
THE APOCALYPSE
OF
JOHN

THE APOCALYPSE
OF
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VOLUME I OF THE NEW TESTAMENT
TRANSLATION SERIES

A MODERN ILLUSTRATED TRANSLATION WITH NOTES
AND THE ORIGINAL GREEK TEXT

EDITED AND WRITTEN BY

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AUGUST, 2021
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Η ΑΠΟΚΑΛΥΨΙΣ
ΤΟΥ
ΙΩΑΝΝΟΥ

ΤΟΜΟΣ ΠΡΩΤΟΣ ΤΗΣ ΣΥΛΛΟΓΗΣ
ΤΩΝ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΜΕΤΑΦΡΑΣΕΩΝ

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ΚΛΕΟΦΙΛΟΥ ΤΟΥ ΙΩΑΝΝΟΥ

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ΚΛΕΟΦΙΛΟΣ ΤΟΥ ΙΩΑΝΝΟΥ

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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 not only the philosophy behind the manner in which I translate texts, but also the recommended ways of reading my translation.

Textual basis As I do not have access to a large amount of funds, I was required to use a textual basis published in the public domain. Thankfully, a substantial amount of editions of the Greek New Testament are now available in the public domain, which means that there is not a shortage of texts to utilise; finding

a digital edition of such a public domain text — that is itself in the public domain — was, however, a slightly more complicated task to accomplish.

As luck would have it, however, a very kind man going by the name of Diego Santos has digitised the 1904 edition of Eberhard Nestle's *Novum Testamentum Graece* and published it on his website (<https://sites.google.com/site/nestle1904/home>) in the public domain.

Without the tremendous amount of effort he put into the digitisation of Nestle's 1904 edition, I would not have been able to produce this book. And whilst there have been a great number of revised editions of his work (as of Sunday 8th August, 2021, the most recent one is NA28, i. e. the 28th edition), the changes are minor enough for me to look past them.

Illustrations A major part of this translation of the Apocalypse — and one that, I think, sets it apart tremendously from other editions — are the various illustrations that can be found at the end of each chapter of the text. They always relate to the content of the chapter that precedes them and they were carefully chosen by me to be of great æsthetic value.

Great effort went into my research of finding suitable illustrations to make absolutely certain that they can be used freely by me in a commercial product. Should you, however, find herein an image that you feel violates your copyright, please contact me immediately and we will resolve the issue. My contact details can be found at the beginning of the book.

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 the “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 this translation* 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 æsthetics 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 different 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 This translation differs substantially from others you might be used to, for it contains a not insignificant amount of notes within parentheses. This approach might be somewhat perplexing to those who are not used to it and I would, therefore, like to explain how to properly read parenthesised text.

Indeed, there are, in actuality, several different types of parenthesised text, all fulfilling slightly different functions. In general, it can, however, be said that the text within parentheses contains my own opinions and interpretations that cannot be found in the base text; and as I do not wish to impose my world-view upon the reader — as mentioned earlier —, these personal viewpoints have been placed in brackets to clearly separate them from the base text.

Should you wish to learn more about the various categories of

notes, I shall herein explain them to you. We will begin by covering the “explanatory type”; this particular category is used to explain strange or unusual text passages or words. An example of this would be the aforementioned “denarius” which is followed by an explanatory parenthesis clarifying its modern-day equivalent meaning (i. e. penny / cent).

Another very frequently-used variety is the “supplementary type”. This particular variety of parenthesised text is used whenever John implies a certain meaning, but does not explicitly write it out; or where an additional phrase makes the sentence sound more natural in English. An example of this can be found in II:4-5, where the addition of “I know” (“[...] and (I know) that you cannot [...]”) clarifies the meaning of the sentence.

The next category of parenthesised text that we shall explore is the “alternative reading type”. Anyone who has ever studied a second language for any length of time will be aware of the fact that words can – depending on context – be translated in a variety of ways. Therefore, whenever I felt that a word or phrase could be translated in a different manner, I add that alternative reading in parentheses behind the word or phrase it is referring to.

Within the alternative reading type, there exists a subset I am unsure what to call – perhaps “uncertain alternative reading type” would be an adequate description. Whenever I suspect there could be a possible alternative reading but I am not entirely certain it actually *could* be an alternative reading, I place the alternative text within parentheses and place a question mark thereafter.

It should now have become evident that there exist a rather large number of notes to be found within parentheses immediately following the sentence, word or expression they are referring to. I have taken great inspiration from, what I would most certainly deem, the most

accurate and simply the best German translation of the Bible — The Menggebibel. For, indeed, that particular translation of the — in this particular instance entire — Bible follows a similar style; and as I have found it to be a great pleasure to read, I decided to write something similar in English.

I highly recommend *always* reading the parenthesised text, as it not only provides the reader with alternative readings and explains terms that might be unknown to him, but it also adds words and phrases that makes the reading much more fluid and pleasant; the translation should, however, be perfectly readable when skipping the parenthesised text, though knowledge of the underlying Greek idioms might be needed in order to properly understand certain passages.

Linguistic Peculiarities

The unusual vernacular of the Apocalypse

Before we commence delving into the translation of the Apocalypses, 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 Apocalypses 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



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

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 *minutiæ* 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 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 ν (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 ειπί (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 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 εἶδον ἀστέρα
ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ
ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου.

Transliteration: Kai ho pempts angelos esalpisen; kai eidon astera ek tou ouranou peptokota 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 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 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, óstis eínaí o mártys o pistós” (kai apó tou Iisoú Christoú, óstis eínaí o mártyς o pistós) — his translation can be translated as “and from Jesus Christ, who is the witness, the loyal (one).”

Inconsistent tense usage Another quirk of John's prose is his frequent disregard of a consistent usage of the various tenses of the Greek language; indeed, his regular disre-



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

gard of the grammatical rules leads to many rather strange instances, wherein a sentence takes place in various, and oft-contradicting, temporal frames. This is one of the most extraordinary features of John's already extraordinary way of writing, and one that I cannot quite grasp; for why would John — who quite clearly had enough knowledge of the Greek language to know (about) its various tenses and their usage — resort to using tenses in places where they do not belong?

I, personally, highly doubt that these quirks are theologically significant and believe their *raison d'être* to, instead, be an influence from John's native language or his not being used to writing in Greek; perhaps he does know about the various tenses and how to form them, but is not always entirely certain what situations call for which tense. There are some who appear to agree with my point of view and others who believe that John's inconsistent tense usage points to the fact that Greek tenses often prioritise aspect rather than a temporal frame (as is, for example, very well-known and understood in moods other than the indicative).

Whatever the reason for this particular solecism, it often creates confusion and leaves one wondering what an adequate English translation would be — especially one that does not leave the reader of one's own translation equally baffled. Indeed, a sudden jump from the aorist to the present tense may lead to a slight *temporal whiplash* and re-reading might be required to mitigate its effects. Personally, I generally switch between translating them verbatim (i. e. using the simple past for the aorist and then the present for the present) and translating the “mis-tensed” verb using a form that I, personally, think makes sense (Such as the aorist after an aorist) depending on the context.

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.

Author's Note

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First and foremost, it is important to note that I am not making a non-watermarked PDF file of this book freely available; you may, however, at any time, download its source-code and compile it into any format that you wish — this is made possible through my having written this book in L^AT_EX. This compilation process requires a full L^AT_EX installation and a L^AT_EX compiler compatible with my book, preferably X_EL^AT_EX or LuaL^AT_EX; I would, however, strongly advise against the usage of pdfL^AT_EX, as the Greek text appears to trouble it greatly and prevents it from working properly — or indeed, at all. If you wish to receive more information regarding the installation of a T_EX environment on your particular system and the compilation of documents, please refer to the official L^AT_EX website (<https://www.latex-project.org/>) — installation is, generally, pretty straight-forward (at least on the systems that I use, i. e. macOS Big Sur and various Linux distributions).

An important thing to note would be the fact that the root docu-

ment file — from which all other parts of the document, such as the various chapters and the front matter, are loaded — is titled *revelation.tex*; compiling the book can, therefore, be accomplished by simply typing “`xelatex revelation.tex`” (or the equivalent command for another compiler) in the project’s main folder.

After compilation, you may use the book — and your compiled document — in accordance with the Creative Commons BY-NC-ND 4.0 International license; feel free to share your compiled version with your colleagues and friends, but do not attempt to sell it without my prior approval. Additionally, should you wish to use my work for a purpose that is generally forbidden by the license, I encourage you to contact me — I am fairly certain we can come to an agreement.

If you wish to obtain an official copy of my book — either digitally or in print —, then I highly encourage you to check out my website for always up-to-date information regarding the availability of various editions; you can find this, and some additional information, by following the following link: [*https://ancient-greek.net/books/revelation.php*](https://ancient-greek.net/books/revelation.php). This webpage also contains downloads for both a watermarked PDF preview and the archived (usually a regular ZIP file) L^AT_EX source code of the book; furthermore, you may find the source code on this book’s GitHub repository: [*https://github.com/mjohanning99/Revelation-Translation*](https://github.com/mjohanning99/Revelation-Translation).

At any rate, however, I hope that you enjoy my translation; and should you find things that could be improved or that need to be correct, I would love to hear from you! You can find my email at the beginning of the book.

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 — amongst the latter are various portions 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 I

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 5 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.

(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 I

Ίωάννης ἐν τῇ Πάτμῳ

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

5R

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

10R

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.

15R

Ίδον ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὅψεται αὐτὸν πᾶς ὁ φθαλμὸς

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, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.”

And I turned around to see the voice which was speaking with me, 30 and when I turned around I saw seven golden lamp-stands; and in the midst of the lamp-stands 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 (were) like a flaming flame and his feet were as 35 (like) 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 and

καὶ οἵτινες αὐτὸν ἔξεκέντησαν, καὶ κόψουνται 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.

20R

Ἐγώ Ἰωάννης, 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 ὅπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος λεγούσης Ὅ 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.

25R

Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἐπτὰ λυχνίας χρυσᾶς, καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον υἱὸν ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιξωσμένον 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.

35R

Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων Μὴ φοβοῦ· ἐγὼ εἴμι ὁ πρῶτος καὶ ὁ ἔσχατος καὶ ὁ Ζῶν, καὶ ἐγενόμην νεκρὸς καὶ ἴδού ἡδῶν εἴμι εἰς τοὺς αἰώνας 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,

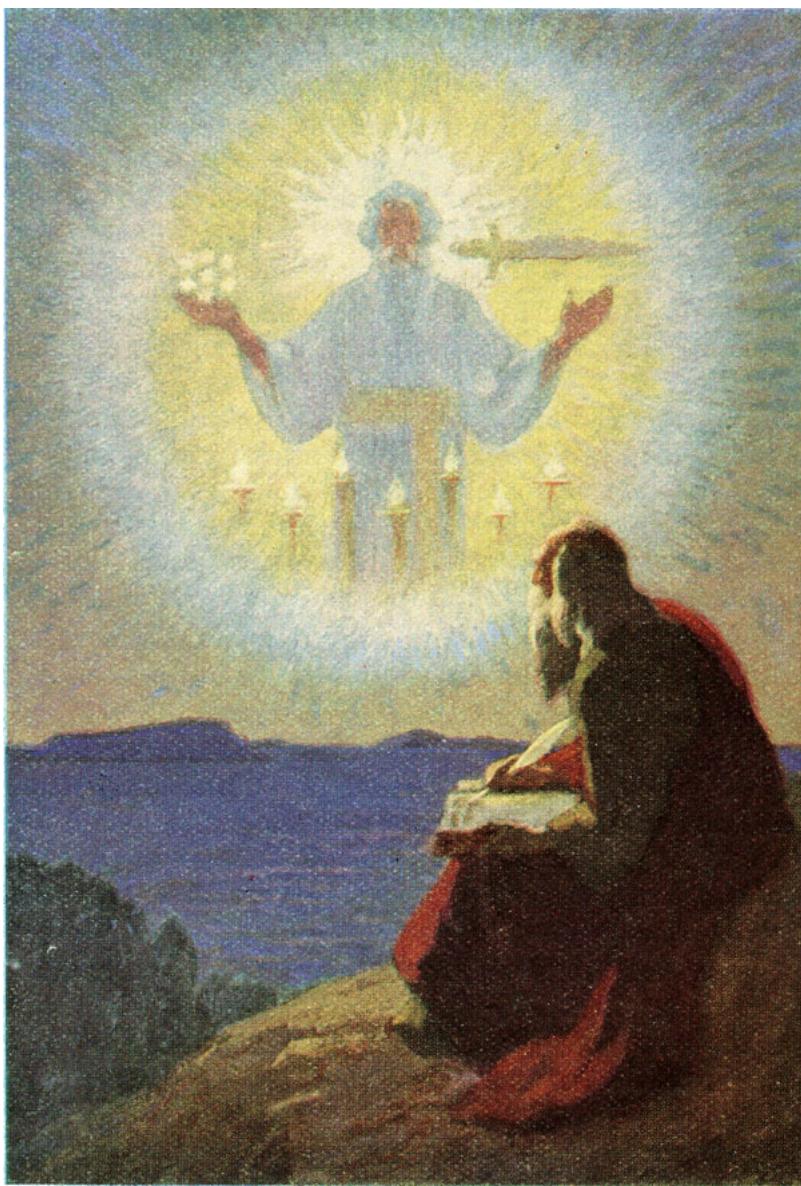
40R

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

“[...] and when I turned around I saw seven golden lamp-stands; and in the midst of the lamp-stands was someone like the Son of Man.”

“MENSCHENSOHN” – GEBHARD FUGEL, 1933



CHAPTER II

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 lamp-stands 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 lamp-stand from its place — unless you

Κεφάλαιον II

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

 ὦ ἀγγέλω τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον Τάδε λέγει ὁ κρατῶν τοὺς ἐπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἐπτὰ λυχνιῶν τῶν χρυσῶν Οἴδα τὰ ἔργα σου καὶ τὸν κόπον καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνη βαστάσαι κακούς, καὶ ἐπείρασας τοὺς λέγοντας ἐαυτοὺς ἀποστόλους καὶ οὐκ εἰσίν, καὶ εὗρες 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, ἔρχομαι σοι καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.

10R

repent.'

15 ‘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.’”

