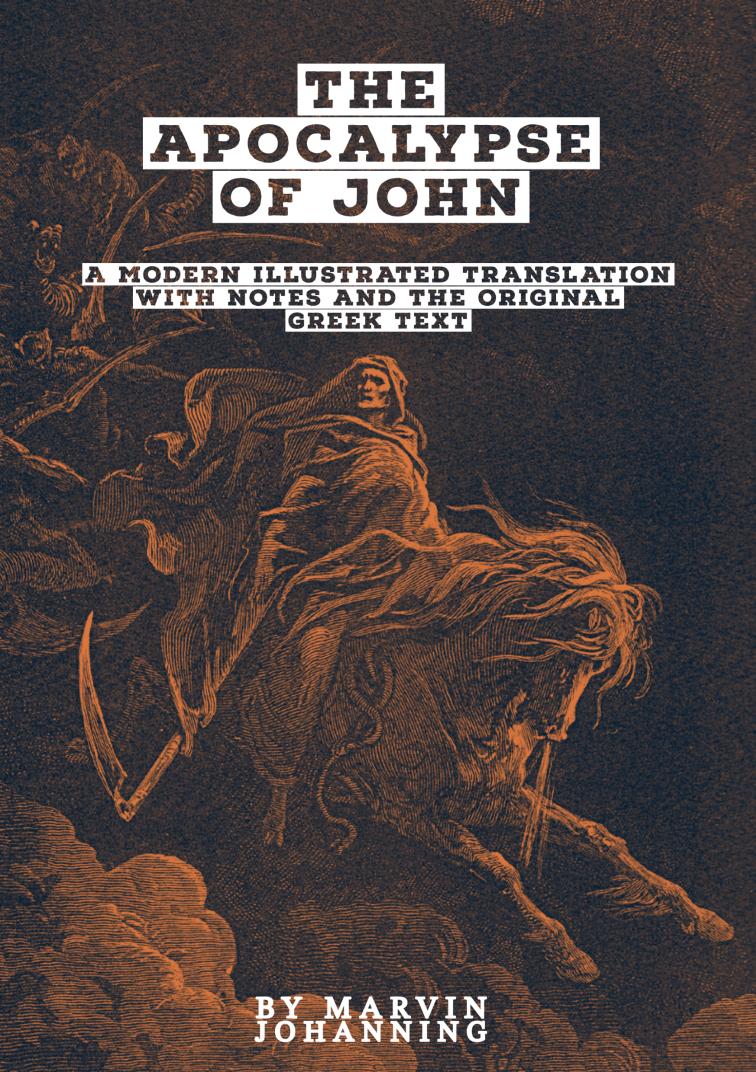


THE APOCALYPSE OF JOHN

**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

On translating ancient texts

Translations of the New Testament are plentiful — indeed, the vast majority of translations one can attain nowadays are much more professionally made and have had dozens of people working for hundreds upon hundreds of hours perfecting them. Therefore, it may come as a surprise to some that I — someone who has written what you are about to read in his free-time and who has never “professionally” studied Ancient Greek — would take it upon myself to write my own translation of one of the books of the New Testament.

Thus, in order for you to understand why this particular translation exists and how it differs from other translations, I decided to write this introduction, detailing the philosophy behind the manner in which I translate texts.

Cultural issues Translating texts from another language is never as straight-forward as some people might believe; one cannot simply pick up a dictionary, start translating and expect to have a coherent result thereafter. I have met a number of people who sincerely believe that they will be able to study a language by solely learning vocabulary and leaving the acquisition of grammatical

concepts to “intuition”.

Such approaches are – in my opinion – bound to fail, unless it is one’s goal to part-take in a spelling contest in another language (as some people have, indeed, previously done).

Instead, translating a text requires not only an at least somewhat firm grasp of the language’s grammatical concepts – and how they might be translated properly without distorting their meaning too considerably –, but also an understanding of the source text and the cultural background of the people who speak the language being translated from.

Of the above-mentioned skills, however, only two can be harnessed with relative ease, namely the attaining of a firm understanding of the grammatical concepts of the language and of the text being translated; the latter skill – (somewhat) extensive knowledge of the cultural background of the people who spoke the language – is slightly more difficult.

