

A Hebrew Manuscript of the Book of Revelation

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Transcribed and Translated by Nehemia Gordon

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[1r] 1	א [1r]
[1v] The Holy Revelation of Yochanan	[1v] חֲזוֹן יוֹחָנָן הַקֹּדֶשׁ
God speaking the One Who is Sent	הַמְדַבֵּר אֶל ¹ מְשֻׁלָּח
and Announcing Good News.	וּמְבַשֵּׂר:
Revelation - Chapter 1	

¹ The original text may have read, "הַמְדַבֵּר אֶל אֶל מְשֻׁלָּח וּמְבַשֵּׂר" "God speaking to the one who is sent and announcing the good news" (i.e. God speaking to John) or "הַמְדַבֵּר אֶל מְשֻׁלָּח וּמְבַשֵּׂר" "speaking to the one who is sent and announcing the good news" (i.e. John speaking to the angel who is sent). Currently the manuscript has הַמְדַבֵּר אֶל (as one word and with Sheva underneath the Resh), literally: "God-speaking". The word אֶל is missing or misspelled with a Tseré.

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(1) The vision of Yehoshua Mashiach, that the Elohim gave him	[1] א חֲזוֹן יְהוֹשֻׁעַ מָּשִׁיחַ שֶׁנָּתַנּוּ הָאֱלֹהִים
to show his servants that which was necessary to be with wrath,	לְהִרְאוֹת עֲבָדָיו אֲשֶׁר הֵצַרְדָּ ² לְהִיּוֹת בְּשֹׁצֵף
and he taught (horah) sending by the hand of his angel to his servant Yochanan.	וְהוֹרָה שׁוֹלְחַ בְּיַד הַמַּלְאָכוֹ לְעַבְדּוֹ יוֹחָנָן :
(2) That he testified the word of the Elohim and the witness of Yehoshua	[2] ב אֲשֶׁר הֵעִיד הַדְּבַר הָאֱלֹהִים וְהַעֲדַת יְהוֹשֻׁעַ
Mashiach, which he saw, and that are here, ³ and that which was necessary to do	מָּשִׁיחַ אֲשֶׁר חָזָה וְשֶׁהֵנָּה וְשֶׁהֵצַרְדָּ לַעֲשׂוֹת
after this. 3. Happy is the man who reads	אַחֲרֵי-זֹאת : [3] ג אֲשֶׁרִי הָאִישׁ אֲשֶׁר-קוֹרָא וְהֵ
and the ones who hear the words of the prophecy and guard	וְהַשְׁמָעִים הַדְּבָרִי הַנְּבוּאָה וּמְשַׁמְרִים
here, those that are written in it. For the time is near.	הֵנָּה אֲשֶׁר-בָּה כְּתוּבוֹת : כִּי הֵעֵת קָרוֹב :

² Sheva is missing in the manuscript.

³ The word הֵנָּה "here" appears four times in the text, perhaps having the idiosyncratic meaning of "these".

(4) Yochanan to the seven congregations, that are in Asia.	[4] ד יוֹחָנָן לְשִׁבְעָה הַמְּקֵהָלִים הֵם-בְּאַשְׁיָאָה
Grace to you and Shalom from him who is, and who will be,	חַן-לָכֶם וְשָׁלוֹם מִמֶּנּוּ הוּיָהּ וַיְהִיָּה
and who will come and from the seven souls that are opposite his throne.	וְשִׁיבוּא וּמִשְׁבַּע הַנְּשָׁמוֹת שֶׁנֶּגֶד הַכִּסֵּאֵו
(5) And from Yehoshua Mashiach who is <i>the</i> witness of faithfulness.	[5] [2r] ה וּמִיְהוֹשֻׁעַ מָּשִׁיחַ שֶׁעַד הַנְּאֻמָּן
the firstborn of the men and the prince of the kings	הַבְּכֹר-מִן-הַמְּתִים ⁴ וְהַשֵּׁר- הַמְּלָכִים
of the Earth, who loved us and baptized us from our sins	הָאָרֶץ אֲשֶׁר אָהַבְנוּ וַיְטַבֵּלְנוּ מִחַטָּאֵינוּ
with his blood. (6) And he made us a kingdom and priests	בְּדָמוֹ : [6] וַעֲשָׂנוּ אֶת-מַלְכוּת וְכֹהֲנִים
to Elohim and his Father. To him is glory	לְאֱלֹהִים וְאָבִיהוּ : לוֹ-כְבוֹד
and dominion, forever. Amen.	וְהַשְׁלֵטוֹן עַד-עוֹלָמֵי עַד : אָמֵן :
(7) Behold, he has come with the cloud and every eye saw him	[7] ז הִנֵּה בָּא עִם הָעָנָן וְחָזָהוּ כָּל-

