

RESEARCH EDITION

WORDS OF THE RISEN CHRIST

OUTSIDE THE FOUR GOSPELS

Acts · Letters · Revelation

THEMATIC COLLECTION



BOOK 15 OF 17

English edition

Corpus compilation, structure and editing
Priest Sergey Kouly

The Thirteenth Disciple Project

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OUTSIDE THE FOUR GOSPELS

ACTS • LETTERS • REVELATION

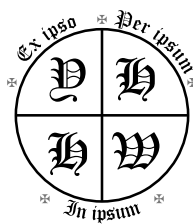
THEMATIC COLLECTION

Greek text · literal English layer · controlled translation · smooth English
translation · textual notes

Corpus compilation, structure and editing
Priest Sergey Koudy

THE THIRTEENTH DISCIPLE PROJECT
BOOK 15 OF 17

English edition
October 2026



Life for God Church

THE COMPLETE COLLECTION: 17 VOLUMES

This book is one of the seventeen volumes of The Thirteenth Disciple Project. Each volume can be read on its own; the complete collection is therefore listed here. The current volume is marked 'this volume'.

- 1. The Sayings of Jesus, Volume I: Matthew and Mark** — Jesus' sayings in their narrative order, with selected surrounding context, Greek text, word-order glosses, close English, fluent English and notes. The complete Gospels are presented separately in Volumes IV and V.
- 2. The Sayings of Jesus, Volume II: Luke and John** — The sayings collection from Luke and John, with selected surrounding context, Greek text, word-order glosses, close and fluent English, and translation notes. The complete Gospels appear in Volumes VI and VII.
- 3. The Sayings of Jesus, Volume III: The Gospel of Thomas** — The prologue and all 114 logia, with Coptic source text, word-order glosses, close and fluent English, Greek fragments, related canonical passages and textual notes.
- 4. The Gospel According to Matthew: Text · Word · Meaning** — The complete Gospel, chapters 1-28, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.
- 5. The Gospel According to Mark: Text · Word · Meaning** — The complete Gospel, chapters 1-16, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes. Notes identify the textual status of the ending and other disputed readings.
- 6. The Gospel According to Luke: Text · Word · Meaning** — The complete Gospel, chapters 1-24, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.
- 7. The Gospel According to John: Text · Word · Meaning** — The complete Gospel, chapters 1-21, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes, including the stated textual status of John 7:53-8:11.
- 8. The Acts of the Apostles: Text · Word · Meaning** — The complete book, chapters 1-28, with Greek text, word-order glosses, close and fluent English, and notes on readings, translation and context.

THE COLLECTION · CONTINUED

9. Letters of Paul, Part I: Romans and Corinthians — Romans, 1 Corinthians and 2 Corinthians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

10. Letters of Paul, Part II: Galatians to Thessalonians — Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and 2 Thessalonians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

11. Letters of Paul, Part III: Timothy, Titus and Philemon — 1 Timothy, 2 Timothy, Titus and Philemon, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

12. To the Hebrews: Text · Word · Meaning — All thirteen chapters, with Greek text, word-order glosses, close and fluent English, and notes on translation, quotations and textual readings.

13. The Catholic Epistles: Text · Word · Meaning — James, 1 and 2 Peter, 1, 2 and 3 John, and Jude: seven complete books with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

14. The Revelation to John: Text · Word · Meaning — All twenty-two chapters, with Greek text, word-order glosses, close and fluent English, and notes that distinguish speakers, reported speech and disputed readings.

15. Words of the Risen Christ outside the Four Gospels (this volume) — A thematic collection from Acts, the letters and Revelation, with Greek text, word-order glosses, close English, fluent English, comparisons and attribution notes. Direct speech of Christ, visions and apostolic transmissions are distinguished, with explanations of who is speaking.

16. Text and Translation: Comparative Readings — 678 selected comparisons from the canonical books and Thomas, addressing textual readings, translation choices, context and the limits of parallels. This is a selected reference collection, not an exhaustive catalogue of variants.

17. The New Testament: Translated from the Greek Text — The continuous fluent English reading text of all twenty-seven canonical books, with verse numbers, section headings and necessary textual qualifications, without the interlinear or comparative apparatus.

Volumes I–XV present the source texts, translation layers and notes. Volume XVI brings together selected comparisons. Volume XVII offers the result as a continuous English reading text of the New Testament.

Words of the Risen Christ

Outside the Four Gospels

33 passages · 28 comparisons

Words attributed to the risen Christ outside the four Gospels, with a distinct group of apostolic transmissions. The collection brings together Acts, selected letters, and Revelation without collapsing their different settings or degrees of attribution.

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Reading this volume

THREE ENGLISH LAYERS

The main passages give adopted Greek, ordered English glosses, close English, and fluent English. PDF glosses sit under their Greek tokens; the editable document gives the same ordered sequence after each Greek verse. The appendix repeats the Greek and two continuous translations for comparison; the full glosses remain in the passages.

ATTRIBUTION AND BURGUNDY

Burgundy marks speech attributed to Christ, including explicit quotations transmitted by apostles. Highly probable cases are labeled. A merely possible identification is left uncolored. Narration, other speakers, and apostolic paraphrases remain distinct. Revelation 4:1 and the boundary at 22:7 require particular attention; their notes record the editorial judgments.

CONTEXT AND WORDING

Preceding and following context use the fluent translation. A quotation may continue across a verse boundary. The six apostolic-transmission passages are not all accounts of post-resurrection appearances. The supper tradition retains its own historical setting.

COMPARATIVE APPENDIX

The 28 positions compare the adopted wording and English translations in this series with short published KJV excerpts. Labels distinguish textual wording, verse numbering, English usage, imagery, and attribution. Not all positions are variants. Positions 007 and 020 overlap in verse coverage.

FINDING A COMPARISON

The contents link to all 33 passages and all 28 comparisons.

PAGE NUMBERING

The contents provide links to the main passages and the comparison appendix.

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XV-RC-001 / Acts 1:4-5

The promise of the Holy Spirit

Attribution: explicit or established by the immediate narrative. Jesus speaks between his resurrection and ascension. The narrator reports the command to remain in Jerusalem before moving into direct speech.

PRECEDING CONTEXT / Acts 1:3

After his suffering, he showed them in many convincing ways that he was alive. He appeared to them over forty days and spoke about God's kingdom.

Acts 1:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	συναλιζόμενος	παρήγγειλεν	αὐτοῖς	ἀπὸ	Ἱεροσολύμων	μὴ	χωρίζεσθαι,
and	being together	he instructed	them	from	Jerusalem	not	to depart
ἀλλὰ	περιμένειν	τὴν	ἐπαγγελίαν	τοῦ	πατρὸς	ἣν	ἠκούσατέ μου·
but	to wait for	the	promise	of the	Father	which	you heard from me

CLOSE ENGLISH

And while with them he instructed them not to depart from Jerusalem, but to wait for the Father's promise, "which you heard from me;

FLUENT ENGLISH

While he was with them, he told them to stay in Jerusalem and wait for what the Father had promised. "You heard about it from me:

Acts 1:5**Greek: adopted SBLGNT text. Word-order interlinear.**

ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι
 because John indeed baptized with water you but in Spirit
 βαπτισθήσεσθε ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.
 will be baptized Holy not after many these days

CLOSE ENGLISH

for John baptized with water, but you will be baptized in the Holy Spirit not many days from now.”

FLUENT ENGLISH

John baptized with water, but in a few days you will be baptized in the Holy Spirit.”

SECTION NOTES

The quoted wording begins with “which you heard from me” in 1:4 and continues through 1:5. The preceding instruction is indirect speech and retains the narrative color.

The close layer retains baptism “in the Holy Spirit.” The promised interval is a few days; the saying does not give a calendar date.

PARALLELS AND SOURCE LINKS

Luke 24:49 concerns the Father’s promise and waiting for power. Acts 11:16 recalls the baptism saying; see XV-RC-012.

FOLLOWING CONTEXT / Acts 1:6

Those who had gathered asked him, “Lord, is this the time when you will restore the kingdom to Israel?”

XV-RC-002 / Acts 1:7-8

Witnesses to the end of the earth

Attribution: explicit or established by the immediate narrative. The answer explicitly belongs to Jesus and responds to the disciples' question about Israel's kingdom in 1:6.

PRECEDING CONTEXT / Acts 1:6

Those who had gathered asked him, "Lord, is this the time when you will restore the kingdom to Israel?"

Acts 1:7

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	πρὸς	αὐτούς·	Οὐχ	ὑμῶν	ἐστιν	γινῶναι	χρόνους	ἢ	καιροὺς
he said	and	to	them	not	yours	it is	to know	times	or	seasons
οὗς	ὁ	πατήρ	ἔθετο	ἐν	τῇ	ἰδίᾳ	ἐξουσίᾳ,			
which	the	Father	set	in	the	own	authority			

CLOSE ENGLISH

He said to them, "It is not yours to know times or seasons which the Father has set by his own authority,

FLUENT ENGLISH

He told them, "It is not for you to know the times or seasons the Father has set by his own authority.

Acts 1:8**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ’ ὑμᾶς,
 but you will receive power having come upon the Holy Spirit upon you
 καὶ ἔσεσθέ μου μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ
 and you will be my witnesses in both Jerusalem and in all the
 Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.
 Judea and Samaria and to the end of the earth

CLOSE ENGLISH

but you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.”

FLUENT ENGLISH

But you will receive power when the Holy Spirit comes upon you. You will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.”

SECTION NOTES

“Times or seasons” retains two related Greek terms without inventing a fixed technical distinction between them. The Father’s authority is contrasted with the disciples’ assignment.

The singular “end of the earth” becomes idiomatic “ends of the earth” in the fluent layer. The movement from Jerusalem through Judea and Samaria is preserved.

PARALLELS AND SOURCE LINKS

Compare Matthew 28:18-20 and Luke 24:47-49 as related commissioning passages, not identical transcripts. Within this volume: XV-RC-005, XV-RC-009, and XV-RC-011.

FOLLOWING CONTEXT / Acts 1:9

After he said this, he was lifted up as they watched, and a cloud took him out of their sight.

XV-RC-003 / Acts 9:4-6

Jesus appears to Saul

Attribution: explicit or established by the immediate narrative. The voice identifies itself as Jesus. Saul's question remains distinct from Jesus' answer. Acts 22 and 26 are retained as separate accounts.

PRECEDING CONTEXT / Acts 9:3

As he approached Damascus on his journey, a light from heaven suddenly flashed around him.

