Revelation, utilized wh prepared as resolution is University special that edition. I a	omplete transon, excepting voten the Book of the images of the of Manchesten has to J.S. Beaum pleased to	cript of wel poor Revenus type originer (Spernal-L publi	oints (because velation was wroographical repnal codex, obtaction Collection	d' codex of vowel point ritten). I consoluction dined direct as). I'd also scribal reverth no cop	carefully on utilizing high ctly from the so like to give view of my 1st	Crawford Codex Transcript	Logical Hierarchy	Scribe: Greg Glaser  This is Aramaic script:   This is Aramaic script:   This is Aramaic image above and reload.
ea	ach Aramaic	letter	re numbers as r, in sequence er Value (**	, in the C		Color Key Text is color-encoded for ease of reading Crawford's uniqueness Blue = Unique to Crawford Red = Illegible in Crawford Purple = Red + Blue Green = text in the margin Black = Consistent with SP	Glaser Translation (2nd Ed.) <b>Literal word-for-word</b>	Glaser Notes & Commentary
3 12	10 14	1					revelations/visions	Revelation 1:1. The root word here ﴿ ("reveal", "wave") is stated in the plural form ﴿ And then the ﴿ suffix in Aramaic can mean "our", or alternatively, in Aramaic (& Hebrew) it is used to express intense emotion (the likely reading here), with a prime example being ﴿ ("Hosanna") from Matthew 21:15, or ﴿ ("mighty") from Revelation 5:2. However, on the Crawford Codex there are no seyame markings over this word ﴿ ("be comments below) strongly indicate the reading is plural.  Please note that the introductory eight verses (1:1 through 1:8) of the Crawford Codex are full of word variances and split-words indicating that they are a translation of Greek text, such as the split word in Rev 1:4 (SP has ﴿ ("peace") and Crawford has ﴿ ("peace"). This is because, as scholar John Gwynn has also observed, Rev 1:1-8 is very likely translated from the Harklean Version of Revelation (AD 616), which is translated from Greek. By contrast, the remainder of the Crawford Codex (Rev 1:9 - 22:21) does not depend on the Harklean and indeed is largely free of variances and split-words, so it likely represents the original Aramaic (or very close to it)
4 10	21 6	16				איבטר	that Yahshua	(or very close to it).
13 21	21 10 8 1					ليستي	the messiah	

								This word and ("he/it") is missing from the Standard Peshitto ("SP") utilized by
								Magiera & Bauscher (from here forward, I will use Magiera interlinear as the base SP). Crawford's use of two pronouns in this sentence can emphasize the actions of
								two living beings rather than one. It is often assumed the most likely reading is
								that Alha has given Yahshua the ability to show this Revelation to John. But
								consider the grammar - YHVH can be the first pronoun (aa) who gives Alha to the
								second pronoun (📣) Yahshua. In this reading of Crawford, YHVH's gift to his Son is
								actually (the kingdom of) Alha, which emphasizes the promise of John 3:35. To uphold the traditional reading, this first pronoun (aa) would refer to
								("revelation") - but as Crawford will unlock later in this verse, منافع is read plural
								(because of the عبر ("these") referring back to it), so the first pronoun in singular
								form should not refer to a plural noun. Thus, the alternate reading in this
								spreadsheet is a meaningful possibility with a correct grammatical footing. Indeed,
								by this grammatical framework 'Revelation' should more appropriately be stated in the plural, Book of 'Revelations'.
5 6						ពជា	he	
4 10	5	2				تر الم	who gave	
12 5						47	to him	
1 12	5	1				सल्यास	Alha	
								This plural phrase refers back to the plural ﴿لَكُ ("revelations"). Typically a vav-
								suffix verb is a masculine plural construct. And here the conjugation of ישם is not
								pointing to a plural proper noun ("to be showing them") because there is no plural
								proper noun stated, but rather the conjugation is describing a plural action ("to be
								showing (plural)") acting upon a plural noun ("revelations"). See e.g., Rev 2:14 ("to fornicate (plural)"), and John 11:44. Also, if the root word here were
								read as a noun حدیه (plural of حدیه) rather than a verb, then another potential
								translation would be "to His oracles".
12 13	8	6 1	6			ഹസ്ച	to be showing (plural)	
								In Crawford the phrase here is ملية ("to his own servant"), but in SP it is
								("to his servant(s)"). So Crawford is referring to this one man, John, who
								receives the Revelation to write down. By contrast, SP is referring to either John or
								multiple servants. Crawford harmonizes with Rev 1:11 which instructs John to give the writing to the seven assemblies (each composed of a mixture of faithful
								servants <u>and</u> transgressors) to promise rewards of faith <u>and</u> consequences of
								failure. The problem with the plural reading is that it suggests to give the writing to
12 16	2	4	ı			<b>111</b>	to the servant	only one aspect of the assemblies: "to his servants".
					<del>                                     </del>	al.		See comment above.

								SP has ביהיג אלה ("what is given (plural)"), but Crawford has הנה אינה ("these were
								due"). For starters, معنا means "these". Interestingly, it can also translate as
								"pleasing (plural)" (from the root ചഹ്ച). Such a context/wordplay here would
								suggest that the apostle John's actions were pleasing to Yahshua. There are too
								many wordplays in Revelation for me to write down my thoughts in this column for
_	1.4	10 14					thoso	each one, but rather wordplays are posted for discussion and delight at the
3	14	10 14				<del>/</del> 14	these	Peshitta.org forum.
								See comment above. ചեհյե is an active participle here that operates on the plural
								noun معنم. Normally the conjugation of معنم is plural when acting upon a plural
								noun, but it can also be used in the singular to act upon a plural (see e.g., Luke
								24:46, 2 Peter 3:11, 1 John 3:16, Romans 4:5), especially when the plural noun is a
								unified object (as here, with ﴿كُلُكُ ). And here are some more alternate translations
								of រដ្ឋាន្ទុង : "were lawful", "were right", "were approved", "were allowed".
4	7	4 19				<b>J⊒</b> H∮H	were due/alloted	, , , , , , , , , , , , , , , , , , , ,
12	13	5 6	1			यवकम	to be happening	
2	16	3 12				777-	soon	
6	21	6 4	16			フェロエロ	and making known	Alternate translation: "and symbolized"
11	4					<b>72</b>	when	
21	12	8				سلح	sending	

			At the end of this prophecy in Rev 22:8-9, John learns for the first time that he is speaking
			with an angel intermediary and not Yahshua directly. Crawford cleverly leads the reader
			into the same conundrum as John! Do you see it? Note the clever wordsmithing here as
			"His own בבה ("by the hand") has the possibility to refer to the writer John as ביה ("His own") ביה ("His own").
			messenger"). In this manner, John's heavenly visions suggest he 'traveled' to heaven and/or was given information directly from heaven, which would qualify him as a started and the started and the started are started as a started and the started are started as a started
			("messenger") in the traditional sense. Indeed, this possibility led me to suspect (like John
			did) that there was no 'angel intermediary' identified here in Rev 1:1, and indeed Rev 1:12-
			20 appears to describe that when John turns to see who is speaking to him, he sees the messiah Yahshua and not an 'angel intermediary'. And in grammatical support of this
			possibility, I noticed the <b>1</b> (lamed) before ملكة الله الله الله الله الله الله الله الل
			routinely used in Aramaic before a noun to provide additional identifying information
			(سمه های ("His own servant John") about a preidentified noun (های برکوی ("His
			own messenger")). Also if there were supposed to be an angel intermediary then I
			presumed there would be a <b>a</b> ("and") before ملكة ("to the servant his own"). But it
			is just a possibility, not a certainty. And of course in Revelation 22:8-9 we learn there is
			indeed an angel intermediary who stands between John and Yahshua (I had forgotten about that part when originally translating Revelation 1). Like John, I also 'fell for it',
			thinking John was talking directly to Yahshua! Both views are possible in the Aramaic,
			which is actually very clever evidence of Aramaic primacy ultimately (through whatever
			means the Father desires to reveal primacy), really an Aramaic journey!
2 10 4	777	by way of	
			Crawford has ನ್ನುಸ್ ("his own angel") whereas SP has ನ್ನಾನೆ ("his angel").
	<b>→</b>		This nuance is important as it emphasizes Yahshua's power in heaven - He has His
13 12 1 11 1	riana n	the angel/messenger	own angels!
4 10 12 5	all H	his own	See comment above.
			Crawford has לנבה ("to his own servant") whereas SP has נצבה ("to his
	لندي	to the compant	servant"). This nuance is important as it helps confirm the promise that YHVH has
12 16 2 4 1		to the servant	given His servants to Yahshua.
4 10 12 5	#A	his own	See comment above.
10 6 8 14 14	لبس	John	
5 6	वव	he	Revelation 1:2.
1 15 5 4	न त्यक्षत्रीन	who gave witness	An alternative translation to the Aphel conjugation reading "who gave witness" is a
4 1 15 5 4		wild gave withess	future tense reading, "who witnesses".
12 13 12 22 1	स्तुन <u>म</u> ी	to the word	
			In Crawford, the 🖈 (aleph) on the end of this word was 'shortened' by the scribe as
			he ran out of space on the line. He shortens other alephs in the same consistent
	1191111	of Alha	manner throughout Crawford, which is acceptable for a scribe.
4 1 12 5 1	F6(14)26(	OI AIIIa	

6	12	15	5	4	6 22	5	<b>चक्षयत्र चक्ला</b> य	and to his witness/martyr	
4	10	21	6	16			ححمح	of Yahshua	
13	21	10	8	1			ليست	the messiah	
11	12	5	10	14			حلم	all of them	Crawford has حلهم ("all of them") here, whereas SP has only ڪ ("all").
5	12	10	14				<u> </u>	these	SP is missing this word. It means "these", and could be read to emphasize that John has already received the vision (at some time in the past) and is now completing the writing.
4	8	7	1				right.	of the vision	Alternate translation: "that I saw"
									Revelation 1:3. Crawford has a unique phrase opening this verse, אלשה מה מה אלשהע ("bless him, he who was called"). Crawford could be referring to the messiah Yahshua as the one called, or it can also be read in the same manner as SP, "blessings to him who reads". SP uses a different phrase, אלשה של שהמבתע ("blessings to him of reading"). The Crawford comes from the root אלשבתע, and by
									incorporating the letters 🚮 , it emphasizes the wordplay of "sign" within the
									emphasized (☆ suffix) word for blessings, and the ☆ h may even be a subtle
9	6	2	22	14	1		प्यक्तियर	bless/blessing	wordplay for "dragon/second", whom Yahshua is conquering.
5	6						สส	him	See comment above. Note the singular tense this may refer to Yahshua.
5	6						বল	he	See comment above. This singular pronoun can also be interpted to refer to Yahshua exclusively.
4	19	20	1				Num	who was called/reads	See comment above. This phrase stated in the singular tense and can also be interpreted to refer to Yahshua exclusively as the one who was called/pronounced. Alternatively, it may be that the reading of this sentence is the same as SP, "Bless him, he who reads, and those who hear the word of this prophecy".
									Crawford has ্বারুর ("and those") , which is a continuation of the sentence here
									because these people hearing the word and guarding it are also receiving in Yahshua's blessing. SP uses a different root altogether كليكاء ("and to those").
6	5	14	6	14			্ব্যক্রব	and those	Crawford's root word refers to people, but the SP root word is more general and can refer to people or events or sayings.
4	21	13	16	10	14		הדתלים	who hear (plural)	can refer to people of events of sayings.
								· · · ·	SP has 🎝 ("the word") but Crawford has 🞝 ("to the word"). Both are
12	13	12	1				اسكم	to the word/fullness	acceptable grammar, but the Crawford puts additional emphasis on the preceding verb عصلا
4	14	2	10	6	22 1		עקעטדאזא	of the prophecy	
5	4	1					Min of	this	
6	14	9	20	10	14		المرائد م - المرائد م	and guarding/keeping (plural)	

						_		SP uses کمک ("those"), but Crawford has this word صعب ("those") that also
12	5	14 10	14			Hal	to themselves	appeared above in Revelation 1:1.
								SP adds an aleph here, but Crawford omits it. The likely reading of Crawford is a
4	11	22 10	2			त्राक्ष्य	that written	passive participle جماعت ("that written").
2	5					47	in it	
5	6					da	it	This word "he/it" is absent from SP.
3	10	20				444	for	In Crawford, this word appears before ﴿عَلَى ("time"), which is the next word
7	2	14 1				برته	the time/exchange	See comment above. In SP, this word comes before خمر ("for").
19	20	2				عنت	approaches	
10	6	8 14	14			جسم	John	Revelation 1:4.
12	21	2 16				لتحد	to seven	
16	4	22 1				यावाम् 7	assemblies	
								Here is another instance of this word that appears in Crawford but is absent from
5	14	10 14				سم	them	SP here.
4	2	1 15	10	1		אריסיוקיי	who are in Asia	
9	10	2 6	22	1		यवायम्	blessings	
12	11	6 14				لحه	to you (plural)	
6	21	10 14	1			المتعادة		SP reads אבלבים ("and peace/completion"), but Crawford reads ("and peace").
6	21	10 14	1				and peace/harmony	
13	14					4	from	
5	6					a	Не	
4	1	10 22	6	5 10		つむなみない。	who was/had	
								Crawford uses the pronoun বন্দ্ৰ three times to personify the Father, রবৈর বন্দ্রব রবির
								ಎಡಡಕುನ್ನ
	_	6					and Ha	SP uses less words, राक्तर्य रावल जनवक्षारांत जनवक्षारांत वन्न ("he who was and who is and
6	5	6				तवात	and He	comes").
4	1	10 22	6	5 10		つむなみしだべ	who is/has	
5	6	1				र्रावक	being	
6	5	6				तत्वत	and He	See comment above.
4	1	22 1				ridinia.	who comes/signs	
6	13	14				لعمر	and from	
21	2	16				<del>محد</del>	seven	

20	6	8	1		กนักร่	spirits	
							SP uses ರ್ಷ ("those"), and Crawford uses ರ್ಷ ("these"). Crawford is correct here
							because it connects the spirits ("these") with the assemblies identified earlier in the
							verse, which is proper per Rev 1:20 where the mystery connection is explained
							(Yahshua's seven spirits are in the seven assemblies). By using the word ハー・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・
5	12	10 1	4		Ma	these	assumes the spirits have not yet been identified.
4	19	4 1	3		הםההל	of before	
					A		Here we have another instance where SP shortens the verse by adding a ♠ (hey)
11	6	20 1	5 1	0 1	حمةهك	the throne	and omitting 🏎 ("his own").
4	10	12	5		r.L.	His own	See comment above.
							Revelation 1:5. The (nun) after and here is barely legible in Crawford, but
6	13	14			<b>←</b> 230	and from	fortunately it is the very natural reading of this phrase.
10	21	6 1	6		7427	Yahshua	
13	21	10	8	1	ليست	the messiah	
5	6				বল	he	
15	5	4	1		र्यास्त्रक	the witness/martyr	
5	6				বল	he	
13	5	10 1	3 1	4 1	لإيكانك	the faithful	
5	6				বল	he	
2	6	11 2	0	1	בחבדה	the firstborn	
4	13	10 2	2	1	אנתחמיי	of the dead	
							The letters concluding this word are illegible - SP has just an ⊀(aleph). But
							Crawford appears to have two letters: first a ع (nun) (or possibly عد (khet) or ه (vav))
							and then second is an equally illegible letter, but likely either an ${\it sc}$ (aleph) or ${\it bc}$
							(tav). Gwynn reads the text as خمعکه, which I find likely given the height of the ع
							(nun) and smudges of ﴿(aleph). And this phrase ﴿نعنه ("and the ruler") fits the
6	20	<b>10</b> 2	1 1	4 1	र्वाच्यांत	and the head/ruler	meaning in Aramaic as it emphasizes the fullness of the word "ruler".
4	13	12 1	1	1	بربر	of kings	
4	1	20 1	6	1	<b>त्र</b> ंतर्स	of the earth	
5	6				ପଦୀ	he	

								SP omits the aleph but Crawford includes it. Both are acceptable spelling in
								Aramaic, but the Crawford better emphasizes the wordplay between 'strike' and
								'love' (this verse is discussing Yahshua's blood, so the wordplay presented is that Yahshua suffered strikes and was crucified as a sign of his love; and now with this
								Book of Revelation the faithful are shown they too will have the opportunity to
4	13	8 1	2			התנגונב	who is loving	show their love as they also must suffer strikes at the hands of persecutors).
12	14					<u>ــــــــــــــــــــــــــــــــــــ</u>	to us	
		20 1				הלינבה הלינבה	and releases	
6	21	20 1				):-LEC1		
12	14					4	to us	
13	14					4.	from	
								SP has a plural conjugation that appears to be written in the 3rd person حبكته
								("their sins"). By contrast, Crawford is proper grammar and logically stated in the
8	9	5 1				Martin	the sins	first person ("our"), as we see it combines with the next word 🏎 🏎 ("sins our own") to match the grammar of the verse.
4	10	12 14				بر كــــ	our own	See comment above.
								SP has בהתבה ("in his blood"), whereas Crawford combines with the next word ב
2	4	13 <b>1</b>					in the blood/likeness	ನದೇವ ("in his own blood").
4	10	12 5				d7×	his own	See comment above.
6	16	2 4				4 <b>47</b> 4	and works	Revelation 1:6.
12	14					4	to us	
13	12	11 6	22 1			سرحاله	the kingdom	
11	5	14 10	22 1			ته سون	priestly	
12	1	12 5	1			त्तात	to Alha	
								SP has ಎಡಡವನ್ಡ್ ("and his Father"), whereas Crawford combines with the next word
6	1	2 1				र्ज्यतित	and the Father	ন্মান প্রথমন ("and the Father his own").
4	10	12 5				m m	his own	see comment above
								SP has 🗚 ("to him") whereas Crawford has ॎक़ॎऺ ("that to Him"). In both cases it is
4	12	5				al₁	that to Him	mysterious whether the "Him" refers to the Father or to Yahshua. The most likely reading is that "Him" refers to the Father.
22	21	2 6	8 22	1		цатитери	the glory/praise	
6	1	6 8	4 14	1		นาะกลนุน	and the dominion	

									SP uses the expression ("to a world/age worlds/ages"), but Crawford uses a different expression אולא העלא ("the age of this world"). So grammatically, the definite article is employed <i>twice</i> in Crawford, whereas in SP the first usage is indefinite and the second is plural. Symbolically, Crawford refers to the <i>present</i>
									"age of this world" (perhaps where the apostles have been made priests and all of the faithful remain waiting for Yahshua's return), whereas SP refers to more than
12	16	12 1	.3	1			الملحكم	to this world/age	one age/world.
4	16	12 1	.3	1			٣٠٠٠	of this world/age	See comment above
1	13	10 1	.4				مهري	amen/truly/continuing	
5	1						No	behold	Revelation 1:7.
1	22	1					र्मातार	comes/sign	
16	13						<i>ک</i> تر	with	
16	14	14	1				ध्यम	clouds	
6	14	8	7	10	14 10	5 10	ەللىوىلىكەت	and they will see him	
11	12						حك	all	
16	10	14	1				ध्यम	eyes	
6	1	17					<u> </u>	and also	
1	14	21 1	.0	14			<del>رستا</del> م	men	SP has אביבן ("those"), whereas Crawford has a more specific usage ("those men").
5	14	6 1	.4				(पाव	they/those	See comment above.
4	4	19 2	.0	6	5 10		אהשלחקע	who pierced him	
6	14	20 1	.9	4	14		הביםה	and they will mourn	
16	12	6	5	10			حله الله الله	concerning him	
11	12	5 1	.0	14			<b></b>	all of them	SP has كم ("all"), whereas Crawford has حلمه ("all of them").
21	20	2 2	.2	1			र्राक्षेत्रचंत्र	tribes/generations	
4	1	20 1	.6	1			त्रानंत्रन	of the earth	
1	10	14					<b>- - - - - - - - - -</b>	yes	
6	1	13 1	.0	14			الاستا	and amen/truly/continuing	
1	14	1					rist.	I	Revelation 1:8.
1	10	22 1	.0				7972	have (to myself)	
1	12	17					नाप	aleph	

							SP uses a 🖪 (vav), whereas Crawford uses 🕰 ("also"). Because 🕰 also translates
							as "face", some will find SP's readings such as this one are not trivial but rather
							discarding of wordplay. Is the & (tav) a kind of face (outward manifestation), and the <a href="mailto:decoration">discarding of wordplay</a> . Is the & (tav) a kind of face (outward manifestation), and the <a href="mailto:decoration">discarding of wordplay</a> . Is the & (tav) a kind of face (outward manifestation), and
							Bauscher's insightful comments on this verse as he specifically incorporates the
1 17					<u>an</u>	also/face	Crawford in the comments to his Interlinear.
22 6					वक्ष	tav	See comment above.
1 13	20				नंजार	speaks	
13 20	10 1				المرائعة	the Lord/Marya	
1 12	5 1				र्सन्तर्भ	Alha	
5 6					ดส	Не	
4 1	10 22	2 6	5 10		न्यवक्र <u>म्</u> यः	who was/had	
							As before, SP omits the pronoun 👊 ("he/she/it") but Crawford includes it (which
							helps emphasize the greatest commandment, ಇವ ಸು ಸರ್ವಸ್ಥ ಮನೆಸರುವ ಮತಿಯನ್
6 5	6				বল্পব	He	אבעב (Mark 12:29).
4 1	10 22	6	5 10		つむなみだだれ	who is/has	
5 6	1				र्रातना	being	
6 5	6				বল্পব	and He	As before, SP omits the pronoun 👊 ("he/she/it") but Crawford includes it.
4 1	22				रावारान	who comes/signs	
5 6					ଗଳ	Не	
4 1	8 10	4			האניים	who holds (plural)	
11 12					حك	all	
1 14	1				rd r	ı	Revelation 1:9.
10 6	8 14	14			mar	John	
5 6					dd	he	Once again, SP omits the pronoun 👊 ("he")
1 8	6 11	. 6	14		למשבה	your brother	
6 2	20				<b>4</b> 24	and son	The expression here בי בחל is "and your fellow".
21 6	22 17	11	6 14		حسم وحت	your fellowship	See comment above.
2 1	6 12	18	14 1		य्वं निवयद	in tribulation	
6 2	13 15	10	2 20	14 6 22 1	הבתמיבינוים	and in the endurance	
4 2	10 21	. 6	16		ンはエエコ	that in Yahshua	

5 6 10	22			कृत्यवा	l was	
2 3 7	7 20	22	1	स्यान्ध्य	in the island	
4 13 22	2 19	20	10 1	<b>A</b> . •	that has been called	
17 9 13	3 6	15		Pfrnø	Patmos	
13 9 12	2			74-1	because of	
13 12 22	2 1			ترتبي	the word	
4 1 12	2 5	1		र्यक्रीयः	of Alha	
6 13 9	9 12			ە <del>بد</del> ∱7	and because of	
15 5 4	4 6	22	1	र्यातम् वाध	the witness/martyrdom	
4 10 21	1 6	16		フロエンド	of Yahshua	
13 21 10	8	1		ستست	the messiah	
6 5 6	5 10	22		क्रावयव	and I was	Revelation 1:10.
2 20 6	5 8			エドロル	in spirit	
2 10 6	5 13	1		בתותה	in the day	Traditionally, the expression here בנאבא אנאבעבא means "in the Sabbath".
4 8 4	4 2	21	2 1	המובדבאת	of one in seven	See comment above.
6 21 13	3 16	22		ويسربه	and I heard	
13 14				۲,	from	
2 15 22	2 20	10		عنه الم	behind me	
19 12 1	1			740	a voice/sound	
20 2 1	1			र्स्दरं	loud/great	
1 10 11	1			جهر	like	
21 10 17	7 6	20	1	244077	a trumpet/shophar	
4 1 13	3 20			ינשות:	who says	Revelation 1:11.
1 10 12	2 10	14		لمهم	those	
4 8 7	7 10	22		يتونته	that you see	
11 22 6	5 2			حامات	write	
2 11 22	2 2	1		تحاوجه	in a writing/book	
6 21 4	4 20			יֹאבל	and send	
12 21 2	2 16			لعدد	to seven	

16	4	22	1						य.व्याम	assemblies	
12	1	17 1	.5	6	15				कृतकान्त्री	to Apsus	Ephesus
6 1	12	7 1	.3	6	20	14	1		הלינהילה	and to Zmurna	Smyrna
6 1	12	17 2	20	3	13	6	15		மட்டத்தாக	and to Purgmus	Pergamos
6 1	12	22	1	6	9	10	20	1	यस्तिवयस्तिव	and to Tautira	Thyatira
6 1	12	15 2	20	4	10	15			മാപ്യവ	And to Sardis	Sardis
6 1	12	17 1	.0 1	12	4	12	17	10 1	स्तानावा <sub>व</sub>	and to Piledelpia	Philadelphia
6 1	12	12	4 1	10	19	10	1		עניבוייוןע	and to Ladiqia	Laodicea
6	5	17 1	.1 2	22					क्षेत्रक्ष	and I turned	Revelation 1:12.
12 1	13	4 1	.6						لحدد	to be knowing	
19 1	12	1							rda	the voice/sound	
1 1	10	14	1						REST	that/he	
4 1	13	12 1	.2						777777	was speaking	
16 1	13	10							<b>אבר</b>	with me	
6 1	11	4							אבת	and when	
16	9	17 2	.2						4477	I turned	
8	7	10 2	.2						gròn	l saw	
21	2	16							722	seven	
13 1	4	20 1	4 2	1					र्देश्य	lampstands of gold	SP translates this word "lampstands"; notice for example the ת (dalet) before איניים in the next verse, and also "וו ("lampstands") appears to be a plural conjugation of מביה ("menorah")). But any of the following alternative translations may be just as likely here: "were illuminated", "were ignited", or "were mirrored". In these alternative translations איני איני איני איני איני איני איני אינ
6	2				22	1			אביקיליאבע	and in the middle	Revelation 1:13.
ь	2	13 1	.8 1	L6	22	1			עלימטע	and in the middle	nevelation 1:13.

4	13 14	20 22 1	אנתיקום	of the lampstands	
1	10 11		وسير	like/as	
4	13 6	22 1	ndian:	of the form/likeness	
4	2 20	14 21 1	र्यक्रमंत्रम	of a son of man	
6	12 2	10 21	ەلىرىت	and he wore	
1	17 6	4 1	त्रस्वर	an ephod	
6	1 15	10 20	न्यक्यत	and bound	
18	10 4		7126	between	
22	4 6	5 10	न्यवम् <b>व</b>	his pectorals	
1	15 20	1	The Court	a binding	
4	4 5	2 1	<b>ALIGNA</b>	of gold	
					د has a نحد has a نحد has a نحد
					(yod). By contrast, throughout SP we see the absence of a (yod) in this word.
					Because the Crawford codex is scripted in Estrangelo, it can be difficult for the eye
					to discern whether, as here, a (yod) appears before a (shin). Gwynn includes the
					yod, but SP omits it. I have thoroughly studied the Codex; I think Gwynn is correct.
					One can normally distinguish the height and thickness and curve and slant of a
					(yod) from the beginning (right foot) of a <b>x</b> (shin) in similar constructions within the
					Codex. Sometimes the distinction is extremely small; here it is not. Fortunately,
					the Crawford scribe took care in certain instances (i.e., the name عمد ) so we can
					see the $\triangle$ (yod) rises high in relation to the $\triangle$ (shin). Indeed, the $\triangle$ (yod) is supposed
					to be taller than the right foot of the shin, but sometimes it is difficult to discern the relative height of the $\pm$ (shin), so the next defining characteristic on the
					Crawford codex is that the right arm of the 🗕 (yod) is thicker and it will slant from
					the top left-to-right, whereas the right foot of the 🗷 (shin) is not as thick and it is
					mostly or entirely upright. In some instances, such as the word ععد in Chapter 5,
					the scribal distinction cannot be seen, and only context provides clarity.
20	<b>10</b> 21	5	محرخ	his head	
4	10 14		44	now/and	
6	15 16	20 5	மைப்பமா	and his hair	
8	6 20		ห่ณง	white	
1	10 11		وسير	like	
16	13 20	1	ntime.	wool	

6 1 10 11	শেষণ	and like	
22 12 3 1	<u>प्</u> याम	snow	
6 16 10 14 6 5 10	م مرسته	and his eyes	
1 10 11	(-n	like	
21 12 5 2 10 22 1	ينوسي فرايد	flames	
4 14 6 20 1	สร์ณห	of fire	
6 20 3 12 6 5 10	<u> </u>	and his feet/legs	Revelation 1:15.
2 4 13 6 22 1	ביניטוףני	in the form/likeness	
4 14 8 21 1	ليجسة	of copper	
12 2 14 10 1	لإنتا	to the builders	The conventional translation here is "Lebanese brass". I respectfully submit an alternative the phrase ("the builders") in the bible refers to Hebrew patriarchs, often priests. Here the reference would be to Yahshua as the patriarch priest, and his copper feet in the furnace represent the sacrificial altar made of copper in the Hebrew temple. The messiah Yahshua is the temple - please see for example the temple research of Tony Badillo for additional support.
			The standard translation is "that burn(s)". Another translation is "of the boiling pot". Still another important alternative is "that gather", which would present the constructive idea of 'builders that gather together in the oven' as building blocks imagine a loaf of bread where each 'builder' is a building block contributing to the whole as it warms to completion at the appointed time.
4 13 8 13		that warms	
2 1 22 6 14 1	स्त्र विषय	in the furnace/oven	
6 19 12 5	<u>47</u> 04	and his voice/sound	
1 10 11	<del>(</del>	like	
19 12 1	rda −	the voice/sound	
4 13 10 1	התישא	of waters	
15 3 10 1 1	यद्गंक	many	
6 1 10 22	क्रमाय	and having	Revelation 1:16.
12 5	ф	to him	
2 1 10 4 5	4775	in his hand	
4 10 13 10 14 1	איזיאין	of right	
21 2 16 1	थ्यनम	seven	

11	6	11 2	10	14	בחבבין	stars/planets	
6	13	14			סובא	and from	
17	6	13 5			كەستە	his mouth/command/edge	The root word here 🗚 also means "voice" and "entrance"
14	17	19 1			स्किया	proceeds	
20	6	8 1			<b>√</b> Liai	spirit(s)/breath/space	Crawford has เน็ตจ่ ("spirit(s)"), whereas SP has เน็ตจ่ ("spear"). Crawford better
8		10 17	22	1	संक्ष <u>े</u>	energetic/sharp/quick/acute	harmonizes with Revelation 2:12 and 19:15.  This word has many alternate translations, including even "velocity".
6		7 22	5		<b>เลยาว</b>	and his appearance	
1		11			€-11°	like	
21		21 1			- Stranz	the sun	
13		6 10	1		र्यातम	was showing/revealing	An alternative translation is "striking".
2		10 12	5		حسلم	in his power	
6		4			חבה	and when	Revelation 1:17.
8		10 22	5		44rm	I saw him	
14		12 22			भीवा	I fell	
16		12 22			77	at	
20		12 6	5	10	عمال غ	his feet/legs	
1	10	11			وسير	like	
13		22 1			Light.	a dead man	
6		13			म्राकृत	and set	
16		10			٠ـــــــــــــــــــــــــــــــــــــ	upon me	
1		4 5			direct.	his hand	
4		13 10	14	1	עקישיא	of right	
12		1 13	20		لتكبيدن	to be saying	
12					M	not	
22		8 12			77.4	you fear	
4		14 1			त्रांतर	of me	
1		22 10			7972	I have	
19		13 10	1		- FLINE	the first	
6		8 20			הלינטקות	and the last	
0	1	3 20	10	1	) a will	מווע נווב ומזנ	

6	4	8	10				שאמ	and he/was alive	Revelation 1:18.
6	4	13	10	22	1		טיניתטינ	and he/was a dead man	
5	6	10	22				ศานน	l was	
6	5	1					र्यात	and behold	
8	10	1					الم	life	
1	10	22	10				7974	I have	The aleph is only partially visible here but still distinctly an aleph. This is another common phrase in Revelation and so it fits naturally here in this verse and fits what is visible within the Crawford codex.  This text is illegible in Crawford and so is provided by SP. Fortunately, it is the very
									likely reading because (1) it is common to find this phrase کیلم کلمی together in
									Revelation and in the gospel, (2) the phrase $\begin{tabular}{l} \begin{tabular}{l} \begi$
12	16	12	13				لكلم	to a world/age	here, and (3) the visible markings in Crawford are consistent with کنکټ.
16	12	13	10	14			بهريا	worlds/ages	
1	13	10	14				- T. 1777	amen/truly	Alternate translation: "perpetual" or "continuing"
6	1	10	22				griga	and having	
12	10						<u>ت</u>	to me	
19	12	10	4	1			مرسي	the key/doorkeeper	
4	13	6	22	1			र्यातमः	of death	
6	4	21	10	6	12		שיצאט	and of Sheol	Sheol means"underworld" or "grave", a specific place of rest (not torment, or not necessarily torment) per Job 14:13.
11	22	6	2				حەمت	write	Revelation 1:19.
5	11	10	12				هصل	therefore	
13	1						rs.	that/what/when	
4	8	7	10	22			grònu	of you saw	Alternate translation: "he you saw" (where 'he' would refer to Yahshua's angel or Yahshua)
6	1	10	12	10	14		لمهريو	and those	
4	1	10	22	10	5 10	14	<del>ሰ</del> ሞዋሢ	of having them	Alternate translations: "they are", "he has (plural)"
6	16	22	10	4	14		י איר קרוע	and prepared (plural)	
12	13	5	6	1			र्यवसम्	to be happening	
2	22	20					નં <b>ત</b> ા	after	
5	12	10	14				Ha	these	

<b>20</b>	1	7 1						INCACIONI T'50' CIOMINIA NORTE DECIEE I MILEIGIO DE 1109 MATRI I INVOLETA 1
4	21					TI, TT	secret	Revelation 1:20. Crawford has র্রেরন্দ ("secret") whereas SP has রর্নের্ন ("mystery").
	21	2 16	1			עקאדיי	of seven	
11	6	11 2	10	14		حىحت	stars/planets	
1	10	12 10	14			سلم	those	
4	8	7 10	22			אניייזף	that you saw	
16	12					77	at/upon	
10	13	10 14	10			المرازد	my right/oath	
6	21	2 16				フユエロ	and seven	
13	14	20 22	1			ستبه	lampstands	
21	2	16 1				थ्यन्न	seven	
11	6	11 2	10	14		7,2242	stars/planets	
13	12	1 11	1			र्या क्षेत्र	angels/messengers	
4	21	2 16				٦٦٦٦	of seven	
16	4	22 1				דייוףיי	assemblies	
1	10	22 10	5	6 14		(यथाकार्य	having/being to them	Alternate translation: "they are"
6	13	14 20	22	1		התביהם	and the lampstands	
21	2	16				אבר	seven	
4	4	5 2	1			र्यकार	of gold	
1	10	12 10	14			سلم	those	
4	8	7 10	22			يسرمه	that you saw	
21	2	16				777	seven	
1	14	10 14				<del>-11</del> 15	they (are)	
16	4	22 1				דייוף עי	assemblies	
6	12	13 12	1	11 1		क्ष्यमान	and to the angel/messenger	Revelation 2:1.
4	2	16 4	22	1		אברצוףני	who is in the assembly	
4	1	17 15	6	15		446004	of Apsus	Ephesus
11	22	6 2				حومت	write	
5	11	14 1				المحتب	so	
1	13	20				नंजार	says	

5 6	ପଦୀ	he
4 1 8 10 4	איייייי	who holds (plural)
	477×	
21 2 16 1		seven
11 6 11 2 10 14	ب	stars/planets
2 1 10 4 5	कम्पर्द	in his hand
5 6	ดส	he
4 13 5 12 11	بركمت	who walks
2 10 14 22	ومتم	among/within/between
13 14 20 22 1	त्रतारं <b>य</b> न	the lampstands
4 4 5 2 1	<b>ALMHH</b>	of gold
10 4 16	<b>フ</b> ン	know Revelation 2:2.
1 14 1	rd r	I
16 2 4 10 11	المناعر	your works
6 16 13 12 11	فهما	and your labor
6 13 15 10 2 20 14 6 22 11	המשרביבוטוף	and your endurance/patience
6 4 12 1	र्यातव	and that not
13 18 10 22	وبدكيه	having reached
12 13 9 16 14	4441	to be carrying (plural)
12 2 10 21 1	الجديا	to the wicked ones
6 14 15 10 22	gronu	and you have tested
12 1 10 12 10 14	لهملا	to those
4 1 13 20 10 14	كبتعلا	who say (plural)
14 17 21 5 6 14	्वलम्बुग	themselves
4 21 12 10 8 1	ستلت	that apostles Alternate translation: "that apostilized"
1 10 22 10 5 6 14	(utrqrv,	Alternative translation: "they have" (in the sense that an apostle carries a sent message)
6 12 10 22 10 5 6 14	<u> </u>	and they are not  Alternative translation: "and they do not have". See comment above.
6 1 21 11 8 22	والمحصو	and you have found
1 14 6 14	์แน	them
4 3 12 1	ratin	liars/lying/false

6	13	15	10	2	20	14	6	22	1		המקדבים	and endurance/patience	Revelation 2:3.
1	10	22									gr.u.	having	
12	11										42	to you	
6	9	16	14	22							क्रार्	and you carry/endure	
13	9	12									74-	because of	
21	13	10									يتتت	my name	
6	12	1									₹ <b>d</b> a	and not	
12	1	10	22								क्रम्य	you wearied	
1	12	1									di	but	Revelation 2:4.
1	10	22									gr.v.	having	
12	10										<i>ي</i>	to myself	
16	12	10	11								ملام	against you	
4	8	6	2	11							השבא	that your love	
19	4	13	10	1							ACT THE	first	
21	2	19	22								جحصه	you departed/released	
													Revelation 2:5. Note that יהאליבי s an Ethpeel conjugation that can be interpreted
1	22	4	11	20							אמאהבד	remember	as passive ('was remembered') or imperative ('remember') or even both ('be remembering') depending on context.
13	14										۲n	from	remembering accenting on contexts
1	10	11	1								Rank	where	
14	17	19	22								टियारी	you departed/went-out	
6	16	2	4								מלבצ	and work	
16	2	4	1								यसम	the works	
19	4	13	10	1							KLINIC	first/former	
6	1	14	4	10	14						<b>निम्नमृत</b>	and if now	
12	1										ন	not	
1	22	1									रावार	come/sign	
1	14	1									rd r	I	
16	12	10	11								جمله	upon you	

						Once again, it is challenging to the naked eye reading Crawford to see the (yod)
						that precedees the 🚣 (ayin). It can be found though because the 🚄 (yod) is
						significantly taller than the right foot of an 🗻 (ayin), and slanted and rounded on
						top, and also thicker. Another issue concerns the verb tense of the phrase here
						in Revelation وجوعه in Revelation (present tense or past tense). The conventional translation of
						2:5 is "will remove", from the root word مهد ("shake"). However, if the word were
						supposed to be translated "will shake", the text would perhaps be phrased similarly to Matthew 24:29 (عناها على). A better translation might be found in John 5:4, but
						the problem remains that the حبد ("moved") is potentially stated in the past tense.
						And even if a lampstand were moved, it would presumably still be a lampstand. So the conventional translation of Revelation 2:6 is not certain. The Crawford codex does indeed have an ayin at the end of the word here. But there is also an alternative theory this \(\Delta\) (ayin) may have actually been a \(\Delta\) (gimmel) on the codex from which Crawford was copied? The Aramaic letters are scribed very similarly, and if a gimmel's tail fades over years the character will look like an \(\Delta\) (ayin). If so
						(عرب), then the word here would be عوبه , which is relevant because
						its root عود means "mix, mingle, or dilute". عوبد is also presented in the present
						tense as required by Revelation 2:5. To dilute a lamp's strength is different and more logical in this context than to remove it entirely. For example, Revelation 2:7 prophesies that at least <i>some</i> of Ephesus will not fail ("To him who overcomes"), so the lampstand does not appear to be 'removed', only at most 'diluted' (בדיף ).
6	13 7	10 16		اعتومك	and be moving	
1	14 1			Nint	I	
13	14 20	22 11		<b>५</b> कंग्रज	your lampstand	
1	12 1			Mr	unless	
22	22 6	2		नवमृष	you repent	
1	12 1			M	but	Revelation 2:6.
5	4 1			र्यस्त	this	
1	10 22			gr.v.	having	
12	11			<i>t</i> ~	to you	
4	<b>15</b> 14	10 22		gram.	that you are detesting/hating	
16	2 4	1		थ्यंत्र	the works	
4	14 1	19 6 12 10	9 1	لمراهدي: موساهدي:	of the Nicolations	
1	10 12	10 14		H.	those	

4	1	14 1		तांतांत	that I	
15	14	1		थ्य	detest/hate	
1	14	1		Rist	I	
						Revelation 2:7. One potential reason that the Aramaic masculine pronoun and is
						used here with عصد is because Yahshua is masculine, and his followers are
						ultimately <u>one</u> in Yahshua. See Mark 12:29 ("Hear Israel the Lord, our God is One Lord.") Without markings عصد is masculine or feminine in Aramaic. Note also that
						the pentateuch did not distinguish directly the gender of the third person pronoun
5	6			বল	he	៨៨, so it could be read feminine ("she") or masculine ("he").
4	1	10 22		gritte.	who has	
12	5			47	to him	
1	4	14 1		र्ग्य सर्ग	ears	
14	21	13 16		كتح	will hear	
4.2	4.4	4		7Ú7	Lat	Like most words in Aramaic, this one also has alternate translations. 🏎 can also
13	14	1			what	mean "count", "weight", or "bread".
20	6	8 1		กับสา	spirit	
13	13	12 12			speaks (plural)	
12	16	4 22 1		Turing.	to the assembly	
						This expression conveys a positive sense of 'conquering in righteousness' or 'blamelesness'. It can be associated with a physical conquering as well if context
6	12	4 7 11	1	חלה, בא	and to he who conquers	allows.
1	22	12		7944	I give	This is the first person conjugation of 🕰
13	14			41	from	
19	10	15 1		Light Control	the tree	
4	8	10 1		run.	of life	
12	13	1 11 12		لجمحا	to be eating	
						This an would likely refer to the fruit received from the tree of life, because of the
						earlier in the verse. However, an alternate translation would be that and begins a
5	6			ตศ	it	new sentence to conclude this verse, "He that has it is in the paradise of Alha."
4	1	10 22 6	5 10	つむなみなが	that has/is it	
2	17	20 4 10	15 1	reinda.	in the paradise	
4	1	12 5 1		सन्तर्भ	of Alha	

6	12	13 1	2 1	. 11 1		ध्यम्	and to the angel/messenger	Revelation 2:8.
4	16	4 2	2 1			ארצונטנו	of the assembly	
4	7	13	6 20	14 1		र्द्धनंतम् अ	of Zmurna	Smyrna
11	22	6	2			- ಇರ್ಬ	write	
5	11	14	1			لتاحلتا	so	
1	13	20				रंजर्ग	says	
19	4	13 1	0 1			ACT NO.	the first	
6	1	8 2	0 10	1		ערי איזיינע	and the last	
5	6					ПП	he	
4	5	6	1			Kaan	who was	
13	10	22	1			11 gruns	dead	
6	8	10	1			ıςωα	and lives	
10	4	16				<b>フ</b> :エ	know	Revelation 2:9.
1	14	1				NA	I	
1	6	12 1	8 14	11		באירושע	your tribulation	
6	13	15 1	1 14	6 22	11	كالمتحصيان	and your poverty	
1	12	1				di	but	
16	22	10 2	0 1			स्तिमा	enrich/increase	
1	14	22				क्रम	you	
6	12	3	6 4	17 1		пЦпкел	and to blasphemy/reproach	
4	13	14				<b>√</b> ⊐∺	he from	
1	10	12 1	0 14			بسلم	those	
4	1	13 2	0 10	14		بانعماد	who say (plural)	
14	17	21	5 6	14		्तलम्पुर	themselves	
								SP has the noun 🏎 ("Judeans") whereas Crawford has the adjective 🗠 கூட
								("Judaic"). The Crawford is proper grammar. Indeed, the spelling 📶 ("Judah")
								is utilized in Crawford's Rev 5:5 when the grammar plainly calls for a noun rather than adjective. This is further evidence of Crawford's exactness in grammar.
10	6	4 1	0 1			₹ THEL	Judaic	,

						Same as above. The repeated word further emphaizes the accuracy of Crawford, and indeed it is repeated again in Rev 3:9 with the same Crawford spelling.
10 6	4 10	1		यू मता	Judaic	and indeed it is repeated again in Nev 3.3 with the same crawford spennig.
11 4				<b>72</b>	when	
12 1				d	not	
1 10	22 10	5	6 14	(แนก ยุกนุ	they have/are	
1 12	1			तीत	but	
11 14	6 21	22	1	בישיבעים	the assembly	
4 15	9 14	1		TIL OUT	of accusation/satan	
2 13	4 13			בתאון	in whatever/anything	Revelation 2:10.
12 1				d	not	
22 4	8 12			اله بدیک	you fear	
13 14				ځت	from	
1 10	12 10	14		سلم	those	
4 16	22 10	4		ארקידי	that are preparing	
1 14	22			कृतस्	you	
12 13	8 21			لست	to be sufferring/sorrowing	
5 1				rica .	behold	
16 22	10 4			۲۳ <i>۹۳</i>	makes ready/prepares	
1 11	12 19	20	18 1	المراعات المراء	the accuser	Literally, "eater of the broken" or "eater of ridicule". Another alternative translation is "slander".
4 14	<b>20</b> 13	1		र्याः	who will throw/cast	Although relatively illegible, the curve of the 4 (resh) is distinct, and the 4 (nun)
		14			from you (plural)	height and spacing is a match. This is a very likely reading.  The expression here is "some of you"
13 14	11 6			ترکات		The expression here בבנא עבמבי is "in prison".
2 2	10 22			੍ਰਾ ਮਾਸ਼ਸ਼	in the house	See comment above.
8 2	6 21			ערשביו	bondage	See comment above.
4 22	22 14	15	6 14	் மன் அடிய	that you (plural) are tried/tested	
6 14	5 6	1		र्युवन्यव	and will be	
12 11	6 14			رمعا	to you (plural)	
1 6	12 18	14	1	यानिवर	tribulation	
10 6	13 10	14		الميرب	days	

16	15	20 1				nta.	ten	
5	6	6				สสส	be (plural)	
13	5	10 13	14	1		ساساس	faithful	
16	4	13 1				151.17	until	
12	13	6 22	1			Trans	to the death	
6	1	22 12				79444	and I give	This is the first person conjugation of كيه كلاية.
12	11	6 14				رمعا	to you (plural)	
11	12	10 12	1			طبله	the crown	
4	8	10 1				run.	of life	
4	1	10 22				durin.	he having	Revelation 2:11.
12	5					<b>4</b> 1	to him	
1	4	14 1				กปลก	ears	
14	21	13 16				كتتا	will hear	
13	14	1				<b>L</b> TITE	what/that	
20	6	8 1				र्यातन	the spirit	
13	13	12 12				ستر	speaks (plural)	
12	16	4 22	1			التناوية	to the assembly	
4	1	10 14	1			ليتالية	of he/they	Alternative translation: "he who".
4	7	11 1				r <b>S</b> 9H	who/that conquer	This expression conveys a positive sense of 'conquering in righteousness' or 'blamelesness'. It can be associated with a physical conquering as well if context allows.
12	1					d	not	
14	5	20				ฯสบ	will harm	
								usually means "from", but here it takes the alternate translation "them" as it
13	14					411	them/from	refers to the previously identified subject ನ್ನು ನಟನೆ("he/she/they who conquer").
13	6	22 1				₹.व्यवम	death	
22	14	10 14	1			<u>ध्यंत्र</u> म्	second/dragon	
6	12	13 12	1	11 1		त्र्यम् व	to the angel/messenger	Revelation 2:12.
4	2	16 4	22	1		אבראופט	who is in the assembly	

4 17 20 3 13 1	र्दस्यंत्रम	of Pergama/Pergameans	Scholars will note the Aramaic spelling here in Rev. 2:12 differs from Rev. 1:11. It is conventionally taught that 1:11 refers to the place, and 2:12 the people from that place. I also think that a mystery is revealed through the dichotomy - when these two names are mapped on the face of the earth along with the other assemblies, by drawing a straight line between each assembly, an image appears of a sword and shepherd's staff. In one iteration (Pergamus) is located near Mt. Hermon. In another iteration the staff begins at (Pergama) on Cyprus. Both examples reveal mathematical meaning encoded in the text as possibilities to the human perspective. For more information, please refer to the geographical research of Greg Glaser at Peshitta.org.
11 22 6 2		write	
5 11 14 1	Tion Tion	so	
1 13 20	<u> </u>	says	
5 6	สส	he	
4 1 10 22	gruz.	who has	
12 5	<u>~1</u>	to him	
8 20 2 1	यदन्य	the sword	
8 20 10 17 22 1	स्किन्य	energetic/sharp/quick/acute	
4 22 20 10 14	<b>ન્</b> યં <b>તા</b>	of two	
17 6 13 10 5	كەنتىك	his edges/mouths/entrances	This phrase has many alternate translations, including for example "his commands" and "his voices".
10 4 16	7:7	know	Revelation 2:13.
			The Crawford scribe corrected the codex here by placing the word 🗹 🛣 ("I") in tiny
			print between محکه and محکم Notably, the alephs are in shorthand script in the same manner used throughout the Crawford codex when necessary to conserve
1 14 1	TOT	ı	space. Notably, Gwynn failed to include this scribal correction in his 1897 transcript.
1 10 11 1	rs-r	where	
16 13 20 22	لمنته	you inhabit	
1 22 20	યં હેતા?	the place	Alternate translation: "the time"
4 11 6 20 15 10 5	بحدينها	of his throne/seat	
4 15 9 14 1	र्या क्रम	of the accuser/satan	
6 1 8 10 4	אינישיי	and hold (plural)	
1 14 22	क्रम	you	

2	21	13	10						בדת	in my name	
6	2	5	10	13	14	6	22	10	רשיתיישים	and in my faith	
12	1								rd rd	not	
											Alternate translation: "have denied". Note that the other alternate meaning of
11	17	20	22						quida	you deny	("atone") would be just as likely if not for the qualifying words beginning the next verse ("but I have against you"), which confirm that this current verse is using a double negative غده أنه مع أنه مع أنه
6	2	10	6	13	22	1			עקשתיבע	and in the days	
											SP has לישלים ("you were watched" or "liberty"), whereas Crawford has ("you were seen"). The לייט prefix presents the posssibility of an Ethepeel conjugation. The common translation of SP as 'watched' is not likely. Instead,
1	22	8	7	10	22				grongis.	you were seen/approved	Crawford likely has the correct phrase here if the meaning is 'watched' or 'seen'.  And some other alternate translations for the Crawford are "you were proven" and "you were visible".
6	15	5	4	1					र्भ वाक्रव	and witness/martyr	
4	10	12	10						بيلت	my own	
13	5	10	13	14	1				थ्यम्	faithful	
13	9	12							7/2	because	
4	11	12							يحك	of all/any	
15	5	4	1						ning to	witness	
4	10	12	10						۳۳۶	my own	
13	5	10	13	14	1				ساماس	faithful	
1	10	14	1						KIK	who/that/which	
4	13	14	11	6	14				התלבה	of from you (plural)	
1	22	19	9	12					Tragu.	was killed/slain	
1	12	1							M	but	Revelation 2:14.
1	10	22							gr.	having	
12	10								<u>ب</u>	to me	
16	12	10	11						ملب	against you	
7	16	6	20	10	22	1			र्यक्तांत्र,	a little (plural)	
4	1	10	22						क्रायस	that having	

12	11						<b>F/J</b>	to you	
22	13	14					←±194	there	
				10 11					
4	1	8 10			1		المراسة:	they holding (plural)	
13	12	17 1	4 6	22 1	L		स्वायायीन	teachings	
4	2	12 10	5 13				<b>277</b> 24	of Balaam	
5	6						वल	he	
4	1	12 1	7				नास	who taught	
12	2	12 19	9				لحلص	to Balak	
4	14	20 13	3 1				र्यक्रमंत्र	that should set/cast	
11	21	12	1				معلم	stumbling (block)	Alternate translation: "an offense".
19	4	13					नारा	before	
2	14	10					حلت	sons	The expression here 🎞 means "Israelites".
1	10	15 20	) 1	10 12	2		Treat	Israel	See comment above.
12	13	1 1:	1 12				لتكترحك	to be eating	
4	2	8 10	)				بجس	sacrifices	
17	22	11 20	) 1				स्टिके <u>क</u>	idolotrous	
6	12	13	7 14	10 6	5		ەرىدەتت	and to be whoring (plural)	Alternative translation: "and to be fornicating (plural").
5	11	14	1				المحلكة	so	Revelation 2:15.
1	10	22					gr.v.	having	
1	17						<b>अ</b> ल	also	
12	11						4	to you	
4	1	8 10	) 4	10 14	1		Hirmiti	those holding (plural)	
10	6	12 1	7 14	1			ध्यवाय	the doctrine	
4	14	1 19	9 6	12 10	9	1	ধ্বিশৃথক্তধ্য: ধ্বৰাণ	of the Nicolations	
5	11	6 2	2				quad	likewise	
22	6	2					न्यक्ष	repent	Revelation 2:16.
5	11	10 1	2				هجيك	therefore	
6	1	14	4 10	14			<b>L:TY</b>	and if now	
12	1						ন	not	

1	22	1		ridni.	come/sign	
1	14	1		M	I	
16	12	10 11		مليه	to/against you	
13	8	4 1		7	immediately	An alternate translation is "a new moment" or "a new one".
6	1	19 20	2	<b>ज्यं</b> चर्रत	and will war/approach	
16	13	5 6	14	ليتكا	with them	
2	8	20 2	1	مرنيح	in the sword	
4	17	6 13	10	нРысс	of my mouth	Some alternative translations: "of my command", "that I command", "of my edge", "of my voice", "that enters".
6	4	1 10	22	क्रायस्य	and he having	Revelation 2:17.
12	5			and the same of th	to him	
1	4	14 1		र्धभर्म	ears	
14	21	13 16		لتحد	will hear	
13	14	1		र्यम	what/that	
20	6	8 1		र्यातन	the spirit	
13	13	12 12		77	speaks (plural)	
12	16	4 22	1	العالميا	to the assembly	
4	12	4 7	11 1	براير کر	that to he conquering	
1	22	12		7944	l give	This is the first person conjugation of 🕰.
13	14			يترا	from	
				· ·		In Estrangelo, a عد (nun nun) can look very similar in certain cases to a د (khet) - in
						the Crawford codex the 🖪 (nun) is more rounded than the second (left-side) top of
						the د (khet). So the reading حدکه is firm. However, an alternate and unlikely
						reading here would be هنگه ("whip" or "plague") at first glance the alternate
						reading would seem to suggest a burden, but actually in context it would be
						describing the discernment of secrets of a plague, which would indeed be a
						blessing for he/she who seeks such knowledge (for example, to better appreciate
13	14	14 1		र्याम	bread (from heaven)	that none of the plagues are in vain or somehow without greater meaning and purpose).
5	6			สส	he/it	
4	13	9 21	10	התלדב	of the hidden/secrets	

									SP and Crawford are dramatically different in this part of the verse. SP has show
									אדים אושר איז
									white and on the pebble/accounting a new name"). By contrast, the Crawford
									codex simply has राज्यम् राज्यम् राज्यम् क्राप्त ("And having a solitary life to
									him/her, whose new name"). The operative word in Crawford محمعته normally
									refers to a prison cell (because of historical context) but also literally refers to any
									place of solitary dwelling. For this special person (or persons) residing in the place of Satan's throne, a solitary life is a blessing of sorts when compared to their
6	1	10 22					duria.	and having	brother/sister who was killed per Rev. 2:13.
6		10 22							·
12	5						<b>~</b>	to him/her	
8	2	6 21	10	1			עניבעביי	solitary place(s)	See comment above. ഫ്ഷേച്ച can be interpreted as feminine singular or masculine
				-			्राचित्रम		plural here. See comment above
4	21	13 1						whose name	See comment above
8	4	22 1					עינופיע	new	
4	11	22 2	1				برج والم	of a writing	
4	12	1					<b>14</b>	that not	
1	14	21					म्पर्स	man	
10	4	16					ブドア	knows	
1	12	1					西州	unless	
5	6						तवा	he	
4	14	15 2					برست	who takes/carries/lifts	
6	12	13 12	1	11 1	-		ध्यम्	and to the angel/messenger	Revelation 2:18.
4	2	16 4	22	1			यद्गीयथक्षतम यक्षभगत्रम	who is in the assembly	
4	2	22 1	6	9 10	20	1	यद्ग्मिययव्यत्रः	of/that/he in Tautyra	Thyatira
11	22	6 2					حامات	write	
5	11	14 1					للمحلكة	so	
1	13	20					ינונדי	says	
2	20	5					בדה	his son	
4	1	12 5	1				44744	of Alha	
5	6						वव	he	
4	1	10 22					gril.	who has	
12	5						al a	to him	

16 10 14 1	Min.	eyes
1 10 11	Eps.	like
21 12 5 2 10 22 1	स् <b>कानधा</b> न	flames
4 14 6 20 1	ध्रत्याम	of fire
6 20 3 12 6 5 10	<u> </u>	and his feet/legs
1 10 11	STATE OF THE PARTY	like
14 8 21 1	धस्या	copper
12 2 14 10 1	لإبتاء	to the builders
10 4 16	7:7	know Revelation 2:19.
1 14 1	NA	ı
16 2 4 10 11	やジュフ	your works
6 8 6 2 11	עבטרע	and your love
6 5 10 13 14 6 22 11	প্ৰদাদ্ধন	and your faith/trust
6 22 21 13 21 22 11	المحتجوب ا	and your service
6 13 15 10 2 20 14 6 22	אליביב ביים און איים איים און איים איים איים איים איים איים איים איי	and your endurance/patience
6 16 2 4 10 11	الابتاء	and your works
1 8 20 10 1	RI WH	last
15 3 10 1 1	ultita	greater
1 14 6 14	(UK	those
13 14	7	from/than
19 4 13 10 1	<b>LYDING</b>	first/former
1 12 1	るが	but Revelation 2:20.
1 10 22	₽₽ <sup>2</sup>	having
12 10	77	to me
16 12 10 11	مبه	against you
15 3 10	7400	much/great/many
4 21 2 19 22	guzzz	Some alternate translations are: "that you allowed", "that you let go", "that you forgave", and "that you dismissed".
12 1 14 22 22 11	र्श्व के प्रतिकार	to your wife/woman
1 10 7 2 12	كالمحال	Jezebel
		-

5	10					Jq	she	
								This phrase provides the femine conjugation of 'ﷺ'("speak"), but some alternate
4	1	13 20	1			र्रान्यर्गन	who has said	translations are: "of the lamb", "of the contract".
16	12					77	regarding/upon	
14	17	21 5				4741	herself	
4	14	2 10	22	1		צקדדוא	that a prophetess	Alternative translation: "of the prophets".
5	10					<b>ال</b> ات	she	
6	13	12 17	1			MINA	and taught to	This can be interpreted as an infinitive verb conjugation. An alternative though would be the passive voice, "and has taught".
6	13	9 16	10	1		ليبهاعو	and has deceived/burdened	
12	16	2 4	10			للحجر	to my servant	
12	13	7 14	10	6		ليوسه	to be whoring (plural)	Alternative translation: "to be fornicating (plural)"
6	13	1 11	12			ويجدحل	and was eating	
4	2	8 10				-7777H	sacrifices	
17	22	11 20	1			1424B	idolotrous	
6	10	5 2	22			gradru	and I gave	Revelation 2:21.
12	5					en en	to her	
7	2	14 1				٠ ا	time/exchange	
12	22	10 2	6	22 1		מידים איניים	to repentance	
6	12	1				₩	and not	
								This word can be interpreted as an active participle ("desired"), or a passive
18	2	10 1				مريح	desired	participle in the expression ("was desiring to be repenting"), or singular feminine
12	13	22 2				न्यमम् ,	to be repenting	("desires"), or even the plural form of the verb ("desiring (plural)"),
13	14					يح/	from	
7	14	10 6	22	5		धक्षयत्त्र,	her whoredom	Alternative translation: "her fornication".
5	1					สส	behold	Revelation 2:22.
20	13	1				र्रा	cast/set-down	
1	14	1				11 to	1	
12	5	1				्य व्य	to her	
		20 45				المرابعة		
2	16	20 15	1			72477	in a bed/braid	

6 12 1 10 12 10 14	لهريم	and to those	
4 3 10 20 10 14	بنداء	who adulterize (plural)	The standard translation of SP has "who commit adultery". An alternate translation is 'piling up' (as in a mound/bamah). Another possible translation is "who provocate" (plural).
16 13 5	لتت	with her	
2 1 6 12 18 14 1	سركامنو	in tribulation	
20 2 1	रदिन	great	
1 12 1	M	unless	
14 22 22 6 6 14	्यवसूच्य	they will turn (plural)	Alternate translation: "they will be turning (plural)"
13 14	۲,	from	
16 2 4 10 5 6 14	/נבאידשט	their works	
6 12 2 14 10 5	فتتماط	and to her sons/builders	Revelation 2:23.
1 19 9 6 12	74704	are killed/slain (plural)	Alternate translation: "will be killed/slaughtered (plural)"
2 13 6 22 1	تر براهان	in death	
6 10 4 16 14	ביים	and they know	
11 12 5 10 14	<b>رهل</b> ے	all of them	
16 4 22 1	2:41:7	the assembly	
4 1 14 1	risk:	that I	
1 14 1	M	ı	
2 18 1	75/2	seek/desire/search	
11 6 12 10 22 1	حوسويه	the emotions/princess/bride	
6 12 2 1	स्ट्र <u>ा</u> व	and the heart	
6 1 22 12	7944	and I give	This is the first person conjugation of 🕰.
12 11 6 14	لحم	to you (plural)	
12 11 12 14 21	لحليح	to all women/humans	An alternate translation is "to all weak ones".

