

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 22  
f35

REVELATION 22  
NLET

THE HEAVENLY MESSENGER SHOWS JOHN

A MAIN STREET, A RIVER, AND A TREE

<sup>1</sup> Καὶ ἔδειξέν μοι ποταμὸν

**καθαρόν<sup>1</sup>**,

ὑδατος ζωῆς

λαμπρὸν ὡς **κρύσταλλον<sup>2</sup>**,

ἐκπορευόμενον ἐκ τοῦ Θρόνου

τοῦ Θεοῦ καὶ

τοῦ Ἀρνίου.

Ἐν μέσῳ τῆς πλατείας αὐτῆς <sup>2</sup> καὶ τοῦ  
ποταμοῦ ἐντεῦθεν καὶ **ἐντεῦθεν<sup>3</sup>** ξύλον ζωῆς  
ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα  
ἕκαστον **ἀποδιδούς<sup>4</sup>** τὸν καρπὸν αὐτοῦ.

Καὶ τὰ φύλλα τοῦ Ξύλου εἰς θεραπείαν τῶν  
Ἑθνῶν.

<sup>3</sup> Καὶ πᾶν κατάθεμα οὐκ ἔσται **ἐκεῖ<sup>5</sup>**.

Καὶ ὁ Θρόνος τοῦ Θεοῦ καὶ τοῦ Ἀρνίου ἐν  
αὐτῇ ἔσται.

Καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ,

<sup>4</sup> Καὶ ὄψονται τὸ Πρόσωπον αὐτοῦ.

Καὶ τὸ Ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων  
αὐτῶν.

1 And, he showed me a river –

- a pure<sup>6</sup> river,
- consisting of life-giving water,
- sparkling like crystal,
- coming out from the Throne
  - of the God and
  - of the Little Lamb.

In between the street *that was* hers <sup>2</sup> and the River – *that is*,  
between here and here – *was* a life-giving tree, producing fruit –  
twelve *kinds of fruit!* – during each month, *the river yielding<sup>7</sup>* the  
fruit from it.

And, the leaves of the Tree *are* for a healing of the Ethnicities.

THE HEAVENLY MESSENGER FURTHER DESCRIBES

CONDITIONS IN THE CITY

3 And, every curse shall not be there<sup>8</sup>.

And, the Throne of the God and of the Little Lamb shall be in  
her.

And, the slaves *that are* His shall be subject to Him.

4 And, they shall see the Face *that is* His for themselves.

And, the Name *that is* His *shall be* on the foreheads *that are*  
theirs.

<sup>1</sup> f35 includes the adjective καθαρόν here. The NU omits it.

<sup>2</sup> f35 has the spelling κρύσταλον here. The NU has κρύσταλλον.

<sup>3</sup> f35 has ἐντεῦθεν here. The NU has ἐκεῖθεν.

<sup>4</sup> f35 has ἀποδιδούς (a masculine participle, referring to the river). The NU has ἀποδιδόν (a neuter participle which would refer to the tree).

<sup>5</sup> f35 has ἐκεῖ here. The NU has ἔτι.

<sup>6</sup> f35 includes the adjective 'pure' here. The NU omits it.

<sup>7</sup> 'the river yielding' – In the best family of manuscripts (f35) this participle is masculine and therefore cannot refer to the tree, which is neuter. The Greek word for 'river' is masculine, so this translator deduces that the participle must refer to the river.

<sup>8</sup> f35 has 'there' here. The NU has 'any longer'.

<sup>5</sup> Καὶ νύξ οὐκ ἔσται ἐκεῖ<sup>9</sup>,  
 Καὶ χρεῖαν οὐκ ἔχουσιν<sup>10</sup> λύχνου καὶ  
 φωτὸς ἡλίου<sup>11</sup>. Ὅτι Κύριος ὁ Θεὸς  
 φωτίζει<sup>12 13</sup> αὐτοὺς.  
 Καὶ βασιλεύσουσιν εἰς τοὺς Αἰῶνας τῶν  
 Αἰώνων.  
<sup>6</sup> Καὶ λέγει<sup>14</sup> μοι· Οὗτοι οἱ Λόγοι πιστοὶ καὶ  
 ἀληθινοί.  
 Καὶ <sup>15</sup> Κύριος, ὁ Θεὸς τῶν πνευμάτων τῶν  
 Προφητῶν, ἀπέστειλεν τὸν ἄγγελον αὐτοῦ  
 δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν  
 τάχει.

