

Revelation Criticism II

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Introduction

This study departs from Hoskier's policy of beginning with the Textus Receptus: since, our previous study found a strong correlation between the 1881 Westcott and Hort and Robinson and Pierpont. So, because of this strong correlation, we risked changing from Hoskier's base to an 1881 Westcott and Hort base to see what would develop from further addition, omission, and optional wording with RP (as a control), and SBLGNT and THGNT.

Our goal in such studies is not to accomplish actual text criticism, which lies so many light years beyond our abilities: but in this study to see if further convergence is developing.

Our study thus far has nearly, if not entirely, eliminated the idea of an Alexandrian Text Family and type. If, RP are correct we have to ask why any Alexandrian evidence is not simply considered a subset of the "so-called" Byzantine Text Family and type. Yet, if this really holds water, there is no Byzantine evidence either: there is only one Greek New Testament Text Family and type. The Western simply dissolves into the Latin language. Again, as in the first paper, the reader is judge.

We use a simplified punctuation of the text. The Bible Gateway early text presentations (1550 Stephanus, 1881 Westcott-Hort, 1894 Scrivener) are all unmarked. However, "correct" vocalization of Greek is nearly impossible for many Greek readers (ourselves included) so we added punctuation only as a reading and spelling aid. The customary Greek punctuations have no meaning for most readers; we're not going to give a minimum of a year of silence in listening, just to apprentice as Greek cantors: so, in keeping with official Greek policy we have

reduced punctuation to a single accent, the acute or oxia. Single syllable words are left unaccented; since, there is only one place to receive the emphasis: so, any accent on a single syllable word marks a special difference, distinguishing, “or”, from an article; or denoting an interrogative; and the like. With weakening vision, due to age, we also found breathing marks impossible to read: so, we simply eliminated smooth breathing, and replaced rough breathing with the (silent) English letter, h, which, we hope clarifies any spelling differences. We hope that this makes Greek easier for you to read, and we will continue to employ this simplified method.

Bibliography

<https://www.biblegateway.com/passage/?search=Revelation%201&version=KJV>

<https://www.biblegateway.com/passage/?search=Revelation+1&version=LEB>

<https://www.biblegateway.com/passage/?search=Revelation+1&version=TR1550>

<https://www.biblegateway.com/passage/?search=Revelation+1&version=WHNU>

<https://www.biblegateway.com/passage/?search=Revelation+1&version=SBLGNT>

https://en.wikipedia.org/wiki/List_of_New_Testament_papyri

A preliminary comparative text criticism study can be formed by aligning three of these sources side by side in parallel columns:

<https://www.biblegateway.com/passage/?search=Revelation+1&version=TR1550,WHNU,SBLGNT>

<https://www.biblegateway.com/passage/?search=Revelation+1&version=WHNU;SBLGNT;THGNT>

A more rigorous study may be found at:

https://www.bibletranslation.ws/down/Robinson_Pierpont_GNT.pdf

All of the RP notations used in my paper were gleaned from this source, rather than directly from the RP New Testament. It is physically too hard for me at 86 to hold up a book of this weight and edit at the same time. The book was only consulted if questions arose.

Hoskier, Herman Charles, *Concerning the Text of the Apocalypse*, two Volumes (Wipf & Stock, Eugene, 2015 reprint of the 1929 original; 751 and 649 pages). This is necessary essential reading in order to grasp some of the scope, complexity, and difficulty of textual criticism, especially in Revelation.

Perschbacher, Wesley J., ed., *The New Analytical Greek Lexicon* (Hendrickson, Peabody, MA, 2004; 449 pages). Newer editions of this work are poorly bound and easily fall apart after brief use.

Robinson, Maurice A., and Pierpont, William G. *The New Testament in the Original Greek* (Chilton, Southborough, MA, 2005; 587 pages). The Appendix, pages 533ff is necessarily essential reading in order to grasp the extent of modern (2000 plus) explorations.

Westcott, Brooke Foss, and Hort, Fenton John Anthony, *The New Testament in the Original Greek* (MacMillan, a reprint of the 1885 original, 620 pages). Hereafter referred to as 1885.

Westcott and Hort 1881

This study hopes to establish if Westcott and Hort form a better study base than Textus Receptus, or not. If this is the right path we expect to find increasing convergence among text authorities. If this is the wrong path an unrecocilable divergence among text authorities will develop, and we will have increased uncertainty about the reliability of the text. Our ultimate goal is to discover the best possible witness for the Revelation vorlage and the Revelation autograph, which remains only in the hands of Jesus Christ (Revelation 5).

Witnesses that we cannot or do not trace in this paper are treated as hearsay evidence; their name is removed: they are referred to as, one, another, others, and the like. This is especially true of Tregelles, not to disparage his work, we simply have no means of verifying it at this time.

Revelation 1

1. αποκάλυψις ιησού χριστού, ήήν έδωκεν αυτώ ho θεός δείξαι τοις δούλοις αυτου, ήά δει γενέσθαι εν τάχει, και εσήμανεν αποστείλας διά του αγγελου αυτου τω δούλω αυτου ιωάννη¹,
2. hos εμαρτύρησεν τον λόγον του θεού και την μαρτυρίαν ιησού χριστού ήόσα είδεν.
3. μακάριος ho αναγινώσκων και hoι ακούοντες τους λόγους της προφητείας και τηρούντες τα εν αυτή γεγραμμένα ho γαρ καιρός εγγύς.

¹ 1885 has ιωάνει, a spelling variation. WH, RP, SBL & TH do not concur.

4. ιωάννης² ταις ἑπτὰ ἐκκλησίαις ταις ἐν τῇ ἀσίᾳ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ^{T3} τοῦ ὄντος καὶ τοῦ ἑνὸς καὶ τοῦ ἐρχομένου καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἡ⁴ ἐνώπιον τοῦ θρόνου αὐτοῦ
5. καὶ ἀπὸ ἰησοῦ χριστοῦ τοῦ μάρτυρος τοῦ πιστοῦ τοῦ πρωτότοκου τῶν νεκρῶν καὶ τοῦ ἀρχῶν τῶν βασιλέων τῆς γῆς τῶ ἀγαπῶντι ἡμᾶς καὶ λύσαντι⁵ ἡμᾶς ἐκ⁶ τῶν ἁμαρτιῶν [ἡμῶν]⁷ ἐν τῷ αἵματι αὐτοῦ
6. καὶ ἐποίησεν ἡμᾶς βασιλείαν ἱεραῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας ^{T8} ἀμήν

² 1885 has ἰωάννης, a spelling variation. WH, RP, SBL & TH do not concur.

³ RP adds θεοῦ. WH, SBL & TH do not concur.

⁴ Others have τῶν. One has ἡ ἐστίν. WH, RP, SBL & TH do not concur.

⁵ RP & others have λούσαντι, a spelling variation. WH, SBL & TH do not concur.

⁶ RP has ἀπὸ. The difference between ἀπὸ and ἐκ is slight; possibly distinguishing separation from source; more likely indicating a regional dialectical difference (Syrian rather than Egyptian). WH, SBL & TH do not concur.

⁷ RP, SBL & TH have ἡμῶν. WH has [ἡμῶν]. This seems to substantiate the WH text.

⁸ RP, SBL & TH add τῶν αἰώνων, which seems to be a subsequent liturgical addition.

7. ιδού έρχεται μετά⁹ των νεφελών και όψεται αυτόν πας οφθαλμός και hoίτινες αυτόν εξεκέντησαν και κόψονται επ αυτόν πάσαι hai φυλαί της γης ναι αμήν
8. εγώ ειμί το άλφα και το ω¹⁰¹¹ λέγει κύριος ho θεός ho ων και ho ην και ho ερχόμενος ho παντοκράτωρ
9. εγώ iwάννης¹² ho αδελφός ηυμών και συγκοινωνός¹³ εν τη θλίψει και βασιλεία και ηυπομονή εν ^{τ14} ηησουό εγενόμην εν τη νήσω τη καλουμένη πάτμω διά τον λόγον του θεού και ^{τ15} την μαρτυρίαν ηησουό ^{τ16}

⁹ One has επί, which seems to be a subsequent theological extrapolation from the later reference to Jesus riding upon a cloud. WH, RP, SBL & TH do not concur.

¹⁰ ώμεγα

¹¹ Some others add αρχή και τέλος, which seems to be a subsequent scribal notation. WH, RP, SBL & TH do not concur.

¹² 1885 has iwάννης, a spelling variation. WH, RP, SBL & TH do not concur.

¹³ RP has κοινωνός. WH, SBL & TH do not concur.

¹⁴ RP adds χριστώ, which seems to be a subsequent liturgical addition for the benefit of those who might not understand precisely which Jesus.

¹⁵ RP adds διά, which seems to be a grammatical clarification take from the previous use of the same word.

¹⁶ RP adds χριστού, which seems to be a subsequent liturgical addition for the benefit of those who might not understand precisely which Jesus. WH, SBL & TH do not concur.

10. εγενόμην εν πνεύματι εν τη κυριακή η ημέρα και ήκουσα Ἰοπίσω μου φωνήν¹⁷ μεγάλην ἡως σάλπιγγος
11. λεγούσης ἡο βλέπεις γράψον εἰς βιβλίον και πέμψον ταις ἡεπτὰ ἐκκλησίαις εἰς ἔφεσον και εἰς σμύρναν και εἰς πέργαμον και εἰς θυάτειρα και εἰς σάρδεις και εἰς φιλαδέλφειαν¹⁸ και εἰς λαοδίκειαν¹⁹
12. και Ἦ²⁰ επέστρεψα βλέπειν τὴν φωνήν ἡήτις ἐλάλει μετ ἐμοῦ και ἐπιστρέψας εἶδον ἡεπτὰ λυχνίας χρυσάς
13. και ἐν μέσω των Ἦ²¹ λυχνιών ἡόμοιον ἡυιόν²² ἀνθρώπου ἐνδεδυμένον ποδήρη και περιεζωσμένον πρὸς τοἰς μαστοἰς ζώνην χρυσάν²³

¹⁷ RP has φωνήν οπίσω μου, the change in word order seems to be chiasmic. When Scripture is sung, the final words are often highlighted, here the audience may be familiar with and expect the reverse. This sort of word order change seems to be deliberate and is fairly frequent throughout Revelation. WH, SBL & TH do not concur.

¹⁸ 1885 has φιλαδελφείαν, a spelling variation. WH, RP, SBL & TH do not concur.

¹⁹ 1885 has λαοδικείαν, a spelling variation. WH, RP, SBL & TH do not concur.

²⁰ RP adds ἐκεῖ, which seems like a subsequent addition made for liturgical emphasis. WH, SBL & TH do not concur.

²¹ RP, TH, & others add ἡεπτὰ, which seems like a superfluous addition that distracts from the logical emphasis on the Son of Man. WH & SBL do not concur.

²² RP & TH have ἡυιώ, the dative replacing the accusative. WH & SBL do not concur.

²³ RP has χρυσήν, a spelling variation. WH, SBL & TH do not concur.

14. η δε κεφαλή αυτού και ηι τρίχες λευκαί ηως έριον λευκόν ηως χιών και ηοι οφθαλμοί αυτού ηως φλοξ πυρός
15. και ηοι πόδες αυτού ήμοιοι χαλκολιβάνω ηως εν καμίνω πεπυρωμένης²⁴ και ηη φωνή αυτού ηως φωνή ηυδάτων πολλών
16. και έχων εν τη δεξιά ἱ χειρί αυτού²⁵ αστέρας ηεπτά και εκ του στόματος αυτού ηρομφαία δίστομος οξεία εκπορευομένη και ηη όψις αυτού ηως ηο ήλιος φαίνει εν τη δυνάμει αυτού
17. και ήότε είδον αυτόν έπεσα προς τους πόδας αυτού ηως νεκρός και έθηκεν την δεξιάν αυτού επ εμέ λέγων μη φοβού εγώ ειμί ηο πρώτος και ηο έσχατος
18. και ηο ζων και εγενόμην νεκρός και ιδού ζων ειμί εις τους αιώνας των αιώνων ^{†26} και έχω τας κλεις του θανάτου και του ήάδου
19. γράψον ουν ήά είδες και ήά εισίν και ήά μέλλει γίνεσθαι²⁷ μετά ταύτα
20. το μυστήριον των ηεπτά αστέρων ηούς²⁸ είδες επί της δεξιάς μου και τας ηεπτά λυχνίας τας χρυσάς ηοι ηεπτά αστέρες άγγελοι των

²⁴ RP & others have πεπυρωμένοι. The masculine breaks the adjectival relationship with καμίνω. One has πεπυρωμένω. WH, SBL & TH do not concur.

²⁵ RP has αυτού χειρί, a seemingly insignificant word order change. WH, SBL & TH do not concur.

²⁶ RP & others add αμήν. WH, SBL & TH do not concur.

²⁷ TH has γενέσθαι, a change from present to aorist. WH, RP & SBL do not concur.

²⁸ RP has ηων, a deliberate change from the accusative plural to the genitive plural; or if ων, the NSM present active participle (The One Being: namely, God). WH, SBL & TH do not concur.

ἑπτὰ ἐκκλησιῶν εἰσὶν καὶ αἱ λυχνίαι αἱ ἑπτὰ, ἑπτὰ ἐκκλησίαι
εἰσὶν

Except for the confirmation of [ἡμῶν] in verse 5, none of these changes bears any substance: WH must stand as the leading *vorlage* candidate for chapter 1.

Revelation 2

1. τῷ ἀγγέλῳ τῷ²⁹ ἐν ἐφέσω ἐκκλησίας γράψον τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν³⁰
2. οἶδα τὰ ἔργα σου καὶ τὸν κόπον³¹ καὶ τὴν ὑπομονὴν σου καὶ ὅτι οὐ δύνῃ βαστάσαι κακοὺς καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους³² καὶ οὐκ εἰσὶν καὶ ἑύρες αὐτοὺς ψευδεῖς

²⁹ RP, SBL, TH & others have *της*. WH does not concur. The change to a genitive breaks the second attributive position formed by the dative. John uses this second attributive position frequently. This is most likely a difference in dialect. In spite of the opposition of a vast majority of modern scholars, we support WH. To overthrow WH, we would require a chronological text critical map showing the ancient consistency and dominance of the other reading: else, we would risk unknowingly and unwittingly breaking the witness of an ancient manuscript.

³⁰ TH has *χρυσέων*. WH, RP & SBL do not concur. This appears to be a preference for the root *χρυσίον* over the root *χρύσεος*, both of which mean golden or gold.

³¹ RP adds *σου*. WH, SBL & TH do not concur.

³² RP adds *εἶναι*. WH, SBL & TH do not concur. The addition of an infinitive following a participle seems unnecessary.

3. και ηυπομονήν έχεις και εβάστασας διά το όνομα΄ μου και Γου κεκοπίακες³³
4. αλλά έχω κατά σου ήοτι την αγάπην σου την πρώτην αφήκες³⁴
5. μνημόνευε ουν πόθεν πέπτωκας³⁵ και μετανόησον και τα πρώτα έργα ποιήσον ει δε μη έρχομαι΄ σοι ^T³⁶ και κινήσω την λυχνίαν σου εκ του τόπου αυτής εάν μη μετανοήσης
6. αλλά τούτο έχεις ήοτι μισείς τα έργα των νικολαιϊτών ήα καγώ μισώ
7. ήο έχων ους ακουσάτω τι το πνεύμα λέγει ταις εκκλησίαις³⁷ τω νικώντι δώσω αυτό φαγείν εκ του ξύλου της ζωής ήο εστίν εν τω παραδείσω του θεού ^T³⁸
8. και τω αγγέλω τω³⁹ εν σμύρνη εκκλησίας γράψον τάδε λέγει ήο πρώτος και ήο έσχατος ήός εγένετο νεκρός και έζησεν

³³ RP has ουκ εκοπίασας. WH, SBL & TH do not concur. The perfect participle would appear to be the normative Hebraism.

³⁴ RP has αφήκας, a spelling variation. WH, SBL & TH do not concur.

³⁵ 1885 has πέπτωκες. WH, RP, SBL & TH do not concur.

³⁶ RP adds ταχύ. WH, SBL & TH do not concur. This adverb, which is usually reserved for Am Ha Aretz, who have had nearly 1500 years to repent, does not seem apropos to a Gentile assembly in business for a few decades at most.

³⁷ One has ηεπτά εκκλησίαις & one has εκκλησίαις ταις ηεπτά. WH, RP, SBL & TH do not concur. This message is to all εκκλησίαις for all time. The speculative addition of a number seems disruptive.

³⁸ RP adds μου. WH, SBL & TH do not concur. This message is to all people for all time. The speculative addition requiring the Divine possession of παραδείσω seems disruptive.

³⁹ RP, SBL & TH have της. WH does not concur. The change to a genitive breaks the second attributive position formed by the dative. John uses this second attributive position frequently. This is most likely

9. οίδα' σου ^{τ40} την θλίψιν και την πτωχείαν αλλά πλούσιος ει και την βλασφημίαν εκ των λεγόντων ιουδαίους είναι ηεαυτούς και ουκ εισίν αλλά συναγωγή του σατανά
10. μη⁴¹ φοβού ήά μέλλεις πάσχειν⁴² ιδού ^{τ43} μέλλει βάλλειν⁴⁴ ho διάβολος εξ ηυμών εις φυλακήν ήίνα πειρασθήτε και έχητε⁴⁵ θλίψιν ηημερών δέκα γίνου πιστός άχρι θανάτου και δώσω σοι τον στέφανον της ζωής

a difference in dialect. In spite of the opposition of a vast majority of modern scholars, we support WH. To overthrow WH, we would require a chronological text critical map showing the ancient consistency and dominance of the other reading: else, we would risk unknowingly and unwittingly breaking the witness of an ancient manuscript.

⁴⁰ RP & others add τα έργα και. WH, SBL & TH do not concur. This appears to be a deliberate scribal insertion from verse 2. The Father and the Son know the suffering and poverty of σμύρνη, a church too poor to do many works.

⁴¹ RP, SBL & TH have μηδέν. WH does not concur. Which is more appropriate: fear not or fear none? Again, WH must have the benefit of the doubt.

⁴² RP has παθειν. WH, SBL & TH do not concur. The aorist for the present makes no sense: you endured vs. you endure.

⁴³ RP adds δη. WH, SBL & TH do not concur. The addition of the postpositive conjunction, now or yet, does little to help the structure.

⁴⁴ RP has βαλειν. WH, SBL & TH do not concur. The aorist for the present makes no sense: to threw vs. to throw.

⁴⁵ RP, SBL & TH have ήέξετε. WH does not concur. The future rather than the subjunctive results in you will rather than you could/should/would. Is tribulation a guarantee or a potential.

11. ὁ ἔχων οὐς ἀκουσάτω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις ὁ νικῶν οὐ μὴ ἀδικηθῆ ἔκ τῃ θανάτῳ τοῦ δευτέρου
12. καὶ τῷ ἀγγέλῳ τῆς ἐν περγάμῳ ἐκκλησίας γράψον τάδε λέγει ὁ ἔχων τὴν ἠρομφαίαν τὴν δίστομον τὴν οὐξείαν
13. οἶδα ^{T46} πού κατοικεῖς ἠόπου ὁ θρόνος τοῦ σατανᾶ καὶ κρατεῖς τὸ ὄνομα μου καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ⁴⁷ ἐν ταῖς ἡμέραις ^{T48} ἀντιπάς⁴⁹ ὁ μάρτυς μου ὁ πιστός [μου]⁵⁰ ὃς ἀπεκτάνθη παρ ἡμῖν ἠόπου ὁ σατανᾶς κατοικεῖ

⁴⁶ RP adds τὰ ἔργα σου καὶ. WH, SBL & TH do not concur. RP is copying the pattern set in verse 2 once again.

⁴⁷ RP & others omit καὶ. WH, SBL & TH do not concur. In this context καὶ has the sense of even. Is the idea that they did not deny Christ in the face of martyrdom, or even in the face of martyrdom? Which statement is stronger?

⁴⁸ RP adds ἐν αἰς. WH, SBL & TH do not concur. In which?

⁴⁹ RP, TH & 1885 have ἀντίπας. Accent is not a text issue.

⁵⁰ RP, TH & others omit μου. SBL has μου. WH has [μου]. The presence of μου fits the emphatic second attributive position,

14. ἀλλ⁵¹ ἔχω κατὰ σου ὀλίγα ἥτι ἐχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν βαλαάμ ἡος ἔδιδασκεν τῷ⁵² βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν ἠϊῶν ἰσραήλ⁵³ φαγεῖν εἰδωλόθυτα καὶ πορνεύσαι
15. οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν⁵⁴ νικολαϊτῶν ἡμοίως
16. μετανόησον οὖν⁵⁵ εἰ δὲ μὴ ἔρχομαι σοὶ ταχύ καὶ πολεμήσω μετὰ αὐτῶν ἐν τῇ ἡρομοφαίᾳ τοῦ στόματος μου
17. ὁ ἔχων οὖς ἀκουσάτω τί το πνεῦμα λέγει ταῖς ἐκκλησίαις τῶν νικῶντι δώσω αὐτῷ⁵⁶ τοῦ μάννα τοῦ κεκρυμμένου καὶ δώσω αὐτῷ

⁵¹ SBL has ἀλλά. WH, RP & TH do not concur. We believe this to be in error. In the normally Hebraized dialect of Greek, the final, ᾶ, in ἀλλά, would normally be absorbed into the initial, ἐ, in ἔχω and disappear. The presence or absence of contraction does not seem like a text issue to us.

⁵² RP has ἐδίδαξεν τον. WH, SBL & TH do not concur. The replacement with the homophone aorist only detracts from the emphasis. The change from dative to accusative does less. John describes a current event.

⁵³ RP adds καὶ. WH, SBL & TH do not concur. The insertion of, καὶ, here disrupts the flow of the infinitive by tending to insert a new idea, or even a new sentence.

⁵⁴ RP & TH add τῶν. WH & SBL do not concur. The insertion of, τῶν, only tends to make the νικολαϊτῶν a more specific organized group, which may not be the case.

⁵⁵ TH omits οὖν. WH, RP & SBL do not concur. Removal of, οὖν, disconnects the previous phrase.

⁵⁶ RP 2005 tentatively suggests φαγεῖν: but. 2018 corrects this. WH, RP, SBL & TH do not concur. The excessive hint of a work of flesh is repulsive in John. Hidden manna is not physically edible. This, of

ψήφον λευκήν και επί την ψήφον όνομα καινόν γεγραμμένον ho ουδείς οίδεν ει μη ho λαμβάνων

18. και τω αγγέλω τω⁵⁷ εν θυατείροις εκκλησίας γράψον τάδε λέγει ho υιός του θεού ho έχων τους οφθαλμούς [αυτού]⁵⁸ ηως φλόγα πυρός και hoi πόδες αυτου ήμοιοι χαλκολιβάνω
19. οίδα' σου τα έργα και την αγαπήν και την πίστιν⁵⁹ και την διακονίαν και την ηυπομονήν σου και τα έργα σου τα έσχατα πλείονα των πρώτων

course, is a major theological dispute today. It does not appear to have any text support.

⁵⁷ RP, SBL & TH all have της. Only WH does not concur, we agree. The practice of changing the second attributive position to the genitive does not seem constructive to us. We do not like the implication that αγγέλω is possessed of εκκλησίας; rather than servant to it.

⁵⁸ RP, SBL & TH all have αυτου. WH has [αυτου]. We agree that αυτου is confirmed as the best vorlage text.

⁵⁹ One has πίστιν και την αγαπήν. WH, RP, SBL & TH do not concur. We reject the witness of a single unsupported hearsay authority without further evidence.

20. αλλά⁶⁰ έχω κατά σου hότι αφείς την γυναίκα ^{T61} ιεζάβελ ηη λέγουσα⁶² ηεαυτήν προφήτιν και διδάσκει και πλανά τους εμούς δούλους πορνεύσαι και φαγείν ειδωλόθυτα
21. και έδωκα αυτή χρόνον ήνα μετανοήση και ου θέλει μετανοήσαι εκ της πορνείας αυτής
22. ιδού βάλλω αυτήν εις κλίνην και τους μοιχεύοντας μετ αυτής εις θλίψιν μεγάλην εάν μη μετανοήσουσιν⁶³ εκ των έργων αυτής
23. και τα τέκνα αυτής αποκτενώ εν θανάτω και γνώσονται πάσαι ηαι εκκλησίαι hότι εγώ ειμί ηο εραυνών⁶⁴ νεφρούς και καρδίας και δώσω ηυμίν ηεκάστω κατά τα έργα ηυμών
24. ηυμίν δε λέγω τοις λοιποίς τοις εν θυατείροις hόσοι ουκ έχουσιν την διδαχήν ταύτην ηοίτινες ουκ έγνωσαν τα βαθέα του σατανά ηως λέγουσιν ου βάλλω εφ ηυμάς άλλο βάρος

⁶⁰ RP & TH have αλλ. WH & SBL do not concur. The issue of contraction is insignificant; however, we did expect αλλ here.

⁶¹ RP adds σου. WH, SBL & TH do not concur. The implication that Jezebel is the bishop's wife or other very close relative is repugnant. We doubt that John would have made such a direct accusation, even if true.

⁶² RP & others have λέγει. WH, SBL & TH do not concur. Deliberately substituting, she says, for, saying, is not constructive; but, it may be an issue of dialect.

⁶³ RP, SBL & TH have μετανοήσωσιν, the aorist subjunctive. WH does not concur, it has the future. There is only a hair's difference between either the force or the sound of the future or the subjunctive. Which is more convincing? she could/should/would repent or she will (must) repent.

⁶⁴ RP has ερευνών, a minor spelling variation. WH, SBL & TH do not concur.

25. πλην ὁ ἔχετε κρατήσατε ἀχρις⁶⁵ ἡμεῶν ἵνα ἴδω
26. καὶ ὁ νικῶν καὶ ὁ τηρῶν ἀχρι τέλους τὰ ἔργα μου δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν
27. καὶ ποιμανεῖ αὐτοὺς ἐν ἡράβδω σιδηρᾷ ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται⁶⁶ [2:28]⁶⁷ ὡς καγὼ εἴληφα παρὰ τοῦ πατρὸς μου
28. καὶ δώσω αὐτῷ τὸν ἀστὲρα τὸν πρωῒνον
29. ὁ ἔχων οὖς ἀκουσάτω τί το πνεῦμα λέγει ταῖς ἐκκλησίαις

Except for the problem of whether the bread is eaten, which does not seem to be a text issue; none of these changes bears any substance: WH must stand as the leading *vorlage* candidate for chapter 2.

Revelation 3

1. καὶ τῷ ἀγγέλῳ τῆς ἐν σάρδεσιν ἐκκλησίας γράψον τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας οἶδά σου τὰ ἔργα ὅτι ὄνομα ἔχεις ὅτι ζῆς καὶ νεκρὸς εἶ

⁶⁵ RP, SBL & TH have ἀχρι, a minor spelling variation. WH does not concur.