For, indeed, we are unable to take a time-machine and live with the ancient Greeks – or, in this particular instance, those living at around 200 AD. It is, therefore, much more difficult to get an adequate understanding of the cultural background; yet it is still quite possible to get a decent understanding of it through reading history books and reading original texts from that time.

Another aspect that needs considering is the fact that the general populace is most likely unaware of many of the cultural aspects of the people who lived during the time of the events of the New Testament; it is, therefore, imperative to assume that whoever is reading one’s translation is oblivious to many of the cultural terms used in the text.

The translator must, therefore, consider which terms are to be explained to the reader and which are not; for explaining every single “strange” term one encounters could lead to the text containing too

much of one's personal opinions and viewpoints.

Personally, I explain terms which a modern reader might be confused by (such as the Ancient Greek word δηνάριον, which is the equivalent of the modern-day penny), but do not generally explain those terms that might leave “uninitiated” slightly mystified, but which make sense when one knows the basics of the Biblical story.

Linguistic issues Despite my having written that the obtaining of a decent understanding of the grammatical concepts of a language is relatively simple, it is, by no means, truly *simple* – indeed, the word “relatively” is of great import in this sentence. This is especially true when it concerns the translating of a text, particularly one that – as you shall see in the chapter hereafter – contains a not insignificant amount of strange linguistic features.

As the translator, I am forced to consider whether to translate what the original author wrote verbatim, or whether to change its meaning in English to abide by the rules of regular English prose. Frequently, I opt to present the reader with the literal translation and an alternative interpretation (in brackets); a matter I will more fully explain in the *How to Read* section later on.

Indeed, I try staying as close as I possibly can to the base text, as I do not want to “disturb” the original aesthetics of the prose. Yet, there are times where a literal translation would yield something so bizarre and utterly incomprehensible that a modern English speaker would be greatly mystified by it – and in such instances, I do take the liberty of slightly rephrasing the original sentence, all the while keeping the meaning intact as best I can.

My particular approach to translation is a more literal one; this is especially true – and, in my opinion, important – when it concerns important documents such as, in this case, a religious text. The wrong translation – or, indeed, interpretation – may lead to an entirely dif-

ferent outcome; and as religious texts are abound in symbolism that is, frequently, open to interpretation, it is my goal to present the reader not with my own, personal world-view, but rather with an undiluted – but still pleasant-to-read – version of the base text in a language he can understand.

Balancing the “pleasant-to-read” aspect of my translation with linguistic accuracy is a rather delicate task, however, and I generally prefer to err on the side of linguistic accuracy. Frequently, John re-uses the same phrases, expressions and words in close proximity, which is a practice frowned upon by most English speakers when reading prose; and even though I often have the ability to choose a slightly different word for the sake of diversity, I choose to, instead, – in the vast majority of instances, at any rate – use the same repetition as John does too.

How to read the translation

Linguistic peculiarities

The unusual vernacular of the Apocalypse

Before we commence delving into the translation of the Apocalypse, I decided it would be of interest to showcase a handful of the key peculiarities of this particular book of the Bible. I will, thus, present to you those linguistic features I found noteworthy and explain the reasons behind my adding them here.

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 colour-



Figure 1: The Dragon gives his power to the Beast — Facundus Beatus, 1047 AD

ful 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 simple 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 (entirely) 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.

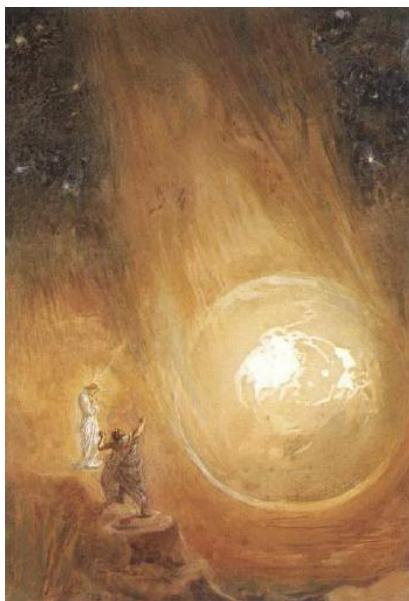


Figure 2: And I saw a Star fall from Heaven — Henry John Stock, 1902

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.