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

30 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
35 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

ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἢ κάγὼ
μισῶ. Ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.
Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ 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 εἰ, καὶ τὴν βλασφημίαν ἐκ
τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσίν ἀλλὰ συναγωγὴ
τοῦ Σατανᾶ. μὴ φοβοῦ ἢ μέλλεις πάσχειν. ίδοὺ μέλλει βάλλειν ὁ διά-
βολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε, καὶ ἔξετε θλῖψιν ἡμερῶν
δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς
ζωῆς. Ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. Ὁ
νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

20R

Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον Τάδε λέγει ὁ
ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν Οἶδα ποῦ κατοικεῖς· ὅπου
ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἡρνήσω τὴν
πίστιν μου καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστός μου,
ὅς 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
υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. οὕτως ἔχεις καὶ σὺ
κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν ὄμοιώς. μετανόησον οὖν· εἰ
δὲ μή, ἔρχομαι σοι ταχύ καὶ πολεμήσω μετ’ αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ

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

στόματός μου. Ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλη-
σίαις. 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 ὄφθαλμούς 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 σου ὅτι ἀφεῖς τὴν γυναικα Ἰεζάβελ, ἡ λέγουσα
ἐαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους πορνε-
σαι 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 ἐγὼ εἴμι 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 ἔχουσίαν ἐπὶ τῶν ἐθνῶν, καὶ ποιμανεῖ
αὐτοὺς ἐν ῥάβδῳ σιδηρῷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς
κάγῳ εἰληφα παρὰ τοῦ Πατρός μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν
πρωινόν. Ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

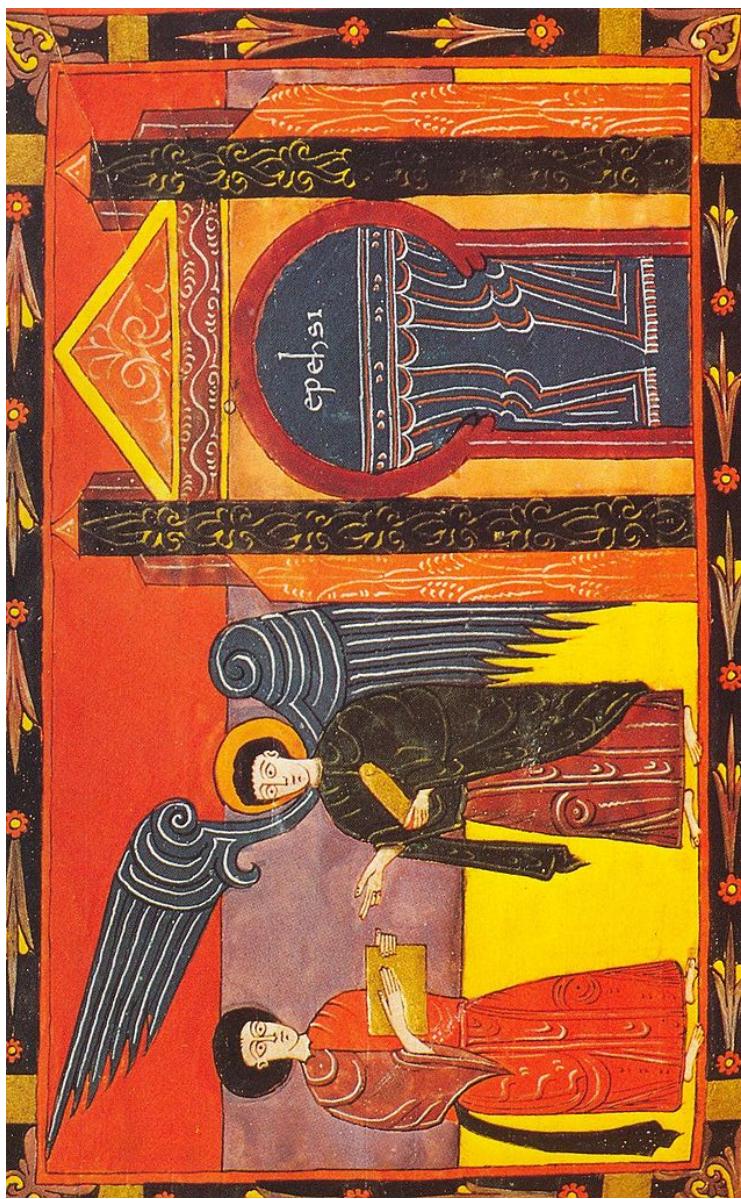
50R

55R

70 Spirit says to the seven churches.”

“To the messenger of the church in Ephesus write (the following) [...]”

THE ANGEL GIVES JOHN THE LETTER FOR THE CHURCH OF EPHESUS – 1047, FACUNDUS



CHAPTER III

Letters to the Churches in Sardis, Philadelphia and Laodicea

 ND 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.

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

Κεφάλαιον III

Αἱ ἐπιστολαὶ ταῖς ἐν Σάρδεσιν,
Φιλαδελφείᾳ καὶ Λαοδεικίᾳ
ἐκκλησίαις

Kαὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον Τάδε λέγει
οἱ ἔχων τὰ ἐπτὰ Πνεύματα τοῦ Θεοῦ καὶ τοὺς ἐπτὰ ἀστέρας
Οἶδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἴ.
γίνου γρηγορῶν, καὶ στήρισον τὰ λοιπὰ ὃ ἔμελλον ἀποθανεῖν· οὐ
γὰρ εὕρηκά σου ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ μου· μνημόνευε
οὖν πᾶς εἰληφας καὶ ἥκουσας, καὶ τήρει καὶ μετανόησον. ἐὰν οὖν μὴ
γρηγορήσῃς, ἥξω ως κλέπτης, καὶ οὐ μὴ γνῶς ποίαν ὡραν ἥξω ἐπὶ σέ.

5R

ἀλλὰ ἔχεις ὄλιγα ὄνόματα ἐν Σάρδεσιν ἢ οὐκ ἐμόλυναν τὰ ἴματια
αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοι εἰσιν. Ὁ
νικῶν οὕτως περιβαλεῖται ἐν ἴματίοις λευκοῖς, καὶ οὐ μὴ ἐξαλείψω τὸ

10R

and I will never wipe away his name from the Book of Life and I will
15 confess to his name before my Father and His messengers. 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
20 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
25 (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
30 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 name 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
35 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
40 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

ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω 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 Φιλαδελφίᾳ ἐκκλησίας γράψον Τάδε λέγει ὁ ἄγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δανείδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει Οἶδά σου τὰ ἔργα· ἴδού δέωκα ἐνώπιον σου θύραν ἡνεψημένην, ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον καὶ οὐκ ἡρνήσω τὸ ὄνομά μου. ἴδού διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται· ἴδού ποιήσω αὐτοὺς ἵνα ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἡγάπησά σε. ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας 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 Ιερουσαλὴμ 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.

15R

20R

25R

30R

Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικίᾳ ἐκκλησίας γράψον Τάδε λέγει ὁ Ἄμην, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἴ̄ οὔτε ζεστός. ὅφελον ψυχρὸς ἡς ἡ ζεστός. οὕτως, ὅτι χλιαρὸς εἴ̄, καὶ οὔτε ζεστός οὔτε ψυχρός, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου. ὅτι λέγεις ὅτι Πλούσιός είμι καὶ πεπλούτηκα καὶ οὐδὲν χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἴ̄ ὁ ταλαίπωρος

35R

prospered and I do not have any need (anymore).” And (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
45 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 someone opens the door I will come into his place and I will eat with him and he
50 (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.”

καὶ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός, συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς, καὶ ἴμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου, καὶ κολλούριον ἐγχρῖσαι τοὺς ὄφθαλμούς σου ἵνα βλέπῃς. 40R
ἐγὼ ὅσους ἔὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόησον.
Ίδου ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἔάν τις ἀκούσῃ τῆς φωνῆς μου
καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν καὶ δειπνήσω 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 ὁκουσάτω τί τὸ Πνεῦμα λέγει ταῖς 45R
ἐκκλησίαις.

*“Look, I have stood before your door
and knocked; (and) if someone opens
the door I will come into his place
[...]”*

“CHRISTUS ALS GAST” – CARL RAHL, ≈1865



CHAPTER IV

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 5 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 10 (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 15 (the region) before the throne (was) as the Sea made of glass, like a crystal.

Κεφάλαιον IV

‘Ο παντοκράτωρ ἐπὶ τοῦ θρόνου αὐτοῦ

ετὰ ταῦτα εἶδον, καὶ ἴδοὺ θύρα ἡνεψημένη ἐν τῷ οὐρανῷ, καὶ
Μή φωνὴ ἡ πρώτη ἣν ἥκουσα ὡς σάλπιγγος λαλούσης μετ’
έμοι, λέγων Ἄνάβα ὥδε, 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 ἵσπιδι καὶ σαρδίῳ, καὶ ἵρις 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 ἀστραπαὶ καὶ
φωναὶ καὶ βρονταί· καὶ ἐπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ
θρόνου, ἃ εἰσιν τὰ ἐπτὰ Πνεύματα τοῦ Θεοῦ· καὶ ἐνώπιον τοῦ θρόνου
ὡς θάλασσα ὑαλίνη ὄμοία κρυστάλλῳ.

5R

10R

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
20 was like a flying eagle. And the four creatures each had six 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
25 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
30 (the) everything; and through Your wish we were and were created.”

καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσερα ζῷα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν. καὶ τὸ ζῷον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῷον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῷον ἔχων τὸ πρόσωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῷον ὅμοιον ἀετῷ πετομένῳ. καὶ τὰ τέσσερα ζῷα, ἐν καθ' ἐν αὐτῶν ἔχων ἀνὰ πτέρυγας ἔξ, κυκλόθεν καὶ ἐσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπταινσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες Ἀγιος ἄγιος Κύριος ὁ Θεός ὁ Παντοκράτωρ, ὁ ἦν καὶ ὁ ὠν καὶ ὁ ἐρχόμενος.

15R

20R

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 ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἐκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ᾔσαν καὶ ἐκτίσθησαν.

25R

*“[...] A throne (chair) placed within
Heaven and someone was sitting on
it [...]”*

“ГОСПОДЬ ВСЕДЕРЖИТЕЛЬ” – NIKOLAY
KOSHELEV, 1874



CHAPTER V

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 of opening the book and removing its seals?”
5 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.

10 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
15 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.

 Κεφάλαιον V

Τὸ βιβλίον κατεσφραγισμένον

Kαὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἐσωθεν καὶ ὄπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά. καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ Τίς ἄξιος ἀνοίξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ; καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς ἀνοίξαι τὸ βιβλίον οὔτε βλέπειν αὐτό. καὶ ἔκλαιον πολὺ, ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοίξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

5R

καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι Μή κλαῖε· ίδού ἐνίκησεν ὁ Λέων ὁ ἐκ τῆς φυλῆς ᾿Ιούδα, ἡ Ρίζα Δαυείδ, ἀνοίξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγῖδας αὐτοῦ. Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων Ἀρνίον ἐστηκός ὡς ἐσφραγμένον, ἔχων κέρατα ἑπτὰ καὶ ὄφθαλμοὺς ἑπτά, οἵ εἰσιν τὰ ἑπτὰ Πνεύματα τοῦ Θεοῦ ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν. καὶ ἥλθεν καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

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. 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.

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 prayed.

Καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσερα ζῷα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ Ἀρνίου, ἔχοντες ἕκαστος κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἀγίων. καὶ ὥδουσιν ὥδην 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 βασιλεύουσιν ἐπὶ τῆς γῆς.

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

“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.”

“APOCALYPTIC SEALS” — RUDOLF STEINER
(ORIGINAL SKETCH) & CLARA HETTICH (OIL
ON CANVAS), 1907 – 1911



CHAPTER VI

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
5 victorious and to be 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 (the
10 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
15 middle of the four creatures saying, “A measure of wheat for a denarius (penny / cent → small coin) and three measures of barley for a denarius; and do not mistreat the olive oil or the wine.”

Κεφάλαιον VI

Τὸ ἀρνίον ἀνοίγει τὸ βιβλίον

Kαὶ εἶδον ὅτε ἦνοιξεν τὸ ἄρνιον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἥκουσα ἐνὸς ἐκ τῶν τεσσάρων ζῷων λέγοντος ως φωνῆς βροντῆς Ἔρχου. καὶ εἶδον, καὶ ἴδού ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἔξηλθεν νικῶν καὶ ἵνα νικήσῃ.

5R

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

10R

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

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.

15R

20R

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.

25R

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 ὀνέμου μεγάλου σειομένη, καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

30R

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

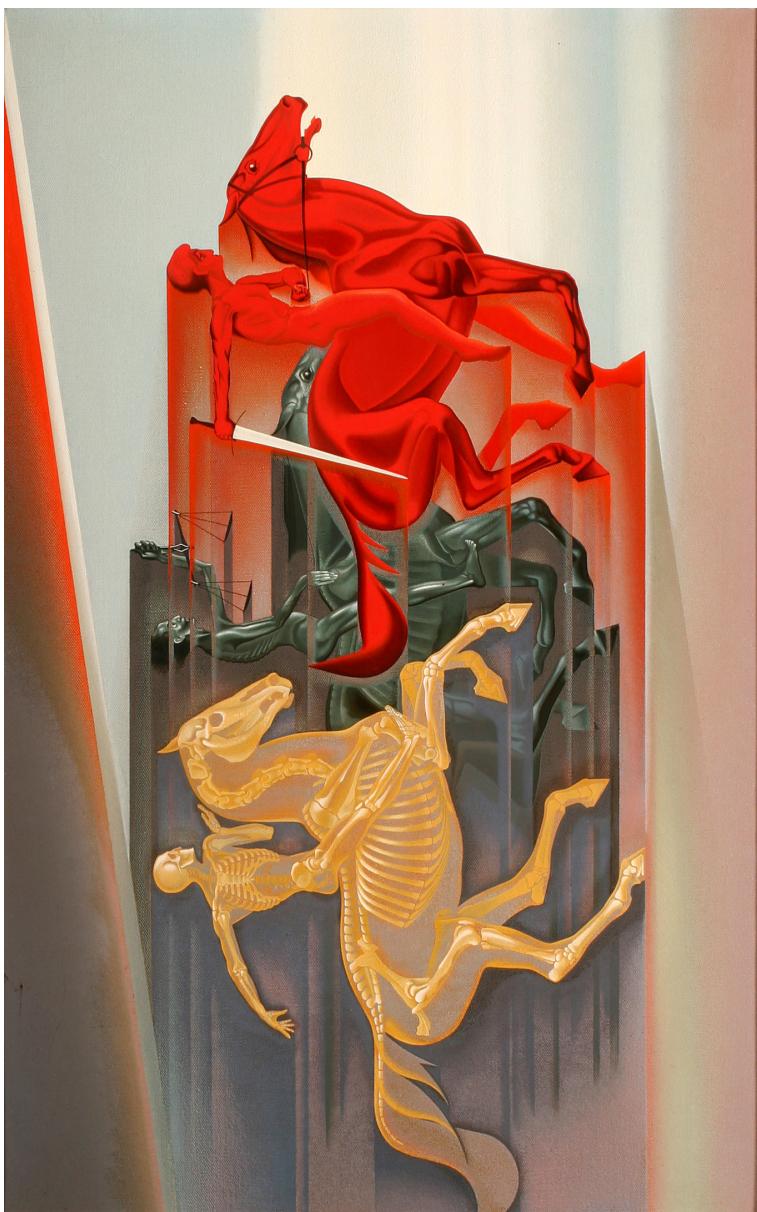
35R

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?"

Ἄρνιου, ὅτι ἥλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὁργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι; 40R

“And there came forth another fiery horse, and to the one sitting upon it was given (the authority) to take the peace from the Earth [...]”

“DRIE APOCALYPTISCHE RUITERS” – WILLEM
ADOLFS, 1943



CHAPTER VII

The Sealing of Servants

AFTER this I saw four angels standing upon the four corners of the Earth (and I saw them) taking the seven winds of the Earth, so that (the) wind shall not blow on the (face of the) Earth nor on (over?) the sea, nor on all (any) trees.

5 And I saw another angel coming down from the East (lit. Eastern sun), having (in his hands) the seal of the living God; and he was shouting in a great voice to the four angels — (those) to whom (the authority) to hurt the Earth and the sea was given — saying, “Do not harm the Earth, nor the sea, nor the trees until we seal the servants of
10 our God upon their foreheads. And I heard the number of the sealed (and that number was) one-hundred forty-four thousand (sealed) from every tribe of the children of Israel:

From the tribe of Juda (there were) twelve-thousand sealed; from the tribe of Ruben twelve-thousand; from the tribe of Gad twelve-thousand; from the tribe of Aser twelve-thousand; from the tribe of Naphthalim twelve-thousand; from the tribe of Manasses twelve-thousand; from the tribe of Simeon twelve-thousand; from the tribe

 Κεφάλαιον VII

Τὸ τοὺς δούλους σφραγίσαι

 ετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον.

καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγῖδα Θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικήσαι τὴν γῆν καὶ τὴν θάλασσαν, λέγων Μή ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Καὶ ἥκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ.

5R

10R

ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες, ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες, ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλεὶμ δώδεκα χιλιάδες, ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες, ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες, ἐκ φυλῆς Λευεὶ δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσσαχὰρ δώδεκα χιλιάδες, ἐκ

15R

of Levi twelve-thousand; from the tribe of Issachar twelve-thousand; from the tribe of Zabulon twelve-thousand; from the tribe of Joseph twelve-thousand; (and) from the tribe of Benjamin (there were) twelve-thousand sealed.

After this I saw — and look! — a great crowd (the number of people in) which nobody was able to count, from every people and tribe and nation and tongue (language); (and they were) standing before the throne and before the Lamb (and they were all) clad in long, white robes and (they all had) palms (date palms, type of tree) in their hands. And they shout(ed) in a great voice saying, “(The) salvation (be) to our God and to the One sitting upon the throne and to the Lamb.”

