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## The Book with Seven Seals.

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UPON the words of the text of Revelation 5<sup>1</sup>, critics are agreed : καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθήμενου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν κατεσφραγισμένον σφραγίσιν ἑπτὰ. Only a question of punctuation remains, Westcott and Hort, with most editors, inserting a comma after ὀπισθεν, and thus making both adverbs limit γεγραμμένον. Against this view, Zahn (*Einleitung*, II, p. 599), and after him Nestle (*Textual Criticism of the Greek New Testament*, p. 333) maintain that only ἔσωθεν limits γεγραμμένον, "written within," while ὀπισθεν is to be taken with κατεσφραγισμένον σφραγίσιν ἑπτὰ, "sealed on the back with seven seals." Nestle devotes a critical note to the verse : ". . . Zahn holds that ἔσωθεν and ὀπισθεν are not correlative terms, and that the idea of a papyrus-roll written on both sides (ὀπισθόγραφον) must be abandoned ; compare above, p. 43, n. 2. The book was, in fact, not a roll but a codex. Two things point to this. There is, first, the fact that it is said to be ἐπὶ τὴν δεξιάν. Had it been a roll, it would have been ἐν τῇ δεξιᾷ. Moreover, the word used for opening the book is ἀνοίξει, and not, as in the case of rolls, ἀνελίσσειν, ἀνελεῖν, or ἀναπτύσσειν. That it was not written on the outside is also shown by the fact that it was sealed with seven seals, the purpose of which was to make the reading of the book impossible. Not till the seventh seal is broken is the book open and its contents displayed. This βιβλίον is quite different from the βιβλαρίδιον mentioned in 10<sup>2,9</sup>."

The dogmatic presentation of this position, not less than the questionable evidence adduced in its support, invites a reëxamination of the passage, less from the textual than the exegetical point of view. From the textual point of view, it is perhaps enough to observe that Nestle's own text, like Hort's, reads with a comma after ὀπισθεν, and must therefore be to that extent revised to sustain his present interpretation. From the point of view of interpretation, the ground

may best be cleared by a detailed scrutiny of Nestle's words just quoted.

It is probably true that *ἔσωθεν* and *ὀπισθεν* are not correlative terms. *ἔσωθεν* implies *ἔξωθεν* (2 Cor. 7<sup>b</sup>), and *ὀπισθεν*, *ἔμπροσθεν* (Rev. 4<sup>b</sup>) as correlatives. But no one doubts that *ἔσωθεν* limits *γεγραμμένον*; the only question is as to *ὀπισθεν*. Now *ὀπισθεν*, as the word *ὀπισθόγραφον* implies, has an explicit technical appropriateness with reference to the back (*verso*) of a roll. The very fact that *ὀπισθεν* is substituted for the usual correlative of *ἔσωθεν*, points to a roll. Of a roll we can understand *ὀπισθεν*, but if a codex or leaf-book is thought of, how came it to be used in place of *ἔξωθεν*, which Zahn and Nestle agree is the usual correlative of *ἔσωθεν*? We can understand the deviation from the normal correlative, if a roll is meant; but if we think of a leaf-book, straightway a difficulty arises. The evidence adduced to show that the idea of a roll written on both sides must be abandoned, is thus found to point in the very opposite direction.

But two further grounds for the codex are noted; it is said to be *ἐπὶ τὴν δεξιάν*. These words may at first sight suggest a leaf-book rather than a roll. Yet it must not be forgotten that presently the Lamb comes and takes the book *ἐκ τῆς δεξιᾶς*, "out of the right hand of Him that sat on the throne" (5<sup>7</sup>). Indeed, when it is remembered that the *βιβλίον* is tightly closed, *ἐπὶ τὴν δεξιάν* is hardly more suggestive of a codex than of a roll, unless a very small roll is thought of in contrast with a large codex. If one were speaking, for example, of the Nablûs roll of the Samaritan Pentateuch, *ἐπὶ τὴν δεξιάν* would be a perfectly natural expression. But that a large *βιβλίον* is here thought of, is evident from the number of seals used to secure it, and once the element of size is recognized, the superior appropriateness of *ἐπὶ τὴν δεξιάν* with a leaf-book vanishes away.

It is further urged in favor of a leaf-book, that *ἀνοῖξαι* is used of leaf-books and not of rolls. The three verbs named by Nestle as proper expressions for opening a roll, however, never occur in the New Testament, with the partial exception of *ἀναπτύσσειν*. This word appears in Luke 4<sup>17</sup>, — *ἀναπτύξας τὸ βιβλίον*, — according to Tischendorf (following *ND et al.*) and the *Textus Receptus*. Westcott and Hort, however, read *ἀνοίξας τὸ βιβλίον*, with the very strong support of *ABL* 33 *et al.* That a roll is meant in this passage is beyond question; rolls are still used in synagogues in the East, and that a leaf-book of Isaiah should have been used in the synagogue at Nazareth before A.D. 30 is not to be believed. The use of *πτύξας* of the folding up of the roll (Luke 4<sup>20</sup>) after reading, further confirms the

same position. Interestingly enough Nestle's own text in this very passage (4<sup>17</sup>) coincides with Hort's, in reading ἀνοίξας τὸ βιβλίον<sup>1</sup>; which is perhaps a sufficient answer to his present contention.

"That it was not written on the outside," continues Nestle, "is also shewn by the fact that it was sealed with seven seals, the purpose of which was to make the reading of the book impossible." But the text says nothing about the "outside" of the roll; it speaks of the "back side," and a roll might have a hundred columns of writing on its back side (Juvenal's "*in tergo*," 1, 6), and yet when rolled up present an outside perfectly blank, if only the last few inches of its *verso* were left uninscribed. Even when six of its seals had been broken, the seventh would still secure the contents of a roll from inspection quite as well as those of a leaf-book.

