

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 4  
f35

<sup>1</sup> Μετὰ ταῦτα εἶδον. Καὶ ἰδοὺ. Θύρα ἀνεωγμένη<sup>1</sup> ἐν τῷ Οὐρανῷ.  
Καὶ ἡ Φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγουσα<sup>2</sup>. Ἀνάβα ὧδε. Καὶ δεῖξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.  
<sup>2</sup> Καὶ<sup>3</sup> εὐθέως ἐγενόμην ἐν πνεύματι·

Καὶ ἰδοὺ. Θρόνος ἔκειτο ἐν τῷ Οὐρανῷ.  
Καὶ ἐπὶ τοῦ Θρόνου<sup>4</sup> καθήμενος, <sup>3</sup> <sup>5</sup> ὅμοιος<sup>6</sup> ὁράσει λίθω ἰάσπιδι καὶ σαρδίῳ. Καὶ ἶρις κυκλόθεν τοῦ Θρόνου ὅμοια<sup>7</sup> ὁράσει σμαραγδίνῳ.

<sup>4</sup> Καὶ κυκλόθεν τοῦ Θρόνου θρόνοι<sup>8</sup> εἴκοσι τέσσαρες.  
Καὶ ἐπὶ τοὺς θρόνους εἰδόν<sup>9</sup> τοὺς εἴκοσι Τέσσαρας Πρεσβυτέρους καθημένους περιβεβλημένους ἐν ἱματίοις λευκοῖς. Καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

<sup>1</sup> f35 has ἀνεωγμένη (an aorist, passive participle) here. The NU has ἡνεωγμένην (a perfect, passive participle).

<sup>2</sup> f35 has λέγουσα (a feminine, present participle) here. The NU has λέγων (a masculine present participle).

<sup>3</sup> f35 includes the conjunction Καὶ here. The NU omits it.

<sup>4</sup> f35 has τοῦ Θρόνου (a genitive definite article and noun) here. The NU has τὸν Θρόνον (an accusative definite article and noun).

<sup>5</sup> f35 does not include the noun phrase Καὶ ὁ καθήμενος here. The NU includes it.

<sup>6</sup> f35 has ὅμοιος here. The NU has τὸν θρόνον (an accusative definite article and noun).

<sup>7</sup> f35 has ὅμοια (a feminine singular adjective) here. The NU has ὁμοιος (a nominative, singular adjective).

<sup>8</sup> f35 has θρόνοι (a plural nominative, noun) here.

REVELATION TO JOHN 4  
NLET

JOHN IS INVITED TO SEE WHAT SHALL NECESSARILY HAPPEN

1 After these things I experienced *something*. And, look! A door having been opened<sup>10</sup> in the Heaven!

And, the Voice – *namely*, the first Voice, which I heard as a war-trumpet, one which was speaking with me, saying<sup>11</sup>, “Come up here. And, I shall show you the *things* that must necessarily come about after these things.”

2 And,<sup>12</sup> immediately I came to be in connection with spirit.

JOHN SEES THE THRONE

AND THE ONE WHO WAS SITTING UPON THE THRONE

And, look! A throne was sitting in the Heaven!

And, upon the Throne<sup>13</sup> was One Who was sitting, <sup>3</sup> <sup>14</sup> resembling in appearance as a stone – jasper and sardine<sup>15</sup>!

And, a rainbow was all around the Throne, similar in appearance to smaragdinite<sup>16</sup>.

JOHN SEES TWENTY-FOUR THRONES

AND THE TWENTY-FOUR ELDERS SITTING UPON THEM

4 And, around the Throne *were* thrones<sup>17</sup> – twenty-four *of them*.

And, upon the thrones I saw<sup>18</sup> the Twenty-four Elders, being seated, having been lastingly wrapped around with white outer garments.

And, upon the heads *that were* theirs were crowns – gold crowns.

The NU has τὸν θρόνους (an plural accusative noun).

<sup>9</sup> f35 includes the verb εἰδόν here. The NU omits it.

<sup>10</sup> f35 has ‘having been opened’ (an aorist, passive participle) here. The NU has ‘having been lastingly opened’ (a perfect, passive participle).

<sup>11</sup> f35 has ‘saying’, in Greek a feminine, present participle here, corresponding to the gender of ‘the voice’. The NU has a masculine, present participle.

<sup>12</sup> f35 includes the conjunction ‘And,’ here. The NU omits it.

<sup>13</sup> f35 has a genitive definite article and noun here. The NU has an accusative definite article and noun. These can mean the same thing.

<sup>14</sup> f35 does not include the noun phrase ‘And, the One Who was sitting’ here. The NU includes it.

<sup>15</sup> ‘sardine’ – that is, a stone from Sardis. This is not a reference to the little fish.