And all the angels and elders and the four creatures were standing around the throne and they fell to their face before the throne and worshipped God saying, “Amen. The blessing and glory and wisdom and gratitude and power and might and strength (be) to our God into the eternity of eternities. Amen.”

And of the elders (there was one) answering and telling me, “Those (over there), the ones who are clad in the white robes — who are they and where did they come from?” And I told him, “My lord, you know.” And he said to me, “They are those who come from the great oppression and they washed their robes and whitened them in (with) the blood of the Lamb. Because of (through) this, they are before the throne of God and they serve Him in His temple day and night; and He who sits upon the throne will erect his tent (dwell, live) on them. And they are neither hungry nor thirsty anymore; nor will the Sun fall upon them (shine on them?) nor all (any) heat. For the Lamb which is in the middle of the throne will feed them and show them the way to the living fountain of waters; and God will wipe away every tear from

φυλῆς Ζαβουλῶν δώδεκα χιλιάδες, ἐκ φυλῆς Ἰωσὴφ δώδεκα χιλιάδες,
ἐκ φυλῆς Βενιαμεὶν δώδεκα χιλιάδες ἐσφραγισμένοι.

Μετὰ ταῦτα εἶδον, καὶ ἵδοὺ ὅχλος πολύς, ὃν ἀριθμῆσαι αὐτὸν
οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν,
έστωτες ἐνώπιον τοῦ Θρόνου καὶ ἐνώπιον τοῦ Ἀρνίου, περιβεβλημέ-
νους στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν· καὶ κράζουσιν
φωνῇ μεγάλῃ λέγοντες Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ
Θρόνῳ καὶ τῷ Ἀρνίῳ.

καὶ πάντες οἱ ἄγγελοι είστηκεισαν κύκλῳ τοῦ Θρόνου καὶ τῶν πρε-
σβυτέρων καὶ τῶν τεσάρων ζῷων, καὶ ἐπεσαν ἐνώπιον τοῦ Θρόνου
ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ Θεῷ, λέγοντες Ἄμήν,
ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ
δύναμις καὶ ἡ ἴσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι Οὗτοι οἱ περι-
βεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες εἰσὶν καὶ πόθεν ἥλθον; καὶ
εἴρηκα αὐτῷ Κύριε μου, σὺ οἶδας. καὶ εἶπέν μοι Οὗτοί εἰσιν οἱ ἐρχόμε-
νοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἐπλυνναν τὰς στολὰς αὐτῶν καὶ
ἔλευκαναν αὐτὰς ἐν τῷ αἵματι τοῦ Ἀρνίου. διὰ τοῦτο εἰσιν ἐνώπιον
τοῦ Θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ
ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τοῦ Θρόνου σκηνώσει ἐπ’ αὐτοὺς. οὐ
πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ’ αὐτοὺς ὁ ἥλιος
οὐδὲ πᾶν καῦμα, ὅτι τὸ Ἀρνίον τὸ ἀνὰ μέσον τοῦ Θρόνου ποιμανεῖ
αὐτούς καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων· καὶ ἐξαλείψει ὁ
Θεὸς πᾶν δάκρυον ἐκ τῶν ὄφθαλμῶν αὐτῶν.

their eyes.

“After this I saw four angels standing upon the four corners of the Earth (and I saw them) taking the seven winds of the Earth [...]”

“APOCALYPSE FLAMANDE” — 15TH CENTURY



CHAPTER VIII

The Sounding of the First Angels



ND when He (the Lamb) opened the seventh seal, a great silence occurred, (lasting for) approximately half an hour.

And I saw the seven angels — (namely) those which were standing before God — and they were given seven trumpets. And another angel came and stood upon the altar (whilst) having a golden censer (in his hand); and plenty of incense was given to him so that he may give it with the prayers of all the holy men upon the golden altar, (namely the one) before the throne.

And the smoke of the incense arose with the prayers of the holy men, (left the) hand of the angel and (went up) before God. And the angel took the censer and filled it from (with) the fire of the altar and took it to the Earth. And there were thunders and voices and lightnings and a tremor. And the seven angels — the ones who have the seven trumpets — prepared themselves so that they might (begin) sounding (the trumpets).

Κεφάλαιον VIII

Τὸ τοὺς πρώτους ἀγγέλους σαλπίσαι

Kαὶ ὅταν ἥνοιξεν τὴν σφραγῖδα τὴν ἐβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον. καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οὓς ἐνώπιον τοῦ Θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες. Καὶ ἄλλος ἄγγελος ἤλθεν καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ἵνα δῶσει ταῖς προσευχαῖς τῶν ἀγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.

5R

καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἀγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ. καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτόν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ σεισμός. Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν αὐτοὺς ἵνα σαλπίσωσιν.

10R

And the first (one) sounded (his trumpet). And there was hail and fire mixed with blood and it was thrown into (onto) the Earth; and a third of the Earth was burnt (down), and a third of the trees were burnt (down) and every (bit) of green grass was burnt (down).

20 And the second angel sounded (his trumpet). And (something that was) like a great, fiery mountain was hurled into the sea. And a third of the sea became blood, and a third of the creatures of the sea — namely those who live in the sea and have a soul (who are alive) — died; and a third of the ships were destroyed.

25 And the third angel sounded (his trumpet). And (there) fell from (the) Heaven a great star, burning like a torch; and it fell into (upon) a third of the rivers and into (upon) the springs of waters. And the name of the star is Wormwood (Apsinthos). And a third of the waters became wormwood and many (of the) humans died because of the
30 waters, because they were made bitter.

And the fourth angel sounded (his trumpet). And a third of the Sun was struck, and a third of the Moon and a third of the stars, so that a third of them was darkened (shadowed) and (so that) the day — as well as night — does not shine (upon) a third of them. And I saw
35 and I heard an eagle flying in mid-air saying, “Woe, woe, woe to those who live upon the Earth from the remaining trumpet voices of the three angels that are about to sound (their trumpets).

Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα
ἐν αἷματι καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ
τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

15R

Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὅρος μέγα πυρὶ καιό-
μενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης
αἷμα, καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ
ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

20R

Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ
μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν
καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων. καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται Ὁ
Ἄψινθος. καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ
τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων ὅτι ἐπικράνθησαν.

25R

Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἐπλήγη τὸ τρίτον τοῦ
ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα
σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ φάνη τὸ τρίτον αὐτῆς, καὶ
ἡ νὺξ ὄμοιώς. Καὶ εἶδον, καὶ ἥκουσα ἐνὸς ἀετοῦ πετομένου ἐν μεσου-
ρανήματι λέγοντος φωνῇ μεγάλῃ Οὐαὶ οὐαὶ οὐαὶ τοὺς κατοικοῦντας
τῶν μελλόντων σαλπίζειν.

30R

*“And when He (the Lamb) opened
the seventh seal, a great silence
occurred, (lasting for) approximately
half an hour.”*

“OPENING OF THE SEVENTH SEAL” – JOHN
MARTIN, 1837

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TITLE OPENING OF THE SUSPENDED SCALE,
BY THOMAS GRAY, M.D., & B.
London: Printed for the Author by J. DODS, 1800.



CHAPTER IX

The Star Having Fallen from Heaven

AND the fifth angel sounded (his trumpet). And I saw a star having fallen from Heaven (down on)to Earth and the key to the well of the abyss (bottomless pit) was given to him; and he opened the well of the abyss. And there came forth a great smoke from the well, like (the) smoke of a great furnace; and the Sun and the air were darkened (overshadowed) from (because of, through) the smoke of the well.

And from the smoke there emerged grasshoppers (and they went out) upon the Earth, and they were given the (same) authority as the authority of the scorpions of the Earth. And they were told to not harm the grass of the Earth, nor any (all) green things nor any (all) tree, except for (they were allowed to harm) the humans who do not have the seal of God upon their foreheads.

And it was given to them (the grasshoppers) so that they might not kill them (the unsealed), but so that they shall be tormented for

Κεφάλαιον IX

‘Ο ἐκ τοῦ οὐρανοῦ πεπτωκὼς ἀστήρ

Kαὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλείς τοῦ φρέατος τῆς ἀβύσσου. καὶ ἦνοιξεν τὸ φρέαρ τῆς ἀβύσσου· καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ως καπνὸς καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

5R

καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐτοῖς ἔχουσία ως ἔχουσιαν οἱ σκορπίοι τῆς γῆς. καὶ ἐρρέθη αὐτοῖς ἵνα μὴ ἀδικήσουσιν τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἴτινες οὐκ ἔχουσιν τὴν σφραγῖδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων.

10R

καὶ ἐδόθη αὐτοῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ’ ἵνα βασανίσθησονται μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ως βασανισμὸς

five months; and their torment (was) like the torment of a scorpion when he strikes a person. And in those days, men will seek Death but shall not find him; they will yearn to die, but Death flees from them.

And the appearance of the grasshoppers was like that of horses
20 preparing (themselves to go) into battle and upon their heads are (placed things that look like) crowns — (which are in appearance) like gold — and their faces are like the faces of men; and they have a mane (hairs) like the hair of women and their teeth were like (those) of lions. And they had breastplates (which looked) like iron breastplates and
25 the voice (sound) of the their wings (was) as the voice of a chariot of horses marching into battle (going to war).

And they have tails like (those of) scorpions and (they also have) stings (at the end of their tails?). And in their tails (is) the authority to hurt (all) the humans for five months. And they have (sitting?) upon them a king — the angel of the abyss — whose name, in Hebrew, is Abaddon and in the Greek language he has the name Apollyon. The first Woe departed — (but) look! There are coming yet two more Woes hereafter.

And the sixth angel sounded (his trumpet). And I heard a voice
35 (emerging) from the four horns of the golden altar before God telling the sixth angel — the one holding the trumpet —, “Release the four angels, the ones that are bound to (in) the great river Euphrates.” And the four angels were released, namely the ones who prepared (themselves) for the hour and the day and the year (during which)
40 they might kill a third of the humans. And the number of the army of horsemen was two-hundred thousand thousands; I heard their number.

And thus (in this manner) I saw the horses in the vision and (I also saw those those) who sit upon them, having fiery, hyacinthine (purple)

σκορπίου, ὅταν παίσῃ ἄνθρωπον. καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ εύρήσουσιν αὐτόν, καὶ ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ’ αὐτῶν.

15R

καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὄμοιοι ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὄμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἄνθρωπων, καὶ εἶχαν τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἥσαν, καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.

20R

καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἔξουσία αὐτῶν ἀδικῆσαι τοὺς ἄνθρωπους μῆνας πέντε. ἔχουσιν ἐπ’ αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ Ἐβραϊστί Ἀβαδῶν καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων. Ἡ Οὐαὶ ἡ μία ἀπῆλθεν· ίδοὺ ἔρχεται ἔτι δύο Οὐαὶ μετὰ ταῦτα.

25R

Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ ἥκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ, λέγοντα τῷ ἕκτῳ ἄγγέλῳ, ὁ ἔχων τὴν σάλπιγγα Λῦσον τοὺς τέσσαρας ἄγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὔφρατῃ. καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἄνθρωπων. καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππικοῦ δισμυριάδες μυριάδων· ἥκουσα τὸν ἀριθμὸν αὐτῶν.

30R

καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὄράσει καὶ τοὺς καθημένους ἐπ’ αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις.

35R

and brimstone-like (colour of sulfur) breastplates. And the heads of
45 the horses (were) as the heads of lions, and from their mouths sprang
forth fire and smoke and brimstone (sulfur).

A third of the human (race) died from these three plagues – from
the fire, and the smoke and the brimstone (sulfur) which sprang forth
from their mouths. For the power (authority) of the horses is (placed)
50 in(side) their mouth and in(side) their tails. For their tails are like
snakes with (having) heads – and in (using them) they (do) harm.

And the remaining humans, those who did neither die from those
plagues nor repented of the works of their (own) hands that they should
not worship demons and golden, silver, copper, wooden or stone idols
55 – who (the idols) can neither see nor listen nor walk about; and (those
humans who) neither repented of their (committed) murders nor of
their drug-usage (magic, sorcery) nor of their sexual immorality nor
of their (committed) thefts.

καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευ-
ομένου ἐκ τῶν στομάτων αὐτῶν. ἡ γὰρ ἔχουσία τῶν ἵππων ἐν τῷ
στόματι αὐτῶν ἐστιν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν
ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

40R

καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πλη-
γαῖς ταύταις, οὐδὲ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα
μὴ προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυ-
ρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἢ οὔτε βλέπειν δύνανται
οὔτε ἀκούειν οὔτε περιπατεῖν, καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν
οὔτε ἐκ τῶν φαρμακιῶν αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ
τῶν κλεμμάτων αὐτῶν.

45R

50R

*“And I saw a star having fallen from
Heaven (down on)to Earth [...]”*

“AND I SAW A STAR FALL FROM HEAVEN” —
JOHN HENRY STOCK, 1902



CHAPTER X

The Angel with the Small Open Book

AND I saw a strong angel coming down from Heaven — clad in a cloud — and the (a) rainbow was upon his head and his face was like the Sun and his feet were like flaming pillars and he had in his hands a small, open book. And he put his right foot upon the sea and the left (one) upon the Earth and shouted in a great voice like a roaring lion. And when he cried out in a great voice, the seven thunders spoke (in) their voices (made their voices heard).
5

And when the seven thunders spoke, I was about to write; and (but) I heard a voice from Heaven saying, “Seal (and lock away) that which the thunders spoke — and do not write (about) it. And the angel — the one I saw standing upon the Earth and the Sea — raised his right hand (and reached with it) into Heaven and swore in (the name of) Him who lives into the eternity of eternities, who bore (not only) Heaven and the those things that are within it (but also) the Earth and
10

Κεφάλαιον Χ

‘Ο ἀγγέλος βιβλαριδίω ἀνεῳγμένω

Kαὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ Ἱρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός, καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἡνεῳγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς, καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἐπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

Καὶ ὅτε ἐλάλησαν αἱ ἐπτὰ βρονταί, ἥμελλον γράφειν· καὶ ἥκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν Σφράγισον ἂ ἐλάλησαν αἱ ἐπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς. Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρεν τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανόν, καὶ ὥμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰώνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται,

5R

10R

15R

15 that within it and the sea and that within it; (and he swore) that time shall be no longer.

But in the days of the voice of the seventh angel — when he will (begin to) sound (his trumpet) — the mystery of God — as he has preached to his servants, (namely) the prophets — will end. And the
20 voice which I heard (coming) from Heaven (was) again speaking to me saying, “Arise and take the opened book — the one (placed) inside the hands of the angel standing upon the sea and the Earth.”

And I went to the angel, telling him to give me the small book. And he says to me, “Take it and eat it up; and it will make your stomach bitter, but it in your mouth it shall be as sweet as honey.” And I took the small book out of the angel’s hand and ate it; and it was in my mouth like sweet honey, but (and) when I swallowed (ate) it, it made my stomach bitter. And they (he?) tell me, “You must once again prophesy before many peoples and nations and tongues (languages)
30 and kings.”

ἀλλ’ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθη τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας. Καὶ ἡ φωνὴ ἣν ἥκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσαν μετ’ ἐμοῦ καὶ λέγουσαν “Ὑπαγε λάβε τὸ βιβλίον τὸ ἡνεῳγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

καὶ ἀπῆλθα πρὸς τὸν ἄγγελον, λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει μοι Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ’ ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου. καὶ λέγουσίν μοι Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.

20R

25R

*“And I saw a strong angel coming
down from Heaven [...] and he had
in his hands a small, open book [...]”*

“THE ANGEL WITH THE BOOK” – JOHN
MARTIN, 1837



CHAPTER XI

The Seventh Angel Sounds

AND there was given to me a reed (which looked) like a stick (rod, staff) (and there was someone there) saying, “Arise and measure the Temple of God and the altar and the ones who pray therein. And the courtyard (that is) outside of the altar,
5 cast (it) (leave it) outside and do not measure it; for it is given to the non-Israelites (gentiles, foreigners) and (through) the Holy City they will walk on foot for forty-two months.

