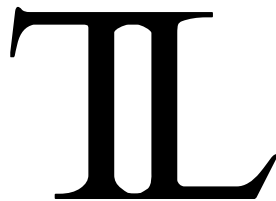


The Book of Revelation

The Book of Revelation

A Greek Reader

A large, bold, black letter 'T' in a classic serif font, centered on the page. The letter has a slightly decorative, calligraphic feel with a small hook on the top left and a sharp point on the bottom right.

Timothy A. Lee Publishing

The Book of Revelation: A Greek Reader

Copyright © 2023 by Timothy A. Lee

Timothy A. Lee Publishing, Cambridge, England

www.timothyalee.com

@Timothy_A_Lee

All rights reserved. This publication may not be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher. For permission requests, contact requests@timothyalee.com.

The biblical base text (SBLGNT) is licensed under a Creative Commons Attribution 4.0 International License (CC BY 4.0). www.sblgnt.com/license The text is copyright 2010 by the Society of Biblical Literature and Logos Bible Software.

The morphological parsing and lemmatization used is made available under a CC-BY-SA License. Tauber, J. K., ed. (2017) MorphGNT: SBLGNT Edition. Version 6.12 [Data set]. <https://github.com/morphgnt/sblgnt> DOI: 10.5281/zenodo.376200

First Edition 2023

ISBN: 978-1-916854-12-3

CONTENTS

Introduction	vii
Abbreviations	xv
Revelation	1
Paradigms	69
Glossary	95
Maps	107

Introduction

This is a Greek reader for The Book of Revelation. It is designed as a useful cost-efficient tool for two groups of people. First, for students learning Koine Greek after a year's worth of study this series provides the material to grow in reading ability from the primary texts.¹ Second, this series is designed for pastors, scholars, and curious lay people looking to refresh their Greek, or use it in preparation for their work of study, preaching, and teaching.

The book immerses the reader in the biblical texts in order to build confidence reading Koine Greek as quickly as possible. The transition from translating basic sentences to reading whole passages and books is a steep learning curve that can be discouraging to students. To help bridge this gap, the reader's generous glosses enable the student with only one year's worth of vocabulary to begin reading whole passages. Specifically, all uncommon words that occur 30 times or fewer in the Greek New Testament are glossed as footnotes. This enables the reader to continue reading every passage unhindered. Therefore, the book complements traditional language grammars and is especially ideal for beginner and intermediate students learning to read Koine Greek. However, even advanced readers will appreciate

¹ Koine Greek is the common term for what has historically and inaccurately been known as Biblical or New Testament Greek. The best term to describe the language of the New Testament is Post-Classical Greek.

the glossing of the rare words, since it saves time reading the text.

Revelation is unique among the New Testament books both in terms of its apocalyptic genre and transmission history. Questions were raised over its views on the millennium in the church fathers, yet its message to encourage its readers is straightforward. It is also omitted from the Greek Orthodox lectionary readings. However, its style and vivid imagery makes for excellent reading.

How to use this reader

In order to aid the reader and simplify the reading process, this book contains a collection of useful data around and within the main body of text. Information includes:

- The glossing of uncommon words that the reader might not know or struggle to recall.
- The morphological parsing of difficult forms.
- Proper nouns shaded in grey.

This reader includes basic glosses and morphology when relevant in footnotes. These are divided into two separate levels of footnotes. The primary level contains the glosses of all the rarer words, and if necessary their morphology. The secondary level is only for displaying complex morphology of common words that might be useful for beginner and intermediate readers.

Glossing

All uncommon words are glossed with English translation possibilities in the primary footnotes. These less frequent words are

defined as those that occur 30 times or fewer in the Greek New Testament. It is assumed that after one year's study, a student will know the common words. These 332 distinct lexemes occur 8,264 times in The Book of Revelation. This accounts for 84% of the 9,833 words found in the book.² An alphabetical list of these words may be consulted in the glossary found among the appendices of this book.