								This partially legible term कार्यात was inserted in the right-hand margin of the
								Codex as a correction by the scribe (he appears to have accidentally ommitted the
								phrase within the line, so he corrected his mistake by writing the missing phrase in
								the adjoining margin along with the words همية to indicate its correct
								position in the sentence). Gwynn failed to include this scribal correction in his
								transcript. The ⁴ (resh) as the third letter is the very likely reading of this phrase
								given the distinct visible shape of the top of the 4 character, but the fourth letter is
								quite illegible and may have been two letters. The possibilities for this phrase are
								as follows, in order of likelihood: (1) מאיבעבה, ("and your bridal veil"), (2) מאיבעבה, (בעבה, (בעבה, ("and your bridal veil"), (2)
								("and your public offices"), (3) رهمه ("and your box/chest" or "your mysteries"),
								(4) ্ৰফাৰ্ন্যৰে ("and your lodging"), (5) ্ৰহ্ৰবন্তৰ ("and your bedside"), (6) ্ৰহ্ৰবন্তৰ
								("and your coffin"). The reason the first option is the most likely is the partially
								distinctive (yod) shape before the last (kaph), and the partially visible (dalet)
								shape. In Israel, the 'veil' was commonly employed by prostitutes to conceal their
								identity, so that would fit the meaning of this verse here as Yahshua exposes
								Jezebel (lifts her veil) and the men who whore (commit idolatry) after her. The second option above is also quite possible due to the top-down left-to-right
								direction of the shape after it (resh). The meaning of the admonition to Thyatira's
								"all men and your <i>public offices</i> " in Rev 2:23 would be a logical contrast with
								Revelation 2:27 - those triumphing in Thyatira receive "authority over the
								nations". Incidentally the third solution's root word भूತಿಗೆ has been used in Judaism
								to refer to a 'box/chest collection of bones' this would match the tradition that
6	1 20	4	10 11	6	14	התיהובה	and your (plural) bridal veil	in Rev 2:22 is a wordplay for 'coffin'.
1	10 11					תבי איני הייני	like	
16	2 4	10	11 6	14		\u2\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	your (plural) works	
12	11 6	5 14				رمعا	to you (plural)	Revelation 2:24.
1	13 20	<u>'                                    </u>					say	
1	14 1					तांत	l e	
12	21 20	11	1			लंग	to the remainder/remnant	
4	2 22	1	6 9	10	20 1	्वध्यान्य स्तान्यस्यान्य	who are in Tautyra	Thyatira
11	12 5	6	14				all of them	
1	10 12	10	14			لهاير	those	
4	12 10	22				<del>የ</del> ጥ <sup></sup>	who have not	
12	5 6	14				্লন্ম	to them	
10	6 12	17	14 1			ध्यंग्रय	teaching	

5	14	1			ស្មា	this	
1	10	12 10	14		لمليج	those	
4	12	1			ณีส	of not	
10	4	16 6			מאידי	knowing (plural)	
16	13	10 19	22	5	थक्षयन्त्र	his deep/dark/rising/swelling	The <b>3</b> (mem) found in SP is barely legible in Crawford.
4	15	9 14	1		या विश	of accusation/satan	
1	10	11			Sp. T	like/as	
4	1	13 20	10	14	كبتعديد	they say	An alternative translation: "of their words".
12	1				d	not	
1	20	13 1			र्यानंत	am setting	Alternate translation: "will set down"
16	12	10 11	6	14	ىلىدەر	upon/against you (plural)	
10	6	19 20	1		The contract of the contract o	burden	
1	8	20 14	1		त्रांधार	another	
5	6				ពជា	he	Revelation 2:25.
5	11	10 12			هجيك	therefore	
4	1	10 22			क्रायस	who has	
12	11	6 14			رمعا	to you (plural)	
1	8	6 4	6		สมสาน	hold/seize (plural)	
16	4	13 <b>1</b>			كبريت	until	This ★(aleph) is not legible in Crawford.
							This is another example where the translation of a x (dalet) is a challenge in
							Aramaic. You can interpret it as a simple "of" or "who" or "that", but here it can emphasize that Yahshua himself is the start ("sign"), who will start (aleph - begin life
							cycle) then 🛦 (tav - end cycle) then 🖈 (aleph - begin new life cycle). A useful rule of
4	1	22 1			रावेगरान	of come/sign	thumb is that English translations will always be inadequate.
1	14	1			N	ı	
6	4	7 11	1		र्ष्ट्र,तत	and he conquering	Revelation 2:26.
6	14	9 20			<b>न्</b> रिय	and guarding/keeping	
16	2	4 10			לבציר	my work	
1	22	12			7944	I give	This is the first person conjugation of 🕰.
12	5				el el	to him	

21	6	12 9	14	1	ध्यंतियम	authority	
16	12				77	regarding/over	
16	13	13 1			र्यक्रम	peoples/nations	
							Revelation 2:27. The root المناه means "breaking", while the word المناه means
							"sheperding", "leading", or "ruling". To match the grammar and context of the
12	13	20 16	1		त्रंच	to be breaking	verse, I reason the first option is most likely ("to be breaking") as a Pael active conjugation in feminine verb form.
1	14	6 14			מות	them	
2	21	2 9	1		<b>अ</b> न्यम	in a staff/rod	
4	17	20 7	12	1	स्त्र, भेवन	of iron	
6	1	10 11			क्रमत	and like	
13	1	14 10			7775	vessels	
17	8	20 1			₩.mg	hollow/hard-clay	
22	21	8 19	6	14	्याच्यः के	you pound/grind them	This can also be translated in the passive past tense, "are pounded (plural)"
							The alternate translation "likewise" would begin a new sentence rather than
5	11	14 1			Man Man	in this manner	conclude this one. And alternate translations abound in that alternate sentence as well.
3	10	20			414	for	Alternate translation: "however"
6	1	14 1			ন্তর্নন	and/also I	
14	15	2 22			क्षत्रका	have taken/received	A couple alternate translations are "take you" or "receive you".
13	14				بر ا	from	
1	2	10			774	my Father	
6	1	22 12			7944	and I give	Revelation 2:28. This is the first person conjugation of अंध.
12	5				له	to him/her	
12	11	6 11	2		لحمحت	to the star/planet	
18	17	20 1			2494	morning/bright/circle	
4	1	10 22			क्रायस	he having	Revelation 2:29.
12	5				el el	to him	
1	4	14 1			र्घनर्स	ears	
14	21	13 16			لتحد	will hear	
13	14	1			تتلك	what	

20 6 8 1	<b>Mai</b>	the spirit
13 13 12 12	77277	speaks
12 16 4 22 1	المتيهي	to the assembly
6 12 13 12 1 11 1	শ্বেশ্বদাৰ	and to the angel/messenger Revelation 3:1.
4 2 16 4 22 1	אבלאףא	who is in the assembly
4 15 20 4 10 15	השיהים	of Sardys Sardis
11 22 6 2	حلولات	write
5 11 14 1	المحلكة	so
1 13 20	אתני י	says
5 6	ดส	he
4 1 10 22	क्रायस	who has
12 5	d)	to him
21 2 16	772	seven
20 6 8 10 14	<del>/</del> шач	spirits/breaths/commands
4 1 12 5 1	स्कारम	of Alha
6 21 2 16 1	المحدلة	and the seven
11 6 11 2 1	حەحجان	stars/planets
10 4 16	7.47	know
1 14 1	M	ı
16 2 4 10 11	والمالي	your works
6 21 13 1	المحتور	and the name
4 1 10 22	<b>ም</b> ንሂዛ	of having
12 11	47	to you
6 4 8 10 1	<b>Lym</b> ud	and of living/life Alternate translation: "and that alive".
1 14 22	gnu.	you (are)
6 4 13 10 22 1	נימחשיע	and of death Alternate translation: "and that dead".
1 14 22	gnu.	you (are)
6 5 6 10	つむむり	Revelation 3:2. Some alternate translations: "and woe", "and were", "and a generation", "and existence", "and ascends".
16 10 20 1	स्ता	watchful/vigilant (plural)  Some alternate translations: "a second wife", "a rival", "vengence".

							Some alternate translations: "being", "alive", "lasting", "stand upright", "stabilize",
6	19	10 13			שריע	and raise-up (plural)	"a covenant".
4	21	20 11	1		र्थ्यं स	of the remainder/remnant	
4	1	10 12	10	14	H	of those	
4	16	22 10	4		צקקדצ	who prepared (plural)	A couple alternate translations: "were preparing", "to come"
5	6	10 22			ศูนส	were (plural)	Alternative translations: "I was", "you were"
12	13	13 22			رسمه	to be dying	
12	1				rd.	not	
3	10	20			بيغ	for	
1	21	11 8	22	11	Mamore	have found you	Alternative translation: "will you find"
4	13	21 13	12	10 14	——————————————————————————————————————	that have completed (plural)	
16	2	4 10	11		לדייש	your works	
19	4	13			בטאק	before	
1	12	5 1			तिनात	Alha	
1	22	4 11	20		रं अक्रास्	remember	Revelation 3:3.
1	10	11 14			المراجع المراج	how you (plural)	
21	13	16 22			مدري	you heard	Alternate translation, "were hearing"
6	14	15 2	22		भूत्रकाप	and you received/took	Alternate translation, "and were receiving/taking"
	_	4 -	20		• • •		The root word here is ६००, which can be used to admonish someone to "watch,"
1	7	4 5	20		पंतास, इर	beware	"beware", and even "be strictly observant".
6	22	6 2			न्यवृत	and repent	
6	1	14 4	10	14	אינייל	and if now	
12	1				rd.	not	
22	22	16 10	20		नग्यम	you are watching/vigilant (plural)	
1	22	1			ग्रवाग	come/sign	
1	14	1			M	ı	
16	12	10 11			ملىم	upon/against you	
1	10	11			STATE OF THE PROPERTY OF THE P	like	
3	14	2 1			ध्यम	a thief	
6	12	1			r∆a	and not	

22 4 16	カンカ	you know
1 10 4 1	The T	what/hand
21 16 22 1	₩ والم	hour
1 22 1	रावार	come/sign
16 12 10 11	ملا	on/against you
1 12 1	त्तीत	but Revelation 3:4.
1 10 22	dust.	having
12 10	<u>ب</u>	to me
19 12 10 12	770	little/few
21 13 5 1	Name	names/called
2 15 20 4 10 15	בשיליהים	in Sardis
1 10 12 10 14	لبليز	those
4 12 1	rd∺	of/who not
9 6 21 6	uzu <del>/</del>	they defile/cover/hide/pollute
13 1 14 10 5 6 14	न्त्राच्यव (वयाग्यव	their vessels/garments
6 13 5 12 11 10 14	المله لحب	and they walk
19 4 13 10	ם אות ב	before me
2 8 6 20 1	עקימדה	in white/shining/freedom
6 21 6 10 14	<b>⊬</b> α <b>z</b> α	and worthy (plural)
1 14 6 14	्यात	they are
4 7 11 1	76,71	he conquering Revelation 3:5.
5 11 14 1	ध्यान	therefore
13 22 16 9 17	वरिक्य	is wearing Alternate translation: "you are wearing"
13 1 14 1	শ্ৰন্	vessels/garments
8 6 20 1	n'in	white/shining/freedom
6 12 1	₩	and not
1 12 8 1	MIN'	will be erased/blotted-out
21 13 5	dur.	his name
13 14	بر/	from

	<i>A</i> A 4	
15 17 20 1	स्त <u>ुव</u> ल	the book
4 8 10 1	ran.	of life
6 1 6 4 1	र्यस्वर्यव	and confessing
2 21 13 5	حتم	in his name
19 4 13	בטהוק	before
1 2 10	774	my Father
6 19 4 13	האםת	and before
13 12 1 11 6 5 10	מלאבחיף ב	His angels/messengers
1 10 14 1	REN	he Revelation 3:6.
4 1 10 22	क्रायस	who has
12 5	аl	to him
1 4 14 1	กปะกา	ears
14 21 13 16	لتتد	will hear
13 14 1	ست	what
20 6 8 1	र्म्यवरं	the spirit
13 13 12 12	ستدر	speaks
12 16 4 22 1	المتيهيد	to the assembly
6 12 13 12 1 11 1	प्रत्यमात	and to the angel/messenger Revelation 3:7.
4 16 4 22 1	הלהוף	of the assembly
4 17 10 12 4 12 17 10 1	<b>स्वानावन</b>	of Philadelphia
11 22 6 2	حطوت	write
5 11 14 1	للمحرية	so
1 13 20	ינשהל.	says
19 4 10 21 1	ليجابه	the holy
21 20 10 20 1	بروانح	the true
5 6	สส	he
4 1 10 22	क्रायस	who has
12 5	al .	to him
19 12 10 4 1	Marie	the key/doorkeeper

			SP has the spelling אבמאה ("of David") but Crawford has a unique spelling אבמאה ("of
			David"). It appears that something important is happening - in Hebrew the spelling of the name David had famously evolved over time from אמא - the first (אמא)
			is considered the original (associated with the first-temple period), and the second spelling (אם מום is considered the original (associated with later bible writings (mostly the second-temple
			period). See David N. Freedman, <i>The Spelling of the Name David In the Hebrew</i> Bible . And here in Crawford we see a third spelling progression (২০বর্মন), with an র
			(aleph) added to the name. Indeed, in Crawford's Rev 5:5, the phrase ਖ਼ਰਕਸ਼ ਨੀਜ਼ਾਂ is
			utilized to refer to the " <u>root</u> of David" (see also Rev 22:16). So here in Rev 3:7, this new <b>d</b> (aleph) in the name David might represent 'a new beginning', opening the
			door to the <i>third</i> -temple period (the temple <u>is</u> Yahshua). A complimentary possibility is that this phrase was originally two: 🎿 🏎 ("breast and hand"), which
			is a gesture of promise (hand over heart). Is the key to heaven, described here in Rev 3:7, actually a reference to the complimentary 'work of the hands' and 'love of the heart'? The beloved disciple laid on the breast of Yahshua in John 13:23-25. Still another possible interpretation is where the Crawford codex might not be referring to the proper noun "David" consider a conjugation of the root has
			("beloved", "friend"), such that the meaning here would be 'love keys' rather than 'keys of David'. Given the tradition that Philadelphia was 'the assembly of brotherly love', this interpretation would also have potential meaning.
4 4 1 6 10 4	สมสสส	of David	
1 10 14 1	KLK	that	
4 17 22 8	بههد	he opens	Alternate translation "was opened".
6 12 10 22	gr7u	and no one	
4 1 8 4	האועה	that closes/seizes	Alternate translation: "has closed".
6 1 8 4	האנה	and closes/seizes	
6 12 10 22	gr74	and no one	
4 17 22 8	بهوس	that opens	
10 4 16	7:1-	know	Revelation 3:8.
1 14 1	M	ı	
16 2 4 10 11	ダンドエブ	your works	
6 5 1	Kaa	and behold	
10 5 2 22	क्षत्रथा	you are given	

22	20	16 1				ध्यन्म	the door/portal	
17	22	10 8	1			<u>क्लिक</u>	being open	This is the passive participle of كطهد.
1	10	14 1				ALL M	that/which	
4	12	1				r <b>d</b> h	of not	
1	14	21				אנד.	man/humans	
13	18	1				The same	capable/allowed	
12	13	1 8	4	5		والمركب	to be seizing it	
13	9	12				7/2	because	
4	19	12 10	12			7724	of little/few	
8	10	12 1				r <b>∆</b> m	power/strength	
1	10	22				gr. L.	having	
12	11					47	to you	
6	13	12 22	10			7971 <sup>2</sup> 4	and my word	
14	9	20 22				क्ष.सम्	you guard/keep	
6	2	21 13	10			הדדת	and in my name	
12	1					d	not	
11	17	20 22				حوبه	you deny	
6	5	1				र्राताव	and behold	Revelation 3:9.
10	5	2				تهت	give	
1	14	1				NA	I	
13	14					42	from	
11	14	6 21	22	1		בנויבוף:	the assembly	
4	15	9 14	1			MIT OF H	of accusation/satan	
13	14					بم	from	
1	10	12 10	14			لمليح	those	
4	1	13 20	10	14		كبيسين	who are saying (plural)	Alternate translation: "that said (plural)"
16	12					77	regarding	
14	17	21 5	6	14		्वलच्चा	themselves	

									Once again, SP has the noun 🎿 என்கா ("that Judeans") whereas Crawford has the
4	10	6	4	10	1		<b>₹</b> Sada	that Judaic	adjective 🗠 สามา ("that Judaic"). Both are acceptable grammar applied to these
		6		10	1				expressions व्यक्त and व्यक्तिय in this verse.
1	14	6	14				- aust	they are	
6	12	1					140	and not	
1	10	22	10	5	6 14		(वक्तकार्य	they have/are	
1	12	1					ನಗ	but	
13	4	3	12	10	14		-17/22	have lied (plural)	
5	1						Ka	behold	
1	16	2	4				4474,	am working	Alternate translation: "will work"
12	5	6	14				्तन्त्र ।	to them	
4	14	1	22	6	14		्वकार्यः	who/that will come (plural)	
6	14	15	3	4	6 14		्तः <i>नंका</i> य	and they will bow/bend	An alternative translation is "and they will worship".
19	4	13					Pita	before	
20	3	12	10	11			<i>477</i> 4	your feet/legs	
6	14	4	16	6	14		(47.474	and will know (plural)	
4	1	14	1				र्यातः	that I	
1	8	2	22	11			والمستال	am loving you	
16	12						77	regarding/upon	Revelation 3:10.
4	14	9	20	22			क्षनं रियन	he that guarded/kept	
13	12	22	1				ترمري	the word	
4	13	15	10	2	20 14	6 22 10	-वृथाः <u>सं</u> याक्ष्यः	of my patience	
6	1	14	1				र्यात	and I	
1	9	20	11				<b>५५</b> ०	will guard/keep you	
13	14						41	from	
14	15	10	6	14	1		ध्ययका	the trials/tests/experiences	
4	16	22	10	4			ייקעאיי	that are prepared (plural)	Alternate translation: "to come"
4	14	1	22	1			युवार्यम	that will come/sign	
16	12						77	upon/regarding	
11	12	5					حله	all of it	

22 1 2 10 12	<u> </u>	the habitable earth	
4 14 14 15 1	यकान	that will try/test/weigh/prove	
12 16 13 6 20 10 5	للتمةيم	to its inhabitants	
4 1 20 16 1	त्रांतः	of the earth	
1 22 1	गुनगर	come/sign	Revelation 3:11.
1 14 1	M	I	
13 8 4 1	M. WITT	immediately	An alternative translation is: "a new moment" or "a new one"
1 8 6 4	אמשה	seize/hold	This is the imperative form of אנטיג
5 6	สส	it	
13 1	75	that/what	
4 1 10 22	grave.	of having	
12 11	47	to you	
4 12 1	r <b>d</b> ∺	that not	
1 14 21	٣٠٠٠	man/humans	
14 15 2	تهت	take/receive	
11 12 10 12 11	حليله	your crown/power/strength	
6 4 7 11 1	ns, da	and he who conquers	Revelation 3:12.
1 16 2 4 5	אדדונט	am working him	Alternate translation: "will work him/her"
16 13 6 4 1	र्यस्य	pillar/baptism	
2 5 10 11 12 1	ध्युरुषद	in the temple/holy-place	
4 1 12 5 1	र्तन्तर्भात	of Alha	
6 12 2 20	4 <b>-7</b> 0	and outside	
12 1	М	not	
14 17 6 19	רקטםר	depart/go-out	This is the imperative form of
22 6 2	चवम	again/repent	
6 1 11 22 6 2	الاحتوالات	and am writing	Alternate translation: "and will write"
16 12 6 5 10	مهرب م	upon/regarding him	
21 13 1	र्युक्तम	the name	
4 1 12 5 10	न्य <u>ा</u> यः	of my Alha	

6	21	13 1					र्यास्त	and the name	
4	13	4 10	14	22	1		אמראשא	of the city	
8	4	22 1					מהופים	new	
1	6	20 21	12	13			मीद्रंतर्	Jerusalem	
1	10	4 1					Thur	that/which/hand	
4	14	8 22	1				цфин	of descending	
13	14						تت ح	from	
1	12	5 10					عطاير	my Alha	
6	21	13 1					रहिन्द्रत	and the name	
4	10	12 10					يد	my own	
8	4	22 1					מהופים	new	
6	4	1 10	22				कुर्यस्य	and he having	Revelation 3:13.
12	5						<del>a</del> l	to him	
1	4	14 1					র্যানর	ears	
									The Gwynn transcript (1897) erroneously concludes this phrase with an ⊀(aleph)
14	21	13 16					لتحل	will hear	rather than کے (ayin). The Crawford properly shows عصدک.
13	14	1					रहाम	what	
20	6	8 1					กับก <sub>ั</sub> น	the spirit	
13	13	12 12					77	speaks	
12	16	4 22	1				Mars Mars	to the assembly	
6	12	13 12	1	11	1		क्ष्यम्	and to the angel/messenger	Revelation 3:14.
4	16	4 22	1				הלהוסת	of the assembly	
									Scholars will note the Aramaic spelling here in Rev. 3:14 (ムロルカム) differs from Rev
									1:11 (﴿ المسك). Beyond the conventional understanding that Rev 1:11 refers to the place and Rev 3:14 to the people of that place, see the geographical research of
									Greg Glaser at Peshitta.org for additional possible meaning of the different
									spellings. When عند الله ("Pergamus") is spelled differently as عند الله ("Pergama") in
									Rev 2:12, the dichotomy reveals a sword & shepherd's staff encoded on the face of
									the earth. When Laodicea is spelled differently, it reveals a 'sewing needle' on the
									face of the earth, a reminder perhaps (to Laodiceans claiming to be rich), "And again I say to you, it is easier for a rope to enter the eye of a needle than a rich man
			_				<b>)</b>	c	to enter into the kingdom of Alha." Matthew 19:24.
4	12	1 10	4	10 1	.9 10	1	איריידינין	of Laodicea/Laodiceans	

11 22 6 2	حبوب	write	
5 11 14 1	المحتب	so	
1 13 20	रंजर्स	says	
1 13 10 14	4	amen	Alternate translation: "continuing", "perpetual"
15 5 4 1	यस्य	the witness/martyr	
13 5 10 13 14 1	سائمس	faithful	
6 21 20 10 20 1	הלטינבה	and true	
			SP has ﴿ "and the first"), and Crawford has an alternate spelling ﴿ الله عليه عليه الله عليه عليه الله عليه الله عليه الله عليه عليه عليه عليه عليه عليه عليه ع
6 20 <b>10</b> 21 10 22 1	הפעדייום	and the first	("and the first").
4 2 20 10 22 5	אביקה	of His creation/beginning	
4 1 12 5 1	स्त्रास	of Alha	
10 4 16	フェ	know	Revelation 3:15.
1 14 1	त्रांत	I	
16 2 4 10 11	والمناجع	your works	
12 1	d	not	
19 20 10 20	<u> </u>	cold	SP has கூட்ட ("cold"), whereas Crawford has ட்ட்ட ("cold"). Both are acceptable
1 14 22	क्राय	you	spelling in Aramaic, as adjectives.
6 12 1	₫a	and not	
8 13 10 13 1	מעמעט	hot	
4 6 12 1	дан .	proper/ought	
5 6 1	र्रातना	being	
4 1 6	वर्गात	that either	
10 20 10 20	ب ب	aald	Once again, SP has கூட்ட ("cold"), whereas Crawford has ப்பட்ட ("cold"). See
19 20 10 20	4440	cold	comment above.

							SP has எள்ளி ("to be"), whereas Crawford has எள்ளி ("you will be, "you are" or
							"you to be" or "sign being"). On the Crawford Codex, one might wonder whether
							the aleph here begins this phrase or concludes the preceding one - the answer can be discerned from careful review of the spacing in similar constructions - the aleph
							firmly belongs here with राजविकार. Unfortunately, the Gwynn transcript (1897) has
							the same reading as SP here and in the word above; so Gwynn failed to discern
							Crawford's unique spacing. Both Gwynn and SP are at odds with Crawford here on character placement. With regard to the meaning of Crawford's unique placement -
							- though relatively common as a preface, had can also be a deep expression, as it
							can signify the idea of a sign in this world. Or it can signify that aleph is 'life', and
							tav is 'death'; or aleph is the 'inner core' and tav is the 'outward face'. Scholars will
							also find significant the dichotomy patterns as نعنته ("cold") and المعندة ("hot") are both repeated twice in the verse, and the letters mirror and compliment one
							another in the text, as we also see in and the letters mirror and compliment one
							begins this mirror image is also likely significant. The letters are revealing perhaps
							that Laodicea is concluding something (ង់ស្លាំ and mirroring something (។ ដំបាំ ។ ។
							אר איניייי ב מיני אות).
1 22	5 6	1			you will be		
1 6					or		
8 13	10 13	1		757			
6 1	10 22	10 11		شه		ve/are (plural)	Revelation 3:16.
17 21	6 20	1		5540	lukewarm		
6 12	1				and not		
19 20	10 20	1		The state of the s	cold		
6 12	1			n n	and not		
8 13	10 13	1		र्यक्र	hot		
16 22	10 4			H-1	preparing		
1 14	1			rd rd	in I		
12 13	22 2	6 22	11	र्श्वतः	to be turning	g you	
13 14				4	from		
17 6	13 10			277	my mouth/e	entrance	Once again it helps to consider the alternate translations: "my command", "my
13 9	12			77			voice", "my edge".  Revelation 3:17.
4 1	13 20	22		क्षंत्र		said	
7 1	13 20			di C	or you wild :	Julu	

4	16	22 10	20	1	ترومه	that rich/increased	
1	14	22			क्षा	you	
6	16	22 20	22		สาร์สาวต	and you enrich/increase	Alternate translation: "and you have become rich"
6	16	12			77 <sup>a</sup>	and regarding	
13	4	13			נתוהות	whatever/anything	
12	1				rd.	not	
15	14	10 19	)		مس	need/lack	
1	14	1			rist.	I	
6	12	1			rda rda	and not	
10	4	16			<b>フ</b> 北つ	knowing	
1	14	22			क्राय	you	
4	1	14 22	2		कृतस्य	that you	
5	6				ଗ୍ର	he/it/are	
13	8	10 12	2 1		Mun	weak/sick/ignorant/unstable	
6	4	6 10	1		Kana	and wretched/miserable/depressed	Curiously, this word 🗹 at also came to refer to "Knights Templar" in later history.
6	13	15 11	. 14	1	لايموني	and poor	
							Beyond the idea of nudity, this word 🕰 can refer to "extreme poverty", or a
6	16	20 9	12	10 1	स्त्री <i>रं</i> ग्य	and naked/exposed	state "devoid of meaning". It can also refer to being unarmed (without a weapon of defense).
13	12	11			<i>حرا</i> ب	counsel	Revelation 3:18.
1	14	1			Nin	I	
12	11				42	to you	
4	22	7 2	2 14		/=>q1×	that you buy/sell/exchange	
13	14	10			772	from me	
4	5	2 1			र्द्धकार	gold	
4	2	8 10	20		, max	that is tried/refined	
13	14				يح ح	from	
14	6	20 1			संस्ता	fire	
4	22	16 22	20		<b>- 4д7д</b> н	that you increase/grow-rich	

6	13	1	14	1				र्तार्यक	and vessel(s)/garment(s)	
8	6	20	1					Trans	white/shining/freedom	
12	13	22	16	9	17	6		रिक्त स्थान	to be your clothing (plural)	Alternate translation: "to be wearing (plural)".
6	12	1						r₫a	and not	
22	22	3	12	1				<i>थ्यां</i> भभ	you are revealed	
2	5	22	22	1				ध्यम्यन	in the shame	
										As stated above, this word ﴿ لَمُعَالِمُ can refer to "extreme poverty", or a state
4	16	20	9	12	10	6 22	11	ध्यन्त्र इ.स.म्प्रेस	of your nakedness	"devoid of meaning" or "being unarmed". Here the likely meaning is both 'nudity' and 'extreme poverty'.
6	21	10	17	1				المحملات	and eye salve	
11	8	6	12					حسك	apply to the eyelids	The origin of the word   is traced to the rock 'antimony' (kohl), which was used as a cosmetic in the Middle East.
4	22	8	7	1				राज्यकान	that you see	
1	14	1						M	I	Revelation 3:19.
12	1	10	12	10	14			न्मस्य	to those	
										This word نحمة is one of the most interesting words in the Aramaic language. Two
4	20	8	13					क्रानंत	who love/befriend/pity	of its alternate definitions are "womb" and "orifice of the matrix".
1	14	1						位式	I	
13	11	15						يتحن	reprove/tax	
1	14	1						র্বার	I	
6	20	4	1					र्द्सनंत	and correct/instruct/journey	Here is another word with many alternate definitions.
1	14	1						तांत	I	
9	14							4	desire/zeal/jealous	
5	11	10	12					هجمل	therefore	
6	22	6	2					ಇರ್.	and repent	
5	1							ก์ส	behold	Revelation 3:20.
19	13	22						مسو	you stand	Some alternate translations: "you are", "you stablize", "you have lasted".
16	12							77	upon	
22	20	16	1					Midd	the door	
6	1	19	6	21				न्यवद्यय	and will knock	

1	14						if	
1	14	21				ستر الم	a man/human	
21	13	16				<del>خمر</del>	hears	
2	19	12 10				7702	in my voice	
6	14	17 22	8			שרקשה	and will open	
22	20	16 1				त्र्यंक	the door	
6	1	16 6	12			<b>בשיבער</b>	and will enter	
6	1	8 21	13			אבשאלט	and is caused to dine	This is the Aphel conjugation of אבדה. An alternative translation is "and will dine".
16	13	5					with him/her	
6	5	6				สสส	and he	
16	13	10				747	with me	
6	4	7 11	1			ng, na	and he conquering	Revelation 3:21.
1	22	12				7944	I give	This is the first person conjugation of 🕰.
12	5					ra La	to him	
12	13	22 2				لصهت	to be sitting	
16	13	10				لاست	with me	
16	12					77	upon	
11	6	20 15	10	1		הלימילעה	the throne	
4	10	12 10				سلاء	my own	
1	10	11 14	1			المتحادث	likewise	
4	1	14 1				त्तांत्र	that I	
7	11	10 22				،حتبه	I conquer	
6	10	22 2	22			gragra	and I sit	
16	13					کمر	with	
1	2	10				774	my Father	
16	12					77	upon	
11	6	20 15	10	1		הנשיחם	the throne	
4	10	12 5				47×	his own	
13	14					4.	from	Revelation 3:22.

4 1 1	10 22			he having
12 5			and the same of th	to him
1 4 1	14 1		শ্বন্ধ	ears
14 21 1	13 16		تعدد	will hear
13 14	1		র্থেদ	what
20 6	8 1		र्यातं	the spirit
13 13 1	12 12		ستد	speaks
12 16	4 22	1	Tripit	to the assembly
13 14			42	from Revelation 4:1.
2 22 2	20		નંક્ષત્ર	after
5 12 1	10 14		<u> </u>	these
8 7 1	10 22		grim	I saw
6 5	1		र्रातात	and behold
22 20 1	16 1		र्यन्म	door/portal
17 22 1	10 8	1	यूक्त कृत	open
2 21 2	13 10	1	र्यायय	in heaven
6 19 1	12 1		r <u>q</u> ra	and the voice/sound
5 6			ពជា	he/it
4 21 1	13 16	22	بحسرته	who I heard
1 10 1	11		ST.	like
21 10 1	17 6	20 1	<b>A</b>	trumpet/shophar
13 12 1	12		772	was speaking This is the Pael conjugation of 🚣.
16 13	10		קנגר	with me
12 13	1 13	20	لتكرون	to be saying
				From context we see this as the imperative form of ("come up"), as in a
				command or granting of permission. Otherwise, an alternate translation for is
15 19			711(P	"sackcloth" (the garment associated with prophets and witnesses).
12 5 2	20 11	1	ह्य	to here
6 1	8 6	10 11	et anziga	and will be shown to you

13 1	75s	what/when	
4 10 5 10 2	ينهنت	of given (plural)	
12 13 5 6 1	थ्यथम	to be happening	
2 22 20	નંતાંત્ર	after	
5 12 10 14	ساھ	these	
			Revelation 4:2. This word will not always translate "immediately", because it more particularly means "a new moment", with the emphasis on the newness of that moment from the action/event/circumstance previously discussed. Often this word ("new moment") is suggested in the context of the sentence to occur immediately after the first action/event/circumstance, but 'immediately' is not
			required by the word محدث in all contexts. It is the context of the sentence that will set the relative timing of محدثة ("new moment").
6 13 8 4 1	טונתייני	and immediately	section relative timing or many
5 6 10 22	कृत्यव	l was	
2 20 6 8	בדׁחנב	in spirit	
6 5 1	त्रतात	and behold	
11 6 20 15 10 1	הלישיחם	a throne	
15 10 13	ALT (A)	was placed/set-down	
2 21 13 10 1	ليست	in heaven	
6 16 12	مح	and upon	
11 6 20 15 10 1	בחימשה	the throne	
10 22 2	حوب	a seat	
6 4 10 22 2	<u> ಇ</u> ಳ್ಳಾಬ	and that seat	Revelation 4:3.
1 10 11	FIN	like	
4 13 6 22 1	nana n	of form/likeness	
4 8 7 6 1	17dmH	of appearance	
4 11 1 17 1	MAGN	of stone/rock	

4 10 21 17 5	۳۵۲۰	of Jasper	As highlighted above re Rev 1:14, on the Crawford codex it can be a challenge for the naked eye to discern if a (yod) appears before a (shin). I agree here with SP and Gywnn. I think I see the Codex place a (yod) to begin this word after (dalet), not because of height and slant alone, but primarily because of thickness. Some will also find further support of this scribal decision through the numerical value of 53 for ("Yahshua").
6 4 15 20 4 6 14	ุ สินาน์	and of Sardius	
6 19 21 22 1	Maxon	and the bow	The expression here אנונה "rainbow".
4 16 14 14 1	ध्याम	of the clouds	See comment above.
4 8 4 20 6 5 10	המהלדשה	that was around it	
4 11 6 20 15 10 1	הבמימשה	of the throne	
4 13 6 22	व्यवक्रम	of image/form	
8 7 6 1	15(den	appearance	
			The standard translation of ﴿﴿﴿﴿﴿﴿﴿﴿﴾﴾} is "emerald", which is a green rock (one color only). But here the verse is describing a rainbow image (multiple colors), so the key alternate translation of ﴿﴿﴿﴿﴿﴾} is more likely: "colored crystal". For example, ﴿﴿﴿﴾} can refer in Aramaic to a spar (face) of 'colored crystal' or 'precious stone' discovered in a mine (i.e., shining through the gray rock of a mine, like a rainbow shines through a gray sky). ﴿﴿﴿﴿﴾} ("colored crystal") is also a wordplay for ﴿﴿﴿﴾} ("song") and ﴿﴿﴾} ("fortune"). In Hebrew, ﴿﴿﴿﴾} means "Yah's fortune". And here the throne is surrounded not only by a rainbow of colored crystal but also praise song (from diverse voices) per Rev 4:8-11. 'Fortune' is connected to 'sound' because the sound ﴿﴿﴾} ("fortune") is very important in this world today — it is praised in song at every moment of every day somewhere, a reminder perhaps of the four living beings in Rev 4:8 who praise the One on the throne day and night without rest.
4 7 13 20 3 4 1	אינעליבאין	of colored crystal	
6 8 4 20	העהי	and around	Revelation 4:4.
11 6 20 15 10 1	הנשיחם	the throne	
11 6 20 15 6 22 1	മാട്യാൻന	thrones	
16 15 20 10 14	لبنهم	twenty	
6 1 20 2 16 1	त्रान्य	and four	
6 16 12 10 5 6 14	्यथाग्रय	and upon them	
4 10 14	۲,4	now/judgment	

4	11	6	20	15	6 22	1		кспішпри	of the thrones	
16	15	20	10	14				<b>ر-نم</b> ن	twenty	
6	1	20	2	16	1			र्ययनंत्रत	and four	
19	21	10	21	10	14			<del>/1212</del> 12	elders	
4	10	22	2	10	14			<i>-</i> гафги	that sit (plural)	
4	16	9	10	17	10 14			r.4.2.	who wear (plural)	
13	1	14	1					শ্ৰন্দ	vessels/garments	
8	6	20	1					สราณ	white/shining/freedom	
6	16	12						مك	and upon	
19	20	19	17	22	5 6	14	1	्तक्षिकार्	their skulls	
11	12	10	12	1				حليكم	crowns	
4	4	5	2	1				<b>ร</b> ัฐสหห	of gold	
6	13	14						סוב/	and from	Revelation 4:5.
11	6	20	15	6	22 1			<b>กล้างเกรา</b>	the thrones	
14	17	19	10	14				بعصر	departing/going-out (plural)	
20	16	13	1					त्रक्रानं	thunder/resonance	
6	2	20	19	1				र्यान्यत	and lightning/shining	
6	19	12	1					₹₫¤a	and a voice/sound	
6	21	2	16	1				ध्यनस्य	and the seven	
14	5	10	20	1				<u>स्</u> रिका	lights	
4	10	19	4	10	14			<b>444</b> 44	that burn (plural)	
19	4	13	6	5	10			באמחאר	before it	
4	11	6	20	15	10 1			הבחימשה	that throne	
1	10	12	10	14				لمهم	those	
4	1	10	22	10	5 6	14	1	<u> </u>	of/they having/being (plural)	Alternate translation: "that they are"
21	2	16						722	seven	
20	6	8	10	14				<i>جس</i> مخ	spirits	
4	1	12	5	1				सन्यसः	of Alha	
6	19	4	13					השמק	and before	Revelation 4:6.

11	6	20 15	10	1		المناه	the throne	
10	13	1				75-	a sea	
4	7	3 6	3	10 22	1	यकुम्त्यंत्र भ	of glass	
1	10	11				ST.	like	
4	6	13 10	1			אנשמא	form/likeness	
4	3	12 10	4	1		Werth's	of ice/crystal	
6	2	13 18	16	22		קון לעזבע	and in the presence/middle/midst	
11	6	20 15	10	1		rcains	the throne	
6	8	4 20	6	5 10		העוליאטם	and around it	
4	11	6 20	15	10 1		הבשלת	of/that throne	
1	20	2 16				<b>フェイル</b>	four	
8	10	6 14				(um	living beings	
								From the root 🚓, this word has too many alternate definitions to list here. It
								could mean 'fill up', 'consecrate', 'supply', 'complete', 'span', and more. The word
						4		depends on context. Here, the context appears to be <i>spatial</i> , as the <i>position</i> and <i>location</i> of the creatures is specified along with the fact that the eyes are both <i>in</i>
4	13	12 10	14			——————————————————————————————————————	who were full (plural)	front and behind.
16	10	14 1				ليلته	eyes	
13	14					يم ح	from	
19	4	13 10	5	10 14		المنتين المنابع	before them	
6	13	14				₹⊐व	and from	
2	15	22 20	5	10 14		Pay gran	behind them	
8	10	6 22	1			₹.quam	the living being	Revelation 4:7.
19	4	13 10	22	1		ניקרציים	first	
								This phrase אבשא also means "of water", which may be a clue for dual meanings in
4	13	10 1				אניבול	like	the verse (for example, lion = water; calf = fire; man = earth; eagle = air).
12	1	20 10	1			त्रंति	to a lion	
6	8	10 6	22	1		Ngumu	and the living being	
4	22	20 22	10	14		<b>– Р</b> ф;ф;	of second	
4	13	6 22	1			ग्रुवायम	was like	This phrase விக்கள் also means "of death".

4	16	3 12	2 1				म्योग <i>न</i>	of a calf	
6	8	10	5 22	1			Uquama	and the living being	
4	22	12 22	2				<b>भ</b> 791 <sup>भ</sup>	of three/third	
1	10	22					gru.	having	
12	5						al .	to him/her/it	
1	17	1					MAR	a face	
1	10	11					FIN	like	
4	2	20 14	1 21	1			र्द्धारंडन	of a son of man	Relying on the root रंजन ("lead"), this phrase र्द्धांजन can also be uniquely translated "leader of men".
6	8	10	5 22	1			1.quama	and the living being	
4	1	20 2	2 16				عاد المراد المرا	of four/fourth	
4	13	6 22	2 1				थ्युवयान	was like	
4	14	21 20	) 1				הילעשוא	of an eagle	
4	17	20 8	3				<b>ニャラ</b> ・	that soars	This phrase ﷺ has many alternate translations, including for example "that wastes" or "that dissipates".
1	20	2 16	5 22	10 5	10	14	المناهلية المالية	being a foursome	Revelation 4:8.
8	10	6 22	2 1				W.quam	creature	
11	12	8 4	1 1				حلس	each one	
13	14	5 10	14				<b>4117</b>	from them	
19	10	13	1				1270	stood/rose	
6	1	10 22	2				grita	and having	
12	5						et l	to him/her/it	
13	14						يخ	from	
9	17	20 10	5				कान्त्र	its/his/her tiptoes/claws	
6	12	16 12	2				ملاك	and upward	
21	22	1					ndux	six	
3	17	10 14	1				<del>/191</del>	wings	
8	6	4 20	0 14	1 10	) 22	2	കന്റ്റ്പം	surrounding	This phrase is conjugated as an adverb which can be very important/personal in Aramaic; I can think of no English equivalent in a single word, so please imagine "surrounding" as a personal adverb "surrounding" is the personal quality/attribute these four beings enjoy.

6	13 14	. 74	and from	
		ייר) סבל		
12	3 6	Ϋ́	within	
13	12 10 14	472	full of (plural)	
16	10 14 1	ध्यम	eyes	
6	21 12 10 1	سراءه	and rest	
12	10 22	ليه	not having	
12	5 10 14	<b>المال</b>	to them	
1	10 13 13 1	the state of	daily/days	
				Gwynn has an error on his 1897 transcript as he mistakenly puts the 🕳 (yod)
6	12 12 10 1	ليلام	and nightly/nights	between the $oldsymbol{\omega}$ (two lameds) rather than after them.
12	13 1 13 20	रंक्तर्रकी	to be saying	
19	4 10 21	באיב	holy	
19	4 10 21	באיב	holy	
19	4 10 21	באיב	holy	
13	20 10 1	التذكي	Lord/Marya	
1	12 5 1	त्रक्षात	Alha	
1	8 10 4	المساب	holding (plural)	
11	12	حك	all	
5	6	สส	Не	
4	1 10 22 6 5 10	744977	who was/had	
5	6 1	Mag	being	
6	1 10 22 6 5 10	नव्यवक् <u>तर</u> ्थ्य	and He has	
6	1 22 1	राकाराव	and comes	At the top of the page, the Codex is somewhat illegible here but still distinictly
6	13 1	रहेन	and when	<b>Revelation 4:9.</b> The <b>a</b> (vav) beginning this phrase is quite illegible but still consistent with the visible portion of this character on the Codex.

										SP has אנשביב, and Gwynn has בישבי. I think both readings are incomplete. <i>On the</i>
										surface with a quick glance, Gwynn has properly read the Codex, but a barely
										visible thin outline shape in the background on my digital image matches exactly
										where a t (nun) tail should be (or is). The shape of this tail is so faint I am compelled
										to categorize it as 'mostly illegible'. But a (nun) tail would complete this verse
										grammatically because it puts the phrase بعصوبي in grammatical agreement with
										the next word نصفت Regarding Gwynn's reading, I've searched multiple lexicons but I cannot find نصفت in any usage. Rather, when plural this word
										always has a علي (yod nun) tail making عليه . Given that many of the characters on
										this line at the top of the page are faded, I consider it likely that the (nun) tail also
	10	_		10	4.0				the state of	faded from view over the course of years.
4	10	5	2	10				——————————————————————————————————————	they give (plural)	, ,
1	20	2	16	22	10	5 1	0 14	كفيهم	being a foursome	
8	10	6	22	1				यवायम	the living being	
22	21	2	6	8	22	1		השבבחתה	glory/praise	
6	1	10	19	20	1			त्रीनामत	and honor	
6	19	6	2	12				72424	and acceptance	The phrase here र्यावस्य Jaga is 'thanksgiving'.
9	10	2	6	22	1			W. Guart	gifts	See comment above.
12	4	10	22	2				-gr:7	to Him sitting	
16	12							77	upon	
11	6	20	15	10	1			הלשלת	the throne	
6	12	4	8	10				ەكەس	and to Him living	
12	16	12	13					لىل <del>ىد</del>	to a world/age	
16	12	13	10	14				بلتب	worlds/ages	
1	13	10	14					المين المنتاب	perpetual/truly/amen	Alternate translation: "continuing"
14	17	12	6	14				′थावा	they fall down	Revelation 4:10.
16	15	20	10	14				4 منھع	twenty	
6	1	20	2	16	1			र्धाः नंतत	and four	
19	21	10	21	10	14			<del></del>	elders	
19	4	13						םאוק	before	
13	14							43	from	
4	10	22	2					تولوت:	He sitting	

16	12						77	upon	
11	6	20 1	5 10	) 1			הנשיחם	the throne	
6	14	15	3 4	6	14		<u> </u>	and they will worship	
12	16	12 1	3				<u> </u>	to a world/age	
16	12	13 1	0 14	l l			للعب	worlds/ages	
1	13	10 1	4				المسلم المسلم	amen/truly	Alternate translation: "perpetual" or "continuing"
									The literal translation into English is awkward here, but not so in Aramaic; it's quite clever in Aramaic. The idea is that this phrase and the next identify Him on
									the throne as 'living', and that 'living' comes from Him as well. Indeed, you can even read this phrase to point backwards and it works just as well, by saying "to Him, He Living" <i>is</i> the the One with this <i>title</i> just highlighted, עלה אלהים ("a
12	13	14					لتح	to Him/from	world/age worlds/ages continuing") it's a unique phrase (even a title, if you will) reserved for the Creator and those who live in Him (namely, the Son).
4	8	10					۳۳	He living	See comment above.
6	14	20 1	3 (	5 14			הביתה	and will set down (plural)	
11	12	10 1	2 10	5	6	14	رمملیلی	their crowns/powers	
19	4	13					םגוק	before	
11	6	20 1	5 10	1			הלישיים	the throne	
11	4						<b>72</b>	when/while	
1	13	20 1	0 14	ı			كبعير	saying (plural)	
4	21	6 1	0 22	2			कृतयत्रभ	that you are worthy	Revelation 4:11.
5	6						ପଦୀ	Не	This "he" can be interpreted as the Creator referred to in the previous phrase, or Yahshua the messiah who sits on the throne with the Creator.
13	20	14					بنت	our Lord	
6	1	12	5 14	1			्नार्य	and our Alha	This proper noun looks <i>plural</i> because the elders (plural) are referring to the One on the throne. If just one elder was speaking, he would have presumably said Alha (singular). This is because, uniquely, Alha cannot be conjugated in Hebrew or Aramaic with a (vav) between (hey) and (nun).
12	13	15	1 2	2			لحمارت	to be taking/receiving	SP has באמים ("to have taken") and Crawford has באמים ("to be taking"). Both are acceptable spelling of this root word in the passive tense in Aramaic, but Crawford employs a future tense and SP is a past tense.
22	21	2	6 8	3 22	1		прятитери	glory/praise	
6	1	10 1	9 20	1			สานาสส	and honor	

6 8 10 12 1	Mua	and power/strength	
13 9 12	7/2	because	
4 1 14 22	क्रायः	of You	The x (dalet) here suggests that all of creation is "of" this You.
			See comments above regarding 🏎 in Rev 4:1, because 🕰 ("existence") may be
2 20 10 22	ಕ್ಷುವ	was created	employed here as wordplay in the verse to convey a point about creation. John 1:1, "In the beginning was the Word."
11 12	حک	all	
6 2 10 4	טברי:	and by way of	This phrase מביה can also mean "and in hand". Given the focus on 'letters' and the Word of creation in this verse, another alternate translation/wordplay to keep in mind: "and in yod". Yod is the tenth letter of the aleph bet, representing 1 & 0.
18 2 10 14 11	المحتمة	Your will	
5 6 10	744	was	
			This is another example where multiple translations are possible, and the meaning in Aramaic goes deep. For example, the 🛪 (aleph) and 🛦 (tav) here emphasize the
6 1 22 2 20 10	عبتهم	and were created	Word origin of human existence, and together they mean "sign/come". SP translates this phrase "and were created". An alternate translation is "and came the created".
6 8 7 10 22	മാനവ	and I saw	Revelation 5:1.
16 12	77	on/upon	
10 13 10 14 5	طريت	its right	
4 5 6	ดสะ	of it	
4 10 22 2	- тарги	that seat	
16 12	77	upon/on	
11 6 20 15 10 1	مزهنم	the throne	
11 22 2 1	<b>स्टिक्</b>	a book/writing	
4 20 21 10 13	rixin	of inscription	
13 14	ير/	from	
12 3 6	لبه	within	
6 13 14	<del>/</del> يم	and from	
12 2 20	لحه	outside	
6 9 2 10 16	שלביר	and was sealed	This is the passive participle of عدد. An alternate translation is the plural: "and seals"

9 2 16 1		ध्यन	seal/signature	The alternative translation is an active participle: "sealed"
				See two comments above. Often when a root word is repeated twice in a row, it's an expression. And here that expression is often translated, "sealed with seven seals". Eventually it will be helpful to also consider the alternate translation of
21 2 16 1		थ्यनम	seven	as "sinking" because it helps emphasize what happens metaphorically to the 'ships' (commerce) and 'waters' (people) of this world.
6 8 7 10 22		gr.br.u	and I saw	Revelation 5:2.
1 8 20 14 1		יונייניי	another	
13 12 1 11 1		শ্বেশ্য	angel/messenger	
8 10 12 22 14	1	ध्यभूग	strong/mighty	
4 13 11 20 7		אמבויי	who was proclaiming	
2 19 12 1		थ्यम	in a voice/sound	
20 13 1		र्रा	exalted/cast-out	Here is another word with many alternate definitions.
				is routinely translated "from" to capture the literal Aramaic, but it also has many
				alternate definitions depending on context, as we see here with "who is". English
				doesn't really capture the idea, but imagine the question like this: who is worthy to 'spring forward' from (حب) the virtue of worthiness to open the seals.
13 14		423	who is	spring forward from ( ) the virtue of worthiness to open the seals.
21 6 1		Max	worthy	
12 13 17 22 8		لتكفي	to be opening	
11 22 2 1		यत्य	the book/writing	
				The root word here is ﴿ "release"), so an alternate translation of ﴿ تَعْمُ is "and
6 12 13 21 20		यस्यमान	and to be releasing	to be releasing." However, when a 🛥 (mem) precedes 🕰 ("release"), as here, the
				meaning is typically "begin".
9 2 16 6 5	10	7 - 4447.7.F	its seals	Revelation 5:3.
6 12 10 22		क्राय	and no one	
				This is a challenging phrase to translate, but I opted for treating ہر as a preposition ("they who") that modifies the plural تعيد ("able"), and reading المحادة ("as a noun
				modifier in the passive voice, "became". The English translation inherently misses
				the greater meaning of here, which can symbolize a living being's full cycle of
				life(র্ন)-to-death(১). None of the other living beings in heaven, earth, or underworld
				were able to navigate this cycle to become worthy. As we will read in Rev 5:5-6,
				only the living being symbolized as both lion & lamb (Yahshua) is the one 'who became able' to conquer the cycle of life-to-death (by adding new life after death).
4 1 22 13 18	10	न् <sup>र</sup> म्ब्र <i>प्</i> यस्	they who became able (plural)	became able to conquer the cycle of me to death (by adding new me after death).

