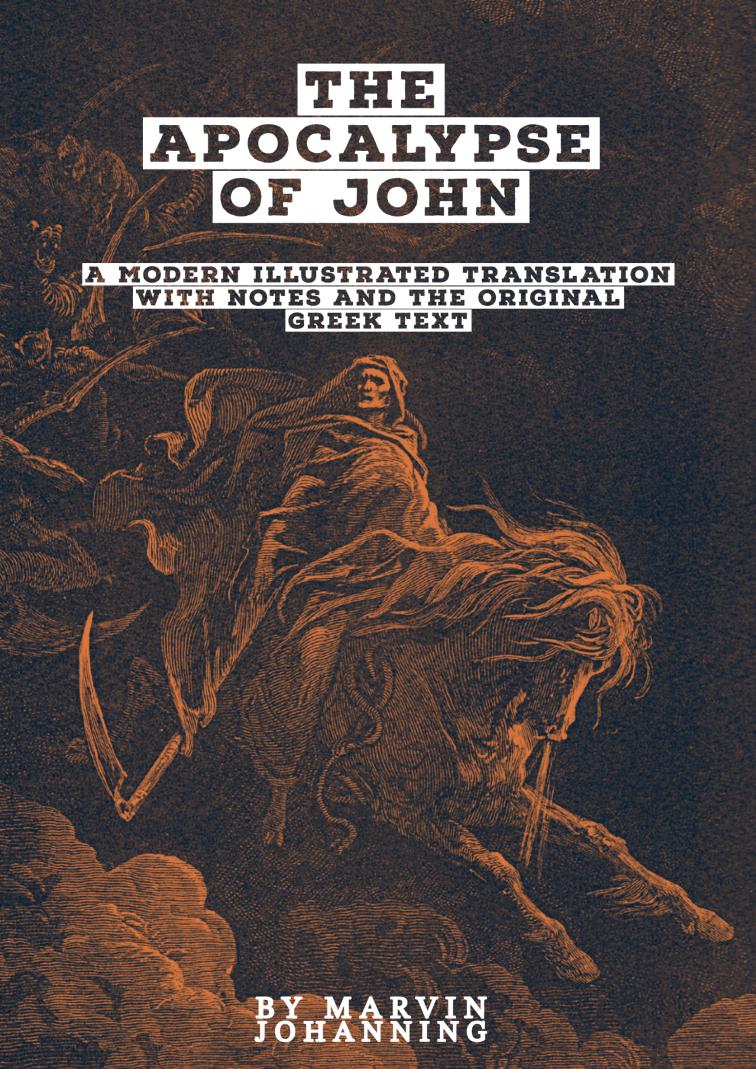


THE APOCALYPSE OF JOHN

**A MODERN ILLUSTRATED TRANSLATION
WITH NOTES AND THE ORIGINAL
GREEK TEXT**



**BY MARVIN
JOHANNING**

The Apocalypse of John

*A modern illustrated translation with notes
and the original Greek text*

By Marvin Johanning

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*Kaī ēidov oūravnōn kaīnōn
kaī γῆν καῑnήν· ὁ γὰρ
πρῶτος oūravnd̄s kaī ἡ
πρώτη γῆ παρῆλθε, κaī ἡ
θάλασσα oūk ē̄stiv ē̄ti.*

REV. 21:1

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Preface

Introduction to this translation

I am a well-written introduction, fear me.

Linguistic peculiarities

I have been reading the Apocalypse of John — also known simply as Revelation in English — with great eagerness, as its subject matter easily makes it one of the most suspenseful books one can read in the New Testament. It is filled to the brim with colourful and intense imagery but also rather strange linguistic phenomena that appear to be rather unique to this particular author. Despite its being the last book of the New Testament, I find it is unparalleled in terms of actual content and makes for a most enjoyable read — its subject matter (i. e. the end of the world) notwithstanding.

I, thus, decided that it would be a rather interesting matter to explore in what manners this book shows its rather odd linguistic phenomena and what their reasons for existing might be. However, as I am, myself, not an expert on either this subject or the Ancient Greek language in general, I felt that it would be prudent to add a short disclaimer here, stating that any of the below-mentioned opinions and observations may turn out to be utterly false. Should I, over the course of the next few weeks, months and years, be corrected, I will amend the pages as needed and promptly publish an updated edition of my book.

Please also note that all the translations of Greek passages you will find below are going to be either taken from the NKJV or YLT unless

otherwise stated. Their origin will, nevertheless, be clearly marked within parentheses.

An unfortunate circumstance Indeed, his often rather unusual — and, at times, even entirely incorrect — usage of the Greek language and its grammar has lead many people to claim that the his prose is outright bad. I had asked a question on a forum regarding the language used in the Revelation and wanted to know whether it was as bad as so many people are claiming it to be; and I received rather varied replies. This was before I had begun reading it and the only things I had heard about it at the time were complaints regarding its low-quality prose.

Because of this, I had been putting off reading the Apocalypse, as I had been deeming it unworthy of my time to read such a lowly piece of text — for, truly, what would be the point in reading a text if, at worst, it will simply degrade your Greek? Nevertheless, the fact that it is included in the canon of the New Testament is what finally made me realise that the early Christians must have thought it a text worthy to be included — a judgement that not many other texts have passed. I, thus, set aside my prejudice — the one which I received by reading the very vocal opinions of others online — and simply began reading; and, lo and behold, its grammatical quirks are completely overshadowed by its suspenseful and intriguing subject matter.

Therefore, in addition to the simply desire of explaining and analysing aforesaid quirks, I am writing the following text in the hopes that people might be able to look past its strange and sometimes incorrect composition and see it for what it is: a brilliantly — albeit not eloquently — composed text written by a non-native speaker of the Greek language. And because his personal, linguistic traits have not been rewritten by the subsequent copiers of his works in an effort to correct his work, we can, in turn, gain a unique insight into the person

who wrote the last book of the New Testament.

