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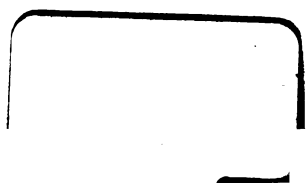
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ΑΠΟΚΑΛΥΨΙΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ.

**THE REVELATION OF
JESUS CHRIST.**

ΑΠΟΚΑΛΥΨΙΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ,

ΕΞ ΑΡΧΑΙΩΝ ΑΝΤΙΓΡΑΦΩΝ ΕΚΔΟΘΕΙΣΑ.

THE
BOOK OF REVELATION
IN GREEK,

EDITED FROM ANCIENT AUTHORITIES;

WITH
A NEW ENGLISH VERSION,
AND VARIOUS READINGS.

BY
SAMUEL PRIDEAUX TREGELLES.



LONDON:
SAMUEL BAGSTER AND SONS,
WAREHOUSE FOR BIBLES, NEW TESTAMENTS, PRAYER BOOKS, LEXICONS, GRAMMARS,
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ΠΟΛΛΑΙ ΜΕΝ ΘΥΓΓΟΙΣ ΓΛΩΤΤΑΙ ΜΙΑ Δ' ΑΘΑΝΑΤΟΙΣΙΝ.

M.DCCC.XLIV.

Th.

Recd. April 28, 1875.

NOTICE.

THIS edition of the book of Revelation contains—

1. The Greek Text edited on the authority of ancient MSS. and Versions.
2. An English translation of the Greek Text.
3. The readings which may be considered as *probable*, whether more or less so.
4. The readings of the Elzevir edition of 1624.
5. A selection of all the various readings which are at all supported by ancient MSS., by *many* more recent copies, or by the earliest printed editions;—together with a classified statement of the authorities for such readings.

Also, an Introduction stating in full the principles on which the text has been formed, and an outline of Biblical Criticism as applicable to the text of the Revelation.

CONTENTS OF THE INTRODUCTION.

I. OBJECT AND PLAN OF THE PRESENT WORK.

1. The importance of the book of Revelation	i
2. Causes which led to the present work	ii
3. Preliminary preparations	ii
4. The Greek Text, &c. necessary accompaniments of the English version	iii
5. The application of sound criticism to the text of Scripture	iii

II. STATE OF THE GREEK TEXT OF THE BOOK OF REVELATION.

1. Transmission of ancient books	vi
2. Various readings, and the causes from which they have arisen	vii
3. The text of the book of Revelation as unprinted	x
4. The first printed texts of the New Testament	xi
5. The sources of these editions and of the common Greek Text	xiii
6. Various steps taken for the emendation of the text	xiv

III. SOURCES OF EMENDATION OF THE GREEK TEXT.

1. MSS., ancient versions, and early citations	xviii
2. Conspectus of the ancient Greek MSS. which contain the Revelation	xix
3. Conspectus of the more modern MSS.	xxi
4. A summary of the MS. authorities	xxvi
5. List of the ancient versions	xxvii

IV. MODE OF ARRANGING THE CRITICAL MATERIALS, AND OF FORMING THE TEXT.

1. Collection and arrangement of the various readings, &c.	xxviii
2. The formation of the text	xxix
3. The inner margin, and readings of various degrees of probability	xxx
4. The various readings given in the margin	xxxii

V. CONCLUDING MEMORANDA.

1. Places in which A. and C. agree in a reading which has not been followed	xxxiii
2. Variations of the Elzevir, 1624, from the Stephanic text, 1550, in the Revelation	xxxiv
3. The last six verses from the 1st edition of Erasmus, 1516	xxxv
4. Conclusion	xxxvii

INTRODUCTION.

I. THE OBJECT AND PLAN OF THE PRESENT WORK.

1. EVERY one who really values Scripture as the word of God, must regard the book of Revelation as being of considerable importance to Christians; this importance must be felt to exist wholly apart from any real or supposed ability to interpret the things which are written therein. No book of the New Testament is pressed upon our attention with more solemn sanctions; "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written in it;" this alone is sufficient to show us that if we desire, as believers in Christ, to have fellowship with the mind of God and to have our thoughts subject to His will, this book will occupy no small share of our attention. It may be that we have but little intelligence of its general structure, or of its specific interpretation, but still it is our place *to keep* the things written in it, even as Mary who though she little understood the things which were told her, yet kept them and pondered them in her heart. Surely as we hold fast the word of God in all its parts, we may expect, through prayer and the teaching of the Holy Ghost, to become more acquainted with the truths therein written both in their detail and their practical power.

These considerations will, I trust, suffice to show that an adequate motive exists for an attempt to exhibit the Greek text of the book of Revelation as correctly as possible, together with an English version suited to that corrected text. The *object* and *plan* will, I believe, be best understood from a brief account of the motives which led to the preparation and publication of the present work.

2. Several years have elapsed since my mind was particularly turned to the state of the Greek text of the New Testament,

and the various revisions by Griesbach, Scholz, and others: this course of study brought before me very vividly the remarkable difference which exists between the condition of the common text of the book of Revelation and that of the rest of the New Testament: for whether we take Griesbach's or Scholz's text, (my examination was at the time pretty much confined to these), we find more corrections given as resting on critical data in this one book than we do in all the epistles of St. Paul taken together. This raised two thoughts in my mind, first,—what were the actual authorities on which the Greek text of this book was edited, and whether they really differed thus widely from the rest of the New Testament; and, second, when I was satisfied with the need that existed of using critical data for the correction of the text, I was impressed with the desirableness of giving the mere English reader the *results* of such revision, either by publishing a list of passages in which the reading in our authorised version ought to be emended, or else by publishing the English version of the book with the passages so corrected.

My desire to bring the results of critical labour before the mere English reader, arose from feeling how important it is for those who value the word of God to have it set before them as correctly as possible; and this will be especially seen to be the case when the fact is borne in mind (see § II. 5) that in several places the ordinary Greek text of the Revelation (and consequently of our version) rests upon no MS. authority whatever.

3. In carefully examining the authorities of MSS. and versions as given by Griesbach, I found however that in not a few cases I differed in judgment as to the readings to be preferred both from him and from Scholz; they both appeared to me to retain the readings of the common text in several passages, in which the evidence seemed to me very decisive against them; there were also other points on which I found that my judgment could not accord with either of these critics.

Hence it became needful to form a basis for the English translation which I contemplated; to this end I prepared a Greek text of this book, forming it according to the critical principles which I believe to be the most accurate. (see § IV. 2). This led me to a careful examination of the authorities cited by Griesbach and Scholz; and thus I found that in many cases so few of these were given, and in other cases they were stated with so little accuracy and precision, that it required a very

careful revision (see § IV. 1) before I could use them satisfactorily.

After I had arranged the *authorities* and again revised the Greek text, I made the English translation; in which I did not seek to depart from the authorised version, except in cases in which this was necessary either on account of variation in the Greek text, or else because of something which was obviously capable of improvement.

4. It would have been unsuitable to have published the English translation alone; for as it contained many variations from any critical text with which I was then acquainted, it was obviously incumbent on me to give that text together with the version; neither could the text itself have been properly given without a statement of the authorities on which it rests; hence the various readings became a needful accompaniment. (On the revision of collations and the formation of the Greek text, see § IV. 1, 2). It has also been necessary to go into some critical detail by way of introduction.

5. I do not think that it is needful in this place to enter into any disquisition on the divine origin and authority of the book; I am writing for Christians, for those who through grace have believed in the name of the Son of God, and who believing have life through His name, and not as addressing those who wish to cavil and question as to the authority of Scripture.

I am perfectly aware that many feel a dread of any criticism being applied to the text of Scripture, regarding it as too sacred to be touched; now I wish most distinctly to state that because I reverence Scripture as being the word of God, I believe it to be of importance to bring every aid in our power to bear upon its text, in order that we may as accurately as possible read it in the very words in which it was given by the Holy Ghost.

I avow my full belief in the absolute, plenary inspiration of Scripture, 2 Tim. 3. 16. I believe the sixty-six books of the Old and New Testaments to be verbally the word of God, as absolutely as were the ten commandments written by the finger of God on the two tables of stone: and *because* I thus fully believe in its verbal inspiration, I judge that it is not labour ill bestowed to endeavour to search into the evidence which is obtainable as to what those words are, and to exhibit the results of such investigation. I trust that this may suffice to hinder charges being brought of want of reverence for the book designed to make wise unto salvation; although I freely own that I have much more

reverence for the more ancient copies, and for the text which they contain, than I have for those which are in common use.

Many have regarded attempts at critical revision of the text of the New Testament, as being connected not only with a want of reverence for the word of God, but also in a certain measure with unsoundness of doctrine as to the Godhead of Christ and other fundamental points. Such charges have no necessary connection with critical revision of the text, or with the results of such revisions, let the conductors of them be whoever they may. Bengel who led the way in such critical revision was free from every suspicion of being opposed to orthodox belief: Wetstein, a laborious collector of critical materials, can hardly be said to have formed a critical text, as he only noted in the *margin* such readings as he preferred; it is most true that his sentiments were decidedly *Arian*, and that his heterodoxy shows itself in his Prolegomena and notes. Griesbach was probably tainted with the rationalism of modern Germany to a considerable degree, but it would be very difficult to prove that his neology has influenced him in his critical text. Scholz, as being a Roman Catholic Professor at Bonn, may be supposed simply to adhere to the doctrines of that church. It is probable that most of the modern German editors are more or less imbued with *rationalism*; but still however incapable we may regard them of forming a true judgment of any subject connected with the word of God, it would be difficult to show that, in their choice of readings, they have rejected or adopted any except on critical grounds, whether sufficient or not.

If there were then any reason for connecting Biblical criticism with unsoundness of doctrine, it could only have arisen from persons who held such views having also paid attention to this subject. But this, instead of leading those who hold orthodox sentiments to avoid the subject, ought to induce them to take it up themselves, in order that they might not be under the necessity of receiving critical texts from doubtful hands.

It is perfectly true that passages *may* have been rested on, and used in argument for the support of the most important doctrines,—such as the Trinity, and the person of Christ,—which may on examination be found to rest on very slight critical authority; but this does not affect the *doctrines* themselves,—nay they may be said to stand by this means on a more sure basis of Scripture testimony, when everything which was insecure in itself has been taken away: sound criticism rightly applied will be a safeguard to the text of the word of God

against the encroachments of ignorance and heterodoxy. A disputant may be found to uphold true doctrine by *misquoted* Scripture; in every such case it will be well to open the Bible, quote the passage fairly, and let the *doctrine* itself rest for support upon the passages which really apply:—just so with regard to any doctrinal statements in which the readings are doubtful:—let criticism in a Christian spirit and in true subjection to God's authority come in, let the passages be fairly read, and let testimonies to true doctrine be taken up from that which will bear the test of full examination. It is proper, however, to remark that *very few* passages will receive *any* doctrinal alteration, so that the reader need not suppose these observations to have at all an extensive application. Honest criticism will never touch one atom of orthodox or evangelical truth; it may exhibit the text of the word of God with more exactness, but the doctrines will be found the same, unchanged and unshaken. It is indeed a cause for thankfulness that God has preserved the Scripture unto us in such substantial integrity: it has been subjected to many casualties, it has passed through the hands of many copyists, but in doctrine and precept it is unchanged. I believe that it may most truly be said that the most faulty copy presents to us the doctrines and the duties of Christianity devoid of any material alteration. Of course the more exactly we know the very words of Scripture as originally inspired by the Holy Ghost, the more exactly have we the declaration of His mind set before us.

Men who are possessed of human learning and intellectual power may exercise their own minds on subjects of criticism; but those who through faith in the Lord Jesus Christ possess the knowledge of God, are alone able to look to Him for the blessed guidance of the Holy Ghost, who can give ability in forming an accurate judgment on evidence connected with the criticism of the sacred text.

Ungodly men may make an evil use of the word of God, and of the most blessed truths which it contains; this ought not to hinder Christians from using it aright; and just so do I deem should be our judgment with regard to Biblical criticism; *if* this has been misused by impugners of orthodoxy and truth, it only shows that we who fully acknowledge the Godhead and atonement of the Lord Jesus Christ, and the Gospel of God's grace in His name, and the Personality and Godhead of the Holy Ghost, ought to take good heed that we use this weapon aright, lest it should be supposed to *belong* to unhallowed hands.

The object of textual criticism is of quite sufficient importance to interest Christians; namely the statement of the evidence as to the true reading of the text of Scripture; and it might have been almost expected that they would have regarded it as a subject peculiarly their own.

It will be necessary to give some account of the critical details which relate to the book of Revelation, in order to make the basis of the present work fully intelligible. These details are given at some length in order that they may afford the needful information to those who are not familiar with the subject,* and also because in a more condensed form it would be difficult to be really perspicuous.

II. STATE OF THE GREEK TEXT OF THE BOOK OF REVELATION.

1. Ancient writings, whether sacred or profane, have been transmitted to us by means of transcribers. The autographs of such works have long ago been lost. Hence various casualties may affect the state of the text and the readings, which never could have arisen had the works remained in existence in the handwriting of the authors. Copies which had been made from the originals were used as the exemplars from which others were again taken, and so the work of transcription continued during the successive centuries which preceded the invention of printing. Thus there are many works of great and undoubted antiquity of which there does not exist a single really *very ancient* MS. This does not affect the antiquity of the book, however much it may the state of the *text*.

The Inspired writings of the Old and New Testaments have been transmitted to us just in the same manner as other books; they have been liable to the same casualties in transcription, and the correctness of copies made has depended upon the diligence and accuracy of the transcriber. The fact of their having been "given by inspiration of God," has not and could not ensure

* On the subject of Biblical Criticism in general I may mention, "Lectures on Biblical Criticism. By Samuel Davidson, LL.D. Edinburgh, 1839." I know of no volume in English which gives so much information on the subject, and with as much correctness. Of course I do not vouch for *every* fact or *every* conclusion.

perfection in the transcripts made, unless the copyists were also inspired;—as given by inspiration the whole was of God, the words were His as completely as were the two tables of stone “written by the finger of God.” But just as a copyist might err in transcribing the letters and words of the decalogue which God had thus written, so might he with respect to any other portion of Scripture; and it must not be looked at as want of reverence for the word of God, or want of belief in its verbal inspiration *in the fullest sense*, for this fact to be fully admitted.

2. *Various readings* are thus found in the copies of the Holy Scriptures as well as in other writings. Various readings are in their origin to works in MS. just what mistakes of the press are in printed books. They are the differences existing between different copies; the places in which the words or phrases vary, or are found in a different order, or in which one copy contains more or less than another.

Every one who has had any connection with the operations of printing, must be practically conscious of the sources of various readings. If a page of MS. were put into the hands of a compositor, he would almost undoubtedly make some errors in setting it up in type. In some places he might read the copy wrongly, in others might omit, in others might repeat some of the words before him, and there would probably be several errors in punctuation and orthography. The page of letter-press would on these accounts require a good deal of revision to make it accurately represent the page of MS. which had been sent to the printing office.

But if the page set up in type instead of being corrected were at once worked off with all its errors, and the copies so printed were put into the hands of fresh compositors, then new variations would undoubtedly arise. Some of the compositors might notice unquestionable mistakes and try to rectify them; in doing this they would not improbably depart yet farther from the original MS., and each one perhaps in a different way:—they would also be subject to the same causes of error as was the first compositor, and this too in a still greater degree from their having something more defective to work upon. Let the same operation go on a few times more, and we should have copies of the page, the general texture remaining the same, but with variations in particular parts,—some of them probably very considerable.

Now if the MS. page originally used had been lost, so that it could not be applied for the revision of the incorrect copies, the only way would be to take the copies such as they are, and by examining them amongst themselves to restore if possible the original readings. To this end the page as set up by the first compositor would be the most helpful, and would undoubtedly be nearest to the MS.; it would therefore be important to trace the *genealogy* of these printed copies. If the MS. copy had been put into the hands of more than one compositor, the page as set up by each of these would be a

separate and important witness: the united testimony of such pages would lead one to something like a *certainty* as to the original reading.

This may serve to illustrate the causes and character of various readings, and the mode of critically dealing with them.

All the various readings to the New Testament must be ascribed either to *inadvertence* or *design*; *very few* however can be attributed to this latter cause: except, indeed, such as may have sprung from an attempt at *correction*: but probably *not one* (such attempts excepted) which can come under consideration with regard to the Apocalypse.

Various readings arising from inadvertence all belong to one class in general;—the transcriber having departed from his copy. Sometimes this was occasioned by the eye mistaking a word or phrase,—by *similar* words in appearance and sound being interchanged,—

(*e.g.* ὁμοίως & ὁ μισῶ, Rev. 2. 15,—μέλλει & ἔμελλον, 3. 2,—οὗτος & οὗτος, 3. 5,—ὀράσει σμαραγδίνῳ & ὄρασις σμαραγδίνων, 4. 3, &c.) by expressions being substituted for others which were synonymous or were so regarded by the copyist,—

(*e.g.* the interchange of κοινῶς & συγκοινῶς, Rev. 1. 9,—πρῶτος & πρωτόκοκος, 1. 17,—Ἐφεσίης & ἐν Ἐφέσῳ, 2. 1,—φάσκοντας εἶναι ἀποστόλους & λέγοντας ἑαυτοὺς ἀποστόλους, 2. 2,—δυνατοὶ & ἰσχυροὶ, 6. 15, &c.)

by omissions δι' ὁμοιοτέλετον, *i. e.* when two words or sentences *end* alike, the eye passing on to the *second* termination, and thus omitting a word or phrase altogether;—

(*e.g.* τοῦ θανάτου omitted because of the following αὐτοῦ, Rev. 13. 12,—the words omitted from τοῦ θηρίου to τοῦ θηρίου, 13. 15,—from ὄνομα to ὄνομα in the common text, 14. 1;—the omission of ver. 4 of ch. 5, &c.) by a similar mistake from words or phrases *commencing* with the same letters,—

(*e.g.* the omission of the words from καὶ ἐδόθη to καὶ ἐδόθη, Rev. 13. 7;—the omission of τοῦ γάμου in 19. 9, &c.)

Sometimes the copyist made too much use of his mind and memory, so that he inserted words in a passage where they did not belong, owing to their being found elsewhere in a similar connection;—

(*e.g.* the insertion of ὁ πλανῶν τὴν οἰκουμένην ὄλην after Σατανᾶς in Rev. 20. 2, out of 12. 9,—δίστομος after ῥομφαία in 19. 15, out of 1. 16,—ταῖς ἐν Ἀσίᾳ after ἐκκλησίαις in 1. 11, out of 1. 4, &c.)

sometimes a copyist inserted an explanatory word or phrase, expressive of the thought which the copy before him conveyed to his own mind;—this led to the substitution of easy readings for those which were more difficult.

Hence such readings as κεκοπίας καὶ οὐ κέμηκας, Rev. 2. 3,—τὴν λέγουσαν, 2. 20,—ἡ καταβαίνει, 3. 12,—οὐδενός, 3. 17,—λέγουσα, 4. 1,—ὁμοία, 4. 3,—εἶδον τοὺς inserted 4. 4,—εἶχον or ἔχον, 4. 8,—ἡμᾶς & βασιλεύσομεν, 5. 10.

Scholia which had been written in the margin of a copy sometimes were

partially blended by a transcriber with the text; this has caused several erroneous readings, some of which are extraordinary and hardly credible.

Hence ζῶντι εἰς τοὺς αἰῶνας τῶν αἰῶνων added to the end of Rev. 5. 14,—καὶ ὁ ἄγγελος εἰσήκει in 11. 1,—ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, 14. 5, &c.—the following may be taken as instances of *strange* readings arising from scholia, 2 Cor. 8. 4, δέξασθαι ἡμᾶς ἐν πολλοῖς τῶν ἀντιγράφων οὕτως εὐρηται καὶ οὐ καθὼς ἠλπίζαμεν, so in the Codex Corsendoncensis; see Alter's Gr. Test. vol. 2. p. 594,—of a similar kind is Heb. 7. 3, ἐν ᾧ ἔτι καὶ τοῦ ἀβραάμ προετιμήθη. θεωρεῖτε κ. τ. λ. in the Complutensian text.

In the most ancient MSS. the interchange of vowels and diphthongs is very frequent, such as ε and αι, η and ει, ο and ω, η and ι, υ and η, αυ and ση, ει and ι, ου and υ. Some of these interchanges are of frequent occurrence, some are comparatively rare; they are, however, the source of many important variations.

Hence has arisen confusion between ἔγειρε & ἔγειραι, Rev. 11. 1;—and many other variations of the same kind; most of which, however, make no possible sense.

Abbreviations have also led to mistakes; IC, KC, OC, XC, YC, have been thus written for one another, or for other words which they resembled in appearance.

Additions were often made, such as Κύριος before or Χριστός after Ἰησοῦς: and short phrases of *common occurrence* were very often interchanged with equally common synonyms.

The *order* of words was very frequently changed, of which instances may be seen among the various readings on almost every page. The termination of a word was often assimilated to that which precedes or follows it.

The *ear* of a transcriber has sometimes misled him, for we find words or clauses substituted for one another which have nothing in common except *sound*.

(e. g. in Rev. 22. 14, μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν is the reading of the best authorities; in most copies this is changed into μακ. οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, a reading which resembles the other in nothing but *sound*.)

In estimating the difficulty which a transcriber must have had to encounter, we must bear in mind the fact that ancient writing consisted of *undivided* capitals; thus a far greater labour of the eye and the attention was needful in producing a correct copy. The undivided words were much more difficult to read, and an unskilful copyist often made such blunders, as to render passages of his transcript wholly void of meaning. The following three lines from the Codex Ephræmi will manifest the comparative difficulty of reading the undivided uncial writing.

ΕΓΩΙΔΑΝΝΗΘΑΔΕΛΦΟΥΣΜΟΝΚΑΙΚΥΝΚΟΙΝΟΝΟΝΟΝΘΗ
ΘΑΙΥΕΙ-ΚΑΙΒΑΘΙΑΣΙΑΚΑΙΥΠΟΜΟΝΗΝΕΥΕΓΕΝΟΜΗΝΘΗ
ΣΟΤΗΚΑΔΟΥΜΕΝΗΙΑΤΜΩ-ΚΑΙΤΟΝΔΟΓΟΝΤΟΥΘΥΚΑΙΤΗ

It will be observed that NH is omitted at the beginning of the third line, probably on account of the TH which had immediately preceded.

c

3. The book of Revelation presents, as to its external history and its transmission, some features distinct from the rest of the New Testament. The number of copies which have come down to us, is far fewer than those of any other of the books. This may be accounted for in various ways: it was, probably, written at a later period than any other book of the New Testament, (for no objection can, I believe, be really brought against the testimony of Irenæus*), and thus the other portions of the Christian Scriptures were in use and circulation, most of them for forty, and some of them for fifty years previously.

It is very clear that this book was received and used both in the east and west, and was recognised both as to inspiration and apostolic authorship, for more than a century after it was written; and yet at a later period some objected, especially in the east, to admit its divine authority. The grounds of this objection were most trifling in themselves,—they were not based upon any appeal to facts or testimonies, and they directly contradicted what had been previously laid down by competent witnesses;—I mean witnesses who were competent to state what they knew to be the truth, (*e. g.* Justin Martyr and Irenæus).

In consequence of this book having been for a time comparatively disregarded, transcripts became of course less numerous; and although, before any very long time had elapsed, its authenticity and authority were owned by all who called themselves Christians, yet, from mistaken ideas as to the mysteriousness of its contents, &c. it was not commonly used like the rest of Holy Scripture in public assemblies.

Transcripts of the various parts of the New Testament were made just as there might exist demand; thus the copies of the four Gospels are very numerous, from their having been used both in public and private, but especially the former. Copies of the Epistles of St. Paul have also come down to us in considerable number; of the Acts of the Apostles and Catholic Epistles there are far fewer copies; but even these are numerous when compared with those of the Revelation.

It seems, indeed, surprising that a book which God has so emphatically pressed upon the attention of those who believe in the name of His Son, should have been for so long a period treated with comparative neglect; as if, although acknowledged to be of divine authority, it was not to be used and honoured as being indeed the word of God.

The copies being thus comparatively few, those which are *ancient* are

* “Οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἐωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῆς τέλει τῆς Δομετιανοῦ ἀρχῆς.”—*i. e.* A. D. 96.

peculiarly rare; indeed, for more than a century after the printing of the Greek text no ancient copy of this book was known in the western part of Europe. Thus the history of the unprinted text of the Apocalypse presents to us much fewer facts than that of the other parts of the New Testament; and the scarcity of copies, instead of being favourable to the text being in a tolerably correct condition, was just the contrary; transcribers made more errors in their copies, and these were the less noticed from the book being read so little in public. The commentaries of Andreas and Arethas, which were written in the margin of some MSS., occasioned errors, from passages in the margin having often been confounded with the text.

Thus at the time when printing was employed to multiply and perpetuate books, there were hinderances in the way of a correct text of the Revelation being diffused in this manner, which did not apply in the same degree to the rest of the New Testament.

4. The first *printed* edition of the book of Revelation, as well as of the rest of the New Testament in Greek, was that contained in the Polyglott Bible which was edited and printed at the expense, and under the auspices of Cardinal Ximenes. This Polyglott Bible was printed at Alcala, in Spain; and it is from the Latin name of that town, (Complutum), that the work has been ordinarily called the Complutensian Polyglott.

The portion of the work which contains the New Testament,* was edited by Ælius Antonius Nebrissensis, Demetrius Crentensis, Ferdinandus Pitianus, and Lopez de Stunica; the last mentioned being apparently the most learned of the whole.

The volume which contains the New Testament in Greek and Latin appears, from the subscription at the end of the Revelation, to have been completed January 10, 1514.

The actual *publication* of the work did not, however, take place for some years; hinderances appear to have been thrown in the way previous to the death of Cardinal Ximenes, and it was not until March 22, 1520, that Pope Leo the Tenth gave his formal sanction to the publication taking place. The Pope speaks of the Cardinal having died without obtaining his permission for the publication, and he mentions this as a necessary preliminary; it is not, however, probable that he would have made any objection, for the work was dedicated in the prologue to himself, and he was thanked for having furnished MSS. from the library of the Vatican to aid in its execution: and further, when Erasmus's Greek and Latin New Testament was published, Pope Leo had shown, by a letter expressive of his approbation, how much he esteemed such a work. In this, as well as in most other things, he manifested how desirous he was to be esteemed a patron and promoter both of the arts and of *literature*: into the questions of the circulation of the word of God, whether in the original languages or in translations, and what the effects of their circulation might be, he does not seem to have inquired.

* Nouum testamentum grece & latine in academia complutenai, nouiter impressum.

The *publication* of the Complutensian text of the New Testament may be dated from the time when the sanction of Pope Leo, addressed to the Cardinal's executors, was received in Spain; it appears, however, that for about two years from the date of the sanction, the copies were not at all widely diffused; this may be judged from the fact that Erasmus had not, in 1522, yet seen this edition.

The first edition which was *published*, was that of Erasmus, in 1516; for although it was not *printed* until after the Complutensian edition, it was the first to be circulated, no hinderances having been thrown in the way.

The first edition of the New Testament, edited by Erasmus, contains the Greek text, a Latin version corrected from the Vulgate, and in the latter part of the volume copious annotations.* The date on the back of the title-page is, "Sexto Calendas Martias, anno M.D.XVI.;" that at the end of the dedication to Pope Leo the Tenth is, "M.D.XVI. Calendis Februariis;" at the end of the annotations, "M.D.XVI. Kalendis Martiis;" although at the conclusion of the whole volume there is "Mense Februario." It was printed at Bâsle by Froben.

It is not a little remarkable, and it shows, I think, the overruling providence of God, that at so short a time before the commencement of the Reformation these two editions of the original text of the New Testament should have been published; both of them sanctioned and approved by Rome, though really among the most important instruments for the establishment of evangelical doctrine.

This first edition of Erasmus appears to have been sold and circulated very quickly; it was dedicated to Pope Leo, who expressed his approval in a letter which Erasmus prefixed to his succeeding editions. Its execution, however, was extremely hurried; it was first proposed to Erasmus that he should edit such an edition on April 17, 1515, only nine months and a half before the printing was completed. It also appears that the printing had not commenced in September, 1515, for at that time it had not been settled whether the Greek and Latin texts should be placed in parallel columns, or whether they should stand separately. Thus the whole period for the printing of the text and the annotations was less than *six months*, and during this time Erasmus was distracted with the multiplicity of editorial labour which he had in hand; so that he might well say of this Greek Testament, "Præcipitatum fuit, verius quam editum." The marks of this extreme haste are traceable in many parts, in the book of Revelation very particularly.

This edition was reprinted at Venice, in 1518, in the same volume as the Aldine LXX. The second edition of Erasmus is dated 1519; the third 1522; in both of these there are some slight alterations in the text; (1 John v. 7, was first inserted in the third edition); in 1527 Erasmus's fourth edition

* *Novvm Instrumentum omne, diligenter ab Erasmo Roterodamo reognitum & emendatum, non solum ad græcam veritatem, verumetiam ad multorum utriusq; linguæ codicum, eorumq; veterum simul et emendatorum fidem, postremo ad probatissimorum autorum citationem, emendationem et interpretationem, præcipue, Origenis, Chrysostomi, Cyrilli, Vulgarij, Hieronymi, Cypriani, Ambrosij, Hilarij, Augustini, una cum Annotationibus quæ lectorem doceant, quid qua ratione mutatum sit.*

appeared, in the preparation of which he was aided by the Complutensian text; this he used especially in the Revelation; for out of one hundred changes of reading which he made in this edition, Mill states that *ninety* relate to this book alone. Erasmus's fifth and last edition appeared in 1535.

5. The primary printed editions from which those in common use have sprung, being thus the Complutensian and that of Erasmus, it becomes a point of some importance to inquire what the respective sources were from which these editions flowed.

The Complutensian editors speak in high terms of the antiquity and value of the MSS. which they used; it may, however, be safely questioned whether they were good judges on a point of criticism such as this is. We are now much more competent than they were to judge of the age as well as the value of MSS.; and the character of the readings found in their edition is such as to show plainly that the copies which they used were pretty fair samples of the more modern Greek MSS., such as were currently circulated from the tenth century and onward.

They have been accused of altering the Greek text in order to conform it to the Latin, which stands by the side. If this be brought as a general charge it is undoubtedly false; but if it be only applied to the text, 1 John v. 7, and a very few other passages, I suppose that every one who knows anything of biblical criticism, and has examined the subject, will now acknowledge it to be true.

In the book of Revelation their text differs considerably from that in common use; this book has been spoken of as the best executed part of their edition. This may, however, be regarded as very doubtful; they appear throughout to have followed the ordinary Greek copies, and these in the Revelation were decidedly more correct than that which afterwards obtained general circulation. Very little is known of the MSS. used by the Complutensian editors; they are, however, *now* supposed to be preserved in the university of Alcalá.

The MSS. used by Erasmus are better known; the greater part of them still remain at Basle; that, however, which was used for the Revelation is now wholly lost: it was one which he had borrowed from Reuchlin, the only MS. of this book which he could procure.

It is certain that he did not make the best use of the MSS. to which he had access; in fact it was impossible for him to do so in the hurried manner in which the work had to be executed; and in some places in which he supposed his Greek MS. of the Acts to be defective, it is almost certain that he translated words from the Latin Vulgate into Greek, and inserted them in his text.

In editing the Revelation he laboured under great disadvantages. The one MS. of which he had the use appears to have been in a mutilated condition. It contained the Greek text with a commentary interspersed, and he had to separate the words of the text as well as he could. In not a few places he clearly took the commentary for the text, and thus inserted readings found in no Greek MS.; where his MS. was altogether illegible he appears to have relied on the Latin Vulgate, and to have supplied words in the Greek

by retranslating them from it. We *know* that this was the case with the last six verses of the book; in his MS. they were wholly wanting, owing to its mutilated condition, and he ventured on the bold expedient of supplying them by his own translation from the Latin: this he acknowledges himself, (see § V. 3). Hence we cannot wonder that in his fourth edition he should have made several alterations in the text of this book on the authority of the Complutensian copy; and yet there are readings in the last six verses, only springing from his translation, which are still retained in the commonly used text of this book.

It must be obvious to the Christian reader that the word of God ought never to have been edited with such precipitancy, or with such liberties taken with the text: indeed it may be regarded as a cause for thankfulness that more incorrect readings were not thus introduced into the printed copies than was actually the case.

The fourth and fifth editions of Erasmus are *substantially* the Greek text now in common use; the fifth edition was followed with very little variation by Robert Stephens in his third edition, 1550.* Stephens's third edition was the basis of the five published by Beza, and also of the Elzevir editions of which the first was published in 1624.†

In this country Mill's Greek Testament is the text most commonly reprinted and used; this *text* is merely a repetition of Stephens's third edition, with a few errata corrected. On the continent, until of late, the Elzevir text was professedly followed; but from examination I find very few of these editions (probably not one) really follow throughout the Elzevir text; in places in which it differs from the Stephanic they sometimes follow the latter; and sometimes they differ from both.

The ordinary copies of the Greek Testament spring thus from the fifth edition of Erasmus, in which the book of Revelation was (as has just been shown) in a very unsatisfactory state.

6. It is not surprising that labour should have been bestowed, from time to time, in collecting critical materials for a more correct text of the New Testament in general, and of the Revelation in particular.

The third edition of Robert Stephens (just mentioned) contains various readings from the Complutensian edition, and from MSS. which might have been used to advantage for the correction of the text. Beza often mentions various readings, and sometimes has followed them. The first considerable collection of various readings to the Greek Testament is that contained in the

* Τῆς Καινῆς Διαθήκης Ἄπαντα . . . Novum JESU Christi D. N. Testamentum. Ex Bibliotheca Regia. Lvettiae, MDL.

† Ἡ Καινὴ Διαθήκη. Novum Testamentum. Ex Regiis aliisque optimis editionibus cum curâ expressum. Lugduni Batavorum, Ex Officinâ Elzeviriana. CIJICXXIV. It has been said that wherever Beza's text differs from that of Stephens, it is followed by the Elzevir editions; this is very incorrect; in the Revelation alone the Elzevir text agrees with Stephens in TWELVE places in which Beza differs; in NINE places the Elzevir text follows neither Stephens nor Beza. On this as well as many other questions as to detail of facts, the critical sketch given by Professor Moses Stuart in his recent notice of Hahn's Greek Testament in the "Bibliotheca Sacra," requires *much* correction. 4

sixth volume of Walton's Polyglott (1657); in the Revelation, however, from the paucity of MSS. these are very meagre. Bishop Fell followed in this course of making critical collections in his edition (1675).^{*} A great advance was made by Mill, whose edition, published in 1707, prepared with long and patient labour, laid the basis of critical emendation of the Greek text.† The first, however, who really *applied* the various readings which had been collected from MSS. and ancient versions was Bengel, in 1734. He had true reverence for the Scripture as being the word of God, and this was the motive which induced him to edit his Greek Testament.‡ In the Revelation he followed the MS. authorities which had then been collated; this was done on the express ground that it had been originally edited on such very insufficient authority of MSS., and in part on the authority of none. In the other books of the New Testament he selected readings for his text from the different printed editions, and placed those which he judged still better on critical grounds in the margin. Bengel was the first to call attention to the connexion of certain MSS. with others, so that they might be divided into *families*.

The materials for the criticism of the text were greatly increased by the publication of Wetstein's Greek Testament in 1751–2.§ His critical ability in forming a text, and even in judging of the value of MSS., was probably very much below his industry in collation, and in bringing together critical materials. The readings which he prefers he has placed in the margin.

In the latter part of the last century and the commencement of this, the stock of critical materials was greatly increased, and the labours of Griesbach led the way to a more general revision of the common Greek text. || His

* Της Καινης Διαθηκης απαντα. Novi Testamenti Libri Omnes. Accesserunt Parallela Scripturæ Loca, nec non variantes Lectiones ex plus 100 MSS. Codicibus, et Antiquis Versionibus Collectæ. Oxonii. M.DC.LXXV. The collation of the Alexandrian MS. was the most important part of the critical apparatus here given, as was the case also in Walton's Polyglott, where its readings (so far as they were given) were placed throughout under the Greek text.

† Η Καινη Διαθηκη . . . Cum Lectionibus Variantibus MSS. Exemplarium Versionum, Editionum, SS. Patrum et Scriptorum Ecclesiasticorum; et in easdem notis, &c. Studio et Labore Joannis Millii S. T. P. Oxonii. MDCCVII.

‡ Novvm Testamentvm Græcvm ita adornatvm vt Textvs probatarvm editionvm medvllam Margo variantvm lectionvm in svas classes distribvtarvm locorvmqve parallelorvm delectvm Apparavvs svbivnetvs criseos sacrae Millianæ praesertim compendivm, limam, svpplementvm ac fructvm exhibeat inserente Io. Alberto Bengelio. Tubingæ . . . MDCCXXXIV.

§ Novvm Testamentum Græcum editionis receptæ cum lectionibus variantibus Codicum MSS., Editionum aliarum, versionum et Patrum . . . Opera et studio Joannis Jacobi Wetstenii. Amstelædamii. MDCCCLI. Tom. ii. MDCCCLII.

|| It is altogether foreign to my present object to enter into any particular account of Griesbach's System of Recensions of the Greek Text. It will suffice to say that he tried to carry out the hints proposed by Bengel as to the *families* into which Greek MSS. might be distributed. He divided them into three classes *Alexandrian*, *Western* and *Constantinopolitan*. Almost all the very ancient MSS. belong to the two former of these divisions, the mass of modern copies to the last. This system of Recensions is wholly inapplicable to the Revelation of which we have so few ancient MSS. Various other systems have since been proposed; Scholz divides all MSS. into *Alexandrian* and *Constantinopolitan*,—uniting the two first of Griesbach's classes. He professes almost invariably to prefer the readings of the latter class, *i. e.* of the mass of modern MSS. I believe that his classification is pretty correct in point of fact; though it would be more truly stated if the division were between *ancient* readings (which may themselves admit of *classes*) and *later* readings; contrary to Scholz I should decidedly prefer the *former*.

first edition was published in 1775-7; his second and principal edition in 1796-1806.*

The following additions were made to the stock of critical materials for the text of the Revelation. In 1785 Matthæi published, in the twelfth volume of his Greek Test., the collations of *six* MSS. mostly at Moscow. In 1786 those of *four* MSS. at Vienna were published by Alter. About the same time Birch made his collations, which have a peculiar value on account of their importance; in this book these extend to *ten* MSS.; they were not published until 1801. Various single MSS. were also collated and published by different individuals; and one of the most important steps was the publication of the Codex Alexandrinus by Dr. Woide in 1786.

From the time of Griesbach many editors have published texts differing from that which had been in common use; few of these require any particular notice in this place. Scholz, after making an extensive examination of MSS. not previously collated, published an edition in 1830-36; † in this his endeavour was to establish a text on the authority of the mass of consenting MSS.; this led him in general to prefer the many later copies to those which are the most ancient. In his second volume, however, he appears to have departed from this principle, commonly for the better.

In 1831, Lachmann, acting in partial conformity to a plan laid down by the celebrated Bentley, published an edition in which the authority of ancient MSS. was absolutely followed. ‡ In this, however, he acted rather mechanically than critically, especially in the Revelation, of which there are so few ancient copies. Bentley's principle, however, I believe to be perfectly sound; that in the text of the New Testament, the authority of the ancient MSS. is to be taken as of *primary* authority, and especially when connected with the most ancient and most literal versions; so much so that it is only the necessity of the case which can warrant our departing therefrom, and even then we must have competent witnesses, such as versions and other MSS. Indeed, except in the Revelation, I suppose that we should not be obliged ever to resort to the more modern copies as the ground of a reading.

This was the principle upon which I had in some measure acted before I

* *Novvm Testamentvm Græce. Textvm ad fidem Codicvm Versionvm et Patrvm Recensuit et Lectionis Varietatem adjecit D. Jo. Jac. Griesbach. Tom. i. 1796. Tom. ii. 1806.* Griesbach also published a manual edition in 1805; this was reprinted in 1825 and it is stated on the title-page to be "editio nova non tamen mutata," it is however "mutata" very seriously; the errata are of considerable importance.

† *Novvm Testamentum Græce. Textum ad fidem testium criticorum recensuit, lectionum familias subiecit, e græcis codicibus manuscriptis, qui in Europæ et Asiæ bibliothecis reperiuntur fere omnibus, e versionibus antiquis, conciliis, sanctis Patribus et scriptoribus ecclesiasticis quibuscunque vel primo vel iterum collatis copias criticas addidit, &c. Dr. J. Mart. Augustinus Scholz. The text of Scholz corrected as to errata, punctuation, &c. has been twice printed in England, in "the English Hexapla," 1840, and in the "Critical Greek and English Testament," 1841; in this latter edition collations are subjoined of the texts of Griesbach and others. Although I can by no means admit that Scholz has proved the superiority of the Greek MSS. which he prefers, and although many things connected with his edition are unsatisfactory, yet it must be admitted that his text is really preferable to that in common use.*

‡ *Novvm Testamentum Græce, ex recensione Caroli Lachmanni. 1831.* He has since commenced another edition in which he appears to attempt more fully to carry out Bentley's plan of comparing the Greek and Latin texts: *Novvm Testamentvm Græce et Latine. Carolvs Lachmannvs recensuit. Philippvs Bvttmannus Ph. F. Græcæ Lectionis Avctoritates Apposvit: Tomvs Prior. 1842.* If the second volume of this edition be yet published I do not know, but I have not seen it.

knew of or had attended to Lachmann's edition, although since its publication;* and to this book (see § I. 2, 3) I have first sought to apply these principles of criticism. I was compelled to lay aside, for a time at least, my labour connected with the Greek Testament as a whole.†

When the present work was nearly completed, the Greek Testament of Tischendorf was published.‡ This has certainly in the Revelation met my judgment far more than any critical text with which I am acquainted; it led me to examine the authorities with particular care in the places in which my text differs from his. Tischendorf has since edited the Codex Ephraemi (§ III. 2, C), which was published just when the printing of the present work (after some unavoidable delays) was about to commence. This has been of peculiar importance to me while giving the whole another revision; indeed the importance of this MS. has been far more than compensation to me for previous hinderances. It was published just as I was meditating how I might procure from Paris certain information as to the reading of this MS. in several passages in which it was not cited by Wetstein.

The mode in which the critical materials were brought together and used, will be detailed below. (See § IV. 1, 2).

* I paid no very particular attention to Lachmann's text after I knew of his edition in consequence of having mistaken his choice of critical materials. He has termed the authorities *eastern* or *Asiatic* which others have usually called Alexandrian (and Western); hence I supposed that his critical system was in some measure identical with that of Scholz, whereas in fact it is the direct contrary. Lachmann's new nomenclature misled me as well it might; nor have I been alone in this; Dr. Davidson (Biblical Criticism, p. 28) says in speaking of MSS.;—"Scholz, Lachmann, Rink, &c. favour the *Asiatic*." Lachmann is here placed in the very *juxta-position* which he would wish to shun, but it is all in consequence of his own contradictory nomenclature. On the whole subject of recensions and classification of MSS. a good and lucid account will be found in Dr. Davidson's work, p. 227, *sq.*

† I still, however, have this object before me, for which I commenced my preparations several years ago. I still trust, "if the Lord will and I live," to prepare a manual edition of the Greek New Testament, containing the text edited on ancient authority, entirely irrespective of modern and commonly received readings, together with a careful collation of all the more ancient MSS. so far as they are attainable. The plan, which at a considerable time since occurred to my mind, was to give the Greek text together with the readings of ancient authorities *only*;—this led me to examine the principles on which such a text should be formed, and I have no hesitation in stating that I believe the combined use of ancient MSS. such as A B C D L &c. with versions (as witnesses of the insertion of *clauses*, &c.) would set such a text on a satisfactory critical basis.

‡ Novum Testamentum Graece. Textum ad fidem antiquorum testium recensuit, brevem apparatus criticum una cum variis lectionibus Elseviriorum, Knappii, Scholzii, Lachmanni subjunxit; argumenta et locos parallelos indicavit; Commentationem isagogicam notatis propriis lectionibus Edd. Stephanicae tertiae atque Millianae, Matthaeanae, Griesbachianae premisit Aenoth. Frid. Const. Tischendorf. 1841. The Prolegomena contain a valuable discussion on the critical principles laid down by Scholz, with a statement of the *facts* by which those principles are controverted. In mentioning Tischendorf's name it is in a manner incumbent to protest against his subsequent conduct as a New Testament editor;—he has published at Paris an edition in Greek and Latin in which the Vulgate is made the standard to which the Greek text is conformed in every place in which *any* MS. authority accords with the Latin readings. He has not taken the ancient copies of the Vulgate, but the modern Clementine text as sanctioned by Romish authority; and yet Tischendorf can elsewhere boast about the Reformation. In a postscript which he has since appended to the unsold copies of his previous edition, (dated from Naples, the feast of St. John the Baptist, 1843), he states that his Paris edition (meaning I believe *another* which I have not seen) was particularly intended for the use of the French and *English*; I trust that we may be preserved from using Greek Testaments avowedly conformed to a Romish standard, such as the Paris edition of Tischendorf now before me. No Romanist ever ventured to publish such an edition. I am under considerable obligation to Tischendorf for his critical labours in publishing the Codex Ephraemi, but I have felt myself obliged for the sake of truth and the integrity of God's word to speak faithfully of his Paris edition in Greek and Latin.

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III. SOURCES OF EMENDATION OF THE GREEK TEXT.

1. The sources of emendation of the text, or of editing it more correctly, are MSS., ancient versions, and the quotations of early writers; in other words, these are the channels through which the New Testament Scriptures, as unprinted, have been transmitted to us.

In the Revelation, since the *ancient* MSS. which we have are very few, our evidence of this kind for the true reading is proportionally scanty; the later MSS. also are comparatively not numerous; several of these afford valuable aid.

The more ancient MSS. are written in large or uncial letters, without any divisions between the words;—the later MSS. are written in *cursive* letters, with breathings and accents, the words divided;—they appear to be all of later date than the ninth century, most of them much more recent; some of these, however, (such as 38), are manifestly transcripts of a much older text. Many MSS. were corrected after they were written, and hence the difference between readings *à primâ manu*, and those proceeding *à correctore*. These corrections are often much more recent than the text, and the readings are often very inferior; sometimes corrections proceeded from the copyist himself.

Ancient versions are more to be regarded as evidences of the general contents of a book, and of its several parts, than of the *words* themselves; with respect to whole clauses their testimony is very important, and so too with regard often to more minute points; but still it is not unfrequently doubtful which of two readings a version supports; and it must also be borne in mind that versions like the original have come down to us through the hands of copyists, so that we are often glad to have recourse to the most ancient MSS. of these which we can procure.

Ancient citations would be of much more importance, if we could be sure that writers quoted from the Greek text as they had it; it is pretty certain that they often relied on their memory, and besides this the copyists and editors of their works often altered citations so as to adapt them to the readings with which they were familiar. With these cautions, such citations may be used as subsidiary evidence. (See on

this subject Dr. Davidson's "Biblical Criticism," p. 118, *sq.*) On these accounts citations from ecclesiastical writings have not been here given amongst the various readings, although their testimony has not been overlooked in the formation of the text; in the Revelation, however, they afford singularly little aid.

To these three sources of emendation, or rather of transmission, some have had the temerity to add *critical conjecture*; this *may* be tolerable in editing profane writings; but even there it would be a great liberty if many copies of the author were in existence. But to use critical conjecture with regard to the word of God is to act in a manner wholly unjustifiable. When this is done, then charges of innovation and want of reverence for God's holy word may indeed be brought. Nothing of the kind will be found in the text here given. I mention this expressly, because it is not long since a Greek text was edited in this country, with a preface, in which the needlessness and temerity of critical conjecture was strongly stated, (together with some objections to the free use of MSS. authorities), and yet *in the text* words were marked in a few places as "probably spurious," wholly on *conjectural* grounds, and some suggestions of the same kind were inserted in the notes.

2. The following is a list of those Greek MSS. which contain the Apocalypse, either in whole or in part, which are written in large or uncial letters.