2 21 13 10 1	ليست	in heaven
6 12 1	₩	and not
2 1 20 16 1	त्रांत्रं	in earth
6 12 1	₩	and not
4 12 22 8 22	<b>ቁ</b> ጥዋ刀።	of under/beneath
13 14	يح/	from
1 20 16 1	त्रांत	earth
12 13 17 22 8	المهاوب	to be opening
12 11 22 2 1	ध्तक्षय	to the writing/book
6 12 13 21 20 1	المتعارة	and to be releasing Again, an alternate translation is "and to begin".
9 2 16 6 5 10	المريك - مريد المريد المري	its seals
6 12 13 8 7 10 5	ەرىدىرىيە	and to be seeing it
6 2 11 1	الحجاد المحادث	and crying/mourning Revelation 5:4.
5 6 10 22	कृत्यवा	l was
15 3 10	7/10	much
13 9 12	7/24	because
4 12 10 22	<b>477</b> 4	of no one
4 1 21 22 11 8	न्यक्रम्	that was found/able Alternate translation: "that should be found".
4 21 6 1	र्यवस्त	of worthiness
12 13 17 22 8	<u> </u>	to be opening
12 11 22 2 1	ধ্বপূৰ্	to the book/writing
6 12 13 21 20 1	لابتساء	and to be releasing Alternate translation: "and to begin".
9 2 16 6 5 10	7447 <del>7</del>	its seal
6 8 4	אמז	and one Revelation 5:5.
13 14	ليع	from
19 21 10 21 1	ध्यम्	the elders
1 13 20	नंजर्	says
12 10	<i>ل</i> د	to me
12 1	M	not

22 2 11 1	स्ट्रम् स	you cry/mourn	
5 1	rica .	behold	
7 11 1	点,	conquers	This word refers normally to conquering with righteousness or blamelessness.
1 20 10 1	त्रदंत	the lion	
13 14	Łı	from	
21 2 9 1	ध्येनम	the tribe/rod	
4 10 5 6 4 1	यस्यवस	of Judah	
16 19 20 1	स्ता	the root	
4 4 6 10 4	אהסבה	of David	
14 17 22 8	ग्रुका	will open	
11 22 2 1	यद्य क्षेत्र	the writing/book	
			SP has only one phrase באמשבל ("and its seal"), whereas Crawford has two
			phrases عصمه ("and to be releasing its seal" or "and he is releasing its
			seal" or "and to begin its seal"). Crawford provides more specificity, as we read later that Yahshua releases seals over time in stages, rather than all at once.
6 12 13 21 20 1	والمحتال	and to be releasing	later that ranshau releases seals over time in stages, rather than an at once.
9 2 16 6 5 10	المرياب من المرياب الم	its seal	See comment above.
6 8 7 10 22	groma	and I saw	Revelation 5:6.
2 13 18 16 22	جتد <sup>7</sup> 749	in the middle/midst of	
11 6 20 15 10 1	השלמש	the throne	
6 4 1 20 2 16	שאזאיבע	and of the four	
8 10 6 14	/um	living beings	
6 4 19 21 10 21 1	היחדים	and of the elders	
1 13 20 1	הלינות	a lamb	
			The root நாம் ("rising/standing") is conjugated here as an attributive verb, நாம்க். So
			the lamb is 'rising' (verb) in such a way that 'rising' (adjective) is also a defining
			quality of the lamb. And the next two phrases in the verse explain that this 'rising' is like a sacrifice. In the Hebrew temple, the Lambs were raised upon the
4 19 1 13	मधीत	of rising	altar.
1 10 11	4 Th	like	
14 11 10 15 1	Maria	a sacrifice	

6	1	10	22		grica.	and having	
12	-	10			ري ما		
12						to him	
19	20	14	22 1	1	र्तिकारंग	horns	
21	2	16			722	seven	
6	16	10	14 1	1	स्याप	and eyes	
21	2	16			774	seven	
1	10	12	10 14	1	لبلاير	those	
					· ·		SP has പ്രവേഷം ("of they having" or "they are"), whereas Crawford has a shorter
							plural spelling المحمدة ("of having"). Both are acceptable spelling and grammar in
							Aramaic, and any difference in meaning is difficult to decipher from my perspective
							because the word אבליל ("those") just above this phrase באנהלאל helps fix the
							meaning and interpretation. For additional perspective, note the way that பாட்டியில்
4	1	10	22 10	14	المستهد	that have (plural)	work together in Rev 5:8 to emphasize the container context.
21	2	16			777	seven	
20	6	8	1		สมกรั	spirits	
4	1	12	5 1	1	तत्वातः	of Alha	
	1						Alternative translation: "of delegated (plural)"
4	13			1 20 14	<u> </u>	that are sent (plural)	Alternative translation. Or delegated (pidral)
12	11	12	5		ند	to all of it	
1	20	16	1		त्रांत	the earth	
							Revelation 5:7. It is interesting that neither a noun nor a pronoun is provided in
							this verse to <u>identify</u> the lamb who receives the book from the One on the throne.
							The absence of any such noun or pronoun puts an emphasis on this phrase stands, which provides further support for the multi-layered meaning of stands. In other
							words, this verse suggests that the word stands sufficient by itself to identify the
							lamb, which is quite a symbolic honor when taking into account the weight of the
6	1	22	1		रावाराव	and comes/signs	whole bible.
6	14	15	2		عرصت	and takes/receives	
11	22	2	1		<b>प्रकृ</b>	the book/writing	
13	14				لجنا	from	
1	10	4	5		41:17.	His hand	
4	5	6			तक्र	of He	
4	10	22	2		न्यकान	who sits	

16	12					<b>ル</b>	upon	
11	6	20 15	10	1		אנשיות	the throne	
6	11	4				אבת	and when	Revelation 5:8.
21	19	12 5				لمارية مارية	taking/lifting it	
								I translate the 1 (lamed) here literally as "to" because this document is designed to
								provide a literal word-for-word translation; but in Aramaic it is often used more simply when placed at the beginning of a phrase like this one state the lamed
								points back to the word/subject before it at to connect the two words/subjects
12	11	22 2	1			<b>प्टकिया</b>	to the book/writing	as describing the same thing or otherwise complimenting one another.
1	20	2 16				フェナル	four	
8	10	6 14				(um	living beings	
6	16	15 20	10	14		᠘᠘᠘	and twenty	
6	1	20 2	16	1		न्ध्रंतर्भत	and four	
19	21	10 21	10	14		<del>/1212</del> E	elders	
14	17	12 6				بوله	fall down (plural)	
19	4	13 6	5	10		באתהאם	before him	
4	1	13 20	1			तर्यमत्त्र	that lamb	
11	4					<b>72</b>	when/while	
1	10	22				gri.	having	
12	11	12 8	4			لحليج	to all one	The expression here בבלנה: "is "each one of them"
8	4					HZ.	one	See comment above.
13	14	5 6	14			<u>'</u> (14772)	from them	
19	10	22 20	1			24.gm	guitars/harps/string-instruments	
6	7	2 6	20	1		युन्यत्र•्व	and bowls/vessels	SP translates 🚓 as "bowls". The alternate translation "vessel" may ultimately be more appropriate for this heavenly tool holding prayers.
4	4	5 2	1			राजकार	of gold	
4	13	12 10	1			Kellpin	that were full of	
2	15	13 1				ليتولي	fragrance	
1	10	12 10	14			hangna; hpu	those	
4	1	10 22	10	5 10	14	Langue	that have them	Alternate translation: "of they are"

18 12 6 22 1	यक्षण्	prayers	
4 19 4 10 21 1	אלביאטא	of the holy	
4 13 21 2 8 10 14		that were praising (plural)	Revelation 5:9.
22 21 2 6 8 22 1	אַקייטקע	glory/praise	This may refer to a praise song.
8 4 22 1	הימיות	new	
6 1 13 20 10 14	ب خصيره	and saying (plural)	
21 6 10 22	कृषद्र 	you worthy	
5 6	বন	he/are	This pronoun refers to the messiah Yahshua, the worthy one chosen by the Father to release the seals.
			The verb is plural because the two lameds in the next two phrases אביבילא האבילה ווייטי
			operate together upon it, which is especially interesting because it emphasizes the separate tangible and physical importance of this action: releasing 🖘. And the
12 13 15 2 10 6 5 10	าชนาวตุมา	to be taking/receiving (plural) it	same analysis applies if translated 'beginning' محته.
12 11 22 2 1	لجهجا	to the book/writing	
6 12 13 21 20 1	لابتتاء	and to begin	Alternate translation: "and to be releasing"
			The letters 🕰 here in the Crawford Codex are mostly illegible, but the reading
			באחת from SP is likely given what is visible in Crawford and given that we've
			already seen this expression معامله many times in Crawford. However,
			there is still a curious mark above the assumed a (vav) location that makes the
			character look like a عه (mem). If so, then perhaps this word was actually
			("sinking strikes"). I realize of course this alternate possibility seems incredibly unlikely, but (1) the mark on the Codex is too prominent to ignore and also too distinct to dismiss as a smudged vowel point without further scrutiny, and (2)
			is an acceptable Aramaic word for 'strikes' or 'hits'. Given the alternate definition of as 'sinking (ship)', the idea of the seals as 'sinking strikes' to the ships of this
			world may ultimately carry weight. As a scribe, I feel called to respect the text literally and allow the reader the freedom to decide the meaning to his/her own life.
9 2 16 6 5 10	المركيل	its seals	
16 12	77	upon	
4 1 22 14 11 15 22	कृतक्रम कृष्यः	that you were sacrificed	Here is another example where the har prefix does not translate well in English because the Aramaic has symbolic meaning.

6 7 2 14 22 14 2 4 13 11 12 1 12 5 1	स्थाप्त स्यःस्य ्यान्यः	and you exchanged (plural) in your blood to Alha	(as in a slave). On the Crawford Codex there is a very faint but clearly distinct (yod) before the last letter (nun). One might be tempted to scribe this yod because it is so distinct on the page (in the same way a palimpset can be distinct), but I resist the temptation because the (nun) is clearly scribed in Estrangelo in the elongated form rather than more vertical . In such cases, there can be never be a (yod) before the (nun) - it is disallowed to a scribe. Accordingly, the likely case is that the Crawford scribe accidentally inserted (yod nun) and then properly corrected his error by scratching the (yod nun) off the page and inserting the correct elongated (nun) instead. The residue of the vertical (nun) can also be seen mostly scratched away, rendering this theory quite likely. Indeed, such a mistake occurs when a scribe works phonetically with the Aramaic in his mind, rather than more abstractly/objectively, proceeding slowly l-e-t-t-e-r-by-letter. So the mistake gives a little insight into the mind of the Aramaic scribe of the Crawford Codex. It also provides another clear sign that Crawford was copied from an even earlier Aramaic codex.
13 14 1 12 5 1	_	from	
11 12	<b>ر</b> الم	all	
21 20 2 22 1		tribes	
6 16 13 13 1	यस्याप्य	and peoples/nations	
6 1 13 6 22 1	रावायम्	and inhabitants	
6 16 2 4 22	क्षभ्रम्य	and you work	Revelation 5:10.
1 14 6 14	(แก้	them	
12 1 12 5 14	্লাশ্ৰ	to our Alha	The speakers here are the 24 elders and 4 living beings before the throne. Alha is conjugated ("our Alha"). See e.g., John 10:34.
13 12 11 6 22 1	בולכטוף!!	a kingdom	
6 11 5 14 1	यान्य	and priests	The 1 (nun) here is only slightly legible, but the reading state is sound.
6 13 12 11 1	المراجعة	and kings	
6 14 13 12 11 6 14	رىماسى	and they will reign	
16 12	<u> </u>	upon	
1 20 16 1	<b>त्र</b> ंत	the earth	

6 8 7 10 22	grima	and I saw	Revelation 5:11.
6 21 13 16 22	اعتدربه	and I heard	
1 10 11	STATE OF THE PROPERTY OF THE P	like	
19 12 1	γΔu	the voice/sound	
4 13 12 1 11 1	শ্বেশ্বন	of angels	Normally this word محکمت would be singular, but the next word محکمت qualifies it as plural. The use of محکمت conveys a unified intention as we see later in the verse that these many angels are unified in speech to praise Yahshua.
15 3 10 1 1	سيراه	many	
8 4 20 10	ムボゲム	around (plural)	
11 6 20 15 10 1	حمانهنك	the throne	
6 4 8 10 6 22 1	цфатиа	and of the living being(s)	Here again we see a singular expression standard, again conveying (as we saw in Rev 4:8-9) that the four living beings are unified in the undivided kingdom of Alha.
6 4 19 21 10 21 1	עקביבםאט	and of the elders	is a word that can be either singular or plural depending on context.
6 1 10 22 6 5 10	ายนศูกนุน	and having it	The expression here என்ற அளியான் is "was" or "having been". See John 1:1 for metaphysical possibilities as well.
5 6 1	र्यवन	being	See comment above.
13 14 10 14 5 6 14	्तना <u>म</u> न	their numbers	
20 2 6	dz;	myriad	The root word here المعنفة is "great", but the qualification above quantifying translation "myriad", which is likely used here in the expression معنف to convey the idea 'very numerous'.
20 2 6 14	ינבה	myriads	See comment above.
6 1 12 17	नाय	and thousand	
1 12 17 10 14	المالا	thousands	
6 1 13 20 10 14	<b>८ रंजरां</b> त	and they spoke	Revelation 5:12.
2 19 12 1	थ्यमन	in a voice/sound	
20 13 1	χ <b>⊆</b> η	exalted/cast-out	र्द्धनं has many translations. The most common translation is 'set down' or 'cast out', but I think 'exalted' from the root क्रनं is a nice fit. With that said, the reader should decide whether this message is meant to be 'set down' to him/her on earth.
21 6 10 22	gruz 	you worthy	
5 6	ପଦ	he	
3 0	राह्य	TIE	

1 13	20	1				र्तन्तर	the lamb	
14 11	10	15	1			Kan	a sacrifice	
12 13	15	1	2			لحفرت	to be receiving/taking	Just as we saw above in Rev 4:11, SP has لتنفيد ("to have received/taken") whereas Crawford has لتنفيد ("to be receiving/taking"). Both are acceptable spelling in Aramaic, but Crawford employs a future tense.
8 10	12	1				₩.	power/strength	
6 16	6	22	20	1		थ्यम्	and wealth/greatness	
6 8	11	13	22	1		הכתום	and wisdom	
6 16	6	21	14	1		עקבעע	and strength	
6 1	10	19	20	1		स्तार्	and honor	
								The Crawford scribe used a special and colored punctuation mark above the word to indiciate this as an abbreviation (even though it was not abbreviated in Rev 1:6, 4:9, 4:11, or 5:9). SP has the expected phrase analysis ("and glory"), but Crawford utlizes a special suffix as to form the phrase assame ("rising praise"). Notably, Gwynn's 1897 transcript omits the (zayin) to render this phrase assame. Perhaps Gwynn assumed the scribe began writing the in assumed but then stopped halfway so it looked like a instead? We don't know. The assuffix here in Crawford is very specific and uncommon — if we read it at face value and assume it is not an abbreviation, then it would need to be interpreted as-is, which is especially challenging as these are angels speaking in heaven so according to tradition they may speak Hebrew ( assame as a language of the crossing between heaven and earth). I think the most likely interpretation of the suffix as is "rising". See Fabre d'Olivet, the Hebraic Tongue Restored, pp. 302-303. One expression of the assuffix comes from the idea of 'rising over others', which is why as is more commonly used in Hebrew and Aramaic for "plunder" (e.g., Matthew 12:29), "despised" and "condemned". So its use here in Rev 5:12 would suggest that Yahshua (who was 'despised' and 'condemned' on earth by the Hebrews & Romans for calling himself 'one with the Father') is now shown 'rising' as a sacrificial lamb and glorified in heaven to receive the plundered kingdom of those who despised him, as prophesied.
6 22	21	2	6	7		• यन्नस्थय	and rising praise	
6 2	6	20	11	22	1	הבהיבה	and blessing	
6 11	12					محک	and all	Revelation 5:13.
2 20	10	22	1			र्यकारंज	created ones	
4 2	21	13	10	1		אנדדיו	that are in heaven	

6 2 1 20 16 1	त्रिनंत्रित	and in earth		
6 4 12 22 8 22		and of those under		
		from		
1 20 16 1		earth		
6 4 2 10 13 1	·	and of in the sea		
1 10 22 10 5	किक्र	having them		
6 11 12	محك	and all		
4 2 5 6 14	्तक्यः	that are in them		
6 21 13 16 22	טבערש	and I heard		
4 1 13 20 10 14	كبتعوي	of them saying		
12 4 10 22 2	<u> </u>	to He sitting		
16 12	77	upon		
11 6 20 15 10 1	مرهنم	the throne		
6 12 1 13 20 1	र्त्यन्तर्यत	and to the lamb		
4 2 6 20 11 22 1	הבחיבה	that blessing		
6 1 10 19 20 1	ntunna	and honor		
		Once again SP provides the unabbreviated phrase விக்கம்க்க் ("and praise") but		
		Crawford provides a presumably abbreviated form বেচনারীন ("and praise"). However,		
		if we choose to read the word in Crawford at face value, then it means "and		
		dwelling". This unique word معتده from Crawford can be found in the old testament		
		(e.g., Genesis 46:34, Leviticus 8:35) to describe 'dwelling', 'sitting', or 'remaining'.		
		As highlighted by Fabre d'Olivet in Hebraic Tongue Restored (pp.456-57), the word origin of set is actually about 'returning home'. Here in Rev 5:13, the context would		
		explain that Yahshua 'dwells' and/or 'returns home' to honor and dominion علتب		
		("to a world/age worlds/ages") so the expression here would confirm that the		
		messiah is "worlds/ages" older than this world, and that he lives beyond the		
		horizon as well, to "worlds/ages". 'Beyond the horizon' is where he came from,		
6 22 21 2 6	מאבקום	and praise/dwelling and to where he is going.		
		By "dominion", this word אביים refers to 'kingdom' and 'lawful jurisdiction'.		
6 1 6 8 4 14 1		and dominion		
12 16 12 13		to a world/age		
16 12 13 10 14	لبعها	worlds/ages		

			4.0		4	6	Revelation 5:14.
6	1	20 2	16		<b>フ</b> ニュゼピロ	and the four	nevelation 3.14.
8	10	6 14			<b>√</b> dm	living beings	
4	1	13 20	14		्रंक्रार्यः	said (plural)	
1	13	10 14			4	amen	Alternate translation: "perpetual" or "continuing".
6	19	21 10	21	1	र्यसम्बद	and the elders	
14	17	12 6			प्रका	fall down (plural)	
6	15	3 4	6		यम्र्यंकय	and worship (plural)	
6	8	7 10	22		grima	and I saw	Revelation 6:1.
11	4				حبر	when/while	
17	22	8			DPP -	opening	
1	13	20 1			र्रान्तर	the lamb	Alternate translation: "the contract".
8	4				בעד:	one	
13	14				بخ	from	
21	2	16 1			ध्यनम	seven	
9	2	16 10	14		hat	seals	
6	21	13 16	22		ىعتدرى	and I heard	
12	8	4 1			للبيس	to one	
13	14				43	from	
1	20	2 16			كبنيد	four	
8	10	6 14			∕um	the living beings	
4	1	13 20	1		र्राच्यारीत	that spoke	An alternate translation is "of the lamb", which would suggest the living being speaks on behalf of the lamb (as for example in Rev 6:2 with عبد (alternate translation: "my conquering")).
1	10	11			ST.	like	, 1 0 //
19	12	1			do	a voice/sound	
4	20	16 13	1		र्यापंत	of thunder/resonance	
22	1				गर्वा	come/sign	
6	8	7 10			۵سوت	and see (plural)	
6	21	13 16	22		المسرية	and I heard	Revelation 6:2.
6	8	7 10	22		grima	and I saw	

6	5	1				र्स्त्वत	and behold	
15	6	15 10	1			Kodo	a horse	
8	6	20 1				นูเล	white	
0	0							
6	4	10 22				त्रक्रम	and he/it sitting	
16	12	6 5	10			سمهد	upon it	
1	10	22				₽r¥,	having	
12	5					al	to him/it	
19	21	22 1				nduco	a bow/arch	Commonly this word refers to an archery bow, but it can also refer to the shape of an arch.
6	1	22 10	5	2		नक्पर्य	and was given	
12	5					ъ	to him/it	
11	12	10 12	1			حلىك	a crown/circle	This word has many other possible definitions, such as "garland", "circle", "group", and "ring".
6	14	17 19				טרקבר	and departs/goes out	
								This word وحد ("conquering (plural)" or "my conquering") has several possibile
7	11	10				وحت	conquering/innocent	interpretations, and without context cannot even be pinned down as a verb, adjective, or noun. It depends mightily on context, but here the word is presented mysteriously without context. So the text invites analysis of the different possible definitions, such as "conquer", "justified", "pure", "innocent", "guilt-free", "righteous", "worthy", "receiving divine favor", and much more. Indeed, this word is repeated three times using different conjugations in the verse so the verse could very well be suggesting something diverse or multi-layered: spiritual cleanliness, legal outcome, and/or physical conquering. One interpretation is that this is an expression for a rigged outcome or conspiracy, where this white horse rider 'goes out a conqueror' (suggesting a pre-determined outcome or war conspiracy), and then 'conquers' (fulfills the pre-determined outcome), and then 'will conquer' (the pre-determined outcome or conspiracy continues).
6	7	11 1				rs,a	and a conqueror/innocent one	See comment above.
6	4	14 7	11	1		אבאיאע	and he/it will conquer	See comment above.
6	11	4				אבע	and when	Revelation 6:3.
17	22	8				<b>- 24</b>	opens	
9	2	16 1				ध्यम	the seal	
4	22	20 10	14			— અવે <b>તા</b> ન	of two	
21	13	16 22				ستدب	l heard	

12 8 10 6 22 1	Maum	to the living being	
4 22 20 22 10 14	<b>८</b> क्षनंक्षन	of second	
4 1 13 20 1	र् <u>ग</u> ्रिक्स्य स्ट्रिक	that was saying	An alternate translation is "of the lamb", which would suggest the living being speaks on behalf of the lamb (as for example in Rev 6:4 with translation: "and I have given").
22 1	17.da	come/sign	
6 14 17 19	הגפת	and departs / goes out	Revelation 6:4.
15 6 15 10 1	Librar	a horse	
15 6 13 19 1	Mande	red	
6 12 4 10 22 2	<u> ج</u> ھت، ہے ت	and to him/it sitting	
16 12 6 5 10	न्यम	upon it	
1 22 10 5 2	नक्पयः,	was given	
12 5	<b>47</b>	to him/it	
			Once again SP has کتیفکت ("to have taken") and Crawford has المنفكت ("to be taking").
12 13 15 1 2	لتشري	to be taking	Both are acceptable spelling in Aramaic, but Crawford employs a future tense.
21 12 13 1	مرجاء	peace/health/completion	
13 14	ليخ د	from	
1 20 16 1	त्रिंग	the earth	
4 12 8 4 4 1	uz. my	that to one another	
14 14 11 15 6 14	ربتصا	will slaughter/sacrifice (plural)	
	· ·		An alternate translation is "and I have given", but the feminine phrase here र्यक्रियं
			suggests the standard translation is correct. Indeed, this phrase ചപ്പർന് is
6 1 22 10 5 2 22	कृत्रका कृत्य	and was given	used in Crawford with consistent gender for male, and க்க்க்க் for female (see e.g.
12 5	<b>4</b>	to him/it	Rev 6:11 operating upon สลำเน สปุนส์).
8 20 2 1	15 in	sword/blade/war/desolation	
20 2 22 1	र्यक्रमं	great	
6 11 4	חבה	and when	Revelation 6:5.
1 22 17 22 8	~49 F4°C.	was opened	
	ध्यून्त <u>े</u> जवतवाः		
9 2 16 1		the seal	
4 22 12 22 1	ध्युनियम	of three	

21	13	16 22			مسريو	I heard	
12	8	10 6	22	1	स्वयम्	to the living being	
4	22	12 22			क्रीकृत	of third	
4	1	13 20	1		र्तन्यार्थः	that spoke	An alternate translation is "of the lamb", which would suggest the living being speaks on behalf of the lamb.
22	1				थ्य	come/sign	
6	5	1			र्राताव	and behold	
15	6	15 10	1		Kono	a horse	
1	6	11 13	1		אמשרים	black/dark	
6	4	10 22	2		- ಇರ್ಭಿಸ	and he/it sitting	
16	12	6 5	10		كامهد	upon it	
1	10	22			を	having	
13	1	15 22	1		त्रकेकर्य	a scale	
2	1	10 4	5		מארעה	in his/its hand	
6	21	13 16	22		ومسريه	and I heard	Revelation 6:6.
19	12	1			rdo	a voice/sound	
13	14				جم الم	from	
2	10	22			भग्न	between/middle	
8	10	6 22	1		₩.qum	the living being(s)	
4	1	13 20			<b>चंजार</b> ीत	that said	
19	2	1			थ्यम	a measure	A couple alternate translations here would be "gathering" and "cage".
4	8	9 1			rdun refun	of wheat/sin	Normally 'wheat' is plural ملك and 'sin' is ملك.
2	4	10 14	20	1	<b>セ</b>	in a dinar	Historically the dinar was a form of Roman currency. Today the word refers to the official currency of Iraq and Jordan (and some other countries in the Middle East & Africa).
6	22	12 22	1		स्काक्ष	and three	
							SP has שבים ("measures") and Crawford has ממנפף ("measures"). Both are acceptable spelling in Aramaic, but Crawford lends itself better to wordplay with ממנפף ("coffin"; "cage"; "ark") in these two verses (Rev 6:5-6) that are filled with
19	1	2 10	14		لمعالم	measures	wordplay involving cages/walls, and the measurable sin/burdens of food mixed with money.
4	15	16 20	1		n'illian	of barley	

2 4 10 14 20 1	בויתוא	in a dinar	
6 12 8 13 20 1	الاستام	and to the wine	An alternate translation is 'donkey' (which fits the theme here as a donkey is a
6 12 13 21 8 1	क्ष्यंत्र	and to the oil	creature who carries man's burden).  An alternate translation is 'measure'.
12 1	rd rd	not	
			The standard translation interprets the root in the passive, to make "be
			harming". However, ५तको is a word by itself meaning "marvel", "delight", and "wonder". In either case, I think the idea is that poor people are waiting in some
			kind of need or captivity for grain (just like in ancient Egypt per Genesis 41:57,
22 5 20	नंत्रम	ho harming	42:19, etc), and they are not allowed to touch/enjoy the wine or oil.
		be harming	Revelation 6:7.
6 11 4	72d	and when	Reveiation 6.7.
17 22 8	Phu-	opens	
9 2 16 1	ध्यम	the seal	
4 1 20 2 16 1	त्र्यमंत्रः	of four	
21 13 16 22	مسريه	I heard	
19 12 1	rda -	a voice/sound	
4 8 10 6 22 1	Majam.	of a living being	
4 1 13 20 1	र्तान्वर्तान	that spoke	An alternate translation is "of the lamb", which would suggest the living being
	ν.d.		speaks on behalf of the lamb.
		come/sign	Payalation C-0
6 8 7 10 22	कुर्गम्य	and I saw	Revelation 6:8.
15 6 15 10 1	र्यक्षयक	a horse	
10 6 20 19 1	र्यानंत	green/pale	
6 21 13 5	חבתה	and his/its name	
4 5 6	तक्र	of him/it	
4 10 22 2	ಇಥಾಸ	who sat	
16 12 6 5 10	الله الله الله الله الله الله الله الله	upon it	
13 6 22 1	र:वायम	death/poison	
6 21 10 6 12	كميحم	and Sheol/underworld	An alternate translation of 🏎 is "and the petitioner", which conveys a legal
		and Shediy ander World	meaning of the one who accuses in a lawsuit.

					There are several alternate translations of dum, such as "connects", "brings
					order", "will boil meat". There is also an important wordplay here with the name of the high priest 🏎 ("Caiphas") who 'judged' the messiah and delivered him to the
14	19 10	17 1	Man.	follows	Romans for crucifixion, after which he descended into Sheol for a short time (see 1 Peter 3:18-20).
12	5		A	to him/it	
6	1 22	10 5 2	नयामुर्य	and was given	
12	5		47	to him/it	
21	6 12	9 14 1	ध्यंतियम	authority	
16	12		77	upon/over/against	
20	6 2	16 5	باعمد	one-fourth of it	
4	1 20	16 1	त्रानंत्र	of earth	
4	14 19	9 12	7/414	that will kill/slaughter	
2	8 20	2 1	لتبنجك	in sword/blade/war/desolation	
6	2 11	17 14 1	עקקסאט	and in hunger/famine	
6	2 13	6 22 1	הבתחם	and in death/poison	
					This expression उर्द्र रक्षवण्या is stated in singular form but can be read plural in
6	2 8	10 6 22 1	यम्बल्य	and in the living being(s)	context. If it is singular though, it would suggest this is the same being highlighted in Rev 13:11 (ನಡುಸ್ ನಡುಸುನ್ ನಡುಸುತ್ತು).
4	1 20	16 1	त्रानंत्र	of earth	
6	11 4		חבה	and when	Revelation 6:9.
17	22 8		Phu	opens	
12	9 2	16 1	ध्यमी	to the seal	
4	8 13	21 1	העדשה	of five	
8	7 10	22	grom	l saw	
12	22 8	22	<u>ቁ</u> ጣዋገ	toward under	
13	14		<b>لي</b>	from	
13	4 2	8 1	בייבואל	the sacrifice altar	
12	14 17	21 22 1	स्कर्मन ।	to souls	

							The - (yod) at the end of this word is compacted because of the left-side row
							marker, but it is visible. Gwynn also observed it in his 1897 transcript. This yod renders the verb plural, which is appropriate because there are many souls under
4	1	22 19	9	12 10	Trapic	that were killed (plural)	the altar.
13	9	12			71-2	because of	
13	12	22 1			य:क्रान्म	the word	
4	1	12 5	1		संस्थातन	of Alha	
6	13	9 12			T rad	and because of	
15	5	4 6	22	1	ध्यापम व्यक	the testimony/witness	
4	10	21 6	16		プロエンド	of Yahshua	
5	10				74	that/behold	
4	1	10 22			grave.	of having	
5	6	1			र्रातना	being	Though mostly illegible, र्तवन is consistent with the visual markings on the page.
12	5	6 14			্ৰকা	to them	Though partially illegible, ्ৰব্ধ is also consistent with the visual characters on the page.
6	19	16 6			משמה	and they called/cried	Revelation 6:10.
2	19	12 1			ध्यमन	in a voice/sound	
20	2	1			त⊈नं	great	Spacing and visible marks are consistent with SP.
6	1	13 20	10	14	<b>८ रंजरां</b> व	and said (plural)	
16	4	13 1			रहाम <u>न</u>	until	
12	1	13 22	10		ويسهد	to when	
13	20	10 1			₹ in	Lord/Marya	
19	4	10 21	1		עקביאם	holy	
6	21	20 10	20	1	הלישלבה	and true	
12	1				d	not	
4	10	14 22			gar:	You judge	
6	22	2 16	22		טוקבקוף	and You seek/require/avenge	
4	13	14			אמבץ	blood (plural)	
13	14				بيا	from	
16	13	6 20	10	5	വന്നാ	its inhabitants	

4	1	2	20 16	1				র্মেণর	of earth	
6	1	2	2 10	5	2	22		कृत्रकास्त्र	and was given	Revelation 6:11.
12	11	1	.2 8	4				لحليج	to all one	The expression here בבלגה נגד is "each one of them".
8	4							נעה	one	See comment above.
13	14		5 6	14				עמדב י	from them	
1	15		9 12	1				Men	robe(s)/garment(s)	
8	6	2	20 22	1				त्रकांत्र	white/shining	
6	1	2	22 1	13	20			-	and was said	
4	14	2	22 22	14	10	8	6 14	′ மூரிழ் மு	that they will be resting/relieved	This phrase conjugates the root שמני.
16	4							<b>71</b>	until	This text is totally illegible in Crawford, but within the sentence the spacing
10								• tunk	until	matches SP. Some alternate translations: "weeding", "witness", "evidence".  This text is almost entirely illegible in Crawford, the spacing and visible mark match
16	4	1	.4					<b>/ HZ</b>	time	SP.
7	2	1	.4					رخ,	exchange/time	Spacing and visible marks are consistent with SP.
7	16		6 20					<b>ት</b> ፈላን ,	a little/small	
16	4	1	.3 1					עליינקע	until	
4	13	2	21 22	13	12	10 1	4	بيعيويت	they have been completed/delivered	Spacing and visible marks are consistent with SP.
1	17							عبر	also	
11	14		6 22	5	6	14		्वस् <b>वया</b> त्र	their fellows	
6	1		8 10	5	6	14		<u> </u>	and their brothers	This is mostly illegible, but the spacing and visible marks match SP.
1	10	1	.2 10	14				لهليز	those	
										SP and Gwynn have a 🛪 (dalet) before this word, whereas Crawford has two vowel
										points that have been confused for a $\pi$ (dalet). Fortunately the meaning is virtually
										the same in both cases, except that SP is potentially stated in the passive tense, and
										Crawford is stated directly. Given the 🕰 stated above the word, and the
16	22	1	.0 4	10	14				preparing (plural)	stated afterwards in the passive future tense, I consider the Crawford
								ethapa Frapa	<u> </u>	reading more likely.  This is partially illegible, but the spacing and visible marks match SP.
12	13	2	22 19	9	12	6			to be killed (plural)	This is partially megible, but the spacing and visible Marks Match Sr.
1	10	1	.1					FUT	like	
4	1	1	.7					<b>अ</b> र्गः	that also	
										Because this word is stated in the third person, it shows that this timing knowledge
5	14		6 14					<u>,</u> ជាជ	they	was given specifically to John writing this Book of Revelation, and not to those
	1-7		<u> </u>					122	,	under the altar.

		•		Revelation 6:12. The به (zayin-yod) are partially illegible but still consistent with the
6 8 7 10 22		grima	and I saw	markings on the page.
11 4		72	when	
17 22 8		794	opens	
9 2 16 1		ध्यम	the seal	
4 21 22 1		ndix.	of six	These letters are also partially illegible. Fortunately the visible markings are consistent with the reading from SP.
				SP has Ada ("earthquake"), whereas Crawford has Adam ("light"). That is a big difference - SP prophesies a great earthquake, whereas Crawford prophesies a great light. Is it another rock in the solar system? The light of the face that some of these watchers claim to be "the lamb"? The 6th seal begins with signs in the sky (black sun, red moon, stars fall from heaven), so this lends further support to the Crawford reading. But in support of the SP reading one would interpret Rev 6:14 that all mountains and islands were from their place 'shaken/moved' (though the alternate definition of that word is 'fearful').
6 14 6 5 20	1	स्तिवात	and light/shining	
20 2 1		र्राद्धं	great	
5 6 1		र्भवन	being	
6 21 13 21 1		- Strake	and the sun	
1 10 11		Spir.	like	
				SP has ﴿ ("sackcloth"), whereas Crawford has ﴿ ("wineskin"). Both words convey the idea of a black sun like an animal's outer layer, but they are also quite distinct in meaning. The reference to a black wineskin is made in Psalm 119:83, and curiously that Hebrew word is ﴿ which is like the rootword SP used earlier in the
7 19 1		元6,	wineskin	verse to describe an earthquake (ನ್ನಡು).
4 15 16 20 1		MATON.	of hair	
1 6 11 13		אחבת	black/dark	
5 6 1		र्रातक	being	
6 15 5 20 1		र्यं नाकव	and the moon	
11 12 5		حله	all of it	
5 6 1		र्यवन	being	
12 5		d)	to it	
1 10 11		EX. ST	like	
4 13 1		र्जात	blood	
6 11 6 11 2	1	עקשמע	and stars/planets	Revelation 6:13.

4 21 1	13 10	1		र्यामस	of heaven/sky	
14 17 1	12 6			تەلە	they fall	
16 12				77	upon	
1 20 1	16 1			त्रांत	earth	
1 10 1	11			FLIT	like	
22 22	1			स्तुन्त् <u>र</u>	a fig tree	
4 21	4 10	1		<b>√</b> CH≭H	that cast	
17 19	6 16	10 5		ومهريه	its rotten figs	
13 14				<b>لي</b> ا	from	
20 6	8 1			กนักฯ	wind/spirit	
						The <code>a</code> (nun) in this word was inserted in small print by the scribe as a correction. Gwynn omits it and transcribes <code>correction</code> ("planned"). This <code>a</code> (nun) correction is so small and the space is so narrow in which it was placed that the correction actually looks more like <code>a</code> <code>correction</code> (zayin) there is no word though that I can find in any concordance with a zayin there, so I defer to SP for <code>correction</code> . Indeed, the left foot of the nun was already scribed into the word, so it may have been satisfactory to the scribe to insert only the missing top piece. But I am compelled to say the correction mark looks <code>correction</code> the missing top piece. But I am compelled to say the correction mark looks <code>correction</code> ("alike <code>correction</code> ("force/work") and <code>correction</code> ("olive"). The spirit of a 'forceful olive' seems unlikely as a translation, but it would at least present an interesting contrast between the <code>figs fallen</code> from heaven here in Rev 6 compared to the <code>olives descended</code> from heaven and then <code>raised</code> by the <code>spirit</code> of Alha in Rev 11.
16 21 1	10 <b>14</b>	22 1		maner!	strong/violent	
13 1				<b>₹</b> \$1	when	
4 13 2	22 22	7 10 16	1	سيمه به المام الما	it has been shaken	
6 21 1	13 10	1		Kinza	and heaven/sky	Revelation 6:14.

						SP has ᠴᡶᡈᠷᡳ("was parted"), but Crawford has ᡫᠴᡈᠲᠷᠢ ("was
						dissolved/interpreted"). Fortunately, this phrase is explained by the following expression באלי אוליבי , though even the explanation has many possible
						translations. SP translates the explanation as "scrolls that are rolled up". Another
						possibility, for example, is "writing dissolved'. I think the idea is that men of the earth who follow the stars for divination will no longer be able to read/track the the
						stars (writing in the sky) because the stars are taken from view like a scroll that rolls
						up, or like a writing that has dissolved from the page. Indeed, just as the sun and
						moon both change color in this verse, it may be likely that the sky is changing color here as well, in such a way that limits star divination/prediction and worship.
1 22 1	17 21	20		न्य विकास	was dissolved/interpreted	
6 1 1	10 11			क्रमत	even like	Alternate translation: "and like".
11 22	2 1			ध्तुक्र	a writing/book	
						There are many possible translations here from the root 🖘 so context is very
1 22 1	11 20	11	6	كسهجنجه	that was rolled/blocked (plural)	important. The idea of a 'scroll rolled up', or a 'writing blocked/walled from view' is the basic meaning.
6 11 1	12			724	and every	
9 6 2	20			नंत्र्	mountain	
6 11 1	12			المحل	and every	
3 7 2	20 22	1		म्संस	island	
13 14				برخ	from	
4 6 1	11 22	5	6 14	, वक्कियम	their places	
1 22 2	22 7	10	16 6	المام من المام	were moved/shaken/fearful (plural)	
6 13 1	12 11	1		المتراجع	and kings/sovereigns	Revelation 6:15.
4 1 2	20 16	1		र्त्य नंत्रन	of earth	
6 20	6 20	2	14 1	<b>รณ์</b> ว่าก่าก	and the great ones	
6 20 1	10 21	10		שיאים	and leaders/heads	
1 12 1	17 1			स्वास	thousands	
6 16 2	22 10	20	1	₩.rgva	and rich ones	
6 8 1	10 12	6	22 1	स्वाय <u>म्</u> य	and powerful ones	
6 11 1	12			المحل	and all	
16 2	4 1			14.77	workers/servants	
6 2 1	14 10			טבתר	and sons	The expression here אינה is "and freemen".

8 1 20 1	nt nu	freedom	See comment above.
9 21 10 6	urz/	they hid/concealed	
14 17 21 5 6 14	יפידים	their bodies	Alternative translation: "themselves".
2 13 16 20 1	בתנהא	in dens/cells/caves	
6 2 21 6 16 1	स्रतम्ब	and in rocks	
4 9 6 20 1	र्य-क	of mountains	
6 1 13 20 10 14	كبتعزرا	and they spoke	Revelation 6:16.
12 9 6 20 1	man 1	to mountains	
6 21 6 16 1	Maxa	and rocks	
			Another option is that this is an imperative plural conjugation of 41, where the x
			(dalet) introduces the quote <b>عله ملب</b> as an expression, "attack", or "fall down",
4 17 12 6	<b>477</b> 4	that fall (plural)	which would suggest that some kind of battle is taking place between the 'fallen stars' (likely referring to 'fallen angels') and the 'rocks and mountains' (likely referring to the strongholds/sovereigns of this world).
16 12 10 14	the second	upon them	
6 9 21 6	u <del>z f</del> u	and they hid	
12 14	4	to them	
13 14	لي <b>ن</b>	from	
19 4 13	םהת	before	
1 17 6 5 10	7444X	his/its face	
4 1 13 20 1	र्यान्यस्य	of the lamb / that spoke	Translating this verse is quite a challenge, as it contains inherent uncertainty, which is probably the point (that the people watching do not understand who/what is in the sky). Some will presume this to be 'Jesus' coming in wrath, and others will be more careful before making that assumption.
13 9 12	7/2	because	Revelation 6:17.
4 1 22 1	र्यक्रार्थ	of/has come/sign	
10 6 13 1	र्सन	the day	
20 2 1	र्द्धनं	great	
4 20 6 3 7 5 6 14	היהאמיה	of their anger/fury	
6 13 14 6	מזשמ	and who (plural)	An alternate translation is "and from them".
13 21 11 8	المحدد	able/possible	Though mostly illegible, this is consistent with the visual markings on the page.

12	13	19 13			كحصح	to be standing/rising	
6	13	14			סבל	and from	Revelation 7:1.
2	22	20			ትልኳ	after	
5	4	1			nt a	this	
8	7	10 22			يىمىيە	l saw	These characters are most illegible but the markings are consistent with SP.
1	20	2 16	1		स्त्र नंत	four	These characters are partially legible and consistent with SP.
13	12	1 11	10	14	سكتاحب	angels/messengers	
19	10	13 10	14		المستح	standing/rising (plural)	
16	12				77	upon	
1	20	2 16			عند	four	These characters are partially legible and consistent with SP.
7	6	10 22	5		dqru,	its corners	
4	1	20 16	1		त्र्यंत्रः	of earth	
6	1	8 10	4	10 14	المستدام	and they hold/seize (plural)	
12	1	20 2	16	22	क्षेत्रचंत्रव	to four	This ayin is somewhat illegible but consistent with SP.
20	6	8 1			สมสร	winds/spirits	אבים is translated plural here because איבעם works as an adjective modifier upon
4	12	1			rdh	that not	it.
14	21	2				take/receive	
20	6	8 1			รณ์สร่	wind/spirit	
16	12				77	upon	
							These two characters are somewhat illegible but the markings are consistent with
1	20	<b>16</b> 1			तर्य नंतर	earth	SP. The 🛦 (ayin) would look like a 🛋 (kaph) if not for the distinctive right foot of it.
6	12	1			r∆a	and not	
16	12	-			77	upon	
10	13	1			42th	sea/oath	
6	12	1			7 <u>d</u> a	and not	
16	12	_			77	upon	
11	12				<u>ح</u> ل	any	
						· ,	The root here 🚣 allows consideration of alternate translations: "rams", "strong
1	10	12 14			七点	tree	ones".

			Revelation 7:2. This phrase is mostly illegible, but the visible characters markings
6 8 7 10 22	कुर्गम्त	and I saw	are consistent with SP.
1 8 20 14 1	Min	another	This aleph is most illegible but consistent with aleph markings
13 12 1 11 1	<b>ग्रियोग</b>	angel/messenger	
4 15 12 19	<b>ப</b> ்ப	of going/coming/rising	The characters are totally illegible, but the spacing is harmonious with SP.
13 14	يم/	from	
13 4 14 8 10	تتالیب	eastern	The expression here האנעה אמשלה is "the east"
21 13 21 1	7Exmx	sun	See comment above.
6 1 10 22	grita	and having	
12 5	<b>47</b>	to him/it	
8 22 13 1	<b>स्ट्रिक्ट</b>	seal/sign	
4 1 12 5 1	र्सक्रीस्स	of Alha	
8 10 1	المكا	living/life	
6 19 16 1	<b>™</b>	and cries out	
2 19 12 1	₹ <mark>d</mark> n=	in a voice/sound	
20 13 1	र्राङ्ग	exalted/cast-out	
12 1 20 2 16 1	ಗುಳಗ	to four	
13 12 1 11 1	ন্তন্ত্ৰ	angels/messengers	
5 14 6 14	′ជាប	those	
4 1 22 10 5 2	नका <i>व्यास</i>	that were given	
12 5 6 14	्तल्य	to them	
			SP has ุสนัสมน ("that will harm them"), whereas Crawford has ุสนัสมณ์ ("that will
			cause them harm"). Both are acceptable spelling of the phrase in Aramaic.
4 14 1 5 20 6 14	<b>ุ</b> สน่อ <u>สน</u> ์ม	that will cause them harm	Crawford's is the Aphel conjugation of in Indeed, we'll see this spelling/conjugation repeated consistently in the next verse.
12 1 20 16 1	ದ್ಪುದ	to earth	spennig/conjugation repeated consistently in the next verse.
6 12 10 13 1	स्याप	and to sea	
6 1 13 20	- चंज्जर्तत	and says	Revelation 7:3.
12 1	d	not	
	, <del>-</del>	1100	Once again SP has a conjugation without the aleph, ्वांतर्क ("you harm them"),
			whereas Crawford has the conjugation with the aleph, ्वनंतर्गत ("you cause them
22 <b>1</b> 5 20 6 14	्तरंकात	you cause them harm	harm"). Both are acceptable spelling in Aramaic.

				<b>A. A</b>	
12 1	20 16	1		নানা	to earth
6 12	1			πda	and not
12 10	13 1			لاجس	to sea
6 1	17 12	1		म्प्रवस्त	and also not
12 1	10 12	14	1	स्राप्त	to trees
16 4	13 1			البريد	until
4 14	8 22	6	13	Hugmi	he/it will seal
12 16	2 4	6	5 10	עבאסטר	to His servants
4 1	12 5	1		र्सल्यसः	of Alha
2 10	22			جته	between/middle
16 10	14 10	5	6 14	(แนกก	their eyes
6 21	13 16	22		טאניקנף	and I heard Revelation 7:4.
13 14	10 14	1		سرست	the number
4 8	22 10	13	1	تريم مين	of seals
13 1	1			A.C.	one hundred
6 1	20 2	16	10 14	האילאמ	and forty
6 1	20 2	16	1	त्रीयनंत्रत	and four
1 12	17 10	14		سماس	thousands
13 14				بيا	from
11 12				حك	all
21 20	2 14			<del>/</del> =*±	tribes An alternate but unlikely translation is "generations".

									SP spells Israel with only one ⊀(aleph) as is most common in the Peshita Old
									Testament, but Crawford has a second 🛣 (aleph) at the end of the name. According
									to David Bauscher, ᠘ᠵᠬᠬᢍᠵᠮ is the spelling in approximately 8% of occurrences of
									the name in the Peshitta Old Testament, and 9% of occurrences in the "1905
									Syriac". Just as King David's name changed over time (as highlighted above in Rev
									3:7, first the people added a (yod), then they added an (aleph), apparently so
									has the original name كنه ("Israel") evolved over time in the minds of the people (adding two alephs). And indeed, the Book of Revelation is describing an <i>end-times</i>
									Israel, so the later spelling 🎍 🛣 seems appropriate. Crawford also helps
									emphasize the wordplay from the verses above that the wind does not blow on the
					10		( 4 , 1	6.	of Antiquest
4 1	10	15	20 1	10	12		المراها المراها	of Israel	
13 14							42	from	Revelation 7:5.
21 20	2	22	5				यम्य	his tribe	
4 10	5	6	4 1				บุหุนปกห	of Judah	
22 20	16	15	20				नंकरन्	twelve	
1 12	17	10	14				سطاس	thousands	
13 14							لي <b>ہ</b>	from	
21 20	2	22	5				حبرحله	his tribe	
									is the spelling of Reuben in the Peshitta Old Testament, perhaps because of
									Reuben's choice to join 🏎 ("Bilhah"). Per Genesis 49, Reuben lost his right to
									preeminence (note that here Reuben is listed <i>after</i> Judah, so Judah now has
									preeminence). Indeed, given that Reuben is now listed on par with his other brothers, it confirms adherence to the law that he has lost his right of double-
							•		inheritance as the first born of Jacob. So his altered name is a sign that reflects his
4 20	6	2	10 12				Light	of Rueben	altered status in these matters.
22 20	16	15	20				नंकरनंक्ष	twelve	
1 12	17	10	14				ساهم	thousands	
13 14							بر/	from	
21 20	2	22	5				द्रांचक	his tribe	
4 3	4						π <b>∠</b> π	of Gad	
22 20	16	15	20	T			नंकरनंक्ष	twelve	
1 12	17	10	14				شعائن	thousands	
13 14							بر/	from	Revelation 7:6.

21	20	2 22	5			המשלב	his tribe	
4	1	21 10	20			بالمحديد	of Ashur	
22	20	16 15	20			नंकरनंक	twelve	
1	12	17 10	14			سرا	thousands	
13	14					يم	from	
21	20	2 22	5			حنحامه	his tribe	
4	14	17 22	12	10		-79वन्न	of Naphtali	
22	20	16 15	20			न्करन्	twelve	
1	12	17 10	14			بيرلو <u>ب</u>	thousands	
13	14					ير/	from	
21	20	2 22	5			त्रकेष्ट्रंट	his tribe	
4	13	14 21	1			הלבנה	of Manasseh	
22	20	16 15	20			न्करन्	twelve	
1	12	17 10	14			بهلهب	thousands	
13	14					بيا	from	Revelation 7:7.
21	20	2 22	5			त्रवेष्ट्रंट	his tribe	
4	21	13 16	6	14		האמנה	of Simeon	
22	20	16 15	20			न्करन्	twelve	
1	12	17 10	14			به لهب	thousands	
13	14					423	from	
21	20	2 22	5			यम्य	his tribe	
4	1	10 15	11	20		ישמי אלי	of Issachar	
22	20	16 15	20			नकरन्	twelve	
1	12	17 10	14			4914	thousands	
13	14					ير)	from	
21	20	2 22	5			حنجه	his tribe	
4	12	6 10				747	of Levi	
22	20	16 15	20			न्करन्	twelve	
1	12	17 10	14			<del>नव</del> ास	thousands	

13	14						Łı	from	Revelation 7:8.
21		2	22	5			तक्षेत्र <sup>(</sup>	his tribe	
4				12	6 14	1		of Zebulun	
	-					†	``		
22				20				twelve	The tail of the lie ne longer legible on the Crawford codey
1	12	17	10	14			-alu	thousands	The tail of the tis no longer legible on the Crawford codex.
13	14						`	from	
21	20	2	22	5			حنحافه	his tribe	
4	10	6	15	17			அன்பு	of Joseph	
22	20	16	15	20			में के देखें	twelve	
1	12	17	10	14			4914	thousands	
13	14						4	from	
21	20	2	22	5			בדבוסה	his tribe	
4	2	14	10	13	10 14	1	ليعتبيع	of Benjamin	
22	20	16	15	20			मंकरन्यु	twelve	
1	12	17	10	14			4914	thousands	
8	22	10	13	1			uzngn	sealed ones	
									Revelation 7:9. SP and Gwynn omit the a (vav) before this word, but Crawford
6	2	22	20	11	14		المربوب	and afterwards	includes it. So Crawford gives the expression "and afterwards", but SP and Gwynn have only "afterwards".
8	7	10	22				grim	l saw	
11	14	21	1					an assembly	
15	3	10	1	1			uttion	large/many	
1	10	14	1				AL.	which	
4	12	13	14	10	14 5	5	لارستنك	that to its number/count	
12	10	22					የጣ	not having	
4	13	18	1				र्यात्रम	that able/possible	
5	6	1					र्रातन	being	
13	14						٨.	from	
11	12						4	all/every	
16	13						<b>₹</b> 17	people	

	24	20					र्यक्रंद्रत	1. 1. 7	
6	21	20	2	L				and tribes/generations	
6	1	13	6 14	1			्तमार्थ	and inhabitants	
6	12	21	14 10	14			رسعاه	and tongues/languages	
4	19	10	13 10	14			<del>/ 1111</del> 11	of standing/rising (plural)	
19	4	13					םאה	before	
11	6	20	15 10	1			مرهنم	the throne	
6	19	4	13 (	5 5	10		הסיינטשר	and before him	
4	1	13	20 :	1			र्रायमान	he the lamb	
6	13	16	9 1	7 10	14		Det Jen	and they were wearing	
1	15	9	12	1			Mon	robes/garments	
8	6	20	22	1			रातांचा ।	white/shining	
6	2	1	10 4	10	5	6 14	משה ארקט.	and in their hands	
									This can refer to the palm tree itself, or its fruit (dates) that can produce a tree (see
	4.0	4.2					rdon		e.g., Psalm 92:12-14). The leaves are supposed to be a different expression ਨੀਸ਼ਜ਼
4	19	12	1				LTDH	palms	്രമിm leaves).
6	19	16	10 14	4			لهمريم	and they cry out	Revelation 7:10.
2	19	12	1				यान	in a voice/sound	
20	2	1					र्द्धनं	great/loud	
6	1	13	20 10	14			المرسية	and they say	
17	6	20	19 14	1 1			كەنمك	redemption/salvation	
12	1	12	5 14	1			्नात	to our Alha	
6	12	4	10 22	2 2			79r <sup>2</sup> 7u	and to he sitting	
16	12						77	upon	
11	6	20	15 10	) 1			Klerias	the throne	
6	12	1	13 20	) 1			र्त्यन्त्रतीत	and to the lamb	
6	11	12	5 (	5 14			محلته ا	and all of them	Revelation 7:11.
13	12	1	11 :	1			यद्भारीम	angels/messengers	
19	10	13	10 14	1			لمست	standing/rising (plural)	
5	6	6					ववन	they were	
8	4	20	6 !	5 10			עאיראט	around it	

4 11 6 20 15 10 1	הבשלת	that throne	
6 4 19 21 10 21 1	אבריבהייט	and those elders	
6 4 1 20 2 16	೨೫ ಕನ್ನಡ	and those four	
8 10 6 14	√am	living beings	
6 14 17 12 6	טרקט	and they fall	
19 4 13	םהת	before	
11 6 20 15 10 1	ענפונעם	the throne	
16 12	77	upon	
1 17 10 5 6 14	्यकानु र	their faces	
11 4	בא	when/while	Revelation 7:12.
1 13 20 10 14	ب نصر	speaking (plural)	
1 13 10 14	المحمد ال	amen	Alternate translation: "perpetual" or "continuing"
			Similar to Rev 5:13, on the Crawford codex there is another red punctuation mark to emphasize this word as an abbreviation (presumably). SP has the unabbreviated form of "glory", whereas Crawford has the abbreviated form of "glory" क्यू के. If
22 21 2 6	यत्रस्य	praise/dwelling	we choose to read the word in Crawford מלאבים at face-value then it means
6 2 6 20 11 22 1	חבחיבה	and blessing	"dwelling".
6 8 11 13 22 1	र्यक्रमञ्जय	and wisdom	
6 19 6 2 12		and acceptance	The expression here is "thanksgiving".
9 10 2 6 22 1	स्वायम् ————	gifts	See comment above.
6 1 10 19 20 1	สรานาร์ก	and honor/greatness	
6 8 10 12 1	- Ama	and power	
			From the root حمحته ("strong") this word حمحته refers to a plural or multitude of
6 16 6 21 14 1	<u> </u>	and strength	strength, like a castle's stronghold, or a rushing river's current.
12 1 12 5 14	्नात	to our Alha	
12 16 12 13	<u> </u>	to a world/age	
16 12 13 10 14		worlds/ages	
1 13 10 14	-	amen	Alternate translation: "perpetual" or "continuing"
6 16 14 1	₩ Min	and answers	Revelation 7:13.
8 4	HT.	one	

13 14				4	from
19 21	10 21	1		ليتبيه	the elders
6 1	13 20			האתבר	and says
12 10				77	to me
5 12	10 14				these
4 16	9 10	17 1	10 14	r.4.4.p	that wear (plural)
1 15	9 12	1		ध्या क्या - जिल्हा	robes/garments
8 6	20 22	1		<b>_</b>	white/shining
13 14				4ء	who
1 14	6 14			ุณก	are they
6 13	14			סבל	and from
1 10	11 1			<b>A A</b>	where
1 22	6			agus	they come/sign
6 1	13 20	22		वानंजार्यव	and I say Revelation 7:14.
12 5				47	to him/her/it
13 20	10			سبد	my master/superior
1 14	22			कुम्प	you
10 4	16			727	know
1 14	22			कृत्य	you
6 1	13 20			לשתלת	and says
12 10				77	to me
5 12	10 14			μq	these
1 14	6 14			์ตน	they are
1 10	12 10	14			those
4 1	22 6			वर्षारस	of coming (plural)  Alternate translation: "they who came"
13 14				4	from
1 6	12 18	14	1	A 4 A	tribulation
20 2	1			<b>A</b> .	great
6 8	12 12	6		مىللە	and they purified/washed

1 15 9 12 10 5 6 14	(uentfort	their robes/garments	
6 8 6 20 6	חלתטח	and they whitened/shined	
1 14 10 14	<del>-11</del> 12/	them	
2 4 13 1	באוני	in the blood/likeness	
4 1 13 20 1	र्रायमर्गात	of the lamb	
13 9 12	7/2	because of	Revelation 7:15.
5 14 1	Ma	this	
1 10 22 10 5 6 14	(वक्तकार,	they have/come	Alternate translation: "they are"
19 4 13	THE LEADING THE PARTY OF THE PA	before	
11 6 20 15 10 1	ענפינט	the throne	
4 1 12 5 1	र्यक्रीर्थः	of Alha	
6 13 21 13 21 10 14	المجتبيح	and they serve/minister	
12 5	47	to Him	
1 10 13 13 1	لاستدار	daily/days	
6 12 12 10 1	سرااه	and nightly/nights	
2 5 10 11 12 5	47742	in His temple	
6 4 10 22 2	- ಇರ್. ಇರ	and He sitting	
16 12	77	upon	
11 6 20 15 10 1	תנשיית	the throne	
			SP has 🙌 ("will dwell") whereas Crawford has 쳐 ("will cause dwelling"). Both are
			acceptable spelling in Aramaic. Crawford provides the Aphel conjugation of $\not\leftarrow$ , which is further confirmed in the next verses as we read that He on the throne
14 1 3 14	Hig	will cause dwelling/abiding/resting	'causes' the lamb to shepherd and direct them.
16 12 10 5 6 14	راسلا	upon them	
12 1	五	not	Revelation 7:16.
14 11 17 14 6 14	्लावरा	they will hunger/famine	
6 12 1	Мa	and not	
14 18 5 6 14	′वयम्	they will thirst	An alternate translation is "they quarrel".
6 21 13 21 1	र्याच्या	and the sun	
16 12 10 5 6 14	्यकाम	upon them	The 🎍 (yod) here is in small print between the letters as a scribal correction.