ο ὁν και ο ν και ο ερχόμενος 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 *ōv* (lit. “being”) was chosen as opposed to the regular *ēstīn* (lit. “is”). The participle here is in stark contrast, I find, to the then following imperfective *ñv* (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 person singular, present active indicative form of *ēipū* (namely *ēstīn*) 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 Septuagint 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 κλεῖς τοῦ φρέατος τῆς ἀβύσσου.

Transliteration: Kai ho pempts angelos esalpisen; kai
idon astera ek tou ouranou 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 called by 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 εἰρήνην 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 martyς 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 Chris-

tus; 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 intention 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: “καὶ από του Ἰησού Χριστού, ὃστις είναι ο μάρτυς ο πιστός (kai apó tou Iisoú Christoú, óstis eínai o mártyς o pistós)” — his translation can be translated as “and from Jesus Christ, who is the witness, the loyal (one).”



Figure 3: He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years (Rev 20:1) — Gebhard Fugel, 1933

Conclusion To conclude this short introduction to John's peculiar way of writing – and, perhaps, speaking –, we can safely say that, even though his style is most unusual indeed, it rarely leaves one mystified as to the intention of the writer. And whilst he does make frequent grammatical mistakes and writes a lot of things in a rather atypical fashion, I personally find that this is precisely what makes the Apocalypse such an interesting text to read.

About the author

My name is Marvin Johanning, I am 22 years old and currently reside in Bielefeld, a city in the north-west of Germany. I am currently attending an apprenticeship as an IT systems technician (*IT-Systemelektroniker*) that I hope to finish by mid-2023.

I am the maintainer of ancient-greek.net, a website containing lots of information on Ancient Greek, including book reviews and translations of various texts — including some of the New Testament and Herodotus' Histories.

I have also written another book, namely “The Intricacies of Ancient Egyptian Hieroglyphics”. It can be found under the following ISBN: 978-3-752952-49-0. Please note, however, that it can currently only be bought from Germany.

Apocalypse

CHAPTER 1

John on the Isle of Patmos

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

5 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.

(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;

10 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.

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

15 and God — To Him be the glory and the power into the eternity of eternities. Amen.

Look, He is coming with the clouds, and every eye will see Him,

Κεφάλαιον 1

Ίωάννης ἐν τῇ Πάτμῳ

Ἄποκάλυψις Ἰησοῦ Χριστοῦ, ἥν ἔδωκεν αὐτῷ ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἂ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας δι-
ὰ τοῦ ἀγγέλου αὐτοῦ, τῷ δούλῳ αὐτοῦ Ἰωάννῃ, ὃς ἐμαρτύρησεν τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν. Μακά-
ριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας
καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

Ίωάννης ταῖς ἐπτὰ ἑκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὕν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἐπτὰ Πνευμά-
των ἡ ἐνώπιον τοῦ θρόνου αὐτοῦ, καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς
ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς.

Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἀμαρτιῶν ἡμῶν ἐν τῷ αἴματι αὐτοῦ, καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἵερεῖς τῷ Θεῷ καὶ Πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Ίδοù ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὁ φθαλμὸς

15R

even those who pierced Him; and all the tribes of the Earth will mourn for Him. Yes, Amen.

20 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.

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 25 (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, Pergagmum, Thyatira, Sardis, Philadelphia and Laodicea.”

And I turned around to see the voice which was speaking with 30 me, and when I turned around I saw seven golden lampstands; and in the midst of the lampstands was someone like (who was / looked 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 35 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.

And when I saw Him, I fell to His feet as if I was dead; and He put 40 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

καὶ οἵτινες αὐτὸν ἔξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

Ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὡ, λέγει Κύριος ὁ Θεός, ὁ ὃν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ Παντοκράτωρ.

Ἐγὼ Ἰωάνης, ὁ ἀδελφὸς ὑμῶν καὶ συνκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ. ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἥκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος λεγούσης "Ο βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἐπτά ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδελφίαν καὶ εἰς Λαοδικίαν.

Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἐπτὰ λυχνίας χρυσᾶς, καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον νίδιον ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν· ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν ὡς χιών, καὶ οἱ ὄφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένης, καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἐπτά, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

Καὶ ὅτε εἶδον αὐτόν, ἐπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος καὶ ὁ Ζῶν, καὶ ἐγενόμην νεκρὸς καὶ ἴδού ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ Ἀιδου. γράψον οὖν ἂ εἶδες καὶ ἂ εἰσὶν καὶ ἂ μέλλει γενέσθαι μετὰ ταῦτα. τὸ μυστήριον τῶν ἐπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου,

⁴⁵ and the seven golden lampstands (is the following): The seven stars are messengers of the seven churches and the seven lampstands are the seven churches.

καὶ τὰς ἐπτὰ λυχνίας τὰς χρυσᾶς· οἱ ἐπτὰ ἀστέρες ἄγγελοι τῶν ἐπτὰ
ἐκκλησιῶν εἰσίν, καὶ αἱ λυχνίαι αἱ ἐπτὰ ἐπτὰ ἐκκλησίαι εἰσίν.

45R

CHAPTER 2

Letters to the Churches in Ephesus, Smyrna, Pergamum and Thyatira

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.’

‘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.’

Κεφάλαιον 2

Αἱ ἐπιστολαὶ ταῖς ἐν Ἐφέσῳ,
Σμύρνῃ, Περγάμῳ καὶ
Θυατείροις ἐκκλησίαις

Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον Τόδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνῶν τῶν χρυσῶν Οἶδα τὰ ἔργα σου καὶ τὸν κόπον καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσίν, καὶ εὑρες αὐτοὺς ψευδεῖς· καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐ κεκοπίακες.

5R

ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκες. μνημόνευε οὖν πόθεν πέπτωκες, καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί σοι καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.

10R

‘But what is in your favour, is that you hate the works (deeds) of
15 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.’”

And to the messenger of the church in Smyrna write (the follow-
20 ing): “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
25 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.’”

30 And to the messenger of the church in Pergamum write (the fol-
lowing): “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 wit-
35 ness –, 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
40 sexual immorality and eat meals offered to idols. You also have those
holding to the teaching of the Nicolaitans. Therefore, repent. If not, I

ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἀ κάγῳ
μισῶ. Ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ
νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν τῷ
Παραδείσῳ τοῦ Θεοῦ.

15R

Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον Τάδε λέγει ὁ
πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν Οἶδά σου τὴν
θλῖψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἰ̄, καὶ τὴν βλασφημίαν ἐκ
τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσίν ἀλλὰ συναγω-
γὴ τοῦ Σατανᾶ. μὴ φοβοῦ ἂ μέλλεις πάσχειν. ἵδού μέλλει βάλλειν ὁ
διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε, καὶ ἔξετε θλῖψιν ἡμε-
ρῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον
τῆς ζωῆς. Ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.
Ο νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

20R

Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον Τάδε λέγει
ὅ ἔχων τὴν ρόμφαιαν τὴν δίστομον τὴν ὀξεῖαν Οἶδα ποῦ κατοικεῖς.
ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἡρνή-
σω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστός
μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.

25R

ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν
Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υ-
ἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. οὕτως ἔχεις καὶ σὺ
κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν ὁμοίως. μετανόησον οὖν-
εὶ δὲ μή, ἔρχομαί σοι ταχύ καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ρόμφαιᾳ

30R

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
45 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 following): 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,
50 your faith, your service, your patient endurance and (that) your last works are greater than the first.

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
55 I gave her time to repent and (yet) she does not want to repent of her sexual immorality.

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
60 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
65 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

τοῦ στόματός μου. Ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκήν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

35R

Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον Τάδε λέγει ὁ Υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὄφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ Οἴδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρώτων.

40R

ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἐαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα· καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

45R

ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλῖψιν μεγάλην, ἐὰν μὴ μετανοήσουσιν ἐκ τῶν ἔργων αὐτῆς· καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος· πλὴν ὃ ἔχετε κρατήσατε ἄχρι οὗ ἂν ἥξω. Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἔξουσίαν ἐπὶ τῶν ἐθνῶν, καὶ ποιμανεῖ αὐτοὺς ἐν ράβδῳ σιδηρῷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς κάγῳ εἴληφα παρὰ τοῦ Πατρός μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωτόνον. Ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

50R

55R

60R

70 Spirit says to the seven churches.”

CHAPTER 3

Letters to the Churches in Sardis, Philadelphia and Laodicea

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 5 (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.

