

# John's Revelation

A Modern Annotated Translation

*Translated By*  
Marvin Johanning

# John's Revelation

**Text:** © 2022 CC BY-NC-ND 4.0 Marvin Johanning

**Printing and Publishing:** BoD – Books on Demand Norderstedt

**ISBN:** 978-3-7557-9152-2

© 2022 CC BY-NC-ND 4.0 Marvin Johanning

“John’s Revelation: A Modern Annotated Translation” by Marvin Johanning is licensed under CC BY-NC-ND 4.0. To view a copy of this license, visit <https://creativecommons.org/licenses/by-nc-nd/4.0>.

Bibliografische Information der Deutschen Nationalbibliothek: Die Deutsche Nationalbibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliografie; detaillierte bibliografische Daten sind im Internet über [dnb.dnb.de](http://dnb.dnb.de) abrufbar.

**Μ**ΑΚΑΡΙΟΣ Ο ΑΝΑΓΙΝΩΣΚΩΝ ΚΑΙ ΟΙ  
ΑΚΟΥΟΝΤΕΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΗΣ  
ΠΡΟΦΗΤΕΙΑΣ ΚΑΙ ΤΗΡΟΥΝΤΕΣ ΤΑ  
ΕΝ ΑΥΤΗ ΓΕΓΡΑΜΜΕΝΑ Ο ΓΑΡ ΚΑΙΡΟΣ  
ΕΓΓΥΣ.

Revelation 1:3

# Content

Foreword	i
The Translation	iii
John on the Isle of Patmos	1
Letters to the Churches in Ephesus, Smyrna, Pergamum and Thyatira	4
Letters to the churches in Sardis, Philadelphia, and Laodicea	8
The almighty sitting upon his throne	11
The sealed book	13
The lamb opens the book	15
The sealing of the servants	18
The sounding of the first angels	21
The star having fallen from heaven	23
The angel with the small open book	26

The seventh angel sounds	28
The woman and the dragon	31
The number of the beast	34
The reaping of the earth	37
The plagues of the angels	40
The emptying of the vials	42
The Prostitute of Babylon	45
The fallen Babylon	48
The angel standing in the sun	52
The last judgement	55
The New Jerusalem	58
The river of life	61
Further Reading	i
Afterword	iv







# Preface



# Foreword

## *Introduction to the English-only edition*



I bid you welcome to the English-only edition of my translation of John's Revelation and thank you very much for reading this book and supporting me.

This special English-only edition has been devised because of the unfortunately rather steep price of the original illustrated and bilingual edition. I feared that the majority of people who were interested in reading a modern and annotated translation of the most fascinating and intense book of the New Testament were unwilling to pay €25.99 for a book which contained a lot of text they would not understand, namely the original Ancient Greek; for indeed, why would one pay for pages one cannot even understand? Additionally, I am most certain that a not insignificant number of people are not too interested in seeing colourful illustrations everywhere if it entails such a high retail price.

Due to these problems, I decided to publish an English-only edition of this book containing nothing but my English translation and the original introductions. Furthermore, I wanted this translation to have a completely overhauled and more modern design as opposed to the more scholastically-looking design of the bilingual edition. I want this

book to be read as any other novel would be read and have, therefore, decided to leave out the verse numbers so commonly seen in Bibles or the line numbers of the bilingual edition; and I firmly believe that my translation will allow you to read this captivating book of the Bible more fluently and with much less effort than most other versions out there.

If you are unfamiliar with my method of translation and the quirks you might encounter within this book — such as a myriad of rather helpful notes enclosed in parentheses — then I highly encourage you to continue reading the preface to find out more about my style of translation and how to properly read it.

# The 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.

The first thing I would like to discuss is the text upon which my translation is based. 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 Thursday, 10. February 2022, the most recent one is NA28, i. e. the 28<sup>th</sup> edition), the changes are minor enough for me to look past them.

Another matter that I believe must be discussed before delving into any translated text is the matter of cultural differences. 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 con-

cepts — 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 — (some-what) 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.

Another matter to discuss is that of general 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 aesthetics of the prose. Yet, there are times where a literal translation would yield something so bizarre and utterly incomprehensible that a modern English speaker would be greatly mystified by it — and in such instances, I do take the liberty of slightly rephrasing the original sentence, all the while keeping the meaning intact as best I can.