12 1	M	not
14 17 12	797	falls
6 12 1	r∆a	and not
11 12	حك	all/any
21 6 2 1	र्युवयः	scorching heat
13 9 12	7/2	because Revelation 7:17.
4 1 13 20 1	र्तन्यर्गान	that lamb
4 2 13 18 16 22	بحصارته	that is in the middle of
11 6 20 15 10 1	حمديه	the throne
14 20 16 1	ત્ત્રં	will shepherd/welcome
1 14 6 14	์เกม	them
6 14 21 2 12	72214	and will direct/educate
1 14 6 14	์แน	them
18 10 4	يمة	to/between/within
8 10 1	₹£w	life
6 18 10 4	بہ <sup>7</sup> ر	and to/between/within
16 10 14 22 1	थकान	eyes The expression here בנולא ארני is "fountains".
4 13 10 1	אמטא	of water See comment above.
6 14 12 8 1	ليهاء	and will wipe away
11 12	حك	all/any
4 13 16 1	n n n n n n n n n n n n n n n n n n n	tears
13 14	يح	from
16 10 14 10 5 6 14	<u> </u>	their eyes
6 11 4	מבה	and when/while Revelation 8:1.
17 22 8	7 <del>9</del> 7	opens
9 2 16 1	ध्यम	the seal
4 21 2 16 1	אבבא	of seven
5 6 1	र्रातन	being
21 22 19 1	Worker.	silence/stillness

_			Ι			, , .	
2	21	13 10	1		بختي	in heaven/sky	
1	10	11			thus,	like	
17	12	3 6	22		<b>क्ष</b> यर्7ाव	one-half	
21	16	1			त्रीन	hour	
6	8	7 10	22		gr.ma	and I saw	Revelation 8:2.
12	21	2 16	1		ध्यम	to seven	
13	12	1 11	10	14	لتعليه	angels/messengers	
1	10	12 10	14		لملخ	those	
4	19	4 13			השהק	of before	
1	12	5 1			तत्वात	Alha	
19	10	13 10	14		لمست	standing/rising (plural)	
5	6	6			สสส	they were	
4	1	22 10	5	2 6	पनयाक्षरम	of they being given	
12	5	6 14			্বল্ম	to them	
21	2	16 1			ध्यनम	seven	
21	10	17 6	20	10 14	۲-۲۵۵۶۲	shophars/trumpets	
							Revelation 8:3. In SP, the phrase is אתייבי ("and another angel"), whereas
6	1	8 20	14	1	क्रियंध्य	and another	Crawford simply has ನಡ ಸುನ್ನಡ ("and another").
1	22	1			गर्वार	comes/sign	
6	19	13			השת	and/now stands/rises	
16	12				77	upon	
13	4	2 8	1		עייבועל	the sacrifice altar	
6	1	10 22			क्राय	and having	
12	5				47	to him/it	
17	10	20 13	1		र्यान	a censer	
4	4	5 2	1		र्द्धकारम	of gold	
6	1	22 10	5	2	त्रकाष्म्यप	and was given	
12	5				<del>4</del> 1	to him/it	
2	15	13 1			لاولى الم	fragrance	

15	3	10 1	1		ultita	much	
							SP has the phrase אנאלב באלא ("to offer in prayers"), whereas Crawford simply has
2	18	12 6	22	1	يوس7ج	in prayers	ಸಹಿದ್ದ ("in prayers")
4	11	12 5	6	14	برطماح	of all of them	
19	4	10 21	1		אלביאם	the holy	
16	12				77	upon	
13	4	2 8	1		מייבועי	the sacrifice altar	
4	19	4 13			השהק	of before	
11	6	20 15	10	1	nt winz	the throne	
6	15	12 19			மல்ப	and rises/goes/comes	Revelation 8:4.
16	9	20 1			٤	vapor/fumes/smoke	An alternate translation here is "fragrance preparer".
4	2	15 13	1		אבוסיבא	of fragrance	
2	18	12 6	22	1	2447 <sup>2</sup> 7	in prayers	
4	19	4 10	21	1	NET HOH	of the holy	
13	14				بيا	from	
10	4				רצ	the hand	
13	12	1 11	1		শ্ৰেন্দ্ৰ	angel/messenger	
19	4	13			םהק	before	
1	12	5 1			तत्वात	Alha	
6	14	15 2			المراج	and takes/receives	Revelation 8:5.
13	12	1 11	1		শ্বেদ্য	angel/messenger	
12	17	10 20	13	1	यद्भग्न	to the censer	
6	13	12 10	5	10	المركبية الم	and fills/supplies it	
13	14				ريم در	from	
14	6	20 1			र्यंता	fire	
4	16	12			772	that upon	
13	4	2 8	1		עאבעא	the sacrifice altar	
6	1	20 13	10		عبرنزو	and is casting	
16	12				77	upon	

1	20	16 1				त्रिनंत	earth	
6	5	6 6				สสสส	and being (plural)	Gwynn mistakenly transcribes an 🗹 (aleph) rather than 🖪 (vav) to conclude this phrase.
20	16	13 1				रस्यन	thunder/resonance	Sometimes this word has a unique translation, such as "rage" or "complaints".
6	19	12 1				₹₫¤a	and voice(s)/sound(s)	
6	2	20 19	1			אַליבים	and lightning/shining	
6	14	6 4	1			थ्ययाव	and shaking/earthquake(s)	
6	21	2 16	1			הדדע	and seven	Revelation 8:6.
13	12	1 11	10	14		سكمحب	angels/messengers	
4	16	12 10	5	6 14		باللهاب	of/they upon them	
21	2	16 1				थ्यनम	seven	
21	10	17 6	20	10 14		كبوهمح	shophars/trumpets	
9	10	2 6				uzr <del>/</del>	they form/seal	There are several alternate translations here, including for example "pleasure (plural)". Before dismissing the alternate translation as unlikely, we should consider the trumpets from the perspective of these angels, who have probably been waiting for justice faithfully and patiently and eagerly. To the extent they take pleasure in justice, they would take pleasure in getting ready to sound these trumpets.
14	17	21 5	6	14		्वक्रम्	themselves	
12	13	7 16	19	6		لحركته	to be sounding/declaring (plural)	
6	5	6				तत्वत	and he/it	Revelation 8:7.
19	4	13 10	1			מאומעל	first	
1	7	16 19				727027	was sounding/declaring	
6	5	6 1				र्यवन्त्रव	and being	
2	20	4 1				र्यातंत्र	hail	
6	14	6 20	1			स्तिताव	and fire	
4	17	22 10	11	10 14		سعمهم	of mingled/mixed (plural)	
2	13	10 1				لاست	in water	
6	1	22 20	13	10 6		טאיקייניט	and they were cast down	
16	12					77	upon	
1	20	16 1				त्रांत	earth	totally illegible, but the spacing matches SP

				_	- 1-1 - 1		also illegible, but the spacing matches SP
6	22	6 12	22	5	व्यक्त्य व्यक्त	and its third	
4	1	<b>20</b> 16	1		र्त्य भंतर्भ	of earth	partially illegible, but the visible markings match SP
10	19	4			MET	burns	also illegible, but the spacing matches SP
6	22	6 12	22	1	स्क्रीवक्षव	and a third	also illegible, but the spacing matches SP
4	1	10 12	14	1	KILK.	of the trees	partially illegible, but the visible markings match SP
10	19	4			704	burn	partially illegible, but the visible markings match SP
6	11	12			محک	and all	totally illegible, but the spacing matches SP
16	15	2 1			<u>ध्रतका</u>	green plants/grass/herbs	partially illegible, but the visible markings match SP
4	1	20 16	1		त्र्यंत्रन	of earth	
10	19	4			HEL	burn	
6	4	22 20	10	14	<b>८</b> ५ <b>क</b> स्त	and he/it second	Revelation 8:8. Totally illegible, but the spacing matches SP
7	16	19			وكت	sounds/declares	partially illegible, but the visible markings match SP
6	5	6 1			र्यवस्य	and being	
1	10	11			FLIT	like	partially illegible, but the visible markings match SP
9	6	20 1			यद्ग	a mountain	Some alternate translations are "space", "time", "measure", "omen", "sky", and "bitter herb".
20	2	1			तद्वं	great	
4	10	19 4			# <b>T</b> L#	that burns	
14	17	12			741	falls	partially illegible, but the visible markings match SP
2	10	<b>13</b> 1			ليست	in the sea	partially illegible, but the visible markings match SP
6	5	6 1			र्यवस्य	and being	
22	6	12 22	5		थम्ययम	its third	
4	10	<b>13</b> 1			र्यमान	of the sea	partially illegible, but the visible markings match SP
4	13	1			र्यम	blood/likeness	partially illegible, but the visible markings match SP
6	13	10 22			grad	and dies	Revelation 8:9.
22	6	<b>12</b> 22	1		यक्रीवक्	one-third	partially illegible, but the visible markings match SP
4	11	12			يحك	of all/any	
							partially illegible. There is a remote possibility that there is no 🗕 (yod) here, and if so
2	20	<b>10</b> 22	1		אַלייבי	created/creatures	then the word would be ਕੀਵੇਡ ("young" or "daughters").
4	2	10 13	1		עקשרבא	those in the sea	

4	1	10	22			क्रम्यस	of having	
2	5					<b>4</b> 7	in them	
14	17	21	1			ध्स्ता	breath/soul/life	
6	22	6	12 2	2 1		यस्त्रायस्य	and one-third	
4	1	12	17	1		म्बायः	of ships	An alternate translation is "of thousands".
1	22	8	2 1	2		المه المعالم ا	were destroyed/corrupted/sorrowed	An alternate translation is "were measured".
6	4	22	12 2	2 1		यक्त्राक्षम्य	and he/it third	Revelation 8:10.
7	16	19				وكت	sounds/declares	
6	14	17	12			7aru	and falls	
13	14					נב	from	
21	13	10	1			Kinz	heaven/sky	
11	6	11	2	1		בויבה	a star/planet	
20	2	1				<del>દ</del> ્રદેવ	great	
4	10	19	4			жы	that burns	
1	10	11				Sp. st.	like	
21	12	5	2 1	0 22	1	משרהשוד	a flame	
6	14	17	12			ميفك	and falls	
16	12					77	upon	
22	6	12	22	1		यः वृग्यव	one-third	
4	14	5	20	6 22	1	המחלקטא	of rivers	
6	16	12				774	and upon	
16	10	14	22	1		ugary	eyes	The expression here בנולא אוניא is "fountains".
4	13	10	1			אנידיל	of waters	See comment above.
6	21	13	5			טאברף	and its name	Revelation 8:11.
4	11	6	11	2 1		אכטכבא	of the star/planet	
13	22	1	13 2	0		नंजारीका	was called/said	
1	17	15	10 2	2 14	1	ध्युक्राक्रवस्	absinth	Modern nomenclature: "wormwood".
6	5	6	1			र्यवस्थव	and being	
22	6	12	22	5 6	14	′वधम्7वम्	one-third of them	

4	13	10	1				אודניי	those waters	
1	10	11					THE STATE OF THE S	like	
1	17	15	14 2	2 1	14		<b>- क्वालव</b> थ्र	absinths/bitterness	This is the bitter <i>characteristic</i> of "wormwood" or "absinth".
6	15	6	3	1	1		सम्प्रतिकत	and many	
4	2	14	10 1	.4 2	21 1		ध्यामन	of the sons of men	
13	10	22	6				سها	they died	
13	9	12					7/2	because	
									When the root '= ("bitter") is written twice in the word, it is like saying "very bitter" or "bitter!". In the most literal sense it is "bitter bitter", like a person tasting
									something so bitter that his face makes the bitter expression twice in rapid
4	1	22	13 2	20 1	13 20	6	तरंजियांचारा	of being very bitter (plural)	succession.
13	10	1					rin .	waters	
6	4	1	20	2 1	16 1		त्र्यमंत्रस्त	and he/it four	Revelation 8:12.
7	16	19					وخص	sounds/declares	
6	2	12	16				محلح	and strikes/engulfs	
22	6	12	22	5			थक्रियम	its third	
4	21	13	21	1			Name H	of the sun	
6	22	6	12 2	.2	5		याम्7यम्य	and its third	
4	15	5	20	1			यन कार्य	of the moon	
6	22	6	12 2	.2	1		ध्युन्ययुव	and one-third	
4	11	6	11	2	1		הבחבדה	of stars/planets	
6	8	21	11	6			מבדיוע	and they darken	
22	6	12	22	5	6 14		्वत्यक्रायक्ष	their third	
6	10	6	13	1			र्ययपत	and the day	
12	1						d	not	
8	6	10					העה	shows	
22	6	12	22	5			थक्त्यम	its third	
6	12	12	10	1			₩10	and nightly/nights	
5	11	6	22				क्षयञ्च	likewise	
6	21	13	16 2	22			הבתלף	and I heard	Revelation 8:13.

12	14	21 20	1			ليجتا	to the eagle	Some alternate translations are "vulture," "griffin", and "fallen one".
8	4					מונ	one	
4	17	20 8				2442	that flies/spreads	
2	21	13 10	1			באמוזא	in heaven/sky	
4	1	13 20				יבאונה	that says	
6	10					٦٥	woe	
6	10					74	woe	
6	10					<b>7</b> 0	woe	
12	16	13 6	20	10 5		drau.	to its inhabitants	
4	1	20 16	1			त्रानंतर	of earth	
13	14					יב)	from	
19	12	1				· · · · · · · · · · · · · · · · · · ·	the voices/sounds	
4	21	10 17	6	20 1		הבישטיאה	of trumpets/shophars	
4	22	12 22	1			यक्त वम	of three	
13	12	1 11	10	14		سكمحب	angels/messengers	
4	16	22 10	4	10 14		ריייקידיי	who prepare (plural)	Alternate translation: "to come (plural)"
12	13	7 16	19	6		لتركتك	to be sounding/resonating (plural)	
6	4	8 13	21	1		הרשושת	and he/it five	Revelation 9:1.
7	16	19				وخص	sounds/declares	
6	8	7 10	22			grond	and I saw	
11	6	11 2	1			בובבאי	star/planet	
4	14	17 12				7412	that falls	
13	14					يم	from	
21	13	10 1					sky/heaven	
16	12					<u>ئد</u>	upon	
1	20	16 1				तर्य पंतर	earth	
6	1	22 10	5	2		नयाम्यय	and was given	
12	5					47	to him/it	
19	12	10 4	1			المرساء	key/doorkeeper	

4	2 1 20 6 5 10	שמלזלבא	of its wells/springs	An alternate translation is "that opens them".
4	22 5 <b>6 13 1</b>	र्यात्वर्धाः	of the abysses/pits/chaos	The last three letters are mostly illegible, but fortunately the spacing and visible marks match SP.
6		மல்/ப	and rises/goes/comes	Revelation 9:2.
22		ध्यम	smoke	
13			from	
2		रूप स्ट्रिस्ट	the wells/springs	
		ST.	like	
1		ध्याम	smoke	
22		स्तृतवृत्यस्य स्तावव	<u> </u>	
4	1 22 6 14 1		of a furnance/oven	
20		तद्वं	great/large	
4	13 21 22 3 20	नंत्रकान	that is burning/seething	
6	8 21 11	والمتراه	and darkens/dims	
21	13 21 1	- Strait	the sun	
6	1 1 20	नंतर्रात	and air	
13	14	لم. الم	from	
22	14 14 1	ध्याम	smoke	
4	2 1 20 1	र्रापर्दान	of the wells/springs	
6	13 14	ليرم الملك	and from	Revelation 9:3.
22	14 14 1	<b>ध्या</b> क्ष	smoke	
14	17 19 6	<i>L</i> Pnn	they depart/go-out	
19	13 18 1	75-710	locusts	
16	12	77	upon	
1	20 16 1	त्रांत	earth	
6	1 22 10 5 2	नयाम्यय	and was given	
12	5 6 14	্নলা	to them	
21	6 12 9 14 1	Lat Tux	authority	
4	1 10 22	dustin	that has	
12	16 19 20 2 1	لابما	to a scorption	
4	1 20 16 1	त्रांतन	of earth	

6 1 22 1 13 20	नंजारकार्यव	and was said	Revelation 9:4.
12 5 6 14	্নন্ম	to them	
4 12 1	rd <sub>H</sub>	that not	
			Just as we saw above in Rev 7:2 and 7:3, SP has رمنها ("will harm them") whereas
			Crawford has ្តាម់តារដ្ឋា ("will cause harm (plural)" or "will cause them harm"). Both
			are acceptable spelling in Aramaic. Crawford's is the Aphel conjugation of 📆, so it
14 1 5 20 6 14	्वपंकार्य	will cause harm (plural)	suggests a meaning closer to "will cause them harm".
12 16 15 2 5	المحم	to its green plants/grass/herbs	
4 1 20 16 1	त्त्र <b>रं</b> तर्भ	of earth	
6 12 11 12	ملحك	and to all/any	
10 6 20 19	மர்ம	green/pale plants/vegetables/herbs	
1 17 12 1	म्युव <b>र्</b>	also not	
12 1 10 12 14 1	स्राप्त	to trees	
1 12 1	MM	unless	
1 14	The state of the s	if	
12 2 14 10 14 21 1	لجستا	to sons of men	
1 10 12 10 14	لملتر	those	
4 12 10 22	4774	that have not	
12 5 6 14	্নন্ম	to them	
8 22 13 1	प्रत्मक्र	seal/sign	
4 1 12 5 1	स्कार्य	of Alha	
2 10 22	कृग्न	between/middle	
16 10 14 10 5 6 14	्वक् <b>रा</b> ग	their eyes	
6 1 22 10 5 2	नयास्य	and was given	Revelation 9:5.
12 5 6 14	্নন্ম	to them	
4 12 1	<b>⊼</b> ₫∺	that not	
14 19 9 12 6 14	<i>ंपी</i> म्म	will kill (plural)	Alternate translation: "they will kill"
1 14 6 14	्यार	those	
1 12 1	त्तीत	but	

21	22	14	19	6 14	1			्यम क्षेत्र	will be tormenting them	
	8	1								
		1								
			10	19 5	5 6	14				
								SUT!		
		10	19	1						
1			_						·	
14	17	12	1							
			-							
	21									
		6	12	22 1						Revelation 9:6.
			13	22 ]						
			1.4					`		
								``		
	6	22	1							
	1									
21	11	8	6	14 10	5	10		المحس المحتا	they will find it	When the root ﴿ ("desire") is written twice in the word, it is like saying "zealosuly
14	22	20	3	20 3	6	14		<i>、ロ</i> ブナナル のロウィブ・	and will be zealously desiring (plural)	desiring" or "greatly desiring" or "desiring!". In the most literal sense it is "desiring desiring", like a person panting.
13	13	22						لتبيئ	to be dying/dead	accounts / mile a person parients.
14	16	20	6	19				שרקיטםר	and will flee	
6	22	1						Valuari	death	
14	5	6	14					لتلكك	from them	
4	13	6	22	1					and the form/likeness	Revelation 9:7.
19	13	18	1					אינשטא	of the locusts	
10	11								like	
13	6	22	1					रावायम	the form/likeness	
20	11	21	1					<u> </u>	of harnessed horses	
	20 13 22 10 21 16 1 14 12 14 2 14 2 14 13 12 21 14 13 12 21 14 13 12 21 14 13 14 13 14 16 14 13 14 13 14 16 14 13 14 16 14 17 18 18 18 18 18 18 18 18 18 18 18 18 18	20 8  13 21  22 21  10 11  21 14  16 19  1 17  12 14  21 10  14 21  2 10  14 6  2 16  14 10  13 6  12 1  21 11  21 11  14 22  13 13  14 16  6 22  14 5  4 13  19 13  10 11  13 6	20       8       1         13       21       1         22       21       14         10       11       10         21       14       10         16       19       20         1       12       12         14       17       12         12       1       2         14       21       6         14       6       14         2       16       6         14       10       14         13       6       22         12       1       8         14       22       20         13       13       22         14       16       20         6       22       1         14       5       6         4       13       6         19       13       18         10       11       11         13       6       22	20       8       1         13       21       1         22       21       14       10         10       11           21       14       10       19         16       19       20       2         1            14       17       12       1         12            14       21           2       10       6       13         14       6       14          2       16       6       14         13       6       22       1         12       1       8       6         14       22       20       3         13       13       22       3         14       22       20       3         13       13       22       3         14       5       6       14         4       13       6       22         19       13       18       1         10       11       1       1	20       8       1 <th>20       8       1   <th>20       8       1         13       21       1         22       21       14       10       19       5       6       14         10       11  </th><th>20       8       1</th><th>20 8 1</th><th>  Market</th></th>	20       8       1 <th>20       8       1         13       21       1         22       21       14       10       19       5       6       14         10       11  </th> <th>20       8       1</th> <th>20 8 1</th> <th>  Market</th>	20       8       1         13       21       1         22       21       14       10       19       5       6       14         10       11	20       8       1	20 8 1	Market

4	13	9 10	2	10 14	- 121 <del>1</del> 22	who are prepared (plural)	
12	19	20 2	1		र्द्धनंत्री	to battle/war/approach	
6	16	12			مد	and upon	
							SP lacks the first ع (yod) so its translation is either "their accusations" or "their heads". By contrast, Crawford has the first ع (yod) so its translation is "their heads" (and of course there are also many alternate definitions of عدناً).
20	10	21 10	5	6 14	्तक्राम्	their heads/leaders	,
1	10	11			STIP.	like	This word is partially illegible, but the spacing and visible marks match SP.
11	12	10 12	1		حليكم	crowns	
4	4	13 6	22	1	המתחואת	of the form/likeness	
4	4	5 <b>2</b>	1		<b>A</b> gan	of gold	This phrase is partially illegible, but the spacing and visible marks match SP.
6	1	17 10	5	6 14	্ একান্ট্যুয়	and their faces	An example of an alternate translation here: "their noses"
1	10	11			FLIT	like	
1	17	1			MA	the face	
4	1	14 21	1		र्यक्तार्थ	of a woman/human(s)	This phrase is mostly illegible, but the spacing matches SP, along with the few visible marks. A couple more alternate translations are "of raised" and "of being forgotten".
6	15	16 20	1		यद्गाक्य	and hair	Revelation 9:8.
1	10	22			gr.v.	having	
12	5	6 14			্নল্ম	to them	
1	10	11			ST.	like	
15	16	20 1			Wer or	hair	
4	14	21 1			הלבוא	of a woman	A couple alternate translations: "of men", "of raised up"
6	21	14 10	5	6 14	, מע <i>דרד</i> מ	and their teeth	
1	10	11			st It	like	This phrase is partially illegible, but the spacing matches SP, along with the visible marks.
4	1	20 10	6	22 1	राक्षातानंत्रम	a lioness	Alternate translation: "of lions".
6	1	10 22			क्राय	and having	Revelation 9:9.
5	6	1			र्यवन	being	
12	5	6 14			رمم1	to them	This character is partially illegible but the marks and spacing match SP.

										This word has many definitions. It is often translated "breastplate" in the sense of military armor, such as a "coat of mail" or "cuirass". Another key translation is
										"pulses", which comes from the idea of veins and arteries pulsing in the body. It
21	20	10	14	1				للابخة	armor/pulses/joints	can also be used to describe a vein of mineral, such as a fissure in a mountain.
1	10	11						STATE OF THE PARTY	like	
21	20	10	14	1				र्यात्रंद	armor/pulses/joints	
4	17	20	7	12	1			<b>₹₫,</b> ₹₫π	of iron	This phrase is partially illegible, but the spacing matches SP, along with the visible marks.
6	19	12	1					य्येवत	and voices/sounds	
4	3	17	10	5	6 1	4		र्य <b>धा</b> त्र/अ	of their wings	
1	10	11						sp.st	like	
19	12	1						do	the sound(s)/voice(s)	
										In the background of the Crawford codex we can see the scribe corrected his error here in accidentally writing $=$ (two bets, like the name $=$ ) rather than $=$ (one bet,
										as in this word ﷺ). Indeed, the correction is so clear it looks just like a
										palimpset, and this section of the codex is in excellent condition (very sharp characters), which further evidences the scribe simply made a correction here
4	13	20	11	2	22	1		התיבבום	of chariots	rather than this one character eroding over time.
4	20	11	21	1				הלבשלה	of harnessed horses	
15	3	10	1	1				यद्भंक	many	
4	20	5	9	10	14			<del>्र</del> ्म त्वनंत्र	that run (plural)	
12	19	20	2	1				यदन्त	to battle/war/approach	
6	1	10	22					कुम्भ्य	and having	Revelation 9:10.
12	5	6	14					্ৰলা	to them	
4	6	14	2	10	22	1		บุญการเล	tails/bottoms/last	
1	10	11						ST.	like	
4	13	6	22	1				המומחה	form/likeness	
4	16	19	20	2	1			रहनंत्रम	of a scorpion	
6	16	6	19	15	1			עקשמעע	and stinging	
4	10	14						<b>4</b> 4	and/judgment	
2	4	6	14	2	10 2	2 5	6 14	ันษฤกรานรร	in their tails/bottoms/last	
6	21	6	12	9	14	5 6	14	ั้นนา <i>โ</i> านรน ั้นผญกรานรร	and their authority	

12	13	5 20	$\epsilon$			لحصت	to be harming (plural)	
12	2	14 10	14	21	1	स्टामन	to sons of men	
10	20	8 1				لتنائل	months	
8	13	21 1				The same of the sa	five	
6	1					क्राय		Revelation 9:11.
6	12	10 22					and having	
16	12	10 5	6	14		്യന്ന	upon/over them	CD has all ("live") but Converted has all ("langel/s)/massages and (s)!!). This are
								SP has אלבאה ("king") but Crawford has אלבאה ("angel(s)/messenger(s)"). This one difference can change the whole meaning and grammatical flow of the verse, as can be read plural or singular. The phrase in SP is אום בייאה
								אווא אוואס אווא אוואס אוואס מוואס אוואס מוואס אוואס מוואס מווואס מוואס מווואס מוואס מווואס מוואס מווא
								the abyss, whose name is in Hebrew, 'enslaves them'."). But the phrase in Crawford is אינים אליים ("And having over them
						<b>A 6</b>		an angel, his/its angel of the abyss, whose name is in Hebrew, 'enslaves them'."). I do not know whether to capitalize the "h" in "his angel" because the text does not say who or what commands this angel directly or indirectly.
13	12	1 11	1			15 Mm	angel(s)/messenger(s)	
13	12	1 11	. 5			سكنجه	his/its angel/messenger	
4	22	5 6	13	1		स्यायकान	of the abysses/pits	
4	21	13 5				אבות	of his/its name	Alternate translations: "whose name is" or "that its name"
16	2	20 1	10	22		कुर्ग्यदन्तर	in Hebrew	
16	2	4 6				מאבץ	enslaves them	An alternate translation is "they slave/work". Or if the name/title is not meant to be translated then it would just be "Eabdu".
6	1	20 13	1	10	22	क्रायम्य	and in Aramaic	
21	13	1				र्गानाम	the name	
12	5					AL.	to him/it	
1	10	22				gr.v.	having/is	
								This word has many alternate translations. Untranslated it would be "Shra". In some interpretations the Hebrew (above) & Aramaic (here) are completely in conflict (ie., slave v. release), but in other translations the two are just different perspectives (i.e., work and strength). I think the point here is to consider multiple meanings, to feel that uncertainty in the reverence/fear of Alha who reigns from
21	20	1				र्यस्य	releases/strength	above and can summon the realms below at His will.
6	10					عر	woe/lamentation	Revelation 9:12.
8	4					#U	one	

1 7 12	7,1	goes
5 1	n'a	behold
22 6 2	न्यक्	again/repent
1 22 10 14	1-qui.	come/sign (plural)
22 20 10 14	<b>८</b> नं के	two
6 10	٦٥	woes/lamentations
2 22 20	નંદ્રાં	after Revelation 9:13.
5 12 10 14	سام	these
13 12 1 11 1	र्या	angel/messenger
4 21 22 1	ndix:	of six
7 16 19	وكت	sounds/declares
6 21 13 16 22	הברוף	and I heard
19 12 1	Ma	voice/sound
8 4	712	one
13 14	4	from
1 20 2 16	<b>シェナバ</b>	four
19 20 14 22 5	מאטים	its horns
4 13 4 2 8 1	ההיבושא	of the sacrifice altar
4 4 5 2 1	र्यान्यस	of gold
4 19 4 13	אםאק	that before
1 12 5 1	तत्यत	Alha
4 1 13 20	ישהלה	that said Revelation 9:14.
12 13 12 1 11 1	र्यन्त्री	to the angel
21 22 10 22 10 1	₹ dr qr	sixth
4 1 10 22	dustin	who had
12 5	<b>41</b>	to him/it
21 10 17 6 20 1	يترس عد	shophar/trumpet
21 20 10	عند	release (plural)
12 1 20 2 16 1	ನ್ತುಗ	to four

13 12 1 11 1	16 <sub>1</sub> 0 <sub>1</sub>	angels/messengers	
4 1 15 10 20 10 14	الم يستويز	that bind (plural)	
16 12	<u>\</u>	upon/on	
14 5 20 1	र्यान्य	the river	
20 2 1	<del>र</del> देनं	great	
17 20 22	कृत्व	Euphrates	An alternate translation is "divide"
6 1 21 22 20 10 6	שיישויים	and they were released	Revelation 9:15.
1 20 2 16 1	त्रानंत	four	
13 12 1 11 10 14	سهري	angels/messengers	
1 10 12 10 14	H	those	
4 13 9 10 2 10 14		of prepared (plural)	
12 21 16 22 1	MALL!	to an hour/season/moment	An alternate translation would follow the general rule that when a noun ends in $\checkmark$ (aleph), the definite article is suggested. Applying the definite article here ("the hour") rather than indefinite article ("an hour") would change the whole translation of the verse, because the definite article would suggest the plague is timed perfectly (i.e., to the hour, at that exact day, etc), such that 1/3 of mankind is killed in one hour at that appointed time. By contast, the indefinite article (i.e., "an hour and a day") suggests the plague lasts for that specific longer amount of time ('one year + one month").
6 12 10 6 13 1	र्यात	and to a day	See comment above.
6 12 10 20 8 1	سنناه	and to a month	See comment above.
6 12 21 14 22 1	स्ताम् । स्	and to a year	See comment above.
4 14 19 9 12 6 14	<i>ंगी</i> मात्र	of killing them	
22 6 12 22 1	22.कृत्यक्ष	one-third	
4 2 14 10 14 21 1	لإجتباعة	of the sons of men	
6 13 14 10 14 1	מברדוני	and the number	Revelation 9:16.
4 8 10 12 6 22 1	waym x	of hosts/forces	
4 17 20 21 1	*****	of cavalry	This word 🕰 includes both the horse and the soldier riding it.
22 20 22 10 14	<b>८क्ष</b> न्क	twos	
20 2 6	משל	myriad	
20 2 6 14	ָ משל	myriads	

21	13	16	22					474x	l heard	
13	14	10	14	5	6	14		لالتالية	their number	
										Revelation 9:17. SP begins this verse with four additional words/phrases that are not in Crawford. SP has בבא בעולה יביאל ביבא בעולה ("and so I saw the horses in the vision. And to those sitting. ") Pv centrast. Crawford simply begins.
										in the vision. And to those sitting"). By contrast, Crawford simply begins ("And to those sitting"). Although it may seem at first glance that the Crawford scribe omitted an entire line of the codex, I reason instead that SP has the corruption here, because SP's use of ("and so") is illogical in the context presented. Moreover, a scribe copying in dual column format is extremely unlikely to omit an entire line (because he would see his dual columns out-of-synch by the time he finishes the bottom of the page, so he would either correct the page or redo it). And given the neatness and eveness of all column and row widths, the evidence is quite strong that Crawford was copied from an earlier Aramaic codex of the same dual-column format.
6	12	4		22		10	14	~aar77 ~~ap::7a	and to those sitting/seats	
16	12	10	5	6	14			· · · · · · · · · · · · · · · · · · ·	upon them	
1	10	22						gr <sub>22</sub>	having	
21	20	10	14	1				المرابع	armor/pulses/joints	
4	14	6	20	1				กรีเกาะ	of fire/mirror	
6	19	20	11	4	14	1		חטיבאלה	and chalcedony	
4	11	2	20	10	22	1		אפהגדבא	of sulfur/brimstone	Chalcedony is one of the minerals that can be formed by a sulfur ore.
6	19	20	19	17	22	1		प्रवादायकार । स्वादायकार ।	and the skulls	
4	20	11	21	5	6	14		איבבדשף	of their harnessed horses	
1	10	11						FLIC	like	
19	20	19	17	22	1			0.00 pt	skulls	This word can also be translated singular.
4	1	20	10	6	22	1		राक्षितानंतर्भ	of lions	See comment above, and alternate translation here "of a lioness".
6	13	14						<b>ک</b> ير	and from	
17	6	13	5	6	14			Porton,	their mouths/entrances/edges	Alternate translations: "their voices", "their commands".
14	17	19	1					यम्बर	goes out	
14	6	20	1					สรเณ	fire	
6	11	2	20	10	22	1		מבה לשני	and sulfur/brimstone	
6	22	14	14	1				स्त्रा कृष	and smoke	
6	13	14						<b>∱</b> ⊐α	and from	Revelation 9:18.

5 12 10 14	ساھ	these	
22 12 22	ዋ7ዋ	three	
13 8 6 14	رتس	plagues/injuries	
1 22 19 9 12 6	यानियम्	were killed (plural)	
22 6 12 22 1	यस्त्रवस	one-third	
4 2 14 10 14 21 1	لإجتباعة	of the sons of men	
6 13 14	اميخ	and from	
14 6 20 1	र्यंता	fire	
6 13 14	اميخ	and from	
11 2 20 10 22 1	حجبرسه	sulfur/brimstone	
6 13 14	امتح	and from	
22 14 14 1	<b>प्रा</b> क्ष	smoke	
4 14 17 19	<b>2017</b>	that goes out	
13 14	43	from	
17 6 13 5 6 14	المصحوب المراجعة المر	their mouths/entrances/edges	Alternate translations: "their voices", "their commands".
13 9 12	71-	because	Revelation 9:19.
4 21 6 12 9 14 1	Let Juzz	of the authority	
4 20 11 21 1	הלבשלה	of the cavalry	
2 17 6 13 5 6 14	्यक्मक्यून	in their mouths/entrances/edges	Alternate translations: "in their voices", "in their commands".
6 1 17	<b>अ</b> तत	and also/face	
2 4 6 14 2 10 22 5 6 14	רצט הדי מים אים י	in their tails/bottoms/last	
6 21 20 11 1	तदंख	and the remainder	Revelation 9:20.
4 2 14 10 14 21 1	र्यद्रमान्	of the sons of men	
4 12 1	শ্ৰীন	that not	
1 22 19 9 12 6	प्री विषयः,	were slaughtered	
2 13 8 6 22 1	Eumph	in the plagues/injuries	
5 12 10 14	ساھ	these	

								This expression 🕰 is normally translated "and not", but in context I reason the
								alternate translation "it is proper" makes more sense because: "it is proper" these
								men should repent, but of course they don't as we read in next verse. And that next
								verse begins with the more common use of 🗹 a, which is a clever contrast,
6	12	1				т₫а	it is proper	especially because the two uses of ៤៤៨ ("they repent") also have a dual
	12	-						interpreation: "repent" and "again".
22	2	6				यत्रम	they repent	
13	14					42	from	
1.0						<b>77</b> 2	the week	್ಷ ತಮ್ಮನ್ ಸವ್ತು is an expression meaning "their handiwork", and it especially refers to
16	2	4					the work	idols.
1	10	4 10	5	6 14		(1977)	their hands	See comment above.
4	12	1				nd H	that not	
14	15	3 4	6	14		्तः मृ <b>का</b>	they will worship/honor	
12	4	10 6	1			עעראק	to demons	
6	12	17 22	11	20 1		यद्ग्यम् वा	and to idols	
4	4	5 2	1			र्याच्याम	of gold	
6	4	15 1	13	1		राम्यार्थान	and of silver	
6	4	14 8	21	1		ध्यान	and of copper	
6	4	19 10	15	1		ענסייםאט	and of wood	
6	4	11 1	17	1		<u>स्वस्थात</u>	and of stone	
1	10	12 10	14			لمهتد	those	
4	12	1				শ্ৰম	that (are) not	
12	13	8 7	1			العسما	to be seeing	
6	12	1				πdα	and not	
12	13	21 13	16			لتحتد	to be hearing	
								SP has an extra word here מבלים ("or able (plural)"), whereas Crawford simply has
								ൺ ("or"). The meaning is the same in both cases given the context of the verse;
1	6					ant	or	though I reason Crawford is better grammar given the mid-expression placement of SP's word ("able").
12	13	5 12	11	6		لعتولحه	to be walking (plural)	
6	12	1				тdа	and not	Revelation 9:21.
22	2	6				यत्रभ	they repent	

13	14						ير)	from	
19	9	12 10	5	6	14		(utilities	their killings	
6	13	14					סבב/	and from	
8	20	21 10	5	6	14		راطبيني	their sorceries	An alternate translation is "their silence/deafness/muteness", which may perhaps convey the meaning of 'silence' in the face of injustice (i.e., see no evil, hear no evil), and also as wordplay given that their idols neither speak nor hear.
6	13	14					420	and from	
7	14	10	5 22	5	6	14	്പയുന്നം	their fornications	
6	8	7 10	) 22				grima	and I saw	Revelation 10:1.
1	8	20 14	1 1				אושינא	another	
13	12	1 1:	1 1				4040म	angel/messenger	
4	14	8 22	2				qm1.	that descended	
13	14						بيا	from	
21	13	10	L				مست	heaven/sky	
6	13	16	9 17				مدريه	and was clothed/wearing	
16	14	14	L				<b>स्ता</b>	clouds	
6	19	21 22	2 1				Marzoa	and bow	
4	21	13 10	) 1				MARKET .	of heaven/sky	
16	12						<i>ىد</i>	upon	
20	10	21 5	5				מדיל	his/her/its head	Once again, SP has क्यारं ("his head" or "his accusation") but Crawford has क्यारं ("his head").
6	8	7 6	5 5				المروات	and his/its appearances	
1	10	11					Epit 1	like	
21	13	21	L				- Strak	sun	
6	20	3 12	2 6	5	10		பள்புர்எ	and his/its legs/feet	
1	10	11					spir.	like	

								SP has ﴿معمد ("pillars") whereas Crawford has ﴿معمد ("burning coals"). SP appears
								to be a corruption of another codex that was quite faded (i.e., faded A can look like
								an ג); faded מש can been mistaken for שמה; יל can be confused with א where vowel
								points and other letters cloud the visual). The correct word র্বভার in Crawford
								comes from the root بنعث ("slaughter"). Alternatively, it is a variation of the word
								("study"). I consider "burning coals" the more likely/literal interpretation, and
								the latter is just a wordplay as the <i>Gemara</i> and Mishnah together constitute the Talmud, it is natural that محمد and محمد عبر المحمد المحمد عبر المحمد عبر المحمد المحمد عبر المحمد
								Indeed, these books debate legal questions, and a legal complaint is described in
3	6	13 20	1			यह कार्य	burning coals	the following verse either directly or through wordplay.
								If the alternative translation "study" is used for the word 🛪 above, then the
								alternative translation of this word 🚓 as "mirror" would be useful here.
4	14	6 20	1			นุเตะ	of fire	
6	1	10 22				क्राय	and having	Revelation 10:2.
12	5					al al	to him/it	
2	1	10 4	5			באירוני	in his/its hand	
11	22	2 6	14	1		בקיבונה	a little scroll/book/writing	
17	22	10 8	1			<u>थ्</u> याभव	open/summons	This word can mean "summons" or "complaint" in the legal sense. It is also means
							<u> </u>	"being open", as the passive participle of علمك.
6	15	13				Tron 1	and set	
20	3	12 5				<i>चार्</i>	his/its feet/legs	
4	10	13 10	14	1		איזביקוא	of right/oath	
16	12					77	upon	
10	13	1				ليك	sea/oath	
4	15	13 12	1			rdrib;	of left	
4	10	14				<b>4</b> 4	and/judgment	
16	12					77	upon	
1	20	16 1				त्रांत	earth	
6	19	16 1				<b>Maa</b>	and cries out	Revelation 10:3.
2	19	12 1				₩ daz	in a voice/sound	
20	13	1				र्राटन	exalted/cast-out	
1	10	11				STATE OF THE STATE	like	

	4 4	
1 20 10 1	र्धिनंत	a lion
4 3 15 20	÷@1/4	that roars
6 11 4	חבה	and when
19 16 1	Ma	cries out
13 12 12 6	ترك	they spoke
21 2 16 1	थ्यम	seven
20 16 13 10 14	بكتك	thunders/resonances
2 19 12 10 5 6 14	حمرسه	in their voices/sounds
6 11 4	, H <b>D</b> CH	and when Revelation 10:4.
13 12 12 6	تراكه	they spoke
21 2 16 1	<u>√</u>	seven
20 16 13 10 14	بكتدح	thunders/resonances
13 9 10 2		was preparing
5 6 10 22	grad	l was
12 13 11 22 2	لتحاهد	to be writing
6 21 13 16 22	הבתלק	and I heard
19 12 1	√d¤	a voice/sound
13 14	يرخ	from
21 13 10 1	ארניאר	This word is illegible, but the spacing and barely visible background marks match SP. heaven/sky
4 21 2 16 1	Marin .	of seven This phrase is also illegible, but the spacing and visible marks match SP.
4 1 13 20	אזתני	that said
8 22 6 13	right	seal
5 6	तव	it This word is also illegible, but the spacing and visible marks match SP.
13 1	rts.	what This word is also illegible, but the spacing and visible marks match SP.
4 13 12 12 6	чПля	This character is partially illegible, but the spacing and visible mark match SP.
21 2 16 1	₹ <u>₹</u>	seven
20 16 13 10 14	بكتك	thunders/resonances This word is illegible, but the spacing and barely visible marks match SP.
6 12 1	₹₫a	and not This phrase is partially illegible, but the spacing and visible marks match SP.
<del></del>		<del></del>

										This can interpreted as an adjective conjugation of علات, so the meaning would be
22	11	22	2	10	6	5	10	השמבקבקו	you are writing it	"is belonging to writing it", meaning in context here that the seven thunder words do not belong in the book.
6	13	12	1	11	1			र्द्धान	and the angel/messenger	Revelation 10:5.
5	6							ad	he/it	
4	8	7	10	22				कुर्गमन्त्र	that I saw	
4	19	1	13					मर्गाम	he/of standing	
16	12							77	upon	
10	13	1						15th	sea/oath	
6	16	12						774	and upon	
10	2	21	1					थर्स्ट्र	dry ground	
4	1	20	10	13				म्यनंत्रन	that lifted	
1	10	4	5					点にな	his/its hand	
12	21	13	10	1				لتستا	to heaven/sky	
6	10	13	1					रहमाय	and oaths	Revelation 10:6.
2	5	6						वर्षत	in Him	
4	8	10						۲۰۰۰	that lives	
12	16	12	13					لالم	to a world/age	
16	12	13	10	14				ليميا	worlds/ages	
5	6							์ เป	He	

										Grammatically, this is an interesting word/phrase to translate in context because of
										the singular pronoun suffix. Fortunately, when we examine all the possible
										interpretations in the context of Rev 10:6-7, we can find the interpretation that
										harmonizes all grammatical usages: the angel is speaking on behalf of 'He who
										lives', which is He ruling upon both heaven and earth that the time for repentance
										has expired by the time of the seventh trumpet. Here is the grammatical rationale
										in a nutshell: either this word/phrase comes from the root word ישים ("leads") as
										ਕਾਂਤਜ਼ ("governs/leads it") or it comes the from the root word ਦੇਤ ("create") as ਕਾਂਤਜ਼
										("that created it"). Gramatically, neither interpretation can operate directly upon heaven and earth because those are <i>two</i> (plural) things, and our word here কাৰ্যাম
										has a singular pronoun. So we are therefore required to read the 'heaven & earth'
										phrase as a natural interjection in the verse. Once we do so, we see quite naturally
										that the word/phrase ਕਾਵੇਤ must apply to the singular expression concluding this
										verse ನ್ನಡು ನ್ನ ನ್ನಡ, ಇಡುಸ ("that repentance time will not be"). And for that
										expression, we find our two remaining possibilities are logical: "rules/governs it" is
										the one that makes the most sense (i.e., 'He rules it, that repentance time will not
										be'). And here is the other alternative: "that creates it" (i.e., 'He that creates it, that repentance time will not be').
										repentance time will not be j.
4	. 2	2	20	5				אביה	rules/governs it	
12	21	1	13	10	1			لتستا	to heaven/sky	
6	4	4	2	5				חבבה	and that in it	
										SP has a grammatical corruption here as SP uses a 🛪 (dalet) prefix 🕰 ನಡೆಡ ("and of
										earth"). By contrast, Crawford uses the grammatically proper 🕽 (lamed) 🕰 ৰূপ্তিৰ
										("and to earth"). Crawford has the proper grammar in the context of the verse, as
	4.5							<b>শ্ৰে</b> ণ্য <b>ি</b> ন	and to conth	lamed is the identifier prefix that harmonizes with the lamed above.
6		_	1		6	1		-	and to earth	
6	2	4	2	5				diaru	and that in it	
4	22	2	6	2				न्यक्ष्य	that repentance/again	
7	2	2	14	1				نجريح،	time/exchange	
										SP has 🗹 ("but not"), but Crawford has 🗹 ("not"). Once again, SP has the
										grammatial corruption (as there is nothing with which to contrast the exception
12	1	1						d	not	"but"). By contrast, Crawford properly states the grammar to not only conclude
14		5	6	1				युवका	will be	this verse but also connect it naturally to the next verse.
12		1						ਜ਼ ਜ਼	not	Revelation 10:7.
2		0	6	13 2	2	1		ביטיניט	in the days	
						-		रहिस्तुमः	· · · · · · · · · · · · · · · · · · ·	
4	13	3	12	1 1	1	1		LTLTIH	of angel/messenger	

4	21	2	16	L	матн	of seven	
13	1				75-	when	
4	16	22	10 4	1	הקוקיי	he/it prepares	
12	13	7	16 19	9	لتتوكت	to be sounding/declaring	
6	1	21	22 12	2 13	म्युक्टराय	and is completed	An alternate translation here would be "and is planted (plural)".
20						His mystem.	SP has क्रेंद्र ("His mystery(ies)" or "His cedars"), whereas Crawford has क्रेंद्र ("His mystery"). In both cases the root is •़ं , but I gather SP is written in the noun form of "mystery" that is most associated with the plural expression, whereas Crawford is written as a singular noun. Some alternate translations are "His sign", "His conspiracy", "His secret", "His symbolism", "His strength", "His foundation", "His irritation", "His gushing". Given the context is set by Alha revealing to the prophets, it is possible for the meaning to include all of the alternate definitions together or any combination of them to fulfill the prophecies.
20	1	7	5		व्यक्ति	His mystery	
4	1	12	5 1		तत्वीतः	of Alha	
5	6				ดส	it	
4	15	2	20		रंजकःत	that showed	The root word here ﴿عه has a great many alternate definitions, such as "think",  "deduce", "imagine", "logic", "illustrate", "show", "intend", "brighten", "carry",  "trust", "declare".
12	16	2	4 6	5 5 10	עבאספר	to His workers	
14	2	10	1		ध्यम	the prophets	
6	19	12	1		r <b>⊈</b> aa	and voice/sound	Revelation 10:8.
21	13	16	22		ستربه	I heard	
13	14				لجنا	from	
21	13	10	1		<b>LUNX</b>	heaven/sky	
22	6	2			नवश	again/repent	
4	13	13	12 12	2	بريس المراك	that spoke (plural)	
16	13	10			لابت	with me	
6	1	13	20		रंजर्जत	and said	
7	12				۷,	go	
15	2				70	take/receive	
12	11	22	2 6	5 14 1	स्वन्ध्य	to the little book/writing/scroll	
4	2	1	10 4	1 5	הטתבה	that in his/its hand	

4	13	12	1 1	.1 1			रहेतीयम	of the angel	
4	19	1	13				नार्यान	that stands	
16	12						77	upon	
1	20	16	1				त्रानंत	earth/land	
6	16	12					77a	and upon	
10	13	1					752	sea/oath	
									Revelation 10:9. SP has 13 additional words here that are <i>not</i> present in Crawford. SP has בה אמבילת ביה אם בלאלבו בה אמבילת ביה אם אלבות ביה ביה אלבות ביה ביה אלבות ביה אלבות ביה אלבות ביה אלבות ביה ביה אלבות ביה ביה אלבות ביה ביה אלבות ביה
									("And I go toward the angel while I speak to him to give to me to the little book.  And says to me take and eat it"). Crawford simply has مصمصلتهد ("and eat it") as a
									continuation of the angel's words in Rev 10:8. The phrase in Crawford ארבים בים is
									in the singular imperative so it operates upon the singular 🏚 ("little book")
		4.4		2 40	_	40	-1		just as SP does. It does not operate upon the plural expression 🕰 🍱 🛣 🛣
6	1	11	6 1	.2 10	5	10	השהושהעים	and eat it	("earth and sea").
6	14	13	20				העבי	and will embitter/trouble	This root word ("bitter") has many alternate translations, including "strong", "lord", "master", "authority", "trouble".
12	11						42	to you	
11	20	15	11				جهضنے	your stomach/womb	
1	12	1					M	but	
2	17	6	13 1	.1			حهاسم	in your mouth	
14	5	6	1				थ्यथा	will be	
1	10	11					Sport .	like	
4	2	21	1				<b>STEEN</b>	honey	
6	14	15	2 2	2			क्षत्रकाय	and I took	Revelation 10:10.
12	11	22	2	6 14	1		स्त्रं तम्बर्ग	to the little book/writing/scroll	
13	14						يخ	from	
1	10	4	5				4171	his/its hand	
4	13	12	1 1	.1 1			त्र्यामा स्थापन	that angel/messenger	
6	1	11	12 2	2 5			धिक्रीन्स्य	and I was eating it	
6	1	10	22				grita	and having	
5	6	1					र्रातना	being	
2	17	6	13 1	.0			בפהבב	in my mouth	

1 10	11			FUT	like	
		1				
4 2		1			honey	
8 12	10	1		برناب	sweet	
6 11	. 4			מבה	and while	
1 11	. 12	22	5	क्षेत्र स्ट <sup>ा</sup>	I was eating it	
13 20	22			व्यन्त्र	I embittered/troubled	
11 20	15	10		حبرهد	my stomach	
6 1	. 13	20		לשתה	and says	Revelation 10:11.
12 10				77	to me	
10 5	10	2		ಸ್ಥ	given (plural)	
12 11				K	to you	
22 6	2			न्यकृ	again/repentance	
7 2	14	1		برت،	times/exchanges	
12 13	22	14	2 10 6	رسهمت	to be prophesizing (plural)	
16 12				77	regarding	
16 13	13	1		ليسك	peoples/nations	
6 1	. 13	6 2	22 1	र्यातमार्य	and inhabitants	
6 12	21	14	1	ध्यम	and tongues/languages	
6 13	12	11	1	העקשי	and kings/sovereigns	
15 3	10	1	1	नथा वृथ्य यद्गात्	many	
6 1	. 22	10	5 2	नकाम्य	and was given	Revelation 11:1.
12 10				77	to me	
19 14	10	1		₹\u00e4n	a rod	Out of context this word has many possible translations, such as "pen", "reed", "candlestick pipe", "balance beam", "straw", "rope", "possessions". Fortunately, the verse sets the context in terms of a structure, so the most likely translation is 'measuring rod'.
4 13	6	22	1	र्यावान	of form/likeness	- V
4 21	. 2	9	1	7477	of a rod/staff	This word also has many possible translations, including "tribe" and "scourging" (from the context of being beaten with a rod).
6 19	1	13		मर्गाव	and stands/rises	,
5 6	1			र्रातना	being	

13 12 1 11 1	प्रतिम	angel/messenger	
6 1 13 20	नंजार्गत	and says	
19 6 13	PICIE	rise/stand	
6 13 21 6 8	הבטני	and measure (plural)	An alternative translation is "annoint". Notice of course the natural wordplay with ("messiah") who <u>is</u> the real temple.
12 5 10 11 12 1	لهمها	to the temple/holy-place	·
4 1 12 5 1	7.417.h	of Alha	
6 12 13 4 2 8 1	עתאיבושל	and to the sacrifice altar	
6 12 1 10 12 10 14	سابطه	and to those	
4 15 3 4 10 14	<u> </u>	who worship (plural)	
2 5	<b>47</b>	in it	
6 12 4 20 22 1	त्रकारंत्रीत	and to the courtyard	Revelation 11:2.
4 12 3 6	۳۲۶	of within	
13 14	يم)	from	
5 10 11 12 1	ध्यम्	the temple/holy-place	
1 17 19	744	be leaving	
13 14	ير/	from	
12 2 20	4-7	outside	
6 12 1	₹₫a	and not	
22 13 21 8 10 5	ويتست	you measure it	
13 9 12	77-2	because	
4 1 22 10 5 2 22	कृतकाक्षरम	of being given	
12 16 13 13 1	المسك	to peoples/nations	
6 12 13 4 10 14 22 1	थ्यमभ्या	and to the city	
19 4 10 21 22 1	נקודיים	holy	
14 4 6 21 6 14	/ ロエロエフ	they will trample	
10 20 8 1	سب	months	
1 20 2 16 10 14	سلعنه	forty	
6 22 20 10 14	<b>اله</b> ذي	and two	
6 1 22 12	79म्प्य	and I give	Revelation 11:3. This is the first person conjugation of שלג.