Indeed, I should begin with a short explanation of aforesaid linguistic phenomena. Ancient Greek, as any language, has a set of rules which govern how the language functions, called grammar. A diversion from said rules will either lead to misunderstanding or no understanding at all; but if aforementioned diversion is one that is not too great, it can, often-times, still be understood by the reader — and the latter is what we find in the Apocalypse of John.

His writing is filled with such peculiarities, all of which fall under one of two (and sometimes both) categories: grammatically incorrect but still understandable; and grammatically correct but not the typical manner in which a native Greek speaker would have written it (though the latter might, by some, also be regarded as technically grammatically incorrect).

Into the former category fall things which are plainly wrong and which the majority of people would regard as such, as, for example, the misuse of grammatical gender. The latter category mainly includes things which were coloured — so to speak — by the author's native Semitic language but which, I would argue, can still be counted as technically grammatically correct.

I am certain that a number of people will disagree with me on this regard — and I encourage them to, especially considering my comparative lack of exposure to Ancient Greek materials —, but I, nonetheless, find this classification of linguistic quirks in the Revelation fitting. And whilst I do believe that a more fine-tuned classification — which takes into consideration more of the minutiae of the prose — would have been possible, I did not believe that such a detailed description of linguistic peculiarities was necessary in a short article such as this one.

ὁ ὁν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος The extract above showcases one of the strange grammatical features of John's Revelation.

The NKJV of the New Testament renders it as follows: [...] who is and who was and who is to come [...]; and, indeed, this is also how I had come to understand this phrase, which occurs numerous times over the course of the book. I find the usage of the present participle somewhat strange, however, and am at a loss as to why ὁν (lit. being) was chosen as opposed to the regular ἐστίν (lit. is). The participle here is in stark contrast, I find, to the then following imperfective ἤν (lit. was).

If I were to guess the reason behind his choosing the participle instead of the actual, conjugated verb — especially considering the fact that the author knew of the existence of the 3rd pers. sg. pres. act. ind. form of εἰμί (namely ἐστίν) and uses it frequently —, I would postulate that it was chosen to convey the meaning of continuous being.

This is due to the fact that the action described by a present participle is generally contained within the exact same temporal frame as the main verb — and when there is not a main verb which the participle refers to, I find that, frequently, the present participle is used in a similar fashion to that of the English language. This is to say that Greek — in the form used in the Septuaginta and the New Testament, at least — frequently uses the present participle to convey something similar to the English continuous or progressive aspects (i. e. the difference in meaning between I run and I am running).

Thus, the sentence could, perhaps, also be translated as Who is being ...; though, as stated previously, I am uncertain as to whether or not this assertion is correct, mainly due to my still rather limited knowledge of Greek literature. Nevertheless, I would classify this as a peculiarity rather than a grammatical mistake; if anything, it adds

to the often very colourful language of the Apocalypse.

ἐδόθη αὐτῷ Another comparatively unique feature of John’s writing is the frequent usage of a particular form of the divine passive; this appears to be the name given to this particular usage of the Greek passive by a surprisingly large amount of people online. Indeed, simply typing in the words divine pas ... into Google will automatically yield the following search suggestion: divine passive Greek. There appear to be a good number of various forum and blog posts regarding this particular subject which is, by no means whatsoever, entirely unique to the Apocalypse. Nevertheless, John’s frequent usage of the expression ἐδόθη αὐτῷ ([it was] given to him) — or variants thereof — is most definitely interesting and warrants the taking of a closer look at it.

The divine passive is less of an actual grammatical phenomenon and rather a theological one; its meaning is still that of a passive (given to him) but the implied agent — i. e. the person who is the active participant of the passive verb — is God. The Christians of the time — which, most likely, would have still called themselves Jews — were not very keen on using the Lord’s name if they could at all avoid it. This avoidance was so far reaching that the pronunciation of the very-well known Tetragrammaton יהוה (YHWH) gradually became lost over the course of history, simply due to people avoiding to utter it. Thus, instead of referring to the Lord by his proper name Yahweh — which is the modern reconstructed and generally agreed upon pronunciation of his name —, the Jews of the time preferred to refer to Him using either אֲדֹנָי (adonai, My Lord) or אֱלֹהִים (elohim, God(s)).

It should, therefore, not be surprising that when a passive was used, whose agent was easily understood as being God Himself, the author did not wish to include His name if it was not, at all, necessary. This particular divine passive — namely ἐδόθη αὐτῷ — enjoys a large

usage in the Revelation and is, I would argue, most frequently used in reference to both items and (supernatural) powers which were given by Him to the various actors of the Apocalypse. The following is a passage from Rev. 9:1: –

GRC: Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ ἵδον ἀστέρα
ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ
ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου. Transliteration: Kai
ho pemptos angelos esalpisen; kai idon astera ek tou ou-
ranou peptōkota eis tēn gēn, kai edothē autō hē kleis tou
phreatos tēs abyssou.

NKJV: Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit. YLT: And the fifth messenger did sound, and I saw a star out of the heaven having fallen to the earth, and there was given to it the key of the pit of the abyss.

The key being given to the being so colourfully represented by a fallen star – namely Satan – was given by an actor that has not been named in name; the key was simply given. Such examples of the aforementioned divine passive are plentiful within in the Apocalypse of John, and his particular affinity for the phrase ἐδόθη αὐτῷ – and its derivatives – is both interesting and unusual; truly, someone not used to the usage of the passive in this way will, undoubtedly, be quite confused.

But, as previously mentioned, this construction is not only used for physical things handed by God to certain people, but even (supernatural) powers or general authorities. An example of this can be found in Rev. 6:4, where it says that ἐδόθη αὐτῷ λαβεῖν τὴν εἱρήνην ἐκ τῆς γῆς (edothē autō labein tēn eirēnēn ek tēs gēs) which can be

literally translated as It was given to him to take the peace from the Earth. It is, however, plainly obvious that an exchange of physical goods did not take place in this passage; instead, He granted the person riding the horse the power to take the aforementioned peace from Earth.

