

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 3

f35

¹ Καὶ τῷ Ἀγγέλῳ τῆς ἐν Σάρδεσιν
Ἐκκλησίας γράψον·
Τάδε λέγει ὁ ἔχων τὰ Ἑπτὰ Πνεύματα τοῦ
Θεοῦ καὶ τοὺς Ἑπτὰ Ἀστέρας·

Οἶδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῆς.
Καὶ νεκρὸς εἶ.

² Γίνου γρηγορῶν.
Καὶ στήρισον τὰ λοιπὰ ἃ **ἔμελλες**¹
ἀποβάλειν².

Οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα
ἐνώπιον τοῦ Θεοῦ μου.

³ Μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας.

Καὶ τήρει.
Καὶ μετανόησον·

Ἐὰν οὖν μὴ γρηγορήσης, ἦξω **ἐπὶ σε**³ ὥς
κλέπτης. Καὶ οὐ μὴ γνῶς ποίαν ὥραν ἦξω
ἐπὶ σέ·

⁴ **Ἀλλ'**⁴ ὀλίγα ἔχεις ὀνόματα⁵ ἐν Σάρδεσιν ἃ
οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν.
Καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς,
ὅτι ἄξιοί εἰσιν.

¹ f35 has ἔμελλες (a second person plural verb) here.

The NU has ἔμελλον (a third person plural verb).

² f35 has ἀποβάλειν here. The NU has ἀποθανεῖν.

³ f35 includes the prepositional phrase ἐπὶ σε here.
The NU omits it.

⁴ The vast majority of manuscripts, including f35, have
the contraction Ἀλλ' here. On the basis of four
manuscripts the NU has Ἀλλὰ.

⁵ f35 has the word order ὀλίγα ἔχεις ὀνόματα here.
The NU has ἔχεις ὀλίγα ὀνόματα.

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 about⁶ to
throw away⁷!

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 you⁸ 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.

⁶ f35 has 'you are about' (a second person, plural verb) here. The NU has 'they
are about' (a third person, plural verb).

⁷ f35 has 'to throw away' here. The NU has 'to die'.

⁸ f35 includes the prepositional phrase 'against you' here. The NU omits it.

⁵ Ὁ νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις λευκοῖς.
 Καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς Βίβλου τῆς Ζωῆς.
 Καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ Πατρὸς Μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.
⁶ ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς Ἐκκλησίαις.

⁷ Καὶ τῷ Ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ Ἐκκλησίας γράψον·
 Τάδε λέγει
 ὁ Ἅγιος,
 ὁ Ἀληθινός,
 ὁ ἔχων τὴν κλεῖν τοῦ⁹ Δαβὶδ,
 ὁ ἀνοίγων καὶ οὐδεὶς κλείσει αὐτήν, εἰ μὴ ὁ ἀνοίγων,¹⁰ καὶ οὐδεὶς ἀνοίξει¹¹.

⁸ Οἶδά σου τὰ ἔργα.
 Ἰδοὺ. Δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην¹², ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν.
 Ὅτι μικρὰν ἔχεις δύναμιν. Καὶ ἐτήρησάς μου τὸν Λόγον. Καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.

⁹ f35 includes the definite article τοῦ here. The NU omits it.

¹⁰ f35 has αὐτήν, εἰ μὴ ὁ ἀνοίγων, here. The NU has καὶ κλείων.

¹¹ f35 has ἀνοίξει (a future tense verb) here. The NU has ἀνοίγει (a present tense verb).

¹² f35 has ἀνεῳγμένην (an aorist, passive participle) here. The NU has ἡνεῳγμένην (a perfect, passive participle).

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 messengers¹³ *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 the¹⁴ David,
 - the One Who opens and no one shall shut it¹⁵, except the One Who opens it¹⁶, and no one shall open¹⁷ 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 opened¹⁸, 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.

¹³ ‘messengers’ – The Greek word may refer to either heavenly (angelic) messengers or to human messengers here.

¹⁴ f35 includes the definite article ‘the’ here. The NU omits it.

¹⁵ ‘it’ – The Greek word is a feminine pronoun, referring to a door, which is a feminine noun in Greek.

¹⁶ f35 has ‘it, except the One Who opens it,’ here. The NU has ‘and one who closes’.

¹⁷ f35 has ‘shall open’ (a future tense verb) here. The NU has ‘is opening’ (a present tense verb).

¹⁸ f35 has ‘having been opened’ (an aorist, passive participle) here. The NU has ‘having been lastingly opened’ (a perfect, passive participle).

PRESENTATION OF AN OPPORTUNITY

⁹ Ἰδοὺ. Δίδωμι¹⁹ ἐκ τῆς Συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται. Ἰδοὺ. Ποιήσω αὐτοὺς ἵνα ἤξουσιν καὶ **προσκυνήσωσιν**²⁰ ἐνώπιον τῶν ποδῶν σου, καὶ γινώσιν ὅτι ²¹ ἠγάπησά σε. ¹⁰ Ὅτι ἐτήρησας τὸν Λόγον τῆς Ὑπομονῆς μου. Κἀγὼ σε τηρήσω ἐκ τῆς ὤρας τοῦ Πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς Γῆς. ¹¹ Ἔρχομαι ταχύ. Κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν Στέφανόν σου.

¹² Ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ Ναῷ τοῦ Θεοῦ μου. Καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι.