12 22 20 10 14	لهذب	to two
	•	
15 5 4 10		
12 13 22 14 2 10 6	यन्त्राकृत	to be prophesizing (plural)
10 6 13 10 14		days
1 12 17	नास	thousand
6 13 1 22 10 14	<b>न्याद्यं</b> व	and two hundred
6 21 22 10 14	ل- <b>م</b> بعد	and sixty
11 4	22	while
16 9 10 17 10 14	they	wearing (plural)
15 19 1	र्यात	sackcloth
5 12 10 14	ساھ	these Revelation 11:4.
1 14 6 14	्यात	are they
22 20 10 14	્રું <b>ત</b>	two
7 10 22 10 14	⊬ <b>₽</b> ₽•	olives
6 22 20 22 10 14	- Pat-igua	and two Alternate translation: "and second"
13 14 20 14	<b>-</b> 4724	lampstands Alternate translations: "were illuminated", "were ignited", "were mirrored".
4 19 4 13	האםור	of before
13 20 1	הלינה	the master/lord/superior
4 11 12 5	يحكم	of all of it
1 20 16 1	त्रीनंत	earth
19 10 13 10 14	المستر	stand/rise (plural)
6 13 14	חבל	and from Revelation 11:5.
4 2 16 1	य्यम	he/it/they seeking
		Here is another example (see previous examples at Rev 7:2, 9:4) where Crawford
4 14 1 5 20	<b>ร่อง</b> ว่า	has the Aphel conjugation ਖੇਕਰਵੀਜ਼ ("that will cause harm"), whereas SP has ਖੇਕਰਜ਼ that will cause harm ("that will harm").
1 14 6 14	์ตน	them ( that will harm ).
14 17 19 1	ध्यन	proceeds
	स्त्त <u>ा</u>	
14 6 20 1		
13 14	بيا ج	from

17	6	13	5	6	14						<b>ک</b> ەھتە ،	their command/mouths	Alternate translations for the root 🗚 : "entrance", "edge", "voice".
6	1	11	12	1							स्प्रेगत	and devours	Alternate translations: "and consumes", " and eats"
12	2	16	12	4	2	2	10	5	6	14	ध्यायुव (वकाननग्राम्	to their adversaries	
6	12	1	10	14	1						यायव	and to he/they	
4	18	2	1								र्यद्रम्भ	who agree(s)	Alternate translations: "who wish", "who desire"
4	14	1	5	20							ำ <b>สา</b> ว์ส	that will cause harm	Again, Crawford has the Aphel conjugation ২ক্কর্ত্রন ("that will cause harm"), whereas SP has ২ক্কান ("that will harm").
1	14	6	14								ัตน	them	
5	11	14									<b>7</b> 4	so/likewise	
10	5	10	2								ಸಾಳಾ	given (plural)	
12	5	6	14								্বল্য	to them	
12	13	22	19	9	12	6					त्री चक्रम	to be killed (plural)	
6	5	12	10	14							പ്പപ	and these	Revelation 11:6.
1	10	22									gr.v.	having	
12	5	6	14								্নলা	to them	
21	6	12	9	14	1						ستارمه	authority	
4	14	1	8	4	6	14					הלתנהח	that will seize/shut (plural)	
12	21	13	10	1							المستا	to heaven/sky	
4	12	1									শ্ৰম	that not	
													("descends" or "will descend") is the imperative form of سمه ("descend/fall"),
14	8	6	22								कृषण्य	will descend	so it emphasizes here that the sky is <u>commanded</u> to not rain.
13	9	20	1								25,472	rain	
2	10	6	13	22	1						עקשערה	in the days	
4	14	2	10	6	22	5	6	14			ั้นยอุนาภม	of their prophesizing (plural)	
6	1	10	22								क्राय	and having	
12	5	6	14								্বল্য	to them	
21	6	12	9	14	1						ستامع	authority	
4	14	5	17	11	6	14					د سه وحم	that will turn/change (plural)	
13	10	1									لابته	waters	

12		4	13	1					لندي	to blood	
											SP has אנדעבה ("and they will strike (plural)"), whereas Crawford has אנדעבה,
											("and they will lay low (plural)"). Crawford comes from the root سحم, which has
											many possible definitions such as: "spread flat", "humble", "lay down". Crawford is
											the likely reading because these witnesses wear sackcloth, and this word هحج is
			1.4	12	44	44				and the constitute of the cons	associated with sackcloth in the sense of humbling oneself.
6	'	4	14	13	11	11 (	5 14	-	חהלבר בחי	and they will lay low (plural)	
12		1	20	16	1				ದಕ್ಷ	to the earth	
2	1	.1	12						ححد	in all/any	
13	1	8	6	14					(47777)	plagues/injuries	
11	1	.3	1						حتك	as many/much	
4	1.	_4	18	2	6	14			رىتې:	that they desire/will	These last two characters are partially illegible, but the visible marks and spacing match SP.
6		.3	1						र्यात	and when	Revelation 11:7.
			1			_					
4	2	21	13	12	10	6				they deliver/complete (plural)	
15	,	5	4	6	22	5 (	5 14		्वयाव्ययः व्यक्ष	their witness/testimonies/martyrdom	
8	1	.0	6	22	1				uqum	the living being	Alternate translation: "creature"
4	1	.5	12	19	1				<b>LETON</b>	that rises/rose	Alternate translations: "that goes out"
13	1	.4							423	from	
10	1	.3	1						757	the sea/oath	
											An alternate translation interprets the 🛦 (tav) prefix to render عدد as a noun, so an
									_		alternative (though very unlikely) translation of خصمه علامه would convey a
22	1	.6	2	4					нау <b>д</b>	is working/waging	meaning "a work of their peoples' war".
16	1	.3	5	6	14				′এখন্স	with them	See comment above.
19	2	20	2	1					<u>15646</u>	war/approach	
									٠.		An alternate translation of שלאלאה would refer to the witnesses, "and they are
6	2	22	7	11	1				म्हें-कृष	and is conquering	blameless/innocent".
1	1	.4	6	14					(UIT	them	See comment above.
6	2	22	19	9	6	12			747-1944	and is killing	Notice the imperative here; these are orders to kill.
1	1	4	6	14					(यात	them	
6	2	21	12	4	10	5 (	5 14	-	<u></u>	and their corpses/bodies	Revelation 11:8.
16	1	.2							77	upon	

21	6	19	1					र्याच्य	street(s)/marketplace	Alternate translations: "open space", "forum", "assembly", "courtyard".
4	13	4	10	14	22 1			אנהירוקט	of the city	
20	2	22	1					र्यकानं	great	
1	10	4	1					הישה	that/which/hand	
4	13	22	19	20	10 1			रूट रंग्यकेमान	of being called	
20	6	8	14	1	10 22			مبرسمغ	spiritually	
15	4	6	13					אַרטול	Sodom	
6	13	18	20	10	14			אלבשמ	and Mizraim	Egypt
1	10	11	1					<b>Mark</b>	where	
4	13	20	5	6	14			רמינהה	he their lord	
1	18	9	12	2				-11t-W	was crucified	
6	8	7	10	14				<b>⊢</b> ‰a	and see (plural)	Revelation 11:9.
13	14							لي <i>.</i>	from	
										SP has a switched word order SP has क्रीवांद्रत क्रीवाक ("the inhabitants and
21	20	2	22	1				र्यक्षांच	tribes	tribes"), whereas Crawford has ನಡೆಯಾನೆ ನಡೆಯು ("tribes and inhabitants").
6	1	13	6	22	1			र्यातामार्थ	and inhabitants	See comment above.
6	12	21	14	1				ध्यम्	and tongues/languages	
6	16	13	13	1				טעהקט	and peoples/nations	
12	21	12	4	10	5 6	14		<u> </u>	to their corpses/bodies	
22	12	22	1					ध्यम्	three	
10	6	13	10	14				רטצה	days	
6	17	12	3	5				धर्7वय	and one-half	Alternate translation: "and its half".
6	12	21	12	4	10 5	6	14	~u&r:7±7u	and to their corpses/bodies	
12	1							d	not	
14	21	2	19	6	14			ישבבו	will allow/dismiss/forgive (plural)	
12	13	22	22	15	13 6			மாருடிகா	to be setting them down (plural)	
2	19	2	20	1				थ्यन्यम	in graves/tombs	
6	16	13	6	20	10 5			വസ്ഥാ	and its inhabitants	Revelation 11:10.
4	1	20	16	1				त्त्रभंत्रभ	of earth	

14	8	4 6	14				<b>(4:m</b> )	will rejoice/gladden (plural)	Alternate translation: "will celebrate (plural)"
	12						` .		
16	12						/aam	over/upon them	
6	14	22 17	18	8 6	5 14		്ന്-ഉവാ	and will be rejoicing (plural)	
6	13	6 5	2	22 1	1		הבוסבום	and gifts	
14	21	4 20	6	14			ַ מיֹנאבט	will send (plural)	Alternate translation: "will throw away (plural)"
12	8	4 4	1				Minul .	to one another	
13	9	12					يدلم	because of	
22	20	10 14					بغ <b>ظ</b>	two	
14	2	10 10	14				لتتب	prophets	
4	21	14 19	6				dell's	who tormented/punished (plural)	Alternatively, the dalet here introduces the quote of those who kill, "They persecute to the inhabitants of earth."
12	16	13 6	20	10 5	5		للحمةيم	to its inhabitants	persecute to the illination of carein
4	1	20 16	1				त्र्य नंत्रत	of earth	
6	13	14					لعنو	and from	Revelation 11:11.
2	22	20					નં <b>તા</b> ં	after	
22	12	22 1					स्पृत् <b>य</b>	three	
10	6	13 10	14				كيو	days	
6	17	12 3	5				<i>चर्</i> ।	and one-half	Alternate translation: "its half".
20	6	8 1					สมสร	spirit	
									Note that ನ್ನಡಕ ನಡೆದು is the feminine form of ನ್ನಡಕ ನದು ("living spirit"), but normally
									(in Aramaic grammar) the spirit of Alha is masculine. So a unique spirit appears to be referenced here that compliments the masculine spirit منه المنابعة ا
8	10	22 1					v.qrm	living	later in the verse. So the two witnesses receive two spirits.
13	14						۲a	from	
1	12	5 1					सन्तर्भात	Alha	
16	12	22					477	entered	
2	5	6 14					্বক্ষ	in them	
6	19	13 6					חשבה	and they rose/stood	
16	12						<i>كد</i>	upon	
20	3	12 10	5	6 14	1		्तक्यीं रं	their feet	

6	20	6	8	1				กรักรัก	and the spirit	
										This is the masculine spirit ܐܝܝܩܕ received by the two witnesses that
										compliments the feminine spirit they just received. The first (feminine) spirit
										entered the witnesses to make them stand, and this second (masculine) spirit
4	8	10	1					<b>Lin</b> H	of life	descends upon them (protects them) in such a way that onlookers are now fearful.
14	17	12	22					भावा	descended	
16	12	10	5	6	14			راسلا	upon them	
6	4	8	12	22	1			הצירופינו	and fear	
20	2	22	1					इतियमं	great	
5	6	22						व्यव	was	Alternate translation: "has become"
16	12							77	upon	
1	10	12	10	14				لبليز	those	
4	8	7	10	14				برسر	who saw (plural)	
12	5	6	14					্নক্ম	to them	
6	21	13	16	6				ואבעלוז	and they heard	Revelation 11:12.
19	12	1						<b>√</b> ∆0	a voice/sound	
20	2	1						र्द्धनं	great	
13	14							بيا	from	
21	13	10	1					المستر	heaven/sky	
4	1	13	20					ינשולה	that said	
12	5	6	14					্ৰকা	to them	
15	19	6						de p	rise (plural)	This is the imperative form of 🌬 ("rise/stand").
12	11	1						rs1	to here	
6	15	12	19	6				משלשה	and they rose	
12	21	13	10	1				Kinzl	to heaven/sky	
2	16	14	14	1				MITT	in clouds	
										Here is another instance where Crawford has the Aphel conjugation ੍ਰਸਤ੍ਰਤੀਗ ("are
										caused to gaze") but SP has the normal passive מתשארן ("and were gazing"). The
										meanings can be interpreted variously. In one interpretation Crawford suggests
										that the two witnesses (filled with spirit) are directed by spirit to gaze from above
6	13	1	18	4	10	14		445 mag	and are caused to gaze (plural)	<u>into</u> their enemies below, whereas SP suggests the enemies below are gazing into the witnesses above

2 5 6 14	<b>LDD</b>	in them	
2 16 12 4 2 2 10 5 6 14	<i>ั</i> นซาสละ <i>ก</i> ุล	their enemies	
6 2 21 16 22 1	שבבתשיי	and in hour/moment	Revelation 11:13. Alternate translation: "and in declaration/narrative".
5 10	<b>_</b> 4	that	
5 6 1	र्रातन	being	
7 6 16 1	Ma,	earthquake/shaking	
20 2 1	तद्वन	great	
6 8 4	אמנ	and one	
13 14	ليخ د	from	
16 15 20 1	The	ten	
4 13 4 10 14 22 1	אנהאדוף	of the city	
14 17 12 6	بوله	they fall	
6 1 22 19 9 12 6	<b>ज्यान्य</b>	and are being killed (plural)	
2 7 6 16 1	74n,2	in the earthquake/shaking	
			Crawford has a d ("and") prefix here, which SP does not. The d (vav) changes the
			whole flow of the verse, which is why SP translates **("names"), but the
			translation of Crawford's र्जनाञ्च ("and desolation") is unique (and from a Hebrew root). An alternate translation for the Crawford is "and aloft".
6 21 13 5 1	Name of	and desolation/ruin	Tooty. All alternate translation for the Grawford is and diore .
3 2 20 1	थ्दन्त	men	
1 12 17 1	MIN	thousands	
21 2 16 1	WAX	seven	
6 4 21 20 11 1	הביבאת	and of the/a remainder	
5 6 6	สสส	being (plural)	
2 4 8 12 22 1	בינקוףיי	in fear	
6 10 5 2 6 14	עבערט ,	and giving (plural)	

					Once again, SP has the full word கிக்காக்க் ("praise/glory"), but Crawford has a
					punctuation mark to indicate the abbreviated form معندهٔ ("praise"). However, if we
					read Crawford at face value, then معيدة means "dwelling" and this is potentially a
					very important translation, because this event in Rev 11:13 appears to trigger the
					Rev 11:15 statement about who holds the kingdom of this world. Perhaps some
					spiritual or legal transfer occurred when this remainder of men in Jerusalem (or possibly Rome) decide to give 'dwelling' to Alha in Jerusalem (or Rome).
22	21 2	6	पत्रद्रव	praise/dwelling	possibly nome, deside to give awaring to / into more assurem (or nome).
12	1 12	5 1	स्याय	to Alha	
4	2 21	13 10 1	אראבהא	who is in heaven	
5	1		na.	behold	Revelation 11:14.
22	20 10	14	<b>649</b>	two	
6	10		74	woes	
1	7 12	6	47,57	went (plural)	
6	5 1		र्रातात	and behold	
6	10		74	woe	
4	22 12	22 1	सक् <b>त</b>	of three/third	
1	22 1		ridin'	comes/sign	
13	8 4	1	Marie Ma	new one	Alternate translation: "immediately".
6	13 12	1 11 1	narthan	and the angel/messenger	Revelation 11:15.
4	21 2	16 1	ध्यनम	of seven	
7	16 19		وكتت	sounds/declares	
6	5 6	6	สสสส	and were (plural)	
19	12 1		r <b>d</b> □	voices/sounds	
20	6 20	2 1	<b>र्</b> द्धनंतनं	great (plural)	
2	21 13	10 1	لإستع	in heaven/sky	
4	1 13	20 10 14	<b>८</b> रंजर्तः	that said (plural)	
					An alternate translation is the third person singular past indicative: "it/he was". I think the verse becomes inherently mysterious here. The conventional reading is that Alha and the messiah are now taking reign over earth. Curiously though, the angel's words here also translate as a riddle or tribute where the answer is Yahshua "he was the kingdom of this world, and he was our Alha, and he was His chosen
5	6 22		व्यवस	has become	one, and he is made king to a world/age worlds/ages."

13	12	11	6 22	2 5			מלבחשה	his/her/its kingdom/reign	
4	16	12 1	3 1				يركياء	of this world/age	
									Crawford has a d ("and") prefix, but SP omits it. So SP's dalet placement here
									potentially equates "this world" with "our Alha". By contrast, Crawford
									distinguishes 'this world' (note the definite article in طلک) from 'our Alha' by referring first to "its kingdom of this world" (notice the singular suffix in المكانة),
									and then emphasizing that this kingdom is "of our Alha" and "of His messiah"
6	4	1 1	2 5	14			~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~	and of our Alha	(notice the singular suffix in <del>محسه</del> ).
6	4	13 2	1 10	8	5		חינובידוש	and of His messiah	
6	1	13 1	2 11	-			47mg	and is reigning	Alternate translation: "and will reign"
12	16	12 1	3				لىلىخ	to a world/age	
16	12	13 1	0 14				لبيه	worlds/ages	
6	16	15 2	0 10	14			بنهدم	and twenty	Revelation 11:16.
6	1	20	2 16	5 1			र्यानंति	and four	
19	21	10 2	1 1	_			لإجتمه	elders	
1	10	12 1	0 14				لمهتر	those	
4	19	4 1	3				הםהת	who before	
1	12	5	1				संस्थात	Alha	
10	22	2 1	0 14				لبعهد	sit (plural)	
16	12						<i>₹</i>	upon	
11	6	20 1	5 6	5 22	5 6	14	<b>്</b> വന്മാൻനെ	their thrones	
14	17	12	6				تهره	they fall	
16	12						77	upon	
1	17	10	5 6	5 14			14TPU	their faces	
6	15	3	4 6	5			пифец	and they worship/honor	
12	1	12	5 1				त्तात	to Alha	
12	13	1 1	3 20	)			لتكبين	to be saying	Revelation 11:17.
13	6	4 1	0 14	14			<del>L</del> ran	we are grateful	Alternative translations: "we praise", "we confess".
12	11						<b>"</b>	to you	
13	20	10	1				المانية	Lord/Marya	
1	12	5	1				सन्तर्भ	Alha	

1	8	10	4					אושה:	holding (plural)	
11	12							حك	all	
4	1	10 2	22	6	5 10			7444744 	of having it	
	1									This is used as an expression here, which is why the pronoun "it" is omitted.
6	1	10 2	22	6	5 10			<u> </u>	and having	
5	6	1						र्यवन	been	See comment above.
4	14	15	2 2	22				कृत्रकाः	that You have taken/received	
2	8	10	12	11				&Tm2	in Your power/strength	
20	2	1						र्द्धनं	great	
6	1	13	12	11	22			ويتدرحه	and You have reigned	
6	16	13	13	1				र्यक्ताप	and peoples/nations	Revelation 11:18.
20	3	7	6					त्र्य्	they rage/anger	
6	1	22	1					र्मकार्यव	and comes	
20	6	3	7	11				407/44	Your rage/anger	
6	7	2	14	1				ध्यूत्रकेष	and time/exchange(s)	
4	13	10 2	22	1				אינרוסינ	of the dead (plural)	
4	14	22	22	4	10 14	6	14	_สาวม <b>ผ</b> ุญมน	that You will be judging (plural)	SP has one & (tav) here, but Crawford has two. So Crawford has the pronoun "you"
-				+	10 14			799 <sup>a</sup>		in this phrase stated in the future tense passive voice.
6	22		12						and You give	
1	3	20	1					स्यू त	wages/rewards	
12	16	2	4 :	10	11			لبتيل	to Your workers/servants	
14	2	10	1					धरामा	the prophets	
6	12	19	4 :	10	21 1			עביישום	and to the holy ones	
6	12	4	8	12	10			ەلەبىلى	and to them fearing/revering	
21	13	11						<b>₹</b>	Your name	
12	7	16	6 2	20	1			لزمهن	to the small/young	
16	13							<b>₽</b> \$	with	
20	6	20	2	1				र्द्धनंतनं	the great/old	
6	22	8	2	12				727944	and You destroy/corrupt	This word can be read negatively or positively. In the negative sense, 'those who corrupt the earth will be corrupted'. But the positive sense refers to birth. The root word here has many alternate translations, such as "labor in childbirth", "twist", "falsify", "measuring line".

12	1 10 12 10 14	لهريح	to those	
4		بتحله	who corrupted/destroyed (plural)	See comment above.
12		ಗ್ರಸ್ತ	to earth	
6		ज्यम् 	and was opened	Revelation 11:19.
5		เป็วส	the temple/holy-place	
2		<b>₹₹</b>	in heaven/sky	
		कृत्रेलक्ष्य्य	<u> </u>	
6	5 1 22 8 7 10 22	वानेत्रवास्य	and I was seeing	SP has ਕਰਿਸ਼ਸ਼ ("the ark"), but Crawford has an aleph ਕਰਿਸ਼ਸ਼ਕ ("the ark"). As we
				saw above with the added $\checkmark$ (aleph) in "David", here the Crawford text points
19	1 10 2 6 22 1	Mar Ma	the ark	toward a unique ark.
				SP has எள்ளுக்காக ("of the covenant"), but Crawford has an alternate and plural
4	4 10 22 1 10 19 10	אאריים איים איים איים איים איים איים איי	of covenants	spelling ជាប្រាស់ ("of covenants").
4	10 12 5	47×	His own	
2	5 10 11 12 1	سلماهم	in the temple/holy-place	
6	5 6 6	สสสส	and there was (plural)	
2	20 19 1	र्यवनंत्र	lightning/shining	
6	20 16 13 1	रह्मानंत	and thunder/resonance	
6	19 12 1	doa	and voice(s)/sound(s)	
6	14 6 20 1	र्यन्तव	and fire/mirror/illumination	SP has கூடி ("and an earthquake"), but Crawford has கூடி ("and fire").
6	2 20 4 1	הבילא	and hail	
20	2 1	ત્રહવ	great	
6	1 22 1	रावारात	and a sign	Revelation 12:1.
20	2 22 1	र्रावेष्यपं	great	
1	. 22 8 7 10 22	क्रान्य	I was seeing	
2	21 13 10 1	Kinzz	in heaven/sky	
1	. 14 22 22 1	थ्यम्	a woman	
4	16 9 10 17 1	rd.L.	who was clothed/wearing	
21	. 13 21 1	7 Carrie	the sun	
6	5 15 5 20 1	र्यस्था	and the moon	
22	8 10 22	ұтұ	under	

20	3	12	10	5			نبلبغ	her feet	
6	11	12	10	12	1		محلیک <i>ه</i>	and a crown/circle	
									SP has אבאבאה ("of stars"), but Crawford has אבאבאה ("of thorns"). Crawford
4	11	6	2	1			אבחבא	of thorns/vessels	reminds of the messiah Yahshua's crown of thorns (see e.g., Matthew 27:29 and John 19:2).
22	20	16	15	20			मुस्त्रकर	twelve	These twelve thorns would likely represent the 12 tribes of Israel that persecuted one another and therefore the nation (the woman).
16	12						<i>ىد</i>	upon	,
20	10	21	5				क्षस्यमं	her head	Once again, SP has هعنه ("his/her head" or "his/her accusation") but Crawford has هعنه ("his/her head").
6	2	9	14	1			المتراكية	and pregnant	Revelation 12:2.
6	19	16	10	1			ענאמט	and crying out (plural)	
0	19	10	10	1			) CLAUTI	and crying out (pidrai)	This word is normally translated "and laboring in pain", but the root here has many alternate translations (i.e., destruction, corruption), which is why the end of this verse "אבר ביים ביים ביים "("also being in pain of birth") is so important - it
									suggests that the nere is supposed to refer to something other than
									'childbirth pains'. When the messiah Yahshua was born, the nation of Israel was indeed being destroyed and corrupted, from within (ie., temple commerce, ideological wars) and from without (Roman conquest).
6	13	8	2	12	1		עקבייבע	and was being destroyed/corrupted	, , , , , , , , , , , , , , , , , , , ,
1	17						वस्	also/face	
									The <b>a</b> (nun) in this phrase has a faded left foot, so it looks a little bit like a • (zayin), but a • (zayin) reading is not likely because the character's bottom is too wide - but for the sake of analyzing possibilities, a zayin reading here would translate "being
13	21	22	14	19	1		थ्याकृत्य	being in pain/anguish	delivered/freed".
									SP has אלאה ("of giving birth"), but Crawford has the plural שלאה ("of giving birth"). Both appear to be an Ethpeel conjugation of שלא. The Crawford is logical where the woman is the <u>nation</u> of Israel, and that nation was birthing <u>many</u> sons during the time she was in labor with the messiah (including even John the Baptist if the timing fits on the heavenly scale), but she birthed only one messiah
4	22	1	12	4	10		אופעקריי	of/she giving birth (plural)	Yahshua who is identified in Rev 12:5.
6	1	22	8	7	10 22		क्राभ्यस्य	and I was seeing	Revelation 12:3.
1	22	1					ridini	a sign	
1	8	20	22	1			אמינטא	another	
2	21	13	10	1			רדותו	in heaven/sky	
6	5	1					र्मनाव	and behold	

22	14	10 14	1			ध्यमभ	a dragon/second	
20	2	1				<b>⊼</b> ⊈≒	great	
4	14	6 20	1			यद्गाम	of fire/illumination/mirror	
4	1	10 22				कुर्प्यस	of having	
12	5					en en	to him/it	
21	2	16 1				ध्यम	seven	
								Once again, SP lacks the عن (yod) with بعديا ("heads" or "accusations") but Crawford
20	10	21 10	14			<del>/**</del> *	heads/leaders/beginnings	has ಒಲ್ಲು ("heads").
6	16	15 20				मंकारव	and ten	
								The suffix here suggests the figurative use of "animal horns", but the root word
19	20	14 22	1			त्रकारंग	horns	has some alternate definitions worth considering as well, such as: "cornea of
								the eye", "corner", "tip", "mountain peak", "capital sum".
6	16	12				774	and upon	
20	10	24	_	10		عرمت خ	his lita haada	Once again, SP lacks the ೨ (yod) with ೨ ನಡೆಡು ("heads" or "accusations") but Crawford
20		21 6	5	10			his/its heads	has ಎಡಡು-i ("heads").
21	2	16 1				<u> </u>	seven	
22	1	3 10	14			न्त्रंयक	diadems/merchants	
6	4	6 14	2	5		थन्यवस्त	and his/its tail/last/end	Revelation 12:4.
3	20	21 1				र्यस्य	drags/prolongs	
12	22	6 12	22	1		स्कृतवकृत	to a third	
4	11	6 11	2	1		אכשכבא	of stars/planets	
4	2	21 13	10	1		אנשדשא	those in heaven/sky	
6	1	20 13	10			האינוני	and is casting	Alternate translations: "and will cast", "and is throwing", "and is felling"
1	14	6 14				ุณก์	those/them	
16	12					77	upon	
1	20	16 1				त्रांत	the earth	
6	22	14 10	14	1		₩ mya	and the dragon/second	
19	1	13				मार्थ	stands/rises	
5	6	1				र्रावक	being	
19	4	13				פאהן	before	Alternate translations: "first", "in front of"
1	14	22 22	1			थ्यम्	the woman	

4	16	22	10	4	1			איירקיי	who was prepared	
4	22	1	12	4				הוסתלה	of/she giving birth	
4	13	1						<b>The state</b>	that when	Alternate translations: "blood", "likeness". The first alternate translation conveys the meaning that the dragon is ready to drink the blood.
4	10	12	4 2	22				н Диг	she has birthed	
14	1	11	12 :	LO	6 5	10		بالمطيهو	will consume (plural) him	The plural of this word refers to the dragon's heads (they consume).
12	2	20	5					สะป	to her son	The 1 (lamed) here points to 🚓 ("her son") as the son that the dragon wants to devour in english, this lamed here bests translates as a comma.
6	10	12	4 2	22				<b>91:17</b> 4	and she birthed	Revelation 12:5.
2	20	1						5542	a son	
4	11	20	1					הביאה	masculine	
5	6							ิสส	he	
4	16	22	10	4				אקקרא	who was prepared	
12	13	20	16	1				त्र्यंची	to be ruling/shepherding	
12	11	12	5	6 1	L4			رمصلعا	to all of them	
16	13	13	1					ليست	peoples/nations	
2	21	2	9	1				44777	in a rod/staff/tribe	
4	17	20	7 :	L2	1			<b>11,49</b>	of iron	
6	1	22	8	9 1	L7			वरित्र क्षेत्रप्त	and was being seized	
2	20	5						สรับ	her son	
12	6	22						कृष्ण	toward	
1	12	5	1					तन्त्रीत	Alha	
6	12	6	22					<b>9</b> 1474	and toward	
11	6	20	15 :	10	5			حەنىقىيە	His throne	
6	1	14	22 2	22	1			युवाक्तयत	and the woman	Revelation 12:6.
16	20	19	22					क्षान्त्र	fled	
										The alternate translation of six as "sword" is meaningful in the context of the sword and staff research of Greg Glaser at Peshitta.org. The geographical length of the sword = 1,260 miles. In other words, travel in a straight line as follows:
12	8	6	20	2	1			المهادكم	to the wilderness/desolation	Jerusalem (Israel)> Ephesus (Anatolia)> Smyrna (Anatolia)> Pergamus (at Mt. Hermon) = 1,260 miles.
1	22	20						नं वीतर	a place	Metaphorically, ப்பின் also means 'space' and 'time'.

4 1 10 22	क्रायस	she has	This expression என் கூர்often refers to the Father.
5 6 1	ส์สส	being	See comment above.
12 5	el el	to her	
22 13 14	له تح	there	
4 6 11 22 1	אטבענע	a place/position	
4 13 9 10 2 1	الانترانية الانترانية	of prepared/readiness	
13 14	لم. 	from	
1 12 5 1	तत्वीत	Alha	
4 14 22 20 15 6 14 5	4119 திரை	who will nourish (plural) her	The root word क्ष्यंक refers to daily living needs (i.e., food, supplies).
10 6 13 10 14	كيوب	days	
1 12 17	नाय	one thousand	
6 13 1 22 10 14	<b>८क्य</b> स्य	and two hundred	
6 21 22 10 14	<b>–</b> дта	and sixty	
6 5 6 1	र्शतकात	and being	Revelation 12:7.
19 20 2 1	र्यदर्ग	war	
2 21 13 10 1	र्यायय	in heaven/sky	
13 10 11 1 10 12	سكام	Michael	
6 13 12 1 11 6 5 10	העקבטשר	and his angels/messengers	
13 19 20 2 10 14	<del>/</del> 23,022	were warring	
16 13	<b>7</b> 4	with	
22 14 10 14 1	ध्यमभ	dragon	
			SP has a d ("and") before this word, but Crawford does not. The meanings are
	A .		similar, but Crawford emphasizes with more clarity that it is the dragon & the dragon's angels that did not prevail, so no place was found for them in heaven.
22 14 10 14 1		dragon	
6 13 12 1 11 6 5 10	ם בלילבח הי	and his angels/messengers	
1 19 20 2 6	משליבה	they warred	
6 12 1	<u>π</u> Δα	and not	Revelation 12:8.
1 22 13 18 10 6	முட்படிய	they were prevailing (plural)	
6 12 1	rda .	and not	

1	22	20 1				र्यान	place	
	21	22 11				जन्म <u>स्य</u>	was found/able/possible	
12	5	6 14				্নল্ম	to them	
2	21	13 10	1			لتتتك	in heaven/sky	
6	1	22 20	13	10		<u> </u>	and was cast down	Revelation 12:9. ਭਾਵੇ is not plural here because it is the Pael conjugation of ਨਿਸ਼ੰਦੇ.
22	14	10 14	1			<b>स्ता</b> कृ	the dragon	
20	2	1				रदिवं	great	
5	6					ପଦୀ	he/it	
8	6	10 1				Ka	serpent	
20	10	21 1				nst i	head/leader	Once again, SP has र्द्धनं but Crawford has र्द्धनं.
5	6					ดศ	he/it	
4	13	22 19	20	1		M. A. C.	who was called	
1	11	12 19	20	18 1		سربه سربه	accuser	Literally, "eater of the broken" or "eater of ridicule". Another alternative translation is "slanderer".
6	15	9 14	1			या कप	and Satan/accuser	
5	6					ดศ	he/it	
4	1	9 16	10			<b>जर्म</b> स्य	of deceiving/robbing (plural)	
12	11	12 5				لحلي	to all of it	
1	20	16 1				त्रभंत	the earth	
6	1	22 20	13	10		क्रां केर्तात	and was cast down	
16	12					77	upon	
1	20	16 1				त्रांत	the earth	
6	13	12 1	11	6 5	10	הבולדמ	and his/its angels/messengers	
16	13	5				لبت	with him/it	
1	22	20 13	10	6		كالهنس	they were cast down	
6	21	13 16	22			הבעלק	and I heard	Revelation 12:10.
19	12	1				de	voice/sound	
20	2	1				र्द्धनं	great	
13	14					4.1	from	

24 12 10 1	र्रामप	haarray falm	
21 13 10 1		heaven/sky	
4 1 13 20	לבחולה	that said	
5 1	र्रात	behold	
5 6 1	यवन	being	
21 6 6 7 2 1	₹ <u>₹</u> ,00±	deliverance/redemption/refuge	
6 8 10 12 1	4dma	and power/strength	
6 13 12 11 6 22 1	חבורבונים	and kingdom/sovereignty	
4 1 12 5 14	्लार्स	of our Alha	
4 1 22 20 13 10	عيد والمرابع	that was cast down	
			SP has the expression משאביה ("despiser of our brothers"), but Crawford
			simply has ഷ്ഷേ ("despiser"). At first SP may seem like a better fit because of the
			്രൂർ ("to them") later in the verse. But Crawford properly allows ് പേർ ("to them")
			to be defined in the next verse at Rev 12:11.
13 15 6 20 1	The contraction of the contracti	the despiser/traitor/accuser	
5 6	สส	he/it	
4 13 15 20	i.tann	who despised/accused	
5 6 1	यवन	being	
12 5 6 14	्वन्प	to them	
12 12 10 1	KII	nights/nightly	
6 1 10 13 13 1	ليكتسلان	and days/daily	
19 4 13	באוק	before	
1 12 5 14	(MIN	our Alha	
6 5 14 6 14	ব্যক্রব	and they	Revelation 12:11.
			Some of the alternate definitions of the root 🕰 are: "conquer", "overcome",
7 11 6	ر <b>ح</b> ه	receive divine favor (plural)	"justified", "pure", "innocent", "guilt-free", "righteous", "worthy".
2 4 13 1	रहमधन •—•	in the blood	
4 1 13 20 1	र्यान्यस	of the lamb	
6 2 10 4	ן א הרדנ	and by way of	
13 12 22 1	سريون	the word	
4 15 5 4 6 22 5	वक्षतत्र व्यक्षत्र	of his witness/martyrdom	

	4.2	4				Мa		
6	12	1					and not	
1	8	2 6				עבאני	they loved	
14	17	21 5	6	14		्तक्रम्	their bodies	Alternate translations: "their lives", "themselves".
16	4	13 1				ארוניסע	so far as	Alternate translation: "until".
12	13	6 22	1			ריבויםיני	to the death	
13	9	12 5	14	1		سلله	because of this	Revelation 12:12.
21	13	10 1				7Cinix	heavens	
1	22	17 18	8	6		ساجهين	they are rejoicing/singing/serene	
6	1	10 12	10	14		لمهيو	and those	
4	2	5 6	14			<b>(</b> वक्यं	who are in them	
21	20	10 14				<del>ر</del> غ×	stand strong (plural)	The root word here is 🚓 which has many possible definitions.
6	10					70	woe	
12	1	20 16	1			নান	to the earth	
6	12	10 13	1			لوساط	and to the sea	
16	12					77	upon	
4	14	8 22				gm;	whom has fallen	
1	11	12 19	20	18 1		्वस्तुय्न राष्ट्रस्याच्य	the accuser	Literally, "eater of the broken" or "eater of ridicule". Another alternative translation is "slanderer".
12	6	22 5	6	14		्वक्षय)	toward them	
4	1	10 22				<b>ዋ</b> ቦሂረ፡	of having	
12	5					<b>A</b>	to him/it	
8	13	22 1				מתוסיי	fury/anger/heat/venom	
20	2	22 1				इ.केंच पं	great	
2	4					ਸ≃	because	SP has בא ("when") but Crawford has בא ("because").
10	4	16				フィン	knowing	
4	19	12 10	12			77704	that little	
7	2	14 1				ध्यंत्र,	time/exchange	
1	10	22				gr.	having	
12	5					el el	to him/it	
6	11	4				אבת	and while/when	Revelation 12:13.

8 7 1	11/943	sees	
22 14 10 14 1	ध्यमभ	the dragon	
4 1 22 20 13 10	عتد والارت	of being cast down	
16 12	77	upon	
1 20 16 1	त्रांत	earth	
20 4 17	<b>4</b> %	chases away	Alternate translation: "persecutes"
12 1 14 22 22 1	यमकाय	to the woman	
1 10 4 1	The T	that	
4 10 12 4 22	<b>д</b> н7н	who birthed	
4 11 20 1	אכזאו	the masculine one	
6 1 22 10 5 2	नवाक्षर्य	and was given	Revelation 12:14.
12 1 14 22 22 1	<b>एककाय</b>	to the woman	
22 20 10 14	بغ <b>ظ</b>	two	
3 17 10 14	<del>/••/</del>	wings	
4 14 21 20 1	הלבנה	of an eagle	Alternate translation, "that will release".
20 2 1	र्स्परं	great	
4 22 17 20 8 10	mperm	that of flying	Alternate translation, "that is spreading poison/disease". The alternate translation is quite relevant because of the black plague that marks the Pergamus assembly in the sword & staff encoded on the face of the earth. See geographical research of Greg Glaser at Peshitta.org.
12 8 6 20 2 1	र्द्धनंतर्य	to the wilderness/desolation	Greg Glaser at Festilitia.org.
12 4 6 11 22 5	ריטבקה	to her place	
12 13 22 22 20 15 10 6	لسهبهبوس	to be nourished	The root word ﴿﴿ herefers to daily living needs (i.e., food, supplies).
22 13 14	<b>←</b> ⊐4	there	
16 4 14	۲۳ /	time	time = 60
16 4 14 10 14	لبريح	times	times = 600
6 17 12 3 6 22	gu <u></u> 4/74u	and one-half	1/2 time = 30

16 4	14			٢٣.	time	See comment above. 60 + 600 + 30 = 690. 690 miles is the length of the shepherd's staff encoded on the face of the earth in the straight lines between assemblies 3-7. In other words, travel in straight lines as follows: Pergamus (at Mt. Hermon)> Thyatira (Anatolia)> Sardis (Anatolia)> Philadelphia (Anatolia)> Laodicea (Anatolia) = 690 miles. See geographical research of Greg Glaser at Peshitta.org.
13 14				بي	from	
19 4	13			Pita	before	
1 17	6 5	10		76000	his/its face	
4 8	6 10	1		<b>Limit</b>	of the serpent	
6 1	20 13	10		عصائما	and is casting	Revelation 12:15.
8 6	10 1			Ka	the serpent	
13 14				بع جي	from	
17 6	13 5			மும்	his/its mouth	
2 22	20			नंकेच	after	
1 14	22 22	1		थ्यक्त्य	the woman	
13 10	1			للبتاء	waters	
1 10	11			FIR	like	
14 5	20 1			सर्वा	a river	Alternate translation: "illuminated"
4 21	19 10	12	22	<b>477</b> 224	of breaking/carrying away	
13 10	1			للبياء	waters	
14 16	2 4	10	5	الحديه	will cause/work (plural) her	
6 16	4 20	22		をディンロ	and was helping	Revelation 12:16.
1 20	16 1			त्रान	the earth	
12 1	14 22	22	1	याम्य क्ष	to the woman	
6 17	22 8	22		₽₽₽₽₽	and was opening	
1 20	16 1			त्रान	the earth	
17 6	13 5			Роптр	its mouth	Alternate translations: "its voice", "its command", "its entrance", "its edge".
6 2	12 16	22	5	وجربوت	and was swallowing/engulfing it	Alternate translation: "and was beating it"
12 14	5 20	1		Man 1	to the river	
5 6				বল	that	

4	1	20 1	3 10			<u> </u>	of cast/thrown	
22	14	10 1	4 1			ध्यमभ	the dragon	
13	14					جم 	from	
17	6	13	5			אחתה	his/its mouth	Alternate translations: "its command", "its voice", "its entrance", "its edge".
6	20	3	7			p;\ta	and rages/angers	Revelation 12:17.
22	14	10 1	4 1			<b>स्ता</b> म	the dragon	
16	12					77	upon/against	
1	14	22 2	2 1			थ:वावत थः । भ	the woman	
6	1	7 1	2			7,44	and goes	
12	13	16	2 4			لتلتج	to be working	
19	20	2	1			7540	war/approach	
16	13					<b>∠17</b>	with	
21	20	11	1			nd ix	remainder/remnant	
4	7	20 1	6 5			۶ <u>۵</u> ۲۰	of her seed/small	
5	12	10 1	4			ساھ	these	
4	14	9 2	0 10	14		+i+1;	who guard/keep (plural)	
17	6	19	4 14	6 5	10	שמינותם	His commands/authority	
4	1	12	5 1			प्रकास	of Alha	
6	1	10 2	2			क्रम्यव	and having	
12	5	6 1	4			্বলু1	to them	The last three letters are only partially visible, but the spacing and marks are a match with SP.
15	5	4	6 22	5		वासेतः वाध	his witness/martyrdom	
4	10	21	6 16			אמביא	of Yahshua	
								Revelation 13:1. The = (mem) has a faded left top, which would make it look like a
6	19	<b>13</b> 2	2			क्षाम्यव	and I stood/rose	■ (quf), if not for the visible markings and curvature of the mem's left top side. So the conventional reading is sound.
16	12					77	upon	the conventional reading is sound.
8	12	1				M	the sand	
4	10	13	1			עקידיי	of the sea	
6	8	7 1	0 22			क्राभ्य	and I saw	

						A4		The root word here 🌬 has many alternate translations, such as: "coming out"
4	15	12 19	1			Malan.	that ascending	
8	10	6 22	1			איניטיני	living being/creature	
13	14					42	from	
10	13	1				रहम	the sea/oath	
4	1	10 22				क्राया	of having	
12	5					ъ	to it/her	The feminine gender is consistently expressed later in this chapter to reveal the female gender of this living being.
16	15	20				4 <b>0</b> 17	ten	
19	20	14 14				740	horns	
6	21	2 16				סבבע	and seven	
19	20	19 17	14				skulls	
6	16	12				<u> </u>	and upon	
19	20	14 22	5			வச்பிற	her/his/its horns	
16	15	20 1				तर्वा	ten	
22	1	3 10	14			न्त्राक्ष	diadems/merchants	
6	16	12				Δa	and upon	
19	20	19 17	22	5		ದ್ಯಾರಾಭರ	her/his/its skull	
21	13	1				7522	a name/title/reputation	
4	3	6 4	17	1		нрира	of blasphemy	
6	8	10 6	22	1		บรุษยากน	and the living being/creature	Revelation 13:2.
5	10					74	she	
4	8	7 10	22			कुर्णमञ्जय	that I saw	
4	13	6 22	1			राजातम	of form/likeness	Alternate translation: "of death"
5	6	22				वृषय	being/was	
4	14	13 20	1			U. Frank	of a leopard	
6	20	3 12	10	5		منلاءه	and her/its feet	
1	10	11				With the same of t	like	
4	4	2 1				र्यनमभ	of a wolf/bear	
6	17	6 13	5			הפחתם	and her/its mouth	

1 10 11	ST.	like
4 1 20 10 6 22 1	त्रकेतानंत्रन	of lions
6 10 5 2	<u> </u>	and gives
12 5	₽ P	to her/it
22 14 10 14 1	ध्यमभ	the dragon
8 10 12 5	سلم	his/her/its power/strength
6 11 6 20 15 10 5	הבחילמבה	and his/her/its throne/seat
6 21 6 12 9 14 1	et fluxa	and authority
20 2 1	तद्वन	great
6 8 4 1	บะเทน	and one Revelation 13:3.
13 14	يم	from
19 20 19 17 22 5	عنعكمه	her/its skulls
1 10 11	ST. ST.	like
17 16 10 16 22 1	स्वा <u>ग</u> व	beaten/struck
12 13 6 22 1	र के तम्म	to death
6 13 8 6 22 1	ענקומיזים	and the wound
4 13 6 22 5	थवृष्यः	of her/its death
1 22 1 15 10 22	वृत्तराज्यार,	was healed
6 1 22 4 2 20 22	क्षान्यस्वर्धात	SP has क्षेत्रस्ति ("and was amazed"), but Crawford has क्षेत्रस्ति ("and was and was guided").
11 12 5	حله	all of it
1 20 16 1	त्रांत	the earth
2 22 20	नंक्षेत्र	after
8 10 6 22 1	1.quam	the living being/creature
		Revelation 13:4. SP has the plural מאַבה ("and they worship"), but Crawford has
		the singular عملات ("and he worships"). This distinction is very important
		Crawford can refer to either the earth (singular), <u>or</u> to the skull (singular) that just came back to life (that sovereign/skull is the one who worships the dragon); whereas SP suggests the earth (plural) worships the dragon.
6 15 3 4	∺ <b>र्7</b> लय	and worships/honors whereas SP suggests the earth (plurar) worships the dragon.
12 22 14 10 14 1	ध्यम	to the dragon

4	10	5 2				HAT:	that gave	
-				1		4474≠		
21	6	12 9				·	authority	
12	8	10 6	22	1		₩qum7	to the living being/creature	
6	15	3 4	6			מ <i>ייליס</i> ע	and they worship/honor	
12	8	10 6	22	1		स्वयम्	to the living being/creature	
12	13	1 13	20			لتكويدن	to be saying	
13	14	6				יבקט	who (plural)	
4	4	13 1				र्ग्यमम	that is like	Alternate translation: "of blood"
12	8	10 6	22	1		Walam)	to the living being/creature	
5	4	1				สสต	this	
6	13	14 6				טענט	and who (plural)	
13	21	11 8				التحلد	possible/able	
12	13	19 20	2	6		لحتذحه	to be warring/approaching (plural)	
16	13	5				لتته	with her/it	
6	1	22 10	5	2		नकाष्य्य	and was given	Revelation 13:5.
12	5					аl	to her/it	
17	6	13 1				<u> स्टान</u> ्य	a mouth	Alternate translations: "voice", "command".
4	13	13 12	12			بينتر	of speaking (plural)	
20	6	20 2	22	1		त्रविध्यंतयं	great things	
6	3	6 4	17	1		r∆±u√u	and blasphemy	
6	1	22 10	5	2		त्रकामुप्त	and was given	
12	5					ь	to her/it	
21	6	12 9	14	1		ستلامح	authority	
12	13	16 2	4			לבלביי	to be working	
10	20	8 1				Mit	months	
1	20	2 16	10	14		لمنجد	forty	
6	22	20 10	14			ب- خ <b>d</b> ia	and two	
6	17	22 8	22			ศาวศา	and opened	Revelation 13:6.
17	6	13 5				Ръпъ	her/its mouth/command	

12	13	3 4	17	6	רביליד	to be blaspheming (plural)	
19	4	13			םאת	before	
1	12	5 1			तिनात	Alha	
4	22	3 4	17	10	<b>マラング ロ</b> コ	that was blasphemed (plural)	
2	21	13 1			لجتم	in name	
6	2	13 21	20	10 1	र्द्रनंद्रम्य	and in dwelling	
4	1	10 12	10	14	لهريب	of those	
4	21	20 10	14		<b>بغت</b> م	who dwell (plural)	
2	21	13 10	1		لمستح	in heaven/sky	
6	1	22 10	5	2	<u>नथा व्यथ्य</u>	and was given	Revelation 13:7.
12	5				47	to her/it	
12	13	16 2	4		لحلحة	to be working	
19	20	2 1			منئم	war/approach	
16	13				جط	with	
19	4	10 21	1		עלביאם	the holy	Alternate translation: "the set apart ones"
6	12	13 7	11	1	ليونعياه	and to be conquering	
1	14	6 14			्यार	them	
6	1	22 10	5	2	न्याक्षर्य	and was given	The (yod) here is illegible, but the spacing matches.
12	5				al la	to him/her/it	
21	6	12 9	14	1	Lat Tux	authority	This word is partially illegible, but the spacing and visible marks match SP.
16	12				77	over/against	
11	12	5 10	14		حلم	all of them	The tail of the $_{t}$ (nun) is mostly illegible but the spacing and visible marks match SP.
21	20	2 22	1		- रावायपंत्र	tribes	
6	1	13 6	22	1	रायायाराय	and inhabitants	
6	12	21 14	1		र्यमेव	and tongues/languages	This phrase is partially illegible but the spacing and visible marks match SP.
6	16	13 13	1		الاستهاد	and peoples/nations	
6	14	15 3	4	6 14	<ul><li><u∺7;æπu< li=""></u∺7;æπu<></li></ul>	and will worship/honor (plural)	Revelation 13:8.
12	5				al A	to her/it	
11	12	5 6	14		्वना	all of them	

16	13	6 20	10	5	להטילתה	its inhabitants	
4	1	20 16	1		र्त्य रंतर्	of earth	
5	14	6 14			্যাব	they	
1	10	12 10	14		لملتا	those	
4	12	1			র্বান	of not	
11	22	10 2	10	14	لعام	written (plural)	
2	11	22 2	1		لحهجا	in the writing/book	
4	8	10 1			ring.	of life	
5	6				বল	it/he	
4	1	13 20	1		र्राच्यारीत	of the lamb	
19	9	10 12	1		474°	the slain one	
19	4	13			Pita	before	
22	20	13 10	22	5	وبسويه	its foundation/conception	
4	16	12 13	1		برجر برجار بر	of this world/age	
13	14				بيا ج	he	Revelation 13:9.
4	1	10 22			gritte	who has	
12	5				₽ P	to him	
1	4	14 1			र्गा ती ता	ears	
14	21	13 16			נדער	will hear	
13	14				423	he/she	Revelation 13:10.
4	2	21 2	10	1	Y ATTAIN	of into captivity/devastation	Alternate translation: "of into depopulation"
13	6	2 12			7=42	leads/carries/burdens	
2	21	2 10	1		لإبعد	into captivity	Alternate translation: "into depopulation"
1	7	12			7,11	goes	
6	1	10 14	1		यम्प्र	and they	
4	2	8 20	2	1	אבתיבא	that in the sword/desolation	
19	9	12			7/10	kill	
2	8	20 2	1		حسنجك		
14	22	19 9	12		र्राप्त	will be killed	

	<b>A</b> .		Gwynn's 1897 transcript mistakenly reverses the order here for two words, so
5 20 11 1	<b>र्क्ट</b> पंत	here/now	Gwynn reads inaccurately கூட்டி படி
5 10	74	is	See comment above re Gwynn error.
5 10 13 14 6 22 1	<u>श्</u> रुवामान	the faith/trust	
6 13 15 10 2 20 14 6 22 1	שנישרה ברושיי	and the patience	
4 19 4 10 21 1	אביאםא	of the holy	Alternate translation: "of the set apart one"
6 8 7 10 22	gròna	and I saw	Revelation 13:11.
8 10 6 22 1	uqum	a living being/creature	
1 8 20 22 1	त्रमंग्र	another	
4 15 12 19 1	र्यमीक्षत	that rose / came-out	
13 14	<b>ب</b> ع	from	
1 20 16 1	त्रांत	the earth	
6 1 10 22	क्राय	and having	
5 6 1	र्रातना	being	
12 5	ъ	to her/it	
22 20 22 10 14	<b>Р</b> ана	two	
19 20 14 14	<b>– ২</b> %চ	horns	
6 4 13 10 1	<b>Lym</b> ud	and was likened	Alternate translation: "and of waters"
12 1 13 20 1	तर्रकारी	to the lamb	
6 13 13 12 12 1	הבעללה	and speech (plural)	
5 6 22	वृत्तव	was	
1 10 11	4 st	like	
22 14 10 14 1	ध्यमभ	the dragon/second	
6 21 6 12 9 14 1	LTT UZU	and authority	Revelation 13:12.
4 8 10 6 22 1	थ्यायमान	of the living being/creature	
19 4 13 10 22 1	באנתוסות	first/before	
11 12 5	حلم	all of it	
			SP has אלבה ("was worked"), but Crawford has האלבה ("of being transferred").
4 22 16 2 20 10	۳۹۲۶۶۳	of being transferred (plural)	Crawford has a more specific legal meaning, and a potential wordplay with كحكمها ("Hebrew").

19	4	13	6	5	10			באמאם	before her/it	
										SP is stated in the singular אול ביב ("and is working"), whereas Crawford is plural
										שלאבאב ("and is working (plural)"). Crawford is the proper grammar because this
										verb is acting upon two objects אליבה ("to earth and those who live in it").
										Notice for example how Egyptian symbolism is literally worked into the earth (i.e.,
6	22	16	2	4	10			7477 qua	and is working (plural)	obelisks, 'sacred geometry' layouts) and the occult forces that have worked it. See e.g., Secrets in Plain Sight.
12	1	20	16	1				ಗಕ್ಷ	to earth	e.g., see. ets in rium signer
6	12	4	16	13	20 10	14		ولتلتثام	and to those inhabitaing (plural)	
2	5							선구	in it	
6	14	15	3	4	6 14			्तम् <i>रिका</i> य	and will worship/honor (plural)	
12	8	10	6	22	1			स्वयम्	to the living being/creature	
19	4	13	10	22	1			ענקרדיים	first/before	
5	10							<b>14</b>	she/it	
4	1	22	8	12	13 22			بينهم ويسام	of being healed/recovered	Alternate translation: "of being asleep"
13	8	6	22	1				יייסונף:	the wound	
4	13	6	22	5				थवृष्णः	of her/its death	
6	22	16	2	4				<b>भन्तर</b> कृष	and is working	Revelation 13:13.
1	22	6	22	1				र:क्वायकार:	signs	
20	6	20	2	22	1			तः विद्यापंतां विद्यापंतां	great	
1	10	11	14	1				Klank	like	
4	14	6	20	1				สร์สมา	of fire	
		_						. 1		SP has the singular אלבהר ("is worked"), but Crawford has the plural אלבהר ("is
22	16	2	4	10					is worked (plural)	worked (plural)") to refer to fire in more than one time and/or place.
12	13	8	22					رسمه	to be descending	
13	14							بر/	from	
21	13	10	1					Kinx	sky/heaven	
16	12							77	upon	
1	20	16	1					त्रांत	the earth	
19	4	13						םאת	before	
2	14	10	14	21	1			ध्यमन	sons of men	

							Revelation 13:14. SP has விக்க ("and is seducing") whereas Crawford has விக்க ("and is forgiving"). The root in Crawford is விக்க, which has some important
6	22	16 9	1		म्यू- <b>स</b> व	and is forgiving	alternate definitions as well: "cover", "blot out", "cancel".
12	4	16 13	20	10 14	— <u>न्य</u> म्य — <del>व्य</del> म्ब	to them inhabiting	
16	12				77	upon	
1	20	16 1			ત્તાન	earth	
2	10	4			<b>277</b>	by way of	
1	22	6 22	1		राक्षवक्षर	signs	
4	1	22 10	5	2	नकाष्याः	of being given	
12	5				<u>~</u>	to her/it	
							Once again SP has the singular of this root word. So SP has בעבה ("to be working"),
							whereas Crawford has the plural באבאב ("to be working (plural)"). Notably, Gwynn
							has a <b>a</b> (vav) suffix on this word באביבה, but Gwynn is in error - although the ב (yod)
							is shortened and therefore may appear cut-off, a त (vav) would be too large to fit in
12	13	16 2	4	10	ערלבור	to be working (plural)	that space in the codex.
19	4	13			Third I	before	
8	10	6 22	1		นุยุนก	the living being/creature	
12	13	1 13	20		रंक्तर्रकी	to be saying	
12	4	16 13	20	10 14	لتنتنب	to them inhabiting	
16	12				77	upon	
1	20	16 1			त्र् <u>य</u> नंतर	earth	
12	13	16 2	4		لمرحد	to be working	
18	12	13 1			لجواء	image/idol/stone/shapeless	
12	8	10 6	22	1	स्वावम्म् राजा	to the living being/creature	
1	10	4 1			היידו	that/which/hand	
4	1	10 22			क्रायस	of having	
12	5				el el	to her/it	
13	8	6 22	1		2.quann	the wound	
4	8	20 2	1		برج جات	of the sword/desolation	
6	8	10 22			qта	and lived	
6	1	22 10	5	2	नकाम्य	and was given	Revelation 13:15.

12 5	al and	to her/it
4 22 22 12	7444	of giving
20 6 8 1	र्यातन	spirit/breath
12 18 12 13 1	र्स्नान	to the image/idol/stone
4 8 10 6 22 1	אימיטיטיג	of the living being/creature
6 22 16 2 4	השקבה	and being worked
4 11 12	برحك المحادث	that all
4 12 1	rd <sub>n</sub>	who not
14 15 3 4 6 14	्तःम् <u>का</u>	will worship (plural)
12 5	ra La	to it
12 18 12 13 1	لمراحك	to the image/idol/stone
4 8 10 6 22 1	אמוסואי	of the living being/creature
14 22 19 9 12 6 14	ंग्री-वक्ष	will be killed (plural)
6 22 16 2 4	טוק קביג	and is working Revelation 13:16.
12 11 12 5 6 14	رمسلما	to all of them
7 16 6 20 1	15tal,	small/young
6 20 6 20 2 1	र्द्धनंतनंत	and great/old
16 22 10 20 1	للإمها	rich
6 13 15 11 14 1	γίσωπα	and poor
		This title is normally of the highest honor, reserved exclusively for YHVH and Yahshua. But here it is used cleverly to expose its worldly usage, showing that each man who calls himself a "lord" or a "master" in the beast system is ultimately
13 20 10 1	र्द्धनंत्र	treated like a "slave" at the end of the age, that is, marked like property.
6 16 2 4 1	यस्य <u>न</u> ्य	and servants
4 14 22 10 5 2	<u> ಇ</u> ರು <i>ಳ್ಳಾ</i>	that will be given
12 5 6 14	্বল্ম	to them
20 6 21 13 1	र्याम्	mark/inscription
16 12	77	upon
1 10 4 10 5 6 14	מתוידות (	their hands
4 10 13 10 14 1	برسته سرسته المسائد	of right/oath

1 6	an:	or
16 12	77	upon
2 10 22	وبيع	between
16 10 14 10 5 6 14	्वलम्प	their eyes
4 12 1	rd <sub>H</sub>	that no Revelation 13:17.
1 14 21	<u> स्</u> यत	person
14 7 2 14	<b>/</b> 코하	will exchange/buy/sell
1 6	ant	or
14 7 2 14	<b>/</b> 코하	will exchange/buy/sell
22 6 2	न्यक्	again/repent
1 12 1	त्तीत	unless
1 10 14 1	The	he/she
4 1 10 22	क्रायस	of having
16 12 6 5 10	ماما <i>ت</i>	upon him/her
20 6 21 13 1	र्राज्यतम्	mark/inscription
4 21 13 1	No.	of the name
4 8 10 6 22 1	uquam.	of the living being/creature
1 6	ant	or
13 14 10 14 1	المستعادة	number(s)/computation(s)  Alternate translation: "worm".
4 21 13 5	<b>AITE</b>	of her/its name
5 20 11 1	NS to	here/now Revelation 13:18.
1 10 22 10 5	धाकार	having/brings it
8 11 13 22 1	הכונים	wisdom/discernment Alternate translation: "sexual intercourse"
6 4 1 10 22	สูกบุรุน	and of having
2 5	<b>₫</b> Ľ	in him/her
5 6 14 1	यावन	logic/reason
14 8 21 2 10 6 5 10	ראברט	will count (plural) it
12 13 14 10 14 1	العتباكم	to the number(s)/computation(s)
4 8 10 6 22 1	MANTH	of the living being/creature

13	14	10 14	1			سلتك	the number(s)/computation(s)	
5	6					da	she/it	
3	10	20				477	for	
4	2	20 14	21	1		הבילבא	of a son of man	
21	22	13 1	1			र्था क्षेत्र का	six hundred	
6	21	22 10	14			لم مهمر المرابع	and sixty	
6	21	10 22				कृत्य	and six	SP has אבה ("and six"), while Crawford has the alternate spelling שבה ("and six").
6	21	10 22					and six	Both are acceptable in Aramaic.  Revelation 14:1.
6	8	7 10	22			<u>'</u>	and I saw	Revelation 14:1.
6	5	1					and behold	
1	13	20 1					the lamb	
19	1	13				नर्राव	standing/rising	
16	12					77	upon/against	
9	6	20 1				स्ति	the mountain	
4	18	5 10	6	14		(T) (T) (T)	of Zion	
6	16	13 5				المتتاه	and with him	
13	1	1				AAC.	one hundred	
6	1	20 2	16	10 14		المتاجية	and forty	
6	1	20 2	16	1		<b>A A</b>	and four	
1	12	17 10	14			4914	thousands	
4	1	10 22				- A	of having	
16	12	10 5	6	14		्वन <u>म</u>	upon them	
21	13	5				माप	his name	
6	21	13 1				र्याप्रत	and the name	
4	1	2 6	5	10		אלבטטר	of his Father	
11	22	10 2				حەمت	written	
16	12					77	upon	
2	10	22				<b>ب</b> تع	between	
16	10	14 10	5	6 14		راطس	their eyes	
6	21	13 16	22				and I heard	Revelation 14:2.