⁶⁶ RP & others have συντρίβησεται, a difference between the present (WH) and the future (RP). WH, SBL & TH do not concur. We will examine this later: but, surely, the present tense is correct.

⁶⁷ SBL & TH end verse 27 here. WH & RP do not concur. Verse numbering is not a text issue.

2. γίνου γρηγορών και στήρισον τα λοιπά ήά Ἔμελλον αποθανείν⁶⁸ ου γαρ ηεύρηκα΄ σου Ἔργα πεπληρωμένα ενώπιον του θεού μου
3. μνημόνευε ουν πως είληφας και ήκουσας και τήρει και μετανόησον εάν ουν μη γρηγορήσης ήήξω Ἔως κλέπτης και ου μη γνωσ ποιαν ήώραν ήήξω επί σε
4. αλλά⁷¹ ἔχεις ολίγα⁷² ονόματα εν σάρδεσιν ήά ουκ εμόλυναν τα ήμάτια αυτών και περιπατήσουσιν μετ εμού εν λευκοίς ήότι άξιοί΄ εισίν
5. ήο νικών ήούτως⁷³ περιβαλείται εν ήηματίοις λευκοίς και ου μη εξαλείψω το όνομα αυτου εκ της βίβλου της ζωής και ήομολογήσω το όνομα αυτου ενώπιον του πατρός μου και ενώπιον των αγγέλων αυτου
6. ήο έχων ους ακουσάτω τι το πνεύμα λέγει ταις εκκλησίαις

⁶⁸ RP has έμελλες αποβάλλειν. WH, SBL & TH do not concur. “You are about to throw away”, seems nonsensical to us. “They are now about to die”, seems more accurate.

⁶⁹ RP, SBL & TH add τα, an article, the. WH does not concur. To say, “your the works”, rather than, “your works”, seems superfluous, and, if present, is invariably translated out.

⁷⁰ RP adds επί σε, a duplication of the last two words of the verse. WH, SBL & TH do not concur. This feels either like parablepsis or like a liturgical emphasis.

⁷¹ RP has αλλ. WH, SBL & TH do not concur.

⁷² RP has ολίγα έχεις, a change in word order. WH, SBL & TH do not concur.

⁷³ RP has ήούτως, replacing the adverb with a pronoun. WH, SBL & TH do not concur. We prefer, “in this way”, to, “thus”.

7. και τω αγγέλω της εν φιλαδελφεία⁷⁴ εκκλησίας γράψον τάδε λέγει
ho hágios ho alhthinós ho éχων την κλείν⁷⁵ δαυίδ ho ανοίγων και
ουδείς κλείσει ρ και κλείων⁷⁶ και ουδείς ανοίγει⁷⁷
8. οίδα΄ σου τα έργα ιδού δέδωκα ενώπιον΄ σου θύραν ηνεωγμένην⁷⁸
hήν ουδείς δύναται κλείσαι αυτήν hότι μικράν έχεις δύναμιν και
ετήρησας΄ μου τον λόγον και ουκ ηρνήσω το όνομα΄ μου
9. ιδού διδώ⁷⁹ εκ της συναγωγής του σατανά των λεγόντων ηεαυτούς
ιουδαίους είναι και ουκ εισίν αλλά ψεύδονται ιδού ποιήσω αυτούς

⁷⁴ Th has φιλαδελφία, a spelling variation. WH, RP & SBL do not concur.

⁷⁵ RP adds του. WH, SBL & TH do not concur. To say, “the key of the David”, is superfluous. In this context, there can only be one David.

⁷⁶ RP has αυτήν ει μη ho ανοίγων. WH, SBL & TH do not concur. This would, if it could, replace “and locks and no one opens”, with locks, “her except the opener”.

⁷⁷ RP has ανοίξει, the future replacing the present. WH, SBL & TH do not concur. This seems to make this prophetic, rather than the current event it necessarily is.

⁷⁸ RP & TH have ανεωγμένην, an alternate spelling. WH & SBL do not concur.

⁷⁹ RP has δίδωμι. One has δέδωκα. WH, SBL & TH do not concur. I could/should/would give (διδώ) leaves the door open for repentance. There is no space for repentance in the indicative.

hína Ἡήξουσιν και προσκυνήσουσιν⁸⁰ ενώπιον των ποδών σου και γνώσιν hότι εγώ⁸¹ ηγάπησα' σε

10. hότι ετήρησας τον λόγον της ηυπομονής μου καγώ σε τηρήσω εκ της hώρας του πειρασμού της μελλούσης έρχεσθαι επί της οικουμένης hόλης πειράσαι τους κατοικούντας επί της γης
11. έρχομαι ταχύ κράτει ho έχεις hίνα μηδείς λάβη τον στέφανον' σου
12. ho νικών ποιήσω αυτόν στύλον εν τω ναώ του θεού μου και έξω ου μη εξέλθη έτι και γράψω επ αυτόν το όνομα του θεού μου και το όνομα της πόλεως του θεού μου της καινής ιερουσαλήμ ηη καταβαίνουσα⁸² εκ του ουρανού από του θεού μου και το όνομα' μου το καινόν
13. ho έχων ους ακουσάτω τι το πνεύμα λέγει ταις εκκλησίαις
14. και τω αγγέλω της εν λαοδικεία⁸³ εκκλησίας γράψον τάδε λέγει ho αμήν ho μάρτυς ho πιστός και [ho]⁸⁴ αληθινός ηη αρχή της κτίσεως του θεού
15. οίδα' σου τα έργα hότι ούτε ψυχρός ει ούτε ζεστός όφελον ψυχρός ης η ζεστός

⁸⁰ RP has hήξουσιν και προσκυνήσωσιν, substituting the subjunctive for the future in both cases. WH, SBL & TH do not concur. Here the subjunctive permits false or optional confession and repentance

⁸¹ RP omits εγώ. WH, SBL & TH do not concur. This removes the emphatic reference to God.

⁸² RP has καταβαίνει, the 3PS is substituted for the participle. WH, SBL & TH do not concur. Descending is replaced by it descends.

⁸³ Th has λαοδικία, a spelling variation. WH, RP & SBL do not concur.

⁸⁴ RP, SBL & TH omit ho. WH has [ho]. This confirms the WH doubt and draws πιστός closer to αληθινός as descriptive parts of the μάρτυς, witness: a faithful and true witness, or even a faithful- true witness. This is a common use for και, without a second article.

16. *ηούτως ήότι χλιαρός ει και ούτε⁸⁵ ζεστός ούτε ψυχρός μέλλω σε εμέσαι εκ του στόματος' μου*
17. *ήότι λέγεις ήότι⁸⁶ πλούσιος' ειμί και πεπλούτηκα και ουδέν⁸⁷ χρείαν έχω και ουκ οίδας ήότι συ ει ηο ταλαίπωρος και ^T88 ελεεινός⁸⁹ και πτωχός και τυφλός και γυμνός*
18. *συμβουλεύω σοι αγοράσαι ^Tπαρ εμού χρυσίον⁹⁰ πεπυρωμένον εκ πυρός ήίνα πλουτήσης και ημάτια λευκά ήίνα περιβάλη και μη φανερωθή ηη αισχύνη της γυμνότητος' σου και κολλούριον⁹¹ εγχρίσαι⁹² τους οφθαλμούς σου ήίνα βλέπης*

⁸⁵ RP has *ου*, not replacing neither. WH, SBL & TH do not concur.

⁸⁶ RP omits *ήότι*. WH, SBL & TH do not concur. The word *ήότι* commonly introduces quotations: that or since.

⁸⁷ RP has *ουδενός*, the genitive replacing an accusative, need of nothing. WH, SBL & TH do not concur. This appears to be a matter of dialect.

⁸⁸ RP adds *ηο*. WH, SBL & TH do not concur. This is a common use for *και*, without a second article: the miserable and pitiable, or the miserable-pitiable; rather than the miserable and the pitiable.

⁸⁹ 1885 has *ελεινός*, a spelling variation. WH, RP, SBL & TH do not concur.

⁹⁰ RP has *χρυσίον παρ εμού*, a change in word order. WH, SBL & TH do not concur.

⁹¹ RP & TH have *κολλύριον*, a spelling variation. WH & SBL do not concur.

⁹² RP has *ήίνα εγχρίση*, a change from the infinitive to the subjunctive. WH, SBL & TH do not concur. “To be anointed”, is replaced with, “he could/should/would be anointed.”

19. εγώ ήόσουσ εάν φιλώ ελέγχω και παιδεύω ζήλενε⁹³ ουν και μετανόησον
20. ιδού ήέστηκα επί την θύραν και κρούω εάν τις ακούση της φωνής μου και ανοίξη την θύραν ^T94 εισελεύσομαι προς αυτόν και δειπνήσω μετ αυτού και αυτός μετ εμού
21. ήο νικών δώσω αυτό καθίσαι μετ εμού εν τω θρόνω μου ήως καγώ ενίκησα και εκάθισα μετά του πατρός μου εν τω θρόνω αυτού
22. ήο έχων ους ακουσάτω τι το πνεύμα λέγει ταις εκκλησίαις

RP appears to reverse the certain with the uncertain; the uncertain with the certain. RP also introduces a hint of prophecy where none should exist; a letter to the first century assemblies of Asia must make sense to those same assemblies: we suspect that this is the result of subsequent extrapolation. None of these changes bears any substance: WH must stand as the leading vorlage candidate for chapter 3.

Revelation 4

1. μετά ταύτα είδον και ιδού θύρα ηνεωγμένη⁹⁵ εν τω ουρανώ και ήη φωνή ήη πρώτη ήήν ήκουσα ήως σάλπιγγος λαλούσης μετ εμού λέγων ανάβα ήώδε και δείξω σοι ήά δει γενέσθαι μετά ταύτα

⁹³ RP has ζήλωσον, the aorist imperative replacing the present imperative. WH, SBL & TH do not concur. This seems like a preference of dialect.

⁹⁴ RP, SBL & TH add και. WH does not concur. The conjunction would be the normative way of introducing a new sentence.

⁹⁵ RP has ανεωγμένη, a spelling variation. WH, SBL & TH do not concur.

2. ^{T96} ευθέως εγενόμην εν πνεύματι και ιδού θρόνος έκειτο εν τω ουρανώ και επί τον θρόνον καθήμενος
3. Γκαι ho καθήμενος⁹⁷ ήμοιος horάσει λίθω ιάσπιδι και σαρδίω και ίρις⁹⁸ κυκλόθεν του θρόνου Γήμοιος horάσει σμαραγδίνω⁹⁹
4. και κυκλόθεν του θρόνου θρόνοι¹⁰⁰ είκοσι τέσσαρες και επί τους θρόνους ^{T101} είκοσι τέσσαρας πρεσβυτέρους καθημένους περιβεβλημένους ^{T102} ηματίοις λευκοίς και επί τας κεφαλάς αυτών στεφάνους χρυσούς

⁹⁶ RP adds και. WH, SBL & TH do not concur. This is the normal, but not necessary, beginning of a sentence.

⁹⁷ RP omits και ho καθήμενος. WH, SBL & TH do not concur. Since the One Sitting seems impersonal, the repetition is necessary to eliminate any confusion of antecedent. The description of His appearance is ethereal.

⁹⁸ Others have ιερείς, priests. WH, RP, SBL & TH do not concur. A seemingly nonsensical change.

⁹⁹ RP has ήμοιως horάσις σμαραγδίνων. WH, SBL & TH do not concur. The change from dative singular to genitive plural does not change the meaning significantly

¹⁰⁰ Th has θρόνους. WH, RP & SBL do not concur. The nominative plural θρόνοι appears correct to us. There may be an influence of dialect here preferring the accusative over the nominative.

¹⁰¹ RP adds τους. WH, SBL & TH do not concur. This creates a second attributive position confusing the sense: does this refer to the twenty-four thrones or the twenty-four presbyters?

¹⁰² RP, SBL & TH add εν. WH does not concur. The preposition may not be necessary in some dialects.

5. και εκ του θρόνου εκπορεύονται αστραπαί και φωναί και βρονταί και ηεπτά λαμπάδες πυρός καιόμεναι ενώπιον του θρόνου Ἡά εισίν τα¹⁰³ ηεπτά πνεύματα του θεού
6. και ενώπιον του θρόνου ηως θάλασσα ηυαλίνη ηομοία κρυστάλλω και εν μέσω του θρόνου και κύκλω του θρόνου τέσσαρα¹⁰⁴ ζώα γέμοντα οφθαλμών έμπροσθεν και όπισθεν
7. και το ζών το πρώτον ήομοιον λέοντι και το δεύτερον ζών ήομοιον μόσχω και το τρίτον ζών έχων¹⁰⁵ το¹⁰⁶ πρόσωπον ηως¹⁰⁷ ανθρώπου και το τέταρτον ζών ήομοιον αετώ πετομένω

¹⁰³ RP has αυτού ηαί εισίν, His, which are. WH, SBL & TH do not concur. Dialect may be at play here: but, the specification of which throne is unnecessary, being made clear from the first four words.

¹⁰⁴ 1885 has τέσσερα, a spelling variation. WH, RP, SBL & TH do not concur.

¹⁰⁵ RP has έχον. WH, SBL & TH do not concur. This change to accusative does not agree with the context of nominatives: but, possibly a matter of dialect.

¹⁰⁶ RP omits το. WH, SBL & TH do not concur. The article completes a connection in the second attributive position with τρίτον.

¹⁰⁷ RP omits ηως. WH, SBL & TH do not concur. The removal of ηως makes this ζών actually human, eliminating the possibility of a human like spirit.

8. και τα τέσσαρα¹⁰⁸ ζώα ηεν ἱ καθ ηεν¹⁰⁹ αυτών¹¹⁰ έχων¹¹¹ ανά πτέρυγας ηεξ κυκλόθεν και έσωθεν γέμουσιν οφθαλμών και ανάπαυσιν ουκ έχουσιν ηημέρας και νυκτός λέγοντες ήάγιος, ήάγιος, ήάγιος¹¹² κύριος ηο θεός ηο παντοκράτωρ ηο ην και ηο ων και ηο ερχόμενος
9. και ήόταν δώσουσιν¹¹³ τα ζώα δόξαν και τιμήν και ευχαριστίαν τω καθημένω επί του θρόνου¹¹⁴ τω ζώντι εις τους αιώνας των αιώνων
10. πεσούνται ηοι είκοσι τέσσαρες πρεσβύτεροι ενώπιον του καθημένου επί του θρόνου και προσκυνήσουσιν τω ζώντι εις τους αιώνας των αιώνων και βαλούσιν τους στεφάνους αυτών ενώπιον του θρόνου λέγοντες

¹⁰⁸ 1885 has τέσσαρα, a spelling variation. WH, RP, SBL & TH do not concur.

¹⁰⁹ One has έκαστον, each. WH, RP, SBL & TH do not concur. “One by each”, and, “one by one”, do not exactly convey the same meaning.

¹¹⁰ RP omits αυτών. WH, SBL & TH do not concur. “Of them seems necessary to complete the thought of, “one by one of them”.

¹¹¹ RP has έχον. WH, SBL & TH do not concur.

¹¹² According to RP at least one has nine repetitions. WH, SBL & TH and even RP do not concur. This seems trivial, there is no other support.

¹¹³ RP has δώσιν, a subjunctive replacing a future. WH, SBL & TH do not concur. This seems like the wrong place to introduce uncertainty.

¹¹⁴ SBL & TH have τω θρόνω, the dative replacing the genitive. WH & RP do not concur. Possibly a dialect preference: but, not accidental.

11. ἄξιός ἐστι ὁ κύριος καὶ ὁ θεὸς ἡμῶν ^{τ115} λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν ὅτι σὺ ἐκτίσας τὰ ¹¹⁶ πάντα καὶ διὰ τὸ θέλημα σου ἦσαν καὶ ἐκτίσθησαν

WH stands as the leading vorlage candidate for chapter 4.

Revelation 5

1. καὶ εἶδον ἐπὶ τὴν δεξιάν του καθήμενου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν¹¹⁷ κατεσφραγισμένον σφραγίσιν ἑπτὰ
2. καὶ εἶδον ἄγγελον ἰσχυρόν κηρῦσσοντα ἐν φωνῇ μεγάλῃ τίς ἄξιός ^{τ118} ἀνοίξει τὸ βιβλίον καὶ λύσει τὰς σφραγίδας αὐτοῦ

¹¹⁵ RP adds ὁ ἅγιος. WH, SBL & TH do not concur. The addition of, “the Holy”, may be a liturgical response: it does not significantly change the argument.

¹¹⁶ RP omits τὰ. WH, SBL & TH do not concur. Without the article, “all”, is created. The article, “the all”, seems to change the sense to everything.

¹¹⁷ RP has ἐξωθεν, a synonym. WH, SBL & TH do not concur.

¹¹⁸ RP adds ἐστίν. WH, SBL & TH do not concur. The verb is unnecessary in Greek and does not change the meaning: this deliberate addition may be an issue of dialect.

3. και ουδείς εδύνατο εν τω ουρανῷ ¹¹⁹ ουδέ¹²⁰ επί της γης ουδέ¹²¹ ὑποκάτω της γης ανοίξαι το βιβλίον ούτε βλέπειν αυτό
4. και [εγώ]¹²² έκλαιον πολύ ἵνα ουδείς άξιός ηευρέθη ανοίξαι το βιβλίον ούτε βλέπειν αυτό
5. και ηείς εκ των πρεσβυτέρων λέγει μοι μη κλαίε ιδού ενίκησεν ἡ λέων ἡ εκ της φυλής ιούδα ἡ ἡρίζα δαυίδ¹²³ ανοίξαι¹²⁴ το βιβλίον και τας ἑπτά σφραγίδας αυτού

¹¹⁹ RP adds ἄνω, the adverb, above. WH, SBL & TH do not concur. This may be a Septuagint quotation where heaven above is a common phrase: however, ἄνωθεν, is used in Genesis 27:39 and 49:25; Exodus 20:4 has, ἄνω.

¹²⁰ RP has οὔτε, the conjunction instead of the adverb. WH, SBL & TH do not concur. Both words have very similar meanings and sounds.

¹²¹ RP has οὔτε, the conjunction instead of the adverb. WH, SBL & TH do not concur. Both words have very similar meanings and sounds.

¹²² TH omits εγώ. WH [εγώ], RP & SBL do not concur. The emphatic, I, here is strange, since there seems to be little reason for John to call attention to himself. Still, the emphatic, I, must stand: John is utterly shocked by the strange revelation.

¹²³ 1885 has δαυείδ, a spelling variation. WH, RP, SBL & TH do not concur.

¹²⁴ RP has ἡ ανοίγων, changing the aorist infinitive to a present participle. WH, SBL & TH do not concur. The aorist infinitive could be a Hebraism possibly expressing the idea of the prophetic perfect.

6. και είδον εν μέσω του θρόνου και των τεσσάρων ζώων και εν μέσω των πρεσβυτέρων αρνίον ηεστηκός¹²⁵ ηως εεφαγμένον έχων¹²⁶ κέρατα ηεπτά και οφθαλμούς ηεπτά ηοί¹²⁷ ειcίν τα [ηεπτά]¹²⁸ πνεύματα του θεού απεεταλμένοι¹²⁹ ειc πάσαν την γην
7. και ήλθεν και είληφεν εκ της δεξιάc του καθημένου επί του θρόνου
8. και ήότε έλαβεν το βιβλίον τα τέεεεαρα¹³⁰ ζώα και ηοι είκοσι τέεεεαρες πρεεεβύτεροι έπεεεαν¹³¹ ενώπιον του αρνίου έχοντες ήέκαετοc κηθάραν και φιάλαc χρυεάc γεμουεεαc θυμιαμάτων ηαί ειcίν ηαι¹³² πποεεευχαί των ηαγίων
9. και άδουεειν ωδήν καινηήν λέγοντεc άξιοc ει λαβείην το βιβλίον και ανοίξει ταc εφραγίδαc αυτου ήότι εεφάγηc και ηγόραεαc τω θεώ

¹²⁵ One has ηεετηκός, changing the neuter to a masculine. WH, RP, SBL & TH do not concur. This may be a preference of dialect; or a phonic confusion, since, both words have identical sound and meaning.

¹²⁶ RP has έχον. WH, SBL & TH do not concur. Both words have identical sound and meaning.

¹²⁷ RP has ηα. WH, SBL & TH do not concur. The relative pronoun, ηοί, agrees with, οφθαλμούς.

¹²⁸ RP, SBL & TH have ηεπτά. WH has [ηεπτά]. Others omit. The WH reading is confirmed.

¹²⁹ RP has αποεεελλόμενα, changing from the masculine perfect to the neuter present. WH, SBL & TH do not concur. The neuter, αποεεελλόμενα, agrees with πνεύματα.

¹³⁰ 1885 has τέεεεαρα, a spelling variation.

¹³¹ RP has έπεεεον, possibly a spelling variation. WH, SBL & TH do not concur. It is unlikely to be a change of person: 3PP to 1PS.

¹³² RP omits ηαι, the article. WH, SBL & TH do not concur.

¹³³ εν τω हाίματι' σου εκ πάσης φυλής και γλώσσης και λαού και έθνους

10. και εποίησας αυτούς τω θεώ ηημών βασιλείαν¹³⁴ και hierείς και βασιλεύουσιν¹³⁵ επί της γης
11. και είδον και ήκουσα ¹³⁶ φωνήν αγγέλων πολλών κύκλω του θρόνου και των ζώων και των πρεσβυτέρων και ην ho αριθμός αυτών μυριάδες μυριάδων και χιλιάδες χιλιάδων
12. λέγοντες φωνή μεγάλη αξιόν εστίν το αρνίον το εσφαγμένον λαβείν την δύναμιν και ¹³⁷ πλούτον και σοφίαν και ισχύν και τιμήν και δόξαν και ευλογίαν

¹³³ RP & TH add ηημάς. WH & SBL do not concur. This is most likely a liturgical addition for clarification to a recently pagan audience.

¹³⁴ RP has βασιλείς. WH, SBL & TH do not concur. If, βασιλείς, we are kings; if, βασιλείαν, we are a kingdom.

¹³⁵ RP & TH have βασιλεύσουσιν, the future. WH & SBL do not concur. We will reign, or we will reign? WH, in spite of the fact that we are a kingdom, not kings; in some sense, we reign now. Jesus reigns by forgiveness and reconciliation. Satan and his Nicolaitans reign by retaliation and revenge. These two are diametrically opposed. He says, we will reign upon the land, Ha Aretz, not immediately over the earth.

¹³⁶ RP adds hως. WH, SBL & TH do not concur. As seems inappropriate in this context.

¹³⁷ RP adds τον. WH, SBL & TH do not concur. The article does not seem to fit the context.

13. και παν κτίσμα ἡ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης [εστίν]¹³⁸ καὶ τὰ ἐν αὐτοῖς πάντα¹³⁹ ἤκουσα λέγοντας τῷ καθημένῳ ἐπὶ τοῦ θρόνου¹⁴⁰ καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰῶνων ᾠ¹⁴¹
14. καὶ τὰ τέσσαρα¹⁴² ζῴα ἔλεγον¹⁴³ ἀμήν καὶ οἱ πρεσβύτεροι ἔπεσαν¹⁴⁴ καὶ προσεκύνησαν

Our confidence in WH as the leading *vorlage* candidate remains unshaken for chapter 5.

¹³⁸ RP & TH have εστίν. WH has [εστίν]. SBL does not concur. WH seems tentatively confirmed; however, the presence or absence of εστίν does not especially change the meaning, the to-be verb being understood.

¹³⁹ RP has πάντας. WH, SBL & TH do not concur. The form πάντας is plural; πάντα may be either singular or plural. The preceding τα suggests that πάντα is correct: but, this may be a matter of dialect.

¹⁴⁰ SBL & TH have τῷ οὐρανῷ. WH & RP do not concur. Is the form properly dative or genitive? WH seem to have left the practice of maintaining the second attributive position.

¹⁴¹ RP adds ἀμήν. WH, SBL & TH do not concur. The word ἀμήν is a liturgical response: it seems superfluous here.

¹⁴² 1885 has τέσσερα, a spelling variation. WH, RP, SBL & TH do not concur.

¹⁴³ RP has λέγοντα το. 2018 has λέγοντα ἔλεγον το in error. WH, SBL & TH do not concur. The phrase is changed from WH, “they now say amen”, to RP, “saying the amen”.

¹⁴⁴ RP has ἔπεσον, possibly a spelling variation. WH, SBL & TH do not concur. It is unlikely to be a change of person: 3PP to 1PS.

Revelation 6

1. και είδον ¹⁴⁵ ήνοιξεν το αρνίον μίαν εκ των ηεπτά σφραγίδων και ήκουσα ηενός εκ των τεσσάρων ζώων λέγοντος ηως φωνή βροντής έρχου ¹⁴⁶
2. ¹⁴⁷ και είδον και ιδού ήππος λευκός και ηο καθήμενος επ αυτόν έχων τόξον και εδόθη αυτό στέφανος και εξήλθεν νικών και ήνα νικήση
3. και ήότε ήνοιξεν την ¹⁴⁸ σφραγίδα την δευτέραν ήκουσα του δευτέρου ζώου λέγοντος έρχου

¹⁴⁵ RP has ήότι. WH, SBL & TH do not concur. I saw when He opened (WH). I saw that He opened (RP).

¹⁴⁶ RP adds και ίδε. WH, SBL & TH do not concur. Come (WH) or come and see (RP), which is a deliberate addition, possibly liturgical.

¹⁴⁷ RP omits και είδον. WH, SBL & TH do not concur. See the comment on και ίδε. This is the equivalent of και ίδε at the end of the previous verse.

¹⁴⁸ RP has δευτέραν σφραγίδα, a change in word order. The first attributive position no longer requires the repetition of την. WH, SBL & TH do not concur.

4. και εξήλθεν άλλος híππος πυρρός¹⁴⁹ και τω καθημένω επ αυτόν
εδόθη [αυτώ]¹⁵⁰ λαβείν την ειρήνην [εκ]¹⁵¹ της γης και¹⁵² ήίνα
αλλήλους σφάξουσιν¹⁵³ και εδόθη αυτώ μάχαιρα μεγάλη
5. και ήότε ήνοιξεν¹⁵⁴ την σφραγίδα την τρίτην ήκουσα του τρίτου
ζώου λέγοντος έρχου και είδον¹⁵⁵ και ιδού ήίπος μέλας και ho
καθήμενος επ αυτόν έχων ζυγόν εν τη χειρί αυτού

¹⁴⁹ RP has πυρός. WH, SBL & TH do not concur. A fiery horse (WH) or a fire horse (RP)? A Seraph?

¹⁵⁰ RP, SBL & TH have αυτώ. WH has [αυτώ]. WH is confirmed.

¹⁵¹ RP, SBL & TH have εκ. WH has [εκ]. WH is confirmed.

¹⁵² RP omits και. WH, SBL & TH do not concur. This seems like an appropriate place to start a new sentence.

¹⁵³ RP has σφάξουσιν, the subjunctive. WH, SBL & TH do not concur. They will slaughter one another (WH). They could/should/would slaughter one another (RP).

