

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ Ι
f35¹

¹ Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ, ᾧ δεῖ γενέσθαι ἐν τάχει.

Καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, ² ὃς ἐμαρτύρησεν τὸν Λόγον τοῦ Θεοῦ καὶ τὴν Μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν καὶ **ατίνα εἰσὶν καὶ ἀχρή γενέσθαι μετὰ ταῦτα**².

³ Μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα.

Ὁ γὰρ Καιρὸς ἐγγύς.

⁴ Ἰωάννης

Ταῖς ἑπτὰ Ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ

REVELATION TO JOHN 1
NLET

THE IDENTIFICATION OF THIS LITERARY WORK

1 A revelation of Jesus *the* Anointed which the God gave to Him to show the slaves *who are* His the things which are necessary to occur with swiftness.

HOW THIS REVELATION CAME TO BE

And, He showed *these things* by a *divine* sign, having commissioned *it* by agency of the *heavenly* messenger³ *that is* His to the slave *that is* His – *namely*, John, ² who testified to the Word of the God and the Testimony of Jesus *the* Anointed –

- such things that He saw, and
- whatever things are, and
- the necessary things to come about after these things.⁴

A BLESSING TO THOSE WHO READ, HEAR, AND KEEP THIS REVELATION

3 Blessed is

- the one who is reading, and
- the ones who are hearing the words of the prophecies, and
- the ones who are keeping the things having been lastingly written in it!

For, the Critical Time is near!

THE AUTHOR

4 *From:* John

THE ADDRESSEES

To: The Seven Ekklesias⁵ - the *ones* in the *region of Asia*

¹ Dr. Wilbur Pickering's method of indicating evidence in the Greek manuscripts of the Revelation is markedly different from the way he indicated this in the other New Testament writings. Consequently, percentages are not available. The NU text has the highest density of serious differences with f35. These shall be noted in the footnotes. For more information see the discussion about the textual evidence for the Revelation at the end of chapter 22.

² All three of the main streams of transmission, including f35, include the words καὶ ατίνα εἰσὶν καὶ ἀχρή γενέσθαι μετὰ ταῦτα *here*.

³ 'messenger' – a translation of the Greek word ἀγγέλου, from which we get the word 'angel'. 'messenger' can be translated as 'a heavenly angel', 'a human messenger', or even as 'the Divine Messenger' – that is, the Son of God Himself Who revealed Himself as 'the Angel of God' in the Old Testament. This translator suspects that it is the last of these here.

⁴ All three of the main streams of transmission, including f35, include the words 'and the necessary things to come about after these things'

⁵ 'Ekklesia' – A transliteration of the Greek word ἐκκλησία. It is typically translated 'church'. However, the English word 'church' is derived from an Old English transliteration of a Greek word which meant '(place?) of the Lord'. This Greek word actually means 'an assembly of those who are called out' that is, out of the general populace by God for some special function in society. The word is an excellent description of an assembly of Christian disciples but cumbersome to translate as such in every occurrence. This translator hopes that English readers will eventually learn the meaning of the transliterated Greek word 'Ekklesia'.

Χάρις ὑμῖν καὶ εἰρήνη
ἀπὸ τοῦ ὄντος καὶ τοῦ ἦν καὶ τοῦ ἔρχομένου, καὶ

ἀπὸ τῶν ἑπτὰ Πνευμάτων ἃ **ἐστὶν**⁶ ἐνώπιον
τοῦ Θρόνου αὐτοῦ, ⁵ καὶ
ἀπὸ Ἰησοῦ Χριστοῦ,
ὁ Μάρτυς
ὁ Πιστός,
ὁ Πρωτότοκος **ἐκ**⁷ τῶν νεκρῶν καὶ
ὁ Ἀρχὼν τῶν βασιλείων τῆς Γῆς.

Τῷ **ἀγαπήσαντι**⁸ ἡμᾶς καὶ **λούσαντι**⁹
ἡμᾶς **ἀπὸ**¹⁰ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ
Αἵματι αὐτοῦ. ⁶ Καὶ ἐποίησεν ἡμᾶς
βασιλείαν, ἱερεῖς τῷ Θεῷ καὶ Πατρὶ αὐτοῦ—
αὐτῷ ἡ Δόξα καὶ τὸ Κράτος εἰς τοὺς
Αἰῶνας τῶν Αἰώνων·

Ἀμήν.

⁷ Ἰδοὺ. Ἔρχεται μετὰ τῶν Νεφελῶν, καὶ
ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες
αὐτὸν ἐξεκέντησαν. Καὶ κόψονται ἐπ’
αὐτὸν πᾶσαι αἱ φυλαὶ τῆς Γῆς.

Ναί.

Ἀμήν.