For example, in John 1:5, we encounter the word *σκοτία*^a. The word is uncommon, occurring only 17 times in the New Testament. Therefore, it is glossed in the primary footnotes. The lexeme behind the word is in bold type *σκοτία*. It is followed by grammatical data where necessary, in this case ending *ας, ἡ* which refer to the genitival form ending (*ας*) and gender (*ἡ*). After the underlying lexeme, and grammatical data, basic English glosses are supplied followed by the frequency of the lexeme in the New Testament in parentheses. These glosses contain the main translation possibilities for the word. They are consistent throughout the reader, not context specific. This means they are suitable for memorising as the readers works through the book. It also means a reader learns not to depend too heavily upon glosses, given a word can have an unusual, or very specific meaning determined by the context.

The glosses are primarily those of *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.³ I have lightly updated the language and translations offered. The glosses offer the more common translations of the words, though context is key for meaning. Given these glosses are primarily for the general reader, a dictionary such as BDAG is recommended where

² According to the SBLGNT base text and MorphGNT parsing scheme adopted by this book.

³ G. Abbott-Smith. *A Manual Greek Lexicon of the New Testament*. T & T Clark: Edinburgh, 1923.

a *σκοτία, ας, ἡ*. darkness, dark.
(17)

exegetical points are under question.⁴ These glosses are spelled according to British English.

The primary footnotes are alphabetical, not numerical. They restart at *a* on every new page and chapter. If a word appears multiple times in a single page, then subsequent occurrences will refer to the first gloss using the same alphabetical footnote mark. For example, σκοτία^a ... σκοτία^a.

Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, τέξεται^b. This indicates the word τέξεται is the future middle indicative third-person singular of the verb τίκτω. It is glossed because the form may be confusing for beginner students. For common words that contain a difficult form, a secondary set of footnotes are supplied. These footnotes contain no glosses as the reader is expected to know the basic glosses. Instead only the underlying lexeme in the present tense is displayed with the relevant morphological parsing. For example, εὔρεθῆ¹ is an aorist passive indicative third-person singular verb, from εὔρισκω. Unlike the primary footnotes, these secondary footnotes are listed numerically. This allows the reader who is competent with morphological forms to skip over these words without distraction. These grey italicised footnotes should not be confused with verse numbers (e.g., ¹) which are bold and sans-serif.

⁴ Frederick William Danker, ed. *A Greek-English Lexicon of the New Testament and other Early Christian Literature. Third Edition (BDAG)*. Chicago, IL: The University of Chicago Press, 2000

a **σκοτία, ας, ἡ**. darkness, dark.
(17)

b **τίκτω**. to bear, bring forth,
produce. (18) *fut. mid. ind. 3s*

¹ *εὔρισκω aor. pass. ind. 3s*

Uncommon Proper Nouns

To aid the reader, all uncommon proper nouns are marked in grey; for example, Ἡλίας. These are the proper nouns that occur 30 times or fewer in the New Testament. Common proper nouns are left in black as it is assumed the reader is familiar with these. For example, Ἰωάννης is not glossed.

Verb and noun paradigms

Several paradigms are listed among the appendices to help the reader's recall. These include verbs, nouns, and adjectives. The declension tables, like the spelling adopt British English standards, hence following the traditional order: nominative, (vocative), accusative, genitive, dative, not the German-American order that places the genitive after the noun.

Sources

The biblical base text for this reader is the SBL Greek New Testament (SBLGNT) edited by Michael W. Holmes which is available under a Creative Commons License.⁵ This is a modern critical text. To save space I have removed the critical apparatus. This should not be neglected in study, but is not necessary for the primary use of these books to get people reading large chunks of text as easily as possible.

The morphological parsing and lemmatization used is from the MorphGNT project and made available under a Creative

⁵ <https://sblgnt.com/> It is licensed under a Creative Commons Attribution 4.0 International License. This is copyright 2010 by the Society of Biblical Literature and Logos Bible Software.