I personally find this an interesting usage of the passage and a rather creative way of avoiding having to write the Lord's name.

Usage of the nominative after a declined word Another strange feature is his frequent usage of the nominative following a noun declined in a different case. For example, in Rev. 1:5, the following sentence can be found: καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός (kai apo Iēsou Christou, ho martys ho pistos). Herein, a genitive noun — Ἰησοῦ Χριστοῦ, lit. of Jesus Christ — is followed by another noun and an adjective — both of which refer to aforementioned genitive — declined not in the genitive case, but in the nominative.

Thus, the grammatically correct form of this passage would be καὶ ἀπὸ Ἰησοῦ Χριστοῦ, τοῦ μάρτυρος τοῦ πιστοῦ (kai apo Iēsou Christou, tou martyros tou pistou), wherein the adjective and noun, following Jesus' name declined in the genitive, are, too, declined in the genitive case.

Indeed, other languages with grammatical cases and gender, such as German, do the exact same thing, albeit in the dative rather than the genitive in this particular instance: und von Jesu Christo, dem Zeugen dem treuen [...] instead of [...] der Zeuge der treue. Nevertheless, German could, potentially render the following noun and adjective in the nominative if the sentence were changed slightly, such as can be found in the Einheitsübersetzung 2016: und von Jesus Christus; er ist der treue Zeuge, lit. and from Jesus Christ; he is the loyal witness.

This leads me to believe that this might have been John's inten-

tion after all and he simply forgot to — or did not wish to — place the additional words into his sentence which would have rendered the nominative a valid form; though, once more, I cannot be entirely certain.

However, in the beginning of the 19th century, a Greek cleric and educator named Νεόφυτος Βάμβας (Neophytos Vamvas) decided to translate the Bible into the then modern variant of Greek; and, surprisingly, in his translation, the grammatical error is corrected insofar that he actually does add the words necessary to have the words following the genitive form of Jesus Christ be in the nominative: και από του Ιησού Χριστού, όστις είναι ο μάρτυς ο πιστός (kai apó tou Iisoú Christoú, óstis eínai o mártys o pistós) — his translation can be translated as and from Jesus Christ, who is the witness, the loyal (one).

About me

Who am I? *Where am I?*

Apocalypse

Κεφάλαιον α'

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

Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὡν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἣ ἐστιν ἐνώπιον τοῦ θρόνου αὐτοῦ· καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος ἐκ τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς.

τῷ ἀγαπήσαντι ἡμᾶς, καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἀμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ· καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἵερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων·
15 ἀμήν.

ἰδού, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὁ φθαλμός, καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

First chapter

The Revelation of Jesus Christ, which God gave Him to show His servants what must soon happen; and He made it known through the sending of His messenger to His servant John, who confirms everything that he saw, namely the word of God and the testimony of Jesus Christ. Blessed is the reader and the people who listen to the words of the prophecy and (blessed is) the one who heeds what is written in it (the prophecy), for the time is near.

5R

(A letter of) John to the seven churches in Asia (Minor): Grace to you and peace from the One who is and who was and who will come; and from the seven spirits which are in front of His throne; and from Jesus Christ — the faithful witness —, the first-born of the dead and ruler of the kings of the Earth.

10R

To the One who loves us and who frees from our sins with His blood; and who made us a kingdom and (made us) priests to His father and God — To Him be the glory and the power into the eternity of eternities. Amen.

15R

Look, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the Earth will mourn for Him. Yes, Amen.

Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, λέγει Κύριος, ὁ ὃν καὶ ὁ
20 ἥν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

Ἐγώ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει
καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῆ ἐν Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ
νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρ-
τυρίαν Ἰησοῦ Χριστοῦ. ἐγενόμην ἐν Πνεύματι ἐν τῇ Κυριακῇ ἡμέρᾳ·
25 καὶ ἥκουσα φωνὴν ὅπισω μου μεγάλην ὡς σάλπιγγος, 11λεγούσης,
Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ο ἔσχατος· καί, "Ο βλέπεις γρά-
ψον εἰς βιβλίον, καὶ πέμψον ταῖς ἐπτά ἐκκλησίαις ταῖς ἐν Ἀσίᾳ, εἰς
Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς
Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν.

30 καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις ἐλάλησε μετ' ἐμοῦ· καὶ
ἐπιστρέψας εἶδον ἐπτὰ λυχνίας χρυσᾶς, καὶ ἐν μέσῳ τῶν ἐπτὰ λυχνι-
ῶν ὅμοιον σιδηρῷ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον
πρὸς τοῖς μαστοῖς ζώνην χρυσῆν· ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες
λευκαὶ ὡσεὶ ἔριον λευκόν, ὡς χιών· καὶ οἱ ὄφθαλμοὶ αὐτοῦ ὡς φλὸξ
35 πυρός· καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυ-
ρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν. καὶ ἔχων ἐν τῇ
δεξιᾷ αὐτοῦ χειρὶ αὐτοῦ ἀστέρας ἐπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ
ῥομφαία δίστομος ὄξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος
φαίνει ἐν τῇ δυνάμει αὐτοῦ.

40 καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός·
καὶ ἐπέθηκε τὴν δεξιὰν αὐτοῦ χεῖρα ἐπ' ἐμέ, λέγων μοι, Μὴ φοβοῦ·
ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ
ἰδού, ζῶν εἰμὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν· καὶ ἔχω τὰς κλεῖς
τοῦ ἄρδου καὶ τοῦ θανάτου. γράψον ἂ εἶδες, καὶ ἂ εἰσι, καὶ ἂ μέλλει
45 γίνεσθαι μετὰ ταῦτα· τὸ μυστήριον τῶν ἐπτὰ ἀστέρων ὃν εἶδες ἐπὶ¹²
τῆς δεξιᾶς μου, καὶ τὰς ἐπτὰ λυχνίας τὰς χρυσᾶς. οἱ ἐπτὰ ἀστέρες

I am the Alpha and the Omega (the beginning and the end), says
the Lord God, who is and who was and who will come; the Almighty.