19 12 1	a voice/sound
13 14	from
21 13 10 1	heaven/sky
1 10 11 Fund	like
19 12 1	a voice/sound
4 13 10 1	of waters
15 3 10 1 1	many
	and like
	a voice/sound
4 20 16 13 1 Think	of thunder/resonance
20 2 1 <del>1</del>	great
19 12 1 <b>1</b>	the voice/sound
1 10 14 1	that
4 21 13 16 22 <b>مُتَمَدِّدُهُ وَمُنْ الْمُنْ الْمِنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْعِلِي الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْم</b>	of I heard
1 10 11 Fund	like
19 10 22 20 6 4 1 Station	a harpist
4 14 19 21 ZIII	who was striking
2 19 10 22 20 6 5 10 Janian	in his harp
6 13 21 2 8 10 14	and were glorifying (plural)  Revelation 14:3.
1 10 11 Fund	like
22 21 2 6 8 22 1	a praise song
8 4 22 1 Marita	new
19 4 13 pixu	before
11 6 20 15 10 1 Tibina	the throne
6 19 4 13 Thurs	and before
1 20 2 16	four
8 10 6 14 <b>CIM</b>	living beings
6 19 4 13 FILLIG	and before
19 21 10 21 1	elders
15 21 10 21 1	Ciders

6	12	1				r∆a	and not	
1	14	21				کائز	a person/human	
1	22	13	18	10		المعادية المعادية	was able (plural)	
12	13	1	12	17	5	त्वात्ना	to be learning/teaching it	
								SP has the unabbreviated אלשביבאל ("to the praise song"), but Crawford has a punctuation mark of abbreviation over the apparently abbreviated phrase מלאביב
12	22	21	2	6		पनस्का	to praise/dwelling	("to praise"). However, if we choose to read the word in Crawford معتدلاً at face value, then it means "to dwelling".
								SP has ನ್ ನೆನ್ ("unless if one hundred"), whereas Crawford has ನ್ ಡಿ. ("and
								one hundred"). The difference is important because SP is saying that the 144,000 are عبد ("humans"), but Crawford is saying they are not
								the text just advised that no عدم ("humans") are able to learn the song. Indeed,
								the text confirms this further by saying these 144,000 were purchased from the earth (thus, former humans). So the 144,000 are in the kingdom of Alha at this point, rather than characterized as point, rather than characterized as
								a new sentence in Crawford that concludes in the next verse with the word রবিনাদ্র
6	13	1	1			A Comment	and one hundred	("virgins").
6	1	20	2	16	10 14	האיבען	and forty	
6	1	20	2	16	1	<u> </u>	and four	
1	12	17	10	14		المامر المام ا	thousands	
7	2	10	14	10		وكنكت	purchased/exchanged (plural)	
13	14					يم/	from	
1	20	16	1			त्रांत	earth	
5	12	10	14			ساھ	these	Revelation 14:4.
1	14	6	14			์แน	are they	
1	10	12	10	14		لملتر	those	
4	16	13				71277	of with	
14	21	1				र्धन	man	
12	1					d	not	
1	22	9	6	21	6	पत्रपर्ने कुथर	have rubbed (plural)	
2	22	6	12	1		य्युपक्रम	virgins	
3	10	20				بمغ	for	

1	10	22	10	5	6 14		्यक्तकार,	having being (plural)	Alternate translation: "they are"
5	12	10	14				ساھ	these	
4	14	19	17	6	5 10		אמקטשר	that follow him	Alternate translations: "who married him", "who joined him", "who had sexual intercourse with him"
12	1	13	20	1			तस्कर्त	to the lamb	
11	12						حك	any	
11	20						خخ	where	
4	14	1	7	12			7,75%	he will go	
5	12	10	14				ساھ	these	
1	7	4	2	14	6		עליצידט	have been purchased (plural)	Alternate translation: "have been exchanged (plural)"
13	14						يح/	from	
1	14	21	1				तिस	mankind	
							_		Once again SP has the spelling of this root word عبنغ without the yod, منعتغر, but
20	10	21	10	22	1		המעציי	the first	Crawford includes it, منعطة. Both are acceptable in Aramaic.
12	1	12	5	1			स्याय	to Alha	
6	12	1	13	20	1		र्याच्याचीत	and to the lamb	
4	2	17	6	13	5 6	14	/denug=	that in their mouths	Revelation 14:5.
12	1						d	not	
1	21	22	11	8	22		क्षांत्र क्षेत्र र	was found	
4	3	12	6	22	1		यक्षपत्रं म	falsehood/treachery	Alternate translation: "purposelessness"
4	12	1					Ma	of not	
13	6	13					ובואול	blemished	Alternate translations: "marked", "spotted"
3	10	20					477	for	
1	14	6	14				(กน	they are	
6	8	7	10	22			gròna	and I saw	Revelation 14:6.
1	8	20	14	1			र्यकार	another	
13	12	1	11	1			यह स्त्रीम	angel/messenger	
4	17	20	8				بهند	of flying	
13	18	16	22				מאקע איי	in the middle/midst of	
21	13	10	1				Think	heaven/sky	

6	1	10	22				क्राय	and having	
12	5						et e	to him/it	
16	12	6	5	10			كمهد	upon him/it	
15	2	20	22	1			र्श्वनं प्रक	gospel/hope	Alternate translations: "good tidings", "truth", "reason".
4	12	16	12	13			۳۲۲۳	that to a world/age	
12	13	15	2	20	6		לדשביה	to be preaching (plural)	Alternate translation: "to evangelize them"
16	12						77	against/upon/regarding	
10	22	2	10				72위7	dwellers	The expression here ನಡುವ is "earth dwellers"
1	20	16	1				त्रांत	earth	See comment above.
6	16	12					774	and against/upon/regarding	
11	12						حك	all	
16	13						<u> </u>	people	
6	1	13	6	14			वम्पराव	and inhabitants	
6	21	20	2	14			רביבע	and tribes	
									Both SP and Gwynn have 🔁 ("tongue"). But in Crawford the space between the 🗷
									(shin) and $\epsilon$ (nun) here is unnaturally elongated as a smudge/fade hovers above the
									elongated space that would house the tops of 1-2 letters: (yod) and/or (nun)
									as we see in Rev 7:9 کعنے ("tongues"). Notably, the smudge would also house the
									seyame markings. The smudge/fade does not look like the previous palimpset
									marks where the scribe corrected an error, but rather it looks like a typical
									fade/smudge, so I am scribing the phrase as I consider most likely from the visible
									markings ملعتب ("and tongues"), which also matches the correct plural grammar for
6	12	21	14	10	14		<del>/11</del> 2/a	and tongues/languages	the verse.
12	13	1	13	20			לבאתני	to be saying	Revelation 14:7.
2	19	12	1				<b>U</b>	in a voice	
20	2	1					र्द्धनं	great	
4	8	12	6				ייקט	fear (plural)	
13	14						4	from	
1	12	5	1				र्सन्तर्भार	Alha	
6	5	2	6				משמח	and give (plural)	
12	5						ф	to Him	
						<del></del>			

			Once again, SP has the unabbreviated வில் ("praise song" or "praise"), but
			Crawford has a punctuation mark of abbreviation over the apparently abbreviated word ("praise"). But if we read the word in Crawford at face value it means
22 21 2 6	पत्रद्रभ	praise/dwelling	"dwelling".
13 9 12	7/2	because	
4 1 22 22	क्राक्राप्त	of having come	
21 16 22 1	WATE.	hour	
4 4 10 14 5	بدينه	of His judgment	
6 15 3 6 4 6	טא <i>ידי</i> ָּמִט	and worship/honor (plural)	
12 4 16 2 4	لبنية	to He working	
21 13 10 1	مست	heaven/sky	
6 1 20 16 1	त्र्यंतत	and earth	
6 10 13 1	لوساه	and sea	
6 16 10 14 22 1	ยุงกาน	and eyes	The expression here געניאלא ארניא is "and fountains".
4 13 10 1	המשה	of waters	
6 1 8 20 14 1	האנהינה	and another	Revelation 14:8.
4 22 20 10 14	<b>८</b> ५ <b>व</b> ात	he/it second	
14 19 10 17	ىسە	is following	This is the passive participle of பாட்ட
5 6 1	र्यवन	being	
12 5	al al	to him/it	
6 1 13 20	नंजार्यत	and says	
14 17 12 22	भावा	has fallen	Alternate translation: "you fall"
14 17 12 22	भावा	has fallen	See comment above.
2 2 10 12	7722	Babylon	
20 2 22 1	त्रवेष्यपं	the great	
1 10 4 1	nt-un	that/which/hand	
4 13 14	אמבץ	she from	Alternate translation: "blood (plural)"
8 13 22 1	nam.	fury/anger/heat/venom	
4 7 14 10 6 22 5	थक्षका	of her whoredom/fornication	
1 21 19 10 22	grazi.	gave them to drink	Some alternate translations: "has drunk them", "has irrigated them", "has served them"

12 11 12 5 6 14	्वलांचा	to all of them		
16 13 13 1	وسيء	peoples/nations		
6 1 8 20 14 1	האנה לו	and another Revelation 14:9.		
13 12 1 11 1	यद्यम	angel/messenger		
4 22 12 22 1	थ्युन्यू व्य <u>ा</u>	of three		
14 19 17	947	follows		
12 5 6 14	্নন্ম	to them		
12 13 1 13 20	لتكمين	to be saying		
2 19 12 1	थ्यवन	in a voice		
20 2 1	र्द्धनं	great		
1 10 14 1	MIN!	he/she		
4 15 3 4	∺ <b>7ं</b> क∺	who worships/prostrates		
12 8 10 6 22 1	₩qum7	to the living being/creature		
6 12 18 12 13 5	مساراه	and to her/its image/idol/stone		
6 21 19 12	7020	and takes		
20 6 21 13 5	השבתי	her/its mark/inscription		
2 10 22	grz	between		
16 10 14 6 5 10	744777	his/her eyes		
1 17	Art.	also/face Revelation 14:10.		
5 6	ดศ	he/she		
14 21 22 1	स्ते <u>म्</u>	will drink/six		
13 14	77	from		
8 13 20 1	אינוי	wine		
4 8 13 22 5	برسون	of His burning/passion/anger		
4 13 20 10 1	7úna	of the Lord/Marya		
4 13 7 10 3	بروون	that is mixed/united/poured		
4 12 1	r <b>∆</b> ∺	without		
8 12 9 1	Ah	mixture		
2 11 15 1	Mary	in the cup/secret		

4 20 6 3 7 5	क्र्यतंत्र	of His fury
6 14 21 22 14 19	न्या <i>प्र</i> म्य	and will torment them
2 14 6 20 1	यद्गयान	in fire
6 11 2 20 10 22 1	הבבינשה	and sulfur/brimstone
19 4 13	םאהן	before
13 12 1 11 1	यद्भारीम	angels/messengers
19 4 10 21 1	NE NO	holy
6 19 4 13	השנוק	and before
1 13 20 1	र्ग कार्	the lamb
6 22 14 14 1	म्या कृष स	and smoke Revelation 14:11.
4 22 21 14 10 19 5 6 14	्वयाग्रम्	of their torments
12 16 12 13	لنلم	to a world/age
16 12 13 10 14	للحب	worlds/ages
14 15 19	74077	will rise
6 12 10 22	क्रान्य	and not having
12 5 6 14	্নলা	to them
14 17 1 21 1	प्रस्ति	breath/soul/life
1 10 13 13 1	The state of the s	daily/days
6 12 12 10 1	₹11a	and nightly/nights
1 10 12 10 14	لبهر	those
4 15 3 4 10 14	44 <b>7</b> 44	who worshipped (plural)
12 8 10 6 22 1	W.quam7	to the living being/creature
6 12 18 12 13 5	معارياه	and to her/its image/idol/stone
6 12 13 14	427م	and to him/her
4 21 19 12	7022	This word has many alternate translations, including for example "receives", who took "carries".
20 6 21 13 1	र्राज्यतनं	the mark/inscription
4 21 13 5	بتين	of her/its name
5 20 11 1	<b>स्टि</b> नंब	here/now Revelation 14:12.
1 10 22 10 5	angri.	having it

13 15 10 2 20 14 6 22 1	משודי וווים א	patience
4 19 4 10 21 1	עבראפא	of the holy
1 10 12 10 14	لمليل	those
4 14 9 20 6	<b>สน์</b> ไว่ส	who guard/keep them
17 6 19 4 14 6 5 10	שהינושר	His commands/authority
4 1 12 5 1	त्रवीतः	of Alha
6 5 10 13 14 6 22 5	<b>ช</b> ุนกราชน	and his trust/faith
4 10 21 6 16	ンペエンス	of Yahshua
6 21 13 16 22	הצורנוף	and I heard Revelation 14:13.
19 12 1	rda	a voice/sound
13 14	بع/	from
21 13 10 1	Name :	heaven/sky
4 1 13 20	לאתבלי	that said
11 22 6 2	ವರ್ಣ	write
9 6 2 10 5 6 14	्वक्म्प्रव <b>्</b>	their blessings
12 13 10 22 1	العصوب	to the dead
1 10 12 10 14	لملايلا	those
4 16 14 4 6	чтт	who depart (plural)
2 13 20 14	حتدب	in our lord
13 14	بي	from
5 21 1	The	now
1 10 14	<b>⊢</b> 177	yes
1 13 20	ינשור י	says
20 6 8 1	สมสำ	The 🕰 (khet) is partially illegible here, but the spacing and visible marks in Crawford the spirit
13 9 12		because match SP.
4 14 22 22 14 10 8 6 14	் மாழுவு	that they will be resting
13 14	يم 	from
16 13 12 10 5 6 14	~uerpz7 ~-	their labors/troubles
6 5 1	र्यकाव	and behold Revelation 14:14.
	) or light	and seriola

16 14 14 1	¥्राम	cloud(s)
8 6 20 22 1	กล่าดน	shining/white
6 16 12	774	and upon
16 14 14 1	ध्यम	cloud(s)
10 22 2	न्यकृत	sitting
4 13 6 22 1	रावातमः	form/likeness
4 2 20 14 21 1	אבילבא	of a son of man
6 1 10 22	क्राय्य	and having
12 5	<b>47</b>	to him
16 12	<i>يد</i>	upon
		Here is another example where SP has क्यां ("his head" or "his accusation") but
20 10 21 5	<b>ল</b> মণ	his head Crawford has the spelling معتنز ("his head").
11 12 10 12 1	طبله	a crown/circle
4 4 5 2 1	र्यक्रम	of gold
6 16 12	<u> </u>	and upon
1 10 4 5	dirty.	his hand
13 3 12 22 1	यक्तीं य	a sickle/scroll
		SP has ﴿ "swift/sharp"), but Crawford has ﴿ "shining/white"). Crawford
		is logical because Rev 14:18 highlights only <u>one</u> angel that holds a "swift/sharp sickle" and he is identified in Rev 14:17-18 as we note the <u>singular</u> tense منابطة
		יים או איים או ביי ("to he having to him the sickle sharp"). Moreover, this reference
		in Rev 14:14 in Crawford to a 'white sickle' reminds of John 4:35, "Behold, I say to
		you, 'Lift up your eyes and see the fields that are white and have arrived at the
8 6 20 22 1	र्यंतरंका	harvest already. And he who reaps a wage receives and gathers fruit for life of to a world/age. And the sower and the reaper together will rejoice."
0 0 20 22 1	_	Revelation 14:15. This phrase is partially illegible, but the visible marks and spacing
6 1 8 20 14 1	האנהינה	and another match SP.
13 12 1 11 1	यद्भायम	angel/messenger This word is partially illegible, but the visible marks and spacing match SP.
14 17 19	دوه.	departs
13 14	411	from
5 10 11 12 1	Marg	temple/holy-place
6 19 16 1	Mad	and cries out

2	19	12	1			युवन	in a voice	
20	2	1				र्द्धनं	great	
12	4	10	22	2		<u> </u>	to he/it sitting	This phrase is partially illegible, but the visible marks and spacing match SP.
16	12					77	upon	
16	14	14	1			ध्यम	cloud(s)	
21	4	20				ਖੰਜੜ	send	This word is mostly illegible, but the visible marks and spacing match SP.
13	3	12	22	11		<i>بخر</i> 747	your sickle	
6	8	18	6	4		אמאיזע	and reap/harvest	
13	9	12				7/2	because	
4	1	22	22			वावागःस	has come	This phrase is totally illegible, but the spacing matches SP.
21	16	22	1			<b>स्था</b> न	hour/moment	Alternate translation: "declaration/narrative".
12	13	8	18	4		الحسم	to be harvesting/reaping	
6	1	20	13	10		च्य <b>ं</b> र्यत	and is casting	Revelation 14:16. The resh here is smudged. The phrase here is a Pael singular conjugation, but if interpreted plural then it would need to refer to the verb action of casting the one sickle <u>multiple times</u> , rather than multiple nouns (i.e multiple sickles).
5	6					สส	he/it	The first letter here is partially illegible but the visible marks and spacing match SP.
4	10	22	2			- дар н	he/it sitting	
16	12					77	upon	
16	14	14	1			ध्या	cloud(s)	
13	3	12	22	5		थक्तरंग	his/its sickle	
16	12					77	upon	
1	20	16	1			त्त्रं <b>र</b>	the earth	
6	1	22	8	18	4 22	क्षात्र त्यातिक क्षात्र त	and was harvested/reaped	
1	20	16	1			त्र् <u>य</u> नंतर	the earth	
6	1	8	20	14	1	האנהינה	and another	Revelation 14:17.
13	12	1	11	1		ns ns	angel/messenger	
14	17	19				.Рп.	departs	
13	14					يخ/	from	
5	10	11	12	1		M M	the temple/holy-place	

					<b>A</b>		1
4	2	21 13	10	1	אבדדה	that in heaven/sky	
6	16	12 6	5	10	<u> </u>	and upon him/it	
1	10	22			gru,	having	
13	3	12 22	1		ध्युत्रम	a sickle	
8	20	10 17	22	1	سېر مه د م	swift/acute/sharp	
6	1	8 20	14	1	האנהינה	and another	Revelation 14:18.
13	12	1 11	1		यद्या	angel/messenger	
14	17	19			LPT.	departs	
13	14				برا	from	
13	4	2 8	1		עצבווע	the sacrifice altar	
4	1	10 22			कुर्याः	of having	Alternate translation is past tense: "who had"
12	5				47	to him/her/it	
21	6	12 9	14	1	سلامة	authority	
16	12				77	upon/over/against	
14	6	20 1			र्यस्त	fire	
6	19	16 1			₹ dan	and cries out	
2	19	12 1			Mar	in a voice	
20	2	1			र्द्धनं	great	
12	4	1 10	22		<u>ምሢ</u> 7	to he/it having	
12	5				47	to him/it	
13	3	12 22	1		यक् <i>निम</i>	the sickle	
8	20	10 17	22	1	यंक्रिक	swift/acute/sharp	
21	4	20			पंत्रद	send	
1	14	22			कृतस्	you	
13	3	12 22	11		e/4772	your sickle	
8	20	10 17	22	1	سبر ١٥٠٠	swift/acute/sharp	
6	19	9 6	17		<b>चर्या</b> वव	and gather	
12	15	3 6	12	1	म्युप्यंक <u>ा</u>	to the clusters	
4	11	20 13	5		הביתה	of its vineyard	
	<u> </u>						

4 1 20 16 1	त्रानंत्र	of the earth
13 9 12	71-2	because
4 20 2 10	האָבר	of greatness  An alternate translation refers to the profit of lending: "of the interest"
16 14 2 6 5 10	つむはエア	of its grapes/berries
6 1 20 13 10	عصرتانو	and is casting Revelation 14:19.
13 12 1 11 1	र्यम	the angel/messenger
13 3 12 22 5	<i>थक्तारं</i> म	his/its sickle
16 12	<i>يد</i>	upon
1 20 16 1	त्रांत	earth
6 19 9 17	<u>4\</u> 101	and gathers
12 11 20 13 5	لحذيته	to its vineyard
4 1 20 16 1	त्र्य नंत्रन	of the earth
6 1 20 13 10	<u> च्यानंत्रत</u>	and is casting
2 13 16 18 20 22 1	يسرم برهايد	in the winepress Alternate translation: "school house"
20 2 22 1	र्यकान	great
4 8 13 22 5	4 مسلونه	of His anger/passion/burning
4 1 12 5 1	त्रकार्	of Alha
6 1 22 22 4 10 21 22	कृत्रः कृष्यर्थ	and it was being trodden Revelation 14:20.
13 16 18 20 22 1	سرعاباته	the winepress
12 2 20	4-7	outside
13 14	4.1	from
13 4 10 14 22 1	עניתקטיי	the city
6 14 17 19	הגפת	and departs
4 13 1	75mH	blood
13 14	يم ج	from
13 16 18 20 22 1	سراباته	the winepress
16 4 13 1	LQ1-17	until
12 17 3 6 4 1	यसर्पन्	to bridles
4 20 11 21 1	הלבשלה	of harnessed horses

16	12					77	against/upon/regarding	
1	12	17				برله.	thousand	
6	13	1 22	10	14		<b>न्वार्या</b> त	and two hundred	The yod here is illegible but the spacing matches SP.
1	15	9 4	6	14		्वःम् कर्यः - क्वरस्थव	stadia	
6	8	7 10	22			grina	and I saw	Revelation 15:1.
1	8	20 22	1			तिकांचारी	ending	
1	22	1				rian:	sign/come	
2	21	13 10	1			Kintz	in heaven/sky	
20	2	22 1				त्रवेष्ठभं	great	
6	22	13 10	5	22 1		रायाच्या	and amazing/numbing	
13	12	1 11	1			य्युम	angels/messengers	
4	1	10 22				क्राय	of having	
16	12	10 5	6	14		्वलाग	upon them	
13	8	6 22	1			נימוניים	plagues/injuries	
21	2	16				772	seven	
1	8	20 14	10	22 1		र्सिया रंगस	others	SP has പ്രാപ്പ് ("last"), but Crawford has പ്രാപ്പ് ("others"). Notably, this same
4	2	5 10	14			742x	that in them	distinction is also found in Rev 21:9.
1	21	22 13	12			क्रियं	is being completed (plural)	
8	13	22 5				थक्यम	His anger/passion/burning	
4	1	12 5	1			र्सन्यर्स	of Alha	
6	8	7 10				ويمومنه	and I saw	Revelation 15:2.
1		11				STATE OF THE PROPERTY OF THE P	like	
10		1				75-1	sea/oath	
4	7	3 6	3	10 22	1	אילעלעל אין	of glass	
4	17	22 10	11			स्ट्र <u>म</u> ्बन	of mixed	Alternate translation: "of diversity"
2	14	6 20	1			र्यस्ताम	in fire	
6		4 7	11	6		הליגלם	and to them conquering	
13	14					, ta	from	
8		6 22	1			2.quam	the living being/creature	

6	13	14			אנל	and from	
18	12	13 5			wn <sub>L</sub>	her/its mark/inscription	
6	13	14			אבי	and from	
13	14	10 14	1		ستر	the number	
4	21	13 5			הבתף	of her/its name	
4	19	10 13	10 14		<del>/ האונ</del> יא	of rising/standing (plural)	
12	16	12			لنك	above	
13	14				<b>ل</b> غ	from	
10	13	1			रहम	sea/oath	
4	7	3 6	3 10 22	1	यकुम्त्रेयर् ।	of glass	
6	1	10 22			क्राय	and having	
16	12	10 5	6 14		رىمىك	upon them	
19	10	22 20	6 5 10		םתשלהם	His harps	Alternate translation: "His stringed instuments"
4	1	12 5	1		तत्यातः	of Alha	
6	13	21 2	8 10 14		<i>-т</i> ддиа	and were glorifying (plural)	Revelation 15:3.
							Once again we find a punctuation mark to emphasize this word as an abbreviation
							(presumably). SP has the unabbreviated கிவாக்க் ("glory"), whereas Crawford has
22	21	2 6			وعجه	the dwelling	the abbreviated form of "glory" क्यू के. If we choose to read the word in Crawford
_			4		_		at face-value then it means "dwelling".
4	13	6 21	1		<b>ELECTRATE</b>	of Moses	
16	2	4 5			47.74 47.74	His work	
4	1	12 5	1		र्यक्रीयम	of Alha	
6	22	21 2	6 8 22	1	השבבחתה	and the praise song	
4	1	13 20	1		र्तान्यतीत	of the lamb	
6	1	13 20 1	10 14		المرساد	and were saying	
20	6	20 2 1	10 14		ריבינעי	great (plural)	
6	22	13 10	5 10 14		<b>-</b> чт. qu	and amazing (plural)	
16	2	4 10 1	11		والمالا	Your works	
13	20	10 1			र्द्धनंज	Lord/Marya	
1	12	5 1			सन्तर्भ	Alha	

1	8	10 4			HMI.	holding (plural)	
11	12				حك	all	
11	1	14 10	14		كابلاح	upright (plural)	Alternate translation: "upright ones"
6	21	20 10			بن،ت بن،غتم	and truths	
					-		Alternate translation: "You work"
16	2	4 10			ליאבן	Your works	Atternate translation. Tod work
13	12	11 1			44.	King/Ruler	
4	16	12 13	1		بجهري	of this world/age	
13	14				٨,	who	Revelation 15:4.
12	1				d	not	
14	4	8 12			77:1	will fear	
12	11				<i>ل</i> م	to You	
13	20	10 1			र्राट्य	Lord/Marya	
6	14	21 2	8		かえよびは	and will glorify/praise	
12	21	13 11			ولمعتدح	to Your name	
13	9	12			7/22	because	
4	1	14 22			कृत्यम्	of You	
5	6				ดศ	Не	
2	12	8 6	4		zanjz	alone	
8	15	10 1			Kian	innocent/atoning	
13	9	12			74.2	because	
4	11	12 5	6	14	الاحراكة	of all of them	
16	13	13 1			السير	peoples/nations	
14	1	22 6	14		्वकार्य	will come (plural)	
6	14	15 3	4	6 14	<i>^</i> นะ <i>ว่</i> ตาน	and will worship/honor (plural)	
19	4	13 10	11		באינודיא	before You	
13	9	12			74	because	
4	22	20 10	18		سنهب	of setting straight/correct	
1	14	22			क्रम	You	
6	13	14			<b>∱</b> ⊒q	and from	Revelation 15:5.

2 22 20	नंक्षेत्र	after	
5 12 10 14	h	these	
8 7 10 22	سوسه	l looked	
6 1 22 17 22 8	नमृत्युक्त	and was opened	
5 10 11 12 1	শ্বস্থ	the temple/holy-place	
4 13 21 11 14 1	המדבות	of the tabernacle	
4 15 5 4 6 22 1	रावायम् व्यक्तम	of the witness/martyrdom	
2 21 13 10 1	لاست	in heaven/sky	
6 14 17 19 6	הצבחה	and they departed	Revelation 15:6.
21 2 16 1	ध्यनम	seven	
13 12 1 11 10 14	سكترحب	angels/messengers	
13 14	يم	from	
5 10 11 12 1	Marg	the temple/holy-place	
5 14 6 14	ันน	they	
4 1 10 22	grill.	who have	
16 12 10 5 6 14	्वक् <b>त्रा</b>	upon them	
21 2 16	774	seven	
13 8 6 14	برس	plagues/injuries	
11 4	<b>7</b> 2	when/while	
12 2 10 21 10 14	لعبعا	clothed/wearing	
11 22 14 1	ध्युक्र	linen	
4 11 10 1	אכיזא	clean/pure	
6 14 5 10 20 1	न्द्रम् इत्त्वाय	and shining/illuminated	
6 1 15 10 20 10 14	7-4-10556	and bound (plural)	
16 12	77	upon	
8 4 10 10 5 6 14	<u> </u>	their chests	
1 15 20 1	The Court	binding/girdle	
4 4 5 2 1	र्यानाम	of gold	
6 8 4 1	บุรากน	and one/glad	Revelation 15:7.

13	14					4	from	
1	20	2 16				ンコナイ	four	
8	10	6 22	1			N. Guarri	living beings	
10	5	2 22				कृतका	gave	
12	21	2 16	1			ध्यन्त	to seven	
13	12	1 11	10	14		سهري	angels/messengers	
21	2	16				777	seven	
7	2	6 20	10	14		<i>ج</i> مع،	bowls	Alternate translation: "vessels"
4	13	12 10	14			بدلب	of filled (plural)	
8	13	22 5				व्यक्तम	His anger/passion/burning	
4	1	12 5	1			र्यक्रीयन	of Alha	
4	1	10 22	6	5 10		नथवक्त <u>यः</u>	who has	
8	10	1				الماء	life	
12	16	12 13				لىلىخ	to a world/age	
16	12	13 10	14			لبيه	worlds/ages	
1	13	10 14				-	amen	Alternate translation: "perpetual" or "continuing"
6	1	22 13	12	10		नामकार्य	and was filled	Revelation 15:8.
5	10	11 12	1			Mara.	the temple/holy-place	
13	14					42	from	
22	14	14 1				<b>प्रा</b> म	the smoke	
4	22	21 2	6	8 22	5	השבבטתף	of His glory	
4	1	12 5	1			तत्यतः	of Alha	
6	13	14				<b>∱</b> ⊒q	and from	
8	10	12 5				<u>alm</u>	His power/strength	
6	12	10 22				क्षग्रव	and no one	
4	13	18 1				The man	of able	
5	6	1				ก์สส	being	
12	13	16 12				لعبل	to be entering	
12	5	10 11	12	1		ध्यम्ब	to the temple/holy-place	

16 4 13	1			प्रसम	until	
4 14 21	22 13	12 10	14	hander of the second	they will be completed (plural)	
21 2 16				777	seven	
13 8 6	14			ليس	plagues/injuries	
4 21 2	16 1			אדדאל	of the seven	
13 12 1	11 10	14		سكلاحب	angels/messengers	
6 21 13	16 22			טבענוף	and I heard	Revelation 16:1.
19 12 1				γďα	a voice/sound	
20 2 1				तद्वन	great	
13 14				بيا	from	
5 10 11	12 1			ध्यम्	the temple/holy-place	
4 1 13	20			नंजार्रात	that said	
12 21 2	16 1			ध्यन्त्र	to the seven	
13 12 1	11 10	14		سكلاحب	angels/messengers	
7 12 6				പ,	go (plural)	Alternate translation: "despise (plural)". Another option is the singular imperative ("go").
6 1 21	6 4	6		वनवस्त्रत	and pour down (plural)	
21 2 16				722	seven	
7 2 6	20 10	14		٢٠٠٩٠)	bowls/vessels	
4 8 13	22 5			بالمسوية	of His anger/passion/burning	
4 1 12	5 1				of Alha	
16 12					upon/over/against	
1 20 16	1			त्रानंत	the earth	
6 1 7	12			7,550	and goes	Revelation 16:2.
19 4 13	10 1			A TABLE	the first	
6 1 21	4			הצדות	and pours down	
7 2 6	20 5			สา่นว,	his/its bowl/vessel	
16 12					upon/over/against	
1 20 16	1			त्रांत	the earth	
6 5 6	1			र्रातकात	and being	

21 6 8 14 1	Muz	ulcers/abscesses/cancers
2 10 21 1	لإجاء	wicked/evil/diseased (plural)
6 11 1 2 10 1	עקאקע	painful (plural)
16 12	77	upon
1 14 21 1	र्यस	humans
4 1 10 22	क्रायः	of having
12 5 6 14	্নলা	to them
20 6 21 13 1	र्यक्रम	mark/inscription
4 8 10 6 22 1	ngam;	of the living being/creature
6 1 10 12 10 14	سرسا	and those
4 15 3 4 10 14	<i>المالية بالمالية المالية الم</i>	who worshipped (plural)
12 18 12 13 5	الماسار	to her/its image/idol/stone
6 13 12 1 11 1	र्यान	and the angel/messenger Revelation 16:3.
4 22 20 10 14	<b>८</b> ५वीत	of two
1 21 4	****	pours out
7 2 6 20 5	สรัสษา	his/its bowl/vessel
2 10 13 1	لجسيء	in the sea
6 5 6 1	र्यवताव	and being
10 13 1	752	the sea
1 10 11	EL TA	like
13 10 22 1	ניתקיי	death
6 11 12	عحل	and all
14 17 21 1	स्ट <u></u>	breath/soul/life
8 10 22 1	25dm	alive
13 10 22 22	ניתשף	dies
2 10 13 1	لجست	in the sea
6 13 12 1 11 1	त्र्यामव व	and the angel/messenger Revelation 16:4.
4 22 12 22 1	थ्युनुभः	of three
1 21 4	भक्त	pours out

7 2 6 20 5	פבטיף.	his/its bowl/vessel	
2 14 5 20 6 22 1	रक्षानं क्यान	in the rivers	
6 2 16 10 14 22 1	2.977724	and in the eyes	The expression here אינים is "and in the fountains".
4 13 10 1	אנתנוא	of waters	See comment above.
6 5 6 6	สสสส	and they became	
4 13 1	र्यान	blood	
6 21 13 16 22	הבתבל	and I heard	Revelation 16:5.
12 13 12 1 11 1	হেব্দ	to the angel/messenger	
4 13 10 1	التركيا	of waters	
4 1 13 20	ને અંતર્રાત	who said	
7 4 10 19	الايت	righteous	
1 14 22	gn2,	You	
5 6	สส	He	
4 1 10 22 6 5 10	つむるみでいざ	who was	
6 1 10 22 6 5 10	านบฤกบุบ	and is	
5 6 1	र्रावक	being	
6 8 15 10 1	Liana	and innocent/atoning	
4 5 12 10 14	سمير	of these	
4 14 22	gra	judged	
13 9 12	77-21	because	Revelation 16:6.
4 4 13 1	<b>S</b>	of the blood	
4 14 2 10 1	ध्यमा	of the prophets	
6 4 19 4 10 21 1	המהומו	and of the holy	
1 21 4 6	durat.	they poured out	Alternate translations: "they spilled" or "they shed"
6 4 13 1	र्यात	and blood	
10 5 2 22	कृतका	is given	Alternate translation: "You give"
12 5 6 14	্বলা	to them	
12 13 21 22 1	المصاون	to be drinking	
21 6 10 14	<b>4</b> 42	worthy (plural)	

1	14	6 14				ุณที่	they are	
			22			क्रायम्ब 		Revelation 16:7.
6	21	13 16	22				and I heard	Nevelation 10.7.
12	13	4 2	8	1		עבייבוא	to the sacrifice altar	
4	1	13 20				नंजार्रात	he/she/it says	
1	10	14				<b>L</b> 12	yes	
13	20	10 1				र्द्धभंज	Lord/Marya	
1	12	5 1				सल्यस	Alha	
1	8	10 4				المساب	holding (plural)	
11	12					حك	all	
21	20	10 20	10	14		<b>~</b> 454x	true (plural)	
6	7	4 10	19	10 1	4	<del>/</del> ππוα	and righteous (plural)	
4	10	14 10	11			אידיא	Your judgments	
6	13	12 1	11	1		LQ LQ Land	and the angel/messenger	Revelation 16:8.
4	1	20 2	16	1		त्र्यमंत्रः	of four	
1	21	4				727	pours out	
7	2	6 20	5			, בחלת	his/its bowl/vessel	
16	12					77	upon/over/against	
21	13	21 1				- Cana	the sun	
6	1	22 10	5	2		नया व्यर्थ	and was given	
12	5					d T	to him/it	
4	14	8 13				TWI T	that will burn/heat	
12	2	14 10	14	21	1	<u>ए</u> ट्टाग्न	to the sons of men	
								Revelation 16:9. SP has three phrases here that are not found in Crawford. SP concludes the previous verse (Rev 16:8) with the phrase מלמשה ("in fire") and then begins the new verse with מלפונה ("and were scorched the sons of men"). Crawford is logical because it does not require men of flesh to burn literally "in fire" as SP requires, but rather Crawford specifies that men are burned by the great heat. When the sun burns stronger it is more accurate to say that men are burned
2	8	6 13	1			لجس المالية ا	in the heat	by its heat (as Crawford states) rather than men are burned "in fire" (as SP says).
20	2	1				र्द्धनं	great	

6 3 4 17 6	מקאלם	and they blaspheme
12 21 13 1	र्यन	to the name
4 1 12 5 1	र्सन्यर्भः	of Alha
4 1 10 22	क्रायः	of having
12 5	al al	to Him
21 6 12 9 14 1	ستارمه	authority
16 12	77	over
13 8 6 22 1	ניקומיזי	plagues/injuries
5 12 10 14	ساھ	these
6 12 1	Ma	and not
<b>22 2</b> 6	d=q	The first two letters are mostly illegible, but the visible marks and spacing match SP. they repent
12 13 22 12	لحهل	to be giving
12 5	al al	to Him
22 21 2 6 8 22 1	הפדרטרוף	glory/praise
6 13 12 1 11 1	הבלילה	and the angel/messenger Revelation 16:10.
4 8 13 21 1	העדשה	of five
1 21 4	הבה	pours out
7 2 6 20 5	สา่นา,	his/its bowl/vessel
16 12	77	upon/over/against
11 6 20 15 10 5	בחינטעה	her/its throne
4 8 10 6 22 1	2.qum	of the living being/creature
6 5 6 22	क्षतत्वत	and became
13 12 11 6 22 5	يرحابهن	her/its kingdom/sovereigndom
8 21 6 11 22 1	עשטעדיי	darkness
6 13 12 16 15 10 14	<del></del> ω7724	and biting/eating (plural)
5 6 6	สสส	they were
12 21 14 10 5 6 14	्तलपद्री	to their tongues
13 14	<del>رب</del>	from
11 1 2 1	र्यन्त्र	the pain

6 3	4	17	6			מקאלט	and they blaspheme	Revelation 16:11.
12 21	13	1				75-1	to the name	
4 1	12	5	1			सन्यस	of Alha	
4 21	13	10	1			र्यामस	of heaven	
13 14						ري. ا	from	
11 1	2	10	5	6 14		راطبيكر	their pains	
6 13	14					7210	and from	
21 6	8	14	10	5 6	14	حاسبها	their ulcers/abscesses/cancers	
6 12	1					Ma	and not	
22 2	6					यत्रभ	they repent	
13 14						<b>ب</b> ع	from	
16 2	4	10	5	6 14		למשראבן	their works	
6 13	12	1	11	1		र्यामन	and the angel/messenger	Revelation 16:12.
4 21	22	1				הלחבה	of six	
1 21	4					727	pours out	
7 2	6	20	5			สรัสษ,	his/its bowl/vessel	
16 12						77	upon/over/against	
14 5	20	1				र्यस्त	the river	
20 2	1					र्द्धनं	great	
17 20	22					क्षन्व	Euphrates	
6 10	2	21	6			מבברט	and they dry	
								This is an uncommon word in Aramaic that means "waters". In the Talmud שמשם is
13 6	5	10				<b>∼414</b> 77	waters	also a reference to Moses (in the context of a person making an oath to Moses).  Recall the words of Moses in Deuteronomy 11:24, "Every place where you set the soles of your feet shall be yours. Your borders shall run from the wilderness to the Lebanon and from the River, the river Euphrates, to the western sea."
								SP has ביב ("that is being prepared"), but Crawford has אלאלעבר ("that are
4 22	22	9	10	2 10		<u> </u>	that are prepared	prepared"). To my mind, these two phrases are almost interchangeable in their several possible interpretations.
1 6	20	8	1			प्रतास्त्र स्थान स्थान	the way	
4 13	12	11	1			reps.	of kings/sovereigns	

13	14					ير/	from	
13	4	14 8	10			ונדונעם	rising	The expression here תהונעה אושלא means "the east".
21	13	21 1				र्रायम	sun	See comment above.
6	8	7 10	22			ศาภน	and I saw	Revelation 16:13.
13	14					ير ا	from	
17	6	13 5				<b>Р</b> рптр	his/its mouth	
4	22	14 10	14	1		ध्याम्	of the dragon	
6	13	14				كيرم	and from	
17	6	13 5				<b>மா</b> ம்	her/its mouth	
4	8	10 6	22	1		ngum,	of the living being/creature	
6	13	14				الملح المراجع	and from	
17	6	13 5				<b>Ръ</b> гър	his/its mouth	
4	14	2 10	1			עניבוא	of the prophet	
4	3	12 1				ध्यांत्र	lying/false	
20	6	8 1				กับสหั	spirits	
22	12	22				<i>स</i> 7म	three	
12	1					М	not	
4	11	10 22	1			צבתפינ	clean/pure	
1	10	11				Sp. st.	like	
1	6	20 4	16	1		र्त्यतं वर्त	frogs	
								Revelation 16:14. Once again, SP has משליה ("having them") whereas Crawford
1	10	22 10	14			Hanz	having (plural)	has كملم ("having (plural)"). I think Crawford has the more logical grammar.
3	10	20				, संग्र	for	
20	6	8 1				<u> </u>	spirits	
4	21	1 4	1				of evil/demons	
1	10	12 10	14			سلير	those	
4	16	2 4	14			אלבא	that worked	
1	22	6 22	1			À _ A	signs	
4	1	7 12	14			4,575	that went (plural)	

16 12	77	against/upon/regarding	
13 12 11 1	سرحه	the kings/sovereigns	
4 22 1 2 10 12	<u> </u>	of the habitable earth	
12 13 11 14 21 6	لتحلحه	to be assemled (plural)	
1 14 6 14	(กน	they	
12 19 20 2 1	र्यन	to battle/war/approach	
4 10 6 13 1	بريون	of the day	
5 6	ศศ	it	
20 2 1	र्द्धः ।	great	
4 1 12 5 1	र्मक्रीर्मन	of Alha	
1 8 10 4	Hm2.	holding (plural)	
11 12	حك	all	
5 1	7.01	behold	Revelation 16:15.
1 22 1	ग्रवाग	comes/sign	
1 10 11	STATE OF THE PARTY	like	
3 14 2 1	ध्दग	a thief	Some alternate translations: "conceal" or "secret" or "side".
9 6 2 6 5 10	7थपत्रप्	his blessings/readiness	
12 5 6	and	to him	
4 16 10 20	بجحة	who watches/guards	
6 14 9 20	4 <del>7</del> 14	and keeps/guards	
<b>13 1</b> 14 6 5 10	7444 <u>4</u>	his garments/vessels	The first two letters here are mostly illegible, but the visible marks and spacing match SP.
4 12 1	<b>র্বে</b> ন	that not	
16 20 9 12	77.47	naked/exposed	
14 5 12 11	<i>स्</i> रोत्म	will walk	
6 14 8 7 6 14	مسام	and they will see	This phrase is mostly illegible, but the visible marks and spacing match SP.
2 5 22 22 5	यमुम्य	his shame	

				Revelation 16:16. SP has an extra word here. SP has מבנד אנה ("and will assemble
				them") in the plural form, whereas Crawford has simply عدعة ("and will assemble")
				in the singular form. Crawford matches the singular of the previous verse (Rev
				16:15). By contrast, SP is plural so it requires reference back two verses to the
				("them") in Rev 16:14. This is a very important distinction because it means that SP connects מּבְּלֵּהִם ("Megiddo" or "Armageddon") with war. By contrast, Crawford
				opens up the possibility that תּבְבהּים ("Megiddo") is not a place of war (or at least not
				exclusively a place of war), but rather is (also) the <u>positive</u> place where a last remnant ('he who watches and guards his garments') can assemble for the blessing of meeting the thief. Indeed, in Hebrew means "pleasant" and "valuable",
				which sounds like it could be a fitting place for 'Yahshua the thief' to steal away this remnant. Moreover, the dichotomy of verses further supports the Crawford reading, as Rev 16:12-14 describe <a href="evil">evil</a> spirits and war, whereas Rev 16:15-16 appear to focus on the <a href="evolution-noise">positive</a> , namely Yahshua and the remnant.
6	14 11 14 21	وبحبت	and will assemble	to rocus on the <u>positive,</u> numery runshau and the remnant.
		<b>.</b>		A few of the letters here are mostly illegible, but the visible marks and spacing
12	1 22 <b>20</b> 1	र्यं केर्य	to a place	match SP for this particular phrase.
4	13 22 19 20 1	nt-codon:	that being called	
16	2 20 1 10 22	कुर्यस्त्र	in Hebrew	Literally, "Hebraically".
13	3 4 6	עלדיט	Megiddo	Armageddon
6	13 12 1 11 1	तद्वा <u>त</u> ्व	and the angel/messenger	<b>Revelation 16:17.</b> The first few letters here are quite faded, but the visible marks and spacing match SP.
4	21 2 16 1	אקאאו	of seven	This phrase is entirely illegible. Only in the faint background can one start to see visible marks matching SP, and the spacing matches SP as well.
1	21 4	אבה!	pours out	
7	2 6 20 5	त्रपंतय,	his/its bowl/vessel	This word is mostly illegible, but the visible marks and spacing match SP.
2	1 1 20	नंतर्राद	in the air	This phrase is mostly illegible, but the visible marks and spacing match SP.
6	14 17 19	<u>ە</u> يگەت	and goes out	This phrase is also quite faded. The first letter is only half visible. Visible marks and spacing match SP.
19	12 1	r∆u	a voice/sound	
20	2 1	तदं	great	
13	14	بيا.	from	This word is mostly illegible, but the visible marks and spacing match SP.
5	10 11 12 1	Mag	the temple/holy-place	This word is mostly illegible, but the visible marks and spacing match SP.
13	14	423	from	This word is entirely illegible but the visible marks and spacing matche SP.
19	4 13	באוק	before	

11 6 20 15 10 1	र्द्राकांत	the throne	
4 1 13 20		that said	The last two letters are quite faded, but the visible marks and spacing match SP.
5 6 1	र्रातन	be/exist	The first two letters are faded, but the visible marks and spacing match SP.
6 5 6 6	สสสส	and is/was/became (plural)	Revelation 16:18.
2 20 19 1	र्यवरंज	lightning/shining	
6 20 16 13 1	र्यक्रानंत	and thunder/resonance	
6 14 6 4 1	यस्याव	and earthquake/shaking	
5 6 1	र्रातना	being	
20 2 1	ત્ર્વન	great	
4 1 11 6 22 5	यम्पर्य	that like it	
12 1	d	not	
5 6 1	र्रातन	being	
13 14		from/since	
4 5 6 6	สสส	that were	
2 14 10 14 21 1	لجست	sons of men	
16 12	77	upon	
1 20 16 1	त्रांत	earth	
4 1 10 11	spring.	of like	
5 14 1	Ma	this	
7 6 16 1	rda,	shaking/earthquake	
5 11 14 1	للبحرية	so	
20 2	٦ή	great	
5 6 1	र्भवन	being	
6 5 6 22	व्यवस्य	and was/became	Revelation 16:19.
13 4 10 14 22 1	ניניתופיט	the city	
20 2 22 1	र:वांच पं	great	
12 22 12 22	<i>ዋገዋገ</i>	to three	
13 14 6 14	سريه /	parts	
6 13 4 10 14 22 1	עקידייאים	and the city/cities	

4 16 13 13 1	יירונייטע	of peoples/nations
14 17 12 10	بەك	fell (plural)
6 2 2 10 12	77220	and Babylon
20 2 22 1	इतियां	the great
1 22 4 11 20 22	איביום:	was remembered
19 4 13	Title Control	before
1 12 5 1	सन्त्रास	Alha
12 13 22 12	رسور	to be giving
12 5	a)	to it
11 15 1	rites	the cup/secret
4 8 13 20 1	העדיית	of wine
4 8 13 22 5	برسته	of His anger/passion/burning
6 4 20 6 3 7 5	กะรักษุ	and of His fury/anger
6 11 12	ا محل	and every Revelation 16:20.
3 7 20 22 1	र्यान के	island
16 20 19 22	Link	fled
6 9 6 20 1	यन्तर्मत	and a mountain
12 1	d	not
1 21 22 11 8 6	<b>क्षां</b>	they were finding  Alternate translations: "was found (plural)" or "will be finding them"
6 2 20 4 1	הביוצה	and hail Revelation 16:21.
20 2 1	ત્રહવ	great
1 10 11	Sp. Tr	like
11 11 20 1	Mas	Here, "talent" is referring to the the large weight of currency (worth approximately 20-years of a laborer's wages).
14 8 22	qт	descended
13 14	ير)	from
21 13 10 1	7Cur	heaven/sky
16 12	77	upon
2 14 10 14 21 1	Kerna	sons of men
6 3 4 17 6	nZ::2n	and they blaspheme

2	14	10 14	21	1	Kriiz	the sons of men	
12	1	12 5	1		र्यकार्य	to Alha	
16	12				77	over/regarding	
13	8	6 22	1		יישונייי	the plague/injury	
							The dot below the second x (dalet) here is slightly misplaced to the right, which
							makes it confusing whether the 4 (resh) is really a 4 (resh) or whether it's a 4
							(dalet) and the second dalet is actually a ५ (resh) with a slightly displaced dot on
					<b>.</b>		top. In the latter case , the phrase here would be สร้ายน ("of scattering").
4	2	20 4	1		ก็ห่ายห	of hail	
13	9	12			7/2	because	
4	20	2 1			र्द्धपंत	of great	
5	10				<b>1</b> 4	is	
13	8	6 22	5		aquan	its injury	
							This word 🛶 has many alternate translations, including for example "good".
9	2				<u> </u>	much/very	
6	1	22 1			र्माता	and comes/sign	Revelation 17:1.
8	4				נגד	one	
13	14				برخ	from	
21	2	16 1			स्रम	seven	
13	12	1 11	1		यद्भारी म	angels/messengers	
4	1	10 22			dust:	of having	
16	12	10 5	6	14	्यवगीर	upon them	
21	2	16			772	seven	
7	2	6 20	10	14	٣٠٠٠٠ ر٠٠٠٠	bowls/vessels	
6	13	<b>12</b> 12			ە-كىل	and speaks (plural)	Two letters here are only partially legible, but the visible marks and spacing match SP.
16	13	10			لابت	with me	
12	13	1 13	20		रंजार्जी	to be saying	
22	1				राजा	come/sign	
2	22	20 10			つが存在	after me	
1	8	6 10	11		the state of the s	will show you	Alternate translation: "your neighbors/brothers/companions"

4 10 14 1	الا لله الله	judgment
4 7 14 10 22 1	يروسون	of the whore/fornicator
4 10 22 2 1	थ्तक्र	who sat
16 12	77	upon
13 10 1	ليت	waters
15 3 10 1 1	uuria	many/much
4 16 13 5	بركتك	that with her Revelation 17:2.
7 14 10 6	ولمه	they fornicated
13 12 11 10 5	برحيه	its kings/sovereigns
4 1 20 16 1	त्रांतः	of the earth
6 20 6 10 6	กรักนา	and drunkards Alternate translation: "they were drunk"
11 12 5 6 14	راهاح	all of them
16 13 6 20 10 5	لتتبنيه	its inhabitants
4 1 20 16 1	र्त्य नंतर	of the earth
13 14	بيا	from
8 13 20 1	للجيس	wine
4 7 14 10 6 22 5	uquri);	of her whoredom/fornication
6 1 17 19 14 10	اي√ 60ت	and was leading me Revelation 17:3.
12 8 6 20 2 1	स्टनंत्या	to wilderness/desolation/sword
2 20 6 8	ביָטה	in spirit
6 8 7 10 22	grima	and I saw
1 14 22 22 1	थ्यक्तथ	a woman
4 10 22 2 1	रत्यकृत्य	who sat
16 12	77	upon This word is partially illegible but the visible marks and spacing match SP.
8 10 6 22 1	2.quam	a living being/creature
15 6 13 19 22 1	Main and	blood red
4 13 12 10 1	Let The	that filled up
21 13 5 1	Nother 1	the name(s)  Alternate translation: "desolation/ruin"
4 3 6 4 17 1	ндын	of blasphemy

4 1	10 22			क्रास	of having	
12 5				<u>~</u>	to her/it	
						Once again, SP has र्द्धनं ("heads" or "accusations"), but Crawford has रद्धनं ("heads").
20 10	21 1			र्राट्ट में	heads	
21 2	16 1			ध्यम	seven	
19 20	14 22	1		राक्तारंग	horns	
4 10	14			<b>4</b> 4	and	
16 15	20			4 <b>6</b> 07	ten	
6 1	14 22	22	1	य:क्षक्तय:प	and woman	Revelation 17:4.
1 10	22			<del>የ</del> ኮኒኒ	having	
5 6	1			र्यवन	being	
4 13	16 9	17	1	म्बर्गिक	of clothed/wearing	
1 20	3 6	14	1	त्रांत्र	purple/violet	
6 7	8 6	20	10 22 1	הפעילתשים	and scarlet/crimson	
4 13	4 5	2	10 14	بسين المرابع	that were gilded/interwoven (plural)	SP has אמהאבע ("gilded (plural)") and Crawford has the masculine spelling ("gilded (plural)").
2 4	5 2	1		ביהבא	in gold	
6 11	1 17	1		rd rda	and stone	
9 2	22 1			थ्यन	precious/valuable	
6 13	20 3	14	10 22 1	كالهمته بيمان	and pearls	This word also has metaphoric meanings, such as "piece of Eucarist bread".
6 1	10 22			grica	and having	
12 5				a)	to her	
11 15	1			rida -	cup/secret	
4 4	5 2	1		<b>KL</b> AHH	of gold	
16 12				77	upon/on	
1 10	4 5			di-Tru	her hand	
6 13	12 1			₹ <del>1</del>	and full	
						SP has எள்ளத்து ("uncleanliness"), but Crawford has எள்ளத்து ("pollution"). The
		_		A 4		spelling of Crawford conjugates the root 🚓 ("pollution") while SP conjugates
9 1	<b>13</b> 6	22	1	Talant,	pollution	the root 🚓 ("unclean").
6 15	6 10	2	1	<u>प्रत</u> ्मण्डव	and uncleanness/abomination	Alternate translation: "and defilement"

4	7	14 10	6	22 5		يروس الم	of her whoredom/fornication	
6	16	12				مك	and upon	Revelation 17:5.
2	10	22				क्रान	between	
16	10	14 10	5			Ann	her eyes	
11	22	10 2				<u> ಸಾ</u> ಭಿವ	written	
		_				- •		Just as before in Rev 1:20, Crawford has ਨਜ਼ਿੰਦ ("secret") whereas SP has ਨਜ਼ਿੰਦ
20		7 1				ng not	secret	("mystery").
2		10 12				7777	Babylon	
20	2	22 1				<b>त्रते</b> ष्यं	great	
1	13	1				र्ग्यनर्	mother	
4	7	14 10	22	1		Mgr794	of whores/fornicators	Note the punctuation mark here after the ⊀(aleph).
6	4	15 6	10	2 10	5	שיקטיביש	and of its abominations	
4	1	20 16	1			त्रानंत्र	of the earth	
6	8	7 10	22			gr <sup>à</sup> nu	and I saw	Revelation 17:6.
1	14	22 22	1			यक्षकाय,	the woman	
4	20	6 10	1			₹८वरंत्र	of drunk	
13	14					برا	from	
								The alternate translation of 🚓 as "likeness" makes sense in relation to, for
								example, religious art (idolatry). Theoretically there would be many forms of
4	13	1				The state of the s	the blood/likeness	'image' that the woman causes people to elevate to their drunken enjoyment.
4	19	4 10	21	1		אביאםא	of the holy ones	
6	13	14				טבב/	and from	
4	13	1				75nH	the blood/likeness	
4	15	5 4	6	5 10		<b></b>	of his witnesses/martyrs	
4	10	21 6	16			אמדיא	of Yahshua	
6	1	22 4	13	20 22		व्यानम्यात	and I was wondering	
4	6	13 20	1			र्याना	wonder	
20	2	1				रदिनं	great	
11	4					<b>۲۲</b>	while	
8	7	10 22	5			धकानेन	I saw her	

								Revelation 17:7.
6	1	13 2	)			האתנה	and says	Revelation 17:7.
12	10					- <u>1</u>	to me	
13	12	1 1	1 1			र्युत्र	the angel/messenger	
12	13	14	L			শ্যেন্য	to what end	Alternate translation: "to the number",
1	22	4 1	3 20	22		वारंग्यत केर	you are wondering	
1	14	1				Nin	I	
1	13	20				नेजार.	say	
1	14	1				त्रंत	I	
12	11					<i>t</i> ~	to you	
20	1	7	L			Ti, Ti	secret	Once again, SP has ನ್ಯಾಕನ್("mystery") while Crawford has ನ್ಯನ್ನ ("secret").
4	1	14 2	2 22	1		स्विकास्	of the woman	
6	4	8 1	6	22 1	-	עיקוטייי	and of the living being/creature	
4	9	16 1	14	1		برسه	that carries/burdens	
12	5					ra A	to her	
4	1	10 2	2			कुर्ग्यस	of having	
12	5					et l	to her/it	
21	2	16	L			थ्य	seven	
								Once again, SP has سحنخ ("heads" or "accusations") while Crawford has صعبغ
20	10	21 1	14			<del>/ 2</del> 2.4	heads	("heads").
6	16	15 2	D			<u></u> - τωνα	and ten	
19	20	14 1	1			<b>الباد</b>	horns	
8	10	6 2	2 1			v.quam	the living being/creature	Revelation 17:8.
4	8	7 1	22			يرسومه	of your vision	
1	10	22 1	5			काकार	having it/she	
5	6	22				वाववा	was	
6	12	10 2	2 10	5		<u>ಟ</u> ಾಭ್ರಗ್ಗ	and not having it	
16	22	10	1 1			といって	preparing	
								SP has the singular ചանձեռ ("of coming up"), but Crawford has առանձեռ , which can be
								interpreted as the feminine singular ("of coming up") or the plural ("of coming up
								(plural)"). Note how the feminine verb tenses harmonize in Crawford regarding this
4	22	15 1	10			ामक्याम	of coming up	beast.