Καὶ γράψω ἐπ’ αὐτὸν
τὸ Ὄνομα τοῦ Θεοῦ μου καὶ
τὸ Ὄνομα τῆς Πόλεως τοῦ Θεοῦ μου,
τῆς Καινῆς Ἱερουσαλήμ,
ἢ **καταβαίνει**²² ἐκ τοῦ Οὐρανοῦ ἀπὸ τοῦ
Θεοῦ μου, καὶ
τὸ Ὄνομά μου τὸ Καινόν.

¹³ Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς Ἐκκλησίαις.

⁹ Look! I am giving²³ *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 kneel²⁴ in front of the feet *that are* yours and might know that I²⁵ 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 down²⁶ 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.’ ”

¹⁹ f35 has Δίδωμι (a present, indicative verb) here.

The NU has Δίδω (a present, subjunctive verb).

²⁰ f35 has προσκυνήσωσιν (an aorist, subjunctive verb) here. The NU has προσκυνήσουσιν (a future tense verb).

²¹ f35 does not include the pronoun ἐγὼ here. The NU includes it.

²² f35 has καταβαίνει (a present, active verb) here.

The NU has καταβαίνουσα (a present, active participle).

²³ f35 has ‘I am giving’ (a present, indicative verb) here. The NU has ‘I should give’ (a present, subjunctive verb).

²⁴ f35 has ‘should kneel’ (an aorist, subjunctive verb) here. The NU has ‘shall kneel’ (a future tense verb).

²⁵ 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.)

²⁶ f35 has ‘comes down’ (a present, active verb) here. The NU has ‘coming down’ (a present, active participle).

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 cold³² nor hot. How I wish *that* you were being cold or hot! 16 Thus, because you are lukewarm and not³³ hot nor cold, I am about to spit you from the mouth *that is* Mine.

17 *It is* because you say ³⁴,

- “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
- the³⁵ 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 zealous³⁶. And, change *your* thinking.

14 Καὶ τῷ Ἀγγέλῳ τῆς ἐν Λαοδικείᾳ
Ἐκκλησίας γράψον·

Τάδε λέγει

ὁ Ἀμήν,

ὁ Μάρτυς ὁ πιστὸς καὶ ἀληθινός,

ἡ Ἀρχὴ τῆς Κτίσεως τοῦ Θεοῦ·

15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε
ζεστός. ὀφελον ψυχρὸς ἦς ἢ
ζεστός. 16 Οὕτως, ὅτι χλιαρὸς εἶ καὶ οὐ²⁷
ζεστός οὔτε ψυχρὸς. Μέλλω σε ἐμέσαι ἐκ
τοῦ στόματός μου.

17 Ὅτι λέγεις ²⁸

Πλούσιός εἰμι καὶ

πεπλούτηκα καὶ

οὐδενὸς²⁹ χρειάν ἔχω.

Καὶ οὐκ οἶδας ὅτι σὺ εἶ

➤ ὁ ταλαίπωρος καὶ

➤ **ὁ**³⁰ ἐλεεινὸς καὶ

➤ πτωχὸς καὶ

➤ τυφλὸς καὶ

➤ γυμνός,

18 Συμβουλεύω σοι ἀγοράσαι

χρυσίον παρ’ ἐμοῦ πεπτρωμένον ἐκ πυρὸς

ἵνα πλουτήσης, καὶ

ἱμάτια λευκὰ ἵνα περιβάλη καὶ μὴ φανερωθῇ

ἡ αἰσχὺν τῆς γυμνότητός σου, καὶ

κολούριον ἐγγρῖσον ἐπὶ τοὺς ὀφθαλμούς

σου ἵνα βλέπῃς.

19 Ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ

παιδεύω·

Ζήλωσον³¹ οὖν. Καὶ μετανόησον.

²⁷ f35 has οὐ here. The NU has οὔτε.

²⁸ f35 does not include the quotation marker ὅτι here. The NU includes it.

²⁹ The vast majority of manuscripts, including f35, have the spelling οὐδενὸς here. On the basis of three manuscripts the NU has οὐδέν.

³⁰ f35, include the definite article ὁ here. The NU omits it.

³¹ f35 has ζήλωσον (an aorist, active imperative) here. The NU has ζήλενε (a present, active imperative).

³² ‘cold’ – The Greek adjective, when used metaphorically of persons, as it is here, may mean ‘cold-hearted, heartless, and/or indifferent.’

³³ f35 has ‘not’ here. The NU has ‘neither’.

³⁴ f35 does not include a quotation marker here. The NU includes it.

³⁵ f35, include the definite article ‘the’ here. The NU omits it.

³⁶ f35 has ‘be zealous’ (an aorist, active imperative) here. The NU has ‘keep on being zealous’ (a present, active imperative).

²⁰ Ἴδου. Ἔστηκα ἐπὶ τὴν θύραν. Καὶ κρούω.
Ἐάν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ
τὴν θύραν, καὶ εἰσελεύσομαι πρὸς αὐτὸν
καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ'
ἐμοῦ.

²¹ Ὁ νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν
τῷ Θρόνῳ μου, ὡς καὶ ἐνίκησα καὶ
ἐκάθισα μετὰ τοῦ Πατρὸς μου ἐν τῷ Θρόνῳ
αὐτοῦ.

²² Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει
ταῖς Ἐκκλησίαις.

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 to the ekklesias.' "