A. CODEX ALEXANDRINUS, preserved in the British Museum. This MS., which contains all the books of the Old and New Testaments, either entire or mutilated, was presented by Cyrillus Lucaris, patriarch of Constantinople, to king Charles I. Its supposed date is the *fifth century*, and it appears probable that it was written at Alexandria. The New Testament was published from this MS. in types cast so as in some measure to resemble the writing of the MS. in 1786, under the editorial care of Dr. Woide, whose prolegomena contain much valuable information relative to ancient MSS. in general.* The Old Testament has been also published from this MS. more recently under the superintendance of the Rev. H. H. Baber.

This MS. contains the Apocalypse entire; its readings present a *general agreement* with the other very ancient authorities; so that in those portions of the Apocalypse which are contained in no other *ancient* copy, its readings, especially when supported by other authorities, are entitled to considerable attention. For this present work the readings of this MS. have been taken from the printed edition.

B. A MS. formerly belonging to the monks of the convent of St. Basil in Urbe, and numbered in their library CV. It is now, according to Scholz, in the Vatican Library. In Blanchini's *Evangeliarium Quadruplex*, Part I.

* *Novum Testamentum Græcum e codice MS. Alexandrino qui Londini in Bibliotheca Musei Britannici asservatur, descriptum a Carolo Godofredo Woide. MDCLXXXVI.*

p. DV. there is a fac-simile of the MS., which is commonly referred to the seventh century. This MS. contains homilies of Basil and Gregory of Nyssa, amongst which (from p. 249 to 268) stands the book of the Revelation. The Greek text has the accents, which are said to be *à primâ manu*; but if a judgment may be formed from the specimen given by Blanchini, they are not placed with much precision.

A correct description and examination of this MS. is yet a desideratum; for although it was professedly collated for Wetstein by order of Cardinal Quirini, yet the mere inspection of the variations noted, (which are given in one place in Wetstein's Greek Testament, vol. 2, p. 894-6), suffices to show either that the MS. must have many chasms, or else that it has been very imperfectly collated; I should think it probable that *both* of these deductions were true.

I have used the collation as printed in Wetstein, where the variations of the first few verses (from Blanchini) and of the last two chapters stand in their place under the text; the rest of the collation (from its not having arrived in time) stands as a kind of Appendix.

Care must be taken not to confound this MS. with the celebrated and very valuable Codex Vaticanus, 1209, which in the Gospels, Acts, and Epistles, is designated by Wetstein, and those who have adopted his notation, by the same letter B.* The Codex Vaticanus, 1209, is defective in the Revelation, (which has been supplied by a modern hand, see No. 91); *this* MS. is far more recent, (probably by three centuries), and much less valuable.

This MS. can of course be only regarded as an authority in places where it has been *expressly cited*; no inference can be deduced from its silence.

C. CODEX EPHRAEMI, in the Royal Library at Paris. This MS. is so named from its being a *codex rescriptus*,† of which the later writing contains some of the works of Ephraem the Syrian. This MS. appears to have originally contained the Old and New Testaments, but it is now in a very mutilated condition. Wetstein employed a great deal of labour in deciphering the ancient writing and collating the text,—a work of no small difficulty. His collations have been used by subsequent editors, but they are now wholly superseded by the publication of the MS. itself. This took place subsequently to the preparation of the present work, and the readings thus brought to light have in several instances modified the results to which I had previously arrived, partly misled by want of evidence, partly by that which was erroneous.

Before the publication of the MS. means had been taken for bringing the ancient writing to light more effectually. This was apparently done at the instance of Fleck, who visited Paris in 1834. The MS. was subjected to a chemical process, and the object desired was very successfully accomplished.

The text of the MS. was edited by Tischendorf in 1843. He has prefixed

* This mistake has been actually made: from the manner in which it is mentioned in Tischendorf's Prolegomena (p. lxxix) a reader would be in great danger of identifying these very different MSS. Dr. Davidson appears to have overlooked this MS.

† Scarcity of writing materials led copyists not unfrequently to erase older MSS. in order to substitute something more modern. Of all the codices rescripti of the New Testament this is by far the most important; the rest are mere fragments; it is worthy of notice, however, that they all, or almost all, are authorities which confirm the readings of the other most ancient documents.

valuable critical Prolegomena, and there is an interesting fac-simile appended, exhibiting both the ancient and the more recent writing.*

This MS. is probably the most ancient of those which have come down to us that contain this book; its text exhibits a very general agreement with the Alexandrian MS., so that they serve in a great measure to confirm each other, as transmitting the ancient text. It is, however, defective in many places; the hiati in the Revelation are the following:—

The 1st verse of chapter 1 is obliterated; it commences *ὁς ἐμαρτύρησεν*.

From *ζήλευε οὖν καὶ μετα*—iii. 19, to *-κίνησαν* (in *προσεκίνησαν*), v. 14.

From *οὗτοι εἰσιν*, vii. 14, to *καὶ οὕτως*, ix. 17.

(From vii. 17, *δάκρυον* to viii. 4, *ἐνώπιον τοῦ Θεοῦ* stands in the place of chap. x. 10, *ἔφαγον* to xi. 3, *χιλίας*; the latter passage being in consequence entirely wanting.)

From *πνεύματα τρία ἀκάθαρ*—xvi. 13, to *παντὸς ὀρέου*, xviii. 2.

From *οἱ μικροί*, xix. 5, to the end.

[These hiati have been specified very inaccurately by Scholz.]

Hence it will be seen that about *nine* of the chapters of this book are deficient in this MS.; the ancient vellum having been destroyed probably at the time when the parts of the book which still exist were erased for the purpose of being devoted to a new object.

Thus the Revelation has only come down to us in three ancient MSS.; one of these (in itself the most valuable) is grievously mutilated; another is but partially described and collated, so that in a considerable portion of this book the Alexandrian MS. is the only *ancient MS.* authority to which we can have recourse.

3. The following is a list of the Greek MSS. in *cursive* letters which contain the Revelation.

(1.) A MS. formerly belonging to Reuchlin; what has now become of it is wholly unknown. It was the only one of the Revelation used by Erasmus for his first edition; (§ II. 5); he describes it as very ancient: it appears, however, to have had a commentary (either that of Arethas or Andreas) with the text interspersed, so that Erasmus had to separate as well as he could the Greek words which belong to the text; in doing this he was aided by the Vulgate Latin. This MS. appears to have wanted the six concluding verses. Its readings can only be known from the first edition of Erasmus.

(2.) *CODEX REGIUS 237* (formerly 2869) in the Royal Library at Paris. It contains the Acts, Epistles, and Revelation, with Scholia. It was one of the MSS. used by Robt. Stephens for his third edition. He denotes it *ι'*. Collated by Wetstein, and examined by Scholz. It is supposed to belong to the tenth century.

(3.) The MS. used by Stephens, *ι'*, now unknown. The readings have been taken from the margin of Stephens's third edition.

* Codex Ephraemi Syri Rescriptus sive Fragmenta Novi Testamenti e codice Graeco Parisiensi celeberrimo quinti ut videtur post Christum seculi; eruit atque edidit Constantinus Tischendorf. 1843.

(4.) **CODEx REGIUS 219** (formerly 1886) at Paris, on vellum. It contains the Acts, Epistles, and Revelation, with Scholia. Of the tenth century, or later. Collated by Wetstein.

(5.) **CODICES** used by Laurentius Valla, (who died in 1458). These are cited in his annotations published by Erasmus in 1505. What these MSS. were, and where they now are, is wholly unknown.

(6.) **CODEx BAROCCIANUS 3**, (in the Bodleian Library), on vellum. It contains part of the Acts, the Epistles, and the Revelation. In the latter book it is defective from chap. 17. 10, to 18. 7, and also the three last chapters. Perhaps of the twelfth century.

(7.) **CODEx HARLEIANUS 5537**, on vellum. It contains the Acts, Epistles, and Revelation. It was written in the year 1087. It appears to be one of the best MSS. of the Revelation.

(8.) **CODEx HARLEIANUS 5778**, on vellum. It contains the Acts, Epistles, and Revelation; in this last book the last lines are defaced.

(9.) **CODEx BODLEIANUS 131**, (formerly Huntingdon). It contains the Acts, Epistles, and Revelation. Perhaps of the thirteenth century.

(10.) **CODEx MORI 1**, (now in the Cambridge Public Library D d 8, 49); it contains the Gospels written in 1297, and the Revelation by a more modern hand.

(11.) **CODEx PETAVII 2**. It contains the Acts, Epistles, and Revelation. The MS. appears to be much mutilated.

(12.) **CODEx ALEX. VAT. 179**, on vellum. It contains the Acts, Epistles, and Revelation, and has been but imperfectly collated. It is defective from 17. 9, to 14. Cent. XI. [Wetstein, Birch.]

(13.) **CODEx SEIDELIANUS**, on vellum. It contains the Acts, Epistles, and Revelation. Cent. XI. Defective from 18. 3—13.

(14.) **CODEx LEICESTRENSIS**. A MS. partly on vellum, partly on paper, containing the New Testament, but mutilated in parts. Cent. XIV. In the Revelation it ends at chap. 21. 1.

(15.) A fragment of the third and fourth chapters, written on a MS. of the four Gospels, **CODEx BASILIENSIS**. B. vi. 21.

(16.) **CODEx UFFENBACHIANUS**. It contains the Acts, Epistles, and Revelation. Cent. XV.

(17.) **CODEx COISLINIANUS 199**, on vellum. It contains the whole of the New Testament. Cent. XI.

(18.) **CODEx COISLINIANUS 202**, partly on vellum, partly on cotton paper. It contains the Acts, Epistles, and Revelation, the latter book being written on vellum. Cent. XI.

(19.) **CODEx COISLINIANUS 205**, on vellum. It contains the Acts, Epistles, and Revelation, written in the year 1079. The commencement of the Revelation, (as far as 2. 5), has been supplied by a later hand.

(20.) **CODEx VAT. 2080**, (formerly *Monachorum S. Basilli, cxix.*), Blanchini gives the *two last verses* of this MS. (Wetstein cites 20. 21. on chap. 22, ver. 11, perhaps for 21. 22.)

(21.) } Wetstein gives under these numbers two French MSS. cited by
(22.) } Bentley in his specimen of the last chapter of the Revelation.

Scholz has substituted for these, two Codices Vallicelliani D 20, & B 86 *but he has not once cited them*; the references which he gives to 21 and 22 are taken from Wetstein.

(23.) Wetstein gives under this number *Codex Medicus*, a MS. or MSS., the readings of which were written by some unknown Dutchman on the margin of a Greek Testament, and thus came into Wetstein's hands. What this MS. may be, is very doubtful. (See Birch, Var. Lect. in Apoc. p. xvii.) Scholz substitutes for this MS. Coisl. 200; but in the only places in which he cites the number 23, he gives the readings of the *Codex Medicus*, taken from *Wetstein*.

(24.) CODEX VAT. 2062, (formerly Bas. 101). Part of the two last *verses* (not *chapters* as stated by Scholz) are cited by Blanchini; Scholz speaks of having collated the MS., but he only cites it *seven* times.

(25.) CODEX PALAT. VAT. 171, on vellum. It contains the whole of the New Testament. Cent. XIV. Partially collated. [Birch.]

(26.) CODEX WAKIANUS 1, on vellum. It contains the Revelation and other parts of the New Testament. Cent. XI.

(27.) CODEX WAKIANUS 2, on vellum. It contains great part of the New Testament. Cent. XI. or XII.

(28.) CODEX BAROCCIANUS 48, on paper. It contains the Revelation as far as chap. xvii. 6.

[All the following MSS. are additions to Wetstein's list.]

(29.) CODEX HARLEIANUS, 5613, on paper. It contains the Acts, Epistles, and Revelation, written in the year 1407. It is defective from chap. 2. 2, *ἕκαστον κάρπον* to the end. [Griesbach.]*

(30.) CODEX GUELPHERBYTANUS XVI. 7, on paper. It contains the Acts, Epistles, and Revelation. Cent. XIV. Collated by Knittel, whose collation was republished by *Matthæi* in his Greek Testament, vol. 12.

(31.) CODEX HARL. 5678, on paper. It contains Revelation and other works. Cent. XV. A collation of the eight first chapters was communicated to *Griesbach*, who inserted the readings in his second edition.

(32.) CODEX DRESDENSIS, on vellum. It contains Revelation. Cent. XV. Collated by *Matthæi*, who designates it by the letter t.

(33.) CODEX VINDOBONENSIS; Lambecii, 1. It contains the Old and New Testaments in Greek. Cent. XII. or XIII. The New Testament of this MS. was published by *Alter* in 1787. In the Revelation it is deficient from chap. 13. 5, to 14. 8. From chap. 15. 7, to 17. 2. From chap. 18, 10, to 19. 15. It ends with *λυθήσεται*, 20. 7. The text of *Alter's* edition of this MS. was collated for this work.

(34.) CODEX VINDOBONENSIS; Lambecii 34, on vellum. It contains the Acts, Epistles, and Revelation. Cent. XII. This MS. is not mutilated in the Revelation as is erroneously stated by *Griesbach* and *Scholz*: the deficiencies of 34 are supplied in *Alter's* edition from this MS., a collation of which with the text of the edition is given at the end of vol. 2.

(35.) CODEX VINDOBONENSIS; Lambecii 248, on vellum. Cent. XIV. It contains the Revelation with a commentary, besides other works; collated with the text of 33 by *Alter*.

(36.) CODEX VINDOBONENSIS; Forlosiæ 29, on vellum. It contains the Revelation with a commentary. Cent. XIV. It ends at 19. 20. Collated by *Alter* with 33.

* *Symbolæ Criticæ*, vol. 2, p. 191.

(37.) CODEX VAT. 366, on paper. It contains the Acts, Epistles, and Revelation. Cent. XIII. Collated by *Birch*.*

(38.) CODEX VAT. 579, on cotton paper. It contains the Revelation with some other works. Cent. XIII. This MS. appears to be of more importance and authority than any of the others which are written in cursive characters: this is shown by the very marked agreement between it and the most ancient MSS. A & C; this is often manifested by the readings which are common only to this MS., and one or both of those. Hence, as C is defective in so considerable a part of this book, the testimony of this MS. is very important as a witness of the ancient text. Collated by *Birch*, inspected by Scholz.

(39.) CODEX VAT. 1136, on vellum. It contains the Epistles of St. Paul and the Revelation. Cent. XIII. It is defective at the beginning as far as 4. 7; and also from 6. 18, to 13. 11. Collated by *Birch*, inspected by Scholz.

(40.) CODEX VAT. 1160, on vellum. It contains the whole of the New Testament. Cent. XI. Collated by *Birch*, inspected by Scholz.

(41.) CODEX ALEX. VAT. 68, on paper. It contains the Revelation with some other works. Cent. XIV. Collated by *Birch*, inspected by Scholz.

(42.) CODEX PIO. VAT. 50, on vellum. It contains the Acts, Epistles, and Revelation. Cent. XII. Collated by *Birch*, inspected by Scholz.

(43.) CODEX BARBERINUS 23, on vellum. It contains amongst other works a fragment of the Revelation from chap. 14. 17, to 18. 20. Cent. XIV. Collated by *Birch*, inspected by Scholz.

(44.) CODEX BORGIAE, on vellum. It contains the Acts, Epistles, and Revelation. Cent. XIII. Collated by Engelbreth, (whose collation is published by *Birch*), and inspected by Scholz.

(45.) CODEX LAURENTIANUS, IV. 32, on vellum. It contains the Acts, Epistles, and Revelation, written in the year 1093. The three first chapters of the Revelation were collated by *Birch*.

(46.) CODEX VENETUS 10, on vellum. It contains the whole of the New Testament. Cent. XV. Collated in select places by Engelbreth, whose collation was published by *Birch*.

(47.) CODEX DRESDENSIS, (Matthæi k), on vellum. It contains the whole of the New Testament. Cent. XI. Collated by *Matthæi*.†

(48.) CODEX MOSQUENSIS 380, (Matthæi l), on vellum. It contains the whole of the New Testament. Cent. XII. Collated by *Matthæi*.

(49.) CODEX MOSQUENSIS 67, (Matthæi o), on paper. It contains the Revelation, with a Commentary, besides other works. Cent. XV. Collated by *Matthæi*.

(50.) CODEX MOSQUENSIS 206, (Matthæi p), partly on vellum, partly on paper. It contains the Revelation, and other works. Cent. XV.

(50^a.) In Scholz's list, see 90.

* *Variae Lectiones ad Textum Apocalypseos ex Codd. graecis MSS. Bibliothecae Vaticanae, Barberinianaë, Borgianaë Velitris, Laurentianaë atque S. Marci Venetorum, collectae et editae ab Andrea Birch. Hauniae. 1800.*

† *Joannis Apocalypsis Graece et Latine. Ex codicibus nunquam antea examinatis edidit et animadversiones criticas adiecit Christianus Fridericus Matthæi. 1785. This is the twelfth volume of Matthæi's larger Greek Test. (the seventh in the order of publication); from this have been taken the collations of 30. 32. 47—50. 90.*

The MSS. from 51 to 89 inclusive have been used by Scholz only. In the following list those only are mentioned which he sometimes actually cites; the greater part merely occupying a place in his catalogue, without any readings being given so as to form a judgment of the nature of the MSS. themselves.* Scholz numbers the next MS. after 86, 86²; this I call 89. For the libraries in which the *twenty-nine* uncited MSS. are to be found, see Scholz's list.

(51.) **CODEX REGIUS** (Paris) 47 (formerly 2241). It contains the New Testament, written in the year 1364. Scholz states that he has collated the Revelation entirely: he has cited from it thirty-seven readings in the two first chapters, and thirty-six in the rest of the book.

(52—54 uncited.)

(55.) **CODEX REGIUS** 101, (formerly 2869), on cotton paper. It contains the Acts, Epistles, and Revelation. Cent. XIII. Collated *cursum* by Scholz, who cites from it twenty-two readings in chap. 1, and twenty-eight in the rest of the book.

(56.) **CODEX REGIUS** 102 A, on vellum. It contains the Acts, Epistles, and Revelation; this latter book of Cent. XIII. collated *cursum* by Scholz, who cites from it five readings.

(57—63 uncited.)

(64.) **CODEX REGIUS** 224, (formerly 2245²), on vellum. It contains St. Paul's Epistles and Revelation. Cent. XI. Scholz cites from it thirty-three readings, all in the first two chapters.

(65—67 uncited.)

(68.) **CODEX VAT.** 1904, on vellum. Some fragments. Cent. XI. Containing Revelation 7. 17;—8. 12; and 20. 1, to the end. Scholz cites fourteen readings.

(69.) **CODEX VAT. OTTOB.** 258, on paper. It contains the Acts, Epistles, and Revelation, with a Latin version. Cent. XIII. and XIV. Defective in the latter part of the Revelation. Cited by Scholz sixty times in the first two chapters, and twice afterwards.

(70—79 uncited.)

(80.) **CODEX MONACENSIS** 544, on cotton paper. It contains the Revelation and a commentary. Cent. XIV. Cited by Scholz thirty-three times.

(81 uncited.)

(82.) **CODEX MONACENSIS** 211, on vellum. It contains the Acts, Epistles, and Revelation. Cent. XI. Cited by Scholz sixty-four times in the two first chapters, and eighteen times in other places.

* The catalogue of MSS. in Scholz's Greek Testament is very valuable as indicating the places in which they may be found for future use. He cites, however, but a few of those which no one had previously collated. He states that he has entirely collated many from which he has printed very few extracts in his notes;—many citations would have occupied too much room on the pages of his Greek Testament. It would be well if he were to publish his own collations apart from the text and from all other critical materials in the same manner as was done by Birch; we should then know what he actually performed, and be able rightly to appreciate his labour as a collector, in which he probably stands much higher than as a critical editor. In some respects Scholz has erred from too close a dependence upon Griesbach's edition even in its mere errata, to these he has even given in some places *various readings*.

(83—85 uncited.)*

(86.) A MS. (10) in the Greek convent of St. Saba in Judæa, on vellum. It contains the New Testament. Cited three times by Scholz in the beginning of the Revelation.

(86² see 89; 87 uncited.)

(88.) CODEX VENETUS 5, on vellum. It contains the Old and New Testaments. Cent. XV. Scholz cites in the Revelation forty-seven readings, all of which, except two, are in the two first chapters.

(89 or 86² uncited.)

(90.) CODEX MOSQUENSIS (Matthæi 1, Sch. 50²) on vellum. It contains the Revelation. Cent. X. Collated by *Matthæi*.

(91.) CODEX VAT. 1209. The modern supplement to this most ancient and important MS.; the Revelation is said to have been copied from a MS. which formerly belonged to Card. Bessarion. Cent. XV. The whole of this MS., both ancient and modern, was collated for Bentley, and the collation was published by Ford, in the Appendix to the Codex Alexandrinus, Oxford, 1799, and it has been used throughout for this work.

(92.) CODEX MONTFORTIANUS, preserved in Trinity College, Dublin. This MS., which contains the New Testament, is the Codex Britannicus, on the authority of which Erasmus inserted in his third edition the text 1 John 5. 7. When the authenticity of that text was still defended by critics, this MS. acquired a peculiar degree of celebrity. It was probably written in the sixteenth century, and though in some places (as 1 John 5. 7) the Latin Vulgate may have lent its aid, yet in general it was undoubtedly copied from Greek Manuscripts. It has the *Latin* chapters, and it is strongly suspected that it was written out for the purpose of producing a MS. which should contain 1 John 5. 7, in Greek; this text stands in the MS. in wholly incorrect phraseology, with the article omitted, just as might be expected from an ignorant transcriber forming the Greek text from the Latin. The collation of a considerable part of this MS. was published by Dr. Barrett in the Appendix to the Dublin Codex Rescriptus, and from this I have taken the readings of the Revelation. This MS. has never before been used for this book in any critical edition; the same is likewise the case with 91, except its having been a few times cited by Tischendorf.

This catalogue of MSS. has been drawn up from Wetstein, the collations of different MSS. as published, Marsh's *Michælis*, and Scholz.

4. The Manuscript Authorities may be divided into *four* classes:—

a. Perfect MSS. which have been collated throughout.

A. 2. 4. 7. 8. 9. 10. 16. 17. 18. 19. 26. 27. 30. 32. 34. 35. 37. 38. 40. 41.
42. 47. 48. 49. 50. 90. 91. 92. = 29.

* Scholz on his critical principles would have no particular regard to the readings of A. & C. or of a MS. which mostly agrees with them; had it been otherwise he would certainly have given many citations from 83, for he says of it, "Textus ab eo codd. A. C. rarissime recedit." Tischendorf (*Prolegomena*, p. xlv.) speaks of 83 as one of the more important MSS. of this book; probably from Scholz's testimony, but he may have other information relative to this MS.

β. MSS. with defects which are noted, but which have been collated throughout in the parts where they are perfect; also some MSS. of which a *known part* has been collated.

C. 6. 13. 14. 15. 28. 29. 33. 36. 39. 43. 45. = 12.

γ. MSS. which are only occasionally cited; either partially collated or partially defective; the *silence* of these MSS., with regard to any particular reading, cannot of course be regarded as affording any evidence.

B. 1. 3. 5. 11. 12. 20. 21. 22. 23. 24. 25. 31. 44. 46. 51. 55. 56. 64. 68. 69. 80. 82. 86. 88. = 25.

δ. MSS. which are known to exist, but are altogether uncited.

52. 53. 54. 57. 58. 59. 60. 61. 62. 63. 65. 66. 67. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 81. 83. 84. 85. 87. 89. = 29.

To these may be added Scholz's 21. 22. 23.

The uncial MSS., A. B. C., are cited in the various readings to the present work by these designations; the other MSS., when many support a particular reading, are cited by their classes, *e. g. a 17. β 7. γ 3.*, would imply so many MSS. of these several classes as containing the cited reading; when but a few MSS. support a reading, they are cited *nominatim*.

5. List of the Ancient Versions which contain the Revelation.

1. The Latin Vulgate. This version executed by Jerome about the end of the 4th century, is that still used by the Church of Rome. It was declared *authentic* by the Council of Trent;—the edition regarded as the standard by Romanists was issued by Clement VIII. in 1592. This version is exceedingly useful as an authority in the textual criticism of the New Testament. It is true that in the lapse of years, it has suffered in many respects from transcription, but even as it is it has great value. Citations of MSS. of this version have been taken from Wetstein, Griesbach, and Matthæi.

A collation of a very ancient MS. of the Vulgate was published by Fleck in 1840;* this MS., *Codex Amiatinus*, preserved at Florence, appears to have been written in the 6th century; it often confirms the readings of the most ancient Greek MSS.

The readings of the *Codex Toletanus* are cited by Griesbach from Blanchini, *Vindiciæ Canonicarum Scripturarum*.

The *Codex Harleianus*, 1772, contains the Epistles and Revelation (to chap. 14. 16) in Latin; it appears to be an Ante-hieronymian version, altered in many places so as to be conformed to more modern readings. The collation given in Griesbach's *Symbolæ Criticæ*, has been here used.†

2. The Coptic Version, probably executed in the 3rd or 4th century;—

* *Novum Testamentum Vulgatæ Editionis . . . cum variantibus in margine lectionibus Antiquissimi et Præstantissimi Codicis olim Monasterii montis Amiatae in Etruria, nunc Bibliothecæ Florentinæ Laurentianæ Medicæ: sæc. VI. P. Chr. Scripti. Præmissa est Commentatio de codice Amiatino et versione Latina Vulgatæ. Edente Ferdinando Florente Fleck. 1840.*

† I have purposely omitted the readings of the ancient Latin version cited by Sabatier out of Primasius;—many of the readings so cited are undoubtedly really ancient, but many of them have been *indubitably* modernized,—perhaps by transcribers and editors.

published by Wilkins, 1716; the readings of this version have been principally adopted from Wetstein and Griesbach. [Scholz gives a list of fragments of the Sahidic Version in the Borgian MSS., some of which contain part of the Revelation, but he cites no readings from them in this book.]

3. The *Æthiopic* Version, probably executed in the 4th century, the readings of this translation have here been taken from Wetstein and Griesbach.

4. The *Syriac* Version of the Revelation; this must not be confounded with the *Peshito*, executed probably in the 2nd century, in which this book forms no part: the version of the Revelation may perhaps be assigned to the 6th century.

It is uncertain whether the *Philoxenian*, or later *Syriac* Version (made in the year 508), contained this book; if it did, it is no longer extant.

5. The *Armenian* Version; this was completed in the year 410 by Miesrob and his coadjutors. It was collated for Griesbach, by Bredencamp of Hamburg.

6. The *Arabic* Versions. There are two which contain the Revelation, that in Walton's *Polyglott*, and that published by Erpenius, in 1616. Both of these versions were probably made in the 7th century or later. The readings have here been taken from Wetstein and Griesbach.

7. The *Slavonic* Version; this was made in the 9th century, by Cyrillus and Methodius. The printed editions, as well as several MSS., (principally of the Revelation), were collated for Griesbach, by Dobrowsky of Prague.

IV. MODE OF ARRANGING THE CRITICAL MATERIALS IN PREPARING THIS EDITION.

1. In order to form an estimate of the evidence with regard to each particular reading, it was needful to bring them all together into such a form as to admit of their being examined with facility. Griesbach in his edition *selected* some of Wetstein's readings, to which he added others from different sources; Scholz followed Griesbach, and added in this book 402 readings from *ten* of the MSS. which he was the first to examine. But in using Griesbach's and Scholz's editions, I soon found that in not a few places the great mass of authorities for a reading were altogether overlooked; a *few* modern copies are sometimes cited for a reading in this book, which is really that of ancient MSS. A. or C., and *many* of the more recent copies; hence it became evident that it would not do to rely on the

readings given in either of these editions, and therefore I had resort to the following plan:—

i. Wetstein's various readings were taken as a basis, and carefully examined and compared with any other collations of the MSS. cited by him. To this end the published Alexandrian MS. was used; the readings of B. were copied from Wetstein's Appendix; the readings of Stephens's *45* were taken from the margin of his edition; the MSS. in Wetstein's list, which have since been examined by Birch or Scholz, were compared as to their extracts with the citations previously given.

ij. The various readings of Wetstein having been thus revised, those found in other MSS. were added; they were always if possible taken from the readings published by the actual collator. 29 from Griesbach; 30 from Knittel as reprinted by Matthæi; 31 from Griesbach; 32 from Matthæi; 33—36 from Alter; 37—46 Birch; 47—50 Matthæi; then the four hundred and two citations given by Scholz from the MSS. which he collated took their place; 90 from Matthæi; 91 from the collation published by Ford; 92 from that by Barrett.

In doing this it was necessary for me to ascertain if possible what edition was used by the collator, and to keep the same before me while copying his citations. To this end it was necessary to use Stephens's third edition; the Elzevir, 1624; Bp. Fell's, 1675; Mill's, 1707; and also that of Cephæus, 1524.

ijj. A copious list of authorities having been thus made out, the whole was revised so as to verify every citation. The number of references to MSS. altogether had amounted to about 40,000, of which but a very small proportion had been found ready to my hand in Scholz. This number collected from so many different sources will give some idea of the unexpected labour of comparison; I say *unexpected* because I had supposed that little more would be needed than the revision of Scholz's various readings with Griesbach and Wetstein; the delay caused by the transcription and verification of *forty thousand* citations had not entered into my calculations, but when it was found needful I was glad to undertake whatever might tend to give correctness and completeness to the work.

iv. The various readings from ancient versions were next examined, and (when it appeared necessary) corrected, particular care being taken to notice what support was thus given to readings which had not been previously cited from MSS.

v. The Complutensian Polyglott was twice collated, as also was the first edition of Erasmus, in order that the readings of these primary editions, made from MSS. now inaccessible, might be given accurately.

The *data* having been thus collected, it remained for me to use them in forming a critical text.

2. In forming the Text, no *prescriptive right* was allowed to the Received Text; the principles on which readings were

approved, were the same that I should have adopted, had the critical materials been before me without such a thing as a printed edition being in existence;—in fact, I put myself in the place in which the Complutensian editors or Erasmus would have been, had they the various collations before them; and it was now my place to act as they, according to my judgment, ought in such circumstances to have acted.

I had, previous to my revision and collection of the various readings of this book, prepared a kind of rough draught of this Greek text, (§ I. 3); this had been formed in order to make from it an English translation, before I felt it to be indispensable that such a translation should be accompanied by the original.

This draught of a Greek text was now altogether thrown aside, and the whole was wrought *de novo* from my arranged critical materials.

The following are the principal rules by which I judged of various readings in forming the text:—

(1.) Whatever rests on the *unanimous* consent of MSS. both ancient and modern, and versions must of course be taken as an integral and unquestionable portion of the text.

(2.) In cases of variation of reading, that is to be preferred *ceteris paribus* which is supported by the nearest approximation to unanimous testimony.

(3.) The authority of *ancient* MSS. (A. C.) is superior to that of the whole mass of *modern* copies;

(4.) But there may be cases in which the most ancient MSS. agree in a *certainly* incorrect reading; this may be shown by such reading being altogether incongruous, entirely unsupported by ancient versions, and being one which might naturally arise from transcriptional error; this is particularly the case with regard to interchange of vowels.

(5.) In doubtful cases the testimony of ancient versions is a very valuable auxiliary; particularly with regard to the insertion or the non-insertion of members of sentences or important words. The versions, however, in the book of Revelation are generally speaking in a much worse condition than in other parts of the New Testament.

(6.) A reading is to be rejected which is found only in a few modern copies.

(7.) A reading is to be rejected which appears clearly to have sprung from one which is well supported by authorities of all classes.

(8.) Omissions δι' ὁμοιστέλευτον may be found even in the oldest and best MSS., such readings would be regarded as mere *errata*.

(9.) Generally speaking a *more difficult* reading, *cæteris paribus* as to evidence, is to be preferred to one which is altogether *easy*; "*Proclivi Lectioni præstat ardua.*" Bengel. Transcribers would naturally change that which is obscure for that which is simple, and not *vice versâ*.

(10.) But a more simple reading may be supported by evidence so full that the more difficult reading must be attributed to the mere error of a transcriber. In the Revelation the readings which appear ungrammatical must be referred to the class of *difficult readings*. The same remarks will hold good with regard to passages which are found in some copies in a more ample form than in others,—the shorter reading being *primâ facie* the more probable.

(11.) A reading may justly be suspected which appears to have been inserted from another part of the New Testament. This applies especially to the three first Gospels, but there are also instances in the Revelation. The same remark will apply to a *verbal agreement* produced in different parts by transcribers; in such cases the more ancient copies afford great aid.

(12.) In cases of *great difficulty* the most ancient MSS. are especially to be relied on; in cases in which *probabilities* alone can be arrived at, such probabilities should be stated; this may apply to *insertion, omission*, or the balance of authority between two conflicting readings.*

I may here again remark that I believe it to be the privilege and duty of a Christian editor to pray that he may be enabled to collect the evidence which is needful, and to form a right judgment on evidence so collected. It is true that this will not make him infallible; but just as in every matter of daily life it is our place to pray for Divine guidance that we may act as disciples of Christ, and just as every Christian must acknowledge that this has been often vouchsafed to him, so surely we may seek in this matter to be guided aright in judgment on evidence, both as to the principles and their application in particular instances. Whatever *approximation* to truth may be made in the statement of results or probabilities may be thus thankfully ascribed to Him who can bestow the needful diligence, application, and vigilance.

Thus it will be seen that the text of the Revelation as here given is substantially that of the most ancient MSS.; the authority of which has been followed, except in cases in which there was a palpable reason to the contrary.

3. On these principles the text was formed, and to this there is subjoined in the inner margin those readings of the "Received Text," from which those here given differ; and also readings which are supported by *probable* authorities, though inferior in my judgment to those adopted in the text, these are marked ~: cases in which the omission of certain words is very probable,

* In connection with this subject see also the remarks on the *causes of various readings*, p. II. 2.

are indicated by brackets ; when less probable, by dotted brackets.

4. To these are subjoined a selection of various readings, with the authorities compendiously stated, (§ III. 4): in making this selection from the mass that was before me, I acted on the principle of choosing (1.) those which are the authorities for the text as here given ; (2.) those which are supported by any ancient copies ; (3.) those which are supported by several copies ; and (4.) those which are found in the Complutensian edition, and the first of Erasmus.

In all the various readings those of the "Received Text" stand first ; when such readings differ from the text here given, an asterisk (*) is prefixed. This mark will indicate at once the places in which the Received Text has not been followed, and the authorities which are opposed to it.

There will be no difficulty in finding what MSS. read differently from those cited, as the amount of those entirely collated is given, and an enumeration of all of each class will be found in § III. 4.

It may, however, be well to remark that too much must not be attributed to the *silence* of a collator as to a particular reading ; it is often far from being conclusive.

All the readings of the most ancient MSS. are given, except a few which relate wholly to matters of orthography which seemed unworthy of being noticed ; such as the continual insertion of *ν ἐφελκυστικόν*, as in *ἐμαρτύρησεν τὸν* ; it is a matter of question whether in the Greek Testament this *ν* ought always to be inserted or not,* the text is otherwise wholly unaffected by it. *νικῶντι* for *νικῶντι* and other similar forms have also been unnoticed as being mere orthographical errors.

I do not wish to present the text here given in such a manner as to seem to press it dogmatically ; the results to which my own mind has come are stated, and the evidence on which such conclusions rest is also presented ; so that the Christian reader may have the opportunity of *weighing* the whole matter and forming his own judgment : one thing I ask,—that no one will suppose that he is competent without any previous knowledge of the subject, to form a hasty opinion on the readings which he may examine.

* This *ν ἐφελκυστικόν* is inserted throughout by Lachmann and Tischendorf ; it is of little importance in itself, but as found in the more ancient copies it cannot be looked at as an unsuitable insertion. A reader can omit or insert such a little orthographical distinction just as he may see fit.

V. CONCLUDING MEMORANDA.

There are some subjects which it is proper to notice in this place, partly relating to critical detail, and partly to other matters.

1. A list of the passages in which the MSS. A. and C. have not been followed where they unite in a reading.

| READING ADOPTED. | READING IN A. & C. |
|---|---|
| 1. 5. λούσαντι | λύσαντι ~; a reading which has a good deal of probability, as the vowels might have been interchanged either way; but it is much less supported by <i>Versions</i> ; and also as to sense, it is the <i>easier</i> reading. |
| 11. Θνάτειρα | Θνάτειραν (a mere orthographical error.) |
| 13. ἐν μέσῳ | ἐμμέσῳ (a mere orthographical error.) |
| χρυσῆν | -σᾶν (mere orthographical variation.) |
| 15. πεπυρωμένοι | -νης (mere erratum.) |
| 2. 1. τῆς | τῶ (see the series of addresses; the most ancient MSS. often give a similar ending to two following words; see the passage.) |
| ἐν μέσῳ | ἐμμέσῳ (mere orthographical error.) |
| χρυσῶν | -σεῶν (mere orthographical variation.) |
| 13. πιστός | πιστός μου |
| 3. 9. δίδωμι | διδῶ (orthographical error.) |
| 6. 6. ἐν μέσῳ | ἐμμέσῳ („) |
| 11. 18. τοῖς μικροῖς καὶ τοῖς
μεγαλοῖς | τοὺς μικροὺς κ. τοὺς μεγαλοὺς. (interchange of vowels.) |
| 12. 2. κράζει | κράζει καὶ |
| ἄρρενα | ἄρσεν |
| 13. 7. καὶ ἐδόθη . . . νικῆσαι
αὐτοὺς | omitted from the similar beginning of two clauses; the transcriber's eye must have passed from one καὶ ἐδόθη to the other. |
| 8. ὄνομα | ὄνομα αὐτοῦ ~ |
| 14. ὁ | ὁς ~ |
| 15. αὐτῷ | αὐτῇ (mere erratum.) |
| 14. 1. ἐστὼς | ἐστός (mere interchange of vowels.) |
| 4. ὑπάγη | -γει (η and ει are often confounded in MSS.) |
| 15. 4. δοξάση | -σει |

f

READING ADOPTED.

READING IN A. & C.

- | | |
|---------------------------|---|
| 6. λίον | λίθον (a singular erratum, found in several MSS.) |
| 18. 3. πεπόκασι | πέπτωκαν |
| 16. μαργαρίταις | -τη |

These *twenty-three* passages are all the places in which the consenting testimony of A. C. is not followed, besides a few most unimportant cases of orthography; and indeed about half those here given are little more than variations in this respect. Also in some passages an *omission* in these two MSS. is marked as *probable*, the word or words being in brackets in the text: these passages are ii. 5, iii. 2, 3, vii. 5—8, 9, x. 4, xiv. 4, 5, xviii. 3.

Besides these passages there are others in which A. & C. *differ*, and in which neither of them is followed; also those in which one of the two is followed; also passages in the parts in which C. is defective in which A. is not followed;—it did not appear necessary to draw up a list of these classes of passages, as the especial object of that here given is to show how *rarely* the most ancient copies *agree* in a reading which is either false or improbable, or not sufficiently certain.

2. Variations of the Elzevir text, 1624, and that of Stephens's 3rd edition, 1550.

The "Received Text" is a name commonly given to the Elzevir editions, to the second of which (1633) the editor or printer has appended the appellation "Textus ab omnibus receptus." The common editions of the Greek Testament follow either these editions or that of Stephens, 1550. The readings of the first Elzevir edition, 1624, have been placed in brackets in the inner margin when they differ from the text adopted; for purposes of reference a list is here given of the places in which the text of Stephens, 1550, differs from the Elzevir editions. In all of these places the Stephanic reading follows Erasmus.

| ELZEVIR. | STEPHENS. |
|---|--------------------------------------|
| 2. 5. ταχὺ | τάχει |
| 14. τὸν Βαλ. | ἐν τῷ Βαλ. |
| 3. 1. ἐπτά (1st) | om. |
| 12. ἡ καταβαίνει | ἡ καταβαίνουσα |
| 4. 3. ὁμοία | ὁμοιος |
| 10. προσκυνήσουσι | προσκυνούσι |
| βαλοῦσι | βάλλουσι |
| 5. 11. καὶ ἦν . . . μυριάδων | om. |
| 7. 3. σφραγίσωμεν | -ζωμεν |
| 10. τῷ Θεῷ ἡμῶν τῷ καθημένῳ
ἐπὶ τοῦ θρόνου | τῷ καθ. ἐπὶ τ. θρόνου τοῦ Θεοῦ ἡμῶν. |

| ELZEVIU. | STEPHENS. |
|-------------------------------------|------------------------|
| 8. 5. τὸν . . . αὐτὸν . . . | τὸ . . . αὐτὸ |
| 11. τῶν ὑδάτων | om. |
| 11. 1. καὶ ὁ ἄγγελος εἰστήκει . . . | om. |
| 2. ἔξωθεν | ἔσωθεν |
| 13. 3. ἐθαύμασεν ὅλη ἡ γῆ . . . | ἐθαυμάσθη ἐν ὅλῃ τῇ γῆ |
| 5. πόλεμον ποι. | om. πόλεμον |
| 14. 18. τῆς ἀμπέλου | om. |
| 16. 14. ἀ ἐκπορεύεται | ἐκπορεύεσθαι |
| 19. 1. ὡς | om. |
| 6. λεγόντων | λέγοντας |
| 14. τὰ ἐν | om. τὰ |
| 20. 4. τῇ εἰκόνι | τὴν εἰκόνα |
| τοῦ Χριστοῦ | om. τοῦ |
| 21. 16. σταδίου | σταδίων |
| 22. 8. ἔπεσον | ἔπεσα |

It may also be noticed that in Rev. 16. 5, Elz. 1624, has the reading *ὄσιος*, while that of 1633 has *ἐσόμενος*; this latter reading was adopted from Beza and is followed by our Authorised Version; it is not found in any *known* MS.

I believe that the comparison given above (which was made from actual collation) is more exact than any that has been published. Mill noticed *twelve* places in the whole New Testament in which these two texts differed; Wetstein pointed out several more. Birch in his collations gives a list of the variations; by comparison I find that he has inserted several incorrectly, the two texts *agreeing* precisely in the places cited: he probably used some *reprints* of the two texts which were not quite accurate:—he has also omitted several readings. In comparing this list with Tischendorf's (Prolegomena, p. lxij), I find that he has omitted *nine* of the passages here given.

Most collations of Greek MSS. have been made with one or the other of these two texts or those which spring from them; and this it is which makes it of importance to know where they differ; because there is otherwise considerable danger of falling into error as to the readings which we may suppose to be found in MSS.

3. The last six verses from the 1st edition of Erasmus, 1516.

The last six verses of this book, (or rather perhaps the latter half of ver. 16, and the whole of the five which follow), having been supplied by Erasmus in his first edition by a *retranslation* from the Latin, it may be well to give them in this place, in order to show that some readings which rest *solely* upon this *guess-work* authority were not excluded by Erasmus even after he had seen the Complutensian Polyglott, and hence they are still found in the copies commonly used.

I give the text of Erasmus *between* the Complutensian and that here adopted, indicating the latter as agreeing with both, or else specifying it when necessary.

C. εγώ ιησούς έπεμψα τον άγγελον μου μαρτυρήσαι υμίν ταύτα
E. Εγώ ΙΗΣΟΥΣ έπεμψα τον άγγελόν μου μαρτυρήσαι υμίν ταύτα
T. " " " " " " " " " "

C. επί ταις εκκλησίαις. εγώ ειμί η ρίζα και το γένος του δαυιδ,
E. — ταις εκκλησίαις. εγώ ειμί — ρίζα και το γένος του δαβιδ,
T. εν " " " " ή " " " " — Δαυιδ

C. ο αστήρ ο λαμπρός — ο πρωϊνός. και το πνεύμα και η
E. ο αστήρ — λαμπρός, και — ορθρινός. και το πνεύμα και ή
T. " " ο " " [και] ο πρωϊνός. " " " " "

C. νύμφη λέγουσιν έρχου. και ο ακούων ειπάτω έρχου. και ο
E. νύμφη λέγουσιν, έλθε. και ο ακούων ειπάτω, έλθε. και ο
T. " " "Ερχου" " " " " " "Ερχου. " "

C. διψών ερχέσθω — ο θέλων λαβέτω — ύδωρ ζωής δωρεάν.
E. διψών, έλθέτω. και ο θέλων, λαμβανέτω το ύδωρ ζωής δωρεάν,
T. " " ερχέσθω — " " λαβέτω — " " "

C. μαρτυρώ εγώ παντί — ακούοντι τους λόγους της προφητείας
E. συμμαρτυρούμαι γάρ παντί — ακούοντι τους λόγους — προφητείας
T. Μαρτυρώ εγώ " τῷ " " " " τῆς "

C. του βιβλίου τούτου εάν τις επιθή επ αυτά επιθήσαι επ
E. — βιβλίου τούτου. ει τις επιτιθή προς ταύτα επιθήσει ο
T. του " " εάν τις επιθή επ' αυτά, επιθήσει ο

C. αυτόν ο θεός τας επτά πληγάς τας γεγραμμένας εν τω
E. θεός επ' αυτόν τας — πληγάς τας γεγραμμένας εν —
T. Θεός επ' αυτόν " — " " " " " τῷ

C. βιβλίω τούτω. και εάν τις αφέλη από των λόγων του βιβλίου
E. βιβλίῳ τούτῳ. και ει τις αφαιρῆ από τῶν λόγων — βιβλίου
T. " " " εάν " αφέλη από " " του βιβλίου

C. της προφητείας ταύτης αφέλοι ο θεός το μέρος αυτού από του
E. τῆς προφητείας ταύτης. αφαιρήσει ο θεός το μέρος αυτού από —
T. " " " αφελεί " " " " " " του

C. ξύλου της ζωής και εκ της πόλεως της αγίας — των γεγραμμέ-
E. βιβλιου — ζωής, και — — πόλεως — αγίας, και τῶν γεγραμμέ-
T. ξύλου τῆς " " εκ τῆς " τῆς " — " "

| | | | | | | | | | | | |
|----|-------|---------|------|--------|--------|--------|---------|----------|--------|--------|---------|
| C. | ων | εν | τω | βιβλίῳ | τούτῳ. | λέγει | ο | μαρτυρῶν | ταῦτα | ναὶ | ἔρχομαι |
| E. | ων | ἐν | — | βιβλίῳ | τούτῳ. | λέγει | ὁ | μαρτυρῶν | ταῦτα. | ναὶ | ἔρχομαι |
| T. | ” | ” | τῷ | ” | ” | ” | ” | ” | ” | ” | ” |
| C. | ταχύ, | αμήν | ναὶ | ἔρχου | κύριε | ἰησοῦ. | ἡ | χάρις | του | κυρίου | — |
| E. | ταχύ, | ἀμήν. | ναὶ, | ἔρχου | κύριε | ΙΗΣΟΥ. | ἡ | χάρις | τοῦ | κυρίου | ἡμῶν |
| T. | ” | ” | — | ” | ” | ” | ” | ” | ” | ” | — |
| C. | ἰησοῦ | χριστοῦ | μετά | πάντων | τῶν | ἀγίων. | αμήν. | | | | |
| E. | ΙΗΣΟΥ | ΧΡΙΣΤΟΥ | μετά | πάντων | ἡμῶν. | Αμήν. | | | | | |
| T. | ” | ” | ” | ” | τῶν | ἀγίων. | [ἀμήν.] | | | | |

4. I have now done with the critical part of this Introduction; and, I trust, that sufficient grounds have been shown for the present work having been undertaken, and also for the principles on which it has been executed. In addition to what has been said above, (§ I. 5), I may here remark, that no charge of *innovation* can be fairly brought against the text here adopted. The *innovation* really has been the adoption and use of modern readings instead of ancient; this arose from modern copies having been most known at the time of the invention of printing. I do not judge it needful to make any apology for departures from the “Received Text,” the only particulars in which any justification could be needed, are the places in which the most ancient copies, A. and C. agree, in what appears to me to be an erroneous reading. These places I have specified above. Of course I do not mean for a moment to allege that this text is perfect; I know too well the difficulties which encompass the subject for me to imagine that; but I give my conclusions accompanied by my principles and data in order that they may be examined, and that the text be not condemned previously to this being done.