13	14						يخ	from	
10	13	1					نجت	the sea/oath	
6	12	1	2 4	14	1		הלהבהלת	and to destruction	
1	7	12	1				13,11	goes	
6	14	22	4 13	3 20	6	14	הסיביבים	and will be wondering (plural)	
16	13	20 1	.0				7447	inhabitants	
16	12						77	upon	
1	20	16	1				त्रांत	the earth	
5	14	6 1	.4				′៣4	these	
4	12	1					rd <sub>H</sub>	of not	
11	22	10	2 10	14			لميموء	written (plural)	
21	13	5 1	.0 .5	6	14		راطبطبي <u>خ</u>	their names	
2	15	17 2	.0 1				24907	in the book	
4	8	10	1				אלייא	of life	
13	14						يخ	from	
22	20	13	.0 22	2 5			धक्रमम्ब	its foundation/conception	
4	16	12	.3 2				برجاب	of this world/age	
4	8	7 1	.0 14	1			برسر	they seeing (plural)	
8	10	6 2	.2	L			2.quam	the living being/creature	
4	1	10 2	2 10	5			काकायः	that having it	
5	6	22					वावना	was	
6	12	10 2	2 10	5			ษายุกาน	and not having it	
6	19	20	2 22	2			क्षेत्रमंचत	and approaches/wars	
5	20	11	1				Kia	here/now	Revelation 17:9.
5	6	14	1				Maa	logic/reason	
12	4	1 1	.0 22	2			<u>ምንዲ</u> ግ	to he/she having	
12	5						47	to him/her	
8	11	13 2	.2 1				المحلياق،	wisdom/discernment	
21	2	16	1				ध्यनम	seven	

			Once again, SP has صعن ("heads" or "accusations") but Crawford has صعب ("heads").
20 <b>10</b> 21 10 14	بعدن	heads	Office again, or has part friends of accusations four crawford has part friends fr.
21 2 16 1	थ्यनम	seven	
1 14 6 14	(UM	they are	
			Some alternate translations of the root word 🚓 are "space", "time", "measure",
9 6 20 10 14	- int	mountains	"omen", "sky", and "bitter herb".
1 10 11 1	RENT	where	
4 10 22 2 1	ध्रद्वमान	she/has sat	
1 14 22 22 1	थ्यम्	the woman	
16 12 10 5 6 14	्वक्री	upon them	
6 13 12 11 1	ويرجه	and kings/sovereigns	Revelation 17:10. Alternate translations: "and counsellors", "and rulers".
21 2 16 1	थ्यन्य	seven	
1 14 6 14	ับน	they are	
8 13 21 1	للتك	five	
14 17 12 6	थावर	fallen (plural)	Note that عدد is a plural adjective here rather than a verb.
6 8 4	איזינ	and one	
1 10 22 6 5 10	つむるないべ	having it	
5 6	ଗ୍ର	he	
1 8 20 14 1	त्रांचार	another	
12 1	A	not	
16 4 11 10 12	تبحبح	yet	
1 22 1	रावार	come/sign	
6 13 1	र्यात	and when	
4 1 22 1	गर्वनार्थन	he comes/signs	
19 12 10 12	770	little/few	
10 5 10 2	<u> ಇ</u>	given (plural)	
12 5	al al	to him	
12 13 11 22 20 6	لتحاهنه	to be waiting	Alternate translations: "to be turning around" or "to be continuing". This word presents a fascinating possibility of repentance for the seventh king.
6 22 14 10 14 1	ध्यम्प	and the dragon	Revelation 17:11.
6 8 10 6 22 1	₩qumu	and the living being/creature	
0 0 10 0 22 1	, value u	and the living being, creature	

_									
5	10						<b>-4</b>	she/it	
4	1	10 2	2 10	5			طا والمارية	of having it	
6	12	10 2	2 10	5			काश्रम्	and not having it	
6	5	10					し合う	and she/it/that/behold	
4	22	13 1	4 10	1			لارتسويد	of eighth	
6	13	14					210	and from	
21	2	16	1				थ्यम	seven	
5	10						<b>-4</b>	she/it	
6	12	1	2 4	14	1		শ্যমন্ত্র	and to destruction	
1	7	12	1				त्ती,त	goes	
6	16	15 2	0				÷074	and ten	Revelation 17:12.
19	20	14 1	4				حنت	horns	
4	8	7 1	0 22	2			يرسوسه	that you saw	
16	15	20	1				man.	ten	
13	12	11 1	0 14	l.			يعلحب	kings/sovereigns	Alternate translations: "rulers", "counsellors"
1	14	6 1	4				(การ์	they are	
1	10	12 1	0 14	L .			سلا	those	
4	13	12 1	1 6	22	1		הברבוקה	of kingdoms/sovereigndoms	
12	1						d	not	
16	4	11 1	0 12	2			لاحبك	yet	
14	15	2	6				uzp1	they take/receive	
1	12	1					M	but	
21	6	12	9 14	1			ستلامة	authority	
1	10	11					Sp. st.	like	
13	12	11	1				سرك	kings/sovereigns	Alternate translations: "rulers", "counsellors"

							SP reads ("one") and Crawford appears to read the same. I only want to note
							that the Crawford scribe appears to have originally omitted the 🎜 (aleph) here so he
							had to insert a shortened version of it before the next word. In support of this
							reasoning first, there is ample empty space on the line so there would be no
							reason to shorten it otherwise. Second, it matches the shape of the shortened
							alephs in Rev 2:13, and indeed the scribe may have reasoned a typical slant would have interfered with the dalet. All the same, I must also note that the letter is in
							the shape of a tall • (zayin). So readers should keep open the alternate possible
							reading سنة, ("yoke", "join", "couple") that would convey the meaning here in the
							verse 'ten kings yoked together'. See e.g., The Biradical Origin of Semitic Roots
8	4	1			אוויינע	one	(2007), by B. Hecker, pg 101.
21	14	22 1			ग्रवाम	year	SP has אני ("hour" or "moment") but Crawford has בני ("year" or "sleep").
							Some alternate translations of the root word Amazare "carrying", "receiving",
21	19	12 10	14		<del>/ 1</del> 0×	taking (plural)	"burdening".
16	13				لاعز	with	
8	10	6 22	1		uqum	the living being/creature	
5	12	10 14			ساھ	these	Revelation 17:13.
8	4				743	one	
18	2	10 14	1		لاربعة	will/decision/desire/delight	
1	10	22			gr.	have	
12	5	6 14			্ৰকা	to them	
6	8	10 12	1		₩ dua	and power/strength	
6	21	6 12	9	14 1	راطب براباستر	and authority	
4	10	12 5	6	14		their own	
12	8	10 6	22	1	warm?	to the living being/creature	
10	5	2 10	14		لعيط	they give	
5	12	10 14			ساھ	these	Revelation 17:14.
16	13				TIA.	with	
1	13	20 1			र्राच्यार	the lamb	
14	19	20 2	6	14	עביבט	will approach/war (plural)	
6	1	13 20	1		त्रीन्यत्रत	and the lamb	

								A couple alternate translations: "will justify" or "will purify". Note that Gwynn
								reads this phrase as عنگ ("will harm/injure"). I find Gwynn's reading less likely
								because there is an empty space here between the , (zayin) and (kaph), which
								confirms the , (zayin) reading consistent with SP. Gwynn's reading would require
								that the left foot of the <b>1</b> (nun) eroded over time, which is actually possible though.
								Indeed, in further support of Gwynn's reading, because of its thickness this
								particular, (zayin) does look similar to the top of several (nun) letters in the
						<b>.</b>		Codex. But it also looks equally like a , (zayin), so the evidence is inconclusive either
14	7	11 1				برکبر	will conquer	way.
1	14	6 14				्यार	them	
13	9	12				7/2	because	
4	13	20 1				र्तान्यम	of lord	
5	6					สส	he	
4	13	20 6	22	1		र्यातच्यात	of lords	
								is often interpreted as the expression "king of kings". هلک means
6	13	12 11				<i>⊱</i> 7⊐a	and sovereign	"sovereign", "king", or "counsel" so there are several possible interpretations.
13	12	11 1				سرجه	king	See comment above.
6	4	16 13	5			חולבה	and those with him	
19	20	10 1				7540	called	
6	3	2 10	1			थरान्त्रंथ	and chosen/elect	This word has many alternate translations, including for example "pure" and "tax collector".
6	13	5 10	13	14	1	טבוטרבוני	and faithful	
6	1	13 20				האתבי	and says	Revelation 17:15.
12	10					<u>ك</u>	to me	
13	10	1				برين	waters	
4	8	7 10	22			gronz	that you saw	
4	16	12 10	5	6 1	14	الملكة	that upon (plural) them	
10	22	2 1				स्त्रक स्टब्स	sits	
7	14	10 22	1			ugm,	the whore/fornicator	
16	13	13 1				التناكم	peoples/nations	
6	11	14 21	1			لوست	and congregations/assemblies	
6	1	13 6	22	1		रावायम्	and inhabitants	

6	12	21	14	1				स्त्रीत	and tongues/languages	
1						_				Alternate translation: "they are"
	10	22	10	5	6 14	4		्यक्तकार्य	having them	·
6	16	15	20					±674	and ten	Revelation 17:16.
19	20	14	22	1				त्रवेषच्य	horns	
4	8	7	10	22				qrimu.	that you saw	
12	8	10	6	22	1			स्वयम्	to the living being/creature	
5	12	10	14					Ha	these	
										SP has سعد ("will hate (plural)"), but Crawford has سعد ("will inspect (plural)").
1.0	45	1.0	20	4.0				24 6.4	will in an a st. (sleans)	The root verb عده in Crawford has many alternate meanings: "visit", "look after",
14	15	16	20	14				ं गुर्का	will inspect (plural)	"heal", "care for", "work", "perform", "act".
12	7	14	10	22	1			المسهد	to the harlot/fornicator	
6	8	20	2	22	1			העיבום	and desolate/sword	
										Beyond the idea of nudity, this word ఉक्किक can refer to "extreme poverty", or a
6	16	20	9	12	10 22	2 1		स्वार्ग ग्रंब	and naked/exposed	state "devoid of meaning". It can also refer to being unarmed (without a weapon of defense).
14	16	2	4	6	14 !	5		רדצטונט	will work her	
6	2	15	20	5				הבשבת	and her flesh	Some alternate translations: "and condemning her", "and despising her", "and incarnating her".
14	1	11	12	6	14			ر ملعس	will devour/consume (plural)	
6	14	6	19	4	6 14	4 5	5	שחטיםחט	and will burn (plural) it/her	Some alternate translations: "and purify it", "and marks her".
2	14	6	20	1				थ्द्यम	in fire	Alternate translation: "in mirrors".
1	12	5	1					त्त्वात	Alha	Revelation 17:17.
3	10	20						جسخ	for	
10	5	2						علا	gives	
2	12	2	6	22	5 (	5 14	1	्वक्षयन् <del>ग</del> न	in their hearts	
4	14	16	2	4	6 14	4		אנלבאט	that they will work	
18	2	10	14	5				<i>طبي</i> د	His will/decision/desire	
6	14	16	2	4	6 14	4		ערקבאט	and they will work	
18	2	10	14	5	6 14	4		<u> </u>	their will/decision/desire	
8	4							#T7	one	
6	14	22	12	6	14			′ जम्म	and will give (plural)	

13	12	11	6	22	5 6	14		برحمهما	their kingdoms/sovereigndoms	
12	8	10	6	22	1			₩qum7	to the living being/creature	
5	10							<b>1</b> 4	she/it	
16	4	13	1					المنافقة المنافعة	until	
4	14	21	22	13	12 10	14		برعوير	that will be completed (plural)	
13	12	6	5	10				تر المهد	His words	
4	1	12	5	1				तत्यतः	of Alha	
6	1	14	22	22	1			यमुक्तयव	and the woman	Revelation 17:18.
1	10	4	1					אהשהל	that/hand	
4	8	7	10	22				grònu	that you saw	
13	4	10	14	22	1			עקדראים	the city	
20	2	22	1					इतियमं	great	
1	10	4	1					אהשהל	that/hand	
4	1	10	22					क्रायस	of having	
12	5							ф	to her/it	
13	12	11	6	22	1			בין בטוף זי	kingdom/sovereigndom	
16	12							77	upon/over/against	
13	12	11	10	5				يتلحته	its kings/sovereigns	Alternate translations: "its rulers", "its counsellors"
4	1	20	16	1				त्रानंत्रन	of the earth	
6	13	14						ليمر	and from	Revelation 18:1.
2	22	20						नंक्षत्र	after	
5	12	10	14					ساھ	these	
8	7	10	22					grim	l saw	
1	8	20	14	1				त्यंच्यत	another	
13	12	1	11	1				<b>LOUP</b>	angel/messenger	
4	14	8	22					क्षणः	that descended	
13	14							4.	from	
21	13	10	1					र्रायम	heaven/sky	
4	1	10	22					क्रमान	of having	

12	5					47	to him/it	
21	6	12 9	14	1		ध्यमिषम	authority	
20	2	1				<b>त</b> ंचं	great	
6	1	20 16	1			र्त्य नंत्रत	and earth	
14	5	20 22				वानंता	shined	Alternate translation: "was enlightened".
13	14					ير/	from	
22	21	2 6	8	22 5		ופבבטמפט	his/its glory	
6	19	16 1				Maa	and cries out	Revelation 18:2.
2	19	12 1				<b>M</b> ar	in a voice/sound	
20	2	1				र्द्धनं	great	
14	17	12 22				भावन	has fallen	Alternate translation is feminine singular ("falls").
14	17	12 22				भावन	has fallen	See comment above.
2	2	10 12				7122	Babylon	
20	2	22 1				इ.केंप्र नं	great	
6	5	6 22				वाववाव	and has become	Alternate translation: "and was"
13	16	13 20	1			سلسن	dwelling/habitat	
12	21	1 4	1			रस्य	to evil/demons	
6	14	9 6	20	22 1		र्मानं त्री	and garrison/observatory	Alternate translation: "and reward"
12	11	12				لحك	to all/any	
20	6	8 1				र्यातनं	spirits	
12	1					M	not	
4	11	10 22	1			איביוף אי	of clean/pure	
6	15	14 10	22	1		4.grmga	and hateful/foul/ugly	
13	9	12				71/24	because	Revelation 18:3.
4	13	14				<b>/</b> 122	that from	
8	13	20 1				מעניאל	wine	
4	7	14 10	6	22 5		धक्षयम् भ	of her whoredom/fornication	
13	7	3 22				بدفرته	was mixed/mingled/diluted	
12	11	12 5	6	14		्वलोची	to all of them	

16	13	13	1					15mm	peoples/nations	
6	13	12	11	10	5			المركمة	and its kings/sovereigns	Alternate translation: "and its rulers", "and its counsellors".
			16		3			<u>কেই</u> ন্দ্ৰ	of earth	· ·
4	1	20	10	1						
16	13	5						ليته	with her	
7	14	10	6					ولده	they whored/fornicated	
6	22	1	3	20	1			सन्त्र <del>स्वा</del> त	and merchants	SP has রূপ্টের্রর ("and merchants") and Crawford has another acceptable spelling রূপ্টেরর ("and merchants").
4	1	20	16	1	-			<u>কেই</u> কর	of earth	rand and merchants ).
	1.4	20	10	<b>T</b>						
13	14							4	from	
8	10	12	1					. Lym	power/strength	
4	21	14	10	5				التلائم	of her madness/insanity	Some alternate translations: "of her mountain peak", "of her teeth", "of her mobility".
16	22	20	6					aj da	they increase	Alternate translation: "they grew rich"
6	21	13	16	22				טבעקש	and I heard	Revelation 18:4.
1	8	20	14	1				Mint	another	
19	12	1						do	voice/sound	
13	14							يخ	from	
21	13	10	1					र्रायम	heaven/sky	
4	1	13	20					לשתה	that said	
17	6	19	6					<u> </u>	they go out	The standard translation is in the imperative "go out". But I think the alternate
13	14							يم 	from	translation fits best the grammar of the verse.
3	6	5						<b>चय</b> र्	within her	Alternate translation: "her midst"
16	13	10						ميرير	my people/nation	Alternate translation: "with me"
		10						থ্য		
4	12	1		22	4.7	c 4	4		that not	Alternate translation: "you are fellowshipping"
22	21	22	6	22		6 1	4	प्रयक्तिक है	they are sharing/participating (plural)	Alternate translations: "in her digging", "in her grains of wheat"
2	8	9	5	10	5	-		arafriz	in her sins (plural)	
4	12	13	1					<u>यस्</u> त्रमः	lest	Alternate translation: "why"
22	15	2	6	14				(पनक्रम्	they are taking/receiving (plural)	Alternate translation: "you are taking/receiving"
13	14							4	from	
13	8	6	22	5				थक्षयन्त्र	her injuries/plagues	

13	9	12				7/2	because	Revelation 18:5.
4	4	2 19	6			אצבשה	of cleaving/remaining (plural)	
2	5					<b>₫</b> ⊒	in her	
8	9	5 1				Mary	sins	
16	4	13 1				איניטר	as far as	Alternate translation: "until", "up to"
12	21	13 10	1			المستا	to heaven/sky	
6	1	22 4	11	20		नंद्रम्यात	and has remembered	
1	12	5 1				1.471	Alha	
16	6	12 10	5			سرس	her evil/inquity (plural)	Alternate translations: "her unrighteous (plural)", "her lawless (plural)"
17	6	20 16	6	5		やりよない	pay/reward (plural) her	Revelation 18:6. This verse appears to suggest the imperative.
1	10	11 14	1			المعالم	likewise	
4	1	17				عبر	that also/face	
5	10					<b>1</b> 4	she	
17	20	16 22				क्रन्व	is broken/repaying	The root 🅰 has many translations, such as: uncover, expose, destroy, loosen, pay.
6	16	6 17	6			העהפה	and double	This primary translation is an imperative command to a plural group. Some alternate translations: "and they double", "and double them", "and they fold", "and failing in strength (plural)"
12	5					en)	to her	
1	16	17 1				MIN	doubling	
16	12					77	upon/over/against/regarding	
16	2	4 10	5			لتبته	her works	
2	11	15 1				Mary	in the cup/secret	
5	6					ฤศ	it	
4	13	7 3	22			بيدورته	that was mixed/mingled/diluted	
13	7	6 3	6			यर्गयभ्य	mix/mingle/dilute (plural)	Here is another example where the primary translation is in the imperative plural.
12	5					d d	to her	
1	16	17 1				स्वार	double	
16	12					77	regarding/upon	Revelation 18:7.
13	4	13				נבורות	anything/whatever	

4	21	2	8	22			אבדמש	that was glorifying	
14	17	21	5				روجي	herself	
6	1	21	22	16	12 10	) 22	क्रमाभ्य	and was being exalted	Alternate translation: "and being arrogant"
4	1	10	11				क्रास	that like	
5	11	14					<b>6</b> 4	in this way	
21	6	14	19	1			थ्याय	suffering/punishment/torment	
6	1	2	12	1			स् <u>व</u> नस्य	and mourning/sorrow	
13	9	12					يدبك	because	
4	2	12	2	5			42724	that in her heart/mind	
1	12	20	1				र्त्या	had soid	Altnerate translation: "the lamb". This alternate translation combines with the next
1	13	20	1				i denti	had said	word 🗠 as an expression ("seat of the lamb").  Here the 🛪 (dalet) introduces the quote, so the translation is in the present tense
4	10	22	2	1			ध्तुकाम	sit	"sit".
1	14	1					NA	I	
13	12	11	22	1			سرحون	queen/sovereign	
6	1	20	13	12	22 1		त्त्वीम <b>ं</b> त्रत	and widow	
12	10	22	10				ليهد	not me	Alternate translations: "I am not", "I have not"
6	1	2	12	1			र्युन्यत <u>्</u>	and mourning/sorrow	
12	1						d	not	
1	8	7	1				ripuri.	am seeing	Alternate translation: "will see"
13	9	12	5	14	1		سراس	because of this	Revelation 18:8.
2	8	4					777	in one	
10	6	13	1				स्त्रक	day	
14	1	22	10	14			<b>4949</b>	will come (plural)	
16	12	10	5				ملله	upon/over/against (plural) her	
13	8	6	22	1			W. Querran	plagues/injuries	
									SP has என்ன ("death"), but Crawford repeats the previous word என்ன ("plagues").
13	8	6	22	1			11.quann	plagues/injuries	Crawford better emphasizes that the plagues are doubled, as we read in Rev 18:6.
6	1	2	12	1			र्यन्यव	and mourning/sorrow	
6	11	17	14	1			المحالية	and famine/hunger	

6	2	14	5 20	1		थ्यानव	and in fire	
								SP has the singular אלאפשה ("is burned up"), but Crawford has the plural ("are
22	1	19	10			- नाम तित	are consumed/burned up (plural)	burned up (plural)").
13	9	12				71/20	because	
4	8	10 1	22	14		'armu	of strong/mighty/powerful	
13	20	10				तर्द्रभंज	the Lord/Marya	
4	4	14	5			ההעק	that judges her	
6	14	2 1:	. 6	14 5		שועסבזע	and they will mourn her	Revelation 18:9.
6	14	20 19	9 4	6 14		עיביזע רעיבוע	and they will lament/dance	
16	12	10	5			all	regarding/upon/over (plural) her	
13	12	11 10	5			يرحته	its kings/sovereigns	Alternate translations: "its rulers", "its counsellors"
4	1	20 10	5 1			त्त्र <b>ने</b> त्रन	of earth	
5	14	6 1	Į.			ันน	these	
4	7	14 10	6			يدولتك	that whored/fornicated (plural)	
16	13	5				رسه	with her	
								SP has אזבאלבה ("and they were elevated") but Crawford has מאבאלבה ("and they
6	1	21 2	16	10 6		वात्र क्षांत्रस्य	and they tell tales	tell tales"). Crawford comes from the root என்கண்("tale/narration/speech").
13	1					7 <b>5</b> 1	when/that	
4	8	7 10	) 14			الاستراك 	of seeing (plural)	
22						ध्याम	smoke	
4			14	5		المالية ماليالية	of her burning	
11						<b>72</b>	when/while	Revelation 18:10.
19		13 10	) 14			لمست	standing/rising (plural)	
13						<b>~</b>	from	
19		6 1	2				accusation/cargo/burdens	
13						يم 	from	
4	8	12 2:	2 1			यक्षानः	fear	
4						यागद्रभूत		
6		1 1				הואדעות	of her torments and they will say	

6 10						٦٥	woe	
6 10						٦٥	woe	
6 10						74	woe	
13 4	10 1	4 22	2 1			הניתוף	city	
20 2	22	1				र्याचन	great	
2 2	10 1	2				7777	Babylon	
13 4	10 1	4 22	2 1			הייתוף	city	
16 21	10 1	4 22	2 1			المستا	strong/violent	
13 9	12					7/2	because	
4 2	8	4 1				איניידי	of in one	
21 16	1					Mx.	hour/moment	Alternate translation: "declaration/narrative".
1 22	1					ridiri	comes	
4 10	14 1	1 10	)			يركت	your judgment(s)	The most probable translation is feminine singular ("your judgment").
								Revelation 18:11. Just as we saw in Rev 18:3, SP has 🚓 🚾 ("and merchants"),
6 22	1	3 20	1			यद्ग्यं व्यव	and merchants	while Crawford has another acceptable spelling र्तन्युत्रकेव ("and merchants").
4 1	20 1	6 1				त्रांतर	of the earth	
14 2	11	6 14	L L			ימשאן (	will mourn/cry (plural)	
6 14	22	1 2	2 12	6 14		ं पानधःकाप (पञ्जा	and will be sorrowed (plural)	
16 12	10	5				سلام	regarding/against (plural) her	
6 13	6	2 12	2 5	6 14		ישטבעדטט /	and their cargo/burdens	
12 10	22					له ,	no one	Alternate translation: "not having"
4 7	2 1	4				<del>/</del> =9%	who exchanges/buys/sells	Alternate translation: "of the exchange"
22 6	2					-augu	again/repent	
13 6	2 1	2 1				यानक	cargo/burdens	Revelation 18:12.
4 4	5	2 1				र्द्धकारा	of gold	
6 4	15	1 13	1			Martana	and of silver	
6 4	11	1 17	1			म्बर्धमव	and of stone	
10 19	10 2	0 22	2 1			Notice .	precious/valuable	
6 4	13 2	0 3	14	10 22	1	טיינין לחיף א	and of pearl	This word also has metaphoric meanings, such as "piece of Eucarist bread".
		1				•		

6	4	2	6	10	1			A acces	and of fine white linen	
6	4			18				स्ट्रिक्यंत्रस्य स्ट्रिक्यंत्रस्य		
6	4	1	20	3	6 14	1 1			and of purple/violet	
6	21	1	20	10	1			त्रानंत्रस्त	and silk	
4	7	8	6	20	10 22	2 1		הפעולתטאה	of scarlet/crimson	
6	11	12						محك	and all	
19	10	15						فيم	wood	
4	2	15	13	1				עקבומדא	of fragrance	
6	11	12						محك	and all	
13	1	14						The	vessels/instruments	Some alternate translations: "utensils", "clothing", "unwilling", "lazy", "negligent",
4	21	14	1					Mixi	of teeth/ivory	Alternate translation: "of hate"
6	11	12						محك	and all	
13	1	14						The	vessels/instruments	
4	19	10	15	1				Marian	of wood	This root word has some alternate translations, such as: "cross", "handle of a bell".
10	19	10	20	1				الإست	precious/valuable	
6	14	8	21	1				توساه	and copper/bronze	
6	17	20	7	12	1			ध्युं संवत	and iron	
6	21	10	21	1				المتعر	and marble	
6	19	6	14	10	13 6	5 14		עבודקעובע	and cinnamon	Revelation 18:13.
6	2	15	13	1				<u> यहमक्तत्रय</u>	and fragrance/perfume	
6	13	6	20	6	14			המהלחה	and ointment/oil	
6	12	2	6	14	22 1	L		עקהטבקט	and incense/frankincense	
										The ightharpoonup (resh) here is most illegible, but the visible marks and spacing match SP.
6	8	13	20	1				Z. TIMA	and wine	Ironically, the faded character looks vaguely like a & (tav), which would render a
		21						207214	and oil/ointment	meaning here "and fury".
6	13		8	1	1					
6	15	13	10	4	1			ध्यंगम्ब	and fine flour	This word has many alternate translations, including for example "surety" "band"
6	16	20	2	1				र्यक्रत विकास	and sheep	This word has many alternate translations, including for example "surety", "bond", "wooden bowl", "olive press", "measure".
6	20	11	21	1				הלבשלת	and harnessed horses	
6	13	20	11	2	22 1	L		התיבבוהה	and chariots	Some alternate translations: "throne", "ship", "vehicle"

6 17	3 20	1		यस्त्वव	and bodies/flesh	
6 14	17 21	22	1	यक्ताव	and souls/lives	
4 2	14 10	14	21 1	للجنبية	of sons of men	
6 1	2 11	10		المحدد	and your fruit	Revelation 18:14.
20 3	22 1			त्रकेष्	passion	
4 14	17 21	11	10	הנפדבב	of your soul/life	
1 7	12			7,17	go	
13 14	11 10			لتلحب	from you	
6 11	12			محك	and all	
4 21	13 10	14		אצער	of fertile	Alternate translations: "of luxury", "of fat"
6 21	2 10	8		מהקבע	and glorious	Lots of alternate translations here, such as "celebrated", "excellence", "praise"
1 7	12			7,17	go	
13 14	11 10			עלכנ	from you	
6 12	1			r∆a	and not	
22 6	2			न्यक्ष	again/repentance	
22 8	7 10	14		<b>⊢</b> ∙m <b>q</b> ı	you see (plural)	
1 14	6 14			्यात	them	
6 12	1			₩	and not	Revelation 18:15.
14 21	11 8	6	14	رشكتا	will find/able (plural)	
1 14	6 14			्यात	them/they	
22 1	3 20	1		44744	merchants	Once again, SP has रूप्ते ("merchants") while Crawford has the other acceptable spelling रूप्ते ("merchants").
4 5	12 10	14		ساهة	of these	
4 16	22 20	6		кивъп	who increased (plural)	Alternate translation: "that enriched (plural)"
13 14	5			يرته	from her	
13 14				يت ا	from	
19 2	6 12			7425	cargo/burdens/accusation	
14 19	6 13	6	14	<u> </u>	will stand/rise (plural)	Alternate translation: "demanding vengeance (plural)"
13 14				بت/	from	

4 8 12 22	1	स्तु <u>न</u> ्य	fear/reverence	
4 21 6 14 3	19 5	אבטנומגא	of her punishment/torment	
11 4		<b>ح</b> ۃ	while	
2 11 10 14		تحب	crying/lamenting (plural)	
6 1 2 10 2	12 10 14		and lamenting/sorrowing (plural)	
6 1 13 20 1	10 14	المنتارة المنتارة	and they say	Revelation 18:16.
6 10			woe	
6 10		Ja	woe	
13 4 10 14 2	22 1	עקידייי	city	
20 2 22 1		त्रकेष्यं	great	
4 13 16 9 1	17 1	ral 100	that was clothed/wearing	
2 6 18 1		र्यम्	fine white linen	
6 1 20 3	6 14 1	<b>A</b> . <b>A</b>	and purple/violet	
6 7 8 6 2	20 10 22 1	הפהימהים	and scarlet/crimson	
4 13 4 5	2 14	بتمية	that were gilded/interwoven (plural)	
2 4 5 2	1	ביישיבא	in gold	
6 11 1 17	1	MAGA	and stone	
10 19 10 20 2	22 1	توليت الم	precious/valuable	
6 13 20 3	14 10 22 1	המינישה	and pearls	
13 9 12		77-	because	Revelation 18:17.
4 2 8 4	1	N:mz4	of in one	
21 16 1		स्रम	hour/moment	Alternate translation: "declaration/narrative".
1 15 22 20 1	19	முர்குமா	is laid waste	Alternate translation: "desert salt"
16 6 22 20	1	य: देवाय <u>)</u>	wealth/opulence	
4 1 10 11		क्रास	of/that like	
5 14 1		ស្ម	this	
6 11 12		محک	and all	
13 4 2 20 1	10	בויבוים	leading/desolate (plural)	Some alternate translations: "governments", "rulers", "deserts"
1 12 17 1		M	ships	

						•		
6	11	12				724	and all/any	
1	7	12 10				المركب	going (plural)	
2	1	12 17	1			स्वास्	in ships/vessels	Alternate translation: "in thousands"
12	4	6 11	10	22 1		רינוכיופינ	to local places	
6	1	12 17	20	1		स्त् <u>व</u> ीस्य	and sailors/captains	
6	11	12				محك ا	and all/any	
4	2	10 13	1			צבחבא	them in the sea	
17	12	8 10	14			ولسح	working (plural)	Alternate translation: "doing business (plural)"
13	14					ير/	from	
20	6	8 19	1			र्याच्यानं	afar/distance	
19	13	6				מתט	they stood/stand	
								Revelation 18:18. SP has ממלשש ("and they lament her"), but Crawford has ממלשש ("and they are lamenting her"). Crawford has the sixth letter מ (vav) three times in the phrase, which may be a worplay for 666. The root word here לבבש has been used biblically to refer to women hired to moan and cry at funerals for display purposes, so one wonders whether these are real tears between the eyes here, or
6	2	11 1	6	6 5		מתמאלבים	and they are lamenting her	something purchased and.
11	4					72	while	
8	7	10 14				لىوس	they see	
22	14	14 1				थ्यभ	smoke	
4	10	19 4	14	5		diam:	of her burning	
6	1	13 20	10	14		المرسيد	and they say	
13	14					ير/	from/what	
5	10					<b>191</b>	she/is	
4	4	13 10	1			האתוא	of likeness/form	
12	13	4 10	14	22 1		ليندين	to city	
20	2	22 1				र्रावेप्यं	great	
6	1	20 13	10	6		משילהלת	and they throw/cast	Revelation 18:19.
16	17	20 1				स् <u>व</u>	dust/hoods	
					<del>                                     </del>	77		

								Once again, SP has ्مصيعة ("their heads/accusations") but Crawford has رمصية
20	10	21	10	5	6 14	्वल्य्यः	their heads	("their heads").
6	19	16	6			מבים	and they cry out	
11	4					<b>72</b>	while	
2	11	10	14			427	lamenting/crying (plural)	
6	1	2	10	L2	10 14	المحمود	and lamenting/sorrowing (plural)	
6	1	13	20 :	LO	14	المعتبرة المحتبرة	and saying (plural)	
6	10					۵۵	woe/lament	
6	10					۵۵	woe/lament	
13	4	10	14 2	22	1	ענידיאים	city	
20	2	22	1			त्रकेष्यपं	great	
1	10	4	1			The state of the s	that/hand	
4	2	5				הבה	of in her	
16	22	20	6			द्यकृत	they increased	Alternate translation: "they grew rich"
1	10	12	10	L4		لبهت	those	
4	1	10	22			<b>ም</b> ነሂ፡፡	of having	
12	5	6	14			्वक्र	to them	
1	12	17	1			MIN	ships/thousands	
2	10	13	1			لجسج	in the sea/oath	
13	14					بخ	from	
1	10	19	20	5		atu.	her honor/glory/magnificence	
4	2	8	4	1		W.mzH	that/of in one	
21	16	1				Mx.	hour/moment	Alternate translation: "declaration/narrative".
8	20	2	22			क्षत्रक	you are destroyed	The root here نند has many alternate translations, such as "uninhabited",
1	22			8	6	ന്മു	they have rejoiced	"desolate", "ravaged", "wasted".  Revelation 18:20.
16	12	10	5			سلام	over/upon/against (plural) her	
21	13	10	1			र्याच्य	heaven/sky	
6	19		10 2	21	1	र्युक्त भवत	and holy ones	
					1	रूत्त्र द्वा १८५ स्व		
6	21	12	10	8	1	PALLEG	and apostles	

6 14 2 10 1	ध्यम्	and prophets	
13 9 12	77-1	because	
4 4 14		of judged	
1 12 5 1	Mal M	Alha	
4 10 14 11 6 14	ر طعل	your (plural) judgment(s)	Alternate translation: "you (plural) judge"
13 14 5	4714	from Him	Alternate translation: "from her"
6 21 19 12	<u>7</u> ¤×a	and takes	Revelation 18:21.
8 4	744	one	
13 14	ير/	from	
13 12 1 11 1	र्यात्रीम	angels/messengers	
8 10 12 22 14 1	स्त्रकृतम	mighty	
11 1 17 1	শ্ৰেন্ত	rocks	
20 2 22 1	त्रकेष्ट्रं	great	
1 10 11	STATE OF THE PARTY	like	
20 8 10 1	<del>Mu</del> i	a millstone	
6 1 20 13 10	مكاندت	and is casting	This word can be interpreted singular (Pael conjugation) or plural (because of the yod suffix, and a millstone is comprised of two rocks).
2 10 13 1	ليست	in the sea/oath	
6 1 13 20	नंजार्य	and says	
5 11 14 1	به حلکم	therefore	
2 8 1 17 1	ترو برساء	in violence/turbulence	Alternate translation: "rushing water"
22 21 22 4 1	थ्यम्ब	is being cast down	
2 2 10 12	7.22	Babylon	
13 4 10 14 22 1	עניתוףני	city	
20 2 22 1	त्रवेष्यं	great	
6 12 1	₩	and not	
22 21 11 8	۳۶۳۳	being found/able/possible	
22 6 2	चयम	again/repentance	
6 19 12 1	√ <b>d</b> aa	and sound/voice	Revelation 18:22.
4 19 10 22 20 1	מישהים	of harps/guitars	

6 4 21 10 17 6 20 1	האבתפחידהם	and of shophars/trumpets	
6 4 7 14 10	איי	and of fornicating/whoring	The alternate translation from the root 🕰 is "and of kinds"
7 13 20 1	stem,	music	
6 4 13 7 16 6 19 1	עניילידיים	and of loud prayers	Alternate translation: "and of trumpets"
12 1	ন	not	
14 21 22 13 16	تعهد	will be heard	
2 11 10	تحت	in you	Alternate translation: "lamenting/crying"
22 6 2	تو مو	again/repentance	
6 14 6 5 20 1	र्यस्वयात	and the light/shining	Revelation 18:23.
4 21 20 3 1	त्य्नंद्रम	of dim/lamp	Alternate translations: "of imagination", "of dreams", "of dim"
12 1	ন	not	
14 22 8 7 1	य्येनका	will be seen	
12 11 10	لحب	to you	
22 6 2	ಇಇ ಇ	again/repentance	
6 19 12 1	Maa	and voice/sound	
4 8 22 14 1	याक्रान	of the groom	Alternate translations: "of marriage", "of a brother-in-law"
6 19 12 1	Maa	and the voice/sound	
4 11 12 22 1	ير حلونه	of the bride	Alternate translations: "of a daugther-in-law", "of foreskin"
12 1	M	not	
14 21 22 13 16	דבוףניר	will be heard	
2 11 10	تحت	in you	Alternate translation: "crying"
22 6 2	न्यक्ष	again/repentance	
13 9 12	7/2	because	
	• • A	_	Once again SP lacks the aleph المائنية ("of your commerce") but Crawford includes
4 22 1 3 20 10 11 10	عصبك المهابد	of your commerce	it المارية ("of your commerce"). Both are acceptable spelling.
1 10 22	4D7.	having	
5 6 6	ពពតា	been (plural)	
20 6 20 2 14 10 5	יים	its great ones/sons	
4 1 20 16 1	त्र्यनंत्रन	of the earth	

13	9	12						77-	because	
										The root here ﷺ has many possible translations, such as "design", "drawing",
4	2	8	20	21	10 11	10		אבעיבב	of in your entanglement(s)	"carving", "choking", "magic", "enchantment", "sorcery", 'deaf", "stupid", "charming", "silence".
1	9	16	10	22	10			- المسلمان	having deceived them	
12	11	12	5	6	14			्वलाना	to all of them	
16	13	13	1					المستار	peoples/nations	
6	2	5						<b>4</b> 70	and in her	Revelation 18:24.
1	21	22	11	8				المعلومين	was found/possible	
4	13	1						र्राजन	blood/likeness	
4	14	2	10	1				थरामाभ	of prophets	
6	19	4	10	21	1			עקדיאםט	and holy ones	
4	19	9	10	12	10 14			المرابات	who were killed	
16	12							<i>ىد</i>	upon	
1	20	16	1					त्त्रंत	earth	
6	13	14						<b>∱</b> ⊐a	and from	Revelation 19:1.
2	22	20						नंक्षेत्र	after	
5	12	10	14					سلم	these	
21	13	16	22					مسربه	I heard	
19	12	1						do	voice/sound	
20	2	1						रदिनं	great/loud	
4	11	14	21	1				برجته	of an assembly	Alternate translated: "who assembled"
15	3	10	1	1				سيررأه	large/many	
2	21	13	10	1				ليستع	in heaven	
4	1	13	20	10	14			بانسين	of saying (plural)	Alternate translation: "who said (plural)"
5	12	12	6	10	1			त्रव्यान	halleluyah	
17	6	20	19	14	1			Priorite	redemption/deliverance	
6	22	21	2	6	8 22	1		הקדבות אים	and praise/glory	
6	8	10	12	1				₽ <b>™</b> D	and power/strength	
12	1	12	5	14				<i>্</i> ন্যম্ব	to our Alha	

13	9	12			71-	because	Revelation 19:2.
4	21	20	10 2	0 10 14	بئننج	of truthful (plural)	Two letters here are partially illegible, but the visible marks and spacing match SP. Alternate translation: "of truths".
6	11	1	14 1	0 14	سيجه	and upright (plural)	The primary translation has "and upright" as a plural adjective (i.e., these plural qualities).
4	10	14	6	5 10	برهم	His judgment(s)	
13	9	12			7/	because	
							SP has ্মম ("He judged"), but in Crawford there appears to be a letter between the
							second x (dalet) and (nun) here. Gwynn does not include the letter in his
	4	_	1.4			Ha indeed	transcript and indeed it is mostly illegible but appears to be the remnant of a d
4	4		14		สสส	He judged	(vav). In my opinion, Crawford has ุสมส ("He judged").
12	7	14	10 2	2 1	روسه	to the whore/fornicator	
20	2	22	1		र्यक्रमं	great	
1	10	4	1		THE TO	that/hand	
4	8	2	12 2	2	47-77-4	of/that destroyed/corrupted	Alternate translations: "of sorrowed", "of measured"
12	1	20	16	1	त्तंन्त	to the earth	
2	7	14	10	6 22 5	حوسابه	in her fornicating/whoring	Alternate translation: "in fornicating it", "in prostituting it"
			1.5		4. \$		The root word المحد has many alternate translations, such as: "demand", "avenge",
6	22	2	16		Tapla	and required	"claim", "redeem", "legal inquiry".
4	13	1			र्ग्यम	blood/likeness	
4	16	2	4	6 5 10	הלבאחקב	of His servants/works	
13	14				۲,	from	
1	10	4	10	5	dr:rust	her hands	
4	22	20	22 1	0 14	<b>~</b> åનંåя	of second	Revelation 19:3.
1	13	20	6		לתבידה	they say	Alternate translation: "they said"
5	12	12	6 1	0 1	स्यान	halleluyah	
6	22	14	14	5	थात्रभूव	and her smoke	
15	12	19			ھات.	rises/goes/comes	
12	16	12	13		٢٢٦٠	to a world/age	
16	12	13	10 1	4	بلتب	worlds/ages	
6	14	17	12	6	היקטי	and they fall	Revelation 19:4.
16	15	20	10 1	4	<b>برهع</b>	twenty	

6 1 20 2 16 1	न्ध्रेयपंत्रत	and four	
19 21 10 21 10 14	<del>/1</del> 2120	elders	
6 1 20 2 16	<b>ユ</b> ュナバロ	and four	
8 10 6 14	√am	living beings	
6 15 3 4 6	מאַלִיבּט	and they worship/honor	
12 1 12 5 1	सन्तर्भ	to Alha	
4 10 22 2	ಇಥಾ:	who sits	
16 12	77	upon	
11 6 20 15 10 1	עישינעה	the throne	
6 1 13 20 10 14	كبتعور	and saying (plural)	
1 13 10 14	المحتداث	amen	Alternate translation: "perpetual" or "continuing"
5 12 12 6 10 1	स्तान	halleluyah	
6 19 12 1	Mon	and voice/sound	Revelation 19:5.
13 14	<b>ب</b> ے	from	
11 6 20 15 10 1	הלשינת	the throne	
4 1 13 20	האתנה	that said	
21 2 8 6	עייאב	they praise	
12 1 12 5 14	्नात	to our Alha	
11 12 5 6 14	<u> </u>	all of them	
16 2 4 6 5 10	つむはエフ	His servants/works	
6 4 8 12 10	محتلت	and revering (plural)	Alteranate translation: "and fearing (plural)"
21 13 5	ختيت	His name	
11 12 5 6 14	<u>√</u> ч47⊃	all of them	
7 16 6 20 1	2447	small/young	
16 13	<b>ک</b> لتر	with	
20 6 20 2 1	र⊈नंतनं	great/old	
6 21 13 16 22	טצעקוף	and I heard	Revelation 19:6.
19 12 1	₩.	voice/sound	
1 10 11	ST.	like	

4 11	14 2	1 1				لاجتعاد	of an assembly	
15 3	10	1 1				याद्रां क	large	
6 1	10 1	1				स्मर्गत	and like	
19 12	1					₩ da	voice/sound	
4 13	10	1				אנונולי	of waters	
15 3	10	1 1				سيربأه	many	
6 1	10 1	1				thus.	and like	
19 12	1					<b>M</b> a	voice/sound	
4 20	16 1	3 1				र्यक्रानंत	of thunder/resonance	
8 10	12 2	2 14	1			ध्यभूगण	mighty/powerful	
4 1	13 2	10	14			بانستان	that said (plural)	
5 12	12	5 10	1			स्याव	halleluyah	
13 9	12					7/2	because	
4 1	13 1	2 11				<i>स्</i> रीमर्गः	has reigned	
13 20	10	1				र्रायं	Lord/Marya	
1 12	5	1				*****	Alha	The name 🗚 here is inserted in Crawford above and after 🕰 🖼 as a scribal
1 8	10	1				7.W1	holding (plural)	correction. Gwynn omits it from his 1897 manuscript.
11 12		•				حك	all	
8 4	10 1	1 14				<del></del>	we love/rejoice	Revelation 19:7.
6 13	22 1			10 14	14	hampagan d	and we have rejoiced	
14 22						797	giving	Alternate translation: "will give"
12 5						al al	to Him	
22 21	2	5 8	22	1		אַקייטיבע	praise/glory	
13 9	12					77-2	because	
4 1	22 2	2				वाक्रायः	of the coming	Alternate translation: "it has come"
13 21	22	5 22	5			थक्षपक्रम	his marriage feast	
4 1	13 2	) 1				र्रायमर्गत	of the lamb/contract	
6 1	14 2	2 22	5			धाम्मग्राय	and his wife/woman	
9 10						927	readied	Some alternate translations: "bettered", "graced"

14 17 21 5	<u>441</u>	her soul/life	
6 1 22 10 5 2	नयाव्यय	and was given	Revelation 19:8.
12 5	<b>4</b> 1	to her	
			SP has the singular ("of being clothed with"), but Crawford can be
4 22 22 16 9 17 <b>10</b>	.41 1 L L L	of being clothed with	interpreted Ethpael feminine singular or plural "האלאבענים" ("of being clothed with
	ਪੁ <sup>2</sup> ਪੁਤ -ਰ17919ਮ		(plural)") as the prefix and suffix work together.
2 6 18 1		fine white linen	
4 11 10 1	אבעא	pure/clean	
6 14 5 10 20 1	थ्दन्याव	and shining	
2 6 18 1	75.47	fine white linen	
3 10 20	٩٣	for	
22 20 10 18 22 1	ग्रीम्यंत	straight/correct/honest	
1 14 10 14	<del>-11</del> 57	her/they (plural)	
4 19 4 10 21 1	אמאראלא	of the holy	
6 1 13 20 6	האנהיה	and they say	Revelation 19:9.
12 10	لد	to me	
			SP has ഫർഫ ("write"), but Crawford has ம் ("again/repent"). Crawford is likely
22 6 2	الموت الموت		used here as an expression ್ಷ ವಾರ್ ವಾಗ್ which means "they are blessed again" or
		again/repent	"they are even more blessed". See comment abve.
9 6 2 10 5 6 14	(पथान्त्रप)	their blessings	See comment abve.
12 1 10 12 10 14	لمهم	to those	
4 12 8 21 13 10 22 1	برسيسي بر	whom to the supper	
4 22 21 13 21 22 5	विकासकीत	of his service/ministry	SP has តាត់តេចភេឌ ("of his marriage feast"), but Crawford has តាត់ភេឌាដីដេ ("of his
4 1 13 20 1	र्राच्यारीत	of the lamb	service").
	משהקהצי		Alternate translation: "having them"
	्र - - - -	they are	
19 20 10 1		called	
6 1 13 20	नंजर्गत	and says	
12 10	<u>L</u>	to me	
5 12 10 14	Ma	these	
13 12 1	rdn	full	Alternate translation: "word"

4 21 20 10 20 14	<b>્</b> યં પંતાસ	of truth (plural)	
4 1 12 5 1	र्सक्रीरस	of Alha	
1 10 22 10 5 10 14		they are	Alternate translation: "having them"
6 14 17 12 22	<i>₽</i> 7 <i>∂</i> 7 <i>a</i>	and I fell	Revelation 19:10.
19 4 13	Title	before	
20 3 12 6 5 10	-447/4	his feet	
6 15 3 4 22	व्ययम्	and I worshipped/honored	
12 5	<b>~</b>	to him	
6 1 13 20	नंजार्रत	and says	
12 10	<i>ل</i>	to me	
12 1	rd.	no	
11 14 22 11	<i>ਦ</i> /477	your fellow	Some alternate translations: "your companion", "your equal"
1 10 22 10	7974	I am/have	
6 4 1 8 10 11	&mzz.u	and of your brothers	
5 12 10 14	Ma	these	
4 1 10 22	क्राय	of having	
12 5 6 14	্নন্ম	to them	
15 5 4 6 22 1	श्वायम व्यक	witness/martyrdom	
			The 🗕 (yod) here is only partially visible, but the visible marks and spacing match SP.
4 10 21 6 16	74274	of Yahshua	
12 1 12 5 1	स्ताम्	to Alha	
15 3 6 4		worship/honor	
10 22 10 20 1 10 22	٩٣٧٠٦٩٣	abundantly/increasingly	The (yod) here is only partially visible, but the visible marks and spacing match SP.
15 5 4 6 22 1	श्वापम वास	witness/martyrdom	
3 10 20	نمير	for	
4 10 21 6 16	אנדהא	of Yahshua	
1 10 22 10 5	angra.	having it	Alternate translation: "having him"
20 6 8 1	र्यातरं	spirit(s)	
<b>4 14 2 10</b> 6 22 1	บุญนาสาม	of prophecy	The first four letters of this word are only partially visible, but the spacing and visible marks match SP.

6 8	7 10	22		grma	and I saw	Revelation 19:11.
21 13	10 1			Kinz	heaven/sky	
4 17	22 10	8		mg-2×	of being opened	
6 5	1			र्राताव	and behold	
15 6	15 10	1		र्यक्षयक	horse	
8 6	20 1			N. Com	white	
6 4	10 22	2		ವರ್ಥಿಸರ	and he sitting	
16 12	6 5	10		المهد المهد	upon it	
13 22	19 20	1		25-ragin	was called	
13 5	10 13	14 1		سهمس	faithful	
6 21	20 10	20 1		הלישיבה	and true	
6 2	11 1	14 6 2	2 1	थ्युपग्रस्ट्रिय	and in uprightness	
4 1	14			, rich	judges	
6 13	19 20	2		<b>਼</b> ਰਦੇਸ਼ਗ	and is warring/approaching	
16 10	14 6	5 10		7طس7	his eyes	Revelation 19:12.
4 10	14			44	and/judge	
1 10	11			Sp. St.	like	
21 12	5 2	10 22	1	स्वाप्त्य <u>ा</u> प्त	flames	
4 14	6 20	1		สาแน	of fire	
6 16	12			774	and upon	
20 40	24 5				Link and	Once again, SP has कार्च ("his head") and Crawford has the other acceptable spelling
	21 5			entrià A.A.	his head	אַבבּא ("his head").
22 1	3 1			म्यू तिक	diadems	
	10 1	1		कृत्यय यद्दर्ग <i>क</i>	many	
	10 22				and having	
12 5				<b>4</b>	to him	
21 13	1 2			75x	name	
	10 2	1		ध्यम्	written	
1 10	14 1			KLK	that	

4	12	1			শ্ৰম	of not	
10	4	16			<b>フ</b> ェフ	knowing	
1	12	1			内内	unless	
1	14				, Tr	if	
5	6				ପଦୀ	he	
6	13	16 9	17		אברלה	and was clothed/wearing	Revelation 19:13.
13	1	14 1			त्त्रंत्र	garment/vessel	
4	7	12 10	16		۳,دند	of wet/dipped	Some alternate translations: "of weighed", "of a cup", "of poured", "of empty"
2	4	13 1			באנקא	in blood/likeness	
6	13	22 19	20	1	₩ caqua	and was called	
21	13	5			خليك	his name	
13	12	22 1			27472	word	
4	1	12 5	1		त्त्रातः	of Alha	
6	8	10 12	6 2	2 1	uquqma	and hosts/forces	Revelation 19:14.
4	21	13 10	1		<b>LUMEN</b>	of heaven/sky	
14	19	10 17	10 1	.4	لطبه	following/joining (plural)	
5	6	6			สสส	they were	
12	5				47	to him	
16	12				77	upon	
20	11	21 1			र्यक्रम	cavalry/harnessed-horses	
8	6	20 1			nt au	white/shining	
6	12	2 10	21 1	0 14	42127u	and clothed/wearing (plural)	
2	6	18 1			2/4 UZ	fine white linen	
8	6	20 1			nta.	shining/white	
6	4	11 10	1		מאכקא	and pure/clean	
6	13	14			סבל	and from	Revelation 19:15.
17	6	13 5	6 1	.4	<u> </u>	their mouths/commands	
14	17	19 1			1447	depart	
8	20	2 1			以下	sword/blade/war/desolation	

8 20 10 17 22 1	स्कारंग	energetic/sharp/quick/acute	This word has many alternate translations, including even "velocity".
4 2 5	417	that in him/it	
14 19 9 12 6 14	्य <u>ी</u> म्य	will slaughter (plural)	
12 16 13 13 1	للتحكم	to nations/peoples	
6 5 6	तत्वत	and he	
14 20 16 1	nd is	will rule/lead/shepherd	
1 14 6 14	(UT	them	
2 21 2 9 1	14 777	in staff/rod	
4 17 20 7 12 1	4d, 4d +	of iron	
6 5 6	สสส	and he	
4 1 21	ستراث	treading	
13 16 18 20 22 1	المرغ براهان	winepress	
4 20 6 3 7 5	สมุสร่า	of His passion/anger/rage	
4 1 12 5 1	त्रांचीतः	of Alha	
1 8 10 4	براست. براست:	holding (plural)	
11 12	حك	all	
6 1 10 22	gr via	and having	Revelation 19:16.
12 5	47	to him	
16 12	77	upon	
13 1 14 6 5 10	7401g	his garment/vessel	
16 12	77	on	
16 9 13 22 5	والمراكبة المراكبة ال	his thigh/side	
21 13 1	That I	name	
			SP has the singular or plural حفعته ("written"), but Crawford has the plural حفعته
11 22 10 2 10 1	المهريد	written (plural)	("written"). Notably, Gywnn's 1897 transcript mistakenly omits the second (yod).
13 12 11 1	برکای	king	
4 13 12 11 1	4.4	of kings	
6 13 20 1	<b>A</b>	and lord	
	<b>4</b>	of lords	
4 13 20 0 22 1	жылы	or iorus	

6	0	7 10	22			grmu	and I saw	Revelation 19:17.
0	0							
1	8	20 14	1			Minn	another	
13	12	1 11	1			<u>। ए</u>	angel	
4	19	1 13				<b>मार्ग्य</b> म	of standing/rising	
2	21	13 21	1			*Carrer	in heaven/sky	
6	19	16 1				Mad	and cries out	
2	19	12 1				युक्त	in voice/sound	
20	13	1				र्राटीनं	cast/set-down	
6	1	13 20				ישהלת	and says	
12	17	20 8	22	1		Leimen	to birds	Alternate translation: "flying ones"
4	17	20 8	1			र्यात्रं	of spread-out/flying	
13	18	16 22				وبهكي	be midst	
21	13	10 1				کرنمتد	sky	Alternate translation: "heaven"
								SP has משלים ("come be assembling (plural)"), but Crawford has לים לים ("and they were assembled"). The distinction changes the verse and quote, because SP is translated, "And he says to the birds that fly in the middle of heaven/sky, 'come, be gathering together to the supper great of Alha." By contrast, Crawford is translated, "And he says to the birds that were spread out, 'be midst the sky'. And
6	1	22 11	14	21 6	5	ويدبوحتك	and they were gathered	they were assembled to the supper great of Alha."
12	8	21 13	10	22 1	L	Marring	to the supper	
20	2	22 1				इ.के.च पं	great	
4	1	12 5	1			त्ताता	of Alha	
4	22	1 11	12	6 14	1	ביים אין ביים אין	that you eat (plural)	Revelation 19:18.
2	15	20 1				הלימש	flesh	
4	13	12 11	1			بر الجار	of kings/sovereigns	
6	2	15 20	1			איניסאים	and flesh	
								Once again, SP omits the yod 🛥 ("head/ruler") and Crawford has the other
4	20	10 21	10			<u> </u>	of rulers	acceptable spelling with the yod سعد ("head/ruler").
1	12	17 1				MIN	thousand(s)/ship(s)	
6	2	15 20	1			स्ट्रेन्क्र <b>न</b> व	and flesh	

										This phrase has many possible translations, including for example "of warriors".
4	16	21	10 1	.4	1			עקיבקא	of powerful/mighty ones	This prinate has many possible translations, melaum, professione or trainless t
6	2	15	20	1				עניסהעט	and flesh	
4	20	11	21	1				הוֹבבאה	of harnessed horses	
6	4	1	10 1	.2 1	10 14			سليناه	and of those	
4	10	22	2 1	.0 2	L4			لتعهد	who sat (plural)	
16	12	10	5	6	L4			رسميل	upon them (plural)	
6	2	15	20	1				עקרמהם	and flesh	
4	8	1	20	1				THE TELLS	of freemen	This root here 🅰 can also refer to "noblemen".
										The root here 🕰 normally means "worker" or "work", but here the context
6	4	16	2	4	1			とされている	and of servants	suggests the alternate definition of "servant" or even "slave".
6	4	7	16	6 2	20 1			האינשליאם	and of the small	
6	4	20	6 2	20	2 1			र⊈नंतनंत्रत	and of the great	
6	8	7	10 2	22				gr.mu	and I saw	Revelation 19:19.
12	8	10	6 2	22	1			यस्यमा	to the creature/living-being	
6	12	8	10 1	.2	6 22	5		مسلساه	and to its/her armies/powers	
										SP has בולאה ("and kings"), but Crawford has שלאלה ("and to kings"). The lamed
6	12	13	12 1	.1	1			والعلامة	and to kings/sovereigns	here is quite significant because Crawford distinguishes between 'the creature and
	12				1					her armies' and 'the kings of the earth and their armies'
4	1	20	16	1				म् <b>र्य</b> पंतर्प	of earth	
6	12	17	12	8 2	10 5	6	14	/udmla]u	and to their armies/powers	
4	13	11	14 2	21 1	10 14			העכודין	that were gathered (plural)	
12	13	16	2	4				لحلحة	to be working	
19	20	2	1					रदिनंत	war/approach	
16	13							卢ブ	with	
5	6							ପଦୀ	he	
4	10	22	2					<u> ಇ</u> ಳ್ಲು	who sits	
16	12							77	upon	
15	6	15	10	1				Kono	horse	
6	16	13						מעל	and with	
17	12	8	6	5 1	10			فليمهد	his armies/powers	

	1	22 22	10	10 4	22	المسلمان المسلمان		Revelation 19:20. The root here appears to be $\pi_{\mathfrak{C}}$ - which has many possible
6		22 22		10 4	22	क्षात्रम <sub>्</sub> यक्षार्य	and they were captured/desolated	translations including: "silent" or "depopulated".
8	10	6 22	1			22.quum	the creature/living-being	
6	14	2 10	1			لارجاه	and prophet	
4	3	12 1				<i>थ्यां</i> म	lying/false	
16	13	5				لبته	with her/it	
5	6					বল	he	
4	16	2 4				<b>477</b> 4	that worked	
1	22	6 22	1			स्वायवार.	signs	
19	4	13 10	5			والالتاك	before her/it	
4	2	5 10	14			<b>/</b> 423	that in them	
1	9	16 10				W.	was deceived/burdened (plural)	
12	1	10 12	10	14		لبلايل	to those	
4	14	15 2	6			נעלאבט	who received/took (plural)	
20	6	21 13	1			र्राज्यतनं	inscription/mark	
4	8	10 6	22	1		2.quamu	of the creature/living-being	
6	4	1 10	12	10 14		LT Will	and of those	SP has ಒುನೆಡ ("and to those"), but Crawford has ಒುನ್ನಡ ("and of those").
4	15	3 4	6			השּלָהה	who worshipped (plural)	
12	18	12 13	5			ميرك	to her/its image/idol/stone	
6	14	8 22	6			นศุภาน	and they fell	
22	20	10 5	6	14		(แนวสู	those two	
6	1	22 20	13	10 6		האוש הבתה	and they were cast	
								This is likely a feminine conjugation in harmony with the adjectives that follow (fire,
								burning, sulfur). But an alternate translation sees the san at the end of san as a reference to a small lake or a small portion of large lake (i.e., edge or inlet of a lake).
2	10	13 22	1			يرميس المرابع	in a lake	reference to a small take of a small portion of large take (i.e., edge of fillet of a take).
4	14	6 20	1			ณ์เลา	of fire/mirror	
4	10	19 4	1			224EF14	of burning	
6	4	11 2	20	10 22	1	טיכביקסא	and of sulfur/brimstone	
6	4	21 20	11	1		764zza	and of the remnant	Revelation 19:21.
4	10	14				۲,4	and/but/judged	

1	22	19 9	12 6		यां चित्र	they were killed	
2	8	20 2	5		בעיבה	in his sword	
4	5	6			สสา	of he	
4	10	22 2			- т.ф. ж	who sat	
16	12				77	upon	
15	6	15 10	1		र्यक्षयक	the horse	
2	1	10 4	1		4:545	in that	
4	14	17 19	1		1491×	of going forth	
13	14				يخ	from	
17	6	13 5			Ръпъ	his mouth	
6	11	12 5			المحلام	and all of his	
9	10	20 1			Ment.	birds/sheepfold	
15	2	16 22			भुग्रस्	were filled/satisfied	
13	14				برا	from	
2	15	20 5	6 14		्तत्वरंध्य	their flesh	
6	8	7 10	22		कुर्गन्त्रय	and I saw	Revelation 20:1.
1	8	20 14	1		Minn	another	
13	12	1 11	1		प्रतिया	angel/messenger	
4	14	8 22			क्षणाः	who descended	
13	14				جع ح	from	
21	13	10 1			لمستح	heaven/sky	
4	1	10 22			क्रायः	that had	
16	12	6 5	10		المهد	upon him/it	Alternate translation: "regarding him"
19	12	10 4	1		ملاسك	key/doorkeeper	
4	22	5 6	13 1		रह्मवस्त्रम	of the abysses/pits	
6	21	10 21	12 22	1	20472724	and chains	
20	2	22 1			<b>गर्ता</b> यपं	great	
2	1	10 4	5		42775	in his/its hand	
6	12	2 11	5		والمحك	and captured him/it	Revelation 20:2.