Commons License.⁶ I have occasionally changed the parsing, or underlying lexeme. In particular I have relisted several deponent verbs as present. This is based on their use in the present at times in the New Testament, or in the Septuagint.

The glosses are primarily those of *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.⁷ As stated, I have lightly updated the language of these and the translations offered. When updating glosses I have also consulted John Dodson's *Greek-English Lexicon*.⁸

For the maps, I have consulted Hurlbut's Bible Atlas,⁹ and public domain maps of ancient highway systems. Place names in ancient languages and direction of travel arrows were all added after consulting the biblical texts. The map projections are equirectangular which means more details can be displayed on each page, though places such as Asia Minor appear vertically compressed.

Contact

I appreciate feedback on this reader, such as how it is being used and ways to improve it. If a reader finds an issue with

⁶ CC-BY-SA, Tauber, J. K., ed. (2017) MorphGNT: SBLGNT Edition. Version 6.12 [Data set]. <https://github.com/morphgnt/sblgnt> DOI: 10.5281/zenodo.376200.

⁷ Abbott-Smith, *Greek Lexicon*.

⁸ Dodson's lexicon is in the public domain, he used the following public-domain sources:

- Abbott-Smith, G., *A Manual Greek Lexicon of the New Testament*, New York: Charles Scribner's Sons, 1922.
- Berry, George R., *A New Greek-English Lexicon to the New Testament*, New York: Hinds & Noble, 1897.
- Souter, Alexander, *A Pocket Lexicon to the Greek New Testament*, Oxford: Clarendon Press, 1917.
- Strong, J., *Strong's Exhaustive Concordance of the Bible*, 1890.

⁹ Jesse Lyman Hurlbut. *Bible Atlas. A Manual of Biblical Geography and History*. Rand, McNally & company: Chicago, IL, 1910.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ

1 Ἀποκάλυψις^a Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν^d αὐτῷ ὁ θεὸς δεῖξαι² τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι ἐν τάχει^b, καὶ ἐσήμανεν^c ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, **2** ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν. **3** μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας^d καὶ τηρῶντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς^e.

4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ, **5** καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος^f τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς.

Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἀμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ— **6** καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ—αὐτῷ ἡ δόξα καὶ τὸ κράτος^g εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

7 Ἴδου ἔρχεται μετὰ τῶν νεφελῶν^h, καὶ ὄψεται³ αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησανⁱ, καὶ κόψονται^j ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

1	e ἐγγύς. near. (30)
a ἀποκάλυψις, εως, ἡ. revelation, uncovering. (17)	f πρωτότοκος, ον. firstborn. (8)
b τάχος, ους, τό. quickness, speed. (8)	g κράτος, ους, τό. power, strength. (12)
c σημαίνω. to signify. (6) aor. act. ind. 3s	h νεφέλη, ης, ἡ. cloud. (25)
d προφητεία, ας, ἡ. prophecy. (19)	i ἐκκεντέω. to pierce. (2) aor. act. ind. 3p
	j κόπτω. to cut off, mourn. (8)

1
¹ δίδωμι aor. act. ind. 3s

² δείκνυμι aor. act. inf.

³ ὀράω fut. mid. ind. 3s

8 Ἐγὼ εἰμι τὸ Ἄλφα καὶ τὸ Ὡ^a, λέγει κύριος, ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνός^b ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ^c τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ. **10** ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ^d ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος^e **11** λεγουσῆς. Ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας^f χρυσαῶς^g, **13** καὶ ἐν μέσῳ τῶν λυχνιῶν^h ὅμοιον υἷὸν ἀνθρώπου, ἐνδεδυμένον^h ποδήρηⁱ καὶ περιεζωσμένονⁱ πρὸς τοῖς μαστοῖς^k ζώνην^l χρυσαῶν^g. **14** ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες^m λευκαὶⁿ ὡς ἔριον^o λευκόνⁿ, ὡς χιών^p, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ^q πυρός, **15** καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ^r, ὡς ἐν καμίνῳ^s πεπυρωμένης^t, καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, **16** καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας^u ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία^v