<sup>16</sup> ‘smaragdinite’ – a transliteration of the Greek word ‘σμαραγδίνῳ’, a green, foliated amphibole, such as an emerald.

<sup>17</sup> f35 has a plural, nominative noun here, as is fitting for the subject of this sentence. The NU has an plural, accusative noun.

<sup>18</sup> f35 includes the verb ‘I saw’ here. The NU omits it.

## SIGHTS AND SOUNDS THAT PROCEEDED FROM THE THRONE

<sup>5</sup> Καὶ ἐκ τοῦ Θρόνου ἐκπορεύονται  
ἀστραπαὶ καὶ  
φωναὶ καὶ  
βρονταί·

5 And, from out of the Throne were –

- flashes of lightning, and
- sounds, and
- peals of thunder

were coming out.

## THE SEVEN LAMPS

And, *there were* seven lamps which had been lit, facing the Throne that is His<sup>27</sup>, which<sup>28</sup> are <sup>29</sup> seven Spirits of the God.

## A GLASS SEA

6 And, facing the Throne there was something resembling a sea – a glass sea, resembling crystal.

## THE FOUR LIVING BEINGS

And, in midst of the Throne and in a circle round about the Throne were four living beings, being full of eyes in front and behind.

7 And, the living being – *that is*, the first one – was resembling a lion.

And, the second living being *was resembling* a young bull.

And, the third living being was having<sup>30</sup> the face just as a man<sup>31</sup> *has*.

And, the fourth living being was resembling an eagle, one which was flying.

8 And, *as for* the four living beings, one by one of them was having<sup>32</sup> up along *their forms* wings – six of them.

From all around and from within they are full of eyes.

## THE PRAISE OF THE FOUR LIVING BEINGS

And, they do not have a cessation, *during* day and night saying:

Καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι  
ἐνώπιον τοῦ Θρόνου αὐτοῦ<sup>19</sup>, αἱ<sup>20</sup> εἰσιν <sup>21</sup>  
ἑπτὰ Πνεύματα τοῦ Θεοῦ.

<sup>6</sup> Καὶ ἐνώπιον τοῦ Θρόνου ὡς θάλασσα  
ὕαλινη ὁμοία κρυστάλλῳ<sup>22</sup>.

Καὶ ἐν μέσῳ τοῦ Θρόνου καὶ κύκλῳ τοῦ  
Θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν  
ἔμπροσθεν καὶ ὀπίσθεν·

<sup>7</sup> Καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι.

Καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ.  
Καὶ τὸ τρίτον ζῶον ἔχον<sup>23</sup> τὸ πρόσωπον ὡς  
ἄνθρωπος<sup>24</sup>.

Καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ  
πετομένῳ·

<sup>8</sup> Καὶ τὰ τέσσαρα ζῶα, ἐν καθ’  
ἐν αὐτῶν ἔχον<sup>25</sup> ἀνὰ πτέρυγας ἑξ.  
Κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν·

Καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ  
νυκτὸς λέγοντα<sup>26</sup>.

<sup>19</sup> f35 includes the possessive pronoun αὐτοῦ here. The NU omits it.

<sup>20</sup> f35 has αἱ (a feminine, plural, relative noun) here. The NU has ἃ (a neuter, plural, relative noun).

<sup>21</sup> f35 does not include the definite article τὰ here. The NU includes it.

<sup>22</sup> f35 has the spelling κρυστάλλῳ here. The NU has κρυστάλλω.

<sup>23</sup> f35 has ἔχον (an imperfect, active verb) here. The NU has ἔχων (a present, active participle).

<sup>24</sup> f35 has ἄνθρωπος (a nominative noun) here. The NU has ἀνθρώπου (a genitive noun).

<sup>25</sup> f35 has ἔχον (an imperfect, active verb) here. The

NU has ἔχων (a present, active participle).

<sup>26</sup> f35 has λέγοντα (a neuter, plural participle) here. The subject (τὰ τέσσαρα ζῶα) is neuter. The NU has λέγοντες (a masculine, plural participle).

<sup>27</sup> f35 includes the possessive pronoun translated as ‘that is His’ here. The NU omits it.

<sup>28</sup> f35 has a feminine, plural relative noun here. Its antecedent is feminine. The NU has a neuter, plural relative noun.

<sup>29</sup> f35 does not include the definite article ‘the’ here. The NU includes it.

<sup>30</sup> f35 has ‘was having’ (an imperfect, active verb) here. The NU has ‘having’ (a present, active participle).

<sup>31</sup> f35 has ‘a man’ (a nominative noun) here. The NU has ‘of a man’ (a genitive noun).

<sup>32</sup> f35 has ‘was having’ (an imperfect, active verb) here. The NU has ‘having’ (a present, active participle).