12	22	14 10	14 1	ध्यमभी	to the dragon/second	
8	6	10 1		νςαπ	serpent	
19	4	13 10	1	- ALIZARO	first/former/ancient/before	
5	6			বল	him/it	
4	1	10 22	6 5 10	74147124	who was/had	
1	11	12 19	20 18 1	र्द्ध संगीवर्द	accuser	Literally, "eater of the broken" or "eater of ridicule". Another alternative
6		9 14	1	سرا هو سرگریم	and accuser/Satan	translation is "slanderer".
6		15 20	5	कांक्यत	and bound him/it	
1		17	3	عابر	thousand	
21	12					
21		10 14		~~~~	years	Poveleties 20-2
6	1	20 13	10 5	האילות	and casting him/it	Revelation 20:3.
2	22	5 6	13 1	स्मावकाय	in abysses/pits	
6	1	8 4		האנטו	and closes/seizes	
6	9	2 16		7-44	and seals	
12	16	12		777	atop	
13	14	5		بيرته	from him/it	
4	12	1		rd <sub>H</sub>	that not	
22	6	2		न्यकृ	again/repent	
14	9	16 1		ध्यम	will burden/deceive	
12	11	12 5	6 14	لحلهم	to all of them	
16	13	13 1		وسيري	peoples/nations	
2	22	20		નંક્ષત્ર	after	
5	12	10 14		سام	these	
10	5	2		نهت	given	SP has the plural عبهت ("given"), but Crawford has singular عبهت ("given").
12	13	21 20	10 5	مدنتها	to be releasing him/it	
19	12	10 12		770	a little	
7	2	14 1		برته.	time/exchange	
6	8	7 10	22	المرسية المرسية	and I saw	Revelation 20:4.
13	6	22 2	1	र्युक्ततम	seat/habitation/place	

_								
6	10	22 2	6				and they sit	
16	12	10 5	6	14			upon them (plural)	
6	4	10 14	1			LET HO	and judgment	
1	22	10 5	2			जक्मभूर,	was given	
12	5	6 14				্লন্ম	to them	
6	14	17 21	22	1		थ:पम्द्रनाथ	and souls/lives	
5	12	10 14				Ma	these	
4	1	22 17	15	19		न्यक्षत्र कृष्यः	that were cut-off	The root has many alternate translations, such as "agree", "cut down", "decree".
13	9	12				7/24	because of	
15	5	4 6	22	1		श्वायम् वाक	witness/martyrdom	
4	10	21 6	16			フロエンド	of Yahshua	
6	13	9 12				77-114	and because of	
13	12	22 1				سرم	the word	
4	1	12 5	1			र्सक्रीर्स	of Alha	
6	4	1 10	12	10 14		H	and of those	
4	12	1				ъДн	that not	
15	3	4 6				<i>นะ</i> 7่ต	worship/honor (plural)	
12	8	10 6	22	1		uqum	to the creature/living-being	
6	12	1				ъdа	and not	
12	18	12 13	5			كالمته	to her/its image/idol/stone	
6	12	1				ъdа	and not	
14	15	2 6				धनका	they take/receive	
20	6	21 13	1			र्यान्यतानं	inscription/mark	
16	12					77	upon	
2	10	22				وبيع	between	
16	10	14 10	5	6 14		्व <del>वस्त</del>	their eyes	
1	6					ass	or	
16	12					<u>\rac{1}{2}</u>	upon	
1	10	4 10	5	6 14		(447:174	their hands	

4	8	10 6				נויים	they lived	
6	1	13 12	11	6		ويتدرحه	and they are reigning/counseling	Alternate translation: "and they will reign"
16	13					<b>کتر</b>	with	
13	21	10 8	1			Marie Control	messiah	
1	12	17				नास	thousand	
21	14	10 14				<del>/11</del>	years	
6	5	4 1				र्यस्तात	and this	Revelation 20:5.
5	10					<b>-4</b>	is/behold	
19	10	13 22	1			V. QILLLIA	rising/resurrection	
19	4	13 10	22	1		מאונינוסאי	first	
9	6	2 14	1			ध्यन्य	blessed	Revelation 20:6.
5	6					ad	he	
6	19	4 10	21	1		אברייוםט	and holy	
13	14					۲.,	from/he	
4	1	10 22				<b>Price</b>	he/that having/had	
12	5					AL.	to him	
								SP has אמים ("part"), but Crawford has אים ("death"). Crawford is logical because
13	10	22 1				7.61.27	death	this word started concludes the sentence; and the next word started is the beginning of the next sentence.
2	19	10 13	22	1		تر المسلم	in the rising/resurrection	of the flext sentence.
19	4	13 10	22	1		מאנתוסט	first	
6	16	12				مك	and upon	
5	12	10 14				سلم	these	
12	10	22				ليه	not having	
21	6	12 9	14	1		प्राप्तितम	authority	
12	13	6 22	1			त्रकातम्	to death	
22	14	10 14	1			ध्यमभ	second/dragon	
1	12	1				त्तीत	but	
14	5	6 6	14			्वत <b>्</b> य	they will be	
11	5	14 1				Mas	priests/upright	

										SP has ನಮನ ("to Alha"), but Crawford has ನಮನ್ನ ("of Alha"). Gwynn's 1897
4	1	12	5	1				त्रान्	of Alha	transcript mistakenly has a 1 (lamed) prefix here.
										Once again, Gwynn's 1897 transcript mistakenly has a $\bf 1$ (lamed) prefix after the $\bf q$
6	4	13	21	10	8	1		אניבדיינע	and of messiah	(vav).
6	14	13	12	11	6 1	L4		رمعلعام	and they will reign	
										Given the singular suffix 🖪 (hey), the alternate translation "with it" would refer to
										the adjective 🎿 ("uprightness"). In this unique reading, it would suggest that a
										great sin occurs at the conclusion of the 1,000 years that undermines 🕰 🚓, such
16	13	5						ليت	with him/it	that the timing is right for the accusation/satan/dragon to be released.
1	12	17						يرك	thousand	
21	14	10	14					لملك	years	
6	13	1						<b>√</b> Sad	and when	Revelation 20:7.
4	1	21	22	12	13			المحمولية	that/of has been completed	
1	12	17						alm	thousand	
21	14	10	14					<del>/112</del>	years	
14	21	22	20	1				थ्यक्रम	will be released	
15	9	14	1					wito	accuser/Satan	
13	14							بيا	from	
8	2	6	21	10	5			מדטבת	his/its bondage	
6	14	17	6	19				הגפהם	and departs/goes-out	Revelation 20:8.
12	13	9	16	10	6			لحلسه	to be deceiving/burdening them	
12	11	12	5	6	14			رمهاعا	to all of them	
16	13	13	1					रहमम	peoples/nations	
2	1	20	2	16				<b>フェ</b> キルマ	in four	
7	6	10	22	5				<b>ปลุก</b> น•	its corners	
4	1	20	16	1				त्र्य पंतर्प	of earth	
12	3	6	3					र्यम्	to expand	Alternate translation: "to Gog", "to cover", "to the roof".
6	12	13	3	6	3			र्ययंग्य	and to be covering	Alternate translation: "to Magog", "and to be expanding"
6	12	13	11	14	21	6		הלבבדה	to to be gathering (plural)	
1	14	6	14					์ตน	them	

12 19 20 2 1	र्द्धनंग	to war/approach	
1 10 12 10 14	لمهتر	those	
4 13 14 10 14 5 6 14	אנתוואא	of their number	
1 10 11	FIT	like	
8 12 1	₹ <u>d</u> u	sand	
4 10 13 1	עקדיי	of sea	
6 15 12 19 6	यन्त्र्य	and they rise/go/come	Revelation 20:9.
16 12	77	upon	
17 22 10 5	പ്പുപ്പ	its expanse/open-spaces	
4 1 20 16 1	त्त्रंतर्भ	of earth	
6 8 4 20 6 5	חמיידיום	and they surround it	
12 13 4 10 14 22 1	لتديم	to the city	
4 13 21 20 10 22 1	אנבדי שפיי	of dwelling/weakness	
4 19 4 10 21 1	אביאםא	of the holy	
6 12 13 4 10 14 22 1	מרייחום	and to the city	
8 2 10 2 22 1	עקביבי	affection/loveliness/kindness	
6 14 8 22 22	क्षक्राय	and is descending	
14 6 20 1	\daga_da_	fire	
13 14	4	from	
21 13 10 1	Kinz	heaven/sky	
13 14	۲,	from	
1 12 5 1	र्सल्येस	Alha	
6 1 11 12 22	ويتحريه	and is devouring/consuming	
1 14 6 14	(गर्भ	them	
6 1 11 12 19 20 18 1	سلمبرية سركيم	and the accuser	Revelation 20:10. Literally, this phrase is "and eater of the broken" or "and eater of ridicule". Another alternate translation is "and the slanderer".
13 9 16 10 14 5 6 14	سلسلت	that was deceiving/burdening them	
1 22 20 13 10	عند بالمان المان ا	was cast down	

2 10 13 22 1	يرمسي	in the lake	This is likely the feminine conjugation to harmonize with the adjectives that follow (firery, sulfury). An alternate translation though sees the sa at the end of sau as a way to refer to a small lake or a small portion of large lake (i.e., edge of a lake or inlet).
4 14 6 20 1	สรณะ	of fire/mirror	,
6 11 2 20 10 22 1	הכבילעוסה	and sulfur/brimstone	
1 10 11 1	RENT	where	
4 8 10 6 22 1	цапти	of the creature/living-being	
6 14 2 10 1	ध्यम्य	and prophet	
4 3 12 1	म्यान	lying/false	
6 14 21 22 14 19 6 14	्यम क्षेत्राय	and will be tormented (plural)	
1 10 13 13 1	Times	daily/days	
6 12 12 10 1	ketta.	and nightly/nights	
12 16 12 13	لنلخ	to a world/age	
16 12 13 10 14	للحب	worlds/ages	Every single punishment described throughout the entire literal bible utilizes finite terms (as here with ישביע ("ages/worlds"), which refers to finite planetary bodies/eras). See Greg Glaser article for full scripture citations. The glory of the Father has the word ("perpetual", "continuing") after it (שלה עליים ("perpetual", "continuing") after it ("perpetual", "continuing") after it ("perpetual", "continuing") after it ("perpetual", "perpetual", "continuing") after it ("perpetual", "conti
6 8 7 10 22	grima	and I saw	Revelation 20:11.
11 6 20 15 10 1	nt with	the throne	
20 2 1	र्यः	great	
8 6 20 1	nt au	white/shining	
6 12 4 10 22 2	マタアンフィ	and to He sitting	
12 16 12	777	atop	
13 14 5	بيرته	from it	
5 6	สส	Не	
4 13 14	הנבץ	that from	
19 4 13	םאת	before	

1	17	6 5	10			7447	His face	
16	20	19 22				क्षणन्य	fled	
1	20	16 1				त्रांत	earth	
6	21	13 10	1			הבוני	and heaven/sky	
6	1	22 20				नंबारत	and place	
12	1					d	not	
1	21	22 11	8			سعهمين	was found	
12	5	6 14				্ৰলা	to them	
6	8	7 10	22			grima	and I saw	Revelation 20:12.
12	13	10 22	1			العصون	to dead ones	
20	6	20 2	1			⊀હેર્વતર	great/old	
6	7	16 6	20	1		स्त्वर,व	and small/young	
4	19	13 6				השתה	who stood/rose (plural)	
19	4	13				नारा	before	
11	6	20 15	10	1		הלשלתם	the throne	
6	15	17 20	1			स्तु <u>क</u> त	and the book	
1	22	17 22	8	6		या कुल कुथ,	was being opened (plural)	
6	1	8 20	14	1		المرسنور	and another	
15	17	20 1				यद्वल	book	
1	22	17 22	8			ज्यम् विकास	was being opened	
4	1	10 22	6	5 10		つむないない	of having/being it	
4	4	10 14	1			אוואל	of judgment	
								SP has מביבה ("and they were being judged"), but Crawford has another
6	1	22 22	4	10 14	6	या अ <b>ब्रु</b> ब्यूय	and they were being judged	acceptable spelling aradatia ("and they were being judged"), which emphasizes an
13	10	22 1				Mgra.	the dead ones	additional past or passive tense within the expression.
13	14					<del>بن</del>	from	
1	10	12 10	14			سليح	those	
4	11	22 10				- - -	of written (plural)	
2		17 20				स्तिकन	in the book	

		Т							<b>A</b>		
1	10	כו	11						4 st	like/as	
16	2	2	4	10	5	6 1	4		<u> </u>	their works	
6	10	0	5	2					عصر	and gives	Revelation 20:13.
10	13	3	1						ليت	sea/oath	
13	10	)	22	1					2.Gran	the dead ones	
4	2	2	5						הבה	of in it	
6	13	3	6	22	1				र्यवायाव	and death	
6	21	1	10	6	12				74724	and Sheol	Sheol means "underworld" or "grave", a specific place of rest (not torment) per Job 14:13.
10	5	5	2	6					<b>4747</b>	gives them	
13	10	)	22	1					يرميت	the dead ones	
									-		SP has an aleph מאַביגלאָה ("of between them"), while Crawford has another
4	18	8	10	4	10	5	6	14	<b>∠</b> वकाभन्द्रभ	of between/holding/within them	acceptable spelling ממביבליה ("of between them").
											Similar to Rev 20:12, SP has ("and were being judged"), but Crawford has an
6	1	1	22	22	4	10 1	4		<b>न्यक्षिय</b> य	and were being judged	additional tav that emphasizes an additional past or passive tense ्रम्यकेर्दात. ("and were being judged")
8	2	4							- -	one	The expression here שא נאד שנואס means "each one of them".
8		4								one	See comment above.
13	14	4	5	6	14				<u> </u>	from them	See comment above.
1	10	)	11						FIT	like	
16	2	2	4	10	5	6 1	4		ַ מעראב <i>ן</i>	their works	
6	13	3	6	22	1				र्यवायाव	and death	Revelation 20:14.
6	21	1	10	6	12				كمتعه	and Sheol	
1	22	2	20	13	10	6			المهندسة المعارضة	they were thrown	
2	10	)	13	22	1				ביהמטיג	in the lake	
4	14	4	6	20	1				สรานา	of fire/mirror	
5	14	4	1						ស្មា	this	Note the masculine pronoun here, so this begins a new sentence.
1	10	)	22	6	5	10			านนศูกร	was/having it	
13	6	5	22	1					र वायम	death	
22	14	4	10	14	1				्राम् -	second/dragon	
6	1	1	10	14	1				LET LEG	and he/they	Revelation 20:15.

	1		<u> </u>	1 1			4		
4	1 :	12	1				র্ঝন	of not	
1	1 2	21	22 11	8			ग्राम्य क्रम्य	being found	
4	1 2	20	21 10	13			אַלדעק	of inscribed	
2	2 1	11	22 2	1			لرتولحة	in writing/book	
4	1	8	10 1				<b>Мин</b>	of life	
1	1 2	22	20 13	10			كنهبد	was cast down	
2	2 1	10	13 22	1			يرميت	in the lake	
4	1 1	14	6 20	1			นุสุขะ	of fire/mirror	
6	5	8	7 10	22			سمنته	and I saw	Revelation 21:1.
21	L :	13	10 1				र्राज्य	sky/heaven	
8	3	4	22 22	1			यमुक्त	new	
6	5	1	20 16	1			त्रानंति	and earth	
8	3	4	22 1				11.quin	new	
21	L :	13	10 1				र्रायम	sky/heaven	
3	3 1	10	20				<i>ب</i> تر	for	
19	9	4	13 10	22	1		מאנתשנים	former/first/before	
6	5	1	20 16	1			त्रांतित	and earth	
19	9	4	13 10	22	1		מיניתפינ	former/first/before	
1	L	7	12 6				ما,۳	they went/go away	
6	5 1	10	13 1				युक्ताय	and sea/oath	
12	2 1	10	22 6	5	10		न्यवक् <b>र</b>	not having	
22	2	6	2				- ಇರ್	return/again/repentance	
6	5 :	12	13 4	10	14 22	1	ध्वानभ्रम्	and to the city	Revelation 21:2.
19	)	4	10 21	22	1		מידיאם	holy	
1	L	6	20 21	12	13		म्प्रमंतर	Jerusalem	
8	3	4	22 1				אינקויות	new	
8	3	7	10 22	5			agrim	I saw it	
4	1 :	14	8 22	1			ugm:	of descending	
13	3 1	14					لية -	from	

21 13 10 1	Time	heaven/sky
13 14	يح/	from
18 10 4	بر الله	between/within/holding
1 12 5 1	The state of the s	Alha
4 13 9 10 2 1	ध्यम्	that was prepared
1 10 11	ST.	like
11 12 22 1	حلبه	bride/veil
13 18 2 22 22 1	य्युष्य स्म	adorned
12 2 16 12 5	العلام	to her husband
6 21 13 16 22	הצעלוף	and I heard Revelation 21:3.
19 12 1	Ma Ma	voice/sound
20 2 1	र्द्धनं	great/loud
13 14	ير/	from
21 13 10 1	Name of the last	heaven/sky
4 1 13 20	<b>चंजार्रा</b> स	that said
5 1	ก์ส	behold
13 21 20 10 1	र्द्यनं	the dwelling
4 1 12 5 1	सन्तर्भातः	of Alha
16 13	717	with
2 14 10 14 21 1	ليست	sons of men
6 21 20 1	र्यस्यत	There are many alternate translations here, including for example: "and strength", and stays "and releases", "and truth", "and solidarity".
16 13 5 6 14	্লক্ম	with them Alternate translation: "their Nation"
6 5 14 6 14	্ব্যক্রব	and they
16 13 1	لتجت	people/nation
4 10 12 5	47.	His own
14 5 6 6 14	्यवक्म	they will be
6 5 6	สสส	and He
1 12 5 1	सल्यस	Alha
16 13 5 6 14	्वकार	with them Alternate translation: "their Nation"

6 14 5 6 1	र्यवस्यव	and will be	
12 5 6 14	্নল	to them	
1 12 5 1	प्रकार	Alha	
6 5 6	वद्यव	and He	Revelation 21:4.
14 12 8 1	المتاء	will wipe away	
11 12	حك	all/any	
4 13 16 1		tears	
13 14	— —	from	
16 10 14 10 5 6 14		their eyes	
6 13 6 22 1	र्यवयाव	and death/poison/oath	
12 1	<u>~</u>	not	
14 5 6 1		will be	
		Will be	The word عحد is a combination of the roots عدد ("from") & عدد ("any/all"), so it is
			naturally dependent on context for meaning (i.e., from who/what/where/when; all/any of who/what/where/when). Here the context is set in terms of new Jerusalem in the new age/world; so that is the specific where and when that sets the context for how "death/poison/oath will not be thereforward," in new Jerusalem in the new age/world. This verse does not say that the new Jerusalem in the new world/age continues for perpetual time or exists outside of time. To claim perpetual time or eternal time from this verse would be an assumption outside the literal text.
13 11 10 12	يحتح	thereforward	
6 12 1	da	and not	Alternate translation, though unlikely given the grammar of the sentence: "it is proper"
1 2 12 1	युन्त	mourning/sorrow	Alternate translation: "penance", "truly"
6 12 1	rda	and not	Alternate translation, though unlikely given the grammar of the sentence: "it is proper"
20 6 2 1	तदिवनं	crying/uproar/clamouring	Alternate translation: "resounding", "pleading," "contending", "rebuking'
6 12 1	ন্ত্ৰীন	and not	Alternate translation, though unlikely given the grammar of the sentence: "it is proper"
11 1 2 1	तदाद	pain/suffering/sickness	Alternate translation: "consumption, "adversity"
22 6 2	न्यकृ	again/return	
14 5 6 1	थ्यथन	will be	
16 12	77	upon	

								Some alternate translations: "His breaths", "His anger", "His presence", "His
								character/nature". Also, it is unknown whether the pronoun here refers to the city of Jerusalem or to 🖽 In either case, there are no references in this verse to an
								existence outside time, nor references to perpetual time. Indeed, this particular word word is a limited expression (i.e., it is used to denote a "face" or facet or part
1	17	10 5				and the	His/its faces	of something), which suggests the context is limited, just as the surrounding verses are also limited to their contexts (i.e., New Jersusalem).
							110,100 10000	Revelation 21:5. There is a remote possibility that this expression has an alternate
								meaning as something inanimate or metaphorical (i.e., "and boundaries", "and
6	1	7 12	22			क्त्र-गत	and I go/went	ships"), as the concluding word of the last sentence in the last verse, rather than the first word of this verse.
6	1	13 20				नंजार्गत	and says	
12	10					ك	to me	
4	10	22 2				<u> ಇ</u> ಥಿಗಳ	He sitting	
16	12					<i>بد</i>	upon	
11	6	20 15	10	1		مرهنم	the throne	
5	1					1.61	behold	
8	4	22 1				מינופונ	new	
16	2	4				757	work	
1	14	1				MA	ı	
11	12					حك	all/any	
6	1	13 20				नेजार्त	and says	
12	10					ك	to me	
11	22	6 2				- ಇಗಿ	write	
5	12	10 14				لاماط	these	
13	12	1				rdn.	words	
13	5	10 13	14	22 1		עשרעוניי	faithful	
6	21	20 10	20	22 1		המיטיבה	and truthful	
1	10	22 10	5	10 14		Larger	having them	
6	1	13 20				नंजार्रत	and says	Revelation 21:6.
12	10					<u>ك</u>	to me	
5	6	10				744	being	One of the alternate translations here is "ascend"

1 14 1	成式	I	
1 12 17	नार	aleph	
6 1 14 1	র্যার	and I	
22 6	वक्ष	tav	
			Once again, SP omits the yod 🛋 ("head/ruler") and Crawford has the other
20 10 21 10 22 1	राजाम्य नं	the first/beginning	acceptable spelling with the yod عنه ("head/ruler/first").
6 21 6 12 13 1	र्यायम्ब	and the completion	Some alternate translations: "deliverance", "peace"
12 4 18 5 1	र्यं कर	to he thirsting	
1 14 1	त्रांत	I	
1 22 12	7944	give	
13 14	يخ	from	
16 10 14 1	ليلته	eye/fountain	
4 13 10 1	אנדנטא	of water	
8 10 1	الم	living	
13 3 14	4,7	freely	
6 4 7 11 1	75,710	and he conquering	Revelation 21:7.
5 6	ଗ୍ର	he	
14 1 20 22	क्षनंत्र्य	will inherit	
5 12 10 14	Ha	these	
6 1 5 6 1	र्रावनार्यव	and will be	
12 5	al.	to him	
1 12 5 1	KALK!	Alha	
6 14 5 6 1	युवकाव	and will be	
12 10	لد	to Me	
2 20 1	तर्देख	son/daughter	
12 19 14 6 9 22 14 1	ध्युभीयाया	to the fearful/secure	Revelation 21:8.
4 10 14	<del>ر</del> ۲۳	and/but	
6 12 1	r <b>d</b> a	and not	Alternate translation: "it is proper"
13 5 10 13 14 1	শ্যেদক্ষ	trusting	

6 16 6 12 1	य्यय	and wicked/lawless	
6 13 15 10 2 1	עקדרמיים	and polluters/defiled/corrupted	
6 19 9 6 12 1	युर्गानव	and murderers/killers	
6 8 20 21 1	مرتباه	and sorcerors/enchanters	
6 7 14 10 1	۵ دیک	and fornicators/whores	
6 17 12 8 10	مولیت	and workers	
17 22 11 20 1	24-24-3	idolatrous	
6 11 12 5 6 14	راطرحا	and all of them	
4 3 12 1	ध्यांन	liars	
13 14 22 5 6 14	्यथक्राय	their portion	
2 10 13 22 1	يريس المستحدث	in the lake	
10 19 4 22 1	25 quintra	burning	
4 14 6 20 1	สรณะ	of fire/mirror	
6 11 2 20 10 22 1	הבדים	and sulfur/brimstone	
1 10 4 1	T. L. T.	that	
4 1 10 22 10 5	काकार्यः	of having it	
13 6 22 1	ndian.	death	
22 14 10 14 1	ध्यमभ	second/dragon	
6 1 22 1	रावाराव	and comes/sign	Revelation 21:9.
8 4	743	one	
13 14	بيا	from	
21 2 16 1	ध्यम	seven	
13 12 1 11 10 14	لا ل	angels/messengers	
1 10 12 10 14	لملتا	those	
4 1 10 22	dustin	of having	Alternate translation "who had"
16 12 10 5 6 14	्यक्रमी	upon them (plural)	
21 2 16	777	seven	
7 2 6 20 10 14	٢٠٠٩)	vessels/bowls	
4 13 12 10 14	بند <i>ر</i> ۲	of filled (plural)	

21	2	16				777	seven	
13	8	6 2	2 1			עמוניים	plagues/injuries	
						4 . 4		Just as before in Revelation 15:1, SP has אמייביאל ("last"), but Crawford has אייבייביל
1	8	20 1	10	22 1			others	("others").
6	13	12 1	2			7724	and speaks	
16	13	10				لابت	with me	
12	13	1 1	3 20	)		रंक्तर्य	to be saying	
22	1					ग्रुवा	come	
1	8	6 1	) 11			thank,	will show you	
12	11	12 2	2 1			<b>स्थि</b> ये	to the bride	
1	14	22 2	2 5			<b>च</b> ष्मक्रयः	his wife	
4	1	13 2	) 1			र्राच्यारीत	of the exchange/lamb/contract	
6	1	6	2 12	14 10		न्त्रीत्रवस्त	and is leading me	Revelation 21:10.
2	20	6	3			حبامح	in spirit	
12	9	6 2	) 1			Mat 1	to a mountain	
20	2	1				तद्वं	great	
								र्तकः has many translations. The most common translation is 'set down', but here
								'exalted' from the root 🙀 is the most logical fit in context. With that said, the
6	20	13	1			र्राञ्चनंत	and exalted	reader should wonder whether this mountain is 'set down' to earth or otherwise.
6	8	6 1	0 14	10		מנוסענב	and shows me	
12	13	4 1	0 14	. 22 1		المدحمون	to the city	
19	4	10 2	1 22	1		הישומיים	holy	
1	6	20 2	1 12	13		त्रकार मान्य <u>ा</u>	Jerusalem	
4	14	8 2	2 1			цети	of decending	
13	14					يم ا	from	
21	13	10	1			Time	heaven/sky	
13	14					بيا	from	
18	10	4				بر کر ا	between/within/holding	
1	12	5	1			A 4 A	Alha	
6	1	10 2	2			क्राय	and having	Revelation 21:11.

12	5							A1	to it/her	
22	21	2	6	8	22 1			עקדיטקע	glory	
4	1	12	5	1				त्त्वातः	of Alha	
6	14	6	5	20	5			ត្រក្សា	and its/her light	
1	10	11						STIP!	as	
4	13	6	22	1				nann n	of form/likeness	Alternate translations: "of oath", "of death"
4	11	1	17	1				<u>स्वस्त्र</u>	of stone	
10	19	10	20	22	1			Marith 1	precious/valuable	
1	10	11						strik.	like	
										SP has حعله ("jasper") but Crawford has عدله ("its smoothness"). The عدله (nun) is
										very clear in Crawford (and indeed is repeated in Rev 21:18, adding scribal certainty) the root word here عدد has many alternate translations, such as "soul",
								<b>.4.</b>		"purifying", "breath", "light wind", "glide", "morning", "evening".
14	21	17	5					<del>بد</del> 9م	its smoothness	
1	10	11						thu.	as	CD has A ("of likeness") but Crowford has A ("of the see" or "of likeness")
4	13	10	1					<b>Kin</b> k	likeness/form	SP has ਕਰਜ਼ ("of likeness"), but Crawford has ਕਰਜ਼ ("of the sea" or "of likeness").
12	10	20		15	0 12	_	15	- المنابع المالية المالي	to emistel	SP has டிவிட்டி ("of crystal") but Crawford has டிவிட்டி ("to crystal").
12	19	20	6	15	9 12	6	15	gruu aufauna	to crystal	Notably, Gwynn's 1897 transcript erronously has the SP reading.  Revelation 21:12.
6	1	10	22					ente	and having	NOVERGEOFF ZELEZ
12	5	20	1						to it	
21	2	20	1						wall/fortification	
20	2	1							great	The alternate translation "set down" may refer to the foundation set down in the
6	20	13	1					र्रापंत	and exalted	earth.
6	1	10	22					कुम्भ्य	and having	
12	5							al and	to it	
22	20	16	1					म्यन्भ	doors/gates	
22	20	16	15	20				मुरुरकार	twelve	
6	16	12						770	and upon	
22	20	16	1					स्यन्त	doors/gates	
13	12	1	11	1				শ্ৰেদ্য	angels/messengers	

22 20 16	5 15	20			न्करन्भ	twelve	
6 21 13	3 5	10	5 6	14	্বকাকা <u>দ্</u> বব	and their names	
11 22 10	2	1			لوتها	written/inscribed	
1 10 12	2 10	14			سلام	those	
4 1 10	) 22	10	5 6	14	्यक्तकारस न्हार	of having them	
21 13 5	5 1				र्यक्रम	names	
4 22 20	16	15	20		÷677.494	of twelve	
21 2 9	9 1				ध्येन्स	tribes	
							Once again, SP omits the aleph ᠘২৯৯٪ ("of Israel"), but Crawford includes it
4 1 10	15	20	<b>1</b> 10	12	Tuesta	of Israel	ರ್ನು ("of Israel").
13 14					423	from	Revelation 21:13.
13 4 14	1 8	1			ערונוער	east	
22 20 16	5 1				म्प्रम	doors/gates	
22 12 22	2 1				थ्याम	three	
6 13 14	1				מבי	and from	
3 20 2	2 10	1			<b>ध्र</b> न्नं	north	
22 20 16	5 1				स्प्रंभ	doors/gates	
22 12 22	2 1				थमाम	three	
6 13 14	1				טנב/	and from	
22 10 13	3 14	1			لوسوا	south	
22 20 16	5 1				स्रन्भ	doors/gates	
22 12 22	2 1				यस्त्रम	three	
6 13 14	1				טנבא	and from	
13 16 20	2	1			ترك بالم	west	
22 20 16	5 1				स्रम	doors/gates	
22 12 22	2 1				थ्यम्	three	
6 21 6	5 20	1			הלימבת	and wall/fortification	Revelation 21:14.
4 13 4	1 10	14	22 1		המולעום	of the city	
1 10 22	2				dust.	having	

12	5					el (	to it	
21	22	1 15	1			Mandix	foundations/bases	
22	20	22 16	15	20 1		<u> </u>	twelve	
6	16	12 10	5	10 14		كعبهم	and upon them	
22	20	16 15	20			रकारम्	twelve	
21	13	5 1				Kainz	names	
4	21	12 10	8	6 5	10	بتليسهد	of his apostles	
4	2	20 1				The state of the s	of the son	An alternate translation looks at the word 🚓 "leader", "shepherd", "field",
•		_						"pasture", and more.  Revelation 21:15.
6	5	6				ดสด	and he/it	Revelation 21.13.
4	13	13 12	12				of speaking (plural)	
5	6	1				र्रातन	being	
16	13	10				كتت	with me	
1	10	22				₽P.Y.	having	
5	6	1				र्भवन	being	
16	12	6 5	10			كهم	upon him/it	
								This word has many possible translations, such as "pen", "reed", "candlestick pipe", "balance beam", "straw", "rope", "possessions". Fortunately, the verse sets the context in terms of a stranslation is 'measuring rod'.
19	14	10 1				لاريمه	rod	context in terms of a state and, so the most likely translation is measuring for .
4	13	21 6	8	22 1		אנתשמא	of measuring	
4	4	5 2	1			र्यक्रम	of gold	
12	13	13 21	8	5		لستس	to be measuring it	
12	13	4 10	14	22	-	لتدسون	to the city	
6	12	21 6	20	5		กไสภาค	and to its wall/fortification	
6	13	4 10	14	22 1	-	עקידיאטע	and city	Revelation 21:16.
13	20	2 16	1	10 22		والمركمية	foursquare	Some alternate translations: "womb existence", "swollen". Another translation would be the adverb of which there is no English equivalent, literally "womb having" (i.e., 'having the characteristics of a womb').,
15	10	13 1				المسترية	laid down	Some alternate translations: "foundation", "symbol", "place".
6	1	6 20	11	5		האחיבה	its length	
1	10	11				STATE OF THE PARTY	like	

17	22	10	5					പ്പു	its width	
6	13	21	8	5				חדדות	and measures it	
12		4	10	14	22	1		थ्यमभ्य	to the city	
2		14	10	1				Krina	in the rod	
16				_				<u> 7</u>	unto	
22		16	15	20				407494 —	twelve	
1		17	10	14				الها يصد	thousand	
1	12	17	10			1		युवायम् क्य		
1	15	9	4	6		1			stadia	
1	6	20	11	5				אחזימה	its length	
6		22	10	5				urgau	and its width	
6	20	6	13	5				न्यज्ञतनंत	and its height	
21	6	10	14					<b>⊬</b> az	equal/proportional (plural)	
1	14	6	14					्यार	they	
6	13	21	8	5				חדדות	and measures it	Revelation 21:17.
12	21	6	20	5				لعمنه	to its wall/fortification	
13	1	1						ARS.	one hundred	
										SP has איבען אייבען ("and forty four"), but Crawford simply has אייבען ("and
										forty"). Accordingly, the city wall according to Crawford is 140,000 cubits, not
										144,000 cubits. The ancient cubit has several possible measurements historically (i.e., 17.5 (Hebrew short), 18 inches (common), 20.4 inches (Hebrew long). The wall
										described here in Crawford (140,000 cubits) would be approximately 44 miles
										(depending on the precise cubit measurement, the length from the elbow to middle
										finger on the 🏎 ("angel/messenger") holding the measuring rod (as this verse
6	1	20	2	16	10	14		האיבער	and forty	advises that his hand is the standard).
										This word کمعنے has many possible alternate translations, including for example:
1	13	10	14					٠, ١	cubits/strong	"amen", "believe", "force", "power", and also "cubits" from the Hebrew root
2		21	6	8	22	1		24mazuz	in measurement	
4	1	14	21	1				तस्यतः	of woman/man	
1	10	14	1	1				กะเก	that/hand	
	10	4	33	4.0				কা <i>দা</i> খন সমস্য	<u> </u>	
4	1	10	22	10					of having it	
4	13	12	1	11	1			तदार्यम	of the angel/messenger	

6	4	6 13	15	1		пирава	and building/foundation	Revelation 21:18. Alternate translation: "and people".
4	21	6 20	5			ศาสส	of its wall/fortification	
								Once again, SP has معادد ("jasper") but Crawford has عداد ("its smoothness"). The
								root word here عدف has many alternate translations, such as "soul", "purifying", "breath", "light wind", "glide", "morning", "evening".
14	21	17 5				7971	its smoothness	breath, light wind, glide, morning, evening.
6	13	4 10	14	22	1	טבאירדים	and the city	
4	4	5 2	1			र्यक्रमम	of gold	
4	11	10 1				لات	pure/clean	
2	4	13 6	22	1		באנדטוףט	in likeness/form	
4	7	3 6	3	10 2	2 1	यकुर्मियरं भ	of glass	
4	11	10 22	1			צכחפט	of pure/clean	
6	21	22 1	15	1		राक्षायुक्ता	and foundations/bases	Revelation 21:19.
4	21	6 20	1			הלימבה	of wall/fortification	
4	13	4 10	14	22	1	אנהירוף	of the city	
						_		The stones/gems identified here in Rev 21:19-20 are often difficult to correlate with
2	11	1 17	1			19107	in stones	modern stone names because of the scarcity of historical records.
10	19	10 20	22	1		٢٩٩٠	precious/valuable	
13	18	2 22	14			<i>∕</i> 913 <sup>2</sup> 21	adorned (plural)	
6	21	22 1	15	22	1	מיקומינקודט	and the foundation	
19	4	13 10	22	1		מאנתוסני	first	
								Once again, SP has علام ("jasper") but Crawford has علام ("its smoothness"). The
								root word here عجه has many alternate translations, such as "purifying", "soul",
								"breath", "light wind", "glide", "morning", "evening". Smooth stones began several
								mighty things in the bible (such as the smooth stones taken from the Jordan river before the Jewish people entered Jerusalem after the exodus; or King David's
								smooth stone that defeated Goliath) - a smooth foundation is a cornerstone of
								traditional building. Indeed, another translation for عدانة "His smooth one", so
								the cornerstone here (the first stone) would be the smooth rock of Alha, عصمد. In
								Hebrew, عصد means "Yah's rock".
14	21	17 5				79x1	its smoothness	
6	4	22 20	22	10 14	4	<b>८क्ष</b> नंक्षत	and second	
15	17	10 12	1			ध्यानक	sapphire	Alternate translation: "bowls".

	4	22 12	22			मृत्रमय	and thind	
	4	22 12					and third	
19 2	20	11 4	14	1		שיבהלה	chalcedony	
6	4	1 20	2	16		フェ <u>ナ</u> ルドロ	and fourth	
7 1	13	20 3	4	1		איידל יוזי	colored crystal	Alternate translation: "emerald"
6	4	8 13	21			סצמייב	and fifth	Revelation 21:20.
15 2	20	4 6	14			<b>(</b> तस <b>ं</b> -04	sardius	
6	9	17 20	1			24974	and onyx	
								Once again, SP omits the yod מאבאם ("and sixth"), and Crawford has the yod
6	4	21 10	22			שייביים	and sixth	("and sixth"). Both are acceptable spelling in Aramaic.
15 2	20	4 6	14			<b>(</b> तस <b>ं</b> - <b>છ</b>	sardius	
6	4	21 2	16			הצבע	and seventh	
11	1	17				942	rock	
4	5	2 1				रहिका	gold	
6	4	22 13	14	1		<u>श्रीमधीमत</u>	and eighth	
2 2	20	6 12	1			स्तितंत्र	beryl	
6	4	22 21	16			שיישיבר	and ninth	
9	6	17 14	4	10 6	14	~ पामवर्ष	topaz	
6	4	16 15	20			<u> วัง</u> วะส	and tenth	
11 2	20	6 15	17	20 15	1	cinderon.	chrysoprasus	
4	8	4 16	15	20 1		הישואשא	eleventh	
10	6	<b>19</b> 14	22	6 15		& <b>บ</b> ฐภ⊒บา	jacinth	SP has همطعامه ("jacinth"), and Crawford has another spelling همطعامه ("jacinth").
	22	20 22				यद्गायान्य	twelfth	
	13	6 22				क्रक्युप्यम्	amethyst	
	22	20 16				रंकर नंक्षय	and twelve	Revelation 21:21.
				20		स्यनं स्यान		
	20	16 1		15 20	1	स्ट्रिका सृत्युत्त १८५४ स	gates/doors and twelve	
	22	20 22			1			
	20	3 14	10	22 1		स्रुप्त्य	pearls	The expression here A 1 A is "one each"
8	4	1				אליים	one	The expression here ನ್ಯಮ ನ್ಯಮ is "one each".
12	8	4 1				Man 1	to one	See comment above.

6	11	12 8	4			חבלנה	and everyone	
		12 0						
13	14					——————————————————————————————————————	from	
22	20	<b>16</b> 1				π∆÷&	gates/doors	The \$\(\Delta\) (ayin) here is difficult to read, but the spacing and visible marks match SP.
1	10	22				<b>ਊ</b> ኮኒኒ	having	
5	6	1				र्रातन	being	
13	14					423	from	
8	4	1				75.74	one	
13	20	3 14	10	22 1	1	سبرنس	pearl	This word also has several metaphoric meanings, such as "virginity" and "faith".
6	21	6 19	1			र्याच्यत	and street/marketplace	Alternate translations: "and open space", "and forum", "and assembly", "and courtyard".
4	10	14				777	and	
4	13	4 10	14	22 1	1	צימדיאדי	of the city	
4	4	5 2	1			र्यकार	of gold	
4	11	10 1				אבשא	pure/clean	
1	10	11				Sp. Tr	like	
7	3	6 3	10	22 1	1	यक्तांप्र	glass	
1	10	22				₽P.Z.	having	
2	5					47	in it	
6	5	10 11	12	1		শ্বিশ্বর	and the temple/holy-place	Revelation 21:22.
12	1					rd .	not	
8	7	10 22				سوريه	l saw	
2	5					<b>4</b> 7	in it	
13	20	10 1				龙站	Lord/Marya	
3	10	20				بتخ	for	
1	12	5 1				र्सन्तर्भ	Alha	
1	8	10 4				بالساد	holding (plural)	
11	12					حك	all	
5	6					ସମ	Не	
1	10	22 6	5	10		つむるみになっ	has/was	

5 10 11 12 5	والمالي	its temple/holy-place	
6 12 1 13 20 1	র্মন্যার্থন	and to the lamb/contract	Revelation 21:23.
6 12 13 4 10 14 22 1	युक्त सम्रोत	and to the city	
12 1	rd rd	not	
13 22 2 16 1	ध्यनक्रम	were requiring	Some alternate translations: "were seeking", "were desiring".
21 13 21 1	- Strat	sun	
6 12 1	r∆a	and not	
15 5 20 1	र्गान वार्ष	moon	
4 14 14 5 20 6 14	ุก <b>า</b> ่ศบา	that will shine/illuminate	
12 5	<b>a</b>	to it	
22 21 2 6 8 22 5	שקדיטקים	His glory	
3 10 20	نبخ	for	
4 1 12 5 1	र्सल्येर्स	of Alha	
1 14 5 20 22 5	विवास	will be illuminating it	
6 21 20 3 5	חביבת	and His lamp	Alternate translations: "His imagination", "His dream"
1 10 22 6 5 10	つむるないべ	was	
1 13 20 1	र्या	the lamb/contract	
6 13 5 12 11 10 14	مصمحا	and were walking (plural)	Revelation 21:24.
16 13 13 1	لتسكم	peoples/nations	
2 14 6 5 20 5	בנחקיה	in His light	
6 13 12 11 1	הקדים	and kings	
4 1 20 16 1	त्रीनंतर	of earth	
13 10 22 10 14	الموسي	produce/bring/bear	Alternate translation: "they die"
12 5	<b>47</b>	to Him	
22 21 2 6 8 22 1	притиры при	praise/glory	
6 22 20 16 10 5	השיליקשה	and its gates/doors	Revelation 21:25.
12 1	M	not	
14 22 22 8 4 6 14	புமியார்	will be closed/shut (plural)	
2 1 10 13 13 1	برستر	in daily/days	

	<b>J</b> 11	
12 12 10 1	₩ W	night
3 10 20	477	for
12 1	d	not
14 5 6 1	युवका	will be
22 13 14	لهيدا	there
6 14 10 22 6 14	्यकृत्य	and will be (plural)  Revelation 21:26. Alternate translation: "and they will bring" or "and will come (plural)"
12 5	d)	to Him
22 21 2 6 8 22 1	אבערעפע	glory/praise
6 1 10 19 20 1	ri-cu-ria	and honor/increase
4 16 13 13 1	برسي	of peoples/nations
6 12 1	rda −	and not Revelation 21:27.
14 5 6 1	บูเนษก	will be
22 13 14	- pre-	there
11 12	حك	any
9 1 13 1	rant.	SP has ﴿ ("unclean") while Crawford has another acceptable spelling ﴿ ("unclean").
6 4 16 2 4	חצלבה	and of working
13 15 10 2 6 22 1	עקומדימים	pollution/defilement/corruption
6 4 3 12 6 22 1	य्युपर्ग् प्रव	and of falsity
1 12 1	M	only/except
1 14	The state of the s	if
1 10 12 10 14	لمليلا	those
4 11 22 10 2 14	لجومة	of written (plural)
2 11 22 2 5	تحهجت	in his book/writing
4 1 13 20 1	र्रायमर्गात	of the lamb/contract
6 8 6 10 14 10	השילה	and shows me Revelation 22:1.
14 5 20 1	र्या	river
4 13 10 1	אנידילי	of water
8 10 1	7ću	living

4	11	10 1				אביא	clean/pure	
1	17					94	also/face	
14	5	10 20	1			M-LAI	shining	
1	10	11				STATE OF THE STATE	like	
3	12	10 4	1			سجمل	crystal/ice	
6	14	17 19				הגפת	and goes out	
13	14					42	from	
11	6	20 15	10	5		בחיוטבה	His throne	
4	1	12 5	1			तत्त्रीतः	of Alha	
6	4	1 13	20	1		र्राच्यार्थात	and of the lamb/contract	
6	13	18 16	22			קייליים	and midst/middle/presence	Revelation 22:2.
21	6	19 10	5			طاسط	its streets/marketplaces	
13	11	1				سکت	here/time/place	The expression here 🗫 is "here and there" or "on both sides".
6	13	11 1				المتحاد	and here/time/place	See comment above.
16	12					77	upon	
14	5	20 1				र्यस्त	river	
19	10	15 1				المرابع المراب	tree/wood/cross	
4	8	10 1				<b>Link</b>	of life	
4	16	2 4				<b>#</b>	that works	
17	1	20 1				र्मन त्र	fruit	
22	20	16 15	20			न्करन्	twelve	
6	2	11 12				مححك	and in every	
10	20	8				<b>ユデ</b>	month	
10	5	2				عهد	gives	
17	1	20 6	5	10		عرب المراد المرا	its fruit	
6	9	20 17	6	5 10		הלילם	and its leaves	
12	1	15 10	6	22 1		युक्त तामकार्य	to heal (plural)	
4	16	13 13	1			برسكم	of peoples/nations	
6	11	12				محك	and any	Revelation 22:3.

8	20	13	1				₹£±w	curse/ban/savagery	This word has many alternate translations, including also "devoted thing".
12	1						rd.	not	
14	5	6	1				บุเนนา	will be	
22	13	14					بهيد	there	
6	11	6	20 1	.5 10	5		הבטימבה	and His throne	
4	1	12	5	1			र्मन्त्रीर्मन	of Alha	
6	4	1	13 2	.0 1			युन्ययस्य	and of the lamb/contract	
2	5						<b>4</b> 7	in it	
14	5	6	1				บุนนา	will be	
6	16	2	4	6 5	10		つむはエブロ	and workers	
14	21	13	21	6 14	10	5 10	لتبتاللهد	will serve (plural) Him	
6	14	8	7	6 14	ı		الكليوا )	and they will see	Revelation 22:4.
1	17	6	5 1	.0			7.Phpc	His face	
6	21	13	5				واستدر	and His name	
16	12						77	upon	
2	10	22					क्रान्त	between	
16	10	14	10	5 6	5 14		्वक्रमम्	their eyes	
6	12	12	10	1			₹¶a	and night	Revelation 22:5.
12	1						d	not	
14	5	6	1				युष्या	will be	
22	13	14					بهيد	there	
6	12	1					r∆a	and not	
14	22	2	16	1			ध्यन्यम	will they be seeking	
12	5	6	14				্লকা	to them	
14	6	5	20	1			กระสณ	light	
6	21	20	3	1			त्र्यंत्रत	and lamp	
6	14	6	5 2	.0 5	5		กรักเกา	and its light	
4	21	13	21	1			र्राटमस्त	of the sun	
13	9	12					7/2	because	

4 13 20 10 1	<b>€</b> ina	of Lord/Marya
1 12 5 1	र्सन्पर	Alha
13 14 5 20		illuminates/enlightens
12 5 6 14	্বল্ম	to them
6 13 12 11 5 6 14	مدرحته المعادية	and rules them  Alternate translation: "and counsels them", "and their king"
12 16 12 13	الملح	to a world/age
	——————————————————————————————————————	
		worlds/ages and says  Revelation 22:6.
6 1 13 20		
12 10		to me
5 12 10 14	ساھ	these
13 12 1		words
13 5 10 13 14 14	ليهمير	faithful
6 21 20 10 20 14	く さい さまの	and truthful
6 13 20 10 1	र्द्रभंजत	and Lord/Marya
1 12 5 1	सल्पर	Alha
4 20 6 8 22 1	สอบกระ	of spirits
4 14 2 10 1	אנדוא	of prophets
19 4 10 21 1	עקדיאם	holy
21 4 20	<b>पंत्रद्र</b>	sends This word is partially illegible, but the spacing and visible marks match SP.
12 <b>13 12</b> 1 11 5	الملكاحك	This word is also partially illegible, but the spacing and visible marks match SP. to His messenger/angel
12 13 8 6 10 6	لتست	to be showing them
12 16 2 4 6 5 10	עבאספר	to His worker
13 1	rs.	what
4 10 5 10 2	TIGHT.	of given (plural)
12 13 5 6 1	र्यवसम्	to be happening
2 16 3 12	777-	soon
6 5 1	्राताव	and behold Revelation 22:7.
1 22 1	रावार	comes/sign
1 14 1	M	
	,_,	·

2	16	3 12				7/17-	quickly/soon	
9	6	2 6	5	10		नथपत्र <b>प</b> र्	His grace/gifts/blessing	
12	13	14				لتح	to him	
4	14	9 20				÷417	who guards/keeps	
13	12	1				سكم	words	
4	14	2 10	6	22 1		थ्युपन्नाम	of prophecy	
4	11	22 2	1			<b>प्रतिका</b> त	of writing/book	
5	14	1				Ma	this	
1	14	1				तांत	I	Revelation 22:8.
10	6	8 14	14			لبس	John	
4	8	7 1				השת	of seeing	
6	21	13 16				הבתב	and hearing	
5	12	10 14				Ha	these	
6	11	4				מבה	and when	
8	7	10 22				مرسو	l saw	
6	21	13 16	22			وعدربو	and I heard	
14	17	12 22				भावा	I fell down	
12	13	15 3	4			لحماحة	to be worshipping/honoring	
19	4	13				בטאק	before	
20	3	12 6	5	10		न्यायाः न्यायाः	his feet	
4	13	12 1	11	1		रूटे स्त्रीयम	of the angel/messenger	
4	13	8 6	1			אנתשא	who had shown	
12	10					<u>ت</u>	to me	
5	12	10 14				Ha	these	
6	1	13 20				האתבי	and says	Revelation 22:9.
12	10					<u>ت</u>	to me	
8	7	10				قبوت	see me	
12	1					M	not	
11	14	22 11				4477	your brother/fellow	

1 10 22 10	7974	I am/have	
	Lmuzza 		
6 4 1 8 10 11		and of your brothers/fellows	
14 2 10 1	لإبكا	prophets	
6 4 1 10 12 10 14	न्तरस्य	and of those	
4 14 9 20 10 14	4444	who guard/keep (plural)	
5 12 10 14	Ha	these	
13 12 1	7Ún	words	
4 11 22 2 1	يرحوم	of writing/book	
5 14 1	ស្ម	this	
12 1 12 5 1	स्तार्य	to Alha	
15 3 6 4	<b>⊬</b> α7⁄क	worship	
6 1 13 20	האתנד	and says	Revelation 22:10.
12 10	77	to me	
12 1	d	not	
22 8 22 6 13	भवक्य	you seal	
13 12 1	7dn	words	
4 14 2 10 6 22 1	צקערדדו	of prophecy	
4 11 22 2 1	يرحوم	of writing/book	
5 14 1	Ma	this	
7 2 14 1	برته.	time/exchange	
3 10 20	477	for	
19 20 2	عنت	approaches	
	_		Revelation 22:11. The root here 🕰 has many alternate meanings, such as
6 4 13 16 6 12	היבינהל	and he being oppressive	"unjust", "lawless", "evil", "wrong", "harm".
22 6 2	न्यक्ष	again	This word is almost entirely illegible, but fortunately the visible marks match SP.
	ىدەك	الناس الناس	Again, the root here عمد has many alternate meanings, such as "unjust", "lawless",
14 16 6 12		will oppress	"evil", "wrong", "harm".
6 4 18 16	$7^{2}$ 40	and he polluted/foul/impure	
22 6 2	न्यक्	again	
14 18 9 16 18 16	كوبلكون	will pollute/foul	

6 7 4 10 19 1	Mer Hou	and the righteous
22 6 2	-ਕ <b>ਪ</b> ਰ੍ਹ	again
14 16 2 4	נלבא	will work
7 4 10 19 6 22 1	אַלַיוּמוּדיאי,	righteousness
6 19 4 10 21 1	עלדיאוםט	and the holy
22 6 2	- ಇರ್	again
14 22 19 4 21	מאמאיב	will be holy
5 1	र्मन	behold Revelation 22:12.
1 22 1	गर्वार	come/sign
1 14 1	Min	
13 8 4 1	M. Maria	immediately An alternate translation is "a new moment" or "a new one".
6 1 3 20 10	しがなる	and my reward/wage
16 13 10	لابت	with me
6 1 22 12	79444	and I give This is the first person conjugation of کلاہ۔
12 11 12 14 21	لحلب	to every man
1 10 11	FIR	like
16 2 4 5	<b>4477</b>	his works
1 14 1	Min	Revelation 22:13.
1 12 17	नास	aleph
6 1 14 1	กปกก	and I
22 6	aga	tav
19 4 13 10 1	חייוני	first
6 1 8 20 10 1	الابتالان	and last
6 21 6 20 10 1	₹८ंत±त	and beginning/origin
6 21 6 12 13 1	रद्गाप≍प	and completion/deliverance
9 6 2 10 5 6 14	्यक्त् <sub>य</sub> र्	their blessings Revelation 22:14.
12 4 16 2 4 10 14	لتبعيها	to those working
17 6 19 4 14 6 5 10	שהינואים	His commands/authority
14 5 6 1	र्यंतन्य	will be

21 6 12 9 14 5 6 14	्वला र्	their authority	
16 12	ىك `	over/regarding/next-to	
19 10 15 1	Maria	tree/wood/cross	
4 8 10 1	₹wn	of life	
6 2 22 20 16 1	र्यन्धित	and in the door(s)/gate(s)	
14 16 12 6 14	رىلى	will enter (plural)	
12 13 4 10 14 22 1	لاندسون	to the city	
6 7 14 10 1	مريك	and fornicators/whores	Revelation 22:15.
6 19 9 6 12 1	य्यक्त	and murderers/slaughterers	
6 17 12 8 10	معلس	and workers	
17 22 11 20 1	5424A	idolatrous	
12 2 20	4-7	outside	
6 9 <b>13</b> 1 1	ulterta	and the unclean/defiled	This phrase is partially illegible and smudged, but still the spacing and visible marks match SP.
6 8 20 21 1	المنتكم	and sorcerors/enchanters	
6 11 12	محك	and all	
8 7 10 10	قبونت	seers	
6 16 2 4 10	טעבאר	and workers	
4 3 12 6 22 1	धक्षपत्रं म	of falsehood	
1 14 1	成式	I	Revelation 22:16.
10 21 6 16	٦٩٣٦	Yahshua	
21 4 20 22	क्षानंत्रद	sent	
12 13 12 1 11 10	العلكرحب	to my angel/messenger	
4 14 15 5 4	Han	who will witness	
2 11 6 14	ححاب	in you	
5 12 10 14	Ha	these	
19 4 13	םאת	before	
16 4 22 1	र्युम्प	assemblies	
1 14 1	त्वत	I	The expression here ನವನ್ ನವನ್ is "I am"
1 14 1	त्यंत	l am	See comment above.

16 19 20 1	W. CO	root
6 21 20 2 22 5	הביבושה	and his tribe
4 4 6 10 4	האחנה	of David
6 16 13 5	الاستان	and his people Alternate translation: "and with him"
6 11 6 11 2	חבחבב	and the star
18 17 20 1	149°	morning/bright/circle
14 5 10 20 1	धनम	shining
6 20 6 8 1	กน์กา่ก	and spirit Revelation 22:17.
6 11 12 22 1	שכניפיט	and bride
1 13 20 10 14	<b>न्यंग्र</b>	saying (plural)
22 1	यम	come/sign
6 4 21 13 16	المحتدد المحتدد	and he hearing
14 1 13 20	لكمت	will say
22 1	ग्रम	come/sign
6 4 18 5 1	र्यक्रमत	and he thirsting
14 1 22 1	रावारा	will come/sign
6 14 15 2	नकाय	and take/receive
13 10 1	المتا	water
8 10 1	₹w	living
13 3 14	<i>/7/2</i> a	freely
13 15 5 4	תנוסה ה	am testifying Revelation 22:18.
1 14 1	位元	
12 11 12	لحك	to all/any
		The right foot of the <b>x</b> (shin) here is quite elevated and rounded, so it actually looks
		like (yod), but that would not make any Aramaic or Hebrew word of which I am aware (so an alternate reading would be disfavored here).
4 21 13 16	הדתב	who hear
13 12 22 1	يروبري.	words
4 14 2 10 6 22 1	נישוניהוא	of prophecy
4 11 22 2 1	थ्तक्रम	of writing/book

5	14	1			Ma	this	
4	1	<b>10</b> 14	1		rd rich	of he	This phrase is partially illegible but the spacing and visible marks match SP.
4	14	15 10	13		ארפוול	who will set down	Alternate translation: "who will add".
16	12	10 5	10	14	٢٩٠١	upon them	
					· ·		Alternate translation: "will add". The first letters of this phrase عغيم are mostly
14	15	10 13			<u> </u>	will set down	illegible, but the spacing and visible marks match SP.
16	12	6 5	10		4000	upon him	
1	12	5 1			स्तार	Alha	
13	8	6 22	1		1.qum	plagues/injuries	The first letters of this phrase are mostly illegible, but the spacing and visible marks match SP.
4	11	22 10	2	14	بحومك	of written (plural)	
2	11	22 2	1		<u>ध्</u> रतकृत्र	in writing/book	
5	14	1			Ma	this	This word is totally illegible, but the spacing and few visible marks do match SP.
6	1	10 14	1		re re	and he	Revelation 22:19.
4	13	2 18	20		٠ <u>٠</u>	who is subtracting/lessening	
13	14				يم/	from	
13	12	1			rdn	words	
4	11	22 2	1		स्टक <u>्</u> रिक	of writing/book	
4	14	2 10	6	22 1	ยุงกราม	of prophecy	These two letters are partially illegible, but the visible marks and spacing match SP.
5	4	1			र्यात्र	this	
14	2	18 20			۴ <del>۷۵۱</del>	will subtract/lessen	
1	12	5 1			TALT.	Alha	These two letters are also only partially legible, but the visible marks and spacing match SP.
13	14	22 5			थक्तम	his portion	This letter is partially legible, but the spacing and visible portion match SP.
13	14				4	from	
19	10	15 1			MONTH.	tree/wood/cross	
4	8	10 1			7Cun	of life	
6	13	14			424	and from	
13	4	10 14	22	1	עקדדיי	city	

							It is difficult to detect the presence of the (yod) here, or whether it is just the right
					<b>A</b>		foot of the 🇷 (shin). Fortunately, the phrase ממינים אל is used consistently
19	4	10 21	22	1	נקביים	holy	throughout Revelation, which provides clarity here.
1	10	12 10	14		لهاير	those	
4	11	22 10	2	14	لحمهمة	of written (plural)	
2	11	22 2	1		ध्वभूय	in writing/book	
5	14	1			Ma	this	
1	13	20			לאתלי	says	Revelation 22:20.
11	4				22	while/when	
13	15	5 4			त्रका	testifying	
5	12	10 14			ساھ	these	
1	10	14			<b>L</b> 12	yes	
1	22	1			गुवाग	come/sign	
1	14	1			तांत	I	
2	16	3 12			Thr	quickly/soon	
22	1				ग्रंब	come/sign	
13	20	10 1			र्याः	Lord/Marya	
10	21	6 16			7427	Yahshua	
9	10	2 6	22	5	थक्षयन्तर्	His grace/gifts/blessing	Revelation 22:21.
4	13	20 14			ישה	of our Lord	
10	21	6 16			7427	Yahshua	
13	21	10 8	1		المتناقة	messiah	
16	13				<b>AT</b>	with	
11	12	5 6	14		راهاک	all of them	
19	4	10 21	6	5 10	つななだが日	His holy ones	
1	13	10 14			- F-1777	amen/truly	Alternate translation: "continuing"
		1					Revelation எட்டின்.