GREETING

Grace to you and peace –

- from the One Who Is Being, and the One Who was, and the One Who is coming, and
- from the Seven Spirits Which is^{11 12} before the Throne *that is* His, ⁵ and
- from Jesus *the* Anointed,
 - the Witness,
 - the trustworthy *One*,
 - the Firstborn from among¹³ the dead ones, and
 - the *Chief* Ruler of the kingdoms of the Earth!

PRAISE TO JESUS

To the One Who loved¹⁴ us and the One Who washed¹⁵ us from the moral failures *that are* ours by means of the Blood *that is* His. ⁶ And, He made us a kingdom, priests to the God, even His Father! To Him *be* the Glory and the Sovereignty into the Ages of the Ages!

Amen¹⁶!

AN ANNOUNCEMENT OF JESUS' COMING

⁷ Behold! He comes with the Clouds! And, every eye shall see Him, even such as the ones who pierced Him! And, all the tribes of the Earth shall beat themselves *with grief* because of Him!

Yes!

Amen!

⁶ f35 includes the verb ἐστὶν here. The NU omits it.

⁷ f35 has the preposition ἐκ here. The NU omits it.

⁸ f35 has ἀγαπήσαντι (an aorist, dative participle) here. The NU has ἀγαπῶντι (a present, dative participle).

⁹ f35 has λούσαντι here. The NU has λύσαντι.

¹⁰ f35 has the preposition ἀπὸ here. The NU has ἐκ.

¹¹ f35 includes the verb 'is' here. The NU omits it.

¹² 'Which is' – After the plural object of the previous preposition, grammatically we would expect a plural relative pronoun, which it is. However, this is followed by a SINGULAR verb, indicating that these 'Seven Spirits' are actually a reference to the single third person of the Holy Trinity – that is, the Holy Spirit! This makes perfect sense since the other two persons are clearly denoted before and afterward.

¹³ f35 has a preposition which can mean 'from among' here. The NU omits it.

¹⁴ f35 has 'the One Who loved' (an aorist, dative participle) here. The NU has 'the One Who is loving' (a present, dative participle).

¹⁵ f35 has 'the One Who washed' here. The NU has 'the One Who released'.

¹⁶ 'Amen' - The transliteration of a Hebrew word which affirms the truth of something.

JESUS IDENTIFIES HIMSELF

⁸ Ἐγώ Εἰμι τὸ Ἄλφα καὶ τὸ Ὠ, λέγει **Κύριος**,

ὁ Θεός,
ὁ Ὦν καὶ
ὁ Ἦν καὶ
ὁ Ἐρχόμενος,
ὁ Παντοκράτωρ.

⁹ Ἐγὼ
Ἰωάννης,
ὁ ἀδελφὸς ὑμῶν καὶ
κοινωνός¹⁷ ἐν
τῇ Θλίψει καὶ
βασιλείᾳ καὶ
ὑπομονῇ ἐν **Χριστῷ**,
Ἰησοῦ¹⁸ ἐγενόμην ἐν τῇ νήσῳ τῇ
καλουμένῃ Πάτμω **διὰ**¹⁹ τὸν Λόγον τοῦ
Θεοῦ καὶ τὴν Μαρτυρίαν Ἰησοῦ
Χριστοῦ²⁰.

¹⁰ Ἐγενόμην ἐν πνεύματι ἐν τῇ Κυριακῇ
ἡμέρᾳ.
Καὶ ἤκουσα **φωνὴν ὀπίσω μου μεγάλην**²¹
ὡς σάλπιγγος ἡ λεγούσης· Ὁ βλέπεις
γράψον εἰς βιβλίον. Καὶ πέμπσον ταῖς Ἑπτὰ
Ἐκκλησίαις,
εἰς Ἔφεσον καὶ
εἰς Σμύρναν καὶ
εἰς Πέργαμον καὶ
εἰς Θυάτειρα καὶ
εἰς Σάρδεις καὶ
εἰς Φιλαδέλφειαν καὶ
εἰς Λαοδίκειαν.

⁸ “I, for My part, Am²², the Alpha²³ and the Omega²⁴,” says
YaHWeH²⁵ –

- the God,
- the One Who is, and
- the One Who was, and
- the One Who is coming,
- the Almighty!

JOHN DESCRIBES HIS CIRCUMSTANCE
WHEN WRITING THIS REVELATION

⁹ I, for my part,

- John,
 - the brother *who is yours*, and
 - a participant²⁶ in connection with
 - the Tribulation, and
 - a kingdom, and
 - an endurance in connection with an anointed One,
- because of Jesus²⁷ came to be on the island – the one being called ‘Patmos’ – on account of²⁸ the Word of the God and the Testimony of Jesus *the Anointed*²⁹.