No one will, I believe, expect any apology for an English text adapted to the Greek here given; I have sought to give an accurate rendering throughout, and not merely in the places in which this Greek text differs from that on which our Authorised Version is based.

In this introduction I have avoided anything which might relate to the *interpretation* of the Revelation; this was not my object, but it was to supply a text which might aid those who in subjection of mind to the word of God are seeking the teaching of the Spirit to know the things that are here written. No thoughts of my own on the subject of *interpretation* have, I

believe, in a single instance influenced my judgment as to the adoption of readings ; on the contrary in many places preconceived thoughts on particular passages had to give way before what I saw, on sufficient grounds of evidence, to be “ the words of the Holy Ghost.”

And now, in conclusion, it is my earnest desire that this revised text and version may, through the blessing of God, be for the profit and instruction of some of those who may use it. This was what I sought in undertaking the work ; this was what I bore in mind in the various stages of labour in connection with it. In the course of its execution I have had much cause for thankfulness ; the critical materials which I most wanted have come to my hand just when they were especially needed, and in many ways I have had to trace the providential and overruling care of God. He has enabled me to bring to a conclusion this little work in connection with a portion of His word ;—may He graciously forgive all that is defective therein, and vouchsafe His Holy Spirit’s blessing thereon, through Jesus Christ our Lord.

S. PRIDEAUX TREGELLES.

Islington, May 27, 1844.

EXPLANATION OF THE MARKS USED.

1. IN THE GREEK TEXT.

A reading for the omission of which *probable* reasons may be given, is included within brackets: e. g. [ἐν σελ] iii. 3. A less probable omission is included within dotted brackets: e. g. [καὶ εἶδος] vi. 3.

A *letter* in the text refers to the inner margin; a perpendicular line † shows *how far* the marginal reading would extend: in case the marginal reading is an *addition*, it is put immediately after the letter, as †.

2. IN THE ENGLISH TEXT.

Brackets are employed in the same manner as in the Greek text.

A *letter* refers to the inner margin; when such a mark is found, it indicates a various reading of some degree of probability.

3. IN THE INNER MARGIN.

The letters answer to those in the Greek or English text.

A reading in *brackets* marks it as belonging to the Elzevir edition, 1624.

∞ marks a reading supported by some probable authorities, but apparently *inferior* to that given in the text.

+ marks an addition.

— marks an omission.

4. IN THE LOWER MARGIN.

The words of the "Received Text," (Elzevir 1624), stand first; then the authorities which differ from them.

An asterisk * is prefixed to readings from which the text here adopted differs.

The MSS. in *uncial* letters are cited A. B. C. (see § III. 2.)

Those in *cursive* letters are commonly cited compendiously in classes.

α denotes those MSS. which are perfect and collated throughout. Of these there are 28 in cursive letters.

β those which are defective, but with the defects noted, and which have been collated throughout; of these there are 11 in cursive letters.

γ MSS. partially collated. The silence of these is no authority *against* a reading. (See § III. 4.)

An asterisk after the designation of a MS. e. g. A* denotes a reading *à primâ manu*, afterwards altered.

Two asterisks thus :—A** mark a reading from correction.

When in the citation of authorities a figure is marked with † as 9† it denotes not that the particular MS. so designated is intended, but that *number* of MSS. of different classes. This is only used in cases which might have been ambiguous.

The abbreviations by which the *versions* are denoted, require in general no explanation beside the remark that abbreviations in italics, as *Am. Tol. Harl.*, denote Latin MSS. mentioned in § III. 5, and that *Erp.* is here used, (as has commonly been done), to denote the Arabic Version published by *Erpenius*. *Ar. P.* is the Arabic version of Walton's Polyglott. *Arr.* denotes both the Arabic versions.

ΑΠΟΚΑΛΥΨΙΣ
ΙΗΣΟΥ ΧΡΙΣΤΟΥ.

ΑΠΟΚΑΛΥΨΙΣ.

Ἐδωκεν αὐτῷ ὁ Θεὸς, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα ^α εἶδε. μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

⁴ Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ^β ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ⁵ τῶν ἁ ^γ ἐνώπιον τοῦ θρόνου αὐτοῦ· καὶ ἀπὸ

^α [+ τε.]

^β [+ τοῦ.]

1. τῷ δούλῳ) τοῦ δούλου Α.

2. *ὅσα τε) — τε, A. B. C. α 27. β 7. γ 8. Compl. Vulg. Copt. Æth. Syr. Arm. Grp. Slav.

εἶδε.) + καὶ ἄτινα εἰσι (ἔστι), καὶ ἃ (ἄτινα ἄ†) χρῆ γενέσθαι μετὰ ταῦτα. α 9. β 3. γ 6. Compl. Arm. Ar. P.

THE · REVELATION.

THE REVELATION OF JESUS CHRIST, which God gave unto him, to show unto his servants things which must come to pass shortly; and *which* having sent by his angel he signified unto his servant John: who testified the word of God, and the 2 testimony of Jesus Christ, *concerning* all things that he saw. Blessed *is* he that readeth, and they that 3 hear the words of this prophecy, and keep the things which are written in it: for the time *is* at hand.

JOHN to the seven churches which are in Asia: 4 Grace *be* unto you, and peace, from him who is, and who was, and who is to come; and from the seven Spirits that *are* before his throne; and from 5

^c [+ *έστιν*.]

3. τούς λόγους.) τὸν λόγον B. + τούτους C.

4. *ἀπὸ τοῦ) — τοῦ A. C. 6. α 10. γ 4. Compl. Θεοῦ B. α 18. β 4. γ 9.
Arm.

ὁ ἦν) ὅς ἦν Et.

*ἃ *έστιν*) τῶν A. 47. — *έστιν* B. C. α 20. β 4. γ 11.

Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος^α τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς.

Τῷ^β ἀγαπῶντι^γ ἡμᾶς, καὶ^δ λούσαντι^ε ἡμᾶς^ς ἐκ^ζ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ· καὶ ἐποίησεν ἡμᾶς βασιλείαν^ι ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Ἴδὸν ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμός, καὶ οἴτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ’ αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν.

Ἐγὼ εἶμι τὸ^ς Ἄλφα^α καὶ τὸ^ς Ω^ς, λέγει^η ὁ Κύριος ὁ Θεός· ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

Ἐγὼ Ἰωάννης, ὁ^ι ἀδελφὸς ὑμῶν καὶ συγγονωνὸς ἐν τῇ θλίψει καὶ^κ βασιλείᾳ καὶ ὑπομονῇ^ι ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ

* [+ ἐκ.] β [ἀγαπήσαντι.] γ λούσαντι. δ [ἀπὸ.] ε [βασιλείς καί.] ζ [*Α]

5. *πρωτότ. ἐκ) — ἐκ A. B. C. α 24. β 6. γ 10. Vulg. Copt. Syr. Arr.

*ἀγαπήσαντι) ἀγαπῶντι A. C. α 22. β 6. γ 10.

λούσαντι) λύσαντι A. C. 6. 7. 12*. 28. 36. 69. Syr. Slav. MSS.

* ἀπὸ) ἐκ A. C. 12. 28. 36. 38. Er.

ἡμῶν) — A. 12. 16. Er.

6. ἐποίησεν) ποιήσαντι B. & 9. †

ἡμᾶς) ἡμῖν A. 13. 23. 27. 31. 55. ἡμῶν C. nostrum regnum, *Tol. Harl. Am.*

*βασιλείς καί) βασιλείαν A. C. α 27. β 4. γ 8. Compl. (Vulg.) *Am. Harl. Copt. Æth. Syr. Ar. P. Slav. MSS.* — καὶ B. 30*.

(*vidtr.*) βασιλεῖον ἱεράτευμα 13. 14. 23. 27. 55. 92.

τῶν αἰώνων) — A. 9. Copt. Slav. MSS.

7. μετὰ) ἐπὶ C.

ὄψ. αὐτόν) — αὐτ. 46. 88. Er.

Jesus Christ, the faithful Witness, the first begotten of the dead, and the Prince of the kings of the earth.

Unto him that loveth us, and hath ^awashed us from our sins in his own blood, and hath made ⁶us a kingdom,—priests unto his God and Father; to him *be* glory and dominion for ever and ever. Amen.

Behold, he cometh with clouds; and every eye ⁷shall see him, and those who pierced him: and all the tribes of the land shall mourn at him. Even so, Amen.

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

I John, who am your brother, and fellow-partaker ⁹in the tribulation and kingdom and patience in Jesus, was in the isle that is called Patmos because of the

ε [+ ἀρχή και τέλος.] ^a [ὁ κύριος.] ¹ [+ και.] ² [ἐν τῇ.] ¹ [Ἰησοῦ Χριστοῦ.] * ∞ freed.

7. ἐπ αὐτόν) — 47*. Er.

8. *τὸ *A) τὸ ἄλφα A. C. α 15. β 4. γ 3. Compl.

*ἀρχή και τέλος) — A. B. C. α 23. β 6. γ 9. Compl. Æth. Syr. Arm. Slav. MS.

*ὁ κύριος) κύριος ὁ θεός A. B. C. α 24. β 8. γ 12. Compl. Vulg. Copt. Syr. Arm. Arr. Slav. MS.

9. *και ἀδελ.) — και A. C. α 27. β 5. γ 11. Compl. Vulg. Copt. Æth. Syr. Arm. Arr. Slav. MSS.

συγκοινωνός) κοινωνός. α 22. β 4. γ 6. Compl.

*ἐν τῇ βασ.) — ἐν τῇ A. B. C. α 23. β 6. γ 5. Compl. Vulg. Copt. Erp.

*Ἰησοῦ Χριστοῦ) ἐν Ἰησοῦ. C. 38. Am. Tol. Copt. ἐν Χριστῷ A. B. 25. ἐν Χριστῷ Ἰησοῦ. α 27. β 7. γ 6. Compl. Vulg. Syr. Arm. Arr.

τῇ καλουμένη) — Er.

Πάτρω, διὰ τὸν λόγον τοῦ Θεοῦ καὶ ^ατὴν μαρ-
 10 τυρίαν Ἰησοῦ ^β1. ἐγενόμην ἐν Πνεύματι ἐν τῇ
 κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν
 11 μεγάλην ὡς σάλπιγγος, λεγούσης· ^ε1 Ὁ βλέπεις
 γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ^δἑπτὰ¹ ἐκ-
 κλησίαις ^ε1, εἰς Ἔφεσον, καὶ εἰς Σμύρναν, καὶ εἰς
 Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις, καὶ
 εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν.

12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἧτις ^ζἔλά-
 λει¹ μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας
 13 χρυσαῖς, καὶ ἐν μέσῳ τῶν^θ1 λυχνιῶν ὅμοιον νιφ
 ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμέ-
 14 νον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν· ἡ δὲ κεφαλὴ
 αὐτοῦ καὶ αἱ τρίχες λευκαὶ ^ηὡς¹ ἔριον λευκόν,
 ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός·
 15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν
 καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ
 16 ὑδάτων πολλῶν· καὶ ἔχων ἐν τῇ δεξιᾷ^ι χειρὶ αὐτοῦ¹
 ἀστέρας ἑπτὰ· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομ-

^α [+ διὰ.] ^β [+ Χριστοῦ.] ^ε [+ ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, καί.]

9. διὰ τ. λ.) καὶ τ. λ. C.

*διὰ τ. μ.) — διὰ Α. C. 4. 9. 31. 34. 35. 37. 38. 48. Er. Vulg. Copt. Arm.

*χριστοῦ) — Α. C. 12. 28. 36. Vulg.

10. ἐγενόμην) ἐγὼ ἐγεν. Α.

ὀπ. μ. φω.) φω. ὀπ. μ. α 17. β 3. γ 5. Compl. φω. μεγ. ὀπισθεν μου Α.

11. *ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, καί) — Α. Β. C. α 24. β 5. γ 6. Compl. Vulg. Copt. Æth. Syr. Arm. Slav. MSS.

*ἐκκλη.) ἑπτὰ ἐκκλη. Α. Β. C. α 27. β 5. γ 10. Compl. Vulg. Copt. Æth. Syr. Arm. Arr. Slav. MSS.

*ταῖς ἐν Ἀσίᾳ) — Α. Β. C. α 28. β 7. γ 6. Compl. Am. Harl. Tol. Æth. Syr. Ar. P.

Θυάτειρα) -ραν Α. C. 8. 11. 14. 34. 35. 92. -ρας. 12. Er.

12. καὶ ἐπέστ.) κ. ἐκεῖ ἐπέστ. Β. α 22. β 4. γ 7. Compl. Ar. P.

word of God and the testimony of Jesus. I was in 10
the Spirit on the Lord's day, and heard behind me a
great voice, as of a trumpet, saying, What thou seest, 11
write in a book, and send unto the seven churches;
unto Ephesus, and unto Smyrna, and unto Pergamos,
and unto Thyatira, and unto Sardis, and unto Phila-
delphia, and unto Laodicea.

And I turned to see the voice that was speaking 12
with me. And being turned, I saw seven candle-
sticks of gold; and in the midst of the candlesticks 13
one like unto the Son of man, clothed with a garment
down to the foot, and girt about the paps with a
girdle of gold. And his head and *his* hairs *were* white 14
as white wool, as snow; and his eyes *were* as a
flame of fire; and his feet like unto fine brass, as if 15
they had been refined in a furnace; and his voice
as the sound of many waters. And he had in his 16
right hand seven stars: and out of his mouth went

^d Rec. — ^e [+ τὰς ἐν Ἀσίᾳ.] / [ἐλάλησε.] ^f [+ ἐπτὰ.] ^g [ᾠσεϊ.] ^h [αὐτοῦ χειρὶ.]

12. *ἐλάλησε) ἐλάλει. B. C. α 26. β 4. γ 6. Compl. λαλεῖ A.

13. ἐν μέσῳ) ἐμμέσῳ A. C.

*ἐπτὰ) — A. C. 12. 28. 38. 46. Er. Am. Copt. Æth. Syr. Arm. Erp.

ἴμοιον) ὁμοίωμα A. Harl. Slav. MS.

ὕψος) ὕψος α 18. β 5. γ 4.

ποδῆρη) -ρην A. 11.

μαστοῖς) μαζοῖς A. 10. 17. 28. 37. 49. 80*. 91. Compl.

χρυσῆν) -σᾶν A. C.

14. *ᾠσεῖ) καὶ ὡς α 11. β 3. γ 2. ὡς A. 14. α 10. γ 2.

15. πεπυρωμένοι) -μένης A. C. -μένω 16. 46. 69. 88. Vulg. Æth. Syr.

Arr. Slav. MSS.

16. ἔχων) — A. 41.

*αὐτ. χειρὶ) χειρὶ αὐτοῦ A. C. α 9. β 2. γ 4.

φαλα δίστομος ὀξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

- 17 Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐτίθηκε τὴν δεξιὰν αὐτοῦ^δ ἐπ' ἐμὲ λέγων^ε. Μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ ὁ ζῶν· καὶ ἐγενόμην νεκρός,
18 καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων^α· καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ἄδου.^ε
19 γράψον ὅν^δ ἂ εἶδες, καὶ ἃ εἰσι, καὶ ἃ μέλλει
20 γίνεσθαι μετὰ ταῦτα· τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ὅς^δ εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσαῖς· οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ αἱ λυχνίαι αἱ ἑπτὰ,^δ ἑπτὰ ἐκκλησίαι εἰσί.

II. Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ^δ ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν· Οἶδα τὰ ἔργα σου, καὶ

^α [ἐπέθηκε.] ^β [+ χεῖρα.] ^γ [+ μοι.] ^δ [+ ἀμήν.] ^ε [ἄδου καὶ

17. ὅτε) ὅτι Compl.

ἔπεσα) -σον α 6. & 13. 25.

*ἐτίθηκε) ἔθηκε A. C. α 22. β 6. γ 6.

*χεῖρα) — A. C. α 22. β 6. γ 6. Vulg. Arm. Æth. Slav. MS.

*μοι) — A. C. α 22. β 8. γ 9. Compl. Vulg. Syr. Arm. Arr. Slav. MSS.

πρῶτος) πρωτότοκος A.

18. *ἀμήν.) — A. C. 36. 38. Er. Vulg. Copt. Æth. Ar. P.

κλεῖς) κλείδας) α 13. β 4. γ 3.

*τοῦ ἄδου καὶ τοῦ θανάτου) τ. θαν. κ. τ. ἄδου. A. C. α 24. β 6. γ 8. Compl. Verss.

19. *γράψον) + σὺν A. C. α 25. β 7. γ 9. Compl. Vulg. Copt. Æth. Syr. Ar. P. Slav.

forth a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. 17 And he laid his right hand upon me, saying, Fear not; I am the first and the last: and he that liveth, and was dead; and behold, I am alive for ever and 18 ever: and I have the keys of death and of hades. Write therefore the things which thou hast seen, and 19 the things which are, and the things which shall be hereafter; the mystery of the seven stars which 20 thou sawest upon my right hand, and the seven candlesticks of gold. The seven stars are the angels of the seven churches: and the seven candlesticks are the seven churches.

II. Unto the angel of the church in Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven candlesticks of gold; I know thy works, and 2

τοῦ θανάτου.] / Rec.— ε [ὄν.] † [αἱ ἑπτὰ λυχναῖαι ἄς εἶδες.] † [Ἐφεσίνης.]

ἀ μέλ.) ἀ δεῖ μέλ. C.

γίνεσθαι) γένεσθαι C. 6. 11. 14. 28. 91. Compl.

20. *ὄν) οὗς. A. C. 8. 12. 46. 80**. 88. Er.

ἐπὶ τῆς δεξιᾶς) ἐν τῇ δεξιᾷ A.

*αἱ ἑπτὰ λυχναῖαι) αἱ λυχ. αἱ ἑπτὰ. A. B. C. α 9. β 4. γ 6. αἱ λυχ. ἑπτὰ. 30. 33. 35. 36. ἑπτὰ λυχ. 23. Er.

*ἄς εἶδες) — A. B. C. α 21. β 5. γ 6. Vulg. Æth. Syr. Arm. Ar. P. Slav. MS.

1. τῆς) τῷ A. C. τῷ τῆς 36.

*Ἐφεσίνης) ἐν Ἐφέσῳ A. C. α 26. β 7. γ 9. Vulg. (Syr. Arr.) ἐκκλ. Ἐφέσῳ Compl.

ἐν μέσῳ) ἐμμέσῳ A. C. ἐπὶ μ. Er.

χρυσῶν) — σεῶν A. C.

τὸν κόπον^α καὶ τὴν ὑπομονὴν σου, καὶ ὅτι οὐ
 δύνῃ βαστάσαι κακοὺς, καὶ ^β ἐπειράσας τοὺς
 λέγοντας ἑαυτοὺς ἀποστόλους¹ καὶ οὐκ εἰσὶ, καὶ
 3 εὔρες αὐτοὺς ψευδεῖς, καὶ ^γ ὑπομονὴν ἔχεις καὶ
 ἐβάστασας¹ διὰ τὸ ὄνομά μου, ^δ καὶ οὐ¹ κεκοπία-
 4 κας^ε. ἀλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου
 5 τὴν πρώτην ἀφῆκας. μνημόνευε οὖν πόθεν
^ς πέπτωκας,¹ καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα
 ποιήσον· εἰ δὲ μὴ, ἔρχομαί σοι [ταχύ,] καὶ κινή-
 σω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ
 6 μετανόησης. ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ
 ἔργα τῶν Νικολαϊτῶν, ^α καὶ γὰρ μισῶ.
 7 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει
 ταῖς ἐκκλησίαις· τῷ νικῶντι δώσω αὐτῷ φαγεῖν
 ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν ⁹ τῷ παραδείσῳ¹
 τοῦ Θεοῦ^η.
 8 Καὶ τῷ ἀγγέλῳ τῆς ^ι ἐν Σμύρνῃ ἐκκλησίας¹

* + [σου.]

^β [ἐπειράσω τοὺς φάσκοντας εἶναι ἀποστόλους.]
^ς [μέσφ τοῦ παραδείσου.]^γ [ἐβάστασας
^δ * ~ + μου.]

2. *κόπον σου) — σου A. C. α 5. β 2. γ 2. Compl. Vulg. Syr. Arm.
 καὶ ὅτι) — καὶ A. Copt. Æth.
 *ἐπειράσω) ἐπειράσας A. B. C. α 26. β 7. γ 8. Compl.
 *φάσκοντας εἶναι ἀποστόλους) λέγοντας ἑαυτοὺς ἀποστόλους. A. B. C.
 18. 25. Slav. id. + εἶναι α 24. β 8. γ 7. Compl. Vulg. Æth.
 Syr. Arm. Arr.
 3. *ἐβάστασας καὶ ὑπομονὴν ἔχεις καὶ) ὑπομ. ἔχ. κ. ἐβάστ. A. B. C. α 17.
 β 5. γ 7. Vulg. Copt. Æth. Arm. Slav. MS.
 ἐβαστ.) ἐβάπτισας Er.
 *καὶ δια) — καὶ 17. 18. 25. 26. 27. 49. 88. Compl. Arm.
 *μου) + καὶ οὐ (οὐ οὐκ) A. (B.) C. α 23. β 8. γ 9. Compl. Vulg.
 Æth. Syr. Arm. Slav. MSS.
 *κεκοπίας καὶ οὐ κέμηκας) κεκοπίας (-κες A. C.) 16. 37. 38. 69.
 ἐκοπίας B. α 23. β 8. γ 9. Compl. Vulg. Æth. Syr. Arr.
 Slav. MSS.

labour, and thy patience, and that thou canst not bear those who are evil : and thou hast tried those who call themselves apostles, and are not, and hast found them liars : and thou hast patience, and hast borne 3 for my name's sake, and hast not been wearied. Nevertheless I have *this* against thee, that thou hast 4 left thy first love. Remember therefore whence thou 5 hast fallen, and repent, and do the first works ; or else I am coming unto thee [quickly,] and I will remove thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the 6 deeds of the Nicolaitanes, which I also hate.

He that hath an ear, let him hear what the Spirit 7 saith unto the churches ; To him that overcometh will I give to eat of the tree of life, which is in the paradise of ^hGod.

And unto the angel of the church in Smyrna 8

καὶ ὑπομονὴν ἔχεις καὶ.] ^d Rec. — ^e + [καὶ οὐ κένηκας.] / [ἐκπέτωκας.]
^f [ἐκκλησίας Σμυρναίων.] * ~ my God.

4. ἀγάπην σου τ. πρώτην.) πρώ. σ. ἀγάπ. A. ἀφήκας) -kes C.
5. *ἐκπέτωκας) πέτωκας A. C. α 21. β 6. γ 6.
ταχύ) — A. C. Vulg. (not Harl.) Copt. Æth. τάχει. Er.
6. δ) — A. Copt.
7. ταῖς ἐκκλ.) τ. ἐπτά ἐκκλ. A. τ. ἐκκλ. ταῖς ἐπτά C.
αὐτῷ) — 6† Compl.
*μέσφ τοῦ παραδείσου) τῷ παραδείσῳ A. B. C. α 20. β 6. γ 6.
Vulg. Æth. Syr. Slav. MS.
Θεοῦ) + μου B. α 26. β 5. γ 7. Compl. Vulg. Copt. Æth. Syr.
Erp. Slav. MS.
8. τῆς.) τῷ A.
*ἐκκλησίας Σμυρναίων) ἐν Σμύρνῃ ἐκκλησίας. (A.) C. α 28. β 7. γ 8.
Compl. Vulg. Æth. Syr. Arm. Arr. Slav. MS. ἐν
Σμυρνῆς A

γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς
 9 ἐγένετο νεκρὸς καὶ ἔζησεν· Οἶδά σου^α τὴν θλίψιν
 καὶ τὴν πτωχείαν· (ἔλλα πλούσιος^β εἶ) καὶ τὴν
 βλασφημίαν· ἐκ^γ τῶν λεγόντων Ἰουδαίους εἶναι
 ἑαυτοὺς, καὶ οὐκ εἰσιν, ἀλλὰ συναγωγὴ τοῦ
 10 Σατανᾶ. ^δμη' φοβοῦ ἃ μέλλεις πάσχειν· ἰδοὺ
 μέλλει ἐβάλλειν^ε ὁ διάβολος ἐξ ὑμῶν^ς εἰς φυλα-
 κὴν, ἵνα πειρασθῆτε· καὶ ἔξετε θλίψιν ἡμερῶν^ζ
 δέκα· γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι
 τὸν στέφανον τῆς ζωῆς.

11 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει
 ταῖς ἐκκλησίαις· ὁ νικῶν οὐ μὴ ἀδικηθῆ ἕκ τοῦ
 θανάτου τοῦ δευτέρου.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας
 γράψον· Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν
 13 δίστομον τὴν ὀξεῖαν· Οἶδα^η ποῦ κατοικεῖς, ὅπου
 ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου,
 καὶ οὐκ ἠρνήσω τὴν πίστιν μου· καὶ ἐν ταῖς
 ἡμέραις^θ ^ιἈντίπαρ ὁ μάρτυρ μου ὁ πιστὸς, ὃς
 ἀπεκτάνθη παρ' ὑμῖν, ὅπου^κ ὁ Σατανᾶς κατοικεῖ.^λ

^α + [τὰ ἔργα καὶ, ver. 2, 19.]

^β [πλούσιος δέ.]

^γ Rec.—

^δ [μηδέν.]

^ε ἢ ἐν ταῖς ἡμέραις ἐν αἰς.

^ζ + [ἐν αἰς.]

8. πρῶτος) πρωτότοκος A.

δς) — α 9. β 2. γ 3.

9. *τὰ ἔργα καὶ) — A. C. 19. 47. Vulg. Copt. Æth.

*πλούσιος δέ) ἀλλὰ πλούσιος A. B. C. α 28. β 8. γ 9. Compl.

*τῶν λεγ.) ἐκ τ. λ. A. B. C. α 21. β 5. γ 6. Vulg. Copt. Syr.
 Arm. Slav. MSS.

Ἰουδαίους) -ων C.

10. *μηδέν) μὴ A. B. C. 8. 49. Æth.

πάσχειν) παθεῖν. B. α 15. β 5. γ 4.

ἰδοῦ) + δὴ α 19. β 3. γ 4. Compl. Slav. MS.

*βαλεῖν) βάλλειν A. C. α 8. β 2. γ 3.

write; These things saith the first and the last, who was dead, and hath lived; I know thy tribulation, 9 and poverty, (but thou art rich,) and *I know* the blasphemy of those who say that they are Jews, and are not, but *are* the synagogue of Satan. Fear not 10 the things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee the crown of life.

He that hath an ear, let him hear what the Spirit 11 saith unto the churches; He that overcometh shall not be hurt of the second death.

And to the angel of the church in Pergamos 12 write; These things saith he which hath the sharp sword with two edges; I know where thou dwellest, 13 *even* where Satan's throne *is*: and thou holdest fast my name, and hast not denied my faith; "and in *those* days *was* Antipas my faithful witness, who was slain among you, where Satan dwelleth. But I 14

* [βαλεῖν.] / [ἐξ ἡμῶν ὁ διάβολος.] ε ∼ ἡμέρας. * + [τὰ ἔργα σου καὶ, ver. 2, 19.]
 † [κατοικεῖ ὁ Σατανᾶς.] * ∼ in the days in which.

10. *ἐξ ἡμῶν ὁ διάβολος) ὁ διαβ. ἐξ ἡμ. A. C. α 20. β 8. γ 8. Compl.
 πειρασθῆτε) παραθῆτε Er.
 ἔχετε) ἔχητε A. 36. ἔχετε C. 11. 12.
 ἡμερῶν) ἡμέρας B. α 17. β 5. γ 5.
13. *τὰ ἔργα σου καὶ) — A. C. 38. Vulg. Copt. Æth. Slav. MSS.
 καὶ ἐν τ. ἡμ.) — καὶ α 28. β 7. γ 6. Compl. Vulg. MS. Æth.
 Syr. Arr.
 *ἐν αἰς) — A. C. Vulg. MS. Am. Harl. Copt. ἐμαῖς 91**. Er.
 ἐν — α 19. β 4. γ 5.
 πιστός) + μου A. C. 14. 92. Syr.
 *κατοικεῖ ὁ Σατανᾶς) ὁ Σατ. κατοικ. A. C. α 20. β 8. γ 5. Compl.

- 14 ἄλλ' ἔχω κατὰ σοῦ ὀλίγα, [ὅτι] ἔχεις ἐκεῖ κρα-
τοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκε ἄτῳ¹
Βαλαὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν
'Ισραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι.
15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν^{b1}
16 Νικολαῖτῶν ὁμοίως.¹ μετανόησον ἄ[ὐτῶν].¹ εἰ δὲ
μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν
ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.
17 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει
ταῖς ἐκκλησίαις· τῷ νικῶντι δώσω αὐτῷ^{c1} τοῦ
μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον
λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμ-
μένον, ὃ οὐδεὶς^f οἶδεν¹ εἰ μὴ ὁ λαμβάνων.
18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας
γράψον· Τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων
τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ
19 πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ. Οἶδά σου
τὰ ἔργα καὶ τὴν ἀγάπην^g καὶ τὴν πίστιν, καὶ
τὴν διακονίαν,¹ καὶ τὴν ὑπομονήν σου, καὶ τὰ
ἔργα σου^{h1} τὰ ἔσχατα πλείονα τῶν πρώτων.

^a [τὸν.]^b + [τῶν.]^c [ὃ μισῶ, ver. 6.]^d Rec.—

14. ὅτι) — C. *Am. Tol. Harl.** Copt. Syr.
ἐδίδασκε) ἐδίδαξε) a 21. β 6. γ 6. Compl.
*τὸν Βαλ.) τῷ Βαλ. A. C. 11. ἐν τῷ Βαλ. 18. 92**. Er.
βαλεῖν) βασιλεῖ A.
φαγεῖν) καὶ φαγ. a 14. β 3. γ 3. Slav. MS.
15. *τῶν Νικολ.) — τῶν A. C. a 13. β 6. γ 2.
*ὃ μισῶ) ὁμοίως A. C. a 27. β 7. γ 8. Compl. Vulg. Copt. Syr.
Slav. MS. ὁμοίως ὃ μισῶ. 3†.
16. *μετανόησον) + οὖν A. C. a 23. β 5. γ 8. Æth. Arm. Arr. Slav. MS.
17. *φαγεῖν ἀπὸ) — A. B. C. a 18. β 4. γ 4. Vulg. Copt. Æth.
καινὸν) κενὸν Compl.

have a few things against thee, [that] thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So thou also hast those that hold 15 the doctrine of the Nicolaitanes in like manner. 16 Repent [therefore]; or else I am coming unto thee quickly, and will fight against them with the sword of my mouth.

He that hath an ear, let him hear what the Spirit 17 saith unto the churches; To him that overcometh will I give of the hidden manna, and I will give him a white stone, and on the stone a new name written, which none knoweth save he that receiveth *it*.

And unto the angel of the church in Thyatira 18 write; These things saith the Son of God, who hath his eyes as a flame of fire, and his feet *are* like unto fine brass; I know thy works, and love, and faith, 19 and service, and thy patience; and thy last works *to be* more than the first. Notwithstanding I 20

* + [φαγεῖν ἀπό.] / [ἔγρω.] ε [καὶ τὴν διακονίαν καὶ τὴν πίστιν.] * + [καὶ.]

17. *ἔγρω) οἶδεν A. B. C. α 28. β 7. γ 7. Compl.

18. τῆς.) — C. τῶ A.

Θυατείρους) -paus Er. (so ver. 24) -ρη B. α 9. β 3. γ 2. αὐτοῦ (1st) — A. 36. 38.

19. *καὶ τὴν διακονίαν καὶ τὴν πίστιν) κ. τ. πίστ. κ. τ. διακον. A. C. α 17. β 7. γ 9. Compl. Vulg. MS. Copt. Æth. Syr. Arm. Arr. Slav. MSS. τὴν πιστ.) — τὴν C.

τὴν ὑπομ.) — τὴν A. 36.

*καὶ τὰ ἔσχα.) — καὶ A. C. α 21. β 7. γ 7. Compl. Vulg. Copt. Æth. Syr. Arr. Slav. MS.

20 ἄλλα^α ἔχω κατὰ σοῦ^β ὅτι^ε ἀφεῖς^ι τὴν^δ γυναικα^α
^ε Ἰεζάβελ,^ι ἢ λέγουσα ἑαυτήν^ι προφητίν, ^θ καὶ
 διδάσκει καὶ πλανᾷ τοὺς^ι ἐμοὺς δούλους, πορ-
 21 νεῦσαι καὶ ^η φαγεῖν εἰδωλόθυστα.^ι καὶ ἔδωκα
 αὐτῇ χρόνον ἵνα μετανοήσῃ^ι καὶ οὐ θέλει μετα-
 22 νοῆσαι ἐκ τῆς πορνείας αὐτῆς.^ι ἰδοὺ^κ βάλλω
 αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ'
 αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν
 23 ἐκ τῶν ἔργων^ι αὐτῆς.^ι καὶ τὰ τέκνα αὐτῆς ἀπο-
 κτενῶ ἐν θανάτῳ· καὶ γινώσκονται πᾶσαι αἱ ἐκκλη-
 σίαι ὅτι ἐγώ εἰμι ὁ ἐρευνητὴς νεφροῦς καὶ καρδίας·
 καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.
 24 ὑμῖν δὲ λέγω^μ τοῖς^ι λοιποῖς τοῖς ἐν Θυατείροις,
 ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, ^ν οὔτινες
 οὐκ ἔγνωσαν τὰ^ο βαθέα^ι τοῦ Σατανᾶ, (ὡς λέ-
 γουσιν·) Οὐ^ρ βάλλω^ι ἐφ' ὑμᾶς ἄλλο βάρος·
 25 πλὴν ὃ ἔχετε κρατήσατε, ἄχρις οὗ ἂν ἴξω.

^α [ἀλλ'] ^β + [ὀλίγα, ντ. 14.] ^ε [ἴψ.] ^δ ~ γυναῖκα σου. ^ε [Ἰεζαβήλ.]
^ι [ἐκ τῆς πορνείας αὐτῆς καὶ οὐ μετενόησεν.] ^κ + [ἐγὼ.] ^ι [αὐτῶν.]

20. * ἄλλ') ἀλλὰ A. 13. 30. 33. 34. 35. 36.

*ὀλίγα) — A. B. C. α 27. β 5. γ 8. Compl. Harl. Tol. &c. Copt.
 Æth. Syr. Arr. Slav. MSS.

*ἴψ) ἀφεῖς A. B. C. α 22. β 6. γ 8. Compl.

γυναῖκα) + σου. A. α 22. β 5. γ 5. Compl. Syr. Slav. MS.

*Ἰεζαβήλ) Ἰεζάβελ. A.B.C. α 17. β 3. γ 6. Et. Compl. τὴν Ἰεζ. A. Compl.

*τὴν λέγουσαν) ἢ λέγουσα A. C. ἢ λέγει B. α 26. β 6. γ 5. Compl.
 ἑαυτήν) αὐτὴν B. 16. 40. 69.

*διδάσκει καὶ πλανᾶσθαι) καὶ διδάσκει καὶ πλανᾷ τοὺς A. B. C.
 α 27. β 8. γ 8. Compl. Copt. Æth. Syr. Arr.

*εἰδωλόθυστα φαγεῖν) φαγ. εἰδ. A. C. α 19. β 8. γ 6. Compl.

21. *ἐκ τῆς πορνείας αὐτῆς, καὶ οὐ μετενόησεν) καὶ οὐ θέλει μετανοῆσαι ἐκ
 τῆς πορνείας αὐτῆς. (A.) B. C. α 27. β 8. γ 8. Compl. Vulg.
 Copt. Æth. Syr. Arr. Slav. MSS. θέλει,) ἠθέλησεν A.

have *this* against thee, that thou lettest alone ^a that woman Jezebel; who calleth herself a prophetess, and teacheth and seduceth my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent, and she willeth not ²¹ to repent of her fornication. Behold, I do cast her ²² into a bed, and those that commit adultery with her into great tribulation, except they repent of her deeds. ²³ And I will kill her children with death; and all the churches shall know that I am he who searcheth the reins and hearts: and I will give unto every ²⁴ one of you according to your works. But unto you I say, the rest that are in Thyatira, as many as have not this doctrine, who have not known the depths of Satan, (how they speak!) I lay upon you no other burden. But that which ye have hold fast ²⁵ till I come.

^f [τὴν λέγουσαν ἑαυτὴν.] ^g [διδάσκειν καὶ πλανᾶσθαι.] ^h [εἰδωλόθυρα φαγεῖν.]
^m [καὶ.] * + [καὶ.] ° [βάθη.] ρ [βαλῶ.] † ∼ thy wife.

22. *ἐγὼ) — A. C. α 27. β 6. γ 8. Compl. Vulg. Copt. Æth. Syr. Slav. MSS.
 κλίτην) φυλακὴν A. μετανοήσωσιν) -σουσιν A.
 αὐτῶν) αὐτῆς B. C. α 27. β 7. γ 6. Compl. Vulg. MS. Am. Tol. Harl. Æth. Syr. MS. Erp. Slav. MS.
23. καὶ τὰ) — καὶ A.
 ἱμῶν) αὐτοῦ B. 38. Vulg. ed. (Am. "vestra.")
24. *καὶ λοιποῖς) τοῖς λοιποῖς A. C. α 22. β 7. γ 7. Compl. Vulg. MS. Am. Copt. Æth. Syr. Arr. λοιποῖς. α 5. (& 3. 6.)
 *καὶ οἴτινες.) — καὶ A. C. α 26. β 7. γ 8. Compl. Vulg. MS. Am. Harl. Copt. Æth. Syr. Arm. Slav. MS.
 *βάθη) βαθέα A. C. α 28. β 5. γ 7. Compl.
 *βαλῶ) βάλλω A. C. α 20. β 6. γ 8.
25. ἄχρισ) ἔως A. 47.
 ἄν ἤξω) ἀνοίξω α 15. β 4. γ 2.

26 Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα
 27 μου, δώσω αὐτῷ ἔξουσίαν ἐπὶ τῶν ἐθνῶν· καὶ
 ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· ὡς τὰ σκεύη
 τὰ κεραμικὰ ^α συντριβεται, ὡς καὶ γὼ εἴληφα παρὰ
 28 τοῦ πατρός μου· καὶ δώσω αὐτῷ τὸν ἀστέρα
 29 τὸν πρωϊνόν. ὁ ἔχων οὖς ἀκουσάτω τί τὸ
 Πνεῦμα λέγει ταῖς ἐκκλησίαις.

III. 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 ^β ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ.
 2 γίνου γρηγορῶν, καὶ ^γ στήρισον¹ τὰ λοιπὰ ἃ
^δ ἔμελλον¹ ἀποθανεῖν· οὐ γὰρ εὐρηκά σου [τὰ]
 ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ ^ε μου.¹
 3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ
 τήρει, καὶ μετανόησον· ἐὰν οὖν μὴ γρηγορήσης,
 ἦξω [ἐπὶ σε] ὡς κλέπτῃς, καὶ οὐ μὴ γνῶς ποίαν
 4 ὥραν ἦξω ἐπὶ σε. ^ς ἄλλ' ἔχεις ὀλίγα ὀνόματα
 9¹ ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν·

^α ~ συντριβήσεται. ^β + [τὸ.] ^γ [στήρισον.] ^δ [μέλλει.] ^ε Rec.—

27. συντριβεται) συντριβήσεται α 24. β 6. γ 8. Compl. Vulg. Copt. Æth. Syr. Arm. Arr. Slav. ed.

1. ἑπτὰ πνευ.) — ἑπτὰ 12. Er.

*τὸ ὄνομα) — τὸ A. C. α 19. β 7. γ 6. Compl.

ὅτι ζῆς) καὶ ζῆς α 17. β 2.

2. *στήρισον) στήρισον A. C. α 9 & 6. 11. 12. τήρισον α 3. β 3.

*μέλλει) ἔμελλον A. C. 12. 28. 34. 35. 36. 38. Vulg. Copt. Syr.

Erp. ἔμελλες B. α 18. β 4. γ 4. ἔμελες Compl.

ἀποθανεῖν) ἀποβάλλειν B. α 20. β 4. γ 5. Ar. P. ἀποβαλεῖν Compl.
 τὰ ἔργα) — τὰ A. C. Er.

And he that overcometh, and he that keepeth my 26
works unto the end, to him will I give power over the
nations : and he shall rule them with a rod of iron ; 27
as the vessels of a potter ^h are broken to shivers :
even as I received of my Father. And I will give 28
unto him the morning star. He that hath an ear, 29
let him hear what the Spirit saith unto the churches.

III. And unto the angel of the church in Sardis
write ; These things saith he that hath the seven
Spirits of God, and the seven stars ; I know thy
works, that thou hast a name that thou livest, and
art dead. Be watchful, and strengthen the things 2
which remain, that were ready to die : for I have not
found thy works complete before my God. Remember 3
therefore how thou hast received and heard, and hold
fast, and repent. If therefore thou shalt not watch,
I will come [on thee] as a thief, and thou shalt not
know what hour I will come upon thee. But thou 4
hast a few names in Sardis, which have not defiled

/ Rec.—

ε + [καὶ.]

^h ∞ shall they be broken to shivers.

2. *Θεοῦ) + μου A. C. a 27. β 7. γ 3. Compl. Vulg. Copt. Æth. Syr. Erp.
3. καὶ ἠκουσας καὶ τήρει) — B. a 17. β 4. γ 4.
ἐπί σε) — A. C. 12. 28. Vulg. MS. *Harl.* Tol.* Copt. Arm. Slav. MSS.
γνώστ) γνώση a 17. β 4.
4. *ἔχεις) ἀλλ' ἔχ. A. C. a 28. β 5. Compl. Vulg. Copt. Æth. Syr.
Arr. Slav. MSS.
ἔχεις ἀλίγα) δλ. ἔχ. a 15. Compl.
*καὶ ἐν Σαρ.) — καὶ A. C. a 28. β 6. γ 4. Compl. Vulg. Copt. Æth.
Syr. Arr.
ἀ) οὐ 17. 28. 37. 38. 46. 88. Er. Vulg.
αὐτῶν) ἐαυτῶν C.

καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.

- 5 Ὁ νικῶν ^α οὕτως ¹ περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ^β ὁμολογήσω ¹ τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν
6 ἀγγέλων αὐτοῦ. ὁ ἔχων οὗς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.
- 7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν ^γ κλεῖν ¹ ^δ Δαυὶδ, ¹ ὁ ἀνοίγων καὶ οὐδεὶς
8 ^ε κλείσει, κλείων, ¹ καὶ οὐδεὶς ἀνοίγει· Οἶδά σου τὰ ἔργα· ἰδὸν δέδωκα ἐνώπιόν σου θύραν ἀνεωγμένην, ^ς ἣν ¹ οὐδεὶς δύναται κλεῖσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν
9 λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. ἰδὸν δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσιν, ἀλλὰ ψεύδονται· ἰδὸν ποιήσω αὐτοὺς ἵνα
9 ἥξουσι καὶ προσκυνήσουσιν ¹ ἐνώπιον τῶν ποδῶν
10 σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε. ὅτι

^α [οὗτος.]^β [ἐξομολογήσομαι.]^γ [κλεῖδα.]^δ [τοῦ Δαβιδ.]

5. *οὗτος) οὕτως A. C. a 15. β 2. Vulg. Copt. Syr. Arm. Ar. P. περιβαλεῖται) - βάλλεται. C. τῆς βιβλ.) — τῆς Eτ.

*ἐξομολογήσομαι) ὁμολογήσω A. C. a 26. β 7. γ 3. Compl.

7. Φιλαδελφεία) -as A.

ἅγιος ὁ ἀληθινός) ἀληθ. ὁ ἅγ. A.

*κλεῖδα) κλεῖν A. C. a 25. β 3. Compl.

*τοῦ Δαβιδ) — τοῦ A. C. [Δαυὶδ better orthography, so in Compl.] Δαβιδ) ἄδου 7. 16. 33. 45.

*κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει.) κλείσει, κλείων καὶ οὐδεὶς ἀνοίγει

their garments ; and they shall walk with me in white : for they are worthy.

He that overcometh shall thus be clothed in white ⁵ raiment ; and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ⁶ ear, let him hear what the Spirit saith unto the churches.

And to the angel of the church in Philadelphia ⁷ write ; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no one will shut, that shutteth, and no one openeth ; I know thy works : behold, I have set ⁸ before thee an open door, which no one can shut : for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I ⁹ make those of the synagogue of Satan, who say that they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and know that I have loved thee. Because thou hast ¹⁰

* [κλείει, καὶ κλείει.]

† [καὶ.]

[ἤξωσι καὶ προσκυνήσωσιν.]

A. so, but in some, καὶ κλ. a 5, (and 3 others). κλείσει, καὶ κλείει καὶ οὐδε εἰς ἀνοίγει C. κλείσει αὐτήν, εἰ (ὁ Compl.) μὴ ὁ ἀνοίγων, καὶ οὐδεὶς ἀνοίξει. a 22. β 5. γ 3. Compl. Ar. P.

8. *καὶ οὐδ.) ἦν οὐδ. A. C. a 28. β 8. γ 4. Compl. Vulg. Copt. Æth. Syr. Arm. Arr.

9. δίδωμι) διδῶ A. C.

*ἤξωσι) -ουσι A. C. 2. 14. 28. 35. 36. Compl.

*προσκυνήσωσιν) -σουσιν. A. C. 2. 13. 25.

ἐγὼ) — a 21 β 6. Compl.

10. ὅτι) καὶ A. καὶ ὅτι 38.

- ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς
- 11 κατοικοῦντας ἐπὶ τῆς γῆς. ^α ἔρχομαι ταχύ· κράτει δ' ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.
- 12 Ὁ νικῶν, ποιήσω αὐτὸν στύλον 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 Ἱερουσαλὴμ, ^β ἢ καταβαίνουσα^α ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.
- 13 ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.
- 14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας^γ γράψον· Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ, οὔτε ζεστός· ὄφελον ψυχρὸς ^δ ἦς,^ε ἢ ζεστός· οὕτως ὅτι χλιαρὸς εἶ, καὶ οὔτε ζεστός οὔτε ψυχρὸς,^ε μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.
- 17 ὅτι λέγεις· Ὅτι πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ οὐδὲν^ε χρεῖαν ἔχω· καὶ οὐκ οἶδας ὅτι σὺ εἶ

* + [ἰδοῦ.]

δ [ἢ καταβαίνει.]

ε [ἐκκλησίας Λαοδικέων.]

11. *ἰδοῦ) — A. C. a 20. β 6. Compl. Vulg. MS. Am. Tol. Copt. Syr. Grp. Slav. MS.

12. ἐπ' αὐτὸν) — C.

*ἢ καταβαίνει) ἢ καταβαίνουσα. A. C. 12. 15. 25. 28. 37. 38. Er. ἐκ) ἀπὸ a 14. β 3. γ 3.

ὄνομά μου) — μου. a 19. β 5.

14. *ἐκκλησίας Λαοδικέων) ἐν Λαοδικείᾳ ἐκκλησίας A. C. a 28. β 9. γ 2. Compl. Vulg. Æth. Syr. Arr.

ὁ Ἀ.) — ὁ Er.

kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. I am coming quickly: hold fast that which thou hast, 11 that none take thy crown.

Him that overcometh will I make a pillar in the 12 temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name. He that 13 hath an ear, let him hear what the Spirit saith unto the churches.

And unto the angel of the church in Laodicea 14 write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: 15 I would thou wert cold or hot. Thus because thou 16 art lukewarm, and neither hot nor cold, I am about to spue thee out of my mouth. Because thou sayest, 17 I am rich, and have become enriched, and have need of nothing; and knowest not that thou art wretched,

^d [εἰς.]

^e [ψυχρὸς οὔτε ζεστός.]

^f [οὐδένος.]

14. καὶ ἄλλῃ.) καὶ ὁ ἄλλῃ. C. 2.

15. ὄφελον . . . ἢ ζεστός) — A. 47.
*εἴης) ἦς C. α 23. β 7. γ 2. Compl.