Acts 9:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πεσὼν	ἐπὶ	τὴν	γῆν	ἤκουσεν	φωνὴν	λέγουσαν	αὐτῷ	Σαοὺλ
and	having fallen	upon	the	ground	he heard	a voice	saying	to him	Saul

Σαοὺλ,	τί	με	διώκεις;
Saul	why	me	do you persecute

CLOSE ENGLISH

and falling to the ground, he heard a voice saying to him, 'Saul, Saul, why are you persecuting me?'

FLUENT ENGLISH

He fell to the ground and heard a voice say, 'Saul, Saul, why are you persecuting me?'

Acts 9:5

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δέ·	Τίς	εἶ,	κύριε;	ὁ	δέ·	Ἐγώ	εἰμι	Ἰησοῦς	ὃν	σὺ	διώκεις·
he said	and	who	are you	Lord	he	and	I	am	Jesus	whom	you	persecute

CLOSE ENGLISH

He said, 'Who are you, Lord?' And he said, 'I am Jesus, whom you are persecuting.'

FLUENT ENGLISH

'Who are you, Lord?' Saul asked. 'I am Jesus, whom you are persecuting,' the voice replied.

Acts 9:6**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀλλὰ ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι ὃ
 but rise and enter into the city and it will be spoken to you what
 τί σε δεῖ ποιεῖν.
 [with what] you it is necessary to do

CLOSE ENGLISH

But rise and enter the city, and you will be told what you must do.'

FLUENT ENGLISH

'Now get up and go into the city. You will be told what you must do.'

SECTION NOTES

The adopted 9:5-6 gives the short answer and command. It does not include the expanded dialogue found in the traditional text; the saying about kicking against the goads is present in this source at Acts 26:14.

In the fluent 9:5, "the voice replied" is the narrator's introduction relocated after the quotation. It is not part of the colored speech. The command in 9:6 leaves the next instruction to be given in the city.

PARALLELS AND SOURCE LINKS

The same event is retold in XV-RC-007 (Acts 22:7-10) and XV-RC-011 (Acts 26:14-18). Compare Paul's testimony in 1 Corinthians 15:8 and Galatians 1:15-16. See comparisons XV-CMP-001-002.

FOLLOWING CONTEXT / Acts 9:7

The men traveling with Saul stood speechless. They heard the voice but saw no one.

XV-RC-004 / Acts 9:10-12

The command to Ananias

Attribution: explicit or established by the immediate narrative. The Lord addresses Ananias in a vision. Ananias' "Here I am, Lord" is his own response. The exchange continues after his objection in 9:13-14.

PRECEDING CONTEXT / Acts 9:9

For three days he could not see, and he neither ate nor drank.

Acts 9:10

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦν	δέ	τις	μαθητῆς	ἐν	Δαμασκῷ	ὀνόματι	Ἀνανίας,	καὶ	εἶπεν
there was	now	a certain	disciple	in	Damascus	by name	Ananias	and	said
πρὸς	αὐτόν	ἐν	ὁράματι	ὁ	κύριος·	Ἀνανία.	ὁ	δὲ	εἶπεν·
to	him	in	a vision	the	Lord	Ananias	he	and	said
									look
									I
κύριε.									
Lord									

CLOSE ENGLISH

Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, 'Ananias.' He said, 'Here I am, Lord.'

FLUENT ENGLISH

There was a disciple in Damascus named Ananias. The Lord spoke to him in a vision: 'Ananias!' 'Here I am, Lord,' he answered.

Acts 9:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	κύριος	πρὸς	αὐτόν·	Ἀναστὰς	πορεύθητι	ἐπὶ	τὴν	ῥύμην	τὴν
the	and	Lord	to	him	having risen	go	to	the	street	the one
καλουμένην	Εὐθεΐαν	καὶ	ζήτησον	ἐν	οἰκίᾳ	Ἰούδα	Σαῦλον	ὀνόματι		
called	Straight	and	seek	in	the house	of Judas	Saul	by name		
Ταρσέα,	ἰδοὺ	γὰρ	προσεύχεται,							
a Tarsian	look	for	he is praying							

CLOSE ENGLISH

The Lord said to him, 'Rise and go to the street called Straight, and seek in Judas's house a man of Tarsus named Saul, for look, he is praying,

FLUENT ENGLISH

The Lord told him, 'Go to the street called Straight. At Judas's house, ask for a man from Tarsus named Saul. He is praying,

Acts 9:12**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	εἶδεν	ἄνδρα	ἐν	ὁράματι	Ἀνανίαν	ὀνόματι	εἰσελθόντα	καὶ	ἐπιθέντα
and	he saw	a man	in	a vision	Ananias	by name	having entered	and	having laid
αὐτῷ	χεῖρας	ὥπως	ἀναβλέψῃ.						
on him	hands	so that	he might regain sight						

CLOSE ENGLISH

and in a vision he has seen a man named Ananias come in and lay hands on him so that he might regain his sight.'

FLUENT ENGLISH

and in a vision he has seen a man named Ananias come in and lay his hands on him to restore his sight.'

SECTION NOTES

Only the call "Ananias" is Christ's speech in 9:10. The following reply and narrative frame remain uncolored. The instructions in 9:11-12 describe Saul's prayer and vision.

The passage retains two interlocking visions without making Ananias the narrator of Saul's experience. His objection begins in the following context and continues in the context before XV-RC-005.

PARALLELS AND SOURCE LINKS

Acts 9:15-16 continues this conversation; see XV-RC-005. Acts 9:17 identifies the commissioning Lord as Jesus, who appeared to Saul on the road.

FOLLOWING CONTEXT / Acts 9:13

Ananias answered, 'Lord, many people have told me about this man and all the harm he has done to your people in Jerusalem.

XV-RC-005 / Acts 9:15-16

Saul, a chosen instrument

Attribution: explicit or established by the immediate narrative. The narrative names the speaker as the Lord; Ananias' subsequent words in 9:17 identify the sender as the Lord Jesus.

PRECEDING CONTEXT / Acts 9:14

He has come here with authority from the chief priests to arrest everyone who calls on your name.'

Acts 9:15

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	πρὸς	αὐτὸν	ὁ	κύριος·	Πορεύου,	ὅτι	σκεῦος	ἐκλογῆς	ἐστίν
said	but	to	him	the	Lord	go	because	a vessel	of choice	is
μοι	οὗτος	τοῦ	βαστάσαι	τὸ	ὄνομά	μου	ἐνώπιον	ἐθνῶν	τε	καὶ
for me	this one	[for]	to carry	the	name	of me	before	nations	both	and
βασιλέων	υἱῶν	τε	Ἰσραήλ,							
kings	sons	and	of Israel							

CLOSE ENGLISH

But the Lord said to him, 'Go, for this man is my chosen vessel to carry my name before nations and kings and the sons of Israel.

FLUENT ENGLISH

The Lord told him, 'Go. I have chosen this man as my instrument to carry my name to the nations, kings, and the people of Israel.

Acts 9:16**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐγὼ	γὰρ	ὑποδείξω	αὐτῷ	ὅσα	δεῖ	αὐτὸν	ὑπὲρ	τοῦ	ὀνόματος
I	for	will show	to him	how much	it is necessary	him	for	the	name
μου	παθεῖν.								
of me	to suffer								

CLOSE ENGLISH

For I will show him how much he must suffer for my name.'

FLUENT ENGLISH

I will show him how much he must suffer for my name.'

SECTION NOTES

"Chosen vessel" retains the vessel image; "chosen ... as my instrument" expresses its function in the fluent layer. Nations, kings, and Israel are all named.

The promise includes suffering for Jesus' name. The text does not specify each future episode or turn the commission into a promise of immunity.

PARALLELS AND SOURCE LINKS

Compare Acts 1:8, 22:21, and 26:16-18: XV-RC-002, XV-RC-009, and XV-RC-011. XV-RC-004 supplies the first part of the dialogue with Ananias.

FOLLOWING CONTEXT / Acts 9:17

Ananias went to the house and laid his hands on Saul. 'Brother Saul,' he said, 'the Lord Jesus, who appeared to you on your way here, has sent me so that you may see again and be filled with the Holy Spirit.'

XV-RC-006 / Acts 18:9-10

Do not be afraid; keep speaking

Attribution: explicit or established by the immediate narrative. The Lord speaks to Paul in a night vision during his ministry in Corinth.

PRECEDING CONTEXT / Acts 18:8

Crispus, the leader of the synagogue, believed in the Lord along with his entire household. Many other Corinthians heard the message, believed, and were baptized.

Acts 18:9

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	ὁ	κύριος	ἐν	νυκτὶ	δι’	ὄραματος	τῷ	Παύλῳ·	Μὴ
said	and	the	Lord	in	the night	through	a vision	to	Paul	not
φοβοῦ,	ἀλλὰ	λάλει	καὶ	μὴ	σιωπῆσης,					
be afraid	but	speak	and	not	be silent					

CLOSE ENGLISH

The Lord said to Paul through a vision in the night, “Do not be afraid, but speak and do not be silent,

FLUENT ENGLISH

One night the Lord said to Paul in a vision, “Do not be afraid. Keep speaking; do not be silent.

Acts 18:10**Greek: adopted SBLGNT text. Word-order interlinear.**

διότι ἐγώ εἰμι μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαι
 because I am with you and no one will attack you so as to harm
 σε, διότι λαός ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ.
 you because a people there is for me many in the city this

CLOSE ENGLISH

because I am with you, and no one will attack you to harm you, because I have many people in this city.”

FLUENT ENGLISH

I am with you, and no one will attack and harm you. I have many people in this city.”

SECTION NOTES

The two commands, to speak and not be silent, are retained. The promise concerns Paul’s work in this city, where the Lord says he has many people.

The following verse records a stay of a year and six months. This narrative response is distinguished from the words of the vision.

PARALLELS AND SOURCE LINKS

Acts 23:11 gives a later encouragement tied to testimony in Rome; see XV-RC-010.

FOLLOWING CONTEXT / Acts 18:11

Paul stayed there for a year and a half, teaching them God’s message.

XV-RC-007 / Acts 22:7-10

Paul recounts the encounter

Attribution: explicit or established by the immediate narrative. Jesus' direct words are embedded within Paul's public account. Paul's questions and his description of the companions are not Christ's speech.

PRECEDING CONTEXT / Acts 22:6

About noon, as I was nearing Damascus, a brilliant light from heaven suddenly flashed around me.

Acts 22:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἔπεσά	τε	εἰς	τὸ	ἔδαφος	καὶ	ἤκουσα	φωνῆς	λεγούσης	μοι·	Σαοὺλ
I fell	and	to	the	ground	and	I heard	a voice	saying	to me	Saul
Σαοὺλ,	τί	με	διώκεις;							
Saul	why	me	do you persecute							

CLOSE ENGLISH

I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?'

