

# 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.

<http://bibletranslation.ws/palmer-translation/>

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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 σιδηρᾱ A 046 0226 205 209 2344  $\mathfrak{M}^A$  itar vg<sup>ww</sup> syr<sup>ph</sup> cop<sup>sa</sup> Cyprian Irenaeus TR NA27 {} // δίστομος  $\mathfrak{X}$  P 1006 1841 1854 2030 2329  $\mathfrak{M}^K$  itgig vg<sup>cl</sup> syr<sup>h</sup> cop<sup>bo</sup> arm eth Ambrose Primasius RP.

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

After that come the Greek word(s), σιδηρᾱ, 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 minuscules), then early versions into other languages; first the italic, then vulgate editions, then Syriac, then Coptic, then others less important such as Armenian and Ethiopic. (The "arab" referred to is that of Walton's Polyglot.) After that come early church fathers, if any.

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

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

Hoskier has well pointed out how the uncials of the Revelation text are all over the place, with many omissions and additions. The wildest of them all in Revelation is Sinaiticus. The only uncial that is not "all over the place," but which seems to represent a standardized majority text, is the uncial 046 (called B in his work). Hoskier on p. xxvii of Volume One of "Concerning the Text of the Apocalypse," calls this the "B revision, which was made in the VIIth century." On p. xxxvi he calls it the "B recension." He goes on to say, "roughly speaking, B and cursive groups may be neglected if opposed by a consensus of the older uncials, Versions and Fathers. If on the other hand B is joined Aleph, A or C, the greater weight can only be 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
ℵ <sup>1</sup>	4th – 6th century (only one occurrence- in 21:4)
ℵ <sup>2</sup>	7th century
ℵ <sup>2a</sup>	7th century
ℵ <sup>2b</sup>	7th century
ℵ <sup>c</sup>	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 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, I grant that where the UBS text favors the uncial A when it stands alone against all other witnesses, their reading is dubious, the most famous one being Revelation 5:9. Hoskier points out that Hort broke one of his own rules with this one, as he went with the easiest reading. But there are several places in Revelation where Codex A shows that it is an older text, with older readings, prior to editing and standardization. So at this point, I still understand why the UBS/NA editors value Codex A extremely highly for Revelation. If I were only allowed to have one ancient Greek manuscript of Revelation, I would definitely choose Codex A.

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

NA27 TR RP HF PK.

A C <sup>47</sup> <sup>18</sup> 0207 2080 1678 1778 2062 <sup>115</sup> 2053 1611 2050 1841 ℵ\* 1006 <sup>43</sup> 2020 0163 2040 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074 2186 ℵ 2351 61 2081 2302 792 1732 104 1854 2059 2019 2436 35\* 256<sup>Gr</sup> 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<sup>c</sup> 051<sup>c</sup>

Hoskier in Volume 1 where he discusses 1678 says that the family of 052 1678 1778 2080 is a very old text type, and he estimates it to be about 50 years older than that of Codex Sinaiticus ( ℵ ). He gives some examples of where ℵ conflates the reading of the 052 family with that of another line. I have come up with a shorthand for the agreement of this family, and that is the sigla f052. 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 f052 as a high quality uncial. If it agrees with one or more other uncials (especially if other than ℵ ), you have to give that reading very

serious weight. Where there is an agreement of *f*052 A C along with say, another uncial like P or 046, that 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:  $\mathfrak{P}^{18}$ ,  $\mathfrak{P}^{24}$ ,  $\mathfrak{P}^{43}$ ,  $\mathfrak{P}^{47}$ ,  $\mathfrak{P}^{85}$ ,  $\mathfrak{P}^{98}$ ,  $\mathfrak{P}^{115}$ ,  $\aleph$ , 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:  $\mathfrak{P}^{18}$ ,  $\mathfrak{P}^{24}$ ,  $\mathfrak{P}^{43}$ ,  $\mathfrak{P}^{47}$ ,  $\mathfrak{P}^{85}$ ,  $\mathfrak{P}^{98}$ ,  $\mathfrak{P}^{115}$ , 052, 0163, 0169, 0207, 0308. But if I do cite one of these for hiatus, that means that it does contain text in that surrounding area of Revelation. I *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 handwritten 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,

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

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

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

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

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

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

<sup>4</sup>John, to the seven churches in Asia, grace to you, and peace, from Him<sup>3</sup> who is, and who was, and who is to come, and from the seven spirits before his throne,<sup>4</sup>

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

<sup>2</sup> 1:2b txt {A} omit **NA** C P 046 1006 1611 1828 1841 2040 2050 2053 2062 2070 2080 2329 vg it<sup>h,ar,gig</sup> syr<sup>ph,h</sup> cop<sup>sa,bo</sup> eth **ⲙⲕ** TR RP<sup>txt</sup> NA28 {} // add: καὶ ἅτινα εἰσὶ(ν) καὶ ἅτινα χρή γενέσθαι μετὰ ταῦτα 2065 // add: καὶ ἅτινα εἰσὶ καὶ χρή γενέσθαι μετὰ ταῦτα 922 // add: καὶ ἅτινα ἐστὶ καὶ ἅτινα χρή γενέσθαι μετὰ ταῦτα 2019 // add: καὶ ἅτινα εἰσὶ καὶ διὰ τινος χρή γενέσθαι μετὰ ταῦτα 2081 // καὶ ἅτινα εἰσὶ καὶ ἅ χρή γενέσθαι μετὰ ταῦτα 757 1384 arm Andr Areth // add: καὶ ὅτι δι' ἀγγέλου δέδοται 1678 // καὶ ἅτινα εἰσὶν καὶ ἅτινα χρή γενέσθαι μετὰ ταῦτα RP<sup>mg</sup> // lac 051 1778.

<sup>3</sup> 1:4a txt ἀπὸ "from him" **ⲡ**<sup>18vid</sup> **NA** C P 922 1678 2050 2080 it<sup>gig,h</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> Apr Prim Ps-Ambr NA28 {} // ἀπὸ θεοῦ "from God": 046 1006 1611 1841 2040 2053 2329 it<sup>(ar),t</sup> Vict Prim RP // ἀπὸ τοῦ (genitive article) TR // lac 051 1778. The TR reading is based on about eight late and insignificant mss. The minuscule 2062<sup>txt</sup> has ἀπὸ τοῦ, but followed by a completely different phrase than the TR- πάντων ἡμῶν θεοῦ instead of ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος. 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 εἰμι ὁ ὢν" - יהוה אהיה.

יהוה אהיה.

<sup>4</sup> 1:4b txt ἃ (nom or acc pl neut rel. pronoun) **ⲡ**<sup>18</sup> C 046 1006 1611 1841 2040 2050 2329 RP<sup>txt</sup> NA28 {} // τῶν (gen pl) **NA** // ἃ ἐστὶν (nom or acc pl neut rel. pronoun with singular verb) P 1678 2053 2062 2080 TR RP<sup>mg</sup> // ἃ εἰσὶν (nom. or acc. pl. neut. pronoun with plural verb) 2019 it<sup>gig,h</sup> // 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 τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ τῶν ἑπτὰ πνευμάτων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of "τὰ" (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun "τὰ" jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. 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."

1:5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. Τῷ ἀγαπῶντι<sup>5</sup> ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ –

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

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

<sup>6</sup>and made us into a kingdom of priests<sup>12</sup> for his God and Father– to him be glory and power, for ever and ever. Amen.

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.

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

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

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

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<sup>5</sup> **1:5a** txt τῷ ἀγαπῶντι  $\Phi^{18}$   $\aleph$  A C 046 1006 1611 1678<sup>(rescr)</sup> 1841 2040 2080 RP<sup>txt</sup> NA28 { \ } // τῷ ἀγαπήσαντι P 2053 2062 TR RP<sup>mg</sup> // τῷ ἀγαποντι 2050 2329 // lac 051 1778.

<sup>6</sup> **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.

<sup>7</sup> **1:5c** txt {A} λύσαντι  $\Phi^{18}$   $\aleph$  A C 1611 1678 2050 2329 2344<sup>vid</sup> (ith Prim soluit) vg-harl (syr<sup>ph</sup> λύων) (ἔλυσεν syr<sup>h</sup> arab) eth arm Andrew; Vict-Pett NA27 {A} // λούσαντι P 046<sup>c</sup> (046\* *homoioteleuton*) 1006 1841 (ἔλουσεν it<sup>gig</sup> vg cop<sup>sa,bo</sup>) 2040 2053 2062 2080 it<sup>ar,t</sup> vg cop<sup>bo</sup> Apr Areth Beat TR RP // lac 051 1778. The "freed" reading is reminiscent of λέλυται αὐτῆς ἡ ἁμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.

<sup>8</sup> **1:5d** txt {A} ἐκ  $\Phi^{18}$   $\aleph^{*,2}$  A C 1611 1678 2050 2053 2062 2080 2329 2344<sup>vid</sup> NA27 {A} // ἀπό P 046 1006 1841 2040 TR RP // lac 051 1778.

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

<sup>10</sup> **1:6a** txt ἡμᾶς  $\aleph$  P 046 922 1006 1828 1841 2040 2050  $\mathfrak{M}$  it<sup>ar,gig</sup> vg<sup>cl</sup> Tert Vic Prim TR RP NA28 { \ } // ἡμῖν  $\Phi^{18}$  A 1678 2053 2062 2080 2344 // ἡμῶν C 1611 2329 it<sup>h,t</sup> vg // lac 051 1778.

<sup>11</sup> **1:6b** txt {C} αἰῶνας τῶν αἰώνων  $\aleph^2$  (τα αἰωνα  $\aleph^*$ ) C 046 922 1006 1611 1678 1841 2040 2053 2062 2080 2329  $\mathfrak{M}$  it<sup>ar,h</sup> vg syr<sup>ph,h</sup> (arm) eth Did TR TG RP SBL ([αἰῶνας τῶν] NA27) {C} // αἰῶνας  $\Phi^{18}$  A P 2050 cop<sup>bo</sup> // lac 051 1778.

<sup>12</sup> **1:6c** txt βασιλείαν ἱερεῖς  $\Phi^{18}$   $\aleph^*$  A C 922 1006 1611 1678 1828 1841 2040 2053 2062 2080 2329 RP NA28 { / } // βασιλειαν ιερων syr<sup>ph,h</sup> // . $\overline{\text{ΝΟΓΜΕΤΟΥΡΟ ΗΜΕΤΟΥΗΒ}}$  cop<sup>bo</sup> // βασιλειαν και  $\aleph^c$  it<sup>gig</sup> Ps-Ambr // βασιλειον και 046 2050 // βασιλεις καὶ ἱερεῖς P TR // lac 051 1778 cop<sup>sa</sup>. 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 ἱεράτευμα [and found in a dozen minuscules here] (quoted in 1 Peter 2:9), and Aquila translated by βασιλείαν ἱερέων. Editors should therefore not place a comma after βασιλείαν, as ἱερεῖς is not an apposition, but represents a more grammatical ἱερέων." (genitive plural)

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

<sup>14</sup> **1:8** txt {A} omit  $\aleph^{2a}$  A C P 046 922 1006 1611 1678 1841 2040 2053 2062 2080 it<sup>h</sup> syr<sup>ph,h</sup> arm eth Epiphani; Ambr Varim Prim RP NA27 {A} // add ἀρχὴ καὶ τέλος  $\aleph^{*,2b}$  1828 2050 2344 it<sup>ar,gig,t</sup> vg  $\mathfrak{M}^A$  cop<sup>bo</sup> Andrew; Apr Beat TR // add ἡ ἀρχὴ καὶ τὸ τέλος 2329 // lac 051 1778 2030 cop<sup>sa</sup>. The longer phrase is present in 21:6 in all editions, some with and some without the articles.

<sup>15</sup> **1:8b** txt κύριος ὁ θεός  $\aleph$  A C P 046 922 1006 1611 1678 1828 1841 2040 2053 2062 2080 it<sup>h</sup> syr<sup>ph,h</sup> cop<sup>bo</sup> Prim RP NA28 { / } // ὁ κύριος ὁ θεός arab Apr // ὁ θεός 2329 eth // ὁ κύριος 2050 TR // lac 051 1778

### Someone Like a Son of Man

1:9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς<sup>16</sup> ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ,<sup>17</sup> ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ.

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

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

<sup>10</sup>I 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 ἑπτὰ ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτιρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

<sup>11</sup>saying,<sup>20</sup> "What you see, write in a book, and send it to the seven churches— to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

1:12 Καὶ<sup>21</sup> ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει<sup>22</sup> μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσαῖς,

<sup>12</sup>And 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 υἱὸν<sup>23</sup> ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσαῖν<sup>24</sup>

<sup>13</sup>and in among the lampstands<sup>25</sup> was someone like a son of man,<sup>26</sup> dressed in a cloak reaching down to his feet, and gird around at<sup>27</sup> the pecs<sup>28</sup> with a golden sash,

<sup>16</sup> **1:9a** txt συγκοινωνὸς A 046 f052 1611 1828 2050 2053 2062 TR NA28 {} // συνκοινωνὸς X C P 2329 // κοινωνὸς 922 1006 1841 2040 RP // lac 051.

<sup>17</sup> **1:9b** txt {A} Ἰησοῦ X\* C P f052 1611 2050 NA28 {} // Χριστῷ A // Ἰησοῦ Χριστῷ X<sup>2</sup> // Ἰησοῦ Χριστοῦ 2329 TR // Χριστῷ Ἰησοῦ 046 922 1006 1828 1841 2040 RP // omit 2053 2062 // lac 051.

<sup>18</sup> **1:9c** Or, "because of the witness about Jesus."

<sup>19</sup> **1:9d** txt {A} Ἰησοῦ X\* A C P f052 1611 2050 2329 NA28 {} // Ἰησοῦ χριστοῦ X<sup>2</sup> 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.

<sup>20</sup> **1:11** txt λεγούσης X\* A C 046 1006 1828 1841 2329 RP NA28 {} // λεγουσαν X<sup>2</sup> // φωνούσης f052 // λαλούσης 2040 // omit 2050 // λεγούσης μοι 1611 // λεγούσης μοι Ἰωάννη 2053 2062 // λεγούσης, Ἐγὼ ἄλφα καὶ τὸ Ω, πρῶτος καὶ ὁ ἔσχατος· καὶ, P // λεγούσης, Ἐγὼ A καὶ Ω, πρῶτος καὶ ὁ ἔσχατος· 922 // λεγούσης, Ἐγὼ εἰμι τὸ A καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ, TR // lac 051.

<sup>21</sup> **1:12a** txt omit TR RPZ // ἐκεῖ RPT

<sup>22</sup> **1:12b** txt ἐλάλει X C 046 f052 1006 1828 1841 2053 2062 2329 RP NA28 {} // λαλεῖ A // ἐλάλη 2040 // ἐλάλησε(v) P 922 1611 syr<sup>ph</sup> TR // τον λαλουντα μοι (in place of τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ) 2050 // lac 051 2030.

<sup>23</sup> **1:13a** txt υἱὸν RPZ // υἱῷ RPT

<sup>24</sup> **1:13b** txt χρυσαῖν X\* A C (Cyp Iren) NA28 {} // χρυσὴν P<sup>98</sup> X<sup>2</sup> // χρυσήν 808 1734 2351 // χρυσὴν 1894 2254 2256 // χρυσήν rell. Gr. TR RP // χρυσιν 046 1597 2048 2074? // χρυσ (sic) 1719 // χρουσουν 1903 Aldus // lac 051 314 1352 1774 1893 1918 2022 2030 2075 2091.

<sup>25</sup> **1:13c** txt {A} λυχνιῶν A C P f052 1611 2050 ith syr<sup>ph,h</sup> copsa,bo Iren<sup>lat</sup> Cyp Vict Prisc TR -Erasmus 1,2,3 Aldus Colinaeus NA28 {} // ἑπτὰ λυχνιῶν X 046 922 1006 1828 1841 2040 2053 2062 2329 itg<sup>ig</sup> vg TR-Steph RP // lac 051.

<sup>26</sup> **1:13d** It is customary to render this phrase as "like a Son of Man," so that it reminds the reader of this phrase in the prophets Ezekiel and Daniel, etc. But it would be more accurate to translate it "like a human," because that is what seems to be the emphasis here in contrast to later given non-human traits. John first gives traits of him that are human, and then he begins verse 14 with "but," and proceeds in the next several verses to tell us traits that are not human.

<sup>27</sup> **1:13e** txt πρὸς rell. Gr. TR RP NA28 {} // ἐν 172 250 424 582 616 808 1862 1888 2018 2020 2032 2053 2055\* 2062 2084 cop<sup>bo</sup> // ad itg<sup>ig</sup> vg Iren Vict Apr Ps-Ambr // super ith // supra Cass Prim Cyp Jul // inter Tyc 2 // omit 2060 2286 2302 // lac 051 314 1352 1774 1893 1918 2022 2030 2075 2091.

<sup>28</sup> **1:13f** Literally, "breasts," μαστοῖς but that would be very unidiomatic for English, and it essentially means chest, as in 15:6, where the seven angels also have a golden sash around their chest, and there the Greek word used is 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.



1:14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον<sup>29</sup> λευκόν, ὡς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός,

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

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

<sup>15</sup>and his feet like bronze as if made to glow<sup>30</sup> in a furnace,<sup>31</sup> and his voice like the sound of many waters,

1:16 καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ,<sup>32</sup> ἀστέρας ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

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

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

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

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

<sup>18</sup>and the Living One, and I was dead, and behold, living for ever and ever,<sup>33</sup> and I have the keys of death and of Hades.<sup>34</sup>

1:19 γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν καὶ ἃ μέλλει γίνεσθαι<sup>35</sup> μετὰ ταῦτα.

<sup>19</sup>"Write therefore what things you see and what things are now, and also what things are about to take place after these things.

<sup>29</sup> 1:14 txt ὡς ἔριον RPT // ὡσεὶ ἔριον RPZ

<sup>30</sup> 1:15a txt πεπυρωμένης (gen sing fem) A C Prim NA27 {C} // πεπυρωμένῳ (dat sing) N 2050 2053 2062 itar,gig,h,t vg syrph,h cop<sup>sa,bo</sup> arm eth Iren Cypr Vict-Pett Matern Apr Prim Ps-Ambr Haymo Beat // πεπυρομένοι 922 2329 // περπυρωμένοι 046\* // πεπυρωμένοι (nom pl masc) P f052 1006 1611 1828 1841 2040 m syr<sup>hmg</sup> 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 2<sup>nd</sup> or 3<sup>rd</sup> 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.

<sup>31</sup> 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, χαλκολιβάνον - chalkolíbanon, 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).

<sup>32</sup> 1:16 txt δεξιᾷ χειρὶ αὐτοῦ N A C P f052 1611 NA28 {} // δεξιᾷ Apringius // χειρὶ αὐτοῦ 2070 // δεξιᾷ αὐτοῦ 2040 2050 2053 2062 latt arm<sup>2</sup> Prim // χειρὶ αὐτοῦ τῇ δεξιᾷ 046 2329 // δεξιᾷ αὐτοῦ χειρὶ 922 1006 1828 1841 TR RP // ----- αὐτοῦ p<sup>98</sup> // omit arm<sup>4</sup> // lac 051. Compare Rev. 2:1.

<sup>33</sup> 1:18a txt αἰώνων p<sup>98</sup> N\* A C P 922 1611 1678 2050 2053 2062 2080 NA28 {} // αἰώνων, ἀμήν N<sup>2</sup> 046 1006 1828 1841 2040 1778 2329 TR RP // lac 051.

<sup>34</sup> 1:18b txt κλεῖς τοῦ θανάτου καὶ τοῦ ᾗδου N (A C) 922 1828 (2053) 2062 2329 RP NA27 // κλεῖς τοῦ θανάτου καὶ τοῦ αἵδου 1611 // κλεῖδας τοῦ θανάτου καὶ τοῦ αἵδου 2040 // κλεῖδας τοῦ θανάτου καὶ τοῦ ᾗδου P 046 1006 1841 2050 // κλεῖς τοῦ ᾗδου καὶ τοῦ θανάτου f052 TR // lac 051.

<sup>35</sup> 1:19 txt {C} γίνεσθαι N<sup>2</sup> A f052 922 1006 1611 1841 2040 2053 2062 2329 TR RP // γενέσθαι p<sup>98</sup> N\* C P 046 1828 2050 NA28 {} // lac 051.

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

<sup>20</sup>The mystery of the seven stars which you see upon my right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

## Chapter 2

### *To the Church in Ephesus*

2:1 Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ,<sup>36</sup> ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνίων τῶν χρυσῶν·

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

2:2 Οἶδα τὰ ἔργα σου καὶ τὸν κόπον<sup>37</sup> καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσίν, καὶ εὗρες αὐτοὺς ψευδεῖς·

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

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

<sup>3</sup>and you have endurance, and have held up for the sake of my name, and not become weary.

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

<sup>4</sup>But I have against you that you have left your first love.

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.

<sup>5</sup>Remember therefore from where you have fallen, and repent and do your first works; otherwise I am coming to you<sup>38</sup> and will remove your lampstand from its place, unless you repent.

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

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

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

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

<sup>36</sup> 2:1 txt δεξιᾷ αὐτοῦ **Σ**<sup>2</sup> A C P 046 922 1006 1611 1778<sup>c</sup> 1841 2040 2050 2053 2062 2329 TR RP NA27 // δεξιᾷ αὐτοῦ χειρὶ **Σ**<sup>\*</sup> // δεξιᾷ χειρὶ αὐτοῦ 172 424 616 1828 1862 1888 // δεξιᾷ χειρὶ 1678 1778<sup>\*</sup> 2080 // lac **Φ**<sup>115</sup> 051 2030. Neither χειρὶ nor αὐτοῦ are necessary for the sense, and both are probably explanatory additions to the text. I predict we will eventually find a papyrus lacking both, as in MS 2070. This variant pattern occurs several times in the Apocalypse of John, and I am convinced that the original text lacked both αὐτοῦ and χειρὶ. In Greek, like present day Spanish, and some other Indo-European languages, the definite article was sufficient for a possessive pronoun, unless that possession was to be emphasized. The word χειρὶ was not necessary, since it was implied with δεξιᾷ.

<sup>37</sup> 2:2 txt τὸν κόπον A C P 2053 it<sup>ar, g, ig, t</sup> vg syr<sup>h</sup> Tyc Jer Aug Oec Prim Apr ps-Ambr Andr<sup>pt</sup> NA28 {} // τὸν κόπον σου **Σ** 046 f052 1006 1611 1828 1841 2040 2050 2329 **π** vg<sup>ms</sup> syr<sup>ph</sup> cop<sup>sa, bo</sup> arm eth Andr<sup>pt</sup> Areth TR RP // κόπους σου cop<sup>bo, mss</sup> 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.

<sup>38</sup> 2:5 txt σοι **Σ** A C P 2050 2053 2329 it<sup>g, ig</sup> vg syr<sup>ph</sup> cop<sup>sa, bo</sup> arm Auct<sup>Nov</sup> Hier Vict-Tun Apr Beat NA28 {} // σοι ταχύ 046 f052 922 1006 1611 1828 1841 2040 it<sup>(ar)</sup> vg<sup>mss</sup> syr<sup>h</sup> Aug<sup>pt</sup> Prim RP // σοι τάχει ps-Ambr TR // omit both eth // lac 051 2062. The UBS textual commentary says that the manuscripts which have the word ταχύ - tachy, "quickly," after "I am coming to you," possibly did it to conform this verse to Rev. 2:16 and 3:11.

### *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·

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

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

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

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

<sup>10</sup>Don't be afraid of any of the things you are about to suffer. Behold,<sup>39</sup> the devil is about to throw some of you into prison, so that you may be tried, and you will have affliction for ten days. Be faithful until death, and I will give you the crown of life.

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

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

### *To the Church in Pergamum*

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

<sup>12</sup>"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 ἡρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστὸς μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.

<sup>13</sup>I know where you live,<sup>40</sup> where Satan's throne is; yet you hold fast to my law and have not denied my faith, even<sup>41</sup> in the days of<sup>42</sup> Antipas<sup>43</sup> my faithful witness<sup>44</sup> who was put to death near you, where Satan lives.

<sup>39</sup> 2:10 txt {A} omit **Σ** A C P f052 922 1006 1611 1828 1841 2053 2329 **π**<sup>A</sup> TR NA27 {} // + δὴ 046 2040 **π**<sup>K</sup> cop<sup>sa,bo</sup> RP // + δὲ syr<sup>h</sup> // + ὅτι eth // + γὰρ 2050 // lac 051 2062.

<sup>40</sup> 2:13a txt Οἶδα ποῦ **Σ** A C P f052 2050 2053 latt syr<sup>ph</sup> cop<sup>sa,bo</sup> eth Prim Jer Tyc2 Apring ps-Ambr NA28 {} // Οἶδα τὰ ἔργα σου καὶ ποῦ 046 922 1006 1611 1828 1841 2040 syr<sup>h\*\*</sup> TR RP // lac **π**<sup>43</sup> **π**<sup>115</sup> 051 2062.

<sup>41</sup> 2:13b txt καὶ **π**<sup>43vid</sup> A C f052 2050 2053 2329 TR NA28 {} // omit **Σ** P 046 1006 1611 1841 2040 RP // lac **π**<sup>115</sup> 051 2062. The TR is with the NA27 here, even though none of its source mss read so.

<sup>42</sup> 2:13c txt ἡμέραις A C 1678 2053 2065 2080 2344 it<sup>ar</sup> vg syr<sup>ph</sup> cop<sup>sa,bo</sup> (cop<sup>sa1/4</sup> ἡμερᾶ) Tyc Prim Haymo NA27 {} // ἡμέραις μου 1778 2040 2329 // ἡμέραις μου ἐν αἷς 2050 // ἡμέραις ἐν ταῖς **Σ**<sup>\*</sup> // ἡμέραις ἐν αἷς **Σ**<sup>2</sup> (P ημερες) 922 1611 it<sup>sig,(t)</sup> arm Andrew Areth TR [RP] // ἡμέραις αἷς 046 1006 1841 syr<sup>h</sup> eth // lac **π**<sup>43</sup> **π**<sup>115</sup> 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 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.

<sup>43</sup> 2:13d txt Ἀντιπᾶς NA28 {} // Ἀντίπας TR RP // Αντιπας **Σ**<sup>\*</sup> C P 046 // Αντειπας **Σ**<sup>2</sup> A 82 792 1828 1841? 1862\* 1888\*? 2059\*? // ἀντειπας 2050 // αἱ ἀντειπας (sic) 1006 // omit syr<sup>h</sup> cop<sup>sa,bo</sup> arm eth // Antipas vg Auct<sup>Q</sup> // Antipax it<sup>sig</sup> // Antiphas lips Prim. // αντι παντων syr<sup>ph</sup> // lac **π**<sup>43</sup> **π**<sup>115</sup> 051 2030 2062 2256 2302. This last variant, of the syr<sup>ph</sup>, (Philoxeniana Syriac, 6<sup>th</sup> century, the oldest Syriac MS of Revelation), shows that the Syriac was a translation from the Greek and not the other

2:14 ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδαξεν τῷ Βαλακ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεῖν<sup>45</sup> εἰδωλόθυτα καὶ πορνεῦσαι·

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

2:15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν [τῶν]<sup>48</sup> Νικολαϊτῶν ὁμοίως.

<sup>15</sup>So also in the same way you have some who hold to the teaching of the Nicolaitans.<sup>49</sup>

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

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

2:17 ὁ ἔχων ὄψ 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.

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

### *To the Church in Thyatira*

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

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

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

<sup>19</sup>I know your works and love and faith and service, and your perseverance, how your last<sup>50</sup> works are greater than your first.<sup>51</sup>

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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, 7<sup>th</sup> century, just doesn't deal with it but omits it, as do several of the other translations into other languages, the Coptic, Ethiopic, Armenian, and Arabic. As for the main uncial manuscripts, their reading cannot be determined to be either that of the NA27 or RP, since uncials are written in all caps and have little or no punctuation.

<sup>44</sup> **2:13e** Exactly the same phrase used earlier in 1:5, ὁ μάρτυς ὁ πιστός, about Jesus Christ himself, only now it is Christ speaking about Antipas, and he adds the word "my"- my faithful martyr.

<sup>45</sup> **2:14a** txt φαγεῖν **Ν** A C P f052 1611 2050 2053 2329 syr<sup>ph</sup> TR NA28 { / } // καὶ φαγεῖν 046 922 1006 1828 1841 2040 vg<sup>ms</sup> syr<sup>h</sup> RP // lac 051 2062.

<sup>46</sup> **2:14b** txt ἐδίδασκε(ν) (imperf) **Ν** A C P f052 1611 2050 2053 2329 it<sup>g</sup> vg TR NA28 { \ } // ἐδίδαξε(ν) (aor) 046 922 1006 1828 1841 2040 syr<sup>ph,h</sup> cop<sup>sa,bo</sup> RP // docebit (fut) vg-har1 // (pres) arm4 // "teacher of" eth // lac 051 2062.

<sup>47</sup> **2:14c** txt τῷ Βαλακ A syr<sup>ph</sup> TG RC NA27 SBL { \ } // τῷ Βαλακ C // τὸν Βαλακ **Ν**<sup>2</sup> f052 922 1006 1611 1828 1841 2040\* 2053 Scriv-1894-TR AT RP // τὸν Βαλακ 2040<sup>c</sup> 2050 2329 // Βαλακ 046 // Βαλακ cop<sup>sa,bo</sup> eth // ἐν τῷ Βαλαάμ τὸν Βαλακ P // ἐν τῷ Βαλαάμ τὸν Βαλακ 2059 2081 // τῷ Βαλαάμ τὸν Βαλακ 35\* // ἐν τῷ Βαλακ 254 TR // omit **Ν**\* // lac 051 2062.

<sup>48</sup> **2:15a** txt { C } τῶν Νικολαϊτῶν **Ν** P f052 922 1006 1841 2040 2050 2053 2329 TR RP [NA27] // Νικολαϊτῶν A C 046 1611 1828 syr<sup>ph,h</sup> WH RC // lac 051 2062.

<sup>49</sup> **2:15b** txt ὁμοίως **Ν** A C 046 1006 1611 1828 1841 2040 2050 2053 2065 2329 syr<sup>ph,h</sup> lat RP NA28 // ὁμοίως ὃ μισῶ P // *que ego odi similiter* lips // "as I also hate" arab // ὃ μισῶ f052 TR // omit 922 cop<sup>sa,bo</sup> eth Vict. Apr<sup>vid</sup> // lac p<sup>115</sup> 051 2062. The group of manuscripts f052 is descended from an ancient uncial that predates **Ν**, so here we have essentially four variants, with the first two probably the underlying earliest branches: ὁμοίως (A), ὃ μισῶ (f052), and then the conflation of the two, and omission. I think that the addition of ὃ μισῶ was from scribes thinking of 2:6, and that ὁμοίως is the original text. The omission however, also commends itself as a possibility.

2:20 ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς<sup>52</sup> τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει, καὶ πλανᾷ τοὺς ἐμούς δούλους, πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.

<sup>20</sup>But I have against you<sup>53</sup> that you tolerate that woman<sup>54</sup> 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.

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

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

<sup>22</sup>Behold, I am casting her onto a bed, along with the ones committing adultery with her, for an affliction of great magnitude, unless they repent of her works.<sup>55</sup>

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

<sup>23</sup>And her children I will destroy in death; and all the churches will know that I am He who searches minds<sup>56</sup> and hearts, and that I will pay to each of you according to your works.

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

<sup>24</sup>And to the rest of you in Thyatira<sup>57</sup> I say, as many as do not hold to these teachings—<sup>58</sup> the ones who have not known 'the deep things<sup>59</sup> of Satan,' as they say, I am not laying any further burden upon you.

<sup>50</sup> 2:19a txt τὰ ἔσχατα *rell Gr. syr<sup>ph,h</sup> Prim Auct RP NA28 {}* // καὶ τὰ ἔσχατα 2026 2029 2049 2053 2059 2186 2814 *copsa,bo TR* // omit 792 *arm1* // lac 051 522 1774 1893 1918 2022 2030 2062 2091 2256.

<sup>51</sup> 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 καὶ following it is meant to connect the next phrase with it in a Semitic "and" of explanation, where better Greek would have used a different word such as ὅτι, that is, "and I know your perseverance, how your last works are greater than your first." There are several, and possibly many, other examples of this in the apocalypse.

<sup>52</sup> 2:20a txt ἀφεῖς *℣\** A P 046 922 1828 2053 RP NA28 {} // αφις C // ἀφῆς 2329 // ἀφῆς 1006 1841 2040 // ἀφῆκας *℣*<sup>2</sup> 1611 2050 *vg<sup>ms</sup> syr<sup>ph</sup> copsa,bo arm (arab)* // ἔῃς TR // ποθεῖς f052 // lac 051 2062.

<sup>53</sup> 2:20b txt {A} κατὰ σοῦ A C P 046 f052 922 1006 1611 1828 1841 2040 2053 2329 2351 *itar copsa,bo arm Tert Ps-Ambr RP NA27* // κατὰ σοῦ πολὺ *℣* 2050 *its<sup>is</sup> syr<sup>ph</sup> arm4* // κατὰ σοῦ ὀλίγα *vg<sup>cl</sup> Haymo TR* // κατὰ σοῦ πολλὰ 2074 *Prim Cypr 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).

<sup>54</sup> 2:20c txt {A} γυναῖκα "woman," *℣* C P f052 922 1611 2050 2053 2329 *itar,gig,t vg copsa,bo arm eth Epiph Andrew; Tert Ambrosiaster Tyc Beat Haymo TR NA27 {B}* // γυναῖκα σου, "your woman / your wife," (A +τὴν) 046 1006 1828 1841 2040 *syr<sup>ph,h</sup> arm Cypr 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.

<sup>55</sup> 2:22 txt ἔργων αὐτῆς "her works," *℣* C P 046 922 1006 1611 1678<sup>comp</sup> 1778 1828 1841 2040 2050 2053 2080 *it<sup>gig</sup> vg<sup>ww,st</sup> copsa,bo eth arm4 Tert. Cypr. Prim. Tyc. Beat. Andrew Haymo Areth. RP NA27 {A}* // ἔργων αὐτῶν "their works," A 2329 *itar,t vg<sup>cl</sup> syr<sup>ph,h</sup> arm Andr; Cypr Ambr Apr Prim TR* // omit ἐκ τῶν ἔργων αὐτῆς 2065 *cop<sup>bo</sup>ms ps-Ambr* // lac 051 2030 2062. Note: Hoskier says *syr<sup>h</sup>* supports ἔργων αὐτῆς but the UBS3 apparatus says ἔργων αὐτῶν.

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

<sup>57</sup> 2:24a txt τοῖς λοιποῖς *℣*<sup>2</sup> A C P 046 f052 1611 1841 2053 2329 RP NA28 {} // τοῖς ἐν λοιποῖς *℣\** // τοῖς ἐν τοῖς θυατηροῖς λοιποῖς 2050 // καὶ λοιποῖς 1894 TR // lac 051 1893 1918 2022 2030 2032 2062 2091 2256.

2:25 πλὴν ὃ ἔχετε κρατήσατε ἄχρις<sup>60</sup> οὗ ἂν ἦξω.

<sup>25</sup>Except what things you have, hold on to them until I come.

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

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

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

<sup>27</sup>and he will rule them with a rod of iron, shattering them to pieces like pots of clay,<sup>61</sup>

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

<sup>28</sup>even as I also have received from my Father;<sup>62</sup> and I will give to him the morning star.

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

<sup>29</sup>He who has an ear should listen to what the Spirit is saying to the churches."

## Chapter 3

### *To the Church in Sardis*

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

<sup>1</sup>"And to the angel of the church in Sardis, write: "These things says He who has the seven spirits<sup>63</sup> 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 στηρίσον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·

<sup>2</sup>Be watchful, and strengthen<sup>64</sup> the things that remain, which are about to die.<sup>65</sup> For I have not found your works complete before my God.

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

<sup>59</sup> 2:24c txt βαθέα (acc pl of βαθύς) A C 046 f052 922 1006 1611 1828 1841 2040 m<sup>K</sup> syr<sup>ph,h</sup> cop<sup>sa</sup> arm RP NA28 {} // βάθη (acc pl of βάθος) N P 2050 2053 2329 2344 m<sup>A</sup> it<sup>ar,gig,t</sup> vg TR // lac 051 2062. Very little difference in meaning.

<sup>60</sup> 2:25 txt {D} ἄχρις οὗ P 046 1006 1841 TR RP (NA27 ἄχρις) {} // ἄχρις οὗ εαν 1611 2053 // ἄχρι οὗ N C 2329 WH SBL // ἕως οὗ A (syr) // ἄχρις ὅταν 2080 // ἀχρεῖς 2050 // ἄχρις 1678 1778 // ἄχρισοῦ 922 // οὗ 1854 // lac 051 2062. See long endnote with more complete apparatus, and a long discussion about the phonology of these variants.

<sup>61</sup> 2:27 The Greek literally says, "he will rule them with a rod of iron, as pieces of pottery are shattered." The verb for shatter συντρίβεται - suntribetai is in the passive voice, present tense. But this does not transfer sensibly into English, as it makes it sound like the ruler is shattered, that the ruler rules passively, as though shattered like pieces of pottery. So I clarified that the pottery is shattered by the rod of iron, clarified it by making the verb active, implying the rod as the agent and the pottery as the object of the verb, as is the true meaning. (The Textus Receptus has the verb as συντριβήσεται - suntribēsetai, future tense, passive voice. All other Greek manuscripts have it present tense, including the oldest manuscripts such as N A C 1854 2050 pc it<sup>ar,gig</sup> cop<sup>sa,bo</sup>). 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.

<sup>62</sup> 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.

<sup>63</sup> 3:1 txt ἑπτὰ πνεύματα (seven spirits) Colinaeus Elzevir Scriv-1894-TR AT RP NA28 {} // πνεύματα (spirits) Erasmus Aldus Stephens-1550-TR

<sup>64</sup> 3:2a txt στηρίσον (2<sup>nd</sup> sing imper act of "strengthen") A C P 1006 1678 1841 2040 2053 RP NA28 {} // στηρίξον (same as στηρίσον, diff dialect) N 046 1778 2050 TR // σπειρίζων 2329 // στηρίζων 922 // τήρησον (2<sup>nd</sup> sing aor imper act of "keep") 1611 2344 vg it<sup>ar,t</sup> syr<sup>h</sup> // τήρισον 181 792 // ? 2080 // lac 051 2062.

<sup>65</sup> 3:2b txt {A} ἔμελλον ἀποθανεῖν N [ἀποθανιν - itacism] A C P f052 (2050 ἔμελλων) 2053txt 2329 it<sup>ar,gig,t</sup> vg syr<sup>h</sup> cop<sup>sa</sup> eth NA28 {} // μέλλει ἀποθανεῖν TR // ἤμελλεν ἀποθανεῖν 922 2053com // ἔμελλον ἀποθνήσκειν 88 2074 // ἔμελλες ἀποθανεῖν syr<sup>ph</sup> // ἤμελλον ἀποθανεῖν 2351 // "otherwise you will die" cop<sup>bo</sup> arm1 // ἔμελλες ἀποβάλλειν (1611) 2040 // ἤμελλες ἀποβάλλειν 046 1006 (1611) 1841 RP // ἤμελλον ἀποβάλλειν 1828mg // 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 NA27. Hoskier declares that no ancient version shows awareness

3:3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. ἔὰν οὖν μὴ γρηγορήσης, ἦξω ὡς κλέπτης, καὶ οὐ μὴ γνῶς ποῖαν ὥραν ἦξω ἐπὶ σέ.

<sup>3</sup>Remember therefore how you received and how you heard, and maintain that, and repent. Now then, if you are not watchful, I will come like a thief, and you will not know<sup>66</sup> at what hour I will come upon you.

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

<sup>4</sup>But you do have a few names in Sardis who have not defiled their garments, and they will walk with me in white,<sup>67</sup> because they are worthy.

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

<sup>5</sup>He who overcomes in this way<sup>68</sup> 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.

<sup>6</sup>He 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 Δαυίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει·

<sup>7</sup>And to the angel of the church in Philadelphia, write: "These things says the Holy One, the True One, the one holding the key of David,<sup>69</sup> who opens and no one closes, and closes and no one opens:<sup>70</sup>

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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.

<sup>66</sup> 3:3 txt γνῶς (2<sup>nd</sup> sing aor subj act) A C P 922 1611 2053 <sup>π</sup>A TR WH RP NA28 {} // γνωσῇ (2<sup>nd</sup> sing aor fut act) <sup>Σ</sup> 046 f052 1006 1828 1841 2040 (2050 γνωσεῖ) 2329 2344 <sup>π</sup>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

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

<sup>68</sup> 3:5 txt {A} οὕτως <sup>Σ</sup>\* A C f052 1006 2329 it<sup>ar,rig,t</sup> vg syr<sup>ph,h</sup> cops<sup>a,bo</sup> arm eth Prim NA27 {B} // οὕτος <sup>Σ</sup>\* P 046 922 1611 1828 1841 2053 <sup>π</sup> Andr TR RP // αὐτός 2050 // lac 051 2062.

<sup>69</sup> 3:7a txt τὴν κλεῖν Δαυίδ NA28 {} // τὴν κλειν ΔΑΔ 046 1678 1778 2080<sup>txt</sup> // κλιν του ΔΑΔ <sup>Σ</sup>\* // τὴν κλιν ΔΑΔ A C // τὴν κλιν του ΔΑΔ <sup>Σ</sup>\* // τὴν κλειν του ΔΑΔ P 82 241 469 627 792 920 1006 1841 1862 1888 2053 2080<sup>ms</sup> 2351 // τὴν κλεῖν τοῦ Δαυὶδ 94 // τὴν κλεῖδα τοῦ ΔΑΔ 2065 2074 2329 // τὴν κλεῖδα ΔΑΔ 1611 1854 // τὰς κλεῖς ΔΑΔ syr<sup>ph</sup> Tyc. *Partim* // τὰς κλεῖς τοῦ οἴκου ΔΑΔ cop<sup>bo</sup> // τὴν κλεῖν τοῦ οἴκου ΔΑΔ eth Apr // τὴν κλεῖδα ἄδου 2050 // τὴν κλεῖδα τοῦ ἄδου 922 // τὴν κλεῖν τοῦ ἄδου arm 1,2,3 // τὴν κλεῖν του κηπου arm4 // τὴν κλεῖδα τοῦ Δαβίδ TR // τὴν κλεῖν τοῦ Δαβίδ // τὴν κλεῖν τοῦ Δαυίδ 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.

<sup>70</sup> 3:7b ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει· TR // ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει· P NA27 // ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλειων καὶ οὐδεὶς ἀνοίξει 1678 1828 2050 // ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, κλειων καὶ οὐδεὶς ἀνοίξει 1778 2080 // \_ ανοιγων και ουδεις κλισει κλειω και ουδεις ανοιγει A // ο ανυγων και ουδεις κλισει και κλειει και ουδε εις ανοιγει C // ὁ ἀνοίγων καὶ οὐδεὶς κλείσει αὐτήν, εἴ μὴ ὁ ἀνοίγων· καὶ οὐδεὶς ἀνοίξει. 046 1006 1841 2040 RP // και ανυγων και ουδεις κλισει και κλειω και ουδεις ανυξει <sup>Σ</sup>\* // και ανυγων και ουδεις κλισει και ουδεις ανυξει <sup>Σ</sup><sup>2a</sup> // και ανυγων και ουδεις κλισει και κλειω και ουδεις ανυξει <sup>Σ</sup><sup>2b</sup> // ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει· 1611 2053 // ὁ ἀνοίγων καὶ οὐδεὶς κλησει, καὶ κλείει καὶ οὐδεὶς ἀνοίξει· 2329 // ἀνοίγων καὶ

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

<sup>8</sup>I know your works, (behold, before you I have provided an open door, which<sup>71</sup> 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 ἐγὼ<sup>72</sup> ἠγάπησά σε.

<sup>9</sup>Behold I will bring<sup>73</sup> 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.

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

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

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

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

<sup>12</sup>He who overcomes, I will make him a pillar in the temple<sup>74</sup> of my God, and he will never depart outside anymore, and I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which is coming down out of heaven from my God, and also my new name.

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

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

### *To the Church in Laodicea*

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

<sup>14</sup>And to the angel of the church in Laodicea, write, 'These things says the Amen, the faithful and true witness, the beginning of the creation<sup>75</sup> of God:

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οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει· arm // 'no one shall shut, and he shuts and no one opens' arm<sup>4</sup> // ὁ ἀνοίγων καὶ οὐδεὶς κλείει, κλείων καὶ οὐδεὶς ἀνοίγει· syr<sup>ph</sup> // "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<sup>sa</sup> // 'et nemo est qui aperit, et nemo est qui claudit praeter eum' eth // lac 051 2062. The word ἀνοίξει is a noun, the dative singular form of ἀνοίξις. This word ἀνοίξις 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. See endnote for fuller list of variants.

<sup>71</sup> 3:8 txt ἦν rell. Gr. syr RP NA28 {} // καὶ 1611 1894 2028 2029 2033 2037 2046 2052 2054 2083 2186 2814 TR // lac 051 1918 2022 2030 2032 2062 2091 2256.

<sup>72</sup> 3:9a txt {A} ἐγὼ N A C P f052 922 1611 2050 2053 2329 TR NA28 {} // omit 046 1006 1828 1841 2040 arm1 Prim RP // lac 051 2062.

<sup>73</sup> 3:9b txt διδῶ (subj) A C syr<sup>ph</sup> NA28 {} // δώσω (fut) itar.gig.t vg cop<sup>bo</sup> eth // δίδωμι (pres) P 046 f052 1006 1611 1828 1841 2040 2053 2329 m TR RP // διδομι 2050 // δέδωκα (perf ind) N cop<sup>sa</sup> // διδομοι 922 // lac 051 2062. The NA27 has the reading in the subjunctive as are ποιήσω and γνῶσιν 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.

<sup>74</sup> 3:12 txt ναῶ "temple" RP NA28 {} // λαῶ "people" several editions of Stephens, Beza, and Elzevir TR.

<sup>75</sup> 3:14 txt {A} τῆς κτίσεως N<sup>2</sup> A C P 046 f052 922 1006 1611 1828 1841 2040 2050 2053 2329 m TR RP NA28 {} // τῆς κτισσεως 627 628 792 1849 2033 2034 2059 2286 2351 // creaturae rell. latt // των κτισσεων arm // τῆς εκκλησιας N\* // τῆς πίστεως 149



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

<sup>15</sup>I know your works, that you are neither hot nor cold.<sup>76</sup> I would rather you were either hot or cold.

3:16 οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε ζεστός οὔτε<sup>77</sup> ψυχρὸς, μέλλω<sup>78</sup> σε ἐμέσαι ἐκ τοῦ στόματός μου.

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

3:17 ὅτι λέγεις ὅτι<sup>79</sup> Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδὲν<sup>80</sup> χρειάν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός,

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

3:18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσης, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ τῆς γυμνότητός σου, καὶ κολλύριον<sup>81</sup> ἐγχεῖν τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.

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

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

<sup>19</sup>All 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.

<sup>20</sup>Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in<sup>82</sup> to him and dine with him and he with me.<sup>83</sup>

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201 368 386 935 1597 1728 1734 1948 2025 2305 // omit Tyc 1 arm 4 // omit ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ 181 2026<sup>txt</sup> 2056<sup>txt</sup> 2057 2186 // lac 051 88 1918 2022 2030 2032 2062 2091 2256.

<sup>76</sup> **3:15** The Greek says "cold or hot." But that is not idiomatic in English. In English we always say "hot or cold."

<sup>77</sup> **3:16a** <sup>txt</sup> οὔτε ζεστός οὔτε ψυχρὸς C 046 1611 1678 1828 2080 2329 NA28 {} // οὐ ζεστός οὔτε ψυχρὸς 922 1006 1841 2040 2053 RP // οὔτε ψυχρὸς οὔτε ζεστός A P 1778 cop<sup>sa</sup> it<sup>a</sup> vg syr<sup>ph</sup> Vic Apr TR // omit 792 it<sup>g</sup> eth arm Prim Salv // lac 051 2062.

<sup>78</sup> **3:16b** <sup>txt</sup> μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου TR RP NA28 {} // μέλλω σε ἐμέσαι καὶ ἐλέγχω σε ἐκ τοῦ στόματός μου f052 // παυσε του στοματος σου **Σ\*** // μελλω σε ἐμιν ἐκ του στοματος μου **Σ**<sup>2</sup> // ἐλέγχω σε 2329 // ἐμμεσαι 046\* 469 2065 // αἰμέσαι 1888 2019 2053 // ἐμαισαι 2053<sup>cmg</sup> // ἐμαισε C 104 2053<sup>com</sup> // ἐμεσε 792 // ἐμέσειν 1854 // ἐν μέσω 2053\*<sup>txt</sup> // ἐκμεσαι 2042 // ἀπο for ἐκ 1006 1841 // σου for μου cop<sup>bo</sup> // lac 051 88 2030 2062.

<sup>79</sup> **3:17a** <sup>txt</sup> ὅτι A C f052 1611 2040 2050 2080 2329 lat syr TR NA27 // omit **Σ** P 046 1006 1841 2053 **π** vg<sup>mss</sup> arm eth Spec Beat RP // lac 051 2062.

<sup>80</sup> **3:17** <sup>txt</sup> οὐδὲν (acc) A C 2053 arm4 Beat ps-Aug-Spec WH NA28 {} // οὐδενὸς (gen) **Σ** P 046 f052 922 (sic) 1006 1611 1828 1841 2050 2329 **π** syr<sup>ph,h</sup> 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. The NA27 text tends to go with the reading that best explains the other readings. In other words, it is easier to understand why some copyist might correct it to the genitive rather than to the accusative. Especially since Revelation is often not grammatically correct.

<sup>81</sup> **3:18** <sup>txt</sup> κολλύριον **Σ** C f052 1006 1611 1841 2329 2344 RP // κολλύριον 046 // κολλούριον A P 2050 TR // κολλ[ο]ύριον NA28 {} // κουλλούριον 2053 cop<sup>bo</sup> // 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.

<sup>82</sup> **3:20a** <sup>txt</sup> εἰσελεύσομαι A P f052 922 1611 2050 2053 it<sup>ar,gig,sin</sup> syr<sup>h</sup> vg cop<sup>sa,bo</sup> TR NA28 {} // καὶ εἰσελεύσομαι **Σ** 046 0169 1006 1828 1841 2040 2329 syr<sup>ph</sup> RP // lac C 051 2062.

<sup>83</sup> **3:20b** This sounds like the same man who wrote the gospel of John. Compare John 14:3,20,23; 15:4

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

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

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

<sup>22</sup>He 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 ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ λέγων, Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.

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

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

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

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

<sup>3</sup>And the one sitting was like<sup>84</sup> jasper stone and carnelian<sup>85</sup> in appearance. And an aura<sup>86</sup> encircles the throne, like emerald in appearance.

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

<sup>85</sup> 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.

<sup>86</sup> 4:3c This is from the Greek word ἵρις - îris, which can mean rainbow or halo. Webster's second definition of aura is: "a luminous radiation: Nimbus." I didn't like rainbow, since the rainbow by definition includes the whole spectrum of colors, whereas this phenomenon is only green. Halo is possibly suitable; it's just that the English reader is accustomed to it being only something around the heads of holy people or saints in art. But halo is also used in astronomy.

4:4 καὶ κυκλόθεν τοῦ θρόνου θρόνους<sup>87</sup> εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους [εἴκοσι τέσσαρας] πρεσβυτέρους καθημένους περιβεβλημένους ἐν λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

<sup>4</sup>And in a circle around the throne are twenty-four thrones, and on those thrones, twenty-four elders<sup>88</sup>  
<sup>89</sup> dressed in white,<sup>90</sup> and on their heads crowns of gold.

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

<sup>5</sup>And from the throne come flashes and sounds and thunderings.<sup>91</sup> 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 ὀπίσθεν·

<sup>6</sup>and in front of the throne is like a sea of glass, like crystal. And in between the throne and the circle around the throne are four living beings,<sup>92</sup> 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 ἔχων<sup>93</sup> τὸ πρόσωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ.

<sup>7</sup>And the first being is like a lion, and the second being like an ox, and the third being has a human face,<sup>94</sup> and the fourth being is like an eagle in flight.

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

<sup>8</sup>And the four beings, every one of them has<sup>95</sup> six wings each, which are covered completely around with eyes, even inward. And they take no rest day or night, continually saying, "Holy, holy, holy<sup>96</sup> is the Lord God Almighty, who was and who is and who is to come."