¹⁵⁴ 1885 & SBL have ήνοιξε. WH, RP & TH do not concur. The omission of the final, ν, is a common spelling variation: it changes neither grammar, nor meaning, nor even syntax.

¹⁵⁵ RP has ίδε. WH, SBL & TH do not concur. The imperative, Look, replaces the aorist indicative, I looked. This is nonsensical since, και ιδού, follow immediately (Look! And Look!???)

6. και ήκουσα ἡως¹⁵⁶ φωνήν εν μέσω των τεσσάρων ζώων λέγουσαν
χοϊνίξ σίτου δηναρίου και τρεις χοϊνικες κριθών¹⁵⁷ δηναρίου και το
έλαιον και τον οίνον μη αδικήσης
7. και ἰότε ἠνοιξεν την σφραγίδα την τετάρτην ήκουσα φωνήν¹⁵⁸ του
τετάρτου ζώου λέγοντος έργου [†]159
8. †και είδον¹⁶⁰ και ιδού ήππος χλωρός και ἡο καθήμενος επάνω
[αυτού]¹⁶¹ ὄνομα αυτώ [ἡο]¹⁶² θάνατος και ἡο ἡάδης ηκολούθει †μετ

¹⁵⁶ RP omits ἡως. WH, SBL & TH do not concur. The word ἡως does not resonate in English idiom: I either heard a voice or I did not. Nevertheless, the inclusion of ἡως, seems to stand with the prevailing testimony.

¹⁵⁷ RP has κριθής, the singular. WH, SBL & TH do not concur. Since, we are dealing with three of them, does the local dialect require a singular (RP) or a plural (WH)?

¹⁵⁸ RP omits φωνήν. WH, SBL & TH do not concur. It makes very little difference whether we heard (RP); or whether we heard the voice (WH).

¹⁵⁹ RP adds και ἰδε. WH, SBL & TH do not concur. This is identical to verse 1.

¹⁶⁰ RP omits και είδον. WH, SBL & TH do not concur. This is identical to verse 2.

¹⁶¹ RP, SBL & TH have αυτού. WH has [αυτού]. WH is confirmed.

¹⁶² RP, SBL & TH have ἡο. WH has [ἡο]. WH is confirmed.

αυτού¹⁶³ και εδόθη αυτοίς¹⁶⁴ εξουσία επί το τέταρτον της γης αποκτείνει εν ρομφαία και εν λιμώ και εν θανάτω και ηυπό των θηρίων της γης

9. και τότε ήνοιξεν την πέμπτην σφραγίδα είδον ηυποκάτω του θυσιαστηρίου τας ψυχάς ^{τ165} των εσφαγμένων διά τον λόγον του θεού και διά την μαρτυρίαν ^{τ166} ήην είχον
10. και έκραξαν φωνή μεγάλη λέγοντες ήέως πότε ho δεσπότης ho háγιος και αληθινός ού κρίνεις και εκδικείς το हाίμα ηημών εκ των κατοικούντων επί της γης
11. και εδόθη αυτοίς ηεκάστω στολή λευκή και ερρέθη αυτοίς ήίνα αναπαύσονται¹⁶⁷ έτι χρόνον μικρόν¹⁶⁸ ήέως πληρωθώσιν¹⁶⁹ και ηοι

¹⁶³ RP has *αυτώ*. WH, SBL & TH do not concur. The change from genitive with preposition to dative without preposition, seems like a preference of dialect.

¹⁶⁴ RP has *αυτώ*. WH, SBL & TH do not concur. He was given authority to them (WH), seems awkward compared to, He was given authority to him (RP): but, WH appears to have the affirmation.

¹⁶⁵ Others add *των ανθρώπων*. WH, RP, SBL & TH do not concur. This seems like an unnecessary and unsupported scribal addition.

¹⁶⁶ RP adds *του αρνίου*. WH, SBL & TH do not concur. Is it absolutely necessary that their witness be of the Lamb?

¹⁶⁷ RP has *αναπαύσονται*. WH, SBL & TH do not concur. Is their rest subjunctive and subjective, could/should/would (RP); or is it future and certain (WH)?

¹⁶⁸ RP omits *μικρόν*. WH, SBL & TH do not concur. Is it important that their rest before glory be brief (WH); or may it be extended (RP): this is a matter of emphasis on comfort, not on the actual time.

¹⁶⁹ RP & TH have *πληρωσώσιν*. WH & SBL do not concur. Their fellow slaves could/should/would be completed (WH); vs They

- σύνδουλοι αυτών και οἱ ἀδελφοὶ αυτῶν ¹⁷⁰ οἱ μέλλοντες
ἀποκτένεσθαι¹⁷¹ ἥως καὶ αὐτοὶ
12. καὶ εἶδον ἥτε ἠνοιξεν τὴν σφραγίδα τὴν ἕκτην καὶ σεισμός μέγας
ἐγένετο καὶ ὁ ἥλιος ἔγενετο μέλας¹⁷² ἥως σάκκος τρίχινος καὶ ἡ
σελήνη ἡλόη ἐγένετο ἥως αἷμα
13. καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν¹⁷³ εἰς τὴν γῆν ἥως συκὴ
βάλλει¹⁷⁴ τοὺς οὐλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη
14. καὶ ὁ οὐρανὸς ἀπεχωρίσθη ἥως βιβλίον ἠελισσόμενον καὶ παν
ὄρος καὶ νῆσος ἐκ τῶν τόπων αυτῶν ἐκινήθησαν
15. καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστάνες καὶ οἱ χιλίαρχοι καὶ οἱ
πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πας δούλος καὶ ἐλεύθερος ἐκρυψαν
ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων

(possibly) completed their fellow slaves (RP)? The active does not seem to fit very well with the subjunctive.

¹⁷⁰ RP adds καὶ. WH, SBL & TH do not concur. Not the beginning of a new sentence; unlikely before οἱ.

¹⁷¹ RP has ἀποκτένεσθαι √ ἀποκτείνω, possibly a spelling variation. WH, SBL & TH do not concur. But, ἀποκτένεσθαι √ ἀποκτένω

¹⁷² RP has μέλας ἐγένετο, changed word order. WH, SBL & TH do not concur. Possibly a matter of dialect.

¹⁷³ RP has ἔπεσον, possibly a spelling variation. WH, SBL & TH do not concur. It is unlikely to be a change of person: 3PP to 1PS.

¹⁷⁴ RP has βαλούσα. One has βάλλουσα. WH, SBL & TH do not concur. Throwing (RP) vs. it throws (WH).

16. και λέγουσιν τοις ὄρεσιν και ταις πέτραις πέσετε¹⁷⁵ εφ ημάς και κρύψατε ημάς από προσώπου του καθημένου επί του θρόνου και από της οργής του αρνίου
17. ἵνα ἴδωσιν ἡ ἡμέρα ἡ μεγάλη της οργής αὐτῶν¹⁷⁶ και τίς δύναται σταθῆναι

Many of the changes were trivialities; none were shown to be precedent. WH remains seated as the leading vorlage candidate for chapter 6.

Revelation 7

1. ^τ¹⁷⁷ μετά τούτο εἶδον τέσσαρας ἀγγέλους ἡστώτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ παν¹⁷⁸ δένδρον
2. και εἶδον ἄλλον ἀγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου ἔχοντα σφραγίδα θεοῦ ζώντος και ἐκράξεν φωνή μεγάλη τοις τέσσαρσιν ἀγγέλοις ἵνα εὐδοκῶσιν αὐτοῖς ἀδικῆσαι τὴν γῆν και τὴν θάλασσαν

¹⁷⁵ 1885 has πέσατε, possibly a spelling variation. WH, RP, SBL & TH do not concur.

¹⁷⁶ RP has αὐτού, a change from the plural to the singular. WH, SBL & TH do not concur. The plural (W- H) appears to be correct.

¹⁷⁷ RP & another add και. WH, SBL & TH do not concur. The value of και here is uncertain. The μετά connects with the previous context. The function of και tends to separate.

¹⁷⁸ RP & another have τι. WH, SBL & TH do not concur. Whatever tree (RP) vs all or every tree (WH).

3. λέγων μη αδικήσητε την γην μήτε την θάλασσαν μήτε τα δένδρα
ἀχρι ^{T179} σφραγίσωμεν τους δούλους του θεού ηημών επί των
μετώπων αυτών
4. και ήκουσα τον αριθμόν των εσφραγισμένων ηεκατόν ^{T180}
τεσσεράκοντα¹⁸¹ τέσσαρες χιλιάδες εσφραγισμένοι¹⁸² εκ πάσης
φυλής ηυιών ισραήλ
5. εκ φυλής ιούδα δώδεκα χιλιάδες εσφραγισμένοι¹⁸³ εκ φυλής
ηρουβήν¹⁸⁴ δώδεκα χιλιάδες εκ φυλής γαδ δώδεκα χιλιάδες
6. εκ φυλής ασήρ δώδεκα χιλιάδες εκ φυλής νεφθαλίμ¹⁸⁵ δώδεκα
χιλιάδες εκ φυλής μανασσή δώδεκα χιλιάδες
7. εκ φυλής συμεών δώδεκα χιλιάδες εκ φυλής λευί¹⁸⁶ δώδεκα χιλιάδες
εκ φυλής ισαχάρ¹⁸⁷ δώδεκα χιλιάδες

¹⁷⁹ RP adds ου. WH, SBL & TH do not concur. Until (WH) vs until where or when (RP).

¹⁸⁰ RP adds και. WH, SBL & TH do not concur. One hundred (WH) or one hundred and (RP).

¹⁸¹ RP has τεσσαράκοντα, a spelling variation. WH, SBL & TH do not concur.

¹⁸² RP has εσφραγισμένων. WH, SBL & TH do not concur. Having been sealed (WH); or of sealed (RP).

¹⁸³ RP has εσφραγισμένοι. One has εσφραγισμένων. WH, SBL & TH do not concur. Feminine (RP) or masculine (WH): having been sealed.

¹⁸⁴ RP has ηρουβίμ, a spelling variation. WH, SBL & TH do not concur.

¹⁸⁵ RP has νεφθαλείμ, a spelling variation. WH, SBL & TH do not concur.

¹⁸⁶ 1885 has λευεί, a spelling variation. WH, RP, SBL & TH do not concur.

¹⁸⁷ RP has ισαχάρ, a spelling variation. WH, SBL & TH do not concur.

8. εκ φυλής ζαβουλών δώδεκα χιλιάδες εκ φυλής ιωσηφ δώδεκα χιλιάδες εκ φυλής βενιαμίν¹⁸⁸ δώδεκα χιλιάδες εσφραγισμένοι¹⁸⁹
9. μετά ταύτα είδον και ιδού όχλος πολύς ηον αριθμήσαι αυτόν¹⁹⁰ ουδείς εδύνατο εκ παντός έθνους και φυλών και λαών και γλωσσών ηεστώτες¹⁹¹ ενώπιον του θρόνου και ενώπιον του αρνίου περιβεβλημένους στολάς λευκάς και φοίνικες¹⁹² εν ταις χερσίν αυτών
10. και κράζουσιν¹⁹³ φωνή μεγάλη λέγοντες ηη σωτηρία τω θεώ ηημών τω καθημένω επί τω θρόνω και τω αρνίω

¹⁸⁸ 1885 & TH have βενιαμείν, a spelling variation. WH, RP & SBL do not concur.

¹⁸⁹ RP has εσφραγισμένα. WH, SBL & TH do not concur. Feminine (RP) or masculine (WH): having been sealed.

¹⁹⁰ RP omits αυτόν. WH, SBL & TH do not concur. Able to count (RP); or, able to count it?

¹⁹¹ RP has ηεστώτας, the accusative. One has ηεστώτων. WH, SBL & TH do not concur. WH has the nominative, attracted as subject in the following phrase: most likely a matter of dialect.

¹⁹² RP has φοίνικας, the accusative. WH, SBL & TH do not concur. Shall the be retained as object in the previous phrase (RP), or attracted as subject in the following phrase (WH)?

¹⁹³ SBL has κράζουσι. WH, RP & TH do not concur. The omission of the final, ν, is a common spelling variation: it changes neither grammar, nor meaning, nor even syntax.

11. και πάντες hoi άγγελοι ηειστήκεισαν¹⁹⁴ κύκλω του θρόνου και των πρεσβυτέρων και των τεσσάρων ζώων και έπεσαν¹⁹⁵ ενώπιον του θρόνου επί τα πρόσωπα αυτών και προσεκύνησαν τω θεώ
12. λέγοντες αμήν ηη ευλογία και ηη δόξα και ηη σοφία και ηη ευχαριστία και ηη τιμή και ηη δύναμις και ηη ισχύς τω θεώ ηημών εις τους αιώνας των αιώνων [αμήν]¹⁹⁶
13. και απεκρίθη ηεις εκ των πρεσβυτέρων λέγων μοι ηούτοι hoi περιβεβλημένοι τας στολάς τας λευκάς τίνες εισίν και πόθεν ήλθον
14. και είρηκα¹⁹⁷ αυτώ κύριε' μου συ οίδας και είπεν' μοι ηούτοι' εισίν hoi ερχόμενοι εκ της θλίψεως της μεγάλης και έπλυναν τας στολάς αυτών και ελεύκαναν αυτάς¹⁹⁸ εν τω ηαίματι του αρνίου
15. διά τούτο' εισίν ενώπιον του θρόνου του θεού και λατρεύουσιν αυτώ ηημέρας και νυκτός εν τω ναώ αυτου και ηο καθήμενος επί τ' του θρόνου¹⁹⁹ σκηνώσει επ αυτους

¹⁹⁴ 1885 & TH have ηιστήκεισαν, a spelling variation. WH, RP & SBL do not concur.

¹⁹⁵ RP has έπεσον, possibly a spelling variation. WH, SBL & TH do not concur. It is unlikely to be a change of person: 3PP to 1PS.

¹⁹⁶ RP, SBL & TH have αμήν. WH has [αμήν]. WH is confirmed.

¹⁹⁷ RP has είπον, aorist √ είπον. WH, SBL & TH do not concur. είρηκα, perfect √ ηρέω (to exclaim). I said (RP), vs I have exclaimed (WH).

¹⁹⁸ RP omits αυτάς. WH, SBL & TH do not concur. Whitened (RP), vs whitened them (WH).

¹⁹⁹ RP has τω θρόνω, the dative. WH, SBL & TH do not concur. WH has the genitive; this may be a dialect preference: the sense is the same.

16. ου πεινάσουσιν έτι ουδέ διψήσουσιν έτι ουδέ²⁰⁰ μη πέση επ αυτούς
 ho ήήλιος ουδέ παν καύμα
17. ήότι το αρνίον το ανά μέσον του θρόνου ποιμανεί²⁰¹ αυτούς και
 hoδηγήσει²⁰² αυτούς επί ζωής πηγάς ηυδάτων και εξαλείψει ho θεός
 παν δάκρυον εκ των οφθαλμών αυτών

WH remains the better choice of vorlage candidate for chapter 7.

Revelation 8

1. και ήόταν²⁰³ ήνοιξεν την σφραγίδα την ηεβδόμην εγένετο σιγή εν τω
 ουρανώ ηως ηημιώριον²⁰⁴
2. και είδον τους ηεπτά αγγέλους ηοι ενώπιον του θεού ηεστήκασιν
 και εδόθησαν αυτοίς ηεπτά σάλπιγγες
3. και άλλος άγγελος ήήθεν και εστάθη επί του θυσιαστηρίου έχων
 λιβανωτόν χρυσούν και εδόθη αυτώ θυμιάματα πολλά ήίνα δώσει²⁰⁵

²⁰⁰ RP has ουδ ου. WH, SBL & TH do not concur. Nor, never ever (RP); vs nor, never (WH). RP adds the material negative.

²⁰¹ RP has ποιμαίνει, the present. WH, SBL & TH do not concur. He shepherds (RP); vs he will shepherd (WH).

²⁰² RP has hoδηγεί, the present. WH, SBL & TH do not concur. He leads (RP); vs he will lead (WH).

²⁰³ RP has ήότε. WH, SBL & TH do not concur. The choice is between when, an adverb (RP) and whenever, a conjunction (WH).

²⁰⁴ TH has ηημιώρον, a spelling variation. WH, RP & SBL do not concur.

²⁰⁵ RP has δώση. WH, SBL & TH do not concur. A sound alike subjunctive, he should give (RP) vs a future, he will give (WH).

ταις προσευχαίς των αγίων πάντων επί το θυσιαστήριον το χρυσούν το ενώπιον του θρόνου

4. και ανέβη ho καπνός των θυμιαμάτων ταις προσευχαίς των αγίων εκ χειρός του αγγέλου ενώπιον του θεού
5. και είληφεν ho άγγελος τον λιβανωτόν και εγένισεν αυτόν εκ του πυρός του θυσιαστηρίου και έβαλεν εις την γην και εγένοντο ἱβρονταί και φωναί και αστραπαί²⁰⁶ και σεισμός
6. και hoi heptά άγγελοι hoi έχοντες τας heptά σάλπιγγας ηητοίμασαν ηαυτούς²⁰⁷ ήίνα σαλπίσωσιν
7. και ho πρώτος εσάλπισεν και εγένετο χάλαζα και πύρ μεμιγμένα εν haίματι και εβλήθη εις την γην και το τρίτον της γης κατεκάη και το τρίτον των δένδρων κατεκάη και πας χόρτος χλωρός κατεκάη
8. και ho δεύτερος άγγελος εσάλπισεν και ηως όρος μέγα πυρί²⁰⁸ καιόμενον εβλήθη εις την θάλασσαν και εγένετο το τρίτον της θαλάσσης haίμα

²⁰⁶ Others have a variety of different word orders. WH, RP, SBL & TH do not concur.

²⁰⁷ RP has ηεαυτούς. TH has αυτούς. WH & SBL do not concur. All of these have pretty much the same meaning, with the possibility that ηεαυτούς is more emphatic and formal making it the better liturgical choice.

²⁰⁸ RP omits πυρί. WH, SBL & TH do not concur. If John were looking for a way to introduce and develop the theme of fire or a lake of fire, this is how he might do it. By itself, καιόμενον, doesn't quite do this.

9. και απέθανεν²⁰⁹ το τρίτον των κτισμάτων των²¹⁰ εν τη θαλάσση τα έχοντα ψυχάς και το τρίτον των πλοίων διεφθάρησαν²¹¹
10. και ho τρίτος άγγελος εσάλπισεν και έπεσεν εκ του ουρανού αστήρ μέγας καιόμενος ηως λαμπάς και έπεσεν επί το τρίτον των ποταμών και επί τας πηγάς των ηυδάτων
11. και το όνομα του αστέρος λέγεται ho²¹² άψινθος²¹³ και εγένετο το τρίτον των ηυδάτων εις άψινθον και πολλοί των ανθρώπων απέθανον εκ των ηυδάτων ήότι επικράνθησαν
12. και ho τέταρτος άγγελος εσάλπισεν και επλήγη το τρίτον του ηηλίου και το τρίτον της σελήνης και το τρίτον των αστέρων ήίνα σκοτισθή το τρίτον αυτών και Ἡη ηημέρα μη φάνη το τρίτον αυτής²¹⁴ και ηη νυξ ηομοίως

²⁰⁹ 1885 & SBL have απέθανε. WH, RP & TH do not concur. The omission of the final, ν, is a common spelling variation: it changes neither grammar, nor meaning, nor even syntax.

²¹⁰ RP omits των. WH, SBL & TH do not concur. This seemingly trivial omission, breaks the emphatic second attributive relationship.

²¹¹ RP has διεφθάρη, the singular. WH, SBL & TH do not concur. The singular connects to third (RP); the plural connects to ships (WH).

²¹² One omits ho. WH, RP, SBL & TH do not concur. A star vs. the star.

²¹³ One has άψινθον, the accusative. WH, RP, SBL & TH do not concur. So, which dialect would prefer the predicate accusative (?), and which dialect would prefer the predicate nominative (WH)?

²¹⁴ RP has το τρίτον αυτής μη φάνη ηη ηημέρα, a change in word order. The SBL footnote errs. WH, SBL & TH do not concur.

13. και είδον και ήκουσα ηενός αετού πετομένου εν μεσουρανήματι λέγοντος φωνή μεγάλη ουαί, ουαί, ουαί, ἴτους κατοικούντας²¹⁵ επί της γης εκ των λοιπών φωνών της σάλπιγγος των τριών αγγέλων των μελλόντων σαλπίζειν

In chapter 8, we still have no real reason to abandon WH as the better choice for vorlage.

Revelation 9

1. και ho πέμπτος άγγελος εσάλπισεν και είδον αστέρα εκ του ουρανού πεπτωκότα εις την γην και εδόθη αυτώ ηη χλεις του φρέατος της αβύσσου ^T²¹⁶
2. και ήνοιξεν το φρέαρ της αβύσσου και ανέβη καπνός εκ του φρέατος ηως καπνός καμίνου μεγάλης²¹⁷ και εσκοτώθη²¹⁸ ho ήήλιος και ho αήρ εκ του καπνού του φρέατος
3. και εκ του καπνού εξήλθον ακρίδες εις την γην και εδόθη αυταίς εξουσία ηως έχουσιν εξουσίαν ηοι σκορπίοι της γης

²¹⁵ RP has τοις κατοικούσιν, the dative or indirect object. WH, SBL & TH do not concur. WH has τους κατοικούντας, the accusative or direct object. This is probably a matter of dialect. The, τους κατοικούντας επί της γης, are the Am Ha Aretz.

²¹⁶ Some authorities add the first six words of the next verse. WH, RP, SBL & TH do not concur. Versification is not a real text issue.

²¹⁷ RP has καιομένης. WH, SBL & TH do not concur. A furnace being inflames (RP) appears to be reduplication, a figure rarely used by John: yet, having the same weight of meaning as great.

²¹⁸ RP & another have εσκοτίσθη √ σκοτίζω. WH, SBL & TH do not concur. εσκοτώθη √ σκοτώω, has the same meaning, were darkened.

4. και ερρέθη αὐταῖς ἵνα μὴ ἀδικήσουσιν²¹⁹ τὸν χόρτον τῆς γῆς οὐδέ παν γλωρὸν οὐδέ παν δένδρον εἰ μὴ τοὺς ἀνθρώπους ἧίτινες οὐκ ἔχουσιν²²⁰ τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων ἰ²²¹
5. και ἐδόθη αὐταῖς²²² ἵνα μὴ ἀποκτείνωσιν αὐτοὺς ἀλλ ἵνα βασανισθῆσονται²²³ μήνας πέντε και ἡ βασανισμὸς αὐτῶν ἡὼς βασανισμὸς σκορπίου ἡόταν παῖση ἄνθρωπον
6. και ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν ἡοὶ ἄνθρωποι τὸν θάνατον και οὐ μὴ εὐρήσουσιν αὐτὸν και ἐπιθυμήσουσιν ἀποθανεῖν και φεύγει²²⁴ ἡὼ θάνατος ἀπ αὐτῶν²²⁵

²¹⁹ RP has ἀδικήσωσιν, subjunctive. WH, SBL & TH do not concur. They could/should/would not harm (RP); vs the future, will not harm (WH). The craftsmanship term, ἀδικήσουσιν, unrighteousness, is the opposite of righteousness, or to build up; hence, to tear down: it will eventually take on a juridical nuance.

²²⁰ SBL & TH have ἔχουσι. WH & RP do not concur. The omission of the final, ν, is a common spelling variation: it changes neither grammar, nor meaning, nor even syntax.

²²¹ RP adds αὐτῶν. WH, SBL & TH do not concur. On their forehead (RP); vs on the forehead (WH).

²²² SBL & TH have αὐτοῖς. WH & RP do not concur. The antecedent, ἀκρίδες, from verse 3 is feminine.

²²³ RP has βασανισθῶσιν, subjunctive. WH, SBL & TH do not concur. The battle between subjunctive and future continues.

²²⁴ RP has φεύξεται, future. WH, SBL & TH do not concur. Death will flee (RP); or death flees (WH).

²²⁵ RP has ἀπ αὐτῶν ἡὼ θάνατος, a change in word order. WH, SBL & TH do not concur.

7. και τα ἁμοιώματα των ακρίδων ἁμοια ἡίπποις ἡτοιμασμένοις εἰς πόλεμον και ἐπί τας κεφαλὰς αὐτῶν ἡως στέφανοι ἁμοιοί²²⁶ χρυσῶ²²⁷ και τα πρόσωπα αὐτῶν ἡως πρόσωπα ἀνθρώπων
8. και εἶχον²²⁸ τρίχας ἡως τρίχας γυναικῶν και ἡοι οδόντες αὐτῶν ἡως λεόντων ἡσαν
9. και εἶχον²²⁹ θώρακας ἡως θώρακας σιδηροῦς και ἡη φωνή των πτερύγων αὐτῶν ἡως φωνή ἡαρμάτων ἡίππων πολλῶν τρεχόντων εἰς πόλεμον
10. και ἔχουσιν ουράς ἡμοίας²³⁰ σκορπίοις και κέντρα και ἐν ταις ουραῖς αὐτῶν Ἔη ἐξουσία αὐτῶν²³¹ ἀδικῆσαι τους ἀνθρώπους μήνας πέντε

²²⁶ RP omits ἁμοιοί. WH, SBL & TH do not concur. It seems important to us that their crowns we like gold, and not real gold (WH).

²²⁷ RP has χρυσοί. WH, SBL & TH do not concur. RP changes the dative to the nominative plural, which is necessary to support its hypothesis that these crowns are real gold.

²²⁸ 1885 & TH have εἶχαν, an alternate spelling. WH, RP & SBL do not concur. This spelling only applies to the 3PP.

²²⁹ 1885 has εἶχαν, an alternate spelling. WH, RP, SBL & TH do not concur. This spelling only applies to the 3PP.

²³⁰ Others have ἡμοίοις, the masculine, rather than the feminine: but, οὐράς is feminine.

²³¹ RP has ἐξουσίαν ἔχουσιν του. WH, SBL & TH do not concur. Having authority [the] to hurt (RP); their authority to hurt (WH). Authority deals with the control and trigger for aiming and shooting; power deals with bow, muscle, or spring energy.

11. Ἔχουσιν ἐπ' αὐτῶν βασιλέα²³² τὸν²³³ ἄγγελον τῆς ἀβύσσου ὄνομα αὐτῷ ἑβραϊστὶ ἀβαδδῶν²³⁴ Ἦκαὶ ἐν²³⁵ τῇ ἑλληνικῇ ὄνομα ἔχει ἀπολλύων
12. ἠὲ οὐαὶ ἠὲ μία ἀπήλθεν ἰδοὺ ἔρχεται ἔτι δύο οὐαὶ μετὰ ταῦτα
13. καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν²³⁶ κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ
14. λέγοντα²³⁷ τῷ ἕκτῳ ἀγγέλῳ ὁ ἔχων τὴν σάλπιγγα λύσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ εὐφράτῃ
15. καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἠητοιμασμένοι εἰς τὴν ἥωραν καὶ²³⁸ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων

²³² RP has ἔχουσαι βασιλέα ἐπ' αὐτῶν, a change in word order. WH, SBL & TH do not concur.