<sup>7 16</sup> Ἴδου ἔρχομαι ταχύ.  
 Μακάριος ὁ τηρῶν τοὺς λόγους τῆς  
 προφητείας τοῦ Βιβλίου τούτου.

<sup>8</sup> Καὶ γὰρ Ἰωάννης ὁ ἀκούων καὶ βλέπων  
 ταῦτα.

Καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσον<sup>17</sup>  
 προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ  
 ἀγγέλου τοῦ δεικνύντός<sup>18</sup> μοι ταῦτα.  
<sup>9</sup> Καὶ λέγει μοι· Ὅρα μή. Σύνδουλός σου  
 εἰμι καὶ τῶν Ἀδελφῶν σου τῶν προφητῶν <sup>19</sup>  
 τῶν τηρούντων τοὺς λόγους τοῦ Βιβλίου  
 τούτου.  
 Τῷ Θεῷ προσκύνησον.

<sup>9</sup> f35 has ἐκεῖ here. The NU has ἔτι.

<sup>10</sup> f35 has the word order χρεῖαν οὐκ ἔχουσιν here.  
 The NU has οὐκ ἔχουσιν χρεῖαν.

<sup>11</sup> f35 has λύχνου καὶ φωτὸς ἡλίου here. The NU  
 has φωτὸς λύχνου καὶ φωτὸς ἡλίου.

<sup>12</sup> f35 has φωτίζει (a present tense verb) here. The  
 NU has φωτίσει (a future tense verb).

<sup>13</sup> f35 does not include the preposition ἐπ' here.

<sup>14</sup> f35 has λέγει (a present tense verb) here. The NU  
 has εἶπεν (an aorist verb).

<sup>15</sup> f35 does not include the definite article ὁ here.  
 The NU includes it.

<sup>16</sup> f35 does not include the conjunction Καὶ here.  
 The NU includes it.

<sup>17</sup> f35 has ἔπεσον (an earlier spelling of this aorist  
 verb) here. The NU has ἔπεσα (a later spelling of this  
 aorist verb).

<sup>18</sup> f35 has the spelling δεικνύντός here. The NU has  
 δεικνύοντός.

<sup>19</sup> f35 does not include the conjunction καὶ here. The  
 NU includes it.

<sup>5</sup> And, night shall not be there<sup>20</sup>.

And, they shall not have need of a lamp and light of a sun<sup>21</sup>.  
 Because, YaHWeH, the God, keeps on illuminating<sup>22 23</sup> them.

And, they shall reign into the Ages of the Ages.

THE HEAVENLY MESSENGER AFFIRMS WHAT HE HAS BEEN SAYING

<sup>6</sup> And, he says<sup>24</sup> to me, "These, the Words, *are* trustworthy and  
 in accord with truth.

And, <sup>25</sup> YaHWeH<sup>26</sup>, the God of the spirits of the Prophets,  
 commissioned the *heavenly messenger that is* His to show to the  
 slaves *that are* His the things that are necessary to come about  
 with quickness.

JESUS ANNOUNCES HIS COMING

<sup>7</sup> " <sup>27</sup> Look! I am coming quickly!

Blessed *is* the one who keeps on keeping the words of the  
 prophecy of the Book – *namely*, this book!"

JOHN VERIFIES THAT HE HAS HEARD AND SEEN THESE THINGS

<sup>8</sup> And, I, *for my part* – *namely*, John – *am* the one who is  
 hearing and seeing these things.

THE HEAVENLY MESSENGER TELLS JOHN

WHAT NOT TO DO AND WHAT TO DO

And, when I heard and saw, I fell to prostrate *myself* in front of  
 the feet of the *heavenly messenger*, the one who was showing  
 me these things.