a Ὡ. Omega. (3)

b συγκοινωνός, ου, ὁ, ἡ. sharer, partner. (4)

c νήσος, ου, ἡ. island. (9)

d κυριακός, ἡ, ὄν. of the Lord. (2)

e σάλπιγξ, ιγγος, ἡ. trumpet. (11) *gen. fs*

f λυχνία, ας, ἡ. lampstand. (12)

g χρυσοῦς, ἡ, οὖν. made of gold. (17)

h ἐνδύω. to clothe, dress. (28)

i ποδήρης, ες. reaching to the feet. (1)

j περιζώννυμι. to gird. (6) *pf. mid. ptc. acc. ms*

k μαστός, οῦ, ὁ. breast. (3)

l ζώνη, ἡς, ἡ. belt, girdle. (8)

m θρίξ, τριχός, ἡ. hair. (15)

n λευκός, ἡ, ὄν. white, bright. (25)

o ἔριον, ου, τό. wool. (2)

p χιών, ὄνος, ἡ. snow. (2)

q φλόξ, φλογός, ἡ. flame. (7)

r χαλκολιβάνον, ου, τό. burnished brass. (2)

s κάμινος, ου, ἡ. furnace, oven. (4)

t πυρόω. to burn. (6) *pf. pass. ptc. gen. fs*

u ἀστήρ, ἔρος, ὁ. star. (24)

v ῥομφαία, ας, ἡ. long sword. (7)

δίστομος^a ὀξεῖα^b ἐκπορευομένη, καὶ ἡ ὄψις^c αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

17 Καὶ ὅτε εἶδον αὐτόν, ἔπεσα¹ πρὸς τοὺς πόδας² αὐτοῦ ὡς νεκρός· καὶ ἔθηκεν³ τὴν δεξιὰν αὐτοῦ ἐπ’ ἐμέ λέγων· Μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, **18** καὶ ὁ ζῶν—καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων—καὶ ἔχω τὰς κλείς^d τοῦ θανάτου καὶ τοῦ ἄδου. **19** γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα. **20** τὸ μυστήριον^e τῶν ἑπτὰ ἀστέρων^f οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας^g τὰς χρυσοῦς^h. οἱ ἑπτὰ ἀστέρες^f ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶν, καὶ αἱ λυχναί^g αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσὶν.

2 Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε^a λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας^b ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνίων^c τῶν χρυσοῦν^d.

2 Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον^e καὶ τὴν ὑπομονὴν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι^f κακούς, καὶ ἐπειράσας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους, καὶ οὐκ εἰσὶν, καὶ εὗρες¹ αὐτοὺς ψευδεῖς^g. **3** καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας^f διὰ τὸ ὄνομά μου, καὶ

a **δίστομος**, *ον*. two-edged. (3)

b **ὀξύς**, *εἶα*, *ύ*. sharp; swift. (8)

c **ὄψις**, *εως*, *ή*. face; appearance. (3)

d **κλείς**, *ιδός*, *ή*. key. (6) *acc. fp*

e **μυστήριον**, *ου*, *τό*. mystery, secret. (26)

f **ἀστήρ**, *έρος*, *ό*. star. (24)

g **λυχνία**, *ας*, *ή*. lampstand. (12)

h **χρυσούς**, *ή*, *οὖν*. made of gold. (17)

a **ὅδε**, *ήδε*, *τόδε*. this (one); here. (10)

b **ἀστήρ**, *έρος*, *ό*. star. (24)

c **λυχνία**, *ας*, *ή*. lampstand. (12)

d **χρυσούς**, *ή*, *οὖν*. made of gold. (17)

e **κόπος**, *ου*, *ό*. labour, trouble, striking. (18)

f **βαστάζω**. to carry, bear, take up. (27)

g **ψευδής**, *ές*. lying, false, untrue. (3)