20R

I — John, your brother and sharer in the suffering and kingdom
and endurance in Jesus Christ, was — because of the word of God and
the witness of Jesus — on the island called Patmos. I was in spirit
(praying?) on the Day of the Lord and I heard a great voice behind
me, like a trumpet, saying, “Write what you see into a scroll and send
it to the seven churches, namely to Ephesus, Smyrna, Pergaggum,
Thyatira, Sardis, Philadelphia and Laodicea.”

25R

And I turned around to see the voice which was speaking with
me, and when I turned around I saw seven golden lampstands; and in
the midst of the lampstands was someone like the Son of Man, clad in
a long robe and having wrapped around his chest a golden belt. His
head and His hair were white as wool, as white as snow; and
His eyes like a flaming flame and his feet were as brass refined in a
furnace; and His voice was like the voice of many waters and He had
in His right hand seven stars; and out of His mouth came a sharp,
double-edged sword; and His face shines like the Sun in His power.

30R

35R

And when I saw Him, I fell to His feet as if I was dead; and He put
his right hand upon me, saying, “Do not be afraid. I am the First and
the Last and the Living One; and I was dead — but behold, I am living
into the eternities of eternities and I have the keys of Death and Hades.
Write, then, what you saw, what is and what will happen thereafter.
The mystery of the seven stars which you see upon my right hand
and the seven golden lampstands (is the following): The seven stars

40R

ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ αἱ ἑπτὰ λυχνίαι ἃς εἶδες αἱ
ἑπτὰ ἐκκλησίαι εἰσί.

are messengers of the seven churches and the seven lampstands are 45R
the seven churches.

Κεφάλαιον β'

Τῷ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον, Τάδε λέγει ὁ κρατῶν τοὺς ἐπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἐπτὰ λυχνιῶν τῶν χρυσῶν· Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονὴν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς, καὶ ἐπειρά-
5 σω τοὺς φάσκοντας εἶναι ἀποστόλους καὶ οὐκ εἰσί, καὶ εὗρες αὐτοὺς ψευδεῖς, καὶ ὑπομονὴν ἔχεις, καὶ διὰ τὸ ὄνομά μου κεκοπίακας καὶ οὐ κέκμηκας.

ἀλλ’ ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας. μνη-
μόνευε οὖν πόθεν ἐκπέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα
10 ποίησον· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.

ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἢ κάγῳ μισῶ. ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστιν ἐν μέσῳ
15 τοῦ παραδείσου τοῦ Θεοῦ.

Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμύρναίων γράψον, Τάδε λέ-

Second chapter

To the messenger of the church in Ephesus write (the following): “This is what the One who holds the seven stars in His right hand and who walks amid the seven golden lampstands says, ‘I know your works (deeds), your exertion and your patient endurance; and (I know) that you cannot tolerate those who are bad and (I know) that you tested those who claim to be apostles – but are not – and found them to be false. And you have patient endurance and have endured because of (through) my name and you have not grown weary.’

5R

‘But what I have against you, is that you left your first love. Remember, then, from where you have fallen and repent (have a change of heart) and do the first works (deeds). If you do not, I will come to you and I will remove your lampstand from its place – unless you repent.’

10R

‘But what is in your favour, is that you hate the works (deeds) of the Nicolaitans, which I hate as well. Let him who has ears listen to what the Spirit says to the seven churches. I will give something to eat from the Tree of Life – the one in the paradise of God – to him who is victorious.’”

15R

And to the messenger of the church in Smyrna write (the fol-

γει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν· Οἶδα σου τὰ ἔργα καὶ τὴν θλῖψιν καὶ τὴν πτωχείαν (πλούσιος δὲ εἰ), καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσὶν,
20 ἀλλὰ συναγωγὴ τοῦ Σατανᾶ· μηδὲν φοβοῦ ἢ μέλλεις πάσχειν. Ἰδού, μέλλει βαλεῖν ἔξ ύμῶν ὁ διάβολος εἰς φυλακήν, ἵνα πειρασθῆτε· καὶ ἔξετε θλῖψιν ἡμέρας δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς. Ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει
25 ταῖς ἐκκλησίαις. ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον, Τάδε λέγει ὁ
ἔχων τὴν ῥόμφαιαν τὴν δίστομον τὴν ὄξειαν· Οἶδα τὰ ἔργα σου καὶ
ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου,
καὶ οὐκ ἡρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἄντιπας
30 ὁ μάρτυς μου, ὁ πιστός, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου κατοικεῖ ὁ
Σατανᾶς.

ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν
Βαλαάμ, ὃς ἐδίδαξε τὸν Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν οἰων
Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. οὕτως ἔχεις καὶ σὺ κρα-
35 τοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν· ὁ μισῶ. μετανόησον· εἰ δὲ μὴ,
ἔρχομαι σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥόμφαιᾳ τοῦ στό-
ματός μου. ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.
τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ
δώσω αὐτῷ ψῆφον λευκήν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμ-
40 μένον, ὃ οὐδεὶς ἔγνω εἰ μὴ ὁ λαμβάνων.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον, Τάδε λέγει

lowing): “This is what the First and the Last, the one who died and lived (again), says, ‘I know your suffering and your poverty – even though you are rich – and the slander from those who claim themselves to be Jews – but are not – and are, instead, a synagogue of Satan. Do not be afraid of what you will suffer. Look, the Devil will throw some of you into prison in order for you to be put to the test; and you will have (to endure) suffering for ten days. Be faithful until death, and I will give you the crown of life. Let him who has ears listen to what the Spirit says to the churches. The victor will not be hurt by the second death.’”