16. οὔτε) οὐ α 12. β 3. γ 2. Compl.
*ψυχρὸς οὔτε ζεστός) ζεστ. οὔτε ψυχ. C. α 19. β 7. Compl. Copt.
Syr. Arr.

17. ὅτι πλ.) — ὅτι α 21. β 5. Compl.
*οὐδένος) οὐδέν A. C. 12.

- ὁ ταλαίπωρος καὶ ^α ὀλίγη ἐλεεινός, καὶ πτωχός καὶ
 18 τυφλός καὶ γυμνός· συμβουλεύω σοι ἀγοράσαι
 παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρός, ἵνα
 πλουτήσῃς, καὶ ἱμάτια λευκά, ἵνα περιβάλῃ, καὶ
 μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου·
 καὶ ^β κολλύριον ^γ ἐγγρίσαι ^δ τοὺς ὀφθαλμούς σου,
 19 ἵνα βλέπῃς. ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ
 20 παιδεύω· ^ε ζήλευε ^ς οὖν καὶ μετανόησον. ἰδοὺ
 ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐὰν τις ἀκούσῃ
 τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσε-
 λεύσομαι πρὸς αὐτόν, καὶ δειπνήσω μετ' αὐτοῦ
 καὶ αὐτὸς μετ' ἐμοῦ.
- 21 Ὁ νικῶν, δώσω αὐτῷ καθίσει μετ' ἐμοῦ ἐν τῷ
 θρόνῳ μου, ὡς καὶ γὰρ ἐνίκησα, καὶ ἐκάθισα μετὰ
 22 τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ. ὁ ἔχων
 οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλη-
 σίαις.

IV. Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνε-
 ωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη, ἣν
 ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ
 ἔλεγων· ^α Ἀνάβα ὧδε, καὶ δεῖξω σοι ἃ δεῖ
 γενέσθαι μετὰ ταῦτα.

• Rec.—

^β [κολλούριον.]^γ [ἐγγρίσιον.]

17. *ἐλεεινός) ὀλίγη. A. α 17. β 3. Compl.

18. παρ' ἐμοῦ χρυσίον) χρυ. παρ' ἐμ. α 15. β 4. Compl.

*κολλούριον) κολλύριον. C. α 15. β 4. γ 3. Vulg. κολούριον Compl.
 κολλούριον Ex.*ἐγγρίσιον) ἐγγρίσιον A. C. 7. 16. 18. 28. 36. 45. ἵνα ἐγγρίσιον α 12
 β 5. γ 2. + ἐπὶ. 10. 37. Compl.

and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold refined by fire, that ¹⁸ thou mayest be enriched; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness may not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and ¹⁹ repent. Behold, I stand at the door, and knock: if ²⁰ any one hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

To him that overcometh will I grant to sit with me ²¹ in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath ²² an ear, let him hear what the Spirit saith unto the churches.

IV. After these things I saw, and, behold, *there was* a door opened in heaven: and *there was* the first voice which I heard as it were of a trumpet talking with me; saying, Come up hither, and I will show thee the things which must be hereafter.

^d [ζήλωσον.]

^e [λέγουσα.]

19. *ζήλωσον) ζήλευε A. C. α 17. β 4. γ 1.

20. εισελεύσομαι) και εισελεύσομαι α 18. β 4. γ 2. Compl. Slav. MS.

1. ήνεφωμένη) άνεφωμενη) α 12. β 6. γ 2. Compl.

*λέγουσα) λέγων A. α 20. β 4. ανάβα) -βηθη. A.

δ δει) δσα δει A.

² ^a Εὐθέως ἐγενόμην ἐν Πνεύματι· καὶ ἰδοὺ
 θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ^b τὸν θρό-
³ νον¹ καθήμενος· [καὶ ὁ καθήμενος] ^c ὅμοιος ὀράσει
 λίθω ἰάσπιδι καὶ ^dσαρδίῳ·¹ καὶ ἴρις κυκλόθεν
⁴ τοῦ θρόνου ὅμοιος¹ ὀράσει σμαραγδίνῳ. καὶ
 κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι^f τέσσαρες·
 καὶ ἐπὶ τοὺς θρόνους^g εἴκοσι^h τέσσαρας πρε-
 σβυτέρους καθημένους, περιβεβλημένους ἐν ἱμα-
 τίοις λευκοῖς· καὶ ⁱ ἐπὶ τὰς κεφαλὰς αὐτῶν
⁵ στεφάνους χρυσοῦς. καὶ ἐκ τοῦ θρόνου ἐκπο-
 ρεοῦνται ἀστραπαὶ καὶ ^kφωναὶ καὶ βρονταὶ·¹ καὶ
 ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ
 θρόνου, αἷ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ·
⁶ καὶ ἐνώπιον τοῦ θρόνου ὡς¹ θάλασσα ὑαλίνη,
 ὁμοία κρυστάλλῳ. καὶ ἐν μέσῳ τοῦ θρόνου
 καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα
⁷ ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν. καὶ τὸ ζῶον
 τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον
 ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσ-

^a + [καί.]^b [τοῦ θρόνου.]^c + [ἦν.]^d [σαρδίῳ,]^f + [ἔχον.]^k [βρονταὶ καὶ φωναὶ.]

2. *καὶ εὐθέως) — καὶ A. α 15. β 5. Vulg. MS. Am. Harl. Syr.
 *τοῦ θρόνου) τὸν θρόνον A. α 20. β 5.
 3. καὶ ὁ καθήμενος ἦν) — α 23. β 6. Compl. Æth. Arm. Arr. Slav. MS.
 *ἦν) — A. 7. 13. 19. 26. 41. 42. 92.
 *σαρδίῳ) σαρδίῳ (s. σαρδείῳ) A. α 26. β 6. γ 3. Compl.
 ἴρις) ἱερεῖς A. 28. Æth. Arm.
 *ὁμοία) ὅμοιος. A. 6. 11. 12. 30. 35. 36. Er. ὁμοίως α 15 β 4.
 ὀράσει σμαραγδίνῳ) ὄρασις σμαραγδίνων, α 16. β 3.
 4. θρόνοι) θρόνους A. 34. 35.
 *εἴκ. καὶ τέσσ. [bis.] — καὶ A. α 12. β 5. Compl. κδ Er. (and
 several MSS.)
 θρόνους) after εἴκ. τέσσ. A. 17. 18. 19.

Immediately I was in the Spirit : and, behold, ² there was a throne set in heaven, and upon the throne *there was* one who sat. [And he that sat] *was* in ³ appearance like a jasper-stone and a sardius : and *there was* a rainbow round about the throne, in appearance like unto an emerald. And round about the throne ⁴ *were* twenty-four thrones : and upon the thrones *I saw* twenty-four elders sitting, clothed in white raiment ; and *I saw* on their heads crowns of gold. And out of the throne proceed lightnings and ⁵ voices and thunderings : and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne ⁶ *there was* as it were a sea of glass like unto crystal : and in the midst of the throne, and round about the throne, *were* four living creatures full of eyes before and behind. And the first living crea- ⁷ ture *was* like a lion, and the second living creature like a calf, and the third living creature had a face

^c [ὁμοία.] / + [καί.] ε + [εἶδον τοὺς.] ^d + [καί.]
^f Rec. —

4. *εἶδον τοὺς) — A. α 11. Er. Vulg. Copt. Æth. Syr. Arm. Arr. Slav. MSS.) — εἶδον. α 9. β 3.
 ἐν) — A. 28.
 *ἔσχον) — A. α 28. β 8. Compl. Er. Vulg. Æth. Syr. Arm. Arr. Slav. MSS.
5. *βρονταὶ καὶ φωναὶ) φω. κ. βρον. A. α 23. β 6. γ 2. Compl. θρόνου) + αὐτοῦ. α 21. β 7. γ 2. Compl. Syr.
 αἱ εἰσι) ἃ εἰσιν A.
 τὰ) — α 18. β 3. Compl.
6. *θάλασσα) ὡς θαλ. A. 28. β 6. γ 2. Compl. Vulg. Copt. Syr. Erp. ἐν μέσῳ) ἐμμέσῳ A.
7. τὸ πρόσωπον) — τὸ α 13. β 3.

ωπον ὡς ^α ἀνθρώπου,¹ καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ ^β πετομένῳ.¹

- 8 Καὶ ^γ τὰ τέσσαρα ζῶα, ἐν καθ' ἑνὸν αὐτῶν,¹ ἔχον¹ ἀνά πτέρυγας ἕξ κυκλόθεν, καὶ ἔσωθεν γέμουσιν¹ ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς, ^δ λέγοντες·¹ Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος. Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, πεσοῦνται οἱ εἴκοσι ^ε ^δ τεσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες·
11 Ἄξιος εἶ, ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν,¹ λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν· ὅτι

^α [ἄνθρωπος.]

^β [πετομένῳ.]

^γ Rec. —

^δ [ἐάντῳ.]

^ε + [καὶ.]

7. *ὡς ἄνθρωπος) ἀνθρώπου. α 15. β 5. ὡς ἀνθρώπου. Α. 11. 13. 36. Vulg. Copt Syr. Arr.

τέταρ. (ζῶον) — ζῶον α 12. β 4.

*πετομένῳ) πετομ. Α. α 12. β 3.

8. *τέσσ.) τὰ τεσσ. Α. 9. β 5. Syr.

*ἐάντῳ) ἐν αὐτῶν Α. Β. α 10. β 3. γ 2. Compl. Vulg. Copt. Æth. Syr. Arm. Arr. Slav. ed. ἐν. α 15. β 5.

*εἶχον) ἔχον Α. 13. 16. 30. 32. 36. 39. ἔχον Β. α 15. β 2. γ 2. Compl.

κυκλόθεν) + καὶ ἔσωθεν Β. 12. 33. 35. 91.

*γέμουσα) γέμουσιν Α. Β. α 26. β 7. γ 4. Compl.

*λέγοντα) λέγοντες Α. α 21. β 5. γ 2. Er.

as of a man, and the fourth living creature *was* like a flying eagle.

And the four living creatures had each of them ^s six wings about *him*; and they are full of eyes within: and they have no rest day and night, saying, Holy, holy, holy, Lord God the Almighty, who was, and who is, and who is to come. And ⁹ when the living creatures give glory and honour and thanks to him that sitteth on the throne, who liveth for ever and ever, the twenty-four elders fall down before him that sitteth on the throne, and worship him that liveth for ever and ever, ¹⁰ and cast their crowns before the throne, saying, Thou art worthy, O our Lord, and God, to receive ¹¹ glory and honour and power: for thou hast created

* [ἔχον.]
 † [Κύριε.]

∫ [γέμοντα.]

ε [λέγοντα.]

-
8. ἅγιος) nine times B. α 17. β 3. Compl. Arm.
 ὁ θεός) σαβαώθ. 7. 17*. 28. 36. 39. Ar. P. Slav. MS.
9. δώσουσι) δώσι α 17. β 2. γ 2. δώσει 13. 27. 31. 40. Compl.
 εὐχαριστίαν) -τίας A.
 τοῦ θρόνου) τῷ θρόνῳ A.
10. *εἶκ. καὶ τέσσ.) — καὶ A. α 8. β 4. Compl. κδ. Er.
 προσκυνήσουσι) προσκυνούσι 91**. Er.
 βαλοῦσι) βάλλουσι α 5. β 3. Compl. Er.
11. *κύριε) ὁ κύριος καὶ ὁ θεὸς ἡμῶν A. B. α 23. β 5. γ 4. Compl. Am.
 Syr. Ar. P. κύριε ὁ θεὸς ἡμῶν α 5. β 3. Vulg. Copt. Æth.
 Arm. Erp. Slav. MSS. + ὁ ἅγιος. α 24. β 5. γ 4. Compl.
 Syr. Ar. P.
 τὴν δυν.) — τὴν A.

σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου
ᾤησαν¹ καὶ ἐκτίσθησαν.

V. Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου
ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν
καὶ ὄπισθεν¹ κατεσφραγισμένον σφραγῖσιν ἑπτὰ.
2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν¹
φωνῇ μεγάλῃ· Τίς² ἄξιός ἀνοῖξαι τὸ βιβλίον,
3 καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ; Καὶ οὐδεὶς
ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς,
οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον,
4 οὐδὲ βλέπειν αὐτό. Καὶ ἐγὼ ἔκλαιον ἐπολὺν,¹
ὅτι οὐδεὶς ἄξιός εὐρέθη ἀνοῖξαι³ τὸ βιβλίον,
5 οὔτε βλέπειν αὐτό. καὶ εἷς ἐκ τῶν πρεσβυτέρων
λέγει μοι· Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ⁴
ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα ἡ Δαυὶδ⁵ ἀνοῖξαι τὸ
βιβλίον, καὶ¹ τὰς ἑπτὰ σφραγῖδας αὐτοῦ.
6 Καὶ εἶδον,¹ ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσ-

¹ [εἰσι.]

² ὡς ἔξωθεν.
ε + [ἐν.]

³ Rec. —
⁴ [Δαβιδ.]

11. τὰ πάντα) — τὰ α 9. β 4.
τὸ θέλημα) θελήματι A.

* εἶσε) ἦσαν A.B. α 17. β 4. γ 3. Vulg. Copt. Arr. Slav. MS. Georg.
καὶ ἐκτίσθησαν) — A.

1. ὄπισθεν) [So A. 12. 14. 92 vdr.] ἔξωθεν α 26. β 6. γ 2. Compl.
Vulg. Copt. Æth. Arm. Arr. Slav. ed. [but it is very doubtful
if those versions have not given the supposed sense of ὄπισθεν.]

2. * φωνῇ) ἐν φωνῇ. A. α 20. β 5. γ 2.

* εἶστω) — A. 10. 12. 13. 36. 37. 38. 49. 91. Compl. After ἄξιός
α 14. β 5.

3. οὐρανῷ) + ἄνω α 18. β 5. Copt. Syr. Ar. P.
οὐδὲ) [bis vel ter] οὔτε α 15. β 4.
οὐδὲ ὑποκ.) καὶ ὑποκ. EΓ.

all things, and for thy pleasure they were and have been created.

V. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed up with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no one in heaven, nor on the earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and the seven seals thereof.

And I saw in the midst of the throne and of the

| | | |
|-------------------------|---------------------------|---------------------------------|
| ^a + [ἴσθιν.] | ^ε [πολλά.] | ^ς + [καὶ ἀναγρῶναι.] |
| ^ι + [λῦσαι.] | ^τ + [καὶ ἰδοῦ] | |

3. οὐδὲ βλέπ.) οὕτε βλ. A. 16.

4. the whole verse — A.

ἐγὼ) — 12. 36. Er. Copt. Æth. Arm.

*πολλά) πολὺ α 28. β 7. γ 3. Compl.

*καὶ ἀναγρῶναι) — B. α 23. β 6. Vulg. Copt. Æth. Syr. Arr.

5. ἐκ) — Er.

*ὄν) — A. α 28. β 7. γ 3. Compl. Vulg.

ἀνοίξαι) ὁ ἀνοίγων B. α 18. β 4.

*λῦσαι) — A. B. α 27. β 8. γ 3. Compl. Verss. exc. Vulg. ed. and Slav. MS.

6. καὶ εἶδον) — A.

*καὶ ἰδοῦ) — α 26. β 8. Copt. Æth. Syr. Arm. Arr. Slav. MSS.
+ καὶ A.

ἐν μέσῳ) ἐμμέσῳ A.

σάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον ἐστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἳ εἰσι τὰ [ἑπτὰ] ^α πνεύματα τοῦ Θεοῦ ^β ἀπεσταλμένοι ^γ εἰς 7 πᾶσαν τὴν γῆν. καὶ ἦλθε, καὶ εἴληφε ^δ ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

8 Καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ^ε ἔπεσαν ^ς ἐνώπιον τοῦ ἄρνιου, ἔχοντες ἕκαστος ^ζ κιθάραν, ^η καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἶ 9 εἰσιν αἱ προσευχαὶ τῶν ἁγίων· καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες·

^θ Ἄξιός εἰ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου, ἐκ πάσης 10 φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους· Καὶ ἐποίησας ^ι αὐτοὺς ^κ τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς· καὶ ^λ βασιλεύουσιν ^μ ἐπὶ τῆς γῆς.

^α [τοῦ θεοῦ πνεύματα.]

^β [τὰ ἀπεσταλμένα] ∼ ἀποστελλόμενα.

^ε ∼ βασιλεύουσιν. [βασιλεύομεν.]

6. ἐν μέσῳ) ἐμμέσῳ A.

ἐσφαγμένον) ἐσφαγισμένον Compl.

ἔχον) ἔχων A.

οἳ) δ. α 23. β 8. γ 3. Compl. Slav. ed.*

τὰ ἑπτὰ) — ἑπτὰ A. 12. Gr. Am.* Harl.* Æth.

*τοῦ θεοῦ πνεύματα) πνευ. τ. θεοῦ A. α 19. β 8. Compl. Vulg. Syg. Arg. Arm.

*τὰ ἀπεσταλμένα) ἀπεσταλμένοι A. ἀπεσταλμένα 38. 49. ἀποστελλόμενα α 20. β 5. Compl. τὰ ἀποστελλόμενα 6. 7. 8. 9. 13. 16.

7. *τὸ βιβλίον) — A. α 24. β 6. γ 2. Harl.* Am.* Æth. Arm After θρόνου 38. Compl. Vulg. ed. — τὸ Compl.

8. οἳ) — 30. Compl.

four living creatures, and in the midst of the elders, a Lamb, standing, as it had been slain, having seven horns and seven eyes, which are the [seven] Spirits of God sent forth into all the earth. And he came ⁷ and took *the book* out of the right hand of him that sat upon the throne.

And when he took the book, the four living ⁸ creatures and twenty-four elders fell down before the Lamb, having every one of them a harp and golden cups full of odours, which are the prayers of the saints. And they sing a new song, saying,

Thou art worthy to take the book, and to open ⁹ the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and thou hast ¹⁰ made them unto our God kings and priests: and ¹ they reign over the earth.

^c + [τὸ βιβλίον.] ^d [ἔπεσαν.] ^e [κιθάρας.] ^f [ἡμᾶς.]
^a ∞ [they will reign.]

8. *ἔπεσον) ἔπεσαν A. 7. 9. 26. 27. 42. Er.
 *κιθάρας) κιθάραν A. α 19. β 5. γ 2. Æth. Syr. Arm. Erp.
9. ἄδουσιν) ἄδωσιν A.
 τῷ θεῷ) — Er. Harl.*
 ἡμᾶς) — A. Æth.
10. *ἡμᾶς) αὐτοῖς) A. B. α 27. β 8. γ 5. Compl. Vulg. MS. Am.
 Copt. Æth. Syr. Ar. P. Slav. MS.
 τῷ θεῷ ἡμῶν) — A. Æth.
 βασιλεῖς) βασιλείαν A. Vulg. Copt.
 *βασιλεύσομεν) βασιλεύουσιν A. α 9. β 4. γ 2. Compl. Syr.
 Copt. Ar. P. Slav MS. βασιλεύσουσιν α 12. β 4. γ 2. Am.
 Harl.

- 11 Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν ^ακύκλω¹ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες
- 12 μυριάδων καὶ χιλιάδες χιλιάδων, λέγοντες φωνῇ μεγάλῃ· Ἄξιόν ἐστι τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ
- 13 ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. Καὶ πᾶν κτίσμα ^δ ^{β1} ἐν τῷ οὐρανῷ, καὶ ^ε ἐπὶ τῆς γῆς,¹ καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ^{α1} ἐστι, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας· Τῷ καθημένῳ ἐπὶ ^ε τῷ θρόνῳ¹ καὶ τῷ ἄρνιῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς
- 14 τοὺς αἰῶνας τῶν αἰώνων. Καὶ τὰ τέσσαρα ζῶα ἔλεγον· Ἀμήν. καὶ οἱ ^{ς1} πρεσβύτεροι ἔπεσαν, καὶ προσεκύνησαν⁹¹.

VI. Καὶ εἶδον ὅτε ἤνοιξε τὸ ἄρνιον μίαν ἐκ τῶν ^η ἑπτὰ¹ σφραγίδων, καὶ ἤκουσα ἐνὸς ἐκ τῶν

* [κυκλόθεν.] ^β + [ἴστω.] ^ε [ἐν τῇ γῆ.] ^δ + [ἄ.] ^α [τοῦ θρόνου.]

11. ἤκουσα) + ὡς α 22. β 6. Compl. Syr.
 *κυκλόθεν) κύκλω A. α 24. β 9. γ 4. Compl.
 τῶν πρεσβ.) — τῶν Er.
 καὶ ἦν . . . μυριάδων) — Er.
12. ἄξιον) ἄξιος A. Er. τὸ ἄρν.) — τὸ Er.
 πλοῦτον) τὸν πλοῦτον α 19. β 6.
13. *ἴστω) — A. α 18. β 5. Vulg. M.S. Tol. Copt. Arr.
 *ἐν τῇ γῆ) ἐπὶ τῆς γῆς A. α 27. β 7. Compl. Vulg. ἐπὶ γῆς 16. 28.
 *ἄ) — A. α 20. β 5. Vulg. Copt.
 πάντα) πάντας α 16. β 3. Compl.
 λέγοντας) λέγοντα A. 12. Copt. Syr. -τες Er.
 *τοῦ θρόνου) τῷ θρόνῳ A. α 15. β 3.
 καὶ τῷ) — καὶ A. Slav. MS.

And I saw, and I heard the voice of many angels 11
 round about the throne and the living creatures
 and the elders: and the number of them was
 myriads of myriads, and thousands of thousands;
 saying with a loud voice, Worthy is the Lamb 12
 that was slain to receive power, and riches, and
 wisdom, and strength, and honour, and glory, and
 blessing. And every creature which is in heaven, 13
 and on the earth, and under the earth, and in the
 sea, and all things that are in them, heard I say-
 ing; Unto him that sitteth upon the throne, and unto
 the Lamb, *be* blessing, and honour, and glory, and
 power, for ever and ever. And the four living 14
 creatures said, Amen. And the elders fell down
 and worshipped.

VI. And I saw when the Lamb opened one of
 the seven seals, and I heard, one of the four living

ζ + [ἑικοσι τέσσαρες.] ε + [ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.] Ἀ Rec. —

13. αἰώνων) + ἀμὴν α 24. β 8. Compl. Æth. Slav. MSS.

14. ἔλεγον) λέγοντα α 20. β 4. Compl.

ἀμὴν) τὸ ἀμ. α 24. β 6 γ 2.

*εἰκοσι τέσσαρες) — A. B. α 28. β 8. γ 3. Compl. Vulg. MS. Am.

Tol. Copt. Æth. Syr. Ar. P. Slav. MS.

ἔπεσαν) ἔπεσον α 11. β 4. γ 2. Compl.

*ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων) — A. B. C. α 27. β 8. γ 3. Compl.

Vulg. MS. Am. Tol. Harl.* Copt. Syr. (Arm.) Ar. P. Slav. MS.

1. ὄτι) ὄτι α 21. β 3. Compl.

μία) ἐν Er.

*σφραγίδων) ἐπὶ τὰ σφραγ. A. B. C. α 25. β 3. Compl. Vulg. Æth.

Syr. Ar. P. Slav.

τεσσάρων ζώων λέγοντος, ὡς ^αφωνῆ¹ βροντῆς·
 2² Ἐρχου^{β1}. [Καὶ εἶδον,] καὶ ἰδοὺ ἵππος λευκός,
 καὶ ὁ καθήμενος ἐπ' αὐτὸν¹ ἔχων τόξον· καὶ
 ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ
 ἵνα νικήσῃ.

3 Καὶ ὅτε ἤνοιξε τὴν ^ασφραγίδα τὴν δευτέραν,¹
 ἤκουσα τοῦ δευτέρου ζώου λέγοντος· Ἐρχου^{ε1}.

4 Καὶ ἐξῆλθεν ἄλλος ἵππος πυρρόος· καὶ τῷ
 καθημένῳ ἐπ' αὐτὸν¹ ἐδόθη αὐτῷ λαβεῖν τὴν
 εἰρήνην ⁹ἐκ¹ τῆς γῆς, καὶ ἵνα ἀλλήλους ^hσφά-
 ξουσι·¹ καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

5 Καὶ ὅτε ἤνοιξε τὴν ἰσφραγίδα τὴν τρίτην,¹
 ἤκουσα τοῦ τρίτου ζώου λέγοντος· Ἐρχου^{κ1}.
 [Καὶ εἶδον,] καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθή-
 μενος ἐπ' αὐτὸν¹ ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

6 καὶ ἤκουσα ^m[ὡς]¹ φωνὴν ἐν μέσῳ τῶν τεσσάρων
 ζώων λέγουσαν· Χοῖνιξ σίτου δηναρίου, καὶ

^a [φωνῆς.]

^b [καὶ βλέπε.]

^c [αὐτῷ.]

^d [δευτέραν σφραγίδα.]
^k + [καὶ βλέπε.]

1. ^a φωνῆς) φωνῆ A. C. α 25. β 7. Compl. (Syr. Arr.)
 βροντῆς) + λέγοντος A. Slav. MS.
^b καὶ βλέπε) — A. C. α 9. β 2. Compl. Vulg. MS. Am. Erp. καὶ
 ἴδε α 17. β 7.
2. καὶ εἶδον) — α 18. β 4. γ 2. Vulg. MS. Harl.* Tol. Slav. MSS.
^c αὐτῷ 1st) αὐτὸν A. C. α 24. β 7. γ 4. Compl.
 ἐξῆλθε) + δ A.
3. ^d δευτέραν σφραγίδα) σφραγ. τὴν δευτ. A. C. 6. 12. 34. 35. 49. Er.
^k καὶ βλέπε) — A. B. C. α 25. β 7. γ 2. Compl. Vulg. MS. Am. Syr.
 Artn. (Erp.) καὶ ἴδε 34. 35. 39. 40. 43.
4. πυρρόος) πυρός A. α 19. β 5. γ 2. Erp.
 καὶ τῷ) κ. ἐν. τ. A.
^c αὐτῷ 1st) αὐτὸν A. C. α 24. β 6. γ 4. Compl.

creatures saying, as it were with a voice of thunder, Come. [And I saw,] and behold a white horse : 2 and he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering, and to conquer.

And when he opened the second seal, I heard the 3 second living creature saying, Come. And there 4 went out another horse *that was* red : and *power* was given to him that sat on him to take peace from the earth, and that they should slay one another : and there was given unto him a great sword.

And when he opened the third seal, I heard the 5 third living creature saying, Come. [And I saw,] and behold a black horse ; and he that sat on him had a pair of balances in his hand. And I heard 6 [as it were] a voice in the midst of the four living creatures, saying, A measure of wheat for a penny,

* + [καὶ βλέπει.] † [αὐτῶν.] ‡ [ἀπὸ.] § [σφάξωσι.] ¶ [τρίτην σφραγίδα.]
 † [αὐτῶν.] ** Rec.—

4. αὐτῶ 2nd) — A.
 *ἀπὸ) ἐκ C. α 26. β 6. Compl. — A. 7. 16. 39. 46.
 καὶ ἴνα) — καὶ α 22. β 5. γ 2. Compl. Copt. Arm. Arr. Slav. MSS.
 *σφάξωσι) - ουσιν A. C.
 μάχαιρα μεγάλη) μεγ. μάχ. A.
5. *τρίτην σφραγίδα) σφρ. τὴν τρ. A. C. α 18. β 5. Compl.
 *καὶ βλέπει) — A. C. α 11. β 2. (& 80.) Compl. Am. Arm. Erp.
 καὶ ἴδε α 15. β 6.
 καὶ εἶδον) — those MSS. which read κ. ἴδε (exc. two) also 26. 27
 38. 80. Vulg. Æth. Slav. MSS.
 *αὐτῶ) αὐτὸν A. C. α 18. β 6. γ 2. Compl.
6. *ἤκουσα) + ὡς A. C. 6. 12. 17. Vulg. Slav. MS.
 ἐν μέσφ) ἐμμέσφ A. C.

τρεις χοίλικες ^ακριθῶν¹ δηναρίου· καὶ τὸ ἔλαιον
καὶ τὸν οἶνον μὴ ἀδικήσης.

7 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην,
ἤκουσα φωνὴν τοῦ τετάρτου ζώου ^βλέγοντος·¹

8 ^γἜρχου¹. [Καὶ εἶδον,] καὶ ἰδοὺ ἵππος χλωρὸς,
καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ
Θάνατος, καὶ ὁ ἄδης ^δἠκολούθει¹ μετ' αὐτοῦ·
καὶ ἐδόθη ^εαὐτῷ¹ ἐξουσία ^ςἐπὶ τὸ τέταρτον τῆς
γῆς, ἀποκτεῖναι¹ ἐν ῥομφαίᾳ, καὶ ἐν λιμῷ καὶ ἐν
θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

9 Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον
ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν
ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ

10 τὴν μαρτυρίαν ἣν εἶχον· καὶ ^ςἔκραξαν¹ φωνῇ
μεγάλῃ, λέγοντες· ^σἜως πότε, ὁ Δεσπότης ὁ
ἅγιος καὶ ^ηἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ
αἷμα ἡμῶν ^ιἐκ¹ τῶν κατοικούντων ἐπὶ τῆς γῆς ;

^α ∞ [κριθῆς.] ^β [λέγουσαν.] ^γ + [καὶ βλέπε.] ^δ [ἀκολουθεῖ.] ^ε ∞ [αἰτούς.]

6. *κριθῆς) κριθῶν A. C. 12. Syr. + τοῦ A.

7. σφραγίδα τὴν τετ.) τετ. σφραγ. 38. Compl.
φωνῆν) — C. α 20. β 4. Copt. Syr. Arr. Slav. MSS.
τοῦ τετάρτου ζώου) τὸ τέταρτον ζῶον C.

*λέγουσαν) λέγοντος A. C. α 20. β 6. γ 3. Compl. Vulg. Copt. Syr.
Arr. Slav. MSS.

*καὶ βλέπε) — A. C. α 8. β 4. Compl. Am. Erp. καὶ ἴδε α 18. β 4.

8. καὶ εἶδον) — the MSS. which read κ. ἴδε (exc. three) also 13. 38.
Vulg. — καὶ C.

ὁ καθ.) — ὁ C.

αὐτοῦ) — C. 12. Ex. Harl.

ὁ θάν.) — ὁ C. 16*. 37. 49. 91. Compl. ὁ ἀθάνατος A.

*ἀκολουθεῖ) ἠκολούθει B. C. α 20. β 7. γ 2. Vulg. Æth. Arr. Slav.
μετ' αὐτοῦ) αὐτῷ B. α 20. β 5. γ 2.

and three measures of barley for a penny ; and *see* thou hurt not the oil and the wine.

And when he opened the fourth seal, I heard the 7 voice of the fourth living creature saying, Come. [And I saw,] and behold a pale horse : and his 8 name that sat on him was Death, and Hades followed with him. And power was given unto ^k him over the fourth part of the earth, to kill with sword, and with hunger, and with death, and by the beasts of the earth.

And when he opened the fifth seal, I saw under 9 the altar the souls of those that were slain because of the word of God, and because of the testimony which they held : and they cried with a loud voice, 10 saying, How long, O Master, holy and true, dost thou not judge and avenge our blood of those that dwell on the earth? And a white robe was given

^f [ἀποκτείναι ἐπὶ τὸ τέταρτον τῆς γῆς.] ^g [ἔκραζον.] ^h + [ὁ.] ⁱ [ἀπὸ.] ^k ≈ them.

8. *αὐτοῖς) αὐτῷ B. α 25. β 6. γ 3. Compl. Vulg. Copt. Æth. Syr. Arm. Arr. Slav.

*ἀποκτείναι ἐπὶ τὸ τέταρτον τῆς γῆς) ἐπὶ τ. τετ. τ. γῆς ἀποκτ. A.B.C. α 28. β 8. γ 3. Compl.

καὶ ὑπὸ) — καὶ Et. καὶ τὸ τέταρτον A.

9. εἶδον) + καὶ C.

ψυχὰς) + τῶν ἀνθρώπων 10. 12. 17. 36. 37. 46. 49. 91. Compl. Æth. Arm.

ἐσφαγμένων) ἐσφαγισμένων Compl.

διὰ τὴν) — διὰ A.

μαρτυρίαν) + τοῦ ἀρνίου B. α 24. β 6. γ 2. Compl. Syr. Ar. P.

10. *ἔκραζον) ἔκραξαν A.B.C. α 25. β 5. Compl.

φωνῇ μεγάλῃ) φωνὴν μεγάλην α 17. β 3.

*ὁ ἀληθ.) — ὁ A.C. α 17. β 6. Compl.

*ἀπὸ) ἐκ A.C. α 26. β 4. Compl.

- 11 Καὶ ^a ἐδόθη ^b αὐτοῖς [ἐκάστῳ] ^c στολὴ λευκὴ, ^d καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον [μικρὸν] ἕως ^{d1} ^e πληρωθῶσι ^f καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ^f ἀποκτείνεσθαι ^f ὡς καὶ αὐτοί.
- 12 Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην καὶ ^g σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ^h ὄλη ⁱ
- 13 ἐγένετο ὡς αἷμα, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς, ὑπὸ ἀνέμου μεγάλου ⁱ σειο- ^j
- 14 μένη· καὶ ^k ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ^l ἐλισσόμενον, ^l καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν ^m
- 15 τόπων αὐτῶν ἐκινήθησαν· καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ ⁿ χιλιάρχοι καὶ οἱ πλούσιοι, ⁿ καὶ οἱ ⁿ ἰσχυροὶ, ⁿ καὶ πᾶς δοῦλος καὶ ⁿ

^a [ἐδόθησαν.] ^b [ἐκάστοις.] ^c [στολαὶ λευκαί.] ^d [σβ.] ^e ∞ πληρώσωνσι.
^f Rec.— ^g [εἰλισσόμενον.] ^h [πλούσιοι καὶ

11. *ἐδόθησαν) ἐδόθη A. B. C. α 28. β 7. γ 3. Compl. Syr. Arm. Erp.
 *ἐκάστοις) αὐτοῖς ἐκάστῳ A. C. α 11. β 4. γ 3. (Vulg.) αὐτοῖς. B. α 14. β 3. (& 31) Compl. Arm. ἐκάστῳ 2. 4. 11. 12. 19. ἐκάσταις Er.
 *στολαὶ λευκαί) στολὴ λευκὴ the same as those which read ἐδόθη (also 39.) — στολαὶ λευκαὶ καὶ ἐρρέθη αὐτοῖς Compl.
 ἀναπαύσωνται) - σονται A. 13. 28. 30.* 32. 36.
 ἔτι χρόν.) χρόν. ἔτι A.
 μικρὸν) — B. α 25. β 6. β 2. Compl. Æth. Ar. P.
 *σβ) — A. B. C. α 16. β 5.
 *πληρώσονται) πληρωθῶσι A. C. 29. Compl. Vulg. Copt. Æth. Syr. - σωσι B. α 28. β 5. Erp.
 οἱ μελλ.) καὶ οἱ μ. α 15. β 6.
 *ἀποκτείνεσθαι) ἀποκτείνεσθαι A. C. α 8. ἀποκτείνεσθαι. α 7. β 4.
 12. εἶδον) + καὶ α 7. β 3. Compl.
 ἰδοῦ) — C. α 26. β 8. γ 2. Compl. Vulg. MS. Am. Tol. Harl.
 Copt. Æth. Syr. Aπ. Slav. MS.
 μέγας ἐγέν) ἐγέν-μέγ. A.

unto [each of] them ; and it was said unto them, 11 that they should rest yet for a [little] season, until both their fellow-servants and their brethren, that should be killed as they *were*, shall have been completed.

And I saw when he opened the sixth seal, and 12 there was a great earthquake ; and the sun became black as sackcloth of hair, and the whole of the moon became as blood ; and the stars of heaven fell 13 unto the earth, even as a fig-tree casteth its untimely figs, when it is shaken of a mighty wind. And the 14 heaven departed as a scroll when it is rolled together ; and every mountain and island were moved out of their places. And the kings of the earth, and the 15 great men, and the chief captains, and the rich men, and the mighty men, and every bondman, and free-

| | | | | |
|----------------|--------------------|-------------|--------------------|---------------------|
| [πληρώσονται.] | / [ἀποκτείνεσθαι.] | ε + [ιδού.] | ^a Rec.— | ' [μεγάλου ἀνέμου.] |
| οἱ χιλιάρχοι.] | * [δυνατοὶ] | ο + [πᾶς.] | | |

12. ἐγενετο μέλας) μ. ἐγέν. α 14. β 4. Compl. μέλας) μέγας A.
 *σελήνη) + ἔλη A. B. C. α 17. β 8. γ 2. Vulg. Copt. Æth. Syr.
 Arm. Arr. Slav. MS.
13. οὐρανοῦ) Θεοῦ A. Vulg. MS.
 ἔπεσαν) -σον α 13. β 4. Compl.
 βάλλει) βαλοῦσα α 17. β 4. γ 2. Syr. Slav. MSS. βαλλοῦσα α 4. (& 39.)
 *μεγάλου ἀνέμου) ἀνεμ. μεγ. A. C. α 15. β 5.
 σειομένη) σαλευομένη A. 12.
14. *οὐραν.) ὁ οὐραν. A. C. α 18. β 7. Compl.
 *ἐλισσόμενον) ἐλισσ. οἱ ἐλισσόμενον A. C. α 12. Compl. ἐλισσό-
 μενος. α 12. β 2. γ 3.
 ἐκινήθησαν) ἀπέκινήσαν A.
15. *πλούσιοι καὶ οἱ χιλ.) χιλ. κ. οἱ πλ. A. C. α 22. β 7. Compl. Vulg.
 Copt. Æth. Syr. Arm. Arr. Slav. MS.
 *δυνατοὶ) ἰσχυροὶ A. C. α 27. β 7. Compl. — 12. 36.
 *καὶ πᾶς ἔλ.) — κ. π. A. — π. A. C. α 19. β 7. Vulg. Æth. Syr.
 Arr. Slav. MS.

ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια
 16 καὶ εἰς τὰς πέτρας τῶν ὀρέων. καὶ λέγουσι τοῖς
 ὄρεσι καὶ ταῖς πέτραις· Πέσετε ἐφ' ἡμᾶς, καὶ
 κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ
 τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρλίου·
 17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ,¹
 καὶ τίς δύναται σταθῆναι ;

VII. ^δ Μετὰ αὐτοῦ¹ εἶδον τέσσαρας ἀγγέλους
 ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς,
 κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα
 μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θα-
 λάσσης, μήτε ἐπὶ ^ατι¹ δένδρον.

2 Καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα¹ ἀπὸ
 ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζῶντος·
 καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέ-
 λοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν
 3 θάλασσαν, λέγων· Μὴ ἀδικήσητε τὴν γῆν, μήτε
 τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρι¹ σφρα-
 γίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν
 μετώπων αὐτῶν.

^α ~ αὐτῶν.

^δ + [καὶ.]

^ε [ταῦτα.]

16. πέσετε) πέσατε A. 7. 28.

τοῦ θρόνου) τῷ θρόνῳ. α 15. β 5.

17. αὐτοῦ) αὐτῶν C. 38. Vulg. Syr.

1. *καὶ) — A. C. Vulg. Copt.

*ταῦτα) τοῦτο A. C. α 22. β 6. γ 2. Compl.

ὁ ἄνεμ.) — ὁ C.

τῆς γῆς 2nd) — 38. Vulg. MS. Copt. Egp.

ἐπὶ τῆς γῆς) — A.

man, hid themselves in the caves and in the rocks of the mountains; and said to the moun-¹⁶tains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great¹⁷ day of ^ε his wrath is come; and who is able to stand?

VII. After this I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

And I saw another angel ascending from the ²sun-rising, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor³ the sea, nor the trees, till we have sealed the servants of our God upon their foreheads.

^a [πᾶν.]

^c [ἀναβάντα.]

^f [ἄχρισ οὐδ.]

^ε ∞ [their.]

1. τῆς θαλ.) — τῆς A.

μίγτε 2nd) μῆ C.

*πᾶν δένδρον) τι δένδρον C. a22. β6. Vulg. Ar. Copt. δένδρον A.

2. *ἀναβάντα) ἀναβαίνοντα A. C. a 27. β7. Compl.

ἀνατολῆς) ἀνατολῶν A. 90. ἔκραξε) ἔκραζεν A.

3. μῆτε 1st) καὶ A.

*ἄχρισ οὐδ) — οὐδ A. C. 12. Er.

σφραγίσωμεν) -ζωμεν Er.

- 4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων·
^α ἑκατὸν καὶ τεσσαράκοντα τέσσαρες¹ χιλιάδες
 ἐσφραγισμένοι, ἐκ πάσης φυλῆς υἰῶν Ἰσραὴλ·
 5 ἐκ φυλῆς Ἰούδα, ^β δώδεκα¹ χιλιάδες ἐσφραγι-
 σμένοι· ἐκ φυλῆς Ῥουβὴν, ^β δώδεκα¹ χιλιάδες
 [ἐσφραγισμενοί·] ἐκ φυλῆς Γὰδ, ^β δώδεκα¹ χιλι-
 6 άδες [ἐσφραγισμένοι·] ἐκ φυλῆς Ἀσήρ, ^β δώδεκα¹
 χιλιάδες [ἐσφραγισμενοί·] ἐκ φυλῆς Νεφθαλείμ,
^β δώδεκα¹ χιλιάδες [ἐσφραγισμένοι·] ἐκ φυλῆς
 Μανασσῆ, ^β δώδεκα¹ χιλιάδες [ἐσφραγισμένοι·]
 7 ἐκ φυλῆς Συμεὼν, ^β δώδεκα¹ χιλιάδες [ἐσφραγι-
 σμένοι·] ἐκ φυλῆς Λευὶ, ^β δώδεκα¹ χιλιάδες
 [ἐσφραγισμένοι·] ἐκ φυλῆς Ἰσαχάρ, ^β δώδεκα¹
 8 χιλιάδες [ἐσφραγισμένοι·] ἐκ φυλῆς Ζαβουλών,
^β δώδεκα¹ χιλιάδες [ἐσφραγισμένοι·] ἐκ φυλῆς
 Ἰωσήφ, ^β δώδεκα¹ χιλιάδες [ἐσφραγισμένοι·] ἐκ φυ-
 λῆς Βενιαμὴν, ^β δώδεκα¹ χιλιάδες ἐσφραγισμένοι.
 9 Μετὰ ταῦτα εἶδον, καὶ [ἰδοὺ] ὄχλος πολὺς, ὃν
 ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο,¹ ἐκ παντὸς
 ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν,
 ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ

^α ρμδ.^β [ιβ'.]

4. καὶ ἤκου. τ. ἀρ. τ. ἐσφραγισμένων) — Α. τὸν ἀριθμὸν) τῶν ἀριθμῶν
 Compl.

*ρμδ). So Rec. ἑκατὸν) + καὶ C. α 7. Compl.

ἐσφραγισμένοι) -μένων α 13. β 3.

5. &c.) *ιβ') δώδεκα A. C. Many MSS. [92.]

ἐσφραγισμένοι) -μένοι α 12. β 4. γ 2.

5—8. ἐσφραγισμένοι) — 10 times (all except first and last) A. C.
 α 22. β 6. γ 3. Compl. Vulg. M.S. Harl.* Copt. Æth. Syr. Erp.

And I heard the number of those who were 4 sealed: an hundred and forty-four thousand *were* sealed, *they were* from every tribe of the children of Israel. Of the tribe of Juda, twelve thousand 5 *were* sealed. Of the tribe of Reuben, twelve thousand [*were* sealed.] Of the tribe of Gad, twelve thousand [*were* sealed.] Of the tribe of Aser, 6 twelve thousand [*were* sealed.] Of the tribe of Nephtalim, twelve thousand [*were* sealed.] Of the tribe of Manasses, twelve thousand [*were* sealed.] Of the tribe of Simeon, twelve thousand [*were* 7 sealed.] Of the tribe of Levi, twelve thousand [*were* sealed.] Of the tribe of Issachar, twelve thousand [*were* sealed.] Of the tribe of Zebulon, twelve 8 thousand [*were* sealed.] Of the tribe of Joseph, twelve thousand [*were* sealed.] Of the tribe of Benjamin, twelve thousand *were* sealed.

After these things I saw, and, behold, a great 9 multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb,

^c [ἡδύνατο.]

8. ἐσφραγισμένοι last) -μένοι a 12. β 4.

9. καὶ ἰδοὺ ὄχλος πολλὸς ἄν) ὄχλον πολλὸν καὶ Δ. — ἴδου C. Vulg.

Copt. Æth.

αὐτὸν) — a 16.

*ἡδύνατο) ἔδν. A. C. a 10. β 4. Compl.

καὶ φυλῶν) — EΓ.

ἐστῶτες) -τας. a 14. β 4. -τῶν C.

ἐνώπιον) ἐπὶ A.

- ἀρνίου, ^α περιβεβλημένους¹ στολάς λευκάς, καὶ
 10 φοίνικες ἐν ταῖς χερσὶν αὐτῶν· καὶ ^β κρᾶζουσι¹
 φωνῇ μεγάλη, λέγοντες· Ἡ σωτηρία τῷ Θεῷ
 ἡμῶν τῷ καθημένῳ ἐπὶ ^γ τῷ θρόνῳ,¹ καὶ τῷ
 11 ἀρνίῳ. Καὶ πάντες οἱ ἄγγελοι ^δ ἐστήκεισαν¹
 κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν
 τεσσάρων ζώων, καὶ ^ε ἔπεσαν¹ ἐνώπιον τοῦ
 θρόνου ἐπὶ ^ς τὰ πρόσωπα¹ αὐτῶν, καὶ προσεκύ-
 12 νησαν τῷ Θεῷ, 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.]
- 13 Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων, λέγων
 μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στολάς τὰς
 14 λευκάς, τίνες εἰσὶ, καὶ πόθεν ἤλθον; καὶ εἶρηκα
 αὐτῷ· Κύριέ ⁹ μου,¹ σὺ οἶδας. Καὶ εἶπέ μοι·
 Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς
 μεγάλης, καὶ ἔπλυναν τὰς στολάς αὐτῶν, καὶ
 ἐλεύκαναν [^h αὐτὰς¹] ἐν τῷ αἵματι τοῦ ἀρνίου.

^α [περιβεβλημένοι.]^β [κρᾶζοντες.]^γ [τοῦ θρόνου.]^δ [ἐστήκεισαν.]9. *περιβεβλημένοι) -μένους A. C. α 21. β 5.
φοίνικες) -κας α 22. β 4.10. *κρᾶζοντες) κρᾶζουσι A. C. α 27. β 7. γ 4. Compl. Vulg. Æth.
Arm. Arr. Slav.

τῷ θεῷ) τοῦ θεοῦ Δ.

τῷ Θ. ἡ. τῷ καθ. ἐπὶ τοῦ θρ.) τ. καθ. ἐπὶ τ. θρόνου τοῦ Θ. ἡ. Er.

*τοῦ θρόνου) τῷ θρόνῳ A. C. α 16. β 4. γ 2.

11. *ἐστήκεισαν) -κεισαν A. C. α 9. β 3. εἰστήκεισαν 14. 47. 48. 49.
50. 90. Compl.

*ἔπεσον) -σαν A. C. α 5. β 3. Er.

θρόνου) + αὐτοῦ α 17. β 5. Syr. Ar. P.

*πρόσωπον) τὰ πρόσωπα A. C. α 27. β 7. γ 2. Compl. Vulg. Syr.
Arm. Arr.

clothed with white robes, and palms in their hands ;
 and they cry with a loud voice, saying, Salvation 10
 to our God who sitteth upon the throne, and
 unto the Lamb. And all the angels stood round 11
 about the throne, and *about* the elders and the
 four living creatures, and they fell before the
 throne on their faces, and worshipped God,
 saying, Amen : Blessing, and glory, and wis- 12
 dom, and thanksgiving, and honour, and power,
 and might, *be* unto our God for ever and ever.
 [Amen.]