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

Once you have understood the difficulties and challenges associated with the translation of an ancient text and wish you actually begin reading this translation, you can move on to the following section, wherein I will be briefly explaining how to actually read this translation with its many quirks.



**B**ut how does one properly read my translation? Firstly, it is important to note that 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 Mengebibel*. 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.



**B**ut who is this book actually aimed at? Why should you choose this translation over another? As the author of this book, I am, naturally, somewhat biased when it comes to this question, but I will attempt to answer it nonetheless.

Firstly, I think this book would be a great entry into the Bible for those who have yet to read it; the Revelation is suspenseful, comparatively short and easy to understand and very intriguing to read.

Secondly, I believe it may also be interesting to those who have trouble reading texts in general. I frequently find myself having trouble when reading a text because of, for example, confusing pronouns (who is this “him” the author is referring to in this case?) and lack of punctuation marks. I, therefore, did my best at attempting to construct my sentence in such a manner that I, too, could easily understand them without having to constantly re-read passages.

Thirdly, people who would like to read a version of the Bible — or, in this case, one book of it — that is both easy to understand and follows the original closely might find this edition of interest as well. Parenthesised text can be ignored to get a more literal translation.

I hope I have been able to convince you to take a look at this, perhaps rather unusual, translation and hope you are going to enjoy it.



# Revelation





## John on the Isle of Patmos

*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.*



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

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

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

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

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 (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, 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 (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 his right hand upon me, saying, “Do not be afraid. I am the First and the Last and the Living One; and I was dead — but behold, I am living into the eternities of eternities and I have the keys of Death and Hades. Write,

then, what you saw, what is and what will happen thereafter. The mystery of the seven stars which you see upon my right hand and the seven golden lamp-stands (is the following): The seven stars are messengers of the seven churches and the seven lamp-stands are the seven churches.



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

*This is what the Son of God says, who has eyes like a flame of fire and his feet are like brass.*



**T**o 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 repent.’

‘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.’”

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 afraid of what you will suffer. Look, the Devil will throw some of you into prison in order for you to be put to the test; and you will have (to endure) suffering for ten days. Be faithful until death, and I will give you the crown of life. Let him who has ears listen to what the Spirit says to the churches. The victor will not be hurt by the second death.’”

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

‘But I have a few things against you. Namely that you have there those who hold to the teaching of Balaam, who taught Balak to throw a stumbling block before the children of Israel, so that they commit sexual immorality and eat meals offered to idols. You also have those holding to the teaching of the Nicolaitans. Therefore, repent. If not, I will

come to you swiftly and fight them with the sword of my mouth. Let him who has ears listen to what the Spirit says to the churches. The victor I will give (something to eat) of the hidden manna and I will give him a white stone; and upon the stone is written a new name, which nobody — except the one who took the stone — knows.”

And to the messenger of the church in Thyatira write (the 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, 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 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 know that I am the searcher of thoughts and (of) hearts and I will give to you each according to your deeds. And to you — the remaining (people) of Thyatira, who do not follow (have) this teaching and who did not, as they say, know the deep secrets of Satan — I say, that I will will not throw another burden upon you; hold fast to what you have until I may come. And to the victor and to the one who honours my deeds until the end, I will give (him the) authority over the nations; and he will rule them with an iron rod, and they will be shattered like clay dishes. As I

have received from my Father, I, too, will give him (the vic-  
tor) the Morning Star. Let him who has ears listen to what  
the Spirit says to the seven churches.”



# Letters to the Churches in Sardis, Philadelphia, and Laodicea

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



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

But you have in Sardis a few (people) who did not defile their clothes, and they will walk (around) with me (clad) in white (garments), for they are worthy. The victor will, thus, be dressed in white garments and I will never wipe away his

name from the Book of Life and I will confess to his name before my Father and His messengers. Let him who has ears listen to what the Spirit says to the churches.”