And to the messenger of the church in Pergamum write (the following): “This is what the One who has the sharp, double-edged sword says, ‘I know where you live – namely there, where Satan’s throne lies – and (I know that) you hold onto my name; and you did not deny your belief in me, (not) even in the days of Antipas – my faithful witness –, who was killed whilst he was with you – there, where Satan dwells.

‘But I have a few things against you. Namely that you have there those who hold to the teaching of Balaam, who taught Balak to throw a stumbling block before the children of Israel, so that they commit sexual immorality and eat meals offered to idols. You also have those holding to the teaching of the Nicolaitans. Therefore, repent. If not, I will come to you swiftly and fight them with the sword of my mouth. Let him who has ears listen to what the Spirit says to the churches. The victor I will give (something to eat) of the hidden manna and I will give him a white stone; and upon the stone is written a new name, which nobody – except the one who took the stone – knows.’”

And to the messenger of the church in Thyatira write (the fol-

ο νίδος τοῦ Θεοῦ, ὁ ἔχων τοὺς ὄφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ
οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ· Οἶδά σου τὰ ἔργα, καὶ τὴν ἀγά-
πην καὶ τὴν διακονίαν, καὶ τὴν πίστιν καὶ τὴν ὑπομονήν σου, καὶ τὰ
45 ἔργα σου, τὰ ἔσχατα πλείονα τῶν πρώτων.

ἀλλ’ ἔχω κατὰ σου δλίγα ὅτι ἐᾶς τὴν γυναικα Ἱεζαβήλ, τὴν λέ-
γουσαν ἑαυτὴν προφῆτιν, διδάσκειν καὶ πλανᾶσθαι ἐμοὺς δούλους
πορνεῦσαι καὶ εἰδωλόθυτα φαγεῖν. καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετα-
νοήσῃ ἐκ τῆς πορνείας αὐτῆς, καὶ οὐ μετανόησεν.

50 ιδού, ἐγὼ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ’ α-
ὐτῆς εἰς θλῖψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῶν.
καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκ-
κλησίαι ὅτι ἐγὼ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν
ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατεί-
ροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, καὶ οἵτινες οὐκ ἔγνωσαν
τὰ βάθη τοῦ Σατανᾶ, ὡς λέγουσιν, Οὐ βαλῶ ἐφ’ ὑμᾶς ἄλλο βάρος.
πλὴν ὃ ἔχετε κρατήσατε, ἄχρις οὗ ἂν ᾔξω. καὶ ὁ νικῶν καὶ ὁ τηρῶν
ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἔξουσίαν ἐπὶ τῶν ἐθνῶν· καὶ
ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρῷ· ὡς τὰ σκεύη τὰ κεραμικά, συντρί-
60 βεται· ὡς κάγῳ εἴληφα παρὰ τοῦ πατρός μου· καὶ δώσω αὐτῷ τὸν
ἀστέρα τὸν πρωτὸν. ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς
ἐκκλησίαις.

lowing): This is what the Son of God says, who has eyes like a flame of fire and his feet are like brass, ‘I know your works (deeds), your love, your faith, your service, your patient endurance and (that) your last works are greater than the first.

50R

But what I have against you is that you tolerate the woman Isabel, who calls herself a prophetess and teaches and misleads my servants so that they commit sexual immorality and meals offered to idols. And I gave her time to repent and (yet) she does not want to repent of her sexual immorality.

55R

Look, I throw her into bed and those who commit adultery with her into great suffering, unless they repent of her deeds. And her children I will kill in death (I will slay them) and every church will know that I am the searcher of thoughts and (of) hearts and I will give to you each according to your deeds. And to you — the remaining (people) of Thyatira, who do not follow (have) this teaching and who did not, as they say, know the deep secrets of Satan — I say, that I will will not throw another burden upon you; hold fast to what you have until I may come. And to the victor and to the one who honours my deeds until the end, I will give (him the) authority over the nations; and he will rule them with an iron rod, and they will be shattered like clay dishes. As I have received from my Father, I, too, will give him (the victor) the Morning Star. Let him who has ears listen to what the Spirit says to the seven churches.”

60R

65R

70R

Κεφάλαιον γ'

Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὰ ἐπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἐπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι τὸ ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἰ. γίνου γρηγορῶν, καὶ στήριξον τὰ λοιπὰ ἃ μέλλει ἀποθανεῖν· οὐ γὰρ εὔρηκά σου τὰ 5 ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ. μνημόνευε οὖν πᾶς εἴληφας καὶ ἡκουσας, καὶ τίρει, καὶ μετανόησον. ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ἐπί σε ὡς κλέπτης, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἥξω ἐπί σε.

ἔχεις ὄλιγα ὄνόματα καὶ ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυνναν τὰ ἴματια αὐτῶν· καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν. ὁ 10 νικῶν, οὗτος περιβαλεῖται ἐν ἴματίοις λευκοῖς· καὶ οὐ μὴ ἔξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἔξομολογήσομαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου, καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἄγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖδα τοῦ Δαυὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει· Οἶδά σου τὰ ἔργα (ἰδού, 15 δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, καὶ οὐδεὶς δύναται κλεῖσαι

Third chapter

And to the messenger of the church in Sardis write (the following): “This is what the One who has the seven spirits of God and the seven stars says, ‘I know your deeds and that you have a name and that you live, even though you are dead (yet you are dead). Be(come) watchful (awake) and strengthen the remaining (things) (, namely those) which are about to die; for I have not found your works to be completed before my God. Remember, then, how you have received and heard; follow the commandments and repent. If you are not alert, I will come like a thief; and you may not know at what time I will come to you.

5R

But you have in Sardis a few (people) who did not defile their clothes, and they will walk (around) with me (clad) in white (garments), for they are worthy. The victor will, thus, be dressed in white garments and I will never wipe away his name from the Book of Life and I will confess to his name before my Father and His messengers. Let him who has ears listen to what the Spirit says to the churches.”

