules) or ἐγώ εἰμι (most minuscules). It is difficult to decide whether εἰμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἰμι). In order to represent the balance of probabilities it was decided to retain εἰμι in the text, but to enclose it within square brackets."

22:5a txt {A} οὐκ ἔσται ἔτι **ℵ** A P 469 1006 1841 2030 2050 2053 2062 2329 2377^{txt} itar.gig,t vg syr^h cop^{sa,bo} Ambr Apr ps-Ambr Beat Tyc2 NA27 {} // οὐκ ἔσται ἐκεῖ f052 94 241 792 1862 1888 2030 2065 2074 2377^{mg} **ⲙ**^A syr^{ph} TR RP PK // οὐκ ἔσται ἐκεῖ ἔτι IrenaeusGr // οὐκ ἔστιν ἐκεῖ 051 // οὐκ ἔσται 046 82 627 1611 1854 2138 **ⲙ**^K HF // *hiat* C 920 1828 2040 2351. Compare 22:3.

22:12b txt ἐστὶν αὐτοῦ **ℵ** A 2030 (367 2050 αὐτω) syr^h WH NA27 {} // αὐτοῦ ἐστὶν 205 1678 1778 2020 (2080 illeg.) // ἔσται αὐτοῦ 046 82 94 241 456 627 1006 1841 1854 1859 1862 1888 2053 2062 2138 2436 RP // αὐτοῦ ἔσται 35 104 175 181 424 459 922 1611 1852* 2017 2030 2059 2060 2065 2073 2081 2186 2329 2814 TR // omit 469 757^{sup} 1852^c // "according to his works" 792 2042 2074 (syr^{ph}) cop^{sa}^{1/3} eth // *opera ejus* Tyc2 // *opera sua* vg ps-Ambr // *opera ipsorum* it^g^{is} // *facta sua* Cypr Prim // *sicut opus ejus erit* Beat // *hiat* C P 051 69 88 920 1384 1828 2019 2040 2256 2302 2351.

22:14 txt TST 19 {A} πλύνοντες τὰς στολὰς αὐτῶν **ℵ** A (104 459 680 922 2050 πλύναντες) (1006 πλυννυτες) 1678 1778 1841 2020 2053 2062 2080 (15 minuscules) itar vgst cop^{sa} eth Ps-Athanasius^{mss}; Ambr Fulg Apr (Prim) Haymo NA27 {A} // πλατύνοντες τὰς στολὰς αὐτῶν Ps-Athanasius // ποιοῦντες τὰς ἐντολὰς αὐτοῦ καὶ πλύνοντες τὰς στολὰς αὐτῶν 469 1852^c // ποιοῦντες τὰς ἐντολὰς 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 2070 2073 2074 2081 2084 2138 2186 2329 2377 2436 2814 **ⲙ** it^g^{is} syr^{ph,h} cop^{bo} (arm τηροῦντες τὰς) Andrew; Tertull Cypr Tyc Areth (Caesarius) (Beat) TR HF RP PK // *hiat* C P 051 69 88 172 256 468 919 920 1384 1828 1955 2019 2040 2256 2351. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The latter reading appears to be a scribal emendation, for elsewhere the author uses the expression 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 uncials **ℵ** A 052 (1678, 1778, 2080 are descended

from 052) is overwhelming here, opposed by only one uncial, 046, which is famously revised in character. The "wash their robes" reading is certainly the correct one.

22:20 {D} ἔρχου **Ⲭ** 94 1678 1778 2053 2062 2329 itgig syr^{ph} cop^{sa,bo} arm⁴ Apr. // Ναί ἔρχου 2030 2050 syr^h Prim Tyc // Ἀμήν ἔρχου A 046 175 181 424 616 792 1006 1611 1841 2017 2059 2060 2065 2081 2186 **ⲡ**^A vg eth Ambr. Ps-Ambr. Beatus NA27 {} // Ἀμήν ναί ἔρχου 051^s 35 82 241 456 469 627 757 1732 1733 1852 1854 1859 1862 1888 2020 2070 2073 2074 2138 2377 2436 **ⲡ**^K TR HF RP PK // Ἀμήν ναί ἔρχομαι 2042 // Ἀμήν καὶ ἔρχου 104 459 922 // *hiat* C P 69 88 256 920 1384 1828 2019 2040 2080 2256 2302 2351 2814. Both the words αμην and ναι mean something like "yes," and so I think they were both liturgical additions to an original ἔρχου standing alone. The **Ⲭ** reading is bolstered by another uncial, 052, in the form of its minuscule descendants 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as A 046, and certainly better than 051^s as a lone uncial. The 104 reading is simply a mistaking of NAI for KAI. I think that the **Ⲭ** reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

22:21b txt {C}:

- (1) μετὰ πάντων
- (2) μετὰ πάντων ὑμῶν
- (3) μετὰ πάντων ἡμῶν
- (4) μετὰ πάντων ἁγίων
- (5) μετὰ ἁγίων
- (6) μετὰ τῶν ἁγίων
- (7) μετὰ τῶν ἁγίων σου
- (8) μετὰ πάντων τῶν ἁγίων
- (9) μετὰ πάντων τῶν ἁγίων αὐτοῦ

(1) A (2814) (it^{ar} *cum omnibus hominibus*) vg^{st,ww} eth^{1/2} Ambr Tyc Beat^{1/2} NA27 {B} (2) 296 vg^{cl} eth^{1/2} Fulg Ps-Ambr TR (3) 2050 (4) 1778 arm (5) 627 (6) **Ⲭ** itgig 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 **ⲡ** syr^h cop^{sa,bo} Andr Areth RP (9) 2030 syr^{ph} // *upon all the saints unto age of the ages* (2040) cop^{bo} (cop^{bo}imss *age of the age*) // *hiat* C P 69 88 172 256 920 1384 1828 2019 2080 2256 2302 2351 2814. Interesting that the same people who object to the NA27 text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," here in Revelation 22:21 where the NA27 text says "the grace of the Lord Jesus be with all," they object, and prefer that this blessing be only to the saints.

22:21c TST 18 txt *omit* ἀμήν. A 1006 1841 2014 2025* 2026 2031 2034 2036 2037 2038^{txt} 2046 2047 2056^{txt} 2059^{txt} 2065^{txt} 2074 2081 2186^{txt} 2432 2595 itar,gig vg^{st,fuld} Beatus^{1/2} Tyconius Andrew Arethas NA27 {B} // ἀμήν. **Ⲭ** 046 051^s 35 82 94 104 175 241 456 469 627 757 792 1611^s 1678 1778 1852 1854 1859 1862 1888 2020 2030 2042 2050 2053 2060 2062 2065^{com} 2073 2138 2329 2436 **ⲡ** vg^{cl,ww} syr^{ph} cop^{sa,(bo)} eth arm Beatus^{1/2} Arethas TR HF RP PK // ἀμήν ἀμήν syr^h // *hiat* C P 69 88 172 256 920 1384 1828 2019 2040 2080 2256 2302 2351 2814.

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