FLUENT ENGLISH

I fell to the ground and heard a voice say, 'Saul, Saul, why are you persecuting me?'

Acts 22:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	δὲ	ἀπεκρίθην·	Τίς	εἶ,	κύριε;	εἶπέν	τε	πρὸς	ἐμέ·	Ἐγώ	εἰμι
I	and	answered	who	are you	Lord	he said	and	to	me	I	am
Ἰησοῦς	ὁ	Ναζωραῖος	ὃν	σὺ	διώκεις.						
Jesus	the	Nazarene	whom	you	persecute						

CLOSE ENGLISH

I answered, 'Who are you, Lord?' He said to me, 'I am Jesus the Nazarene, whom you are persecuting.'

FLUENT ENGLISH

'Who are you, Lord?' I asked. He replied, 'I am Jesus of Nazareth, whom you are persecuting.'

Acts 22:9**Greek: adopted SBLGNT text. Word-order interlinear.**

οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο τὴν δὲ φωνὴν οὐκ
 those and with me being the indeed light saw the but voice not
 ἤκουσαν τοῦ λαλοῦντός μοι.
 they heard of the one speaking to me

CLOSE ENGLISH

Those with me saw the light but did not hear the voice of the one speaking to me.

FLUENT ENGLISH

My companions saw the light, but they did not hear the voice speaking to me.

Acts 22:10**Greek: adopted SBLGNT text. Word-order interlinear.**

εἶπον δέ· τί ποιήσω, κύριε; ὁ δὲ κύριος εἶπεν πρὸς με· Ἀναστὰς
 I said and what shall I do Lord the and Lord said to me having risen
 πορεύου εἰς Δαμασκόν, κακεῖ σοι λαληθήσεται περὶ πάντων ὧν
 go to Damascus and there to you it will be told about all things which
 τέτακταί σοι ποιῆσαι.
 have been appointed for you to do

CLOSE ENGLISH

I said, ‘What shall I do, Lord?’ The Lord said to me, ‘Get up and go to Damascus. There you will be told everything appointed for you to do.’

FLUENT ENGLISH

‘What should I do, Lord?’ I asked. He answered, ‘Get up and go to Damascus. There you will be told everything you have been appointed to do.’

SECTION NOTES

This account names Jesus as the Nazarene. Its wording is preserved separately from Acts 9 and 26.

Acts 22:9 says that the companions did not hear the voice speaking to Paul, while Acts 9:7 describes them as hearing a voice. The translations retain the respective wording; “understand” is not silently inserted to harmonize the accounts.

PARALLELS AND SOURCE LINKS

Compare XV-RC-003 and XV-RC-011 for the other accounts. XV-RC-008-009 preserve the later temple vision within the same speech.

FOLLOWING CONTEXT / Acts 22:11

The brilliance of the light had left me unable to see, so my companions led me by the hand into Damascus.

XV-RC-008 / Acts 22:18

Leave Jerusalem quickly

Attribution: explicit or established by the immediate narrative. Paul reports seeing the Lord while praying in the temple. The speaker is not named anew within this verse; the surrounding dialogue supplies the identification.

PRECEDING CONTEXT / Acts 22:17

When I returned to Jerusalem, I was praying in the temple and fell into a trance.

Acts 22:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδεῖν	αὐτὸν	λέγοντά	μοι·	Σπεῦσον	καὶ	ἔξελθε	ἐν	τάχει	ἐξ
and	to see	him	saying	to me	hurry	and	go out	in	haste	from
Ἱερουσαλήμ,	διότι	οὐ	παραδέχονται	σου	μαρτυρίαν	περὶ	ἐμοῦ.			
Jerusalem	because	not	they will accept	your	testimony	about	me			

CLOSE ENGLISH

and saw him saying to me, ‘Hurry and leave Jerusalem quickly, because they will not accept your testimony about me.’

FLUENT ENGLISH

I saw him saying to me, ‘Hurry! Leave Jerusalem at once, because they will not accept your testimony about me.’

SECTION NOTES

The close layer begins “and saw him,” continuing the preceding sentence. The fluent layer supplies the English subject without adding a new event.

The urgency belongs to the instruction to leave Jerusalem because Paul’s testimony about Jesus will not be accepted there. Paul’s response begins in the following context.

PARALLELS AND SOURCE LINKS

The temple dialogue concludes in Acts 22:21, XV-RC-009. Acts 22:7-10, XV-RC-007, recounts the earlier encounter on the road.

FOLLOWING CONTEXT / Acts 22:19

I replied, ‘Lord, they know that I went from synagogue to synagogue, imprisoning and beating those who believed in you.’

XV-RC-009 / Acts 22:21

Sent far away to the Gentiles

Attribution: explicit or established by the immediate narrative. The final command of the temple vision directs Paul's mission to the Gentiles.

PRECEDING CONTEXT / Acts 22:20

When Stephen your witness was killed, I stood there approving and guarding the clothes of the men who killed him.'

Acts 22:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	πρός	με·	Πορεύου,	ὅτι	ἐγὼ	εἰς	ἔθνη	μακρὰν	ἐξαποστελῶ
and	he said	to	me	go	because	I	to	Gentiles	far away	will send out

σε.
you

CLOSE ENGLISH

He said to me, 'Go, for I will send you far away to the Gentiles.'

FLUENT ENGLISH

But he told me, 'Go. I will send you far away to the Gentiles.'

SECTION NOTES

The first-person "I will send you" identifies the speaker as the one commissioning Paul; "far away" qualifies that sending.

The final outer quotation mark closes Paul's larger speech. It remains outside the colored quotation of Jesus. The crowd's reaction follows in 22:22.

PARALLELS AND SOURCE LINKS

Compare Acts 1:8, 9:15, and 26:17-18: XV-RC-002, XV-RC-005, and XV-RC-011. XV-RC-007-008 give the earlier portions of Paul's account.

FOLLOWING CONTEXT / Acts 22:22

They listened until he said this. Then they shouted, "Rid the earth of him! He does not deserve to live!"

XV-RC-010 / Acts 23:11

Testimony in Jerusalem and Rome

Attribution: explicit or established by the immediate narrative. The narrator states that the Lord stood beside Paul during the following night and addressed him.

PRECEDING CONTEXT / Acts 23:10

The dispute became so violent that the commander feared they would tear Paul apart. He ordered the troops to go down, pull Paul out of the crowd, and take him to the barracks.

Acts 23:11

Greek: adopted SBLGNT text. Word-order interlinear.

Τῇ	δὲ	ἐποῦση	νυκτὶ	ἐπιστὰς	αὐτῷ	ὁ	κύριος	εἶπεν·	Θάρσει,
on the	and	following	night	having stood by	him	the	Lord	said	take courage
ὥς	γὰρ	διεμαρτύρω	τὰ	περὶ	ἐμοῦ	εἰς	Ἱερουσαλὴμ	οὕτω	σε
as	for	you testified solemnly	the things	about	me	in	Jerusalem	so	you
δεῖ	καὶ	εἰς	Ῥώμην	μαρτυρῆσαι.					
it is necessary	also	in	Rome	to testify					

CLOSE ENGLISH

The following night the Lord stood beside him and said, “Take courage, for as you have testified about me in Jerusalem, so you must also testify in Rome.”

FLUENT ENGLISH

The next night the Lord stood beside Paul. “Take courage,” he said. “You have testified about me in Jerusalem, and you must testify in Rome as well.”

SECTION NOTES

The encouragement links the testimony already given in Jerusalem with testimony still to be given in Rome.

In the fluent layer, “he said” separates two portions of the Lord’s quotation. Both speech portions are colored; the reporting phrase is not.

PARALLELS AND SOURCE LINKS

Compare the encouragement in Corinth, Acts 18:9-10, XV-RC-006.

FOLLOWING CONTEXT / Acts 23:12

When morning came, a group of Jews formed a plot. They bound themselves by an oath, calling down a curse on themselves if they ate or drank before killing Paul.

XV-RC-011 / Acts 26:14-18

Paul's calling and commission

Attribution: explicit or established by the immediate narrative. Paul quotes Jesus while testifying before Agrippa. This fuller commission is retained as its own account, without combining it with Acts 9 or 22.

PRECEDING CONTEXT / Acts 26:13

At midday, O king, I saw a light from heaven, brighter than the sun. It shone around me and my traveling companions.

Acts 26:14

Greek: adopted SBLGNT text. Word-order interlinear.

πάντων	τε	καταπεσόντων	ἡμῶν	εἰς	τὴν	γῆν	ἤκουσα	φωνὴν	λέγουσαν
all	and	having fallen	we	to	the	ground	I heard	a voice	saying
πρός	με	τῇ	Ἑβραϊδί	διαλέκτῳ·	Σαοὺλ	Σαοὺλ,	τί	με	διώκεις;
to	me	in the	Hebrew	language	Saul	Saul	why	me	do you persecute
σκληρόν	σοι	πρὸς	κέντρα	λακτίζειν.					
hard	for you	against	goads	to kick					

CLOSE ENGLISH

When we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.'

FLUENT ENGLISH

We all fell to the ground. I heard a voice speak to me in the Hebrew language: 'Saul, Saul, why are you persecuting me? You hurt yourself by kicking against the goads.'

Acts 26:15

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	δὲ	εἶπα·	Τίς	εἶ,	κύριε;	ὁ	δὲ	κύριος	εἶπεν·	Ἐγώ	εἰμι
I	and	said	who	are you	Lord	the	and	Lord	said	I	am
Ἰησοῦς	ὃν	σὺ	διώκεις·								
Jesus	whom	you	persecute								

CLOSE ENGLISH

I said, 'Who are you, Lord?' The Lord said, 'I am Jesus, whom you are persecuting.'

FLUENT ENGLISH

'Who are you, Lord?' I asked. The Lord answered, 'I am Jesus, whom you are persecuting.'

Acts 26:16**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀλλὰ ἀνάστηθι καὶ στήθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ
 but get up and stand on the feet of you for this for
 ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα ὧν τε
 I appeared to you to appoint you a servant and a witness of what both
 εἶδες με ὧν τε ὀφθήσομαί σοι,
 you saw me of what and I will appear to you

CLOSE ENGLISH

But get up and stand on your feet. I appeared to you for this purpose: to appoint you a servant and witness both of what you have seen of me and of what I will show you when I appear to you,

FLUENT ENGLISH

Get up and stand on your feet. I have appeared to appoint you as my servant and a witness to what you have seen of me and what I will reveal to you.