JESUS REVEALS HIMSELF TO JOHN

¹⁰ I came to be in tune with spirit in the course of the Day pertaining to the Lord.

And, I heard a voice behind me as great³⁰ as a war-trumpet, ¹¹ saying, “What you are seeing write on papyrus paper. And, send *the manuscript* to the Seven Ekklesias; –

- to Ephesus, and
- to Smyrna, and
- to Pergamum, and
- to Thyatira, and
- to Sardis, and
- to Philadelphia, and
- to Laodicea.”

²² ‘I ... Am’ - The name that the Divine Being attributed to Himself when He appeared to Moses, as recorded in Exodus 3:14.

²³ ‘Alpha’ – the first letter of the Greek alphabet.

²⁴ ‘Omega’ – the last letter of the Greek alphabet.

²⁵ ‘YaHWeH’ – The Greek noun here is translated as ‘Lord’. However, it is this translator’s observation that when ‘Lord’ appears without a definite article in the Greek New Testament, as is the case here, it often indicates the sacred, four-consonant personal Hebrew name for God which is transliterated here as ‘YaHWeH’.

²⁶ f35 has ‘participant’ here. The NU has ‘fellow participant’.

²⁷ f35 has ‘in connection with an anointed One, because of Jesus’ here. The NU has ‘in connection with Jesus’ (although the case of the noun after this preposition is wrong).

²⁸ f35 includes the preposition translated as ‘on account of’ here. The NU omits it.

²⁹ f35 includes ‘the Anointed’ here. The NU omits it.

³⁰ f35 has the word order ‘a voice behind me as great’ here. The NU has ‘behind me a voice as great’.

¹⁷ f35 has κοινωνός here. The NU has συγκοινωνός.

¹⁸ f35 has ἐν Χριστῷ Ἰησοῦ here. The NU has ἐν Ἰησοῦ. (The preposition ἐν is followed by dative nouns.)

¹⁹ f35 includes the preposition διὰ here. The NU omits it.

²⁰ f35 includes Χριστοῦ here. The NU omits it.

²¹ f35 has the word order φωνὴν ὀπίσω μου μεγάλην here. The NU has ὀπίσω μου φωνὴν μεγάλην.

¹² Καὶ ἐκεῖ³¹ ἐπέστρεψα βλέπειν τὴν φωνὴν
ἣτις ἐλάλει μετ’ ἐμοῦ.
Καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς.

¹³ Καὶ ἐν μέσῳ τῶν ἑπτὰ³² λυχνίων
ὅμοιον υἱῷ³³ ἀνθρώπου,
ἐνδεδυμένον ποδήρη καὶ

περιεζωσμένον πρὸς τοῖς μαζοῖς³⁴ ζώνην
χρυσὴν³⁵.

¹⁴ Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ
ὥσει ἔριον λευκόν, ὡς χιών.

Καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός,

¹⁵ Καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ,
ὡς ἐν καμίνῳ πεπυρωμένοι³⁶.

Καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων
πολλῶν.

¹⁶ Καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας
ἑπτὰ.

Καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία

δίστομος

ὀξεῖα ἐκπορευομένη.

Καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ
δυνάμει αὐτοῦ.

12 And, there³⁷ I turned around to see *the source* of the voice
which was speaking in his interaction with me.

And, having turned around, I saw seven lampstands – gold
ones.

13 And, in the midst of the Seven³⁸ Lampstands was someone
similar to a son of a man,

➤ having lastingly been clothed with a robe extending down to
His feet, and

➤ having lastingly girded Himself over the chest³⁹ with a band –
that is, golden one.

14 Now, the head *that was* His and the hair *were* white, as if wool
– white *wool*, as snow.

And, the eyes *that were* His *were* as flames of fire.

15 And, the feet *that were* His *were* similar to fine brass, having
been lastingly fired by a blast furnace.

And, the sound *that was* His was as a sound of water – MUCH
of it!

16 And, having in the right hand *that is* His, He had stars – seven
of them.

And, coming out from the mouth *that was* His was a large, broad
sword –

➤ two-edged,

➤ sharp!

And, the countenance *that was* His was as the Sun shines in
connection the power *that is* its.

³¹ f35 includes the adverb ἐκεῖ here. The NU omits it.

³² f35 includes the adjective ἑπτὰ here. The NU omits it.

³³ f35 has υἱῷ (a dative noun) here. The NU has υἱὸν (an accusative noun).

³⁴ f35 has the spelling μαζοῖς here. The NU has an alternate spelling μαστοῖς. μαζοῖς was more commonly used for males.

³⁵ f35 has the spelling χρυσὴν here. The NU has the spelling χρυσάν.

³⁶ f35 has πεπυρωμένοι (a masculine, perfect, plural, nominative participle, matching the subject) here. The NU has πεπυρωμένης (a feminine, perfect, singular, dative noun matching ?).