²³³ RP omits τὸν. WH, SBL & TH do not concur. An angel/messenger (RP) vs the angel/messenger (WH).

²³⁴ Others have ἀββααδδῶν, ἀβλαδδῶν, or βαπτῶν, spelling variations.

²³⁵ RP has ἐν δε, a change of conjunction. WH, SBL & TH do not concur. Now in (RP) vs and in (WH).

²³⁶ RP adds τεσσάρων. WH, SBL & TH do not concur. Four horns (RP) vs horns (WH).

²³⁷ RP has λέγουσαν, feminine instead of masculine. WH, SBL & TH do not concur. Voice, φωνήν, is feminine (RP). Horns, κεράτων, is neuter (WH).

²³⁸ RP adds a second εἰς τὴν. WH, SBL & TH do not concur. Into the day (RP); vs day (WH).

16. και ho αριθμός των στρατευμάτων του ιππικού²³⁹ δισμυριάδες²⁴⁰ μυριάδων ήκουσα τον αριθμόν αυτών
17. και hούτως είδον τους hίππους εν τη horάσει και τους καθημένους επ αυτών έχοντας θώρακας πυρίνους και hυακινθίνους και θειώδεις και hαι κεφαλαί των hίππων hως κεφαλαί λεόντων και εκ των στομάτων αυτών εκπορεύεται πυρ και καπνός και θείον
18. από των τριών πληγών τούτων απεκτάνθησαν το τρίτον των ανθρώπων εκ²⁴¹ του πυρός και του καπνού και του θείου του εκπορευομένου εκ των στομάτων αυτών
19. ηγ γαρ εξουσία των hίππων εν τω στόματι αυτών εστίν και εν ταις ουραίς αυτών hαι γαρ ουραί αυτών hόμοιαι όφεσιν²⁴² έχουσαι κεφαλάς και εν αυταίς αδικούσιν
20. και hoi λοιποί των ανθρώπων hoi ουκ απεκτάνθησαν εν ταις πληγαίς ταύταις ου²⁴³ μετενόησαν εκ των έργων των χειρών αυτών

²³⁹ RP has hίππου. WH, SBL & TH do not concur. Horses (RP); rather than horsemen, cavalry (WH); seemingly trivial: yet essential to avoiding exaggeration in correct interpretation.

²⁴⁰ 1885 has δις μυριάδες. One has δύο μυριάδες. RP has μυριάδες. WH, SBL & TH do not concur. RP errs in removing two (WH).

²⁴¹ RP has από. WH, SBL & TH do not concur. The από (RP) sometimes emphasizes separation; εκ (WH) sometimes emphasizes source: otherwise they mean the same thing. This deliberate change seems to be a preference of dialect.

²⁴² RP has όφεων, genitive. WH, SBL & TH do not concur. Like of serpents (RP); vs. like to serpents, dative (WH).

²⁴³ SBL & TH have ουδέ. One has ούτε. WH & RP do not concur. Neither (SBL); vs not (WH).

hína mh προσκυνήσουσιν²⁴⁴ τα δαιμόνια και τα είδωλα τα χρυσά και τα αργυρά και τα χαλκά και τα λίθινα και τα ξύλινα ήά ούτε βλέπειν δύνανται²⁴⁵ ούτε ακούειν ούτε περιπατείν

21. και ου μετενόησαν εκ των φόνων αυτών ούτε εκ των φαρμάκων²⁴⁶ αυτών ούτε εκ της πορνείας²⁴⁷ αυτών ούτε εκ των κλεμμάτων αυτών

The only serious difference seems to be δισμυριάδες in verse 16: yet, that is more a matter of interpretation than text. We still have no real reason in chapter 9, to abandon WH as the better choice for vorlage.

Revelation 10

1. και είδον άλλον²⁴⁸ άγγελον ισχυρόν καταβαίνοντα εκ του ουρανού περιβεβλημένον νεφέλην και ηη ίρις επί την κεφαλήν²⁴⁹ αυτού και το πρόσωπον αυτού ηως ho ήήλιος και ηοι πόδες αυτού ηως στύλοι πυρός

²⁴⁴ RP has προσκυνήσωσιν. WH, SBL & TH do not concur. The subjunctive (RP); vs the future (WH).

²⁴⁵ RP has δύναται. WH, SBL & TH do not concur. Singular (RP); vs plural (WH).

²⁴⁶ RP has φαρμακειών. WH, SBL & TH do not concur. Drug dealers/sorcerers: feminine RP; vs neuter (WH).

²⁴⁷ Others have πορνίας, a spelling variation. WH, SBL & TH do not concur. Copulation, fornication.

²⁴⁸ RP omits άλλον. WH, SBL & TH do not concur. I saw a mighty angel (RP); vs I saw another mighty angel (WH).

²⁴⁹ RP & TH have της κεφαλής. WH & SBL do not concur. RP prefers the genitive. WH prefers the accusative. This seems to be a matter of dialect.

2. και έχων εν τη χειρί αυτού ἱβιβλαρίδιον ηνεωγμένον²⁵⁰ και έθηκεν τον πόδα αυτού τον δεξιόν επί της θαλάσσης τον δε ευώνυμον επί της γης
3. και έκραξεν φωνή μεγάλη ήώσπερ λέων μυκάται και ήότε έκραξεν ελάλησαν και ηεπτά βρονταί τας ηεαυτών φωνάς
4. και ήότε²⁵¹ ελάλησαν και ηεπτά βρονταί ήμελλον²⁵² γράφειν και ήκουσα φωνήν εκ του ουρανού λέγουσαν σφράγισον ήά²⁵³ ελάλησαν και ηεπτά βρονταί και μη αυτά γράψης
5. και ho άγγελος ηον είδον ηεστώτα επί της θαλάσσης και επί της γης ήρεν την χείρα αυτού την δεξιάν εις τον ουρανόν
6. και ώμοσεν εν²⁵⁴ τω ζώντι εις τους αιώνας των αιώνων ηος έκτισεν τον ουρανόν και τα εν αυτώ και την γην και τα εν αυτή [και την θάλασσαν και τα εν αυτή]²⁵⁵ ήότι χρόνος ουκέτι έσται

²⁵⁰ RP has βιβλίον ανεωγμένον. WH, SBL & TH do not concur. RP has book. WH has booklet. Ανεωγμένον is a spelling variation, possibly a preference of dialect.

²⁵¹ Others have όσα or ήκουσα όσα. WH, RP, SBL & TH do not concur. Which I saw (Others); vs when I saw (WH).

²⁵² RP has έμελλον, a spelling variation. WH, SBL & TH do not concur.

²⁵³ Others have όσα. WH, RP, SBL & TH do not concur. Both words mean which.

²⁵⁴ RP & SBL omit εν. WH & TH do not concur. Swear [by] (RP); or, swear in (WH). The meaning, necessity, and use of prepositions now developing (first century) in Greek is often unstable.

²⁵⁵ RP, SBL & TH all have και την θάλασσαν και τα εν αυτή. WH has [και την θάλασσαν και τα εν αυτή]. WH is confirmed.

7. ἀλλ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου ἦσαν μέλλη σαλπίζειν καὶ ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ ἡὼς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους²⁵⁶ τ²⁵⁷ τοὺς προφήτας
8. καὶ ἡ φωνὴ ἦν ἠκούσα ἐκ τοῦ οὐρανοῦ πάλιν λαλούσαν²⁵⁸ μετ ἐμοῦ καὶ λέγουσαν²⁵⁹ ἡύπαγε λάβε τὸ βιβλίον²⁶⁰ τὸ ἠνεωγμένον²⁶¹ ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς
9. καὶ ἀπήλθα²⁶² πρὸς τὸν ἀγγελοῦ λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον²⁶³ καὶ λέγει μοι λάβε καὶ κατάφαγε αὐτὸ καὶ πικρανεῖ σου τὴν κοιλίαν ἀλλ ἐν τῷ στόματι σου ἔσται γλυκὺ ἡὼς μέλι

²⁵⁶ RP has δούλους αὐτοῦ. WH, SBL & TH do not concur. His servant (RP); vs his own servant (WH).

²⁵⁷ Others add καὶ or αἰ. WH, RP, SBL & TH do not concur. Insufficient support.

²⁵⁸ RP has λαλούσα. WH, SBL & TH do not concur. The nominative vs the accusative.

²⁵⁹ RP has λέγουσα. WH, SBL & TH do not concur. The nominative vs the accusative.

²⁶⁰ RP has βιβλιδάριον. WH, SBL & TH do not concur. Note the vulnerability to phonological error (βιβλαρίδιον, verses 2, 9, 10). Booklet (RP) instead of book (WH).

²⁶¹ RP has ἀνεωγμένον. WH, SBL & TH do not concur.

²⁶² RP & another have ἀπήλθον. WH, SBL & TH do not concur.

²⁶³ RP has βιβλιδάριον, a spelling variation. WH, SBL & TH do not concur. Note the vulnerability to phonological error (βιβλαρίδιον, verses 2, 9, 10).

10. και έλαβον το βιβλαρίδιον²⁶⁴ εκ της χειρός του αγγέλου και κατέφαγον αυτό και ην εν τω στόματι μου ἡως μέλι γλυκύ και ἥότε έφαγον αυτό επικράνθη ηη κοιλία μου
11. και λέγουσιν μου δει σε πάλιν προφητεύσαι επί λαοίς και ^{T265} έθνεσιν και γλώσσαις και βασιλεύσιν πολλοίς

No earth-shattering changes were found in chapter 10, none enough to abandon WH as the better choice for vorlage.

Revelation 11

1. και εδόθη μοι κάλαμος ἡόμοιος ἡράβδω λέγων έγειρε²⁶⁶ και μέτρησον τον ναόν του θεού και το θυσιαστήριον και τους προσκυνούντας εν αυτό
2. και την αυλήν την έξωθεν του ναού έκβαλε έξωθεν²⁶⁷ και μη αυτήν μετρήσης ἥοτι εδόθη τοις έθνεσιν και την πόλιν την ἡαγίαν πατήσουσιν μήνας τεσσαράκοντα²⁶⁸ [και]²⁶⁹ δύο

²⁶⁴ RP has βιβλίον. WH, SBL & TH do not concur. Book instead of booklet.

²⁶⁵ RP adds επί. WH, SBL & TH do not concur. Prophesy upon, επί (RP); or to, the dative (WH)?

²⁶⁶ RP has έγειραι, the infinitive. WH, SBL & TH do not concur. To arise (RP); vs the imperative, [you] arise (WH).

²⁶⁷ RP has έξω. WH, SBL & TH do not concur. Out (RP) or outwardly (WH): a shorter adverb for a longer one.

²⁶⁸ RP has τεσσαράκοντα, a spelling variation. WH, SBL & TH do not concur.

²⁶⁹ RP has και. WH has [και]. SBL & TH omit και. 40 and 2; or 42?

3. και δώσω τοις δυσίν μάρτυσιν' μου και προφητεύσουσιν ημέρας χιλίας διακοσίας ηεξήκοντα περιβεβλημένους²⁷⁰ σάκκους
4. ηουτοι εισίν ηαι δύο ελαίαι και ηαι δύο λυχνίαι [ηαι]²⁷¹ ενώπιον του κυρίου της γης εστώτες²⁷²
5. και ει τις αυτούς θέλει αδικήσαι πυρ εκπορεύεται εκ του στόματος αυτών και κατεσθίει τους εχθρούς αυτών και ει τις ἠθελήση αυτούς²⁷³ αδικήσαι ηούτως δει αυτόν αποκτανθήναι
6. ηούτοι έχουσιν ἠτην εξουσίαν κλείσαι τον ουρανόν²⁷⁴ ήίνα μη ηυετός βρέχη τας ημέρας της προφητείας αυτών και εξουσίαν έχουσιν επί των ηυδάτων στρέφειν αυτά εις ηαίμα και πατάξει την γην ἠεν πάση πληγή ηοσάκις εάν ηελήσωσιν²⁷⁵

²⁷⁰ RP, SBL & others have περιβεβλημένοι. WH & TH do not concur. The nominative (RP); vs the accusative (WH): not possibly accidental.

²⁷¹ RP, SBL & TH have ηαι. WH has [ηαι]. WH is confirmed.

²⁷² RP has εστώσαι. WH, SBL & TH do not concur. The feminine (RP); vs the masculine (WH): not possibly accidental.

²⁷³ RP has θέλει αυτούς. One has αυτούς ηελήση. WH, SBL & TH do not concur. The present tense (RP); vs the future (WH): not possibly accidental.

²⁷⁴ RP has τον ουρανόν εξουσίαν κλείσαι, a change in word order, removing την in the process. WH, SBL & TH do not concur. Having authority (RP), vs having the authority (WH).

²⁷⁵ RP has ηοσάκις εάν ηελήσωσιν εν πάση πληγή, a change in word order. WH, SBL & TH do not concur.

7. και ήόταν τελέσωσιν την μαρτυρίαν αυτών Ἦτο θηρίον το²⁷⁶
αναβαίνον εκ της αβύσσου ποιήσει μετ αυτών πόλεμον και νικήσει
αυτούς και αποκτενεεί αυτούς
8. και το πτώμα αυτών επί της πλατείας της πόλεως της μεγάλης ήήτις
καλείται πνευματικώς σόδομα και αίγυπτος ήόπου και ho κύριος
αυτών εσταυρώθη
9. και βλέπουσιν εκ των λαών και φυλών και γλωσσών και εθνών το
πτώμα αυτών ήήμέρας τρεις και²⁷⁷ ήήμισυ και τα πτώματα αυτών
ουκ αφίουσιν²⁷⁸ τεθήναι εις μνήμα
10. και hoι κατοικούντες επί της γης χαίρουσιν επ αυτοίς και
ευφραίνονται²⁷⁹ και δώρα πέμπουσιν²⁸⁰ αλλήλοις ήότι ήούτοι hoι
δύο προφήται εβασάνισαν τους κατοικούντας επί της γης

²⁷⁶ Others have τότε το θηρίον το, το θηρίον τότε, or το θηρίον το τέταρτον το. WH, RP, SBL & TH do not concur.

²⁷⁷ RP omits και. WH, SBL & TH do not concur. English idiom demands the, and: fortunately, the text seems supportive.

²⁷⁸ RP has αφήσουσιν, future. WH, SBL & TH do not concur. Will not allow (RP); vs do not allow (WH).

²⁷⁹ RP has ευφρανθήσονται. WH, SBL & TH do not concur. Will be gladdened (RP); vs are gladdened (WH).

²⁸⁰ RP has δώσουσιν. WH, SBL & TH do not concur. They will give gifts (RP); vs they will send gifts (WH).

11. και μετά [τας]²⁸¹ τρεις ημέρας και ήμισυ πνεύμα ζωής εκ του θεού εισήλθεν ἰ[εν] αυτοίς²⁸² και έστησαν επί τους πόδας αυτών και φόβος μέγας επέπεσεν²⁸³ επί τους θεωρούντας αυτούς
12. και ἤκουσαν φωνής μεγάλης²⁸⁴ εκ του ουρανού λεγούσης²⁸⁵ αυτοίς ανάβατε²⁸⁶ ήώδε και ανέβησαν εις τον ουρανόν εν τη νεφέλη και εθεώρησαν αυτούς hoi εχθροί αυτών
13. και εν εκείνη τη ήώρα²⁸⁷ εγένετο σεισμός μέγας και το δέκατον της πόλεως έπεσεν και απεκτάνθησαν εν τω σεισμώ ονόματα ανθρώπων χιλιάδες ηεπτά και hoi λοιποί έμφοβοι εγένοντο και έδωκαν δόξαν τω θεώ του ουρανού
14. ηη ουαί ηη δευτέρα απήλθεν ἰιδού ηη ουαί ηη τρίτη²⁸⁸ έρχεται ταχύ

²⁸¹ RP, SBL & TH have τας. WH has [τας]. WH is confirmed.

²⁸² SBL & TH have εν αυτοίς. WH has [εν] αυτοίς. RP has εις αυτούς. Entered into them (RP); vs entered in them (WH).

²⁸³ RP has έπεσεν, aorist. WH, SBL & TH do not concur. Fell upon them (RP); vs had fallen upon them (WH). The form, επέπεσεν, looks very much like a pluperfect: but, is not listed as such in the lexicon.

²⁸⁴ RP has ήκουσα, a spelling variation, φωνήν μεγάλην, the accusative. WH, SBL & TH do not concur. They heard a great voice (RP); vs they heard [the sound] of a great voice (WH).

²⁸⁵ RP has λέγουσαν. WH, SBL & TH do not concur. Again, the accusative (RP); vs the genitive (WH). Possibly a matter of dialect.

²⁸⁶ RP has ανάβητε, a spelling variation. WH, SBL & TH do not concur. This can hardly be accidental.

²⁸⁷ RP has ημέρα. WH, SBL & TH do not concur. Day (RP); vs hour (WH). This can hardly be accidental.

²⁸⁸ RP has ηη ουαί ηη τρίτη ιδού, a change in word order. WH, SBL & TH do not concur.

15. και ho hέβδομος άγγελος εσάλπισεν και εγένοντο φωναί μεγάλαι εν τω ουρανώ λέγοντες²⁸⁹ εγένετο η βασιλεία του κόσμου του κυρίου ημών και του χριστού αυτού και βασιλεύσει εις τους αιώνας των αιώνων
16. και hoi είκοσι τέσσαρες πρεσβύτεροι [hoi]²⁹⁰ ενώπιον ʼτου θεού καθήμενοι²⁹¹ επί τους θρόνους αυτών έπεσαν²⁹² επί τα πρόσωπα αυτών και προσεκύνησαν τω θεώ
17. λέγοντες ευχαριστούμεν ʼ σοι κύριε ho θεός ho παντοκράτωρ ho ων και ho ην ήτι είληφας την δύναμιν ʼ σου την μεγάλην και εβασίλευσας
18. και τα έθνη ωργίσθησαν και ήλθεν η οργή σου και ho καιρός των νεκρών κριθήναι και δούναι τον μισθόν τοις δούλοις σου τοις προφήταις και τοις αγίοις και τοις φοβουμένοις το όνομα ʼ σου ʼτους μικρούς και τους μεγάλους²⁹³ και διαφθείραι τους διαφθείροντας την γην

²⁸⁹ RP & TH have λέγουσαι, the feminine. WH & SBL do not concur. WH has the masculine.

²⁹⁰ RP, SBL & TH have hoi. WH has [hoi]. WH is confirmed.

²⁹¹ RP has του θρόνου του θεού καθήμενοι. TH has του θεού hoi κάθηνται. WH & SBL do not concur. Before the throne of God sitting (RP); vs before of God sitting (WH).

²⁹² RP has έπεσον, a spelling variation. WH, SBL & TH do not concur.

²⁹³ RP has τοις μικροίς και τοις μεγάλοις. WH, SBL & TH do not concur. RP changes the accusative phrase into a dative phrase: which can hardly be accidental.

19. και ηνοίγη ἡ οὐρανὸς τοῦ θεοῦ ἡ²⁹⁴ ἐν τῷ οὐρανῷ καὶ ὠφθη ἡ
κιβωτὸς τῆς διαθήκης αὐτοῦ²⁹⁵ ἐν τῷ ναῷ αὐτοῦ καὶ ἐγένοντο
αστραπαὶ καὶ φωναὶ καὶ βρονταὶ ἔκαστος²⁹⁶ καὶ χάλαζα μεγάλη

WH remains the better choice for vorlage in chapter 11. Grammatical niceties and other peripheral issues cannot determine the text, which must be determined based on that which precedes and which follows. In other words, provenance and provenience determine everything else: which are not so easily determined in many cases.

Revelation 12

1. καὶ σημεῖον μέγα ὠφθη ἐν τῷ οὐρανῷ γυνὴ περιβεβλημένη τὸν ἥλιον καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα
2. καὶ ἐν γαστρὶ ἔχουσα ἔκαστος²⁹⁷ ὠδίνουσα καὶ βασανιζομένη τεκεῖν
3. καὶ ὠφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ καὶ ἰδοὺ δράκων ἔκαστος²⁹⁸ μέγας πυρρός ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα

²⁹⁴ RP omits ἡ. WH, SBL & TH do not concur. The absence of the article (RP) does not change the meaning very much.

²⁹⁵ RP has τοῦ κυρίου. WH, SBL & TH do not concur. The covenant of the Lord (RP); vs His covenant (WH): this seems liturgical.

²⁹⁶ RP omits καὶ σεισμός. WH, SBL & TH do not concur.

²⁹⁷ RP has ἐκράζεν, the imperfect. One has κράζει. WH, SBL & TH do not concur. She now cries out (RP); vs she cries out (WH).

²⁹⁸ RP & TH have πυρρός μέγας, a change in word order. WH & SBL do not concur.

4. και η ουρά αυτού σύρει το τρίτον των αστέρων του ουρανού και έβαλεν αυτούς εις την γην και ο δράκων ήεστηκεν ενώπιον της γυναικός της μελλούσης τεκείν ήνα ήόταν τέκη το τέκνον αυτής καταφάγη
5. και έτεκεν ηυιόν άρσεν²⁹⁹ ηος μέλλει ποιμαίνειν πάντα τα έθνη εν ήράβδω σιδηρά και ηηπάσθη το τέκνον αυτής προς τον θεόν και προς τον θρόνον αυτού
6. και η γυνή έφυγεν εις την έρημον ήόπου έχει εκεί τόπον ηητοιμασμένον από³⁰⁰ του θεού ήνα εκεί τρέφωσιν³⁰¹ αυτήν ηημέρας χιλίας διακοσίας ηεξήκοντα
7. και εγένετο πόλεμος εν τω ουρανώ ηο ηιχαήλ και ηοι άγγελοι αυτού του³⁰² πολεμήσαι μετά του δράκοντος και ηο δράκων επολέμησεν και ηοι άγγελοι αυτού
8. και ουκ ίσχυσεν³⁰³ ουδέ τόπος ηευρέθη αυτών³⁰⁴ έτι εν τω ουρανώ

²⁹⁹ RP has άρρενα, an alternate spelling. WH, SBL & TH do not concur.

³⁰⁰ RP has ηυπό. WH, SBL & TH do not concur. Under (RP); vs from (WH).

³⁰¹ RP has εκτρέφωσιν. TH has τρέφουσιν. WH & SBL do not concur. Feed/support out (RP); feed/support (TH); could/should/would feed/support (WH).

³⁰² RP omits του. WH, SBL & TH do not concur. It doesn't seem like the omission of an article is ever very significant. This seems to put του δράκοντος in the second attributive position with του πολεμήσαι μετά.

³⁰³ TH & another have ίσχυσαν, the plural. WH, RP & SBL do not concur. They were not strong (TH); vs he was not strong (WH).

³⁰⁴ RP has αυτώ, the dative singular. WH, SBL & TH do not concur. To it (RP); vs of them (WH).

9. και εβλήθη ὁ δράκων ἡ ὁ μέγας ὁ ὄφις³⁰⁵ ὁ ἀρχαῖος ὁ καλούμενος διάβολος καὶ ὁ³⁰⁶ σατανᾶς ὁ πλανῶν τὴν οἰκουμένην ὅλην εβλήθη εἰς τὴν γῆν καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ εβλήθησαν

The dragon was thrown down, the great, the serpent, the ancient, the one called accuser and the adversary, the deceiver of the whole civilization (habitation); was thrown down into Ha Aretz (The Land). His messengers with him, were thrown down.

10. καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ ὅτι εβλήθη ὁ κατήγορ³⁰⁷ τῶν ἀδελφῶν ἡμῶν ὁ κατηγορῶν αὐτοῦ³⁰⁸ ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός
11. καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου

³⁰⁵ Others have ὁ μέγας ὁ ὄφις, with a variety of variations. WH, RP, SBL & TH do not concur.

³⁰⁶ RP omits ὁ. WH, SBL & TH do not concur. Adversary/enemy (RP); vs the adversary/enemy (WH).

³⁰⁷ RP & TH have κατήγορος, an alternate spelling [or genitive]? WH & SBL do not concur. Nominative after ὁ

³⁰⁸ RP has αὐτῶν. WH, SBL & TH do not concur. Genitive, of them or their (RP); vs accusative, them (WH).

12. διά τούτο ευφραίνεσθε ^{T309} ουρανοί και hoi εν αυτοίς σκηνοῦντες ουαί Ἦ την γην και την θάλασσαν³¹⁰ ἡότι κατέβη ho διάβολος προς ηυμάς έχων θυμόν μέγαν ειδώς ἡότι ολίγον καιρόν έχει
13. και ἡότε είδεν ho δράκων ἡότι εβλήθη εις την γην εδίωξεν την γυναίκα ἡήτις έτεκεν τον άρσενα³¹¹
14. και εδόθησαν τη γυναικί και³¹² δύο πτέρυγες του αετού του μεγάλου ἡίνα πέτηται εις την έρημον εις τον τόπον αυτής Ἦόπου τρέφεται³¹³ εκεί καιρόν και καιρούς και ἡήμισυ καιρού από προσώπου του όφεως
15. και έβαλεν ho όφις εκ του στόματος αυτου όπισω της γυναικός ἡύδωρ ἡως ποταμόν ἡίνα αυτήν ποταμοφόρητον ποιήση
16. και εβοήθησεν ἡη γη τη γυναικί και ἡνοιξεν ἡη γη το στόμα αυτής και κατέπιεν τον ποταμόν ἡον έβαλεν ho δράκων εκ του στόματος αυτου
17. και ωργίσθη ho δράκων επί τη γυναικί και απήλθεν ποιήσαι πόλεμον μετά των λοιπόν του σπέρματος αυτής των τηρούντων τας εντολάς του θεού και εχόντων την μαρτυρίαν ιησου

³⁰⁹ SBL adds hoi. WH, RP & TH do not concur. Let be gladdened you the heavens (SBL); vs let be gladdened you heavens (WH).

³¹⁰ RP has τη γη και τη θαλάσση. WH, SBL & TH do not concur. A dative phrase, an indirect object (RP) replacing an accusative phrase, a direct object (WH).

³¹¹ RP & others have άρρενα, an alternate spelling or word for male. WH, SBL & TH do not concur.

³¹² RP omits και. WH, SBL & TH do not concur. Two wings (RP); vs the two wings (WH).

³¹³ RP has ἡόπως τρέφεται. WH, SBL & TH do not concur. How she could/should/would be nourished (RP); vs where she is nourished (WH).

Our confidence that WH is the better choice for vorlage, remains unshaken in chapter 12.

Revelation 13

1. και εστάθη³¹⁴ επί την άμμον της θαλάσσης³¹⁵ και είδον εκ της θαλάσσης θηρίον αναβαίνον έχον κέρατα δέκα και κεφαλάς ηεπτά και επί των κεράτων αυτού δέκα διαδήματα και επί τας κεφαλάς αυτού ονόματα³¹⁶ βλασφημίας
2. και το θηρίον ήό είδον ην ήόμοιον παρδάλει και ηοι πόδες αυτού ηως άρκου και το στόμα αυτού ηως στόμα λέοντος και έδωκεν αυτό ηο δράκων την δύναμιν αυτού και τον θρόνον αυτού και εξουσίαν μεγάλην

³¹⁴ RP has εστάθην. WH, SBL & TH do not concur. I was stationed/stood is an error of the final ν, he is intended (RP); vs he was stationed/stood (WH).