Acts 26:17**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς ἐγὼ
 rescuing you from the people and from the Gentiles to whom I
 ἀποστέλλω σε
 send you

CLOSE ENGLISH

rescuing you from the people and from the Gentiles, to whom I am sending you

FLUENT ENGLISH

I will rescue you from your people and from the Gentiles. I am sending you to them

Acts 26:18**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτὸς εἰς φῶς καὶ
 to open eyes of them [in order] to turn from darkness to light and
 τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς
 the authority of Satan to [article] God [in order] to receive they
 ἄφεσιν ἁμαρτιῶν καὶ κλῆρον ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς
 forgiveness of sins and a share among those having been sanctified by faith the in
 ἐμέ.
 me

CLOSE ENGLISH

to open their eyes, to turn them from darkness to light and from the authority of Satan to God, so that they may receive forgiveness of sins and a share among those sanctified by faith in me.'

FLUENT ENGLISH

to open their eyes so that they may turn from darkness to light and from Satan's power to God. Then they may receive forgiveness of sins and a place among those made holy through faith in me.'

SECTION NOTES

The account says the voice spoke in the Hebrew language. The Greek text reports that speech; it is not presented as a surviving Hebrew transcript.

"Kick against the goads" is retained as an image in the close layer; the fluent version makes its self-injuring force explicit. Paul's question in 26:15 is not part of Jesus' speech.

The commission moves from opening eyes and turning from darkness to receiving forgiveness and a share among those made holy through faith. The sequence remains intact.

PARALLELS AND SOURCE LINKS

Acts 9:4-6 and 22:7-10 recount the encounter: XV-RC-003 and XV-RC-007. Compare the mission statements in XV-RC-002 and XV-RC-009, and the imagery of opening eyes in Isaiah 42:6-7.

FOLLOWING CONTEXT / Acts 26:19

So, King Agrippa, I obeyed the heavenly vision.

XV-RC-012 / Acts 11:16

Peter remembers the promise

Witness type: apostolic transmission, not a newly narrated appearance. Peter recalls a saying of the Lord while explaining the gift of the Spirit to Gentiles. He does not report a new appearance here.

PRECEDING CONTEXT / Acts 11:15

As I began speaking, the Holy Spirit came upon them just as on us at the beginning.

Acts 11:16

Greek: adopted SBLGNT text. Word-order interlinear.

ἐμνήσθην	δὲ	τοῦ	ῥήματος	τοῦ	κυρίου	ὥς	ἔλεγεν·	Ἰωάννης	μὲν
I remembered	then	the	word	of the	Lord	how	he was saying	John	indeed
ἐβάπτισεν	ὕδατι,	ὁμεῖς	δὲ	βαπτισθήσεσθε	ἐν	πνεύματι	ἁγίῳ.		
baptized	with water	you	but	will be baptized	in	Spirit	Holy		

CLOSE ENGLISH

Then I remembered the word of the Lord, how he said, “John baptized with water, but you will be baptized in the Holy Spirit.”

FLUENT ENGLISH

I remembered what the Lord had said: “John baptized with water, but you will be baptized with the Holy Spirit.”

SECTION NOTES

The quotation corresponds to the promise in Acts 1:5. Only the remembered saying is colored; Peter’s introductory recollection remains distinct.

The close layer retains “in the Holy Spirit,” while the fluent layer here uses “with the Holy Spirit.” Both reproduce the existing full-book translation; this collection does not silently standardize the preposition.

PARALLELS AND SOURCE LINKS

Acts 1:4-5, XV-RC-001, provides the post-resurrection setting of this promise. Compare the baptism language in Matthew 3:11, Mark 1:8, Luke 3:16, and John 1:33; the speaker and setting of each parallel differ.

FOLLOWING CONTEXT / Acts 11:17

If God gave them the same gift he gave us when we believed in the Lord Jesus Christ, who was I to stand in God’s way?’

XV-RC-013 / Acts 20:35

More blessed to give than to receive

Witness type: apostolic transmission, not a newly narrated appearance. Paul explicitly recalls words of the Lord Jesus in his farewell address. The date and original setting of the saying are not supplied.

PRECEDING CONTEXT / Acts 20:34

You yourselves know that I worked with these hands to provide for myself and my companions.

Acts 20:35**Greek: adopted SBLGNT text. Word-order interlinear.**

πάντα	ὑπέδειξα	ὑμῖν	ὅτι	οὕτως	κοπιῶντας	δεῖ	ἀντιλαμβάνεσθαι
in all things	I showed	you	that	thus	laboring	it is necessary	to help
τῶν	ἀσθενούντων,	μνημονεύειν	τε	τῶν	λόγων	τοῦ	κυρίου Ἰησοῦ ὅτι
the	weak	to remember	and	the	words	of the	Lord Jesus that
αὐτὸς	εἶπεν	Μακάριόν	ἐστίν	μᾶλλον	διδόναι	ἢ	λαμβάνειν.
he himself	said	blessed	it is	more	to give	than	to receive

CLOSE ENGLISH

In all things I showed you that by laboring in this way we must help the weak and remember the words of the Lord Jesus, who himself said, **‘It is more blessed to give than to receive.’**”

FLUENT ENGLISH

I showed you in every way that we must work like this to help the weak, remembering what the Lord Jesus himself said: **‘There is greater blessing in giving than in receiving.’**”

SECTION NOTES

The command to work and help the weak belongs to Paul’s framing exhortation. The quotation of Jesus begins only with the blessing on giving.

The saying is an agraphon: a saying attributed to Jesus outside the four Gospel narratives. Its inclusion here does not establish that Jesus first spoke it after the resurrection. The outer closing quotation mark belongs to Paul’s address.

PARALLELS AND SOURCE LINKS

There is no exact saying in the four Gospels matching this wording. Compare the themes of giving in Luke 6:38 and hospitality without repayment in Luke 14:12-14; these are thematic links, not substitutes for the Acts wording.

FOLLOWING CONTEXT / Acts 20:36

After saying this, Paul knelt down and prayed with them all.

XV-RC-014 / 1 Corinthians 7:10-11

The Lord's command concerning marriage

Witness type: apostolic transmission, not a newly narrated appearance. Paul distinguishes a command of the Lord from his own subsequent instruction. The passage applies that command; it does not mark out a verbatim saying by Jesus.

PRECEDING CONTEXT / 1 Corinthians 7:9

If they cannot control their desire, however, they should marry. Marriage is better than burning with passion.

1 Corinthians 7:10

Greek: adopted SBLGNT text. Word-order interlinear.

Τοῖς	δὲ	γεγαμηκόσιν	παραγγέλλω,	οὐκ	ἐγὼ	ἀλλὰ	ὁ	κύριος,	γυναῖκα
to the	but	married	I command	not	I	but	the	Lord	a wife
ἀπὸ	ἀνδρὸς	μὴ	χωρισθῆναι—						
from	a husband	not	to separate						

CLOSE ENGLISH

To the married I give this command-not I, but the Lord: a wife is not to separate from her husband-

FLUENT ENGLISH

For those who are married, the instruction comes from the Lord, rather than from me: a wife should not leave her husband.

1 Corinthians 7:11

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	δὲ	καὶ	χωρισθῇ,	μενέτω	ἄγαμος	ἢ	τῷ	ἀνδρὶ	καταλλαγήτω—
if	but	even	she separates	let her remain	unmarried	or	to the	husband	let her be reconciled
καὶ	ἄνδρα	γυναῖκα	μὴ	ἀφιέναι.					
and	a husband	a wife	not	to leave					

CLOSE ENGLISH

but if she does separate, let her remain unmarried or be reconciled to her husband-and a husband is not to leave his wife.

FLUENT ENGLISH

If she does leave, she should remain unmarried or be reconciled with him. A husband should not dismiss his wife.

SECTION NOTES

The whole passage remains uncolored because the boundaries of a direct quotation are not given. Paul's contrast "not I, but the Lord" identifies the authority behind the instruction.

The wife's separation, the intervening qualification about remaining unmarried or reconciliation, and the husband's duty are all retained. The following verse begins a different form of apostolic instruction.

PARALLELS AND SOURCE LINKS

Compare Matthew 5:32 and 19:3-9, Mark 10:2-12, and Luke 16:18. These provide related sayings concerning divorce; this passage does not blend their distinct formulations into Paul's sentences.

FOLLOWING CONTEXT / 1 Corinthians 7:12

To the others I give my own instruction, without citing a command of the Lord: if a believer's wife does not share his faith but agrees to live with him, he should not dismiss her.

XV-RC-015 / 1 Corinthians 9:14

Support for those who proclaim the good news

Witness type: apostolic transmission, not a newly narrated appearance. Paul reports a principle directed by the Lord, without identifying the limits of a verbatim quotation.

PRECEDING CONTEXT / 1 Corinthians 9:13

Don't you know that temple workers receive food from the temple, and those who serve at the altar share in what is offered there?

1 Corinthians 9:14

Greek: adopted SBLGNT text. Word-order interlinear.

οὕτως	καὶ	ὁ	κύριος	διέταξεν	τοῖς	τὸ	εὐαγγέλιον	καταγγέλλουσιν	ἐκ
thus	also	the	Lord	directed	those	the	good news	proclaiming	from
τοῦ	εὐαγγελίου	ζῆν.							
the	good news	to live							

CLOSE ENGLISH

In the same way, the Lord directed those who proclaim the good news to live from the good news.

FLUENT ENGLISH

The Lord likewise directed that people who announce the good news should receive their livelihood from that work.

SECTION NOTES

"Live from the good news" is explained in the fluent layer as receiving a livelihood from the work of announcing it. The economic sense follows the preceding comparison with service at the sanctuary.

This report remains uncolored. Paul's decision not to use the provision in the following context is his own response to the principle.

PARALLELS AND SOURCE LINKS

Compare Matthew 10:10 and Luke 10:7 on the worker's entitlement to support. These are related commission sayings, not a demonstrated word-for-word quotation within this verse.

FOLLOWING CONTEXT / 1 Corinthians 9:15

I have made use of none of these rights, and I am not writing this to secure such support for myself. I would rather die than no one will take this reason for boasting away from me.

XV-RC-016 / 1 Corinthians 11:23-25

The words at the Lord's Supper

Witness type: apostolic transmission, not a newly narrated appearance. Paul hands on what he received from the Lord. The quoted words belong to the night before the crucifixion, not to a new post-resurrection utterance.

PRECEDING CONTEXT / 1 Corinthians 11:22

Don't you have homes where you can eat and drink? Or do you look down on God's church and humiliate those who have nothing? What can I say? Should I commend you? Certainly not for this.