And one of the elders answered, saying unto 13
 me, What are these which are arrayed in white
 robes ? and whence came they ? And I said 14
 unto him, my lord, thou knowest. And he said
 to me, These are those who come out of the
 great tribulation, and have washed their robes,
 and made [them] white in the blood of the Lamb.

* [ἔπεσον.] † [πρόσωπον.] ‡ Rec.— § [στολὰς αὐτῶν.]

12. καὶ ἡ σοφία) — A.
 ἀμήν.) — C. 28. 36.
 ἡ ἰσχ.) — ἡ Compl.

13. εἰσι) — 12 Er.

14. εἶρηκα) εἶπον α 25. β 5. Compl.

* κύριε) + μου C. α 26. β 6. γ 2. Compl. † Vulg. Copt. Syr. Ar. P.
 Slav. MSS.

ἐκ τῆς θλίψεως τῆς) ἀπὸ θλίψ. A.
 ἔπλυναν) ἐπλάτυναν α 6. β 2. Er.

* στολὰς αὐτῶν) αὐτὰς A. 10. 12. 19. 37. 46. 49. 91. Compl. † Vulg.
 Copt. Syr. Ar. P. Slav. MS. τὰς στ. αὐτ. B. — α 19. β 6.
 Æth. Arm. Erp.

- 15 διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ,
καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ
ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου,
16 σκηνώσει ἐπ' αὐτούς. οὐ πεινάσουσιν ἔτι, οὐδὲ
διψήσουσιν ἔτι, οὐδὲ μὴ πέση ἐπ' αὐτούς ὁ ἥλιος,
17 οὐδὲ πᾶν καῦμα· ὅτι τὸ ἄρνιον τὸ ἀνά μέσον
τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὀδηγήσει
αὐτούς ἐπὶ ἄζωῆς¹ πηγᾶς ὑδάτων, καὶ ἐξαλείψει
ὁ Θεὸς πᾶν δάκρυον² ἐκ³ τῶν ὀφθαλμῶν αὐτῶν.

- VIII. Καὶ ὅταν¹ ἤνοιξε τὴν σφραγίδα τὴν ἐβ-
δόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμίωρον.¹
2 Καὶ εἶδον τοὺς ἑπτὰ ἄγγέλους, οἱ ἐνώπιον
τοῦ Θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ
3 σάλπιγγες. καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη
ἐπὶ τὸ θυσιαστήριον,¹ ἔχων λιβανωτὸν χρυσοῦν·
καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ἵνα δώσῃ ταῖς
προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσια-
4 στήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. καὶ
ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσ-
ευχαῖς τῶν ἁγίων, ἐκ χειρὸς τοῦ ἀγγέλου,

* [ζώσας.]

ὁ [ἀπὸ.]

ἰ [ὄρε.]

15. ἐπὶ τοῦ θρόνου) ε. τῷ θρόνῳ α 15. β 4. Compl.

16. οὐδὲ 1st) + μὴ A. 92.

ἔτι 2nd) 34. 35. 36. 38. 40. Er. Æth. Arm. Ar. P. Slav.
οὐδὲ) οὐδ' οὐ α 23. β 4. Compl.17. ποιμανεῖ ὀδηγήσει) ποιμαίνει ὀδηγεῖ α 18. β 3.
*ζώσας) ζωῆς A. α 25. β 7. γ 2. Compl. Vulg. Æth. Arm. Erp.
καὶ ἐξαλείψει αὐτῶν) — 38. Er.
*ἀπὸ) ἐκ A. C. α 14. β 5.

Therefore are they before the throne of God, and ¹⁵ serve him day and night in his temple: and he that sitteth on the throne shall be the covert over them. They shall hunger no more, neither thirst any more; ¹⁶ neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne ¹⁷ shall be their shepherd, and he shall lead them unto fountains of living waters: and God shall wipe away all tears from their eyes.

VIII. And when he opened the seventh seal, there was silence in heaven about the space of half an hour.

And I saw the seven angels who stood before ² God; and to them were given seven trumpets. And another angel came and stood at the altar, ³ having a censer of gold; and there was given unto him much incense, that he should put *it* to the prayers of all saints upon the altar of gold which was before the throne. And the ⁴ smoke of the incense, went up with the prayers of the saints, out of the angel's hand before God.

⁴ [ἡμῶριον.]

⁴ ~ τοῦ θυσιαστηρίου.

1. *ἕτε) ὅταν A. C.
*ἡμῶριον) ἡμῶριον A. C.
2. τοὺς ἐπτὰ) — 26 Er.
ἐδόθησαν) ἐδόθη A.
3. τὸ θυσιαστήριον) τοῦ θυσιαστηρίου α 23. β 5. γ 2. Compl. τοῦ θυσιαστηρίου C.
λίβανωτόν) λίβανον τὸ C.
δώσει) δώσει. A. α 8. β 2.

- 5 ἐνώπιον τοῦ Θεοῦ. καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο ἄβρονται καὶ ἀστραπαὶ καὶ φωναὶ¹ καὶ σεισμός.
- 6 Καὶ οἱ ἑπτὰ ἄγγελοι ^{οἱ} ἔχοντες τὰς ἑπτὰ σάλπιγγας, ἠτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι.
- 7 Καὶ ὁ πρῶτος ^{οἱ} ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ^{ἐν} αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάρη,¹ καὶ τὸ τρίτον τῶν δένδρων κατεκάρη, καὶ πᾶς χόρτος χλωρὸς κατεκάρη.
- 8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης
- 9 αἷμα· καὶ ἀπέθανε τὸ τρίτον τῶν ἐτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων ^{διεφθάρησαν}.
- 10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπὰς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ

¹ [φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ.]

² Rec.—

³ + [ἄγγελος.]

5. τὸ αὐτὸ) 33. 34. Eg.

ἔβαλεν) ἔλαβον A.

*φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ) βρ. κ. ἀστρ. κ. φω. A. 16. 38.

Copt. Syg. βρ. κ. φω. κ. ἀστρ. α 15. β 5. Vulg. Arm. Egr.

6. οἱ ἑπτὰ) — οἱ Eg.

*ἔχον.) οἱ ἔχον. A. α 20. β 4. Compl.

7. *ἄγγελος) — A. α 27. β 5. Compl. Vulg. MS. *Hart.** *Tol.*
Syr. Ar. P.

*αἵματι) ἐν αἵμ. A. α 24. β 4. γ 3. Compl.

And the angel took the censer, and filled it with ⁵ the fire of the altar, and cast *it* into the earth : and there were thunderings, and lightnings, and voices, and an earthquake.

And the seven angels who had the seven trum- ⁶ pets prepared themselves to sound.

And the first sounded, and there was hail and ⁷ fire mingled with blood, and they were cast upon the earth : and the third part of the earth was burned up, and the third part of trees was burned up, and all green grass was burned up.

And the second angel sounded, and as it were a ⁸ great mountain burning with fire was cast into the sea : and the third part of the sea became blood ; and the third part of the creatures which were in ⁹ the sea, which had life, died ; and the third part of the ships were destroyed.

And the third angel sounded, and there fell a ¹⁰ great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and

⁴ Rec.—

⁵ Rec.—

⁷ [διεφθάρη.]

7. *γῆν) + καὶ τὸ τρίτον τῆς γῆς κατεκάη. A. α 26. β 7. γ 5. Compl.

Vulg. Æth. Syr. Arm. Ar. P. Slav. MSS.

καὶ τὸ τρ. τ. δένδρων κατεκάη) — 10. 14. 30. 32. 33. 90. Compl.

8. πυρὶ) — B. α 24. β 5. Compl.

9. τῶν ἐν) — τῶν α 14. β 5. Compl. Er.

ἐν τῇ θαλάσῃ) — 12 Er. Harl. Arm. Slav. MS.

*διεφθάρη) -ρησαν A. α 5. β 2. Compl. -ρησεν Er.

10. κ. ἐπὶ τ. π. ὑδάτων) — A.

- 11 ἐπὶ τὰς πηγὰς ὑδάτων. καὶ τὸ ὄνομα τοῦ ἀστέρου λέγεται ἡ ἄψινθος· καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.
- 12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, 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 φανῇ τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.
- 13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς αἰετοῦ ἰπετομένου ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ. Οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

IX. Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου· [καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου.]

• Rec.—

• [γίνεται.]

• Rec.—

• [φαίρη.]

10. ὑδάτων) τῶν ὑδ. α 18. β 6. Compl.

11. *ἄψινθος) ὁ ἀψ. Α. α 23. β 4. γ 3. Compl.

*γίνεται) ἐγένετο. Α. α 26. β 6. γ 2. Compl.

τῶν ὑδάτων) — Ερ.

*ἀνθρώπων) τῶν ἀνθρ. Α. α 19. β 6. Compl.

ἐκ τῶν) ἐπὶ τῶν Α.

12. ἡ ἡμέρα . . . αὐτῆς καὶ) τὸ τρίτον αὐτῆς (αὐτῶν 4 MSS. Copt.)

μὴ φανῇ· ἡ ἡμέρα καὶ Β. α 18. β 4. γ 3. Vulg. Copt.

*φαίρη) φανῇ Α. α 20. β 4. γ 4.

τρίτον last) τετάρτον Α.

upon the fountains of waters ; and the name of the 11
star is called Wormwood : and the third part of the
waters became wormwood ; and many men died of
the waters, because they were made bitter.

And the fourth angel sounded, and the third part 12
of the sun was smitten, and the third part of the
moon, and the third part of the stars ; so that the
third part of them was darkened, and the day shone
not for a third part of it, and the night likewise.

And I saw, and heard an eagle flying in the mid- 13
heaven, saying with a loud voice, Woe, woe, woe,
to those who dwell upon the earth by reason of the
other voices of the trumpet of the three angels,
which are about to sound !

IX. And the fifth angel sounded, and I saw
a star fallen from heaven unto the earth : and to
him was given the key of the bottomless pit.
[And he opened the bottomless pit,] and there 2

^c [ἀγγέλου.]

^f [πετωμένου.]

^g ∞ τοὺς κατοικοῦντας.

13. *ἀγγέλου) ἀετοῦ A. B. a 23. β 3. Compl. Vulg. Copt. Æth. Syr.
Arm. ed. in m.

*πετωμένου) πετομ. A. a 13. β 5. Compl.

μεσουρανήματι) -νίσματι Er.

μεγάλῃ) + τρις 5. 7. 10. 28. 37. 49. 91. Compl.

οὐαί) — Er.

τοῖς κατοικοῦσιν) τοὺς κατοικοῦντας B. a 18. β 5.

2. καὶ ἤνοιξε τ. φρ. τ. ἀβύσσ.) — a 15. β 5. γ 3. Am. Harl.* Tol.
Copt. Æth. Arm. ed. Ven.

καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς
καμίνου μεγάλης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ
3 ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. καὶ ἐκ τοῦ
καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη
αὐταῖς ἐξουσία, ὡς ἔχουσιν ἐξουσίαν οἱ σκορ-
4 πίοι τῆς γῆς· καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδική-
σωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ
πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους ^α οἵτινες
οὐκ ἔχουσι τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν με-
5 τώπων [αὐτῶν.] καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀπο-
κτείνωσιν αὐτοὺς, ἀλλ' ἵνα ^β βασανισθῶσιν ^γ
μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασ-
6 νισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον. καὶ ἐν
ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν
θάνατον, καὶ ^δ οὐ μὴ ^ε εὕρωσιν ^ζ αὐτόν· καὶ ἐπιθυ-
μήσουσιν ἀποθανεῖν, καὶ ^ς φεύγει ^η ὁ θάνατος
ἀπ' αὐτῶν.

7 Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις
ἠτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς
αὐτῶν ὡς στέφανοι ^θ ὅμοιοι χρυσοῦ ^ι καὶ τὰ πρόσ-

^α + [μόρους.]

^β [βασανισθῶσι.]

^γ [οὐχ.]

^δ [εὕρησουσιν.]

2. ἐκ τ. φρ. ὡς καπ.) — 35. 41. Er. ὡς — A.
μεγάλης) καιομένης α 23. β 5. Compl. Syr. Ar. P. Slav. MS.
καιομ. μεγ. 37. 38. 40. 41. 42. Slav. MSS.
ἐσκοτίσθη) ἐσκοτώθη A. 12. 14. 92.
4. ἀδικήσωσι) -σουσιν A. 36.
*μόρους) — A. α 24. β 6. Er. Copt. Syr. Arr.
οὐκ) — Er.
τοῦ θεοῦ) — 12. 17. 47. Er. Harl.* Arm.
αὐτῶν) — A. 12. 28. Er. Am. Harl.* Tol.
5. αὐταῖς) αὐτοῖς A. 12. Er.

arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And ³ there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was ⁴ commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but those men which have not the seal of God in [their] foreheads. And to them it ⁵ was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. And in those days shall men seek ⁶ death, and not find it; and shall desire to die, and death shall flee from them.

And the likenesses of the locusts *were* like unto ⁷ horses prepared for war; and on their heads *were* as it were crowns ⁸ like unto gold, and their faces

| | | |
|---------------|-------------|--------------|
| * [φεύξεται.] | / ∞ χρυσοί. | ε ∞ of gold. |
|---------------|-------------|--------------|

- 5. *βασανισθῶσι) - σθήσονται A. 12. 36. 38. - σωσι 7. Compl.
-σθήσωνται Er.
παίση) πλήξη α 5. β 2. Compl.
- 6. ζητήσουσιν) ζητούσιν α 8. Compl.
*ούχ) οὐ μή A. α 26. β 6. Compl.
*εὐρήσουσιν) εὐρωσιν A. 12. 17. 28. 34. 35. 46. 49. 92.
*φεύξεται) φεύγει A. 12. 17. 36. 38. Er.
ὁ θάν. ἀπ' αὐτ.) ἀπ' αὐτ. ὁ θάν. α 18. β 4. Compl.
- 7. ὄμοια) ὁμοιώματα A.
ἠτοιμασμένοις) -μενα. Compl.
ὄμοιοι χρυσοῖ) χρυσοί α 25. β 5. γ 3. Compl. Ar. P. Slav. MS.

- 8 ωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων· καὶ εἶχον
 τρίχας ὡς τρίχας γυναικῶν· καὶ οἱ ὀδόντες
 9 αὐτῶν ὡς λεόντων ἦσαν· καὶ εἶχον θώρακας
 ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτε-
 ρύγων αὐτῶν ὡς φωνὴ ἀρμάτων ἵππων πολ-
 10 λῶν τρεχόντων εἰς πόλεμον. καὶ ἔχουσιν οὐράς
 ὁμοίας σκορπίοις, καὶ κέντρα· ^ακαὶ ἐν ταῖς
 οὐραῖς αὐτῶν ^β ἡ ἐξουσία αὐτῶν ἀδικῆσαι
 11 τοὺς ἀνθρώπους μῆνας πέντε. ^γ ^δ ἔχουσιν!
 ἐπ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου,
 ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν, καὶ ἐν τῇ Ἑλ-
 ληνικῇ ὄνομα ἔχει Ἀπολλύων.
 12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχεται ἔτι δύο
 οὐαὶ μετὰ ταῦτα.
 13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα
 φωνὴν μίαν ἐκ τῶν [τεσσάρων] κεράτων τοῦ
 θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ,
 14 ἠλέγουσαν τῷ ἕκτῳ ἀγγέλῳ ἡ ὁ ἔχων τὴν σάλ-
 πιγγα· Δῦσον τοὺς τέσσαρας ἀγγέλους τοὺς
 δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

* [ἦν.]

ᵇ + [καὶ.]

ᵇ + [καὶ.]

ᵇ ὡς ἔχουσαι.

8. εἶχον) εἶχαν Α.

10. ὁμοίας) — οἰς Α.

* κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν) καὶ in place of ἦν, and the following καὶ omitted, Α. 17. Vulg. MS. Syr. Egr. (καὶ α 4. β 2.) κεν. καὶ ἐν τ. οὐρ. αὐτ. ἐξουσίαν ἔχουσι (τοῦ) Β. α 21. β 5. Compl.

11. *καὶ 1st) — Α. α 23. β 7. γ 2. Compl. Copt. Ar. Slav. MS.

ἔχουσιν) ἔχουσαι α 21. β 3. Compl.

* ἐφ' αὐτ. βασ.) ἐπ' αὐτ. βασ. Α. 14. Egr. βασ. ἐπ' αὐτ. α 16. β 3. Compl.

were as the faces of men. And they had hair as the ⁸ hair of women, and their teeth were as *the teeth* of lions. And they had breastplates, as it were breast- ⁹ plates of iron; and the sound of their wings *was* as the sound of chariots of many horses rushing to battle. And they have tails like unto scorpions, ¹⁰ and stings; and their power *was* in their tails, to hurt men five months. They have a king over them, ¹¹ the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, and in the Greek tongue he hath *his* name Apollyon.

One woe is past; behold, there come two woes ¹² more hereafter.

And the sixth angel sounded, and I heard ¹³ a voice from the [four] horns of the golden altar which is before God, saying to the sixth angel ¹⁴ which had the trumpet, Loose the four angels which are bound at the great river Euphrates.

* [ἐφ' αὐτῶν.]

† [ἔρχονται.]

‡ ∞ λέγοντος

§ [ὅς εἶχε.]

11. ἄγγελον τῆς ἀβύσσου) ἄρχοντα τῆς ἀβύσ. τ. ἄγγ. A.
καὶ ἐν) ἐν δὲ α 20. β 3. γ 2. Compl.

Ἄπολλ.) ὁ Ἄπ. Compl.

12. *ἔρχονται) -εται A. α 16. β 5. Compl. Copt.
ἔτι) — 49. Er.

13. τεσσαρῶν) — A. 28. Vulg. MS. Am. Harl. Tol. Æth. Syr. Arr.
τοῦ ἐνώ.) — τοῦ Er.

14. λέγουσαν) -οντος B. α 15. β 4. -οντα A.
ἔκτω) — A.

*ὅς εἶχε) ὁ ἔχων A. B. α 27. β 6. γ 3. Compl.

- 15 Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμα-
 σμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ
 ἑνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώ-
 16 πων. καὶ ὁ ἀριθμὸς ^ατῶν¹ στρατευμάτων τοῦ
 ἵππικοῦ ἑδυσμυριάδες¹ μυριάδων· (^ε καὶ ἤκουσα
 17 τὸν ἀριθμὸν αὐτῶν.) καὶ οὕτως εἶδον τοὺς
 ἵππους ἐν τῇ ὀράσει, καὶ τοὺς καθημένους ἐπ'
 αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ἰακιν-
 θίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων
 ὡς κεφαλαὶ λέοντων, καὶ ἐκ τῶν στομάτων αὐτῶν
 18 ἔκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον. ^δ ἀπὸ¹
 τῶν τριῶν ^ε πληγῶν¹ τούτων ἀπεκτάνθησαν τὸ
 τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ ^ε τοῦ
 καπνοῦ καὶ ^ε τοῦ θείου, τοῦ ἐκπορευομένου ἐκ
 19 τῶν στομάτων αὐτῶν. ^η ἢ γὰρ ἐξουσία τῶν
 ἵππων¹ ἐν τῷ στόματι αὐτῶν ἔστι,¹ ^κ καὶ ἐν ταῖς
 οὐραῖς αὐτῶν.¹ αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφε-
 σιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι.
 20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκτάν-
 θησαν ἐν ταῖς πληγαῖς ταύταις, ^ι οὐ¹ μετενόησαν

• Rec.— ^δ [δύο μυριάδες.] ~ μυριάδες. ^ε + [καὶ.] ^δ [ἰπῶν.] • Rec.—

15. ἐλύθησαν) ἐλυθήθησαν A.
 καὶ ἡμέραν) — Compl.

16. *ἀριθμὸς) + τῶν A. α 23. β 6. Compl.
 ἵππικοῦ) ἵππου α 22. β 3. Compl.

*δύο μυριάδες) δυσμυριάδες A. 11. 12. (δισμυριάδες 36.) — δύο
 α 25. β 4. γ 2. Compl. Ar. P. Slav. MSS.

*καὶ ἤκου.) — καὶ A. α 25. β 4. Compl.

18. *ἰπῶν ἀπὸ) ἀπὸ A. C. α 27. β 6. γ 3. Compl.
 τῶν τρ.) — τῶν C.

And the four angels were loosed, that were 15 prepared for the hour, and day, and month, and year, to slay the third part of men. And the 16 number of the armies of the horsemen *was* two myriads of myriads: (I heard the number of them). And thus I saw the horses in the vision, and those 17 that sat on them, having breastplates of fire, and of jacinth, and like unto brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three plagues was the third part of men 18 killed, by reason of the fire, and the smoke, and the brimstone, which issued out of their mouths. For the power of the horses is in their mouth, 19 and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

And the rest of the men who were not killed 20 by these plagues, repented not of the works of their

† + [ἐκ.] ‡ + [ἐκ.] * [αἱ γὰρ ἐξουσίαι αὐτῶν.] † [εἰσιν.] ‡ Rec.— † [οὔτε.]

18. *τριῶν) + πληγῶν A. C. a 22. β 7. Compl. Vulg. Copt. Æth. Syr. Erp. Arm. Slav.
 ἐκ 1st) ἀπὸ α 21. β 4.
 *ἐκ 2nd and 3rd) — A. a 25. β 7. Compl.
 ἐκ 3rd) — C.
19. *αἱ γὰρ ἐξουσίαι αὐτῶν) ἡ γὰρ ἐξουσία τῶν ἵππων (A.) B. C. a 27. β 7. Compl. (ροπῶν A.) Vulg. Copt. Æth. Syr. Arr. Slav.
 *εἰσιν) ἐστι, καὶ ἐν ταῖς οὐραῖς αὐτῶν. The MSS. &c. just cited (exc. 2.) ὄφεισιν) ὄφρων α 17. β 4.
20. *οὔτε) οὐ C. a 20. β 4. Compl.

ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ “προσκυνήσουσι¹ τὰ δαιμόνια, καὶ ^βτὰ¹ εἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται,
 21 οὔτε ἀκούειν, οὔτε περιπατεῖν· καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

Χ. Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ^εἢ¹ ἴρις ἐπὶ ^δτὴν κεφαλὴν¹ ^εαὐτοῦ,¹ καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες
 2 αὐτοῦ ὡς στύλοι πυρός· καὶ ^ζἔχων¹ ἐν τῇ χειρὶ αὐτοῦ ^ββιβλᾶριδιον¹ ^ηἠνεψυγμένον·¹ καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ ^ιτῆς θαλάσσης,¹
 3 τὸν δὲ εὐώνυμον ἐπὶ ^κτῆς γῆς,¹ καὶ ἔκραξε φωνῇ μεγάλη ὥσπερ λέων μυκᾶται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἐπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς·
 4 καὶ ὅτε ἐλάλησαν αἱ ἐπτὰ βρονταὶ ^ι ^μἤμελλον¹

* [προσκυνήσωσι.]

^δ Rec.—^ε Rec.—^δ [τῆς κεφαλῆς.]^ι [τὴν θάλασσαν.]^κ [τὴν γῆν.]

20. *προσκυνήσωσι) -σουσι A. C. 7. 36. 42.

*εἰδῶλα) τὰ εἶδ. A. C. α 18. β 6. Compl. Er.

καὶ τὰ χαλκᾶ) — α 18. β 5. Æth. Arr.

δύναται) -ανται A. α 7.

21. φαρμακειῶν) -κων C. α 12. β 5.

πορνείας) ποτηρίας A.

1. ἄλλον) — α 23. β 5. Compl. Slav. MSS.

*ἴρις) ἢ ἴρις A. B. C. α 22. β 4. γ 2. Compl.

*τῆς κεφαλῆς) τὴν κεφαλὴν A. C. 8. 9. 12. + αὐτοῦ A. B. C. α 27.

β 6. γ 2. Compl. Vulg. Copt. Syr. Arm. Arr. Slav.

hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and wood: which can neither see, nor hear, nor walk: neither repented they of their murders, nor 21 of their sorceries, nor of their fornication, nor of their thefts.

X. And I saw another mighty angel coming down from heaven, clothed with a cloud: and the rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: and he 2 had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth, and cried with a loud voice, as *when* a 3 lion roareth: and when he had cried, the seven thunders uttered their voices. And when the 4 seven thunders had spoken, I was about to write:

• Rec.— / [εἶχεν.] ε ~ βιβλιδάριον. ^Α [ἀνεφγμένον.]
 ' + [τὰς φωνὰς ἑαυτῶν.] = [ἔμελλον.]

2. *εἶχεν) ἔχων A. B. C. a 16. β 5.
 βιβλαρίδιον) βιβλιδάριον C*. a 9. β 3. Compl. βιβλίον B. a 18.
 β 4. γ 2.
 *ἀνεφγμένον) — A. Copt. ἡνεφγ. C. 7. 33. 34. 35. Er.
 τὸν δεξιὸν) — C.
 *τὴν θάλασσαν . . . τὴν γῆν) τῆς θαλάσσης . . . τῆς γῆς A. B. C.
 a 28. β 7. γ 4. Compl.
 3. & 4. αἰ) — 4. 7. 18. Er.
 4. *τὰς φωνὰς ἑαυτῶν) — A. B. C. a 28. β 5. γ 2. Compl. Vulg. MS.
 Am. Tol. Copt. Æth. Syr. Arm. Arr. Slav. MSS.
 *ἔμελλον) ἤμελ. A. B. C. 2. 12. 14. 33. 42. 92.

γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν ^α· Σφράγισον ἃ ἐλάλησαν αἱ [ἑπτὰ] βρονταί, καὶ μὴ ^βαὐτὰ¹ γράψῃς.

5 Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρε τὴν χεῖρα αὐτοῦ ⁶τὴν δεξιάν¹ εἰς τὸν οὐρανὸν, καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, [καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ·] ⁷“Οτι χρόνος ^αοὐκέτι ἔσται· ^βἀλλ’¹ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ^γἔτελέσθῃ¹ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε ^δτοὺς ἑαυτοῦ δούλους τοὺς προφῆτας.¹

8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, ^απάλιν ^βλαλοῦσαν¹ μετ’ ἐμοῦ, καὶ ^γλέγουσαν¹ “Υπαγε λάβε τὸ ^δβιβλίον¹ τὸ ἠνεωγμένον ἐν τῇ

• + [μοι.] ^β [ταῦτα.] ^γ Rec.— ^δ [οὐκ ἔσται ἐτι.] ^ε [ἀλλὰ.] ^ζ [τελεσθῆ.]

4. *μοι) — A. B. C. α 23. β 6. γ 2. Compl. Vulg. MS. Am. Harl. Tol. Æth. Syr. Arm. Ar. P. Slav. MSS.

ἑπτὰ (last) — A. C.

*ταῦτα) αὐτὰ A. C. α 20. β 5.

γράφῃς) γράφεις 10. 17. 36. 37. 49. 91. Compl. γράφῃς Er.

5. *αὐτοῦ) + τὴν δεξιάν B. C. α 27. β 6. γ 3. Compl. Copt. Æth. Syr. Arm. Ar. Slav. MSS.

6. ἐν 1st) — B. α 19. β 4.

καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ) — A. 12. Er. Copt. Slav. MSS.

καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ) — A. 30. 32. 38. 40. 49. Vulg. MS. Arm. Slav.

*οὐκ ἔσται ἐτι) οὐκέτι ἔσται A. C. α 24. β 7. γ 3. Compl.

7. *ἀλλὰ) ἀλλ’ A. C. 13. 30. 91. Compl.

μέλλῃ) μέλλει 35. 36. Er.

and I heard a voice from heaven saying, Seal up those things which the [seven] thunders uttered, and write them not.

And the angel whom I saw stand upon the sea ⁵ and upon the earth lifted up his right hand to heaven, and swore by Him that liveth for ever ⁶ and ever, who created heaven, and the things that are therein, and the earth, and the things that are therein, [and the sea and the things that are therein,] that there should be no more delay: but ⁷ in the days of the voice of the seventh angel, when he should sound, the mystery of God should be finished, as he hath given glad tidings to his servants the prophets.

And the voice which I heard from heaven ⁸ I heard again speaking unto me, and saying, Go, take the book which is open in the hand of

ε [τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.] δ [λαλοῦσα.] ε [λέγουσα.] ζ [βιβλαρίδιον.]

7. και) — 10. 17*. 37. 49. 91. Compl. Vulg. (not Am.) Syr. ed. Arm. Ar. P.

*τελεσθῆ) ἐτελέσθη A. C. α 22. β 5.

τοῦ θεοῦ) — τοῦ C.

ὡς) δ 10. 20. 37. 49. 91. Compl.

εἰρηγγέλισε) -σατο 10. 12. 17. 19. 26. 37. 49. 91. Compl.

*τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις) τοὺς ἐ. δούλους τοὺς προφήτας A. B. C. 14. 17. 36. 38. 92. τοὺς δ. αὐτοῦ τοὺς προφ. α 23. β 5. Compl.

8. *λαλοῦσα . . . λέγουσα) λαλοῦσαν . . . λέγουσας A. C. 7. 14. 36. 92. Vulg. (Am. Et vox quam audivi dicentem de caelo iterum loquentem.)

*βιβλαρίδιον) βιβλίον A. C. 14. 92. βιβλιδάριον α 25. β 5. Compl.

ἠνεφργμένον) ἀνεφργμ. α 15. β 6. Compl.

ἐν τῇ χειρὶ) — C.

χειρὶ τοῦ ἁγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θα-
 9 λάσσης καὶ ἐπὶ τῆς γῆς. καὶ ἀπῆλθον πρὸς
 τὸν ἄγγελον, λέγων αὐτῷ, ὁδοῦναί μοι τὸ
 ἄβιβλαρίδιον.¹ καὶ λέγει μοι· Λάβε καὶ κατάφαγε
 αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ
 10 στόματί σου ἔσται γλυκὺ ὡς μέλι. Καὶ ἔλαβον
 τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἁγγέλου, καὶ
 κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς
 μέλι, γλυκὺ· καὶ ὅτε ἔφαγον αὐτὸ, ἐπικράνθη ἡ
 11 κοιλία μου. καὶ ἄλέγουσί μοι· Δεῖ σε πάλιν
 προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις
 καὶ βασιλεῦσι πολλοῖς.

XI. Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ,
 ἢ λέγων· Ἔγειραι, καὶ μέτρησον τὸν ναὸν τοῦ
 Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυ-
 2 νοῦντας ἐν αὐτῷ· καὶ τὴν ἀύλην τὴν ἔξωθεν τοῦ
 ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσης, ὅτι
 ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν
 πατήσουσι μῆνας τεσσαράκοντα δύο.

* Rec.—

ῥ [36s.]

° ∞ βιβλιδάριον.

8. *ἁγγέλου) τοῦ ἁγγ. A. C. a 18. β 3. Compl.

9. ἀπῆλθον) -θα A. 50.

*ὁδος) ὁδοῦναί A. C. a 20. β 4. Vulg. Syr. Slav. MSS.

βιβλαρίδιον) βιβλιδάριον a 26. β 6. Compl. βιβλάριον A*.

κοιλίαν) καρδίαν A.

τῷ) — Er.

10. βιβλαρίδιον) βιβλίον a 13. β 3. βιβλιδάριον a 11. Compl.

ἐν) — Er.

11. *λέγει) λέγουσι A. a 18. β 4. Am. Harl.

ἔθνεσι) ἐπὶ ἔθ. a 18. β 6. Compl.

the angel who standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he saith unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. And it was said unto me, Thou must prophesy again against many peoples, and nations, and tongues, and kings.

XI. And there was given me a reed like unto a rod: saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty-two months.

^d [λέγει.]

^e + [καὶ ὁ ἄγγελος εἰσήκει.]

1. *καὶ ὁ ἄγγελος εἰσήκει) — A. a 18. β 6. γ 2. Er. Vulg. Copt. Æth. Arr. Slav. κ. εἰστ. ὁ ἄγγ. a 7. (and 14) Compl. Syr. Arm. ἔγειραι) -ρε A. a 13. β 4. γ 2.
2. ἔξωθεν) ἔσωθεν 12. [34. 35. ?] 80. Er. Slav. ἔξω) ἔξωθεν A. 12. 14. 26. 28. 34. 36. 37. 91. 92. Compl. Er. μετρήσης) -σεις Compl. ὅτι) καὶ Er. πατήσουσι) μετρήσουσι A. δύο) καὶ δύο A. a 10. β 3.

- 3 Καὶ δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προ-
 φητεύσουσιν ἡμέρας χιλίας διακοσίας ἐξήκοντα,
 4 περιβεβλημένοι σάκκους. οὗτοί εἰσιν αἱ δύο
 ἐλαῖαι, καὶ ^ααἱ¹ δύο λυχναὶ αἱ ἐνώπιον τοῦ
 5 ^βΚυρίου¹ τῆς γῆς ἑστῶτες.¹ καὶ εἴ τις αὐτοὺς
^αθέλει¹ ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στό-
 ματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν
 καὶ εἴ τις ^εθέλει¹ αὐτοὺς¹ ἀδικῆσαι, οὕτω δεῖ
 6 αὐτὸν ἀποκτανθῆναι. οὗτοι ἔχουσι ^ςτὴν¹ ἔξου-
 σίαν κλείσαι τὸν οὐρανὸν ἵνα μὴ ^ρὑπερὸς βρέχῃ¹
^ητὰς ἡμέρας¹ τῆς προφητείας αὐτῶν¹ καὶ ἔξου-
 σίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς
 αἶμα, καὶ πατάξαι τὴν γῆν ^κἐν¹ πάσῃ πληγῇ
 ὁσάκις ἐὰν θελήσωσιν.
- 7 Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ
 θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει
 ἕμετ' αὐτῶν πόλεμον,¹ καὶ νικήσει αὐτοὺς, καὶ
 8 ἀποκτενεῖ αὐτούς. καὶ ^μτὸ πτώμα¹ αὐτῶν ἐπὶ
 τῆς πλατείας ^ντῆς¹ πόλεως τῆς μεγάλης, ἣτις

* Rec.—

* [Θεοῦ.]
 † [αὐτ. τ. προφ.]* [ἑστῶσαι.]
 * Rec.—* [θέλη.]
 † [πόλεμον]

3. περιβεβλημένοι) -vous A. B. 4. 7. 32. 48.

4. ἐλαῖαι) ἀλαῖαι C. ἀυλαῖαι A.

* δύο 2nd) αἱ δύο A. C. α 19. β 6. Compl.

* Θεοῦ) κυρίου A. C. α 27. β 5. γ 2. Compl. Vulg. Copt. Syr. Arr.
 — τοῦ A.

* ἑστῶσαι) -τες A. C. α 19. β 4.

5. * θέλη 1st) θέλει A. C. α 21. β 3. Compl.

* αὐτοὺς 2nd) — Et. After θέλ. A. C. α 8. β 5.

* θέλη 2nd) θέλει C. α 13. β 8. γ 2. Compl. θελήση A. θελήσει 38.
 οὕτω) — A.

6. * ἔξουσίαν) τὴν ἔξου. A. C.

ἔξου. κλείσαι τὸν οὐρανὸν) τ. οὐρ. ἔξου. κλει. α 15. β 4.

And I will give unto my two witnesses, and 3
 they shall prophesy a thousand two hundred *and*
 sixty days, clothed in sackcloth. These are the 4
 two olive trees, and the two candlesticks that
 stand before the Lord of the earth. And if any 5
 man wisheth to hurt them, fire proceedeth out of
 their mouth and devoureth their enemies: and if
 any man wisheth to hurt them, he must in this
 manner be killed. These have authority to shut 6
 heaven, that it rain not in the days of their pro-
 phesy: and they have authority over the waters to
 turn them to blood, and to smite the earth with
 every plague, as often as they will.

And when they shall have finished their testi- 7
 mony, the beast that ascendeth out of the bottom-
 less pit shall make war with them, and shall
 overcome them, and kill them. And their dead 8
 body *shall lie* in the broad way of the great city,

* [αὐτοὺς θέλη.]
 μετ' αὐτῶν.]

† Rec.—
 * [τὰ πτώματα.]

‡ [βρέχη ὑερὸς.]
 * Rec.—

♠ [ἐν ἡμέραις.]

6. *βρέχη ὑερὸς) ὑερὸς βρέχη A. B. C. a 20. β 6. Compl.
 *ἐν ἡμέραις) τὰς ἡμέρας A. B. C. a 25. β 5. γ 2. Compl. ἐν ταῖς
 ἡμ. Er.
 *αὐτῶν τῆς προφητείας) τ. πρ. αὐτ. A. B. C. a 15. β 5. Compl.
 αὐτὰ) — Er.
 *πάση πληγῇ ὁσάκις ἐὰν θελήσωσι) ὁσ. ἐὰν θελ. (ἐν) πασῇ. πλ. a 14.
 β 4. ἐν πασῇ A. C. a 21. β 6. γ 2. Compl. Er.
7. θηρίον) + τὸ τέταρτον A.
 τὸ ἀναβαίνον) — τὸ Er. ἀναβαινῶν A.
 *πόλεμον μετ' αὐτῶν) μετ' αὐτ. πόλ. A. C. a 19. β 6. Compl.
8. *τὰ πτώματα) τὸ πτώμα A. B. C. a 19. β 5. Copt. Slav.
 *πόλεως) τῆς π. A. C. a 19. β 6. Compl.

καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος ^ααὐτῶν¹ ἔστηναρώθη.

9 Καὶ ^ββλέπουσιν¹ ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν ^γτὸ πτώμα¹ αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ^δἀφίουσι¹ τεθῆναι εἰς ^εμνήμα.¹ Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς ^ςχαίρουσιν¹ ἐπ' αὐτοῖς, καὶ ⁹εὐφραίνονται.¹ καὶ δῶρα ^hπέμψουσιν¹ ἀλλήλοις ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

11 Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσηλθεν ^ιαὐτοῖς,¹ καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ^κἐπέπε-
12 σεν¹ ἐπὶ τοὺς θεωροῦντας αὐτούς. καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς· ^ιἈνάβατε!¹ ὦδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ¹³ἐχθροὶ αὐτῶν. καὶ ἐν ἐκείνῃ τῇ ^mᾠρᾷ¹ ἐγένετο

^α [ἡμῶν.]

^β [βλέψουσιν.]
^ι [ἐπ' αὐτούς.]

^γ [τὰ πτώματα.]
^κ [ἔπεσεν.]

^δ [ἀφήσουσι.]
^ι [ἀνάβητε.]

8. ὅπου καὶ) — καὶ 7. 12. 14. 34. 35. 36. 92. Er. Copt. Slav. MSS.
*ἡμῶν) αὐτῶν A. B. C. α 24. β 6. Compl. Vulg. Copt. Æth. Syr. Arm. Ar. P. Slav. MSS.
9. *βλέψουσιν) -πουσιν A. C. α 26. β 6. Compl. καὶ ἐθνῶν) — 14 Er. After αὐτῶν + καὶ οἱ ἐκ. τ. ἐθν. 14 Er.
*τὰ πτώματα) τὸ πτώμα A. B. C. α 21. β 5. Copt. καὶ ἡμ.) — καὶ α 21. β 4 Compl.
*ἀφήσουσι) ἀφίουσι A. C. 12. 28. 36. Er.
*μνήματα) μνήμα A. B. α 26. β 5. Compl. Copt. Æth. Syr. Arm. Slav. μνημεῖον C. 36.
10. *χαροῦσιν) χαίρουσιν A. B. C. α 25. β 7. Compl.
*εὐφρανθήσονται) εὐφραίνονται A. C. 12. 28. 36. εὐφρανοῦνται 14 Er. πέμψουσιν) δώσουσιν B. α 18. β 5 ἀλλήλοις) -λους C. 27.

σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.

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

15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ ἄλγοντες·¹
² Ἐγένετο ἡ βασιλεία¹ τοῦ κόσμου, τοῦ Κυρίου ἡμῶν, καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

16 Καὶ οἱ εἴκοσι¹ τέσσαρες πρεσβύτεροι² οὐ³
ἐνώπιον τοῦ Θεοῦ ἐκάθηνται¹ ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ
17 προσεκύνησαν τῷ Θεῷ, λέγοντες· Εὐχαριστοῦ-
μέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν¹, ὅτι ἔληφας τὴν δύναμίν σου τὴν με-
18 γάλην, καὶ ἐβασίλευσας. καὶ τὰ ἔθνη ὠργί-
σθησαν, καὶ ἤλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις καὶ

¹ [λέγουσαι.]

² [ἐγένοντο αἱ βασιλείαι.]

³ + [καί.]

13. καὶ τὸ) ὡστε τὸ C.

14. ἰδοὺ ἡ οὐαὶ ἡ τρίτη) ἡ οὐ. ἡ τρ. ἰδοὺ α 20. β 4. Compl.

15. δ) — A.

*λέγουσαι) -οντες A. B. α 12. β 2.

*ἐγένοντο αἱ βασιλείαι) ἐγένετο ἡ βασιλεία A. B. C. α 27. β 6. Compl. Verss.

16. οἱ εἴκ.) — οἱ A.

*καὶ) — A. C. α 10. β 5. Compl. Er.

οἱ ἐνώ.) — οἱ A. 12. 14. 46. 92. Er.

part of the city fell, and in the earthquake were slain seven thousand names of men; and the remnant were affrighted, and gave glory to the God of heaven.

The second woe is past; behold, the third woe ¹⁴ cometh quickly.

And the seventh angel sounded; and there were ¹⁵ great voices in heaven saying, The sovereignty of the world hath become our Lord's, and his Christ's; and he shall reign for ever and ever.

And the twenty-four elders, who sit before ¹⁶ God on their thrones, fell upon their faces, and worshipped God, saying, We give thee thanks, ¹⁷ O Lord God the Almighty, who art, and who wast; because thou hast taken thy great power, and hast reigned. And the nations were angry, ¹⁸ and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to

^d [οί.]

^e [καθήμενοι.]

^f + [καὶ ὁ ἐρχόμενος.]

16. ἐνώπιον) + τοῦ θρόνου B. a 23. β 6. Syr. Arr.
 *καθήμενοι) οἱ κάθηνται the same MSS. (exc. 4.) κάθηνται
 C. 2. Arm.
 ἔπεσαν) -σον a 9. β 3. Compl.
17. *καὶ ὁ ἐρχόμενος) — A. a 23. β 5. Compl. Vulg. MSS. Am. Harl.
 Tol. Æth. Syr. Arm. ed. Ven. Ar. P. ὁ ἐρχ. — C.
 τὴν δν.) — τὴν Er.
18. καιρός) κλήρος C.
 τοῖς ἁγίοις καὶ τοῖς φοβουμένοις) τοὺς ἁγίους καὶ τοὺς φοβουμένους A.

τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς
καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθεί-
ροντας τὴν γῆν.

- 19 Καὶ ἡνοίγη ὁ ναὸς τοῦ Θεοῦ [ἐν τῷ οὐρανῷ,]
καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ¹ ἐν τῷ
ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ
καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

XII. Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ,
γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη
ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς
2 αὐτῆς στέφανος ἀστέρων δώδεκα· καὶ ἐν γαστρὶ
ἔχουσα κράζει ὠδίνουσα, καὶ βασανιζομένη
τεκεῖν.

- 3 Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ
ἰδοὺ δράκων^b πυρρὸς μέγας,¹ ἔχων κεφαλὰς
ἐπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τὰς κεφαλὰς
4 αὐτοῦ ἑπτὰ διαδήματα·¹ 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

^a ∞ τοῦ Κυρίου.

^b [μέγας πυρρὸς.]

18. τοῖς μικροῖς καὶ τοῖς μεγάλοις) τοὺς μικροὺς κ. τοὺς μεγάλους A. C.
καὶ last) — A.

διαφθείροντας) φθείροντας Er. διαφθείραντας C.

19. ἡνοίγη) ἡνοίχθη a 14. β 4. Compl.

ἐν τῷ οὐρανῷ) — A. 14. 38. 92.

ὤφθη) ἐδόθη C.

αὐτοῦ) (τοῦ) κυρίου a 26. β 5. Compl. Æth. perhaps.

καὶ σεισμὸς) — B. a 20. β 4. Compl. Arr.

the saints, and them that fear thy name, small and great; and that thou shouldest destroy them which destroy the earth.

And the temple of God was opened [in heaven,] 19 and there was seen the ark of ^d his covenant in his temple; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

XII. And there was seen a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child crieth out, ² travailing, and pained to be delivered.

And there was seen another wonder in heaven; ³ and behold a great red dragon, having seven heads and ten horns, and seven diadems upon his heads. And his tail draweth the third part of the stars of ⁴ heaven, and did cast them to the earth: and the dragon stood before the woman who was ready

^c [διαδήματα ἑπτὰ.]

^d ∞ the Lord's.

1. περιβεβλημένη) -βλεπομένη A.
ή σελ.) — ή Er.
2. κράζει) ἔκραζεν B. α 7. β 2. ἔκραζεν C. α 20. β 3. Compl. Vulg. ed.
Syr. Æth. + και A. C.
3. *μέγας πυρρός) πυρός μέγας B. C. α 12. β 4. γ 2. Copt. πυρρός
μέγας α 7. (& 33.) Arr.
αὐτοῦ) αὐτῶν A.
*διαδήματα ἑπτὰ) ἑπτὰ διαδ. A. C. α 21. β 6. Compl. — ἑπτὰ Er.
4. τοῦ οὐρανοῦ) — Er.

τεκεῖν, ἵνα ὅταν τέκη, τὸ τέκνον αὐτῆς καταφάγη.
 5 καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν
 πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἠρπάσθη
 τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ ἄπρὸς¹ τὸν
 6 θρόνον αὐτοῦ. καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν
 ἔρημον, ὅπου ἔχει [ἔκει¹] τόπον ἡτοιμασμένον
 ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας
 χιλίας διακοσίας ἐξήκοντα.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ
 καὶ οἱ ἄγγελοι αὐτοῦ ἔπολεμήσαν¹ ἀμετὰ¹
 τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε, καὶ οἱ
 8 ἄγγελοι αὐτοῦ, καὶ οὐκ ἔἴσχυσε, ἰούδδ¹ τόπος
 9 εὐρέθη αὐτῶν¹ ἔτι ἐν τῷ οὐρανῷ. καὶ ἐβλήθη
 ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλού-
 μενος διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν
 οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ
 10 ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. καὶ
 ἤκουσα φωνὴν μεγάλην ἔν τῷ οὐρανῷ, λέ-
 γουσάν· Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις
 καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία

* Rec.—

ḡ Rec.—

^c [ἐπολέμησαν.]^d [κατὰ.]^e [ἰσχυσαν.]

4. τεκεῖν) τίκειν 37. 49. Compl.

καταφάγη) φάγη Eg.

5. ἄρρενα) ἄρσεν A. C.

ἐν) — 12. Eg.

ἠρπάσθη) ἠρπάγη 10. 29. 37. 47. 49. 91. Compl.

*τὸν θρόν.) πρὸς τ. θρόν. A. C. α 24. β 3. Compl. Vulg. Copt. Æth.

Syr. Arm. Arr. Slav. MSS.

6. *ἔχει) + ἐκεῖ A. α 25. β 5. Compl. Slav. MSS.

ἀπὸ) ὑπὸ α 21. β 6.

τρέφωσιν) ἐκτρέφ. α 22. β 3. Compl. -ουσιν C.

7. ὁ 1st) ὁ τε A.

to be delivered, that he might devour her child as soon as she should have brought *it* forth. And ⁵ she brought forth a man child, who is to rule all nations with a rod of iron: and her child was caught up unto God and unto his throne. And the ⁶ woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* sixty days.

And there was war in heaven: Michael and his ⁷ angels fought against the dragon; and the dragon fought and his angels, and he prevailed not; neither ⁸ was ⁱ their place found any more in heaven. And ⁹ the great dragon was cast out, the old serpent, that is called the Devil, and Satan, who deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And ¹⁰ I heard a loud voice in heaven, saying, Now is come the salvation, and the strength, and the kingdom of our God, and the authority of his

/ [οὔτε.] ε ~ αὐτῶ. ^h [λέγουσαν ἐν τῷ οὐρανῶ.] ⁱ ~ his.

