

## REVELATION TO JOHN 3 NLET

### THE LETTER

#### TO THE MESSENGER OF THE EKKLESIA IN SARDIS

#### THE ADDRESSEE

1 And, to the Messenger of the Ekklesia in Sardis write:

#### A DESCRIPTION OF THE AUTHOR OF THE LETTER

“Now, the One who has the Seven Spirits of the God and the Seven Stars says THIS –

#### CRITICISM

‘I know the deeds *that are* YOURS – that you have a name that you are alive. And, you are DEAD!

#### REMEDY

2 Become ones who are fully awake!

And, make fast the rest of the things which you are about<sup>1</sup> to throw away<sup>2</sup>!

For, I have not lastingly found the deeds *that are* YOURS as having been lastingly fulfilled in front of the God *Who is* Mine.

3 So then, keep on remembering how you have lastingly received *the Excellent Announcement*.

And, keep on keeping *what you still have*.

And, change your thinking!

#### WARNING

So then, if ever you might not become fully awake I shall come against you<sup>3</sup> as a thief. And, you shall by no means come to know at what hour I shall come against you.

#### COMMENDATION

4 Yet, you have a few names in Sardis who have not soiled the outer garments *that are* theirs.

And, they shall walk about with Me in white; because, they are worthy.

#### BLESSING TO THE ONE WHO CONQUERS

5 The one who keeps on conquering thus shall be wrapped around with outer garments – white ones!

And, I shall by no means whitewash the name *that is* his from the Book of the Life.

And, I shall confess the name *that is* his in front of the Father *Who is* Mine and in front of the messengers<sup>4</sup> *that are* His.

#### ADMONITION FOR ALL TO HEAR

6 Let the one who has ears hear what the Spirit says to the Ekklesias.’ ”

### THE LETTER TO THE MESSENGER OF THE EKKLESIA IN PHILADELPHIA

#### THE ADDRESSEE

7 And, to the Messenger of the Ekklesia in Philadelphia write:

#### A DESCRIPTION OF THE AUTHOR OF THE LETTER

“Now,

- the Holy One,
- the Truthful One,
- the One Who has the Key of the<sup>5</sup> David,
- the One Who opens and no one shall shut it<sup>6</sup>, except the One Who opens it<sup>7</sup>, and no one shall open<sup>8</sup> it,

says these *things* –

#### COMMENDATION

8 ‘I know the deeds *that are* YOURS!

Look! In front of you I have lastingly granted a door having been opened<sup>9</sup>, which no one is able to shut it!

Because, you have LITTLE power. And, you have kept the Word *which is* MINE. And, you did not disown the Name *that is* Mine.

#### PRESENTATION OF AN OPPORTUNITY

9 Look! I am giving<sup>10</sup> *some individuals* from the Synagogue of the Satan, of the ones who are saying *that they* themselves are Jews – and they are NOT; rather, they are lying.

Look! I shall make them that they shall come and should kneel<sup>11</sup> in front of the feet *that are* yours and

<sup>1</sup> f35 has ‘you are about’ (a second person, plural verb) here. The NU has ‘they are about’ (a third person, plural verb).

<sup>2</sup> f35 has ‘to throw away’ here. The NU has ‘to die’.

<sup>3</sup> f35 includes the prepositional phrase ‘against you’ here. The NU omits it.

<sup>4</sup> ‘messengers’ – The Greek word may refer to either heavenly (angelic) messengers or to human messengers here.

<sup>5</sup> f35 includes the definite article ‘the’ here. The NU omits it.

<sup>6</sup> ‘it’ – The Greek word is a feminine pronoun, referring to a door, which is a feminine noun in Greek.

<sup>7</sup> f35 has ‘it, except the One Who opens it,’ here. The NU has ‘and one who closes’.

<sup>8</sup> f35 has ‘shall open’ (a future tense verb) here. The NU has ‘is opening’ (a present tense verb).

<sup>9</sup> f35 has ‘having been opened’ (an aorist, passive participle) here. The NU has ‘having been lastingly opened’ (a perfect, passive participle).

<sup>10</sup> f35 has ‘I am giving’ (a present, indicative verb) here. The NU has ‘I should give’ (a present, subjunctive verb).

<sup>11</sup> f35 has ‘should kneel’ (an aorist, subjunctive verb) here. The

might know that I<sup>12</sup> loved you; 10 because, you kept the Word concerning the Endurance *that is* Mine.