1 Corinthians 11:23

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγώ	γὰρ	παρέλαβον	ἀπὸ	τοῦ	κυρίου,	ὃ	καὶ	παρέδωκα	ὑμῖν,	ὅτι	ὁ
I	for	received	from	the	Lord	what	also	I handed on	to you	that	the
κύριος	Ἰησοῦς	ἐν	τῇ	νυκτὶ	ᾗ	παρεδίδετο		ἔλαβεν	ἄρτον		
Lord	Jesus	on	the	night	in which	he was being handed over		took	bread		

CLOSE ENGLISH

For I received from the Lord what I also handed on to you: that the Lord Jesus, on the night when he was being handed over, took bread,

FLUENT ENGLISH

What I passed on to you I received from the Lord: on the night he was handed over, the Lord Jesus took a loaf of bread.

1 Corinthians 11:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐχαριστήσας	ἔκλασεν	καὶ	εἶπεν·	Τοῦτό	μού	ἐστιν	τὸ	σῶμα
and	having given thanks	he broke	and	said	this	of me	is	the	body
τὸ	ὑπὲρ	ὑμῶν·	τοῦτο	ποιεῖτε	εἰς	τὴν	ἐμὴν	ἀνάμνησιν.	
the one	for	you	this	do	for	the	my	remembrance	

CLOSE ENGLISH

and after giving thanks, he broke it and said, "This is my body, which is for you. Do this in remembrance of me."

FLUENT ENGLISH

After giving thanks, he broke the bread and said, "This is my body for you. Do this as a remembrance of me."

1 Corinthians 11:25

Greek: adopted SBLGNT text. Word-order interlinear.

ὡσαύτως	καὶ	τὸ	ποτήριον	μετὰ	τὸ	δειπνῆσαι,	λέγων·	Τοῦτο	τὸ
likewise	also	the	cup	after	the	eating supper	saying	this	the
ποτήριον	ἡ	καινὴ	διαθήκη	ἐστὶν	ἐν	τῷ	ἐμῷ	αἵματι·	τοῦτο
cup	the	new	covenant	is	in	the	my	blood	this
ὡσάκις	ἐὰν	πίνητε,	εἰς	τὴν	ἐμὴν	ἀνάμνησιν.			ποιεῖτε,
as often as	ever	you drink	for	the	my	remembrance			do

CLOSE ENGLISH

Likewise also the cup after supper, saying, “This cup is the new covenant in my blood. Do this, whenever you drink, in remembrance of me.”

FLUENT ENGLISH

After supper he did the same with the cup, saying, “This cup is the new covenant in my blood. Whenever you drink it, do this as a remembrance of me.”

SECTION NOTES

“Received” and “handed on” mark the transmission of the tradition. This wording alone does not settle the precise means by which Paul received it. The narrator’s account of taking bread remains uncolored.

Only the words introduced by “said” in 11:24 and “saying” in 11:25 are colored. The adopted text has “my body ... for you,” without an added “broken” or the command “Take, eat.” The breaking of the bread is already narrated.

The cup is called the new covenant in Jesus’ blood. The repeated instruction to act in remembrance is retained; Paul’s explanation of proclaiming the Lord’s death appears in the following context.

PARALLELS AND SOURCE LINKS

Compare Matthew 26:26–29, Mark 14:22–25, and Luke 22:19–20. Each account keeps its own wording. See comparison XV-CMP-003.

FOLLOWING CONTEXT / 1 Corinthians 11:26

Every time you eat this bread and drink from the cup, you announce the Lord’s death until his coming.

XV-RC-017 / 1 Thessalonians 4:15-18

A word of the Lord about his coming

Witness type: apostolic transmission, not a newly narrated appearance. Paul introduces teaching “by a word of the Lord.” The text does not delimit a direct quotation, and verse 18 is explicitly his pastoral conclusion.

PRECEDING CONTEXT / 1 Thessalonians 4:14

We believe that Jesus died and rose again. In the same way, God will, through Jesus, bring those who have died together with him.

1 Thessalonians 4:15

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	γὰρ	ὑμῖν	λέγομεν	ἐν	λόγῳ	κυρίου,	ὅτι	ἡμεῖς	οἱ	ζῶντες
this	for	to you	we say	by	a word	of the Lord	that	we	the ones	living
οἱ	περιλειπόμενοι	εἰς	τὴν	παρουσίαν	τοῦ	κυρίου	οὐ	μὴ	φθάσωμεν	
the ones	remaining	until	the	coming	of the	Lord	not	at all	may precede	
τοὺς	κοιμηθέντας·									
the ones	having fallen asleep									

CLOSE ENGLISH

For this we say to you by a word of the Lord: we who are alive, who remain until the Lord’s coming, will certainly not precede those who have fallen asleep.

FLUENT ENGLISH

We tell you this on the Lord’s authority: those of us who are alive and remain until the Lord comes will certainly not go ahead of those who have died.

1 Thessalonians 4:16

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	αὐτὸς	ὁ	κύριος	ἐν	κελεύσματι,	ἐν	φωνῇ	ἀρχαγγέλου	καὶ	ἐν
because	himself	the	Lord	with	a command	with	a voice	of an archangel	and	with
σάλπιγγι	θεοῦ,	καταβήσεται	ἀπ’	οὐρανοῦ,	καὶ	οἱ	νεκροὶ	ἐν	Χριστῷ	
a trumpet	of God	will descend	from	heaven	and	the	dead	in	Christ	
ἀναστήσονται	πρῶτον,									
will rise	first									

CLOSE ENGLISH

For the Lord himself will descend from heaven with a command, with an archangel’s voice and with God’s trumpet, and the dead in Christ will rise first.

FLUENT ENGLISH

The Lord himself will descend from heaven with a commanding shout, an archangel’s voice, and God’s trumpet. Those who have died in Christ will rise first.

1 Thessalonians 4:17

Greek: adopted SBLGNT text. Word-order interlinear.

ἔπειτα	ἡμεῖς	οἱ	ζῶντες	οἱ	περιλειπόμενοι	ἅμα	σὺν	αὐτοῖς
then	we	the ones	living	the ones	remaining	together	with	them
ἄρπαγησόμεθα	ἐν	νεφέλαις	εἰς	ἀπάντησιν	τοῦ	κυρίου	εἰς	ἄέρα· καὶ
will be caught up	in	clouds	for	a meeting	with the	Lord	into	the air and
οὕτως	πάντοτε	σὺν	κυρίῳ	ἐσόμεθα.				
thus	always	with	the Lord	we will be				

CLOSE ENGLISH

Then we who are alive, who remain, will be caught up together with them in clouds to meet the Lord in the air. And so we will always be with the Lord.

FLUENT ENGLISH

Then those of us who are still alive will be caught up together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord.

1 Thessalonians 4:18

Greek: adopted SBLGNT text. Word-order interlinear.

ὥστε	παρακαλεῖτε	ἀλλήλους	ἐν	τοῖς	λόγοις	τούτοις.
so then	encourage	one another	with	the	words	these

CLOSE ENGLISH

So then, encourage one another with these words.

FLUENT ENGLISH

Therefore, encourage each other with these words.

SECTION NOTES

The complete four-verse passage is retained without coloring it as a continuous speech by Jesus. The exact boundary between received saying and apostolic explanation remains unspecified.

“Will certainly not precede” assures the living that they have no priority over those who have died. The passage then gives the order: the dead in Christ rise first; the living are caught up together with them.

The cloud, meeting in the air, and permanent presence with the Lord remain explicit. No added timetable is supplied. “Encourage each other” states the pastoral purpose of the paragraph.

PARALLELS AND SOURCE LINKS

Compare Matthew 24:30–31, Mark 13:26–27, and John 14:1–3. These share coming and gathering themes without establishing the exact source or extent of Paul’s received word. See comparisons XV-CMP-009-010.

XV-RC-018 / 2 Corinthians 12:9

Grace sufficient in weakness

Attribution: explicit or established by the immediate narrative. Paul reports the Lord's answer to his repeated appeal. His concluding reference to Christ's power supports the identification of the answering Lord with Christ.

PRECEDING CONTEXT / 2 Corinthians 12:8

Three times I pleaded with the Lord to take this away from me.

2 Corinthians 12:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶρηκέν	μοι·	Ἀρκεῖ	σοι	ἡ	χάρις	μου·	ἡ	γὰρ	δύναμις	ἐν
and	he has said	to me	is sufficient	for you	the	grace	of me	the	for	power	in
ἀσθενεία	τελεῖται.		ἥδιστα	οὖν	μᾶλλον	καυχήσομαι	ἐν	ταῖς			
weakness	is brought to completion		most gladly	therefore	rather	I will boast	in	the			
ἀσθενείαις	μου,	ἵνα	ἐπισκηνώσῃ	ἐπ’	ἐμὲ	ἡ	δύναμις	τοῦ	Χριστοῦ.		
weaknesses	of me	so that	may dwell	upon	me	the	power	of	Christ		

CLOSE ENGLISH

And he has said to me, ‘My grace is sufficient for you, for power is brought to completion in weakness.’ Therefore I will most gladly boast rather in my weaknesses, so that the power of Christ may dwell upon me.

FLUENT ENGLISH

But he answered me, ‘My grace is enough for you, because power reaches its fullness in weakness.’ So I will all the more gladly boast of my weaknesses, so that Christ’s power may rest on me.

SECTION NOTES

Only the answer about grace and power is colored. Paul’s resolution to boast in weakness follows outside the quotation.

The adopted Greek says “power,” without an expressed “my” before it. The close layer renders the verb as “is brought to completion”; the fluent layer uses “reaches its fullness.” Both distinguish completed effectiveness from the removal of weakness.

PARALLELS AND SOURCE LINKS

Related themes: 1 Corinthians 1:27 and Philippians 4:13. See comparison XV-CMP-008.

FOLLOWING CONTEXT / 2 Corinthians 12:10

For Christ’s sake, then, I am content with weakness, insults, hardship, persecution, and distress. For when I am weak, that is when I am strong.

XV-RC-019 / Revelation 1:11

Write to the seven churches

Attribution: highly probable; the transition of speaker is not explicit. The voice is not named in this verse. John turns toward the vision of the risen figure in the following narrative, supporting the identification.

PRECEDING CONTEXT / Revelation 1:10

On the Lord's day I was in the Spirit, and behind me I heard a voice as loud as a trumpet.

Revelation 1:11

Greek: adopted SBLGNT text. Word-order interlinear.