And to the messenger of the church in Philadelphia write (the following): “This is what the the Holy One, the True One, He who has David’s key which opens things nobody can close and which closes things nobody can open says, ‘I know your deeds; and look, I have placed before you an open door which nobody is able to close; for you have little power and you obeyed my word and did not deny my name. Look, I will give to you some of those belonging to the Synagogue of Satan who claim to be Jews — but who are not and are, instead, false (liars) — and I will make it so that they will come to you; and they will bow before your feet and know that I loved you. Because you kept the word of my patient endurance, so I, too, will keep you from the Hour of the Trial, which is about to come upon the entire World to test its inhabitants. I will come soon. Hold fast to what you have, so that nobody may take your crown. I will make (for) the victor a pillar in the temple of my God and he may never leave again. And I will write upon him the name of my God and the 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 listen to what the Spirit says to the churches.

And to the messenger of the church in Laodicea write (the following): “This is what the Amen, the faithful and true witness and the beginning of the Judgement of God says, ‘I know your works (and) that you are neither cold nor hot. If only (I wish) you could be either hot or cold. Therefore, since you are only lukewarm and neither hot or cold, I

will spit you out of my mouth. Because you say, "I am rich and have prospered and I do not have any need (anymore)." And (since) you are wretched, pitiable, poor, blind and naked, I advise you to buy gold refined in fire from me so that you may become rich and wear white garments and (so that) the shame of your nakedness is not revealed; and so that eye cream is rubbed onto your eyes, so that you may see. Whomever I love, I correct and teach. Be earnest, then, and repent. Look, I have stood before your door and knocked; (and) if someone opens the door I will come into his place and I will eat with him and he (will eat) with me. I will allow the victor to sit with me 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."



# The Almighty Sitting Upon his Throne

*And in the middle of the throne and around the throne (there were) four living creatures, covered with eyes from back to front.*



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

And in the middle of the throne and around the throne (there were) four living creatures, covered with eyes from back to front. And the first creature was like a lion, and the second creature was like a bull and the third creature had the head of a human, and the fourth creature was like a flying eagle. And the four creatures each had six wings (which) were filled with eyes around and within. And without a break — day and night — they were saying, “Holy, holy, holy (is the) Lord God, the Almighty, who was and is and who will come.”

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

## The Sealed Book

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

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

And it came (forth) and took the book out of the right hand of Him who sits upon the throne.

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.



## The Lamb Opens the Book

*Fall upon us and hide us from the face of Him who sits upon the throne and (hide, protect) us from the Lamb's wrath; for the great day of their wrath has come, and who shall be able to stand?*



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

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

And when He opened the third seal, I heard the third creature saying, "Come." And I saw — and look! — a great horse and he who sits upon it has a scale in his hand. And I heard (as) a voice in the middle of the four creatures saying, "A measure of wheat for a denarius (penny / cent → small

coin) and three measures of barley for a denarius; and do not mistreat the olive oil or the wine.”

And when He opened the fourth seal, I heard the voice of the fourth creature saying, “Come.” And I saw — and look! — a pale green (greenish-yellow) horse and the name of him who sits above (atop, on top of) it is (the) Death; and (the) Hades (Hell) follows (with) him; and power was given to them over a quarter of the Earth, to kill with sword and with hunger and with death and by (using) the beasts of the Earth.

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

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

And the kings of the Earth and the noblemen, military commanders, the rich and strong and every slave and free man — (they all) hid themselves in caves and in (behind?)

under?) the stones of the mountains; and they say to the mountains and (to) the stones, "Fall upon us and hide us from the face of Him who sits upon the throne and (hide, protect) us from the Lamb's wrath; for the great day of their wrath has come, and who shall be able to stand?"



## The Sealing of the Servants

*They are those who come from the great oppression and they washed their robes and whitened them in (with) the blood of the Lamb.*



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.

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 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 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 their eyes.





# The Sounding of the First Angels

*And there was hail and fire mixed with blood and it was thrown into (onto) the Earth.*



And 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).

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).

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.

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 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 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).

# The Star Having Fallen From Heaven

*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.*



**A**nd 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 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 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 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 (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) 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) and brimstone-like (colour of sulfur) breastplates. And the heads of 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) 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 — 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.



# The Angel With the Small Open Book

*Seal (and lock away) that which the thunders spoke — and do not write (about) it.*



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).

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 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 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) and kings.”



## The Seventh Angel Sounds

*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).*



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, 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 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.