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

<sup>88</sup> 4:4c txt {D} θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθημένους P NA28 {} // θρόνους τοὺς εἴκοσι τέσσαρας πρεσβυτέρους καθημένους 1006 1611 1841 RP // θρόνους καθημένους πρεσβυτέρους f052 2329 // θρόνους πρεσβυτέρους καθημένους A // πρεσβυτέρους καθημένους N // τοὺς εἴκοσι τέσσαρας πρεσβυτέρους καθημένους 2040 // θρόνους τοὺς εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθημένους 2050 // θρόνους τοὺς ΚΔ πρεσβυτέρους πρεσβυτέρους 046 // θρόνους κδ πρεσβυτέρους καθημένους 922 // θρόνους κδ πρεσβυτέρους καθημένους 2053 // τοὺς κδ πρεσβυτέρους καθημένους 1828 // θρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας πρεσβυτέρους TR // lac C 051 2062. I suspect that the longer readings are clarifications, and that the reading of f052 2329 may be original.

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

<sup>90</sup> 4:4e txt {C} ἐν λευκοῖς N f052 2050 2329 DP // ἱματίοις λευκοῖς A P WH // ἐν ἱματίοις λευκοῖς 046 922 1006 1611 1828 1841 2040 2053 TR RP NA28 {} // lac C 051 2062. I agree with Hoskier that the reading of Sinaiticus et al. may be original.

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

<sup>92</sup> 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."

<sup>93</sup> 4:7a txt ἔχων (masc) A 046 922 1006 1828 2329 2344 WH NA28 {} // ἔχον (neut) N P f052 1611 1841 2040 2053 TR RP // omit 2050 eth arm4 // lac C 051 2062. The neuter form of the verb would agree in gender with ζῶον.

<sup>94</sup> 4:7b txt τὸ πρόσωπον ὡς ἀνθρώπου A (2344) a it<sup>ar</sup> vg syr<sup>ph</sup> (cop<sup>sa</sup> infra) Irenaeus<sup>lat</sup> NA28 {} // πρόσωπον ὡς ἄνθρωπος 922 // τὸ πρόσωπον ὡς ἄνθρωπος P 1611\* 1778 2050 2053 2329 m<sup>A</sup> syr<sup>h</sup> TR // τὸ πρόσωπον ὡς ὁ ἄνθρωπος 2080 // πρόσωπον ἀνθρώπου 046 1006 1611<sup>c</sup> 1828 1841 2040 m<sup>A</sup> Iren RP // τὸ πρόσωπον ὡς ὁμοῖον ἀνθρώπῳ N (it<sup>sg,t</sup>) // τὸ πρόσωπον ὡς πρόσωπον ἀνθρώπου cop<sup>sa</sup> // τὸ πρόσωπον ὡς πρόσωπος υἱοῦ ἀνθρώπου cop<sup>bo</sup> // illegible 1678 // lac C 051 2062.

<sup>95</sup> 4:8a txt ἔχων (nom sing masc pres part) A 922 1006 1828 2329 (Cass Vict habentes) NA28 {} // ἔχον (nom&acc sing neut pres part) 046 1841 2040 2053 RP // εἶχον (1st sing & 3rd pl imperf) N it<sup>ar,sg,t</sup> vg TR // ἔχοντα (acc sing masc part or nom pl neut part) P f052 1611 2050 // ἔχει (3rd sing pres ind) 2074 // omit cop<sup>bo</sup> eth? // "it was" syr<sup>ph,h</sup> cop<sup>sa</sup> // lac C 051 2062. Most

4:9 καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου<sup>97</sup> τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

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

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,

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

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

<sup>11</sup>"You are worthy, our Lord and our God, to receive glory and honor and power, for you<sup>98</sup> created all things, and for your purpose they exist<sup>99</sup> 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.

<sup>1</sup>And I saw upon the right hand of the one sitting on the throne a scroll, written on, inside and back,<sup>100</sup> sealed up with seven seals.

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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.

<sup>96</sup> **4:8d** txt {A} ἅγιος 3 times **ℵ**<sup>2</sup> A P 1006 1611 1778 1841 2040 2050 2053 2080 2329 vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> arm eth Ephr Tert Prim Fulg Vict Apr Beat TR AT RP NA28 {} // ἅγιος 9 times 046 HF PK // ἅγιος 8 times **ℵ**<sup>\*</sup> // ἅγιος 7 times 1678 (contra fam) Oec<sup>com</sup> // lac C 051 2030 2062. There are also scattered, minuscules that read ἅγιος 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."

<sup>97</sup> **4:9** txt {D} τοῦ θρόνου P 046 922 1006 1611 1678 1778 1828 1841 2040 2053 2329 TR WH RP // τῷ θρόνῳ **ℵ** A 2050 2080 NA28 {} // lac C 051 2062.

<sup>98</sup> **4:11a** The use of the pronoun σὺ 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..."

<sup>99</sup> **4:11b** txt {D} εἰσι(ν) (pres) P 922 (1611 syr<sup>h</sup>) 2050 cop<sup>sa</sup> eth Andr TR // ἦσαν (imperf) **ℵ** A 1006 1841 2040 2053 it<sup>ar,gig,t</sup> vg syr<sup>ph</sup> Apr<sup>ms</sup> acc to Prm Beat ps-Ambr RP NA27 {A} // ἐγένοντο (aor mid) 2329 arm // οὐκ ἦσαν (question- "were they not...?") 046 f052 1828 // omit εἰσιν καὶ 2019 Varim Fulgent Prim // lac C 051 2062. Quite an interesting variant. MS 1611 reads, ὅτι σὺ ἔκτισας τὰ πάντα, διὰ σου εἰσι, καὶ διὰ τὸ θέλημά σου εἰσι καὶ ἦσαν ἐκτίσθησαν. This reading of 1611 appears to be greatly influenced by the Syriac Harklensis.

<sup>100</sup> **5:1** txt {C} ἔσωθεν καὶ ὀπισθεν A 1828<sup>ms</sup> 2329 2344 syr<sup>h</sup> Orig<sup>g</sup> Cyp Cass TR NA28 {} // ἔσωθεν καὶ ἔξωθεν P 046 f052 922 1006 1611 1828<sup>txt</sup> 1841 2040 2050 2053 it<sup>ar,gig</sup> vg syr<sup>ph</sup> cop<sup>bo</sup> arm eth Hipp Orig<sup>g</sup> Vict-Pett Apr Beat Aphraates Hil Oec Prim Ps-Ambr RP // ἔμπροσθεν καὶ τὰ ὀπισθεν **ℵ** cop<sup>sa</sup> Origen<sup>2/4</sup> (conformed to LXX Ezekiel 2:10- τὰ ἔμπροσθεν καὶ τὰ ὀπίσω) // 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 ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας αὐτοῦ;

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

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

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

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

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

5:5 καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαυὶδ, ἀνοῖξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ.

<sup>5</sup>Then one of the elders is saying to me, "Do not weep. Look, the Lion of the tribe of Judah, the Root of David, he has overcome, so as to open the scroll and <sup>101</sup> the seven <sup>102</sup> 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 εἰσιν τὰ [ἑπτὰ] πνεύματα τοῦ θεοῦ ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν.

<sup>6</sup>And I saw in between the throne and the four living beings and the elders, a lamb, postured as though slain, having seven horns and seven eyes, which are the [seven] spirits <sup>103</sup> of God sent forth into all the earth. <sup>104</sup>

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

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

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

<sup>8</sup>And when he had taken the scroll, the four living beings and the twenty-four elders fell down before the Lamb, each one holding a lyre <sup>105</sup> and a golden bowl filled with incenses, which are the prayers of the saints,

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

<sup>9</sup>and began singing a new song, saying: "You are worthy to take the scroll, and to open the seals of it, because you were slain, and thereby purchased some <sup>106</sup> for God with your blood out of every tribe and language and people and nation!"

<sup>101</sup> 5:5a txt omit λῦσαι RP NA28 {} // add λῦσαι X 94 2053txt 2344 vg<sup>cl</sup> syr<sup>ph</sup> Apr Cyprian Hier. Oros TR

<sup>102</sup> 5:5b omit ἑπτὰ 792 1611 latt syr<sup>ph</sup> cop<sup>bo</sup> eth arm Hier. Oros.

<sup>103</sup> 5:6a txt τὰ ἑπτὰ P<sup>24</sup> X 046 922 1828 2040 2053 2329 itg<sup>ig</sup> vg<sup>cl</sup> syr<sup>ph,h</sup> cop<sup>sa,bo</sup> arm Iren<sup>lat</sup> Clement<sup>vid</sup> Hipp Cyp Maternus Tyc Gregory-Elvira Fulg Prim Beat TR RP [NA27] {C} // ἑπτὰ 2344 // τὰ A P<sup>vid</sup> f052 1611 1841 2050 itar vg<sup>ww,harl</sup> eth Iren<sup>arm</sup> Apr Andrew<sup>bav</sup> // lac C 051 2062.

<sup>104</sup> 5:6b Zechariah 4:10

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

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

<sup>106</sup>“And you made them<sup>107</sup> into a kingdom and priesthood for our God, and they will reign<sup>108</sup> on the earth.”

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

<sup>11</sup>And I looked, and I heard<sup>109</sup> the voices of many angels circled around the throne, and of the living beings and of the elders, and the number of them was ten thousand times ten thousand and thousands upon thousands,

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<sup>106</sup> **5:9** variants in part:

- 1.) ἡγ. τῷ θεῷ
- 2.) ἡγ. τῷ θεῷ ἡμᾶς
- 3.) ἡγ. ἡμᾶς
- 4.) ἡγ. ἡμᾶς τῷ θεῷ
- 5.) ἡγ. ἡμᾶς τῷ θεῷ ἡμῶν
- 6.) ἡγ. ἡμᾶς ἐν τῷ αἵματί σου τῷ θεῷ
- 7.) omit θεῷ to τῷ θεῷ in v. 10
- 8.) missing/defective here
- 1.) A eth Lach Tisch Weiss WH Charles NA27 {A}
- 2.) txt {B} **Σ** 046 f052 1006 1611 1841 2040 2053 2329 **π** cop<sup>bo?</sup> Andra<sup>a,p</sup> Areth Treg vnSod Vog Bov [Merk] TR RP
- 3.) 2065<sup>txt</sup> [has τῷ θεῷ in mg.] 2186 2814 vg-harl arm<sup>1</sup> Irenaeus<sup>lat</sup><sup>vid</sup> Cyprian Fulg Erasmus<sup>1 2 3</sup> Aldus Colinaeus
- 4.) 922 1828 2050 2344 it<sup>ar,gig</sup> vg syr<sup>ph,h</sup> cop<sup>bo?</sup> arm Hipp; Cypr Maternus Aug Varim Fulgentius Prim Beat
- 5.) (cop<sup>sa</sup>) arm<sup>3</sup> see 5:10
- 6.) eth
- 7.) 1854 (*homoioleuton*)
- 8.) lac: **π**<sup>115</sup> C 051 P? 2062

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

<sup>107</sup> **5:10a** txt {A} αὐτοὺς (ALL Greek mss but 792, 2436) RP NA28 {} // ἡμᾶς (792 but following βασιλεύουσιν) 2436 it<sup>ar,gig,t</sup> vg cop<sup>sa</sup> arm 1,3 Prim. Tyc. TR // lac C P 051 1384 1854<sup>homoiotel</sup>. 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.

<sup>108</sup> **5:10b** txt βασιλεύουσιν **Σ** P 922 1828 2050 2053 2344 **π**<sup>A</sup> it<sup>gig</sup> cop<sup>sa,bo</sup> syr<sup>ph</sup> arm<sup>4</sup> Hipp. Cyp. Fulg RP NA28 {} // βασιλεύουσιν A 046 f052 1006 1611 1841 2040 2329 **π**<sup>K</sup> syr<sup>h</sup> Compl. // βασιλεύσομεν 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.

<sup>109</sup> **5:11** txt {A} ἤκουσα A P 046\* f052 1611\* 2053 2329 **π**<sup>A</sup> it<sup>ar,gig,t</sup> vg cop<sup>bo</sup> eth Cass<sup>1/2</sup> TR NA28 {} // ἤκουσα ὡς **Σ** 046<sup>c</sup> 922 1006 1611<sup>c</sup> 1828 1841 2040 2050 2344 **π**<sup>K</sup> syr<sup>ph,h</sup> cop<sup>sa</sup> Cass<sup>1/2</sup> Fulg RP // lac C 051 2062.

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

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

5:13 καὶ πᾶν κτίσμα 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 ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

<sup>13</sup>And every creature that was in heaven, and on the earth, and under the earth,<sup>110</sup> and in<sup>111</sup> the sea,<sup>112</sup> and all the things that were in them, I heard saying, "Blessing and honor, glory and power, be to Him who sits on the throne, and to the Lamb, for ever and ever!"<sup>113</sup>

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

<sup>14</sup>And the four beings were saying "Amen."<sup>114</sup> And the elders fell down and worshiped.<sup>115</sup>

<sup>110</sup> **5:13a** txt {A} καὶ ὑποκάτω τῆς γῆς A P 046 f052 922 1006 1611 1841 it<sup>ar</sup>,gig vg cop<sup>sa</sup> syr<sup>ph,h</sup> TR RP NA28 {} // omit **Σ** 1828 2040 2050 2053 2329 cop<sup>bo</sup> arm Fu // lac C 051 2062.

<sup>111</sup> **5:13b** txt καὶ ἐπὶ τῆς θαλάσσης A P 046 922 1006 1611 1828 1841 2040 2050 2053 2329 it<sup>ar</sup> TR RP NA28 {} // καὶ ἐπὶ τὴν θάλασσαν f052 // καὶ τῆς θαλάσσης cop<sup>sa</sup> // καὶ τὰ ἐν τη θαλάσσει **Σ** cop<sup>bo</sup> arm eth syr<sup>ph,h</sup> // 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.

<sup>112</sup> **5:13c** txt καὶ **Σ** f052 1611\* itgig syr<sup>h</sup> cop<sup>sa,bopt</sup> arm eth Prim Cass Beat Andrew<sup>a</sup> NA27 {B} // ἐστί(v) καὶ A 922 1006 1611<sup>c</sup> 1841 2040 2329 cop<sup>bopt</sup> RP // ἃ ἐστί(v) καὶ P 046 2050 itc,dem,div,haf vg syr<sup>ph</sup> Andr; Fulg<sup>1/2</sup> TR // ἃ καὶ Beatus // ὅσα ἐστί καὶ 1828 Andr<sup>c</sup> Fulgent<sup>1/2</sup> // σά ἐστι καὶ 2053 // omit it<sup>ar</sup> // 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 θαλάσσης some witnesses read ἐστί, καί..., others read ἃ ἐστί, καί, and still others read ὅσα ἐστί, καί. The text which seems to have given rise to these modifications is simply καί..."

<sup>113</sup> **5:13d** txt {A} omit **Σ** A P 922 1006 1611 1828 1841 2050 2053 (2329) 2344 it<sup>ar</sup>,gig vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> Prim TR AT NA28 {} // add Ἀμήν 046 f052 2040 m eth 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.

<sup>114</sup> **5:14a** txt ζῶα ελεγον αμην **Σ** A P f052 1006 1611 1841 2050 2329 TR AT NA28 {} // ζῶα λεγουσιν αμην 2053 // ζῶα οἱ λεγουσιν αμην syr<sup>ph</sup> // ζῶα ελεγον το αμην 922 cop<sup>sa,bo</sup> // ζῶα ελεγεν το αμην 1828 // ζῶα λεγοντα το αμην 046 BG RP // ζῶα λεγουσιν το αμην cop<sup>sa,bo</sup> // omit 2040 // lac C 051 2062. See endnote with full collation of this variant in combination with the previous one.

<sup>115</sup> **5:14b** txt omit (all Greek manuscripts except 2045\*) syr<sup>ph,h</sup> cop<sup>sa,bo</sup> arm eth Apr ps-Ambr Cass TG AT BG RP NA28 {} // add ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων 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 27<sup>th</sup> edition New Testament, and then declare that the NA27 is the majority text.

## Chapter 6

### *The Seven Seals*

6:1 Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνὴ<sup>116</sup> βροντῆς, Ἔρχου.

<sup>1</sup>And I watched as<sup>117</sup> the Lamb opened the first of the seven seals. And I heard one of the four living beings saying in a thunderous voice, "Come."<sup>118</sup>

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

<sup>2</sup>And I looked, and behold, a white horse, and the one sitting on it holding a bow *and arrow*, and to him was given a crown, and he went out conquering and to conquer.<sup>119</sup>

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

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

6:4 καὶ ἐξῆλθεν 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.

<sup>4</sup>And another horse came, a red one, and the one sitting on it, to him *the order* was given to take peace away from<sup>120</sup> the earth, that is, so that they slaughter<sup>121</sup> 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.

<sup>5</sup>And when the third seal was opened, I heard the voice of the third being saying, "Come." And I looked,<sup>122</sup> 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.

<sup>6</sup>And I heard a voice as if<sup>123</sup> in the midst of the four beings, saying, "A quart of wheat for a day's wage, or three barley loaves<sup>124</sup> for a day's wage. And don't you damage the oil or the wine."

<sup>116</sup> **6:1a** txt φωνή 922 1006 1611 1678 1828 1841 2040 2080 2329 **ⲙ** itar syr<sup>ph,h</sup> copsa<sup>bo</sup> Beat Prim RP NA28 {} // φωνή A C 046 // φωνή 2329 **ⲡ** C // φωνῆς P TR // φωνήν **Ⲭ** 1778 2053 it<sup>g</sup> vg // Ἔρχου, ὡς φωνή βροντῆς. 2074 // omit ὡς φωνή βροντῆς 94 // lac 051 2050 2062.

<sup>117</sup> **6:1b** txt {A} ὅτε **Ⲭ** A C P f052 922 1006 1611 1828 1841 2329 it<sup>g</sup> syr<sup>ph,h</sup> (cop<sup>bo</sup>) arm (arab) ps-Ambr Beat TR NA28 {} // ὅτι 046 2040 vg RP, "and I saw that the Lamb opened..." // καὶ ὅτε φησὶν εἶδον ὅτι ἤνοιξε "and when he is speaking I saw that he opened" 2053 // "and then the Lamb uncovered" eth // omit copsa // lac 051 2050 2062. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, ὅτε is written.

<sup>118</sup> **6:1-2** txt {A} Ἔρχου. 2 Καὶ (εἶδον καὶ ἰδοὺ A C P f052 1006 1611 1841 2053 vg<sup>ww,st</sup> arm Andrew NA28 {} // Ἔρχου. 2 Εἶδον καὶ ἰδοὺ copsa // Ἔρχου. 2 Καὶ εἶδον. Ἰδοὺ cop<sup>bo</sup> // Ἔρχου καὶ ἴδε. 2 Καὶ ἰδοὺ 046 1828 2040 2329 **ⲙ** (itar) vg<sup>mss</sup> Vict-Pett Prim Beat RP // Ἔρχου καὶ βλέπε. 2 Καὶ εἶδον καὶ ἰδοὺ TR // Ἔρχου καὶ ἴδε. 2 Καὶ εἶδον, καὶ ἰδοὺ **Ⲭ** (922) 2344 it<sup>g</sup> vg<sup>cl</sup> syr<sup>h</sup>with\* // Ἔρχου καὶ ἴδε. 2 Καὶ εἶδον. Ἰδοὺ eth // Ἔρχου καὶ ἴδε. 2 Καὶ ἤκουσα καὶ εἶδον, καὶ ἰδοὺ syr<sup>ph</sup> // lac 051 2050 2062. The TR is basically following Codex Sinaiticus.

<sup>119</sup> **6:2** txt νικήσῃ (subj) TR RP NA28 {} // ἐνίκησεν (aor ind) **Ⲭ** 2344 copsa<sup>mss,bo</sup>.

<sup>120</sup> **6:4a** txt ἐκ **Ⲭ**\* C P 046 1006 1611 1828<sup>mg</sup> 1841 2040 2329 itar<sup>g</sup> vg arm RP NA28 {} // ἐπὶ 2344 // ἀπὸ 922 1828<sup>txt</sup> 2053 TR // omit A f052 // omit ἐκ τῆς γῆς **Ⲭ**<sup>2</sup> // lac 051 2050 2062. (See footnote on 16:17c.)

<sup>121</sup> **6:4b** txt σφάζουσι(v) (continuous) A C 1828<sup>txt</sup> 2329 NA27 {} // σφάζωσι(v) (punctiliar) **Ⲭ** P 046 f052 922 1006 1611 1828<sup>mg</sup> 1841 2040 2053 TR RP // κατασφάζωσι 2074 // σφάζωσι 469 // lac 051 2050 2062.

<sup>122</sup> **6:5** txt {A} εἶδον **ⲡ**<sup>115</sup> A C P f052 922 1006 1611 1841 2053 vg<sup>ww,st</sup> cop<sup>bo</sup> eth Andrew NA27 {B} // ἴδε 046 1828 2040 2329 **ⲙ**<sup>K</sup> itar vg<sup>cl</sup> (eth) (Prim) (Beat) Areth RP // βλέπε καὶ εἶδον TR // ἴδε καὶ εἶδον **Ⲭ** syr<sup>h</sup> // omit it<sup>g</sup> syr<sup>ph</sup> copsa // lac **ⲡ**<sup>24</sup> 051 2050 2062. The uncials **ⲡ**<sup>115</sup> and A have the spelling ἰδον which supports εἶδον. Note that Sinaiticus and the TR conflate the two main streams.



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

<sup>7</sup>And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come."<sup>125</sup>

6:8 καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ ὁ Θάνατος,<sup>126</sup> 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.

<sup>8</sup>And I looked, and behold, a pale green horse, and the one who is sitting on<sup>127</sup> it, his name is Death, and Hades is trailing after him;<sup>128</sup> and authority is given them<sup>129</sup> 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.

<sup>9</sup>And when the fifth seal was opened, I saw beneath the altar, the souls of those slain for the word of God and for the witness<sup>130</sup> 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;

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

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

<sup>11</sup>And they were given each a white robe, and it was prescribed for them that they would take rest a little while longer, until the number of their fellow-servants and brethren was also complete,<sup>131</sup> those about to be killed even as they.

<sup>123</sup> 6:6a txt ὡς φωνὴν **Σ** A C P f052 2329 vg SBL NA28 {/} // φωνήν 046 922 1006 1611 1828 1841 2040 2053 syr cop Prim Bea TR RP // lac **ϣ**<sup>24</sup> **ϣ**<sup>115</sup> 051 2050 2062

<sup>124</sup> 6:6b txt κριθῶν (pl) **Σ** A C P 1006 1611 1841 2053<sup>txt</sup> 2329 syr<sup>h</sup> cop<sup>sa,bo</sup> SBL NA28 {/} // κριθῆς (sg) 046 f052 922 1828 2040 2053<sup>com</sup> syr<sup>h</sup> cop<sup>sa,bo</sup> TR RP // lac **ϣ**<sup>24</sup> **ϣ**<sup>115</sup> 051 2050 2062

<sup>125</sup> 6:7-8 txt {A} Ἔρχου. 8Καὶ εἶδον καὶ ἰδοὺ **ϣ**<sup>24</sup><sup>vid</sup> A P f052 922 1006 1611 1841 vg<sup>ww,st</sup> syr<sup>h</sup> cop<sup>(sa),bo</sup> arm Andr NA27 {B} // Ἔρχου. 8Εἶδον καὶ ἰδοὺ C 2053 // Ἔρχου. 8Καὶ ἰδοὺ 2329 // Ἔρχου καὶ ἴδε. 8Καὶ ἰδοὺ 046 1828 2040 itg<sup>g</sup> vg<sup>cl</sup> syr<sup>hc</sup> (eth) Prim Beat RP // Ἔρχου καὶ ἴδε. 8Καὶ εἶδον καὶ ἰδοὺ **Σ** itar // Ἔρχου καὶ βλέπε. 8Καὶ εἶδον καὶ ἰδοὺ TR // lac 051 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 **Σ** A C 104 2019 2060 have the spelling ἰδον which supports εἶδον. In **ϣ**<sup>24</sup> only the letters εἰδ 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.

<sup>126</sup> 6:8a txt ὁ θάνατος P 046 f052 922 1828 2329 TR RP [NA27] {/} // θάνατος<sup>Σ</sup> C 61\* 1006 1611 1841 2040 2053 2073 // ὁ ἀθάνατος A // lac 051 2050 2062

<sup>127</sup> 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.

<sup>128</sup> 6:8c txt ἀκολουθεῖ μετ' αὐτοῦ 2053<sup>com</sup> cop<sup>sa,bo</sup> Vic TR // ἀκολουθεῖ ὀπισθ' αὐτοῦ syr<sup>h</sup> // ἠκολουθεῖ μετ' αὐτοῦ A C P 922 1611 SBL NA28 {/} // ἠκολουθεῖ ὀπισθ' αὐτοῦ f052 2329 // ἀκολουθησεῖ μετ' αὐτοῦ 2053<sup>txt</sup> // ἠκολουθεῖ αὐτῷ **Σ** 046 1006 1828 1841 2040 lat RP // ἀκολουθεῖ αὐτῷ syr<sup>h</sup> // lac **ϣ**<sup>24</sup> 051 2050 2062

<sup>129</sup> 6:8d txt αὐτοῖς **Σ** A C P f052 1006 1611\* 1841 2053 TR NA28 {/} // αὐτῷ 046 922 1611<sup>c</sup> 1828 2040 2329 **ⲙ**<sup>k</sup> lat syr cop<sup>sa,bo</sup> eth RP // lac **ϣ**<sup>24</sup> 051 2050 2062.

<sup>130</sup> 6:9 txt omit **Σ** A C P f052 1006 1611\* 1841 2053 2329 latt cop<sup>sa</sup> TR SBL NA28 {/} +τοῦ ἀρνίου 046 922 1611<sup>c</sup> 2040 syr<sup>hmg</sup> arm<sup>3</sup> RP // +ἀρνίου 1828<sup>mg</sup> // +ἰησοῦ syr<sup>h</sup> Beat // +ἰησοῦ χριστοῦ 1828<sup>txt</sup> cop<sup>boF\*</sup> // +αὐτοῦ arm<sup>4a</sup> // lac 051 2050 2062

<sup>131</sup> 6:11 txt πληρωθῶσιν (aor subj pass) A C 2344 itar<sup>gig</sup> vg syr<sup>h</sup> cop<sup>sa,bo</sup> arm NA28 {/} // πληρώσωσιν (aor subj act) **Σ** P 046 f052 922 1006 1828 1841 2040 2053<sup>txt</sup> **ⲙ** RP // πληρώσονται (fut ind mid) Areth TR // πληρώσουσιν (fut ind act) 1611 2053<sup>com</sup> 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 πληρωθῶσιν (on the quite rare intransitive sense of the verb see B-A-G, s.v. § 6). The reading πληρώσωσιν may have arisen as an error of sight or sound in

### *The Sixth Seal*

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

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

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

<sup>13</sup>and 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,<sup>132</sup> καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

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

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

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

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

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

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

<sup>17</sup>for the great day of their wrath has come, and who will be able to stand?"<sup>133</sup>

## Chapter 7

### *The 144,000 Sealed*

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

<sup>1</sup>After this<sup>134</sup> I saw four angels standing at the four points of the earth, holding back the four winds of the earth, so that no wind would blow upon the earth, or upon the sea or upon any tree.

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

<sup>2</sup>And I saw another angel rising up from the east,<sup>135</sup> 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,

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transcription. The two readings involving the indicative mood, πληρώσονται and πληρώσουσιν, seem to be secondary to the two readings involving the subjunctive mood."

<sup>132</sup> **6:14** txt ἐλισσόμενον (nom sing neut pres pass part) A C 046 922 1006 1841 2053<sup>txt</sup> 2329 RP NA28 {} // εἰλίσσόμενον P 1611 2053<sup>com</sup> TR // ἐλίσσόμενος (nom sing neut pres pass part) **℣** f052 (2040) // lac 051 2050 2062.

<sup>133</sup> **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.

<sup>134</sup> **7:1** txt {C} μετὰ τοῦτο A C 1006 1841 2053 it<sup>ar,gig</sup> vg syr<sup>hmg</sup> arm NA27 {} // καὶ μετὰ τοῦτο **℣** 046 f052 922 1006 1611 1828 2329 syr<sup>ph</sup> Beatus RP // καὶ μετὰ ταῦτα P 2040 [syr<sup>h\*\*</sup> (καὶ)] cop<sup>sa,bo</sup> TR // lac 051 2050 2062.

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

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

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

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

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

<sup>5</sup>from the tribe of Judah twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand,

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

<sup>6</sup>from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh<sup>136</sup> twelve thousand,

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

<sup>7</sup>from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand,

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

<sup>8</sup>from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin twelve thousand were sealed.

### *The Multitude out of the Tribulation*

7:9 Μετὰ ταῦτα εἶδον, καὶ ἶδου ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν<sup>137</sup> 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·

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

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

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

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

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

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<sup>135</sup> 7:2 The Greek phrase is ἀπὸ ἀνατολῆς ἡλίου – apò anatolēs hēliou - "from the rising of the sun." It usually simply means "from the east" since that is where the sun rises. Compare Rev. 16:12.

<sup>136</sup> 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.

<sup>137</sup> 7:9 txt αυτον X A C P f052 1006 1611 1841 2053 TR SBL NA28 {/} // omit 046 922 1828 2040 2329 latt syrh RP // lac 051 2050 2062.

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.

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

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

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

7:14 καὶ εἶρηκα<sup>138</sup> 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 ἁρνίου.

<sup>14</sup>And I spoke<sup>139</sup> to him, "My lord, you know." And he said to me, "These are those coming out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

7:15 διὰ 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.

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

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

<sup>16</sup>No longer<sup>140</sup> will they hunger, neither will they thirst any more,<sup>141</sup> nor will the sun attack them nor any scorching heat.

7:17 ὅτι τὸ ἁρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ<sup>142</sup> αὐτούς, καὶ ὀδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων· καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ<sup>143</sup> τῶν ὀφθαλμῶν αὐτῶν.

<sup>17</sup>For the Lamb that is in the midst of the throne will shepherd them, and he will lead them to the springs of the waters of life; and God will wipe away every tear from their eyes."<sup>144</sup>

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

<sup>139</sup> **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.

<sup>140</sup> **7:16a** txt {A} ἔτι A 046 f052 1006 1611 1841 2040 2053 2329 TR RP NA28 {} // omit ( **℣** transposes to before οὐδὲ πᾶν καῦμα later in the v.) pc vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> eth Cyp ps-Ambr Prim Fulg // lac C 051 2050 2062.

<sup>141</sup> **7:16b** txt {C} ἔτι **℣** A 046 1611 2040 2053<sup>com</sup> vg ps-Ambr Cypr Prim Fulg TR RP NA28 {} // omit P f052 1006 1841 2053<sup>txt</sup> (2329 omit οὐδὲ διψήσουσιν ἔτι) 2814 it<sup>g</sup>g syr<sup>ph</sup> cop<sup>bo</sup>mss Aldus Colin Beat // lac C 051 2050 2062.

<sup>142</sup> **7:17a** txt ποιμανεῖ and ὀδηγήσει (future) A **℣**<sup>A</sup> TR NA28 {} // ποιμαίνει and ὀδηγεῖ (present) 2351 **℣**<sup>K</sup> cop<sup>bo</sup>mss 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.

<sup>143</sup> **7:17b** txt ἐκ 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<sup>com</sup> 2060 2065 2073 2138 2329 2436 cop<sup>sa</sup> NA28 {} // ἀπὸ **℣** 241 456 920 1678 1854 1859 2019 2020 2040 2053<sup>txt</sup> 2059 2074 2080 2081 2186 2351 2814 TR // δὲ it<sup>g</sup>g Cyp Prim // lac 051 2050 2062. In modern Greek "ἀπὸ" has absorbed ἐκ. Generally, Codex A represents the oldest reading for Revelation. Family 052 is split exactly in half; two mss for each of the major readings.

<sup>144</sup> **7:16-17** Isaiah 49:10, 13; Isaiah 25:8

## Chapter 8

### *The 7th Seal: the Seven Trumpets*

8:1 Καὶ ὅταν<sup>145</sup> ἤνοιξεν τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον.<sup>146</sup>

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

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

<sup>2</sup>And I saw the seven angels which stand before God, and seven trumpets were given<sup>147</sup> to them.

8:3 Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ἵνα δώσει<sup>148</sup> ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.

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

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

<sup>4</sup>And 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.

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

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

<sup>6</sup>And the seven angels who had the seven trumpets readied themselves<sup>149</sup> to play.

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<sup>145</sup> **8:1a** txt ὅταν A C 1006 1611 1841 NA28 {} // ὅτε **N** P 046 f052 922 1828 2040 2053 2329 (most all minuscules) TR RP // lac . 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.)"

<sup>146</sup> **8:1b** txt ἡμιώριον P 046 f052 757 922 1006 1611 1774 2040 2329 & rell. Gr. TR RP WH NA27 // ειμιωρον A // ἡμιωρον C 2053<sup>txt</sup> 2200 // ειμιωριον **N** 1828 2038\* 2595 // ημιαριον 1918 // ημιοριον 181 2814 // ἡμιώριων 2081 // ἡμιωνιον 1948 // omit Beat // lac 051 2030 2050 2062.

<sup>147</sup> **8:2** txt ἐδόθησαν **N** C P 046 1006 1611 1678 1778 1828 1841 2053 TR RP NA28 {} // ἐδωθησαν 922 2329 // ἐδωθη 792 // ἐδόθη A 052 2040 2080 syr<sup>h</sup> // lac 051 2050 2062.

<sup>148</sup> **8:3** txt δώσει (fut ind) **ϣ**<sup>115</sup> **N** A C 1611 1778 2040 2080 NA28 {} // δοση 2351 // δώσει (1aor subj) P 046 052 922 1678 1828 2329 **m** TR RP // δῶ (aor subj) 1006 1841 2053 // 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.

<sup>149</sup> **8:6** txt {D} ἑαυτοὺς **ϣ**<sup>115</sup> **N**<sup>2</sup> P 046 f052 922 1006 1611 1828 1841 2040 2053 2329 **m** TR RP // αὐτοὺς **N**<sup>\*</sup> A NA28 {} // αὐτοὺς WH // omit eth // lac C 051 2050 2062. The NA27 reading, though it can mean "readied the trumpets," may well mean exactly the same as the third one, that has the rough breathing, and the fourth one that has the full reflexive form. The reflexive meaning of the smooth-breathed form is according to Hellenistic usage. Either way, it is a small distinction to make, between readying yourself or readying your trumpet. And there is much more to get ready with the trumpet than with yourself, especially if you are an angel it seems to me. I mean, you wouldn't have to go to the bathroom first or anything like that. Thus the generalized rendering of the ESV seems suitable, "they prepared to blow them."

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.

<sup>7</sup>And the first one sounded his trumpet; and there came hail and fire mixed with blood, and it was rained on the earth. And one third of the earth was burned up,<sup>150</sup> and one third of the trees were burned up, and all the green grass was burned up.

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

<sup>8</sup>And the second angel sounded his trumpet; and something like a huge mountain burning with fire<sup>151</sup> 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 θαλάσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

<sup>9</sup>and one third of the creatures that have lives<sup>152</sup> in the sea died, and one third of the ships were destroyed.

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

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

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<sup>150</sup> 8:7 txt καὶ τὸ τρίτον τῆς γῆς κατεκάη & A P f052 922 1006 1611 1828 1841 2040 2053 2329 +all other Greek mss. itgig,h syrph,h copsa,bo armβ Prim Beat Tyc1 AT BG RP SBL NA28 {} // omit 1854 2061 2814 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 κατεκάη  
καὶ τὸ τρίτον τῶν δένδρων κατεκάη  
καὶ πᾶς χόρτος χλωρὸς κατεκάη

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 κατεκάη," but he resumed with the wrong line ending with κατεκάη. 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.

<sup>151</sup> 8:8 txt {A} πυρὶ & A P f052 1006 1611 1828 1841 2053 2329 it<sup>ar</sup>.gig,(h) vg syr<sup>h</sup> copsa,bo TR NA28 {} // omit 046 922 2040 π<sup>K</sup> syr<sup>ph</sup> Tyc RP // lac C 051 2050 2062.

<sup>152</sup> 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 Ὑψινθος. καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ὕψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

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

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

<sup>12</sup>And the fourth angel sounded his trumpet; and a third of the sun was struck, and a third of the moon and a third of the stars, such that one third of their *light* was darkened<sup>153</sup> 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.

<sup>13</sup>And I looked, and I heard an eagle<sup>154</sup> 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.

<sup>1</sup>And the fifth angel sounded his trumpet; and I saw a fallen star,<sup>155</sup> *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, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἄρῃς ἐκ τοῦ καπνοῦ τοῦ φρέατος.

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

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

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

9:4 καὶ ἐρρέθη 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.

<sup>4</sup>And it was commanded them that they not harm the grass of the earth or anything green or any tree,<sup>156</sup> but only humans who do not have the seal of God on their foreheads.

<sup>153</sup> **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

<sup>154</sup> **8:13** txt {A} ἀετοῦ P<sup>115</sup> X A 046 f052 1006 1611 1841 2053 2329 it<sup>g</sup>g<sup>h</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> eth Cass Beat Tyc RP NA28 {} // ἀγγέλου P 922 arm TR // lac C 051 2050 2062. "Had the Apocalypticist written ἀγγέλου, ἄλλου would probably have taken the place of ἑνός; cf. 7:2; 8:3." (H. B. Swete, *The Apocalypse of St. John, ad loc.*).

<sup>155</sup> **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.

<sup>156</sup> **9:4** Compare ch. 6:6, "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or wine." An implication here about the green grass and trees, from the commandment to the locusts

9:5 καὶ ἐδόθη αὐτοῖς<sup>157</sup> ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῇσονται μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παῖσῃ ἄνθρωπον.

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

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

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

9:7 Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια<sup>158</sup> ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ,<sup>159</sup> καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,

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

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

<sup>8</sup>and they had hair like the hair of women, and their teeth were like lions' teeth,

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

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

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

<sup>10</sup>And they have tails like scorpions, and stingers, and in their tails their power to do harm<sup>160</sup> to humans for five months.

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

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

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

<sup>12</sup>The first woe has passed. Behold, even after all this,<sup>161</sup> two woes still are coming.<sup>162</sup>

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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.

<sup>157</sup> 9:5 txt αὐτοῖς **NA** 922 1611 1678 2053 2070 2080 NA28 {} // αὐταῖς **P** 046 0207 1006 1778 1828 1841 2329 **TR RP** // lac C 051 2050 2062

<sup>158</sup> 9:7a txt ὅμοια **P** 046 f052 0207 1006 1611 1828 1841 2053 2329 **TR RP** NA28 {} // ὅμοιοι **N** 792 2344 (it<sup>gig,h</sup> vg acc. to Hosk.) Beat Tyc3 // ὅμοιον syr<sup>ph</sup> // ὁμοιώματα **A** // ὁμοίωμα 2351 cop<sup>sa</sup> Tyc1 // ὡσπερ cop<sup>sa,bo</sup> TycP<sup>t</sup> // lac C 051 2050 2062.

<sup>159</sup> 9:7b txt ὅμοιοι χρυσῷ **NA** **A** P f052 1006 1611 1828 1841 2053 2329 2344 it<sup>ar,gig,hvid</sup> vg syr<sup>h</sup> cop<sup>bovid</sup> arm eth **TR** NA28 {} // χρυσοῖ 046 0207 922 2040 **TR** cop<sup>sa</sup> **RP** // ὡς στέφανος ὅμοιος χρυσῷ syr<sup>ph</sup> // ὁμοίωμα ὡς στέφανοι χρυσοῖ ὅμοιοι χρυσῷ 2351 // lac C 051 2050 2062.

<sup>160</sup> 9:10 txt καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι **TR**<sup>47vid</sup> **NA** **A** P (0207) 1006 1611 1841 2053 2080 (2344) NA27 {} // ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι 1678 1778 // καὶ ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία εἰσὶν τοῦ ἀδικῆσαι ἀδικῆσαι 2040 // ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι 1828 // καὶ ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσίαν ἔχουσαι τοῦ ἀδικῆσαι 2329 // ἦν ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι **TR** // καὶ ἐν ταῖς οὐραῖς αὐτῶν ἐξουσίαν ἔχουσαι(ν) τοῦ ἀδικῆσαι 046 **RP** // lac C 051 2050 2062. See footnote on 12:7, and the endnote on this variant with a more full listing of variants.

<sup>161</sup> 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.

<sup>162</sup> 9:12b txt {D} ἔρχονται ἔτι δύο "two woes still are coming" **N**<sup>2</sup> **P** 046<sup>c</sup> 0207 1828 2053 2329 2344 lat **TR** // ἔρχονται δύο "two woes are coming" 046\* f052 **TR**<sup>A</sup> it<sup>ar,gig</sup> vg Tyc Erasmus editions 1, 2, 3 Aldus Colinaeus // ἔρχονται ἄλλαι οὐαὶ δύο cop<sup>sa</sup> // ἔρχεται ἔτι δύο "a second woe is still coming" **TR**<sup>47</sup> **N**<sup>\*</sup> **A** 1006 1611 1841 **RP** NA28 {} // ... ἔρχεται... "it is coming" **TR**<sup>115</sup> (only this one word is definite) // ἔρχεται ἔτι αἱ δύο "the second woe is coming" 1854 // ἔρχεται δύο "a second woe is



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

<sup>13</sup>And the sixth angel sounded his trumpet. And I heard a voice<sup>163</sup> from the horns<sup>164</sup> of the golden altar before God,

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coming" 2060 2302 // ἔρχεται δευτέρα "a second woe is coming" 104 922 it<sup>hvid</sup> (et ecce secundum vae... then lac) cop<sup>bo</sup> // ἔρχονται ἔτι αἱ δύο "the two woes still are coming" 1732 2074 // lac C 051 1384 2030 2050 2062. I have a more complete apparatus on this variant in the back, since it is a very interesting one. This variant is interesting because of the lack of grammatical agreement (concord) as pertains to number, in the majority of Greek manuscripts. That is, most manuscripts say, "**TWO** woe still **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) (5<sup>th</sup> 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 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 is a natural addition, and its addition is more easily explained than its omission.

<sup>163</sup> **9:13a** txt φωνὴν μίαν P<sup>47</sup> 0207 A P 046 1006 1611 1841 2080 2344 2814 it<sup>ar.gig</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> Vict. (vocem unam ex quatuor cornibus) TR RP NA28 {} // φωνῆς μίας N<sup>2</sup> // φωνὴν ἑνός 2329 // φωνὴν μεγάλην 2053 // φωνὴν N\* 1678 1778 (not 2080) // omit 1854 arm4 // μίαν it<sup>gig</sup> Apr. Prim. Cyr. Tyc 1,2,3 Beat. // lac C 051 2050 2062. There is no difference in meaning between φωνὴν μίαν and φωνήν, since the word μίαν here probably just serves as an indefinite article, as in Semitic usage. (Neither Hebrew nor Greek normally has an indefinite article; though in Greek sometimes the word τις serves somewhat so.) It is tempting to render this as "a single voice from the four horns," since "single" would be a natural contradistinction to "four." The word "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."

<sup>164</sup> **9:13b** txt {B} κεράτων P<sup>47</sup> N<sup>2</sup> A f052 0207 1611 2053 2080 2344 it<sup>ar.gig</sup> vg<sup>ww,st</sup> syr<sup>h</sup> cop<sup>sa,ms,bo</sup> eth Haymo Bed ps-Ambr // τεσσάρων κεράτων P<sup>115vid</sup> P 046 1006 1841 M vg<sup>cl</sup> syr<sup>ph</sup> Andr; Cyr Tyc Prim Beat TR RP [NA27] {C} // omit μίαν ἐκ τῶν τεσσάρων κεράτων N\* – "I heard a voice from the golden altar before God" // lac C 051 2050 2062. The combination of P<sup>47</sup> A 0207 and 052's descendants is weighty enough for me to omit τεσσάρων, 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 τεσσάρων 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 φωνὴν μίαν and a parallelism with τοὺς ἄγγέλους 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 N\* is noteworthy." The antithesis they are talking about is that the word "one" according to Bauer, means, "as one, in unity," which seems to require the mention of or the pointing out of more than one source for the one voice, and so thus the addition of the word "four." I think the omission of μίαν ('one') in N\* with the genitive clause following it signifies that the original scribe associated the N\* 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.

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

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

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

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

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

<sup>16</sup>And the number of their mounted troops was 200,000,000.<sup>165</sup> 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.

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

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

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

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

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

9:20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ<sup>166</sup> μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν,

<sup>20</sup>And the rest of humanity, those who were not killed by these plagues, they did not repent, neither of the works of their hands, such that they worship demons and idols made of gold and silver and bronze and stone and wood, which can<sup>167</sup> 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.

<sup>21</sup>and neither did they repent of their murders, nor their drugs,<sup>168</sup> nor their sexual immorality, nor their thefts.

<sup>165</sup> 9:16 txt δισμυριάδες μυριάδων A P  $\mathfrak{M}^A$   $\text{copsa}^{\text{ms}}$  eth Cypr Beat NA28 {/} // δυο μυριαδες μυριαδων  $\mathfrak{P}^{47}$   $\text{cop}^{\text{bo}}$  TR // δυο μυριαδων μυριαδας  $\mathfrak{K}$  // μυριαδες μυριαδων 046 922 1006 1611 1828 1841 2040 2053 2329  $\mathfrak{M}^K$  (abt. 50 minuscules total)  $\text{copsa}^{\text{mss}}$  Tyc RP // lac  $\mathfrak{P}^{115}$  C 2050 2062

<sup>166</sup> 9:20a txt οὐδὲ  $\mathfrak{P}^{47}$   $\mathfrak{K}$  046 f052 2053 2344  $\text{copsa,bo}$  NA28 {/} // οὔτε A P 1611  $\mathfrak{M}^A$  itgig vg Prim Andra,<sup>bav</sup> Cyp ps-Ambr TR // οὐ C 922 1006 1828 1841 2040  $\mathfrak{M}^K$  arm Andr<sup>c,p</sup> Beat Areth RP // καὶ οὐ 2329 syr<sup>ph,h</sup> arm4 Tyc // lac  $\mathfrak{P}^{85}$   $\mathfrak{P}^{115}$  051 1384 2030 2050 2062. Many Latin mss are inconclusive.

<sup>167</sup> 9:20b txt δύνανται (plural)  $\mathfrak{P}^{85}$   $\mathfrak{P}^{115}$   $\mathfrak{K}$  A C P f052 922 1006 1828 1841 2053 2329 latt syr<sup>h</sup> NA28 {/} // δύναται (singular)  $\mathfrak{P}^{47}$  046 1611 2040  $\mathfrak{M}^K$  TR RP // omit 792 eth syr<sup>ph</sup> // lac 051 2050 2062. The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.

<sup>168</sup> 9:21 txt {D} φαρμάκων  $\mathfrak{P}^{47}$   $\mathfrak{P}^{115}$   $\mathfrak{K}$  C 1006 1611 1841 2040  $\text{cop}^{\text{bo}}$  Andr<sup>c</sup> Areth NA28 {/} // φαρμακίων A P 046 922 2080 2329 2344 Andrew<sup>bav\*</sup> // φαρμακειῶν 1678 1778 2053 syr<sup>ph,h</sup>  $\text{copsa}^{\text{mss}}$  arm Andrewa,<sup>bav,c,p</sup> TR RP // "divination" arm4 // "potions of sorcery"  $\text{cop}^{\text{bo}}$  // "adultery"  $\text{copsa}^{\text{sa}^{\frac{1}{4}}}$  // omit οὔτε ἐκ τῶν φαρμάκων αὐτῶν 627 (1828 but φαρμακειῶν added at

## 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,

<sup>1</sup>And I saw another powerful angel coming down out of heaven, wrapped in a cloud, and a nimbus<sup>169</sup> above his head, and his face like the sun, and his legs<sup>170</sup> like columns of fire,

10:2 καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον<sup>171</sup> ἠνεωγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

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

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

<sup>3</sup>and cried out with a great voice, like a lion roaring. And when he had cried out, the seven thunders spoke with their sounds.<sup>172</sup>

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.

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

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

<sup>5</sup>And the angel which I had seen standing on the sea and on the land, he lifted his right<sup>173</sup> hand to heaven,

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end) itar copsa<sup>ms</sup> arm2 Cyp Tyc1 // lac p<sup>85</sup> 051 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. Even in the case of the BYZ reading φαρμακειῶν, the primary meaning is use of drugs for any purpose. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. The UBS committee says they chose the reading 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." 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. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.

<sup>169</sup> **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.

<sup>170</sup> **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.

<sup>171</sup> **10:2** txt βιβλαρίδιον N<sup>\*2b,(2a)</sup> A C<sup>2</sup> P syr<sup>ph</sup> TR NA28 {} // βιβλίον p<sup>47vid</sup> 046 2040 itg<sup>ig</sup> vg<sup>mss</sup> copsa,bo arm eth vict tyc prim beat RP (Γ βιβλίον Γ) // βιβλιδαριον C<sup>\*</sup> f052 922 1006 1611 1828 1841 2053 vg syr<sup>h</sup> ps-ambr // βιβλαριον 2329 // βιβλιδριον Aldus, and Erasmus 3,4,5 in mg. // lac p<sup>115</sup> 051 2050 2062.

<sup>172</sup> **10:3** Or, "with their voices."

<sup>173</sup> **10:5** txt τὴν δεξιὰν p<sup>47</sup> p<sup>85</sup> N C P 046 f052 922 1006 1611 1828 2040 2053 2329 syr<sup>h</sup> eth copsa,bo<sup>10/12</sup> RP NA28 {} // omit A m<sup>A</sup> vg syr<sup>ph</sup> copbo<sup>mss</sup> TR // lac p<sup>115</sup> 051 2050 2062.

10:6 καὶ ὥμοσεν 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,

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

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

<sup>7</sup>but that in the days of the blast of the seventh angel, whenever he is about to sound his trumpet, even then will be brought to completion the mystery of God, as he has announced it to his servants the prophets.<sup>174</sup>

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

<sup>8</sup>And the voice that I had heard from heaven, it spoke with me again, and said, "Go take the scroll<sup>175</sup> 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.

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

10:10 καὶ ἔλαβον τὸ βιβλαρίδιον 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.

<sup>10</sup>And I took the little scroll<sup>176</sup> 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.

<sup>11</sup>And they<sup>177</sup> are saying to me, "You must again prophesy concerning<sup>178</sup> many peoples and nations and languages and kings."

<sup>174</sup> 10:7 txt τοὺς ἑαυτοῦ δούλους τοὺς προφήτας A C P f052 1611 2053 vg cop<sup>bo</sup> arm<sup>Oscan</sup> Tyc 1 ps-Ambr (*per servos suos prophetas*) arm a.? 3.? NA28 {} // τοὺς δούλους αὐτοῦ τοὺς προφήτας 046 1006 1828 1841 2040 syr<sup>ph</sup>? RP // τοῖς δούλοις αὐτοῦ τοῖς προφήταις 922 // τοὺς ἑαυτοῦ δούλους καὶ προφήτας P<sup>47</sup> // τοὺς ἑαυτοῦ δούλους καὶ τοὺς προφήτας X 2329 2344 cop<sup>sa</sup> // τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις pc TR // τοὺς ἑαυτοῦ δούλους καὶ τοὺς προφήτας αὐτοῦ eth // lac P<sup>115</sup> 051 2050 2062. There are many other variations in this phrase in the mss; see endnote.

<sup>175</sup> 10:8 txt βιβλίον A C 1006 1611 1841 2053<sup>com</sup> it<sup>ar,gig,t</sup> vg cop<sup>sa,bo</sup> eth Beat Prim ps-Ambr Tyc. NA28 {} // βιβλίο' 2053<sup>txt</sup> // βιβληδαριον 046 // βιβλιδάριον f052 922 1828 RP // βιβλάριον 2329 // βιβλαρίδιον X P 2040? 2344 syr<sup>ph</sup> TR // lac 051 2050 2062.

<sup>176</sup> 10:10 txt βιβλαρίδιον A C P 2344 syr<sup>ph</sup> TR NA28 {} // βιβλίδιον P<sup>47c</sup> // βιβλίον P<sup>47\*vid</sup> X 046 f052 922 2040 it<sup>ar,gig,t</sup> vg cop<sup>sa,bo</sup> (eth) RP // βιβλιδάριον 1006 1611 1841 2053 // βυβλάριον 2329 // lac 051 2050 2062.