10 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

Κεφάλαιον 3

**Αἱ ἐπιστολαὶ ταῖς ἐν Σάρδεσιν,
Φιλαδελφείᾳ καὶ Λαοδεικίᾳ
ἐκκλησίαις**

Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον Τάδε λέγει ὁ ἔχων τὰ ἐπτὰ Πνεύματα τοῦ Θεοῦ καὶ τοὺς ἐπτὰ ἀστέρας Οἰδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρός εἶ. γίνου γρηγορῶν, καὶ στήρισον τὰ λοιπὰ ἂν ἔμελλον ἀποθανεῖν· οὐ γάρ εὕρηκά σου ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ μου· μνημόνευε οὖν πῶς εἴληφας καὶ ἥκουσας, καὶ τήρει καὶ μετανόησον. ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ὡς κλέπτης, καὶ οὐ μὴ γνῷς ποίαν ὥραν ἥξω ἐπὶ σέ.

5R

ἀλλὰ ἔχεις ὄλιγα ὄνόματα ἐν Σάρδεσιν ἀντὶ οὐκ ἐμόλυνναν τὰ ἴματια αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί είσιν. Ὁ νικῶν οὕτως περιβαλεῖται ἐν ἴματίοις λευκοῖς, καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ

10R

and I will confess to his name before my Father and His messengers.

15 Let him who has ears listen to what the Spirit says to the churches.”

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 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.

35 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

ἐνώπιον τοῦ Πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. Ὁ ἔχων
οὗς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφίᾳ ἐκκλησίας γράψον Τάδε λέ-
γει ὁ ἄγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δαυείδ, ὁ ἀνοίγων καὶ ο-
ὐδεὶς κλείσει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει Οἶδά σου τὰ ἔργα· ἵδού
δέδωκα ἐνώπιόν σου θύραν ἡνεῳγμένην, ἥν οὐδεὶς δύναται κλεῖσαι
αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον καὶ οὐκ
ἡρνήσω τὸ ὄνομά μου. ἵδού διδῷ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν
λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται.
ἵδού ποιήσω αὐτοὺς ἵνα ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν
ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἡγάπησά σε. ὅτι ἐτήρησας τὸν λόγον
τῆς ὑπομονῆς μου, καγώ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς
μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοι-
κοῦντας ἐπὶ τῆς γῆς. 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' αὐτὸν τὸ ὄνομα
τοῦ Θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱε-
ρουσαλήμ ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ
ὄνομά μου τὸ καινόν. Ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς
ἐκκλησίαις.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικίᾳ ἐκκλησίας γράψον Τάδε λέγει ὁ
Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ
Οἶδά σου τὰ ἔργα, ὅτι οὕτε ψυχρὸς εἴ οὕτε ζεστός. ὅφελον ψυχρὸς
ἥς ἡ ζεστός. οὕτως, ὅτι χλιαρὸς εἴ, καὶ οὕτε ζεστός οὕτε ψυχρός, μέλ-
λω σε ἐμέσαι ἐκ τοῦ στόματός μου. ὅτι λέγεις ὅτι Πλούσιός εἰμι καὶ
πεπλούτηκα καὶ οὐδὲν χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἴ ὁ ταλαί-
πωρος καὶ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός, συμβουλεύω

(since) you are wretched, pitiable, 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
45 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 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
50 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.””

σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτή-
σης, καὶ ἴματια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῆ ἡ αἰσχύνη τῆς
γυμνότητός σου, καὶ κολλούριον ἔγχρισαι τοὺς ὄφθαλμούς σου ἵνα
βλέπῃς. ἐγὼ ὅσους ἔὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ με-
τανόησον. Ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἔάν τις ἀκούσῃ τῆς
φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν καὶ δει-
πνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ. Ὁ νικῶν δώσω αὐτῷ καθίσαι
μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κάγω ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ
Πατρός μου ἐν τῷ θρόνῳ αὐτοῦ. Ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα
λέγει ταῖς ἐκκλησίαις.