⁴ Literally, "men" based on the vowels in the manuscript. "Firstborn of the dead" would be הַמְּתִים.

and these that stabbed him. And they will mourn	עֵין וְהָאֵלֶּא ⁵ שְׁבִתְקוּהוּ : וְסָפְדוּ ע
him, all the tribes of the Earth. Also, Amen.	עָלְיוּ כָּל-הַשְּׁבֵטִי הָאָרֶץ : גַּם אָמֵן :
(8) I am the Aleph and the Tav, says Yehovah the Elohim.	[8] ח אֲנִי הָאֵלֶּף וְהֵתָו אָמַר יְהוָה הָאֱלֹהִים
He that is, and he was will be, and he that will come, the Shaddai.	הוּיָה וְיִהְיֶה וְשָׁיבֹא הַשֵּׁדִי :
(9) I am Yochanan your brother and a participant in the suffering,	[9] ד אָנִי-יוֹחָנָן אַחִיכֶם וְחֵבֵר בְּצָרָה
and in the kingdom, and in the hope in Mashiach Yehoshua.	וּבַמְּלָכוּת וּבְתוֹחֶלֶת בְּמָשִׁיחַ יְהוֹשֻׁעַ
I was on the island that is called Patmos for	הָיִיתִי בְּאֵי שְׁנִקְרָא פַּטְמוֹס בְּעֵבוֹר
the word of the Elohim and for the testimony of	[2v] הַדְּבַר הָאֱלֹהִים וּבְעֵבוֹר- הָעֵדוּת
Yehoshua Mashiach. (10) I was in the spirit on the lordly ⁶ day	יְהוֹשֻׁעַ מָשִׁיחַ : [10] י הָיִיתִי בְּרוּחַ בַּיּוֹם
and I heard a great voice behind me like	אֲדַנְיִי וְשָׁמַעְתִּי קוֹל-גָּדוֹל אַחֲרַי כְּמוֹ-

⁵ Should be וְאֵלֶּה.

⁶ The unique form אֲדַנְיִי is apparently an adjective derived from אֲדַנְי or אֲדַנְיָ.

a trumpet, (11) that says, That which you see, write	חֲצֹצְרָה [11] יֵאָמֵר שְׁחִזָּה אֶתָּה כְּתוּב בַּ
in a book, and send to the seven congregations,	בְּסֵפֶר וּשְׁלַח אֶל-שִׁבְעָה הַמִּקְהָלִים
to Ephesus, and to Smyrna, and to	אֶל אֶפְסוֹס וְאֶל-סַמְרְנָה וְאֶל
Pergamus, and to Thyatira, and to Sardis,	פֶּרְגָמוֹשׁ וְאֶל-תִּיַּאֲטִירָה וְאֶל סַרְדִּישׁ וְ
and to Philadelphia, and to Laodicea.	וְאֶל-פִּילַדֶּלְפִּיָּאָה וְאֶל- לַאֲוֹדִיקִיָּאָה
(12) And there I turned to look at the voice that spoke	[12] יָב וְשָׁם פָּנִיתִי לְהִבִּיט הַקּוֹל אֲשֶׁר דָּבַר-
with me. And I was turning and saw seven golden lamps.	אִתִּי : וּפָנָה אֲנִי רְאִיתִי אֶת- מְנֹרוֹת הַ
(13) And in the middle of the seven lamps	הַזֶּהָב שִׁבְעַ [13] יָג וּבִקְרֵב הַשִּׁבְעַ מְנֹרוֹת מַ
dominion for the Son of Man, dressed with a tunic	מִמְשָׁל לְבֶן הָאָדָם לְבוּשׁ עֵים- כְּתָנִת
to the legs and girded to the chest with	עַד-רִגְלָיִם וְאַפּוּד אֶל-הַשְּׂדַיִם עִם
a golden belt.	חֲגֹרֶת הַזֶּהָב :

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(14) And his head and the hairs are white like bright wool,	[3r] [14] וְהָרְאִישׁוֹ וְהַשְּׁעָרוֹת לְבָנוֹת כְּצֶמֶר צָחָר
like snow, and his eyes like a flame of fire. (15) And his feet	כְּמוֹ-שָׁלֵג וְעֵינָיו כְּלֶהָב אֵשׁ : [15] יָד וּרְגָלָיו מ
are likened to polished copper, when	מִמְשָׁלִים לְנִחְשֶׁת ⁷ -קָלָל כְּאַשֶּׁר ל
glowing in the furnace. And his voice is like the sound of the deep-sea.	לְהִטִּים בְּכוֹר וְקוֹלוֹ כְּקוֹל הַצּוֹלָה
(16) And he is holding in his right hand seven stars.	[16] טו וְאוֹחִז בְּיַד-יְמִינֹו כּוֹכָבִים שִׁבְעָה
And from his mouth goes forth a double-edged sword. And his face is like the light of the sun	וּמִן-הַפִּי הוֹלֵךְ חֶרֶב פְּיֹוֹת וּפָנָיו כְּשֶׁמֶשׁ
in its strength. (17) And when I saw him,	אוֹרִים בְּעָזוֹ : [17] יו וְכִאַשֶּׁר רָאִיתִי אוֹתוֹ נ
I fell to his feet like a dead person. And he put	נִפְלֵתִי אֶל-רְגָלָיו כְּמֵת וְשָׁם
his right hand on me and he said, Do not be afraid.	הִיד-יְמִינֹו עָלַי וַיֹּאמֶר אֶל תִּירָא
I am the first and the last. (18) And the one who lives, and I was dead,	אֲנִי הָרְאִישׁוֹן וְהָאַחֲרוֹן [18] יח וְהָחַי וְהָיִיתִי מֵת