And I shall give (the authority to) my two witnesses and they shall prophesy for one-thousand two-hundred sixty days (whilst) clad in
10 sackcloths. They are the two olive trees and the two lamp-stands who are standing before the Lord of the Earth. And if someone wishes to harm them, fire (will) come out of their mouths and (the fire will) eat their enemies; and if someone wishes to harm them, this is the manner in which he (the person doing harm) will have to be killed.

15 They have the authority to lock up Heaven so that rain shall not fall (upon the Earth) during the days of their prophecy; and they (also) hold the authority over the waters — to turn them into blood — and

Κεφάλαιον XI

‘Ο ἔβδομος ἄγγελος σαλπίζει

Kαὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων Ὅρειρε καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ. καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξωθεν καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἀγίαν πατήσουσιν μῆνας τεσσεράκοντα δύο.

5R

καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα περιβεβλημένοι σάκκους. Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἐστῶτες. καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσῃ αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

10R

οὗτοι ἔχουσιν τὴν ἔξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ ἔχουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ

(they have the authority to) smite the Earth with (in) every plague as they please. And when they have finished their witness, the beast
20 coming out of the abyss fights (does battle / war) with them and it will prevail over them and kill them.

And their dead body (bodies) (will lie) upon the road of the great city, (the one) which is called — in Spirit (spiritually) — Sodom and Egypt; (it is the same place) where even their Lord was crucified. And
25 from (every) peoples and tribe and tongue and nation there are some that (will) look at their corpses for three and a half days, and will not allow their corpses to be buried into a grave.

And the inhabitants of the Earth (will) rejoice over them (because they died) and celebrate, and they will send presents to one another,
30 for these two prophets tormented (tortured) the inhabitants of the Earth. But (and) after these three and a half days, the living Spirit of God entered into them; and they arose (and stood) upon their feet and a great fear fell upon those who watch them.

And they heard a great voice speaking to them from heaven (and it said), "Come up here!" And they went up into Heaven on (in) the cloud, and their enemies saw them. And in that (particular) hour, a great tremor occurred and a tenth of the cities (of the Earth) fell (collapsed). And through (in) the tremor there died the names of seven-thousand people; and the remaining became terrified and gave glory to the God
40 of Heaven. The second Woe departed; look, the third Woe arrives shortly.

And the seventh angel sounded (his trumpet). And there were great voices in Heaven saying, "The kingdom of the cosmos (world, universe) has come (happened, arrived?) — (which is) the kingdom
45 of our Lord and his Messiah — and he will reign into the eternity of

πληγῇ ὁσάκις ἐὰν θελήσωσιν. καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

15R

καὶ τὸ πτῶμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος αὐτῶν ἐσταυρώθη. καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνῆμα.

20R

καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. καὶ μετὰ τὰς τρεῖς ἥμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐν αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

25R

καὶ ἥκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς Ἀνάβατε ὡδε· καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἔχθροι αὐτῶν. Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὄνόματα ἀνθρώπων χιλιάδες ἑπτά, καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ. Ἡ Οὐαὶ ἡ δευτέρα ἀπῆλθεν· ίδοὺ ἡ Οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

30R

35R

Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγοντες Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ

eternities.“ And the twenty-four elders — (the ones) which are sitting upon their thrones before God — fell to their faces and worshipped God saying, ”We thank You, Lord our God the Almighty — (He) who is and who was — for You have taken Your great power and ruled
50 (reigned). And the nations were angry and (then) there came Your wrath and (there also came) the time for the dead to be judged (by You) and (the time for You) to give the reward to your servants — the prophets — and to the holy men and to the ones who fear Your name — be they small or great; (and there also came the time) to destroy the
55 destroyers of the Earth.“

And the Temple of God was opened in Heaven, and the ark of His testament appeared. And there were (many bolts of) lightning and voices and thunders and a tremor and great hail(storm).

καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν 40R
καὶ προσεκύνησαν τῷ Θεῷ, λέγοντες Εὐχαριστοῦμέν σοι, Κύριε ὁ
Θεός ὁ Παντοκράτωρ, ὁ ὧν καὶ ὁ ἡν, ὅτι εἴληφας τὴν δύναμίν σου
τὴν μεγάλην καὶ ἐβασίλευσας· καὶ τὰ ἔθνη ὡργίσθησαν, καὶ ἥλθεν ἡ
ὁργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦναι τὸν μισθὸν
τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἀγίοις καὶ τοῖς φοβουμένοις
τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς
διαφθείροντας τὴν γῆν.

45R

καὶ ἡνοίγη ὁ ναὸς τοῦ Θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὥφθη ἡ κιβωτὸς
τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ, καὶ ἐγένοντο ἀστραπαὶ καὶ
φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

50R

*“Arise and measure the Temple of
God and the altar and the ones who
pray therein.”*

JOHN MEASURING THE TEMPLE – BEATUS OF
LIÉBANA, CIRCA 950 AD



CHAPTER XII

The Woman and the Dragon

AND a great sign appeared in Heaven (and it was a) woman wearing the Sun, and the Moon was beneath her feet and upon her head (was a) crown (made out) of twelve stars. And she was pregnant; and she cried out — because she was in labour — and (she was) tormented (greatly) (because she was about) to give birth.

And there appeared another sign in Heaven — and look! A great fiery dragon having seven heads and ten horns; and upon his heads (there were) seven crowns, and his tail sweeps (away) a third of the stars of Heaven and threw them into the Earth. And the dragon stood before the woman who was about to give birth so that he might eat her child when she gives birth. And she gave birth to a son who was (about) to shepherd (rule, lead) all (the) peoples (of the Earth) with an iron rod; and her child was snatched away by God and (brought? lead?) to His throne.

And the woman fled into the wilderness where she had a place (there) prepared (for her) of God so that they might nourish her there

 Κεφάλαιον XII

Ἡ γυνὴ καὶ ὁ δράκων

Kαὶ σημεῖον μέγα ὥφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα, καὶ ἐν γαστρὶ ἔχουσα, καὶ κράζει ὡδίνουσα καὶ βασανιζομένη τεκεῖν.

καὶ ὥφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἴδοὺ δράκων πυρρός μέγας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα, καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ τὸ τέκνον αὐτῆς καταφάγῃ. καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ράβδῳ σιδηρῷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

5R

10R

καὶ ἡ γυνὴ ἔψυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας

for one-thousand two-hundred sixty days. And a war began (was, happened) in Heaven (in which) Michael and his angels fought (with) 20 the dragon — and the dragon, too, fought and his angels (along with him). But they did not prevail, nor was their place to be found in Heaven any longer (when the battle had finished).

And the great dragon was thrown — (the great dragon), the ancient serpent; the one called Devil and Satan; the deceiver of the entire 25 (inhabited) world. He was thrown into (onto) the Earth and his angels were thrown (along) with him. And I heard a great voice in Heaven saying, “Now has come the deliverance and the power and the kingdom of our God and the authority (power) of His Messiah; for the accuser of our brothers — who accused them before our God day and night — 30 has been cast (into the Earth).

And they prevailed over him because of the blood of the Lamb and because of the word of His witness — and they did not love their own souls more than death (they weren’t afraid of dying). Therefore rejoice, O Heavens and those dwelling therein. Woe to the Earth and the sea, 35 for the Devil — bearing (with him) a great wrath — has descended (down) towards you, knowing that he has (but) little time (left).”

And when the dragon saw (realised) that he was thrown into (down onto) the Earth, he (began) persecuting the woman who gave birth to the boy. But (and) there were given to the woman the two wings of 40 the great eagle, so that she might fly into the wilderness — into her place — where she is (will be) nourished for a time and times and half a time from the face of the serpent.

But (and) then the serpent spewed forth (threw) water — like a river — so that she might be made to be carried off (by the river). But 45 (and) the Earth shouted for the (sake of the) woman, and the Earth

έξήκοντα. Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ, καὶ οὐκ ἵσχυσαν, οὐδὲ τόπος εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ.

15R

καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ Ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν Ἀρτὶ ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν καὶ ἡ ἔξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

20R

καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ Ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἡγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. διὰ τοῦτο εὐφραίνεσθε, οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

25R

Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναικα ἥτις ἔτεκεν τὸν ἄρσενα. καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιρούς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως.

30R

καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ. καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν

35R

opened its mouth and swallowed (ate up) the river which the dragon spewed forth (threw) from its mouth.

And the dragon became angry with (on) the woman and left to wage war against (make war with) the remaining of her offspring —
50 the ones honouring the commandments of God and (the ones which have) the witness of Jesus; and he stood upon the sand of the sea.

ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

καὶ ὡργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πό- 40R
λεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς
ἐντολὰς τοῦ Θεοῦ καὶ ἔχοντων τὴν μαρτυρίαν Ἰησοῦ· καὶ ἐστάθη ἐπὶ^{τὴν ἄμμον τῆς θαλάσσης.}

“And there appeared another sign in Heaven – and look! A great fiery dragon having seven heads and ten horns.”

“THE GREAT RED DRAGON AND THE WOMAN CLOTHED WITH THE SUN” — WILLIAM BLAKE,
BETWEEN 1803 – 1805



CHAPTER XIII

The Number of the Beast

AND I saw coming out of the sea a beast (monster) having ten horns and seven heads and upon its horns (there were) ten crowns; and upon its heads (were the names) of blasphemy. And the beast which I saw was like a leopard and its feet (were) like 5 (those) of a bear and its mouth (was) like the mouth of a lion. And the dragon gave the beast his power and his throne and his great authority.

And one of its heads was (as if it was) wounded into death (i. e. it had a fatal wound) but (and) its fatal wound was healed. And all 10 the Earth was astonished at (wondered after) the great beast and they worshipped the dragon, for it gave (his) power to the beast; and they worshipped the beast saying, “Who is like the beast and who is able to fight (with) it?”

And there was given to it a mouth to speak great (things) and (to speak) blasphemies; and there was (also) given to it (the authority) to 15 do (the above mentioned things) for forty-two months. And it opened its mouth to (speak) blasphemous(ly) to God (in order) to blaspheme

Κεφάλαιον XIII

'Ο τοῦ Θηρίου ἀριθμός

Kαὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτά, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνόματα βλασφημίας, καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἔξουσίαν μεγάλην.

καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὅπιστα τοῦ θηρίου, καὶ προσεκύνησαν τῷ δράκοντι ὅτι ἔδωκεν τὴν ἔξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες Τίς ὅμοιος τῷ θηρίῳ, καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ;

καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἔξουσία ποιῆσαι μῆνας τεσσεράκοντα δύο. καὶ ἥνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν Θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

(not only) (against) His name (but also against) His tabernacle (tent) and those dwelling in Heaven.

And there was given to it (the authority) to make war with the holy
20 (men, people) and (the authority) to prevail over them; and it was given
the authority over every tribe and country and tongue (language) and
peoples. And all the inhabitants upon the Earth worshipped it, (the
ones) whose names are not written in the book of life of the slain Lamb
from the foundation of the cosmos (universe, Earth). If (some)one
25 has an ear, let him hear! If one (is destined to go) into captivity, into
captivity he goes; if one kills (someone else) by sword, he will (himself)
need to be killed by sword; thus (here) is the patient endurance and
the faith of the holy.

And I saw another beast (monster) ascending from (out of?) the
30 Earth and it had two horns (like those of) a lamb and it speaks like
(the, a) dragon. And it exercises the entire authority of the first beast
before (in front of) it; and it makes the Earth and those dwelling therein
worship the first beast – (namely the one) whose fatal wound was
healed. And it makes (creates) great signs, so that even fire is made to
35 descend from Heaven into the Earth before the people (of the Earth).

And it deceives the inhabitants of the Earth through (the usage of)
signs which were given to it to perform (do) them before the beast;
(and it was) saying to the inhabitants of the Earth (and ordered them)
to create idols to the beast which has the fatal sword wound and lived.
40 And there was given to it (the authority) to give a soul (life) to the idol
of the beast so that even the idol of the beast might (be able to) speak;
and it made (it) so that, whoever does not worship the idol of the beast,
dies.

And it made (forced) everyone – the small and the large; the rich

καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἀγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἔξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος. καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. Εἴ τις ἔχει οὓς, ἀκουούσατω. εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι. Ὡδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἀγίων.

20R

Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. καὶ τὴν ἔξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.

25R

καὶ πλανᾷ τὸν κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃς ἔχει τὴν πληγὴν τῆς μαχαίρης καὶ ἔζησεν. καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ ἵνα ὅσοι ἐὰν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν.

35R

καὶ ποιεῖ πάντας, τὸν μικροὺς καὶ τὸν μεγάλους, καὶ τὸν πλου-

45 and the poor; and the free and the slaves — to give them(selves) a mark upon their right hand or upon their forehead, so that one may neither buy nor sell (wares) unless he has the mark of the name of the beast or (the mark) of the number of its names. Thus (here) is the wisdom. Let him who has a mind calculate the number of the beast; for the number
50 is (the number) of humans; and its number is six-hundred sixty-six.

σίους καὶ τοὺς πτωχούς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα
δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέ-
τωπον αὐτῶν, καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ
ἔχων τὸ χάραγμα τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὄνόματος
αὐτοῦ. Ὡδε ἡ σοφία ἐστίν. οἱ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ
θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστίν. καὶ οἱ ἀριθμὸς αὐτοῦ ἔξακόσιοι
ἔξήκοντα ἔξ.

40R

45R

“And I saw coming out of the sea a beast having ten horns and seven heads and upon its horns (there were) ten crowns.”

“THE NUMBER OF THE BEAST IS 666” —
WILLIAM BLAKE, 1805



CHAPTER XIV

The Reaping of the Earth

AND I saw — and look! — the Lamb standing upon the mountain (called) Zion (upon Mount Zion) and (there were) with Him one-hundred forty-four thousand (all of them) having His name and the name of His Father written upon their foreheads. And I 5 heard a voice (coming) from Heaven (and it was) as a voice of many waters and as a voice of a great thunder; and the voice which I heard (was) like a harpist playing (a song) on his harps.

And they sing a new song (ode) before the throne and before the four creatures and (before) the elders; and nobody was able to learn 10 the song (ode) unless (they were a part of) the one-hundred forty-four thousand which were bought (redeemed) from the Earth. These are the ones which were not defiled with women; for they are virgins (pure). These (are those who) follow the Lamb — wherever He may go. They (are the ones that) were bought (redeemed) from the people 15 (men, human race) as first-fruits to God and the Lamb. And in their mouth no false (things) were found; (for) they are faultless.

And I saw another angel flying in mid-sky (mid-Heaven) having

Κεφάλαιον XIV

Τὸ τὴν γῆν θερίσαι

Kαὶ εἶδον, καὶ ἴδοὺ τὸ Ἀρνίον ἐστὸς ἐπὶ τὸ ὅρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ Πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. καὶ ἥκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ ἦν ἥκουσα ὡς κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.

5R

καὶ ἥδουσιν ὡδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ὡδὴν εἰ μὴ αἱ ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες, οἱ ἡγορασμένοι ἀπὸ τῆς γῆς. οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν. οὗτοι οἱ ἀκολουθοῦντες τῷ Ἀρνίῳ ὅπου ἂν ὑπάγῃ· οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχῇ τῷ Θεῷ καὶ τῷ Ἀρνίῳ, καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη ψεῦδος· ἄμωμοί εἰσιν.

10R

Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα

the eternal (long-lasting, everlasting) gospel (i. e. the good news) to preach to the (people) sitting upon the Earth and to every peoples and tribe and tongue (language) and country. (And he was) saying, “Fear God and give Him glory, for there has come the time of His judgement; and worship the creator of the universe (Heaven) and the Earth and the sea and the springs of waters.

And another angel — a second one — followed (the first one) saying, “The great Babylon has fallen — (yes, it) has (indeed) fallen; (the great Babylon) which has given (something) to drink to every nation from its wine of wrath of its sexual immorality.