"This βιβλίον," says Nestle in conclusion, "is quite different from the βιβλαρίδιον mentioned in chap. 10<sup>2-9</sup>." If this means only that they are not identical, it may readily be accepted. But if Nestle means that βιβλίον of 5<sup>1</sup> differs from βιβλαρίδιον 10<sup>2-9</sup> as a codex differs from a roll, the later passage may be examined a little more closely. The βιβλαρίδιον of 10<sup>2-9</sup> and 10<sup>10</sup> is called a βιβλίον in 10<sup>6</sup>; and it is twice spoken of as ἠνεωγμένον, "opened," 10<sup>2-8</sup>. The principal point previously urged against the roll-form of βιβλίον in 5<sup>1</sup>—the use of ἀνοίξει of it—is thus seen to apply with equal force against the roll-form of βιβλαρίδιον in 10<sup>2-9, 10</sup>. But the latter is nevertheless pretty certainly a roll; for the language of 10<sup>9, 10</sup> unmistakably reflects Ezekiel 3<sup>1</sup>, where the Hebrew has חֲבִילֵי־סֵפֶר, a perfectly unequivocal word for roll. Reference may also be made to Rev. 20<sup>12</sup>, βιβλία ἠνοίχθησαν, a manifest reminiscence of Daniel 7<sup>10</sup>, where both LXX and Theodotion use the same verb: βίβλοι ἠνεώχθησαν. It will hardly be urged that βίβλος in the Greek versions of Daniel means "leaf-book," because ἀνοίξει is used with it. Ἄλλο βιβλίον ἠνοίχθη in the same verse (Rev. 20<sup>12</sup>) enforces the same conclusion.

It thus appears that the points named by Nestle in support of his position fail to sustain it, indeed in some cases seem plainly to favor the very opposite. The roll is further favored by the Old Testament passages which seem to be reflected in the words in question: Isa. 29<sup>11</sup>, וְנִסְתַּלְּמוּ סֵפֶר־הָאֵלֹהִים; LXX, τοῦ βιβλίου τοῦ ἐσφραγισμένου; and

<sup>1</sup> The explanation of this doubtless is that Nestle took the point over, unverified, from Zahn, whose argument he is reproducing *seriatim*: for Zahn expressly appeals to Luke 4<sup>17</sup>, as an example of ἀπαύσσειν, evidently following Tischendorf.

Ezek. 2<sup>a</sup>.<sup>10</sup>, מְנַלְת־סֵפֶר : וַיִּפְרֹשׂ אֹתָהּ לְפָנָי וְהִיא כְתוּבָה סֵפִים וְאָחֻז רַךְ ; LXX, ἐν αὐτῇ (i.e. τῇ χειρὶ) κεφαλὴς βιβλίου. καὶ ἀνείλησεν αὐτὴν ἐνώπιόν ἐμοῦ, καὶ ἐν αὐτῇ γεγραμμένα ἦν τὰ ἔμπροσθεν καὶ τὰ ὀπίσω. In looking at the matter a little more broadly, two questions not specifically raised by Nestle seem pertinent. What, first, is the probability of the use of βιβλίον for a leaf-book in a Jewish-Christian work of the first century? Setting aside the etymological improbability as indecisive, there remain two elements in the question; first, what is the evidence for the parchment or papyrus leaf-book in the first century? and, second, supposing such book-forms to be familiar to the writer, what probability is there of his introducing them into this august scene, in place of the time-honored form dignified and even hallowed as for centuries past the sole vehicle of transmission of the Law and the Prophets? Egypt has yielded us no Ptolemaic leaf-books. Among codices of the Roman period the best known is perhaps the Oxyrhynchus Logia, the book-form of which its discoverers cite, among other considerations, as "putting the first century out of the question and making the first half of the second unlikely." (*Sayings of Our Lord*, p. 6.) This is the situation for papyrus leaf-books. Parchment leaf-books may have preceded them, but none can be produced, and the contemporary testimony for them in Greek literature is ambiguous and unconvincing. Unmistakable cases of βιβλίον in the sense of "roll" can be cited from other parts of the New Testament (Luke 4<sup>17</sup>), and even from Revelation itself (10<sup>8</sup>, 20<sup>12</sup>); but no such evidence for the "leaf-book" meaning is to be found.

But a second question presents itself. What, on Nestle's interpretation, is the meaning of ὀπισθεν? How is a leaf-book "sealed on the back side with seven seals" to be understood? We may not render ὀπισθεν "on the outside," for Zahn has reminded us that ἔσωθεν and ὀπισθεν are not correlative terms, and thus closed that avenue of escape. If ὀπισθεν means "on the back side," as we use the phrase, sealing a book so would not secure it from inspection. But is ὀπισθεν a natural expression for the edges of a book? and would not the sense suggested by Nestle for the passage have been much more happily set forth by the omission of ὀπισθεν? What place can be found for ὀπισθεν on the codex theory of βιβλίον? Concerning this very obvious difficulty with his view, Nestle gives us no hint.<sup>2</sup>

If on the other hand, βιβλίον is a roll, not a codex, the force of

<sup>2</sup> Zahn understands the side away from the beholder to be meant.

*ὁπίθεν* is clear. The roll before the apocalyptist is a portentous thing; terrific demonstrations attend the successive openings of its seven seals; and its own contents may naturally be expected to prove extraordinarily weighty and comprehensive. Anticipation is heightened by the fact that there is no blank space left in it; the whole, *recto* and *verso*, is crowded with meaning; it is written within and on the back side.