7. *ἐπολέμησαν) τοῦ πολεμήσαι A. C. 7. 8. 10. 12. 17. 36. 37. 49. 91.
 Compl. πολεμήσαι B. α 21. β 5. Æth. Syr. Arr.
 *κατὰ) μετὰ A. B. C. α 26. β 5. Compl.
8. *ἴσχυσαν) -σεν A. α 22. β 3. Compl. Copt. Æth. Erp.
 *οὔτε) οὐδὲ A. C. α 18. β 5. Compl.
 αὐτῶν) αὐτῶ. The MSS. &c. which read ἴσχυσεν (exc. A. 16. 38.)
 and 4 more. Arr.
9. ὁ θῆσις) — ὁ Er.
 ὁ σατ.) — ὁ α 24. β 5. Compl.
 μετ' αὐτοῦ) — Er.
10. *λέγουσαν ἐν τῷ οὐρανῶ) ἐν. τ. οὐρ. λέγ A. C. α 17. β 6. Compl. Verss.

τοῦ Χριστοῦ αὐτοῦ· ὅτι ^α ἐβλήθη ὁ ^β κατήγορ¹
 τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν ^γ αὐτῶν¹ ἐνώ-
 11 πιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. καὶ
 αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἁρνίου,
 καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ
 οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.
 12 διὰ τοῦτο εὐφραίνεσθε ^δ οὐρανοὶ καὶ οἱ ἐν
 αὐτοῖς σκηνοῦντες. οὐαὶ ^ε τὴν γῆν καὶ τὴν θα-
 λάσσαν ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων
 θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.
 13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν
 γῆν, ἐδίωξε τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρρῆνα.
 14 καὶ ἐδόθησαν τῇ γυναικὶ ^ς αἶ¹ δύο πτέρυγες τοῦ
 ἁετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον
 εἰς τὸν τόπον αὐτῆς, ⁹ ὅπου τρέφεται¹ ἐκεῖ
 καιρὸν, καὶ καιροὺς, καὶ ἥμισυ καιροῦ, ἀπὸ
 15 προσώπου τοῦ ὄφεως. καὶ ἔβαλεν ὁ ὄφις ^h ἐκ
 τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς¹ ὕδωρ
 ὡς ποταμὸν, ἵνα ^ι αὐτὴν¹ ποταμοφόρητον ποιήσῃ.

^α [κατεβλήθη.]

^β [κατήγορος.]

^γ ~ αὐτούς.

^δ + [οί.]

^ε [ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ.]

10. Χριστοῦ) Κυρίου C.

*κατεβλήθη) ἐβλήθη A. B. C. α 22. β 6.

ὁ κατ. τ. ἀδελ ἡ.) — Er.

*κατήγορος) κατήγορ A.

αὐτῶν) αὐτοῦς A. 28. 36. Er.

ἡμῶν last) — 14. 28. 90. 92. Er.

11. τὸν λόγον τῆς μαρτυρίας) τὴν μαρτυρίαν C.

12. *οἱ 1st) — C. α 15. β 4.

σκηνοῦντες) κατασκη. C.

*τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν) τῇ γῇ καὶ τῇ θαλάσῃ
 B. α 22. β 6. γ 3. Compl. — τοῖς κατ. A. C. Vulg. Copt.
 Æth. Syr. Arm. Arr. Slav. MSS. γῆν) ἀγαπῆν A.

Christ: for the accuser of our brethren is cast out, who accused them before our God day and night. And they overcame him because of the blood of ¹¹ the Lamb, and because of the word of their testimony; and they loved not their lives unto the death. Therefore, rejoice, *ye* heavens, and *ye* ¹² that dwell in them. Woe to the earth and to the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

And when the dragon saw that he was cast out ¹³ unto the earth, he persecuted the woman which brought forth the man *child*. And there were ¹⁴ given to the woman two wings of the great eagle, that she might fly into the wilderness, into her place, ^k where she is nourished for a time, and times, and half a time, from the face of the serpent. And ¹⁵ the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be

* + [τοῖς κατοικοῦσι]
† [ταύτην.]

† Rec.—
* ∞ that she might be nourished there.

‡ ∞ ὅπως τρέφεται.

12. ἔχων) ὁ ἔχων Er.

13. ἀρρένα) ἄρσενα C. 14. 92. ἄρσεναν A.

14. *δύο) αἱ δύο A. C. 12. 27*. 28. 36.

πέτηται) πέταται 38. Er.

ὅπου τρέφεται) ὅπως τρέφεται α 23. β 4. Compl. Arr.

καὶ ἡμῶν καιροῦ) — C.

15. *ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ) ἐκ τ. στόμ. αὐτ. ὀπ. τ.
γν. A. C. α 20. β 7. Compl. Verss.

*ταύτην) αὐτήν A. B. C. α 25. β 5. Compl. —Er. ποι. αὐτ. ποτα-
μοφόρ. C.

16 καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ
 γῆ τὸ στόμα αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν
 17 ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ. καὶ
 ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθε
 ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρμα-
 τος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ
 Θεοῦ, καὶ ἐχόντων τὴν μαρτυρίαν ἁ' Ἰησοῦ.¹

18 Καὶ ἐστάθη¹ ἐπὶ τὴν ἄμμον τῆς θαλάσσης,
 XIII. καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀνα-
 βαῖνον, ἔχον ἑκέρματα δέκα καὶ κεφαλὰς ἑπτὰ.¹
 καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ
 ἐπὶ τὰς κεφαλὰς αὐτοῦ ἄνόματα¹ βλασφημίας.
 2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ
 οἱ πόδες αὐτοῦ ὡς ἄρκου,¹ καὶ τὸ στόμα αὐτοῦ
 ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων
 τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ
 3 ἐξουσίαν μεγάλην. καὶ ἴ¹ μίαν ἑκ¹ τῶν κεφαλῶν
 αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ
 πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπεύθη, καὶ
 4 ἔθανυμάσθη¹ ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου. καὶ

¹ [τοῦ Ἰησοῦ Χριστοῦ.]

² ∞ [ἐστάθην.]

³ [κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.]

16. ἡ γῆ) — 34. 35. 36. 40. 41. 42.

τὸν ποταμὸν ὃν) τὸ ὕδωρ δ' Α.

17. ἐπὶ) — C.

*τοῦ Ἰησοῦ Χριστοῦ) Ἰησοῦ Α. C. α 25. β 6. γ 2. Compl. Vulg.
 MS. Am. Copt. Syr. Ar. P. Slav. MS. τοῦ Ἰη. 11. 14. 19.

18. *ἐστάθη) ἐστάθη Α. C. 92. Vulg. Æth. Syr. Arm. Ar. P.

1. *κεφαλὰς ἑπτὰ καὶ κέρατα δέκα) κερ. δέκα κ. κεφ. ἑπτὰ Α. C. α 20. β 7.

Compl. Harl*. Copt. Æth. Syr. Arm. Slav. MSS. δέκα) ἑπτὰ Er.

*ὄνομα) ὀνόματα Α. α 26. β 6. Compl. Vulg. Syr. Ar. P. Slav.

carried away of the flood. And the earth helped 16 the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the 17 woman, and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus.

XIII. And 'he stood upon the sand of the sea, and I saw a beast rising up out of the sea, having ten horns and seven heads, and upon his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like unto 2 a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. And *I saw* one of his heads 3 as it were wounded to death; and his deadly wound was healed: and all the earth wondered after the beast. And they worshipped the 4

^d [ὄνομα.] ^e [ἄρκτου.] / + [εἶδον.] § Rec. — ^h [ἰθαυμάσεν.] ⁱ ∞ I stood.

2. ἦν) — 12. 46. Er.

* ἄρκτου) ἄρκου A. C. α 15. β 3. γ 2.

μεγάλην) + ἔδωκεν αὐτῷ A**.

3. *εἶδον) — A. C. α 23. β 7. γ 2. Compl. Vulg. MS. Am. Tol. Copt. Æth. Syr. Arm. Ar. P. Slav. MSS.

*μία) + ἐκ A. C. α 26. β 5. Compl. Vulg. Æth. Syr. Arm. Slav. ὡς) ὡσεὶ α 19. β 3. Compl.

*ἰθαύμασεν δλη ἢ γῆ) ἰθαυμάσθη (-στῶθη C.) δλη ἢ γῆ A. C. ἰθαυμάσθη ἐν δλη τῇ γῆ 12. 28. 36. Er.

προσεκύνησαν ^α τῷ δράκοντι,¹ ^β ὅτι ἔδωκε τὴν¹
 ἔξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν ^ε τῷ
 θηρίῳ,¹ λέγοντες· Τίς ὅμοιος τῷ θηρίῳ; ^α καὶ¹
 τίς δύναται πολεμῆσαι μετ' αὐτοῦ;
 5 Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ
^ε βλάσφημα¹ καὶ ἐδόθη αὐτῷ ἔξουσία ¹ ποιῆσαι
 6 μῆνας τεσσαράκοντα δύο· καὶ ἤνοιξε τὸ στόμα
 αὐτοῦ εἰς ⁹ βλασφημίας¹ πρὸς τὸν Θεὸν, βλασ-
 φημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνην αὐτοῦ,
 7 ¹ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. καὶ ἐδόθη
 αὐτῷ ¹ ποιῆσαι πόλεμον¹ μετὰ τῶν ἁγίων, καὶ
 νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἔξουσία ἐπὶ
 πᾶσαν φυλὴν ^κ καὶ λαὸν¹ καὶ γλῶσσαν καὶ ἔθνος.
 8 καὶ προσκυνήσουσιν ¹ αὐτὸν¹ πάντες οἱ κατοι-
 κοῦντες ἐπὶ τῆς γῆς, ^μ ὧν¹ οὐ γέγραπται ¹ τὸ
 ὄνομα¹ ^ο ἐν ¹ τῷ βιβλίῳ¹ τῆς ζωῆς τοῦ ἁρνίου
 9 ¹ τοῦ¹ ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου. εἶ

^α [τὸν δράκοντα.] ^β [δε ἔδωκεν.] ^ε [τὸ θηρίον.] ^δ Rec.—
¹ [πόλεμον ποιῆσαι.] ^κ Rec.— ¹ [αὐτῷ.] ^μ ~ σθ.

4. * τὸν δράκοντα) τῷ δράκοντι A. B. C. α 26. β 6. γ 3. Compl.
 * ὅς ἐδωκεν) ὅτι ἔδωκε A. C. 12. 34. 35. 36. 46. Vulg. MS. Am.
 Æth. Syr. Arm. Erp. Slav. MSS. τῷ δεδωκότι B. α 25. β 3.
 Compl.
 * ἔξου.) τὴν ἔξου. A. B. C. α 24. β 6. Compl.
 * τὸ θηρίου) τῷ θηρίῳ C. α 26. β 6. Compl.
 * τίς 2nd) καὶ τίς A. C. α 11. β 3. Compl. Vulg. Copt. Æth. Syr.
 Erp. Slav.
 δύναται) δυνατός α 22. β 5. γ 3. Compl.
 5. * βλασφημίας) βλάσφημα A. 12. 28. 34. 47. βλασφημίαν α 20. β 6.
 Compl. Vulg. MS.
 * πόλεμον) — A. C. 12. 18. 28. 36. (and probably all the MSS.
 collated by Birch) Er. Vulg. Syr. Slav. MSS.
 δύο) καὶ δύο A.

dragon because he gave the authority unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? and who is able to make war with him?

And there was given unto him a mouth speaking *5* great and blasphemous things; and authority was given unto him to work forty *and* two months. And he opened his mouth in blasphemies against *6* God, to blaspheme his name, and his tabernacle, *even* those who dwell in heaven. And it was *7* given unto him to make war with the saints, and to overcome them: and authority was given him over every kindred, and people, and tongue, and nation. And all that dwell upon the earth *8* shall worship him, whose names were not written from the foundation of the world in the book of life of the Lamb that was slain. He that hath *9*

* [βλασφημίας.] ς + [πόλεμον.] ς [βλασφημίαν.] λ + [καί.]
 * [τὰ ὀνόματα.] ο + αὐτοῦ. ρ [τῆ βιβλίῳ.] ς Rec.—

6. *βλασφημίαν) -μίας A. C. 18. 34. 35. Vulg. ed.
 και τὴν σκηνὴν αὐτοῦ) — C.
 *και last) — A. C. a 19. β 4. Syr. ed. Slav. MS.
 7. και ἐδόθη . . . νικῆσαι αὐτοῦς) — A. C. 12. 14. 92.
 *πόλεμον ποιῆσαι) ποι. πδλ. a 16. β 5. Compl.
 *φυλῆν) + και λαὸν A. B. a 23. β 5. γ 2. Vulg. Æth. Syr. Ar. P.
 Slav. MSS. + και λαοὺς C.
 8. *αὐτῷ) αὐτὸν A. C. a 18. β 5.
 ὧν οὐ) ὧν οὔτε B. a 7. β 2. οὐ οὐ C. οὐαι A.
 *τὰ ὀνόματα) τὸ ὄνομα A. B. C. a 26. β 4. γ 2. Compl. Copt. Syr.
 Arr. + αὐτοῦ A. C.
 *τῆ βιβλίῳ) τῷ βιβλίῳ A. B. a 16. β 2. Compl. βιβλίῳ C.
 *ἀρνίου) + τοῦ A. C. a 25. β 5. γ 2. Compl.
 ἐσφαγμένου) ἐσφαγισμένου Er.

- 10 τις ἔχει οὖς, ἀκουσάτω, εἴ τις εἰς αἰχμαλωσίαν¹ εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρα ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρα ἀποκτανθῆναι· ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.
- 11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἔν αὐτῇ κατοικοῦντας² ἵνα προσκυνήσουσι³ τὸ θηρίον τὸ πρῶτον, οὗ ἔθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ· καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ⁴ ἐκ τοῦ οὐρανοῦ καταβαίνειν⁵ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.
- 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 θηρίῳ⁶ ἣ ἔχει τὴν πληγὴν
- 15 τῆς μαχαίρας καὶ ἔζησε. καὶ ἐδόθη αὐτῷ δοῦναι

* [τις αἰχμαλωσίαν συνάγει.]

² [κατοικοῦντας ἐν αὐτῇ.]

10. *εἴ τις αἰχμαλωσίαν συνάγει εἰς αἰχ. ὑπάγει) εἴ τις αἰχ. συνάγει C. εἴ τις εἰς αἰχ. εἰς αἰχ. ὑπάγει A. Slav. MS. εἴ τις εἰς αἰχ. ὑπ. B. 28. 38. εἴ τ. αἰχ. ὑπ. 32. 47. Copt. Slav. MS. εἴ τις ἔχει αἰχ. ὑπ. α 17. β 3. Compl. Slav. MS. Variously read also in 7. 18. 34. 35. 36. and others.

ἀποκτενεῖ, δεῖ) ἀποκτανθῆναι A. — ἀποκτενεῖ α 10. β 4. Slav. MS. ἐν μαχαίρα 2nd) — α 12. β 4.

11. ἀναβαῖνον) -βαίνον C. δύο) — α 14. β 3. ὅμοια) ὄνομα C.

12. ποιεῖ 2nd) ἐποίει α 18. β 4. Compl. Syr. Arr.

*κατοικοῦντας ἐν αὐτῇ) ἐν αὐτῇ κατοικ. A. α 18. β 6. Compl.

an ear, let him hear. He that *is* for cap-¹⁰ tivity, into captivity he goeth; he that will kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

And I beheld another beast coming up out of ¹¹ the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the ¹² authority of the first beast before him, and causeth the earth and those who dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh ¹³ fire come down from heaven on the earth in the sight of men; and he deceiveth those that dwell ¹⁴ on the earth through the wonders which were given to him to do in the sight of the beast; saying to those that dwell on the earth, that they should make an image to the beast, which hath the wound by a sword, and did live. And it was ¹⁵

^c [προσκυνήσωσι.]

^d [καταβαίνειν ἐκ τοῦ οὐρανοῦ.]

^e ~ δς.

12. *προσκυνήσωσι) -σούσι A. C. 7. 14. 30*. 36.
 τοῦ θανάτου) — A.
13. ἵνα καὶ πῦρ) καὶ πῦρ ἵνα α 21. β 3. γ 2. Compl.
 *ποιῆ καταβαίνειν ἐκ τοῦ οὐρανοῦ) ποιῆ ἐκ τ. οὐρ. καταβ. A. C. 28.
 34. 35. 38. ἐκ τ. οὐρ. καταβαίη α 24. β 4. Compl. Vulg.
 εἰς) ἐπὶ α 18. β 4. Compl.
14. πλανᾷ) + τοὺς ἔμους α 18. β 3. Compl.
 δ) δς A. C. 28. 34. 35. (36?) 92.
 ἔχει) εἶχε α 25. β 5. γ 2. Compl.
 τῆς μαχαίρας καὶ ἔζησε) κ. ἔξ. ἀπὸ τ. μαχ. α 16. β 4.
15. αὐτῷ) αὐτῇ A. C.
 δοῦναι πνεῦμα) — δοῦναι C. πν. δοῦ. α 16. β 3. Compl.

- πνεῦμα τῆ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ ἵνα¹ ὅσοι ἔαν¹ μὴ προσκυνήσωσι τὴν εἰκόνα τοῦ θηρίου, ¹ 16 ἀποκτανθῶσι. καὶ ποιεῖ πάντα, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα ¹ δῶσιν¹ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τὸ μέτωπον¹ 17 αὐτῶν, [καὶ] ἵνα μήτις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, ¹ τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. 18 ὧδε ἡ σοφία ἐστίν. ὁ ἔχων ¹ νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ ¹ ἑξακόσιοι ἐξήκοντα ἕξ.¹

XIV. Καὶ εἶδον, καὶ ἰδὸν ἰτὸ¹ ἀρνίον ¹ ἐστῶς¹ ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσ-

^a Rec. — ^b [ἀν.] ^c + [ἵνα.] ^d [δώση.] ^e [τῶν μετώπων.]

15. ἵνα καὶ . . . τ. εἰκ. τ. θη.) — C. ἵνα καὶ) καὶ ἵνα Compl. ἡ εἰκὼν) — ἡ Compl. *ποιήσῃ) ποιεῖ Compl. + ἵνα A. 11. 26. 36. Vulg. Syr. Ar. P. Slav. ed. ὅσοι ἂν μὴ προσκυνήσωσι) τοὺς μὴ προσκυνούοντας Compl. *ἂν) ἔαν A. a 11. β 3. τὴν εἰκόνα) τῆ εἰκόνι a 24. β 6. γ 2. Compl. *ἵνα) — A. a 12. β 7. γ 2. Vulg. Syr. Arr. Slav. ed. 16. *δώση) δῶσιν A. C. a 8. β 3. Compl. δῶσωσιν a 14. β 3. χαράγμα) χαράγματα a 22. β 5. Compl. *τῶν μετώπων) τὸ μέτωπον A. a 19. β 5. Copt. Arm. τοῦ μετώπου C. 17. καὶ) — C. 6. 28. 32. Vulg. Copt. Syr. Arr. Slav. δυνήται) δύναται a 7. β 4. Er. *ἢ 2nd)) — A. C. a 25. β 6. γ 2. Am. Tol. Syr. Ar. P. Slav. MS.

given to him to give breath unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, 16 and rich and poor, and free and bond, to receive a mark in their right hand, or on their forehead: [and] that no man might buy or sell, save he 17 that had the mark, the name of the beast, or the number of his name. Here is wisdom. Let 18 him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* six hundred *and* sixty-six.

XIV. And I saw, and, behold, the Lamb stood on the mount Sion, and with him an hundred forty

/ + [ῥ.] ε + [τὸν.] ἂ [χξς'.] † Rec.— ‡ [ἑστηκός.]

17. τὸ ὄνομα) τοῦ ὀνόματος C. Vulg. MS. Tol. Syr.

18. *τὸν 1st) — A. C. a 20. β 5. Compl.

καὶ) — α 18. β 5. Slav. MSS.

αὐτοῦ) + ἐστιν C. 10. 18. 37. 38. 49. 91. Compl. Vulg. MS. Am.

*χξς') ἑξακόσιοι δέκα ἐξ C. ἑξακόσιοι ἐξήκοντα ἕξ A. Compl. ἑξακόσια ε. ζ. 17. 16. 47. &c.

1. *ἀρνίον) τὸ ἀρ. A. C. a 19. β 4. Copt. Syr. Arr.

*ἑστηκός) ἐστὸς A. C. Er. ἐστὼς 12. 18. 28. 34. 35. 36. 38.

τὸ ὄρος Σιών) ὄρος C.

αὐτοῦ) + ἀριθμὸς α 14. β 3. Syr. Ar. P.

ἐκατόν) — Er.

σαράκοντα τέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα
 "αὐτοῦ, καὶ τὸ ὄνομα¹ τοῦ πατρὸς αὐτοῦ γε-
 2 γραμμένον ἐπὶ τῶν μετώπων αὐτῶν. καὶ ἤκουσα
 φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολ-
 λῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ ^β ἡ
 φωνὴ ἦν ἤκουσα ὡς¹ κιθαρῶδων κιθαριζόντων ἐν
 3 ταῖς κιθάραις αὐτῶν. καὶ ᾄδουσιν ὡς ψῆδὴν
 καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν
 τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ
 οὐδεὶς ^ε ἐδύνατο¹ μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ
 ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἡγο-
 4 ρασμένοι ἀπὸ τῆς γῆς. οὗτοί εἰσιν οἱ μετὰ
 γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν·
 οὗτοί [εἰσιν] οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου
 ἂν ὑπάγῃ· οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώ-
 5 πων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ· καὶ ἐν τῷ
 στόματι αὐτῶν οὐχ εὐρέθη ^α ψεῦδος·¹ ἄμωμοι
 [γάρ] εἰσι^ε!

* Rec.—

^β [φωνὴν ἤκουσα.]

^ε [ἡδύνατο.]

1. *ὄνομα) + αὐτοῦ καὶ τὸ ὄνομα A. B. C. α 26. β 7. γ 4. Compl. Vulg. Copt. Æth. Syr. Arm. Ar. P. Slav. MSS. γεγραμμένον) καιόμενον Ær.
2. *φωνὴν ἤκουσα) ἡ φωνὴ ἦν ἤκουσα ὡς A. C. α 28. β 6. γ 2. Compl. Vulg. Copt. Syr. Arm. Arr. Slav. MSS. αὐτῶν) — C.
3. ὡς) — α 24. β 4. Compl. Copt. Æth. Syr. Arm. Arr. Slav. MSS. καὶ τῶν πρεσβυτέρων) — C. *ἡδύνατο) ἐδύ. A. C. α 8. β 2. Compl. τεσσαρες) — C.
4. οὗτοί εἰσιν) — A. Vulg. MS. Æth.

and four thousand, having his name and his Father's name written in their foreheads. And I² heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was* as *that* of harpers harping with their harps: and they sing as it³ were a new song before the throne, and before the four living creatures, and the elders: and no one could learn the song but the hundred *and* forty *and* four thousand, who were redeemed from the earth. These are those who were not defiled⁴ with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. And in⁵ their mouth was found no falsehood: [for] they are blameless.

^d [δόλος.]

^e + [ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ.]

4. εἰσιν 3rd) — A. C. Er. Vulg. Arm. Slav.

ἔπαυ) + γὰρ Compl.

ὑπαγγ) -γει A. C. 16. 28.

οἱτοὶ last) + ὑπὸ Ἰησοῦ α 26. β 5. Compl. Syr. Ar. P.

ἀπὸ τῶν ἀνθρώπων) — C.

5. ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη) οὐχ εὐ. ἐν τ. στ. αὐτ. α 16. β 3.

*δόλος) ψεύδος A. C. α 28. β 7. γ 4. Compl. Vulg. Copt. Æth.

Syr. Arm. Arr.

γὰρ) — A. C. 12. 17. Vulg. MS. Harl.

*ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ) — A. B. C. α 27. β 7. γ 2. Compl.

Vulg. MS. Harl. Tol. Copt. Æth. Syr. Ar. P. Slav. MSS.

- 6 Καὶ εἶδον ἄλλον ἄγγελον ^aπετόμενον¹ ἐν με-
σουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγε-
λίσαι ^bἐπὶ¹ τοὺς ^cκαθημένους¹ ἐπὶ τῆς γῆς,
καὶ ^dἐπὶ¹ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ
7 λαὸν, ^eλέγων¹ 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.
- 8 Καὶ ἄλλος ^fἄγγελος ἠκολούθησε, λέγων·
^gἘπεσεν ^hΒαβυλῶν ⁱἡ μεγάλη· ^jἡ¹ ἐκ τοῦ
οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε
πάντα ^kτὰ¹ ἔθνη.
- 9 Καὶ ^lἄλλος ἄγγελος τρίτος¹ ἠκολούθησεν
αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ· ^mΕἴ τις ⁿπροσκυ-
νησῆ τὸ θηρίον¹ καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμ-

^a [πετόμενον.] ^b Rec.— ^c [κατοικοῦντας.] ^d Rec.—
^e + [ἡ πόλις.] ^f [ὅτι.] ^g Rec.—

6. ἄλλον) — B. a 17. β 7. γ 2. Er. Ar. P. Slav. MSS.
*πετόμενον) πετό. A. C. a 15. β 3. Compl.
μεσουρανήματι) -νίσματι Er.
εὐαγγελίσαι) -σασθαι 10. 28. 34. 35. 36. 49. 91. Compl.
* + ἐπὶ A. C. 34.
*τοὺς κατοικοῦντας) τοὺς καθημένους C. a 26. β 4. Compl. Vulg.
Slav. MSS. τ. καθη. τ. κατοικ. Er.
*πᾶν) ἐπὶ πᾶν A. C. a 27. β 5. Compl. Vulg. Syr. Slav. MSS.
7. *λέγοντα) λέγων A. C. a 25. β 6. γ 4. Compl. Vulg. Copt. Slav. MSS.
ἐν) — A.
Θεὸν) Κύριον a 20. β 6. Vulg. (not Am.) Ar. P.
προσκυνήσατε) -σαντι C.
τῷ ποιήσαντι) αὐτὸν τὸν ποιήσαντα a 17. β 5.
θάλ.) τὴν θ. A. a 21. β 7. Compl.
8. ἄλλος) + δεύτερος A. B. a 17. β 5. Syr. After ἄγγελος C. a 8.
β 2. Compl. Copt. Arm.

And I saw another angel flying in the mid-⁶ heaven, having the everlasting Gospel to preach unto those that dwell on the earth, and unto every nation, and kindred, and tongue, and people, saying ⁷ with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountains of waters.

And there followed another angel, saying, Fallen ⁸ is Babylon the great, who made all the nations drink of the wine of the wrath of her fornication.

And another a third angel followed them, saying ⁹ with a loud voice, He that worshippeth the beast and his image, and receiveth *his* mark in his fore-

• [λέγοντα.] / ∞ + δεύτερος. ε + [ἔπεσε. See xviii. 2.]
 ' [τρίτος ἄγγελος.] * [τὸ θηρίον προσκυνεῖ.]

*ἔπεσε) — B. C. a 18. β 6. γ 2. Copt. Æth. Ar. P. Slav. MSS.
 8. *ἡ πόλις) — A. B. C. a 25. β 7. γ 3. Compl. Vulg. Copt. Syr. Arm. Arr. Slav. MSS.
 *ἔτι) — a 15. β 6. γ 3. Compl. Arm. Ar. P. Slav. MSS. † A. C. 26. 33. 34. 35. 38. 50**. Vulg. Æth. Syr.
 τοῦ θυμοῦ) — Ex. πορνείας) πορείας B. αἰτήσ) ταύτης B. a 9. β 5.
 *ἔθνη) τὰ ἔθ. A. C. a 16. β 3. γ 2. Compl.
 9. *τρίτος ἄγγελος) ἄλλος ἄγγ. τρι. A. C. a 24. β 6. γ 3. Compl. Vulg. MS. Tol. Copt. Syr. Arm. Ar. P. Slav. MS.
 αὐτοῖς) αὐτῶ A.
 *τὸ θηρίον προσκυνεῖ) προσκ. τ. θ. A. C. a 19. β 8. Compl. θηρίον) θυσιαστήριον A. τῷ θηρίῳ C. αὐτοῦ) αὐτῶν C.
 καὶ 2nd) — C. 14.

βάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ ἐπὶ
 10 τὴν χεῖρα αὐτοῦ, καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου
 τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου
 ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ· καὶ βασανι-
 σθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἀγγέλων
 11 ἀγίων,¹ καὶ ἐνώπιον τοῦ ἀρνίου· καὶ ὁ καπνὸς
 τοῦ βασανισμοῦ αὐτῶν ^βεἰς αἰῶνας αἰώνων
 ἀναβαίνει·¹ καὶ οὐκ ἔχουσιν ἀνάπανσιν ἡμέρας
 καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν
 εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα
 τοῦ ὀνόματος αὐτοῦ.

12 Ὡδε ἡ ὑπομονὴ τῶν ἀγίων ἐστίν, ^α οἱ
 τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν
 13 Ἰησοῦ. καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ,
 λεγούσης^ε· Γράψον· Μακάριοι οἱ νεκροὶ οἱ
 ἐν Κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι. Ναί, λέγει
 τὸ Πνεῦμα· ἵνα ^ςἀναπαύσονται¹ ἐκ τῶν κόπων
 αὐτῶν· τὰ ^γἄρ¹ ἔργα αὐτῶν ἀκολουθεῖ μετ'
 αὐτῶν.

14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ

^α [τῶν ἀγίων ἀγγέλων.] ~ τῶν ἀγγέλων.

^β [ἀναβαίνει εἰς αἰῶνας αἰώνων.]

10. ἐν τῷ ποτηρίῳ) ἐκ τοῦ ποτηρίου A. 16. 39.

τῆς ὀργῆς) τὴν ὀργὴν A.

βασανισθήσεται) -θήσονται A. 8. 14. 36. 92.

*τῶν ἀγίων ἀγγέλων) ἀγγ. ἀγ. C. 38. — ἀγίων A. 26. Vulg. MS. Copt. ἄγγ. τ. ἀγ. Gr.

11. *ἀναβαίνει εἰς αἰῶνας αἰώνων) ε. αἱ. αἱ. ἀναβ. A. C. α 16. β 6. γ 2. Compl. αἰῶνας) -να. Gr. αἰῶνα αἰῶνος C.

12. *ὑπομονὴ) ἡ ὑπομ. A. C. α 21. β 2.

*Ὡδε 2nd) — A. B. C. α 20. β 6. Vulg. Copt. Æth. Syr. Grp. Slav. ed.

head, or on his hand, even he shall drink of the 10 wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their 11 torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Here is the patience of the saints; *here are* 12 those that keep the commandments of God, and the faith of Jesus. And I heard a voice from 13 heaven saying, Write, Blessed *are* the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; for their works do follow them.

And I saw, and behold a white cloud, and 14

c Rec.—
d + [δδε.]
e + [μοι.]
f [ἀναπαύσονται.]
g [δδ.]

12. τοῦ Θεοῦ) — Er.

Ἰησοῦ) τοῦ Ἰησοῦ Compl.

13. *μοι) — A. B. C. a 20. β 5. Vulg. MS. Am. Copt. Æth. Syr. Arr. Κυρίῳ) Χριστῷ C.

ἀπ' ἄρτι· ναὶ λέγει) ἀπ' ἄρτι λέγει ναὶ a 15. β 4. Compl. Ar. P. ἀπ' ἄρτι λέγει ναὶ a 9. γ 2.

*ἀναπαύσονται) -σονται A. C. 16. 28. 30. 32. 36. 50. Er. ἀναπαύσονται A. C.

*τὰ δέ) τὰ γὰρ A. C. 18. 26. 38. Vulg. Syr.

αὐτῶν 2nd) — Er.

- τὴν νεφέλην ^α καθήμενον ὅμοιον¹ υἱῷ ἀνθρώπου,
 ἔχων ἐπὶ ^β τὴν κεφαλὴν¹ αὐτοῦ στέφανον χρυ-
 σοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὄξύ.
 15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ,
 κράζων ἐν ^γ φωνῇ μεγάλῃ¹ τῷ καθήμενῳ ἐπὶ τῆς
 νεφέλης· Πέμψον τὸ δρέπανόν σου, καὶ θερι-
 σον, ὅτι ἦλθεν^{α1} ἡ ὥρα ^{ε1} θερίσαι, ὅτι ἐξηράνθη
 16 ὁ θερισμὸς τῆς γῆς. Καὶ ἔβαλεν ὁ καθήμενος
 ἐπὶ ^ς τῆς νεφέλης¹ τὸ δρέπανον αὐτοῦ ἐπὶ τὴν
 γῆν, καὶ ἐθερίσθη ἡ γῆ.
 17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ
 ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὄξύ.
 18 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστη-
 ρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησε
^φ φωνῇ¹ μεγάλη τῷ ἔχοντι τὸ δρέπανον τὸ ὄξύ,
 λέγων· Πέμψον σου τὸ δρέπανον τὸ ὄξύ, καὶ
 τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς,
 19 ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς. Καὶ ἔβαλεν
 ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ
 ἐτρύγησε τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς

^α [καθήμενος ὅμοιος.]^β [τῆς κεφαλῆς.]^γ [μεγάλῃ φωνῇ.]

14. *καθήμενος ὅμοιος) -ιον ὅμοιον A. C. α 19. β 7.

υἱῷ) υἱόν A. α 10, β 4. υἱὸς Er.

ἔχων) ἔχον C.

*τῆς κεφαλῆς) τὴν κεφαλὴν A. α 6. (& 28. 29.)

15. ἐκ τοῦ ναοῦ κράζων) κρα. ε. τ. να. A.

*μεγάλῃ φωνῇ) φω. μεγ. A. C. α 16. β 6. Compl. μεγ. τῇ φω. Er.

*σου) — A. C. α 24. β 5. Compl. Vulg. Copt. Æth. Arm. Arr. Slav.

*τοῦ) — A. C. α 9. β 5. Er.

16. *τὴν νεφέλην) τῆς νεφέλης A. 16*. 36. 47.

τὸ) τὸν Er.

upon the cloud *I saw one* sitting like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And ¹⁵ another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time to reap is come; for the harvest of the earth is ripe. And he that sat on the cloud thrust ¹⁶ in his sickle on the earth; and the earth was reaped.

And another angel came out of the temple ¹⁷ which is in heaven, he also having a sharp sickle. And another angel came out from the altar, who ¹⁸ had power over fire; and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the ¹⁹ angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the

^d + [σοι.]

^e + [του.]

^f [τὴν νεφέλην.]

^g [κραυγῆ.]

17. ἄγγελος transposed after τῷ οὐρανῷ Er.
τῷ) — C.

18. ἐξῆλθεν) — A. Vulg. MS. Am.
ἔχων) ὁ ἔχ. A.

*κραυγῆ) ἐν κραν. α 16. β 4. φωνῆ A. B. 38. Vulg. Æth. Arm. Ar.
τῆς ἀμπέλου) — Er.

ἤκμασαν αἱ σταφυλαὶ) ἤκμασεν ἡ σταφυλὴ B. α 17. β 6. Æth. Arr.
αὐτῆς) τῆς γῆς α 17. β 7. Æth. Syr.

19. ἔβαλεν 1st) ἐξέβ. α 14. β 4.
ἔβαλεν 2nd) ἔλαβεν Er.

τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ ¹ τὸν μέγαν.
 20 καὶ ἐπατήθη ἡ ληνὸς ἕξωθεν¹ τῆς πόλεως, καὶ
 ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν
 τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

XV. Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ
 μέγα καὶ θαυμαστὸν, ἀγγέλους ἑπτὰ, ἔχοντας
 πληγὰς ἑπτὰ τὰς ἑσχάτας, ὅτι ἐν αὐταῖς ἔτε-
 λέσθη ὁ θυμὸς τοῦ Θεοῦ.

2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην
 πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ
 τῆς εἰκόνοσ ἀυτοῦ καὶ ¹ ἐκ τοῦ ἀριθμοῦ τοῦ
 ὀνόματοσ αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν
 3 ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ. καὶ ᾄδουσι
 τὴν ψῆδὴν ² Μωϋσέωσ¹ τοῦ¹ δούλου τοῦ Θεοῦ,
 καὶ τὴν ψῆδὴν τοῦ ἀρνίου, λέγοντες· Μεγάλα
 καὶ θαυμαστά τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ
 παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί
 4 σου, ὁ βασιλεὺς τῶν ἔθνων.¹ τίς οὐ μὴ φο-
 βηθῆ³ ¹, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι

* [τὴν μεγάλην.]

¹ [ἕξω.]

² + [ἐκ τοῦ χαράγματοσ αὐτοῦ.]

19. ληνὸν) ἀλῶναν C.

*τὴν μεγάλην) τὸν μέγαν A. C. α 20. β 5. Compl.

20. *ἕξω) ἕξωθεν A. C. α 24. β 8. Compl.

ἑξακοσίων) — C** 11.

1. αὐταῖς) αὐτοῖσ Er.

2. μεμιγ. πυρὶ) π. μεμ. Compl.

ἐκ τοῦ θηριου καὶ ἐκ τῆσ εἰκόνοσ) ἐκ τ. εἰκ. κ. ε. τ. θη. B. α 12. β 5.

*ἐκ τοῦ χαράγματοσ αὐτοῦ) — A. B. C. α 24. β 4. Compl. Vulg.

Copt. Æth. Syr. Arr.

κιθάρας) τὰσ κιθ. α 8. β 2.

great winepress of the wrath of God. And the 20
winepress was trodden without the city, and blood
came out of the winepress, even unto the horse
bridles, by the space of a thousand *and* six hundred
furlongs.

XV. And I saw another wonder in heaven, great
and marvellous, seven angels having the seven
last plagues; for in them is filled up the wrath
of God.

And I saw as it were a sea of glass mingled 2
with fire, and those that had gotten the victory
over the beast, and over his image, and over
the number of his name, standing on the sea of
glass, having the harps of God. And they sing 3
the song of Moses the servant of God, and the
song of the Lamb, saying, Great and marvellous
are thy works, O Lord God, the Almighty; just
and true *are* thy ways, thou King of the nations.
Who shall not fear, O Lord, and glorify thy name? 4

^d [Μωσείως.]

* Rec.—

† [ἀγίων.] ∞ αἰώνων.

ε + [σε.]

3. καὶ ᾄδουσι . . . τοῦ Θεοῦ) — C.

* Μωσείως) Μωϋσείως A. α 17. β 3. Compl.

+ τοῦ A. α 8. (& 12.) Compl.

τὰ ἔργα) — τὰ Er. κύριε) κύριος Er.

* ἀγίων) ἐθνῶν A. B. α 27. β 9. γ 3. Compl. Copt. Æth. Arm. Ar. P.

Slav. MSS. αἰώνων C. 18. Vulg. Syr. Arm. ed. in m. Erp.

It is probable that ΕΘΝΩΝ was in some MS. written ΑΙΘΝΩΝ
and then ΑΙΟΝΩΝ, which was corrected into ΑΙΩΝΩΝ.

4. *σε) — A. B. C. 12. 14. 36. 47. 92. Er. Vulg. MS. Am. Tol.
Æth. Arm.

δοξάσῃ) -σει A. C. α 9. β 5.

μόνος ὄσιος· ὅτι πάντα τὰ ἔθνη ἤξουσι, καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

5 Καὶ μετὰ ταῦτα εἶδον, καὶ ^α ἠνοίγη ὁ ναὸς
6 τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ· καὶ
ἐξῆλθον οἱ ἑπτὰ ἄγγελοι ^β οἱ ἔχοντες τὰς ἑπτὰ
πληγὰς [ἐκ τοῦ ναοῦ], ἐνδεδυμένοι λίνον κα-
θαρὸν ^γ λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ
7 στήθη ζώνας χρυσαῖς. καὶ ἐν ἑκ τῶν τεσσάρων
ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας
χρυσαῖς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ
8 ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων. καὶ ἐγε-
μίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ,
καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ^δ ἐδύνατο
εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ
πληγαὶ τῶν ἑπτὰ ἀγγέλων.

XVI. Καὶ ἤκουσα ^ε μεγάλης φωνῆς¹ [ἐκ τοῦ
ναοῦ,] λεγούσης τοῖς ἑπτὰ ἀγγέλοις· Ὑπά-

^α [ἰδοῦ.]

^β Rec.—

^γ+ [καὶ.]

4. ὄσιος) ἄγιος B. α 26. β 7. γ 2. Compl. + εἰ. α 4. (& 36.) Compl. Vulg. Syr.
πάντα τὰ ἔθνη) πάντες B. α 21. β 7. Ar. P.
σου) + κύριε A.
5. *ἰδοῦ) — A. B. C. α 27. β 9. Compl. Æth. Syr. Arm. Slav. MSS.
6. *ἄγγελοι) + οἱ A. C. α 21. β 8. Compl.
ἐκ τοῦ ναοῦ) — B. α 19. β 4. ἐ. τ. οὐρανοῦ. Compl. + οἱ ἦσαν
B. α 17. B. 7. γ 2. Compl.
λίνον) λίθον A. C. 38**, 48. 90. Vulg. MS. Am. Slav. MSS.
λινοῦν B. 14. 18. 36. 92. + καὶ Comp.
*καὶ λαμ.) — καὶ A. B. C. α 16. β 7. Er. Vulg. MS. Am. Tol.
Copt. Syr. Arr. Slav. MS.

for *thou* only *art* holy: for all the nations shall come and worship before thee; for thy judgments have been made manifest.

And after that I saw, and the temple of the 5 tabernacle of the testimony in heaven was opened: and the seven angels who had the seven plagues, 6 came out [of the temple] clothed in pure white linen, and having their breasts girded with golden girdles. And one of the four living creatures 7 gave unto the seven angels seven cups of gold full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke 8 from the glory of God, and from his power; and no one was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

XVI. And I heard a great voice [out of the temple:] saying to the seven angels, Go your ways,

^d [ἡδύνατο.]

^e [φωνῆς μεγάλης.]

6. περι) — 12 Er.

7. ἐκ) — 11. 12. 16. Er.

8. ναὸς) + ἐκ τοῦ α 17. β 4.

*ἡδύνατο) εἰδύνατο A. C. α 8. (& 6.)

εἰς τὸν ναὸν) ἐν τῷ ναῷ Er.

ἄχρη) ἄχρησ οὐ C.

ἐπτά last) — 10. 12. 17. 18. 38. 49. Compl.

1. *φωνῆς μεγάλης) μεγ. φων. A. B. C. α 6. β 3.

ἐκ τοῦ ναοῦ) — B. α 18. β 5. Syr. (in some copies), Ar. P. Slav. MSS.

γετε, καὶ ^αἐκχέετε¹ τὰς ^βἑπτὰ¹ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.

2 Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεε τὴν φιάλην αὐτοῦ ^εεἰς¹ τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν ^δἐπὶ¹ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς ^επροσκυνοῦντας τῇ εἰκόνι αὐτοῦ.¹

3 Καὶ ὁ δεύτερος ^ζἔξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ^θ[ζωῆς]¹ ἀπέθανεν ^ητὰ¹ ἐν τῇ θαλάσῃ.

4 Καὶ ὁ τρίτος ^ιἔξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ ^κτὰς¹ πηγὰς τῶν ⁵ὕδατων· καὶ ἐγένετο αἷμα. καὶ ἤκουσα τοῦ

ἀγγέλου τῶν ὑδάτων, λέγοντος· Δίκκιος ¹¹ εἶ, ὁ ὢν καὶ ὁ ἦν ^μὄσιος, ὅτι ταῦτα ἔκρινας.

6 ὅτι αἷμα ἀγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ^νδέδωκας¹ πιεῖν· ἄξιόι ^οεἰσι.

^α [ἐκχέετε.]

^β Rec.—
' + [ἄγγελος.]

^ε [ἐπὶ.]

^δ + [εἰς.]

^ε [εἰς.]

^ε [τῇ εἰκόνι αὐτοῦ
' + [κύριε.]

1. καὶ ἐκχ.) — καὶ α 9. β 3. Er. Compl. Vulg. MS. Copt. Arm.
*ἐκχέετε) -ετε A. C. 12. 14. Er.

*τὰς) + ἑπτὰ A. B. C. α 20. β 7. Vulg. Syr. Arm. Arr.
τοῦ Θεοῦ) — 12 Er.

2. δ) — Er.

*ἐπὶ) εἰς A. C. α 19. β 7. Vulg. Syr. Ar. P.
κακὸν) — A.

*εἰς) ἐπὶ A. C. α 21. β 6. Syr. Arm. Arr.

*τῇ εἰκόνι αὐτοῦ προσκυνοῦντας) προσκ. τῇ εἰκ. αὐ. A. C. α 17. β 7.
Compl. τὴν εἰκόνα προσκ. αὐ. Er.

3. *ἀγγελος) — A. C. 18. Vulg. MS. Am. Tol. Æth.
ψυχὴ) -χῆς A.

*ζῶσα) — α 19. β 4. Slav. MSS. ζωῆς A. C. Syr.

and pour out the seven cups of the wrath of God upon the earth.

And the first went, and poured out his cup ² upon the earth; and there was a noisome and grievous sore upon the men who had the mark of the beast, and upon those who worshipped his image.

And the second poured out his cup into the ³ sea; and it became blood as of a dead man; and every [living] soul died as to the things in the sea.

And the third poured out his cup into the ⁴ rivers and fountains of waters; and they became blood. And I heard the angel⁵ of the waters say, Thou art righteous, who art, and who wast holy, because thou hast judged thus. For they ⁶ have shed the blood of saints and prophets, and thou hast given them blood to drink; they are

προσκυνοῦντας.]
 * + [καὶ ὁ.]

† + [ἄγγελος.]
 * [ἔδωκας.]

ε [ζῶσα.]
 ° + [γὰρ.]

⁴ Rec. —

3. *ἀπέθανεν) + τὰ A. C. Syr. Slav. MS.

4. *ἄγγελος) — A. C. α 18. β 6. Vulg. Æth. Ar. P.

*εις 2nd) — A. C. 10. 43. 49. 91. Compl. Copt.
 ἐγένετο) -οντο A. 36.

5. τῶν ὑδάτων) — Er.

*κύριε) — A. C. α 25. β 6. γ 3. Compl. Vulg. MS. Am. Tol. Copt.
 Syr. Ar. P. Slav. MSS.

ὁ 2nd) ὅς B. α 9. β 2.

*ἦν καὶ) — καὶ A. B. C. α 25. β 7. γ 3. Compl. Vulg. Arm.
 Slav. MS.

*ὁ ὅς.) — ὁ A. B. C. α 19. β 5. Syr. Arm.

6. *ἔδωκας) δέδωκας A. C.

*γὰρ) — A. C. α 25. β 8. γ 3. Compl. Tol. Copt. Slav. MS.

- 7 Καὶ ἤκουσα ^α τοῦ θουσιαστηρίου λέγοντος·
 Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ
 καὶ δίκαιαι αἱ κρίσεις σου.
- 8 Καὶ ὁ τέταρτος ^β ἐξέχεε τὴν φιάλην αὐτοῦ
 ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ κανματίσαι τοὺς
 9 ἀνθρώπους ἐν πυρὶ· καὶ ἐκανματίσθησαν οἱ
 ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ
 ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ^γ τὴν ἐξουσίαν
 ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦ-
 ναι αὐτῷ δόξαν.
- 10 Καὶ ὁ πέμπτος ^α ἐξέχεε τὴν φιάλην αὐτοῦ
 ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασι-
 λεία αὐτοῦ ἔσκοτωμένη· καὶ ἐμασσῶντο τὰς
 11 γλώσσας αὐτῶν ἐκ τοῦ πόνου, καὶ ἐβλασφήμη-
 σαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν
 καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ
 τῶν ἔργων αὐτῶν.
- 12 Καὶ ὁ ἕκτος ^ε ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ
 τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ
 ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς
 τῶν βασιλέων τῶν ἀπὸ ἰ ἀνατολῆς ἡλίου. καὶ

^α + [ἄλλου ἐκ.]

^β + [ἄγγελος.]

^γ Rec.—

7. *ἄλλου ἐκ) — A. B. C. α 26. β 7. γ 2. (Compl. ἐκ) Vulg. MS.
 Copt. Syr. Ar. P. Slav. MSS.