λεγοῦσης·	Ὅ	βλέπεις	γράψον	εἰς	βιβλίον	καὶ	πέμψον	ταῖς	ἐπτὰ
saying	what	you see	write	in	a scroll	and	send	to the	seven
ἐκκλησίαις,	εἰς	Ἔφεσον	καὶ	εἰς	Σμύρναν	καὶ	εἰς	Πέργαμον	καὶ εἰς
churches	to	Ephesus	and	to	Smyrna	and	to	Pergamum	and to
Θυάτειρα	καὶ	εἰς	Σάρδεις	καὶ	εἰς	Φιλαδέλφειαν	καὶ	εἰς	Λαοδίκειαν.
Thyatira	and	to	Sardis	and	to	Philadelphia	and	to	Laodicea

CLOSE ENGLISH

saying, "Write what you see in a scroll and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

FLUENT ENGLISH

It said, "Write what you see on a scroll and send it to the seven churches-in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

SECTION NOTES

The command to write is colored as the probable speech of Christ; the introductory "saying" remains narrative. All seven church names retain their source order.

The adopted Greek has no introductory Alpha and Omega declaration at 1:11. That declaration occurs elsewhere, but it is not imported into this verse.

PARALLELS AND SOURCE LINKS

Compare Revelation 1:17–20, XV-RC-020. Comparison XV-CMP-004 addresses the expanded traditional reading.

FOLLOWING CONTEXT / Revelation 1:12

I turned to see who was speaking to me, and saw seven golden lampstands.

XV-RC-020 / Revelation 1:17-20

The first, the last, and the living one

Attribution: explicit or established by the immediate narrative. The speaker identifies himself as the one who died and now lives forever, making the identification with the risen Christ explicit.

PRECEDING CONTEXT / Revelation 1:16

He held seven stars in his right hand. A sharp sword with two edges came from his mouth, and his face shone like the sun at full strength.

Revelation 1:17

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὅτε	εἶδον	αὐτόν,	ἔπεσα	πρὸς	τοὺς	πόδας	αὐτοῦ	ὡς	νεκρός·	καὶ
and	when	I saw	him	I fell	at	the	feet	of him	as	dead	and
ἔθηκεν	τὴν	δεξιὰν	αὐτοῦ	ἐπ’	ἐμὲ	λέγων·	Μὴ	φοβοῦ·	ἐγώ	εἰμι	ὁ
he placed	the	right hand	of him	on	me	saying	not	fear	I	am	the
πρῶτος	καὶ	ὁ	ἔσχατος,								
first	and	the	last								

CLOSE ENGLISH

And when I saw him, I fell at his feet as though dead. He placed his right hand on me, saying, “Do not fear. I am the first and the last,

FLUENT ENGLISH

When I saw him, I fell at his feet as if dead. He laid his right hand on me and said, “Do not be afraid. I am the first and the last,

Revelation 1:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	ζῶν—	καὶ	ἐγενόμην	νεκρὸς	καὶ	ἰδοὺ	ζῶν	εἰμι	εἰς	τοὺς
and	the	living one	and	I became	dead	and	look	living	I am	to	the
αἰῶνας	τῶν	αἰώνων—	καὶ	ἔχω	τὰς	κλεῖς	τοῦ	θανάτου	καὶ	τοῦ	
ages	of the	ages	and	I have	the	keys	of the	death	and	of the	
ᾧδου.											
Hades											

CLOSE ENGLISH

and the living one. I became dead, and look, I am alive forever and ever, and I have the keys of death and Hades.

FLUENT ENGLISH

the living one. I was dead, but look-I am alive forever and ever! I hold the keys of death and Hades.

Revelation 1:19

Greek: adopted SBLGNT text. Word-order interlinear.

γράψον	οὖν	ἃ	εἶδες	καὶ	ἃ	εἰσὶν	καὶ	ἃ	μέλλει
write	therefore	what things	you saw	and	what things	are	and	what things	are about
γίνεσθαι	μετὰ	ταῦτα.							
to happen	after	these things							

CLOSE ENGLISH

Write, therefore, what you saw, and what is, and what is to happen after these things.

FLUENT ENGLISH

So write what you have seen, what is now, and what will happen after this.

Revelation 1:20

Greek: adopted SBLGNT text. Word-order interlinear.

τὸ	μυστήριον	τῶν	ἐπτὰ	ἀστέρων	οὓς	εἶδες	ἐπὶ	τῆς	δεξιᾶς	μου,
the	mystery	of the	seven	stars	which	you saw	on	the	right hand	of me
καὶ	τὰς	ἐπτὰ	λυχνίας	τὰς	χρυσᾶς·	οἱ	ἐπτὰ	ἀστέρες	ἄγγελοι	τῶν
and	the	seven	lampstands	the	golden	the	seven	stars	angels	of the
ἐπτὰ	ἐκκλησιῶν	εἰσὶν,	καὶ	αἱ	λυχνίαι	αἱ	ἐπτὰ	ἐπτὰ	ἐκκλησίαι	εἰσὶν.
seven	churches	are	and	the	lampstands	the	seven	seven	churches	are

CLOSE ENGLISH

As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are seven churches.”

FLUENT ENGLISH

Here is the hidden meaning of the seven stars you saw in my right hand and the seven golden lampstands: the stars are the angels of the seven churches, and the seven lampstands are seven churches.”

SECTION NOTES

John’s falling down and the placing of the right hand precede the speech. Burgundy begins with “Do not fear” in 1:17. Death and Hades remain distinct terms; Hades is not automatically replaced with a term for final punishment.

The instruction to write preserves what was seen, what is, and what will follow without imposing a chronology on the whole book. Stars, angels, lampstands, and churches retain their distinct roles. The word “angels” is not silently replaced by “pastors.”

PARALLELS AND SOURCE LINKS

Compare John 8:58 and 11:25 and Matthew 28:18 as related claims, with Revelation 1:11 in XV-RC-019. Comparison XV-CMP-011 concerns the keys of death and Hades.

XV-RC-021 / Revelation 2:1-7

To the church in Ephesus

Attribution: explicit or established by the immediate narrative. The command to write and the message continue the risen figure's address in chapter 1. The opening formula presents his message in the third person.

Revelation 2:1

Greek: adopted SBLGNT text. Word-order interlinear.

Τῷ	ἀγγέλῳ	τῆς	ἐν	Ἐφέσῳ	ἐκκλησίας	γράψον·	Τάδε	λέγει	ὁ	
to the	angel	of the	in	Ephesus	church	write	these things	says	the one	
κρατῶν	τοὺς	ἐπτὰ	ἀστέρας	ἐν	τῇ	δεξιᾷ	αὐτοῦ,	ὁ	περιπατῶν	ἐν
holding	the	seven	stars	in	the	right hand	of him	the one	walking	in
μέσῳ	τῶν	ἐπτὰ	λυχνιῶν	τῶν	χρυσῶν·					
the midst	of the	seven	lampstands	the	golden					

CLOSE ENGLISH

To the angel of the church in Ephesus write: These things says the one who holds the seven stars in his right hand, who walks among the seven golden lampstands:

FLUENT ENGLISH

Write to the angel of the church in Ephesus: This is the message of the one who holds the seven stars in his right hand and walks among the seven golden lampstands.

Revelation 2:2

Greek: adopted SBLGNT text. Word-order interlinear.

Οἶδα	τὰ	ἔργα	σου,	καὶ	τὸν	κόπον	καὶ	τὴν	ὑπομονήν	σου,	καὶ	ὅτι
I know	the	works	of you	and	the	toil	and	the	endurance	of you	and	that
οὐ	δύνη	βαστάσαι	κακούς,	καὶ	ἐπείρασας	τοὺς	λέγοντας	ἑαυτοὺς				
not	you can	bear	evil people	and	you tested	those	saying	themselves				
ἀποστόλους,	καὶ	οὐκ	εἰσὶν,	καὶ	εὔρες	αὐτοὺς	ψευδεῖς·					
apostles	and	not	they are	and	you found	them	false					

CLOSE ENGLISH

I know your works and toil and your endurance, and that you cannot bear evil people. You tested those who call themselves apostles and are not, and found them false.

FLUENT ENGLISH

I know what you do, how hard you work, and how you endure. You refuse to tolerate evil people. You tested those who claimed to be apostles but were not, and found them to be liars.

Revelation 2:3**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐ
 and endurance you have and you bore up because of the name of me and not
 κεκοπίακες.
 you have grown weary

CLOSE ENGLISH

You have endurance and have borne up for my name, and you have not grown weary.

FLUENT ENGLISH

You have endured hardship for my name and have not given up.

Revelation 2:4**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκες.
 but I have against you that the love of you the first you left

CLOSE ENGLISH

But I have this against you: you left your first love.

FLUENT ENGLISH

Yet I have this against you: you have abandoned the love you had at first.

Revelation 2:5**Greek: adopted SBLGNT text. Word-order interlinear.**

μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον καὶ τὰ πρῶτα
 remember therefore from where you have fallen and repent and the first
 ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί σοι, καὶ κινήσω τὴν λυχνίαν
 works do if but not I am coming to you and I will move the lampstand
 σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσης.
 of you from the place of it if not you repent

CLOSE ENGLISH

Remember, therefore, from where you have fallen; repent and do the first works. Otherwise I am coming to you and will move your lampstand from its place, unless you repent.

FLUENT ENGLISH

Remember how far you have fallen. Repent and do what you did at first. If you do not repent, I will come and remove your lampstand from its place.

Revelation 2:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ τοῦτο ἔχεις ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καὶ γὰρ
but this you have that you hate the works of the Nicolaitans which I too
μισῶ.
hate

CLOSE ENGLISH

But you have this: you hate the works of the Nicolaitans, which I also hate.

FLUENT ENGLISH

Still, this stands in your favor: you hate the deeds of the Nicolaitans, as I do.

Revelation 2:7

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
the one having an ear let hear what the Spirit says to the churches
τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς,
to the one conquering I will give to that one to eat from the tree of the life
ὃ ἔστιν ἐν τῷ παραδείσῳ τοῦ θεοῦ.
which is in the paradise of the God

CLOSE ENGLISH

Let the one who has an ear hear what the Spirit says to the churches. To the one who conquers I will give the right to eat from the tree of life in the paradise of God.

FLUENT ENGLISH

Anyone with ears should listen to what the Spirit says to the churches. Whoever conquers will receive from me the right to eat from the tree of life in God's paradise.

SECTION NOTES

The entire message, including the instruction to write, belongs to the continuing address. The repeated appeal to hear what the Spirit says remains within that address; it is not a new narration of an additional speaker.

The accusation about leaving the first love supplies no explicit object of that love. The English does not choose between love for Christ and love within the community. "Conquers" remains the recurring word for overcoming.