And another angel — a third one — followed them saying in a great voice, “If someone worships the beast and its idol and (if someone) takes (its) mark upon his forehead or his hand, (then) he will (also) drink from the wine of the wrath of God, (the one) which is mixed undiluted (i. e. it is at its fullest strength) in the cup of His anger; and he will be tormented in fire and brimstone before (the) holy angels and before the Lamb.

And the smoke of their torment will ascend (into Heaven, the sky?) into the eternity of eternities (forever) and they will not have a break (neither) during the day (nor) during the night — (neither) the worshippers of the beast and its icon (nor) someone who takes the mark of its name (will have a break). Such is the patient endurance of the holy, the (ones) honouring the commandments of God and the faith of Jesus.

And I heard a voice (coming) from Heaven saying, “Write (the following): ‘Blessed (are) the dead, (the ones) which will die in the Lord henceforth.’” “Yes”, says the Spirit, “so that they may rest from their toils — for their works follows (with) them.”

εύαγγέλιον αἰώνιον εὐαγγελίσαι ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν, λέγων ἐν φωνῇ μεγάλῃ· Φοβήθητε τὸν Θεόν καὶ δότε αὐτῷ δόξαν, ὅτι ἥλθεν ἡ ὄρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.

Καὶ ἄλλος ἄγγελος δεύτερος ἡκολούθησεν λέγων "Ἐπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη, ἡ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα τὰ ἔθνη.

Καὶ ἄλλος ἄγγελος τρίτος ἡκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ· Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὄργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἀγγέλων ἀγίων καὶ ἐνώπιον τοῦ Ἀρνίου.

καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπταυσιν ἡμέρας καὶ νυκτός οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὄνόματος αὐτοῦ. Ὡδε ἡ ὑπομονὴ τῶν ἀγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

Καὶ ἥκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης Γράψον Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι. ναί, λέγει τὸ Πνεῦμα, ἵνα ἀναπαήσονται ἐκ τῶν κόπων αὐτῶν· τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

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And I saw — and look! — a white cloud and upon the cloud (there was) sitting (someone that was) like the Son of Man, having a golden crown upon His head and a sharp sickle in His hand. And another angel came out of the temple, shouting in a great voice to the One
50 sitting upon the cloud, “Send your sick and reap! For there has come the time (hour) to reap, because the crop of the Earth has withered.” And the One sitting upon the cloud threw His sickle onto the Earth and the Earth was reaped.

And another angel, also having a sharp sickle, came out of the temple, the one in Heaven. And another angel, who had the authority over the fire, came out of the altar; and he proclaimed in a great voice to the one having the sharp sickle saying, “Send your sharp sickle and collect (gather) the clusters from the vine of the Earth; for their grapes are ripe (in full bloom).”

60 And the angel threw his sickle into the Earth and collected the vine of the Earth and threw (it) into the great winepress of the wrath of God (or “the winepress of the great wrath of God”). And the winepress was carried outside the city; and there came forth blood from the winepress until (up to, reaching) the bridles of the horses, from one-thousand
65 six-hundred stades (approximately 320 km).

Καὶ εἶδον, καὶ ἴδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμιοιν υἱὸν ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὁξύ. Καὶ ἄλλος ἄγγελος ἔξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἥλθεν ἡ ὥρα θερίσαι, ὅτι ἔξηράνθη ὁ θερισμὸς τῆς γῆς. καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

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Καὶ ἄλλος ἄγγελος ἔξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὁξύ. Καὶ ἄλλος ἄγγελος ἔξῆλθεν ἐκ τοῦ θυσιαστηρίου, ὁ ἔχων ἔξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὁξὺ λέγων Πέμψον σου τὸ δρέπανον τὸ ὁξὺ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἥκμασαν αἱ σταφυλαὶ αὐτῆς.

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καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἄμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὸν μέγαν. καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, καὶ ἔξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἔξακοσίων.

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55R

*“And I saw — and look! — a white
cloud and upon the cloud (there was)
sitting (someone that was) like the
Son of Man, having a golden crown
upon His head and a sharp sickle in
His hand.”*

“GERICHTSANKÜNDIGUNG” — GEBHARD
FUGEL, 1933



CHAPTER XV

The Plagues of the Angels

AND I saw another great and wondrous sign in Heaven: an angel having (with him?) the last seven plagues (seven last plagues), for in them the wrath of God will be finished. And I saw (something) like a crystalline (made out of glass) sea mixed with fire; and those who prevailed over the beast and over its idol and over the number of its name, (they were) standing upon the crystalline sea (each of them) having lyres of God.

And they sing the ode (song) of Moses — the servant of God — and the ode (song) of the Lamb saying, “Great and wondrous are Your deeds, O Lord God, the Almighty. Just and true are Your ways, O King of (all) the nations. Who does not fear and glorify Your name, O Lord? For (You) alone are holy (hallowed) and because all the nations will come (to You) and worship before You and because Your righteous deeds were revealed.”

15 And after this I saw and the temple of the tabernacle of the testimony open in Heaven and there came out of the temple the seven angels, (namely the ones) having the seven plagues (and they were)

Κεφάλαιον XV

Αἱ τῶν ἀγγέλων πληγαί

Kαὶ εἰδὸν ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἀγγέλους ἐπτὰ ἔχοντας πληγὰς ἐπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ. Καὶ εἰδὸν ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὄνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ.

5R

καὶ ἥδουσιν τὴν ωδὴν Μωϋσέως τοῦ δούλου τοῦ Θεοῦ καὶ τὴν ωδὴν τοῦ Ἀρνίου, λέγοντες Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεός ὁ Παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ σου, ὁ Βασιλεὺς τῶν ἔθνων· τίς οὐ μὴ φοβηθῇ, Κύριε, καὶ δοξάσει τὸ ὄνομά σου; ὅτι μόνος ὁσιος, ὅτι πάντα τὰ ἔθνη ἡξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

10R

Καὶ μετὰ ταῦτα εἶδον, καὶ ἡνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, καὶ ἐξῆλθον οἱ ἐπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἐπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν καὶ

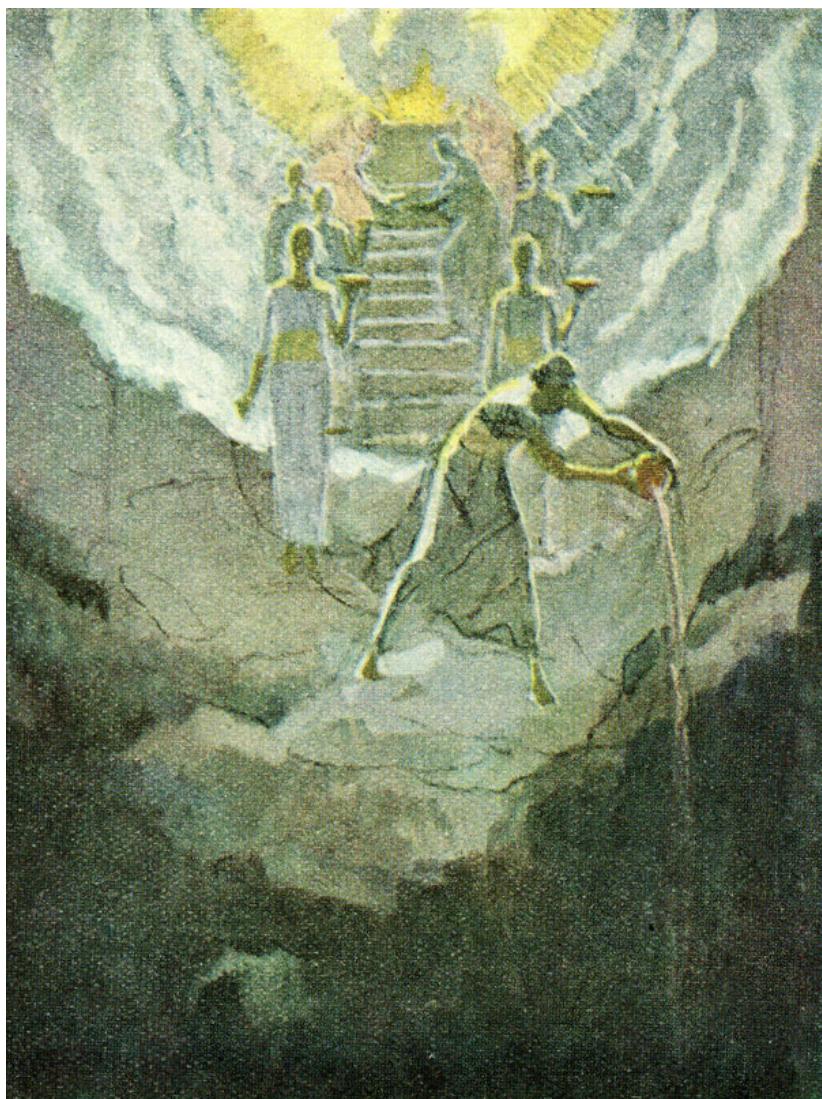
15R

clad in pure, white linen; and around their chests were bound golden belts. And one of the four creatures gave seven golden vials — (all) 20 filled with the wrath of God, the (one) living into the eternity of eternity — to the angels. And the temple was filled with smoke from the glory of God and from His power; and nobody was able to enter into the temple until the seven plagues of the seven angels have finished.

περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς. καὶ ἐν ἑκ τῶν τεσσάρων
ζῷων ἔδωκεν τοῖς ἐπτά ἀγγέλοις ἐπτὰ φιάλας χρυσᾶς γεμούσας τοῦ
θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων. καὶ ἐγεμίσθη
ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ
καὶ οὐδεὶς ἔδύνατο εἰσελθεῖν εἰς τὸν ναὸν ὅχρι τελεσθῶσιν αἱ ἐπτὰ
πληγαὶ τῶν ἐπτὰ ἀγγέλων.

*“And after this I saw and the temple
of the tabernacle of the testimony
open in Heaven and there came out
of the temple the seven angels.”*

“ZORNSCHALEN” – GEBHARD FUGEL, 1933



CHAPTER XVI

The Emptying of the Vials

AND I heard a great voice from the temple, telling the seven angels, “Arise and empty the seven vials of the wrath of God into the Earth.” And the first one left and emptied his vial into the Earth; and bad and painful sores befell (happened) the 5 people having the mark of the beast and those worshipping its idol.

And the second (one) emptied his vial into the sea; and it became blood, as that of a dead (person), and all living soul died, (at least) the ones in the sea. And the third (one) emptied his vial into the rivers and the springs of waters — and they became blood. And I heard the 10 angel of the waters saying, “You are just, (You) who is and who was (and) the Hallowed — (You are these things) for you have judged thus. For they poured out the blood of holy (men) and (that) of prophets; and blood (is what) You have given them to drink. (For) they are worthy.”

And I heard (someone from?) the altar saying, “Yes O Lord God, 15 the Almighty, true and just are Your judgements.” And the fourth (one) emptied his vial upon the Sun; and there was given to him (the

Κεφάλαιον XVI

Τὸ τὰς φιάλας ἐκχέαι

Kαὶ ἥκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτά ἀγγέλοις Ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν. Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἔξεχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.

Καὶ ὁ δεύτερος ἔξεχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ως νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν, τὰ ἐν τῇ θαλάσσῃ. Καὶ ὁ τρίτος ἔξεχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα. Καὶ ἥκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος Δίκαιος εἶ, ὁ ὀν καὶ ὁ ἥν, ὁ Ὅσιος, ὅτι ταῦτα ἔκρινας, ὅτι αἷμα ἀγίων καὶ προφητῶν ἔξεχεαν, καὶ αἷμα αὐτοῖς δέδωκας πεῖν· ἄξιοί είσιν.

Καὶ ἥκουσα τοῦ θυσιαστηρίου λέγοντος Ναί, Κύριε ὁ Θεός ὁ Παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου. Καὶ ὁ τέταρτος ἔξεχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς

5R

10R

15R

authority) to scorch (all) the humans in (with) fire. And the people were scorched (in, with) a great heat; and they blasphemed the name of God — the One having the authority over their plagues (sufferings).

20 And they did not repent (of their sins) to give Him glory.

And the fifth (one) emptied his vial onto the throne of the beast; and its kingdom was darkened (overshadowed) and they gnawed their tongues from (because of) the suffering (toil). And they blasphemed the God of Heaven from (because of) their suffering (toils) and from 25 their sores; and they did not repent of their deeds.

And the sixth (one) emptied his vial onto the great river (called) Euphrates; and its water dried up (withered) so that the path of the kings of the East might be prepared. And I saw three unclean spirits — like frogs — (coming) from the mouth of the dragon and from the 30 mouth of the beast and from the mouth of the false prophet. For they are (the) spirits of demons, making signs, which come forth upon the kings of the entire (inhabited) world (and) to collect (gather) them (and lead them?) to the war of the great day of God the Almighty.

Look, I am coming like a thief. Blessed is he who is watchful and 35 (he who) keeps his garments (clean), so that he does not walk about naked and (so that) they might not see his shame. And he gathered them in(to) the region (that is) called Armageddon (lit. Harmagedon) in Hebrew.

And the seventh (one) emptied his vial onto the air; and there came 40 a great voice from the temple from the throne saying, “It has happened.” And there were (bolts of) lightning and voices and thunder and a great tremor occurred, such as has not happened since the time during which man appeared on the Earth — so great a tremor (occurred).

And the great city was trisected (lit. it fell into three parts) and

ἀνθρώπους ἐν πυρί· καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος τὴν ἔξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θη-
ρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, καὶ ἐμασῶντο τὰς
γλώσσας αὐτῶν ἐκ τοῦ πόνου, καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρα-
νοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν
ἐκ τῶν ἔργων αὐτῶν.

Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν
Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν
βασιλέων τῶν ἀπὸ ἀνατολῆς ἥλιου. Καὶ εἶδον ἐκ τοῦ στόματος τοῦ
δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος
τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ως βάτραχοι· εἰσὶν
γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἀ ἐκπορεύεται ἐπὶ τοὺς
βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον
τῆς ἡμέρας τῆς μεγάλης τοῦ Θεοῦ τοῦ Παντοκράτορος.

Ίδον ἔρχομαι ως κλέπτης· μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ
ἰμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην
αὐτοῦ. καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἐβραϊστὶ
Ἄρμαγεδών.

Καὶ ὁ ἑβδόμος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθεν
φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα Γέγονεν. καὶ
ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ σεισμὸς ἐγένετο μέγας,
οὗτος οὐκ ἐγένετο ἀφ' οὗ ἄνθρωπος ἐγένετο ἐπὶ τῆς γῆς, τηλικοῦτος
σεισμὸς οὕτω μέγας.

καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν

45 the cities of the nations fell. And the great Babylon was remembered before God (and He remembered) to give to Babylon the cup of the wine of His anger. And every island fled, and mountains were not (any longer) found (anywhere).

50 And a great hail descended from Heaven upon the people (and each hailstone was, in weight) like a talent (approximately 60 kg). And the people blasphemed God from (because of) their suffering of the hail, for their sufferings are very great.