<sup>177</sup> 10:11a txt λέγουσι(v) (plural) P<sup>47</sup> X A 046 1006 1828 1841 2040 2329 cop<sup>bo</sup> RP NA28 {} // λέγει (sing) P f052 922 1611 2053 it<sup>ar,gig,t</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bomss</sup>; 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.

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

## Chapter 11

### *The Two Witnesses*

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

<sup>1</sup>And a reed<sup>179</sup> was given to me, like a measuring rod, as he<sup>180</sup> was saying, "Get up, and measure the temple of God along with the altar and those worshiping in it.

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

<sup>2</sup>And the outer<sup>181</sup> 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 σάκκους.

<sup>3</sup>And I will give *authority* to my two witnesses, and they will prophesy<sup>182</sup> 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.<sup>183</sup>

<sup>4</sup>These are the two olive trees and the two lampstands which stand before the Lord<sup>184</sup> of the earth.<sup>185</sup>

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.

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

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<sup>179</sup> 11:1a txt {A} ῥάβδῳ, λέγων P<sup>47</sup> (N\* λέγει) A P f052 922 1006 1611 1841 2040 2053 2344 itg<sup>ig,t</sup> vg cop<sup>sa,bo</sup> eth Andr; Prim TR RP NA27 {A} // ῥάβδῳ, καὶ εἰστήκει ὁ ἄγγελος, λέγων N<sup>2</sup> (εστηκει) 046 (ιστηκει) 757 1828 1854 1888 2329 (ιστικει) it<sup>ar</sup> syr<sup>ph,h</sup> with\* arm Vict Tyc Beat // lac C 051 2050 2062. The added words were obviously to explain who was speaking in v. 1, but the identity of the speaker becomes clear in v. 3, when the speaker says, "I will give authority to my two witnesses." The speaker is God, not an angel.

<sup>180</sup> 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."

<sup>181</sup> 11:2 txt ἔξωθεν P<sup>47</sup> A P 046 f052 922 1006 1611 1841 2040 2053 TR-Elzev. TR-Beza TR-Scriv-1894 RP SBL NA28 {} // ἔσωθεν N 1828 2329 syr<sup>ph</sup> vict TR-Steph // ὑποκατωθεν eth // lac C 051 2050 2062. The King James Version does not follow the Stephens 1550 TR here.

<sup>182</sup> 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.

<sup>183</sup> 11:4a txt ἐστῶτες (masc) N\* A C 046 1611 1828 2329 syr<sup>ph</sup> cop<sup>bo</sup> NA28 {} // ἐστῶσαι (fem) N<sup>2</sup> P f052 922 1006 1841 2040 2053 Hipp. TR RP // qui...stant syr<sup>h</sup> cop<sup>sa</sup> Vict. Tyc1 Beat. // lac P<sup>115</sup> 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 ἐστῶτες 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.

<sup>184</sup> 11:4b txt κυρίου N A C P 046 f052 922 1006 1611 1828 1841 2040 2053<sup>com</sup> 2329 latt syr cop arm> arab RP SBL NA28 {} // θεου 2053<sup>txt</sup> (eth) TR // lac P<sup>115</sup> 051 2050 2062.

<sup>185</sup> 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.

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

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

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

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

11:8 καὶ τὸ πτώμα<sup>186</sup> αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη.

<sup>8</sup>And their corpses *lie* on the boulevard of the great city which is spiritually named Sodom<sup>187</sup> and Egypt, where also their<sup>188</sup> Lord was crucified.

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

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

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

<sup>10</sup>And those dwelling on the earth rejoice<sup>189</sup> over them, and celebrate, and will send<sup>190</sup> gifts to one another. For these two prophets had tormented those dwelling on the earth.

11:11 καὶ μετὰ τὰς<sup>191</sup> τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

<sup>11</sup>And after three and a half days, the breath of life from God went into them,<sup>192</sup> and they stood up on their feet. And great fear fell over those watching them.

<sup>186</sup> 11:8a txt τὸ πτώμα A C 046 1006 1841 2040 2053 syr<sup>h</sup> Tyc RP NA28 {} // τὰ πτώματα P<sup>47</sup> N P f052 922 1611 1828 2329 itar.gig vg syr<sup>ph</sup> (cop<sup>sa,bopt</sup>) TR // lac 051 2050 2062. This variant is not translatable, since we would render them the same in English.

<sup>187</sup> 11:8b Isaiah 1:9, 10, 28

<sup>188</sup> 11:8c txt αὐτῶν ἐσταυρωθῇ N<sup>2</sup> A C P 046 *rell. grk. all versions all fathers* RP SBL NA28 {} // ἡμῶν ἐσταυρωθῇ 2814 (plus 296 2049 which don't count, since are copies of printed TR) TR // ἐσταυρωθῇ N\* // εἰσῆλθεν P<sup>47</sup> // lac P<sup>115</sup> 051 88 1384 1617 1626 1893 2022 2030 2032 2050 2052 2062

<sup>189</sup> 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.

<sup>190</sup> 11:10b txt πέμπουσιν N<sup>2</sup> A C f052 922 1006 1841 2040 2053txt vg iteg syr<sup>ph,h</sup> cop<sup>bo</sup> arab Tyc1,3 Prim Ps-Ambr TR SBL NA28 {} // πεμπουσιν N\* P cop<sup>sa</sup> arm2,3,4 Tyc2 Beat // πεμφουσιν 2329 // π[εμψου]σιν P<sup>47</sup> // πεμπειν 2053com // π[εμψουσιν] P<sup>115</sup> // δώσουσιν 046 1828 M<sup>K</sup> eth RP // lac 051 2050 2062. Both P<sup>47</sup> and P<sup>115</sup> 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<sup>K</sup>) read δώσουσιν (or orthographic variants of such), while about 40% of the minuscules (M<sup>A</sup>) read forms of πέμπουσιν.

<sup>191</sup> 11:11a txt τὰς P<sup>47</sup> A C 046 922 1006 1828 2040 2053 2329 TR RP NA28 {} // omit N P f052 2344 // lac 051 2050 2062.

<sup>192</sup> 11:11b txt αὐτοῖς C P f052 1611 2053 // ἐν αὐτοῖς A 1006 1841 2040 2329 syr<sup>ph</sup> Tyc Vig NA28 {} // εἰς αὐτούς P<sup>47</sup> N 046 1828 M<sup>K</sup> itar.gig vg cop<sup>sa</sup> arm eth RP // ἐπ' αὐτούς 792? TR // lac 051 2050 2062. The TR reading is a case of attraction to the two instances in the same verse of ἐπὶ τοῦς.

11:12 καὶ ἤκουσαν φωνῆς μεγάλης<sup>193</sup> ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, Ἀνάβατε ὧδε· καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

<sup>12</sup>And they<sup>194</sup> 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.

<sup>13</sup>And in that hour<sup>195</sup> 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.

<sup>14</sup>The second woe has passed. Behold, the third woe comes quickly.

### *The Last Trumpet*

11:15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες,<sup>196</sup> Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

<sup>15</sup>And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdom<sup>197</sup> of the world has become the kingdom of our Lord, and of his Christ!<sup>198</sup> And he shall reign for ever and ever!"<sup>199</sup>

11:16 καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι [οἱ]<sup>200</sup> ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

<sup>16</sup>And the twenty-four elders, who sit<sup>201</sup> on their thrones before God,<sup>202</sup> fell on their faces and worshiped God,

<sup>193</sup> **11:12a** txt φωνῆς μεγάλης  $\mathfrak{P}^{47}$   $\aleph$  C P 1006 1841 2040 NA28 {} // φωνῇν μεγάλην  $\mathfrak{P}^{115}$  A 046 f052 922 1611 1828 2053 2329 TR RP // lac 051 2050 2062.

<sup>194</sup> **11:12b** txt ἤκουσαν (3rd pl)  $\aleph^*$  A C P 2053 vg syr<sup>ph,h</sup> Tyc3 TR NA27 {B} // ἀκούσονται (3rd pl fut mid) f052 2329 // ἤκουσα (1st sg)  $\mathfrak{P}^{47}$   $\aleph^c$  046 922 1006 1611 1828 1841 2040 it<sup>ar,gig</sup> syr<sup>hmg</sup> cop<sup>sa,bo</sup> arm eth<sup>ms</sup> Andr Tyc Beat 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."

<sup>195</sup> **11:13** txt ἐν ἐκείνῃ τῇ ὥρᾳ  $\aleph$  A C P f052 1006 1611 1828 1841 2040 2053 TR NA28 {} // ἐν αὐτῇ τῇ ὥρᾳ  $\mathfrak{P}^{47}$  // ἐν ἐκείνῃ τῇ ἡμέρᾳ 046 922 2329 RP // lac 051 2050 2062.

<sup>196</sup> **11:15a** txt λέγοντες (masc) A 046 2053 NA28 {} // λέγουσαι (fem)  $\mathfrak{P}^{47}$   $\mathfrak{P}^{115}$   $\aleph$  C 051 f052 922 1006 1611 1828 1841 1854 2040 2329 2344 TR RP // 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.

<sup>197</sup> **11:15b** txt ἐγενετο ἡ βασιλεία  $\mathfrak{P}^{47}$   $\aleph$  A C P 046 051 f052 922 1006 1841 2040 2053 2329 it<sup>gig</sup> syr<sup>ph,h</sup> (cop<sup>sa,bo</sup> diff word order) arm3 arab Tyc ps-Ambr RP SBL NA28 {} // ἐγενοντο αἱ βασιλειαὶ (27 minuscules) TR // lac 2050 2062

<sup>198</sup> **11:15c** That is, his Anointed.

<sup>199</sup> **11:15d** Add ἀμην "Amen"  $\aleph$  f052 2030 2344 cop<sup>bo</sup> arm2 vg<sup>cl</sup>. 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.

<sup>200</sup> **11:16a** txt οἱ ἐνώπιον  $\aleph$  C P 051 f052 922 1611 1828 2053 2329 2344 syr<sup>ph</sup> TR RP ([οἱ] NA27) {} // ἐνώπιον  $\mathfrak{P}^{47}$  A 046 1006 1841 2040 (cop<sup>sa</sup>) Cyr // lac 2050 2062.

<sup>201</sup> **11:16b** txt {A} καθήμενοι A P 051 f052 2329 TR RP NA28 {} // οἱ καθήμενοι 2351 // κάθηνται  $\mathfrak{P}^{47}$   $\aleph^2$  C 1006 1611 1841 2040 2053 2344 syr<sup>ph</sup> // οἱ κάθηνται  $\aleph^*$  046 922 1828 // lac 2050 2062.

<sup>202</sup> **11:16c** txt {A} τοῦ θεοῦ  $\mathfrak{P}^{47}$   $\aleph$  A C P 051 f052 1006 1611 1841 2040 2053 2329 TR NA28 {} // τοῦ θρόνου τοῦ θεοῦ 046 922 (1828 θρωνου) 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.

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

<sup>17</sup>saying, "We thank you, Lord God Almighty, who is and who was,<sup>203</sup> 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,<sup>204</sup> καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

<sup>18</sup>And the nations have become angry, and your anger also has come, and the time for the dead<sup>205</sup> to be judged, and reward to be given to your servants the prophets and to the saints and to those fearing your name, both small and great, and to destroy the ones destroying<sup>206</sup> the earth."<sup>207</sup>

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

<sup>19</sup>And the temple of God in heaven opened, and the ark of his<sup>208</sup> covenant was seen in his temple; and there came peals of thunder, and voices and rumblings and an earthquake,<sup>209</sup> 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 ἄστέρων δώδεκα,

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

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

<sup>2</sup>and 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,

<sup>3</sup>And another sign was seen in heaven, and behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns,<sup>210</sup>

<sup>203</sup> 11:17 txt {A} ὅτι N<sup>2</sup> A P 046 f052 922 1611 1828 2053 2329 it<sup>gig,h</sup> vg<sup>ww,st</sup> syr<sup>ph,h</sup> cop<sup>sa</sup> eth Andr; (Cypr Prim, but *quod* for ὅτι) ps-Ambr RP NA27 {B} // καὶ ὅτι P<sup>47</sup> N<sup>\*</sup> C 2344 it<sup>ar</sup> vg<sup>mss</sup> cop<sup>bo,ms</sup> (arm) // καὶ ὁ ἐρχόμενος ὅτι 051 1006 1841 2040 vg<sup>cl</sup> (cop<sup>bo</sup>) Ty (Beat) TR // lac 2050 2062.

<sup>204</sup> 11:18a txt τοὺς μικροὺς καὶ τοὺς μεγάλους P<sup>47</sup> N<sup>\*</sup> A C 2329 NA28 {} // --- ----- --- ----- μεγάλους P<sup>115</sup> // τοῖς μικροῖς καὶ τοῖς μεγάλοις N<sup>2</sup> P 046 051 f052 922 1006 1611 1841 2040 2053 m TR RP // τοῖς μικροῖς καὶ μεγάλοις 1828 // lac 2050 2062.

<sup>205</sup> 11:18b txt νεκρῶν *rell. Gr. & all versions* TR RP NA28 {} // ἐθνῶν 920 1828\* 1859 2053 2329 // lac 88 1384 1617 1626 1893 2022 2030 2032 2050 2052 2062.

<sup>206</sup> 11:18c txt διαφθείροντας P<sup>47</sup> P<sup>115</sup> N A 046 f052 1006 1828 1841 2040 2053 TR RP NA28 {} // φθειροντας P // διαφθείραντας C 051 922 1611 2329 it<sup>ar,gig,h</sup> syr<sup>ph,h</sup> cop<sup>sa</sup> // φθειραντας 2065 // lac 2050 2062.

<sup>207</sup> 11:18d See 19:2

<sup>208</sup> 11:19a txt αὐτου A C P 1006 1611 1841 2040 2053 2329 vg it<sup>gig</sup> syr<sup>ph,h</sup> arm Tyc1,2,3 ps-Ambr TR SBL NA28 {} // κυριου 046 922 Vict // του κυριου P<sup>47</sup> 1828 syr<sup>hmg</sup> cop<sup>sa</sup> RP // του θεου N f052 it<sup>h</sup> eth arm-α arab // lac P<sup>115</sup> 2050 2062.

<sup>209</sup> 11:19b txt και σεισμος P<sup>115</sup> N A C P 051 1006 1611 1678 1841 2040 2053txt 2080 2329 cop<sup>sa2/4</sup> TR NA28 {} // και σεισμοι 1828 2053com 1778 cop<sup>sa2/4,bo</sup> arm1 // omit 046 922 arab arm3 RP // και πυρ syr<sup>ph</sup> // lac P<sup>47</sup> 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.

<sup>210</sup> 12:3 Greek, diadems; whereas the Greek word for the crowns of 12:1 is stephanos. The diadem is of Persian origin, signifying royalty; and the stephanos originally had more the meaning of a prize or trophy or reward. It was originally a wreath, as well.



12:4 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.

<sup>4</sup>and his tail is pulling one third of the stars<sup>211</sup> 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.

12:5 καὶ ἔτεκεν υἱόν, ἄρσεν,<sup>212</sup> ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ράβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

<sup>5</sup>And she bore a son, a male child, who was destined to<sup>213</sup> 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.

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

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

<sup>7</sup>And there was war in heaven, Michael and his angels must make war<sup>214</sup> <sup>215</sup> with the dragon. And the dragon made war, and his angels also,

12:8 καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος εὐρέθη αὐτῶν ἔτι<sup>216</sup> ἐν τῷ οὐρανῷ.

<sup>8</sup>and he was<sup>217</sup> not strong enough, neither was their<sup>218</sup> place found anymore in heaven.

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

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

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<sup>211</sup> **12:4** That is, one third of the angels. We know of only three archangels: the being who is now Satan, and Michael, and Gabriel. Therefore it is reasonable to conclude that each archangel ruled one third of the angels. When Satan was cast out of heaven, he took the one third of the angels with him. See for example 12:7, where it says "Michael and HIS angels." Jesus said in Luke 10:18, "I was watching as Satan fell from heaven like lightning."

<sup>212</sup> **12:5a** txt ἄρσεν A C NA28 {} // ἄρρενα P<sup>47</sup> N<sup>5</sup> f052 922 2329 TR RP // ἄρσενα P 051 1006 1611 1841 2040 2053 // ἄρενα 046 // ἄρεν 792 // lac 2050 2062.

<sup>213</sup> **12:5b** Greek: μέλλει ποιμαίνειν which can also be translated "who is soon to shepherd."

<sup>214</sup> **12:7a** txt του πολεμησαι A C P 051 1006 1611 1841 2040 syr<sup>h</sup> NA28 {} // πολεμησαι P<sup>47</sup> N<sup>5</sup> f052 922 1828 2053<sup>txt</sup> 2329 RP // πολεμησε 046 // επολεμησαν (no Grk mss.) TR // επολεμησε κατα 2053<sup>com</sup> // lac 2050 2062.

<sup>215</sup> **12:7b** οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι Here is a case of the "genitive of the articular infinitive." In the BDF grammar §400(8), DeBrunner says here the infinitive "πολεμῆσαι represents the Semitic imperative **ל** 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 P<sup>47</sup> N<sup>5</sup> 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)."

<sup>216</sup> **12:8a** ετι N\* A C P 046 051 f052 1006 1611 1828 1841 2040 2329 it<sup>h</sup>gig vg syr<sup>h</sup> cop<sup>sa</sup>¼ Prim Tyc2,3 Beat Vict TR RP NA28 {} // omit P<sup>47</sup> N<sup>2</sup> 922 2053 syr<sup>ph</sup> cop<sup>sa</sup>¾ arm eth // locum...ulterius non haberet Cass. lib. // lac 2050 2062

<sup>217</sup> **12:8b** txt {D} ἴσχυσεν (3<sup>rd</sup> sg aor ind "he was") A 922 1828 2053<sup>com</sup> M<sup>K</sup> cop<sup>bo</sup> eth RP NA28 {} // ἴσχυσαν (3<sup>rd</sup> pl aor ind "they were") P<sup>47</sup> C P 051 f052 1611 1841 2040 2053<sup>txt</sup> 2329 M<sup>A</sup> it<sup>ar</sup>gig<sup>h</sup> vg syr<sup>ph,h</sup> cop<sup>sa</sup> arm TR // ἴσχυσαν προς αὐτον N // ισχυον (3<sup>rd</sup> pl imperf) 046 // ἴσχυσαν αὐτω 1006 // lac 2050 2062.

<sup>218</sup> **12:8c** txt αυτων P<sup>47</sup> A C P 046 f052 1611 1841 2040 it<sup>h</sup> Beat TR NA28 {} // αυτοις N<sup>2</sup> 051 syr<sup>ph,h</sup> cop<sup>sams</sup> arm // αυτω 922 1006 1828 2053 cop<sup>bo</sup> 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 κατήγων τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

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

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

<sup>11</sup>and these have overcome him by the blood of the Lamb and by the word of their<sup>219</sup> 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.

<sup>12</sup>"Rejoice over this, O heaven,<sup>220</sup> and you who dwell therein! Woe to the earth and the sea!<sup>221</sup> 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.

<sup>13</sup>And 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 ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως.

<sup>14</sup>And she was given the two wings of a great eagle to fly to the desert to that place of hers where she gets taken care of for a time, times, and half a time,<sup>222</sup> away from the face of the serpent.

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

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

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

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

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

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

12:18 καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

<sup>18</sup>And he<sup>223</sup> stood at the shore of the sea.

<sup>219</sup> 12:11 txt αὐτῶν N A C P 046 051 f052 TR RP NA28 {} // αὐτοῦ 2042 it<sup>g</sup>is<sup>h</sup> syr<sup>ph</sup> // lac 2050 2062.

<sup>220</sup> 12:12a txt {A} οἱ A 051 f052 1006 1611 1828 1841 2040 2344 M<sup>A</sup> TR [NA27] {} // omit N C P 046 922 2053 2329 M<sup>K</sup> 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).

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

<sup>222</sup> 12:14 The expression καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ no doubt means "for three and a half years." We know this because that is essentially what the 1,260 days of Rev. 11:2,3; 12:6 add up to. And compare Daniel 12:7.

<sup>223</sup> 12:18 txt ἐστάθη (3rd person) P<sup>47</sup> N A C 1828 2344 it<sup>ar</sup>g<sup>is</sup> vg syr<sup>h</sup> arm<sup>1,3</sup> eth Cass Origen<sup>dub</sup>; Vict-Pett Beat Prisc Ambrosiast Tyc Prim Haymo Aldus NA27 {B} // ἐστάθην (1st person) P 046 051 f052 922 1006 1611 1841 2040 2053 2329 M<sup>ss</sup> vg<sup>ms</sup> syr<sup>ph</sup> cop<sup>sa,bo</sup> arm<sup>4</sup> 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

## 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.

<sup>1</sup>And I saw a beast coming up from the sea, with ten horns and seven heads, and on its horns ten crowns, and on its heads a name<sup>224</sup> that is blasphemy.

13:2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου,<sup>225</sup> καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην.

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

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

<sup>3</sup>And<sup>226</sup> one of his heads was as slain<sup>227</sup> to death, and the fatal wound was healed. And the whole earth was filled with wonder *and followed* after the beast,<sup>228</sup>

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;

<sup>4</sup>and they worshiped the dragon because he<sup>229</sup> 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?"

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this context, or places this sentence in Chapter 13:1. Thus, since the TR and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says, "The latter reading appears to have arisen when copyists accommodated ἐστάθη to the first person of the following εἶδον." In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. We have just read in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast from the sea, which later in 13:7 of this chapter makes war on the saints and conquers them.

<sup>224</sup> 13:1 txt {D} ὄνομα <sup>47</sup> P 1006 1841 2040 2329 <sup>MA</sup> it<sup>g</sup> vg<sup>mss</sup> syr<sup>ph</sup> cop<sup>sa,bo</sup> arm eth Andr; Prim Beat TR // ὄνοματα A 046 051 f052 922 1611 1828 2053 2344 <sup>mk</sup> it<sup>ar</sup> vg syr<sup>h</sup> Prisc ps-Ambr RP [NA27] {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.

<sup>225</sup> 13:2 txt {A} ἄρκου <sup>47</sup> P A C P 046 f052 922 1611 1828 2053 2329 RP NA28 {} cf. LXX 4 Kings 2:24 // ἄρκτου 1006 1841 2040 TR // lac 051 2050 2062. BDF § 34(4) says, "Ἄρκος (for Ἄρκτος) Rev. 13:2 LXX (all uncials, also <sup>47</sup>P) 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.

<sup>226</sup> 13:3a txt omit <sup>47</sup> P A C P 046 f052 922 1611 1828 2053<sup>txt</sup> 2329 lat syr cop eth arm arab RP SBL NA28 {} // +εἶδον 1006 1841 2040 vg lipss Beat. Tyc2 ps-Ambr TR // ὁρῶ 2053<sup>com</sup> // lac 051 2050 2062

<sup>227</sup> 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.

<sup>228</sup> 13:3c In the BDF grammar in § 196, DeBrunner says that the phrase "ἐθαυμάσθη 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.

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

<sup>5</sup>And there was given to him a mouth speaking big things and blasphemies, and authority was given to him to act<sup>230</sup> 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.

<sup>6</sup>And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven.<sup>231</sup>

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.

<sup>7</sup>And it was given to him to make war with the saints and to conquer them,<sup>232</sup> <sup>233</sup> and authority was given to him over every tribe and people<sup>234</sup> and language and nation.

13:8 καὶ προσκυνήσουσιν αὐτὸν<sup>235</sup> πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ<sup>236</sup> ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

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

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<sup>229</sup> 13:4 txt ὅτι "because, that"  $\Phi^{47}$   $\aleph$  A C P f052 1006 1611 1828 1841 2040 2053 2329 NA28 {} // καὶ "and, that" 051 // ὅς "who, that" TR // τῷ "who, that" 046 922 RP // lac  $\Phi^{115}$  2050 2062.

<sup>230</sup> 13:5 txt ποιῆσαι  $\Phi^{47}$  A C P f052 1006 1611 1841 2040 2053 TR NA28 {} // πόλεμον ποιῆσαι 046 051 922 1828 2329 RP // ποιῆσαι ὁ θέλει  $\aleph$  // lac 2050 2062.

<sup>231</sup> 13:6 txt τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας A C 046<sup>c</sup> 051<sup>c</sup> 922 1611 1828 1841 2040 2053<sup>com</sup> 2080 2329 2344 vg<sup>ms</sup> syr<sup>h</sup>, (ph) (Iren<sup>arm</sup>) RP NA27 {B} // τους εν ουρανω σκηνουντες  $\aleph^{txt}$  // τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας 1006 // καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας P 046\* 051\* 1678 1778 2053<sup>txt</sup> it<sup>ar</sup> vg cop<sup>sa,bo</sup> eth<sup>mss</sup> Iren<sup>lat</sup> Andr Beat TR // και του εν τω ουρανω σκηνουντες  $\aleph^{mg}$  // ἐν τῷ οὐρανῷ  $\Phi^{47}$  it<sup>g</sup> 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.

<sup>232</sup> 13:7a Daniel 7:21,25; 12:7

<sup>233</sup> 13:7b txt καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς  $\aleph$  046 051 (922 ἐδωθη, νικεισαι) 1006 1841 2040 (2329 ἐδωθη) it<sup>(ar)</sup>,gig (vg) syr<sup>ph</sup>, (h) cop<sup>bo</sup> eth Beat RP NA27 {A} // καὶ ἐδόθη ἐξουσία αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς f052 arm<sup>mss</sup> (Quod) Prim // καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς 1611 1828 TR // omit (homoioarcton?)  $\Phi^{47}$  A C P 2053 cop<sup>sa</sup> arm<sup>mss</sup> Iren<sup>lat</sup> Andr // lac 2050 2062.

<sup>234</sup> 13:7c txt καὶ λαὸν  $\aleph$  A P 046 f052 922 1611 1828 1841 2040 2053 2329 RP NA28 {} // και λαους C // omit  $\Phi^{47}$  051 1006 cop<sup>bo</sup> TR // lac  $\Phi^{115}$  2050 2062.

<sup>235</sup> 13:8a txt αὐτὸν  $\Phi^{47}$  A 046 f052 1828 2329 latt cop<sup>sa</sup> NA28 {} // αὐτῷ  $\aleph$  C P 051 922 1006 1611 1841 2040 2053 2344 cop<sup>bo</sup> TR RP // lac  $\Phi^{115}$  2050 2062.

<sup>236</sup> 13:8b txt

οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ C 1828 1854 2053 pc Iren<sup>lat</sup> Prim NA28 {}

οὐαὶ γέγραπται τὸ ὄνομα αὐτοῦ A

οὐαὶ οὐαὶ οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ f052

ὧν γέγραπται τὰ ὀνόματα αὐτῶν  $\aleph^*$

ὧν οὗ γέγραπται τὰ ὀνόματα αὐτῶν  $\Phi^{47}$  1006 1841 2040 2060 2065 2329 2432 lat arm eth

ὧν οὗ γέγραπται τὰ ὀνόματα  $\aleph^1$  P 051 35\* 241 1888<sup>com</sup> 2042 2073 2074 2186 2814 it<sup>ar,c</sup>,div,gig,haf TR

ὧν οὐ γέγραπται τὸ ὄνομα 35<sup>c</sup> 94 104 175 424 469 1888<sup>txt</sup> 2020 2059 2081 2351 2436 (cop<sup>sa,bo</sup>) Beat RP

ὧν οὐ γέγραπται τὸ ὄνομα αὐτῶν 1611 pc syr<sup>h</sup>

ὧν οὔτε γέγραπται τὸ ὄνομα 046 456

ω οὔτε γέγραπται τὸ ὄνομα 627

ὧν οὔτε γέγραπτετε τὰ ὀνόματα 792

ὧν οὔτε γέγραπται τὸ ὄνομα 82 920 1859 2138

ὧν οὐ γεγραμμενοις syr<sup>ph</sup>

lac 1384 2030 2050 2062.

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

13:9 Εἴ τις ἔχει οὖς ἀκουσάτω.

<sup>9</sup>If anyone has an ear, hear.

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

<sup>10</sup>If anyone is to be taken captive, into captivity he is going.<sup>237</sup> If anyone is to be killed with the sword, with the sword he will be killed.<sup>238</sup> Here is the endurance and faith of the saints.<sup>239</sup>

<sup>237</sup> **13:10a** txt εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει A vg<sup>ww,st</sup> Ps-Ambrose NA27 {B}

αἰχμαλωσίαν, ὑπάγει f052 241 2432

εἰς αἰχμαλωσίαν ἀπάγει, εἰς αἰχμαλωσίαν ὑπάγει 424 616 1828 1862 1888 2322 2351 it<sup>(ar)</sup>.gig vg<sup>cl</sup> syr<sup>ph,h</sup> Iren<sup>lat</sup>; Beat

εἰς αἰχμαλωσίαν ὑπάγει, εἰς εχμαλωσίαν ὑπάγει Pacc. to Hosk. Hosk. says spelling εχμαλωσίαν "sec." time.

εἰς αἰχμαλωσίαν, ὑπάγει P<sup>47</sup> K C Pacc. UBS4 (046 ὑπαγη) 051<sup>mg</sup>. 205 209 1006 1611 1841 2020 2040 2042 2053 2060 (2065

αἰχμαλωσίαν) 2073<sup>mg</sup> 2074 2329 cop<sup>bo</sup> arm Iren<sup>arm</sup> Tyc Andrew

εἰς αἰχμαλωσίαν συνάγει 2059 2081 Arethas

εἰς αἰχμαλωσίαν ἀπάγει 1854

ἔχει αἰχμαλωσίαν, ὑπάγει 051\* 35 82 175 456 469 627 757 792 920 1852 1859 2073<sup>txt</sup> 2138 2436 m<sup>K</sup> RP

αἰχμαλωτίζει, εἰς αἰχμαλωτίαν ὑπάγει 104 459 (cop<sup>sa</sup>) (Primasius)

αἰχμαλωτήσῃ, εἰς αἰχμαλωτίαν ὑπάγει 2019

αἰχμαλωσίαν συνάγει 2186 2814 Andrew

αἰχμαλωτίζει, αἰχμαλωτισθήσεται 94

αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει 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 ( ἔχει being written instead of εἰς)." The TR reading has no Greek manuscript support as it is worded, but agrees in meaning with 104 459 2019 (cop<sup>sa</sup>) (Primasius).

<sup>238</sup> **13:10b** txt ἀποκτανθῆναι, αὐτὸν (aor inf pass) "is to be killed, he" A NA27 {B} // ἀποκτενεῖ "will kill" 1828 2038 it<sup>gig</sup> Pacian Beatus // ἀποκτείνει syr<sup>ph</sup> // ἀποκτενεῖ αὐτόν cop<sup>sa,bo</sup> // ἀποκτενεῖ δει αὐτόν C P // ἀποκτενεῖ, δεῖ αὐτόν (fut ind act) 35 94 104 205 209 757 2019 2020 2042 2059 2081 2186 2329 2351 2814 it<sup>ar</sup> vg (cop<sup>sa,bo</sup>) Irenaeus<sup>lat</sup> Andrew; Primasius TR RP // ἀποκταίνει, δεῖ αὐτόν (pres ind act) 051\* (sic) // ἀποκτέννει, δεῖ αὐτόν (pres ind act) 424 1006 1841 1854 1862 2040 // ἀποκτεινῇ, δεῖ αὐτόν 241 then omit ἐν μαχαίρῃ // ἀποκταίνεῖ, δεῖ αὐτόν 2060 2436 // ἀποκτενεῖν, δεῖ αὐτόν (infinitive) 2053 // ἀποκτεμνεῖ, δεῖ αὐτόν 2065 // ἀποκτένει, δεῖ αὐτόν (pres ind act) 046 1888 2073<sup>txt</sup> // ἀποκτινεῖ, δεῖ αὐτόν 1678<sup>vid</sup> // ἀποκτείνει, δεῖ αὐτόν (pres ind act) "kills, he must himself" K 1611\* 2074 2344 Iren<sup>arm</sup> // δεῖ αὐτόν ἀποκτανθῆναι (and omit following ἐν μαχαίρῃ ἀποκτανθῆναι) "he must himself be killed," (and omit following "with the sword he will be killed) 051<sup>mg</sup> 82 175 456 469 627 792 920 1852 1859 2017 2073<sup>mg</sup> 2138 m<sup>K</sup> // 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<sup>gig</sup>

*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<sup>sa,bo</sup>

"If someone has killed with the sword, he should be killed with the sword." syr<sup>h</sup> arm4

"If anyone has killed with the sword, he should be killed with the sword." syr<sup>ph</sup>

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

### *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.

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

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

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

13:13 καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς<sup>240</sup> τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.

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

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

<sup>14</sup>And he deceives those<sup>241</sup> dwelling on the earth by means of the signs which were given him to do before the beast, telling those dwelling on the earth to make an image to the beast which has the wound<sup>242</sup> of the sword and yet has lived.<sup>243</sup>

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(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.”

<sup>239</sup> **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 μαχαίρᾳ ἀποκτείνει, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι.

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

RP: εἴ τις ἔχει αἰχμαλωσίαν, ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτείνει, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι.

PK: εἴ τις ἔχει αἰχμαλωσίαν, ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτείνει, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι.

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

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

For the “endurance of the saints,” see also 14:11,12

<sup>240</sup> **13:13a** txt εἰς **NA** C P f052 1006 1611 1828 2053<sup>txt</sup> 2329 latt cop<sup>sa</sup> arm1,2,3 (Tyc) TR NA28 {} // ἐπὶ **ᾠ**<sup>47</sup> 046 2040 2053<sup>com</sup> **ᾠ**<sup>k</sup> syr<sup>ph,h</sup> cop<sup>sa,bo</sup> eth arm RP // lac **ᾠ**<sup>115</sup> 2050 2062.

<sup>241</sup> **13:14a** txt {A} omit **ᾠ**<sup>47</sup> **ᾠ**<sup>115</sup><sup>vid</sup> **NA** C P 046 f052 922 1006 1611 1828 1841 2040 2053 2070 2329 syr<sup>ph,h</sup> TR NA28 {} // +τοὺς ἔμους 051 **ᾠ**<sup>k</sup> 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.

<sup>242</sup> **13:14b** txt τὴν πληγὴν **ᾠ**<sup>47</sup> **ᾠ**<sup>115</sup><sup>vid</sup> A C 051 f052 922 1006 1611 1678 1828 1841 2040 2053 2329 TR RP NA28 {} // πληγὴν 046 (cop<sup>bo</sup>) // πληγῆς **NA** // lac 2050 2062. Another example of when 82, 627, and 920 unite with 046 against most all other uncials, it is a wrong reading.

<sup>243</sup> **13:14c** txt τῆς μαχαίρης καὶ ἔζησεν **NA** C (2329 μαχαίρις) NA28 {} // τῆς μαχαίρας καὶ ἔζησεν P 051 f052 1006 1611 1828 1841 (2053 but run on into next verse) 2040 TR // καὶ ἔζησεν ἀπὸ τῆς μαχαίρας 046 922 RP // lac 2050 2062.

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

<sup>15</sup>And it was given to him to give breath to the image of the beast, such that the image of the beast can even talk, and also to cause anyone who<sup>244</sup> 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 δώσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν,

<sup>16</sup>And he causes<sup>245</sup> all, the small and the great, and the rich and the poor, and the free and the slave, to provide themselves<sup>246</sup> a mark<sup>247</sup> on their right hand<sup>248</sup> or on their forehead,

<sup>244</sup> **13:15** txt ποιήσῃ ἵνα ὅσοι A P 1006 1841 2040 2344 al itar, g1g vgcl, ww syrph cop<sup>sa</sup> (Hipp<sup>mss</sup>); (Prim) (Beat) (NA27 [ἵνα]) {C} // ποιήσῃ ἵνα ὅσοι 922 1828 2040 2329 itc, dem, div, haf // ποιήσῃ ὅσοι 046 f052 1611 vg<sup>st</sup> (Irenaeus<sup>lat, arm</sup>) Hipp Andrew RP // ποιήσῃ ὅσοι **8** // ποιήσῃ ὅσοι... ἵνα ἀποκτανθῶσιν 051 TR // ὅσοι cop<sup>bo</sup> // lac 2050 2062.

<sup>245</sup> **13:16a** The Greek word is ποιέω - ποιέω, which Bauer in I 1 b says here means "make to, cause someone to, bring it about that." With hina and a subjunctive verb in place of the infinitive. So in this case what people are caused to do would be δίδωμι - δίδωμι, 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, ἔρχεται, "exist"; Luke 12:20, ἀπαιτοῦσιν "they are demanding"; Rev. 10:11, λέγουσιν, "they are saying"; Rev. 11:1, λέγων, "as he is saying"; Rev. 12:6, τρέφωσιν, "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.

<sup>246</sup> **13:16b** txt {A} δώσιν αὐτοῖς "they give themselves" **8**<sup>2</sup> A C P 046 2080 cop<sup>sa</sup> NA28 {} // δώσιν ἑαυτοῖς "they give themselves" 1828 // δώσωσιν αὐτοῖς "they give themselves" 922 <sup>k</sup> itg1g Tyc<sup>1/2</sup> RP // δώσιν ἐν αὐτοῖς "they will give onto / in/ by themselves" 1611 // dari "to be given" Irenaeus // δώσῃ αὐτοῖς "he gives them" 051 2329 Hipp TR // δώσει αὐτοῖς "he will give them" 2053 2814 // δώσιν αὐτῷ "they give himself" **8**<sup>\*</sup> 1678 1778 // λάβωσιν "they receive" 1006 1841<sup>vid</sup> 2040 Vict // δοθῇ "he be given" syr<sup>ph, h</sup> // "they might write/etch" eth // lac **8**<sup>47</sup> **8**<sup>115</sup> 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, δώσιν, is 2nd aorist, and the RP text, δώσωσιν, is aorist. No difference in meaning.

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

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

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

Option 1, the word αὐτοῖς is a contraction of ἑαυτοῖς, and means "they give themselves." This is the way the scribe of ms. 1828 saw it, which reads δώσιν 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.

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

<sup>17</sup>and<sup>249</sup> makes it so that<sup>250</sup> no one is able to buy or sell without having the mark—<sup>251</sup> the name of the beast or the number of his name.

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 ποὺς 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 ποὺς, “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.

<sup>247</sup> **13:16c** txt {A} χάραγμα P<sup>47c</sup> N A C P f052 1006 1611 1828 1841 2040 2053 2329 it<sup>ar</sup>gig vg syr<sup>ph,h</sup> arm Iren Hipp Prim TR NA28 {} // χαράγματα P<sup>47\*</sup> 046 051 922 m<sup>k</sup> cops<sup>a</sup> Beat RP // lac P<sup>115</sup> 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 of the beast will show one's voluntary allegiance to the beast and submission to the ownership of the beast. I get the impression from translating this passage that this mark will be self-arranged; that is, people will be told to do it, but nevertheless they ultimately do it voluntarily. They themselves are responsible for making sure they have it, if they want to buy or sell. In other words, it need not be mandatory by law, but life will be extremely hard without it. How could a government give the mark to 20 billion people by force in the remotest jungle? On the other hand, economic incentives have historically worked very well, without the need for something being mandatory by law. Most people serve Mammon anyway, so it will be a no-brainer for most people to get the mark. It will be a blessing on the other hand, for God's people, in that those who are serving Mammon will repent of that, and truly be content with their daily bread from God, and truly live by faith. The exciting life. Exciting to see how God will feed them each day. But we see in this book that many or most of God's people will die or be killed during those days.

<sup>248</sup> **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. ποὺς), 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.

<sup>249</sup> **13:17a** txt {A} καὶ P<sup>47</sup> N<sup>2</sup> Avid P 046 051 f052 922 1006 1828 1841 2040 2053 2329 it<sup>gig</sup> vg arm eth Hipp<sup>1/2</sup>; Prim Beat<sup>1/2</sup> TR RP NA27 {A} // omit N\* C 1611 it<sup>ar</sup> vg<sup>mss</sup> syr<sup>ph,h</sup> cops<sup>a,bo</sup> Iren<sup>lat</sup> Hipp<sup>1/2</sup>; Prim Beat<sup>1/2</sup> // lac P<sup>115</sup> 2050 2062.

<sup>250</sup> **13:17b** This ἵνα is still connected to the ποιέω of 13:16a. The initial καὶ in this verse is absent from some manuscripts, because, I now quote *A Textual Commentary on the Greek New Testament* edited by Bruce Metzger, with text in square brackets supplied by me: “The absence of καὶ [initial “and” in some manuscripts] ...appears to be a secondary modification arising from misunderstanding the relationship between verses 16 and 17. When the ἵνα μή [“so that not”] at the beginning of v. 17] clause was taken to be dependent upon δώσιν [“they might give”], καὶ was naturally regarded as superfluous, whereas the clause is no doubt to be taken as dependent upon ποιεῖ [“he or it causes” at the beginning of v. 16] and therefore coordinate with the ἵνα δώσιν [“such that they might give”] clause.”

<sup>251</sup> **13:17c** {C} txt:



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

<sup>18</sup>Here is wisdom: he who has the understanding should calculate the number of the beast, for it is the number of a human being; and his<sup>252</sup> number<sup>253</sup> is<sup>254</sup> 666.<sup>255</sup>

τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ A P 051 1006 1841 (2053 -τ. χάρ.) RP NA28 {\}  
το χάραγμα του θηριου η το ονομα αυτου η τον αριθμον του ονοματος αυτου ⲛ f052 vg<sup>ms</sup> cop  
τὸ χάραγμα ἢ τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ ϣ<sup>47</sup> 2040 vg<sup>cl</sup> itg<sup>is</sup> 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<sup>ar</sup> vg<sup>ww</sup> syr eth Prim Iren-lat Ps-Ambr  
το γραμμα του θηριου η του ονοματος αυτου cop<sup>sa</sup>  
lac ϣ<sup>115</sup> 2050 2062. The Harklean Syriac talks about the mark "of his tusks"!

<sup>252</sup> 13:18a Or, "its number"

<sup>253</sup> 13:18b txt {A} ὁ ἀριθμὸς αὐτοῦ *rell.* TR RP NA28 {\} // ἀριθμὸς γὰρ αὐτοῦ 1828 // *omit* ϣ<sup>47</sup> ⲛ 2028 2029 2033 2044 2053comm 2054 2068 2069 2083 2196 syr<sup>ph</sup> cop<sup>sa</sup> // lac 1384 2030 2050 2062.

<sup>254</sup> 13:18c txt {C} *omit* ⲛ A 046 922 1828 ⲙ<sup>k</sup> Beat TR NA28 {\} // ἐστίν (ϣ<sup>47</sup>: +δὲ) C P 051 f052 1006 1611 1841 2040 2053 2065 2329 2344 ⲙ<sup>A</sup> itg<sup>is</sup> syr<sup>h</sup> cop<sup>bo</sup> arm Hipp RP // lac ϣ<sup>115</sup> 2030 2050 2062.

<sup>255</sup> 13:18d txt {A} ἑξακόσιοι ἑξήκοντα ἑξ (666) A 1828 cop<sup>sa</sup> NA27 {A} // ἑξακόσια ἑξήκοντα ἑξ (666) ⲛ // χξς (with 3 individual overlines) (666) 051 82 424 456 627 920 1852 1859 1862 1888 2019 2060 2074 2081 2138 2329 // χξς̄ (with one continuous overline) (666) ϣ<sup>47</sup> 2020 2059 2814 TR // χξς (with one continuous overline) (666) 046? // χξς "666" (with circumflex above, plus one continuous overline above that) f052 35 94 175 469 1611 1678 2017 2042 2436 // χξς (666) 757 // χξς, (666) Steph 1550 TR // ἑξακόσια ἑξήκοντα ἑξ (666) P 104 241 (792) 922 1006 1841 1854 2040 2053 2065 2073 RP // *sexcenti sexaginta sex* (666) vg Beatus ps-Ambrose // *sexingenti sexaginta sex* (666) itg<sup>is</sup> // ἑξακόσιοι ἑξήκοντα πέντε (665) 2344 // (646) it<sup>ar</sup> // ἑξακόσιοι δέκα ἑξ (616) ϣ<sup>115</sup> C vg<sup>ms</sup> mss<sup>acc.</sup> to Irenaeus; Caesarius Tyc2 arm4 // lac 1384 2050 2062 2186. Here is a [link](http://www.bibletranslation.ws/gfx/p115.jpg) to the image of Papyrus 115: <http://www.bibletranslation.ws/gfx/p115.jpg> The "H" letter is a whole Greek word that can mean "or." There is one theory that it read ἑξακόσιοι δέκα ἑξ ἢ ΧΙC – “666 or 616.”) The "H" letter can also be the feminine definite article. David Parker writes (in his NTS article): "There is too much space in the papyrus for what one would expect from other witnesses, suggesting that something extra has been written by mistake." He considers the "line written over letter" Eta as a correction sign. (If that is true, I think the most probably explanation is that it was a final N of the word ECTIN, and the scribe of the papyrus mistook it for ECTI H. Some form of the number 666 is supported by ⲙ itg<sup>is</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> arm eth Irenaeus Hippolytus Andrew; Victorinus-Pettau Gregory-Elvira Primasius Beatus TR RP NA27. The UBS Textual Commentary on the Greek New Testament states on p. 49 that Irenaeus "says that 666 is found 'in all good and ancient copies,' and is 'attested by those who had themselves seen John face to face.' ...When Greek letters are used as numerals the difference between 666 and 616 is merely a change from ξ to ι (666 = χξς and 616 = χις). Perhaps the change was intentional, seeing that the Greek form Neron Caesar written in Hebrew characters (נרן קסר) is equivalent to 666, whereas the Latin form Nero Caesar (נרו קסר) is equivalent to 616." In addition, Peter M. Head, in *Some Recently Published NT Papyri from Oxyrhynchus: An Overview and Preliminary Assessment*, Published in Tyndale Bulletin 51 (2000), pp. 1-16, points out that others have noticed that "two possible transliterations of 'beast' into Hebrew could produce either 616 or 666. That is, θηριου (genitive) as in Rev. 13:18 is תריו; while θηριον (nominative) is תריון. The mathematics is: י = 50, ו = 6, י = 10, ר = 200, ת = 400. For a full discussion see R. Bauckham, 'Nero and the Beast' in *The Climax of the Covenant: Studies on the Book of Revelation* (Edinburgh: T. & T. Clark, 1997), pp. 384-452, also D. Aune, *Revelation 6-16* (Waco, Texas: Word, 1998), pp. 722, 769-73." There is a marginal note in MS 1854: “λατεῖνος.” This reflects one of the early gematrial theories, held by, among others, Irenaeus, that 666 stood for the Roman Empire. (This is what λατεῖνος means, the Roman Empire.) Here is the math: λ = 30, α = 1, τ = 300, ε = 5, ι = 10, ν = 50, ο = 70, ς = 200, which add up to 666. Irenaeus favored Τεῖταν (Titus) as the most likely gematrial equivalent for 666, because it had six letters, and he favored λατεῖνος second most. If the final ν is removed from Τεῖταν, you get the number 616. Another, current, theory is that John originally wrote just the 3 letters χξς and that the Arabic writing that Islamic Jihadists wear on their foreheads or the right arms, which looks very much like these 3 Greek letters, will be the mark of the beast, and that the beast will be the Mahdi, or Islam's Messiah.:

[https://www.google.com/search?q=mark%20of%20the%20beast%20666%20arabic%20letters&biw=1366&bih=570&tbm=isch&imgil=4azoC2\\_NWXk-EM%253A%253BT7TiNHlIRdmQEM%253Bhttps%25253A%25252F%25252Fpolation.wordpress.com%25252F2014%25252F05%25252F23%25252Fgoogle-stalking-the-number-of-the-beast%25252F&source=iu&pf=m&fir=4azoC2\\_NWXk-](https://www.google.com/search?q=mark%20of%20the%20beast%20666%20arabic%20letters&biw=1366&bih=570&tbm=isch&imgil=4azoC2_NWXk-EM%253A%253BT7TiNHlIRdmQEM%253Bhttps%25253A%25252F%25252Fpolation.wordpress.com%25252F2014%25252F05%25252F23%25252Fgoogle-stalking-the-number-of-the-beast%25252F&source=iu&pf=m&fir=4azoC2_NWXk-)

## Chapter 14

### *The Lamb and the 144,000*

14:1 Καὶ εἶδον, καὶ ἰδοὺ τὸ ἄρνιον ἐστὸς 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.

<sup>1</sup>And I looked, and behold, the Lamb is standing on Mount Zion, and with him the 144,000 who have his name and<sup>256</sup> 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 κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.

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

14:3 καὶ ἄδουσιν 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 ἡγορασμένοι ἀπὸ τῆς γῆς.

<sup>3</sup>And they sing a new song<sup>257</sup> 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 γάρ εἰσιν. οὗτοι οἱ ἀκολουθοῦντες τῷ ἄρνιϊ ὅπου ἂν ὑπάγῃ. οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἄρνιϊ,

<sup>4</sup>These are *men* who have not been defiled with women, for they are virgins. These are the ones following the Lamb wherever he goes. They were purchased<sup>258</sup> from humanity as a firstfruits to God and to the Lamb,

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

<sup>5</sup>and in their mouths no falsehood<sup>259</sup> has been found. They<sup>260</sup> are blameless.<sup>261</sup>

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[EM%253A%252CT7TiNHlIRdmQEM%252C\\_&usg=\\_\\_jzRjTgdZE9iw8qjkDsZhuPudCpg%3D#imgsrc=4azoC2\\_NWXk-EM%3A&usg=\\_\\_jzRjTgdZE9iw8qjkDsZhuPudCpg%3D](#)

<sup>256</sup> 14:1 txt {A} τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ ϣ<sup>47</sup> Ⲛ<sup>2</sup> A C 046 051 f052 1006 1611 1828 1841 2040 2329 (Cass\*) RP NA28 {} // τὸ ὄνομα τοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ Ⲛ\* // τὸ ὄνομα αὐτοῦ καὶ τοῦ πατρὸς αὐτοῦ 922 // τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς 792 // τὸ ὄνομα τοῦ πατρὸς αὐτοῦ P 2053 TR // lac 2050 2062. \*Cassiodorus: “*nomina tam ipsius quam patris ejus in frontibus suis scripta portabant.*”

<sup>257</sup> 14:3 txt ὠδην ϣ<sup>47</sup> Ⲛ P 046 f052 922 1828 1611 2053 2329 ⲙ<sup>k</sup> itgig,t syr<sup>h</sup> copsa,bo arm eth Or Meth Jer Prim Cass RP DP // ὡς ὠδην A C 051 1006 1841 2040 ⲙ<sup>A</sup> itar vg syr<sup>ph</sup> Andr Beat TR SBL NA28 {C} // lac 2050 2062

<sup>258</sup> 14:4 txt omit ϣ<sup>47</sup> Ⲛ A C P f052 1828 1841 2040 2053 2329 ⲙ<sup>A</sup> Meth TR SBL NA28 {} // υπο ιησου 046 051 922 1611 ⲙ<sup>k</sup> syr<sup>h\*\*</sup> arab RP // lac 2050 2062

<sup>259</sup> 14:5a txt ψευδος ϣ<sup>47</sup> ϣ<sup>115</sup> 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 εὐρεθῇ 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 ἀληθῶς Ἰσραηλῆτης ἐν ᾧ δόλος οὐκ ἔστιν.

<sup>260</sup> 14:5b txt omit ϣ<sup>115</sup> A C P 2053 itgig vg<sup>mss</sup> Beat SBL NA28 {} // γαρ ϣ<sup>47</sup> Ⲛ 046 f052 922 1006 1611 1828 1841 2040 2329 ⲙ<sup>k</sup> itar,t vgl syr<sup>ph,h\*\*</sup> copsa,bo Or Meth Aug<sup>1/2</sup> TR RP // σι 051 // et Prim // quia Aug<sup>1/2</sup> arab // lac 2050 2062

<sup>261</sup> 14:5c txt omit ϣ<sup>47</sup> ϣ<sup>115</sup> Ⲛ A C P 046 051 f052 922 1006 1611 1828 1841 2040 2329 2053 2814 rell. Grk. rell. lat. syr<sup>ph,h</sup> 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 εὐαγγελίσαι ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,

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

14:7 λέγων<sup>266</sup> 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.