40R

45R

CHAPTER 4

The Almighty Sitting upon His Throne

- 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!
- 5 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
- 10 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.
- 15 And in the middle of the throne and around the throne (there

Κεφάλαιον 4

‘Ο παντοκράτωρ ἐπὶ τοῦ Θρόνου αὐτοῦ

Μετὰ ταῦτα εἶδον, καὶ ἴδοὺ θύρα ἡνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἦν ἥκουσα ὡς σάλπιγγος λαλούστης μετ’ ἐμοῦ, λέγων Ἀνάβα ὃδε, καὶ δείξω σοι ἂ δεῖ γενέσθαι μετὰ ταῦτα. εὐθέως ἐγενόμην ἐν Πνεύματι· καὶ ἴδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος, καὶ ὁ καθήμενος ὅμοιος ὄράσει λίθῳ ίάσπιδι καὶ σαρδίῳ, καὶ Ἱρις κυκλόθεν τοῦ θρόνου ὅμοιος ὄράσει σμαραγδίνῳ. καὶ κυκλόθεν τοῦ θρόνου θρόνους εἴκοσι τέσσαρας, καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθημένους περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαί καὶ φωναί καὶ βρονταί· καὶ ἐπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, ἣ εἰσιν τὰ ἐπτὰ Πνεύματα τοῦ Θεοῦ· καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ.

καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσερα ζῷα γέμο-

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
20 wings (which) were filled with eyes around and within. And without 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 eternities —, 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
30 created.”

ντα ὄφθαλμῶν ἔμπροσθεν καὶ ὥπισθεν. καὶ τὸ ζῷον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῷον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῷον ἔχων τὸ πρόσωπον ως ἀνθρώπου, καὶ τὸ τέταρτον ζῷον ὅμοιον ἀετῷ πετομένῳ. καὶ τὰ τέσσερα ζῷα, ἐν καθ' ἓν αὐτῶν ἔχων ἀνὰ πτέρυγας ἔξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὄφθαλμῶν· καὶ ἀνάπταυσιν οὐκ ἔχουσιν ήμέρας καὶ νυκτὸς λέγοντες Ἅγιος ἄγιος Κύριος ὁ Θεός ὁ Παντοκράτωρ, ὁ ἦν καὶ ὁ ὀν καὶ ὁ ἐρχόμενος.

Καὶ ὅταν δώσουσιν τὰ ζῷα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες Ἀξιος εῖ, ὁ Κύριος καὶ ὁ Θεός ήμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἐκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἤσαν καὶ ἐκτίσθησαν.

CHAPTER 5

The Sealed Book

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 5 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.

And one of the elders says to me saying, “Do not cry. Look, the 10 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. 15 And it came (forth) and took the book out of the right hand of Him who sits upon the throne.

And once he took the book, the four creatures and the twenty-

Κεφάλαιον 5

‘Ο βιβλίον κατεσφραγισμένον

Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὥπισθεν, κατεσφραγισμένον σφραγῖσιν ἐπτά.
καὶ εἶδον ἄγγελον ἵσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ Τίς ἄξιος
ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ; καὶ οὐδεὶς ἐδύ-
νατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς ἀνοῖξαι
τὸ βιβλίον οὕτε βλέπειν αὐτό. καὶ ἕκλαιον πολὺ, ὅτι οὐδεὶς ἄξιος
εὑρέθη ἀνοῖξαι τὸ βιβλίον οὕτε βλέπειν αὐτό.

5R

καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι Μή κλαῖε· ίδού ἐνίκησεν ὁ
Λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ Ρίζα Δαυείδ, ἀνοῖξαι τὸ βιβλίον καὶ
τὰς ἐπτὰ σφραγῖδας αὐτοῦ. Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν
τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων Ἀρνίον ἐστηκός ὃς
ἐσφραγμένον, ἔχων κέρατα ἐπτὰ καὶ ὄφθαλμοὺς ἐπτά, οἵ εἰσιν τὰ ἐπτὰ
Πνεύματα τοῦ Θεοῦ ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν. καὶ ἤλθεν καὶ
εἰληφεν ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

10R

Καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσερα ζῷα καὶ οἱ εἴκοσι τέσσαρες

15R

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.