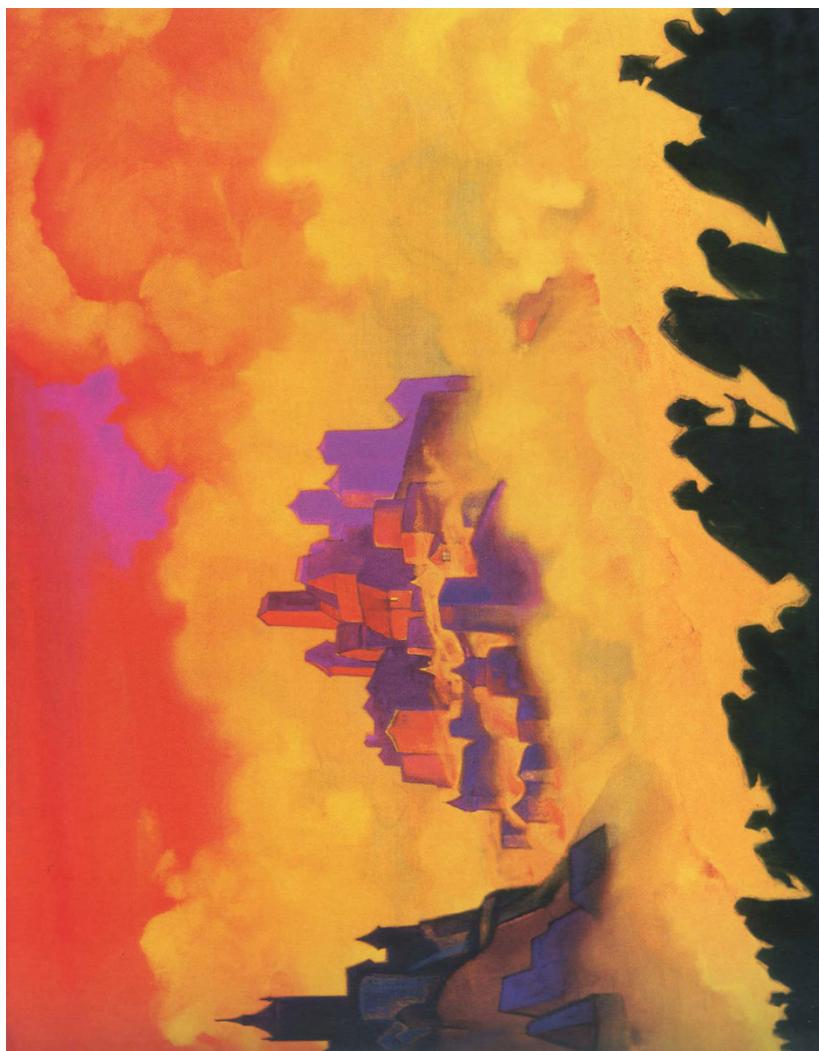
ἐθνῶν ἔπεσαν. καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὄργης αὐτοῦ. καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὅρη οὐχ εὑρέθησαν.

45R

καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἀνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

*“And he gathered them in(to) the
region (that is) called Armageddon
[...]”*

“ARMAGEDDON” – NICHOLAS ROERICH, 1935



CHAPTER XVII

The Prostitute of Babylon

 ND there came one of the seven angels — the ones having the seven vials — and he spoke to me saying, “Come, I will show you the judgement of the great prostitute — the one sitting upon many waters — with whom the kings of the Earth committed adultery; and the inhabitants of the Earth were made drunk (by drinking) from the wine of her sexual immorality.

And he lead me away into (the) wilderness in Spirit. And I saw a woman sitting upon a red beast — filled with (the) names of blasphemy — and having seven heads and ten horns. And the woman was clad in purple and red and adorned with gold and precious stone(s) and pearls; and she had a golden cup in her hand (that was) filled with abominations and the uncleanliness of her sexual immorality. And (there was) written a name upon her head, a mystery (a mysterious one): “THE GREAT BABYLON, THE MOTHER OF THE PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH”.

And I saw the woman being drunk from the blood of the holy and from the blood of the witnesses of Jesus. And seeing her, I was greatly

Κεφάλαιον XVII

'Η πορνὴ τῆς Βαβυλῶνος

Kαὶ ἦλθεν εἰς ἐκ τῶν ἐπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἐπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης τῆς καθημένης ἐπὶ ύδατων πολλῶν, μεθ' ἣς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.

5R

καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν Πνεύματι. καὶ εἶδον γυναῖκα κα-
θημένην ἐπὶ θηρίον κόκκινον, γέμοντα ὄνόματα βλασφημίας, ἔχων
κεφαλὰς ἐπτὰ καὶ κέρατα δέκα. καὶ ἡ γυνὴ ἣν περιβεβλημένη πορ-
φυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ
μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδε-
λυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς, καὶ ἐπὶ τὸ μέτωπον
αὐτῆς ὅνομα γεγραμμένον, μυστήριον, BABYLOΝ Η ΜΕΓΑΛΗ Η ΜΗ-
ΤΗΡ ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΤΗΣ ΓΗΣ.

10R

καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἀγίων καὶ
ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ ἐθαύμασα ἰδών αὐτὴν

15R

astonished. And the angel said to me, “Why are you astonished? I will tell you the mystery of the woman and of the beast carrying her,
20 the (one) having seven heads and ten horns. The beast which you saw was but (it) is not (any longer) and it will ascend out of the abyss (bottomless pit) and it walks into destruction. And the inhabitants upon the Earth — the ones whose name is not written upon the book of life from the foundation of the cosmos (world, universe) — (they)
25 will marvel seeing the beast; for it was, but is not, and it will be here.

Here (is required?) a mind having wisdom. The seven heads are seven mountains, on which the woman sits (lit. where the woman sits upon them); and they are seven kings. Five of them fell (died), one is (still alive) and the remaining (one) has not yet come; and when he
30 comes, he may (only) stay briefly.

And the beast which was but (which no longer) is, is itself an eighth and is (one) of the seven; and it walks into destruction. And the ten horns which you see are ten kings which have not yet taken (their) kingdom; but (they have the) authority of a king and, one hour, they
35 will take the authority of a king alongside the beast. They have (but) one mind and they will give their power and authority to the beast. They will fight with (against) the Lamb and the Lamb will prevail over them, for He is the Lord of lords and the King of kings; for they are called and chosen and faithful.”

40 And he tells me, “The ten horns which you see — and the beast —, they hate the prostitute and they will make her desolate and naked; and her flesh is eaten and they will burn her in (a) fire; for God has placed into their hearts (the authority) to do (carry out) His plan (mind) and to act as one mind (lit. to do one mind) and to give their kingdom
45 to the beast — until the words of God are finished (fulfilled). And the

θαῦμα μέγα. καὶ εἶπέν μοι ὁ ἄγγελος Διὰ τί ἐθαύμασας; ἐγὼ ἔρω σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν τοῦ ἔχοντος τὰς ἐπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὅν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλεπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ παρέσται.

20R

“Ωδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἐπτὰ κεφαλαὶ ἐπτὰ ὅρη εἰσίν, ὅπου ἡ γυνὴ κάθηται ἐπ’ αὐτῶν. καὶ βασιλεῖς ἐπτά εἰσιν· οἱ πέντε ἔπεσαν, ὁ εἶς ἔστιν, ὁ ἄλλος οὕπω ἥλθεν, καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μεῖναι.

25R

καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν, καὶ αὐτὸς ὅγδοός ἔστιν καὶ ἐκ τῶν ἐπτά ἔστιν, καὶ εἰς ἀπώλειαν ὑπάγει. καὶ τὰ δέκα κέρατα ἂ τοῦ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὕπω ἔλαβον, ἀλλὰ ἔχουσιαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου. οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ ἔχουσιαν αὐτῶν τῷ θηρίῳ διδόσαιν. οὗτοι μετὰ τοῦ Ἀρνίου πολεμήσουσιν καὶ τὸ Ἀρνίον νικήσει αὐτούς, ὅτι Κύριος κυρίων ἔστιν καὶ Βασιλεὺς βασιλέων, καὶ οἱ μετ’ αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

30R

Καὶ λέγει μοι Τὰ ὕδατα ἂ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι. καὶ τὰ δέκα κέρατα ἂ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην, καὶ ἡρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρὶ· ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ

35R

woman which you see is the great city, (the one) having the kingdom (the one which rules) over the kings of the Earth.

θηρίω, ὥχρι τελεσθήσονται οἱ λόγοι τοῦ Θεοῦ. καὶ ἡ γυνὴ ἦν εἶδες 40R
ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς
γῆς.

“And I saw a woman sitting upon a red beast [...]”

“GROSSE BABYLON” – GEHARD FUGEL, 1933



CHAPTER XVIII

The Fallen Babylon

AFTER this I saw another angel coming down from Heaven, having (a) great authority; and the Earth was illuminated through his glory. And he shouted in a strong voice saying, “The great (city of) Babylon, it fell, it fell. And it became (was) a dwelling place of demons and a prison of every unclean spirit and a prison of every unclean and hateful bird; for from the wine of the wrath of her sexual immorality have drunk all the nations, and the kings of the Earth committed adultery with her and the merchants of the Earth became rich from the power of her sensuality (luxury).

10 And I heard another voice from Heaven saying, “Come out of her, my people, so that you may not share in her sins and so that you may not take (receive) (anything) from her plagues (so that you may not get infected with her plagues). For her sins have combined (and piled up) into Heaven and God remembered her wrongdoings. Give her back (sell her) as she has also given back (sold) and double the double (double it?) according to her deeds. In the cup which she mixed, mixed her double (make twice as much as she made).

15

Κεφάλαιον XVIII

Ἡ πεσοῦσα Βαβυλών

Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἔξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. καὶ ἐκραξεν ἐν ἰσχυρῷ φωνῇ λέγων "Ἐπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαμιονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου, ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκαν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἐμποροὶ τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.

Καὶ ἥκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν Ἐξέλθατε ὁ λαός μου ἐξ αὐτῆς, ἵνα μὴ συνκοινωνήσητε ταῖς ἀμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε· ὅτι ἐκολλήθησαν αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν, καὶ διπλώσατε τὰ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν.

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As many (people as there were who) glorified her and (as many as) lived sensually (with her), that many (people) (will) give her torment
20 and mourning. For in her heart she says that “I am sitting (as a) queen and I am not a widow; and I do not see (any) mourning.” Because of this there will one day come her plagues — death and mourning and famine — and she will be burned (up) in fire; for the Lord God, her judge, is strong.

25 And the kings of the Earth — those who committed adultery with her and lived in sensuality (with her) — will weep and strike (at) her when they see the smoke of her burning (up). (And they are) standing far away through (because of) the fear (in fear) of her torment saying, “Woe, woe (to you) O great and strong city Babylon; for in one (single)
30 hour has come your judgement.”

And the merchants of the Earth will weep and mourn (at) her, for nobody buys their goods anymore. Their golden and silver goods and (their goods made out of) precious stone and pearls and (their goods) made out of fine linen and purple cloth and silk and scarlet; and every
35 scented tree and every item made out of ivory and every item made out of costly wood and brass and iron and marble. And (also their) cinnamon and spice and incense and myrrh and frankincense and wine and olive oil and fine flour and wheat; and (their) cattle and sheep and horses and chariots and bodies (slaves?) and human souls.

40 “And the ripe fruit of your soul’s lust (the ripe fruit your soul longs for) has departed from you and all the things (you held) precious and (that were) luxurious, they (also) departed from you — and they will never (again) find them (you will not find them again).”

45 And the merchants of these (goods) — those (merchants) who became rich (by selling her things) — they are standing far away

ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βα-
σανισμὸν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι
βασίλισσα καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἔδω· διὰ τοῦτο ἐν μιᾷ
ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λυμός, καὶ ἐν
πυρὶ κατακαυθήσεται· ὅτι ἵσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνας αὐτήν.

20R

καὶ κλαύσουσιν καὶ κόψονται ἐπ' αὐτὴν οἱ βασιλεῖς τῆς γῆς οἱ μετ'
αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν
τῆς πυρώσεως αὐτῆς, ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ
βασανισμοῦ αὐτῆς, λέγοντες Οὐαὶ οὐαί, ή πόλις ή μεγάλη, Βαβυλὼν
ἡ πόλις ή ἵσχυρά, ὅτι μιᾶς ὥρας ἥλθεν ή κρίσις σου.

25R

καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπ' αὐτήν, ὅτι τὸν
γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, γόμον χρυσοῦ καὶ ἀργύρου καὶ
λίθου τιμίου καὶ μαργαριτῶν καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ
καὶ κοκκίνου, καὶ πᾶν ξύλον θύινον καὶ πᾶν σκεῦος ἐλεφάντινον
καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ
μαρμάρου, καὶ κιννάμωμον καὶ ἄμωμον καὶ θυμιάματα καὶ μύρον καὶ
λίβανον καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ
πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ σωμάτων, καὶ ψυχᾶς ἀνθρώπων.

30R

καὶ ή ὄπωρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ
πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ
αὐτὰ εὑρήσουσιν.

35R

οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν
στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς κλαίοντες καὶ πεν-

because of the fear of (i. e. fearing) her torment (and they are) weeping and mourning saying, “Woe woe (to you), O great city clothed in fine purple and scarlet linen and adorned with gold and precious stone and pearls – for in one (single) hour your great wealth has been made
50 desolate.”

And every captain and every sea traveller and (every) seaman (sailor) and whosoever works at the sea – they are (all) standing far away and they shouted seeing the smoke of her burning (up) saying, “Who (what) is alike the great city?” And they threw dust onto their
55 heads and they shouted (whilst they were) weeping and mourning (and they were) saying, “Woe, woe (to you), O great city in which (through which) were made rich all those who have ships in the sea through her wealth; for in one (single) hour she has been laid waste.” Rejoice over her, O Heaven and (you) holy men and apostles and prophets; for
60 God has judged your judgment from her (God avenged you?).

And one strong angel picked up a stone – like a great millstone – and threw it into the sea saying, “Thus with wrath (anger) Babylon – the great city – will be cast down; and it will no longer be found. And the sound of harpists and musicians and flute players and trumpeters
65 will not be heard in you any longer, nor will any craftsmen of any craft be found in you any longer, nor will the voice of a mill be heard in you any longer. And the light of a lamp shall not shine in you any longer, nor shall the voice(s) of a bridegroom or a bride be heard in you any longer; for your merchants were the great (ones) of the Earth (and)
70 for all nations were deceived by your sorcery (magic). And in her the blood of (the) prophets and saints was found, and (also that) of every slain (one) upon the Earth.”

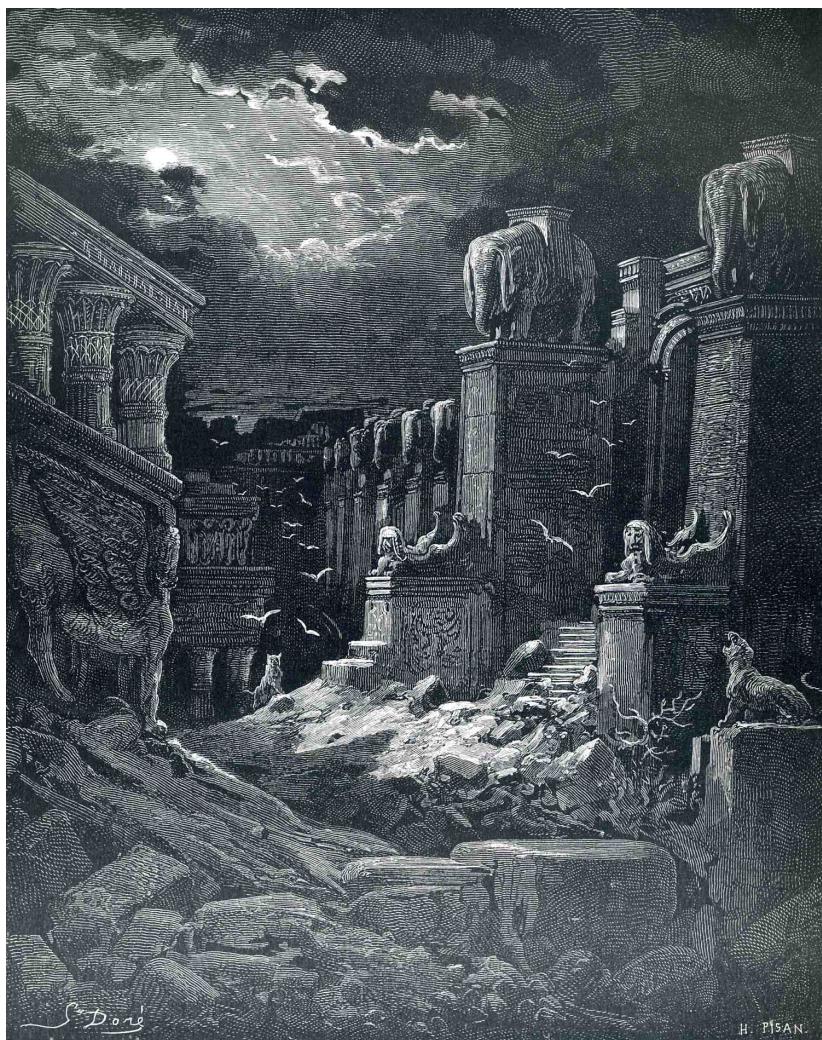
θοῦντες, λέγοντες Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη
βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσί-
ῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ, ὅτι μιᾶ ὥρᾳ ἡρημώθη ὁ τοσοῦτος
πλοῦτος.

καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων καὶ ναῦται καὶ
ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν καὶ ἔκραζον
βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες Τίς ὄμοία τῇ
πόλει τῇ μεγάλῃ; καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραζον
κλαίοντες καὶ πενθοῦντες, λέγοντες Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, ἐν
ἡ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς
τιμιότητος αὐτῆς, ὅτι μιᾶ ὥρᾳ ἡρημώθη. Εὐφραίνουν ἐπ' αὐτῇ, οὔρανέ
καὶ οἱ ἄγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ
κρίμα ὑμῶν ἐξ αὐτῆς.

Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὃς μύλινον μέγαν, καὶ ἔβαλεν
εἰς τὴν θάλασσαν λέγων Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ
μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι. καὶ φωνὴ κιθαρῳδῶν καὶ μουσι-
κῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς
τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ
ἀκουσθῇ ἐν σοὶ ἔτι, καὶ φῶς λύχνου οὐ μὴ φάνη ἐν σοὶ ἔτι, καὶ φωνὴ
νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἥσαν
οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακίᾳ σου ἐπλανήθησαν πάντα
τὰ ἔθνη, καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἀγίων εύρεθη καὶ πάντων
τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

“The great Babylon, it fell, it fell.”

“BABYLON FALLEN” – GUSTAVE DORÉ, 1866



CHAPTER XIX

The Angel Standing in the Sun

HESEAFTER I heard (something that was) like a great voice of a large crowd in Heaven saying, “Hallelujah. Salvation and glory and power of our God (be to God?), for his judgements are true and just; for he judged the great prostitute who corrupted the Earth in her sexual immorality and he has avenged the blood of his servants from (on?) her hand.

And a second time they said “Hallelujah. And her smoke ascends into the eternity of eternities (forever).” And the twenty-four elders and the four creatures fell (to their knees?) and worshipped God –
10 the One sitting upon the throne – saying, “Amen, Hallelujah”. And a voice came from the throne saying, “Praise our God – (you) all (who are) His servants and (who) fear Him; (both) the small and the great (shall praise Him).”

And I heard (something that was) as a voice of a great crowd and as
15 a voice of many waters and as a voice of a vicious thunderstorm saying, “Hallelujah! For the Lord our God – the Almighty – has reigned. Let us rejoice and be glad and let us (also) give Him glory; for (there) has

Κεφάλαιον XIX

‘Ο ἐν τῇ ἡλίῳ ἐστηκώς ἄγγελος

Μετὰ ταῦτα ἥκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων Ἀλληλουϊά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ Θεοῦ ἡμῶν, ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἥτις ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἔξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.

5R

καὶ δεύτερον εἴρηκαν Ἀλληλουϊά· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τὸν αἰῶνας τῶν αἰώνων. καὶ ἐπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσερα ζῷα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες Ἄμήν, Ἀλληλουϊά. καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν λέγοντα Αἰνεῖτε τῷ Θεῷ ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.

10R

Καὶ ἥκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λεγόντων Ἀλληλουϊά, ὅτι ἐβασίλευσεν Κύριος ὁ Θεός ἡμῶν ὁ Παντοκράτωρ. χαίρωμεν καὶ ἀγαλλιῶμεν, καὶ δώσομεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ Ἀρνίου,

15R

come the marriage of the Lamb and his wife has prepared herself and it was given to her (the honour?) to be clad in fine linen, bright and
20 pure; for the fine linen are the righteous deeds of the holy men.”

And he says to me, “Write (the following): ‘Blessed are those (who are) called to (attend) the feast of the Lamb’s marriage.’” And he tells me, “These true words are (those) of God.”. And I fell before his feet to worship him, but he says to me, “See not (i. e. do not do it); I am (one
25 of) your fellow servant(s) and (I am one) of your brothers — (one) of those who have the witness of Jesus. Worship God, for the witness of Jesus is the spirit of (the) prophecy.”

And I saw Heaven open(ed), and look! A white horse and he who sits upon it is called Faithful and True; and in righteousness he judges
30 and makes war. His eyes were (like?) a fiery flame and upon his head (there were) many crowns, having written (upon them) names which nobody — except him — knew. (And he was) clad in clothing dipped in blood, and he was called The Word of God by name. And his armies — those in Heaven — follow him on white horses (and they are all) clad
35 in fine linen, pure and clean. And from his mouth there comes a sharp sword, so that he may strike the nations with it; and he shepherds them with a silver rod and tramples the winepress of the wrath of the anger (strong wrath?) of God the Almighty. And he has written upon his robe and his thigh the (following) name: “THE KING OF KINGS AND
40 THE LORD OF LORDS”.

And I saw an angel standing in the Sun and he shouted in a great voice saying to all the birds (every bird) flying in mid-air, “Come (and) gather together (to go) to the great feast (supper, dinner) of God, so that you might eat the flesh of kings and the flesh of commanders and
45 the flesh of strong (men) and the flesh of horses — and those who sit

καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν, καὶ ἐδόθη αὐτῇ ἵνα περιβάληται
βύσσινον λαμπρὸν καθαρόν· τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν
ἀγίων ἔστιν.

Καὶ λέγει μοι Γράψον Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ
Ἀρνίου κεκλημένοι. καὶ λέγει μοι Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ Θεοῦ
εἰσιν. καὶ ἔπεσα ἐμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ.
καὶ λέγει μοι Ὅρα μῆ· σύνδουλός σού εἰμι καὶ τῶν ἀδελφῶν σου τῶν
ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία
Ἰησοῦ ἔστιν τὸ πνεῦμα τῆς προφητείας.

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25R

Καὶ εἶδον τὸν οὐρανὸν ἡνεῳγμένον, καὶ ἴδοὺ ἵππος λευκός, καὶ
ὁ καθήμενος ἐπ' αὐτὸν καλούμενος Πιστὸς καὶ Ἀληθινός, καὶ ἐν δι-
καιοσύνῃ κρίνει καὶ πολεμεῖ. οἱ δὲ ὄφθαλμοὶ αὐτοῦ φλὸξ πυρός, καὶ
ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον
ὅ οὐδεὶς οἶδεν εἰ μὴ αὐτός, καὶ περιβεβλημένος ἴμάτιον βεβαμμένον
αἷματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ Ὁ Λόγος τοῦ Θεοῦ. καὶ τὰ
στρατεύματα τὰ ἐν τῷ οὐρανῷ ἡκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς,
ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν. καὶ ἐκ τοῦ στόματος αὐτοῦ
ἐκπορεύεται ῥόμφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη· καὶ αὐτὸς
ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρῷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ
οἴνου τοῦ θυμοῦ τῆς ὄργῆς τοῦ Θεοῦ τοῦ Παντοκράτορος. καὶ ἔχει ἐπὶ
τὸ ἴμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον ΒΑΣΙΛΕΥΣ
ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ.

30R

35R

Καὶ εἶδον ἔνα ἄγγελον ἔστωτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν ἐν φωνῇ
μεγάλῃ λέγων πᾶσιν τοῖς ὄρνεοις τοῖς πετομένοις ἐν μεσουρανήματι
Δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ, ἵνα φάγητε σάρκας
βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας
ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων ἐλευθέρων

40R

thereon — and the flesh of every free (man) and slave and (of everyone who is) small and great.

And I saw the beast and the kings of the Earth and their armies gathering together (gathered together) to make war (fight) with the
50 one sitting upon the horse and with his army. And the beast was seized (apprehended, caught) and with him the false prophets, the one who performed miracles before him, with which those who took the mark of the beast and those who worship its idol were deceived. (Whilst they were still) living, the two (of them) were thrown into the lake of fire burning with brimstone. And the remaining (ones) were killed by the sword, the one coming out of him who sits upon the horse; and all
55 the birds were filled from their flesh.

τε καὶ δούλων καὶ μικρῶν καὶ μεγάλων.

Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα
αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ
ἴππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. καὶ ἐπιάσθη τὸ θηρίον καὶ
μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ,
ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς
προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν
λίμνην τοῦ πυρὸς τῆς καιομένης ἐν θείῳ. καὶ οἱ λοιποὶ ἀπεκτάνθησαν
ἐν τῇ ρόμφαιᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελθούσῃ ἐκ τοῦ
στόματος αὐτοῦ, καὶ πάντα τὰ ὅρνεα ἔχορτάσθησαν ἐκ τῶν σαρκῶν
αὐτῶν.

45R

50R

“And I saw an angel standing in the Sun [...]”

“SCENE FROM THE APOCALYPSE” – FRANCIS
DANBY, 1829



CHAPTER XX

The Last Judgement

AND I saw an angel coming down from Heaven, having the keys of the abyss and a great chain in his hand. And he seized the dragon — the ancient serpent — who is (the) Devil and (the) Satan and he bound him for a thousand years. And he threw 5 him into the abyss and he locked and sealed (the opening) above him so that he may no longer deceive the nations until the thousand years have passed (lit. are finished). And thereafter he must be loosened for a little while.

And I saw thrones and they (the apostles / saints) sat upon them 10 and (the authority to pass) a judgement was given to them; and their souls were beheaded because of the witness of Jesus and because of the word of God and whoever did not worship the beast or its idol (and whoever did) not take the mark upon his forehead and upon his hand. And they lived and reigned with Christ for a thousand years. 15 The remaining of the dead did not live until the thousand years have passed (lit. have finished). This is the first resurrection. Blessed and holy is he who has a part in the first resurrection, (for) the second

Κεφάλαιον ΞΧ

‘Η κρίσις ἡ ἐσχάτη

Kαὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος, ὃς ἐστιν Διάβολος καὶ Ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη, καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, 5R ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη, ἄχρι τελεσθῆ τὰ χίλια ἔτη· μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.

Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ’ αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη. οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῆ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη· μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀνάστασει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἔξουσίαν, ἀλλ’ ἔσονται ιερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ 10R 15R

death has no authority over them but they will (instead) be priests of God and Christ; and they will reign with Him for a thousand years.

20 And when the thousand years have passed (lit. are finished), Satan will be freed from his prison and he will come out to deceive the nations, (namely) those in the four corners of the Earth — (the) Gog and Magog — (and he does this in order) to gather (and prepare) them (to go) into battle; (and) their number is as (large) as the (amount of grains of) sand 25 of the sea. And they went up onto the breadth of the Earth (land) (i. e. they covered its entire breadth) and they surrounded the camp of the holy men and the (be)loved city. And fire descended out of Heaven and ate them (up). And the Devil — the one who deceived them (their deceiver) — was thrown into the lake of fire and brimstone (sulphur); 30 (the same place) where even the beast and the false prophet will be tormented day and night into the eternity of eternities (forever).

And I saw a great, white throne and (I saw) him who sits upon it, from whose face the Earth and the Heaven fled — and no place was found for them. And I saw the dead — the great and the small 35 — standing before the throne; and books were opened. And another book was opened, (the one) which is (the book) of life. And the dead were judged according to their deeds (as they were recorded in) from the writings of the books. And the sea gave (up) the dead (that were) within it, and Death and Hades gave (up) the dead (which were) within 40 them; and they were each judged according to their deeds. And Death and Hades were thrown into the lake of fire. This is the second death — the lake of fire. And if someone ('s name) was not found written in the book of life, he was thrown into the lake of fire.

βασιλεύσουσιν μετ' αὐτοῦ τὰ χίλια ἔτη.

Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, καὶ ἔξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γάγγα καὶ Μαγγάγη, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὃν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης. καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἀγίων καὶ τὴν πόλιν τὴν ἡγαπημένην· καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς· καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ' αὐτόν οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὐρέθη αὐτοῖς, καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἥνοιχθησαν· καὶ ἄλλο βιβλίον ἥνοιχθη, ὃ ἐστιν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν. καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκρούς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ Ἄιδης ἔδωκαν τοὺς νεκρούς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἔκαστος κατὰ τὰ ἔργα αὐτῶν. καὶ ὁ θάνατος καὶ ὁ Ἄιδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

*“And the dead were judged according
to their deeds [...]”*

“THE LAST JUDGEMENT” – JOHN MARTIN, 1853



CHAPTER XXI

The New Jerusalem

AND I saw a new Heaven and a new Earth; for the first Heaven and the first Earth have departed (left) and the sea is no more. And the new holy city (of) Jerusalem I saw descending out of Heaven from God (and it was) prepared as a bride (is) for her 5 husband (man). And I heard a great voice from the throne saying, “Behold! The tabernacle (tent) of God (is?) with the humans and He will live with them and they will be His people; and God himself will be with them. And He will wipe away every tear from their eyes and there will no longer be either death nor mourning nor weeping nor 10 pains (toils, hardship) — for the first things have departed (gone away, left).

And He who sits upon the throne said, “Behold! I make everything new (all things new).” And He says, “Write that (because?) these words are faithful and true.” And He said to me, “They (i. e. these things) 15 have (now) happened (it is done). I am the Alpha and the Omega, the beginning and the end. I shall give the thirsty from the spring (fountain) of water of life freely. The victor shall inherit (all) this and

Κεφάλαιον XXI

‘Η Ιερουσαλήμ ἡ νέα

Kαὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι. καὶ τὴν πόλιν τὴν ἀγίαν Ιερουσαλήμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἡτοι μασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. καὶ ἥκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς μετ' αὐτῶν ἔσται, καὶ ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὄφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὕτε πένθος οὕτε κραυγὴ οὕτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθαν.

5R

10R

καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ Ἰδοὺ καινὰ ποιῶ πάντα. καὶ λέγει Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί εἰσιν. καὶ εἶπέν μοι Γέγοναν. ἐγὼ τὸ Ἀλφα καὶ τὸ Ὡ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν. ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ Θεὸς καὶ αὐτὸς ἔσται μοι νιός. τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ

15R

I will be God to him and he will be a son to Me. But to the fearful (cowardly) and unbelieving and detestable (abominable) and murderers
20 and those who are sexually immoral; and (to) the sorcerers and those worshipping idols and to every liar: their part is in the lake burning with fire and brimstone (sulphur), which is the second death.”

And there came (forth) one of the seven angels — the ones having the seven vials filled with the last seven plagues —and he spoke to me
25 saying, “Come. I will show you the wife — the woman — of the Lamb.” And he carried me away in Spirit onto a great and high mountain; and he showed me the holy city Jerusalem — (the one) having the glory of God — descending out of Heaven from God. (And) its splendour was akin to (that of) a precious stone, (or) like (that of) crystal clear piece
30 of jasper.

And it had a great and tall wall, and it had twelve gates and upon the gates (there were) twelve angels and names (were) inscribed (upon them), (namely the names) which are (those) of the twelve tribes of Israel — three gates in the West(ern) part, three gates in the North(ern)
35 part, three gates in the South(ern) part and three gates in the West(ern) part. And the city’s wall had twelve foundations and (written) upon them were the twelve names of the apostles of the Lamb.

And (whilst he was) speaking to me, he had (in his hands) a golden measuring rod so that he may measure the city and its gates and its wall. And the city is laid (out as a) square and its length is as great as its breadth. And he measured the city with the rod at twelve-thousand stadia (roughly 2,100 km); its length and its breadth and its height are equal (in length). And he measured its wall at one-hundred forty-four cubits (roughly 72 m), the measure of a man, which is of the angel.
45 And the material (out) of (which) the wall (was built) was jasper and

πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστιν ὁ θάνατος ὁ δεύτερος.