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

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

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

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

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

<sup>262</sup> **14:6a** txt αλλον ϣ<sup>115vid</sup> ⲛ<sup>2</sup> A C P 051 1006 1611 1828 1841 2040 2053 2329 itar,gig,t vg syr<sup>ph,h</sup> cop<sup>bo</sup> arm (eth) Cypr Matern Varim Prim Cass Beat TR SBL NA28 {B} // omit ϣ<sup>47</sup> ⲛ\* 046 f052 922 m cop<sup>sa</sup> Or Andr Vict-Pet Ambr RP // lac 2050 2062

<sup>263</sup> **14:6b** txt {A} επι ϣ<sup>47</sup> ⲛ A C P f052 1611 1828 2053 2329 syr<sup>ph</sup> (copt) Origen NA28 {} // omit 046 051 922 1006 1841 m syr<sup>h</sup> TR RP // lac 2050 2062.

<sup>264</sup> **14:6c** txt καθημένους ϣ<sup>47</sup> ⲛ C P 046 f052 922 1006 1611 1841 2040 2053 2329 m<sup>k</sup> syr<sup>ph</sup> RP NA28 {} // dat pl of καθημένους it<sup>g</sup> vg Prim Cypr<sup>1/2</sup> arm<sup>4</sup> // κατοικοῦντας ϣ<sup>115</sup> A 051 1828 it<sup>ar</sup> cop<sup>bo</sup> Beatus TR // καθημένους τοὺς κατοικοῦντας m<sup>A</sup> // καθημένους καὶ κατοικοῦντας 2019 // lac 2050 2062 2351. If you really tried, you could say there is a difference of "staying" v. "dwelling." But they mean the same thing.

<sup>265</sup> **14:6d** txt {A} επι ϣ<sup>47</sup> ⲛ A C P 046 051 f052 922 1006 1828 1841 2040 2053 2329 m<sup>k</sup> latt syr<sup>ph,h</sup> cop<sup>sa</sup> arm eth RP SBL NA28 {} // omit m<sup>A</sup> cop<sup>bo</sup> arab TR // lac 2050 2062

<sup>266</sup> **14:7a** txt λεγων A C P 046 f052 1006 1828 1841 2040 2329 itgig vg Beat Vig RP SBL NA28 {} // λεγοντα ϣ<sup>47</sup> 051 922 1611 2053 cop Or Prim Cypr TR // "who says" syr eth // ειπεν arm // omit ⲛ // lac ϣ<sup>115</sup> 2050 2062. The form λεγοντα is plural, so must be a scribal error.

<sup>267</sup> **14:7b** txt {A} θεον ϣ<sup>47</sup> ⲛ A C P 051 f052 1006 1611 1841 2040 2053 2329 m<sup>A</sup> TR NA28 {} // κυριον 046 922 1828 m<sup>k</sup> it<sup>g</sup> (t) vg<sup>cl</sup> syr<sup>hmg</sup> Beat ps-Ambr RP // lac 2050 2062.

<sup>268</sup> **14:7c** txt {A} τῷ ποιήσαντι ϣ<sup>47</sup> ⲛ<sup>2</sup> A C P 051 f052 1006 1611 1841 2040 2053 TR NA28 {} // τῷ πιησαντι 922 // τω πατρι ησαντι ⲛ\* // τῷ θεῷ τῷ ποιήσαντι 2329 it<sup>g</sup> // αὐτῷ τῷ ποιήσαντι 94 104 2020 arm // αὐτὸν ποιήσαντα 046\* // αὐτὸν τὸν ποιήσαντα 046<sup>c</sup> 1828 m<sup>k</sup> RP // τὸν ποιήσαντα Origen // lac 2050 2062 2351. The NA27 and-RP readings are translated into English identically.

<sup>269</sup> **14:8a** txt αγγελος δευτερος ⲛ<sup>2</sup> (C δευτερον) P 051 1611 2053 2080 m<sup>A</sup> (it<sup>g</sup>) syr<sup>h</sup> with \* cop<sup>sa,bo</sup> arm<sup>pt</sup> Andr (Beat) NA28 {C} // δευτερος αγγελος A 046 922 1678 1778 1828 2329 arm<sup>pt</sup> Prim Cass m<sup>k</sup> RP // δευτερος ϣ<sup>47</sup> ⲛ\* 1006 1841 2040 syr<sup>ph</sup> // αγγελος it<sup>ar</sup> 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.

<sup>270</sup> **14:8b** txt επεσεν επεσεν ϣ<sup>47</sup> A P 051 1006 1611 1841 2040 2329 latt syr cop<sup>sa,bo</sup> arm<sup>2</sup> TR SBL NA28 {} // επεσεν ⲛ<sup>2</sup> C 046 f052 922 1828 2053 cop<sup>bo</sup> arm<sup>3</sup> eth arab m<sup>k</sup> RP // επεσεν επεσεν επεσεν arm<sup>1</sup> // lac ⲛ\* 2050 2062

<sup>271</sup> **14:8c** txt omit ϣ<sup>47</sup> ⲛ<sup>2</sup> 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 ⲛ\* 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.

<sup>272</sup> **14:8d** txt η εκ του A C f052 1006 1828 1841 2040 2053 rell. lat syr<sup>ph,h</sup> SBL NA28 {} // εκ του ϣ<sup>47</sup> ⲛ<sup>2</sup> P 046 051 922 1611 2329 m it<sup>g</sup> cop<sup>bo</sup> arm eth arab Spec Prim Beat<sup>1/2</sup> RP // οτι εκ του Beat<sup>1/2</sup> TR // και then diff. word order cop<sup>sa</sup> // lac ⲛ\* 2050 2062

14:10 καὶ αὐτὸς πίνεται 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 ἀρνίου.

<sup>10</sup>he shall himself also drink of the wine of the wrath of God, mixed undiluted in the cup of his anger,<sup>273</sup> 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.

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

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

<sup>12</sup>Here is the endurance of the saints,<sup>274</sup> 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. Naί, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν· τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

<sup>13</sup>And I heard a voice from heaven saying,<sup>275</sup> "Write, 'Blessed are the dead, those dying in the Lord from now on.'" <sup>276</sup>"Yes," <sup>277</sup>says the Spirit, "in that<sup>278</sup> they shall rest<sup>279</sup> from their labors, with their works, you see,<sup>280</sup> following right with them."<sup>281</sup>

<sup>273</sup> **14:10** In Hebraistic terminology, the cup signifies destiny. See for example Psalm 11:6.

<sup>274</sup> **14:12** txt {A} omit ϣ<sup>47</sup> ⲛ A C P 046 f052 1006 1611 1828 1841 2040 2053 2329 ⲙ<sup>k</sup> latt syr cop arm eth RP SBL NA28 {} // ωδε 051 922 ⲙ<sup>A</sup> (arab) TR // lac 2050 2062

<sup>275</sup> **14:13a** txt omit ϣ<sup>47</sup> ⲛ A C P 046 922 1006 1611 1828 1841 2040 ⲙ<sup>k</sup> harl am fu lips syr cop eth arm4 arab Beat RP SBL NA28 {} // μοι 051 f052 2053 2329 ⲙ<sup>A</sup> itar.gig vg<sup>cl</sup> rell. arm Spec Prim TR // lac 2050 2062

<sup>276</sup> **14:13b** txt ἀπ' ἄρτι. Naί, λέγει TR-Scrv NA27 // απ αρτι ναι λεγει A // ἀπαρτι ναι λεγει 051 1006 1678 1854 2042 2060 // ἄρτι ναι λέγει 1611 // ἀπὸ ἄρτι ναι λέγει 2074 // ἀπαρτι ναι λέγει 469 1841 1862 1888 2059 2065 2073 2186 2436 // ἀπάρτι. Naί, λέγει TR-Steph // ἀπαρτί ναι λέγει TR // απ αρτι λεγει ϣ<sup>47</sup> ⲛ\* // ἀπαρτι καὶ λέγει 2053 // ἀπάρτει λέγει ναι 2329 // ἀπαρτι λεγει ναι 2017 2138 // · ἀπαρτι λεγοντες ναι 1828 // ἀπαρτι. λέγει ναι 35 757 // . ἀπαρτι λέγει ναι 046 82 94 104 175 456 627 792 920 1852 1859 Complutensian Colinaeus // ἀπ' ἄρτι λέγει Naί ⲙ<sup>k</sup> RP // ἀπ' ἄρτι, λέγει ναι // ἀπ' ἄρτι, (λέγει "Naί...") // lac 1384 2030 2050 2062 2351. Theoretically, one could also postulate a reading of Ἀπαρτι, λέγει. The word ἀπαρτί meant "indeed" or "yes," so conceivably ναι or καὶ 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 that the readings resulting from those additions imply that those dying in Christ previously were not blessed. See footnote on John 13:19a.

<sup>277</sup> **14:13c** txt ναι λέγει ⲛ<sup>2</sup> A C P 051 f052 1006 1611 1841 2040 2344 itar.(gig) vg syr<sup>ph,h</sup> cop<sup>sa</sup> (arm) Andrew; Aug Specul Prim ps-Ambr Beat TR NA27 {A} // λέγει ϣ<sup>47</sup> ⲛ\* cop<sup>bo</sup> (arm) (eth) Varimadum // λέγει ναι 046 2329 ⲙ<sup>k</sup> RP // λέγοντες ναι 1828 // καὶ λέγει 2053 // lac 2050 2062. If the full punctuation was indicated, some of the minuscules listed would not support exactly the GNT editions listed therewith. See the previous footnote for exact punctuation if known.

<sup>278</sup> **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.

<sup>279</sup> **14:13e** txt ἀναπαύσονται (fut subj mid) ϣ<sup>47</sup> ⲛ A C NA28 {} // ἀναπαύονται (fut ind mid) 046 051\* 922 1828 2329 Erasmus all eds. Aldus // ἀναπαύσονται (aor subj mid) P 051<sup>c</sup> 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.

<sup>280</sup> **14:13f** txt {A} γὰρ ϣ<sup>47</sup> ⲛ A C P f052 1006 1611 1841 2040 2053 2329 itar.gig vg syr<sup>h</sup> cop<sup>sa</sup> ps-Ambr Beat Aug Prim NA28 {} // δὲ 046 051 922 1828 ⲙ TR RP // omit τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν syr<sup>ph</sup> // omit τὰ δὲ ἔργα αὐτῶν cop<sup>bo</sup> // καὶ eth arm2 // lac 2050 2062.

<sup>281</sup> **14:13g** Compare I Timothy 5:24-25

*The Angels Harvest the Earth*

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

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

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

<sup>15</sup>And another angel came, from the temple, calling out in a loud voice toward the one sitting on the cloud, "Send out<sup>282</sup> your sickle and reap, for the hour<sup>283</sup> to reap has come, since the harvest has become dry."<sup>284</sup>

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

<sup>16</sup>And 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.

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

14:18 Καὶ ἄλλος ἄγγελος [ἐξῆλθεν]<sup>285</sup> ἐκ τοῦ θυσιαστηρίου, ὁ<sup>286</sup> ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

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

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

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

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<sup>282</sup> **14:15a** Here the Greek verb πέμπω - pémpō 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, <sup>50</sup>and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth." Luke 17:35-37 hints that the angels take them all to one place, where the vultures feed on them. See also the correspondence of fire, in both Matt. 13:40 and Rev. 14:18. Rev. 14:20 tells us that the people are put "outside the city" and their blood will flow as high as the horse's bridle for a distance of 180 miles. There is fire in the form of the fire of the city dump outside the city, Jerusalem. When the disciples asked Jesus where the angels take them in Luke 17:37, Jesus answered that it would be where there would be vultures gathered, that's where. The number of bleeding bodies required to produce that kind of a river of blood, would indeed attract a very large amount of vultures, eagles, crows and any other birds that eat carrion.

<sup>283</sup> **14:15b** txt η ωρα P<sup>115c</sup> A C P 046 1611 1828 2040 M<sup>K</sup> (vg) syr cop<sup>bo</sup> RP SBL NA28 {} // ωρα P<sup>115\*</sup> // η ωρα του N f052 1006 1841 2053 2329 it cop<sup>sa</sup> Prim Beat // σοι η ωρα του TR // σοι η ωρα 922 // σου η ωρα 051 M<sup>A</sup> // ο P<sup>47</sup> // ο καιρος arm1,2,3 // lac 2050 2062

<sup>284</sup> **14:15c** Grain is ready to harvest when it is dry and the seed is no longer green.

<sup>285</sup> **14:18a** txt ἄγγελος ἐξῆλθεν N C P 046 051 f052 922 1006 1828 1841 2329 TR RP NA27 // ἄγγελος P<sup>47</sup> A 1611 2053 SBL // lac 2050 2062.

<sup>286</sup> **14:18b** txt ο εχων A C 2329 it<sup>ar,gig,h</sup> vg<sup>ww,st</sup> syr arm eth Beat SBL [NA28] // εχων P<sup>47</sup> N P 046 051 f052 1006 1611 1841 2053 M cop Prim TR RP // lac P<sup>115</sup> 2050 2062

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

<sup>20</sup>And the winepress outside<sup>287</sup> 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.<sup>288</sup>

## 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.

<sup>1</sup>And I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for<sup>289</sup> with them is completed the wrath of God.

15:2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ.

<sup>2</sup>And I saw like a sea of glass mixed with fire, and the ones overcoming of the beast and of his image and<sup>290</sup> of the number of his name were standing on the glassy sea, holding lyres of God.

15:3 καὶ ᾄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες, Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν.

<sup>3</sup>And they are singing the song of Moses the servant of God, and the song of the Lamb, as follows, "Great and marvelous are your deeds, O Lord God Almighty. Just and true are your ways, O king of the nations."<sup>291</sup>

<sup>287</sup> 14:20a txt εξωθεν  $\mathfrak{P}^{47}$  A C P 046 922 1006 1611 1828 1841 2040 2053<sup>txt</sup> 2329  $\mathfrak{M}^K$  RP SBL NA28 {} // εξω  $\mathfrak{N}$  051 f052 1854 2053<sup>com</sup>  $\mathfrak{M}^A$  TR // omit "outside the city" syr<sup>h</sup> // lac  $\mathfrak{P}^{115}$  2050 2062

<sup>288</sup> 14:20b One stadion was 607 feet or 185 meters, so 1,600 stadia would be 184 miles or 296 kilometers.

<sup>289</sup> 15:1 This "for" explains why the last plagues are called the "last" plagues.

<sup>290</sup> 15:2 txt omit  $\mathfrak{P}^{47}$   $\mathfrak{N}$  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<sup>h</sup> Prim Tyc // lac  $\mathfrak{P}^{115}$  2050

<sup>291</sup> 15:3 txt ἐθνῶν  $\mathfrak{N}^{2a}$  A P 046 051 922 1678 1778<sup>mss</sup> 1828 2053 2062 2080 2329  $\mathfrak{M}$  itg<sup>ig</sup> syr<sup>h</sup><sup>mss</sup> cop<sup>bo</sup> Cypr Ps-Cypr Ambrose Andrew Beat Areth RP NA28 {B} // πάντων τῶν ἐθνῶν it<sup>h</sup> arm eth Prim // αἰώνων (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4)  $\mathfrak{P}^{47}$   $\mathfrak{N}^{*,2b}$  C 1006 1611 1778<sup>txt</sup> 1841 2040 2344<sup>vid</sup> it<sup>ar</sup> vg syr<sup>ph,h</sup> cop<sup>sa</sup><sup>mss</sup>, (sa<sup>mss</sup>) (arm<sup>2</sup>) Bede Ps-Ambr Haymo // αἰώνων καὶ τῶν ἐθνῶν 2082 cf. 20:10, 2082 with cop<sup>bo</sup> (arm<sup>2</sup><sup>vid</sup> +βασιλεὺς) // "over all" armY // ἁγίων 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 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 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.

15:4 τίς οὐ μὴ φοβηθῇ, κύριε, καὶ δοξάσει τὸ ὄνομά σου; ὅτι μόνος ὁσῖος, ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

<sup>4</sup>Who shall not fear, O Lord, and glorify your name? Because you alone are pure.<sup>292</sup> 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,

<sup>5</sup>And after these things I looked, and<sup>293</sup> the temple of the tabernacle of testimony was opened in heaven,

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.

<sup>6</sup>and out of the temple came the seven angels who had<sup>294</sup> the seven plagues, dressed in clean<sup>295</sup> bright linen<sup>296</sup> 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 ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

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

15:8 καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

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

## Chapter 16

16:1 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.

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

<sup>292</sup> 15:4 txt οσῖος **Σ** A C P 051<sup>txt</sup> f052 1611 2053 2062 **mA** syr<sup>ph</sup> TR SBL NA28 {} // οσῖος καὶ δικαῖος 2329 (syr<sup>h\*\*</sup>) copsa // αγῖος 046 051<sup>mg</sup> 922 1828 **mK** syr<sup>hmg</sup> RP // αγῖος εἰ 1006 1841 2040 // εἰ **ϣ**<sup>47</sup> // *pious* vg am Cyr Prim // *sanctus* it<sup>gig,h</sup> arab Ambr Beat // "righteous and powerful" eth // *omit* οτι μονος οσῖος cop<sup>bo</sup> // lac 2050. The word ὁσῖος can mean holy, but also "pure."

<sup>293</sup> 15:5 txt *omit: all extant Grk. mss* it<sup>gig</sup> syr copsa arm *rell.* Tyc2 RP SBL NA28 {} // +ιδου vgmss it<sup>h</sup> cop<sup>bo</sup> arm4 arab Prim Cass Beat Tyc3 TR

<sup>294</sup> 15:6a txt οἱ ἐχοντες A C f052 922 1611 1828 1841 2040 2329 *pm* RP SBL DP // [οἱ] ἐχοντες NA28 {} // ἐχοντες **ϣ**<sup>47</sup> **Σ** P 046 051 1006 2053 2062 *pm* TR // lac **ϣ**<sup>115</sup> 2050

<sup>295</sup> 15:6b txt *omit* **ϣ**<sup>47</sup> **Σ** A C P 046 051 f052 922 1006 1828 1841 2040 2053 2062 2329 syr<sup>h</sup> copsa,bo Beat Cass Erasmus1,2,3 Aldus Colinaeus RP SBL NA28 {} // καὶ *pc* syr<sup>ph</sup> eth arm1,4 TR // *omit* καὶ λαμπρον it<sup>h</sup> // lac **ϣ**<sup>115</sup> 2050

<sup>296</sup> 15:6c txt {C} λῖνον 1006 1841 TR RP NA28 {} // λινον P 051 1778<sup>txt</sup> vg<sup>cl</sup> syr<sup>ph,h</sup> cop<sup>bo</sup> arm Tyc Prim Andr Areth // λῖνον 1611 // λῖνον 1678 // λινὸν 922 // λινουν **ϣ**<sup>47</sup> 046 1828 it<sup>ar,gig,(h)</sup> // λινους **Σ** // λινου 2329 // λιθον (Ez 28:13) A C 1778<sup>mg</sup> 2053 2062 2080 it<sup>c,dem,div,haf</sup> vg-ww, Rheims, Amiatinus, Fuld ps-Ambr Andr Oec Bede // *neither* copsa eth Cass // lac **ϣ**<sup>115</sup> 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.

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 τῇ<sup>297</sup> εἰκόνι αὐτοῦ.

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

16:3 Καὶ ὁ δεύτερος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν, τὰ ἐν τῇ θαλάσῃ.

<sup>3</sup>And the second *angel* poured out his bowl onto the sea. And it became blood like of the dead, and every living soul died, the ones in the sea.

16:4 Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.

<sup>4</sup>And the third *angel* poured out his bowl onto the rivers and the sources of the waters. And they became blood.

16:5 καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, ὁ ὅσιος, ὅτι ταῦτα ἔκρινας,

<sup>5</sup>And I heard the angel of the waters saying, "You are righteous, you who are and who was, O holy one,"<sup>298</sup> that you have judged these things,

16:6 ὅτι αἷμα ἀγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς δέδωκας πιεῖν· ἄξιοί εἰσιν.

<sup>6</sup>for they poured out the blood of saints and prophets, and you have given them blood to drink. They deserve it."<sup>299</sup>

16:7 καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος, Ναί, κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου.

<sup>7</sup>And I heard<sup>300</sup> the altar saying, "Agreed,"<sup>301</sup> Lord God Almighty, your punishments are true and just."

16:8 Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί.

<sup>8</sup>And the fourth *angel* poured out his bowl on the sun. And it was given to *the sun* to scorch the people by fire.

16:9 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.

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

16:10 Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἔσκοτωμένη, καὶ ἔμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου,

<sup>10</sup>And the fifth *angel* poured out his bowl on the throne of the beast. And his kingdom became covered in darkness. And they were biting their tongues in pain,

<sup>297</sup> 16:2 txt τῇ εἰκόνι P<sup>47</sup> A C P 046 051 f052 922 1006 1611 1828 1841 2053 2062 2329 TR RP NA28 {} // την εικονα P<sup>43</sup> N 2059 2081 2814 cop<sup>sa,bo</sup> // lac 2050.

<sup>298</sup> 16:5 txt ὁ ὅσιος N P 051 f052 922 2053mg vg cop<sup>sa</sup> RP NA28 // ὅσιος A C 046 1611 // καὶ ὁ ὅσιος P<sup>47</sup> 1841 2040 2329 // καὶ ὁ ὅσιος 1006 1828 2053txt 2062 (Prim) // καὶ ὁ ἐσόμενος (Beat) TR // omit cop<sup>bo</sup> // lac 2050. Beatus: qui fuisti et futurus es

<sup>299</sup> 16:6 txt αξιοι P<sup>47</sup> A C P 046 051 f052 1006 1611 1828 1841 2040 arm3,4 Beat RP SBL NA28 {} // αξιοι γαρ 2053 2062 itgig vg TR // οπερ αξιοι N vg<sup>mss</sup> // οτι αξιοι 922 am lips5,6 cop syr eth arab Prim // αρα αξιοι 2329 // omit arm1 // lac 2050

<sup>300</sup> 16:7a txt omit P<sup>47</sup> N A C P 051 f052 922 1006 1828 1841 2040 2053 2062 syr cop<sup>sa,bo7/12</sup> arm4 arab Beat RP SBL NA28 {} // αλλου εκ vg cop<sup>bo5/12</sup> TR // audivi alterum itgig am lips<sup>5</sup> // audivi aram Dei dicentem Beat // alterum angelum (-templi) lips<sup>4,6</sup> // εκ 046 2329 it<sup>ar</sup> arm1,2 // lac 2050. There is no Greek support for the TR reading.

<sup>301</sup> 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 ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

<sup>11</sup>and they cursed the God of heaven, because of their pains<sup>302</sup> 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.

<sup>12</sup>And the sixth *angel* poured out his bowl on the great river Euphrates. And it caused its water to dry up,<sup>303</sup> so that a route was prepared for the kings from the east.<sup>304</sup>

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·

<sup>13</sup>And I saw *coming* from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits, like frogs;

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

<sup>14</sup>for they are spirits of demons performing miracles, which are going out to the kings of the whole world,<sup>305</sup> 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.

<sup>15</sup>(Behold, I am coming like a thief. Blessed are those keeping vigilant and guarding their garments, so they are not walking around naked and *people* seeing their private parts.)

16:16 καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδών.

<sup>16</sup>And He gathered them together at the place<sup>306</sup> called in Hebrew Harmagedōn.<sup>307</sup>

16:17 Καὶ ὁ ἔβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.

<sup>17</sup>And the seventh<sup>308</sup> *angel* poured out his bowl onto<sup>309</sup> the air. And there came from<sup>310</sup> the temple<sup>311</sup> a loud voice by authority of the throne,<sup>312</sup> saying, "It is done!"

<sup>302</sup> **16:11** Pains from previous scorpion stings, flame thrown from the mouths of beasts, ulcers, severe sunburns.

<sup>303</sup> **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.

<sup>304</sup> **16:12b** txt ανατολης (sing) **Σ** C 046 f052 922 1006 1611 1828 1841 2040 2053 2062 2329 **π**<sup>k</sup> latt syr<sup>h</sup> arm eth arab Prim RP SBL NA28 {} // αναταλων (plural) A 051 **π**<sup>A</sup> syr<sup>ph</sup> copsa,bo TR // lac P 2050

<sup>305</sup> **16:14** txt omit **φ**<sup>47</sup> **Σ** 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.

<sup>306</sup> **16:16a** txt τόπον "place" rell. Gr. & VSS TR RP NA28 {} // ποταμον "river" A 2078 2436 // πολεμον "war" copsa // lac C P 2030 2050 2351.

<sup>307</sup> **16:16b** txt {B} Ἀρμαγεδών **Σ** A 051 922 1006 1678 1841 2040 2080 2329 syr<sup>h</sup> eth arm1 (Karmagedon) Beat Er. 1-4 Col. RP NA28 {} // (H)ār Maḡedōn 1862 // **ΧΕ** **ΑΡΜΑΚΕΔΩΝ** copsa // **ΧΕ** **ΕΡΜΑΚΕΔΩΝ** cop<sup>bo</sup> // Ἀρμεγεδών **Σ**<sup>2</sup> // Ἀρμαγεδδών Er. 5 Prim TR // Μαγεδών 82 627 920 **π**<sup>k</sup> (abt. 80 minuscules) vg<sup>mss</sup> syr<sup>ph,hmg</sup> (acc. NA27) cop<sup>bo,mss</sup> // Μαγεδωδ 1828 // Magdō syr<sup>ph</sup> (acc. Hosk.) // Μαγεδδών 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 Ἀρμαγεδών 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.

16:18 καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ σεισμός ἐγένετο μέγας οἷος οὐκ ἐγένετο ἄφ' οὗ ἄνθρωπος ἐγένετο ἐπὶ τῆς γῆς τηλικούτος σεισμός οὕτω μέγας.

<sup>18</sup>And there were lightnings and sounds and thunderings.<sup>313</sup> And a powerful earthquake occurred, such as has not happened<sup>314</sup> since humankind existed on the earth, so great an earthquake it was.

<sup>308</sup> **16:17a** txt {A} ὁ ἔβδομος ϙ<sup>47</sup> A 046 922 1006 1611 1841 2053 2080 syr<sup>h</sup> cop<sup>sa</sup> eth<sup>1/2</sup> RP NA28 {} // ὁ ζ 1778 // στε ϙ\* // ἐκδομος 2062 // ο Z αγγελος ϙ<sup>2</sup> // ὁ ζ ἄγγελος 1678 cop<sup>bo</sup> // ὁ ἔβδομος ἄγγελος (051 αγγελος) 1828 2329 vg it<sup>g18</sup> Beat Prim Tyc.3 TR // ὁ ἄγγελος ἔβδομος syr<sup>ph</sup> // ὁ ἄγγελος ἔβδημος 2040 // lac C P 2050.

<sup>309</sup> **16:17b** txt ἐπὶ ϙ A 046 f052 922 1006 1611 1828 1841 2040 syr<sup>h</sup> cop<sup>sa,bo</sup> arm Tyc3 RP NA28 {} // εἰς 051 2053 2062 2329 vg syr<sup>ph</sup> eth ps-Ambr TR // lac ϙ<sup>47</sup> C P 2050.

<sup>310</sup> **16:17c** txt {A} ἐκ ϙ<sup>47vid</sup> ϙ A f052 1611 1828 1841 2040 2053 2062 2329 latt syr<sup>ph,h</sup> cop<sup>sa,bo</sup> NA28 {} // ἀπὸ 046 051 922 1006 TR RP // lac C P 2050. See later footnote on this verse.

<sup>311</sup> **16:17d** txt {A} ναοῦ ϙ<sup>47</sup> A 0163<sup>vid</sup> f052 1006 1611 1841 2040 2053 2062 (2329 *after* θρόνου) it<sup>ar</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> mss (eth) Prim Beat ps-Ambr Tyc3 NA27 {A} // ναου του θεου ϙ // οὐρανοῦ 051\* 922 1828 2344<sup>vid</sup> π<sup>A</sup> Andrew Eras 1,2,3 Col. // ναοῦ τοῦ οὐρανοῦ 046 051<sup>c</sup> π<sup>K</sup> TR RP // τοῦ οὐρανοῦ τοῦ ναοῦ 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 ναοῦ 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.

<sup>312</sup> **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 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" here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπό - apó to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition "ἐκ" 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.

<sup>313</sup> **16:18a** txt {A} ἀστραπαὶ καὶ φωναὶ καὶ βρονταί A 0163 1006 1611 1778 1841 2040 2053 2062 2080 it<sup>g18</sup> vg cop<sup>sa2/3</sup> arm2,3 ps-Ambr Tyc.3 Prim. NA28 {} // ἀστραπή κ. φωνὴ βροντῆς eth // ἀστραπαὶ κ. φωναὶ 046 1678 // ἀστραπαὶ κ. βρονταί 2344 syr<sup>ph</sup> cop<sup>sa1/3</sup> arm4 Beat // ἀστραπαὶ κ. βρονταὶ κ. φωναὶ ϙ<sup>47</sup> 051 922 1828 2329 syr<sup>h</sup> RP // φωναὶ κ. βρονταὶ κ. ἀστραπαὶ TR // βρονταὶ κ. ἀστραπαὶ κ. φωναὶ ϙ<sup>2</sup> cop<sup>bopt</sup> // βρονταὶ κ. φωναὶ κ. ἀστραπαὶ cop<sup>bopt</sup> // βρονται κ. ἀστραπαι κ. φωνα κ. βρονται ϙ\* // φωνα κ. βρονται Cass. // lac C P 2050. Note that f052 is divided between the readings of A and 046.

<sup>314</sup> **16:18b** txt ἄνθρωπος ἐγένετο A cop<sup>sa</sup> mss<sup>7,bo?</sup> NA28 {} // ἐγένετο ἄνθρωπος f052 cop<sup>sa</sup> mss<sup>7,bo?</sup> arm (eth) // ἄνθρωπος ἐγένοντο ϙ<sup>47</sup> // ἄνθρωποι ἐγένοντο ϙ 046 051 1006 1611 1841 2040 2053 2062 2329 2344 it<sup>ar,c,dem,div,g18,haf</sup> vg syr<sup>ph,h</sup> cop<sup>sa</sup> mss<sup>7,bo</sup> mss<sup>7</sup> (Andrew<sup>bav</sup>) RP // οἱ ἄνθρωποι ἐγένοντο 922 1828 Andrew<sup>a,c,p</sup> 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."

16:19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν.<sup>315</sup> καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

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

16:20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ εὐρέθησαν.

<sup>20</sup>And every island vanished away, and no mountains were found.

16:21 καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

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

## 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,

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

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

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

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

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

17:4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον, καὶ κεκρυσσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον<sup>316</sup> βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς,

<sup>4</sup>And the woman was dressed in purple and scarlet, and covered with gold and precious stones and pearls, holding a golden cup in her hand, full of abominations and the uncleanness of her<sup>317</sup> prostitution.

<sup>315</sup> 16:19 txt ἔπεσαν P<sup>47</sup> N<sup>2</sup> A 046 051 922 1678 1828<sup>com</sup> 2053<sup>com</sup> 2059\* 2329 NA28 {} // ἔπεσον 0163 1006 1611 1778 1828<sup>txt</sup> 1841 2040 2062 2080 TR RP // N\* ἔπεσε(v) 792 syr<sup>h</sup> // omit clause 2053<sup>txt</sup> // lac C P 2050. Both readings can be 3<sup>rd</sup> person plural, but the first only so, and the second either 3<sup>rd</sup> pl. or 1<sup>st</sup> sing. This is an interesting variant because of so much change of groups.

<sup>316</sup> 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."

<sup>317</sup> 17:4b txt {A} πορνείας αὐτῆς A 051 922 1006 1678 1778 1828 1841 2040 2344 M<sup>A</sup> it<sup>ar,c,dem,div,haf</sup> vg syr<sup>ph</sup> (arm) eth Andr; Beat TR RP NA27 {B} // πορνείας τῆς γῆς 046 1611 2053 2062 2329 M<sup>K</sup> Hipp; (Cyp) (Quodvult) (Prim) // πορνείας τῆς γῆς 1854 // πορνείας αὐτῆς καὶ τῆς γῆς N<sup>s</sup> syr<sup>h</sup> with \* (cop<sup>sa,bo</sup>) arm3 // πορνείας arm // τῆς γῆς it<sup>gig</sup> // 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.

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

<sup>5</sup>And 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.

<sup>6</sup>And I saw the woman drunk from the blood of the saints and<sup>318</sup> from the blood of Jesus' witnesses. And I was astonished when I saw her, with a great astonishment.

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·

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

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

<sup>8</sup>The beast which you saw, was, and *now* is not, and in the future is to<sup>319</sup> rise again from the Abyss, and *then* is going<sup>320</sup> to destruction.<sup>321</sup> And those dwelling on the earth will be amazed<sup>322</sup> 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.<sup>323</sup>

<sup>318</sup> 17:6 txt και εκ του αιματος X A m<sup>A</sup> 922 1006 1611 1678 1778 1841 2040 2053 2062 2329 syr<sup>h</sup> cop<sup>sa,bo</sup> TR SBL NA28 {} // εκ του αιματος 046 1828 m<sup>K</sup> RP // lac C 2050 2080

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

<sup>320</sup> 17:8b txt ὑπάγει A 1611 2053 2062 syr<sup>ph</sup> cop<sup>sa,bo</sup> eth Iren<sup>lat</sup> Hipp Andr; Prim Eras-all Aldus Col NA27 {B} // ὑπάγειν X P 046 051 922 1006 1678 1778 1828 1841 2329 2344<sup>vid</sup> m syr<sup>h</sup> arm Hip<sup>mss</sup>; Quod Beat TR RP // ibit itg<sup>is</sup> vg ps-Ambr // itura Auct // in perditionem irae ibit Tyc2 // lac C 2050 2080. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγειν, for in Greek manuscripts final v is often represented merely by a horizontal stroke over the 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.

<sup>321</sup> 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.

<sup>322</sup> 17:8d txt θαυμασθήσονται (3rd pl fut ind pass) A P 1611 syr<sup>ph</sup> NA28 {} // θαυμάσονται (3rd pl fut ind mid) X 051 922 1006 1678 1778 1828 1841 2053 2062 2329 m TR RP // θαυμασουσιν (3<sup>rd</sup> pl fut ind act) 792 cop<sup>bo</sup> eth? Hipp // mirabantur (3<sup>rd</sup> pl impf pass ind) vg // (3<sup>rd</sup> pl pres pass ind) cop<sup>sa</sup> // lac C 2050 2080.

<sup>323</sup> 17:8e txt καὶ παρέσται. ὦδε RP NA28 {} // καὶ πάλιν παρέστε (itacism of παρέσται with the same meaning, cf. X Matt 1:16,23,24\*) X\* // καὶ παρ'έσται A // καὶ παρεσται (-ὦδε) 046 // καὶ παρέσται. ὦδε P 051 1006 1611 1778 1678 1828 1841 2053<sup>txt</sup> 2062 (2329 καὶ παρ'έσται sic) Hipp? (cop<sup>sa</sup>) // καὶ πάρεστιν X<sup>2</sup> syr<sup>ph</sup> // καίπερ ἔστιν TR // omit eth vg Pseudo-Ambrose // καίπερ ἔστι Erasmus Ed. 1 Aldus' printed edition // καίπερ ἔστιν Erasmus Eds. (2),3,4,5 // et advenit itg<sup>is</sup> // et adhuc ventura erit Beatus // et ventura est Primasius // καὶ παρεστιν εγγυς arm 3 // καὶ παρεσται εγγυς arm 4 // καὶ παρεσται καὶ απολλυται το θηριον 2053<sup>comm</sup> (cf. arm 2: "and which was passing by to perdition" // καὶ παρεσται ὦ (sic) ο εχων 1094 (cf. copt , cf. syr) // καὶ επεσεν cop<sup>bo</sup> (ογορ ληζει) // καὶ εσται cop<sup>sa</sup> (αγω φηαφωνε) // et (tamen) adventare syr<sup>h</sup> // 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' 3<sup>rd</sup> or 4<sup>th</sup> 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."

17:9 ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτὰ εἰσιν·

<sup>9</sup>Consider this, O mind having wisdom: the seven heads are seven mountains, where the woman sits on them. They are also seven kings.<sup>324</sup>

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

<sup>10</sup>Five have fallen,<sup>325</sup> 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 εἰς ἀπώλειαν ὑπάγει.

<sup>11</sup>And the beast which was and is not, he also is an eighth *king*, and from the seven he is, and to destruction he is going.

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

<sup>12</sup>And the ten horns which you saw, they are ten kings who have not yet received kingship; they only receive authority as kings for one hour with the beast.

17:13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν<sup>326</sup> τῷ θηρίῳ διδόασιν.<sup>327</sup>

<sup>13</sup>These have one purpose,<sup>328</sup> and they give<sup>329</sup> their power and authority to the beast.

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.

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

17:15 Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.

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

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(**Ⲱ**\* 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.

<sup>324</sup> **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.

<sup>325</sup> **17:10** txt επεσαν Ⲱ A P 046 051 1678<sup>txt?</sup> 1828 2053 2062f SBL NA28 {} // επεσον 922 1006 1611 1678<sup>comp</sup> 1778 1841 2040 RP // επεσαν και syr<sup>ph</sup> arm eth TR // lac C 2050 2080. The versions latt syr<sup>h</sup> cops<sup>sa,bo</sup> 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.

<sup>326</sup> **17:13a** txt αυτων *rell. Grk. Hipp* RP SBL NA28 {} // εαυτων 2186 2814 syr<sup>ph</sup> TR // omit 2256 // lac C 88 181 314 1626 1774 1893 2015 2032 2050 2052 2080 2351

<sup>327</sup> **17:13b** txt διδοασιν *all extant Grk MSS, versions, and fathers* RP SBL NA28 {} // διαδιδωσουσιν [nothing!] TR

<sup>328</sup> **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.

<sup>329</sup> **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 do it.

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 ἐν<sup>330</sup> πυρί·

<sup>16</sup>And the ten horns which you saw, and<sup>331</sup> the beast, these will hate the prostitute, and they will lay her waste, and bare,<sup>332</sup> and eat her flesh, and burn her up with fire.

17:17 ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας<sup>333</sup> αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθήσονται οἱ λόγοι τοῦ θεοῦ.

<sup>17</sup>For God has given it into their hearts, to carry out that purpose of His, even to perform one single purpose, and that is to give their kingdoms to the beast, until the words of God are accomplished.<sup>334</sup>

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

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

## Chapter 18

### *Fallen Is Babylon the Great*

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

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

18:2 καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων, Ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου καὶ μεμισημένου,

<sup>2</sup>And he cried out in a powerful voice,<sup>335</sup> 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,<sup>336</sup> and the haunt of every unclean and detestable beast,<sup>337</sup>

<sup>330</sup> 17:16a txt κατακαύσουσιν ἐν πυρί A 051 922 1611 1841 2040 2053 2062 cop<sup>sa,bo</sup> eth Hyppol TR RP NA28 {} // κατακαύσουσιν πυρί N P // κατακαύσουσι πυρί 046 1828 // κατακαυωσιν εν πυρι 1006 2329 // καυσουσιν ἐν πυρί f052 // lac C 2050 2351.

<sup>331</sup> 17:16b txt και το θηριον rel. extant Grk MSS, versions, and fathers RP SBL NA28 {} // τω θηριω syr<sup>ph</sup> arm2 // επι το θηριον [nothing!] TR

<sup>332</sup> 17:16c txt γυμνην ποιησουσιν αυτην 046<sup>c</sup> 922 1828 π<sup>k</sup> cop<sup>bo</sup> eth RP // γυμνην ποιησωσιν αυτην 051 // γυμνην N A P f052 1006 1611 1841 2040 2053 2062 2329 latt syr cop<sup>sa</sup> arm4 arab Prim TR SBL NA28 {} // omit γυμνην ποιησουσιν αυτην 046\* π<sup>A</sup> // lac C 2050

<sup>333</sup> 17:17a txt τὰς καρδίας N A P 046 051 f052 TR RP NA28 {} // τὴν καρδίαν 1854 cop<sup>sa,bo</sup> eth Hyppol // lac C 2050.

<sup>334</sup> 17:17b txt τελεσθησονται οι λογοι N A P 051 f052 2053 2062 π<sup>A</sup> Hipp SBL NA28 {} // τελεσθωσιν οι λογοι 046 922 1006 1611 1828 1841 2040 2329 π<sup>k</sup> RP // τελεσθη τα ρηματα [nothing!] TR // lac C 2050

<sup>335</sup> 18:2a txt εν ισχυρα φωνη A P 051 1006 1611 1841 2053 2062 2329 syr<sup>h</sup> arm-4 SBL NA28 {} // εν φωνη μεγαλη syr<sup>ph</sup> // εν φωνη μεγαλη αυτου arm-α // εν μεγαλη φωνη cop<sup>sa,bo</sup> arab // εν μεγαλη βοη cop<sup>bo</sup> // ισχυρα φωνη N 046 1828 2040 itar RP // ισχυραν φωνην 922 // voce magna et forti it<sup>g</sup> 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

<sup>336</sup> 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 cop<sup>sa</sup> eth Oecumenius SBL NA28 {C}

1 3a 2 3a 3 3a it<sup>g</sup>

1 2 3a 3 3a syr<sup>h</sup>

1 — 3 3a 2 — Primasius

B: 1 — 2 3a — N 046 051 (922) 1006 1828 1841 2040 2053<sup>txt</sup> (2062) cop<sup>bo</sup> TR RP

1 3a 2 3a — 2080

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.

<sup>3</sup>because every nation has drunk<sup>338</sup> 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 συγκαινωνήσητε ταῖς ἀμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε·

<sup>4</sup>And I heard another voice from heaven saying, "Get out, O my people, out of her,"<sup>339</sup> so that you not be parties to her sins, and not receive of her plagues.

18:5 ὅτι ἐκολλήθησαν<sup>340</sup> αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.

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

18:6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν·

<sup>6</sup>Deal back to her even as she dealt out,<sup>341</sup> and pay to her double,<sup>342</sup> as befits her deeds. In the cup in which she had mixed, mix her a double.

C: 1 3a — - 3 3a A P

1 3a — - 3 2053<sup>com</sup>

D: — - 2 — 3 3a 1611

E: 1 3a — - — - 1678 1778 syr<sup>ph</sup> Andrew  
lac C 2050

<sup>337</sup> 18:2c Isaiah 13:21,22; 34:11

<sup>338</sup> 18:3 txt {C} πεπόκα(σι)ν 1006<sup>c</sup> 1778 1828 2080 2329 it<sup>argig</sup> vg syr<sup>h</sup> arm Areth Tyc Prisc Beat Haymo NA27 {D} // πεπόκα(ν) (P πεποκεν) 051 2053\* Hipp Andra,<sup>bav</sup> TR // πεπότικεν syr<sup>ph</sup> // πεπόκα(σι)ν **Ⲭ** A C 046 922 1006\* 1611 1678 1841 2040<sup>c</sup> **ⲙⲕ** (abt. 50 minuscules) cop<sup>sa,bo</sup> eth arm<sup>pt</sup> Hipp RP // πέπωκεν 2053<sup>c</sup> 2062 syr<sup>hmg</sup> Oec // πέπωκεν εἰς syr<sup>hmg</sup> Hipp // omit πέπωκαν πάντα τὰ ἔθνη Prim // lac 2050. The TR and NA27 / UBS4 editions support some form of the word "drink," and the RP text supports "fallen." The UBS commentary says the other forms of the word "drunk" are grammatical improvements made to an original πέπωκαν, 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.

<sup>339</sup> 18:4 txt Ἐξέλθε, ὁ λαός μου, ἐξ αὐτῆς C f052

Ἐξέλθατε, ὁ λαός μου, ἐξ αὐτῆς NA28 {}

Ἐξέλθαται ὁ λαός μου ἐξ αὐτῆς **Ⲭ**

Ἐξέλθατε ἐξ αὐτῆς, ὁ λαός μου A 792

Ἐξέλθετε ὁ λαός μου ἐξ αὐτῆς P 2020

Ἐξέλθετε ἐξ αὐτῆς, ὁ λαός μου 051 469 1006 1841 1854 2065 2074 2329 Hipp TR

Ἐξέλθε ἐξ αὐτῆς, ὁ λαός μου 046 82 94 241 627 920 1611 1828 1862 1888 2030 2053 2138 RP

Καὶ ἐξέλθε ἐξ αὐτῆς, ὁ λαός μου 2062

Ἐξέλθετε ὁ λαός 2814 (16 minuscules)

lac 88 2050 2256 2351. The plural verb may be a harmonization to Isaiah 52:11.

<sup>340</sup> 18:5 txt ἐκολλήθησαν (piled up) **Ⲭ** A C P 046 051 f052 922 1006 1611 1828 1841 2040 2053 2062 2329 lat cop syr eth arab Cypr Prim Hipp. Scrivener-1894-TR TG AT BG RP NA28 // ἡκολούθησαν (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.

<sup>341</sup> 18:6a txt omit **Ⲭ** A C P 046 f052 922 1006 2040 1611 1841 2053 2062 2329 **ⲙⲕ** syr<sup>ph,h</sup> cop<sup>sa,bo</sup> arab Hipp RP SBL NA28 {} // omit ἀπέδωκεν υμιν και διπλωσατε αυτη Cypr Prim // +υμιν 051 **ⲙⲕ** it<sup>gig</sup> vg<sup>cl</sup> Beat TR // +ημιν arm-α // lac 2050

<sup>342</sup> 18:6b txt αυτη διπλα P 051 922 1828 syr<sup>ph,h</sup> cop<sup>sa</sup> arab Prim TR RP // αυτη τα διπλα C // αυτα διπλα f052 2053 2062 // αυτα αυτη διπλα cop<sup>bo</sup> // τα διπλα **Ⲭ** Hipp SBL NA28 {} // διπλα A 046 1006 1611 1841 2040 2329 it<sup>gig</sup> vg Beat // lac 2050

18:7 ὅσα ἐδόξασεν αὐτὴν καὶ ἐστηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμόν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω·

<sup>7</sup>As much as she glorified herself<sup>343</sup> 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.'<sup>344</sup>

18:8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτήν.

<sup>8</sup>Because of this, her blows will come in a single day, death and mourning and famine, and she will be consumed by fire. For able is the Lord God<sup>345</sup> who sentenced<sup>346</sup> her."

18:9 Καὶ κλαύσουσιν καὶ κόψονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στερηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς,

<sup>9</sup>And the kings of the earth when they see the smoke of her burning, shall weep<sup>347</sup> and beat their breasts over her,<sup>348</sup> they who had fornicated and experienced luxury with her,

18:10 ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἤλθεν ἡ κρίσις σου.

<sup>10</sup>standing a long distance away, for the horror of her torment, saying, "Alas, alas, great city! Babylon, strong city!<sup>349</sup> For in a single hour your doom has come!"<sup>350</sup>

18:11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπ' αὐτήν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,

<sup>11</sup>And the merchants of the earth weep<sup>351</sup> and mourn over her,<sup>352</sup> because no one buys their cargo anymore,

<sup>343</sup> **18:7a** txt αὐτήν **Σ**<sup>txt</sup> A C P 046<sup>c</sup> 051 2030 2053 (2062 αὐτῇ) **Π**<sup>K</sup> RP NA27 {} // αὐτῇ 1611 // ἑαυτήν **Σ**<sup>z</sup> f052 922 1006 1841 2040 **Π**<sup>A</sup> TR // ἑαυτῇ 2329 // ἑαυτῇ 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, "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.

<sup>344</sup> **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 στερηνιάω - 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."

<sup>345</sup> **18:8a** txt κύριος ὁ θεὸς **Σ**<sup>2</sup> C P 046 051 922 1611 1828 2030 2329 **Π** it<sup>g</sup> **Σ**<sup>m</sup> syr<sup>h</sup> arm Beat Cypr Spec TR RP NA28 {} // ὁ θεός A 1006 1841 2040 2053<sup>com</sup> it<sup>ar,c,dem,div,haf</sup> vg eth // ὁ θεὸς ὁ κύριος ὁ **Σ**<sup>\*</sup> // κύριος f052 syr<sup>ph</sup> arm2 de Promissonibus Auct Apring Prim Ps-Ambr Haymo Areth // ὁ κύριος 2053<sup>txt</sup> 2062 cop<sup>sa,bo</sup> // κύριος ὁ θεὸς ὁ παντοκράτωρ 1384 2042 2074 & eight other minuscules // lac 2050 2351.

<sup>346</sup> **18:8b** txt {A} ὁ κρίνας **Σ**<sup>\*</sup> A C P 046 051 f052 922 1006 1611 1828 1841 2040<sup>vid</sup> 2053 2062 2329 syr<sup>ph,h</sup> cop<sup>bo</sup> arm3,4 Hipp Cypr Prim<sup>2/3</sup> RP NA28 {} // ὁ κρίνων **Σ**<sup>2</sup> it<sup>g</sup> cop<sup>sa</sup> TR // *judicabit* (fut) vg<sup>cl</sup> Auct Beat Prim<sup>1/3</sup> Apr // lac 2050.

<sup>347</sup> **18:9a** txt κλαύσουσι(ν) (active voice) C P 046 f052 922 1006 1611 1828 1841 2030 2040 2329 **Π** WH RP NA28 {} // κλαύσωσιν 051 // κλαύσονται (middle voice) **Σ** A 2053 2062 Hipp TR // lac 2050.

<sup>348</sup> **18:9b** txt αὐτήν (accusative) **Σ** 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**<sup>A</sup> TR // αὐτῆς (genitive) f052 // omit 69 94 Prim // lac 2050.

<sup>349</sup> **18:10a** All the nominative definite articles must be used for vocatives here, because the quotation ends with the second person pronoun, σου - sou.

<sup>350</sup> **18:10b** Or possibly, "How has your doom come in one hour." See footnote on 18:17.



18:12 γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν<sup>353</sup> καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον καὶ πᾶν σκεῦος ἐλεφάντινον καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,

<sup>12</sup>cargo of gold, silver, precious stones and pearls, and of linen, silk, purple and scarlet cloth, and every aromatic wood,<sup>354</sup> and every item of ivory, and every article of expensive wood,<sup>355</sup> copper, iron, and marble,

18:13 καὶ κιννάμωμον καὶ ἄμωμον καὶ θυμιάματα<sup>356</sup> καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν, καὶ σωμάτων καὶ ψυχᾶς ἀνθρώπων.

<sup>13</sup>and cinnamon<sup>357</sup> and cardamom,<sup>358</sup> and incenses, myrrh and frankincense, and wine, olive oil, finest flour, and wheat, and cattle, sheep and horses, and carriages, and the bodies and souls of human beings.

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

<sup>14</sup>And your fruit,<sup>359</sup> what your soul had lusted for,<sup>360</sup> has left you; yes, all the luxuries and the splendor, have vanished<sup>361</sup> from you, and never shall *men* find<sup>362</sup> them again.

<sup>351</sup> **18:11a** txt κλαιουσιν...πενθουσιν (pres) N A Cf P 051 1006 1611 1678 1841 2040 2053 2062f 2080 m<sup>A</sup> TR SBL NA28 {} // κλαουσουσιν...πενθησουσιν (fut) 046 922 1778 1828 2329 m<sup>K</sup> itar vg syr<sup>ph</sup> cop<sup>sa,bo</sup> arab Hipp RP // κλαουσουσιν only syr<sup>h</sup> // lac 2050

<sup>352</sup> **18:11** txt ἐπ' αὐτήν "over her" (acc sg fem) N C P 35\* 94 1828 1854 1862 2081mg itar,c,dem,div,gig,haf vg Hipp NA28 {} // ἐπ' αὐτῇ "over her" (dat sg fem) f052 922 1006 1611 1841vid 2040 2053 Andrew<sup>c</sup> Areth TR RP // ἐπ' αὐτήν or ἐπ' αὐτῇ "over her" syr<sup>ph,h</sup> cop<sup>sa,bo</sup> 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<sup>bav</sup> // ἐφ' ἑαυτοὺς "over themselves" (acc pl masc reflexive) 2059 2060 2081txt // 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.

<sup>353</sup> **18:12a** txt μαργαριτῶν N f052 1006 1611 1828 1841 2040 itgig syr<sup>ph,h</sup> arm<sup>pt</sup> Prim NA28 {} // -τας C P // -ταις A vg<sup>st</sup> cop<sup>bo</sup>? Beat // -του 046 051 922 2053 2329 m itar vg<sup>ww</sup> TR RP // **Ϛ** **ΜΑΡΓΑΡΙΤΗΣ** cop<sup>sa</sup> // lac 2050.