10R

15R

And to the messenger of the church in Philadelphia write (the following): “This is what the the Holy One, the True One, He who has David’s key which opens things nobody can close and which closes things nobody can open says, ‘I know your deeds; and look, I have

αύτήν), ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἡρνήσω τὸ ὄνομά μου. Ἰδού, δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σα-
20 τανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ
ψεύδονται· Ἰδού, ποιήσω αὐτοὺς ἵνα ἥξωσι καὶ προσκυνήσωσιν ἐνώ-
πιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἡγάπησά σε. ὅτι ἐτήρησας
τὸν λόγον τῆς ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ τῆς ὥρας τοῦ πει-
ρασμοῦ, τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὥλης, πειράσαι
25 τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. Ἰδού, ἔρχομαι ταχύ· κράτει ὁ ἔχεις,
ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. ὁ νικῶν, ποιήσω αὐτὸν στῦλον
ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἔξελθῃ ἔτι, καὶ γράψω ἐπ' α-
ὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου,
τῆς καινῆς Ἱερουσαλήμ, ἣ καταβαίνει ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ
30 μου, καὶ τὸ ὄνομά μου τὸ καινόν. ὁ ἔχων οὗς ἀκουσάτω τί τὸ Πνεῦμα
λέγει ταῖς ἐκκλησίαις.

Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαοδικέων γράψον, Τάδε λέγει ὁ
Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ.
Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἴ̄ οὔτε ζεστός· ὅφελον ψυχρὸς ε-
35 ἵης ἡ ζεστός. οὕτως ὅτι χλιαρὸς εἴ̄, καὶ οὔτε ψυχρὸς οὔτε ζεστός, μέλ-
λω σε ἐμέσαι ἐκ τοῦ στόματός μου. ὅτι λέγεις ὅτι Πλούσιος εἰμι, καὶ
πεπλούτηκα, καὶ οὐδενὸς χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἰ̄ ὁ ταλαί-
πωρος καὶ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός· συμβουλεύω
σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρός, ἵνα πλουτή-
40 σης, καὶ ἴματια λευκά ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς
γυμνότητός σου· καὶ κολλούριον ἔγχρισον τοὺς ὀφθαλμούς σου, ἵνα
βλέπῃς. ἐγὼ ὅσους ἔὰν φιλῶ, ἐλέγγω καὶ παιδεύω· ζήλοσον οὖν καὶ
μετανόησον. Ἰδού, ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἔάν τις ἀκούσῃ
τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, καὶ εἰσελεύσομαι πρὸς αὐτόν,

placed before you an open door which nobody is able to close; for you have little power and you obeyed my word and did not deny my name. Look, I will give to you some of those belonging to the Synagogue of Satan who claim to be Jews – but who are not and are, instead, false (liars) – and I will make it so that they will come to you; and they will bow before your feet and know that I loved you. Because you kept the word of my patient endurance, so I, too, will keep you from the Hour of the Trial, which is about to come upon the entire World to test its inhabitants. I will come soon. Hold fast to what you have, so that nobody may take your crown. I will make (for) the victor a pillar in the temple of my God and he may never leave again. And I will write upon him the name of my God and the namey of the city of my God; (namely the name) of the New Jerusalem which is coming out of Heaven from my God – and my new name. Let him who has ears listen to what the Spirit says to the churches.

And to the messenger of the church in Laodicea write (the following): “This is what the Amen, the faithful and true witness and the beginning of the Judgement of God says, ‘I know your works (and) that you are neither cold nor hot. If only (I wish) you could be either hot or cold. Therefore, since you are only lukewarm and neither hot or cold, I will spit you out of my mouth. Because you say, “I am rich and have prospered and I do not have any need (anymore).” And (since) you are wretched, pitible, poor, blind and naked, I advise you to buy gold refined in fire from me so that you may become rich and wear white garments and (so that) the shame of your nakedness is not revealed; and so that eye cream is rubbed onto your eyes, so that you may see. Whomever I love, I correct and teach. Be earnest, then, and repent. Look, I have stood before your door and knocked; (and) if

45 καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. ὁ νικῶν, δώσω αὐτῷ
καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κάγὼ ἐνίκησα, καὶ ἐκάθισα
μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ. ὁ ἔχων οὗς ἀκουσάτω τί τὸ
Πνεῦμα λέγει ταῖς ἐκκλησίαις.

someone opens the door I will come into his place and I will eat with him and he (will eat) with me. I will allow the victor to sit with me upon my throne, as I, too, was victorious and sat with my Father upon His throne. Let him who has ears listen to what the Spirit says to the churches.”

Κεφάλαιον δ'

Μετὰ ταῦτα εἶδον, καὶ ἵδού, θύρα ἀνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἥκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ λέγουσα· Ἀνάβα ὡδε, καὶ δεῖξα σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα. καὶ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἵδού, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ 5 τοῦ θρόνου καθήμενος· ὅμοιος ὁράσει λίθῳ ἱάσπιδι καὶ σαρδίνῳ· καὶ ἦρις κυκλόθεν τοῦ θρόνου ὁμοίᾳ ὄρασει σμαραγδίνῳ. καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυ- 10 σοῦς. καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ βρονταὶ καὶ φωναί· καὶ ἐπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, ἣ εἰσι τὰ ἐπτὰ πνεύματα τοῦ Θεοῦ· καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνη, ὁμοία κρυστάλλῳ.

καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμο- 15 ντα ὄφθαλμῶν ἔμπροσθεν καὶ ὅπισθεν. καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ὡς ἄνθρωπος, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πε- τομένῳ. καὶ τὰ τέσσαρα ζῶα, ἐν καθ' ἐαυτὸν εἴχον ἀνὰ πτέρυγας ἔξ

Fourth chapter

After this I saw — and look! — a door having been opened in Heaven and the first voice I heard — (which spoke) like a trumpet — was speaking to me, saying, “Come up here and I will show you what must happen hereafter. Immediately I was in Spirit, and look! A throne (chair) placed within Heaven and someone was sitting on it; and He who was sitting on it was in appearance like a jasper and carnelian stone and a rainbow was around the throne, which looked as if it was made out of emeralds. And around the throne were (another) twenty-four thrones and upon those thrones were sitting twenty-four elders, (all) clad in white garments and upon their heads were golden crowns. And from the throne (there) came forth (bolts of) lightning, voices and thunder; and (there were) seven flaming torches burning before the throne which were the seven Spirits of God; and (the region) before the throne (was) as the Sea made of glass, like a crystal.

And in the middle of the throne and around the throne (there were) four living creatures, covered with eyes from back to front. And the first creature was like a lion, and the second creature was like a bull and the third creature had the head of a human, and the fourth creature was like a flying eagle. And the four creatures each had six

5R

10R

15R

κυκλόθεν, καὶ ἔσωθεν γέμοντα ὄφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχου-
20 σιν ἡμέρας καὶ νυκτός, λέγοντα, Ἄγιος, ἄγιος, ἄγιος Κύριος ὁ Θεὸς
ὅ παντοκράτωρ, ὁ ἦν καὶ ὁ ὄν καὶ ὁ ἐρχόμενος.

καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ κα-
θημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, πεσο-
ῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ
25 τοῦ θρόνου, καὶ προσκυνοῦσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
καὶ βάλλουσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες,
Ἄξιος εῖ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν· ὅτι
σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου εἰσὶ καὶ ἐκτίσθησαν.

wings (which) were filled with eyes around and within. And without 20R
a break — day and night — they were saying, “Holy, holy, holy (is the)
Lord God, the Almighty, who was and is and who will come.”

Whenever the creatures give glory, honour and thanks to Him
who sits upon the throne — He who will live into the eternity of eter-
nities —, the twenty-four elders fall before the One sitting upon the
throne and worship Him who lives into the eternity of eternities. And
they throw their crowns before the throne, saying, “You are worthy,
our Lord and God, of taking the glory, honour and power, for You
created (the) everything; and through Your wish we were and were
created.” 30R

Κεφάλαιον ε'

Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὅπισθεν, κατεσφραγισμένον σφραγῖσιν ἐπτά· καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα φωνῇ μεγάλῃ, Τίς ἐστιν ἄξιός ἀνοῖξαι τὸ βιβλίον, καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ; καὶ 5 οὐδεὶς ἡδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. καὶ ἐγὼ ἔκλαιον πολλά, ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι καὶ ἀναγνῶναι τὸ βιβλίον, οὕτε βλέπειν αὐτό.

καὶ εἰς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μή κλαῖε· ίδού, ἐνίκησεν 10 ὁ λέων ὁ ὄν ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαυίδ, ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς ἐπτὰ σφραγῖδας αὐτοῦ. καὶ εἶδον, καὶ ίδού, ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἀρνίον ἐστηκός ὡς ἐσφαγμένον, ἔχον κέρατα ἐπτὰ καὶ ὄφθαλμοὺς ἐπτά, οἵ εἰσι τὰ ἐπτὰ τοῦ Θεοῦ πνεύματα τὰ ἀπεσταλμένα εἰς πᾶσαν 15 τὴν γῆν. καὶ ἥλθε, καὶ εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζώα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἔκαστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν

Fifth chapter

And I saw a (little) book upon the right hand of Him who sits upon the throne — (and things were) written within (it) and on its back (behind it) — (and it was) sealed with seven seals. And I saw a strong angel, announcing (preaching) in a great voice, “Who is worthy of opening the book and removing its seals?” And nobody was able to open the book — nor look at it —, neither in Heaven (the sky), nor upon the Earth, nor below the Earth. And I cried vehemently, as nobody was found worthy of either opening or looking at the book.

5R

And one of the elders says to me saying, “Do not cry. Look, the Lion of the people of Juda — the Root of David — was victorious in opening the book and tearing off its seals. And I saw a Lamb standing as if slain (and) having seven heads and seven eyes — which are the seven Spirits of God, sent into the entire Earth — in the middle of the throne and (in the midst of) the four creatures and among the elders. And it came (forth) and took the book out of the right hand of Him who sits upon the throne.

10R

And once he took the book, the four creatures and the twenty-four elders fell (to their knees) before the Lamb, each having a guitar and golden vials filled with incense which are the prayers of the holy.

15R

- 20 ἀγίων· καὶ ḥδουσιν ḥδὴν καινήν, λέγοντες, Ἄξιος εῖ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἡγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους, καὶ ἐποίησας ἡμᾶς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἰερεῖς, καὶ βασιλεύσομεν ἐπὶ τῆς γῆς.
- 25 καὶ εἶδον, καὶ ἤκουσα ὡς φωνὴν ἀγγέλων πολλῶν κυκλόθεν τοῦ θρόνου καὶ τῶν ζῷων καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων, καὶ χιλιάδες χιλιάδων, λέγοντες φωνῇ μεγάλῃ, Ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ τὸν πλοῦτον καὶ σοφίαν καὶ ἴσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. καὶ πᾶν
- 30 κτίσμα ὃ ἐστιν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἄ ἐστι, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. καὶ τὰ τέσσαρα ζῶα ἔλεγον, Ἀμήν. καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσαν καὶ
- 35 προσεκύνησαν ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.

And they sing a new song, saying “You are worthy of taking the book
and opening its seals, since You were slain and purchased for God with
Your blood (some people) from every tribe and tongue and people and
nation; and You have made them (to be) a kingdom and priests for our
God and they shall rule upon the Earth.