³¹⁵ Some texts divide chapters 12 and 13 here, including SBL & TH. Versification is not a text issue.

³¹⁶ TH & others have ονόμα, singular. WH, RP & SBL do not concur. Name (TH); vs names (WH): treating βλασφημίας as if it were singular or plural accordingly.

3. και μίαν εκ των κεφαλών αυτού ἡως³¹⁷ εσφαγμένην εις θάνατον και ηη πληγή του θανάτου αυτού εθεραπεύθη και εθαυμάσθη³¹⁸ Ἡόλη ηη γη³¹⁹ οπίσω του θηρίου
4. και προσεκύνησαν τω δράκοντι Ἡότι ἔδωκεν³²⁰ την εξουσίαν τω θηρίω και προσεκύνησαν τω θηρίω λέγοντες τις ἴμοιος τω θηρίω και τις δύναται³²¹ πολεμήσαι μετ αυτού
5. και ἐδόθη αὐτῷ στόμα λαλούν μεγάλα και βλασφημίας³²² και ἐδόθη αὐτῷ εξουσία ἵ³²³ ποιῆσαι μήνας τεσσεράκοντα³²⁴ [και]³²⁵ δύο

³¹⁷ RP has ἡωσει. WH, SBL & TH do not concur. As if (RP) instead of as (WH).

³¹⁸ RP has εθαύμασεν, active voice. WH, SBL & TH do not concur. Amazed/astonished/wondered (RP); vs was amazed/astonished/wondered (WH).

³¹⁹ One has εν ἡόλη τη γη. WH, RP, SBL & TH do not concur. In the whole land, Ha Aretz; vs the whole land Ha Aretz (WH).

³²⁰ RP has τω δεδωκότι. WH, SBL & TH do not concur. Having been given (RP); vs since or that he gave (WH).

³²¹ RP has δυνατός. WH, SBL & TH do not concur. Who [has] ability to war (RP); vs who is able to war (WH).

³²² RP has βλασφημίαν. WH, SBL & TH do not concur. Accusative singular (RP) or plural (WH).

³²³ RP adds πόλεμον. WH, SBL & TH do not concur. Authority [to] war (RP); vs authority generally (WH).

³²⁴ RP has τεσσαράκοντα, a spelling variation. WH, SBL & TH do not concur.

³²⁵ RP, SBL & TH omit [και]. WH has [και]. WH is not confirmed.

6. και ήνοιξεν³²⁶ το στόμα αυτού εις βλασφημίας³²⁷ προς τον θεόν βλασφημήσαι το όνομα αυτού και την σκηνήν αυτού τους εν τω ουρανώ σκηνούντας
7. '[και εδόθη αυτό ποιήσαι πόλεμον μετά των αγίων και νικήσαι αυτούς]³²⁸ και εδόθη αυτό εξουσία επί πάσαν φυλήν και λαόν και γλώσσαν και έθνος
8. και προσκυνήσουσιν αυτόν³²⁹ πάντες ηοι κατοικούντες επί της γης ηου³³⁰, ου γέγραπται το όνομα αυτού³³¹ εν τω βιβλίω της ζωής του αρνίου του εσφαγμένου από καταβολής κόσμου
9. ει τις έχει ους ακουσάτω

³²⁶ SBL has ήνοιξε, a spelling variation. WH, RP & TH do not concur.

³²⁷ RP has βλασφημίαν. WH, SBL & TH do not concur. Accusative singular (RP) or plural (WH).

³²⁸ Some may have this entire phrase at the end of the previous verse. RP, SBL & TH have και εδόθη αυτό ποιήσαι πόλεμον μετά των αγίων και νικήσαι αυτούς. WH has [και εδόθη αυτό ποιήσαι πόλεμον μετά των αγίων και νικήσαι αυτούς]. WH is confirmed.

³²⁹ RP has αυτό. WH, SBL & TH do not concur. The dative (RP); rather than the accusative (WH).

³³⁰ RP has ηων. WH, SBL & TH do not concur. Who plural (RP); or singular (WH).

³³¹ RP omits αυτού. WH, SBL & TH do not concur. Name (RP); or his name (WH).

10. ει τις εις³³² αιχμαλωσίαν Ἔεις αιχμαλωσίαν³³³ ἠυπάγει ει τις εν μαχαίρη³³⁴ Ἔαποκτενεῖ δει³³⁵ αὐτόν εν μαχαίρη³³⁶ ἀποκτανθήναι ἠώδε ἐστίν ἠη ἠυπομονή και ἠη πίστις των ἠαγίων
11. και εἶδον ἄλλο θηρίον ἀναβαῖνον εκ της γης και εἶχεν κέρατα δύο ἠόμοια ἀρνίῳ και ἐλάλει ἠως δράκων
12. και την ἐξουσίαν του πρώτου θηρίου πᾶσαν ποιεί ἐνώπιον αὐτοῦ και ποιεί³³⁷ την γην και τους εν αὐτή κατοικούντας ἠίνα προσκυνήσουσιν³³⁸ το θηρίον το πρώτον ἠου ἐθεραπεύθη ἠη πληγή του θανάτου αὐτοῦ

³³² RP has ἔχει. WH, SBL & TH do not concur. If who holds (RP); vs if who into (WH).

³³³ RP & TH omit the second εις αιχμαλωσίαν. WH, SBL & do not concur. If anyone holds captivity, he goes (RP); vs if anyone into captivity, into captivity he goes (WH).

³³⁴ RP has μαχαίρα, an alternate spelling. WH, SBL & TH do not concur.

³³⁵ SBL has ἀποκτανθήναι. WH, RP & TH do not concur. To be killed (SBL); vs he will necessarily be killed (WH).

³³⁶ RP has μαχαίρα, an alternate spelling. WH, SBL & TH do not concur.

³³⁷ RP has ἐποίει, imperfect. WH, SBL & TH do not concur. It now makes (RP); vs it makes (WH).

³³⁸ RP has προσκυνήσωσιν. WH, SBL & TH do not concur. They could/should/would prostrate (RP); vs they will prostrate (WH).

13. και ποιεί σημεία μεγάλα Ἦίνα και πυρ ποιή³³⁹ εκ του ουρανού
Ἦκαταβαίνειν εις³⁴⁰ την γην ενώπιον των ανθρώπων
14. και πλανά τους Ἦ³⁴¹ κατοικούντας επί της γης διά τα σημεία ήά
εδόθη αυτώ ποιήσαι ενώπιον του θηρίου λέγων τοις κατοικούσιν επί
της γης ποιήσαι εικόνα τω θηρίω Ἦος έχει³⁴² την πληγήν Ἦτης
μαχαίρης και έζησεν³⁴³
15. και εδόθη αυτή³⁴⁴ Ἦδούναι πνεύμα³⁴⁵ τη εικόνι του θηρίου ήίνα και
λαλήση ήη εικών του θηρίου και ποιήση [ήίνα]³⁴⁶ ήόσοι εάν μη
προσκυνήσωσιν τη εικόνι του θηρίου αποκτανθήσιν
16. και ποιεί πάντα τους μικρούς και τους μεγάλους και τους
πλουσίους και τους πτωχούς και τους ελευθέρους και τους δούλους

³³⁹ RP has και πυρ ήίνα. WH, SBL & TH do not concur. Also fire that (RP); vs that also fire he does.

³⁴⁰ RP has καταβαίνη επί. WH, SBL & TH do not concur. He could/should/would come down upon (RP); vs to come down into (WH).

³⁴¹ RP adds εμούς τους. WH, SBL & TH do not concur. The my, the ones dwelling (RP); vs the ones dwelling (WH)

³⁴² RP has ήο είχεν. WH, SBL & TH do not concur. Who now has (RP); vs who has (WH).

³⁴³ RP has και έζησεν από της μαχαίρας, a change in word order adding από. WH, SBL & TH do not concur. And lived from the sabre/axe (RP); vs of the sabre/axe and lived (WH).

³⁴⁴ RP, SBL & TH have αυτώ. WH does not concur. To him (RP); rather than to her (WH). Verse 14, εικόνα is feminine.

³⁴⁵ RP has πνεύμα δούναι, a change in word order. WH, SBL & TH do not concur.

³⁴⁶ RP omits ήίνα. SBL & TH have ήίνα. WH has [ήίνα].

hína dósiv³⁴⁷ autoís cháragma³⁴⁸ epí tēs xeirós autón tēs dexiás η epí to métopon autón

17. [kai]³⁴⁹ hina mh tis dúnetai³⁵⁰ agorásai η pawlíσαι ει mh ho éxων to cháragma ἴτο óνομα του θηρίου³⁵¹ η τον αριθμόν του ονόματος αυτού

18. hódē ηη σοφία εστίν ho éxων³⁵² νουν ψηφισάτω τον αριθμόν του θηρίου αριθμός γαρ ανθρώπου εστίν και ho αριθμός αυτού ἰ³⁵³ ἥεξακόσιοι ἥεξήκοντα ἥεξ³⁵⁴

WH is still the better choice for vorlage in chapter 13.

³⁴⁷ RP has δώσωσιν, a spelling variation. WH, SBL & TH do not concur.

³⁴⁸ RP has χαράγματα. WH, SBL & TH do not concur. The plural, brands/marks (RP); vs singular a brand/mark (WH).

³⁴⁹ RP, SBL & TH have και. WH has [και]. WH is confirmed.

³⁵⁰ RP has δύναται. WH, SBL & TH do not concur. Is able (RP); vs could/should/would be able (WH).

³⁵¹ Others offer a variety of alternatives. WH, RP, SBL & TH do not concur.

³⁵² We believe the φ in έφχων RP (2018) to be a typographical error. WH, RP (2005), SBL & TH do not concur.

³⁵³ RP adds εστίν, it is. WH, SBL & TH do not concur.

³⁵⁴ RP has ἥεξακόσια (feminine) ἥεξήκοντα ἥεξ. TH has χξς (666). One has χις (616) WH & SBL do not concur. The gender may be inconsistent.

Revelation 14

1. και είδον και ιδού το αρνίον ηεστός³⁵⁵ επί το όρος σιών και μετ αυτού ^T³⁵⁶ ηεκατόν τεσσεράκοντα³⁵⁷ τέσσαρες χιλιάδες έχουσαι το όνομα αυτού και το όνομα του πατρός αυτού γεγραμμένον επί των μετώπων αυτών
2. και ήκουσα φωνήν εκ του ουρανού ηως φωνήν ηυδάτων πολλών και ηως φωνήν βροντής μεγάλης και ηη φωνή ήην ήκουσα ηως κιθαρωδών κιθαριζόντων εν ταις κιθάραις αυτών
3. και άδουσιν ηως³⁵⁸ ωδήν καινήν ενώπιον του θρόνου και ενώπιον των τεσσάρων ζώων και των πρεσβυτέρων και ουδείς εδύνατο μαθείν την ωδήν ει μη ηαι ηεκατόν τεσσεράκοντα³⁵⁹ τέσσαρες χιλιάδες ηοι ηγορασμένοι από της ηης

³⁵⁵ RP has ηεστηκός. WH, SBL & TH do not concur. Having stood, neuter nominative (RP); or, having stood, neuter accusative (WH)? This is more a grammatical question than a text question: perhaps of dialect also.

³⁵⁶ RP adds αριθμός, number. WH, SBL & TH do not concur. A seeming superfluous addition.

³⁵⁷ RP has τεσσαράκοντα, a spelling variation. WH, SBL & TH do not concur.

³⁵⁸ RP omits ηως, as/like. WH, SBL & TH do not concur. They sang as a new song, what is actually a very old song, “The Song of Moses and the Lamb” (15:3): Deuteronomy 32.

³⁵⁹ RP has τεσσαράκοντα, an alternate spelling. WH, SBL & TH do not concur.

4. οὗτοι εἰσὶν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν παρθένοι γὰρ εἰσὶν οὗτοι ^{τ360} οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ἧσθαι ἵνα ὑπάγῃ ³⁶¹ οὗτοι ^{τ362} ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ
5. καὶ ἔν τῷ στόματι αὐτῶν οὐχ ἠευρέθη ³⁶³ ψεύδος ἄμωμοι ^{τ364} εἰσὶν
6. καὶ εἶδον ἄλλον ³⁶⁵ ἄγγελον πετόμενον ἐν μεσουρανήματι ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι ἐπὶ ³⁶⁶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν

³⁶⁰ RP adds a second εἰσὶν. WH, SBL & TH do not concur. For these are virgins, they are the followers of the Lamb (RP); or, these are virgins, the followers of the Lamb (WH): this feels like a liturgical addition for emphasis.

³⁶¹ RP & SBL have ὑπάγῃ. WH & TH do not concur. The subjunctive, wherever He could/should/would go (RP); vs the indicative, wherever He goes (WH).

³⁶² RP adds ὑπὸ ἰησοῦ. WH, SBL & TH do not concur. These, by Jesus, are purchased/redeemed (RP); vs these are purchased/redeemed (WH).

³⁶³ RP has οὐχ ἠευρέθη ἐν τῷ στόματι αὐτῶν, a change in word order. WH, SBL & TH do not concur.

³⁶⁴ RP adds γὰρ, always postpositive. WH, SBL & TH do not concur. For, they are blameless (RP); vs they are blameless (WH).

³⁶⁵ RP omits ἄλλον. WH, SBL & TH do not concur. I saw an angel (RP); vs I saw another angel (WH). The presence of a second flying angel in this context may have other importance.

³⁶⁶ RP omits ἐπὶ. WH, SBL & TH do not concur. To proclaim those sitting (RP); vs to proclaim upon those sitting: sitting implies rule, not the Am Ha Aretz, but those over the Am Ha Aretz.

7. λέγων εν φωνή μεγάλη φοβήθητε τον θεόν³⁶⁷ και δότε αυτώ δόξαν
 ή ότι ήλθεν η η ώρα της κρίσεως αυτού και προσκυνήσατε ἴτω
 ποιήσαντι³⁶⁸ τον ουρανόν και την γην και ἴ³⁶⁹ θάλασσαν και πηγάς
 υδατων
8. και άλλος ἴδεύτερος [άγγελος]^{370 371} ηκολούθησεν λέγων έπεσεν,
 έπεσεν³⁷², βαβυλών η η μεγάλη η η εκ του οίνου του θυμού της
 πορνείας αυτής πεπότικεν πάντα τα έθνη
9. και άλλος άγγελος τρίτος ηκολούθησεν αυτοίς λέγων εν φωνή
 μεγάλη ει τις προσκυνεί το θηρίον και την εικόνα αυτού και
 λαμβάνει χάραγμα επί του μετώπου αυτού η επί την χείρα αυτού
10. και αυτός πίεται εκ του οίνου του θυμού του θεού του
 κεκερασμένου ακράτου εν τω ποτηρίω της οργής αυτού και
 βασανισθήσεται εν πυρί και θείω ενώπιον ἴαγγέλων αγίων³⁷³ και
 ενώπιον του αρνίου

³⁶⁷ RP has κύριον. WH, SBL & TH do not concur. Fear the Lord (RP); vs fear [~~the~~] God (WH).

³⁶⁸ RP has αυτόν τον ποιήσαντα. WH, SBL & TH do not concur. The one making, accusative, direct object (RP); vs the one making, dative, agency (WH): this also seems to be a matter of dialect.

³⁶⁹ RP adds την. WH, SBL & TH do not concur. And the sea (RP); vs and sea (WH).

³⁷⁰ RP, SBL & TH have άγγελος. WH has [άγγελος]. WH is confirmed.

³⁷¹ One reverses δεύτερος άγγελος to άγγελος δεύτερος.

³⁷² RP omits the second έπεσεν. WH, SBL & TH do not concur.

³⁷³ RP has των αγίων αγγέλων, word order with addition. WH, SBL & TH do not concur. The holy angels/messengers (RP); vs angels/messengers holy (WH).

11. και ho καπνός του βασανισμού αυτών εις αιώνας αιώνων αναβαίνει και ουκ έχουσιν ανάπαυσιν ημέρας και νυκτός hoi προσκυνούντες το θηρίον και την εικόνα αυτού και ει τις λαμβάνει το χάραγμα του ονόματος αυτού
12. hōde hē hupoμονή των αγίων εστίν hoi τηρούντες τας εντολάς του θεού και την πίστιν ιησού
13. και ήκουσα φωνής εκ του ουρανού λεγούσης γράψον μακάριοι hoi νεκροί hoi εν κυρίω³⁷⁴ αποθνήσκοντες Ἔαπ ἄρτι³⁷⁵ Ἔναι λέγει³⁷⁶ το πνεύμα hίνα αναπαήσονται³⁷⁷ εκ των κόπων αυτών τα γαρ³⁷⁸ έργα αυτών ακολουθεί μετ αυτών
14. και είδον και ιδού νεφέλη λευκή και επί την νεφέλην καθήμενον hόμοιον hυιόν³⁷⁹ ανθρώπου έχων³⁸⁰ επί της κεφαλής αυτού στέφανον χρυσούν και εν τη χειρί αυτού δρέπανον οξύ

³⁷⁴ Others have χριστώ. WH, RP, SBL & TH do not concur. In Christ (others); vs in Lord (WH).

³⁷⁵ TH has απάρτι, a compound. WH, RP & SBL do not concur. The compound (TH) and its roots (WH) are identical: henceforth, or from now (WH).

³⁷⁶ RP has λέγει ναι, a change in word order. WH, SBL & TH do not concur.

³⁷⁷ RP has αναπαύσωνται, subjunctive. One has αναπαύσονται. WH, SBL & TH do not concur. They could/should/would rest (RP); vs they will rest (WH).

³⁷⁸ RP has δε. WH, SBL & TH do not concur. Yet (RP); vs for (WH).

³⁷⁹ RP & TH have hυιώ, the dative. WH & SBL do not concur. The dative (RP); vs the accusative (WH).

³⁸⁰ Others have έχον. WH, RP, SBL & TH do not concur. Having, neuter (RP); vs masculine (WH).

15. και άλλος άγγελος εξήλθεν εκ του ναού κράζων εν φωνή μεγάλη τω καθήμενω επί της νεφέλης πέμψον το δρέπανον' σου και θέρισον ήότι ήλθεν ηη ήώρα θερίσαι ήότι εξηράνθη ηο θερισμός της γης
16. και έβαλεν ηο καθήμενος επί τ'της νεφέλης³⁸¹ το δρέπανον αυτού επί την γην και εθερίσθη ηη γη
17. και άλλος άγγελος εξήλθεν εκ του ναού του εν τω ουρανώ έχων και αυτός δρέπανον οξύ
18. και άλλος άγγελος [εξήλθεν]³⁸² εκ του θυσιαστηρίου [ηο]³⁸³ έχων εξουσίαν επί του πυρός και εφώνησεν φωνή³⁸⁴ μεγάλη τω έχοντι το δρέπανον το οξύ λέγων πέμψον σου το δρέπανον το οξύ και τρύγησον τους βότρυας της αμπέλου της γης ήότι ήκμασαν ηαι σταφυλαί αυτής
19. και έβαλεν ηο άγγελος το δρέπανον αυτού εις την γην και ετρύγησεν την άμπελον της γης και έβαλεν εις την ληνόν του θυμού του θεού τον μέγαν
20. και επατήθη ηη ληνός έξωθεν της πόλεως και εξήλθεν ηαίμα εκ της ληνού άχρι των χαλινών των ήίπων από σταδίων χιλίων ηεξακοσίων

³⁸¹ RP has την νεφέλην. WH, SBL & TH do not concur. The accusative (RP); vs the genitive (WH).

³⁸² RP & TH have εξήλθεν. SBL omits εξήλθεν. WH has [εξήλθεν]. WH is partially confirmed.

³⁸³ SBL has ηο. RP & TH omits ηο. WH has [ηο]. One having (RP); vs the one having SBL. WH is not confirmed.

³⁸⁴ RP & TH have κραυγή, crying. One has κραυή. Others have εν κραυγή. WH & SBL do not concur. Crying (RP); vs the Hebraism reduplication, voicing (WH). It is easy to see how the reduplication (WH) would develop into κραυγή (RP): it is not so easy to see how the reduplication (WH) would develop from κραυγή (RP).

The greatest threat to WH vorlage supremacy is άλλον in verse 6. WH remains the better choice of vorlage in chapter 14.

Revelation 15

1. και είδον άλλο σημείον εν τω ουρανώ μέγα και θαυμαστόν
αγγέλους ηεπτά έχοντας πληγάς ηεπτά τας εσχάτας ήότι εν αυταίς
ετελέσθη ηο θυμός του θεού
2. και είδον ηως θάλασσαν ηυαλίην μεμιγμένην πυρί και τους
νικόντας εκ του θηρίου και εκ της εικόνας αυτού και εκ του
αριθμού του ονόματος αυτού ηεστώτας επί την θάλασσαν την
ηυαλίην έχοντας κιθάρας του θεού
3. και άδουσιν την ωδήν μωϋσέως του δούλου του θεού και την ωδήν
του αρνίου λέγοντες μεγάλα και θαυμαστά τα έργα σου κύριε ηο
θεός ηο παντοκράτωρ δίκαιαι και αληθινάι ηαι ηοδοί σου ηο
βασιλεύς των αιώνων³⁸⁵
4. τις ου μη φοβηθή ^T³⁸⁶ κύριε και δοξάσει³⁸⁷ το όνομα' σου ήότι
μόνος ήόσιος³⁸⁸ ήότι πάντα τα έθνη ηήξουσιν και προσκυνήσουσιν
ενώπιον' σου ήότι τα δικαιώματα' σου εφανερώθησαν

³⁸⁵ RP & TH have εθνών. WH & SBL do not concur. King of the nations/Gentiles (RP); vs king of the ages (WH). In spite of the fact that this is an even split of authorities, we are unwilling to split WH for fear of splitting a fundamental manuscript.

³⁸⁶ RP adds σε. WH, SBL & TH do not concur. Who will never, ever fear you, Lord (RP); vs who will never, ever fear, Lord (WH).

³⁸⁷ RP has δοξάση, subjunctive. WH, SBL & TH do not concur. And could/should/would glorify (RP); vs future indicative, who will glorify (WH).

³⁸⁸ RP has ήάγιος. WH, SBL & TH do not concur. Since only You are Holy (RP); vs since only You are pure (WH). This appears to be

5. και μετά ταύτα είδον και ηνοίγη ho ναός της σκηνης του μαρτυρίου εν τω ουρανώ
6. και εξήλθον hoi heptá áγγεoi [hoi]³⁸⁹ έχοντες τας heptá πληγάς εκ του ναού ^T³⁹⁰ ενδεδυμένοι Γλίθον³⁹¹ καθαρόν λαμπρόν³⁹² και περιεζωσμένοι περί τα στήθη ζώνας χρυσάς
7. και ηεν εκ των τεσσάρων ζώνων έδωκεν τοις heptá αγγέλοις heptά φιάλας χρυσάς γεμούσας του θυμού του θεού του ζώντος εις τους αιώνας των αιώνων
8. και εγεμίσθη ho ναός καπνού εκ της δόξης του θεού και εκ της δυνάμεως αυτού και ουδείς εδύνατο εισελθείν εις τον ναόν άχρι τελεσθώσιν hai heptά πληγαί των heptά αγγέμων

The only serious threat to WH vorlage supremacy seems to be λίθον in verse 6: yet we were even able to defend stone. WH remains the better choice of vorlage in chapter 15.

liturgical, in that the audience might not be familiar with the word, *hósios*.

³⁸⁹ RP, SBL & TH have hoi. WH has [hoi]. WH is confirmed.

³⁹⁰ RP adds hoí ήσαν, imperfect. WH, SBL & TH do not concur. Which now are, having been clothed (RP); vs having been clothed (WH).

³⁹¹ RP, SBL & TH have λίνον. WH does not concur. Linen (RP); or stone (WH). In defense of stone, or jewels: The Father has the beauty of the appearance of jewel; the high priest's breast plate was covered with stone: so, allegorically, stone speaks to the perfection, final sanctification, or Theosis of the wearer. Buildings were embellished with jewels, and called by their names. Precious gems and gold were commonly sewn into garments, as are sequined dresses today: for a decorative effect. We believe that John intended to write, λίθον, stone.

³⁹² This phrase appears to have several variations.

Revelation 16

1. και ήκουσα ἰμεγάλης φωνῆς³⁹³ εκ του ναού λεγούσης τοις ηεπτά αγγέλοις ηυπάγετε και εκχέετε³⁹⁴ τας ηεπτά φιάλας του θυμού του θεού εις την γην
2. και απήλθεν ηο πρώτος και εξέχεεν την φιάλην αυτού εις την γην και εγένετο ήέλκος κακόν και πονηρόν επί τους ανθρώπους τους έχοντας το χάραγμα του θηρίου και τους προσκυνούντας τη εικόνι αυτού
3. και ηο δεύτερος [†]395 εξέχεεν την φιάλην αυτού εις την θάλασσαν και εγένετο ηαίμα ηως νεκρού και πάσα ψυχή ζωῆς³⁹⁶ απέθανεν τα³⁹⁷ εν τη θαλάσση
4. και ηο τρίτος εξέχεεν την φιάλην αυτού εις τους ποταμούς και [†]398 τας πηγάς των ηυδάτων και εγένετο ηαίμα

³⁹³ RP has φωνῆς μεγάλης, a change in word order. WH, SBL & TH do not concur.

³⁹⁴ RP has εκχέατε. WH, SBL & TH do not concur. The aorist active imperative, εκχέατε (RP); vs the present active imperative (WH): this feels like a dispute of dialect.

³⁹⁵ RP adds ἄγγελος. WH, SBL & TH do not concur. A superfluous addition, not used in verse 2: most likely a scribe's study note.

³⁹⁶ RP has ζώσα, a nominative participle. Others have a variety of expressions. WH, SBL & TH do not concur. Every living soul (RP); vs every soul of life (WH).

³⁹⁷ RP omits τα. WH, SBL & TH do not concur. In the sea (RP); or the in the sea (WH).

³⁹⁸ RP adds εις. WH, SBL & TH do not concur. And into the springs (RP); or and the springs (WH).