<sup>354</sup> **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, κέδρον - kedron, was latinized into citron. I don't know how valid that is, since there was a specific Greek word for citron, κίτρον - kitron. And this word was said by Pamphilus to be a word borrowed from Latin. The citron tree does have aromatic resin that was valued. This passage in Revelation does not mention how thuonic wood was used, but it reminds me of the Greek word for offering, thumos. I am not convinced that the thuon tree was the same as the citron tree. On the other hand, the Latin name *thuja plicata*, a kind of cedar with overlapping scale-like leaves, is said to be borrowed from the Greek word thuon. There is a tree in North America called *thuja plicata*, also known as red cedar. Obviously, this could hardly be the tree meant here in Revelation. But what all these trees have in common is aromatic properties- resins and hydrocarbons, that could be used for offerings as a pleasing aroma.

<sup>355</sup> **18:12c** txt ξύλου N C P 046 051 f052 922 1611 1828 (2053 2062 omit ἐκ) 2329 m itgig syr<sup>ph,h</sup> cop<sup>sa(bo)</sup> arm eth<sup>mss</sup> Hipp Andr; Prim Beat TR RP NA27 {A} // λίθου A 1006 1841 pc itar vg (eth) Ps-Ambr // lac 2050.

<sup>356</sup> **18:13a** txt θυμιάματα NA28 {} // θυμιάμα itgig cop<sup>sa,bo</sup> syr<sup>h</sup> Prim Hipp

<sup>357</sup> **18:13b** txt κιννάμωμον A C P 051 1611 1841 2040 itgig vg syr<sup>ph</sup> Beat NA28 {} // κινάμωμον 2080 2329 sic cop<sup>sa</sup> TR RP // κινάμων 1006 // κιννάμωμου N 2053 2062 m<sup>K</sup> // κινάμωμου 046\* 1678 1778vid 2053 2062 sic Hipp<sup>vid</sup> // lac 2050.

<sup>358</sup> **18:13c** txt {A} καὶ ἄμωμον N\* A C P 051 f052 1611 2329 syr<sup>h</sup> cop<sup>sa</sup> eth am fu Hipp. m<sup>A</sup> NA28 {} // καὶ ἄμωμου 1828 syr<sup>ph</sup> // omit N<sup>2</sup> 046 922 1006 1841 2040 2053 2062 m<sup>K</sup> vg<sup>cl</sup> Prim TR RP // lac 2050.

<sup>359</sup> **18:14a** The Greek word can metaphorically mean "summertime/harvest happiness."

<sup>360</sup> **18:14b** txt σου της επιθυμιας της ψυχης N A C P 1006 1841 2040 vg<sup>st</sup> SBL NA28 {} // σου της επιθυμιας της ψυχης σου f052 1828 // σου η επιθυμια της ψυχης σου syr<sup>ph</sup> // σου της επιθυμιας της ψυχης αυτων cop<sup>sa</sup> 1/4 // της επιθυμιας της ψυχης

18:15 οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,

<sup>15</sup>Those 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.

<sup>16</sup>saying,<sup>363</sup> "Alas, Alas, great city dressed in fine linen and purple and scarlet, and gilded in gold and precious stone and pearl!"<sup>364</sup>

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

<sup>17</sup>That<sup>365</sup> this kind of wealth has been ruined in one hour!" And every pilot and anyone sailing toward the place,<sup>366</sup> and mariners and such as work the sea, stood afar off,

18:18 καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;

<sup>18</sup>and 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 ἑπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἡρημώθη.

<sup>19</sup>And they threw dust above their heads and cried out weeping and mourning, saying, "Alas, Alas, great city, through whom all those owning ships on the sea became rich from her Priceyness.<sup>367</sup> How has she been laid waste in one hour?"

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σου 046 051 922 2053 2062 **it** vg<sup>cl</sup> syr<sup>h</sup> TR RP // της επιθυμιας της ψυχης 1611 2329 cop<sup>bo</sup> // της επιθυμιας της ψυχης αυτων cop<sup>sa</sup>3/4 // lac 2050

<sup>361</sup> **18:14c** txt απωλετο A C P f052 1006 1611 1828 1841 2040 2053 2062 arm2,4 Hipp RP SBL NA28 {} // απολετο 046 // απωλοντο **8** 922 syr<sup>h</sup> cop<sup>sa,bo</sup> latt // απηλθεν 051 **it**A (itar) syr<sup>ph</sup> arm-α TR // απηλθεν απο σου και απωλοντο 2329 // "beclouded" eth // lac 2050

<sup>362</sup> **18:14d** txt {A} εὐρήσουσιν (3rd pl fut ind act) **8** A C P f052 1611 1828 (2053 2062 find HER) vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> NA28 {} // εὐρῆς (2nd sg 2aor subj act) 046 1006 1841 2040 2329 **it**K Hipp. Beat. RP // εὐρῆς 922 // εὐρησεις (2<sup>nd</sup> sg fut) 051 **it**A it<sup>8g</sup> Prim Beat Eras 1,2,3 Aldus Col // εὐρήσης (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.

<sup>363</sup> **18:16a** txt {A} λέγοντες **8** A C 1006 1611 1828 1841 it<sup>ar,8g</sup> cop<sup>sa,bo</sup> NA28 {} // λέγουσιν 046 syr<sup>h</sup> (ph +καὶ) eth // ἐροῦσιν it<sup>ar</sup> arm // καὶ λέγοντες 922 1678 1778<sup>mg</sup> 2040 2053 2062 2080 2329 vg Prim Beat TR RP // omit both καὶ and λέγ. 051 arm<sup>2</sup> // omit καὶ λέγοντες οὐαὶ 1778<sup>txt</sup> // lac 2050.

<sup>364</sup> **18:16b** txt μαργαρίτῃ **8** A C P 0229 1006 (iota postscr.) 1611 1841 2040 2053 2062 2329 syr<sup>h</sup> cop<sup>sa,bo</sup>ms(arthrous) eth arm4 Prim NA27 {A} // μαργαρίταις 046 051 f052 922 **it** lat syr<sup>ph</sup> cop<sup>bo</sup>ms TR RP // μαργαριτες 1828 // μαργαριτας 2060 Prim<sup>ms</sup> // lac 2050.

<sup>365</sup> **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.

<sup>366</sup> **18:17b** txt {A} ὁ ἐπὶ τόπον πλέων A C 922 1006 1828 1841 2040 it<sup>ar</sup> vg<sup>ww,st</sup> arm RP NA27 {B} // ὁ ἐπὶ τὸν τόπον πλέων **8** 046 0229 f052 (1611 omit ὁ) 2329 it<sup>8g</sup> vg<sup>ms</sup> // ὁ ἐπὶ πόντον πλέων 469 vg<sup>cl</sup> cop<sup>bo</sup> Caes Prim // ὁ ἐπὶ τὸν ποταμὸν πλέων 2053 2062 (cop<sup>sa</sup> "who sail in the rivers") // "those who sail from a distance" Ps-Ambr // [ὁ] ἐπὶ τῶν πλοίων πλέων P 051 (Hipp) Andr; Beat // ὁ ἐπὶ τῶν πλοίων ἐπὶ τόπον πλέων (syr<sup>ph</sup>) // ἐπὶ τῶν πλοίων ὁ ὄμιλος 2814 Hipp Er Ald Col TR // lac 2050. There is a use of the word τόπος in connection with boats and sailing also in Acts 27:2.

18:20 Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ, καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

<sup>20</sup>Rejoice over her, O heaven, and you saints<sup>368</sup> and apostles and prophets! For God has adjudicated your redress from her.<sup>369</sup>

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 εὑρεθῇ ἔτι.

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

18:22 καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,

<sup>22</sup>And the sound of guitarists and musicians and flutists and trumpeters will never more be heard in you, nor will any craftsman of any skill<sup>370</sup> be found in you anymore, nor the sound of a factory be heard in you anymore,

18:23 καὶ φῶς λύχνου οὐ μὴ φάνη ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη,

<sup>23</sup>and the light of a lamp will will not shine in you anymore, and the sound of bridegroom and bride will not be heard in you anymore. For your traders were the lords<sup>371</sup> of the earth, in that by your sorceries<sup>372</sup> all nations were deceived.

18:24 καὶ ἐν αὐτῇ αἷμα<sup>373</sup> προφητῶν καὶ ἁγίων εὑρέθη καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

<sup>24</sup>And in her was found the blood of prophets and of saints, indeed of all the slain upon the earth.<sup>374</sup>

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<sup>367</sup> **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.

<sup>368</sup> **18:20a** txt ἅγιοι καὶ οἱ ἀποστολοι **NA** A P 046 922 1006 1611 1828 1841 2040 2053 **Π**<sup>K</sup> cop<sup>sa,bo</sup> arm<sup>3</sup> RP SBL NA28 {} // ἅγιοι ἀποστολοι C 051 f052 2062 2329 **Π**<sup>A</sup> it<sup>ar,gig</sup> vg<sup>cl</sup> Apr Beat TR // ἀγγελοι καὶ οἱ ἀποστολοι syr<sup>h</sup> Hipp // lac 2050

<sup>369</sup> **18:20b** Compare Luke 18:3, 7.

<sup>370</sup> **18:22** txt καὶ πᾶς τεχνίτης πάσης τέχνης C P 046 051 1006 1611 1678 1778<sup>c</sup> (1828 τεχνιτης) 1841 2040 (+καὶ before πάσης 2053 vg<sup>mss</sup> eth<sup>mss</sup> ps-Ambr) 2062 2080 (2329 τέχνεως for τέχνης) 2344 it<sup>(ar),gig</sup> vg syr<sup>h</sup> with \* cop<sup>sa</sup> (eth Hipp<sup>slav</sup>, but omit καὶ φωνή...ἔτι) Andr Beat Prim TR RP NA27 // omit καὶ πᾶς through third ἔτι syr<sup>ph</sup> arm (Hipp<sup>g</sup>) // omit πάσης τέχνης (**NA** but omit καὶ φωνὴ μύλου...third ἔτι) A 1778\* cop<sup>bo</sup> (eth) (Hipp<sup>slav</sup>) // καὶ πάσης τέχνης at end of vs. without second ἐν σοὶ ἔτι 922 // lac 2050 2351.

<sup>371</sup> **18:23a** Greek: μεγιστᾶνες; compare Daniel 5:23, Ecclesiasticus (Sirach) 4:7, 10:24;

<sup>372</sup> **18:23b** Looking at this word φαρμακεία with current events in view, I must conclude that it refers both to narcotics and to pharmaceutical drugs. The dynastical families that consititute 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. They also work "sorcery" so to speak with mass mind control with their control of most of the world's news media.

<sup>373</sup> **18:24** txt αἷμα **NA** A C P 046\* f052 1611 2053 2062 2329 it<sup>ar,gig</sup> vg syr<sup>ph</sup> cop<sup>sa,bo</sup> eth Hipp TR NA28 {} // αἷματα 046<sup>c</sup> 051 922 1006 1841 2040 **Π** RP // lac 1828 2050.

<sup>374</sup> **18:24** "Is it not the rich who oppress you? Is it not they who are sommoning you into court?" James 2:6

## Chapter 19

### *Hallelujah!*

19:1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων,<sup>375</sup> Ἀλληλουϊά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,

<sup>1</sup>After these things I heard something like<sup>376</sup> the sound of a very large multitude in heaven, saying, "Hallelujah! The salvation and glory<sup>377</sup> and power of<sup>378</sup> 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.

<sup>2</sup>How true and right are his judgments! For he has judged the great prostitute who was destroying the earth with her prostitution, and has avenged the blood of his servants *spilled* by her hand."<sup>379</sup>

19:3 καὶ δεύτερον εἶρηκαν, Ἀλληλουϊά· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

<sup>3</sup>And a second time they said,<sup>380</sup> "Hallelujah! And the smoke from her ascends for ever and ever."

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.

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

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

<sup>5</sup>And there came a voice from<sup>381</sup> the throne, saying, "Praise our God, all you his servants, and<sup>382</sup> you who fear him, both small and great."

<sup>375</sup> 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<sup>g</sup> arab Tyc3 Er. Ald. Col. TR // λεγουσιν eth

<sup>376</sup> 19:1b txt ηκουσα ως N A C P 046 051 διορθωτ. 1611 1678 (1778) 1841 2040 2053<sup>com</sup> 2062<sup>com</sup> 2329 vg cop<sup>bo</sup> arab Apr Cass RP SBL NA28 {} // ηκουσα 051\* 922 1006 2053<sup>T</sup> 2062<sup>T</sup> 2080 M<sup>A</sup> it<sup>g</sup> syr<sup>ph,h</sup> cop<sup>sa</sup> eth arm Beat Prim Tyc TR // lac 1828 2050

<sup>377</sup> 19:1c txt η δοξα κ. η δυναμις N<sup>2</sup> A C P 051 f052 1006 1611 1841 2053 2062 vg syr<sup>ph</sup> cop<sup>sa</sup> Apr Beat Tyc2 SBL NA28 {} // η δυναμις κ. η δοξα 046 922 2040 it<sup>g</sup> arm<sup>3</sup> RP // η δοξα κ. η τιμη κ. η δυναμις 2329 (syr<sup>h</sup>) cop<sup>bo</sup> TR // κ. η δυναμις N\* // lac 1828 2050

<sup>378</sup> 19:1d txt του θεου N A C P 046 051 f052 rell. Grk. it<sup>g</sup> cop<sup>sa,(bo)</sup> RP SBL NA28 {} // κυριω τω θεω [13 minuscules] TR // τω θεω syr<sup>h</sup> //

<sup>379</sup> 19:2 For other instances of the instrumental use of “ἐκ χειρὸς,” 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)

<sup>380</sup> 19:3 txt {A} δεύτερον εἶρηκαν (3<sup>rd</sup> pl perf ind) N A P 051 1611<sup>c</sup> 2329 TR NA28 {} // δεύτερον εἶρηκασιν (3<sup>rd</sup> pl perf ind) 1006 1841 2040 2053 2062 // δεύτερον εἶπαν (3<sup>rd</sup> pl aor act ind) C // δεύτερον εἶπον (3<sup>rd</sup> pl aor act ind) f052 2020 (but note that can also be 1st sg aor act ind) // δεύτερον εἶρηκα (1st sg perf) 1611\* // δεύτερον εἶρηκεν (3<sup>rd</sup> sg perf ind) 046 922 M<sup>K</sup> syr<sup>h</sup> cop<sup>bo</sup> RP // lac 1828 2050.

<sup>381</sup> 19:5a txt φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν λέγουσα A C 922 1006 1841 2040 2053 2062 2329 M<sup>K</sup> RP NA28 {} // φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε(ν) λέγουσα P 051 TR // φωνὴ ἐξῆλθεν ἀπὸ τοῦ θρόνου λέγουσα f052 1611 (cop<sup>bo</sup>) // φωνὴ ἐκ τοῦ θρόνου ἐξῆλθεν 241 2059 2060 2065 2081 2186 2814 M<sup>A</sup> // φωνὴ ἐξῆλθεν ἐκ τοῦ θρόνου λέγουσα N<sup>2</sup> syr<sup>h</sup> (cop<sup>bo</sup>) // φωνὴ ἀπὸ τοῦ οὐρανοῦ ἐξῆλθεν λέγουσα 046 pc Primasius // φωναί ἐξῆλθον ἐκ τοῦ θρόνου λέγουσαι N\* cop<sup>sa</sup> // φωναί ἐξῆλθον ἀπὸ τοῦ θρόνου λέγουσαι 0229 // lac 1828 2050.

<sup>382</sup> 19:5b txt καὶ A 046 051 0229 f052 922 1006 1611 1841 2040 2053 2062 2329 2344 M it<sup>ar,gig,t</sup> vg syr<sup>ph,h</sup> cop<sup>bo</sup> arm eth<sup>mss</sup> Andr; Prim Apr Beat TR RP [NA27] {C} // omit N C P cop<sup>sa,bo</sup> eth // lac C 1828 2050.

19:6 καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν λεγόντων,<sup>383</sup> Ἀλληλουϊά, ὅτι ἐβασίλευσεν κύριος ὁ θεὸς [ἡμῶν] ὁ παντοκράτωρ.

<sup>6</sup>And I heard like the sound of a great multitude, and like the sound of many waters and like the sound of powerful thunderclaps, saying, "Hallelujah! For the Lord our God<sup>384</sup> the Almighty has begun to reign.

19:7 χαίρωμεν καὶ ἀγαλλιώμεν,<sup>385</sup> καὶ δώσωμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν·

<sup>7</sup>Let us rejoice and exult, and give<sup>386</sup> glory to him, for the wedding of the Lamb has come, and his wife has made herself ready;

19:8 καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καθαρὸν, τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.

<sup>8</sup>and it was given to her that she be dressed in fine linen bright and clean,<sup>387</sup> 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.<sup>388</sup>

<sup>9</sup>And he says to me, "Write: 'Blessed are those who are invited to the wedding<sup>389</sup> banquet of the Lamb.' " And he says to me, "These are true words from God."

19:10 καὶ ἔπεσα<sup>390</sup> ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι, Ὅρα μὴ· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον. ἡ γὰρ μαρτυρία<sup>391</sup> Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας.

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

<sup>383</sup> 19:6a txt {A} λεγόντων (X λεγουσων) A P f052 0229 1006 1611 1841 2040 2053 2062 2329 it<sup>ar,gig,t</sup> syr<sup>ph,h</sup> NA28 {} // λέγοντες 046 922 π<sup>K</sup> RP // λέγοντας 051 π<sup>A</sup> TR // omit arm4 // λέγοντας πάλιν arm3 // lac C 1828 2050.

<sup>384</sup> 19:6b txt {D} κύριος ὁ θεὸς ἡμῶν X<sup>2</sup> P 046 1611 2053 2062 2329 2344 π<sup>K</sup> it<sup>ar,c,dem,div,(gig),haf</sup> vg syr<sup>h</sup> cop<sup>sams</sup> arm Apr Beat ps-Ambr Ty2 RP [NA27] {C} // κύριος ὁ θεὸς A 1006 1841 2040 it<sup>t</sup> syr<sup>phc</sup> cop<sup>sa</sup>ms<sup>bo</sup> Cypr TR SBL // ὁ θεὸς ἡμῶν 051 Andr // ὁ θεὸς ὁ κύριος ἡμῶν X<sup>\*</sup> 2080 // ὁ θεὸς ὁ κύριος 1778 // ὁ θεὸς 1678 eth // κύριος ἡμῶν Prim // κύριος syr<sup>ph</sup>\* cop<sup>boms</sup> // lac C 1828 2050.

<sup>385</sup> 19:7a txt {A} ἀγαλλιώμεν X A P 051 f052 922 1006 1611 1841 2040 2053 2062 2329 π<sup>A</sup> NA28 {} // ἀγαλλιώμεθα 046 π<sup>K</sup> TR RP // lac C 1828 2050.

<sup>386</sup> 19:7b txt {D} δώσωμεν P 2062 2329 2344 (25 minuscules total) Andrew NA27 {C} // δῶμεν X<sup>\*</sup> 046 051 f052 922 1006 1611 1841 2040 it<sup>ar,gig,t</sup> TR RP // δώσομεν X<sup>2</sup> A 2053 // lac C 1828 2050. The UBS commentary: "If δῶμεν were original, it is not easy to account for the origin of the other readings. The future tense δώσομεν, though attested by X<sup>2</sup> 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 δώσωμεν, which, being the irregular aorist subjunctive and used only rarely (4:9 in X and six minuscules; Mk 6:37 in X and D), seems to have been intentionally or unintentionally altered in the other witnesses to one or another of the readings."

<sup>387</sup> 19:8 txt {A} λαμπρὸν καθαρὸν X A P f052 922 1006 1611 1678 1841<sup>c</sup> (καθαρον only 1841\*) 1611 2040 it<sup>gig</sup> fu dem am lux (cop<sup>bo</sup> eth) arm2 Apr Prim NA28 {} // καὶ λαμπρὸν καθαρὸν 2329 // λαμπρὸν καὶ καθαρὸν 046 (2344) a (vg) syr<sup>h</sup> π<sup>K</sup> RP // καθαρὸν λαμπρὸν 051 // καθαρὸν καὶ λαμπρὸν syr<sup>ph</sup> TR // omit λαμπρὸν καθαρὸν τὸ γὰρ βύσσινον 2053 2062 // lac C 1828 2050.

<sup>388</sup> 19:9a txt ἀληθινοὶ τοῦ θεοῦ εἰσι(ν) A P 046 922 1611 2053 2062 it<sup>gig</sup> syr<sup>ph,h</sup> RP NA28 {} // ἀληθινοὶ εἰσιν τοῦ θεοῦ X<sup>\*</sup> 051 f052 it<sup>t</sup> vg Prim TR // τοῦ θεοῦ ἀληθινοὶ εἰσιν X<sup>2</sup> 1006 1841 2040 2329 vg<sup>cl</sup> // lac C 1828 2050.

<sup>389</sup> 19:9b txt τοῦ γάμου X<sup>2</sup> A 046 051 f052 922 1006 1611 1678 2040 2053 2062 2329 cop<sup>sa</sup> TR RP NA28 {} // omit X<sup>\*</sup> P 1841 π<sup>A</sup> it<sup>gig,t</sup> cop<sup>bo</sup> arm4 Er. 1,2,3 Ald. Col. // lac C 1828 2050.

<sup>390</sup> 19:10a txt ἔπεσα X A P 051 f052 757<sup>txt</sup> 922 2053 2062 2329 Er. 2 Col. RP NA28 {} // ἔπεσον 046 757<sup>mg</sup> 1006 1611 1841 2040 TR // lac C 1828 2050.

<sup>391</sup> 19:10b txt {A} Ἰησοῦ X A P 046 051 f052 1006 1611 1841 2040 2053 2062 2329 syr<sup>ph</sup> cop<sup>sa</sup> Er. 1,2,3,4 Ald. Col. NA28 {} // τοῦ Ἰησοῦ 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.

### *Behold a White Horse*

19:11 Καὶ εἶδον τὸν οὐρανὸν ἡνεωγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ’ αὐτὸν [καλούμενος] πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

<sup>11</sup>And I saw heaven opened, and behold, a white horse, and the one sitting on it [called] faithful and true,<sup>392</sup> 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,

<sup>12</sup>And his eyes are like<sup>393</sup> flames of fire, and on his head many diadems, having a name written<sup>394</sup> on them which no one knows but himself,

19:13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.

<sup>13</sup>and he is clothed in a robe dipped<sup>395</sup> in blood, and called<sup>396</sup> by the name "the Word of God."

19:14 καὶ τὰ στρατεύματα [τὰ]<sup>397</sup> ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ’ ἵπποις λευκοῖς,<sup>398</sup> ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν.<sup>399</sup>

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

19:15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται 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.

<sup>15</sup>And from his mouth goes out a sharp<sup>400</sup> sword, so that with it he might strike the nations, and then he himself will shepherd them with a rod of iron; and he himself will tread the press of the wine of the passion of<sup>401</sup> the wrath of God the Almighty.<sup>402</sup>

<sup>392</sup> **19:11** txt καλούμενος πιστὸς καὶ ἀληθινός 046 f052 922 sic (1006 καὶ καλούμενος) 1611 1841 2030 2040 2053 2062 2344 it(gig),t vgcl syrph,h (copsa?bo?) (eth?) Iren<sup>lat</sup> Or<sup>lat</sup> Cyp Vict Tyc Jerome Apr Prim Andrew<sup>c</sup> Ps-Ambr Beat TR RP [NA27] {C} // πιστὸς καλούμενος καὶ ἀληθινός **N** WH // *vocabatur fidelis, et verax vocatur* itc vgw<sup>st</sup> // πιστὸς καὶ ἀληθινός καλούμενος itar // καλούμενος πιστὸς 2329 // πιστὸς καὶ ἀληθινός A P 051 **m**<sup>A</sup> arm Hipp Andrew<sup>a,bav,p</sup> Areth Er. 1,2,3 Ald Col // lac C 1828 2050. 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.

<sup>393</sup> **19:12a** txt ὡς A f052 1006 1841 2040 itar,gig,t vg syrph,h copsa<sup>mss</sup>,bo eth Iren<sup>lat</sup> Or<sup>gr,lat</sup> Cyp<sup>r</sup> Jer Apr Prim Beat TR [NA27] {C} // omit **N** P 046 051 922 1611 2053 2062 2329 **m** arm Hipp Andr RP // lac C 1828 2050.

<sup>394</sup> **19:12b** txt {A} ὄνομα γεγραμμένον A f052 922 1611 2053 2062 (2329 +καὶ ὄνομα following) (syrph) cop<sup>bo</sup> TR NA28 {} // ὄνομα, then lacking γεγραμμένον ο ουδεις **N**\* // ὀνόματα γεγραμμένα **N**<sup>c</sup> arm4 // ὀνόματα γεγραμμένα καὶ ὄνομα γεγραμμένον 046 1006 1841 2040 syr<sup>h</sup>\* RP // lac C 1828 2050.

<sup>395</sup> **19:13a** txt βεβαμμένον A 046 051 1778<sup>txt</sup> 2080 2344 cop<sup>sa</sup> arm Andrew TR RP NA27 {B} // ἐρραντισμένον 1006 1678 1778<sup>mg</sup> 1841 2040 itar,gig,t vg eth Iren<sup>lat</sup> Or<sup>gr,la</sup> (Hipp); Cyp<sup>r</sup> Prisc Jer Varim Apr Prim Cass Beat // ῥεραντισμένον P 2329 Or WH // ἐρραμμένον 2053 2062 (Origen<sup>2</sup>) // ῥεραμμένον 1611 Or // περιεραμμένον **N**\* Iren // περιεραντισμένον **N**<sup>c</sup> // lac C 1828 2050.

<sup>396</sup> **19:13b** txt κέκληται **N**<sup>2</sup> A P 046 1006 1611 1841 2040 2053<sup>txt</sup> 2062<sup>txt</sup> 2329 Hipp NA28 {} // καλεῖται 051 f052 922 2053<sup>com</sup> 2062<sup>com</sup> 2344 Iren<sup>lat</sup> TR RP // καλεῖτε 792 // κεκλητο **N** // ἐκεκλητο Or // καλουσι cop<sup>bo</sup> // ἐκαλεσαν cop<sup>sa</sup> // καίκληκεν 2256 // lac C 1828 2050.

<sup>397</sup> **19:14a** txt τὰ P 051 1006 1841 2040 2080 **m**<sup>K</sup> itar,t syrph,h copsa Cyp<sup>r</sup> RC RP SBL [NA27] {} // omit **N** A 046 922 1611 1678 1778 2053 2062 2329 2344 **m**<sup>A</sup> itg<sup>is</sup> eth TR TG // lac C 1828 2050.

<sup>398</sup> **19:14b** txt {A} ἐφ’ ἵπποις λευκοῖς **N** A f052 922 1006 1611 1841 2040 2053<sup>txt</sup> 2062<sup>txt</sup> 2329 TR NA28 {} // ἐπὶ ἵπποις λευκοῖς (046) RP // ἐν ἵπποις λευκοῖς 2053<sup>com</sup> 2062<sup>com</sup> latt cop<sup>bo</sup> Iren // ἐφ’ ἵπποι πολλοί 051 (2344) // "with horses" eth // lac C 1828 2050.

<sup>399</sup> **19:14c** txt λευκ. καθ. A P 046 051 f052 1006 1611 1841 2053 2062 2329 syr<sup>h</sup> cop<sup>bo</sup> eth arm-α,4 arab Iren Cyp<sup>r</sup> Tyc Beat Prim Vig Or<sup>pt</sup> RP SBL NA28 {} // λευκ. και καθ. **N** 922 2040 itg<sup>is</sup> vgcl syrph (copsa) Or<sup>pt</sup> Apr Jer. TR // lac C 1828 2050

19:16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων.

<sup>16</sup>And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

19:17 Καὶ εἶδον ἓνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν<sup>403</sup> φωνῇ μεγάλῃ λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι, Δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ,

<sup>17</sup>And I saw an<sup>404</sup> angel standing on the sun, and he cried out in a very great voice, saying, "To all the birds flying in mid-air, Come, gather<sup>405</sup> toward the great feast of<sup>406</sup> God,

19:18 ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν<sup>407</sup> καὶ μεγάλων.

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

19:19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

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

19:20 καὶ ἐπιάσθη τὸ θηρίον καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιομένης<sup>408</sup> ἐν θείῳ.

<sup>20</sup>And the beast was arrested,<sup>409</sup> and with him<sup>410</sup> the false prophet who did the wonders before him by which he deceived those receiving the mark of the beast and worshiping his image. The two were thrown alive into the lake of fire burning with sulfur.

<sup>400</sup> 19:15a txt {A} omit & A P 051 f052 (1611 ὁξεῖα ῥομφαία) 2053 2062 m<sup>A</sup> itg<sup>ig</sup> cop<sup>sa,bo</sup> arm Iren Or Hier Beat Apr Cass Ps-Ambr TR NA28 {} // add δίστομος before ὁξεῖα (Heb 4:12) 046 922 1006 (syr<sup>h</sup> after ὁξεῖα) 1841 2040 2329 m<sup>K</sup> vg<sup>cl</sup> syr<sup>h\*\*</sup> eth Ambr Prim RP // lac C 1828 2050.

<sup>401</sup> 19:15b txt {A} τοῦ θυμοῦ τῆς ὀργῆς A P 046 051 f052 922 1006 1611 1841 2040 2053 2062 m<sup>K</sup> RP NA28 {} // τῆς ὀργῆς τοῦ θυμοῦ & 2329 cop<sup>sa</sup> Or // τοῦ θυμοῦ καὶ τῆς ὀργῆς 2344 m<sup>A</sup> TR // lac C 1828 2050.

<sup>402</sup> 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.

<sup>403</sup> 19:17a txt {A} omit ἐν A P 051 f052 1006 1611 1841 2040 2053 2062 2329 2344 m<sup>A</sup> it<sup>ar,ig</sup> vg TR TG RC RP SBL // add ἐν & 046 922 2070 m<sup>K</sup> [NA27] {} // lac C 1828 2050. Most of the ancient translations are inconclusive. The two variants can be translated the same into English.

<sup>404</sup> 19:17b txt {A} ἓνα A P 051 f052 922 1006 1841 2040 m<sup>A</sup> it<sup>ar,ig</sup> vg Apr Cass Prim TR NA28 {} // ἄλλον & 2053txt (com τὸν ἅγιον ἄγγελον) 2062txt syr<sup>ph</sup> cop<sup>sa,mss,bo</sup> arm4 ps-Ambr // omit 046 1611 2329 m<sup>K</sup> syr<sup>h</sup> Beat RP // ἓνα ἄλλον 424 1862 2070 // lac C 1828 2050. In Semitic usage, this ἓνα would be somewhat equivalent to our indefinite article.

<sup>405</sup> 19:17c txt συναχθητε & A P f052 922 1006 1611 2040 2053 2062 it<sup>g,ig</sup> syr cop arm eth Beat RP SBL NA28 {} // συναχθηται 046 2329 // και συναγεσθε vg<sup>cl</sup> lips<sup>6</sup> Haymo TR // omit 051 m<sup>A</sup> Cass Prim // lac C 1828 2050

<sup>406</sup> 19:17d txt τὸ μέγα & A P 046 922 1006 1611 1841 2053 2062 vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> arm4 Prim Beat Ps-Ambr Apr RP NA28 {} // τὸ μέγα τοῦ 2040 // τὸν μέγα 469 2138 // τὸν μέγαν τοῦ f052 2329 // τοῦ μεγάλου 051 TR // lac C 1828 2050.

<sup>407</sup> 19:18 txt μικρῶν & A P 046 1006 1611 1841 2040 2062 2329 vg<sup>ms</sup> TR SBL NA28 {} // μικρῶν τε 051 f052 922 2053 m<sup>K</sup> RP // lac C 1828 2050

<sup>408</sup> 19:20a txt τῆς καιομένης (gen pres pass part) A P 051\*? vg it<sup>ar,t</sup> syr<sup>ph,h</sup> Prim Beat Apr ps-Ambr NA28 {} // της κεομενης & // την κεομενην 046 // την καιομένην (acc pres pass part) 051c? f052 922 1006 1611 1841 2040 2053 2062 2329 m it<sup>g,ig</sup> TR RP // lac C 1828 2050.

<sup>409</sup> 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.

19:21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελεύσει<sup>411</sup> ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

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

## Chapter 20

### *The One Thousand Years*

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

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

20:2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφης ὁ ἀρχαῖος,<sup>412</sup> ὅς ἐστιν Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,

<sup>2</sup>And he captured the dragon, the ancient serpent, which is the Devil and Satan,<sup>413</sup> and bound him for a thousand years,

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

<sup>3</sup>and cast him into the abyss, and closed<sup>414</sup> and sealed it over him, so that he could no longer deceive the nations, until the end of the thousand years; after them he must be released for a short time.

20:4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον<sup>415</sup> οὐδὲ<sup>416</sup> 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.

<sup>4</sup>And I saw thrones, and they took their seat on them, and judgeship was given to them, that is, the souls of those beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast, neither the image of him, and did not take the mark on their forehead or on their hand. And they came to life, and reigned with Christ a thousand<sup>417</sup> years.

<sup>410</sup> 19:20c txt μετ' αὐτοῦ ὁ ⲡ f052 1611\* 2053 2062 2344 itar syr<sup>ph,h</sup> NA28 {} // ὁ μετ' αὐτοῦ 046 922 1006 1611<sup>c</sup> 1841 2040 ⲡ<sup>K</sup> itg<sup>g</sup> cop<sup>sams</sup> RP // ὁ μετ' αὐτοῦ ὁ P 2329 // μετὰ τοῦτο ὁ ⲡ<sup>A</sup> // μετὰ τουτοῦ ὁ 051 TR // οἱ μετ' αὐτοῦ ὁ A cop<sup>sams,bo</sup> arm // lac C 1828 2050.

<sup>411</sup> 19:21 txt ἐξελεύσει ⲡ A P 046 051 f052 2814 rell. extant Grk. RP SBL NA28 {} // ἐξελεύσει 922 2084 2256 // ἐξελεύσει 620 680 1094? 1918 2033 2047 // ἐλθουσι 2082 // ἐκπορευομένη [no Greek!] TR // lac C P 1828 2050 et al.

<sup>412</sup> 20:2a txt ὁ ὄφης ὁ ἀρχαῖος A f052 syr<sup>h</sup> NA28 {} // ὄφης ἀρχαῖος syr<sup>ph</sup> // τὸν ὄφιν τὸν ἀρχαῖον ⲡ 046 051 922 1006 1611 1841 2053 2062 2329 ⲡ TR RP // lac C P 1828. The UBS textual commentary says the reading “τὸν ὄφιν τὸν ἀρχαῖον” avoids the inconcinnity of the nominative reading of A. But the nominative reading is in accord with the linguistic usage of the book of Revelation, which employs the nominative case for a title or proper name that stands in apposition to a noun in an oblique case. Eleven minuscules accidentally omit τὸν ὄφιν.

<sup>413</sup> 20:2b txt omit ⲡ A f052 1006 1841 2040 2050 2053 2062 2329 ⲡ<sup>A</sup> syr<sup>ph</sup> cop<sup>sa,bo</sup> TR SBL NA28 {} // +ο πλανων την οικουμενην ολην 046 051 922 ⲡ<sup>K</sup> (syr<sup>h</sup>) arab RP // lac C P 1828.

<sup>414</sup> 20:3 txt omit ⲡ A 046 051 f052 922 1006 1611 1841 2040 2050 2053 2062 2329 RP SBL NA28 {} // αυτον TR // lac C P 1828

<sup>415</sup> 20:4a txt {A} τὸ θηρίον ⲡ A 046 f052 2050 2062 2329 RP NA28 {} // τῷ θηριῷ 922 1006 1611 1841 2040 2053 TR // lac C P 1828.

<sup>416</sup> 20:4b txt οὐδὲ ⲡ A 046 f052 922 1006 1611 1841 2040 2050 2053 2062 2329 ⲡ<sup>K</sup> RP NA28 {} // οὔτε 051 ⲡ<sup>A</sup> TR // lac C P 1828. Though the first is called an adverb and the latter a conjunction, there is no difference in meaning here.

<sup>417</sup> 20:4c txt χιλια ⲡ A 051 1611 1841 2050 2053 2062 2329 syr<sup>ph</sup> cop<sup>sa,bo</sup> Erasmus-all Aldus Colinaeus Complutensian TR-Scriv AT SBL NA28 {} // τα χιλια 046 f052 922 1006 2040 syr<sup>h</sup> TR-Steph RP // lac C P 1828



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

<sup>5</sup>(The rest<sup>418</sup> of the dead did not come to life until<sup>419</sup> the thousand years were finished.)<sup>420</sup> 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' ἔσσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσιν μετ' αὐτοῦ [τὰ] χίλια ἔτη.

<sup>6</sup>Blessed and holy is he who takes part in the first resurrection; over such, the second death has no power, but instead they shall be priests of God and of Christ, and shall reign with him a<sup>421</sup> thousand years.

### *The Last War*

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

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

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.

<sup>8</sup>and he shall go forth to deceive the nations which are in the four points of the earth, Gōg and Magōg,<sup>422</sup> 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·

<sup>9</sup>And they rose up over the breadth of the earth, and surrounded the company of the saints and the beloved city. And fire came down from heaven<sup>423</sup> 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.

<sup>10</sup>And the Devil, the deceiver of them, was cast into the lake of fire and sulfur, where also<sup>424</sup> 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 εὑρέθη αὐτοῖς.

<sup>11</sup>And I saw a great white throne, and the one sitting on it, from whose face the earth and the heaven fled away, and their place was found no more.

<sup>418</sup> 20:5a txt οἱ λοιποὶ A 1611 itg<sup>ig</sup> vg Am Apr Ful Vic Prim Aug (Reliqui) NA28 {} // ἄ οἱ λοιποὶ 2329 // καὶ οἱ λοιποὶ (046 λυποι) 051 f052 922 1006 1841 2040 2050 m<sup>A</sup> itar vg<sup>mss</sup> cop<sup>bo</sup> eth<sup>pt</sup> arm4 RP // οἱ δὲ λοιποὶ 469 cop<sup>sa</sup> TR // omit whole sentence (homoioteleuton) & 2053<sup>txt</sup> 2062<sup>txt</sup> m<sup>K</sup> syr<sup>ph</sup> Vict Beat // lac C P 1828.

<sup>419</sup> 20:5b txt εζησαν αχρι A 046 051 f052 1006 1611 1841 2040 2050 2329 cop<sup>sa,bo</sup> RP SBL NA28 {} // ανεστησαν αχρι 2814 & 11 other minn eth // ανεζησαν εως [nothing!] TR // omit οι λοιποι των νεκρων ουκ εζησαν αχρι τελεσθη τα χιλια ετη & 922 2053 2062 syr Beat Vict // lac C P 1828.

<sup>420</sup> 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.)

<sup>421</sup> 20:6 txt χίλια A 051 922 1006 1841 2040 2050 m cop<sup>boms</sup> arm Andr Areth TR RP // τὰ χίλια & 046 f052 1611 2053 2062 2329 syr<sup>h</sup> cop<sup>sa,bo</sup> [NA27] {} // lac C P 1828. The article may be anaphoric, to the χίλια in the previous verse

<sup>422</sup> 20:8 Ezekiel 38, 39

<sup>423</sup> 20:9 txt ἐκ τοῦ οὐρανοῦ A 2053<sup>com</sup> vg<sup>ms</sup> cop<sup>bomss</sup> eth Aug<sup>2/3</sup> Prim Tyc<sup>mss</sup> NA27 {A} // ἀπὸ τοῦ οὐρανοῦ f052 // ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ & 2 ( & homoioteleuton) P 922 1006 1611 1841 2040 2050 2053<sup>txt</sup> 2062 vg syr<sup>h</sup> Jer Apr Beat TR // ἐκ τοῦ θεοῦ ἀπὸ τοῦ οὐρανοῦ 2059 2081 2186 2814 // ἐκ θεοῦ ἀπὸ τοῦ οὐρανοῦ 051 // ἐκ τοῦ θεοῦ ἀπὸ τοῦ οὐρανοῦ m<sup>A</sup> Andr // ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ (see 21:2,10) 046 2329 m<sup>K</sup> itar, g<sup>ig</sup> vg<sup>ms</sup> syr<sup>ph</sup> cop<sup>sa,bo</sup> arm eth<sup>mss</sup> Aug<sup>1/3</sup> RP // lac C P 1828.

<sup>424</sup> 20:10 txt οπου και A 046 P f052 922 1006 1611 1841 2040 2329 itg<sup>ig</sup> vg Aug Beat Cass Prim Tyc<sup>2,3</sup> Vict RP SBL NA28 {} // οπου & 051 2050 2053 2062 m<sup>A</sup> itar vg<sup>mss</sup> syr<sup>ph</sup> cop<sup>sa,bo</sup> Apr TR // lac C 1828

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.

<sup>12</sup>And I saw the dead, the great and the small,<sup>425</sup> standing before the throne,<sup>426</sup> and books were opened. Another book was also opened, which is the book of life. And the dead were judged from what was written in the books, according to their works.

20:13 καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκρούς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾗδης ἔδωκαν τοὺς νεκρούς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

<sup>13</sup>And the sea gave up the dead which were in it, and Death and Hades gave up the dead which were in them, and each person was judged according to their works.

20:14 καὶ ὁ θάνατος καὶ ὁ ᾗδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός.

<sup>14</sup>And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire.<sup>427</sup>

20:15 καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

<sup>15</sup>And if anyone was not found written in the book of life, he was cast into the lake of fire.

## Chapter 21

### *The New Jerusalem*

21:1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν,<sup>428</sup> καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

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

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

<sup>2</sup>And I<sup>429</sup> 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 ἐστὶν αὐτῶν θεός,

<sup>3</sup>And I heard a great voice from the throne<sup>430</sup> saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people,<sup>431</sup> and he shall be their God;<sup>432</sup>

<sup>425</sup> 20:12a txt τοὺς μεγάλους καὶ τοὺς μικρούς **Σ**<sup>2</sup> A P 051 f052 1006 1611 1841 2050 2053 2062 2329 itar,gig vg syr<sup>ph,h</sup> cop<sup>sa</sup> eth RP NA28 {} // και μεγαλους και τους μικρους **Σ**<sup>\*</sup> // τους μικρους και τους μεγαλους 046 cop<sup>sa,bo</sup> // μικρούς καὶ μεγάλους TR // omit 82 627 920 2030 2138 2814 // lac C 1828 2040.

<sup>426</sup> 20:12b txt θρονου **Σ** 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 ἐστῶτας ἐνώπ. του θ. arm2 Aug Prim // lac C 1828 2040

<sup>427</sup> 20:14 txt η λιμνη του πυρος **Σ** A P 046 f052 922 1006 1611 1841 2329 syr<sup>h</sup> cop<sup>sa</sup> arab RP SBL NA28 // omit 2050 2053 2062 vg<sup>cl</sup> cop<sup>bo</sup> TR // lac C 1828 2040

<sup>428</sup> 21:1 txt ἀπῆλθαν (pl of ἀπέρχομαι) **Σ** A 2329 NA28 {} // ἀπῆλθον (pl) 046 f052 1006 1611 1841 2050 2053 2062 RP // ἀπῆλθεν (sg) P it<sup>gig</sup> vg eth ps-Ambr // παρῆλθεν (sg of παρέρχομαι) 051 922 **π**<sup>A</sup> TR // lac C 1828 2040. Compare παράγουσιν in Psalm 143:4 LXX (144:4 in English translations), and παράγει in 1 Cor. 7:31, "The form of this world is passing away." There is no translatable difference between the NA27 versus the TR/ RP readings, and little compared to the TR. In this context both words can mean to disappear.

<sup>429</sup> 21:2 txt omit all Greek mss, all other versions, all fathers RP SBL NA28 {} // ἐγὼ ιωαννης vg<sup>cl</sup> TR

<sup>430</sup> 21:3a txt θρόνου **Σ** A 94 it<sup>ar</sup> vg ps-Ambr Aug Iren<sup>lat</sup> Ambr Haymo NA28 {} // οὐρανοῦ P 046 051<sup>supp</sup> f052 922 1006 1611 1841 2050 2053 2062 2329 syr<sup>ph,h</sup> cop<sup>sa,bo</sup> 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 τοῦ οὐρανοῦ in ver. 2.

<sup>431</sup> 21:3b txt λαοὶ **Σ** A 046 94 2030 2050 2053 2074 2329 **π**<sup>A</sup> it<sup>ar</sup> Irenaeus<sup>lat</sup> Andrew TR NA27 {B} // λαός P 051<sup>supp</sup> 82 241 469 627 627 792 920 1006 1611 1841 1854 1862 1888 2138 **π**<sup>K</sup> vg it<sup>gig,sin</sup> syr<sup>ph,h</sup> (cop<sup>sa,bo</sup>) 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.

<sup>4</sup>and he<sup>433</sup> shall wipe away every tear from their eyes. And death shall no longer exist, neither sadness, nor crying, nor pain, shall exist anymore. The<sup>434</sup> 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.

<sup>5</sup>And the one sitting on the throne said, "Behold, I am making all things anew." And he says,<sup>435</sup> "Write, 'These words are trustworthy and true.'<sup>436</sup>

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.

<sup>6</sup>And he said to me, "They are accomplished.<sup>437</sup> I am<sup>438</sup> the Alpha and the Omega, the beginning and the end. To him who is thirsty I will give freely from the spring of the water of life.

21:7 ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός.

<sup>7</sup>He who overcomes will inherit these things,<sup>439</sup> and I will be to him *his* God and he will be to me a son.<sup>440</sup>

<sup>432</sup> 21:3c txt {D} καὶ αὐτὸς ἐστὶν αὐτῶν θεός 1678 (Cf. arm 6 –Coneybeare p. 158) // καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν καὶ ἔσται αὐτοῖς θεός syr<sup>ph</sup> // καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται αὐτῶν θεός A 2030 2053<sup>com</sup> (469 2053<sup>txt</sup> 2062 ὁ θεός) 2329 2377<sup>vid</sup> vg eth Iren<sup>lat</sup> Ambr<sup>1/2</sup> Apr Beat (NA27 [αὐτῶν θεός]) {C} // καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν καὶ ἔσται αὐτῶν θεός 2050 // ἔσται μετ' αὐτῶν ἔσται αὐτῶν θεός 2080 // καὶ αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν θεός αὐτῶν P 051<sup>sup</sup> Andr TR // καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται θεός 1006 1841 pc // καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται 046 1862 <sup>mk</sup> it<sup>gig,(sin)</sup> cop<sup>bopt</sup> Ambrose<sup>1/2</sup> // αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν <sup>N</sup> // καὶ αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν 1778<sup>txt</sup> 2814 it<sup>(sin)</sup> al Aug RP // lac C 88 1828 2040 2351. The longer readings appear to be conflation 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.

<sup>433</sup> 21:4a txt omit <sup>N</sup> P 051<sup>s</sup> f052 922 1611 2050 2053 2062 2329 it<sup>gig</sup> syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 {} // ο θεος A 1006? 1841 vg Apr Beat Tert Tyc3 TR // απ αυτων 046 <sup>mk</sup> // lac C 1828 2040

<sup>434</sup> 21:4b txt {A} τὰ πρῶτα A P 051<sup>s</sup> f052 1006 1611 1841 2053 2329 syr<sup>ph</sup> Andr // quae prima vg<sup>st</sup> arm4 Apr Beat // τὰ πρόβατα <sup>N\*</sup> // ἐπι τα προσωπα syr<sup>ph</sup> // ὅτι τὰ πρῶτα <sup>N</sup><sup>1</sup> 046 922 2050 it<sup>ar,sin</sup> vg<sup>cl,ww</sup> syr<sup>h</sup> cop<sup>sa,(bo)</sup> arm Iren<sup>lat</sup>; Aug Quod Prim TR RP (NA27 [ὅτι]) {C} // lac C 1828 2040.

<sup>435</sup> 21:5a txt {D} λέγει A 046 922 1611 2053 2062 2329 vg syr<sup>h</sup> Apr Beat Tyc Iren<sup>lat</sup> Am NA28 {} // λέγει μοι <sup>N</sup> P 051<sup>s</sup> f052 1006 1841<sup>vid</sup> 2050 arm eth TR RP // εἶπεν μοι it<sup>ar</sup> syr<sup>ph</sup> cop<sup>sa,bo</sup> // εἶπεν it<sup>gig</sup> syr<sup>h</sup> Tyc2 1/2 // omit 2030 arm2 // lac C 1828 2040.

<sup>436</sup> 21:5b This could also be translated, And he says, "Write, for these words are trustworthy and true."

<sup>437</sup> 21:6a txt {A} γέγοναν <sup>N</sup><sup>2a</sup> A 1678 1778 Iren<sup>lat</sup> Prim WH NA28 {} // γεγόνασιν 1006 1841 2053 2062 2080 it<sup>gig</sup> syr<sup>ph</sup> cop<sup>bo</sup> Tyc Prim Oec Iren<sup>int</sup>. // γέγονε vg it<sup>ar</sup> Prim Er. Ald. Col. TR // γέγονα <sup>N\*</sup> P 046 051 922 1611 2050 2070 2329 <sup>ni</sup> cop<sup>sa</sup> arm Orig Andrew Arethas RP // γεγωνα 2030 // omit <sup>N</sup><sup>2b</sup> syr<sup>h,ms</sup> 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) 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.

<sup>438</sup> 21:6b txt {A} ἐγὼ εἶμι A f052 1841 2053 2062 (it<sup>ar,gig,sin</sup> vg) syr<sup>ph</sup> TR (NA27 [εἶμι]) {} // ἐγὼ <sup>N</sup> P 046 051 922 1611 2050 2070 2329 syr<sup>h</sup> cop<sup>sa</sup> Cyr? // omit <sup>mk</sup> RP // lac C 052 1828 2040. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γέγονα in the previous set of variants lack either εἶμι (<sup>N</sup> P 046 many minuscules) or ἐγὼ εἶμι (most minuscules). It is difficult to decide whether εἶμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἶμι). In order to represent the balance of probabilities it was decided to retain εἶμι in the text, but to enclose it within square brackets."

<sup>439</sup> 21:7a txt ταυτα <sup>N</sup> 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

<sup>440</sup> 21:7b txt υιος <sup>N</sup> A P 046 f052 922 1006 1611 1841 2050 2053 2062 2329 syr<sup>ph</sup> RP SBL NA28 {} // υιοι 051<sup>s</sup> arm-α // θεοι 2042 // ο υιος TR // λαος arm-1 // lac C 1828 2040

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

<sup>8</sup>But to the cowardly and unbelieving<sup>441</sup> and abominable<sup>442</sup> and murderers and fornicators and sorcerers<sup>443</sup> 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, δεῖξω σοι τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου.

<sup>9</sup>And one of the seven angels who had the seven bowls full of the seven last plagues came,<sup>444</sup> and he spoke with me, saying, "Come, I will show you the bride,<sup>445</sup> the wife of the Lamb."<sup>446</sup>

21:10 καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ<sup>447</sup> τοῦ θεοῦ,

<sup>10</sup>And he carried me away in the Spirit onto a great and high mountain, and showed me the holy<sup>448</sup> city Jerusalem, descending out of heaven from God,

21:11 ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φωστήρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·

<sup>11</sup>having the glory of God. Her<sup>449</sup> 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 ἐστὶν τὰ ὀνόματα τῶν δώδεκα φυλῶν υἱῶν Ἰσραὴλ·

<sup>12</sup>having<sup>450</sup> a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names<sup>451</sup> of the twelve tribes of the sons of Israel;

<sup>441</sup> 21:8a txt omit **Σ** A P 051 f052 1006 1611 1841 2050 2053 2062 latt cops<sup>sa</sup>ms<sup>ss</sup>,bo TR SBL NA28 {} // και αμαρτωλοις 046 922 2329 **π**<sup>K</sup> syr<sup>ph</sup>,h<sup>\*\*</sup> cops<sup>sa</sup>ms<sup>ss</sup> RP // lac C 1828 2040.

<sup>442</sup> 21:8b Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are part of the history of the word.

<sup>443</sup> 21:8c txt φαρμάκοις **Σ** A P 046 051 f052 922 1006 1611 1841 2050 2053 2062 2329 RP NA28 {} // φαρμακεῦσι 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 druggist 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.

<sup>444</sup> 21:9a txt omit All extant Grk mss. vg it<sup>g</sup>g syr<sup>ph</sup> cop arm4 RP SBL NA28 {} // προς με lips<sup>4</sup> arm1,2,α arab TR

<sup>445</sup> 21:9b txt την νυμφην την γυναικα του αρνιου **Σ** 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 **π**<sup>K</sup> RP // την νυμφην του αρνιου την γυναικα 051<sup>S</sup> **π**<sup>A</sup> TR // την γυναικα του αρνιου 2053 2062 // lac C 1828 2040

<sup>446</sup> 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?