8. δ) ὅτε) Er.

*ἄγγελος) — A. C. α 12. β 3. Vulg. MS. Tol. Æth. Syr. Ar. P.
 τοὺς ἀνθρώπους ἐν πυρὶ) ἐν. π. τ. ἀνθ. α 12. β 3.

9. ἐβλασφήμησαν) + οἱ ἄνθρωποι B. α 22. β 6. Compl. Syr. Ar. P.
 Slav. MS.

τὸ ὄνομα) ἐνώπιον A.

*ἐξουσίαν) τὴν ἐξου. A. 10. 12. 36. 37. 49. 91. Compl

worthy. And I heard the altar say, Even so, 7
O Lord God the Almighty, true and righteous are
thy judgments.

And the fourth poured out his cup upon the 8
sun; and *power* was given unto him to scorch men
with fire. And men were scorched with great 9
heat, and blasphemed the name of God, who hath
power over these plagues: and they repented not to
give him glory.

And the fifth poured out his cup upon the throne 10
of the beast; and his kingdom was darkened, and
they gnawed their tongues for pain, and they 11
blasphemed the God of heaven because of their
pains and their sores, and repented not of their
deeds.

And the sixth poured out his cup upon the 12
great river Euphrates; and the water thereof
was dried up, that the way of the kings might
be prepared from the sunrising. And I saw 13

^d + [ἄγγελος.]

^e + [ἄγγελος.]

^f [ἀνατολῶν.]

9. οὐ) οὐχὶ C.

10. *ἄγγελος) — A. C. α 18. β 6. Vulg. MS. Am. Æth. Syr. Ar. P.
ἐσκοτωμένη) -τισμένη B. 29.

ἐμασσῶντο) ἐμασῶντο A. C. α 7. β 2. Er.

12. *ἄγγελος) — A. C. α 19. β 4. Er. Vulg. MS. Am. Tol. Æth. Syr.
Ar. P.

μέγαν τὸν) — τὸν α 15. β 6. Compl.

ὑδωρ αὐτοῦ) — αὐτοῦ 12. 36. Er.

*ἀνατολῶν) -λήs C. α 22. β 6.

εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ
 στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ
 ψευδοπροφήτου, πνεύματα τρία ἀκάθαρτα, ὡς
 14 βάτραχοι·¹ εἰσὶ γὰρ πνεύματα ὀδαιμονίων¹
 ποιοῦντα σημεῖα ἃ ἐκπορεύεται ἐπὶ τοὺς βασι-
 λεῖς¹ τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς
 εἰς τὸν¹ πόλεμον τῆς ἡμέρας [ἐκείνης] τῆς
 15 μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος. Ἴδου
 ἔρχομαι ὡς κλέπτῃς, μακάριος ὁ γρηγορῶν, καὶ
 τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περι-
 πατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.
 16 Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλού-
 μενον Ἐβραϊστὶ Ἐρμαγεδών.¹
 17 Καὶ ὁ ἕβδομος¹ ἔξέχεε τὴν φιάλην αὐτοῦ
 ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἕκ¹
 τοῦ ναοῦ [τοῦ οὐρανοῦ,] ἀπὸ τοῦ θρόνου, λέ-
 18 γουσα· Γέγονε. Καὶ ἐγένοντο ἄστραπαι καὶ
 φωναὶ καὶ βρονταὶ¹ καὶ σεισμὸς [ἐγένετο] μέγας,
 οἷος οὐκ ἐγένετο ἄφ' οὗ¹ ἄνθρωπος ἐγένετο¹ ἐπὶ

^a [ὅμοια βατράχοις.]^b [δαιμόνων.]^c + [τῆς γῆς καί.]¹ [ἀπὸ.]¹ [φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ.]

13. τοῦ δράκοντος καὶ ἐκ τοῦ στόματος) — C. 9. 27. 39.

τρία ἀκάθαρτα) ἀκάθ. τρ. B. α 16. β 4.

*ὅμοια βατράχοις) ὡς βάτραχοι A. B. α 25. β 7. γ 2. Compl. Vulg. Æth. Arm. Ar. P. Slav.

14. *δαιμόνων) δαιμονίων A. α 17. β 6.

ἃ ἐκπορεύεται) ἃ ἐκπορεύονται B. 16. 36. 39. ἐκπορεύεσθαι 18. Er.

*τῆς γῆς καὶ) — A. B. α 28. β 8. γ 2. Compl. Vulg. (Copt.) Æth. Syg. (Arm. Erp.) Slav.

*πόλεμον) τὸν πόλ. A. α 18. β 6. Compl.

ἐκείνης) — A. 14. 38. 92. Vulg. Copt. Æth. Arm. Erp. τῆς μεγάλης ἡμέρας A.

16. τόπον) ποταμὸν A. τὸν τόπον) — τὸν Compl.

three unclean spirits as it were frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of 14 demons, working miracles, which go forth unto the kings of the whole world, to gather them to the battle of [that] great day of the Almighty God. Behold, I come as a thief; blessed 15 *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And 16 he gathered them together into the place which is called in the Hebrew tongue Armagedon.

And the seventh poured out his cup upon the 17 air; and there came a great voice out of the temple [of heaven,] from the throne, saying, It is done. And there were lightnings and voices, and thunders, 18 and there was a great earthquake, such as was not since 'there was a man upon the earth, so

| ^d Rec.— | ^e [Ἄρμαγεδδών.] | ^f + [ἄγγελος.] | ^g [εἰς.] |
|--|----------------------------|----------------------------|---------------------|
| ^k ∞ [οἱ ἄνθρωποι ἐγένοντο.] | | ^l ∞ [men were.] | |
| 16. [*] Ἀρμαγεδδών.) Ἄρμαγεδών. A. α 11. β 3. Compl. Eras. Μαγεδών
B. α 14. β 3. Vulg. MS. Slav. MSS. | | | |
| [*] ἄγγελος) — A. α 19. β 6. Vulg. MS. Am. Tol. Syr. | | | |
| 17. [*] εἰς) ἐπὶ A. α 22. β 5.
μεγάλῃ) — A. 12. 46. Er.
[*] ἀπὸ) ἐκ A. 12. 18. 36. 38. 46. Er.
τοῦ ναοῦ) — 12. 18. 28. 36. 47. Er.
τοῦ οὐρανοῦ) — A. 10. 14. 92. Vulg. Copt. Syr. Erp. Slav. MS. | | | |
| 18. [*] φωναὶ καὶ βροταὶ καὶ ἀστραπαὶ) ἀστρ. κ. φω. κ. βρ. A. 2. 6. 7. 11.
13. 26. 36. 40. 92. ἀστ. κ. βρ. κ. φω. α 16. β 5. Compl.
ἐγένετο) — α 18. β 3. Ar. P. Slav. MS.
[*] οἱ ἄνθρωποι ἐγένοντο) ἄνθρωπος ἐγένετο A. 38. Copt. Arm. + καὶ Er. | | | |

19 τῆς γῆς, τηλικουῶτος σεισμὸς οὕτω μέγας. καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν¹ καὶ Βαβυλῶν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς
 20 ὀργῆς αὐτοῦ· καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη
 21 οὐχ εὐρέθησαν· 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.

XVII. Καὶ ἦλθεν εἰς ἐκ τῶν ἐπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἐπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων ^δ1. Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης, τῆς καθημένης ἐπὶ [τῶν]
 2 ὑδάτων [τῶν] πολλῶν· μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν ^εοἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.¹
 3 Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ^ατὰ ὀνόματα¹ βλασφημίας, ἔχον κεφαλὰς

* [ἔπεσαν.]

δ + [μοι.]

ε [ἐκ τοῦ οἴνου τῆς πορνείας]

19. *ἔπεσον) -σαν A. 16. 27. 28. 42. 49.

21. αὐτῆς) αὐτῆ α 6. β 2. γ 2.

1. ἦλθεν) ἐξῆλθεν A.

*μοι) — A. α 26. β 6. Compl. Vulg. Copt. Syr. Arm. Arr. Slav. MSS.

τῶν ὑδάτων τῶν πολ.) ὑδ. πολ. A. 12. 28. 34. 35. 36. Er.

mighty an earthquake, *and* so great. And the great 19 city was *divided* into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And 20 every island fled away, and the mountains were not found. And there fell upon men a great hail out of 21 heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

XVII. And there came one of the seven angels which had the seven cups, and talked with me, saying, Come hither; I will shew unto thee the judgment of the great harlot that sitteth upon many waters: with whom the kings of the earth have 2 committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit 3 into the wilderness: and I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

αὐτῆς οἱ κατοικοῦντες τὴν γῆν.]

^d [ὀνομάτων.]

2. *ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατ. τὴν γῆν) οἱ κ. τ. γ. ἐκ τ. οἴ. τ. πορ. αὐ. A. a17. β7. Compl.

3. εἶδον) ἴδα A.

*ὀνομάτων) τὰ ὀνόματα. A. 7. 8. 9. 13. ὀνόματα a15. β5.

ἔχον) ἔχων A.

κεφ. ἐπὶ τὰ καὶ) — Er.

- 4 ἑπτὰ καὶ κέρατα δέκα. καὶ ἡ γυνὴ ^αἦν¹ περιβεβλημένη ^βπορφυροῦν καὶ κόκκινον,¹ καὶ κεχρυσωμένη ^γχρυσίῳ¹ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ^δποτήριον χρυσοῦν¹ ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων, καὶ ^ετὰ ἀκά-
- 5 θαρτα τῆς¹ πορνείας αὐτῆς, καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, μυστήριον· Βαβυλῶν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν
- 6 βδελυγμάτων τῆς γῆς. Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἀγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαῦμα μέγα.
- 7 Καὶ εἶπέ μοι ὁ ἄγγελος· Διατί ἐθαύμασας; ἐγὼ ^ςἐρῶ σοι¹ τὸ μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.
- 8 ⁹Τὸ¹ θηρίον δ' εἶδες, ἦν, καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται ^hτὸ ὄνομα¹

* [ἡ.]

δ [πορφύρα καὶ κοκκίνω.]

ε [χρυσῷ.]

δ [χρυσοῦν ποτήριον.]

4. *ἡ 2nd) ἦν A. B. a 20. β 3. Compl. Vulg. Æth. Syr. Arm. Arr. Slav.
*πορφύρα καὶ κοκκίνω) πορφυροῦν καὶ κόκκινον A. B. a 20. β 6.
πορφύραν καὶ κόκκινον a 7. β 3. γ 2. Compl.
καὶ κεχρ.) — καὶ a 13. β 4. Compl.
*χρυσῷ) -σίῳ A. a 16. β 5.
*χρυσοῦν ποτήριον) ποτ. χρυ. A. a 17. β 5.
*ἀκαθάρτητος) τὰ ἀκάθαρτα τῆς A. B. a 26. β 8. γ 3. Compl.
πορνείας) πορνείας B.
αὐτῆς) τῆς γῆς B. a 16. β 5. Copt. Syr. Ar. P. Slav. MS.
6. εἶδον) ἴδα A.
ἐκ) — a 11. β 4.

And the woman was clothed in purple and 4
 scarlet, and decked with gold and precious
 stones and pearls, having a golden cup in her
 hand full of abominations and the filthiness of
 her fornication, and upon her forehead a name 5
 written, a Mystery, Babylon the Great, the
 Mother of the Harlots and the Abominations
 of the Earth. And I saw the woman drunken 6
 with the blood of the saints, and with the blood
 of the martyrs of Jesus; and when I saw her,
 I wondered with great wonder.

And the angel said unto me, Wherefore didst 7
 thou wonder? I will tell thee the mystery of the
 woman, and of the beast that carrieth her, which
 hath the seven heads and ten horns.

The beast that thou sawest, was, and is not, and 8
 is to ascend out of the bottomless pit, and to go
 into perdition: and they that dwell on the earth
 shall wonder, whose names were not written in the

* [ἀκαθάρτητος.]

† [σοι ἐρῶ.]

‡ Rec.—

§ [τὰ ὀνόματα.]

6. καὶ ἐκ) — καὶ α 15. β 3.

μαρτύρων) μαρτυρίων Δ.

7. *σοι ἐρῶ) ἐρῶ σοι Α. α 15. β 4.

αὐτήν) + καὶ Ερ.

8. *θηρίον) τὸ θη. Α. α 24. β 7. Compl.

ἦν) ἦ Δ.

ἰπάγειω) -γει Α. 12. Ερ.

θαυμάσονται) -σθήσονται Δ.

ἐπὶ τῆς γῆς) τὴν γῆν α 15. β 6.

οὐ γέγραπται) οὐκ ἐγγράπται Δ.

*τὰ ὀνόματα) τὸ ὄνομα Α. α 15. β 5. Copt. Syr. Erp. Slav. MS.

ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου,
 ἂ βλεπόντων¹ τὸ θηρίον, ὅτι ἦν, καὶ οὐκ ἔστι,
² καὶ πάρεσται¹.

9 Ὡδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ
 ἑπτὰ ὄρη εἰσιν¹, ὅπου ἡ γυνὴ κάθηται ἐπ'
 10 αὐτῶν· καὶ βασιλεῖς ἑπτὰ εἰσιν· οἱ πέντε
 ἔπεσαν, ^α ὁ εἷς ἐστίν, ὁ ἄλλος οὐπω ἤλθε, καὶ
 11 ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μείναι. καὶ τὸ
 θηρίον δ' ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός
 ἐστι, καὶ ἐκ τῶν ἑπτὰ ἐστι, καὶ εἰς ἀπώλειαν
 ὑπάγει.

12 Καὶ τὰ δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς
 εἰσιν, οἵτινες βασιλείαν ἑοῦπω¹ ἔλαβον, ἀλλ'
 ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι
 μετὰ τοῦ θηρίου.

13 Οὗτοι μίαν ἴγνώμην ἔχουσι¹, καὶ τὴν δύναμιν
 καὶ [τὴν] ἐξουσίαν⁹ αὐτῶν¹ τῷ θηρίῳ¹ διδώσιν¹.

14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσι, καὶ τὸ
 ἀρνίον νικήσει αὐτούς, ὅτι Κύριος κυρίων ἐστὶ
 καὶ Βασιλεὺς βασιλέων· καὶ οἱ μετ' αὐτοῦ,
 κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

¹ [βλέποντες.]

² [καίπερ ἐστίν.]

³ [ὄρη εἰσὶν ἑπτὰ.]

⁴ + [καί.]

8. τὸ βιβλίον) τοῦ βιβλίου α 16. β 6.

*βλέποντες) βλεπόντων Α. Β. α 21. β 7. γ 3.

τὸ θηρίον ὅτι ἦν) ὅτι ἦν τὸ θηρίον Β. α 18. β 6.

*καίπερ ἐστίν) καὶ πάρεσται Α. Β. α 24. β 6. γ 2. Compl.

κ. πάρεσται 11. 12. 16. 36. 43. 47.

9. *ὄρη εἰσὶν ἑπτὰ) ἑπτὰ ὄρη εἰσὶν Α. α 16. β 5. Compl.

10. ἑπτὰ εἰσιν) εἰσὶν ἑπτὰ α 10. β 4.

ἔπεσαν) -σον α 9. β 2. Compl.

book of life from the foundation of the world, when they behold the beast, because it was, and is not, and shall be present.

Here *is* the mind which hath wisdom. The 9 seven heads are seven mountains, on which the woman sitteth; and there are seven kings: five 10 are fallen, one is, *and* the other is not yet come; and when he shall have come he must continue a short space. And the beast that was, and is not, 11 even he is the eighth, and is of the seven, and goeth into perdition.

And the ten horns which thou sawest are ten 12 kings, which have [†] not yet received a kingdom; but they receive power as kings one hour with the beast.

These have one mind, and give their power and 13 authority unto the beast. These shall make war 14 with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

* ~ οὐκ. † ~ ἔχουσι γνώμην. ‡ [ἐαυτῶν.] § [διαδιδώσουσιν.] † ~ not.

10. *καὶ ὁ εἶς) — καὶ A. a 26. β 6. Compl. Vulg. ed. Syr.
αὐτὸν δεῖ) δεῖ αὐτ. a 10. β 3.
11. αὐτὸς) οὗτος a 13. β 4.
12. οὐκ) οὐκ A. Er. Vulg. MS. Erp. Slav.
ἀλλ') ἀλλὰ A.
13. γνώμην ἔχουσι) ἔχ. γνώ. a 16. β 6.
τὴν ἔξου.) — τὴν A. a 14. β 5.
*ἐαυτῶν) αὐτῶν A. a 18. β 5. Compl.
*διαδιδώσουσιν) διδῶσιν A. a 24. β 6. γ 2. Compl.

- 15 Καὶ λέγει μοι· Τὰ ὕδατα ἃ εἶδες, οὓ ἡ πόρνη
 κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσ-
 16 σαι· καὶ τὰ δέκα κέρατα ἃ εἶδες, ^ακαὶ τὸ
 θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἡρημω-
 μένην ποιήσουσιν αὐτήν καὶ γυμνήν, καὶ τὰς
 σάρκας αὐτῆς φάγονται, καὶ αὐτήν κατακαύ-
 17 σουσιν ἐν πυρὶ. ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς
 καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ
 ποιῆσαι ^βγνώμην μίαν,¹ καὶ δοῦναι τὴν βασι-
 λείαν αὐτῶν τῷ θηρίῳ, ἄχρι ^γτελεσθήσονται¹
^δοἱ λόγοι¹ τοῦ Θεοῦ.
- 18 Καὶ ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη,
 ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς
 γῆς.

XVIII. [Καὶ] μετὰ ταῦτα εἶδον ^εἄλλον¹
 ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα
 ἐξουσίαν μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς
 2 δόξης αὐτοῦ. καὶ ἔκραξεν ^εἐν ἰσχυρᾷ φωνῇ,¹
 λέγων· ^εἘπεσεν [ἔπεσε:] Βαβυλὼν ἡ μεγάλη,

^α [ἐπι.]^β [μίαν γνώμην.]^γ [τελεσθῆ.]

16. *ἐπι) καὶ A. B. α 27. β 6. Compl. Vulg. MS. Am. Copt. Æth. Syr. Ar. P. Slav. MSS.

γυμνήν) + ποιήσουσιν αὐτήν B. α 16. β 4. Compl. κατακαύσουσιν) καύσουσιν 12. 38. Er.

17. καὶ ποι. μίαν γνώ.) — A. Vulg.

*μίαν γνώμην) γνώ. μίαν α 15. β 4. Compl. αὐτῶν) αὐτῷ A.

*τελεσθῆ) -θήσονται A. α 8. γ 2. Compl. -θῶσω B. α 18. β 7. γ 2.

*τὰ ῥήματα) οἱ λόγοι A. B. α 26. β 7. Compl.

And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put into their hearts to fulfil his mind, and to make one mind, and to give their kingdom unto the beast, until the words of God shall be fulfilled.

And the woman whom thou sawest is that great city, which holdeth the rule over the kings of the earth.

XVIII. [And] after these things I saw another angel coming down from heaven, having great authority; and the earth was lightened with his glory. And he cried with a strong voice, saying, Fallen, [fallen,] is Babylon the great,

^d [τὰ ῥήματα.]

^e Rec. —

^f [ἐν ἰσχυρί φωνῇ μεγάλῃ.]

18. τῆς γῆς) ἐπὶ τ. γ. α 11. β 4.

1. καὶ 1st) — A. α 17. β 6. Copt. Syr. Slav. MS.

*εἶδον) + ἄλλον A. B. α 17. β 5. γ 2. Compl. Er. Vulg. Copt. Æth. Syr. Arm. Ar. P. Slav. After ἀγγελον α 8.

2. ἔκραξεν) ἐκέκραξεν A.

*ἐν ἰσχυρί φωνῇ μεγάλῃ) ἐν ἰσχυρᾷ φωνῇ A. α 13. (& 13.) γ 2. Compl. Vulg. MS. Am. Copt. Æth. Syr. Arm. Arr. ἰσχ. φω. B. α 9. β 3.

ἐπεσε) — B. α 18. β 6. Copt. Æth. Arr. Slav. MSS.

καὶ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυ-
λακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυ-
λακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου·
3 ὅτι ἐκ [τοῦ οἴνου] τοῦ θυμοῦ τῆς πορνείας αὐ-
τῆς ^απεπώκασι¹ πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς
τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι
τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς
ἐπλούτησαν.

4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ,
λέγουσαν· ^βἘξέλθε¹ ἐξ αὐτῆς ὁ λαός μου, ἵνα
μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ
5 ^εἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε·¹ ὅτι
^αἐκολλήθησαν¹ αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ
οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα
6 αὐτῆς. ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκε^{ε1},
καὶ διπλώσατε ^{ς1} ⁹[τὰ]¹ διπλᾶ κατὰ τὰ ἔργα
αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ
7 διπλοῦν. ὅσα ἐδόξασεν ^ηαὐτὴν¹ καὶ ἐστρηνίασε,

^α [πέπωκε.]

^β [ἐξέλθετε.]

^ε [ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς.]

2. δαιμόνων) -μονίων A.
ἀκαθάρτου 1st) + καὶ μεμισημένου A. 16.
ὀρνέου) θηρίου A.
3. τοῦ οἴνου) — A. C. Vulg. MS. Am. Tol. Æth. After θυμοῦ
36. 37. 47. 49. Compl. Arm. Slav. MS.
τοῦ θυ. τῆς πορ.) τ. πορ. τ. θυ. C.
^απέπωκε) πεπώκασι α 15. β 2. πεπώκασι α 6. β 4. πέπωκαν
A. C. Copt. Æth. πεπότικε 18. 36. 37. Compl.
τῆς γῆς last) αὐτῆς Er.
στρήνου) -νου C. 47. Compl. Er.
ἄλλην φωνὴν) ἄλλης φωνῆς C.
4. ^βἐξέλθετε) ἐξέλθε C. α 16. β 4. ἐξέλθατε A.
ἐξ αὐτῆς) — 12. Er. After ὁ λαός μου C. 38.
καὶ ἐκ) — καὶ 12. Er.

and is become the habitation of demons, and the hold of every unclean spirit, and a cage of every unclean and hateful bird. For all the nations ³ have drunk of [the wine of] the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the power of her delicacies.

And I heard another voice from heaven, saying, ⁴ Come out of her, my people, that ye may have no fellowship with her sins, and that ye receive not of her plagues. For her sins have reached unto ⁵ heaven, and God hath remembered her iniquities. Reward her even as she rewarded, and double ⁶ twofold according to her works: in the cup which she hath filled fill to her double. How ⁷ much she hath glorified herself, and lived deli-

^d [ἠκολούθησαν.] ^e +[ύμιν.] ^f +[αὐτῆς.] ^g Rec.— ^h [ἐαυτήν.]

4. *ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς) ἐκ. τ. πλ. α. ἵνα μὴ λάβ. A. C. a 20. β 6. Compl.
5. *ἠκολούθησαν) ἐκολλήθησαν A. C. a 27. β 5. Compl. (Vulg.) Copt. Æth. Syr. (Arm.) Arr. Slav.
 ὁ θεὸς τὰ ἀδική. αὐτῆς. ἀπόδοτε) αὐτ. ὁ θ. Τὰ ἀδικ. αὐτ. ἀπόδ. a 10. β 3. Compl.
6. *ύμιν) — A. C. a 20. β 5. Vulg. MS. Am. Tol. Copt. Æth. Syr. Arr. Slav. MSS.
 *αὐτῆ 2nd) — A. C. 2. 8. 9. 14. 19. 92. Vulg. Slav. MSS.
 * + τὰ C. a 10. β 3.
- διπλῶ) + ὡς καὶ αὐτὴ καὶ a 13. β 4. Slav. MSS.
 ποτηρίῳ) + αὐτῆς a 17. β 3. Slav. MS.
7. *ἐαυτήν) αὐτήν A. C. a 10. β 2.

τοσοῦτον δότε αὐτῇ βασανισμόν καὶ πένθος·
 ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει· ^aὍτι¹ κάθηναι
 βασίλισσα καὶ χήρα οὐκ εἰμι, καὶ πένθος οὐ μὴ
 8 ἴδω. Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ
 πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός·
 καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς [Κύ-
 ριος] ὁ Θεὸς ὁ ^bκρίνας¹ αὐτήν.

9 Καὶ ^cκλαύσουσι¹ ^d καὶ κόψονται ^e ἐπ' αὐτήν¹
 οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορνεύσαντες
 καὶ στρηνιασάντες, ὅταν βλέπωσι τὸν καπνὸν
 10 τῆς πυρώσεως αὐτῆς, ἀπὸ μακρόθεν ἐστηκότες
 διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες·
 Οὐαί, οὐαί ἢ πόλις ἢ μεγάλη Βαβυλὼν, ἢ πό-
 λις ἢ ἰσχυρά, ὅτι ^f μιᾷ ὥρᾳ ἤλθεν ἡ κρίσις σου.
 11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πεν-
 θοῦσιν ^g ἐπ' αὐτήν,¹ ὅτι τὸν γόμον αὐτῶν οὐδεὶς
 12 ἀγοράζει οὐκέτι· γόμον χρυσοῦ, καὶ ἀργύρου,
 καὶ λίθον τιμίου, καὶ μαργαρίτου, καὶ ἕβυσ-
 σίνου,¹ καὶ ἰποπόρου,¹ καὶ σηρικῶν, καὶ κοκ-

^a Rec.—^b [κρίνων.]^c [κλαύσονται.]^d + [αὐτήν.]

7. τοσοῦτον δότε) κεράστε Er.

καὶ πένθος) — 10. 12. 37. 49. 91. Compl.

*λέγει) + ὅτι A. C. α 24. β 5. Compl.

κάθηναι) καθὼς α 10.

βασίλισσα) -λεύουσα C.

8. καὶ πεν.) — καὶ B. α 16. β 3.

κύριος) — A. Vulg. Æth.

*κρίνων) κρίνας A. C. α 19. β 5. Compl. Vulg. MS. Copt. Syr.

Arm. Arr. Slav. MSS.

9. *κλαύσονται) -σοῦσι B. C. α 25. β 4. Compl.

*αὐτήν) — A. B. C. α 21. β 5. Compl. Vulg. Copt. Syr. Arm. Arr. Slav.

*ἐπ' αὐτήν) ἐπ' αὐτήν C. α 24. β 3. Compl.

10. τὸν) — Er.

cately, so much torment and sorrow give her : because she saith in her heart, I sit a queen, and am not a widow, and shall see no mourning. Therefore shall her plagues come in one day, death, and mourning, and famine ; and she shall be utterly burned with fire : for strong *is* [the Lord] God who hath judged her.

And the kings of the earth, who with her have committed fornication and lived delicately, shall mourn, and lament over her, when they shall see the smoke of her burning, standing afar off because of the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city ! for in one hour is thy judgment come.

And the merchants of the earth weep and mourn over her ; for no man buyeth their merchandise any more : the merchandise of gold, and of silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet,

* [ἐπ' αὐτῆ.] † + [ἐν.] ‡ [ἐπ' αὐτῆ.] § [βύσσου.] ¶ ∞ πορφύρου.

* ἐν) — A. B. C. α 26. β 6. Compl. Vulg. Slav. MSS.

μιᾷ ὥρᾳ ἦλθεν) μίαν ὥραν A.

11. κλαίουσιν καὶ πενθοῦσιν) κλαύσουσιν καὶ πενθήσουσιν α 21. β 5.

Vulg. Arr.

* ἐπ' αὐτῆ) ἐν αὐτῇ A. ἐπ' αὐτήν C. 16**. 18. 32. 39. ἐπ' αὐτοῦς B. ἐν ἑαυτοῖς Er.

12. γόμον) γόμος Er. γόμον χρυσοῦν καὶ ἀργυροῦν καὶ λίθους τιμίους καὶ μαργαρίτας C.

καὶ μαρ.) οὔτε μαρ. Er.

μαργαρίτου) -ταις A.

* βύσσου) βυσσίνου A. C. α 22. β 5.

πορφύρας) -ροῦ α 21. β 4. Compl. Er. —A.

καὶ σηρικῶ) — Er.

κίνου· καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος
 ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιω-
 τάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου,
 13 καὶ κινάμων, ^ακαὶ ἄμμων,¹ καὶ θυμιάματα, καὶ
 μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ σε-
 μίδαλιν, καὶ σῖτον, καὶ κτήνη, καὶ πρόβατα, καὶ
 ἵππων, καὶ ῥεδῶν, καὶ σωμαίων, καὶ ψυχὰς ἀν-
 14 θρώπων. καὶ ἡ ὥρα ^β σου τῆς ἐπιθυμίας τῆς
 ψυχῆς¹ ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ
 καὶ τὰ λαμπρὰ ^γ ἀπώλετο¹ ἀπὸ σοῦ, καὶ οὐκέτι οὐ
 15 μὴ ^δ αὐτὰ εὐρήσουσιν.¹ Οἱ ἔμποροι τούτων οἱ
 πλουτήσαντες ἀπ’ αὐτῆς ἀπὸ μακρόθεν στήσου-
 νται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαί-
 16 οντες καὶ πενθοῦντες, ^ε λέγοντες· Οὐαὶ, οὐαὶ ἡ
 πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ
 πορφυροῦν καὶ κόκκινον, καὶ ἰκεχυσμένη [ἐν]
^ς χρυσίῳ¹ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι
 μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος.

* Rec.—

^δ [τῆς ἐπιθυμίας τῆς ψυχῆς σου.]^ε [ἀπῆλθεν.]

ξύλον) σκεῦος A.

ἐκ) — C. 18.

ξύλου) λίθου A.

καὶ μαρμάρου) — Er.

13. *κινάμμων) - μῶμων α 15. β 2. + κ. ἄμμων A. C. 6. 11. 12. 17. 19.
34. 35. 36. Vulg. MS. Am. Tol. Syr. Æth. Slav. MSS.

καὶ μύρον) — C.

παὶ οἶνον) — α 12. β 4.

κτήνη καὶ πρόβ.) πρ. κ. κτ. α 12. β 3.

ῥεδῶν) ῥαίδων, οἱ ῥαίδων α 21. β 4. Compl.

ἡ ὥρ.) — ἡ C.

14. *τῆς ἐπιθ. τ. ψυ. σου) σου τ. ἐπιθ. τ. ψυ. A. C. 35.
τά λαμ.) — τὰ C.

and all thyine wood, and all vessels of ivory, and all vessels of most precious wood, and of brass, and of iron, and of marble, and cinnamon, and spice, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly have perished from thee, and they shall find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 'for in one hour so great riches is come to nought.

^d [εὐρήσης αὐτά.]

^e + [καί.]

^f [χρυσῶ.]

14. *ἀπηλθεν) ἀπόλωτο A. C. α 19. β 6. Copt. Arr. Slav. MS. ἀπόλωτο α 8. Compl. Vulg. Syr. Slav. MS.
 *οὐ μὴ εὐρ. αὐτ.) αὐτ. οὐ μὴ εὐρ. C. α 7. β 3. οὐ μὴ αὐτ. εὐρ. A. 38.
 *εὐρήσης) εὐρης α 15. β 7. εὐρήσεις 37. 49. Compl. Er. εὐρήσουσιν A. C. 34. 35. 36. 90. Vulg. Syr.
15. αὐτῆς) + καὶ α 10. β 5.
16. *καὶ λέγ.) — καὶ A. C. α 11. β 5. Copt. Syr. Arr. Slav. MS.
 οὐαὶ) — α 15. β 4.
 ἢ 3rd) — A.
 βύσσιων) βύσσον α 12. β 4. κοκ. κ. πορ. κ. βύσ. A.
 *ἐν χρυσῶ) χρυσίω A. α 19. β 4. ἐν χρυσίω C. 6. 8. 16.
 μαργαριταις) -τη A. C.

- 17 Καὶ πᾶς κυβερνήτης, καὶ πᾶς ^αὁ ἐπὶ τόπον
πλέων,¹ καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν
18 ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν, καὶ ^βἔκραξαν¹
^εβλέποντες¹ τὸν καπνὸν τῆς πυρώσεως αὐτῆς,
19 λέγοντες· Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; καὶ
ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ^αἔκ-
ραξαν¹ κλαίοντες καὶ πενθοῦντες, λέγοντες·
Οὐαὶ, οὐαὶ ἢ πόλις ἢ μεγάλη, ἐν ἣ ἐπλούτησαν
πάντες οἱ ἔχοντες ^ετὰ¹ πλοῖα ἐν τῇ θαλάσῃ ἐκ
τῆς τιμιότητος αὐτῆς, ὅτι μιᾶ ὥρα ἠρημώθη.
20 Εὐφραίνου ^ςἐπ' αὐτῇ¹, οὐρανὲ, καὶ οἱ ἄγιοι
⁹καὶ οἱ¹ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν
ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.
21 Καὶ ἤρην εἰς ἄγγελος ἰσχυρὸς λίθον ὡς
^ημύλιον¹ μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν,
λέγων· Οὕτως ὀρμήματι βληθήσεται Βαβυλῶν
22 ἢ μεγάλη πόλις, καὶ οὐ μὴ εὔρεθῆ ἔτι. καὶ
φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ
σαλπιστῶν οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι, καὶ πᾶς
τεχνίτης πάσης τέχνης οὐ μὴ εὔρεθῆ ἐν σοὶ ἔτι,
καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι,

^α [ἐπὶ τῶν πλοίων ὁ ὄμιλος.]^β [ἔκραζον.]^ε [ὀρῶντες.]^δ [ἔκραζον.]

17. *ἐπὶ τῶν πλοίων ὁ ὄμιλος) ὁ ἐπὶ τόπον πλέων A. (τὸν τ. B.) C. α 18.
β 5. Vulg. MS. Am. Anglosax. Syr. Arm. Slav. MSS.
ἐπὶ τῶν πλοίων πλέων α 8. β 2. γ 2. Compl. Slav. ed.
καὶ ὅσοι) — Gr. ἐργάζονται) -ζοντες Gr.
18. *ἔκραζον) ἔκραξαν A. C. 35.
*ὀρῶντες) βλέποντες A. C. α 26. β 7. γ 2. Compl.
καπνὸν) τόπον A. 10. Vulg.
τίς) — C.
πόλει) + ταύτη C. Vulg. Arm.
19. ἔβαλον) ἐπέβαλον A. Syr. ἔβαλαν C.

And every shipmaster, and every passenger and sailors, and as many as trade by sea, stood afar off, and cried when they saw the 18 smoke of her burning, saying, What *city is* like 19 unto this great city! And they cast dust on their heads, and cried, weeping and mourning, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

Rejoice over her, *thou* heaven, and *ye* saints and 20 apostles and prophets; for God hath avenged you of her.

And a mighty angel took up a stone like a great 21 millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be cast down, and shall be found no more at all. And the voice 22 of the harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

* Rec.—

† [ἐπ' αὐτήν.]

‡ Rec.—

§ [μύλον.]

19. *ἔκραζον) ἔκραξαν A. C. 35.
 κλαίοντες καὶ πενθοῦντες) — A. + καὶ α 17. β 5. Compl. Vulg.
 MS. Am. Æth. Syr. Slav. MS.
 *πλοία) τὰ πλ. A. C. α 17. β 5. Compl.
20. *ἐπ' αὐτήν) ἐπ' αὐτῇ C. α 26. β 5. Compl. ἐν αὐτῇ A.
 *ἄγιοι) + καὶ οἱ A. α 26. β 5. Compl. Vulg. MS. Am. Copt. Syr.
- 21 ἰσχυρός) — A. Syr.
 *μύλον) μύλων A. Vulg. Copt. Syr. ed. μύλικον C.
22. πασῆς τέχνης) — A. Copt. Arr. Slav. MS
 ἀκουσθῆ) εὐρεθῆ B.

23 καὶ φῶς λύχνου οὐ μὴ φανῆ ἐν σοὶ ἔτι, καὶ φωνὴ
 νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι·
 ὅτι οἱ ἔμποροὶ σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς,
 ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα
 24 τὰ ἔθνη. καὶ ἐν αὐτῇ αἷμα¹ προφητῶν καὶ
 ἀγίων εὐρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ
 τῆς γῆς.

XIX. ^b Μετὰ ταῦτα ἤκουσα ὡς φωνὴν ^cμεγά-
 λην ὄχλου πολλοῦ¹ ἐν τῷ οὐρανῷ, ^aλεγόντων·
 Ἀλληλούϊα· ἡ σωτηρία καὶ ἡ δόξα ^e καὶ ἡ δύ-
 2 ναμις^f τοῦ Θεοῦ¹ ἡμῶν· ὅτι ἀληθινὰ καὶ δίκαιαι
 αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν
 μεγάλην, ἣτις ^gἔφθειρε¹ τὴν γῆν ἐν τῇ πορνείᾳ
 αὐτῆς, καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ
 3 ἐκ ^hχειρὸς αὐτῆς. καὶ δεύτερον εἶρηκαν· Ἀλ-
 ληλούϊα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς
 4 τοὺς αἰῶνας τῶν αἰώνων. καὶ ἔπεσον οἱ πρεσ-
 βύτεροι οἱ εἴκοσιⁱ τέσσαρες, καὶ τὰ τέσσαρα
 ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ

^a ~ αἵματα.^b + [καὶ.]^c [ὄχλου πολλοῦ μεγάλου.]^d [λέγοντος.]

23. καὶ φῶς . . . ἐν σοὶ ἔτι) — A. 26. Er. ἐν — C.
 νύμφης) φωνὴ νύμφ. C.
 οἱ ἔμπ.) — οἱ A.

24. αἷμα) αἵματα a 26. β 6. Compl. Arr. Slav. MS.

1. *καὶ 1st) — A. C. a 21. β 5. γ 2. Vulg. Copt. Syr. Slav. MS.
 ὡς) — 12. 16. 18. 47. 91. Er. Syr. Arm. Slav. ed.
 *ὄχλου πολλοῦ μεγάλου) μεγ. ὄχ. πολ. A. C. a 17. β 4. —μεγ. 40.
 Er. Vulg. ed. (not Am.)
 *λέγοντος) λεγόντων A. C. a 26. β 5. Compl. Syr. + τὸ Er.
 *δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις) δύναμις καὶ ἡ δόξα a 20. β 5. γ 2.

and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all the nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

XIX. After these things I heard as it were a great voice of much people in heaven, saying, Alleluia; the salvation, and glory, and power, of our God: for true and righteous *are* his judgments; for he hath judged the great harlot, who did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And the second time they said, Alleluia! And her smoke goeth up for ever and ever. And the twenty-four elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying,

* +[καὶ ἡ τιμὴ.] / [κυρίου τῷ Θεῷ.] ε ~ διέφθειρε. ^δ + [τῆς.] ^ε + [καὶ.]

- Compl. Vulg. MS. Syr. Slav. MS. Also—κ. ἡ τι. A. C. 4. 8. 9. 17. 18. 25. 38. Vulg. Slav. MSS.
1. *κυρίου τῷ Θεῷ) τοῦ Θεοῦ A. C. α 24. β 4. γ 2. Compl. Copt. Slav. MS. τῷ Θεῷ 36. 47. Vulg. Æth. Syr. Arm. Arr. Slav. MS.
 2. ἔφθειρε) διέφθ. α 26. β 5. Compl. ἔκρινε A. *τῆς χειρ.) — τῆς A. C. α 14. β 4. Compl.
 3. εἴρηκαν) εἴρηκεν α 17. β 4. Compl. εἴπαν C. 38. αὐτῆς) — 47. Er. Æth. Slav. MS.
 4. οἱ 2nd) — A. *καὶ 2nd) — A. C. α 13. β 5. Compl. οἱ εἰκ. τέσσ. πρεσ. A.

5 ^α τῷ θρόνῳ¹ λέγοντες· Ἀμήν· ἀλληλοῦῖα. Καὶ
 φωνὴ ^β ἀπὸ τοῦ θρόνου ἐξῆλθε, λέγουσα· Αἰ-
 νεῖτε ^ε τῷ Θεῷ¹ ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ, καὶ
 οἱ φοβούμενοι αὐτὸν ^δ οἱ μικροὶ καὶ οἱ μεγάλοι.
 6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ
 ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βρον-
 τῶν ἰσχυρῶν, λεγόντων· Ἀλληλοῦῖα, ὅτι ἐβασί-
 λευσε Κύριος ὁ Θεὸς ^ε [ἡμῶν]¹ ὁ παντοκράτωρ.
 7 χαίρωμεν καὶ ^ς ἀγαλλιώμεθα,¹ καὶ δῶμεν τὴν
 δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ
 8 ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν. καὶ ἐδόθη
 αὐτῇ ἵνα περιβάληται βύσσινον ^ς λαμπρὸν [καὶ]
 καθαρὸν·¹ τὸ γὰρ βύσσινον τὰ δικαιώματὰ ^η τῶν
 9 ἀγίων ἐστίν.¹ καὶ λέγει μοι· Γράψον· Μακάριοι
 οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλη-
 μένοι. Καὶ λέγει μοι· Οὔτοι οἱ λόγοι ἀληθινοὶ
 10 ^ι τοῦ Θεοῦ εἰσίν.¹ Καὶ ^κ ἔπεσα¹ ἔμπροσθεν τῶν
 ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει
 μοι· Ὅρα μὴ· σύνδουλός σου εἰμὶ καὶ τῶν

^α [τοῦ θρόνου.] ^β [ἐκ.] ^ε [τὸν Θεόν.] ^δ + [καὶ.] ^ε Rec.— ^ς ἢ ἀγαλλιώμεν.

4. * τοῦ θρόνου) τῷ θρόνῳ A. C. a 17. β 4.

5. * ἐκ) ἀπὸ A. C. a 16. β 4.

λέγουσα) — 12. 47. Er.

* τὸν Θεόν) τῷ Θεῷ A. C. 9. 12. 14. 27. 36. 41. 42. 92.

αὐτοῦ καὶ) — καὶ C.

* αὐτὸν καὶ) — καὶ A. C. a 21. β 5. Compl. Vulg. Copt. Æth. Syr.

Arm. Slav. MSS.

6. ὡς 1st) — 6. 8. 12. 35. Er.

ὡς 2nd) — A. 12.

λεγόντων) λέγοντες B. a 14. β 3. -tas a 7. Er.

Κύριος) — 8. 12. 36. Er.

Amen ; Alleluia. And a voice came out from the ⁵ throne, saying, Praise our God, all ye his servants, and ye that fear him, small and great.

And I heard as it were the voice of a great ⁶ multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia : for the Lord [our] God the Almighty hath reigned. Let us be glad and rejoice, and give ⁷ honour to him : for the marriage of the Lamb is come, and his wife hath made herself ready. And ⁸ to her was granted that she should be arrayed in fine linen, bright and clean : for the fine linen is the righteousness of saints. And he saith ⁹ unto me, Write, Blessed *are* those who have been called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell before his feet to ¹⁰ worship him. And he said unto me, See *thou do it* not : I am the fellowservant of thee, and

ε [καθαρόν καὶ λαμπρόν.] ἂ [ἐστὶ τῶν ἁγίων.] † [εἰσι τοῦ Θεοῦ.] * [ἔπεσον.]

6. *Θεός) + ἡμῶν α 25. β 6. Compl. Vulg. Syr. Arm. Ar. P. Slav. MS.
 7. ἀγαλιώμεθα) -ῶμεν A. 12. 18. 35. 36.
 δῶμεν) δώσομεν A. 36.
 αὐτοῦ) — 7. 12. 16. 39. Er.
 8. *καθαρόν καὶ λαμπρόν) λαμ. καθ. A. 7. 91. 92. Vulg. MS. Am. Æth.
 Syr. Erp. Slav. MSS. λαμ. καὶ καθ. α 21. β 4. Compl. Vulg. ed.
 *ἐστὶ τῶν ἁγίων) τ. ἀγ. ἐστί. A. α 17. β 5. Compl.
 9. γράψον) — Er. Vulg. MS.
 τοῦ γάμου) — 16. 36. 39. Er.
 *εἰσι τοῦ Θεοῦ) τ. θε. εἰσι A. α 16. β 5.
 10. *ἔπεσον) -σα A. α 8. β 2. Er.

ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν ^α
 Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία
^β Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας.

- 11 Καὶ εἶδον τὸν οὐρανὸν ἠνεφγμένον,¹ καὶ
 ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτόν,
 καλούμενος πιστός καὶ ἀληθινός, καὶ ἐν δικαιο-
 12 σύνη κρίνει καὶ πολεμεῖ. οἱ δὲ ὀφθαλμοὶ αὐτοῦ
 ὡς φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ
 διαδήματα πολλά· ἔχων ὄνομα γεγραμμένον ὃ
 13 οὐδεὶς οἶδεν εἰ μὴ αὐτός· καὶ περιβεβλημένος
 ἱμάτιον βεβαμμένον αἵματι· καὶ ^ακέκληται¹ τὸ
 14 ὄνομα αὐτοῦ· Ὁ Λόγος τοῦ Θεοῦ. Καὶ τὰ
 στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ'
 ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν ^ε
 15 καθαρὸν. καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται
 ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ^ς πατάξῃ¹ τὰ ἔθνη· καὶ
 αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ
 αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ
⁹ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος.

* + [τοῦ.]

δ + [τοῦ.]

ε [ἀνεφγμένον.]

10. σου 2nd) + καὶ 12. Er.

*τοῦ Ἰησοῦ 1st) — τοῦ A. α 18. β 5. Compl.

*τοῦ Ἰησοῦ 2nd) — τοῦ A. 12. 14. 16. 36. 91. 92. Er.

11. ^αἀνεφγμένον) ἠνεφγ. A. 42**.καλούμενος) — A. 4. 6. 12. 17*. 32. 48. Er. Vulg. MS. (Arm.)
Slav. ed.

12. ὡς) — α 21. β 5. γ 2. Compl. Arm.

ἔχων) + ὀνόματα γεγραμμένα καὶ B. α 17. β 2 Compl. Syr.

13. *καλείται) κέκληται A. B. α 16. β 3. Vulg. MS. Æth. Syr.
Ar. P.

14. τὰ 2nd) — α 5. β 2. γ 2. Er.

thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

And I saw heaven opened, and behold a white ¹¹ horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge, and make war. His eyes *were* as a flame ¹² of fire, and on his head *were* many diadems; and he had a name written, that no man knew, but he himself. And he *was* clothed with a vesture ¹³ dipped in blood: and his name hath been called The Word of God. And the armies which were ¹⁴ in heaven followed him upon white horses, clothed in fine linen, white *and* clean. And out of his ¹⁵ mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God the

* [καλείται.]

' + [καί.]

/ [παράσση.]

ε + [καί.]

14. ἡκολούθει) -θουν 38. (90.) Er.

ἐφ' ἵππους) ἐπὶ ἵπ. α 12. (& 13.) Compl.

βύσσινον λευκόν) λευ. βύσσ. Α.

*καὶ last) — Α. α 22. β 5. γ 2. Compl. Vulg. MS. Am. Copt.

Æth. Syr. Arr.

15. ῥομφαία) + δίστομος Β. α 26. β 6. γ 3. Compl. Vulg. ed. (not

Am.) Æth. Syr. Ar. P. Slav. MS.

*παράσση) παράξη Α. α 25. β 6. Compl.

*καὶ last) — Α. α 25. β 5. Compl. Vulg. Copt. Æth. Syr. Arm.

Erp. Slav. MSS.

τοῦ last) 29. Er.

- 16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ
^α ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ
 Κύριος κυρίων.
- 17 Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ·
 καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς
 ὀρνέοις τοῖς ὀπετομένοις^β ἐν μεσουρανήματι·
 Δεῦτε ^εσυνάχθητε^ε εἰς τὸ δεῖπνον ^δτὸ μέγα τοῦ^δ
 18 Θεοῦ· ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας
 χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας
 ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρ-
 κας πάντων, ἐλευθέρων ^ετε^ε καὶ δούλων, καὶ
 μικρῶν καὶ μεγάλων.
- 19 Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς
 γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα
 ποιῆσαι ^ετὸν^ε πόλεμον μετὰ τοῦ καθημένου ἐπὶ
 τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.
- 20 καὶ ἐπιάσθη τὸ θηρίον, καὶ μετ' ^εαὐτοῦ^ε ὁ ψευ-
 δοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον
 αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χά-

* + [τὸ.]