¹ **πίπτω** *aor. act. ind. 1s*

² **πούς** *acc. mp*

³ **τίθημι** *aor. act. ind. 3s*

¹ **εὕρισκω** *aor. act. ind. 2s*

οὐ κεκοπίακες^a. ⁴ ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφήκεςⁱ. ⁵ μνημόνευε^b οὖν πόθεν^c πέπτωκας², καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μή, ἔρχομαί σοι, καὶ κινήσω^d τὴν λυχνίαν^e σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανόησης. ⁶ ἀλλὰ τοῦτο ἔχεις ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καὶ γὰρ μισῶ. ⁷ ὁ ἔχων οὖς³ ἀκουσάτω⁴ τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι^f δώσω⁵ αὐτῷ φαγεῖν⁶ ἐκ τοῦ ξύλου^g τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παραδείσῳ^h τοῦ θεοῦ.

⁸ Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον· Τάδεⁱ λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν·

⁹ Οἶδά σου τὴν θλίψιν καὶ τὴν πτωχείαν^j, ἀλλὰ πλούσιος^k εἶ, καὶ τὴν βλασφημίαν^l ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγή τοῦ Σατανᾶ. ¹⁰ μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε, καὶ ἔξετε θλίψιν ἡμερῶν δέκα^m. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω⁵ σοι τὸν στέφανονⁿ τῆς ζωῆς. ¹¹ ὁ ἔχων οὖς³ ἀκουσάτω⁴ τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν^f οὐ μὴ ἀδικηθῆ^o ἐκ τοῦ θανάτου τοῦ δευτέρου.

a **κοπιάω**. to grow weary, labour. (23)

b **μνημονεύω**. to remember. (21)

c **πόθεν**. from where? how? (29)

d **κινέω**. to set in motion, move. (8)

e **λυχνία, ας, ἡ**. lampstand. (12)

f **νικάω**. to conquer, win, prevail. (28)

g **ξύλον, ου, τό**. wood, timber, plank. (20)

h **παράδεισος, ου, ὁ**. paradise, garden. (3)

i **ὅδε, ἡδε, τόδε**. this (one); here. (10)

j **πτωχεία, ας, ἡ**. poverty, destitution. (3)

k **πλούσιος, α, ον**. rich, wealthy. (28)

l **βλασφημία, ας, ἡ**. blasphemy, slander. (18)

m **δέκα**. ten. (25)

n **στέφανος, ου, ὁ**. crown. (18)

o **ἀδικέω**. to do wrong, act unjustly towards. (28)

¹ **ἀφήμι** aor. act. ind. 2s

² **πίπτω** pf. act. ind. 2s

³ **οὖς** acc. ns

⁴ **ἀκούω** aor. act. impv. 3s

⁵ **δίδωμι** fut. act. ind. 1s

⁶ **ἐσθίω** aor. act. inf.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον. Τάδε^a λέγει ὁ ἔχων τὴν ῥομφαίαν^b τὴν δίστομον^c τὴν ὀξεῖαν^d.

13 Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς, ὁ μάρτυς μου, ὁ πιστός μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ. **14** ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν^e Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλὰκ βαλεῖν σκάνδαλον^f ἐνώπιον τῶν υἰῶν Ἰσραὴλ, φαγεῖν^l εἰδωλόθυτα^g καὶ πορνεῦσαι^h. **15** οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν^e Νικολαϊτῶν ὁμοίως. **16** μετανόησον οὖν. εἰ δὲ μὴ, ἔρχομαί σοι ταχύⁱ, καὶ πολεμήσω^j μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ^b τοῦ στόματός μου. **17** ὁ ἔχων οὖς² ἀκουσάτω³ τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι^k δώσω⁴ αὐτῷ τοῦ μάννα^l τοῦ κεκρυμμένου^m, καὶ δώσω⁴ αὐτῷ ψῆφονⁿ λευκήν^o, καὶ ἐπὶ τὴν ψῆφονⁿ ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον. Τάδε^a λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα^p πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ^q.