<sup>9</sup> And, he says to me, "See *to it that you do not do this!* I am a  
 fellow slave of you and of the Brothers *who are* yours – *that is*,  
 the Prophets, <sup>28</sup> the ones who keep on keeping the words of the  
 Book – *namely*, this one.

Prostrate *yourself* before the God!"

<sup>20</sup> f35 has 'there' here. The NU has 'any longer'.

<sup>21</sup> f35 has 'of a lamp and light of a sun' here. The NU has 'of a light of a lamp  
 and a light of a sun'.

<sup>22</sup> f35 has 'keeps on illuminating' (a present tense verb) here. The NU has  
 'shall illuminate' (a future tense verb).

<sup>23</sup> f35 does not include the preposition 'upon' here.

<sup>24</sup> f35 has 'says' (a present tense verb) here. The NU has 'said' (an aorist  
 tense of a different verb with the same basic meaning).

<sup>25</sup> f35 does not include the definite article 'the' here. The NU includes it.

<sup>26</sup> 'YaHWeH' – Here the omission of the definite article, as noted in the previous  
 footnote, is more significant than usual! The New Testament writers often used  
 the unarticulated Greek word Κύριος to indicate this special name for God from  
 the Old Testament. This is especially obvious in the Greek translations of Old  
 Testament passages in the New Testament.

<sup>27</sup> f35 does not include the conjunction 'And,' here. The NU includes it.

<sup>28</sup> f35 does not include the conjunction 'and' here, which changes the appositive  
 into a different group. The NU includes it.

<sup>10</sup> Καὶ λέγει μοι· Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ Βιβλίου τούτου, **ὅτι**<sup>29</sup> ὁ καιρὸς ἐγγύς ἐστιν.

<sup>11</sup> Ὁ ἀδικῶν ἀδικησάτω ἔτι.

Καὶ ὁ ρυπαρὸς ρυπαρευθήτω ἔτι.

Καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι.

Καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.

<sup>12</sup> Ἴδου. Ἐρχομαι ταχύ. Καὶ ὁ Μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ. Ὡς τὸ ἔργον **ἔσται**<sup>30</sup> αὐτοῦ.

<sup>13</sup> Ἐγὼ

τὸ Ἄλφα καὶ τὸ Ὠ,

Ἀρχὴ καὶ Τέλος,

ὁ Πρῶτος καὶ ὁ Ἑσχατος.

<sup>14</sup> Μακάριοι **οἱ ποιοῦντες τὰς Ἐντολάς αὐτοῦ**<sup>31</sup>, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ Ξύλον τῆς Ζωῆς. Καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν Πόλιν.

<sup>15</sup> Ἐξω

οἱ κύνες καὶ

οἱ φάρμακοι καὶ

οἱ πόρνοι καὶ

οἱ φονεῖς καὶ

οἱ εἰδωλολάτραι καὶ

πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

<sup>16</sup> Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς Ἐκκλησίαις.

<sup>10</sup> And, he says to me, "Do not even think of sealing up the words of the prophecy of the Book – *namely*, this *one*! Because,<sup>32</sup> the period of time is at hand!

<sup>11</sup> Let the one who is practicing unrighteousness practice unrighteousness still.

And, let the filthy *one* be made filthy still.

And, let the righteous *one* practice righteousness still.

And, let the holy *one* be made holy still."

*JESUS HIMSELF ANNOUNCES HIS COMING*

<sup>12</sup> "Look! I am coming quickly! And, the Reward from Me *comes* along with Me, to render what is due to each one. According to the work, it shall be<sup>33</sup> his.

*JESUS IDENTIFIES HIMSELF*

<sup>13</sup> I, *for My part*, am

➤ the Alpha and the Omega,

➤ Origin and Consummation,

➤ the First and the Last!"

*JESUS ANNOUNCES A BLESSING*

<sup>14</sup> Blessed *ones* are the ones who keep on practicing the Injunctions from Him<sup>34</sup>, with the result that the right *that is* theirs shall be *to go* up to the Tree of the Life. And, they may go in by the gates into the City!