³⁷ f35 includes the adverb ‘there’ here. The NU omits it.

³⁸ f35 includes the adjective ‘Seven’ here. The NU omits it.

³⁹ f35 has a Greek noun that was more commonly used for males here. The NU has a Greek word that was more commonly used for females.

¹⁷ Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός.
 Καὶ **επέθηκεν**⁴⁰ τὴν δεξιὰν αὐτοῦ **χειρά**⁴¹ ἐπ’ ἐμὲ λέγων· Μὴ φοβοῦ·
 Εγὼ Εἰμι
 ὁ Πρῶτος καὶ
 ὁ Ἑσχάτος,¹⁸ καὶ
 ὁ Ζῶν —
 Καὶ ἐγενόμην νεκρός.
 Καὶ ἰδοὺ. Ζῶν εἰμι εἰς τοὺς Αἰῶνας τῶν Αἰώνων!
Ἀμήν!⁴²
 Καὶ ἔχω τὰς Κλεῖς τοῦ Θανάτου καὶ τοῦ ᾍδου.
¹⁹ Γράψον οὖν
 ἃ εἶδες καὶ
 ἃ εἰσὶν καὶ
 ἃ μέλλει γενέσθαι μετὰ ταῦτα.

²⁰ Τὸ μυστήριον τῶν Ἑπτὰ Ἀστέρων **ῶν**⁴³ εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς Ἑπτὰ Λυχνίας τὰς χρυσᾶς·
 Οἱ Ἑπτὰ Ἀστέρες ἄγγελοι τῶν Ἑπτὰ Ἐκκλησιῶν εἰσὶν. Καὶ
Αἱ ἐπτὰ λυχναί⁴⁴ **ας** εἶδες **Ἑπτὰ**⁴⁵ ἐκκλησίαι εἰσὶν.

¹⁷ And, when I saw Him, I fell toward the feet *that are* His, as though dead.

And, He placed the right hand⁴⁶ *that is* His upon⁴⁷ me, saying, “Stop being afraid! *I am* -

- I Am⁴⁸,
- the First, and
- the Last, ¹⁸ and
- the One Who is Living.

And, I became dead.

And, look! I am One who is Living for the Ages of the Ages!

Amen!⁴⁹

And, I have the Keys of the Death and of the Hades⁵⁰.

JESUS COMMISSIONS JOHN TO WRITE HIS REVELATION DOWN

¹⁹ So then, write

- the *things* which you have seen, and
- the *things* which are, and
- the *things* which are about to happen after these *things*.

JESUS EXPLAINS THE MYSTERY

OF THE SEVEN STARS AND THE SEVEN LAMPSTANDS

²⁰ The mystery of the Seven Stars which you saw in the right hand *that is* Mine and the Seven Lampstands – the gold ones, *is this*:

- The Seven Stars are the *human* messengers⁵¹ of the Seven Ekklesias. And,
- the Seven Lampstands⁵² which you saw are seven⁵³ ekklesias.”

⁴⁰ f35 has *επέθηκεν* here. The NU has *ἔθηκεν*.

⁴¹ f35 includes the noun *χειρά* here. The NU omits it.

⁴² f35 includes the exclamation *Ἀμήν* here. The NU omits it.

⁴³ f35 has *ῶν* (a genitive relative pronoun, matching the case of *ἀστέρων*) here. The NU has *οὗς* (an accusative relative pronoun).

⁴⁴ f35 has *αἱ ἐπτὰ λυχναί* here. The NU has *αἱ ἐπτὰ αἱ λυχναί*.

⁴⁵ f35 has *ας* εἶδες ἐπτὰ here. The NU has *ἐπτὰ*.

⁴⁶ f35 includes the noun ‘hand’ here. The NU omits it.

⁴⁷ f35 has ‘placed ... upon’ here. The NU has ‘placed’.

⁴⁸ ‘I Am’ - The name that the Divine Being attributed to Himself when He appeared to Moses, as recorded in Exodus 3:14.

⁴⁹ f35 includes the exclamation ‘Amen!’ here. The NU omits it.

⁵⁰ ‘Hades’ – a transliteration of the Greek word ᾍδης, referring to the places(s) where the spirits of dead people go.

⁵¹ ‘messengers’ – a translation of the Greek word ἄγγελοι, from which we get the word ‘angels’. These ‘messengers’ can be human, heavenly, divine, or even demonic. From the usage of this word in the seven letters this seems to be a reference to human messengers.

⁵² f35 has ‘the Seven Lampstands’ here. The NU has ‘the Seven, the Lampstands’.

⁵³ f35 has ‘which you saw ... seven’ here. The NU has ‘seven’.