5. και ήκουσα του αγγέλου των υδράτων λέγοντος δίκαιος ει ho ων και ho ην [ho]³⁹⁹ hόσιος hότι ταύτα έκρινας
6. hότι haίμα haγίων και προφητών εξέχεαν και haίμα αυτοίς δέδωκας⁴⁰⁰ πιείν άξιοι' εισίν
7. και ήκουσα του θυσιατηρίου λέγοντος ναι κύριε ho θεός ho παντοκράτωρ αληθιναί και δίκαιαι hai κρίσεις σου
8. και ho τέταρτος ^T401 εξέχεεν την φιάλην αυτού επί τον ήλιον και εδόθη αυτώ καυματίσαι ^Tτους ανθρώπους εν πυρί⁴⁰²
9. και εκαυματίσθησαν hoi άνθρωποι καύμα μέγα και εβλασφήμησαν ^T403 το όνομα του θεού του έχοντος την⁴⁰⁴ εξουσίαν επί τας πληγάς ταύτας και ου μετενόησαν δούναι αυτώ δόξαν
10. και ho πέμπτος εξέχεεν την φιάλην αυτού επί τον θρόνον του θηρίου και εγένετο η βασιλεία αυτού εσκοτωμένη και εμασώντο τας γλώσσας αυτών εκ του πόνου

³⁹⁹ RP & SBL have ho. TH & others omit ho. WH has [ho]. WH is partially confirmed.

⁴⁰⁰ RP has έδωκας. Others have a variety of expressions. WH, SBL & TH do not concur. You gave, aorist (RP); vs you have given, perfect (WH).

⁴⁰¹ RP adds άγγελος. WH, SBL & TH do not concur. What was unnecessary in other verses is also unnecessary here. John is abbreviating his report since chapter 15: the obvious reason would be to build his climax by hastening the wording by omission.

⁴⁰² RP has εν πυρί τους ανθρώπους, a change in word order. WH, SBL & TH do not concur.

⁴⁰³ RP adds hoi άνθρωποι. WH, SBL & TH do not concur. The people blasphemed/cursed (RP); vs they blasphemed/cursed (WH).

⁴⁰⁴ RP omits την. WH, SBL & TH do not concur. Having authority (RP); vs having the authority (WH).

11. και εβλασφήμησαν τον θεόν του ουρανού εκ των πόνων αυτών και εκ των ηελκών αυτών και ου μετενόησαν εκ των έργων αυτών
12. και ho hékτος εξέχεεν την φιάλην αυτού επί τον ποταμόν τον μέγαν [τον]⁴⁰⁵ ευφράτην και εξηράνθη το hύδωρ αυτού hίνα ηετοιμασθή ηη ηοδός των βασιλέων των από ανατολής ηηλίου
13. και είδον εκ του στόματος του δράκοντος και εκ του στόματος του θηρίου και εκ του στόματος του ψευδοπρφήτου πνεύματα Ἦτρια ακάθαρτα⁴⁰⁶ ηως βάτραχοι
14. εισίν γαρ πνεύματα δαιμονίων ποιούντα σημεία hά εκπορεύεται επί τους βασιλείς της οικουμένης hόλης συναγαγείν αυτούς εις τον πόλεμον της ηημέρας Ἦ⁴⁰⁷ της μεγάλης του θεού του παντοκράτορος
15. ιδού έρχομαι ηως κλέπτης μακάριος ho γρηγορών και τηρών τα ηιμάτια αυτού hίνα μη γυμνός περιπατή και βλέπωσιν την ασχημοσύνην αυτού
16. και συνήγαγεν αυτούς εις τον τόπον τον καλούμενον ηεβραϊστί ηαρμαγεδών⁴⁰⁸

⁴⁰⁵ RP & TH omit τον. SBL has τον. WH has [τον]. The great Euphrates (RP); vs the great the Euphrates (WH): another example of using the second attributive position to make a statement emphatic.

⁴⁰⁶ RP has ακάθαρτα τρία, a change in word order. WH, SBL & TH do not concur.

⁴⁰⁷ RP adds εκείνης. WH, SBL & TH do not concur. That great day (RP); vs the great day (WH).

⁴⁰⁸ 1885 has ηαρ μαγεδών, a spelling variation. WH, RP, SBL & TH do not concur.

17. και ho hέβδομος εξέχεεν την φιάλην αυτού επί τον αέρα και
εξήλθεν φωνή μεγάλη εκ⁴⁰⁹ του ναού ^τ⁴¹⁰ από του θρόνου λέγουσα
γέγονεν
18. και εγένοντο αστραπαί και ^Γφωναί και βρονταί⁴¹¹ και σεισμός
εγένετο⁴¹² μέγας hoίος ουκ εγένετο αφ ου ^τ⁴¹³ ^Γάνθρωποι
εγένοντο⁴¹⁴ επί της γης τηλικούτος σεισμός hούτως⁴¹⁵ μέγας

⁴⁰⁹ RP has από. WH, SBL & TH do not concur. A deliberate, if superfluous, choice between two nearly identical prepositions.

⁴¹⁰ RP adds του ουρανού. WH, SBL & TH do not concur. A deliberate, if superfluous, addition: what other temple would it be? This seems to speak to liturgical practice.

⁴¹¹ RP has βρονταί και φωναί, a change in word order. WH, SBL & TH do not concur. This has everything to do with the close association between lightning and thunder; but, little to do with the received message.

⁴¹² RP omits εγένετο. WH, SBL & TH do not concur. This εγένετο supplies the verb for a new sentence distinguishing and emphasizing σεισμός.

⁴¹³ RP adds hoι. WH, SBL & TH do not concur. The mankind (RP); vs mankind (WH).

⁴¹⁴ Others have άνθρωπος εγένοντο or άνθρωπος εγένετο, singulars. WH, RP, SBL & TH do not concur. The change from plural (WH) to singular (others) makes little difference in meaning.

⁴¹⁵ 1885, SBL & TH have hούτω, a spelling variation. Some dialects drop the final, ς, before consonants. WH & RP do not concur.

19. και εγένετο η πόλις η μεγάλη εις τρία μέρη και η πόλεις των εθνών έπεσαν⁴¹⁶ και βαβυλών η μεγάλη εμνήσθη ενώπιον του θεού δούναυ αυτή το ποτήριον του οίνου του θυμού της οργής αυτού
20. και πάσα νήσος έφυγεν και όρη ουχ ηευρέθησαν
21. και χάλαζα μεγάλη ηως ταλαντιαία καταβαίνει εκ του ουρανού επί τους ανθρώπους και εβλασφήμησαν ηοι άνθρωποι τον θεόν εκ της πληγής της χαλάζης ήότι μεγάλη εστίν η πληγή αυτής σφόδρα

There is still no reason to abandon WH as the better choice of vorlage in chapter 16.

Revelation 17

1. και ήλθεν ηεις εκ των ηεπτά αγγέλων των εχόντων τας ηεπτά φιάλας και ελάλησεν μετ εμού λέγων δεύρο δείξω σοι το κρίμα της πόρνης της μεγάλης της καθημένης επί Ήυδάτων πολλών⁴¹⁷
2. μεθ ηης επόρνευσαν ηοι βασιλείς της γης και εμεθύσθησαν ηοι κατοικούντες την γην εκ του οίνου της πορνείας αυτής
3. και απήνεγκεν' με εις έρημον εν πνεύματι και είδον γυναίκα καθημένην επί θηρίον κόκκινον γέμοντα⁴¹⁸ ονόματα βλασφημίας έχων⁴¹⁹ κεφαλάς ηεπτά και κέρατα δέκα

⁴¹⁶ RP has έπεσον, a spelling variation. WH, SBL & TH do not concur.

⁴¹⁷ RP has των ηυδάτων των πολλών. WH, SBL & TH do not concur. The waters, the many (RP); vs waters many (WH).

⁴¹⁸ RP has γέμον. WH, SBL & TH do not concur. Filling, singular (RP); vs fillings, plural: blasphemous names fillings (WH).

⁴¹⁹ RP has έχων. WH, SBL & TH do not concur. Both words, masculine or neuter, have identical sound and meaning. The antecedent, θηρίον, is neuter: but, could easily be taken for a masculine.

4. και η γυνή ην περιβεβλημένη πορφυρούν και κόκκινον και⁴²⁰ κεχρυσωμένη χρυσίω⁴²¹ και λίθω τιμίω και μαργαρίταις έχουσα ποτήριον χρυσούν εν τη χειρί αυτής γέμον βδελυγμάτων και τα ακάθαρτα της πορνείας αυτής
5. και επί το μέτωπον αυτής όνομα γεγραμμένον μυστήριον βαβυλών η μεγάλη η μητηρ των πορνών και των βδελυγμάτων της γης
6. και είδον⁴²² την γυναίκα μεθύουσαν εκ του हाίματος των αγίων και⁴²³ εκ του हाίματος των μαρτύρων ιησού και εθαύμασα ιδών αυτήν θαύμα μέγα
7. και είπεν' μοι ho άγγελος διά τί εθαύμασας εγώ ερώ σοι το μυστήριον της γυναικός και του θηρίου του βαστάζοντος αυτήν του έχοντος τας ηεπτά κεφαλάς και τα δέκα κέρατα

⁴²⁰ RP omits και. WH, SBL & TH do not concur. This may indicate a new sentence: Gilded with gold.

⁴²¹ One has χρυσώ √ χρυσός, gold. WH, RP, SBL & TH do not concur. WH has χρυσίω √ χρυσίον, gold: both imply gold coins or ornaments.

⁴²² TH has είδα, possibly an alternate form. WH, RP & SBL do not concur.

⁴²³ RP omits και. WH, SBL & TH do not concur. Of the blood (RP); or and of the blood (WH). The removal of και makes this difficult to construe.

8. το θηρίον ἡ οὐκ εἶδες ἦν καὶ οὐκ ἐστίν⁴²⁴ καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγει⁴²⁵ καὶ θαυμασθήσονται⁴²⁶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς ἧν οὐ γέγραπται ἡ ὄνομα⁴²⁷ ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου βλέπόντων ἡ το θηρίον ἡ ὅτι ἦν⁴²⁸ καὶ οὐκ ἐστίν⁴²⁹ καὶ παρέσται
9. ἡ ὅδε ἡ νοῦς ἡ ἔχων σοφίαν ἡ ἡεπτὰ κεφαλαί ἡεπτὰ ὄρη εἰσὶν ἡ ὅπου ἡ γυνή κάθηται ἐπ αὐτῶν⁴³⁰

⁴²⁴ 1885, RP, SBL & TH have ἐστίν. Accentuation is not a text issue.

⁴²⁵ RP & others have ὑπάγειν, the infinitive. WH, SBL & TH do not concur. To depart (RP); vs it departs (WH): the difference being the final, ν.

⁴²⁶ RP & TH have θαυματοῦνται. WH & SBL do not concur. They are shocked, middle deponent (RP); vs. they will be shocked, passive (WH).

⁴²⁷ RP has τὰ ὀνόματα, names. WH, SBL & TH do not concur. Whose names (RP); vs. whose name (WH).

⁴²⁸ RP has ὅτι ἦν τὸ θηρίον, a change in word order. WH, SBL & TH do not concur.

⁴²⁹ 1885, RP, SBL & TH have ἐστίν. Accentuation is not a text issue.

⁴³⁰ Most add the first four words of the next verse here. Versification is not a text issue.

10. και βασιλείς ἑπτά εἰσίν⁴³¹ ἡοὶ πέντε ἔπεσαν⁴³² ἡοὶ ἡεὶς ἐστίν⁴³³ ἡοὶ ἄλλος οὐπὼ ἦλθεν καὶ ἡόταν ἔλθη ολίγον ἑαυτόν δει⁴³⁴ μείναι
11. καὶ τὸ θηρίον ἡοὶ ἡν καὶ οὐκ ἐστίν⁴³⁵ καὶ αὐτός⁴³⁶ ὄγδοος ἔστιν καὶ ἐκ τῶν ἡεπτά ἐστίν καὶ εἰς ἀπώλειαν ἡυπάγει
12. καὶ τὰ δέκα κέρατα ἡά εἶδες δέκα βασιλείς εἰσίν ἡοίτινες βασιλείαν οὐπὼ ἔλαβον ἀλλά⁴³⁷ ἐξουσίαν ἡως βασιλείς μίαν ἡώραν λαμβάνουσιν μετὰ τοῦ θηρίου
13. ἡούτοι μίαν ἑγνώμην ἔχουσιν⁴³⁸ καὶ τὴν δύναμιν καὶ ἑ⁴³⁹ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδῶσιν
14. ἡούτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν καὶ τὸ ἀρνίον νικήσει αὐτούς ἡότι κύριος κυρίων ἐστίν καὶ βασιλεύς βασιλέων καὶ ἡοὶ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ
15. καὶ λέγει μοι τὰ ἡύδατα ἡά εἶδες ἡοὶ ἡη πόρνη κάθηται λαοὶ καὶ ὄχλοι εἰσίν καὶ ἔθνη καὶ γλώσσαι

⁴³¹ RP has εἰσίν ἡεπτά, a change in word order. WH, SBL & TH do not concur.

⁴³² RP has ἔπεσον, a spelling variation. WH, SBL & TH do not concur.

⁴³³ 1885, RP, SBL & TH have ἐστίν. Accentuation is not a text issue.

⁴³⁴ RP has δει αὐτόν, a change in word order. WH, SBL & TH do not concur.

⁴³⁵ 1885, RP, SBL & TH have ἐστίν. Accentuation is not a text issue.

⁴³⁶ One has οὔτος. WH, RP, SBL & TH do not concur. This is the eighth (one); or it is the eighth (WH).

⁴³⁷ RP has ἀλλ, a spelling variation. WH, SBL & TH do not concur.

⁴³⁸ RP has ἔχουσιν γνώμην, a change in word order. WH, SBL & TH do not concur.

⁴³⁹ RP adds τὴν. WH, SBL & TH do not concur. And the authority (RP); or and authority (WH).

16. και τα δέκα κέρατα ἡ εἶδες και το θηρίον οὗτοι μισήσουσιν την πόρνην και ηρημωμένην ποιήσουσιν αὐτήν και γυμνήν ^τ⁴⁴⁰ και τας σάρκας αὐτῆς φάγονται και αὐτήν κατακαύσουσιν [εν]⁴⁴¹ πυρί
17. ἡο γαρ θεός ἔδωκεν εις τας καρδίας αὐτῶν ποιῆσαι την γνώμην αὐτοῦ και ποιῆσαι ἴμίαν γνώμην⁴⁴² και δούναι την βασιλείαν αὐτῶν τῷ θηρίῳ ἄχρι τελεσθήσονται⁴⁴³ ἡοι λόγοι του θεοῦ
18. και ἡ γυνή ἡν εἶδες εστίν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ των βασιλέων της γης

There are still no strong indicators to show that WH is not the better choice of vorlage in chapter 17.

Revelation 18

1. μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα εκ του ουρανοῦ ἔχοντα εξουσίαν μεγάλην και ἡ γη εφωτίσθη εκ της δόξης αὐτοῦ

⁴⁴⁰ RP adds ποιήσουσιν αὐτήν, repeated from the previous phrase. WH, SBL & TH do not concur. They will make her (RP); vs blank: a liturgical emphasis.

⁴⁴¹ RP, SBL & TH have εν. WH has [εν]. WH is confirmed.

⁴⁴² RP has γνώμην μίαν, a change in word order. WH, SBL & TH do not concur.

⁴⁴³ RP has τελεσθῶσιν, subjunctive. WH, SBL & TH do not concur. It could/should/would be fulfilled (RP); vs it will be fulfilled (WH).

2. και έκραξεν εν⁴⁴⁴ ισχυρά φωνή λέγων έπεσεν, έπεσεν⁴⁴⁵ βαβυλών ηη μεγάλη και εγένετο κατοικητήριον δαιμονίων⁴⁴⁶ και φυλακή παντός πνεύματος ακαθάρτου και φυλακή παντός ορνέου ακαθάρτου τ⁴⁴⁷ και μεμισημένου
3. ήότι εκ [του οίνου]⁴⁴⁸ του θυμού της πορνείας αυτής πέπτωκαν⁴⁴⁹ πάντα τα έθνη και ηοι βασιλείς της γης μετ αυτής επόρνευσαν και ηοι έμποροι της γης εκ της δυνάμεως του στρήνουσ αυτής επλούτησαν

⁴⁴⁴ RP omits εν. WH, SBL & TH do not concur. With the preposition (RP); or without the preposition (WH): the datives, ισχυρά φωνή, still require in or with to express the instrumental construction.

⁴⁴⁵ RP omits the second έπεσεν. WH, SBL & TH do not concur.

⁴⁴⁶ RP has δαιμόνων. WH, SBL & TH do not concur. The masculine (RP); vs the neuter (WH).

⁴⁴⁷ SBL adds και φυλακή παντός θηρίου ακαθάρτου, and a cage/haunt of every unclean beast. WH, RP & TH do not concur.

⁴⁴⁸ RP, SBL & TH have του οίνου. WH has [του οίνου]. WH is confirmed.

⁴⁴⁹ RP has πεπτώκασιν, an alternate spelling. Others have πέπωκαν or πέποκεν, to drink. WH, SBL & TH do not concur. The difference is between drunk (others) and falling down drunk (WH).

4. και ήκουσα άλλην φωνήν εκ του ουρανού λέγουσαν εξέλθατε⁴⁵⁰ Ἡο λαός μου εξ αυτής⁴⁵¹ ήίνα μη συγκοινωνήσητε⁴⁵² ταις ήαμαρτίαις αυτής και εκ των πληγών αυτής ήίνα μη λάβητε
5. ήότι εκολλήθησαν αυτής ήαι ήαμαρτίαι άχρι του ουρανού και εμνημόνευσεν ήο θεός τα αδικήματα αυτής
6. απόδοτε αυτή ήως και αυτή απέδωκεν και διπλώσατε ^τ⁴⁵³ [τα]⁴⁵⁴ διπλά κατά τα έργα αυτής εν τω ποτηρίω ήω εκέρασεν κεράσατε αυτή διπλούν
7. ήόσα εδόξασεν αυτήν και εστηρνίασεν τοσοούτον δότε αυτή βασανισμόν και πένθος ήότι εν τη καρδιά αυτής λέγει ήότι κάθημαι βασίλισσα και χήρα ουκ ειμί και πένθος ου μη ίδω
8. διά τούτο εν μιά ήημέρα ήήξουσιν ήαι πληγαί αυτής θάνατος και πένθος και λιμός και εν πυρί κατακαυθήσεται ήότι ισχυρός [κύριος]⁴⁵⁵ ήο θεός ήο κρίνας αυτήν

⁴⁵⁰ RP has έξελθε. WH, SBL & TH do not concur. You come out, singular (RP); vs. you all come out, plural (WH).

⁴⁵¹ RP has εξ αυτής ήο λαός μου, a change in word order. WH, SBL & TH do not concur.

⁴⁵² 1885 & TH have συνκοινωνήσητε, a spelling variant. WH, RP & SBL do not concur. This is probably a hearing error: the γ in γκ is invariably pronounced as n, or nk, or νκ.

⁴⁵³ RP adds αυτή. WH, SBL & TH do not concur. The repetition four words previously is unnecessary. Double to her (RP); or simply double (WH).

⁴⁵⁴ SBL & TH have τα. WH has [τα]. RP omits τα. WH is partially confirmed.

⁴⁵⁵ RP, SBL & TH have κύριος. WH has [κύριος]. WH is confirmed.

9. και κλαύσουσιν και κόψονται επ αυτήν ηοι βασιλείς της γης ηοι μετ αυτής πορνεύσαντες και στρηνιάσαντες ήόταν βλέπωσιν τον καπνόν της πυρώσεως αυτής
10. από μακρόθεν ηεστηκότες διά τον φόβον του βασανισμού αυτής λέγοντες ουαί, ουαί ηη πόλις ηη μεγάλη βαβυλών ηη πόλις ηη ισχυρά ήότι μιά ήώρα ήλθεν ηη κρίσις σου
11. και ηοι έμποροι της γης ἴκλαίουσιν και πενθούσιν⁴⁵⁶ επ αυτήν⁴⁵⁷ ήότι τον γόμον αυτών ουδείς αγοράζει ουκέτι
12. γόμον χρυσού και αργύρου και λίθου τιμίου και μαργαριτών⁴⁵⁸ και βυσσίνου και πορφύρας⁴⁵⁹ και σιρικού⁴⁶⁰ και κοκκίνου και παν

⁴⁵⁶ RP has κλαύσουσιν και πενθήσουσιν. WH, SBL & TH do not concur. Will weep and wail, futures (RP); vs do weep and wail, presents (WH).

⁴⁵⁷ RP has αυτή. WH, SBL & TH do not concur. The dative (RP); vs the accusative (WH).

⁴⁵⁸ RP has μαργαρίτου. WH, SBL & TH do not concur. The shift from the plural, μαργαριτών, to the singular, μαργαρίτου; seems to us, more driven by dialectical differences between Syria and Egypt, than by a desire to match the previous, ου, construction: was, μαργαρίτ-, a collective noun, pearl, or was it an ordinary plural, pearls?

⁴⁵⁹ RP has πορφυρού √ πορφύρεος. WH, SBL & TH do not concur. Again, is this the sort of dialectical, grammatical issue that would drive one audience away: but, not another. Is πορφυρ- masculine, feminine, or neuter? That a noun, πορφύρας √ πορφύρα, is anticipated, means that the feminine is expected.

⁴⁶⁰ RP has σιρικού, a spelling variation. WH, SBL & TH do not concur. Is this phonologically driven?

- ξύλον θύϊνον και παν σκεύος ελεφάντινον⁴⁶¹ και παν σκεύος εκ
ξύλου τιμιωτάτου και χαλκού και σιδήρου και μαρμάρου
13. και κιννάμωνον Ϛ και άμωμον⁴⁶² και θυμιάματα και μύρον και
λίβανον και οίνον και έλαιον και σεμίδαλιν και σίτον και Ϛ κτήνη και
πρόβατα⁴⁶³ και ήππων και ηρεδών⁴⁶⁴ και σωμάτων και ψυχάς
ανθρώπων
14. και ηη οπόρα σου⁴⁶⁵ της επιθυμίας της ψυχής Ϛ⁴⁶⁶ απήλθεν από σου
και πάντα τα λιπαρά και τα λαμπρά απώλετο από σου και ουκέτι⁴⁶⁷
Ϛ ου μη αυτά ηευρήσουσιν⁴⁶⁸

⁴⁶¹ Which is more prized, the modern tank like great war beast, or its tusk?

⁴⁶² RP omits και άμωμον. WH, SBL & TH do not concur. This seems more like a deliberate addition or omission, than a scribal copying accident.

⁴⁶³ RP has πρόβατα και κτήνη, a change in word order. WH, SBL & TH do not concur.

⁴⁶⁴ RP has ηραιδών. WH, SBL & TH do not concur. A phonological misspelling?

⁴⁶⁵ RP omits σου. WH, SBL & TH do not concur. The fruit (RP); vs your fruit (WH).

⁴⁶⁶ RP adds σου. WH, SBL & TH do not concur. This could be a word order inversion; or it could be something else. Your spirit (RP); vs the spirit (WH).

⁴⁶⁷ One omits ουκέτι, not ever or no longer. WH, RP, SBL & TH do not concur.

⁴⁶⁸ RP has αυτά ου μη ηεύρης, word order with subjunctive vs future. WH, SBL & TH do not concur. Them, never, ever you could/should/would find (RP); vs never, ever them, you will find (WH).

15. hoi éμποροι τούτων hoi πλουτήσαντες απ αυτής από μακρόθεν στήσονται διά τον φόβον του βασανισμού αυτής κλαίοντες και πενθούντες
16. ^{T469} λέγοντες ουαί, ουαί ηη πόλις ηη μεγάλη ηη περιβεβλημένη βύσσινον και πορφυρούν και κόκκινον και κεχρυσωμένη [εν]⁴⁷⁰ χρυσίω και λίθω τιμίω και μαργαρίτη⁴⁷¹
17. ήότι μιά ήώρα ηρημώθη ηο τοσούτος πλούτος και πας κυβερνήτης και πας ηο επί τόπον πλέων και ναύται και ήόσοι την θάλασσαν εργαζονται από μακρόθεν έστησαν
18. και έκραξαν⁴⁷² βλέποντες τον καπνόν της πυρώσεως αυτής λέγοντες τις ήόμοια τη πόλει τη μεγάλη
19. και έβαλον χούν επί τας κεφαλάς αυτών και έκραξαν⁴⁷³ κλαίοντες και πενθούντες ^{T474} λέγοντες ουαί, ουαί ηη πόλις ηη μεγάλη εν ήή

Is this absolute termination or only potential termination? The set ουκέτι ου μη sounds terminal to us.

⁴⁶⁹ RP adds και. WH, SBL & TH do not concur. And would be reasonable here if this were a new sentence.

⁴⁷⁰ RP, SBL & TH omit εν. WH has [εν]. WH is not confirmed.

⁴⁷¹ RP has μαργαρίταις, the plural. WH, SBL & TH do not concur. Is μαργαρίτης a standard or collective noun: μαργαρίταις, plural (RP); vs μαργαρίτη, singular (WH)? In which dialect?

⁴⁷² RP & another have έκραζον, the imperfect. WH, SBL & TH do not concur. They now cry out (RP); vs aorist, they cried out (WH).

⁴⁷³ RP & others have έκραζον, the imperfect. WH, SBL & TH do not concur. They now cry out (RP); vs aorist, they cried out (WH).

⁴⁷⁴ RP adds και. WH, SBL & TH do not concur. This use of και seems superfluous.

- επλούτησαν πάντες hoi έχοντες τα πλοία εν τη θαλάσση εκ της τιμιότητος αυτής hότι μιά hώρα ηρημώθη
20. ευφραίνου επ αυτή ουρανέ και hoi hάγιοι και hoi απόστολι και hoi προφήται hότι έκρινεν ho θεός το κρίμα ηυμών εξ αυτής
21. και ήρεν hεις άγγελος ισχυρός λίθον hως μύλινον⁴⁷⁵ μέγαν και έβαλεν εις την θάλασσαν λέγων hούτως horμήματι βληθήσεται βαβυλών ηη μεγάλη πόλις και ου μη ηευρεθή έτι
22. και φωνή κιθαρωδών και μουσικών και αυλητών και σαλπιστών ου μη ακουσθή εν σοι έτι και πας τεχνίτης [πάσης τέχνης]⁴⁷⁶ ου μη ηευρεθή εν σοι έτι και φωνή μύλου ου μη ακουσθή εν σοι έτι
23. και φως λύχνου ου μη φάνη εν σοι έτι και φωνή νυμφίου και νύμφης ου μη ακουσθή εν σοι έτι hότι [hoi]⁴⁷⁷ έμποροι' σου ήσαν hoi μεγαστάνες της γης hότι εν τη φαρμακεία⁴⁷⁸ σου επλανήθησαν πάντα τα έθνη
24. και εν αυτή hαίμα⁴⁷⁹ προφητών και hαγίων ηευρέθη και πάντων των εσφαγμένων επί της γης

None of these changes is sufficient to suggest another choice for WH as our preferred vorlage in chapter 18.

⁴⁷⁵ RP & another have μύλον. WH, SBL & TH do not concur. As a mill (RP); vs as a millstone (WH).

⁴⁷⁶ RP, SBL & TH have πάσης τέχνης. WH has [πάσης τέχνης]. WH is confirmed.

⁴⁷⁷ RP, SBL & TH have hoi. WH has [hoi]. WH is confirmed.

⁴⁷⁸ TH has φαρμακία, a spelling variation. WH, RP & SBL do not concur.