⁷ The Shin-dot is missing in the manuscript.

and behold I live forever and ever.	וְהִנֵּה חַי-אֲנִי לְעֹלָמִי-עֹלָמִים
Amen. And I have the nails	אָמֵן וַיֵּשׁ-לִי אֶת-הַמַּסְמָרִים
of death and She'ol. (19) Therefore, write that which you saw, and that are here,	הַמָּוֹת וְהַשְּׂאוֹל : [19] יט לָכֵן כָּתֹב שְׂרָאִיתָ וְשֶׁהִנֵּה
and that which is necessary to do after this.	וְשֶׁהֲצָרָךְ לַעֲשׂוֹת אַחֲרֵי-זֹאת
(20) The secret of the seven stars that you saw in my right hand	[3v] [20] כ הַסּוֹד הַשְּׁבַע-הַשְּׁבַע- כּוֹכָבִים שְׂרָאִיתָ בְּיַד-
and the seven golden lamps, the seven	יְמִינִי וְהַשְּׁבַע-מְנוֹרוֹת הַזֹּהָב הַשְּׁבַע-הַשְּׁבַע-
stars are angels of the seven	כּוֹכָבִים מַלְאָכִים הַשְּׁבַע-הַשְּׁבַע
congregations and the seven lamps	מִקְהָלִים הֵמָּה וְהַשְּׁבַע-מְנוֹרוֹת
that you saw, are the seven congregations.	שְׂרָאִיתָ שְׁבַע-הַשְּׁבַע-מִקְהָלִים
[they are]	הִנֵּה ⁸
Revelation - Chapter 2	
The Second Gate	הַשַּׁעַר שְׁנִי

⁸ Should be הֵמָּה.

(1) To the angel of the congregation of Ephesus, write here:	[1] א לְמַלְאָךְ הַמִּקְהָל בְּאַפְּשׁוּס כְּתוּב הֵנָּה
The one who is holding the seven stars	אָמַר שְׂאוּחֵז הַשְּׁבַעָה-כּוֹכָבִים
in his right hand and that walks in the middle of the seven	בַּיַּד-יְמִינֵנו שֶׁהוֹלֵךְ בְּתוֹךְ הַשְּׁבַע-
golden lamps says. (2) I know your labors,	מְנֻרוֹת הַזָּהָב : [2] ב יוֹדַע אֲנִי הַמְּלֶאכֶתֶיךָ
and toil, and abundant patience, and that you are not	וְהִיָּגִיעַ וְהֶאֱרָךְ אַפְּךָ וְכִי-לֹא-
able to bear evil ones. And you tested it,	תּוֹכֵל לְשֹׂאת רָעִים וּבַחֲנֻתָּהּ ⁹
those who say that they are sent	אוֹמְרִים לְהִיוֹתָם מְשֻׁלְּחִים ¹⁰
and they are not and you found them to be liars. (3) And you took	[4r] וְלֹא הֵמָּה וּמִצְּתָם ¹¹ כְּזָבִים [3] ג וְנִטְלָתָה
and you have abundant patience for my name's sake and you have not	וְלֹךְ אֶרְךְ-אֶפֶסִים בְּעֵבוֹר שְׁמִי וְלֹא-

⁹ The extraneous Kamatz is in the manuscript.

¹⁰ The Shin-dot is missing in the manuscript.