<sup>447</sup> 21:10a txt ἀπὸ **Σ** A P 051 f052 922 1006 1611 1841 2050 2329 TR RP NA28 {} // ἐκ 046 2053 2062 **π**<sup>K</sup> // omit Ambr ps-Ambr Cass // lac C 1828 2040.

<sup>448</sup> 21:10b txt {A} τὴν ἁγίαν **Σ** A P 046 f052 922 1006 1611 1841 2050 2053 2062 2329 vg it<sup>h</sup>gig syr<sup>ph</sup>,h<sup>h</sup> cops<sup>sa</sup>,bo eth arm Cass Apr Beat ps-Ambr Prim NA28 {} // τὴν μεγάλην τὴν ἁγίαν TR RP // τὴν μεγάλην καὶ τὴν ἁγίαν 051<sup>S</sup> **π**<sup>A</sup> // lac C 1828 2040. This is one of the weakest Majority Text readings. I am sure the NA27 is correct here.

<sup>449</sup> 21:11 omit **Σ** A P 046 051<sup>S</sup> 1006 1841 2050 2053 2062 am fu tol lips<sup>5</sup> it<sup>g</sup>g syr<sup>h</sup> cops<sup>sa</sup> arm1 Beat Apr RP SBL NA28 {} // και f052 922 1611 2329 **π**<sup>A</sup> it<sup>t</sup> vg<sup>cl</sup> dem syr<sup>ph</sup> arm-α,2 eth arab Prim TR // αλλα cop<sup>bo</sup> // lac C 1828 2040

<sup>450</sup> 21:12a εχουσα **Σ** A P 046 051<sup>S</sup> f052 922 1006 1611 1841 2050 2053 2062 2329 it<sup>g</sup>g syr cop arm-4 Tyc Beat RP SBL NA28 {} // εχουσαν τε pc syr<sup>ph</sup> TR // lac C 1828 2040

21:13 ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς·

<sup>13</sup>from<sup>452</sup> the east three gates, and from the north three gates, and from the south three gates, and from the west three gates;<sup>453</sup>

21:14 καὶ τὸ τεῖχος τῆς πόλεως ἔχων<sup>454</sup> θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν<sup>455</sup> δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἁρνίου.

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

21:15 Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.

<sup>15</sup>And the one speaking with me had a measuring rod<sup>456</sup> of gold, to measure the city, and its gates and its wall.

21:16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς<sup>457</sup> ὅσον<sup>458</sup> τὸ πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.

<sup>16</sup>And the city lies foursquare, that is, its length is as great as the width. And with the rod, he measured the city at 12,000 stadia.<sup>459</sup> The length and width and height of it are the same.<sup>460</sup>

21:17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.

<sup>17</sup>And he measured<sup>461</sup> the wall of it,<sup>462</sup> 144 forearms,<sup>463</sup> the dimension of a man, which is the angel's.<sup>464</sup>

<sup>451</sup> **21:12b** txt τὰ ὀνόματα A 922 1611 1841 2030 (2050 τὰ ὀνόματα after Ἰσραήλ) 2053 2329 (NA28 [τὰ ὀνόματα]) {C} // ὀνόματα 046 f052 1006 2062 m<sup>K</sup> itg<sup>ig</sup> vg syr arm eth Beat Apr RP // cop<sup>sa</sup> has “names” but Coptic is really indeterminate for the article // ονομα cop<sup>bo</sup> // omit N P 051<sup>S</sup> m<sup>A</sup> it<sup>t</sup> 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.

<sup>452</sup> **21:13a** The gates are named after the direction you are coming from when entering them, the way winds are named.

<sup>453</sup> **21:13b** txt East and North and South and West: N<sup>c</sup> P 046 922 1778 1841 2050 2080 AT RP SBL NA28 {} // E, N, S and W: 1611 2329 Erasmus 4,5 Scriv-1894-TR // E, N, S, W: it<sup>t</sup> vg<sup>mss</sup> Prim Beat Erasmus 1,2,3 Aldus Colinaeus Stephens-1550 Elzevir-1624 Beza-1598 // E, N, S, W, S: 051<sup>S</sup> // E, N, and S, and W: 1678 // E, N, W and S: A cop<sup>sa</sup> // E and W and N and S: arm1,2 eth<sup>1/2</sup> // E and W and S and N: eth<sup>1/2</sup> // E, S, W and N: cop<sup>bo</sup> // E and S and N and W: pc. arab // E and N and S: N<sup>\*</sup> 2053 2062 // E and N and W: 1006 // lac C 1828 2040. This footnote is to show both the presence and absence of καὶ, and also the sequence or absence of the 4 points of the compass. And this is only about half of the variants, this is just the major ones.

<sup>454</sup> **21:14a** txt ἔχων (nom sg masc part pres) A 046 P 922 1006 2329 2377 pc NA28 {} // εἶχε (imperf act ind 3rd sg) f052 2020 // ἔχον (nom & acc sg neut part pres act) N<sup>2</sup> 051<sup>S</sup> 1611 1841 2050 2053 2062 m TR RP // omit N<sup>\*</sup> 2050 eth arm<sup>Pt</sup> // lac C 1828 2040. The words ἔχων and ἔχον are both present participles; the difference is in gender. The referent, τὸ τεῖχος, is neuter, but might look masculine to the casual eye because of its termination. The theory is that John wrote it without attention to grammatical agreement, and the other readings are subsequent corrections to the grammar.

<sup>455</sup> **21:14b** txt ἐπ αὐτῶν ALL EXTANT WITNESSES RP SBL NA28 {} // ἐν αὐτοῖς [nothing!] TR

<sup>456</sup> **21:15** txt μετρον N A P 046 051<sup>S</sup> f052 922 1006 1611 1841 2053 2062 2329 lat syr cop<sup>sa</sup> arm-α,1,2 eth arab RP SBL NA28 {} // omit 2050 m<sup>A</sup> it<sup>ar</sup> cop<sup>bo</sup> arm-4 TR // lac C 1828 2040

<sup>457</sup> **21:16a** txt omit ALL EXTANT WITNESSES RP SBL NA28 {} // τοσούτον ἐστὶν [nothing!] TR

<sup>458</sup> **21:16a** txt ὅσον N P 046 051<sup>S</sup> f052 922 2053 2062 itg<sup>ig</sup> syr<sup>ph</sup> TG RP // καὶ 181 2059 2060 2069 pc // ὅσον καὶ A 1006 1611 1841 2050 2329 syr<sup>h</sup> TR RC [NA27] {} // lac C 1828 2040.

<sup>459</sup> **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.

<sup>460</sup> **21:16c** txt το μηκος N A P 051<sup>S</sup> f052 922 1006 1611 1841 2050 2053 2062 2329 latt syr cop eth arm TR SBL NA28 {} // δωδεκα το μηκος 046? m<sup>K</sup> RP // lac C 1828 2040

21:18 καὶ ἡ ἐνδώμησις τοῦ τείχους αὐτῆς ἴασις, καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὑάλῳ<sup>465</sup> καθαρῷ.

<sup>18</sup>And the<sup>466</sup> 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 τιμῷ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἴασις, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδών,<sup>467</sup> ὁ τέταρτος σμάραγδος,

<sup>19</sup>The<sup>468</sup> foundations of the walls of the city are adorned with every precious stone; the first foundation *with* jasper, the second sapphire, the third chalcedony, the fourth emerald,

21:20 ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἑβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἕνατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος.

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

21:21 καὶ οἱ δώδεκα πυλώνες δώδεκα μαργαρίται, ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὑάλος διαυγής.<sup>469</sup>

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

21:22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστίν, καὶ τὸ ἄρνιον.

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

21:23 καὶ ἡ πόλις οὐ χρειάν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ<sup>470</sup> δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον.

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

21:24 καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν·

<sup>24</sup>And the nations<sup>471</sup> will walk by its light; and the kings of the earth bring their glory<sup>472</sup> into it;

<sup>461</sup> 21:17a txt {A} ἐμέτρησε(v) N A P 051 f052 1006 1611 1841 2040 2053 2062 M<sup>A</sup> all versions<sup>acc.</sup> to Hosk. TR RP NA28 {} // ἐμέτρισεν 2050 2329 // ἐμέτρισε 922 // omit 046 M<sup>K</sup> // lac C 1828 2040. Here 82 627 920 are united with 046 against all other uncials- a marker of a false reading.

<sup>462</sup> 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.

<sup>463</sup> 21:17c About 200 feet or 60 meters.

<sup>464</sup> 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.

<sup>465</sup> 21:18a txt ὁμοιον υαλω N A P 046 1611 2053 2062 2080 2329 SBL NA28 {} // ὁμοια υαλω 051<sup>S</sup> 922 M<sup>A</sup> itar,t Prim TR // ὁμοιον υελω 1006 1678 1778 1841 2050 RP // omit ὁμοια υαλω καθαρω eth // lac C 1828 2040

<sup>466</sup> 21:18b txt {C} ἡ N<sup>2</sup> A P 1611 2053 2062 it<sup>g</sup>it<sup>t</sup> syr<sup>ph</sup> eth arm Tyc2 NA28 {} // ἦν ἐν δωμασι του τυχους *instead of* ἡ ἐνδώμησις τοῦ τείχους N<sup>\*</sup> // ἦν ἡ 046 051<sup>S</sup> f052 922 1006 1841 2050 2329 M it<sup>ar</sup> vg Beat. Prim. Apr. ps-Ambr. TR RP // ἦν ἡ 2060 // omit cop<sup>sa</sup> // lac C 1828 2040.

<sup>467</sup> 21:19a txt χαλκηδών N A 922 1006 1611 1841 TR RP NA28 {} // χαλκιδων 046 it<sup>g</sup>it<sup>t</sup> Prim // χαλκεδών f052 // χαρκιδων 2050 2053 2062 2329 syr<sup>ph</sup> cop<sup>sa,bo</sup> // ἄνθραξ 2070 // χαλιδων syr<sup>h</sup> // Kelkedwn eth // lac C 1828 2040.

<sup>468</sup> 21:19b txt omit N<sup>2</sup> A P 046 1006 1611 1678 1778 1841 2050 2329 cop<sup>sa</sup> Tyc2 Beat Apr Beda RP SBL NA28 {} // και N<sup>\*</sup> 051<sup>S</sup> 922 2053 2062 2080 M<sup>A</sup> it<sup>t</sup> vg<sup>cl</sup> syr<sup>ph,h\*\*</sup> cop<sup>bo</sup> eth arm TR // lac C 1828 2040

<sup>469</sup> 21:21 txt υαλος διαυγης N<sup>2</sup> A P 046 2053 2080 2329 SBL NA28 {} // υελος διαυγης 051<sup>S</sup> 922 1006 1611 1678 1778 1841 2050 RP // υαλος δι αυτης N<sup>\*</sup> // ωσβαλος διαυγης 2062 // υαλος διαφανης [nothing!] TR // lac C 1828 2040

<sup>470</sup> 21:23 txt αυτη η γαρ N<sup>\*</sup> A P f052 922 1006 1841 2050 2329 syr<sup>ph</sup> Prim Beat RP SBL NA28 {} // εν αυτη η γαρ N<sup>2</sup> 051<sup>S</sup> itar vg cop<sup>bo</sup> Apr TR // αυτη γαρ η 046 1611 M<sup>K</sup> // αυτην η γαρ 2053 2062 syr<sup>h</sup> cop<sup>sa</sup> eth arm-α,1,2 // lac C 1828 2040

<sup>471</sup> 21:24a txt {A} τὰ ἔθνη *all mss and verss except below* RP NA28 {} // τὰ ἔθνη τῶν σωζομένων 254 2186 2814 syr<sup>h</sup> TR. (There is also another Greek Ms., 141/2049, but it does not qualify, as it is simply a copy of Erasmus' 3<sup>rd</sup> or 4<sup>th</sup> Ed. 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.

21:25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ·

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

21:26 καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν.

<sup>26</sup>and they will bring the glory and honor of the nations into it.

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.

<sup>27</sup>And nothing unclean<sup>473</sup> or anyone who practices<sup>474</sup> 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,

<sup>1</sup>And he showed me the river<sup>475</sup> of the water of life, bright like crystal, flowing from the throne of God and of the Lamb

22:2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν<sup>476</sup> ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδού<sup>477</sup> τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

<sup>2</sup>in the middle of its boulevard. And on either side of the river, the tree of life producing twelve fruits, according to the month each one yielding its fruit,<sup>478</sup> and the leaves of the tree are for the healing of the nations.<sup>479</sup>

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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."

<sup>472</sup> **21:24b** txt {A} τὴν δόξαν αὐτῶν εἰς αὐτήν **NA** P 051<sup>s</sup> f052 1006 1841 2050 2329 itg<sup>ig</sup> (syr<sup>ph</sup>) cop<sup>sa</sup> eth Beat Prim NA28 {} // αὐτῶ δόξαν καὶ τιμὴν τῶν ἐθνῶν εἰς αὐτήν 046 1611 RP // αὐτῶ τὴν δόξαν καὶ τιμὴν τῶν ἐθνῶν εἰς αὐτήν 1854 // τῶν ἐθνῶν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν syr<sup>h</sup> // τὴν δόξαν τῶν ἐθνῶν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν cop<sup>bo</sup> // αὐτῶν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν 792 // τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν (v. 26) 922 2053 2062 vg Ambr ps-Ambr Apr TR // *conferent claritatem suam in eam* Prim // lac C 1828 2040.

<sup>473</sup> **21:27a** txt κοινον **NA** A P 046 051<sup>s</sup> f052 922 1006 1611 1841 2050 2053 2062 2329 itg<sup>ig</sup> syr<sup>ph</sup> cop<sup>bo</sup> Iren Apr Ambr RP SBL NA28 {} // κοινουν vg cop<sup>sa</sup> Prim Beat TR // lac C 1828 2040

<sup>474</sup> **21:27** txt {D} καὶ ὁ ποιῶν (masc) (**NA**\* +ὥσει) f052 922 (cop<sup>sa,bo</sup> but plural) Ambr TG (NA27 καὶ [ὁ] ποιῶν) {} // καὶ ποιῶν (masc) **NA**<sup>2</sup> A 1006 1841 2050 2329 VS RC SBL Beat Ambr ps-Ambr // καὶ ποιοῦν (neut) P 046 051<sup>s</sup> 1611<sup>s</sup> 2053 2062 **NA**<sup>A</sup> itg<sup>ig</sup> Apr TR PK RP // πᾶς ποιῶν Iren<sup>gr</sup> // lac C 1828 2040.

<sup>475</sup> **22:1** txt ποταμον **NA** A P 046 1006 1611<sup>s</sup> 1841 2050 2053 2062 2329 latt syr<sup>h</sup> cop<sup>sa,bo</sup> arm<sup>4</sup> SBL NA28 {} // ποταμον καθαρὸν 051<sup>s</sup> 922 RP // καθαρὸν ποταμον f052 TR // ποταμον ὕδατος ζωντος καθ. και λαμπρ. syr<sup>ph</sup> // lac C 1828 2040

<sup>476</sup> **22:2a** txt ἐκεῖθεν A 046 922 1006 1841<sup>vid</sup> 2053 2062<sup>com</sup> 2329 **NA**<sup>K</sup> itg<sup>ig</sup> RP NA28 {} // ἐκεῖ 2062<sup>txt</sup> // ἐντεῦθεν P 051<sup>s</sup> f052 2050 **NA**<sup>A</sup> syr<sup>ph</sup> TR // ἐκεῖ 2062<sup>txt</sup> // omit **NA**\* 1611<sup>s</sup> // ενθεν **NA**<sup>2</sup> // lac C 1828 2040.

<sup>477</sup> **22:2b** txt ἀποδιδού<sup>n</sup> (nom neut sg pres act part) A (1006 -δον) 1841 2030 2053 2062 2329 TR NA28 {} // ἀποδιδού<sup>s</sup> (nom sg pres part) **NA** 046 051<sup>s</sup> f052 922 1611<sup>s</sup> 2050 **NA**<sup>K</sup> RP // lac C 920 1828 2040.

<sup>478</sup> **22:2c** txt omit **NA** A 046 922 1006 1611<sup>s</sup> 1841 2050 2053 2062 2329 syr<sup>ph</sup> cop<sup>sa</sup> arm-4 RP SBL NA28 {} // ενα P 051<sup>s</sup> f052 **NA**<sup>A</sup> syr<sup>h</sup> cop<sup>bo</sup> 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 maner of frutes: and gave frute every moneth." DR: "yelding tvelve frutes, rendring his fruite euery moneth" KJV: "which bare twelve manner of fruits, and yielded her fruit every month"

<sup>479</sup> **22:2d** Compare Ezekiel 47:12, where it says "all kinds of fruit." Some interpreters see the δώδεκα "twelve" with a δωδεκάκις meaning, that is, "twelve times," see BDF § 248(3). If δώδεκα here means "monthly," then κατὰ μῆνα "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

22:3 καὶ πᾶν κατάθεμα<sup>480</sup> οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ,

<sup>3</sup>And every accursed thing<sup>481</sup> will no longer<sup>482</sup> exist. And the throne of God and of the Lamb will be in it, and his servants will serve him,

22:4 καὶ ὁψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

<sup>4</sup>and they will look upon his face,<sup>483</sup> and his name will be on their foreheads.

22:5 καὶ νύξ οὐκ ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρείαν φωτὸς λύχνου καὶ φῶς ἡλίου, ὅτι κύριος ὁ θεὸς φωτίσει ἐπ' αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

<sup>5</sup>And night will no longer<sup>484</sup> exist, and they have no need for the light of a lamp or the light<sup>485</sup> of a sun,<sup>486</sup> because the Lord God will shine<sup>487</sup> on<sup>488</sup> them, and they will reign for ever and ever.

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.

<sup>6</sup>And he said<sup>489</sup> to me, "These words are trustworthy and true. Yes, the Lord, the God of the spirits of the prophets,<sup>490</sup> he has sent his angel to show his servants what things must soon take place."

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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?

<sup>480</sup> **22:3a** txt καταθεμα **Σ**<sup>2</sup> A P 046 051<sup>S</sup> *all remaining extant minns* RP SBL NA28 {} // καταθημα 2044 // καταθαιμα 792 // καταναθεμα 181? 467\*\*\* 2026 Compl. TR // καταγμα **Σ**\* // αναθεμα 2050 // κα θεμα 2065\* // αναθεματα arm // lac C 1828 2040

<sup>481</sup> **22:3a** txt καταθεμα (contraction of καταναθεμα) **Σ**<sup>2</sup> A P 046 051<sup>S</sup> *all remaining extant minns* RP SBL NA28 {} // καταναθεμα 181? 467\*\*\* 2026 Compl. TR // καταθημα 2044 // καταθαιμα 792 // καταγμα **Σ**\* // 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

<sup>482</sup> **22:3b** txt ἔτι **Σ**<sup>2</sup> A P 046 1006 1611 1841 2050 2053 2062 **Π**<sup>K</sup> TR RP NA28 {} // ἐκεῖ 051 f052 922 2329 **Π**<sup>A</sup> syr<sup>ph</sup> // omit **Σ**\* // 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 πᾶν κατάθεμα means "any curse" or "any accursed thing." I went with the latter because Revelation shows a distinct concern with Jewish cleanness.

<sup>483</sup> **22:4** Or possibly, with "see his face" as a Hebraism, meaning: "and they will have access to Him."

<sup>484</sup> **22:5a** txt οὐκ ἔσται ἔτι **Σ** A P 1006 1841 2050 2053 2062 2329 it<sup>ar, g1g, t</sup> vg syr<sup>h</sup> cop<sup>sa, bo</sup> arm Ambr Apr ps-Ambr Beat Tyc2 NA28 {} // οὐκ ἔσται ἐκεῖ f052 **Π**<sup>A</sup> syr<sup>ph</sup> TR RP // οὐκ ἐστὶν ἐκεῖ 051 // οὐκ ἔσται ἐκεῖ ἔτι Iren<sup>Gr</sup> // οὐκ ἔσται 046 922 1611 **Π**<sup>K</sup> // lac C 1828 2040. Compare 22:3.

<sup>485</sup> **22:5b** txt φῶς A P 051 2050 2053 2062 2329 cop<sup>(sa), bo</sup> // φωτός **Σ** 046 f052 922 1006 1611 1841 TR RP NA28 {} // omit syr<sup>ph</sup> // lac C 1828 2040.

<sup>486</sup> **22:5c** txt ἡλίου **Σ** A P 051 f052 922 1006 1841 2050 2053 2062 2329 **Π**<sup>A</sup> TR RP NA28 {} // omit 046 1611 **Π**<sup>K</sup> // lac C 1828 2040.

<sup>487</sup> **22:5d** txt φωτίσει A P 1006 1841 2050 (2329 φωτησει) cop<sup>sa, bo</sup> eth arm4 ps-Ambr NA28 {} // φωτιεῖ **Σ** 046 051 f052 1611 2053 2062 vg Iren RP // φωτίζει 922 it<sup>g1g</sup> syr<sup>ph, h</sup> TR // lac C 1828 2040.

<sup>488</sup> **22:5e** txt ἐπ' **Σ** A f052 1006 1841 2050 2329 it<sup>g1g</sup> eth Iren Ambr<sup>1/3</sup> Prim Tyc2 NA28 {} // omit P 046 051 922 1611 2053 2062 **Π** vg it<sup>ar</sup> syr<sup>ph, h</sup> Beat ps-Ambr TR RP // lac C 1828 2040.

<sup>489</sup> **22:6a** txt εἶπέ(ν) **Σ** A P 051 f052 1006 1841 2050 2053 2062 2329 **Π**<sup>A</sup> TR NA28 {} // λέγει 046 922 1611 **Π**<sup>K</sup> it<sup>g1g</sup> eth RP // lac C 1828 2040.

<sup>490</sup> **22:6b** txt των πνευματων των προφητων **Σ** A P 046 f052 922 1006 1611 1841 2050 2053 2062 2329 RP SBL NA28 {} // (των) πνευματος (των) προφητων syr<sup>h</sup> eth Apr // των αγιων προφητων 051<sup>smg</sup> **Π**<sup>A</sup> TR // των πνευματων των αγιων προφητων syr<sup>ph</sup> & 14 minns. // lac C 1828 2040



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

<sup>7</sup>"And<sup>491</sup> 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.

<sup>8</sup>And I, John, was the hearer and the seer of these things.<sup>492</sup> 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.

<sup>9</sup>And he says to me, "Watch out! I<sup>493</sup> 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.

<sup>10</sup>And he says to me, "Do not seal up<sup>494</sup> the words of the prophecy of this book, for<sup>495</sup> the time is near.

22:11 ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ρυπαρὸς ρυπανθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.

<sup>11</sup>He who is doing wrong, let him continue to do wrong, and the unclean continue to be unclean, and he who is doing good continue to do good,<sup>496</sup> and the holy continue to be holy."

### *Behold, I am Coming Soon*

22:12 Ἴδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ.

<sup>12</sup>"Behold,<sup>497</sup> I am coming soon, and the repayment from me along with me, to pay back to each one such as his work<sup>498</sup> truly is.<sup>499</sup>

<sup>491</sup> 22:7 txt καὶ ⲛ A 046 1006 1611 1841 2050 2329 itgig vg syr<sup>ph,h</sup> eth arab RP SBL NA28 {} // omit 051<sup>s</sup> f052 922 2053 2062 ⲡ<sup>A</sup> it<sup>t</sup> cop<sup>sa,bo</sup> arm Prim Beat TR // lac C P 1828 2040

<sup>492</sup> 22:8 txt ο ακουων και βλεπων ταυτα A 046 922 1611<sup>s</sup> 2050 RP SBL NA28 {} // ακουων και βλεπων ταυτα 2053 2062 // ο ακουων και ο βλεπων ταυτα syr<sup>h</sup> cop<sup>sa(bo)</sup> // ο βλεπων και ακουων ταυτα ⲛ f052 1006 1841 2329 (syr<sup>ph</sup>) Prim // ο βλεπων ταυτα και ακουων TR // lac C P 051 1828 2040

<sup>493</sup> 22:9 txt omit ⲛ A 046 f052 all other extant minuscules vg<sup>mss</sup> syr cop<sup>sa,bo</sup><sup>pt</sup> eth Apr RP SBL NA28 {} // γαρ 1893? 2329 itgig vg<sup>mss</sup> cop<sup>bo</sup><sup>pt</sup> arm arab Beat Aug TR // lac C P 051 1828 2040

<sup>494</sup> 22:10a Contrast this to Daniel 12:9; 9:24; Rev. 10:4.

<sup>495</sup> 22:10b txt ο καιρος γαρ ⲛ A 046 922 1611 1678 1778 1841 2053<sup>txt</sup> 2062<sup>txt</sup> 2080\* itgig vg syr<sup>ph,h</sup> cop<sup>bo</sup> arab RP SBL NA28 {} // ο γαρ καιρος 2050 2053<sup>com</sup> 2062<sup>com</sup> 2329 al // οτι ο καιρος 2080<sup>c</sup>? ⲡ<sup>A</sup> Cyr<sup>r</sup> Tyc Prim TR // οτι ο καιρος γαρ cop<sup>sa</sup> // ο καιρος 9 minns. // lac C P 051 1828 2040

<sup>496</sup> 22:11 txt δικαιοσυνην ποιηστω ⲛ A 046 1006 1611<sup>s</sup> 1841 2050 2053 2062 2080 (2329 δικαιοσυνην) itgig vg<sup>mss</sup> syr cop<sup>sa</sup> arm-4 Apr Beat RP SBL NA28 {} // δικαιωθητω 1678 1778 vg<sup>cl</sup> cop<sup>bo</sup> eth TR // omit και ο δικαιος δικαιοσυνην ποιηστω ετι 922 // lac C P 051 1828 2040

<sup>497</sup> 22:12a txt ιδου ⲛ A 046 f052 922 1006 1611<sup>s</sup> 1841 2050 2053 2062 2329 & all other extant mins syr cop RP SBL NA28 {} // και ιδου ⲡ<sup>A</sup> (22 mins) vg<sup>mss</sup> eth TR // lac C P 051 1828 2040

<sup>498</sup> 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 τὰ ἔργα...," and he gives reference showing examples. Later he says, "The collective τὸ ἔργον is used for the plural (Sirach 11:20) Gal 6:4; Hb 6:10; Rv 22:12. The ἔργον or ἔργα is (are) characterized by the context as good or bad..." As for the verb "to be," the meaning is, "what it really is," or, "what it turns out to be" after examination and judgement. See LSJ def. III, "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.

<sup>499</sup> 22:12b txt ἐστὶν αὐτοῦ ⲛ A 2030 syr<sup>h</sup> WH NA28 {} // ἐστὶν αὐτῷ 367 2050 // 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>sup</sup> 1852<sup>c</sup> // "according to his works" 792 2042 2074 (syr<sup>ph</sup>) cop<sup>sa</sup><sup>1/2</sup> eth // opera ejus Tyc2 // opera sua vg ps-Ambr // opera ipsorum itgig // facta sua Cyr<sup>r</sup> Prim // sicut opus ejus erit Beat // lac C P 051 69 88 920 1384 1828 2019 2040 2256 2302 2351.

22:13 ἐγὼ τὸ Ἀλφα καὶ τὸ Ὡ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.

<sup>13</sup>I am the Alpha and the Omega, the first and the last, the beginning and the end.<sup>500</sup>

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.

<sup>14</sup>"Blessed are those who wash their robes,<sup>501</sup> so that access to the tree of life will be theirs, and to the gates, so they may go into the city.

22:15 ἔξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

<sup>15</sup>Outside<sup>502</sup> are dogs,<sup>503</sup> 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 ρίζα καὶ τὸ γένος Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωῒνος.

<sup>16</sup>I Jesus have sent my angel to testify these things to you regarding the churches. I am the root and line of David, the bright *and* morning star.<sup>504</sup>

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.

<sup>17</sup>And the Spirit and the bride say, "Come." And he who is hearing this should say "Come." And he who is thirsty, should come. Whoever wants to,<sup>505</sup> get the water of life without cost.

22:18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ἐπ' αὐτὸν ὁ θεὸς τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·

<sup>18</sup>I testify<sup>506</sup> to everyone who is hearing these words of the prophecy of this book: if anyone adds to them, God will add<sup>507</sup> to him the plagues that are written in this book;

<sup>500</sup> **22:13** txt ο πρωτος και ο εσχατος η αρχη και το τελος N 046 f052 922 1006 1611<sup>S</sup> 1841 2329 cop<sup>sa</sup> RP SBL NA28 {} // πρωτος και εσχατος η αρχη και το τελος A // ο πρωτος και ο εσχατος και η αρχη και το τελος syr<sup>ph</sup> // πρωτος και εσχατος αρχη και τελος 2053 2062 latt syr // αρχη και τελος ο πρωτος και ο εσχατος m<sup>A</sup> TR // η αρχη και το τελος 2050 cop<sup>bo</sup> // ο πρωτος και ο εσχατος arm-1 Vig // lac C P 051 1828 2040

<sup>501</sup> **22:14** txt {A} πλύνοντες τὰς στολὰς αὐτῶν N A f052 (922 2050 πλύναντες) (1006 πλυνντες) 1841 2053 2062 it<sup>ar</sup> vg<sup>st</sup> cop<sup>sa</sup> eth Ath<sup>mss</sup>; Ps-Ambr Fulg Apr (Prim) Haymo NA27 {A} // πλατύνοντες τὰς στολὰς αὐτῶν Ps-Ath // ποιοῦντες τὰς ἐντολὰς αὐτοῦ καὶ πλύνοντες τὰς στολὰς αὐτῶν 469 // ποιοῦντες τὰς ἐντολὰς αὐτοῦ 046 1611 2329 m itg<sup>is</sup> syr<sup>ph,h</sup> cop<sup>bo</sup> (arm τηροῦντες τὰς) 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 τηρεῖν τὰς ἐντολὰς (12:17; 14:12). [and not ποιοῦντες τὰς ἐντολὰς 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 N 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.

<sup>502</sup> **22:15a** txt omit N A 046 051<sup>S</sup> f052 all other extant minuscules latt syr<sup>h</sup> Ath Hipp RP SBL NA28 {} // δε 110? 1894 Fulg cop arm arab Prim TR // και syr<sup>ph</sup> // lac C P 1828 2040

<sup>503</sup> **22:15b** Deut. 23:18; a dog is a male prostitute.

<sup>504</sup> **22:16** txt {D} ο πρωινος N 046 (προινος) 051<sup>S</sup> 922 1611<sup>S</sup> 2053 2062 Ath Tyc2 Vig RP SBL NA28 {} // και ορθρινος TR // και ο προινος A // και πρωινος 1006 1841 1678 1778 itg<sup>is</sup> vg Prim Beat Apr // ο πρωινος ο λαμπρος 2050 al. // αστηρ δε πρωινος 2329 syr<sup>ph</sup> // "like the splendid star of the morning" syr<sup>h</sup> eth // "star of the hour of morning which is enlightened" cop<sup>sa</sup> // "star which is wont to rise in the morning" cop<sup>bo</sup> // "star of dawn" arm-1 // lac C P 1828 2040 2080

<sup>505</sup> **22:17** txt ο θελων N A 046 051<sup>S</sup> 922 1006 1611<sup>S</sup> 1841 1678 1778 2053 2062 am tol cop<sup>bo</sup> eth Ath Tyc2 Prim<sup>1/2</sup> RP SBL NA28 {} // και ο θελων 2050 2329 vg<sup>cl</sup> fu syr<sup>h</sup> cop<sup>sa</sup> arm-α,4 arab Tyc2 Prim<sup>1/2</sup> Beat Apr TR // lac C P 1828 2040 2080

<sup>506</sup> **22:18a** txt μαρτυρω εγω N A 046 & ALL OTHER EXTANT GRK WITNESSES itg<sup>is</sup> syr cop arm Prim Beat Apr RP SBL NA28 {} // μαρτυρω παντι εγω 051<sup>S</sup> // μαρτυρομαι εγω 2329 + 16 al // συμμαρτυρουμαι γαρ 2075<sup>supp</sup> vg TR // lac C P 1828 2040 2080

<sup>507</sup> **22:18b** txt επιθησει N<sup>2</sup> A 046<sup>c</sup> 1006 1611 1841 2050 2053 2062 2329 syr<sup>ph</sup> cop<sup>sa,bo</sup> arab TR SBL NA28 {} // επιθη N<sup>\*</sup> // επιθησι 046<sup>\*</sup> // επιθησαι 051 RP // επιθησοι 1678 1778 // lac C P 1828 2040 2080. The RP reading is an imprecation in the optative mood, so also ἀφέλοι in 22:19b.

22:19 καὶ ἐάν τις ἀφέλῃ<sup>508</sup> 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.

<sup>19</sup>and if anyone takes away from the words of this book of prophecy, God will take away<sup>509</sup> his share of the tree<sup>510</sup> of life and of the holy city, of what is written in this book.

22:20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. [Ἀμήν,] ἔρχου, κύριε Ἰησοῦ.

<sup>20</sup>The one who is testifying these things says, "Yes, I am coming soon." Amen; come,<sup>511</sup> Lord Jesus.

<sup>508</sup> **22:19a** txt {A} ἀφέλῃ **NA** 051 922 1006 1611 1678 1778 1841 2053 (2062 ἀφέλῃ) **RP** **NA28** {} // ἀφελοι 241 // ὠφειλη 792 // ἀφελειται 046 // ἀφεληται 2074 // ἀφελεῖ 2050 2329 // ἀπαρξει cop<sup>bo</sup> // ἀφαιρῇ **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.

<sup>509</sup> **22:19b** txt {B} ἀφελεῖ **A** 046 051 922 1006 1611 1841 2050 2053 2062 (ἀφελεῖ) 2329 Erasmus2 **NA28** {} // **NA** ἀφελι // ἀφέλοι 1678 1778 Compl. Colin **RP** // "will make small" syr<sup>h</sup> // ἀφαιρήσει 181 Erasmus 1,3,4,5 Aldus **TR** // *lac* **C** **P** 1828 2040 2080.

<sup>510</sup> **22:19c** txt ξύλου **NA** 046 051 922 1006 1611 1678 1778 1841 2050 2053 2062 2186 2329 *rell. Grk* it<sup>g</sup>g syr<sup>ph,h</sup> cop<sup>sa</sup> eth arm Apr Tyc Beat *am dem lips*<sup>6</sup> **RP** **NA28** {} // βίβλου vg fu *lips*<sup>4,5</sup> cop<sup>bo</sup> 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 *Annotationes* what we had done, in order that, if our words differed in some respect from those that the author of this work had provided, the reader who obtained a manuscript could restore them." See Jan Krans' book "Beyond What is Written, Erasmus and Beza as Conjectural Critics of the New Testament," pp. 55-57, Brill, (2006), in which he cites sources in Erasmus' writings. Krans' book can be ordered here: <http://www.brill.com/beyond-what-written/> See also Krans' refutation of Thomas Holland in [Erasmus and the Text of Revelation. http://rosetta.reltex.org/TC/v16/Krans2011.pdf](http://rosetta.reltex.org/TC/v16/Krans2011.pdf)

<sup>511</sup> **22:20** Ἀμήν ἔρχου **A** 046 1006 1611 1841 vg eth Ambr. Ps-Ambr. Beat **NA28** {} // ἔρχου **NA** 1678 1778 2053 2062 2329 it<sup>g</sup>g syr<sup>ph</sup> cop<sup>sa,bo</sup> arm4 Apr. // Ναί ἔρχου 2050 syr<sup>h</sup> Prim Tyc // Ἀμήν ναί ἔρχου 051<sup>s</sup> **TR** **RP** // Ἀμήν καὶ ἔρχου 922 // *lac* **C** **P** 1828 2040 2080. Both the words ἀμήν and ναί mean something like "yes," and so I think they were both liturgical additions to an original ἔρχου standing alone. The **NA** 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<sup>supp</sup> as a lone uncial. The 922 reading is simply a mistaking of **NAI** for **KAI**. I think that the **NA** 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.

<sup>21</sup>The grace of the Lord Jesus<sup>512</sup> be with all the saints.<sup>513 514</sup>

<sup>512</sup> **22:21a** txt {B} κυρίου Ἰησοῦ **ⲭ** A 1611 2053 2062 NA27 {A} // κυρίου 792 1859 // κυρίου Ἰησοῦ Χριστοῦ 046 051 922 1006 1678 1778 1841 2050 2329<sup>vid</sup> **ⲙ** syr<sup>h</sup> eth Andr RP // κυρίου ἡμῶν Ἰησοῦ Χριστοῦ it<sup>ar,gig</sup> vg (vg<sup>ms</sup> cop<sup>sapt</sup> omit Χριστοῦ) syr<sup>ph</sup> cop<sup>sapt</sup> arm eth Ps-Ambr Beat TR // omit v. 21, but add after v. 20 εἰς ἁγίους πάντας εἰς αἰώνας τῶν αἰώνων. ἀμήν. cop<sup>bo</sup> // lac C P 1828 2040 2080.

<sup>513</sup> **22:21b** txt {C}:

- |                      |                 |
|----------------------|-----------------|
| (1) μετὰ πάντων      | τῶν ἁγίων       |
| (2) μετὰ πάντων      | τῶν ἁγίων αὐτοῦ |
| (3) μετὰ πάντων      | ἁγίων           |
| (4) μετὰ             | ἁγίων           |
| (5) μετὰ             | τῶν ἁγίων       |
| (6) μετὰ             | τῶν ἁγίων σου   |
| (7) μετὰ πάντων ὑμῶν |                 |
| (8) μετὰ πάντων ἡμῶν |                 |
| (9) μετὰ πάντων      |                 |

(1) 046 051<sup>s</sup> 1006 1611<sup>s</sup> 1678 1841 2053 2062 **ⲙ** syr<sup>h</sup> cop<sup>sa</sup> Andr Areth RP (2) 2030 syr<sup>ph</sup> (3) 1778 arm (4) 627 (5) **ⲭ** it<sup>gig</sup> WH (6) 2329 (7) 296 vg<sup>cl</sup> eth<sup>½</sup> Fulg Ps-Ambr TR (8) 2050 (9) A (2814) (it<sup>ar</sup> cum omnibus hominibus) vg<sup>st,ww</sup> eth<sup>½</sup> Ambr Tyc Beat<sup>½</sup> NA27 {B} // upon all the saints unto age of the ages (2040) cop<sup>bo</sup> (cop<sup>bo</sup> mss 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.

<sup>514</sup> **22:21c** txt omit ἀμήν. A 1006 1841 it<sup>ar,gig</sup> vg<sup>st,fuld</sup> Beat<sup>½</sup> Tyc Andr Areth NA27 {B} // ἀμήν. **ⲭ** 046 051<sup>s</sup> 922 1611<sup>s</sup> 1678 1778 2050 2053 2062 2329 **ⲙ** vg<sup>cl,ww</sup> syr<sup>ph</sup> cop<sup>sa,(bo)</sup> eth arm Beat<sup>½</sup> Areth TR RP // ἀμήν ἀμήν syr<sup>h</sup> // 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
ⱱ <sup>18</sup>	III/IV	ⱱ <sup>18</sup>			Oxyr 1079	α1074 H			Grenfel & Hunt, Wessely, R. Charles, van Haelst	1:4-7 v <sup>2</sup>	London, British Library, Inv. 2053v; P. Oxy. 1079
ⱱ <sup>24</sup>	IV	ⱱ <sup>24</sup>			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
ⱱ <sup>43</sup>	VI/V II	ⱱ <sup>43</sup>							Crum & Bell 43-51, van Haelst 560	2:12-13, 15:8 <p> 16:1-2	London, British Library, Inv. 2241
ⱱ <sup>47</sup>	late III	ⱱ <sup>47</sup>							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
ⱱ <sup>85</sup>	IV/V	ⱱ <sup>85</sup>							Schwartz 178, 181f, van Haelst 564	9:19-21- 10:1r <p> 10:5-9v	Strasbourg, Nat. Libr & Univ., P. Gr. 1028
ⱱ <sup>98</sup>	II (?)	ⱱ <sup>98</sup>							D. Hagedorn, Comfort & Barrett	1:13-20	Cairo, Institut Français d'Archéologie Orientale, P. IFAO inv. 237b
ⱱ <sup>115</sup>	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, <a href="#">Ashmolean Museum</a> ; P. Oxy. LXVI 4499

MS	Date	NA27	Tisch No.	Scriv. No.	Hosk. No.	von Soden	Schmid	Hosk. Ref.	Other Refs.	Content	Location
ℵ (01)	IV	ℵ	ℵ	ℵ	ℵ	δ2 H pp. 185, 186, 188, 384, 385, 387, 443, 450, 480, 482, 483, 521			Partial list: Burgon, Scrivener, W&H, Metzger, Fee, Alands, Skeat, Elliott, Souter, Kenyon	all	London, the British Library, Add. 43725;
ℵ <sup>1</sup>	IV-VI										
ℵ <sup>1a</sup>	IV-VI										
ℵ <sup>1b</sup>	IV-VI										
ℵ <sup>2</sup>	VII										
ℵ <sup>2a</sup>	VII										
ℵ <sup>2b</sup>	VII										
ℵ <sup>c</sup>	XII										
A (02)	V	A	A	A	A	δ4 H 178-80, 384, 389, 443, 450, 480, 484, 521	II pp. 3, 14, 85- 98, 135- 8, 202		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 <sup>2</sup> -VI C <sup>3</sup> - IX	C	C	C	C	δ3 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	<b>lacking:</b> 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 ℳ <sup>A</sup>	P	P	P	α3 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	<b>lacking</b> 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 ℳ <sup>K</sup>	Br	B	B	α1070 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 ℳ <sup>A</sup>		E	E	Av <sup>2</sup> H	I pp. 25, 177-81, 299, 301	<i>Text</i> 1 pp. 2-4	Gregory, <i>Textkritik</i> III pp. 1042-6.	<b>lacking</b> 1:1- 11:14; 13:2-3; 22:8-14	Athos, Pantokratoros, 44
052	X	ℳ <sup>A</sup>	183	F	F	Av <sup>3</sup> 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 <sup>r</sup> 144,5, 426, 478		Text 1, 150-157	Vogel & Gardthausen p. 75		Paris, National Library Greek 47
35	XI		17	17	17	δ309 I <sup>a3</sup> 144, 401, 450, 487, 426, 478	I pp. 34, 279, 293-7, 299	Text 1, 32-33	Elliott 322, Hatch XXXIV	many correctors	Paris, BN, Cod. Coislin 20
42	XI		13	13	13	I <sup>o2</sup> 426, 428, 477, 450, 526	I p. 88	Text 1 pp. 25-7	Middledorf, Rosenmüller	Scrivener: "carelessly written; some rare readings"	Frankfurt an der Oder, Stadtarchiv, s. n.
61	XVI (1580?)		92	92	92	δ603 K <sup>x</sup> p. 138		Text 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 <sup>13</sup>	14	14	14	δ505 I <sup>1</sup> 219, 401, 450, 488, 526		Text 1 pp. 27, 289-92	Ferrar, Harris, Scriv., James, Birdsall, Metzger- <i>Manuscripts</i> , Geerlings, Hatch, Vogel & Gardthausen, Gamillscheg & Harlfinger	<b>Lacking</b> 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 <sup>1</sup>	I p. 74	Text 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 <sup>a1</sup> 401, 411, 414, 450, 488	I pp. 44, 197	Text 1 pp. 298-300	Murphy, Payne	Rev	Naples, Bibl. Naz., MS II. A. 7
91	XI		4	4	4	O <sup>14</sup> K <sup>o</sup>		Text 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		Text 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 <sup>A</sup>	18	18	18	Av <sup>24</sup>	I pp. 73, 222-4, 279, 284, 314	<i>Manuscripts</i> - V' BJRL vol. 8 pt 2 pp. 13-16; Text 1 pp. 34-6		all; on paper, with Andreas commentary	Paris, National Library Coislin Gr. 202 (folios 27-328; this number also includes a portion of 015)

104	1087		7	7	7	α103 I <sup>b2</sup> 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	ᵐ	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	ᵐ	40	40	40	δ408 K <sup>r</sup>		<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 <sup>x</sup> p. 127		Text 1 pp. 53-5	Hatch XCIII	-	Vatican, Cod. Vat. Pal. Gr. 171
172	VIII/IX		87	87	87	α404 I <sup>o1</sup> 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	ᵐ <sup>A</sup>	20	20	20	δ95 Av <sup>603</sup> K <sup>o</sup> 135, 57, 516, 524		Text 1 p. 38		all, with Andreas commentary	Rome, Vatican Library Gr. 2080
177	XI	ᵐ	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 <sup>a1</sup> α1578 I <sup>a2</sup>	I pp. 12, 274	Text 1 pp. 17- 24		all; presented to Pope Alexander VIII (1689-1691)	Vatican Library Reg. Gr. 179
201	1357	ᵐ	94	94	94	δ403 K <sup>r</sup> 144,426, 478		Text 1 pp. 293	Scriv: Exact transcr. p. 63 (as h); Full & Exact Collation p. xliv (as m); Gamillscheg & Harlfinger; Turyn, Vogel & Gardthausen, Spatharakis	all; Scriv: many changes by a later hand	London, British Libr. Add. 11837 (Formerly Butler 2)
203	1111	ᵐ	181	107	107	α203 K 426, 522, 487		Text 1 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 <sup>1</sup> , ᵐ <sup>A?</sup>	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 <sup>A?</sup>	109	101	101	δ501 p. 210	I pp. 36, 285-93	<i>Text</i> 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	<i>f</i> <sup>1</sup> , not cited	46	46	46	δ457 410f., 401, 450, 488 α1581 I <sup>a</sup> 3 526	I pp. 36, 285-93	<i>Text</i> 1 pp. 127- 32	Vogel & Gardthause n p. 136	Rev	Venice, Bibl. Naz. Marc., Gr. Z. 10 (394)
218	XIII		33	33	33	δ300 I <sup>a</sup> 224, 401, 450, 488, 522		<i>Text</i> 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 <sup>A</sup>	47	47	47	δ507 Av 144, 401, 450, 524		<i>Text</i> 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 <sup>o</sup> 138, 401, 450, 524		<i>Text</i> 1 pp. 138-41	Matthaei (as l); Treu pp. 258-60	Rev	Moscow, Hist. Mus., V. 25, S. 407
250	XI	ⲙ	121	--	165	O <sup>10</sup>	I pp. 17, 83, 90	<i>Text</i> 1 pp. 556ff	Birdsall, Matthaei, Spatharakis	with Oecumenius Commentary	Paris, Bibl. Nat., Coislin Gr. 224
254	XIV		122	--	251	OO <sup>42</sup>	I pp. 17, 19, 139-42, 166-8, 240- 9, 274f., 299; 'Ökumenios der Apokalypse -Ausleger und Ökumenios der Bischof von Triikka' NNGJ 14 (1937-8) esp. pp. 325-6	<i>Text</i> 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 ( <i>f</i> <sup>2127</sup> )	XI/XII		102	109	109	α216 K <sup>o</sup> 426, 450, 488, 524		<i>Text</i> 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 <sup>a</sup> 2 pp. 132, 401, 450, 487, 526	I p. 12	<i>Text</i> 1 pp. 174- 180, 615		According to Hoskier, this ms. is a handwritten copy made from Colinaeus' printed edition of the TR ( <i>Text</i> 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 <sup>11</sup> K <sup>o</sup>	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 Triikka' 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	<b>Lacking</b> 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 <sup>o2</sup> 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 <sup>r</sup>		Text 1 p.			Turin, Bibl. Naz., B. V. 8. (Brancschaden, nur Fragmente erhalten)
367	1331	ⲙ	23	23	23	δ400 K <sup>x</sup>		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 <sup>r</sup>		Text 1 p.			Vatican Library., Ottob. gr. 204
424 (f <sup>1739</sup> )	XI		34	34	34	O <sup>12</sup> I <sup>o1</sup>	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, t547, t1748) A & A 45 BDA 380 and plate 21 Hunger (1992) pp. 345-56 Schmid I p. 82 Staab, <i>Pauluskomm. are</i> p. xv Spatharakis (1981) nr 8 plates 22-3 von Soden (a457) 427, 450 Vogel and Gardthausen p. 264 Hunger (1992) pp. 72-7 Plates*		<b>Lacking</b> 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 Ib <sup>1</sup> α1471 K		Text 1 p.		all; Rev added in later hand	Wolfenbüttel, Herzog August Bibliothek 16.7 A <sup>0</sup>
432	XV	ⲙ	37	37	37	α501 I <sup>a7</sup>		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 <sup>b2</sup> 394, 526		Text 1 pp. 121-6	Lake & Lake X, 373; Vogel & Gardthause n p. 171	<b>Lacking</b> 20:4- 21:20. Scribes were John Tzutzuna, priest and monk, and his mother Celes. Hosk.: Pure sister to 104. Group 104-336-459-582-620-628-680-922-1918.	Florenz, Bibl. Medicea Laur., Plutei IV.29
467	XV		53	53	53	α502 K		Text 1 p.		Rev	Paris, Bibl. Nat., Gr. 59
468	XIII		55	55	55	O <sup>30</sup> I <sup>o2</sup>		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 <sup>o2</sup>		Text 1 p.		all	Oxford, Christ Church, Wake Gr. 34
522	1515		98	98	98	δ602 I <sup>b</sup>		Text 1 p.		<b>lacking</b> 2:11-23; written by a Cretan, Michael Damascenus, for John Francis Picus of Miranda	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 <sup>o</sup>		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>Pauluskommentare</i> p. xi (C)	<b>Lacking</b> 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 <sup>b2</sup> 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, Stadtbibl., A1
680	XIV	ⲙ	107	104	104	δ103 K <sup>x</sup>		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., ebda, Egerton 3145, 67 fol.