⁴⁷⁹ RP has hαίματα, plural, a possible Hebraism. WH, SBL & TH do not concur. Bloods (RP); vs blood (WH).

Revelation 19

1. μετά ταύτα ήκουσα ἡς φωνήν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων ἡλληλουϊά ἡ σωτηρία καὶ ἡ ἰδύξα καὶ ἡ δύναμις⁴⁸⁰ τοῦ θεοῦ ἡμῶν
2. ὅτι ἀληθιναί καὶ δίκαιαι ἡ κρίσεις αὐτοῦ ὅτι ἐκρινεν τὴν πόρνην τὴν μεγάλην ἡ ἡτίς ἐφθίρειν⁴⁸¹ τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς
3. καὶ δεῦτερον εἶρηκαν⁴⁸² ἡλληλουϊά καὶ ἡ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων
4. καὶ ἐπεσαν⁴⁸³ οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα ζῶα καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ⁴⁸⁴ λέγοντες ἀμήν ἡλληλουϊά

⁴⁸⁰ RP has δύναμις καὶ ἡ δύξα, a change in word order. WH, SBL & TH do not concur. This is hardly accidental.

⁴⁸¹ RP has διέφθιρειν. WH, SBL & TH do not concur. The addition of the prefix, δια, is mostly emphatic (RP), it does not much change the meaning (WH). It may be liturgical.

⁴⁸² RP has εἶρηκεν, singular. WH, SBL & TH do not concur. The change from plural to singular is also phonetic; note ἐπεσαν in the next verse. He exclaims (RP); vs they exclaim (WH).

⁴⁸³ RP has ἐπεσον, 1PS or 3PP. WH, SBL & TH do not concur. Necessarily plural from the context: hence, a spelling variation.

⁴⁸⁴ RP has τοῦ θρόνου. WH, SBL & TH do not concur. A dialect change? The genitive after ἐπὶ (RP); vs the dative after ἐπὶ (WH).

5. και φωνή από του θρόνου εξήλθεν λέγουσα αινείτε Ἐγω θεώ⁴⁸⁵
 ημῶν πάντες ἡοι δούλοι αὐτοῦ ἰ⁴⁸⁶ ἡοι φοβούμενοι αὐτόν ἡοι
 μικροί και ἡοι μεγάλοι
6. και ἡκουσα ἡως φωνήν ὀγλου πολλοῦ και ἡως φωνήν ἡυδάτων
 πολλῶν και ἡως φωνήν βροντῶν ἡσχυρῶν λεγόντων⁴⁸⁷ ἡαλληλουϊά
 ἡότι εβασίλευσεν κύριος ἡο θεός [ἡημῶν]⁴⁸⁸ ἡο παντοκράτωρ
7. χαίρωμεν και αγαλλιώμεν⁴⁸⁹ και δώσομεν⁴⁹⁰ τἡν δόξαν αὐτώ ἡότι
 ἡήλθεν ἡο γάμος του αρνίου και ἡη γυνή αὐτοῦ ἡητοίμασεν ἡεαυτήν
8. και εδόθη αὐτή ἡίνα περιβάληται βύσσινον λαμπρόν ἰ⁴⁹¹ καθαρόν
 το γαρ βύσσινον τα δικαιώματα των ἡαγίων εστίν

⁴⁸⁵ RP has τον θεόν. WH, SBL & TH do not concur. A dialect change? What is the change in nuance from praise God, accusative (RP) to praise to God, dative (WH)?

⁴⁸⁶ RP, SBL & TH add και. WH does not concur. Addition of και (RP) tends to disrupt the second attributive position (WH).

⁴⁸⁷ RP has λέγοντες. WH, SBL & TH do not concur. The nominative plural (RP); vs the genitive (WH): both mean, saying.

⁴⁸⁸ RP & TH have ημῶν. WH has [ημῶν]. SBL omits ημῶν. WH is partially confirmed.

⁴⁸⁹ RP has αγαλλιώμεθα, subjunctive. WH, SBL & TH do not concur. Middle deponent (RP); vs active (WH): both mean, we could/should/would be glad.

⁴⁹⁰ RP & TH have δώμεν, subjunctive. One has δώσωμεν, a subjunctive spelling variant. WH, SBL do not concur. We could/should/would give (RP); vs the future, we will give (WH).

⁴⁹¹ RP adds και. WH, SBL & TH do not concur. Since a new sentence is not begun here, vav, or και is unnecessary. Bright and clean (RP); vs bright clean (WH).

9. και λέγει μοι γράψον μακάριοι hoι εις το δείπνον του γάμου του αρνίου κεκλημένοι και λέγει μοι hούτοι hoι λόγοι αληθινοί του θεού εισίν
10. και έπεσα έμπροσθεν των ποδών αυτού προσκυνήσαι αυτό και λέγει μοι hόρα μη σύνδουλος' σου ειμί και των αδελφών σου των εχόντων την μαρτυρίαν ησού τω θεώ προσκύνησον ηη γαρ μαρτυρία ^{T492} ησού εστίν το πνεύμα της προφητείας
11. και είδον τον ουρανόν ηγεωγμένον⁴⁹³ και ιδού hίππος λευκός και ho καθήμενος επ αυτόν Γπιστός [καλούμενος]⁴⁹⁴ και αληθινός και εν δικαιοσύνη κρίνει και πολεμεί
12. hoι δε οφθαλμοί αυτού ^{T495} φλοξ πυρός και επί την κεφαλήν αυτού διαδήματα πολλά έχων ^{T496} όνομα γεγραμμένον ho ουδείς οίδεν ει μη αυτός

⁴⁹² RP adds του. WH, SBL & TH do not concur. The Jesus (RP); vs Jesus (WH).

⁴⁹³ RP has ανεωγμένον, a spelling variation. WH, SBL & TH do not concur.

⁴⁹⁴ RP & TH have καλούμενος πιστός. SBL has πιστός καλούμενος, changes in word order. WH has πιστός [καλούμενος]. WH [καλούμενος] is confirmed.

⁴⁹⁵ One adds ως. WH, RP, SBL & TH do not concur. His eyes are/were as a flame (one); vs His eyes are/were a flame (WH).

⁴⁹⁶ RP adds ονόματα γεγραμμένα και. WH, SBL & TH do not concur. Having names written and a name written (RP); vs a name written (WH). This seems superfluous.

13. και περιβεβλημένος हिμάτιον ηρεραντισμένον⁴⁹⁷ हाίματι και
κέκληται⁴⁹⁸ το όνομα αυτού ho λόγος του θεού
14. και τα στρατεύματα τα⁴⁹⁹ εν τω ουρανώ ηκολούθει αυτώ εφ⁵⁰⁰
ήίπποις λευκοίς ενδεδυμένοι βύσσινον λευκόν καθαρόν

⁴⁹⁷ RP, SBL & TH all have βεβαμμένον. WH has ηρεραντισμένον (having been sprinkled, rained upon). We believe that WH preserves the original witness against all other contenders; in the Old Testament, it is the sprinkling of the blood upon the mercy seat and upon the congregation that sanctifies and purifies everything: which sprinkling is a type and figure of the blood of Christ. But, βεβαμμένον speaks of baptizing, or washing which would be pertinent for clothing except for the fact that it vacates and voids the OT type. We can understand how you could get from ηρεραντισμένον to βεβαμμένον; but, we cannot see how anyone would ever get from βεβαμμένον to ηρεραντισμένον: therefore, ηρεραντισμένον is the original term. This very strong prejudicial bias has existed since *The Didache* (1st or 2nd century): <https://en.wikipedia.org/wiki/Didache>; <https://www.newadvent.org/fathers/0714.htm>. We believe this very strong prejudicial bias blinds even the greatest of text experts to the spiritual reality expressed in this one word.

⁴⁹⁸ RP has καλείται. WH, SBL & TH do not concur. This is a phonetically similar. He calls, present (RP); vs having been called, perfect passive (WH).

⁴⁹⁹ TH & another omit τα. WH, RP & SBL do not concur. Armies in heaven (TH); vs the armies in heaven (WH).

⁵⁰⁰ RP has επί, the same word, which is spelled εφ before aspirated vowels. WH, SBL & TH do not concur.

15. και εκ του στόματος αυτού εκπορεύεται ηρομφαία ^{T501} οξεία ήνα εν αυτή πατάξη τα έθνη και αυτός ποιμανεί αυτούς εν ηράβδω σιδηρά και αυτός πατεί την ληνόν του οίνου του θυμού της οργής του θεού του παντοκράτορος
16. και έχει επί το ηιμάτιον και επί τον μηρόν αυτού όνομα γεγραμμένον βασιλεύς βασιλέων και κύριος κυρίων
17. και είδον ήνα⁵⁰² άγγελον ηεστώτα εν τω ηηλίω και έκραξεν [εν]⁵⁰³ φωνή μεγάλη λέγων πάσιν⁵⁰⁴ τοις ορνέοις τοις πετομένοις εν μεσουρανήματι δεύτε συνάχθητε εις το δείπνον το μέγα του θεού
18. ήνα φάγητε σάρκας βασιλέων και σάρκας χιλιάρχων και σάρκας ισχυρών και σάρκας ήιππων και των καθημένων επ αυτούς⁵⁰⁵ και σάρκας πάντων ελευθέρων τε και δούλων και μικρών ^{T506} και μεγάλων
19. και είδον το θηρίον και τους βασιλείς της γης και τα στρατεύματα αυτών συνηγμένα ποιήσαι τον⁵⁰⁷ πόλεμον μετά του καθημένου επί του ήιππου και μετά του στρατεύματος αυτού

⁵⁰¹ RP adds δίστομος, two edged. WH, SBL & TH do not concur.

⁵⁰² RP omits ήνα. WH, SBL & TH do not concur. I saw an angel (RP); vs I saw one angel (WH).

⁵⁰³ RP, SBL & TH omit [εν]. WH & another do not concur. WH is not confirmed.

⁵⁰⁴ 1885 & SBL have πάσι, a minor spelling variation with removable, v.

⁵⁰⁵ RP, SBL & TH have αυτών. WH & another do not concur. Genitive (RP); vs accusative (WH).

⁵⁰⁶ RP adds τε. WH, SBL & TH do not concur. Postpositive, rarely repeated (RP); both: frequently heading a list: but, not repeated (WH).

⁵⁰⁷ RP omits τον. WH, SBL & TH do not concur. To make battle/war (RP); vs to make the battle/war (WH).

20. και ἐπιᾶσθη το θηρίον και ἴμετ αὐτοῦ ἡο⁵⁰⁸ ψευδοπροφήτης ἡο ποιήσας τα σημεῖα ἐνώπιον αὐτοῦ ἐν ἡοῖς ἐπλάνησεν τους λαβόντας το χάραγμα του θηρίου και τους προσκυνούντας τη εἰκόνι αὐτοῦ ζώντες ἐβλήθησαν ἡοι δύο εἰς την λίμνην του πυρός ἴτης καιομένης⁵⁰⁹ ἐν θείῳ
21. και ἡοι λοιποὶ ἀπεκτάνθησαν ἐν τη ἡρομφαία του καθημένου ἐπὶ του ἡίππου τη ἐξελθούση ἐκ του στόματος αὐτοῦ και πάντα τα ὄρνεα ἐχορτάσθησαν ἐκ των σαρκῶν αὐτῶν

We found a significant issue in sprinkling, verse 13: but, this is really a theological issue, not a text issue. None of the other changes is sufficient to suggest another choice for WH as our preferred *vorlage* in chapter 19.

Revelation 20

1. και εἶδον ἄγγελον καταβαίνοντα ἐκ του ουρανοῦ ἔχοντα την κλειν της ἀβύσσου και ἡάλυσιν μεγάλην ἴἐπὶ την χεῖρα⁵¹⁰ αὐτοῦ

⁵⁰⁸ RP has ἡο μετ αὐτοῦ, a change in word order. WH, SBL & TH do not concur.

⁵⁰⁹ RP has την καιομένην. WH, SBL & TH do not concur. Burning, accusative (RP); vs burning, genitive with πυρός (WH).

⁵¹⁰ One has ἐν τη χεῖρί, ἐν with dative. WH, RP, SBL & TH do not concur. In the hand (one); vs on/over the hand, ἐπὶ with accusative (WH).

2. και εκράτησεν τον δράκοντα Ἦο ὄφις ἡ ἀρχαίος⁵¹¹ ἡος ἐστίν διάβολος καὶ ἡ σατανάς ^τ512 καὶ ἔδησεν αὐτὸν χίλια ἔτη
3. καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἐκλείσεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ ἵνα μὴ πλανήσῃ⁵¹³ ἔτι τὰ ἔθνη ἄχρι τελεσθῆ τὰ χίλια ἔτη ^τ514 μετὰ ταῦτα δεῖ Ἰλυθῆναι αὐτὸν⁵¹⁵ μικρὸν χρόνον
4. καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ' αὐτούς καὶ κρίμα ἐδόθη αὐτοῖς καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ καὶ ἡοίτινες οὐ προσεκύνησαν τὸ θηρίον οὐδέ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ χριστοῦ ^τ516 χίλια ἔτη

⁵¹¹ RP has τὸν ὄφιν τὸν ἀρχαίον. WH, SBL & TH do not concur. The serpent, the ancient, accusative (RP); vs the serpent, the ancient, predicate nominative with ἐστίν (WH).

⁵¹² RP adds ἡ πλανῶν τὴν οἰκουμένην ὅλην. WH, SBL & TH do not concur. The deceiver of the whole habitable....

⁵¹³ RP has πλανά. WH, SBL & TH do not concur. He deceives (RP); or as an alternate equivalent to πλανήσῃ, he could/would/should deceive (RP & WH).

⁵¹⁴ RP adds καὶ, and. WH, SBL & TH do not concur.

⁵¹⁵ RP has αὐτὸν λυθῆναι, a change in word order. WH, SBL & TH do not concur.

⁵¹⁶ RP adds τὰ, the. WH, SBL & TH do not concur. The thousands, emphatic (RP); vs thousands (WH). The presence or absence of the article does not really change the meaning.

5. ^{T517} ἡοι λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῆ τα χίλια ἔτη αὐτῆ ἡ ἀνάστασις ἡ πρώτη
6. μακάριος καὶ ἅγιος ἡ ἔχων μέρος ἐν τῆ ἀναστάσει τῆ πρώτη ἐπὶ τούτων ἡ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν ἀλλ ἔσονταὶ ἡιερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ καὶ βασιλεύσουσιν μετ αὐτοῦ [τα]⁵¹⁸ χίλια ἔτη
7. καὶ ἡόταν τελεσθῆ τα χίλια ἔτη λυθήσεται ἡ σατανὰς ἐκ τῆς φυλακῆς αὐτοῦ
8. καὶ ἐξελεύσεται πλανῆσαι τα ἔθνη τα ἐν ταῖς τέσσαρσιν⁵¹⁹ γωνίαις τῆς γῆς τὸν γῶγ καὶ ^{T520} μαγῶγ συναγαγεῖν αὐτούς ἐἰς τὸν πόλεμον ἡων ἡ ἀριθμὸς αὐτῶν⁵²¹ ἡὼς ἡ ἀμμος τῆς θαλάσσης
9. καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλευσαν⁵²² τῆν παρεμβολὴν τῶν ἡαγίων καὶ τῆν πόλιν τῆν ἡγαπημένην καὶ κατέβη πυρ ἐκ τοῦ οὐρανοῦ ^{T523} καὶ κατέφαγεν αὐτούς

⁵¹⁷ RP adds καὶ, the usual start of a Hebrew sentence. WH, SBL & TH do not concur.

⁵¹⁸ RP & SBL omit τα. TH has τα. WH has [τα]. WH is marginally confirmed.

⁵¹⁹ 1885 & SBL have τέσσαρσι, a spelling variation of removable v. WH, RP & TH do not concur.

⁵²⁰ RP adds τὸν. WH, SBL & TH do not concur. The Magog?

⁵²¹ RP omits αὐτῶν. WH, SBL & TH do not concur. The number (RP); vs their number (WH).

⁵²² RP has ἐκύκλωσαν √ κυκλόω. WH, SBL & TH do not concur. WH has ἐκύκλευσαν √ κυκλεύω. Two different roots with the same meaning: encircle, or march around as at Jericho. Possibly dialect or spelling variations.

⁵²³ RP adds ἀπὸ τοῦ θεοῦ. WH, SBL & TH do not concur. From God. We must be careful not to add to the mystery which we do not

10. και ho διάβολος ho πλανών αυτούς εβλήθη εις την λίμνην του πυρός και θείου ήπου και το θηρίον και ho ψευδοπροφήτης και βασανισθήσονται ημέρας και νυκτός εις τους αιώνας των αιώνων
11. και είδον θρόνον μέγαν λευκόν και τον καθήμενον Ἐπ αυτού⁵²⁴ ηου από του⁵²⁵ προσώπου έφυγεν ηη γη και ho ουρανός και τόπος ουχ ηευρέθη αυτοίς
12. και είδον τους νεκρούς τους μεγάλους και τους μικρούς ηεστώτας ενώπιον του θρόνου και βιβλία ηνοιχθησαν⁵²⁶ και άλλο βιβλίον ηνοιχθη⁵²⁷ ή εστίν της ζωής και εκρίθησαν ηοι νεκροί εκ των γεγραμμένων εν τοις βιβλίοις κατά τα έργα αυτών
13. και έδωκεν ηη θάλασσα τους νεκρούς τους εν αυτή και ho θάνατος και ho ήαδης έδωκαν τους νεκρούς τους εν αυτοίς και εκρίθησαν ήεκαστος κατά τα έργα αυτών
14. και ho θάνατος και ho ήαδης εβλήθησαν εις την λίμνην του πυρός ηούτος ho Ἐθάνατος ho δεύτερος⁵²⁸ εστίν ηη λίμνη του πυρός

understand: because it comes from heaven does not give us the freedom to say that it is sourced in God; nor are we free to say this, even if it is sourced in God.

⁵²⁴ RP has επ αυτόν, accusative. One has επάνω αυτού. WH, SBL & TH do not concur. Upon it (RP); vs επ αυτού, genitive, upon it (WH).

⁵²⁵ RP omits του. WH, SBL & TH do not concur. Face (RP); or the face (WH).

⁵²⁶ RP has ηνεώχθησαν, an alternative spelling. WH, SBL & TH do not concur.

⁵²⁷ RP has ηνεώχθη, an alternative spelling. WH, SBL & TH do not concur.

⁵²⁸ One has δεύτερος ἔ θάνατος, a different word order. WH, RP, SBL & TH do not concur. Second death, ignoring the second attributive position (one); vs the death the second (WH).

15. και ει τις ουχ ηευρέθη εν ᾠτη βιβλώ⁵²⁹ της ζωής γεγραμμένος εβλήθη εις την λίμνην του πυρός

None of these changes suggests another choice for WH as our preferred vorlage in chapter 20.

Revelation 21

1. και είδον ουρανόν καινόν και γην καινήν ho γαρ πρώτος ουρανός και ηη πρώτη γη απήλθαν⁵³⁰ και ηη θάλασσα ουκ έστιν έτι
2. και την πόλιν την ηαγίαν ιερουσαλήμ⁵³¹ καινήν είδον καταβαίνουσαν εκ του ουρανού από του θεού ηητοιμασμένην ηως νύμφην κεκοσμημένην τω ανδρί αυτής
3. και ήκουσα φωνής μεγάλης εκ του θρόνου⁵³² λεγούσης ιδού ηη σκηνή του θεού μετά των ανθρώπων και σκηνώσει μετ αυτών και αυτοί λαοί⁵³³ αυτου έσονται και αυτός ho θεός ᾠμετ αυτών έσται⁵³⁴

⁵²⁹ RP has τω βιβλίω, the neuter. WH, SBL & TH do not concur. WH has the feminine, τη βιβλώ: possibly a matter of dialect.

⁵³⁰ RP has απήλθον, possibly a spelling variation. WH, SBL & TH do not concur. It is unlikely to be a change of person: 3PP to 1PS.

⁵³¹ RP & TH have ηιερουσαλήμ. WH & SBL have ιερουσαλήμ. Breathing is not a text issue.

⁵³² RP & another have ουρανού. WH, SBL & TH do not concur. Heaven (RP); vs throne (WH).

⁵³³ RP has λαός. WH, SBL & TH do not concur. People, singular (RP); vs people/peoples, plural (WH).

⁵³⁴ RP has έσται μετ αυτών, a change in word order. TH has μετ αυτών έσται αυτών θεός, with them and will be their God. There are other

4. και εξαλείψει παν δάκρυον εκ⁵³⁵ των οφθαλμών αυτών και ho θάνατος ουκ έσται έτι ούτε πένθος ούτε κραυγή ούτε πόνος ουκ έσται έτι ^{τ536} τα πρώτα απήλθαν⁵³⁷
5. και είπεν ho καθήμενος επί τω θρόνω ιδού ^τκαινά ποιώ πάντα⁵³⁸ και λέγει ^{τ539} γράψον ήότι ήούτοι ήοι λόγοι ^τπιστοί και αληθινοί⁵⁴⁰ εισίν
6. και είπεν μοι ^τγένγοναν εγώ⁵⁴¹ ^{τ542} το άλφα και το ω ήη αρχή και το τέλος εγώ τω διψώντι δώσω εκ της πηγής του ήύδατος της ζωής δωρεάν
7. ho νικών κληρονομήσει ταύτα και έσομαι αυτώ θεός και αυτός έσται μοι ήιός

variations. WH & SBL do not concur. This is the sort of elaboration expected in liturgical responses.

⁵³⁵ RP has από. WH, SBL & TH do not concur. Two prepositions having nearly identical meanings.

⁵³⁶ RP adds ότι. WH, SBL & TH do not concur. Since the first (RP); vs the first (WH).

⁵³⁷ RP has απήλθον, possibly a spelling variation. WH, SBL & TH do not concur. It is unlikely to be a change of person: 3PP to 1PS.

⁵³⁸ RP has πάντα καινά ποιώ, a change in word order. WH, SBL & TH do not concur.

⁵³⁹ RP adds μοι. WH, SBL & TH do not concur. He said to me (RP); vs He said (WH).

⁵⁴⁰ RP has αληθινοί και πιστοί, a change in word order. WH, SBL & TH do not concur.

⁵⁴¹ RP has γέγονα, the removable v. WH, SBL & TH do not concur. I have brought forth (RP); vs I have brought forth, I (WH).

⁵⁴² TH & another add ειμί. WH, RP & SBL do not concur. I Am (RP); vs I (WH). We believe this passage speaks of the Father, not of the Son.

8. τοις δε δειλοῖς και ἀπίστοις ^{τ543} και εβδελυγμένοις και φονεύσιν⁵⁴⁴ και πόρνιος και φαρμάκοις⁵⁴⁵ και ειδωλολάτραις και πάσιν⁵⁴⁶ τοις ψευδέσιν το μέρος αυτών εν τη λίμνη τη καιομένη πυρί και θείω ήό εστίν ho θάνατος ho δεύτερος
9. και ήλθεν ηεις εκ των ηεπτά αγγέλων των εχόντων τας ηεπτά φιάλας Ἦτων γεμόντων⁵⁴⁷ των ηεπτά πληγών των εσχάτων και ελάλησεν μετ εμού λέγων δεύρο δείξω σοι την Ἦνύμφην την γυναίκα⁵⁴⁸ του αρνίου
10. και απήνεγκεν' με εν πνεύματι επί⁵⁴⁹ όρος μέγα και ηυψηλόν και έδειξεν' μοι την πόλιν ^{τ550} την ηαγίαν ηερουσαλήμ καταβαίνουσαν εκ του ουρανού από του θεού
11. έχουσαν την δόξαν του θεού ho φωστήρ αυτής ήόμοιος λίθω τιμιωτάτω ηως λίθω ήάσπιδι κρυσταλλίζοντι

⁵⁴³ RP adds και ηαμαρτωλοῖς, and sinners. WH, SBL & TH do not concur.

⁵⁴⁴ 1885, SBL & TH have φονεύσι, the removable v. WH & RP do not concur

⁵⁴⁵ 1885 has φαρμακοῖς. WH, RP, SBL & TH do not concur. Accentuation is not a text issue

⁵⁴⁶ SBL has πάσι, the removable v. WH, RP & TH do not concur.

⁵⁴⁷ RP has γεμούσας. WH, SBL & TH do not concur. Full, accusative (RP); vs those being full, genitive participle with article (WH).

⁵⁴⁸ RP has γυναίκα την νόμφην, a change in word order. WH, SBL & TH do not concur.

⁵⁴⁹ RP has επ, a spelling variation. WH, SBL & TH do not concur. Before vowels, επ may be used; before aspirated vowels εφ is expected: this may be a matter of dialect.

⁵⁵⁰ RP adds την μεγάλην. WH, SBL & TH do not concur. The great in the second attributive position.

12. έχουσα τείχος μέγα και υψηλόν έχουσα πυλώνας δώδεκα και επί τῶν πυλώσιν⁵⁵¹ ἀγγέλους δώδεκα και ονόματα ἐπιγεγραμμένα ἢ ἐστὶν ^τ⁵⁵² τῶν δώδεκα φυλῶν ^τ⁵⁵³ ἠιῶν ἰσραήλ
13. ἀπὸ ἀνατολῆς⁵⁵⁴ πυλώνες τρεῖς και ἀπὸ βορρᾶ πυλώνες τρεῖς και ἀπὸ νότου πυλώνες τρεῖς και ἀπὸ δυσμῶν πυλώνες τρεῖς
14. και τὸ τείχος τῆς πόλεως ἔχων⁵⁵⁵ θεμελίους δώδεκα και ἐπ' αὐτῶν δώδεκα ονόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου
15. και ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν ἵνα μετρήσῃ τὴν πόλιν και τοὺς πυλώνας αὐτῆς και τὸ τείχος αὐτῆς

⁵⁵¹ One has τοὺς πυλώνας. WH, RP, SBL & TH do not concur. The gates, accusative (one); vs the gates, dative (WH).

⁵⁵² RP adds ονόματα. Others add τὰ ονόματα. WH, SBL & TH do not concur. Names (RP); or the names (others)....

⁵⁵³ RP adds τῶν. WH, SBL & TH do not concur. Tribes, of the children, in the second attributive position (RP); vs tribes of children (WH).

⁵⁵⁴ RP has ἀνατολῶν, plural, easts. WH, SBL & TH do not concur. The change from singular to plural, mimicking δυσμῶν, is not constructive: why is wests a plural?

⁵⁵⁵ RP has ἔχων. WH, SBL & TH do not concur. The point of changing from masculine to neuter is?