*JESUS ANNOUNCES A CURSE*

<sup>15</sup> Outside *shall be*

➤ the dogs<sup>35</sup>, and

➤ the ones poisoning *with drugs*<sup>36</sup>, and

➤ the sexually immoral, and

➤ the murderers, and

➤ the idolaters, and

➤ all who keep on loving and practicing lies!

*JESUS HIMSELF ANNOUNCES WHAT HE HAS DONE IN THIS BOOK*

<sup>16</sup> I, *for My part*, Jesus, sent the *heavenly* messenger *that is* Mine to bear witness to you *people* these *things* towards the Ekklesias.

<sup>29</sup> f35 includes the conjunction ὅτι here. The NU has γάρ.

<sup>30</sup> f35 has ἔσται (a future tense verb) here. The NU has ἐστίν (a present tense verb).

<sup>31</sup> f35 has οἱ ποιοῦντες τὰς Ἐντολάς αὐτοῦ here.

On the basis of two manuscripts (X and A) the NU has οἱ πλύνοντες τὰς στολὰς αὐτῶν.

<sup>32</sup> f35 includes the conjunction 'Because,' here. The NU has 'For,'.

<sup>33</sup> f35 has 'shall be' (a future tense verb) here. The NU has 'is' (a present tense verb).

<sup>34</sup> f35 has 'the ones who keep on practicing the Injunctions from Him' here.

On the basis of two manuscripts (X and A) the NU has 'the ones who keep on washing the robes that are that are theirs'.

<sup>35</sup> 'dogs' – possibly a reference to people who are like un-owned, undisciplined street dogs.

<sup>36</sup> 'the ones poisoning with drugs' – or 'sorcerers'

Ἐγὼ Εἰμι  
 ἡ Ῥίζα καὶ τὸ Γένος Δαυίδ,  
 ὁ Ἀστήρ  
 ὁ Λαμπρός,  
 ὁ Πρωϊνός.

<sup>17</sup> Καὶ τὸ Πνεῦμα καὶ ἡ Νύμφη  
 λέγουσιν· Ἔρχου.  
 Καὶ ὁ ἀκούων εἰπάτω· Ἔρχου.  
 Καὶ ὁ διψῶν ἐρχέσθω.  
 Ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

<sup>18</sup> Μαρτυρῶ ἐγὼ παντὶ <sup>37</sup> ἀκούοντι τοὺς  
 λόγους τῆς προφητείας τοῦ Βιβλίου τούτου·

Ἐάν τις ἐπιθῇ ἐπ’ αὐτά, **ἐπιθήσαι**<sup>38</sup> ἐπ’  
 αὐτὸν ὁ Θεὸς τὰς **ἑπτα**<sup>39</sup> Πληγὰς τὰς  
 γεγραμμένας ἐν τῷ Βιβλίῳ τούτῳ·

<sup>19</sup> Καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ  
 Βιβλίου τῆς Προφητείας ταύτης, **ἀφέλοι**<sup>40</sup> ὁ  
 Θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ Ξύλου τῆς  
 ζωῆς καὶ ἐκ τῆς Πόλεως τῆς ἁγίας, τῶν  
 γεγραμμένων ἐν τῷ Βιβλίῳ τούτῳ.

<sup>20</sup> Λέγει ὁ μαρτυρῶν ταῦτα·

Ναί. Ἔρχομαι ταχύ.

Ἀμήν· Ναί<sup>41</sup> ἔρχου, **Κύριε** Ἰησοῦ.

<sup>21</sup> Ἡ Χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ<sup>42</sup>  
 μετὰ πάντων **τῶν Ἁγίων**<sup>43</sup>.

*I am –*

- ‘I AM’,
- the Root and Descendent of David,
- the Star –
  - the bright *Star*,
  - the early morning *Star*.

#### THE GRACIOUS INVITATION

<sup>17</sup> Both the Spirit and the Bride keep on saying, ‘Come!’

And, let the one who keeps on hearing say, ‘Come!’

And, let the one who keeps on being thirsty come.

And, let the one who wishes take water – *that is*, living *water* –  
 as a free gift.

#### WHAT JESUS IS DOING IN THIS BOOK

<sup>18</sup> I, *for My part*, am bearing witness to everyone <sup>44</sup> who is  
 hearing the words of the prophesy of the Book – *namely*, this one.