743	XIV	ⲙ <sup>A</sup>	123	123	123	Av <sup>43</sup> I <sup>a6</sup>		Text 1 p.		with Andreas commentary	Paris, Bibl. Nat., Suppl. Gr. 159, fol. 2-7.12-406
757	XIII	ⲙ	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	ⲙ	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	--	Aπp <sup>50</sup>		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	ⲙ	125	125	125	α113		Text 1 p.			Escorial, Ψ. III. 6
920	X	ⲙ	126	126	126	α55 K <sup>c</sup> 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
<b>MS</b>	<b>Date</b>	<b>NA27</b>	<b>Tisch. No.</b>	<b>Scriv. No.</b>	<b>Hosk. No.</b>	<b>von Soden</b>	<b>Schmid</b>	<b>Hoskier Refs.</b>	<b>Other Refs.</b>	<b>Content</b>	<b>Location</b>
922	1116	ⲙ	116	151	151	δ200 I <sup>b2</sup>		Text 1 p.			Athos, Grigoriu, 3
935	XIV		--	--	153	δ361 I <sup>b2</sup>		Text 1 p.		Hoskier says 11th or 12th century, with last page missing, and 15th century scribe finishes it	Athos, Dionysiu, 141 (27)
986	XIV		117	157	157	δ508		Text 1 p.			Athos, Esphigmenu, 186
1006	XI	1006	--	--	215	α1174		Text 1 pp. 688ff	Treasures :www 5.4; Treasures II cod. 56; plates 49- 52		Athos, Iviron, 728 (56)
1064	XIII					--		Text 1 p.	Treasures I cod. 286; plates 348- 57		Athos, Kutlumiou, 286
1072	XIII	ⲙ	118	160	160	δ406		Text 1 p.			Athos, Lavra, Γ' 80
1075	XIV	ⲙ	119	161	161	δ506		Text 1 p.			Athos, Lavra, A' 195
1094	XIV	ⲙ	120	182	182	δ307		Text 1 p.			Athos, Panteleimonos, 29
1140	XIII				--	α371 K <sup>r</sup>		Text 1 p.			Athos, Esphigmenu, 67
1248	XIV	ⲙ	--	--	250	--		Text 1 p.			Sinai, St. Catherine Monastery, Gr. 267
1277	XI	ⲙ	185	--	185	α194 426, 479		Text 1 p.			Cambridge Univ. Libr., Add. Mss. 3046

1328	XIV	ⲙ		--	190	ε1419 137		<i>Text</i> 1 pp. 626f.	Hatch, <i>Jer.</i> 20; <i>Jerusalem</i> IV, p. 174		Jerusalem, Orthod. Patriarchat, Saba 101
1384	XI		--	--	191	δ100		<i>Text</i> 1 p.			Andros, Panachrantu, 11
1424	IX/X		ⲁ	ⲁ	197	δ30 Iφ <sup>a</sup> pp. 224ff.		<i>Text</i> 1 p.	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</i> 1 p.			Athos, Lavra, A' 109
1551	XIII			--	212	α1376		<i>Text</i> 1 p.			Athos, Vatopediu, 913
1597	1289	ⲙ	--	--	207	δ308		<i>Text</i> 1 p.			Athos, Vatopediu, 966
1611	X	1611	105	146	111	α208 401, 450, 487, 526		<i>Text</i> 1 pp. 356- 65	<i>ANTF</i> 7 (cf. 2138); Marava I pp. 42-4 plates 43- 8; Plates*	all; Hosk: "Sympathetic to Syr <sup>h</sup> , 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</i> 1 pp. 710f.			Athos, Lavra, E' 157
1626	XV	ⲙ		--	226	δ305		<i>Text</i> 1 p.			Athos, Lavra, Ω' 16
1637	1328	ⲙ		--	230	δ605		<i>Text</i> 1 p.			Athos, Lavra, Ω' 141
1652	XVI			--	231	δ604		<i>Text</i> 1 p.			Athos, Lavra, Θ' 152
1668	XVI	ⲙ		--	235	δ306		<i>Text</i> 1 p.		Rev. is handwritten copy of a printed edition, as are several Mss. from the XVI century	Athos, Panteleimonos, 15
1678	XIV			--	240	A <sub>v</sub> <sup>402</sup>		<i>Text</i> 1 p. 728		Rev, with Andreas' commentary, Oecumenius' commentary, and writings of Amphilochius as well	Athos, Panteleimonos, 770
1685	1292			--	198	α1370		<i>Text</i> 1 p.			Athen, Byzant. Mus., 155
1704	1541			--	214	--		<i>Text</i> 1 p.		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</i> 1 p.			Athos, Vatopediu, 852
1728	XIII	ⲙ		--	211	α301		<i>Text</i> 1 p.			Athos, Vatopediu, 862
1732	1384	ⲙ		--	220	α405		<i>Text</i> 1 p.			Athos, Lavra, A' 91
1733	XIV	ⲙ		--	221	α303		<i>Text</i> 1 p.			Athos, Lavra, B' 5
1734	1015; but XVI fr. 22:8-21	ⲙ		--	222 222 <sup>sup</sup>	α105		<i>Text</i> 1 p.		Hosk. calls this Ms. 222 <sup>sup</sup> for 22:8-21, supplied by a 16th century hand.	Athos, Lavra, B' 18
1740	XIII	ⲙ		--	229	α304		<i>Text</i> 1 p.			Athos, Lavra, B' 80
1745	XV	ⲙ		--	227	α509		<i>Text</i> 1 p.			Athos, Lavra, Ω' 49
1746	XIV	ⲙ		--	228	α407		<i>Text</i> 1 p.			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				--	ΟΘ <sup>43</sup>		Text 1 p.			Athos, Iviron, 244 (648)
1771	XIV	ⲙ		--	224	α508		Text 1 p.			Athos, Lavra, E ' 177
1773	XIV	ⲙ <sup>A</sup>			--	Αv <sup>404</sup>		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, <a href="#">Pantoleimonos</a> , 110
[1776	1791			--	237	--		Text 1 p.			Athos, <a href="#">Pantoleimonos</a> , 271]
[1777	XIX			--	238	--		Text 1 p.			Athos, <a href="#">Pantoleimonos</a> , 523]
1778	XV		--	--	203	Οα <sup>41</sup> I <sup>b1</sup>		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				--	Οα <sup>61</sup>		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 <sup>o1</sup> 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)
<b>MS No.</b>	<b>Date</b>	<b>NA27</b>	<b>Tisch No.</b>	<b>Scriv No.</b>	<b>Hosk. No.</b>	<b>von Soden</b>	<b>Schmid</b>	<b>Hoskier Refs.</b>	<b>Other Refs.</b>	<b>Content</b>	<b>Location</b>
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 <sup>c</sup> p. 523		Text 1 pp. 697ff.	Vogel & Gardthause n, p. 347		Athos, Kutlumusiu, 82
1862	IX-XI	ⲙ	132	132	132	O <sup>21</sup> I <sup>o1</sup>	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 K <sup>r</sup>		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 <sup>c</sup>		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 <sup>a4</sup>		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 <sup>a2</sup>		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	O <sup>15</sup> K <sup>o</sup>		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 <sup>A</sup>	21	21	21	A <sup>v</sup> 51 I <sup>a4</sup>		Text 1 p.		Rev, with Andreas commentary	Rome, Bibl. Vallicell., D. 20
<b>MS No.</b>	<b>Date</b>	<b>NA27</b>	<b>Tisch No.</b>	<b>Scriv No.</b>	<b>Hosk. No.</b>	<b>von Soden</b>	<b>Schmid</b>	<b>Hoskier Refs.</b>	<b>Other Refs.</b>	<b>Content</b>	<b>Location</b>

2015	XV		28	28	28	α1580 I <sup>a4</sup>		Text 1 p.		Rev, mutilated	Oxford, Bodleian Libr., Barocci 48, fol. 51-74
2016	XV		31	31	31	both I' & K <sup>o</sup>		Text 1 p.		Rev	London, Brit. Lib., Harley 5678, fol. 221-244
2017	XV		32	32	32	α1582 K <sup>o</sup>		Text 1 p.			Dresden, Sächs. Landesbibl., A. 124
2018	XIV	ⲙ <sup>A</sup>	35	35	35	Av <sup>46</sup>		Text 1, p. 74-78		with Andreas commentary; Hoskier says sister to	Vien, <a href="#">Österreich Natlbibl.</a> , Theol. Gr. 307, fol. 142-173
2019	XIII	ⲙ <sup>A</sup>	36	36	36	Av <sup>30</sup>		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	ⲙ <sup>A</sup>	43	43	43	Av <sup>401</sup>		Text 1 p.		14:17- 18:20; with Andreas commentary	Vatican Libr., Barb. gr. 474 fol. 224-229
2023	XV	ⲙ <sup>A</sup>	49	49	49	Av <sup>56</sup> I <sup>a7</sup>		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	ⲙ <sup>A</sup>	59	59	59	Av <sup>501</sup> I <sup>a1</sup>		Text 1 p.		with Andreas commentary	Paris, Bibl. Nat., Suppl. Gr. 99
2027	XIII		61	61	61	α1374 K <sup>c</sup>		Text 1 p.		Rev, mutilated	Paris, Bibl. Nat., Gr. 491, fol. 281-293
2028	1422	ⲙ <sup>A</sup>	62	62	62	Av <sup>54</sup> I <sup>a5</sup>		Text 1 p.		Rev, with Andreas commentary	Paris, Bibl. Nat., Gr. 239
2029	XVI	ⲙ <sup>A</sup>	63	63	63	Av <sup>66</sup> I <sup>a5</sup>		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	ⲙ <sup>A</sup>	67	67	67	Av <sup>41</sup> I <sup>a3</sup>		Text 1 p.		with Andreas commentary	Vatican Libr., Vat. gr. 1743
2032	XI	ⲙ <sup>A</sup>	68	68	68	Av <sup>11</sup>		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	ⲙ <sup>A</sup>	72	72	72	Av <sup>60</sup> I <sup>a5</sup>		Text 1 p.		with Andreas commentary	Vatican Libr., Chis. R IV 8 (gr. 8)
2034	XV	ⲙ <sup>A</sup>	73	73	73, 79a	Av <sup>50</sup>		Text 1 p.		with Andreas commentary	Rome, Bibl. dell' Accad. Naz. dei Lincei, Cors. 838 (41.E.37)
2035	XVI	ⲙ <sup>A</sup>	77	77	77	Av <sup>605</sup>		Text 1 p.		with Andreas commentary	Florence, Bibl. Medicea Laur., Plutei VII. 9
2036	XIV	ⲙ <sup>A</sup>	79	--	79	Av <sup>40</sup> I <sup>a4</sup>		Text 1 p.		Rev, with Andreas commentary	Vatican Libr., Vat. gr. 656
2036 abs	XVI	ⲙ <sup>A</sup>	79a	79	79a	Av <sup>69</sup>		Text 1 p.		with Andreas commentary	Munich, Bayer. Staatsbibl., Gr. 248
2037	XIV	ⲙ <sup>A</sup>	80	80	80	Av <sup>45</sup>		Text 1 p.		with Andreas commentary	Munich, Bayer. Staatsbibl., Gr. 544



2038	XVI	ⲙ <sup>A</sup>	81	81	80	Av <sup>600</sup>		Text 1 p.		with Andreas commentary	Munich, Bayer. Staatsbibl., Gr. 23, fol. 333-415
2039	XII		90	50 <sup>2</sup>	90	α1271 K		Text 1 p.			(Dresden, Sächs. Landesbibl., A95) This ms. got burnt.
2040 (part of 911)	XII	ⲙ	95	95	95	Av <sup>13</sup>		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	ⲙ <sup>A</sup>	100	100	100	Av <sup>400</sup>		Text 1 p.		Rev, with Andreas commentary	Naples, Bibl. Naz., MS II. A. 10, fol. 117-143
2043	XV	ⲙ <sup>A</sup>	101	103	103	Av <sup>57</sup> I <sup>a4</sup>	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	ⲙ <sup>A</sup>	136	136	136	Av <sup>601</sup>	I p. 13	Text 1 pp. 464ff.	BDA 118; Gamillsche g & Harlfinger, Repertorium I 13; Vogel & Gardthause n p. 27	with Andreas commentary	Vien, <a href="#">Österreich Natlbibl.</a> , Theol. Gr. 69
2045	XIII	ⲙ <sup>A</sup>	137	137	137	Av <sup>55</sup>	I pp. 34, 255f., 285-93	Text 1 pp. 466f.	Hunger (1984) pp. 251-3	with Andreas commentary	Vien, <a href="#">Österreich Natlbibl.</a> , Theol. Gr. 163
2046	XVI	ⲙ <sup>A</sup>	138	138	138	Av <sup>58</sup>	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	ⲙ <sup>A</sup>	139	139	139	Av <sup>67</sup>	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; <b>Lacking</b> Rev 6:1- 19:21	Escorial, X. III. 6, fol. 235-241
2051	XVI	ⲙ <sup>A</sup>	144	144	144	Av <sup>68</sup>		Text 1 p.		with Andreas commentary	Madrid, Bibl. Nac., 4750, fol. 303-385
2052	XVI	ⲙ <sup>A</sup>	145	145	145	Av <sup>64</sup>		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 $\alpha$ <sup>31</sup> 'Der Apokalypse Text in dem Kommetar-Codex Messina 99' <i>AJP</i> 35 (1914) pp. 179-91		<i>Text</i> 1 pp. 494-505; Complete text of this ms. found in his <i>Commentary of Oecum.</i>	Aland & Aland 55, <i>Paléographie grecque et byzantine</i> 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	$\mathfrak{M}^A$	147	147	147	Av <sup>500</sup> I <sup>a5</sup>		<i>Text</i> 1 p.		with Andreas commentary	Modena, Bibl. Est., G. 154, $\alpha$ . W.4.21 (III E 1), fol. 122-246
2055	XV	$\mathfrak{M}^A$	148	148	148	Av <sup>53</sup> I <sup>a6</sup>		<i>Text</i> 1 p.		with Andreas commentary	Modena, Bibl. Est., G. 190, $\alpha$ . V.8.14 (III F 12), fol. 319-381
2056	XIV	$\mathfrak{M}^A$	149	120	120	Av <sup>49</sup> I <sup>a3</sup>		<i>Text</i> 1 p.		with Andreas commentary	Rom, Bibl. Angel., 57, fol. 1-86
2057	XV		150	121	121	$\alpha$ 1576 I'		<i>Text</i> 1 p.			Rom, Bibl. Angel., 32, fol. 171-205
2058	XIV		151	122	122	O $\alpha$ <sup>40</sup>		<i>Text</i> 1 p.		with Oecumenius Commentary	Vatican Libr., Chis. R V 33 (gr. 27), fol. 44-71
2059	XI	$\mathfrak{M}^A$	152	152	152	Av <sup>10</sup> I <sup>a2</sup>		<i>Text</i> 1 p.		with Andreas commentary	Vatican Libr., Vat. gr. Gr. 370, fol. 149-251
2060	1331	$\mathfrak{M}^A$	153	114	114	Av <sup>42</sup> I <sup>a1</sup>		<i>Text</i> 1 p.		Rev, with Andreas commentary	Vatican Libr., Vat. gr. Gr. 542, fol. 265-369
2061	XVI		154	154	154	$\alpha$ 1588 I <sup>a7</sup>		<i>Text</i> 1 p.			Vatican Libr., Vat. gr. 1190, fol. 174-184
2062	XIII	2062	155	155	155	O $\alpha$ <sup>30</sup>		<i>Text</i> 1 pp. 527-9		<b>Lacking</b> 2:1- 14:20; with Oecumenius Commentary	Vatican Libr., Vat. gr. 1426, fol. 131-159
[2063	XVI	$\mathfrak{M}^A$	157	116	--	Av <sup>61</sup>	I pp. 31, 176f., 293	<i>Text</i> 1, Preface		with Andreas commentary	Vatican Gr. 1976]
2064	XVI	$\mathfrak{M}^A$	158	158	158	Av <sup>62</sup>		<i>Text</i> 1 p.		with Andreas commentary	Vatican
2065	1480	$\mathfrak{M}^A$	159	159	159	Av <sup>503</sup> I <sup>a1</sup>	I p. 68	<i>Text</i> 1 pp. 537-545		all, with Andreas commentary	Vatican
[2066	1574	$\mathfrak{M}^A$	160	118	118	Av <sup>63</sup>		<i>Text</i> 1, p. 389		with Andreas commentary	Vatican]
2067	XV	$\mathfrak{M}^A$	161	119	119	Av <sup>52</sup> I <sup>a6</sup>		<i>Text</i> 1 p.		Rev, with Andreas commentary	Vatican Libr., Pal. gr. 346
2068	XVI	$\mathfrak{M}^A$	162	162	162	Av <sup>65</sup> I <sup>a5</sup>		<i>Text</i> 1 p.		with Andreas commentary	Venice, Bibl. Naz. Marc., Gr. 140 (1377)
2069	XV	$\mathfrak{M}^A$	163	163	163	Av <sup>59</sup> I <sup>a5</sup>		<i>Text</i> 1 p.		Rev, with Andreas commentary	Venice, Bibl. Naz. Marc., Gr. II., 54 (981), fol. 1-30
2070	1356	$\mathfrak{M}^A$	164	164	164	Av <sup>403</sup>		<i>Text</i> 1 p.		with Andreas commentary	Athos, Annis, 11, fol. 250-307
2071	1621-2	$\mathfrak{M}^A$	167	167	167	Av <sup>70</sup>		<i>Text</i> 1 p.		with Andreas commentary; Hosk unclassified	Athos, Dionysiu, 71 (163), fol. 4-163 (fol. A. 1-3: $\ell$ 642
[2072	1798	$\mathfrak{M}^A$	168	168	168	Av <sup>80</sup>	I p. 92	<i>Text</i> 1 p.		with Andreas commentary; Hosk says copy of the printed text & of no value	Athos, Dochiariu, 81, p. 13-574]
2073	XIV	$\mathfrak{M}^A$	169	169	169	Av <sup>47</sup>		<i>Text</i> 1 p.		Rev, mutilated, with Andreas Commentary	Athos, Iviron, 273(34)

2074	X	ⲙ <sup>A</sup>	170	170	170	Av <sup>1</sup>	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)	ⲙ <sup>A</sup>	171	171	171	Av <sup>48</sup>		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	ⲙ <sup>A</sup>	174	174	174	Av <sup>71</sup>		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 <sup>bl</sup>		Text 1 p.		Rev, mutilated	Patmos, Ioannu, 12
2081	XI	ⲙ <sup>A</sup>	179	179	179	Av <sup>21</sup> I <sup>al</sup>		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	ⲙ <sup>A</sup>	184	--	184	Av <sup>602</sup>	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. 7v-26r
[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. 97v, 248f]
2091	XV	ⲙ <sup>A</sup>		71	189	Av <sup>502</sup>		Text 1 p.		Begins at Rev. 10:8; mutulates ch. 20, omits 20:1,3; reading 20:7,11, 4,5, omits 20:6, reads 11,12, omits 13, reads part of 20:14, has 15, continues with ch. 21, but closes at the end of 21:6. with Andreas commentary. Hosk. declares that this scribe deliberately changed text for doctrinal reasons.	Athen, Nat. Bibl., 142, fol. 1-80
[2114	1676		--	--	234	M <sup>71</sup>		Text 1 p.		with Maximus commentary	Athen, Nat. Bibl. 141]
[2116	1687		--	--	248	Ap <sup>70</sup>		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 <sup>nd</sup> 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	ⲙ <sup>A</sup>	--	--	208	Aπρ <sup>22</sup> Av <sup>23</sup>	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 Olympotiss. 2	Elasson, Olympiotisses, 79
2201	XV							Text 1 p.			Elasson, Olympiotisses, 6
2254	XVI	ⲙ <sup>A</sup>	--	--	216	Av <sup>604</sup>	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	ⲙ <sup>A</sup>		--	213	Av <sup>12</sup>		Text 1 p.		13:14 – 14:15; with Andreas commentary	Athos, Stavronikita, 25, fol. 325-329
2286	XII	ⲙ <sup>A</sup>		--	241	Av <sup>22</sup> I <sup>al</sup>		Text 1 p.		with Andreas commentary	Athos, Stavronikita, 48, fol. 63-106
2302	XV	ⲙ <sup>A</sup>		--	193	Av <sup>505</sup>		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 facsimile s)	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. 210-245r <sup>o</sup> (fol. 245v <sup>o</sup> -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 BJRL vol. 7, pt 2 (1923) pp. 256-67 and plates.	C.H. Turner, "The Text of the Newly Discovered Scholia of the Apoc." JTS 13 (1912) pp. 386-97; N.A. Bees, "Die Kollation der Apoc. John. mit dem Kodex 573 des Meteorenklösters" SNW 13 (1912) 260-6 (cf. 2329)	1:1- 13:18; 14:4-5; Hosk.: "New Commentary Ms." Pick: [f <sup>35</sup> ]. Hosk. says written by two scribes, one Theodosius who wrote 2329, and alternating with another. Has short unknown commentary.	Meteora, Metamorphosis, 573, fol. 245r <sup>o</sup> -290; This Ms. was bound up with 2329.
2352	XV	ᾮ		--	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					'Unbeachtete und unbekannte griechische Apokalypsehandschriften' ZNW 52 (1961) pp. 82-8	Text 1 p.	D.J. Pallas BNGJ 11 (1934-5) pp. λε-λζ	13:10- 14:4; 19:21- 20:6; 20:14- 21:16; in poor condition	Athen, Byzant. Mus., 117, fol. 1-10
<b>MS</b>	<b>Date</b>	<b>NA27</b>	<b>Tisch. No.</b>	<b>Scriv. No.</b>	<b>Hosk. No.</b>	<b>von Soden</b>	<b>Schmid</b>	<b>Hoskier Refs.</b>	<b>Other Refs.</b>	<b>Content</b>	<b>Location</b>
[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	ᾮ					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	ⲙ		--	216	Av <sup>604</sup>	I pp. 28-30, 293	Text 1 p. 691		*large footnote in Kurzgefaßte Liste	Bucharest, Akad., 14/12621 <sup>6</sup>
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	ⲙ <sup>A</sup>		466?	204	Av <sup>31</sup>		Text 1 p.		with Andreas commentary	Venedig, Bibl. Naz. Marc., Gr. Z. 494 (331), fol. 248-263
2619	XVIII	ⲙ						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	ⲙ						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	ⲙ						Text 1 p.			Meteora, Stephanu, Triados 25
2723	XI	ⲙ						Text 1 p.			Trikala, Vissarionos, 4
2743	XVI							Text 1 p.		1:1- 6:10	Vatican Library

2759	XVI							Text 1 p.			Vatican Library
2776	XVII							Text 1 p.			Athen
2794	XII							Text 1 p.			Vienna, Mechitaristenkoll eg, cod. gr. s.n.
2814 (prev. 1r)	XII	ᵐ <sup>A</sup>	1	1	1	Av <sup>20</sup> I <sup>a2</sup>	I p. 1	Text 1, 7-12	Delitzsch, Tregelles, Achelis, Grupp	Revelation and Andreas commentary, lacks last few verses; This was Erasmus' only Greek MS for Textus Receptus Revelation.	Augsburg, Univ. Bibl., Cod. 1.1.4.1
2821 (prev. 60r)	1297	ᵐ	10	10	10	α 1594 I <sup>a7</sup> pp. 137, 526	I p. 87	Text 1, p. 16	Turyn, Spatharakis, Vogel & Gardthausen, Gamillsche g & 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							Text 1 p.		12:12- 13:13	Oslo/London, The Shøyen Collection, Ms 1906
it <sup>ar</sup> (61) "Gwynn Edition"	IX	ar	it <sup>61</sup>							all	Dublin, Trinity College, 52
it <sup>gig</sup> (51) "Belsheim Latin edition"	XIII	gig	it <sup>gig</sup>		gig					all	Stockholm, Kgl. Bibl.; (Gigas liber)
it <sup>h</sup> (55) "Buchanan Latin"	V	h	it <sup>h</sup>		h					1:1- 2:1; 8:7- 9:12; 11:16- 12:14; 14:15- 16:5	Paris, <a href="#">National Library</a> , Lat. 6400 G
it <sup>sin</sup> (74)	X	sin	it <sup>sin</sup>							20:11- 21:7	Sinai, Arab. Ms 455
it <sup>t</sup> (56) "Morin Edition"	VII-XI	τ	it <sup>t</sup>							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				harl.						London
vg Vulgate	IV/V	vg	vg		vg					all	-
syr <sup>ph</sup> "Philoxeniana Syriac"	507/8	sy <sup>ph</sup>	syr <sup>ph</sup>		syrS					-	-
syr <sup>h</sup> "Harclean Syriac"	VII	sy <sup>h</sup>	syr <sup>h</sup>		syrΣ					-	Paris
cop <sup>sa</sup> (Sahidic Coptic)	III	sa	cop <sup>sa</sup>		sah						-
cop <sup>bo</sup> "Bohairic Coptic"	IX	bo	cop <sup>bo</sup>		boh					-	-
arm "Armenian"	V	arm	arm		arm 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 <sup>848</sup>	0163			Odd Uncial
Oxyl <sup>1079</sup>	ϣ <sup>18</sup>			Odd Uncial
Oxyl <sup>1080</sup>	0169			Odd Uncial
Oxyl <sup>1230</sup>	ϣ <sup>24</sup>			Odd Uncial
Ⲛ	Ⲛ			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			Mf
5		"Valla. Vacat."		"missing"
6	314			Mf
7	104			Mg
8	110			Ma-Mg
9	325			Ma-Mg
10	2821	Complutensian		f <sup>35</sup>
11		"Hodie latet." Egyptian base.		"missing"
12	181			Me
13	42			Ma-Mc
14	69			[f <sup>35</sup> ]
15	2087			[Me]
16	336			Mg
17	35			(f <sup>35</sup> )
18	94			Mi
19	93			Ma
20	175			Mf
21	2014			Md
22	632			Ma
23	367			Ma-Mc
24	627	Group 110-627-2048		Ma-Mg
25	149			Ma-Md
26	506			Ma-Md
27	517			Ma-Mg
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			Mf
32	2017			Mi
33	218			Ma
34	424			Mb

35	2018			Mb
36	2019			Mi
37	432			f <sup>35</sup>
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 <sup>35</sup>
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 <sup>35</sup>
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 <sup>35</sup>
92	61			[f <sup>35</sup> ]
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 <sup>35</sup>
97	498			Ma-Mb
98	522			[Me]
99	88			Md
100	2042			[Md <sup>(11-22)</sup> ], [Me <sup>(1-10)</sup> ]
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 <sup>35</sup>
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 <sup>35</sup>
150 <sup>sup.</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 <sup>sup.</sup>	935, 16 to end			
154	2061			(f <sup>35</sup> )
155	2062			Mh
156	616			Mb
157	986			f <sup>35</sup>
158	2064	Graeco-Syriac Group 119-123-144-148-158		[Me]
159	2065			Me
160	1072	Complutensian Family		f <sup>35</sup>
161	1075			f <sup>35</sup>
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 <sup>f</sup> (1-11) (Ma-Mb <sup>[12-22]</sup> )
165	250	Group 34-35-68-87-(124)-132-156-165-181-188		(Mb) M <sup>f</sup> (1-11) (Ma-Mb <sup>[12-22]</sup> )
166	2305	164-166		M <sup>f</sup> (1-11) (Ma-Mb <sup>[12-22]</sup> )
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 <sup>f</sup>
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 <sup>f</sup>
175		Athos, Iberorum 61, Greg. 175, Lambros, p. 193, Hoskier: "said to have disappeared"		"missing"
176	2078	Group 176-206		M <sup>i</sup>
177	2079			Ma
178	2080			Mh
179	2081			Me
180	620			Mg
181	1888	Group 34-35-68-87-(124)-132-156-165-181-188		Mb
182	1094			(M <sup>f</sup> )
183		4 leaves containing 7:16- 8:12; von Dobschütz 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 <sup>35</sup> (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 <sup>35</sup>
191	1384			Md
192	1503			f <sup>35</sup>
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 <sup>35</sup> ]
202	unknown	?Meteora 237 XI cent, Compl.? not acc. Elliot		f <sup>35</sup>
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 <sup>i</sup>
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 <sup>35</sup>
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 <sup>35</sup>
222	1734		(Ma-Md)
222 <sup>supp.</sup>	1734, 22:8-21		
223	1617		f <sup>35</sup>
224	1771		f <sup>35</sup>
225		exactly like 1734 (dated 1015)	"missing"
226	1626		Ma-Mc
227	1745		f <sup>35</sup>
228	1746		f <sup>35</sup>
229	1740		f <sup>35</sup>
230	1637		f <sup>35</sup>
230A		1771 ?	
231	1652		"missing"
232	1774		f <sup>35</sup>
233	2196		(f <sup>35</sup> )
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 <sup>35</sup>
243	1903		"missing"
244	1865		f <sup>35</sup>
245	2200		Ma
246	2138		Ma-Mb
247	2136		"missing"
248	2116		"missing"
249	--	"Vacat." Stavrou 57, Jerusalem?	"missing"
250	1248		f <sup>35</sup>
251	254		Ma
252			"missing"

Pickering's Categories converted to current Gregory numbers:

Symbol	Name	Manuscripts (Gregory Nos.)
	"Odd Uncials"	ϣ <sup>18</sup> , ϣ <sup>24</sup> , ϣ <sup>43</sup> , ϣ <sup>47</sup> , ϣ <sup>85</sup> , ϣ <sup>98</sup> , ϣ <sup>115</sup> , 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 <sup>(12-22)</sup> , 337, 498, 920, 1704, 1859, 2027, 2039, 2058, 2070 <sup>(12-22)</sup> , 2076, 2138, 2256, 2258
Ma-Mc		42, 367, 468, 757 <sup>(21:9-end)</sup> , 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 <sup>35</sup> (Mc)	Complutensian	(35), [61, 69], 432, 757, 824, 986, 1075, 1328, 1503, 1551, 1617, 1637, 1733, 1740, 1745, 1746, 1771, 1774, 1864, 1865, 1894 <sup>(3:12-end)</sup> , 1957?, 2023, 2035, 2041, (2061), (2196), [2351], 2821
Md	Egyptian	88, 1384, (1732), (1854), 1876, 2014, 2015, (2030), 2034, 2036, 2037, [2042; <sup>11-22</sup> ], 2043, 2046, 2047, 2074, 2082
Me	Erasmus	181, 205, 205 <sup>abs</sup> , 209, [522], [743], 757 <sup>(1:1-21:8)</sup> , 1894 <sup>(1:1-3:12)</sup> , 2022, 2026, 2028, 2029, 2031, 2033, (2038), 2042 <sup>(1-10)</sup> , 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
Mf	Arethas	91, 175, 242, 250 <sup>(1-11)</sup> ], 314, 617, 664, (1094), 1934, 2016, 2070 <sup>(1-11)</sup> , 2075, 2077, 2305 <sup>(1-11)</sup>
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 <sup>vid</sup>ϣ<sup>18</sup> ⲛ A C P 104 181 986 1384 1678 2019 2020 2040 2050 2073\* 2080 2081 2186 2814 itgig,h vg syrph,h cop<sup>sa,bo</sup> 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 ἐγώ εἰμι ὁ ὢν (אֲנִי הָאֵלִים אֲנִי אֵלֵּים).

**1:4b** txt ἃ (nom or acc pl neut rel. pronoun) ϣ<sup>18</sup> 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) ⲛ 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 εἰσιν (nom. or acc. pl. neut. pronoun with plural verb) 2019 itgig,h // omit 1626 cop<sup>sa</sup>? // *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) ϣ<sup>18</sup> ⲛ A C 046 18 35 69 82 104 175 241 256 367 456 467 468 627 920 1006 1611 1678<sup>(rescr)</sup> 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 ϣ<sup>18</sup> ⲛ\*,<sup>2</sup> A C 88 181\* (c- λυσαντως) 254 256<sup>Arm</sup> 314 680 743\*\* 792 922 1384\* 1611 1678 1732<sup>c</sup> 1733\* 1852 1876 2014 2015 2019 2020 2026<sup>txt</sup> 2028<sup>txt</sup> 2029<sup>txt</sup> 2033<sup>txt</sup> 2034<sup>txt</sup> 2036<sup>txt</sup> 2037<sup>txt</sup> 2043 2044<sup>txt</sup> 2046<sup>txt</sup> 2047<sup>txt</sup> 2050 2054 2055 2068 2069 2070<sup>com</sup> 2074 2078 2081 2083<sup>txt</sup> 2186 2200 2286 2302 2329 2344<sup>vid</sup> 2349 2351 2436 2595\*<sup>vid</sup> 2814 ⲙ<sup>A</sup> (it<sup>h</sup> Prim *solut*) vg-harl (syr<sup>ph</sup> λύων) (ἔλυσεν syr<sup>h</sup> arab) eth arm Andrew; Victorinus-Pettau NA27 {A} // λούσαντι P 046<sup>c</sup> (046\* *homoioteleuton*) 18 35 61 69 82 94 104 175 241 256<sup>Gr,Ital</sup> 367 456 459 467 468 469 627 757 920 1006 1732\* 1733<sup>c</sup> 1841 (ἔλουσεν 172 424 616 1828 1862 1888 2084 itgig vg cop<sup>sa,bo</sup>) 1854 1859<sup>accUBS3</sup> 2017 2040 2042 2053 2059 2060 2062 2065 2070<sup>txt</sup> 2073 2080 2138 2256 itar,t vg cop<sup>bo</sup> Apringius Arethas Beatus ⲙ<sup>K</sup> TR HF RP PK // omit 2049<sup>txt</sup> 2052 2061 // *hiat* 051 1778 1859<sup>accHosk</sup> 2030 2032. The "freed" reading is reminiscent of λέλυται αὐτῆς ἡ ἀμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.

**1:5b** TST 2 txt {A} ἐκ ϣ<sup>18</sup> ⲛ\*,<sup>2</sup> A C 61<sup>mg</sup> 88 181 1611 1678 1854 2019 2020 2050 2053 2059 2060 2062 2074 2080 2081 2186 2302 2329 2344<sup>vid</sup> 2814 ⲙ<sup>A</sup> NA27 {A} // ἀπὸ P 046 18 35 61<sup>txt</sup> 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 ⲙ<sup>K</sup> TR HF RP PK // *hiat* 051 1778 1859<sup>accHosk</sup> 2030 2032.

**1:15a** πεπυρωμένης (gen sing fem) A C Primasius NA27 {C} // πεπυρωμένῳ (dat sing) ⲛ 205 209 469 628 2050 2053 2062 2432 it<sup>ar,gig,h,t</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> arm eth Irenaeus Cyprian Victorinus-Pettau Maternus Apringius Primasius Ps-Ambrose Haymo Beatus // πεπυρομενη 2436<sup>c</sup> // πεπυρομένοι 459 792 922 2033 2814 2329 // περπυρωμένοι 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<sup>c</sup> 2019 2020 2040 2042 2065 2073 2074 2081 2138 2186 2344 2351 ⲙ syr<sup>hmg</sup> 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 2<sup>nd</sup> or 3<sup>rd</sup> reading might be changed to the grammatically oblique reading. And there are no other apparent explanations. The Greek of the rest of Revelation does in fact show more grammatical disagreement compared to other N.T. books. Left oblique, the participle could be meant to modify bronze or furnace or feet, or all of them simultaneously. Why not? Revelation has several other places where the use of ὡς similarly makes a whole phrase rather imprecise.

**2:13a** TST 3 txt καὶ ϖ<sup>43vid</sup> A C f052 1854 2050 2053 2329 TR NA27 {\} // omit Ⲭ 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 ϖ<sup>115</sup> 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 itar vg vg-harl syrph copsa,bo (copsa<sup>1/4</sup> ἡμερᾶ) Tyc Prim Haymo NA27 {\} // ἡμέραις μου 1778 2040 2329 // ἡμέραις μου ἐν αἷς 2050 // ἡμέραις ἐν ταῖς ϖ<sup>43vid</sup> Ⲭ\* // ἡμέραις ἐν αἷς Ⲭ (P ημερες) 35 88 104 181 424 459 757 922 1384 1611 1854 1862 1888 2019 2059 2060 2073 2074 2081 2186 2814 m<sup>A</sup> it<sup>gig,t</sup> arm Andrew Areth TR [RP] PK // ἡμέραις αἷς 046 69 82 94 241 469 627 792 920 1006 1828 1841 1854 2020 2138 2351 m<sup>K</sup> syr<sup>h</sup> eth HF // hiat ϖ<sup>43</sup> ϖ<sup>115</sup> 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 205abs 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 m<sup>K</sup> itar copsa,bo arm Tert. Ps-Ambr. HF RP PK NA27 {\} // κατὰ σοῦ πολὺ Ⲭ 2019 2050 2065 2073 m<sup>A</sup> it<sup>gig</sup> syr<sup>ph</sup> arm4 // κατὰ σοῦ ὀλίγα vg<sup>cl</sup> (arab) Haymo TR // κατὰ σοῦ πολλὰ 2074 2081<sup>c</sup> 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,” Ⲭ C P f052 104 181 367 459 468\* 922 1611 2017 2019 2020 2050 2053 2059 2060 2081 2186 2256 2302 2329 2344 2814 itar,gig,t vg copsa,bo arm eth Ambr. Epiphanius Andrew; Tertullian Ambrosiaster Tyconius Beatus Haymo TR NA27 {B} // γυναῖκα σου, “your woman / your wife,” (A add τὴν) 046 18 35 61 69 82 88 94 172 175 241 256 424 456 467 468<sup>c</sup> 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<sup>ph,h</sup> 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 (NA27 ἄχρι[ς]) {\} // ἄχρι οὗ Ⲭ C 61 69 177 218 452\* 1352 1852 2045 2138 2329 2351 WH // ἔως οὗ A 241 (syr) // ἄχρις οὗ εἰν 1611 2053 // ἄχρις ὅταν 2080 // ἀχρισου 922 2303 // ἀχρεις 2050 // ἄχρις 1678 1778 2020 // οὗ 1854 // hiat 051 1893 1918 2022 2030 2032 2062 2091 2256. It is interesting that minuscules 1611, 2042, 2050, 2053, and 2329, important minuscules, get the phonology wrong or differ in some other detail. They follow ἄχρ(ε)ι(ς) either with differing words, or mis-inflected / misspelled words. And minuscule 1854 omits it entirely. Also very interesting, is that minuscule 241, the manuscript most esteemed by Hoskier, follows Codex A here, seemingly one of the manuscripts least esteemed by Hoskier. The text here is very uncertain indeed. The variants ἄχρις - ἄχρι are the same word, but affected by the phonology of euphony. (See ἄχρι in the very next verse here.) In the Attic dialect, ἄχρι was the predominating form as also in the NT. The variant ἄχρις is found in Galatians 3:19 and Hebrews 3:13, both of them before 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

οὔ. This is the same phonological pattern as in the NT. But there are various editions of the LXX, and Judges 11:33 in some editions is said to contain a form of the word ἄχρι, but not in my Tischendorf 4th, 1869, which uses a phrase with ἔως. (Tischendorf's was based on Codex Vaticanus, filling in B's missing parts with Codex A or other manuscripts.) In Homer's Iliad ἄχρις occurs before vowels in 4.522 ἀπηλοίησεν, 16.324 ἄραξε, 17.599 αἰχμή. Note that these are all before vowels, and Homer uses the final sigma. The Liddell and Scott lexicon says epic poets used ἄχρις and ἄχρι "as the metre requires: in Ionic, μέχρι is preferred; but ἄχρι - ἄχρις are more common in Homer than μέχρι: the only Attic forms are ἄχρι, μέχρι, before both consonants and vowels." Classical Greek poetry did not like the sound of "hiatus," the sound where 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 (2<sup>nd</sup> 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<sup>txt</sup> 2080 2138 2351 RP NA27 {\} // στήριζον (same as στήρισον, diff dialect) 8 046 69 94 241 424 616 1384\* 1778 1828 1862 1888 2042<sup>com</sup> 2050 2059 2060 2065 2070<sup>com</sup> 2073<sup>com</sup> 2081 2186 2302 2814 TR // στήσον 1854 // στερνίζων 2329 // στερνίζων 459 922 2059 // στερνίζων 104 // τήρησον (2<sup>nd</sup> sing aor imper act of "keep") 88 456 1384<sup>1</sup> 1611 1732 1733 2019 2070<sup>txt</sup> 2074 2344 2436 vg it<sup>ar,t</sup> syr<sup>h</sup> HF // τήρισον 181 792 // ? 2080// hiat 051 2030 2062.

### Revelation 3:2b

ἔμελλον ἀποθανεῖν 8 [itacism- ἀποθανιν] A C P 172 181 250 424 743 1678 1778 1828<sup>txt</sup> 1854 1862 1888 2018 2020 2026 2031<sup>txt</sup> 2038<sup>txt</sup> 2050 [ἔμελλων] 2051 2053<sup>txt</sup> 2055 2056 2057 2059 2060<sup>txt</sup> 2064 2067 2073 2080 2084 2254 2286<sup>txt</sup> 2302<sup>txt</sup> 2329 2595 <sup>π</sup>A it<sup>ar,gig,t</sup> vg syr<sup>h</sup> cops<sup>a</sup> eth NA27 {\}  
ἤμελλον ἀποθανεῖν 2351  
ἤμελλεν ἀποθανεῖν 104 336 459 582 620 628 680 922 2053<sup>com</sup>  
ἔμελλες ἀποθανεῖν 254 syr<sup>ph</sup>  
μέλλει ἀποθανεῖν 2081 2814<sup>txt</sup> TR.  
ἐμελλῆ ἀποθανεῖν 2814<sup>mg</sup>  
ἔμελλον ἀποθνήσκειν 2019  
ἔμελλον ἀποθνήσκειν 88 468<sup>c</sup> 1072<sup>mg</sup>. schol. 1075<sup>mg</sup>. schol. 1384 1617<sup>com</sup> 1771<sup>com</sup> 1732 1733 1740<sup>mg</sup> 1745<sup>mg</sup> 1746<sup>mg</sup> 1876 2014 2015 2031<sup>com</sup> 2034 2036 2037 2038<sup>com</sup> 2043 2046 2047 2060<sup>com</sup> 2074 2082 2286<sup>com</sup> 2302<sup>com</sup>  
μελλεις αποβάλλειν 664  
μελης αποβάλλειν 792  
εμελλε αποβαλλειν 1955  
ἤμελλον αποβαλλεῖν 1828<sup>mg</sup>  
ημελες αποβαλλειν 368  
εμελες αποβαλειν Complutensian Polyglot  
<sup>h</sup>μελεσ αποβαλλειν 2058  
εμελλον αποβαλλειν 468<sup>2</sup>  
ἔμελλες ἀποβαλεῖν 2061\*  
εμελλες ἀπολαβεῖν 1626  
εμελλες αποβαλειν 35 432 757 824 986 1072 1075 1328 1503 1551 1617 1637<sup>txt</sup> 1740<sup>txt</sup> 1745<sup>txt</sup> 1746<sup>txt</sup> 1771<sup>txt</sup> 1774 1864 1865 1957 2023 2035 2041 2065 2352 2821 [plus Hoskier no. 259, which must be an error.] PK  
ἔμελλες ἀποβάλλειν 18 42 69 91 110 141 175 180 203 205 205<sup>abs</sup> 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

ἡμελλες ἀποβάλλειν 046 61<sup>txt</sup> 82 93 94 149 177 201 218 386 452 498 632 699 808 935 1006 1352 1597 (1611) 1704 1719 1728 1734 1841 1852 1893 2024 2025 2028 2029 2033 2035 2042 2044 2045 2054 2068 2069 2071 2076 2079 2083 2196 (ἡμ.) 2200 2258 **ⲙⲕ** (syr<sup>ph</sup> cop<sup>bo</sup>) HF RP

**ⲡⲙⲟⲩ ⲭⲛⲁⲙⲟ** cop<sup>bo</sup> - "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 Δαβὶδ TR

τὴν κλεῖν Δαυίδ NA27

τὴν κλεῖν τοῦ Δαυίδ RP

τὴν κλεῖν τοῦ Δαβίδ 2040 HF

κλιν του ΔΑΔ **Ⲭ\***

την κλιν ΔΑΔ A C

τὴν κλειν ΔΑΔ 046 1678 1778 2020 2053 2080<sup>txt</sup>

την κλιν του ΔΑΔ **ⲱⲬ**

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<sup>mg</sup> 2138 2351 2436

τὴν κλεῖδα τοῦ ΔΑΔ 35 1384<sup>mg\*</sup> 2019 2059 2060 2065 2073 2074 2081 2186 2329 2814

τὴν κλεῖν τοῦ ἄδου 104\*

τὴν κλεῖν τοῦ Δαυὶδ 94

τὴν κλεῖδα ΔΑΔ 1611 1854

τὴν κλεῖδα ἄδου 2050

τὴν κλεῖδα τοῦ ἄδου 922 1384<sup>txt</sup>

τὰς κλεῖς ΔΑΔ syr<sup>ph</sup> Tyc. *Partim*

τὰς κλεῖς τοῦ οἴκου ΔΑΔ cop<sup>bo</sup>

τὴν κλεῖν τοῦ οἴκου ΔΑΔ eth Apr.

τὴν κλεῖν τοῦ ἄδου arm 1,2,3

τὴν κλεῖν του κηπου arm4 (garden)

*in inferni* lat. in Fam 7

*lacuna* 051 2030 2062

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

### Revelation 3:7b:

και ανυγων και ουδης κλισει και κλειω και ουδης ανυξει **Ⲭ\***

και ανυγων και ουδης κλισει και ουδης ανυξει **Ⲭ<sup>1a</sup>**

και ανυγων και ουδης κλισει και κλειω και ουδης ανυξει **Ⲭ<sup>1b</sup>**

\_ ανοιγων και ουδεις κλισει κλειω και ουδεις ανοιγει A

ο ανυγων και ουδεις κλισει και κλειει και ουδε εις ανοιγει C

ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει P 1888 NA27

ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει 2059

ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείων καὶ οὐδεὶς ἀνυγει 2060

ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ οὐδεὶς ἀνοίξει 35\*

ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, κλειων καὶ οὐδεὶς ἀνοίξει 1778 2080  
 ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλειων καὶ οὐδεὶς ἀνοίξει 241 424 469 1678 1828 1862 2050  
 ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίξει 35<sup>c</sup>  
 ὁ ἀνοίγων καὶ οὐδεὶς κλείσῃ αὐτὴν εἴ μὴ ὁ ἀνοίγων καὶ κλείων καὶ οὐδεὶς ἀνοίξῃ 104  
 ὁ ἀνοίγων καὶ οὐδεὶς κλείει κλείων καὶ οὐδεὶς ἀνοίγει 2019  
 ὁ ἀνοίγων καὶ οὐδεὶς κλείσει αὐτὴν, καὶ ὁ κλείων, καὶ οὐδεὶς ἀνοίξει 1384  
 ὁ ἀνοίγων καὶ οὐ κλείσει αὐτὴν εἴ μὴ ὁ ἀνοίγων καὶ οὐδεὶς ἀνοίξει 627  
 ὁ ἀνοίγων καὶ οὐδεὶς κλείσει αὐτὴν εἴ μὴ ὁ ἀνοίγων· καὶ οὐδεὶς ἀνοίξει 046 82 94 757 920 1006 1841 2040 2138  
 HF RP PK  
 ὁ ἀνοίγων καὶ οὐδεὶς κλείσει αὐτὴν εἰμὶ καὶ οὐδεὶς ἀνοίξει 922<sup>mg</sup>  
 ὁ αὐτὴν εἰμὶ καὶ οὐδεὶς ἀνοίξει 922<sup>txt</sup>  
 ὁ ἀνοίγων καὶ οὐδεὶς κλείσει αὐτὴν· καὶ κλείων καὶ οὐδεὶς ἀνοίγῃ· εἴ μὴ ὁ ἀνοίγων καὶ οὐδεὶς ἀνοίξει 2351  
 ὁ ἀνοίγων καὶ οὐδεὶς κλείσῃ αὐτὴν εἴ μὴ ὁ ἀνοίγων 792  
 ὁ ἀνοίγων καὶ οὐδεὶς κλείει καὶ κλείων καὶ οὐδεὶς ἀνοίγει 1611 1854 2053 2065 2081 2186  
 ὁ ἀνοίγων καὶ οὐδεὶς κλείει καὶ κλείων καὶ οὐδεὶς ἀνείγει 2814  
 ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει· itg<sup>ig</sup> 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 κλησῇ καὶ κλείει καὶ οὐδεὶς ἀνοίξει 2329  
 ὁ ἀνοίγων καὶ οὐδεὶς κλείει αὐτὴν καὶ κλείων καὶ οὐδεὶς ἀνοίξει 2436  
 ὁ ἀνοίγων καὶ οὐδεὶς κλησῇ 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' arm<sup>4</sup>  
 ὁ ἀνοίγων καὶ οὐδεὶς κλείει, κλείων καὶ οὐδεὶς ἀνοίγει syr<sup>ph</sup>  
 '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<sup>sa</sup>  
 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 ἀνοιξις. This word ἀνοιξις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοίξει an itacism of ἀνοίξῃ, which latter he reads here.

**3:9a** txt ἐγὼ **✠** 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 **✠** // μελλω σε ἐμιν ἐκ του στοματος μου **✠** // ἐλέγχω σε 2329 // ἐμμεσαι 046\* 469 2065 // αἰμέσαι 1888 2019 2053 // ἐμαισαι 2053<sup>cmg</sup> // ἐμαισε C 104 2053<sup>com</sup> // ἐμεσε 792 // ἐμέσειν 1854 // ἐν μέσω 2053\*<sup>txt</sup> // ἐκμεσαι 2042 // ἀπο for ἐκ 1006 1841 // σου for μου cop<sup>bo</sup> // hiat 051 88 2030 2062.

**3:17a** TST 5 txt ὅτι A C 35\* 172 250 256<sup>Gr</sup> 424 459 469 616 922 1611 1678 1733 1778 1862 1888 2017 2040 2050 2073 2080 2084 2329 2814 lat syr TR NA27 // omit **✠** P 046 18 35\*\* 82 61 69 94 104 241 256<sup>Arm,Ital</sup> 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<sup>mss</sup> arm eth Spec Beat HF RP PK // hiat 051 88 2022 2030 2062 2091 2256.

**3:18** txt {A} κολλύριον **✠** 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 // κολούριον 1854 2074<sup>com</sup> // κουλλούριον 2053 2060 2138 2186 2814<sup>c</sup> cop<sup>bo</sup> // 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**<sup>A</sup> it<sup>ar,gig,sin</sup> syr<sup>h</sup> vg cop<sup>sa,bo</sup> TR NA27 {\} // καὶ εἰσελεύσομαι **Σ** 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**<sup>K</sup> syr<sup>ph</sup> HF RP PK // lac C 051 627 2030 2062.

**4:3a** txt {B} καὶ ὁ καθήμενος ὅμοιος **Σ** A P 046 104 922 1611 1678 1778 1828 2019 2050 2329 (ὡς) 2351 it<sup>ar,gig,t</sup> vg syr<sup>ph</sup> arm NA27 {\} // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὅμοιος 0169 cop<sup>sa</sup> // καὶ ὁ καθήμενος ἐπ' αὐτῷ ὅμοιος 792 // καὶ ὁ καθήμενος ἦν ὅμοιος TR // καὶ ὁ καθήμενος ἐπ' αὐτο ἦν ὅμοιος eth // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον cop<sup>bo</sup> // 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 **Σ** 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<sup>txt</sup> 2436 2814 TR RP PK NA27 {\} // αἱ 2065 // καὶ ἦν 616 cop<sup>(sa),bo</sup> // καὶ φησιν 2053 // omit 046 69 82 175 256 456 920 1006 1841 1852 2017 2040 2042 2138 2351<sup>mg</sup> **π**<sup>K</sup> syr<sup>h</sup> arm<sup>4vid</sup> HF // hiat C 051 88 627 1384 2030 2062.

#### Revelation 4:4c

		πρεσβυτερους <b>Σ</b>
	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 <sup>ph</sup>
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<sup>vid</sup> 2081 2329 2344 2351 WH NA27 {\} // ἔχον (neut) **℣** 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 **℣** 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 **℣** HF RP PK // εἶχον (1st sing & 3rd pl imperf) **℣** itar.gig,t vg TR // ἔχοντα (acc sing masc part or nom pl neut part) P 469 1611 2020 2050 2351 // ἔχει (3rd sing pres ind) 2074 // omit cop<sup>bo</sup> eth? // "it was" syr<sup>ph,h</sup> cop<sup>sa</sup> // 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 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 **℣**<sup>A</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> 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 **℣**<sup>K</sup> HF PK // ἅγιος 8 times **℣**<sup>\*</sup> // ἅγιος 7 times 1678 (contra fam) Oec<sup>com</sup> // 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<sup>h</sup>) 1854 1862 1888 2020 2050 2059 2060 2065 2073 2074 2081 2186 2344 2436 2814 **℣**<sup>A</sup> cop<sup>sa</sup> eth Andrew TR PK // ἦσαν (imperf) **℣** A 82 94 175 205 209 456 469 627 792 920 1006 1841 1852 1859 2017 2040 2042 2053 2138 2351 **℣**<sup>K</sup> itar.gig,t vg syr<sup>ph</sup> Apringius<sup>mss</sup>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 θέλημά 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<sup>mg</sup> 2057 2059 2060 2081 2186 2302 2329 2344 2814 syr<sup>h</sup> Origen<sup>¼</sup> 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<sup>txt</sup> 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2050 2053 2065 2070 2074 2084 (2138? illeg.) 2256 (2351 ἔξ'θεν) 2436 itar.gig vg syr<sup>ph</sup> cop<sup>bo</sup> arm eth Hipp Orig<sup>¼</sup> Victorinus-Pettau Apr Beat Aphraates Hilary Oec Prim Ps-Ambr HF RP PK // ἔξωθεν καὶ ἔσωθεν 94 // ἔμπροσθεν καὶ τὰ ὀπισθεν **℣** cop<sup>sa</sup> Origen<sup>2/4</sup> (conformed to LXX Ezekiel 2:10- τὰ ἔμπροσθεν καὶ τὰ ὀπίσω) // ἔσωθεν καὶ ἔξωθεν καὶ <sup>β</sup> ὀπισθεν καὶ <sup>α</sup> 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. τῷ θεῷ ἡμᾶς
- 2.) ἡγ. τῷ θεῷ
- 3.) ἡγ. ἡμᾶς
- 4.) ἡγ. ἡμᾶς τῷ θεῷ
- 5.) ἡγ. ἡμᾶς τῷ θεῷ ἡμῶν

6.) ἡγ. ἡμᾶς ἐν τῷ αἵματί σου τῷ θεῷ

7.) omit θεῷ to τῷ θεῷ in v. 10

8.) missing/defective here

1.) txt {B} Ⲭ 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 2065mg 2074 2081 2138 2302 2329 2351 2436 ⲙ cop<sup>bo?</sup> Andr<sup>a,p</sup> Areth Treg vnSod Vog Bov [Merk] TR HF RP PK

2.) A eth Lach Tisch Weiss WH Charles NA27 {A}

3.) 2065<sup>txt</sup> [has τῷ θεῷ in mg.] 2070 2186 2814 vg-harl arm<sup>1</sup> Irenaeus<sup>latvid</sup> Cyprian Fulg Erasmus<sup>1 2 3</sup> Aldus Colinaeus

4.) 94 104 424 459 469 616 792 922 1828 1862 1888 2019 2050 2073 2344 it<sup>ar,gig</sup> vg syr<sup>ph,h</sup> cop<sup>bo?</sup> arm Hippolytus; Cyprian Maternus Augustine Varimadum Fulgentius Primasius Beatus

5.) (cop<sup>sa</sup>) arm<sup>3</sup> see 5:10

6.) eth

7.) 1854 (*homoioleuton*)

8.) *hiat*: ⲡ<sup>115</sup> 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. (See endnote for Dr. Robinson's exact words.) This is most likely the explanation. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image.