a ὅδε, ἦδε, τότε. this (one); here. (10)	j πολεμέω. to make war, fight. (7)
b ῥομφαία, ας, ἦ. long sword. (7)	k νικάω. to conquer, win, prevail. (28)
c δίστομος, ον. two-edged. (3) <i>acc. fs</i>	l μάννα, τό. manna. (4)
d ὀξύς, εἶα, ύ. sharp; swift. (8)	m κρύπτω. to hide, conceal. (19)
e διδαχή, ῆς, ἦ. teaching. (30)	n ψῆφος, ου, ἦ. stone, pebble, vote. (3)
f σκάνδαλον, ου, τό. stumbling block, offence. (15)	o λευκός, ἦ, ὄν. white, bright. (25)
g εἰδωλόθυτος, ον. sacrificed to idols. (9) <i>acc. np</i>	p φλόξ, φλογός, ἦ. flame. (7) <i>acc. fs</i>
h πορνεύω. to sin sexually. (8)	q χαλκολιβανον, ου, τό. burnished brass. (2)
i ταχύς, εἶα, ύ. quick, swift. (14)	

¹ ἐσθίω aor. act. inf.

² οὖς acc. ns

³ ἀκούω aor. act. impv. 3s

⁴ δίδωμι fut. act. ind. 1s

19 Οἶδά σου τὰ ἔργα, καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρώτων. **20** ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφείς¹ τὴν γυναῖκα² Ἰεζάβελ, ἣ λέγουσα ἑαυτὴν προφήτιν^a, καὶ διδάσκει καὶ πλανᾷ τοὺς ἑμοὺς δούλους πορνεύσαι^b καὶ φαγεῖν³ εἰδωλόθυτα^c. **21** καὶ ἔδωκα⁴ αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας^d αὐτῆς. **22** ἰδοὺ βάλλω αὐτὴν εἰς κλίνην^e, καὶ τοὺς μοιχεύοντας^f μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς. **23** καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται⁵ πᾶσαι αἱ ἐκκλησῖαι ὅτι ἐγώ εἰμι ὁ ἔραυνῶν^g νεφροῦς^h καὶ καρδίας, καὶ δώσω⁶ ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. **24** ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσιν τὴν διδασχὴνⁱ ταύτην, οἵτινες οὐκ ἔγνωσαν⁷ τὰ βαθέα^j τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος^k. **25** πλὴν ὃ ἔχετε κρατήσατε ἄχρι οὗ ἂν ἤξω^l. **26** καὶ ὁ νικῶν^m καὶ οὐκ ἀποκτενεῖται ἐν τῶν ἐθνῶν, δώσω⁶ αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν, **27** καὶ ποιμανεῖⁿ αὐτοὺς ἐν ῥάβδῳ^o σιδηρᾶ^p ὡς τὰ σκεῦη^q τὰ

a **προφήτις**, ἴδος, ἢ. prophetess. (2)

b **πορνεύω**. to sin sexually. (8)

c **εἰδωλόθυτος**, ον. sacrificed to idols. (9) *acc. np*

d **πορνεία, ας**, ἢ. fornication, sexual immorality. (25)

e **κλίνη**, ης, ἢ. bed, couch. (9)

f **μοιχεύω**. to commit adultery. (14)

g **ἐραυνάω**. to search, examine. (6)

h **νεφρός**, οῦ, ὁ. kidney; mind. (1)

i **διδασχὴ**, ἡς, ἢ. teaching. (30)

j **βαθύς**, εἶα, ὑ. deep. (4)

k **βάρος**, οὖς, τό. weight, burden. (6)

l **ἤκω**. to have come, be present. (27) *aor. act. subj. 1s*

m **νικάω**. to conquer, win, prevail. (28)

n **ποιμαίνω**. to shepherd, tend. (11) *fut. act. ind. 3s*

o **ῥάβδος**, οὖ, ἢ. rod, staff, sceptre. (12)

p **σιδηροῦς**, ᾶ, οὔν. made of iron. (5)

q **σκεῦος**, οὖς, τό. vessel, implement. (23)