The adopted 2:5 does not include "quickly"; 2:16 does. The lampstand and tree of life remain images rather than explanations inserted into the verse.

PARALLELS AND SOURCE LINKS

Compare Matthew 24:12-13 and Revelation 1:20. The other six messages are XV-RC-022-027. See comparisons XV-CMP-012-014.

FOLLOWING CONTEXT / Revelation 2:8

Write to the angel of the church in Smyrna: This is the message of the first and the last, who died and came to life.

XV-RC-022 / Revelation 2:8-11

To the church in Smyrna

Attribution: explicit or established by the immediate narrative. The speaker calls himself the first and the last, who died and came to life. This directly links the message to the risen figure in 1:17-18.

PRECEDING CONTEXT / Revelation 2:7

Anyone with ears should listen to what the Spirit says to the churches. Whoever conquers will receive from me the right to eat from the tree of life in God's paradise.

Revelation 2:8

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	τῷ	ἀγγέλῳ	τῆς	ἐν	Σμύρνῃ	ἐκκλησίας	γράψον·	Τάδε	λέγει
and	to the	angel	of the	in	Smyrna	church	write	these things	says
ὁ	πρῶτος	καὶ	ὁ	ἔσχατος,	ὃς	ἐγένετο	νεκρὸς	καὶ	ἔζησεν·
the	first	and	the	last	who	became	dead	and	lived

CLOSE ENGLISH

And to the angel of the church in Smyrna write: These things says the first and the last, who became dead and came to life:

FLUENT ENGLISH

Write to the angel of the church in Smyrna: This is the message of the first and the last, who died and came to life.

Revelation 2:9

Greek: adopted SBLGNT text. Word-order interlinear.

Οἶδά	σου	τὴν	θλίψιν	καὶ	τὴν	πτωχείαν,	ἀλλὰ	πλούσιος	εἶ,	καὶ
I know	of you	the	tribulation	and	the	poverty	but	rich	you are	and
τὴν	βλασφημίαν	ἐκ	τῶν	λεγόντων	Ἰουδαίους	εἶναι	ἐαυτούς,	καὶ	οὐκ	
the	slander	from	those	saying	Jews	to be	themselves	and	not	
εἰσίν,	ἀλλὰ	συναγωγὴν	τοῦ	Σατανᾶ.						
they are	but	an assembly	of the	Satan						

CLOSE ENGLISH

I know your tribulation and poverty-but you are rich-and the slander from those who say they are Jews and are not, but are an assembly of Satan.

FLUENT ENGLISH

I know your suffering and your poverty-yet you are rich. I know the slander from those who claim to be Jews but are not; they are an assembly of Satan.

Revelation 2:10**Greek: adopted SBLGNT text. Word-order interlinear.**

μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ
 nothing fear what things you are about to suffer look is about to throw the
 διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε, καὶ ἔξετε
 devil some of you into prison so that you may be tested and you will have
 θλίψιν ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι
 tribulation of days ten become faithful until death and I will give to you
 τὸν στέφανον τῆς ζωῆς.
 the crown of the life

CLOSE ENGLISH

Fear none of what you are about to suffer. Look, the devil is about to throw some of you into prison so that you may be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life.

FLUENT ENGLISH

Do not fear the suffering ahead. The devil is about to put some of you in prison, where you will be tested, and you will suffer for ten days. Remain faithful even to death, and I will give you life as your crown.

Revelation 2:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ἔχων	οὖς	ἀκουσάτω	τί	τὸ	πνεῦμα	λέγει	ταῖς	ἐκκλησίαις.
the one	having	an ear	let hear	what	the	Spirit	says	to the	churches
ὁ	νικῶν	οὐ	μὴ		ἀδικηθῇ	ἐκ	τοῦ	θανάτου	τοῦ
the one	conquering	not	[emphatic negation]		may be harmed	by	the	death	the
δευτέρου.									
second									

CLOSE ENGLISH

Let the one who has an ear hear what the Spirit says to the churches. The one who conquers will certainly not be harmed by the second death.

FLUENT ENGLISH

Anyone with ears should listen to what the Spirit says to the churches. The second death will never harm the one who conquers.

SECTION NOTES

Poverty and richness are deliberately contrasted. The accusation concerning those claiming to be Jews belongs to the specific dispute described here; it is not generalized to all Jewish people.

Ten days remains a stated period without a speculative historical calendar. Faithfulness even to death is followed by the promise of life as a crown and protection from the second death, not a promise that no physical death will occur.

PARALLELS AND SOURCE LINKS

Compare Matthew 10:28 and 24:13. Other messages: XV-RC-021 and XV-RC-023-027. Comparison XV-CMP-015 concerns the period of suffering.

FOLLOWING CONTEXT / Revelation 2:12

Write to the angel of the church in Pergamum: This is the message of the one who has the sharp sword with two edges.

XV-RC-023 / Revelation 2:12-17

To the church in Pergamum

Attribution: explicit or established by the immediate narrative. The speaker’s sharp, double-edged sword recalls the risen figure’s description in Revelation 1:16.

PRECEDING CONTEXT / Revelation 2:11

Anyone with ears should listen to what the Spirit says to the churches. The second death will never harm the one who conquers.

Revelation 2:12

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	τῷ	ἀγγέλῳ	τῆς	ἐν	Περγάμῳ	ἐκκλησίας	γράψον·	Τάδε	λέγει
and	to the	angel	of the	in	Pergamum	church	write	these things	says
ὁ	ἔχων	τὴν	ρόμφαίαν	τὴν	δίστομον	τὴν	ὀξεῖαν·		
the one	having	the	sword	the	double-edged	the	sharp		

CLOSE ENGLISH

And to the angel of the church in Pergamum write: These things says the one who has the sharp, double-edged sword:

FLUENT ENGLISH

Write to the angel of the church in Pergamum: This is the message of the one who has the sharp sword with two edges.

Revelation 2:13**Greek: adopted SBLGNT text. Word-order interlinear.**

Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ
 I know where you live where the throne of the Satan and you hold fast the
 ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις
 name of me and not you denied the faith of me even in the days
 Ἀντιπάς, ὁ μάρτυς μου, ὁ πιστός μου, ὃς ἀπεκτάνθη παρ' ὑμῶν,
 Antipas the witness of me the faithful of me who was killed among you
 ὅπου ὁ Σατανᾶς κατοικεῖ.
 where the Satan lives

CLOSE ENGLISH

I know where you live, where Satan's throne is. You hold fast to my name and did not deny faith in me even in the days of Antipas, my witness, my faithful one, who was killed among you, where Satan lives.

FLUENT ENGLISH

I know where you live-where Satan has his throne. You remain loyal to my name. You did not renounce your faith in me even when Antipas, my faithful witness, was killed among you, where Satan lives.

Revelation 2:14**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν
 but I have against you a few things because you have there those holding the
 διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον
 teaching of Balaam who was teaching to Balak to put a stumbling block before
 τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυσια καὶ πορνεῦσαι·
 the sons of Israel to eat food sacrificed to idols and to commit sexual immorality

CLOSE ENGLISH

But I have a few things against you: you have there some who hold to Balaam's teaching, who taught Balak to put a stumbling block before the sons of Israel, to eat food sacrificed to idols and commit sexual immorality.

FLUENT ENGLISH

But I have a few things against you. Some among you follow Balaam's teaching. He taught Balak to lead the Israelites into sin by eating food offered to idols and committing sexual immorality.

Revelation 2:15**Greek: adopted SBLGNT text. Word-order interlinear.**

οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν Νικολαϊτῶν ὁμοίως.
 thus you have also you those holding the teaching of Nicolaitans likewise

CLOSE ENGLISH

So you too have some who hold to the teaching of Nicolaitans in the same way.

FLUENT ENGLISH

Likewise, you have people who follow the teaching of the Nicolaitans.

Revelation 2:16**Greek: adopted SBLGNT text. Word-order interlinear.**

μετανόησον οὖν· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ πολεμήσω
 repent therefore if but not I am coming to you quickly and I will make war
 μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.
 against them with the sword of the mouth of me

CLOSE ENGLISH

Repent, therefore. Otherwise I am coming to you quickly and will make war against them with the sword of my mouth.

FLUENT ENGLISH

Repent, then. Otherwise I will come to you quickly and fight against them with the sword that comes from my mouth.

Revelation 2:17

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ἔχων	οὖς	ἀκουσάτω	τί	τὸ	πνεῦμα	λέγει	ταῖς	ἐκκλησίαις.
the one	having	an ear	let hear	what	the	Spirit	says	to the	churches
τῷ	νικῶντι	δώσω	αὐτῷ	τοῦ	μάννα	τοῦ	κεκρυμμένου,	καὶ	
to the one	conquering	I will give	to that one	some of the	manna	the	hidden	and	
δώσω	αὐτῷ	ψῆφον	λευκήν,	καὶ	ἐπὶ	τὴν	ψῆφον	ὄνομα	καινὸν
I will give	to that one	a stone	white	and	on	the	stone	a name	new
γεγραμμένον	ὃ	οὐδεὶς	οἶδεν	εἰ	μὴ	ὁ	λαμβάνων.		
having been written	which	no one	knows	if	not	the one	receiving		

CLOSE ENGLISH

Let the one who has an ear hear what the Spirit says to the churches. To the one who conquers I will give some of the hidden manna, and I will give a white stone, and on the stone a new name written, which no one knows except the one receiving it.

FLUENT ENGLISH

Anyone with ears should listen to what the Spirit says to the churches. Whoever conquers will receive from me some of the hidden manna and a white stone inscribed with a new name, known only to the one who receives it.

SECTION NOTES

The address distinguishes the church from those who hold the condemned teaching. “Faith in me” interprets the Greek relational expression; it is not a change of the source words.

The white stone and its new name are retained without selecting one proposed cultural explanation or specifying whose name is written. Hidden manna recalls the wilderness food.

PARALLELS AND SOURCE LINKS

Compare Matthew 10:32–33 and John 6:48–51. Balaam and Balak recall Numbers 22–25 and 31:16; manna recalls Exodus 16. Other messages: XV-RC-021–022 and XV-RC-024–027. See comparisons XV-CMP-016–017.

FOLLOWING CONTEXT / Revelation 2:18

Write to the angel of the church in Thyatira: This is the message of the Son of God, whose eyes are like a blazing fire and whose feet are like fine bronze.

XV-RC-024 / Revelation 2:18-29

To the church in Thyatira

Attribution: explicit or established by the immediate narrative. The speaker explicitly names himself the Son of God. His reference to authority received from his Father belongs to this same address.