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

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

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

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

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

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

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

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

(5:11) [now discussing the entire mixed multitude]: And I saw and I heard, as a voice/sound of many angels surrounding the throne, also the living creatures, also the elders....[these all then continue (5:12-14) with the song/statement in unison, following which two separate reactions occur: *\*only\** the four living creatures say "Amen", while the 24 elders fall down and worship, thus reflecting once again a separation of function and statement between the two groups].

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

Others may differ in their evaluation or interpretation, but I think it incumbent upon whatever text anyone favors that its supporters offer a reasonable explanation not only for their favored reading in context, but also in order to reasonably explain the rise and dominance of the Byzantine reading (which too often is not done, and more so in a complex book such as Revelation). There seems to be enough other referent shifts within Revelation or the Johannine writings (e.g. Rev 16:15; 22:6-7, 11-12; cf. Jn 8:31, 44) so that the explanation 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<sup>ar,gig</sup> vg cop<sup>sa</sup> syr<sup>ph,h</sup> *rell.* TR HF RP PK NA27 {\} // *omit* Ⲭ 241 920 1828 1854 1859 2040 2050 2053 2329 cop<sup>bo</sup> arm Fu // *lacuna* C 051 2030 2062.

## Revelation 5:13,14

v. 14 ...ζωα ελεγον αμην	Ⲭ A P 339 699c 1006 1277 1611 1775 1777 1841 1854 2045c 2050 2073 2254 2329 2351 2554 TR AT NA28
v. 14 ...ζωα λεγουσιν αμην	2053
v. 14 ...ζωα οι λεγουσιν αμην	syr <sup>ph</sup>
v. 14 ...ζωα λεγουσιν το αμην	cop <sup>sa3/4,bo</sup>

v. 14 ...ζωα ελεγον το αμην	104 205 209 459 582 <sup>c</sup> 680 922 2070 2305 2344 cop <sup>sa</sup> 4
v. 14 ...ζωα ελεγεν το αμην	172 250 424 616 1828 1862 1888 2018 2032 2084
v. 14 ...ζωα λεγοντα το αμην	201 469 2071
αμην v. 14 ...ζωα ελεγον αμην	35* 181 254 743 792 1626 1678 1732 1778 1876 2014 2015 2019 2020 2026 2028 2029 2031 <sup>f</sup> 2034 2036 2037 2038 2043 2044 2046 2047 2051 2052 2054 2055 2056 2057 2059 <sup>f</sup> 2060 2064 2065 2067 2068 2069 2074 2080 2081 2083 2186 2286 2302 2349 2595 2814
αμην v. 14 ...ζωα λεγον αμην	2033
αμην v. 14 ...ζωα λεγον το αμην	2196
αμην v. 14 ...ζωα ελεγον το αμην	94 241 336 582* 620 628 632 919 1918 <sup>f</sup> 2082 2436
αμην v. 14 ...ζωα λεγοντα το αμην	046 18 35 <sup>c</sup> 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 <b>2323</b> 2352 2821 BG RP
αμην v. 14 ...ζωα λεγοντας το αμην	664 1094 2258
αμην v. 14 ...ζωα 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>	π <sup>18</sup> π <sup>24</sup> π <sup>43</sup> π <sup>47</sup> π <sup>85</sup> π <sup>98</sup> π <sup>115</sup> C 051 052 0163 0169 0207 0229 0308 88 1384 1704 2022 2030 2062 2078 2087 2091 2259 2361 2377

## Revelation 6:7-8

Ἔρχου. 8Καὶ εἶδον καὶ ἰδοῦ π<sup>24</sup><sup>vid</sup> A P 94 104 241 459 757 1006 1611 1841 2019 2059 2060 2065 2074 2081 2432 2814 vg<sup>ww,st</sup> syr<sup>ph</sup> cop<sup>(sa),bo</sup> 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<sup>gig</sup> vg<sup>cl</sup> syr<sup>hc</sup> (eth) Primasius Beatus HF RP

Ἔρχου καὶ ἴδε. 8Καὶ εἶδον καὶ ἰδοῦ 35 205 209 469 2073 it<sup>ar</sup>

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 Muenster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss 35 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<sup>c</sup> 1828 1849 1852 1854 1859 1862 1888 1955 2017 2019 2020 2032 2040 2138 2329 2351 π<sup>k</sup> lat syr cop<sup>sa,bo</sup> eth HF RP PK // αὐτοῖς 35 A C P 35 241 469 1006 1384 1841 2023 2026 2031 2038 2042 2053 2056 2057 2059 2060 (2065 αὐτῶ) 2073 2074 2081 2186 2286 2302 2436 2814 TR NA27 {\} // lac π<sup>24</sup> 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<sup>txt</sup> 2073 2329 2351 2436 RP PK NA27 {\} // εἰλίσσόμενον P 424 1611 1828 2019 2053<sup>com</sup> 2060 2065 2081 2302 2814 TR // ἐλίσσόμενος (nom sing neut pres pass part) 35 f052 82 175 256 456 469 627 920 1854 1859 2017 2020 (2040) 2070<sup>txt</sup> π<sup>k</sup> HF // εἰλίσσομενος 94 241 1732 2042 2059<sup>c</sup> 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<sup>ar,gig</sup> vg syr<sup>hmg</sup> arm NA27 {\} // καὶ μετὰ τοῦτο 35 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 **ⲙ**<sup>k</sup> syr<sup>ph</sup> Beatus HF RP PK // καὶ μετὰ ταῦτα P 181 241 459 920 1859 2019 2040 2059 2060  
2070 2073 2081 2186 2814 2436 **ⲙ**<sup>A</sup> [syr<sup>h</sup>\*] (καὶ) cop<sup>sa,bo</sup> TR // *hiat* 051 88 1384 2030 2050 2062.

**8:13** TST 7 txt ἀετοῦ **ⲡ**<sup>115</sup> **Ⲛ** 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 **ⲙ**<sup>k</sup> it<sup>sig,h</sup> vg syr<sup>ph,h</sup>  
cop<sup>sa,bo</sup> eth Cass Beat Tyc HF RP PK NA27 {} // ἀγγέλου P 104 241 680 922 2059 2060 2073\* 2081 2186 2286  
2302 2436 2814 **ⲙ**<sup>A</sup> arm TR // ἀγγέλου ὡς ἀετοῦ 42 // *hiat* C 051 88 1384 2030 2050 2062. "Had the  
Apocalyptist 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  
καὶ ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία εἰχουσιν του ἀδικησαι ἀδικῆσαι 2040  
ἐν ταῖς οὐραῖς αὐτῶν τοῦ ἀδικῆσαι 104  
ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι 424 1678 1778 2019 2060  
ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι 1828 1862 1888 2059 2081 2814 **ⲙ**<sup>A</sup> it<sup>ar</sup> vg<sup>cl</sup>  
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<sup>bo</sup>  
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 **ⲙ**<sup>k</sup> HF RP PK  
καὶ ἐν ταῖς οὐραῖς αὐτῶν ἐξουσίαν ἔχουσιν ἀδικῆσαι 175 792  
καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι **ⲡ**<sup>47vid</sup> **Ⲛ** A P (0207) 35 1006 1611 1841 2053 2073 2080  
(2344) (2351) NA27 {}  
καὶ ἐν ταῖς οὐραῖς αὐτῶν ἐξουσίαν ἔχουσιν ἀδικῆσαι 792  
καὶ ἐξουσίαν ἔχουσιν ἀδικῆσαι 2074  
καὶ ἐξουσίαν ἔχουσιν αὐτῶν ἀδικῆσαι 2065  
*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 **ⲙ**<sup>A</sup> it<sup>ar</sup> sig<sup>g</sup> vg Tyc Eras eds 1 2 3 Aldus Colinaeus  
ἰδοὺ ἔτι δύο οὐαὶ ἔρχονται 808 1893  
ἔρχονται ἔτι δύο **Ⲛ**<sup>1</sup> P 046<sup>c</sup> 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<sup>sa</sup> (ἔρχονται  
ἄλλαι οὐαὶ δύο) TR  
ἔρχεται ἔτι δύο **ⲡ**<sup>47</sup> **Ⲛ**\* A 18 42 61 69 82 91 93 110 141 149 175 177 180 201 203<sup>ex</sup> em\* 205 205abs 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\*<sup>vid</sup> 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... **ⲡ**<sup>115</sup> 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<sup>h</sup><sup>vid</sup> (*et ecce secundum vae...* then *lacuna*) cop<sup>bo</sup> arm<sup>1?</sup>  
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) (5<sup>th</sup> 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  $\mathfrak{M}$  itar.gig vg syr<sup>ph,h</sup> copsa,bo Vict. (*vocem unam ex quatuor cornibus*) TR HF RP PK NA27 {} // μίαν φωνήν 69 2351 // φωνῆς μίας  $\mathfrak{N}^1$  469c // φωνήν ἑνός 2329 // φωνήν μεγαλήν 424 1862 1888 2053 // φωνήν  $\mathfrak{N}^*$  2020 1678 1778 (not 2080) // omit 1854 arm4 // μίαν itsig Apr. Prim. Cyr. 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  $\mathfrak{P}^{47}$   $\mathfrak{N}^1$  A 0207 94 1611 1678 1732 1778 2053 2074 ( + κεκραγος ) 2080 2344 itar.gig vg<sup>ww,st</sup> syr<sup>h</sup> copsa<sup>ms,bo</sup> eth Haymo Bed. ps-Ambr. // τεσσάρων κεράτων  $\mathfrak{P}^{115vid}$  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<sup>cl</sup> syr<sup>ph</sup> 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  $\mathfrak{N}^*$  – "I heard a voice from the golden altar before God" // hiat C 051 88 1384 2030 2050 2062.

**9:21** txt {C} φαρμάκων  $\mathfrak{P}^{47}$   $\mathfrak{P}^{115}$   $\mathfrak{N}$  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<sup>bo</sup> Andrew<sup>c</sup> Areth HF NA27 {} // φαρμακίων A P 046 104 181 459 469 922 1828 2019 2060 2073 2080 2302 2329 2344 2351 Andrew<sup>bav\*</sup> // φαρμακειών 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<sup>ph,h</sup> copsa<sup>ms</sup> arm Andrew<sup>a,bav<sup>c</sup>,p</sup> TR RP PK // "divination" arm4 // "potions of sorcery" cop<sup>bo</sup> // "adultery" copsa<sup>1/4</sup> // omit οὔτε ἐκ τῶν φαρμάκων αὐτῶν 627 (1828 but φαρμακειών added at end) itar copsa<sup>ms</sup> 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)ίων, 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 consititute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. They are all mostly Satanists as well. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.

**10:7** τοὺς ἑαυτοῦ δούλους τοὺς προφήτας A C P f052 35 1611 1854 2020 2053 2059\* 2060 2065 2073 2081 2351  $\mathfrak{M}^A$  vg cop<sup>bo</sup> arm<sup>Oscan</sup> Tyc 1 ps-Ambr (*per servos suos prophetas*) arm a.? 3.? NA27 {} τοὺς αὐτοῦ δούλους τοὺς προφήτας 2019 2074

τοὺς ἑαυτοῦ δούλους καὶ τοὺς προφήτας  $\P^{85vid}$   $\aleph$  2329 2344  $\text{cop}^{sa}$   
 τοὺς ἑαυτοῦ δούλους καὶ τοὺς προφήτας αὐτοῦ  $\text{eth}$   
 τοὺς ἑαυτοῦ δούλους καὶ προφήτας  $\P^{47}$   
 τοὺς 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  $\aleph^k$   $\text{syr}^{ph?}$  HF RP PK  
 τοῖς δούλοις αὐτοῦ τοῖς προφήταις 94 792 922  
 τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις 743 2055 2064  $\text{pc}$  TR  
 τοὺς προφήτας δούλους αὐτοῦ Primasius (*per prophetas servos suos*)  
*servis suis prophetis* "to his servants the prophet"  $\text{it}^g\text{ig}$   $\text{arm}^1$ . 2. 4.  
*per servos suos* Tyc3  
*lac*  $\P^{115}$  051 88 337 1384 1626 1893 2022 2030 2032 2050 2052 2062 2091.

**10:8**  $\text{txt}$  τὸ βιβλίον A C 1006 1611 1841 1854 2053 $\text{comm}$   $\text{it}^{\text{ar,gig,t}}$   $\text{vg}$   $\text{cop}^{sa,bo}$   $\text{eth}$  Beat Prim ps-Ambr Tyc. NA27 { \}  
 // τὸ βιβλίον' 2053 $\text{txt}$  // τὸ βιβληδარიον 046 // τὸ βιβλιδάριον  $f$ 052 35 82 104 175 241 424 469 627 757 920 922  
 1828 1862 1888 2019 2065 2074 2138  $\aleph^k$  RP // τὸ βιβλάριον 792 2329 // τὸ βιβλαρίδιον  $\aleph$  P 94 2040 2059 2073  
 (2081 βιβλαρειδιον) 2344 (2351 βιβλαρίδιον)  $\text{syr}^{ph}$  TR // *hiat* 051 1384 2030 2050 2062.

**11:12b**  $\text{txt}$  ἤκουσαν (3rd pl)  $\aleph^*$  A C P 429 $c$  467\* 2053 2256  $\text{vg}$   $\text{syr}^{ph,h}$  Tyc.3 TR NA27 {B} // ἀκούσονται (3rd pl fut mid)  $f$ 052 2020 2329 // ἤκουσα (1st sg)  $\P^{47}$   $\aleph^c$  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  $\text{it}^{\text{ar,gig}}$   $\text{syr}^{h\text{mg}}$   $\text{cop}^{sa,bo}$   
 $\text{arm}$   $\text{eth}^{\text{ms}}$  Andrew; Tyconius Beatus HF RP PK // *hiat*  $\P^{115}$  051 88 1384 2030 2050 2062 Prim Auct Vict. The  
 UBS commentary: "Not only does the weight of external evidence favor ἤκουσαν, but since the Seer  
 constantly uses ἤκουσα throughout the book (24 times), copyists were more likely to substitute ἤκουσα for  
 ἤκουσαν than vice versa."

**12:18**  $\text{txt}$  ἐστάθη (3rd person)  $\P^{47}$   $\aleph$  A C 469 792 1828 1854 1888 2065 2073 2344 2351  $\text{it}^{\text{ar,gig}}$   $\text{vg}$   $\text{syr}^h$   $\text{arm}^1,3$   $\text{eth}$   
 Cass Origen $\text{dub}$ ; Vict-Pett Beat Prisc Ambrosiast Tyc Prim Haymo Aldus NA27 {B} // ἐστάθην (1st person) P 046  
 051  $f$ 052 35 94 241 424 757 922 1006 1611 1841 2019 2040 2053 2059 2060 2081 2138 2329 2814  $\aleph$   $\text{vg}^{\text{mss}}$   $\text{syr}^{ph}$   
 $\text{cop}^{sa,bo}$   $\text{arm}^4$  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  $\text{it}^g\text{ig}$  Pacian Beatus  
 ἀποκτείνει  $\text{syr}^{ph}$   
 ἀποκτενεῖ αὐτόν  $\text{cop}^{sa,bo}$   
 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  $\text{it}^{\text{ar}}$   $\text{vg}$   
 ( $\text{cop}^{sa,bo}$ ) Irenaeus $\text{lat}$  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<sup>txt</sup>

ἀποκτίνει, δεῖ αὐτόν 1678<sup>vid</sup>

ἀποκτείνει, δεῖ αὐτόν (pres ind act) Ⲭ 1611\* 2074 2344 Iren<sup>arm</sup>

δεῖ αὐτόν ἀποκτανθῆναι (and omit following ἐν μαχαίρῃ ἀποκτανθῆναι) 051<sup>mg</sup> 82 175 456 469 627 792 920 1852 1859 2017 2073<sup>mg</sup> 2138 21<sup>k</sup> 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<sup>g</sup>

*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." cops<sup>a,bo</sup>

"If someone has killed with the sword, he should be killed with the sword." syr<sup>h</sup> arm<sup>4</sup>

"If anyone has killed with the sword, he should be killed with the sword." syr<sup>ph</sup>

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 ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς A 469 1006 1611 1678 2020 latt arm<sup>1,2,3</sup> NA27 { }

ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαιννιν εἰς C

ἵνα πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς 2053<sup>txt</sup> (comm ἐπὶ)

ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς Ⲭ 2074 2081 2814 TR

\_\_\_\_\_η καταβαινιν\_\_\_\_\_ ϣ<sup>115</sup>

ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ ἐπὶ 469 *ex em*

ἵνα καὶ πῦρ ποιῇ 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 2081<sup>c</sup>

ἵνα καὶ πῦρ ποιῇσῃ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς 2329

ἵνα καὶ πῦρ ποιῇ καταβενειν ἐκ τοῦ οὐρανοῦ εἰς P

ἵνα καὶ πῦρ ποιῇ καταβαίνην ἐκ τοῦ οὐρανοῦ εἰς 2059

ἵνα καὶ πῦρ ποιῇ ἐξελεῖν ἐκ τοῦ οὐρανοῦ εἰς copsa

ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ τῶν οὐρανῶν εἰς 2060

ἵνα καὶ πῦρ ποιήσῃ ἐκ τοῦ οὐρανοῦ καταβῆναι ἐπὶ ϣ<sup>47</sup>

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<sup>vid</sup>

[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 ποιῇ 1888

γὰρ ἀντι ἵνα καὶ arab

omit ἵνα 792 arm  
omit καὶ before pur 2042 syr<sup>ph</sup> cops<sup>a,bo</sup> Tyc2  
transpose pur to end of verse eth  
+to before pur cops<sup>a</sup>  
- ποιῇ eth cops<sup>a</sup> arm3  
- ἐκ τοῦ οὐρανοῦ cop<sup>bo</sup>  
πῦρ ἐκ τοῦ οὐρανοῦ καταβαίνειν ἐνώπιον τῶν ἀνθρώπων 792 (omit εἰς την γην)  
καταβαίνειν ἐκ τοῦ οὐρανοῦ syr  
lac 1384 2050 2062.

**13:13b** εἰς **Σ** A C P 051 424 469 1006 1611 1678 1828 1862 1888<sup>c</sup> 2020 2040 2053<sup>txt</sup> 2059 2060 2073 2074 2081 2329  
2351 latt cops<sup>a</sup> arm1,2,3 (arab) (Tyc)  
ἐπὶ **ϣ**<sup>47</sup> 046 104 241 469 627 1678 2053<sup>com</sup> 2073 2377 **ⲙ**<sup>k</sup> syr<sup>ph,h</sup> cops<sup>a,bo</sup> eth arm

**13:14a** TST 9 txt {A} omit **ϣ**<sup>47</sup> **ϣ**<sup>115vid</sup> **Σ** 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<sup>ph,h</sup> TR NA27 {\} // +τοὺς ἐμοὺς 051 18 35 82 175 456 467 468  
469 627 757 1733 1852 2017 2073 2138 2377 **ⲙ**<sup>k</sup> 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 at first seem, when you consider Daniel 11:33,34. Yet the Daniel allusion may  
indicate that this variant in 051 is a harmonization to Daniel.

#### Revelation 13:14

1. καὶ πλανᾷ τοὺς κατοικοῦντας 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.) **ϣ**<sup>47</sup> **ϣ**<sup>115vid</sup> **Σ** 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<sup>ph,h</sup> 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<sup>hes</sup> 1893 1894 1934 1948 1955 1957  
2004 2016 2017 2021 2023<sup>txt</sup> 2024 2025 2039 2041 2045\* 2048 2071 2073 2075 2076 2077 2079 2138 2196 2200  
2254 2258 2352 2377 Compl. HF RP PK.

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

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

#### Revelation 13:16b

δῶσιν αὐτοῖς <sup>1</sup>**Σ** A C P 046 69 172 181 424 616 757 1854 1862 1888 2020 2059 2080 2084 2351 2436 NA  
δοσιν αὐτοῖς 2019  
δῶσιν ἑαυτοῖς 1828  
δῶσιν ἐν αὐτοῖς 1611  
δῶσῃ αὐτοῖς 051 2065 2302 2329 TR  
δῶσιν αὐτῷ **Σ**\* 1678 1778  
δῶσει αὐτοῖς 2053 2060 2814  
δῶσειν αὐτοῖς 2186  
δῶσωσιν αὐτοῖς 93 104 175 459 469 922 2074 2138 2256 RP

δώσουσιν αὐτοῖς 94 241 456 2067 2070 (fut act ind)

----- αὐτοῖς  $\P^{47}$

λάβωσι 1006 1841 2040 Vict

hiant  $\P^{115}$  88 1384 2030 2050 2062

### Revelation 15:3

txt ἔθνων  $\aleph$  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<sup>mg</sup> 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<sup>txt</sup> 2074 2075 2080 2081 2138 2329 2814 2821  $\aleph$  it<sup>gig</sup> syr<sup>hmg</sup> cop<sup>bo</sup> Cyprian Pseudo-Cyprian Ambrose Andrew Beatus Arethas HF RP PK NA27 {B} // πάντων τῶν ἔθνων it<sup>h</sup> arm eth Primasius // αἰώνων (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4)  $\P^{47}$   $\aleph^{*,2}$  C 94 469 1006 1611 1778<sup>txt</sup> 1841 2040 2065 2073<sup>mg</sup> 2076 2254<sup>txt</sup> 2258 2344<sup>vid</sup> 2432 it<sup>ar,c,dem,div,haf</sup> vg syr<sup>ph,h</sup> cops<sup>amss,(samss)</sup> (arm<sup>2</sup>) Bede Pseudo-Ambrose Haymo // αἰώνων καὶ τῶν ἔθνων 2082 cf. 20:10, 2082 with cop<sup>bo</sup> (arm<sup>2vid</sup> + βασιλεὺς) // "over all" arm<sup>Y</sup> // ἁγίων 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 comentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed) appears to have arisen from confusion of the Latin compendia for *sanctorum* (sctorum) and *saeculorum* (sclorum [=αἰώνων]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassiodorus." H. C. Hoskier says that both the manuscripts given above in support of the Textus Receptus, 57 (296) and 141 (2049), are the Textus Receptus. He says in *Text 1* on pp. 179-180 that ms. 57 (296) is a handwritten copy of Colinaeus' printed edition, that is, a copy of a printed Greek NT, published in 1534. And at the bottom of *Text 1* p. 615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Thus they are both 16th century copies made from various editions of the Textus Receptus. The bottom line is that there is no Greek manuscript support for the TR reading of "saints."

15:6 txt {C} λίνον 1006 1841 1862 1888 2059 (2074 λίνON) 2081 TR RP NA27 {} // λινον P 051 82 181 627 1778<sup>txt</sup> 1854 2020<sup>txt</sup> 2302 2814 vg<sup>cl</sup> syr<sup>ph,h</sup> cop<sup>bo</sup> arm Tyc Prim Andrew Arethas // λινον 1611 // λινον 1678 // λινόν 920 922 2060 // λινουν  $\P^{47}$  046 69 1828 it<sup>ar,gig,(h)</sup> // λινους  $\aleph$  // λινου 2329 // ληνου 2019 // λΗνον 792 // ληνον 104<sup>Gr</sup> 459<sup>Gr</sup> // λην 2256 // λιθον A C 104<sup>Lat</sup> 459<sup>Lat</sup> 1778<sup>mg</sup> 2020<sup>mg</sup> 2053 2062 2080 it<sup>c,dem,div,haf</sup> vg-ww, Rheims, Amiatinus, Fuldensis ps-Ambr Andrew Oecumenius Bede // neither cop<sup>sa</sup> eth Cass // hiat  $\P^{115}$  88 1384 2030 2050 2186 2351. Hoskier also cites for LIQON, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads *lapide*, "stone." The Greek witnesses reading 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 LIQON reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt"- 2051, 2064, 2067). Hoskier points out Ezekiel 28:13-14, where that cherub is described to be dressed in stone. So perhaps A and C harmonized to Ezekiel. There are several instances of Apocalypse manuscripts harmonizing to Daniel or to Ezekiel. Ezekiel chapter 28: "13 You were in Eden, the garden of God; every precious stone was your covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tabrets and of your pipes was in you; in the day that you were created they were prepared. 14 You were the anointed cherub that covers..." Oecumenius appears completely unaware of the 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 καθα τινα εξωσμιαν τα στηθη της φυσεως δυνατον και καθαρων το τιμιον, και το εν ταις διακονiais ανεμποδισταις. Oecumenius, in his scholii only, says "τὸ δε ἐνδεδύσθαι τοὺς ἀγγέλους λίθον καθαρὸν λαμπρὸν· δῆγμα τυγχάνει τῆς τιμίας αὐτῶν καὶ καθαρᾶς καὶ εἰς τὸ καλὸν παγίως ἐχούσης φύσεως ἢ ἄρα τὸν χριστὸν ἐνεδέδυτο λίθος γὰρ ὁ κύριος παρὰ τῆς θείας ὀνόμασται γραφῆς, ὡς παρὰ ἡσαΐα (xcviii. 16): > ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιών λίθον, πολυτελὴ ἐκλεκτόν < καὶ παρὰ τῷ προφῆτῃ (Psa. cxvii. 22): > λιθὸν ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας < τοῦτον ἐνδεδύσθαι τὸν λίθον, καὶ ὑμῖν ὁ σοφώτατος παῦλος παραινεῖ (Rom.

xiii. 14): > ἐνδύσασθαι τὸν λίθον ἡμῶν ἰησοῦν χριστὸν καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιείσθε εἰς ἐπιθυμίας< ἔξω γὰρ πάσης ἐπιθυμίας ψυχοβλαβοῦς ὁ τοῦτον ἐνδεδυμένος· αἱ 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) ἢ λίθον καθαρὸν· καθά τινα τῶν ἀντιγράθων ἔχουσι, διὰ τὴν τῆς φύσεως αὐτῶν καθαρότητα· καὶ τὴν πρὸς τὸν ἀκρογωνιαῖον λίθον (+χριστον 250) ἐγγυτητα (+ και των ἀρετων την λαμπροτητα 250)" They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says, χρυσοῦς ἢ λιθοῦς διαφανής, "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

Ἀρμαγεδῶν **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<sup>h</sup> 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)

Ἀρμεγεδῶν **Ⲛ** 2028 2033 2044 2054 2069 2083 2186

Ἀρμαγεδδῶν TR

Ermagedo itg<sup>ig</sup>

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

**ⲙⲕ** vg<sup>mss</sup> syr<sup>ph</sup>, h<sup>mg</sup> (acc. NA27) cop<sup>bo</sup> m<sup>ss</sup> Tyc21/2 HF

Magdō syr<sup>ph</sup> (acc. Hosk.)

Μαγεδδῶν 046 1611 2053 2062 Tyc.2

Ἀρμαγεδῶ itg<sup>ig</sup>

Αρμεγηδων 2054

Αρμεγεδων 2186

Ἀρμαγεδδων 2049 2081<sup>c</sup>

Αρμεγεδδων 2029

Ἀρμαγεδῶ 2091

Αρμαγεδον 2065

Αρμαγεδωμ 205 206 209 2045 Aldus

Μαγεδωδ 1828

Μαγιδων 2015

Μακεδδων 61 69

**Ⲫⲉ ⲁⲣⲙⲁⲕⲉⲁⲱⲛ** cop<sup>sa</sup>

**Ⲫⲉ ⲉⲣⲙⲁⲕⲉⲁⲱⲛ** cop<sup>bo</sup>

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<sup>c</sup> 2080 2138 syr<sup>h</sup> cop<sup>sa</sup> eth<sup>1/2</sup> HF RP NA27 {} // ὁ ζ 456 1778 // οτε **Ⲛ**\* // ἐκδομος 2062 // ο Z αγγελος **Ⲛ**<sup>1</sup> // ὁ ζ ἄγγελος 35 424 1678 2017 2059 2074 2081 cop<sup>bo</sup> // ὁ ἔβδομος ἄγγελος (051 αγγελος) 172 181 616 757 1384 1732 1733 1828 1854 1862 1888 2019 2042 2059 2060 2065 2073 2074 2081 2186 2302 2329 vg itg<sup>ig</sup> Beat Prim Tyc.3 TR PK // ὁ ἄγγελος εὐδομος 2084 2256 2436 // ὁ ἄγγελος ἔβδομος syr<sup>ph</sup> // ὁ ἄγγελος ἔβδημος 2040 // omit 2070\* // hiat C P 88 2030 2050 2351.

**16:17b** TST 11 txt ἐπὶ ἄ 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<sup>h</sup> cop<sup>sa,bo</sup> 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<sup>ph</sup> eth ps-Ambr TR PK // *hiat* ϣ<sup>47</sup> C P 88 2050 2351.

**16:17d** TST 12 x 2 txt {A} ναοῦ ϣ<sup>47</sup> A 0163<sup>vid</sup> 61 69 1006 1611 1678 1778 1841 2040 2053 2062 2065 2080 (2329 *after* θρόνου) it<sup>ar</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> (eth) Prim Beat ps-Ambr Tyc3 NA27 {A} // ναοῦ τοῦ θεοῦ ἄ // οὐρανοῦ 051\* 94 181 241 792 1384 1732 1828 1854 2019 2042 2059 2060 2074 2081 2186 2302 2344<sup>vid</sup> 2436 2814 **π**<sup>A</sup> Andrew Eras 1,2,3 Col. // ναοῦ τοῦ οὐρανοῦ 046 051<sup>c</sup> 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**<sup>K</sup> 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 ἀπὸ - από here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπὸ - 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<sup>ph</sup> cop<sup>sa,(bo)</sup> eth Iren<sup>lat</sup> Hipp Andrew; Prim Erasmus-all Aldus Colinaeus NA27 {B} // ὑπάγειν ἄ 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<sup>vid</sup> 2432 2814 **π** syr<sup>h</sup> arm Hip<sup>mss</sup>; Quod Beat TR HF RP PK // *ibit* itg<sup>g</sup> vg ps-Ambr // *itura* Auct // *in perditionem irae ibit* Tyc2 // *hiat* C 88 2050 2080 2186 2351. The UBS textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγειν, for in Greek manuscripts final 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 ὥδε of v. 9] txt καὶ παρέσται. ὥδε HF RP PK NA27 {\} // καὶ πάλιν παρέστε (itacism of παρέσται with the same meaning, cf. **ℵ** Matt 1:16,23,24\*) **ℵ**\* // καὶ παρ'εσται A // καὶ παρεσται (-ὥδε) 046 // καὶ παρέσται: ὥδε P 051 35 91 94 104 110 141 172 175 205 205<sup>abs</sup> 209 242 250 (254 ὥδε or ὥδε? 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 παρέσται and παρέστιν-αι raised dir. above iv) 757 (792 παρέστε like **ℵ**) 808 824 922 986 1006 1072 1075 1248 1328 1503 1551 1597 1611 1617 1637 1678 1719 1733 1734 1740 1745 1771 1778 1828 1841 1849 1852 1862 1864 1865 1888 1894 1934 1957 2016 2017 2018 2020 2022 2027 2030 2035 2040 2041 2048 2051 2053<sup>txt</sup> 2055 2061 2062 2064 2067 2073 2075 2077 2078 2084 2200 2254 2305 (2329 καὶ παρ'έσται sic) 2436 2821 Hippolytus? Complutensian (cop<sup>sa</sup>) // καὶ παρέσται: ὥδε 2023 2028 2029 2031 2033 2045 2047 2056 2070 2071 2081 // καὶ παρέσται ὥδε 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 // παρέσται ὥδε (without καὶ) 1746 // καὶ ὅτι πάρεστιν 1854 // καὶ πάρεστιν <sup>2</sup>**ℵ**181 336 632 1384 1732 2019 2037 2038 2042 2057 2059 2091 2256 2286 2302 2595 syr<sup>ph</sup> // καὶ παρεστι: ὥδε 1876 2026 2036 2043 2044 2046 2054 (2065) 2068 2069 2074 2082 2083 (hiatus 2186, exact sister ms. of 2814) 2814? // καὶ παρεστι. οὐδε 2014 2034 // καὶ παρεστιν ὥδε 241 336 2256 // καὶ παρεστιν: θαυμαστονται 2060 (Hosk. says this ms. places θαυμαστονται at the end of the v. rather than the beginning like the other mss.) // καίπερ ἔστιν TR // omit eth vg Pseudo-Ambrose // καίπερ ἔστι Erasmus Ed. 1 Aldus' printed edition // καίπερ ἔστιν 2049 Erasmus Eds. (2),3,4,5 // et advenit it<sup>gls</sup> // et adhuc ventura erit Beatus // et ventura est Primasius // καὶ παρεστιν εγγυς arm 3 // καὶ παρεσται εγγυς arm 4 // καὶ παρεσται καὶ απολλυται το θηριον 2053<sup>comm</sup> (cf. arm 2: "and which was passing by to perdition" // καὶ παρεσται ὦ (sic) ο εχων 1094 (cf. copt **ϣ**η, cf. syr) // καὶ επεσεν cop<sup>bo</sup> (ογορ λφζει) // καὶ εσται cop<sup>sa</sup> (αγω φναμωνε) // et (tamen) adventare syr<sup>h</sup> // 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' 3<sup>rd</sup> or 4<sup>th</sup> 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." (**ℵ** \* Sinaiticus variants according to Bill Warren, Director of the Center for New Testament Textual Studies, Landrum P. Leavell, II, Professor of New Testament and Greek, New Orleans Baptist Theological Seminary.)

## Revelation 18:3

πεπώκα(σι)ν 91 172 175 242 314 424 617 664 1006<sup>c</sup> 1828 1859 1862 1934 2016 2018 2020 2032 2075 2138 2321 2329 itar.gls vg syr<sup>h</sup> arm Andrew<sup>c,p</sup> Arethas Tyconius Priscillian Beatus Haymo HF NA27 {D} πεποκασιν 792

πέπωκεν P 051 2053\* 2073 2081 2814 Hippolytus Andrew<sup>a,bav</sup> al TR PK (3<sup>rd</sup> sg perf ind act of πίνω drink)

πεπότικεν 94 2042 2065 2432 syr<sup>ph</sup> (3<sup>rd</sup> sg perf ind act of ποτίζω – drink)

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

ἐποτισε(ν) 2074

πεπτώκασιν **ℵ** 046 104 205 209 336 459 582 620 628 680 922 1006\* 1611 1841 2030 **ⲙ**<sup>K</sup> (abt. 50 minuscules) cop<sup>sa,bo</sup> eth Hippolytus RP

πέπτωκαν A C 69 2031

πέπτωκεν 1854 2053<sup>c</sup> 2062 pc syr<sup>hmg</sup> Oecumenius

πέπτωκεν εις syr<sup>hmg</sup> Hippolytus<sup>mss</sup>

omit πέπωκεν πάντα τὰ ἔθνη Primasius.

Lacuna 2050 2351

**18:7a** txt αὐτήν **ℵ**<sup>txt</sup> A C P 046<sup>c</sup> 051 35\* 82 104 456 757\* 792 920 1852 1859 2019\* 2030 2053 (2062 αὐτήν) 2138 **ⲙ**<sup>K</sup> RP NA27 {\} // αὐτῇ 1611 // ἑαυτήν **ℵ** z f052 35<sup>c</sup> 94 175 241 424 469 627 757<sup>c</sup> 922 1006 1384 1841 1854 1862 1888 2017 2019<sup>c</sup> 2020 2040 2042 2059 2060 2065 2073 2074 2081 2186 2436 **ⲙ**<sup>A</sup> TR // ἑαυτῇ 2329 // ἑαυτῇ 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 ἐαυτήν, since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ή, ό was absorbing that meaning. So the bottom line is that there is no translatable difference between the 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) **Ⲭ** A C P 18 172 424 469 616 1611 1678 1778 1828 1862 1888 (2053 2062 find HER) 2080 vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> NA27 {\} // εὔρης (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 **ⲙⲕ** Hipp. Beat HF RP // εὔρις 922 // εὔρεις 104 // εὔρησεις (2<sup>nd</sup> sg fut) 051 35 757 1733 2065 2070 2186 2436 2814 **ⲙⲓⲁ** it<sup>gig</sup> 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 ό 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<sup>ar</sup> vg<sup>ww,st</sup> arm RP NA27 {B} // ό ἐπὶ τὸν τόπον πλέων **Ⲭ** 046 0229 f052 (1611 omit ό) 2329 it<sup>gig</sup> vg<sup>ms</sup> // ό ἐπὶ πόντον πλέων 469 582 2073<sup>mg</sup> 2076\* 2254 vg<sup>cl</sup> cop<sup>bo</sup> Caes Prim // ό ἐπὶ τὸν ποταμὸν πλέων 2053 2062 (cop<sup>sa</sup> "who sail in the rivers") // "those who sail from a distance" Ps-Ambr // [ό] ἐπὶ τῶν πλοίων πλέων P 051 205 209 424 757 (792) 1384 2017 2019 2042 2059 2060 2065 2073<sup>txt</sup> 2074 2081 (abt. 100 minuscules) (Hipp) Andr; Beat // ό ἐπὶ τῶν πλοίων ἐπὶ τόπον πλέων (syr<sup>ph</sup>) // ἐπὶ τῶν πλοίων ό ὁμιλος 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 εἶρηκαν (3<sup>rd</sup> pl perf ind) **Ⲭ** A P 051 18 35 181 1611<sup>c</sup> 1828 2017 2042 2059 2060 2074 2081 2186 2329 2814 TR NA27 // δεύτερον εἶρηκασιν (3<sup>rd</sup> pl perf ind) 61 69 469 1006 1384 1732 1841 2040 2053 2062 2065 // ἐκ δευτερου εἶρηκαν (3<sup>rd</sup> pl perf ind) 172 1888 // ἐκ δευτερου εἶρηκασιν (3<sup>rd</sup> 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 εἶρηκα (1st sg perf) 1611\* // ἤκουσα ἤρην (sic) (3rd sg aor ind act) 792 // δεύτερον εἶρηκεν (3<sup>rd</sup> 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 **ⲙⲕ** syr<sup>h</sup> cop<sup>bo</sup> HF RP PK // δεύτερον εἶρεικεν 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 consuler 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<sup>gig</sup> syr<sup>ph,h</sup> HF RP NA27 {\} // ἀληθινοὶ εἰσιν τοῦ θεοῦ **Ⲭ**\* 051 792 2074 it<sup>t</sup> vg **ⲙⲓⲁ** Prim TR PK // τοῦ θεοῦ ἀληθινοὶ εἰσιν <sup>1</sup> **Ⲭ**1006 1841 2065 2329 vg<sup>cl</sup> // *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<sup>dem,div,(gig),haf,t</sup> vg<sup>cl</sup> syr<sup>ph,h</sup> (cop<sup>sa?bo?</sup>) (eth?) Iren<sup>lat</sup> Or<sup>lat</sup> Cyp Vict Tyc Jerome Apr Prim Andrew<sup>c</sup> Ps-Ambr Beat TR RP [NA27] {C} // πιστὸς καλούμενος καὶ ἀληθινός **Ⲭ** WH // *vocabatur fidelis, et verax vocatur* it<sup>c</sup> vg<sup>ww,st</sup> // πιστὸς καὶ ἀληθινός καλούμενος 2028 2029 2033 2044 2054 2068 2069 2083 2091 it<sup>ar</sup> // καλούμενος πιστὸς 2329 // πιστὸς καὶ ἀληθινός A P 051 35\* 205 209 792 1384 2017 2042 2059 2060 2074 2081 2186 2814 **ⲙⲓⲁ** arm Hipp Andrew<sup>a,bav,p</sup> 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<sup>(ph)</sup> cop<sup>bo</sup> TR NA27 {\} // **Ⲭ** \* ὄνομα, then

lacking γεγραμμενον ο ουδεις // ὀνόματα γεγραμμένα **℣**<sup>c</sup> 42 325 582 *pc.* arm4 // ὀνόματα γεγραμμένα καὶ ὄνομα γεγραμμένον 046 35<sup>2</sup> 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.* **℣**<sup>K</sup> syr<sup>h</sup>\*\* HF RP PK // *Hiat* C 919 1828 1955 2032 2050 2351.

**19:13a** txt βεβαμμένον A 046 051 205 209 1778<sup>txt</sup> 1854 2030 2080 2344 cop<sup>sa</sup> arm Andrew TR RP NA27 {B} // ἔρραντισμένον 172 256 792 1006 1341 1678 1778<sup>mg</sup> 1841 1862 2017 2018 2040 2065 2070 it<sup>ar,gig,t</sup> vg eth Iren<sup>lat</sup> Or<sup>gr<sup>1/2</sup>,lat</sup> (Hipp); Cypr Prisc Jer Varim Apr Prim Cass Beat // ῥεραντισμένον P 2019 2321 2329 Or WH // ἔρραμμένον 2053 2062 (Origen<sup>1/2</sup>) // ῥεραμμένον 105 1611 Origen // περιεραμμένον **℣**<sup>\*</sup> Iren // περιερεραντισμένον **℣**<sup>c</sup> // *hiat* C 1828 2050 2351.

**19:13b** txt κέκληται **℣** A P 046 82 94 241 456 469 627 920 1006 1611 1841 1852 1854 1859 1862 1888 2020 2030 2040 2053<sup>txt</sup> 2062<sup>txt</sup> 2065 2070 2138 2329 Hipp NA27 {\} // καλεῖται 051 f052 35 104 175 424 757 922 1384 2017 2042 2053<sup>com</sup> 2059 (2060 καληται) 2062<sup>com</sup> 2073 2074 2081 2186 2344 2436 2814 **℣**<sup>A</sup> Irenaeus<sup>lat</sup> TR RP // καλειτε 792 // κεκλητο **℣** // ἐκεκλητο Or // καλουσι cop<sup>bo</sup> // ἐκαλεσαν cop<sup>sa</sup> // 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 **℣**<sup>A</sup> it<sup>ar,gig</sup> vg Apr Cass Prim TR PK NA27 {\} // ἄλλον **℣** 792 2019 2053<sup>txt</sup> (com τὸν ἄγιον ἄγγελον) 2062<sup>txt</sup> 2065 syr<sup>ph</sup> cop<sup>sa,mss,bo</sup> 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 **℣**<sup>K</sup> syr<sup>h</sup> 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 **℣** A P 046 35 42 82 93 94 104 177 241 325 456 459 627 699 (920 τοῦ θεοῦ τὸ μέγα) 1006 1384<sup>mg</sup> 1503 1611 1734 1841 1849 1852 1854 2030 2053 2062 2073<sup>txt</sup> 2349 2821 *al* (84+ minn) Compl. vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> 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) **℣**<sup>A</sup> 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<sup>com</sup> 2074 vg<sup>ms</sup> cop<sup>bomss</sup> eth Aug<sup>2/3</sup> Prim Tyc<sup>mss</sup> NA27 {A} // ἀπὸ τοῦ οὐρανοῦ 94 f052 // ἀπὸ τοῦ θεοῦ 1854 vg<sup>ms</sup> // ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ **℣** (**℣**<sup>\*</sup> *homoioteleuton*) P 922 1006 1611 1841 1888 2040 2050 2053<sup>txt</sup> 2060 2062 vg syr<sup>h</sup> Jer Apr Beat TR // ἐκ θεοῦ ἀπὸ τοῦ οὐρανοῦ 051 35 2065 // ἐκ τοῦ θεοῦ ἀπὸ τοῦ οὐρανοῦ 205 209 2059 2081 2186 2814 **℣**<sup>A</sup> 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 **℣**<sup>K</sup> it<sup>ar,gig</sup> vg<sup>ms</sup> syr<sup>ph</sup> cop<sup>sa,bo</sup> arm eth<sup>mss</sup> Aug<sup>1/3</sup> RP // *hiat* C P 459 1828 2351. The grammars say ἀπὸ absorbed ἐκ in later Greek.

**21:3b** txt λαοὶ **℣** A 046 94 2030 2042 2050 2053 2062<sup>txt</sup> 2074 2081 2329 2814 **℣**<sup>A</sup> it<sup>ar</sup> Irenaeus<sup>lat</sup> Andrew TR NA27 {B} // λαός P 051<sup>supp</sup> 82 205 209 241 469 627 920 1006 1611 1841 1854 1859 1862 1888 2020 2030 2062<sup>com</sup> 2065 2073 2138 2432 **℣**<sup>K</sup> it<sup>gig,sin</sup> vg syr<sup>ph,h</sup> (cop<sup>sa,bo</sup>) arm eth Ambrose Augustine Primasius Apringius Beatus HF RP PK // *lacuna* C 1828 2351.

**21:4** txt ὅτι τὰ πρῶτα **℣** 046 82 205 209 241 469 627 792 920 1854 1862 1888 2050 2138 2814 **℣**<sup>K</sup> it<sup>ar,sin</sup> vg<sup>cl,ww</sup> syr<sup>h</sup> cop<sup>sa,bo</sup> arm Irenaeus<sup>lat</sup>; Augustine Quodvultdeus Primasius TR HF RP PK (NA27 [ὅτι]) {C} // τὰ πρῶτα A P 051<sup>supp</sup> 94 1006 1611 1841 2030 2053 2062 2065 2074 2329 2377 (it<sup>gig</sup>) **℣**<sup>A</sup> arm4 Beat Andrew // τὰ γὰρ πρῶτα 94 *pc* it<sup>gig</sup> // ὅτι ταῦτα 2050 // *quae prima* vg<sup>st</sup> arm4 Apringius Beatus // θτι τὰ πρόβατα **℣**<sup>\*</sup> // ἐπι τα προσωπα syr<sup>ph</sup> // *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.) **℣**<sup>K</sup> vg Apr. Beat. Tyc. Irenaeus<sup>lat</sup> Am HF NA27 {\} // λέγει μοι **℣** P 051<sup>supp</sup> 469 627 920 1006 1841<sup>vid</sup> 2050 2065 2074 **℣**<sup>A</sup> it<sup>ar</sup>



vg<sup>cl</sup> arm eth TR RP PK // εἶπεν μοι 241 792 it<sup>ar</sup> syr<sup>ph</sup> cop<sup>sa,bo</sup> // εἶπεν it<sup>gig</sup> syr<sup>h</sup> Tyc2 ½ // omit 2030 arm2 // lacuna C 1828 2351.

**21:6a** TST 17 txt {B} γέγοναν **ℵ**<sup>c</sup> A 1678 1778 Iren<sup>lat</sup> WH NA27 {} // γεγόνασιν 469 1006 1841 2020 2053 2062 2065 2080 2436 syr<sup>ph</sup> // γέγονε vg Er. Ald. Col. 2028<sup>(sic)</sup> 2349 TR // γεγόναι 2059 // γέγονα **ℵ**<sup>\*</sup> 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<sup>sa</sup> arm Orig Andrew Arethas HF RP PK // γεγωνα 181 616 2030 // omit **ℵ**<sup>2</sup> syr<sup>h</sup>ms 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 (it<sup>ar,gig,sin</sup> vg) syr<sup>ph</sup> 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<sup>c</sup> 2084 2329 syr<sup>h</sup> cop<sup>sa</sup> Cyr? // omit 18 35<sup>c</sup> 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<sup>txt</sup> it<sup>ar,gig,t</sup> vg syr<sup>h</sup> cop<sup>sa,bo</sup> Ambr Apr ps-Ambr Beat Tyc2 NA27 {} // οὐκ ἔσται ἐκεῖ f052 94 241 792 1862 1888 2030 2065 2074 2377<sup>mg</sup> **ⲙ**<sup>A</sup> syr<sup>ph</sup> TR RP PK // οὐκ ἔσται ἐκεῖ ἔτι IrenaeusGr // οὐκ ἔστιν ἐκεῖ 051 // οὐκ ἔσται 046 82 627 1611 1854 2138 **ⲙ**<sup>K</sup> HF // hiat C 920 1828 2040 2351. Compare 22:3.

**22:12b** txt ἐστὶν αὐτοῦ **ℵ** A 2030 (367 2050 αὐτῶ) syr<sup>h</sup> 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>sup</sup> 1852<sup>c</sup> // "according to his works" 792 2042 2074 (syr<sup>ph</sup>) cop<sup>sa,bo</sup> eth // opera ejus Tyc2 // opera sua vg ps-Ambr // opera ipsorum it<sup>gig</sup> // facta sua Cyr 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 πλυνυντες) 1678 1778 1841 2020 2053 2062 2080 (15 minuscules) it<sup>ar</sup> vg<sup>st</sup> cop<sup>sa</sup> eth Ps-Athanasius<sup>mss</sup>; Ambr Fulg Apr (Prim) Haymo NA27 {A} // πλατύνοντες τὰς στολὰς αὐτῶν Ps-Athanasius // ποιοῦντες τὰς ἐντολὰς αὐτοῦ καὶ πλύνοντες τὰς στολὰς αὐτῶν 469 1852<sup>c</sup> // 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<sup>gig</sup> syr<sup>ph,h</sup> cop<sup>bo</sup> (arm τηροῦντες τὰς) Andrew; Tertull Cyr 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 **ℵ** 94 1678 1778 2053 2062 2329 it<sup>gig</sup> syr<sup>ph</sup> cop<sup>sa,bo</sup> arm4 Apr. // Ναί ἔρχου 2030 2050 syr<sup>h</sup> Prim Tyc // Ἀμήν ἔρχου A 046 175 181 424 616 792 1006 1611 1841 2017 2059 2060 2065 2081 2186 **ⲙ**<sup>A</sup> vg eth Ambr. Ps-Ambr. Beatus NA27 {} // Ἀμήν ναί ἔρχου 051<sup>s</sup> 35 82 241 456 469 627 757 1732 1733 1852 1854 1859 1862 1888 2020 2070 2073 2074 2138 2377 2436 **ⲙ**<sup>K</sup> 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 ἀμην and ναὶ mean something like "yes," and so I think they were both liturgical additions to an original ἔρχου standing alone. The ⲥ 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<sup>s</sup> as a lone uncial. The 104 reading is simply a mistaking of NAI for KAI. I think that the ⲥ reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

#### 22:21b txt {C}:

(1) μετὰ πάντων	
(2) μετὰ πάντων ὑμῶν	
(3) μετὰ πάντων ἡμῶν	
(4) μετὰ πάντων	ἀγίων
(5) μετὰ	ἀγίων
(6) μετὰ	τῶν ἀγίων
(7) μετὰ	τῶν ἀγίων σου
(8) μετὰ πάντων	τῶν ἀγίων
(9) μετὰ πάντων	τῶν ἀγίων αὐτοῦ

(1) A (2814) (itar *cum omnibus hominibus*) vgst,ww eth<sup>1/2</sup> Ambr Tyc Beat<sup>1/2</sup> NA27 {B} (2) 296 vg<sup>cl</sup> eth<sup>1/2</sup> Fulg Ps-Ambr TR (3) 2050 (4) 1778 arm (5) 627 (6) ⲥ it<sup>gig</sup> WH (7) 2329 (8) 046 051<sup>supp</sup> 82 104 459 792 1006 1611<sup>sup</sup> 1678 1841 1862 1888 2030 2053 2059 2060 2062 2074 2081 ⲡ syr<sup>h</sup> cop<sup>sa,bo</sup> Andr Areth RP (9) 2030 syr<sup>ph</sup> // *upon all the saints unto age of the ages* (2040) cop<sup>bo</sup> (cop<sup>bo,ms</sup> *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<sup>txt</sup> 2046 2047 2056<sup>txt</sup> 2059<sup>txt</sup> 2065<sup>txt</sup> 2074 2081 2186<sup>txt</sup> 2432 2595 itar,gig vgst,fuld Beatus<sup>1/2</sup> Tyconius Andrew Arethas NA27 {B} // ἀμήν. ⲥ 046 051<sup>s</sup> 35 82 94 104 175 241 456 469 627 757 792 1611<sup>s</sup> 1678 1778 1852 1854 1859 1862 1888 2020 2030 2042 2050 2053 2060 2062 2065<sup>com</sup> 2073 2138 2329 2436 ⲙⲓ vg<sup>cl,ww</sup> syr<sup>ph</sup> cop<sup>sa,(bo)</sup> eth arm Beatus<sup>1/2</sup> Arethas TR HF RP PK // ἀμήν ἀμήν syr<sup>h</sup> // *hiat* C P 69 88 172 256 920 1384 1828 2019 2040 2080 2256 2302 2351 2814.

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