

Commentary on the Apocalypse (Fathers of the Church Patristic Series)

By Andrew of Caesarea

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The early seventh-century Roman Empire saw plague, civil war, famine, and catastrophic barbarian invasions. Eschatological fervor ran high, as people were convinced that the end of the world was near. In this climate, a noteworthy Greek commentary on the Apocalypse was composed by Andrew, Archbishop of Caesarea, Cappadocia.

In 611 Andrew of Caesarea applied his superior exegetical skills to the challenging Book of Revelation and concluded that the end was *not* near, in spite of the crises that the empire was facing. Striking a balance between the symbolic language of the book and its literal, prophetic fulfillment, Andrew's interpretation is a remarkably intelligent, spiritual, and thoughtful commentary that encourages the pursuit of virtue and confidence in the love of God for humanity.

Standing in the stream of patristic tradition, Andrew wove together pre-existing written and oral interpretations of Revelation passages by earlier Fathers and anonymous teachers, drawing together various interpretive strands and pointing to a previously unknown rich tradition of Apocalypse interpretation in the Greek East. His commentary also influenced the textual transmission of the Apocalypse and created a unique text type. Andrew's commentary quickly eclipsed that of Oikoumenios to become the predominant and standard patristic commentary for the Greek East as well as the Slavic, Armenian, and Georgian Churches. Andrew influenced Eastern Christian eschatology and is responsible for the eventual acceptance of Revelation into the canon of the Oriental and Eastern Orthodox Churches.

ABOUT THE TRANSLATOR:

Eugenia Scarvelis Constantinou, the first scholar to translate this important commentary into any modern language in her dissertation "Andrew of Caesarea

and the Interpretation of the Apocalypse in the Ancient Church of the East" (Université Laval, 2008), teaches Biblical Studies and Early Christianity at the University of San Diego. She is also devoted to presenting a historical understanding of the Bible to a wider audience beyond the university, especially Eastern Orthodox Christians, and to this end she records the weekly podcast "Search the Scriptures" at ancientfaith.com, which has attracted an international following.

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Editorial Review

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