And, I, *for My part*, kept YOU from the Period of the Testing – *namely, the Period* which is about to come upon the whole *Roman* world to test the ones who are dwelling upon the Earth.

#### ADMONITION TO HOLD FAST TO WHAT THEY HAVE

11 I am coming quickly! Hold fast to what you have, in order that no one might take away the Honorary Crown *that is* yours.

#### THE BLESSING TO THE ONE WHO CONQUERS

12 As *for* the one who conquers, I shall make him a pillar in the Sanctuary of the God *Who is* Mine. And, he shall by no means go out any more.

And, upon him I shall write –

- the Name of the God *Who is* Mine, and
- the Name of the City of the God *Who is* Mine –
  - the New Jerusalem,
  - *the city* which comes down<sup>13</sup> out of the Heaven from the God *Who is* Mine, and
- the Name *that is* Mine – the newly-assigned *Name*.

#### ADMONITION FOR ALL TO HEAR

13 Let the one who has ears hear what the Spirit says to the Ekklesias.’ ”

### THE LETTER TO THE MESSENGER OF THE EKKLESIA IN LAODICEA

#### THE ADDRESSEE

14 To the Messenger of the Ekklesia in Laodicea write:

#### A DESCRIPTION OF THE AUTHOR OF THE LETTER

“Now,

- the Amen,
  - the Witness – *that is*, the faithful and truthful *one*,
  - the Origin of the Creation of the God,
- says these things:

#### CRITICISM

15 ‘I know the deeds *that are* YOURS – that you are neither cold<sup>14</sup> nor hot. How I wish *that* you were being

cold or hot! 16 Thus, because you are lukewarm and not<sup>15</sup> hot nor cold, I am about to spit you from the mouth *that is* Mine.

17 *It is* because you say <sup>16</sup>,

- “I am rich;” and
- “I have lastingly become rich;” and
- “I have need of nothing.”

And, you do not know that you, *for your part*, are:

- the wretched *one*, and
- the<sup>17</sup> pitiful *one*, and
- a beggarly-poor *one*, and
- a blind *one* , and
- a naked *one*.

#### REMEDY

18 I advise you to buy

- gold from Me – gold having been lastingly fired with fire, in order that you might be rich, and
- white outer garments, in order that you *might* wrap *it* around *you* and the shame of the nakedness *that is* yours might not be made manifest, and
- eye-salve, anointing the eyes *that are* yours, in order that you might be seeing.

19 If ever I, *for My part*, might regard *people* with affection, I reprove and train as many as *they are*.

So then, be zealous<sup>18</sup>. And, change *your* thinking.

#### ENCOURAGEMENT TO OPEN UP TO JESUS

20 Look! I have lastingly stood at the door! And, I keep on knocking. If ever anyone might hear the sound of the voice *that is* Mine and might open the door, I shall both go in to him and I shall eat a meal with him; and, he with Me.

#### A BLESSING TO THE ONE WHO CONQUERS

21 As *for* the one who keeps on conquering, I shall give to him to sit with Me upon the Throne *that is* Mine; just as also I, *for My part*, have conquered and have sat with the Father *Who is* Mine upon the Throne *that is* His.

#### ADMONITION FOR ALL TO HEAR

22 Let the one who has ears hear what the Spirit says

NU has ‘shall kneel’ (a future tense verb).

<sup>12</sup> f35 does not include the pronoun that would be translated as ‘I, for My part,’ here. The NU includes it. (The pronoun in the text is implied in the verb.)

<sup>13</sup> f35 has ‘comes down’ (a present, active verb) here. The NU has ‘coming down’ (a present, active participle).

<sup>14</sup> ‘cold’ – The Greek adjective, when used metaphorically of persons, as it is here, may mean ‘cold-hearted, heartless, and/or

indifferent.’

<sup>15</sup> f35 has ‘not’ here. The NU has ‘neither’.

<sup>16</sup> f35 does not include a quotation marker here. The NU includes it.

<sup>17</sup> f35, include the definite article ‘the’ here. The NU omits it.

<sup>18</sup> f35 has ‘be zealous’ (an aorist, active imperative) here. The NU has ‘keep on being zealous’ (a present, active imperative).

to the Ekklesias.’ ”