JESUS CURSES THOSE WHO TAMPER WITH THE WORDS OF THIS BOOK

If ever anyone might add to them, the God shall add to him the  
 Seven<sup>45</sup> Blows, *namely*, the ones having been lastingly written in  
 the Book – *that is*, this one.

<sup>19</sup> And, if ever anyone might take away from the words of the  
 Book of the Prophecies – *namely*, these, the God shall take away  
 the share *that is* his from the Tree of the Life and from the City –  
*that is*, the holy one, the things having been lastingly written in the  
 Book – *namely*, this one.

<sup>20</sup> The One Who is bearing witness says these things!

JESUS HIMSELF AGAIN ANNOUNCES HIS COMING

Yes! I am coming quickly!”

JOHN RESPONDS TO JESUS’ ANNOUNCEMENT

“Amen! Yes! <sup>46</sup> Come, YaHWeH<sup>47</sup> <sup>48</sup>, Jesus!”

#### THE FINAL BENEDICTION TO HIS READERS

<sup>21</sup> The Grace of the Lord, Jesus *the* Anointed<sup>49</sup>, *be* with all the  
 Holy Ones<sup>50</sup>!

<sup>37</sup> f35 does not include the definite article τῷ here. The NU includes it.

<sup>38</sup> f35 has ἐπιθήσai (an alternate spelling for the future tense verb?) here. The NU has ἐπιθήσει (a future tense verb).

<sup>39</sup> f35 includes the adjective ἑπτα here. The NU omits it.

<sup>40</sup> f35 has ἀφέλοι (an alternate spelling for the future tense verb?) here. The NU has ἀφέλει (an future indicative verb).

<sup>41</sup> f35 includes the word Ναί here. The NU omits it.

<sup>42</sup> f35 includes the title Χριστοῦ here. The NU has omits it.

<sup>43</sup> f35 includes the noun phrase τῶν ἁγίων here. The NU omits it.

<sup>44</sup> f35 does not include the definite article ‘the’ here. The NU includes it.

<sup>45</sup> f35 includes the adjective ‘Seven’ here. The NU omits it.

<sup>46</sup> f35 includes the word ‘Yes’ here. The NU omits it.

<sup>47</sup> ‘YaHWeH’ – The vocative form of Greek noun meaning ‘lord’ appears here without a definite article. Many times this unarticulated noun refers to the great eternal being of the Old Testament with the name ‘YaHWeH. This phenomenon is especially obvious in New Testament quotations from the Old Testament where this name for God appears. It seems quite appropriate here.

<sup>48</sup> “Come, YaHWeH” – This formulation is very similar to the expression used by the Paul the Apostle in 1 Corinthians 16:22, where Paul uses the Aramaic expression ‘Marana tha’ which can also mean ‘O Lord, come!’

<sup>49</sup> f35 includes the title ‘the Anointed’ here. The NU has omits it.

<sup>50</sup> f35 includes the noun phrase ‘the holy ones’ here. The NU omits it.

Ἀμήν!<sup>51</sup>Amen!<sup>52</sup>

*CONCERNING THE CITATION OF f35  
IN THE FOOTNOTES OF THIS TRANSLATION*

The statements of evidence in the footnotes of this translation of the Revelation are based almost entirely on Herman C. Hoskier's monumental work *"Concerning the Text of the Apocalypse"* (London: Bernard Quaritch, Ltd., 1929; 2 volumes).

The citation of f35 in the footnotes is based on the 32 manuscripts that Hoskier assigned to **M**<sup>c</sup> (his "Complutensian").

To these Dr. Wilbur Pickering added the following ten manuscripts after determining that they belonged to Family 35: 1064, 1903, 2201, 2323, 2431, 2434, 2554, 2656, 2669, and 2723, taking into account every extant manuscript that belongs to Family 35, as far as he knew.

So, altogether, the citation of f35 in the footnotes is based on 42 manuscripts, a statistically significant representation.

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<sup>51</sup> f35 includes the exclamation Ἀμήν! here. The NU omits it.

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<sup>52</sup> f35 includes the exclamation 'Amen!' here. The NU omits it.