β [πετωμένοις.]

ε [καὶ συνάγεσθε.]

16. ἐπὶ τὸ ἱμάτιον καὶ) — A. Æth.

*τὸ ὄν.) — τὸ A. α 24. β 6. γ 2. Compl.

17. ἓνα) — B. α 16. β 5. γ 2. Syr.

τῷ) — Eγ.

φωνῇ) ἐν φωνῇ α 10. β 3.

*πετωμένοις) πετομένοις A. α 14. β 4. Compl.

μεσουρανήματι) -νίσματι Eγ.

*καὶ συνάγεσθε) συνάχθητε A. α 28. β 7. γ 2. Compl. Vulg. MS.

Am. Copt. Æth. Syr. Erp. Slav. MS.

*τοῦ μεγάλου) τὸ μέγα τοῦ A. α 25. β 5. Compl. Vulg. Copt. Syr.

Erp. Slav. MSS.

Almighty. And he hath on *his* vesture and on 16 his thigh a name written, King of kings, and Lord of lords.

And I saw an angel standing in the sun ; and he 17 cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come *and* be gathered together unto the great supper of God ; that ye 18 may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of those that sit on them, and the flesh of all *men*, both free and bond, both small and great.

And I saw the beast, and the kings of the 19 earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, 20 and with him the false prophet that wrought miracles before him, with which he deceived those that had received the mark of the beast,

^d [τοῦ μεγάλου.]

^e Rec.—

^f Rec.—

^g [τούτου.]

18. σάρκας 2nd) — Er.

αὐτῶν) αὐτοῦς A. 14. 92.

*ἐλευθέρων) + τε A. a 18. β 7. Compl.

καὶ μικρῶν) — καὶ 9. 14. 30. 36. 47. 92. Compl. Slav. MSS.

+ τε a 21. β 6. Compl. Slav. MSS.

19. αὐτῶν) αὐτοῦ A. 6. 11.

*ποιῆσαι) + τὸν A. a 12. β 4.

20. *μετὰ τούτου ὁ) οἱ μετ' αὐτοῦ ὁ A. 41. μετ' αὐτοῦ ὁ. 14. 37. 38.

49**. Compl. Vulg. Slav. ὁ μετ' αὐτοῦ a 18. β 5.

and those that worship his image. These both were cast alive into the lake of fire burning with brimstone. And the remnant were 21 slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

XX. And I saw an angel coming down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on 2 the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and 3 cast him into the bottomless pit, and shut *him* up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: after that he must be loosed a little season.

And I saw thrones, and they sat upon them, 4

* + [αὐτόν.] / [πλανήση.] ε [τὰ ἔθνη ἔτι.] * + [καὶ.] † [αὐτὸν λυθῆναι.]

2. *στανᾶς) ὁ σατ. A. α 14. Compl. + ὁ πλανῶν τὴν οἰκουμένην ὄλην B. α 26. Compl. Syr. Ar. P. Slav. MSS.

3. ἔκλεισε) ἔδησεν 3. 12. Er.

*αὐτόν) — A. α 27. β 5. γ 2. Compl. Vulg. Æth. Syr. Arm. Ar. P. Slav. MSS.

ἐπάνω αὐτοῦ) ἐμμενῶς αὐτόν A.

*πλανήση) πλανᾷ α 28. β 5. Compl.

*τὰ ἔθνη ἔτι) ἔτι τὰ ἔθνη A. α 24. β 5. Compl.

τὰ χιλ.) — τὰ 12. Er.

*καὶ last) — A. α 11. β 3. Vulg. MS. Am. Tol. Syr.

*αὐτὸν λυθῆναι) λυθ. αὐτ. A. α 10. β 2.

καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσέκύνσαν ^ατὸ θηρίον, ^βοὐδὲ ^γτὴν εἰκόνα ^δαὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον ^ε καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ ^ς ^ιχίλια ἔτη· ^ϛκαὶ οἱ ^ιλοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ^η ἄχρι τελεσθῆ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ ^θπρώτη. μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ ἰδεύτερος θάνατος ^ι οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.

⁷ Καὶ ὅταν τελεσθῆ τὰ χίλια ἔτη, λυθήσεται ὁ ⁸ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς ^κτὸν ^λπόλεμον, ὧν ὁ ἀριθμὸς ^μαὐ-

• [τῷ θηρίῳ.] δ [οὔτε.] ε [τῇ εἰκόνι.] δ + [αὐτῶν.] ε + [τά.] ϛ [οἱ δὲ.]

4. πεπελεκισμένων) πεπολεμημένων A.

*τῷ θηρίῳ) τὸ θηρίον A. α 18. β 3.

*οὔτε) οὔδε A. α 16. β 3.

*τῇ εἰκόνι) τὴν εἰκόνα A. α 18. β 2. Er.

*αὐτῶν 1st) — A. α 23. β 4. Vulg. ed. Syr. Slav. MS. τοῦ Χριστοῦ.) — τοῦ 32. Er.

*τὰ χιλ.) — τὰ A. 12. 32. 34. 49. 91. Compl. Er.

5. οἱ δὲ . . . ἔτη) — α 14. β 4. Syr.

*οἱ δὲ) οἱ A. καὶ οἱ B. α 11. (& 10. 13.) Compl.

νεκρῶν) ἀνθρώπων B 32. 34.

*ἀνέζησαν) ἔζησαν A.B. α 13. (& 12. 13.) Compl. Vulg. Copt. Slav. MS.

and judgment was given unto them : and *I saw* the souls of those that were beheaded because of the testimony of Jesus, and because of the word of God, and such as had not worshipped the beast, neither his image, neither had received the mark upon *their* foreheads, and on their hands ; and they lived and reigned with Christ a thousand years. [And] ⁵ the rest of the dead lived not until the thousand years were finished. This *is* the first resurrection. Blessed and holy *is* he that hath part in ⁶ the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired, ⁷ Satan shall be loosed out of his prison, and shall ⁸ go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle : the number of

ε [ἀνέζησαν.]

⁵ [ἕως.]

⁶ [θάνατος ὁ δεύτερος.]

⁷ Rec.—

⁸ Rec.—

5. *ἕως) ἄχρι A. B. α 10. (& 12. 13.) Compl.

ἔτη) + ἄχρι Ex.

6. *ὁ θάνατος ὁ δεύτερος) ὁ δεύτερος θάν. A. α 22. β 5. Compl.

βασιλεύσουσι) -εῖουσι A.

μετ' αὐτοῦ) μετὰ ταῦτα α 14.

7. ὅταν τελεσθῆ) μετὰ B. α 16. β 5. Arm. Slav. MS. ὅτε ἐτελέσθησαν Ex.

8. ταῖς) — 12. 37. Ex.

τὸν Ma.) — τὸν A. Ex.

*πόλεμον) τὸν πολ. A. α 20. β 3. Compl.

*ἀριθμὸς) + αὐτῶν A. B. α 19. β 4.

- 9 τῶν¹ ὡς ἡ ἄμμος τῆς θαλάσσης. καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ^αἐκύκλευσαν¹ τὴν παρεμβολὴν τῶν ἀγίων, καὶ τὴν πόλιν τὴν ἡγαπημένην· καὶ κατέβη πῦρ ^βἐκ τοῦ οὐρανοῦ
- 10 [ἀπὸ τοῦ Θεοῦ,]¹ καὶ κατέφαγεν αὐτούς· καὶ ὁ διάβολος ὁ πλανῶν αὐτούς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου ^γκαὶ¹ τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθῶσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.
- 11 Καὶ εἶδον θρόνον ^δμέγαν λευκόν,¹ καὶ τὸν καθήμενον ἐπ' αὐτοῦ, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὐρέθη
- 12 τοῖς. καὶ εἶδον τοὺς νεκρούς, ^ετοὺς μεγάλους καὶ τοὺς μικρούς¹ ἐστῶτας ἐνώπιον τοῦ ^ςθρόνου,¹ καὶ βιβλία ^ζἠνοίχθησαν.¹ καὶ ^ηἄλλο βιβλίον¹ ^ιἠνοίχθη¹ ὃ ἐστὶ τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ
- 13 τὰ ἔργα αὐτῶν. καὶ ἔδωκεν ἡ θάλασσα τοὺς

^α [ἐκύκλωσαν.] ^β [ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ.] ^γ Rec.— ^δ [λευκὸν μέγαν.]

9. *ἐκύκλωσαν) ἐκύκλευσαν A. α 14. β 2. Compl.

*ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ) ἐκ τ. οὐρ. ἀπὸ τ. Θεοῦ α 18. β 4. Compl. Vulg. MS. Copt. Arm. Erp.

ἀπὸ τ. Θε.) — A. 12. 18. Vulg. MS. Ar. P. Slav. MS.

10. ὁ διαβ.) — ὁ Ex.

*ὅπου) + καὶ A. α 26 β 3. Compl. Vulg. ed. Syr.

11. *λευκὸν μέγαν) μέγ. λευκ. A. α 17. β 3. Compl. Vulg. Copt. Æth. Syr. Ar. Slav.

αὐτοῦ) αὐτὸν α 26. β 3. Compl.

ἐπὶ) + τοῦ A.

whom *is* as the sand of the sea. And they went 9 up on the breadth of the earth, and compassed the encampment of the saints about, and the beloved city: and fire came down out of heaven, [from God] and devoured them. And the devil that 10 deceived them was cast into the lake of fire and brimstone, were both the beast and the false prophet *are*, and they shall be tormented day and night for ever and ever.

And I saw a great white throne, and him that 11 sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, great and small, standing 12 before the throne; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were 13

* [μικροὺς καὶ μεγάλους.] / [Θεοῦ.] † [ἠνεψύχθησαν.] * [βιβλίον ἄλλο.] † [ἠνεψύχθη.]

11. ἡ γῆ καὶ ὁ οὐρ.) ὁ οὐρ. κ. ἡ. γ. 10. 37. 49. 91. Compl. Tol. Æth. Ar. P. Slav. MS.

12. *μικροὺς καὶ μεγάλους) — α 7. (& 29.) τοὺς μεγ. κ. τ. μικ. Α. α 10. β 2. γ 2. Compl. Vulg. Æth. Syr. Arm. Ar. P. Slav. MSS.

*Θεοῦ) θρόνου Α. Β. α 28. β 4. Compl. Vulg. Copt. Æth. Syr. Arm. Ar. Slav. MSS.

*ἠνεψύχθησαν) ἠνοιχθησαν Α. α 5. (& 11. 14.) Er. ἀνεώχ. Compl. ἦνοιξαν α 8.

*βιβλίον ἄλλο) ἄλλο βιβλίον Α. α 19. β 3. Compl.

*ἠνεψύχθη) ἠνοιχθη Α. 3. 7. 11. 29. 35. 40. Er. ἀνεώχ. Compl.

^aνεκρούς τοὺς ἐν αὐτῇ,¹ καὶ ὁ θάνατος καὶ ὁ ἄδης
 ἔδωκαν τοὺς ^bνεκρούς τοὺς ἐν αὐτοῖς.¹ καὶ ἐκρίθη-
 14 σαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. καὶ ὁ θάνατος
 καὶ ὁ ἄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός·
 οὗτος ^cὁ θάνατος ὁ δεύτερός ἐστιν¹ ^aἡ λίμνη
 15 τοῦ πυρός.¹ καὶ εἶ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ
 τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην
 τοῦ πυρός.

XXI. Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν και-
 νήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ
 2 ^eἀπῆλθον,¹ καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι. καὶ ^f
 τὴν πόλιν τὴν ἁγίαν Ἱερουσαλήμ καινὴν ^gεἶδον¹
 καταβαίνουσαν ^hἐκ τοῦ οὐρανοῦ, ἀπὸ τοῦ Θεοῦ¹,
 ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ
 3 αὐτῆς. καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ
 οὐρανοῦ,¹ λεγούσης· Ἴδου ἡ σκηνὴ τοῦ Θεοῦ
 μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν·
 καὶ αὐτοὶ ^kλαοὶ¹ αὐτοῦ ἔσονται, καὶ αὐτοὶς ὁ

^a [ἐν αὐτῇ νεκρούς.]

^b [ἐν αὐτοῖς νεκρούς.]

^c [ἐστὶν ὁ δεύτερος θάνατος.]

^d [ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ.]

^e ἢ θρόνου.

13. *ἐν αὐτῇ νεκρούς) νεκ. τοὺς ἐν αὐτῇ A. α 20. β 4. τοὺς ἐν αὐτοῖς
 νεκ. Eg. (38.)
 ἔδωκαν) ἔδωκεν A. 2. 48.
 *ἐν αὐτοῖς νεκρούς) νεκ. τοὺς ἐν αὐτοῖς. A. α 17. β 3. ἐαυτῶν νεκ-
 ροὺς Compl.
 αὐτῶν) αὐτοῦ α 10. β 2.
 14. *ἐστὶν ὁ δεύτερος θάνατος) ὁ θάν. ὁ δεύτ. ἐστ. A. α 16. β 3. γ 2.
 ἐστὶν ὁ θάν. ὁ δεύτ. 9. 10. 37. 49. Compl.
 * + ἡ λίμνη τοῦ πυρός A. α 24. β 3. γ 2. Compl. Vulg. MS. (Am.)
 Tol. Æth. Syr. Ar. P. Slav. MSS.
 15. τη βίβλῳ) τῷ βιβλίῳ α 17. β 3.

- 4 Θεὸς ^a μετ' αὐτῶν ἔσται,¹ ^b [αὐτῶν Θεός·],¹ καὶ ἐξαλείψει [ὁ Θεός·] πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ, οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπηλθον.
- 5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ ^c τῷ θρόνῳ·¹ Ἴδου, καινὰ ^d ποιῶ πάντα.¹ Καὶ λέγει ^e· Γράψον· ὅτι οὗτοι οἱ λόγοι ^f πιστοὶ καὶ
- 6 ἀληθινοί¹ εἰσι. Καὶ εἶπέ μοι· ^g Γέγοναν.¹ Ἐγὼ εἶμι τὸ ^h Ἄλφα¹ καὶ τὸ ἼΩ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ⁱ [αὐτῷ¹] ἐκ
- 7 τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν. ὁ νικῶν κληρονομήσει ^k ταῦτα,¹ καὶ ἔσομαι αὐτῷ
- 8 Θεός, καὶ αὐτὸς ἔσται μοι [ὁ] υἱός. ^l τοῖς δὲ δειλοῖς¹ καὶ ἀπίστοις ^m καὶ ἐβδελυγμένοις καὶ

^a [ἔσται μετ' αὐτῶν.]^b [Θεὸς αὐτῶν.]^c [τοῦ θρόνου.]^d [πάντα ποιῶ.]¹ Rec.—^k [πάντα.]^l [δειλοῖς δὲ.]

3. *ἔσται μετ' αὐτῶν) μ. α. ἔστ. A. B. α 13. β 3.

*Θεὸς αὐτῶν) — α 22. β 2. Compl. Copt. Erp. Slav. MS. αὐτῶν Θεός A.

4. ὁ Θεός) — B. α 24. β 3. γ 2. Compl. Copt. Æth. Syr. Arm. Arr. Slav. MSS. + ἀπ' αὐτῶν B. α 11. β 2.

ἀπὸ) ἐκ A.

ἔτι 1st) — Er.

ὅτι) — A. Slav. MSS.

ἀπηλθον) -θεν α 11. β 3. -θαν A.

5. *τοῦ θρόνου) τῷ θρόνῳ A. α 18. β 2. γ 3. + καὶ A.

*καινα πάντα ποιῶ) πάντα καινα ποιῶ α 15. β 2. και. π. πάν. A. 35. 37. 38. 49. 91. Compl.

*μοι) — A. B. α 9. β 3. Vulg. MS. Am. Tol. Syr. Ar. P.

*ἀληθινοὶ καὶ πιστοὶ) π. κ. ἀλ. A. B. α 16. β 3. Vulg. Æth. Syr. Ar. P. Slav. MSS. + τοῦ Θεοῦ B. α 17. β 3. Syr. Ar. P.

6. *γέγονε. ἐγὼ εἶμι τὸ) γέγοναν (γεγόνασι 38.) ἐγὼ εἶμι τὸ A. 38.

and God himself shall be with them, [*and be their* 4
God.] And [God] shall wipe away all tears from
their eyes; and there shall be no more death, neither
sorrow, nor crying, neither shall there be any more
pain: for the former things are passed away.

And he that sitteth upon the throne said, 5
Behold, I make all things new. And he said,
Write: for these words are faithful and true.
And he said unto me, They are done. I am 6
Alpha and Omega, the beginning and the end.
I will give unto him that is athirst of the foun-
tain of the water of life freely. He that over- 7
cometh shall inherit these things; and I will
be his God, and he shall be my son. But the 8
cowardly, and unbelieving, *and the abominable,

| | | | |
|-----------------------|--------------------------|--------------------|--------|
| * + [μοι.] | † [ἀληθινοὶ καὶ πιστοί.] | ‡ [Ἔγγογε.] | § [A.] |
| " ∞ + καὶ ἁμαρτωλοῖς. | | " ∞ + and sinners. | |

- γέγονα ἐγὼ τὸ α 7. (& 13.) γ 2. Syr. γέγονα τὸ α 17. Compl.
[Versions read very variously.]
6. *A) ἄλφα A. 8. 13. 34. 35.
ἦ, τὸ — 32. 37. 46. 48. 49. Compl.
*δώσω) + αὐτῷ B. α 14.
τῆς πηγῆς) — A. Slav. MS.
τοῦ ὕδ.) — τοῦ Er.
7. ἀληρονομῆσει) δώσω αὐτῷ B. α 19. β 3. γ 2. Slav. MSS.
*πάντα) ταῦτα A. B. α 27. β 2. γ 3. Compl. Vulg. Copt. Æth.
Syr. Arr. Slav. MSS.
αὐτῷ) αὐτῶν A.
αὐτὸς) — A.
ὁ υἱ.) — ὁ A. α 13. β 3. Compl.
8. *δειλοῖς δὲ) τοῖς δὲ δειλοῖς A. B. α 25. β 3. γ 3. Compl.
ἀπίστοις) καὶ ἁμαρτωλοῖς B. α 28. β 3. γ 2. Compl. Syr. Ar. P.
Slav. MS.

φονεῦσι καὶ πόρνοις καὶ ^aφαρμακοῖς¹ καὶ εἰδω-
 λολάτραις, καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος
 αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένην πυρὶ καὶ θείῳ,
 ὃ ἐστὶν ^bὁ θάνατος ὁ δεύτερος.¹

- 9 Καὶ ἦλθεν ^cεἰς ^aἐκ¹ τῶν ἐπτὰ ἀγγέλων τῶν
 ἐχόντων τὰς ἐπτὰ φιάλας τὰς γεμούσας τῶν ἐπτὰ
 πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ, λέ-
 γων· Δεῦρο, δείξω σοὶ τὴν νύμφην ^eτὴν γυναικα
 10 τοῦ ἀρνίου.¹ Καὶ ἀπήνεγκέ με ἐν πνεύματι ^fἐπὶ¹
 ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν πόλιν
^gτὴν ἁγίαν Ἱερουσαλήμ, καταβαίνουσαν ἐκ
 11 τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἔχουσαν τὴν δόξαν
 τοῦ Θεοῦ· ^hὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ
 τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·
 12 ⁱἔχουσα¹ τεῖχος μέγα καὶ ὑψηλόν, ^kἔχουσα¹
 πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέ-
 λους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ
 ἐστὶ ^lτὰ ὀνόματα¹ τῶν δώδεκα φυλῶν ^mυἰῶν

^a [φαρμακεῦσι.]^b [δευτέρος θάνατος.]^c + [πρὸς με.]

ε + [τὴν μεγάλην.]

k + [καὶ.]

l [ἔχουσάν τε.]

8. *φαρμακεῦσι) -κοῖς A. a 28. β 3. γ 2. Compl. Er.

ψευδέσι) ψεύσταις A.

*δευτέρος θάνατος) ὁ θάν. ὁ δεύτ. A. a 16. β 3. γ 2. Compl.

9. *πρὸς με) — A. B. a 24. β 2. γ 4. Compl. Vulg. Copt. Æth. Syr. Slav. MS.

*εἰς) + ἐκ A. a 19. β 3. γ 3. Compl. Vulg. Æth. Syr. Erp. Slav.

τὰς 2nd) — a 11. β 2. Compl. τὰς γεμούσας) τῶν γεμόντων A. 12.

τῶν ἐπ.) — τῶν a 12. β 3.

*τὴν νύμφην τοῦ ἀρνίου τὴν γυναικα) τ. νύμ. τ. γυ. τ. ἀρν. A. 34. 35.

38. Vulg. Copt. Æth. Syr. Erp. τ. γυ. τ. νυμ. τ. ἀρν. a 21.

β 3. Compl. Ar. P.

10. *ἐπ') ἐπὶ A

*τὴν μεγάλην) — A. B. a 20. β 2. Vulg. Copt. Æth. Syr. Arr. Slav. MS.

and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

And there came one of the seven angels who had the seven cups full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me the holy city, Jerusalem, descending out of heaven from God, having the glory of God: her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and it had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the

^a Rec.—
* [ἐχουσαν.]

^c [τοῦ ἀρνίου τὴν γυναῖκα.]
^d Rec.—

^f [ἐπ'.]

^e + [τῶν.]

10. τὴν ἀγ.) — τὴν Compl.
ἀπὸ) ἐκ α 16. β 2.

11. ἔχου. . . . Θεοῦ) — A.

*καὶ) — A. α 23. β 3. Compl. Vulg. MS. Am. Tol. Copt.
Slav. MSS.

ὡς λίθῳ) — 7. 12. 17*. 18. 38. 49. Er.

12. *ἐχουσάν τε) ἔχουσα A. α 21. β 2. -σά τε Er. — τε. Compl.

ἔχουσαν) ἔχουσα A. α 23. β 3. Er.

καὶ ἐπὶ . . . δώδεκα) — A. Syr.

*ἄ ἔστι) + τὰ ὀνόματα A. α 7. (& 11. 13.) ὀνόματα, α 13. (& 29.)
Vulg. Copt. Syr. Ar. P. Slav. MS.

*τῶν υἱ.) — τῶν A. α 14. β 2.

- 13 Ἰσραήλ. ^α ἀπὸ¹ ἠ ἀνατολῆς¹ πυλῶνες τρεῖς·
^ε καὶ¹ ἀπὸ βορρᾶ, πυλῶνες τρεῖς· ^α καὶ¹ ἀπὸ
νότου, πυλῶνες τρεῖς· ^ε καὶ¹ ἀπὸ δυσμῶν, πυ-
14 λῶνες τρεῖς. καὶ τὸ τεῖχος τῆς πόλεως ἔχον
θεμελίους δώδεκα, καὶ ^ς ἐπ' αὐτῶν¹ ⁹ δώδεκα¹
ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.
- 15 Καὶ ὁ λαλῶν μετ' ἐμοῦ, εἶχε ^η μέτρον¹ κάλα-
μον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς
16 πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς. καὶ ἡ
πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ^ι
ὅσον καὶ τὸ πλάτος. καὶ ἐμέτρησε τὴν πόλιν τῷ
καλάμφ ἐπὶ σταδίους δώδεκα χιλιάδων· τὸ
μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστί.
17 καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαρά-
κοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ
ἐστὶν ἀγγέλου.
- 18 Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς, ἰασπις·
καὶ ἡ πόλις χρυσίον καθαρὸν ^κ ὅμοιον¹ ὑάλῳ κα-

* [ἀπ'.]

° ∞ ἀνατολῶν.

° Rec. —

° Rec. —

° Rec. —

13. *ἀπ' ἀνατολῆς) ἀπὸ ἀνατολῶν A. a 22. β 2. γ 2. Compl. ἀπ') ἀπὸ A.
*τρεῖς) + καὶ (three times) A. a 25. β 3. Compl. Vulg. ed. Copt.
Syr. Arm. Arr. Slav. MS.
νότου) μεσημβρίας Er. (δυσμῶν π. τ. κ. ἀπὸ νότου A. Am.)
14. τὸ τεῖχ.) — τὸ Er.
*ἐν αὐτοῖς) ἐπ' αὐτῶν A. a 27. β 3. Compl. Vulg. MS. Copt.
Syr. Arr.
* + δώδεκα A. a 22. β 3. (& 25.) δεκαδύο 18. 19. ιβ' 92. Vulg.
Syr. Arm. Ar. P. Slav. MS.
15. *εἶχε) + μέτρον A. a 23. β 3. γ 2. Compl. Vulg. Æth. Syr. Ar. P.
Slav. MSS.
καὶ τὸ τεῖχος αὐτῆς) — B. a 17. β 3. Compl.

children of Israel: on the east three gates; and ¹³ on the north three gates; and on the south three gates; and on the west three gates. And ¹⁴ the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

And he that talked with me had a golden ¹⁵ measuring reed to measure the city, and the gates thereof, and the wall thereof. And the ¹⁶ city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred ¹⁷ *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

And the building of the wall of it was *of* ¹⁸ jasper: and the city *was* pure gold, like unto

’ [ἐν αὐτοῖς.] ε Rec.— α Rec.— ’ + [ἑοσούτων ἐστίν.] * [ὁμοία.]

16. *ἑοσούτων ἐστίν) — A. B. α 28. β 3. γ 3. Compl. Æth. Syr. Ar. P. Slav. MSS.
 ὄσον) ὄσοῦτον Er.
 καὶ τὸ πλ.) — καὶ B. α 24. β 3. Compl.
 πόλιν) + ἐν 11. 12. 32. Er.
 σταδίου) σταδίων Er.
 δώδεκα) δεκαδύο α 17. β 3.
 τὸ μῆκος) δώδεκα τὸ μῆ. B. α 19. β 2. Compl. Syr.
 17. ἐμέτρησε) — α 19. β 2.
 ἐκ. τεσσ. τεσσ.) ὄ και ἐκ. και τεσσ. A.
 18. ἦν) — A. Æth. Syr.
 *ὁμοία) ὁμοιον A. α 20. β 3. Compl. Vulg. (Syr.) Slav. MSS.

- 19 θαρῶ. ^a οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι. ὁ θεμέλιος ὁ πρῶτος, ἰασπις· ὁ δεύτερος, σάπφειρος· ὁ τρίτος,
 20 χαλκηδών· ὁ τέταρτος, σμάραγδος· ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, σάρδιος· ὁ ἕβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος· ὁ ἔννατος, τοπάζιον· ὁ δέκατος, χρυσόπρασος· ὁ ἐνδέκατος,
 21 ὑάκινθος· ὁ δωδέκατος, ἀμέθυστος. καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρίται· ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἐνὸς μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως, χρυσίον καθαρὸν, ὡς ὕαλος ^b διαυγής.¹
- 22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ναὸς αὐτῆς ἐστι, καὶ τὸ
 23 ἄρνιον. καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ^c αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος
 24 αὐτῆς τὸ ἄρνιον. καὶ ^a περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς.¹ καὶ οἱ βασιλεῖς τῆς γῆς
 25 φέρουσι τὴν δόξαν ^e αὐτῶν εἰς αὐτήν. καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νῦν

^a + [καί.]^b [διαφανής.]^c + [ἐν.]^d [τὰ ἔθνη]

19. *καί) — A. α 16. β 3. Vulg. MS. Am. Slav. MS.

20. σάρδιος) σάρδιον A. α 16. β 3.

χρυσόπρασος) -σον. A. χρυσόπρασος 2. 29. 30. 50.

ὑάκινθος) -θινος Compl.

ἀμέθυστος) -σος α 14. β 2. Er.

21. ἀνὰ) ἵνα A.

*διαφανής) διαυγής A. α 27. β 3. Compl.

22. ναὸς) ὁ ναὸς A.

23. *ἐν) — A. B. α 15. (& 39.) γ 2. Er.

clear glass. The foundations of the wall of the 19 city *were* adorned with all manner of precious stones. The first foundation *was* a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; 20 the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates 21 *were* twelve pearls; every several gate was of one pearl: and the Broadway of the city *was* pure gold, as it were transparent glass.

And I saw no temple therein: for the Lord 22 God the Almighty and the Lamb are the temple of it. And the city had no need of the sun, 23 neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. And the nations shall walk by means 24 of the light thereof: and the kings of the earth do bring their glory unto it. And the gates of 25 it shall not be shut at all by day: for there

τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι.]

* + [καὶ τὴν τιμὴν.]

23. αὐτῇ ἢ γὰρ) αὐτὴ γὰρ ἢ B. a 19. β 3. γ 3.
αὐτῆν) αὐτῇ Er.

24. *τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι) περιπατ.
τ. ἔθ. διὰ τοῦ φωτὸς αὐτῆς A. a 27. β 2. γ 4. Compl. Vulg.
Copt. Æth. Syr. (some copies) Arm. Ar. P. Slav. MSS.
φέρουσι) — τὴν & + αὐτῷ a 15. β 3. γ 2.

*καὶ τὴν τιμὴν) — A. 10. 11. 17. 18. 38. 47. Er. Copt. Æth. Erp.
αὐτῶν) τῶν ἔθνων a 19. β 3. γ 2. Syr. Slav. MS.

25. οἱ πν.) — οἱ Er.

26 γὰρ οὐκ ἔσται ἐκεῖ. καὶ οἴσουσι τὴν δόξαν καὶ
 27 τὴν τιμὴν τῶν ἔθνῶν εἰς αὐτήν. καὶ οὐ μὴ
 εἰσέλθῃ εἰς αὐτήν πᾶν ^ακοινόν,¹ καὶ ^βποιῶν¹ βδέ-
 λυγμα, καὶ ψεῦδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ
 βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.

XXII Καὶ ἕδειξέ μοι ^ε1 ποταμὸν ὕδατος
 ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον
 2 ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἀρνίου. ἐν
 μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ,
 ἐντεῦθεν καὶ ^δἐκεῖθεν¹, ξύλον ζωῆς, ποιοῦν καρ-
 3 ποῦς δώδεκα, κατὰ μῆνα ^ε1 ἕκαστον ἀποδίδου
 τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς
 3 θεραπείαν τῶν ἔθνῶν. καὶ πᾶν ^ςκατάθεμα¹ οὐκ
 ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου
 ἐν αὐτῇ ἔσται· καὶ οἱ δοῦλοι αὐτοῦ λατρεύσου-
 4 σιν αὐτῷ· καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ
 5 τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. καὶ
 νῦν οὐκ ἔσται ⁹[ἔτι·]¹ καὶ ^hοὐχ ἕξουσι χρεῖαν¹

^α [κοινοῦν.]

^β [ποιῶν.]

^ε + [καθαρόν.]

^δ [ἐντεῦθεν.]

26. — ver. Er.

εἰς αὐτήν) + ἵνα εἰσέλθωσι α 17. β 3. Slav. MS.

27. *κοινοῦν) κοινόν A. α 25. β 3. γ 2. Compl. Vulg. Slav.

*ποιῶν) ποιῶν A. 18. 41. 68. 92. (Vulg. Syr.) Arr. ὁ ποιῶν
 α 12. β 3.

1. *καθαρόν) — A. B. α 17. β 3. γ 4. Vulg. Copt. Æth. Syr. Erp.
 Slav. MS. After ποταμὸν 26. 32. 34. 38. 46. 48. 49. 91.
 Compl. Slav. MSS.

2. ἐν μέσῳ) ἐμμέσῳ A.

shall be no night there. And they shall bring the 26
glory and honour of the nations unto it. And there 27
shall in no wise enter into it any thing common,
neither *whosoever* worketh abomination, or a lie:
but those who are written in the Lamb's book of life.

XXII. And he showed me the river of the
water of life, bright as crystal, proceeding out
of the throne of God and of the Lamb. In the 2
midst of the broadway of it, and of the river,
on this side and on that side, *was there* the tree
of life, which bare twelve *manner of* fruits, and
yielded its fruit every month: and the leaves
of the tree *were* for the healing of the nations.
And there shall be no more curse: but the 3
throne of God and of the Lamb shall be in it;
and his servants shall serve him: and they shall 4
see his face; and his name *shall be* on their
foreheads. And there shall be no [more] night; 5

* + [ἔνα.] / [κατανάθεμα.] ε [ἐκεῖ.] [^] [χρείαν οὐκ ἔχουσι.] ~ οὐ χρεία.

2. *καὶ ἐντεύθεν) καὶ ἐκείθεν A. B. α 17. β 3. γ 4. Syr. Arm. Slav. MSS.
ποιῶν) ποιῶν A. 18.
*ἔνα) — A. α 23. β 3. γ 3. Compl. Slav.
ἕκαστον ἀποδιδόν) ἀποδιδ. ἕκαστ. B. α 5. ἕκαστον) -τῷ B. 39.
40. Slav. MS. ἀποδιδόν) -δοῦς B. α 17. Compl. ἀπο-
διδόντα 29. Er. Vulg. MS. Slav. MS.
τόν) — 29. 30. 40. Er.
3. *κατανάθεμα) κατάρθεμα A. α 27. β 2. γ 2. Compl.
ἔτι) ἐκεῖ α 12. γ 2. Compl. Ar. P.
5. *ἐκεῖ) ἔτι A. 2. 19. 68. Vulg. Syr. — α 13. (& 13.)
*χρείαν οὐκ ἔχουσι) οὐχ ἔξουσι χρεία A. Vulg. Copt. Syr. Arr.

^a[φωτὸς] λύχνου καὶ ^bφωτὸς¹ ἡλίου, ὅτι Κύριος ὁ Θεὸς ^cφωτίζει [^dἐπ']¹ αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

- 6 Καὶ εἶπέ μοι· Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ Κύριος ὁ Θεὸς τῶν ^aπνευμάτων τῶν¹ προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τά-
7 χει· ^eκαὶ¹ ἰδοὺ ἔρχομαι ταχύ· μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.
8 ^fΚἀγὼ¹ Ἰωάννης ὁ ^gἀκούων καὶ βλέπων ταῦτα·¹ καὶ ὅτε ἤκουσα καὶ ^hἔβλεπον¹, ἔπεσον προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου
9 τοῦ δεικνύοντός μοι ταῦτα· καὶ λέγει μοι· Ὅρα μὴ· σὺνδουλός σου ⁱεἰμὶ, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λό-
10 γους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκύνησον.
11 Καὶ λέγει μοι· Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ^kὁ καιρὸς γὰρ¹ ἐγγύς ἐστιν· ὁ ἀδικῶν, ἀδικησάτω ἔτι·

^a Rec.— ^b ὡφὸς. ^c ὡφωτιεῖ [φωτίζει.] ^d [ἀγίων.] ^e Rec.— ^f Καὶ ἐγὼ.

ὁ χρεια α 15. β 2. + φωτὸς A. 18. (38.) 47. Vulg. Copt. Æth. Syr. Erp. Slav. MSS.

5. φωτὸς) φῶς A. 11. 12. 32. 35. 48.

ἡλίου) — α 13. β 2. Ar. P. Slav. MSS.

*φωτίζει) φωτιεῖ α 22. β 2. Compl. Vulg. ed. Slav. MSS.

φωτίζει A. 12. 42.

+ ἐπ' A.

6. εἶπε) λέγει α 22. β 2. Compl.

Κύριος) ὁ Κυ. A. 92.

*ἀγίων) πνευμάτων τῶν A. B. α 26. β 2. γ 2. Compl. Vulg. (Copt.)

Æth. Syr. Arr. Slav. MSS.

δειξαι τοῖς δούλοις αὐτοῦ) — α 9.

7. *ἰδοὺ) καὶ ἰδοὺ A. α 18. β 2. Vulg. ed. Æth. Syr. Ar. P. Slav. MSS.

and they shall not need [the light of] candle, nor light of the sun ; for the Lord God will give them light : and they shall reign for ever and ever.

And he said unto me, These sayings *are* faithful 6 and true : and the Lord God of the spirits of the prophets hath sent his angel to show unto his servants the things which must come to pass shortly. And behold, I come quickly : blessed *is* he that 7 keepeth the words of the prophecy of this book.

And I John heard and saw these things. 8 And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things. And he saith unto 9 me, See *thou do it* not : I am the fellow-servant of thee and thy brethren the prophets, and of those who keep the words of this book : worship God.

And he saith unto me, Seal not the words 10 of the prophecy of this book : for the time is at hand. He that is unjust, let him be unjust 11

ε [βλέπων ταῦτα καὶ ἀκούων.] * [ἔβλεψα.] ~εἶδον. † + [γάρ.] * [ὅτι ὁ καιρὸς.]

8. *καὶ ἐγὼ) κἀγὼ A. a 8. (& 13.) Compl.
 *βλέπων ταῦτα καὶ ἀκούων) ἀκ. κ. βλ. ταῦ. A. a 17. β 2. γ 3. Compl.
 Vulg. Syr.
 *καὶ ἔβλεψα) κ. ἔβλεπον A. κ. ὅτε εἶδον B. a 14. β 2.
 ἔπεσον) ἔπεσα 16. 30. 35. 38. 68. Er.
 ἔμπροσθεν τῶν) πρὸ A.
9. *γάρ) — A. a 25. β 2. γ 2. Compl. Vulg. MS. Am. Copt. Syr.
 Arr. Slav. MSS.
 τῶν πρ.) — τῶν Er.
 καὶ last) a 9. γ 2. Compl. Slav. MSS.
10. *ὅτι ὁ καιρὸς) ὁ καιρὸς γάρ A. a 16. β 2. Vulg. Copt. Syr. Slav.
 MSS. ὁ καιρὸς 4. 16. 27. 39. 48. 68. ὁ καὶ.) — ὁ Er.

- [καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω¹ ἔτι·] καὶ ὁ δίκαιος,² δικαιοσύνην ποιησάτω¹ ἔτι· καὶ ὁ ἅγιος, 12 ἁγιασθήτω ἔτι. ¹ Ἴδού ἔρχομαι ταχὺ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ 13 ἔργον³ ἔστιν αὐτοῦ¹. ἐγὼ ¹ τὸ Ἰ' Ἄλφα¹ καὶ τὸ Ἠ, ² ὁ πρῶτος καὶ ὁ ἔσχατος, ἀρχὴ καὶ τέλος.¹ 14 Μακάριοι οἱ ἠπλύνοντες τὰς στολὰς αὐτῶν¹, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν· 15 ἔξω ¹ οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ¹ φιλῶν καὶ ποιῶν ψεῦδος. 16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἔν¹ ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος ¹ Δαυὶδ,¹ ὁ ἀστὴρ ὁ 17 λαμπρὸς [καὶ]¹ ὁ πρωϊνός.¹ Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν· ¹ Ἐρχου¹ καὶ ὁ ἀκούων

¹ [ῥυπῶν ῥυπωσάτω.] ² [δικαιωθήτω.] ³ + [καὶ.] ⁴ [αὐτοῦ ἔσται.]
⁵ [ποιῶντες τὰς στολὰς αὐτοῦ.] ⁶ + [δὲ.] ⁷ + [ὁ.] ⁸ [ἐπὶ.]

11. *καὶ ὁ ῥυπῶν ῥυπωσάτω ἔτι) — A. [20?] 21. 34. 35. 68. κ. ὁ ῥυπαρὸς ῥυπαρευθήτω α 23. β 2. Compl.
 *δικαιωθήτω) δικαιοσύνην ποιησάτω A. α 26. β 2. γ 3. Compl. Vulg. MS. Am. Tol. Copt. Syr. Ar. P. Slav.
 12. *καὶ ἰδού) — καὶ A. α 28. β 2. γ 2. Compl. Vulg. Copt. Syr. Arm. Ar. Slav. MS.
 *αὐτοῦ ἔσται) ἔσται αὐτοῦ α 15. Compl. ἔστιν αὐτοῦ A. 21. 38. Syr.
 13. *ἐγὼ εἰμι) — εἰμι A. α 22. Compl. Vulg. MS. Am. Slav. MS.
 *A) ἄλφα A. α 7.
 *ἀρχὴ κ. τέλος, ὁ πρῶτος κ. ὁ ἔσχατος) ὁ πρ. κ. ὁ ἔσχ. ἢ ἀρ. κ. τὸ τέλ. α 13. β 2. Vulg. Æth. Syr. Ar. P. Slav. MS. So. only — ὁ (twice) A. 3. 7. 8. 9. 21. 22. ὁ ἔσχ.) — ὁ Er.
 14. *ποιῶντες τὰς στολὰς αὐτοῦ) πλύνοντες (πλυνούντες 38) τὰς στολὰς αὐτῶν A. 7. 38. Vulg. Æth. Arm. (in m.)

still : [and he that is filthy, let him be filthy still :] and he that is righteous, let him work righteousness still : and he that is holy, let him be holy still. Behold, I come quickly ; and my 12 reward *is* with me, to give to every man according as his work is. I *am* Alpha and Omega, the first 13 and the last, the beginning and the end. Blessed 14 *are* they who wash their robes, that they may have right to the tree of life, and may enter in through the gates into the city. Without *are* dogs, and 15 sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

I Jesus have sent mine angel to testify unto 16 you these things in the churches. I am the Root and the offspring of David, *and* the bright and morning Star. And the Spirit and the bride say, 17 Come. And let him that heareth say, Come. And

ε [είμι.]
 = + [του.]

ς [Α.]
 = [Δαβιδ.]

ε [ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.]
 ρ [ὄρθρινός.] ρ [ἐλθε.]

15. *δέ) — A. α 27. β 2. γ 4. Compl. Vulg. Æth. Syr. Slav. MS. οἱ πόρ.) — οἱ Er.
 *δ φι.) — δ A. α 14. β 2. Compl.
16. *ἐπι) — 4. 11. 12. 47. 48. Er. Arm. Slav. MS. ἐν A. 18. 21. 38. Vulg. Slav.
 ἡ ρίζα) — ἡ Er.
 *του Δ.) — του A. α 21. (& 11. 39.) Δαβιδ) Δαυιδ; (better orthography; so Compl.)
 *δ λαμπρός καὶ ὄρθρινός) δ λαμ. καὶ ὁ πρωϊνός A. Vulg. δ λαμ. ὁ πρω. α 23. β 2. γ 3. Compl. Copt. Æth. Syr. Slav. MS. ὁ πρω. ὁ λαμ. α 5. Ar. P. Slav. MSS. ὁ λαμ.) — ὁ Er.
17. *ἐλθε (twice) & ἐλθέτω) ἐρχου & ἐρχίσθω A. α 28. β 2. γ 4. Compl.

εἰπάτω, ^a Ἐρχου. ¹ καὶ ὁ διψῶν ^b ἐρχέσθω. ^c ὁ
θέλων ^a λαβέτω ¹ ὕδωρ ζωῆς δωρεάν.

- 18 Ἐμαρτυρῶ ἐγὼ ¹ παντὶ ¹ τῷ ¹ ἀκούοντι τοὺς
λόγους τῆς προφητείας τοῦ βιβλίου τούτου·
ἐάν τις ⁹ ἐπιθῆ ἔπ' αὐτὰ, ¹ ἐπιθήσει ὁ Θεὸς ἐπ'
αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν ^h τῷ ¹
19 βιβλίῳ τούτῳ· καὶ ἐάν τις ¹ ἀφέλῃ ¹ ἀπὸ τῶν
λόγων ^k τοῦ ¹ βιβλίου τῆς προφητείας ταύτης,
¹ ἀφελεῖ ¹ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ ^m τοῦ
ξύλου ¹ τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας,
ⁿ ¹ τῶν γεγραμμένων ἐν ^o τῷ ¹ βιβλίῳ τούτῳ.
- 20 Λέγει ὁ μαρτυρῶν ταῦτα· Ναὶ ἔρχομαι
ταχύ. Ἀμήν. ^p ἔρχου, Κύριε Ἰησοῦ.
- 21 Ἡ χάρις τοῦ Κυρίου ^q Ἰησοῦ Χριστοῦ
μετὰ πάντων ^r τῶν ἁγίων. ¹ [ἀμήν.]

^a [ἐλθε.] ^b [ἐλθέτω.] ^c + [καί.] ^d [λαμβάνετω τὸ.] ^e [συμμαρτυ-

^k Rec.—

¹ [ἀφαιρήσει.]

^m [βιβλίου.]

ⁿ + [καί.]

17. *καὶ ὁ θέλ.) — καὶ A. a 23. β 2. γ 4. Compl. Vulg. MS. Am. Tol.
Copt. Æth. Slav. MSS.

*λαμβάνετω τὸ) λαβέτω. A. a 24. β 2. γ 5. Compl.

18. *συμμαρτυροῦμαι γὰρ) μαρτυρῶ ἐγὼ A. B. a 24. β 2. γ 4. Compl.
Vulg. MS. Am. Copt. Æth. Syr. Arm. Arr. Slav. MSS.
μαρτύρομαι ἐγὼ 11. 48. μαρτύρομαι γὰρ 34. 35.

*παντὶ) + τῷ A. B. a 16. β 2. γ 3.

τῆς προ. τοῦ) — τῆς & τοῦ Er.

ἐάν) εἴ Er.

*ἐπιτιθῆ πρὸς ταῦτα) ἐπιθῆ ἔπ' αὐτὰ A. a 26. β 2. γ 4. Compl.

ἐπιθήσει) σαι a 10. β 2. γ 2. Compl.

ἐπ' αὐτὸν) — A* Before ὁ Θεὸς a 6. Compl. ἐπ' αὐτῷ A**, 11**.

τὰς πλη.) τὰς ἐπὶ π. a 6. Compl. Arm. Slav. MS.

*ἐν) + τῷ A. a 17. β 2. γ 4. Compl. "rel. fere omnes." Sch.

19. ἐάν) εἴ Er.

*ἀφαιρῆ) ἀφέλῃ A. a 26. β 3. γ 5. Compl.

*βιβλίου) τοῦ β. A. B. a 25. β 2. γ 3. Compl.

let him that is athirst come. *And* whosoever will, let him take the water of life freely.

I testify unto every one that heareth the 18 words of the prophecy of this book, If any one shall add unto these things, God shall add unto him the plagues that are written in this book; and if any one shall take away from the words 19 of the book of this prophecy, God shall take away his part from the tree of life, and from the holy city, which are written of in this book.

He who testifieth these things saith, Surely I 20 come quickly : Amen ; come, Lord Jesus.

The grace of the Lord Jesus Christ *be* with all 21 the saints. [Amen.]

| | | | | |
|--------------|------------|-------------------------|---------|-------------|
| ροῦμαι γὰρ.] | / Rec.— | ε [ἐπιτιθή προς ταῦτα.] | † Rec.— | † [ἀφαιρή.] |
| • Rec.— | ρ + [ναί.] | ε + [ἡμῶν.] | † | † [ὁμῶν.] |

19. *ἀφαιρήσει) ἀφελεί A. B. α 9. (& 39. 55.) ἀφέλοι α 14. Compl.
 *βίβλου) τοῦ ξύλου A. B. α 27. β 3. γ 3. Compl. Vulg. MS. Am.
 Copt. Æth. Syr. Arm. Slav. MSS.
 τῆς 3 last times) — Er.
 ἐκ) — A. 10. 38. Er.
 *καὶ τῶν) — καὶ. A. α 25. β 2. γ 4. Compl. Copt. Æth. Syr. Arm.
 Erp. Slav. MSS.
 *ἐν) + τῷ A. α 15. β 3. γ 3. Compl.
20. *ναί 2nd) — A. B. α 7. (& 12. 20. 29.) Vulg. Copt. Syr. Arm.
 Arr. Slav. MSS.
 Ἰησοῦ) + Χριστέ α 5. γ 2. (& 13.) Copt. Arm. Erp. Slav. MSS.
21. *ἡμῶν) — A. B. α 20. β 2. Compl. Vulg. MS. Æth. Ar. P. Slav. MSS.
 Χριστοῦ) — A. 26.
 *ὁμῶν) — A. Vulg. MS. Am. τῶν ἁγίων B. α 27. β 2. γ 6.
 Compl. Vulg. MS. Copt. Syr. Arm. Slav. MSS.
 Ἀμήν) — A. Vulg. MS.

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