¹ **ἀφίημι** *pres. act. ind. 2s*

² **γυνή** *acc. fs*

³ **ἐσθίω** *aor. act. inf.*

⁴ **δίδωμι** *aor. act. ind. 1s*

⁵ **γινώσκω** *fut. mid. ind. 3p*

⁶ **δίδωμι** *fut. act. ind. 1s*

⁷ **γινώσκω** *aor. act. ind. 3p*

Third person pronoun

		Masc.	Fem.	Neut.
Sg.	Nom.	αὐτός	αὐτή	αὐτό
	Acc.	αὐτόν	αὐτήν	αὐτό
	Gen.	αὐτοῦ	αὐτῆς	αὐτοῦ
	Dat.	αὐτῷ	αὐτῇ	αὐτῷ
Pl.	Nom.	αὐτοί	αὐταί	αὐτά
	Acc.	αὐτούς	αὐτάς	αὐτά
	Gen.	αὐτῶν	αὐτῶν	αὐτῶν
	Dat.	αὐτοῖς	αὐταῖς	αὐτοῖς

Demonstrative pronouns**οὗτος - this, this one, these**

		Masc.	Fem.	Neut.
Sg.	Nom.	οὗτος	αὕτη	τοῦτο
	Acc.	τούτον	ταύτην	τοῦτο
	Gen.	τούτου	ταύτης	τούτου
	Dat.	τούτῳ	ταύτῃ	τούτῳ
Pl.	Nom.	οὗτοι	αὗται	ταῦτα
	Acc.	τούτους	ταύτας	ταῦτα
	Gen.	τούτων	τούτων	τούτων
	Dat.	τούτοις	ταύταις	τούτοις

ἐκεῖνος - that, that one, those

		Masc.	Fem.	Neut.
Sg.	Nom.	ἐκεῖνος	ἐκείνη	ἐκεῖνο
	Acc.	ἐκεῖνον	ἐκείνην	ἐκεῖνο
	Gen.	ἐκεῖνου	ἐκείνης	ἐκεῖνου
	Dat.	ἐκεῖνῳ	ἐκείνῃ	ἐκεῖνῳ
Pl.	Nom.	ἐκεῖνοι	ἐκείναι	ἐκεῖνα
	Acc.	ἐκεῖνους	ἐκείνας	ἐκεῖνα
	Gen.	ἐκεῖνων	ἐκείνων	ἐκεῖνων
	Dat.	ἐκεῖνοῖς	ἐκείναις	ἐκεῖνοῖς

Relative pronoun

		Masc.	Fem.	Neut.
Sg.	Nom.	ὅς	ἥ	ὅ
	Acc.	ὅν	ἥν	ὅ
	Gen.	οὗ	ἥς	οὗ
	Dat.	ᾧ	ἣ	ᾧ
Pl.	Nom.	οἱ	αἱ	ἃ
	Acc.	οὓς	ἄς	ἃ
	Gen.	ῶν	ῶν	ῶν
	Dat.	οἷς	αἰς	οἷς

Indefinite pronoun τις, τι, someone, anyone

		Masc./Fem.	Neut.
Sg.	Nom.	τις	τι
	Acc.	τινα	τι
	Gen.	τινος	τινος
	Dat.	τινι	τινι
Pl.	Nom.	τινες	τινα
	Acc.	τινας	τινα
	Gen.	τινων	τινων
	Dat.	τισι(ν)	τισι(ν)

In the rare occasions when an accent is placed on the indefinite pronoun, unlike the interrogative pronoun, this will be on the ultima; for example, *τινά*.