Καὶ ἤλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχοντων τὰς ἑπτὰ φιάλας, 20R τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων Δεῦρο, δεῖξω σοι τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου. καὶ ἀπήνεγκέν με ἐν Πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἀγίαν Ἱερουσαλήμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ιάσπιδι κρυσταλλίζοντι. 25R

ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἣ ἐστιν τῶν δώδεκα φυλῶν οἵων Ἰσραήλ. ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς. καὶ τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ Ἀρνίου. 30R

Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς. καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ὅσον τὸ πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἵσα ἐστίν. καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἐκατὸν τεσσεράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστιν ἀγγέλου. καὶ ἡ ἐνδώμησις τοῦ τείχους αὐτῆς ιασπις, καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὑάλῳ καθαρῷ. 35R 40R

the city was (made out of) pure gold, as a fine crystal.

And the foundations of the wall were adorned with all (kinds of) precious stones: the first foundation is (made out of) jasper, the second is (made out of) sapphire, the third is (made out of) chalcedony, the 50 fourth is (made out of) emerald, the fifth is (made out of) sardonyx, the sixth is (made out of) carnelian, the seventh is (made out of) chrysolite, the eighth is (made out of) beryl, the ninth is (made out of) topaz, the tenth is (made out of) chrysoprase, the eleventh is (made out of) jacinth, and the twelfth is (made out of) amethyst. And the twelve 55 gates are twelve pearls (and) each of the gates was (made out) of one (of the) pearls. And the street of the city (is made of) pure gold, like a transparent crystal.

And I did not see any people in it, for the Lord God – the Almighty – is its people, and (so is) the Lamb. And the city has no need for the 60 Sun, nor for the Moon, so that they may shine in it. For the glory of God illuminated it, and its lamp is the Lamb. And the nations will walk (through the city) through its (because of its) light, and the kings of the Earth carry their glory into it. And its gates may not be shut during the day, for there shall not be any night there. And they shall bring 65 the glory and honour of the nations into it. And no unclean person nor any liar or person who does detestable things may enter it, except for the ones who are written in the Lamb's book of life.

οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμη-
μένοι· ὁ θεμέλιος ὁ πρῶτος ἵασπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος
χαλκηδών, ὁ τέταρτος σμάραγδος, ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρ-
διον, ὁ ἔβδομος χρυσόλιθος, ὁ ὅγδοος βήρυλλος, ὁ ἑνατος τοπάζιον,
ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος ύάκινθος, ὁ δωδέκατος ἀμέθυ-
στος. καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρῖται· ἀνὰ εἰς ἔκαστος
τῶν πυλώνων ἦν ἔξ οὐδὲν μαργαρίτου. καὶ ἡ πλατεῖα τῆς πόλεως
χρυσίον καθαρὸν ὡς ὄντας διαυγής.

45R

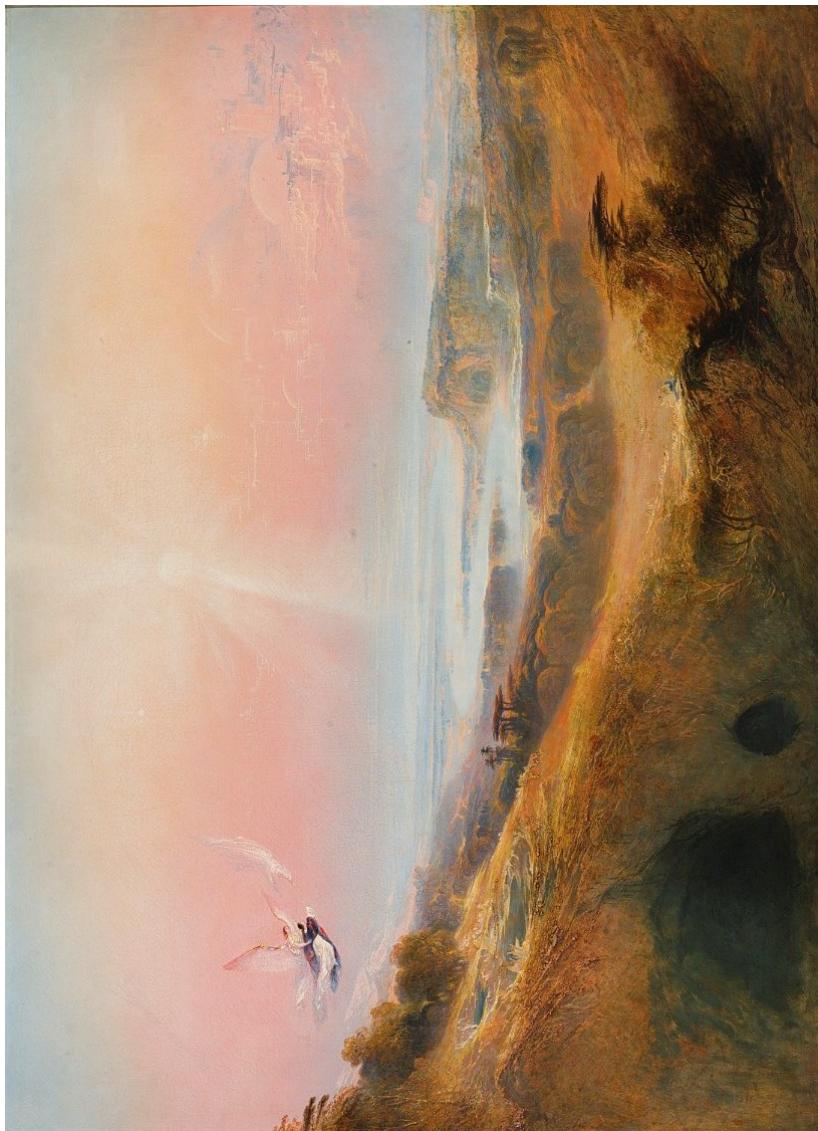
Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ Παντοκράτωρ
ναὸς αὐτῆς ἐστιν, καὶ τὸ Ἀρνίον. καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου
οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν
αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ Ἀρνίον. καὶ περιπατήσουσιν τὰ ἔθνη
διὰ τοῦ φωτὸς αὐτῆς, καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν
αὐτῶν εἰς αὐτήν· καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας,
νὺξ γὰρ οὐκ ἔσται ἐκεῖ· καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν
ἔθνων εἰς αὐτήν. καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ὁ ποιῶν
βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ
Ἀρνίου.

50R

55R

*“And he carried me away in Spirit
onto a great and high mountain; and
he showed me the holy city
Jerusalem [...]”*

“THE CELESTIAL CITY AND THE RIVER OF
BLISS” – JOHN MARTIN, 1841



CHAPTER XXII

The River of Life



ND he showed me a river of water of life (and it was) as pure as a crystal; (and the river was) coming out of the throne of God and of the Lamb. And in the middle of its (the city's) road, and from here and from there around the river (on either side / 5 both sides of the river), there was a tree of life (which was) making (i. e. bearing) twelve (types of?) fruit; (and) each month it yields the according fruit (of that particular month) and its leaves are for the healing of the nations.

And there will not be any (all) curses anymore. And the throne 10 of God and the Lamb shall be therein (i. e. the city) and His servants will worship Him; and they will see His face and His name will be upon their foreheads. And night will be no longer and they will need neither the light of a lamp nor the light of the Sun, for the Lord God will shine (light) upon them — and they shall reign into the eternity of 15 eternities (forever).

And he (the angel) said to me, “These words are faithful and true and the Lord God sent His angel (which was one) of the holy prophets,

Κεφάλαιον XXII

‘Ο τῆς ζωῆς ποταμός

Kαὶ ἔδειξέν μοι ποταμὸν ὅδατος ζωῆς λαμπρὸν ὡς κρύσταλλον,
έκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ Ἀρνίου. ἐν
μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ
ἐκεῖθεν ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἔκαστον
ἀποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν
τῶν ἑθνῶν.

5R

καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ
Ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ, καὶ
ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων
αὐτῶν. καὶ νὺξ οὐκ ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρείαν φωτὸς λύχνου
καὶ φωτὸς ἥλιου, ὅτι Κύριος ὁ Θεὸς φωτίσει ἐπ’ αὐτούς, καὶ βασιλεύ-
σουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

10R

Καὶ εἶπέν μοι Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ ὁ Κύριος ὁ
Θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλεν τὸν ἄγγελον αὐτοῦ

to show His servants what must soon happen. ‘And behold! I will soon come!’ Blessed is the one who honours the words of the prophecy of this book.” And even I, John, was a listener and watcher of this (event). And when I heard and saw (these things), I fell (to my knees?) to worship before feet of the angel (who was) showing me this. And he tells me, “See not (i. e. do not do this)! I am your fellow servant and (I am also a fellow servant) of the prophets and of the ones honouring the words of this book — worship God (instead of me).”

And he says to me, “Do not seal the words of the prophecy of this book, for the time is near. He who does unjust things, let him do unjust things still; and let the defiler defile still; and let the just do justice still; and let the holy be holy still. ‘And behold, I am coming soon. And My reward (will come) with Me, to give to each how his work is (according to their deeds). I am the Alpha and the Omega, the first and the last, the beginning and the end.’ Blessed are those washing their robes, so that their authority may be upon the tree of life and by the gates they shall enter the city. Outside (of the city there are) the dogs and the sorcerers and the sexually immoral and the murderers and the ones worshipping idols and (also) everyone who likes or does false things.”

“I, Jesus, (have) sent my angel to testify to you that which concerns the churches. I am the root and the offspring of David — the bright morning star.” And the Spirit and the bride are saying, “Come. And he who hears, let him (also) say, ‘Come’. Let the thirsty come and let him who wishes (to) take from the water of life (do so freely).”

I testify to every listener of the words of the prophecy of this book; (and) if someone places upon them (adds something to them), God will put upon him the plagues which are written in this book. And if someone takes away (something) from these words, God will take

δεῖξαι τοῖς δούλοις αὐτοῦ ἂν δεῖ γενέσθαι ἐν τάχει. καὶ Ἰδοὺ ἔρχομαι ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. Κάγω Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα. καὶ ὅτε ἥκουσα καὶ ἔβλεψα, ἐπεσα προσκυνῆσαι ἐμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. καὶ λέγει μοι Ὁρα μή· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκύνησον.

Καὶ λέγει μοι Μή σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὁ καιρὸς γὰρ ἐγγύς ἐστιν. ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ρύπαρὸς ρύπανθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἄγιος ἀγίασθήτω ἔτι. Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ως τὸ ἔργον ἐστὶν αὐτοῦ. ἐγὼ τὸ Ἀλφα καὶ τὸ Ὡ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος. μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἔξουσία αὐτῶν ἐπὶ τὸ ζύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. ἔξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

Ἐγὼ Ἰησοῦς ἔπειψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ είμι ἡ ρίζα καὶ τὸ γένος Δαυείδ, ὁ ἀστήρ ὁ λαμπρός, ὁ πρωινός. Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν Ἔρχου. καὶ ὁ ἀκούων εἰπάτω Ἔρχου. καὶ ὁ διψῶν ἔρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ· καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ Θεὸς

15R

20R

25R

30R

35R

40R

away his part from the tree of life and from the holy city — the things which are written in this book. The one testifying this says, “Yes. I am coming quickly. Amen, come, O Lord Jesus.”

The grace of Lord Jesus (be) with everyone (and everything).

τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἀγίας,
τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ. Λέγει ὁ μαρτυρῶν ταῦτα Ναί,
ἔρχομαι ταχύ. Ἀμήν, ἔρχου Κύριε Ἰησοῦ.

Ἡ χάρις τοῦ Κυρίου Ἰησοῦ μετὰ πάντων.

*“And he showed me a river of water
of life (and it was) as pure as a
crystal.”*

“ILLUSTRATION OF REVELATION 22:17” —
JOSEPH MARTIN KRONHEIM, 1880



And the Spirit and the
bride say, Come. And let
him that heareth say, Come.
And let him that is athirst
come. And whosoever will,
let him take the water of
life freely.

APPENDIX

The Greek Alphabet

From Alpha to Omega

As this edition of John's Apocalypse contains not only my own translation but also the original Greek text, I believed it to be helpful to include herein a small overview of the various letters of the Greek alphabet and their equivalent transliteration in English.

As this is merely supposed to be a short guideline for the slightly-above-casual reader unaccustomed to the Greek alphabet — or, perhaps, having rudimentary knowledge thereof —, I decided against fully-fledged explanations of the various breathings and accents, and I also decided against describing their pronunciations; for, indeed, there exist such a large number of varying ways of pronouncing the Ancient Greek language that showcasing them all herein would not be possible.

Instead, I recommend this table to be used simply as a quick reference guide for those who wish to read a handful of words in the Greek text — but are, due to their never having learnt the alphabet, unable to do so on their own —, or for those who have begun studying Greek only recently and still require help in reading the glyphs.

Greek Letter	Transliteration
A, α	a
B, β	b
Γ, γ	g
Δ, δ	d
E, ε	e
Z, ζ	z
H, η	ē
Θ, θ	th
I, ι	i
K, κ	k
Λ, λ	l
M, μ	m
N, ν	m
Ξ, ξ	x
O, ο	o
Π, π	p
P, ρ	r
Σ, σ, Σ	s, z
T, τ	t
Υ, υ	u, y
Φ, φ	f, ph
X, χ	kh, ch
Ψ, ψ	ps
Ω, ω	ō

Further Reading

Whereto Now?

If this book has fuelled your desire to learn not only more about the Apocalypse of John and the Bible in general, but also the Ancient Greek language, I believe the following section might be of interest to you. For I have, over the course of my studying Ancient Greek, made good use of a rather large repertoire of various resources and would like to showcase those I believe to be most helpful.

First and foremost, I highly recommend JACT’s “Reading Greek” series for commencing your study of the Ancient Greek language. In this series, as opposed to more traditional grammar books, you learn the language by reading as much as possible as soon as possible — as, indeed, the name should have revealed. If you do decide to get yourself a copy of the *Reading Greek* series, I also highly recommend the Italian edition of “Athenaze”, as it contains a very large amount of beginner-friendly prose. I cannot, however, recommend *Athenaze* as one’s only method of learning the language, as it does contain a not insignificant amount of Italian — thus, unless you speak Italian reasonably well, I can only recommend this book as a pairing to the aforementioned *Reading Greek* series.

If you wish to continue reading the New Testament in its original

language, my personal favourite is “The Greek New Testament: A Reader’s Edition”. It contains not only the entirety of the Greek New Testament and an Greek-English dictionary at the back, but also parsed vocabulary at the bottom of the page; that way, the reader is required to learn only those words that occur thirty times or more in the New Testament — the remaining ones can be found at the bottom of the page. Additionally, all vocabulary is parsed, so that the reader can immediately identify what the conjugation of a particular verb or irregular noun is. Its ISBN is 978-3-438-05168-4.

There also exists a reader’s edition of the Greek Old Testament — which is also known as the “Septuagint(a)” — in a similar style as the above-mentioned New Testament reader; it is called “Septuaginta: A Reader’s Edition”. In this rather extensive work — comprised not of one, but two volumes with over 1000 pages each —, you find the entirety of the Old Testament — including a handful of apocrypha —, a Greek-English dictionary and parsed vocabulary at the bottom of each page. It is a rather hefty investment, but the exceptional quality makes it, in my opinion, worthwhile. Its ISBN is 978-3-438-05190-5.

But there exist not only books that may aid you in your journey of studying the Greek Bible — and Greek in general —, but there also exists a rather considerable repository of resources that you can find on the Web. My own website, for example, *ancient-greek.net* contains a lot of information on Ancient Greek, how to study it and lots of reviews of various resources I use for learning the language. I highly recommend taking a look at it, as you can not only find aforesaid information thereon, but also links to a myriad of other helpful sites.

Afterword

I thank you greatly for having read through the entirety of the book and hope that you enjoyed yourself whilst doing so. I have, to the best of my abilities, tried doing the original work justice, so that not only the unique and colourful manner in which John wrote his Revelation is translated properly, but also so that it becomes accessible and enjoyable for as many people as possible.

ΑΥΤΩ· Η ΔΟΞΑ ΚΑΙ ΤΟ
ΚΡΑΤΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ
ΤΩΝ ΑΙΩΝΩΝ· ΑΜΗΝ.

Rev. 1:6