16. και η πόλις τετράγωνος κείται και το μήκος αυτής ὅσον⁵⁵⁶ το πλάτος και ἐμέτρησεν την πόλιν τῷ καλάμῳ ἐπὶ σταδίων⁵⁵⁷ δώδεκα χιλιάδων⁵⁵⁸ το μήκος και το πλάτος και το ἕψος αυτής ἴσα ἐστίν
17. και ἐμέτρησεν το τεῖχος αυτής ἑκατόν τεσσαράκοντα⁵⁵⁹ τεσσάρων⁵⁶⁰ πηγῶν μέτρον ἀνθρώπου ἡ ἐστίν ἀγγέλου
18. και⁵⁶¹ ἡ ἐνδόμησις⁵⁶² του τείχους αυτής ἴσπισ και η πόλις χρυσίον καθαρὸν ὁμοιον ἠάλω⁵⁶³ καθαρῶ

⁵⁵⁶ TH & another add και. WH, RP & SBL & do not concur. As great as and the width (TH); vs as great as the width (WH)

⁵⁵⁷ RP, SBL & TH have σταδίους. WH does not concur. Stadia/stadias, accusative (RP); vs stadia/stadias, genitive (WH).

⁵⁵⁸ RP adds δώδεκα, twelve. WH, SBL & TH do not concur.

⁵⁵⁹ RP has τεσσαράκοντα, a spelling variation. WH & SBL do not concur.

⁵⁶⁰ TH has ρ μ δ. There are other expressions. WH, RP & SBL do not concur.

⁵⁶¹ RP adds ην. WH, SBL & TH do not concur. Equative Greek sentences do not require an equative Greek verb to be grammatically correct. The skin/surface is now, imperfect (RP); The skin/surface is, implied (WH): here the imperfect adds nothing to our understanding, but may be either dialect or liturgy.

⁵⁶² RP has ἐνδόμησις, a spelling variation. WH, SBL & TH do not concur.

⁵⁶³ RP has ἠέλω, a spelling variation. WH, SBL & TH do not concur.

19. ^{T564} ἡοι θεμέλιοι του τείχους της πόλεως παντί λίθω τιμίω κεκοσμημένοι ἡο θεμέλιος ἡο πρότος ίασπις ἡο δεύτερος σάπφειρος⁵⁶⁵ ἡο τρίτος χαλκηδών ἡο τέταρτος σμάραγδος
20. ἡο πέμπτος σαρδόνυξ ἡο ἡέκτος σάρδιον ἡο ἡέβδομος χρυσόλιθος ἡο ὄγδοος βήρυλλος ἡο ἡνάτος τοπάζιον ἡο δέκατος χρυσόπρασος ἡο ἡενδέκατος ἡυάκινθος ἡο δωδέκατος ἀμέθυστος
21. και ἡοι δώδεκα πυλώνες δώδεκα μαργαρίται ἀνά ἡείς ἡέκαστος των πυλώνων ἡν ἐξ ἡενός μαργαρίτου και ἡη πλατεία της πόλεως χρυσίον καθαρόν ἡως ἡύαλος⁵⁶⁶ διαυγής
22. και ναόν ουκ είδον ἐν αὐτή ἡο γαρ κύριος ἡο θεός ἡο παντοκράτωρ ναός αὐτής ἐστίν και το ἀρνίον
23. και ἡη πόλις ου χρείαν ἡχει του ἡηλίου ουδέ της σελήνης ἡίνα φαίνωσιν αὐτή ἡη γαρ δόξα του θεού ἐφώτισεν αὐτήν και ἡο λύχνος αὐτής το ἀρνίον
24. και περιπατήσουσιν τα ἡθνη διά του φωτός αὐτής και ἡοι βασιλείς της γης φέρουσιν ἡτην δόξαν αὐτών⁵⁶⁷ εἰς αὐτήν
25. και ἡοι πυλώνες αὐτής ου μη κλεισθώσιν ἡημέρας νυξ γαρ ουκ ἡσται ἐκεί

⁵⁶⁴ One adds και. WH, RP, SBL & TH do not concur. Since this is an ongoing list, a new sentence indicator is superfluous.

⁵⁶⁵ 1885, RP & TH have σάπφειρος, a spelling variation. WH & SBL do not concur.

⁵⁶⁶ RP has ἡυέλως, a spelling variation. WH, SBL & TH do not concur.

⁵⁶⁷ RP has αὐτώ δόξαν και τιμήν των εθνών (from v 26). WH, SBL & TH do not concur. Her glory and the honor of the Gentiles (RP); vs her glory (WH). Possibly parablepsis; possibly a lexical response. In any case, an error of some kind.

26. και οίσουσιν την ἰδόξαν και την τιμήν των εθνών⁵⁶⁸ εις αυτήν
 27. και ου μη εισέλθη εις αυτήν παν κοινόν και [ho]⁵⁶⁹ ποιών⁵⁷⁰
 βδέλυγμα και ψεύδος ει μη ηοι γεγραμμένοι εν τω βιβλίω της ζωής
 του αρνίου

We saw no reason in chapter 21 to unseat WH as our preferred choice for vorlage.

Revelation 22

1. και έδειξεν' μοι ποταμόν ^{T571} ήδατος ζωής λαμπρόν ηως
 κρύσταλλον εκπορευόμενον εκ του θρόνου του θεού και του αρνίου
2. εν μέσω της πλατείας αυτής και του ποταμού εντεύθεν και εκείθεν
 ξύλον ζωής ποιούν καρπούς δώδεκα κατά μήνα ήεκαστον

⁵⁶⁸ WH, RP, SBL & TH have δόξαν και την τιμήν των εθνών (verse 24). This cannot be a coincidental accident.

⁵⁶⁹ RP, SBL & TH omit ho. WH has [ho]. WH is not confirmed.

⁵⁷⁰ RP has ποιούν, the neuter. WH, SBL & TH do not concur. Neuter (RP); vs masculine (WH)

⁵⁷¹ RP adds καθαρόν. WH, SBL & TH do not concur. It is not enough that we discover differences like this. We must also discover whether this is an earlier source contribution leading to the construction of WH, or an addition to WH; the later seems most likely to us: which would lead to the conclusion that WH is the better vorlage, not RP. We need the chronological map of RP to determine its construction sequence. In other words, is this addition of RP downstream or upstream from WH? If upstream and source related, why did WH erase or omit it? Pure river of water of life (RP); vs river of water of life (WH): for us, the addition of this adjective is almost blasphemous.

- αποδιδούν⁵⁷² τον καρπόν αυτού και τα φύλλα του ξύλου εις
θεραπείαν των εθνών
3. και παν κατάθεμα ουκ ἔσται ἔτι και ἡ θρόνος του θεού και του
αρνίου εν αυτή ἔσται και ἡοι δούλοι αυτού λατρεύσουσιν αυτό
 4. και ὄψονται το πρόσωπον αυτού και το ὄνομα αυτού επί των
μετώπων αυτών
 5. και νυξ ουκ ἔσται ἔτι⁵⁷³ και Ἦουκ ἔχουσιν χρείαν⁵⁷⁴ Ἦ φωτός λύχνου
και φως⁵⁷⁵ ἡηλίου ἡότι κύριος ἡο θεός φωτίσει [επ]⁵⁷⁶ αυτούς και
βασιλεύσουσιν εις τους αιώνας των αιώνων
 6. και εἶπεν⁵⁷⁷ μοι ἡούτοι ἡοι λόγοι πιστοἰ και ἀληθινοἰ και ἡο⁵⁷⁸
κύριος ἡο θεός των πνευμάτων των προφητῶν ἀπέστειλεν τον
ἀγγελον αυτού δείξαι τοις δούλοις αυτού ἡά δει γενέσθαι εν τάχει

⁵⁷² RP & TH have αποδιδούς. WH & SBL do not concur. Yieldings, plural (RP); vs yielding, singular (WH).

⁵⁷³ RP has εκεί. WH, SBL & TH do not concur. There is no night there (RP); vs there is no night again (WH).

⁵⁷⁴ RP has χρείαν ουκ ἔχουσιν, a change in word order. WH, SBL & TH do not concur. They do not have need.

⁵⁷⁵ RP has λύχνου και φωτός, a different word order, omitting φως. TH has φωτός λύχνου και φωτός. WH & SBL do not concur. The change is from φως, nominative to φωτός, genitive (TH).

⁵⁷⁶ SBL & TH have επ. RP omits επ. WH has [επ]. WH is partially confirmed.

⁵⁷⁷ RP has λέγει √ λέγω. WH, SBL & TH do not concur. He talks, present, la-la-la (RP); vs he spoke, εἶπεν √ εἶπον, used as aorist of λέγω, he spoke (WH).

⁵⁷⁸ RP omits ἡο, the. WH, SBL & TH do not concur.

7. και ιδού έρχομαι ταχύ μακάριος ho τηρών τους λόγους της προφητείας του βιβλίου τούτου
8. καγώ ιωάννης ho ακούων και βλέπων ταύτα και ήποτε ήκουσα και έβλεψα έπεσα⁵⁷⁹ προσκυνήσαι έμπροσθεν των ποδών του αγγέλου του δεικνύοντος' μοι ταύτα
9. και λέγει μοι ήορα μη σύνδουλος' σου ειμί⁵⁸⁰ και των αδελφών σου των προφητών και των τηρούντων τους λόγους του βιβλίου τούτου τω θεώ προσκύνησον
10. και λέγει μοι μη σφραγίσης τους λόγους της προφητείας του βιβλίου τούτου ho καιρός γαρ εγγύς εστίν
11. ho αδικών αδικησάτω έτι και ho ηρυπαρός ηρυπανθήτω⁵⁸¹ έτι και ho δίκαιος δικαιοσύνην ποιησάτω έτι και ho ήάγιος ηγιασθήτω έτι
12. ιδού έρχομαι ταχύ και ho μισθός μου μετ εμού αποδούναι ηεκάστω ηως το έργον εστίν⁵⁸² αυτού
13. εγώ το άλφα και το ω ho πρώτος και ho έσχατος ηη⁵⁸³ αρχή και το⁵⁸⁴ τέλος

⁵⁷⁹ RP has έπεσον, 1PS or 3PP, AAI, possibly a spelling variation with the removable v. WH, SBL & TH do not concur. Έπεσα(v), 1PS (or 3PP), AAI. Possibly dialect. Necessarily 1PS because of the context: I fell down.

⁵⁸⁰ 1885 has είμι. Accentuation is not a text issue.

⁵⁸¹ RP & SBL have ηρυπαρευθήτω, a spelling variation. WH & TH do not concur.

⁵⁸² RP has έσται. WH, SBL & TH do not concur. It will be, future (RP); vs it is, present (WH).

⁵⁸³ One omits ηη, the. WH, RP, SBL & TH do not concur.

⁵⁸⁴ One omits το, the. WH, RP, SBL & TH do not concur.

14. μακάριοι ἡοι Ἰπλύνοντες τας στολάς αὐτῶν⁵⁸⁵ ἡίνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοὶς πυλώσιν εἰσέλθωσιν εἰς τὴν πόλιν
15. ἔξω ἡοὶ κύνες καὶ ἡοὶ φάρμακοὶ καὶ ἡοὶ πόρνοι καὶ ἡοὶ φονεῖς καὶ ἡοὶ εἰδωλολάτραι καὶ πας φιλῶν καὶ ποιῶν ψεύδος
16. ἐγὼ ἡησοὺς ἔπεμψα τὸν ἄγγελον Ἰμου μαρτυρῆσαι ἡυμῖν ταῦτα ἐπὶ ταις ἐκκλησίαις ἐγὼ εἰμὶ ἡη ἡρίζα καὶ τὸ γένος δαυίδ⁵⁸⁶ ἡο ἀστήρ ἡο λαμπρός ἡο πρωῖνός
17. καὶ τὸ πνεῦμα καὶ ἡη νύμφη λέγουσιν ἔρχου καὶ ἡο ἀκούων εἰπάτω ἔρχου καὶ ἡο διψῶν ἐρχέσθω ἡο θέλων λαβέτω ἡύδωρ ζωῆς δωρεάν
18. μαρτυρῶ ἐγὼ παντί τω ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου ἐάν τις ἐπιθή ἐπ αὐτά ἐπιθήσει⁵⁸⁷ Ἰἡο θεός ἐπ αὐτόν⁵⁸⁸ τας πληγὰς τας γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ
19. καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης ἀφελεῖ⁵⁸⁹ ἡο θεός τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἡαγίας τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ

⁵⁸⁵ RP has ποιούντες τας ἐντολάς αὐτοῦ. WH, SBL & TH do not concur. Doing His commandments (RP); vs washing their robes (WH). RP reeks of works righteousness; while WH clearly presents the robe of Christ's righteousness, which is worn by grace through faith: but, yes, we must put on Christ to eat of Christ.

⁵⁸⁶ 1885 has δαυεῖδ, a spelling variation.

⁵⁸⁷ RP has ἐπιθήσαι. WH, SBL & TH do not concur. To add, aorist infinitive (RP); vs He will add, future indicative (WH).

⁵⁸⁸ TH has ἐπ αὐτόν ἡο θεός, a change of word order. WH, RP & SBL do not concur.

⁵⁸⁹ RP has ἀφέλοι, aorist optative. WH, SBL & TH do not concur. God may/might (RP); vs God will, future indicative (WH).

20. λέγει ho μαρτυρών ταύτα ναι έρχομαι ταχύ αμήν ^{T590} έρχου κύριε
ιησού

21. η χάρις του κυρίου ιησού [χριστού]⁵⁹¹ μετά των αγίων⁵⁹²

None of these changes in chapter 22 favor the overthrow of WH as our choice of vorlage.

Methods

There is a madness to our method: the reasons we are doing what we are doing.

Over the last fifty years it has become increasingly apparent that text criticism cannot be done, based on a heavily coded and highly compacted and compressed apparatus at the bottom of a modern printed Greek New Testament page. Very many scholars have spoken to this issue. Principly, this method assumes that I can read the apparatus at the bottom of a page, and chose the reading I like best. Scripture is debased to being my opinion; rather than the voice of God speaking to me. The main text is little better: since the publishing experts, when encountering a thorn in the text, took a vote to decide which option they liked best. Once again, the result is human opinion: not the words of God from the Word of God. Alas and alack, it gets worse: for, in choosing by human opinion and vote, a manuscript may be divided against itself, accepting

⁵⁹⁰ RP adds ναι, yes. WH, SBL & TH do not concur.

⁵⁹¹ RP has χριστού. WH has [χριστού]. SBL & TH omit χριστού. WH is marginally confirmed.

⁵⁹² RP has πάντων των αγίων. αμήν. SBL has πάντων. TH has των αγίων. αμήν. There appear to be other endings. There does not appear to be any one consistently supported ending, which indicates a great deal of local liturgical meddling.

one part and rejecting another. What if that manuscript, before we defiled it by voting; what if that manuscript happened to be a true exact copy of the Autograph; what if that manuscript happened to be the best Vorlage available to mankind anywhere? We have just destroyed, by dividing and voting, any possibility of getting closer to an accurate Vorlage and/or the Autograph. This is not the way we show respect and reverence for the Word of God. We must retrace our steps and try to reverse part of the damage we have done. The damage done to tender human minds in sewing the conceit that they are able to do text criticism by such a method cannot be undone: at best, the few plucked from the fire, must unlearn what they've been falsely taught, and begin again. Fortunately, God is in control, even of this, our blunders. Fortunately, most verses of scripture remain untouched: so, we can be sure that in such cases, we are looking at the best Vorlage known, or even a true exact copy of the Autograph itself, which is the words of God as they poured from the mouth of God.

Even our beloved mentors, Hodges and Farstad (HF), fell into this trap with the Majority Text Hypothesis. Hodges and Farstad, now asleep in Christ, are still our beloved mentors: but, we must respectfully disagree. The Majority Text, in voting for the most number of witnesses, continues to add to the text historically; thus, it moves farther and farther away from the Vorlage, that best insight into the Autograph which we seek: it's simply going in the wrong direction, which may be true of RP as well. The Majority Text text today is relatively large. The Majority Text text of the first century, witnessing the words of Christ and His Apostles is considerably different, and smaller.

The work of RP turned us in yet a different direction, a different method. Time will tell if this leads us to the best possible solution.

So, partially because of RP, and partially because of itches in the brain instilled by HF and many others over the past fifty years, we returned to what we perceived as major mile stones to begin our study:

TR1550, WHNU (WH 1881), WH 1885, Hoskier, and more. As God led us on this path, new methods of coping became evident. It became evident that we were readers of page apparatus, not real text critics. We were not even able to grasp the fullness of Hoskier: but, we did pick up a few fresh ideas from him. We had access to a few manuscripts, but nowhere near the total scope of manuscripts necessary to become real text criptics. We decided to settle for what we could do, and not mope over what we could not do. The result of what we could do was, *Revelation Criticism I* (aka Rev Criticism I, or RCI). But, the work of RCI opened up new ideas, among which was, what would happen if we studied WH, SBL, and TH side by side, as well as throwing in RP from a different source?

<https://www.biblegateway.com/passage/?search=Revelation+22%3A8&version=WHNU;SBLGNT;THGNT>

https://www.bibletranslation.ws/down/Robinson_Pierpont_GNT.pdf

From our studies in RCI we had already developed a sneaking suspicion that RP and WH were closely related, and that it was possible that SBL and TH, were mostly WH dressed up in new suits. We decided to test that hypothesis, and when a tentative outcome was reached, we went back and restudied each footnote chapter by chapter, verse by verse, word by word, looking for affirmation or rejection. Remember that we have rejected the apparatus at the bottom of the page method: so, if only one footnote difference was found to be significant, the whole developing idea of WH Vorlage supremacy would have to be scrapped and another Vorlage found; the decision must be made by the whole, and not by its parts: the choices in this study were WH, RP, SBL, TH, and none. None, meaning that the whole experiment had failed, we don't know what path we're on, we have lost the trail completely. We believe that WH has demonstrated itself to be a suitable Vorlage for further NT studies, at least in the book of Revelation. It has the distinctive advantage of being in the public domain. We will only accept changes

to WH from well established, older manuscript sources; we are assuming that WH is already built from fourth to seventh century sources: so we will not be looking at later manuscripts unless there are compelling logical reasons to do so.

The not too surprising discoveries that SBL and TH are really inseparably close to WH; and that RP is headed in that direction, even more closely than we first discovered in RCI: does not disqualify the conclusion, even though it might appear that we are looking at four versions of the same thing, and wasted a lot of time going nowhere. WH has longstanding credibility as a widely receive historic milestone of text criticism. Even if WH, SBL, TH, and RP were perfectly identical, with zero variation between them; each represents an independent team of top authorities, some of these teams are backed by top seminaries and universities, such places are filled with many hundreds, if not thousands of interactive colleagues, as well as fully qualified contributing PhD and M candidates: this means that the best minds of this and the previous century have examined (WH) and rendered their observations. That we believe we have found an acceptable better candidate Vorlage, is a conclusion informed by many of the best minds. For example, before the definition of length as wavelengths of light, a select team of Physicists verified the length of the standard metric bar, once a decade: that the length of this bar was verified as unchanged was a big milestone in Physics. Similarly, if all we have done is verify that WH is an acceptable standard is a big milestone. The standard of length was changed to light; the standard of Revelation may change in the future: but the often-tedious labor was not in vain.

The methodology also opens up new ideas for text exploration. Any student can open up the three-column study, along with RP, and examine and verify every word. This method, which we have called a map, or a similar multi-row method, perhaps a large spread sheet, can potentially open up the full field of text criticism to every modern student for free.

The digital world of computers and internet have brought such a cooperative study with our grasp.

<https://www.biblegateway.com/passage/?search=Revelation+22%3A8&version=WHNU;SBLGNT;THGNT>

https://www.bibletranslation.ws/down/Robinson_Pierpont_GNT.pdf

Soli Deo Gloria.

Observations

This sort of statistical study is always fraught with a second major problem: repair by sorting risks further contamination from the sorting process. A sorting technician with a 90% accuracy will invariably damage a beginning set with 99% accuracy: new errors will be introduced. Although we have made every effort to be meticulous in this work, going repeatedly letter by letter over the same readings, we still find errors. Readers can help with this problem by bring extra sets of eyes to bear as aids in the checking process. Yet, in this age, only the Holy Spirit can get us out of this mess until the Lord returns at the end of the ages. As Revelation 5 notes, we are not fit to touch the Autograph. Avoiding rushing helps. Multiple brains, eyes, and various perspectives helps.

In this study, we have repeatedly observed the usual common identity between WH, SBL & TH. While RP does not share in this connection, in our previous study we were surprised to learn that RP is moving toward WH, rather than away from it; it is possible, though we haven't proved it, that RP is moving away from Textus Receptus: since, our previous study was based on the 1550 Stephanus Greek New Testament, this is very likely the case. However, it is possible that Textus Receptus was always headed toward WH, without our realization. We went back through the entire study, footnote by footnote, verse by verse, in order to test these hypotheses; extended every footnote, if at all possible, to try to

explain the problem; then wrote a brief summary statement of our findings at the end of each chapter.

The common identity between WH, SBL & TH is so strong that we are willing to state that SBL & TH are nothing more than capitalized and punctuated versions of WH, with very few exceptions. A feel for this common identity could be partially measured by a count of the word search for “WH, SBL & TH do not concur”. This number, divided by the total number of footnotes gives some idea of the strength of the identity.

However, we have established that RP develops from WH and is most certainly a child of it, not the other way around.

At this point we are willing, for all practical intents and purposes, to call WH our working vorglage for Revelation. We are unwilling to accept edition of this vorglage without much more data, for fear that in breaking the vorglage, we also unknowingly break the witness of a foundational manuscript. So even the clothing made of stone must be allowed to stand as typical of all the later garments decorated with precious stones, precious gems, or jewels.

We also note that many of the word order changes are not random in nature; they must be deliberate: so, we wonder if these form an elaborate chiasmic response in worship services. Since such word order changes do not actually change the words or much of the translated meanings, we will not consider them farther as significant text changes.

Nor have we ever considered the presence or absence of h, any accentuation, and other such markings as significant text changes; they are there only as pronunciation and spelling aids, that were never present in original manuscripts.

Minor spelling difference are not considered farther either. These may very well do nothing more than signal a difference in dialect between Egypt and Syria, or other. Acts 2:6 explains how this can happen. Of

course, every person then records whatever was heard or thought to be heard in their own dialect: the outcome being the birth of new Scripture with multiple different Vorlagen. Not a simple problem, is it? As far as we know, no one has ever identified, separated, and sorted all of the first century Greek dialects; or applied these to the Bible.

These deletions from our consideration, greatly reduce the number of real translatable text differences with which we must deal, now standing at 582, before removing what we consider to be trivia.

Where do we go from here?

Our first suggestion is that we ask RP to disclose a detailed map of how they connected every manuscript and set of manuscripts in their development process. This will open up discussion over the accuracy of their decisions, to see if consensus develops. The shape of such a map must be left to RP.

Our second suggestion is to develop an electronically (cloud technology) central, not a physically central library of all manuscript details coded in common digital format (pdf for example). If multilingual in analysis, this would make all textual analysis available to all researchers in the world. Such a project is well within our technological grasp; even though it might be far out of range of our budgetary capabilities. We envision thousands of Masters Theses, one or more per Bible book, per manuscript containing every known fact about that manuscript or manuscript portion. At the very least we would hope for:

- † Whatever provenance can be recovered
- † Readable digitized photograph images of every page
- † Macroscopic (10 or 100X) photographs of particular items of interest, as well as microscopic photographs where necessary
- † Xray photographs providing complete disclosure of every erasure and palimpsest revealing the characters, words, and readings in that erasure or palimpsest

- † At least 100 samples of the micro-radiological data, the actual C14 readings, for each fabric and each ink.
- † Data analysis of each sample set including, but not limited to: histograms, all central tendencies (means, medians, and modes), further investigation whenever bimodalism and other abnormalities are found, dispersion (range, and standard deviation)
- † All other physical or scientific information available
- † Complete typed/printed transcription of all the manuscript characters arranged in a shape that resembles the manuscript
- † Explanations of each step, including their connections, so that any reader can follow

Such a database should be developed by at least three independent teams of experts, working independently to guard against counterfeit, falsification, fraud and the like. We have already shown one instance where the theological bias of the expert (intentionally or unintentionally) influences the outcome. Here are two examples of such mapping formats:

Codex	κ	A	C	p18	p24	p43	p47	p85	p98
Century	4	5	5	4	4	7	3	5	3
C14 of fabric									
C13 of ink									
1:1									
1:2									
1:3									
1:4				X					
1:5				X					
1:6				X					
1:7				X					

Codex	Century	C14 of fabric	C14 of ink	1:1	1:2	1:3	1:4	1:5	1:
Ⲙ	4								
A	5								
C	5								
p18	4						X	X	X
p24	4								
p43	7								
p47	3								
p85	5								
p98	3								
p115	4								
Etc									

Today, we attempted to apply such mapping. WH was added back in as a control. Here is the result of several hours of frustrating intense labor.

Codex	Century	C14 of fabric	C14 of ink	
WH	4			αποκάλυψις ιησού χριστού, ήν έδωκεν α αποστείλας διά του αγγέλου αυτού τω δού
Ⲙ	4			αποκάλυψις ιύ χύ, ήν έδωκεν αυτώ ho θς του αγγέλου αυτού τω δούλω αυτού ιωάνν
A	5			
C	5			
p18	4			
p24	4			
p43	7			
p47	3			
p85	5			

p98	3			
p115	4			
Etc				

Some quick observations:

It takes hundreds, thousands, millions of replicated observations by multiple independent observers to confirm a hypothesis. It takes one contradictory observation to disprove a hypothesis. “αποκάλυψις ιώ χύ, ήην έδωκεν αυτώ ho θς δείξαι τοις αγίοις αυτού, ήά δει γενέσθαι εν τάχει, και εσήμανεν αποστείλας διά του αγγέλου αυτού τω δούλω αυτού ιωάννει” unless otherwise explained, blows our WH Vorlage hypothesis out of the water; still WH seems to be the best Vorlage basis we have: so we’re stuck with the WH Vorlage hypothesis for the time being. It may take us years to develop a better Vorlage hypothesis. The abbreviations ιώ, χύ, and θς are easily explained; similar abbreviations, such as ΙΣ ΧΣ ΝΙΚΑ are in use today: such expressions may have been common to John himself. Even the spelling variations between, ιωάννει, and, ιωάννη, are not extremely upsetting. But, the difference between, τοις αγίοις αυτού, and, τοις δούλοις αυτού, saints versus servants, blows us away. We would not be disturbed by such a difference found between WH, RP, SBL, TH, or other such late study: but, this is in 8, Aleph, Sinaiticus, the oldest of the old. Worse yet, we did not find any reference to this in any one of our printed editions. We did find one note in Hoskier (page 28, section I, line 12, first word. If this stands uncontested, we know that we are looking for something older than WH for a real Vorlage. With 404 verses in Revelation, 404 Masters candidates, taking a verse each, might be able to finish a first draft of the map this year. If the world’s text experts assist us in solving puzzles, we might be able to finish in a reasonable time. We know that we are searching for something older than WH, we just don’t yet know how to find it.

We must give full recognition to <https://codexsinaiticus.org/en/> : for, they are indeed already working on such full disclosure. We are already

looking forward to further examination of the Aleph / Sinaiticus team publications: but this will take many months to complete. Then onward to other manuscripts.

Be well (Acts 15)

Soli Deo Gloria

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⁵⁹³ If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use.