¹¹ Should be: וּמִצְּאָתָם.

perished. (4) But I have something against you for you left	כְּלִיתָ : [4] דְּכִי-אִם לִי-מָאוּם עָלֶיךָ כִּי עָזַבְתָּ
your first love. (5) And remember from where you were thrown down	הָאֶהְבֵּךְ הָרֵאשׁוֹן : [5] הַ וַיִּזְכּוֹר מֵאֵין נִלְבַּטְתָּ וְ
and repent and do the first deeds. And if	וְהִנְחִם וְעָשָׂה ¹² הָרֵאשְׁנִים- מַעֲשִׂים : וְאִם
not, I will come to you as a sudden surprise. And I will shake your lamp	לֹא אָבוֹא-לָךְ פְּתָאִם-פְּתַע וְאֶזַע הַמְנוֹרָה
from its place, if you do not repent. (6) But you have this,	מִמְקוֹמוֹ לוֹלִי תִנְחִם : [6] וּ כִי- אִם לָךְ זֹאת
that you hate the deed of the Nicolaitans	כִּי שׂוֹטִם אָתָּה הַמַּעֲשָׂה- נִיקוֹלָאִטַּיִם
that I also hate. (7) He who has an ear	שְׁשׂוֹטִם גַּם-אֲנִי : [7] זֶ לְאֲשֶׁר אָזֶן
will hear what the spirit says to congregations.	יִשְׁמַע מֶה-הַרוּחַ אוֹמְרָת לְמִקְהֵלִים
I will let the victorious eat of the tree of life,	ח לְמִנְצַח אֶתֶן לְאֹכֵל מִן-הָעֵץ הַחַיִּים

¹² This Sin-dot is missing in the manuscript.

which is in the divine orchard (pardes).	אֲשֶׁר-בְּתוֹךְ הַפְּרִדִּס הָאֱלֹהִי ¹³ :
(8) And write for the angel of the congregation of Smyrna	[8] ט וּכְתוֹב לְמַלְאָךְ הַמַּקְהֵל-בְּסַמְרְנָה
and here, say, the first and the last that was dead	וְהִנֵּה אֹמֵר הָרִאשׁוֹן-וְהָאַחֲרוֹן שֶׁהָיָה מֵת
and lives. (9) I know your deeds and the suffering	[4v] וְחָקִיהָ : [9] יוֹדַעַ-אֲנִי הַמַּעֲשִׂיךָ וְהַצָּרָה
and the poverty, but you are rich.	וְהוֹדַלְתָּה כִּי-אִם כְּבֹד-אָתָּה
and the despising of those who speak to be Judaic ¹⁴	וְהִנְאָצְתָּ הַמְדַבְּרִים יְהוּדִיִּים
and they are not, but rather the council of the satan.	לִהְיוֹת וְלֹא הֵמָּה כִּי-אִם כְּנֶסֶת הַשָּׂטָן.
(10) Do not be afraid for suffering was necessary. And behold	[10] אַל תִּירָא שֶׁהַצָּרָךְ עֲנוֹת וְהִנֵּה
destruction (Avadon) will give some of you to the prison	הָאֲבָדוֹן יִתֵּן מִכֶּם אֶל-בַּיִת הַסֵּהר

¹³ Cholam is missing in the manuscript.

¹⁴ Yehudiyim is an adjective meaning "Judaic" and distinct from Yehudim, the normal word for "Jews". Yehudiyim was understood as referring to the Ten Lost Tribes who labeled themselves "Judaic", but not "Jewish". This is referred to in *Genesis Rabbah*, Vayechi, Section 97, "also in this world you will be honored that all the tribes will call themselves Yehudiyim, just as you are called Yehudah" אף "בעולם הזה תזכה שיקראו כל השבטים על שמך יהודיים, כשם שנקראת אתה יהודה"

to test you. And you will have suffering for ten days.	לְנִסּוֹתֵכֶם : וְלָכֶם צָרָה עֲשׂוֹר יָמִים :
Be faithful until death and I will give you the crown	הָיֵה נֶאֱמָן עַד מוֹת וְנָתַתִּי לְךָ עֲטָרַת
of life. (11) He who has an ear will hear what	הַחַיִּים : [11] יֵא לְאֲשֶׁר-אֲזֹן יִשְׁמַע מָה ה
the spirit says to the congregations. The one who overcomes will not	הַרוּחַ אֲמַרְת לְמִקְהֵלִים יב הַגִּבֹּר לֹא
be smitten by the Second Death. (12) And to the angel of the congregation	יִנְגַע מִן-הַמּוֹת-הַשֵּׁנִי : [12] וּלְמַלְאָךְ הַמִּקְהֵל
in Pergamus write here saying, To he who has the double-edged Cherub ¹⁵	בְּפֶרְגָמוֹשׁ כָּתֹב הִנֵּה-אֲמַר לְאֲשֶׁר הַכָּרֵב
(13) I know your deeds and where	פָּפִיּוֹת [13] יוֹדַע-אֲנִי הַמַּעֲשִׂיךָ וְאֵיפֹה
he is sitting, where the seat of Satan is	יֹשֵׁב אֵי-הַמוֹשֵׁב-הַשָּׁטָן

¹⁵ Presumably הַכָּרֵב "the Cherub" is a scribal error for הַחֶרֶב "the sword".