20R

And I saw and I heard the voice(s) of many angels around the th-
rone and the creatures and the elders; and their number was myriads
of myriads and thousands of thousands. (And the voice was) saying
in a great voice, “The slain Lamb is worthy of taking the power and
richness and wisdom and might and honour and glory and blessing.”
And every creature (creation, being) which is in Heaven and upon the
Earth and below the Earth and upon the sea I heard saying “Blessing(s)
and honour and glory and power to Him who sits upon the throne and
to the Lamb – into the eternity of eternities.” And the four creatures
said, “Amen”, and the elders fell (to their knees) and prayed.

25R

30R

Κεφάλαιον ζ'

Καὶ εἶδον ὅτε ἦνοιξε τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἥκουσα ἐνὸς ἐκ τῶν τεσσάρων ζῷων λέγοντος, ὡς φωνῆς βροντῆς, "Ἐρχου καὶ βλέπε. καὶ εἶδον, καὶ ἴδού, ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν,
5 καὶ ἵνα νικήσῃ.

Καὶ ὅτε ἦνοιξε τὴν δευτέραν σφραγῖδα, ἥκουσα τοῦ δευτέρου ζῷου λέγοντος, "Ἐρχου καὶ βλέπε. καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

10 Καὶ ὅτε ἦνοιξε τὴν τρίτην σφραγῖδα, ἥκουσα τοῦ τρίτου ζώου λέγοντος, "Ἐρχου καὶ βλέπε. καὶ εἶδον, καὶ ἴδού, ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. καὶ ἥκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζῷων λέγουσαν, Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ
15 ἀδικήσῃς.

Καὶ ὅτε ἦνοιξε τὴν σφραγῖδα τὴν τετάρτην, ἥκουσα φωνὴν τοῦ τετάρτου ζώου λέγουσαν· "Ἐρχου καὶ βλέπε. καὶ εἶδον, καὶ ἴδού, ἵπ-

Sixth chapter

And I saw when the Lamb opened one of the seals and I heard one of the four creatures saying in a thunderous voice, “Come.” And I saw — and look! — a white horse and he who sits upon it has a bow, and a crown was given to him and he departed victorious and to be victorious.

5R

And when He (It, the Lamb) opened the second seal I heard the second creature saying, “Come.” And there came forth another fiery (having the colour of fire) horse, and to the one sitting upon it was given (the authority) to take the peace from the Earth so that they (the inhabitants of Earth) would slay each other and a great sword was given to him.

10R

And when He opened the third seal, I heard the third creature saying, “Come.” And I saw — and look! — a great horse and he who sits upon it has a scale in his hand. And I heard (as) a voice in the middle of the four creatures saying, “A measure of wheat for a denarius and three measures of barley for a denarius; and do not mistreat the olive oil or the wine.”

15R

And when He opened the fourth seal, I heard the voice of the fourth creature saying, “Come.” And I saw — and look! — a pale

πος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὅνομα αὐτῷ ὁ θάνατος,
καὶ ὁ ἄδης ἀκολουθεῖ μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἔξουσία ἀποκτε-
20 ἵναι ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ρόμφαιά καὶ ἐν λιμῷ καὶ ἐν θανάτῳ,
καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσια-
στηρίου τὰς ψυχάς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ
τὴν μαρτυρίαν ἦν εἰχον, καὶ ἔκραζον φωνῇ μεγάλῃ λέγοντες, Ἔως πό-
25 τε, ὁ δεσπότης, ὁ ἄγιος καὶ ὁ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα
ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς; καὶ ἐδόθησαν ἐκάστοις στο-
λαὶ λευκαί, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρόν,
ἔως οὗ πληρώσονται καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν,
οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

30 Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἕκτην, καὶ ἰδού, σεισμὸς
μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ
ἡ σελήνη ἐγένετο ὡς αἷμα, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς
τὴν γῆν, ὡς συκῆ βάλλει τὸν δὲ ὀλύνθους αὐτῆς, ὑπὸ ἀνέμου μεγάλου
σειομένη. καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον, καὶ
35 πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ πλούσιοι, καὶ
οἱ χιλίαρχοι, καὶ οἱ δυνατοί, καὶ πᾶς δοῦλος καὶ ἐλεύθερος, ἔκρυψαν
ἐαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὄρέων, καὶ λέγουσι
τοῖς ὄρεσι καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς ἀπὸ
40 προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὄργης τοῦ
ἀρνίου· ὅτι ἥλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὄργης αὐτοῦ, καὶ τίς δύναται
σταθῆναι;

green (greenish-yellow) horse and the name of him who sits above
20R
(atop, on top of) it is (the) Death; and (the) Hades (Hell) follows (with)
him; and power was given to them over a quarter of the Earth, to kill
with sword and with hunger and with death and by (using) the beasts
of the Earth.

And when He opened the fifth seal, I saw below the altar the souls
25R
of those who were slain because of the word of God and because of the
testimony which they had. And they shouted in a loud voice saying,
“Until when, O holy and true Master, will you not judge and vindicate
our blood on the inhabitants of the Earth?” And to each of them was
given a white robe and it was said to them (and they were told?) to rest
for (yet) a little while until even (the number of) their fellow servants
30R
and their brothers — those who will be killed just as them — might be
fulfilled (completed).

And I saw when He opened the sixth seal and a great tremor occurred;
35R
and the Sun became (as) black as a sackcloth (made out) of hair;
and the entire moon became (in appearance) like blood and the stars
of Heaven fell into (down onto) the Earth, just like a fig-tree throws
its unripe fruit when shaken by a mighty storm (wind); and the sky
was split apart like a book (scroll) being unrolled, and every mountain
and island was moved from its place.
40R

And the kings of the Earth and the noblemen, military commanders,
the rich and strong and every slave and free man — (they all) hid
themselves in caves and in (behind? under?) the stones of the moun-
tains; and they say to the mountains and (to) the stones, “Fall upon us
and hide us from the face of Him who sits upon the throne and (hide,
protect) us from the Lamb’s wrath; for the great day of their wrath
has come, and who shall be able to stand?”
45R

Appendix