Ἅγιος. Ἅγιος. Ἅγιος,  
Ἅγιος. Ἅγιος. Ἅγιος.  
Ἅγιος. Ἅγιος. Ἅγιος.<sup>33</sup>

**Κύριος.**

Ὁ Θεός.

Ὁ Παντοκράτωρ.

Ὁ Ἦν, καὶ

Ὁ ὢν καὶ

Ὁ Ἐρχόμενος.

<sup>9</sup> Καὶ ὅταν **δῶσιν**<sup>34</sup> τὰ ζῶα δόξαν καὶ τιμὴν  
καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ  
**Θρόνου**<sup>35</sup>,  
τῷ ζῶντι εἰς τοὺς Αἰῶνας τῶν Αἰώνων,  
<sup>10</sup> πεσοῦνται οἱ εἴκοσι Τέσσαρες  
Πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ  
τοῦ Θρόνου.

Καὶ προσκυνήσουσιν τῷ Ζῶντι εἰς τοὺς  
Αἰῶνας τῶν Αἰώνων.

Καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν  
ἐνώπιον τοῦ Θρόνου, λέγοντες·

<sup>11</sup> Ἄξιός εἰ,

ὁ Κύριος καὶ

ὁ Θεὸς ἡμῶν,

**ὁ Ἅγιος**<sup>36</sup>,

λαβεῖν

τὴν Δόξαν καὶ

τὴν Τιμὴν καὶ

τὴν Δύναμιν.

Ὅτι σὺ ἔκτισας **τὰ**<sup>37</sup> πάντα.

Καὶ διὰ τὸ Θέλημά σου

**εἶσιν**<sup>38</sup> καὶ

ἐκτίσθησαν.

<sup>33</sup> f35 repeats Ἅγιος nine times here. The NU repeats Ἅγιος three times here.

<sup>34</sup> f35 has δῶσιν (a present subjunctive verb) here. The NU has δώσουσιν (a future indicative verb).

<sup>35</sup> f35 has τοῦ Θρόνου (a genitive noun phrase) here. The NU has τῷ Θρόνῳ (a dative noun phrase). With this preposition the meaning may be the same.

<sup>36</sup> f35 includes the noun phrase ὁ Ἅγιος here. The NU omits it.

<sup>37</sup> f35 includes the definite article τὰ here. The NU omits it.

<sup>38</sup> f35 has εἶσιν (a present tense verb) here. The NU has ἦσαν (an imperfect verb).

“Holy! Holy! Holy!

Holy! Holy! Holy!

Holy! Holy! Holy!<sup>39</sup>

YaHWeH<sup>40</sup>! –

➤ The God!

➤ The Ruler of All!

➤ The One Who Was! And,

➤ the One Who Is! And,

➤ the One Who Is Coming!”

#### THE PRAISE OF THE TWENTY-FOUR ELDERS

<sup>9</sup> And, whenever the living beings might be giving<sup>41</sup> glory and honor and thankfulness

➤ to the One Who is seated upon the Throne,

➤ to the Who lives into the Ages of the Ages,

<sup>10</sup> the Twenty-four Elders shall fall down before the One Who is seated upon the Throne.

And, they shall prostrate *themselves* before the One Who Lives into the Ages of the Ages.

And, they shall throw the honorary crowns *that are* theirs before the Throne, saying,

<sup>11</sup> “You are worthy –

➤ the Lord<sup>42</sup>, and

➤ the God *Who is* ours,

➤ the Holy *One*<sup>43</sup>,

to receive

➤ the Glory and

➤ the Honor, and

➤ the Power.

Because, You, *for Your part*, created the *things*<sup>44</sup> – ALL of them!

And, because of the Will *that is* Yours

➤ they are<sup>45</sup>, and

➤ they were created!”

<sup>39</sup> f35 repeats ‘Holy!’ NINE times here. The NU repeats ‘Holy!’ THREE times here.

<sup>40</sup> ‘YaHWeH’ – In the New Testament it seems that the writers used the Greek word for ‘Lord’ without a definite article to refer to the great four-consonant, Hebrew name for God which means ‘the Eternally Existing One’.

<sup>41</sup> f35 has ‘should be giving’ (a present subjunctive verb) here. The NU has ‘shall give’ (a future indicative verb).

<sup>42</sup> ‘Lord’ – Please note that the Greek word for ‘Lord’ does have a definite article before it here and is translated accordingly.

<sup>43</sup> f35 includes the noun phrase ‘the Holy One’ here. The NU omits it.

<sup>44</sup> f35 includes the definite article translated as ‘the things’ here. The NU omits it.

<sup>45</sup> f35 has ‘are’ (a present tense verb) here. The NU has ‘were being’ (an imperfect verb).