20 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.

25 And I saw and I heard the voice(s) of many angels around the throne 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
35 prayed.

πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ Ἀρνίου, ἔχοντες ἕκαστος κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἀγίων. καὶ ἄδουσιν ὡδὴν καινὴν λέγοντες Ἀξιος εἶ λαβεῖν τὸ βιβλίον καὶ ἀνοίξαι τὰς σφραγῖδας αὐτοῦ, ὅτι ἐσφάγης καὶ ἡγόρασας τῷ Θεῷ ἐν τῷ αἴματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους, καὶ ἐποίησας αὐτοὺς τῷ Θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

καὶ εἶδον, καὶ ἥκουσα φωνὴν ἀγγέλων πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζῷων καὶ τῶν πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριά-
δες μυριάδων καὶ χιλιάδες χιλιάδων, λέγοντες φωνῇ μεγάλῃ Ἀξιός
ἐστιν τὸ Ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ
σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. καὶ πᾶν κτίσμα
ὅ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς
θαλάσσης ἐστίν, καὶ τὰ ἐν αὐτοῖς πάντα, ἥκουσα λέγοντας Τῷ καθη-
μένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ Ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ
τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. καὶ τὰ τέσσερα ζῷα ἔλεγον
Ἀμήν, καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.

20R

25R

30R

CHAPTER 6

The Lamb Opens the Book

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

5 victorious.

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

10 (the inhabitants of Earth) would slay each other and a great sword was given to him.

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

15 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.”

 Κεφάλαιον 6

Τὸ ἀρνίον ἀνοίγει τὸ βιβλίον

Καὶ εἶδον ὅτε ἦνοιξεν τὸ ἄρνιον μίαν ἐκ τῶν ἐπτὰ σφραγίδων, καὶ ἥκουσα ἐνὸς ἐκ τῶν τεσσάρων ζῷων λέγοντος ὡς φωνῇ βροντῆς Ἐρχου. καὶ εἶδον, καὶ ἴδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ.

5R

Καὶ ὅτε ἦνοιξεν τὴν σφραγῖδα τὴν δευτέραν, ἥκουσα τοῦ δευτέρου ζῷου λέγοντος Ἐρχου. καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους σφάξουσιν, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

Καὶ ὅτε ἦνοιξεν τὴν σφραγῖδα τὴν τρίτην, ἥκουσα τοῦ τρίτου ζῷου λέγοντος Ἐρχου. καὶ εἶδον, καὶ ἴδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. καὶ ἥκουσα ὡς φωνὴν ἐν μέσῳ τῶν τεσσάρων ζῷων λέγουσαν Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῶν δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

10R

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 green (greenish-yellow) horse and the name of him who sits above (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 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 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; 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.

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 mountains; 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,

Καὶ ὅτε ἦνοιξεν τὴν σφραγῖδα τὴν τετάρτην, ἥκουσα φωνὴν τοῦ τετάρτου ζῷου λέγοντος Ἐρχου· καὶ εἶδον, καὶ ἴδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ Ὁ Θάνατος, καὶ ὁ Ἄιδης ἡκολούθει μετ' αὐτοῦ, καὶ ἐδόθη αὐτοῖς ἔξουσία ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

Καὶ ὅτε ἦνοιξεν τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον· καὶ ἔκραξαν φωνῇ μεγάλῃ λέγοντες Ἔως πότε, ὁ Δεσπότης ὁ ἄγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς; καὶ ἐδόθη αὐτοῖς ἑκάστῳ στολὴ λευκή, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἕτι χρόνον μικρόν, ἔως πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτέννεσθαι ὡς καὶ αὐτοί.

Καὶ εἶδον ὅτε ἦνοιξεν τὴν σφραγῖδα τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἐπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὄλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη, καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλίαρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροί καὶ πᾶς δοῦλος καὶ ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὄρέων, καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις Πέσετε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὄργῆς τοῦ Ἀρ-

protect) us from the Lamb's wrath; for the great day of their wrath has come, and who shall be able to stand?"

νίου, ὅτι ἥλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὁργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;

Appendix