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 (they have the authority to) smite the Earth with (in) every plague as they please. And when they have finished their witness, the beast 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 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, 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 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 of our Lord and his Messiah — and he will reign into the eternity of 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 (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 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).



# 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 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 for one-thousand two-hundred sixty days. And a war began (was, happened) in Heaven (in

which) Michael and his angels fought (with) 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 (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 — 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, 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 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 (and) the Earth shouted for the (sake of the)

woman, and the Earth 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 — 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.





## The Number of the Beast

*And it made (forced) everyone — the small and the large; the rich and the poor; and the free and the slaves — to give them(selves) a mark upon their right hand or upon their forehead.*



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 (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 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 do (the above mentioned things) for forty-two months. And it opened its mouth to (speak) blas-

phemous(ly) to God (in order) to blaspheme (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 (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 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 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 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. 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 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 is (the number) of humans; and its number is six-hundred sixty-six.



## The Reaping of the Earth

*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*



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 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 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 (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 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.”

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 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).”

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 six-hundred stades (approximately 320 km).





## The Plagues of the Angels

*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.*



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.”

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) clad in pure, white linen; and around their chests were bound golden belts. And one of the four creatures gave seven golden vials — (all) 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.

## The Emptying of the Vials

*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 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 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 into the rivers and the springs of waters — and they became blood. And I heard the 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, 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 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). 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 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 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 (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 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 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).

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.



## The Prostitute of Babylon

*And I saw a woman sitting upon a red beast — filled with (the) names of blasphemy — and having seven heads and ten horns.*



**A**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 uncleanness 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 see-

ing her, I was greatly 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, 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) 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 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 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.”

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 to the beast — until the words of God are finished (fulfilled). And the woman which you see is the great city, (the one) having the kingdom (the one which rules) over the kings of the Earth.



## The Fallen Babylon

*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.”*



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).

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).

As many (people as there were who) glorified her and (as many as) lived sensually (with her), that many (people) (will) give to her torment 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.

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) 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 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.

“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).”

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

groom or a bride be heard in you any longer; for your merchants were the great (ones) of the Earth (and) 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.”

# The Angel Standing in the Sun

*And I heard (something that was) as a voice of a great crowd and as a voice of many waters and as a voice of a vicious thunderstorm saying, "Hallelujah!"*



**H**ereafter 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 — 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 a voice of many waters and as a voice of a vi-

cious 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 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 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 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 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 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 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 the flesh of strong (men) and the flesh of horses — and those who sit 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 one sitting upon the horse and with his army. And the beast was seized (apprehended, caught) and with him the false prophet, 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 the birds were filled from their flesh.



## The Last Judgement

*And he threw 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.*



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 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 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. 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 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.

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 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); (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 — 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 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.



## The New Jerusalem

*And the foundations of the wall were adorned with all (kinds of) precious stones.*



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 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 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) 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 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 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 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 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) 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. And the material (out) of (which) the wall (was built) was jasper and 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 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) chryso-prase, the eleventh is (made out of) jacinth, and the twelfth is (made out of) amethyst. And the twelve 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 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 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.



## The River of Life

*Do not seal the words of the prophecy of this book, for the time is near.*



And 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 / 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 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 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, 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 some-

thing 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 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). SELAH.



# Appendix





## 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, [www.Ancient-Greek.net](http://www.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.

You should also take a look at the bilingual version of this book I have so frequently mentioned already. International availability is somewhat low, unfortunately, but you can find a free PDF copy on my website or try finding it using its ISBN: 978-3-754-32897-2.



# Afterword

*The end of the journey*



he journey has now ended; thank you once again for reading this book and supporting me. I sincerely hope that you have enjoyed my translation; and should there have been something which you did not quite understand or which you believe could be improved — or if you want to talk about anything else —, you may send me an email to [email@marvinjohanning.de](mailto:email@marvinjohanning.de). I am looking forward to hearing from you and getting your suggestions and criticisms.

I am currently working on a translation of the Gospel of John, which will, hopefully, be released over the course of this year. It will include both a bilingual edition and an English-only one as well. Thus, if you enjoyed this book, I hope to have you as my reader again at the end of 2022.

**Marvin Johanning**

Friday, 11. February 2022