PRECEDING CONTEXT / Revelation 2:17

Anyone with ears should listen to what the Spirit says to the churches. Whoever conquers will receive from me some of the hidden manna and a white stone inscribed with a new name, known only to the one who receives it.

Revelation 2:18

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	τῷ	ἀγγέλῳ	τῆς	ἐν	Θυατείροις	ἐκκλησίας	γράψον·	Τάδε	λέγει	
and	to the	angel	of the	in	Thyatira	church	write	these things	says	
ὁ	υἱὸς	τοῦ	θεοῦ,	ὁ	ἔχων	τοὺς	ὀφθαλμοὺς	αὐτοῦ	ὡς	φλόγα
the	Son	of the	God	the one	having	the	eyes	of him	like	a flame
πυρός,	καὶ	οἱ	πόδες	αὐτοῦ	ὅμοιοι	χαλκολιβάνῳ·				
of fire	and	the	feet	of him	like	fine bronze				

CLOSE ENGLISH

And to the angel of the church in Thyatira write: These things says the Son of God, who has eyes like a flame of fire and whose feet are like fine bronze:

FLUENT ENGLISH

Write to the angel of the church in Thyatira: This is the message of the Son of God, whose eyes are like a blazing fire and whose feet are like fine bronze.

Revelation 2:19

Greek: adopted SBLGNT text. Word-order interlinear.

Οἶδά	σου	τὰ	ἔργα,	καὶ	τὴν	ἀγάπην	καὶ	τὴν	πίστιν	καὶ	τὴν
I know	of you	the	works	and	the	love	and	the	faith	and	the
διακονίαν	καὶ	τὴν	ὑπομονήν	σου,	καὶ	τὰ	ἔργα	σου	τὰ	ἔσχατα	
service	and	the	endurance	of you	and	the	works	of you	the	last	
πλείονα	τῶν	πρώτων.									
more than	the	first									

CLOSE ENGLISH

I know your works, love, faith, service, and your endurance, and that your later works are more than the first.

FLUENT ENGLISH

I know your deeds, your love and faith, your service and endurance. You are doing more now than you did at first.

Revelation 2:20**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἡ
 but I have against you that you tolerate the woman Jezebel the one
 λέγουσα ἑαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμούς
 calling herself a prophetess and she teaches and leads astray the my
 δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.
 slaves to commit sexual immorality and to eat food sacrificed to idols

CLOSE ENGLISH

But I have this against you: you tolerate the woman Jezebel, who calls herself a prophetess; she teaches and leads my slaves astray to commit sexual immorality and eat food sacrificed to idols.

FLUENT ENGLISH

Yet I have this against you: you tolerate that woman Jezebel, who calls herself a prophet. Through her teaching she leads my servants into sexual immorality and eating food offered to idols.

Revelation 2:21**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι
 and I gave to her time so that she might repent and not she wishes to repent
 ἐκ τῆς πορνείας αὐτῆς.
 of the sexual immorality of her

CLOSE ENGLISH

I gave her time to repent, but she does not wish to repent of her sexual immorality.

FLUENT ENGLISH

I gave her time to repent, but she refuses to turn from her sexual immorality.

Revelation 2:22**Greek: adopted SBLGNT text. Word-order interlinear.**

ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς
 look I am throwing her onto a bed and those committing adultery with her
 εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς·
 into tribulation great if not they repent of the works of her

CLOSE ENGLISH

Look, I am throwing her onto a bed, and those committing adultery with her into great tribulation, unless they repent of her works.

FLUENT ENGLISH

Look! I will throw her onto a sickbed and bring severe suffering on those who commit adultery with her, unless they turn from her deeds.

Revelation 2:23**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ
 and the children of her I will kill with death and will know all the
 ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ
 churches that I am the one searching kidneys and hearts and
 δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.
 I will give to you to each according to the works of you

CLOSE ENGLISH

And I will kill her children with death. All the churches will know that I am the one who searches kidneys and hearts, and I will give to each of you according to your works.

FLUENT ENGLISH

I will strike her children dead. All the churches will know that I search people's deepest thoughts and desires, and I will repay each of you according to what you have done.

Revelation 2:24**Greek: adopted SBLGNT text. Word-order interlinear.**

ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ
 to you but I say to the rest the ones in Thyatira as many as not
 ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ
 have the teaching this who not knew the deep things of the
 Σατανᾶ, ὥς λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος·
 Satan as they say not I put on you another burden

CLOSE ENGLISH

But to you, the rest in Thyatira who do not hold this teaching, who have not known the deep things of Satan, as they say, I say: I put no other burden on you;

FLUENT ENGLISH

But to the rest of you in Thyatira, who do not follow this teaching and have not learned what they call the deep things of Satan, I say: I place no further burden on you.

Revelation 2:25**Greek: adopted SBLGNT text. Word-order interlinear.**

πλὴν ὃ ἔχετε κρατήσατε ἄχρι οὗ ἂν ἦξω.
 only what you have hold fast until when [contingency] I come

CLOSE ENGLISH

only hold fast to what you have until I come.

FLUENT ENGLISH

Just hold firmly to what you have until I come.

Revelation 2:26**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου,
 and the one conquering and the one keeping until the end the works of me
 δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν,
 I will give to that one authority over the nations

CLOSE ENGLISH

And to the one who conquers and keeps my works until the end, I will give authority over the nations,

FLUENT ENGLISH

To the one who conquers and continues to do my works to the end, I will give authority over the nations.

Revelation 2:27**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ὡς τὰ σκεύη τὰ κεραμικὰ
 and will shepherd them with a rod iron as the vessels the pottery
 συντρίβεται,
 are shattered

CLOSE ENGLISH

and that one will shepherd them with an iron rod, as pottery vessels are shattered,

FLUENT ENGLISH

They will rule the nations with an iron rod, shattering them like clay pots,

Revelation 2:28**Greek: adopted SBLGNT text. Word-order interlinear.**

ὡς κάγῳ εἴληφα παρὰ τοῦ πατρός μου, καὶ δώσω αὐτῷ τὸν
 just as I too have received from the Father of me and I will give to that one the
 ἀστέρα τὸν πρωῒνον.
 star the morning

CLOSE ENGLISH

just as I also have received from my Father; and I will give that one the morning star.

FLUENT ENGLISH

just as I have received authority from my Father. I will also give that person the morning star.

Revelation 2:29

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ἔχων	οὖς	ἀκουσάτω	τί	τὸ	πνεῦμα	λέγει	ταῖς	ἐκκλησίαις.
the one	having	an ear	let hear	what	the	Spirit	says	to the	churches

CLOSE ENGLISH

Let the one who has an ear hear what the Spirit says to the churches.

FLUENT ENGLISH

Anyone with ears should listen to what the Spirit says to the churches.

SECTION NOTES

Revelation 2:20 says “the woman Jezebel,” without a possessive identifying her as the addressee’s wife.

The close layer retains “kidneys and hearts” in 2:23; the fluent layer conveys inward thoughts and desires. Keeping Christ’s works means continuing the conduct he requires, while the iron rod and shattered pottery remain visible images.

At 2:27-28, the final seven tokens of the Russian source’s paragraph 2:27 are placed at the beginning of canonical 2:28. The combined Greek text is identical. The Father’s grant of authority and the promise of the morning star are both preserved.

PARALLELS AND SOURCE LINKS

Compare Matthew 16:27 and 25:21; Revelation 1:14–15; Jeremiah 17:10; and Psalm 2:9. Other messages: XV-RC-021–023 and XV-RC-025–027. Related comparisons: XV-CMP-005–007 and XV-CMP-018–020. The two morning-star comparisons discuss the same textual variant.

XV-RC-025 / Revelation 3:1-6

To the church in Sardis

Attribution: explicit or established by the immediate narrative. The message continues the sevenfold address. The threat of an unexpected coming links this passage with the warning in Revelation 16:15.

Revelation 3:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	τῷ	ἀγγέλῳ	τῆς	ἐν	Σάρδεσιν	ἐκκλησίας	γράψον·	Τάδε	λέγει		
and	to the	angel	of the	in	Sardis	church	write	these things	says		
ὁ	ἔχων	τὰ	ἑπτὰ	πνεύματα	τοῦ	θεοῦ	καὶ	τοὺς	ἑπτὰ	ἀστέρας·	
the one	having	the	seven	spirits	of the	God	and	the	seven	stars	
Οἶδά	σου	τὰ	ἔργα,	ὅτι	ὄνομα	ἔχεις	ὅτι	ζῆς,	καὶ	νεκρὸς	εἶ.
I know	of you	the	works	that	a name	you have	that	you live	and	dead	you are

CLOSE ENGLISH

And to the angel of the church in Sardis write: These things says the one who has the seven spirits of God and the seven stars: I know your works, that you have a name for being alive, and you are dead.

FLUENT ENGLISH

Write to the angel of the church in Sardis: This is the message of the one who has God's seven spirits and the seven stars. I know your deeds. You have a reputation for being alive, but you are dead.

Revelation 3:2

Greek: adopted SBLGNT text. Word-order interlinear.

γίνου	γρηγορῶν,	καὶ	στήρισον	τὰ	λοιπὰ	ἃ	ἔμελλον	ἀποθανεῖν,	
become	watchful	and	strengthen	the	remaining things	which	were about	to die	
οὐ	γὰρ	εὑρηκά	σου	τὰ	ἔργα	πεπληρωμένα	ἐνώπιον	τοῦ	θεοῦ
not	for	I have found	of you	the	works	having been completed	before	the	God
μου·									
of me									

CLOSE ENGLISH

Become watchful and strengthen what remains, which was about to die, for I have not found your works complete before my God.

FLUENT ENGLISH

Wake up and strengthen what remains and is close to death. I have not found your deeds complete in the sight of my God.

Revelation 3:3**Greek: adopted SBLGNT text. Word-order interlinear.**

μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας καὶ τήρει, καὶ
 remember therefore how you have received and you heard and keep and
 μετανόησον· ἐὰν οὖν μὴ γρηγορήσης, ἔξω ὡς κλέπτης, καὶ οὐ
 repent if therefore not you keep watch I will come like a thief and not
 μὴ γνῶς ποίαν ὥραν ἔξω ἐπὶ σέ·
 [emphatic negation] you may know what hour I will come upon you

CLOSE ENGLISH

Remember, therefore, how you have received and heard; keep it and repent. If, then, you do not keep watch, I will come like a thief, and you will certainly not know at what hour I will come upon you.

FLUENT ENGLISH

Remember how you received and heard the message. Hold to it and repent. If you do not stay awake, I will come like a thief, and you will not know when I will arrive.

Revelation 3:4**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ ἱμάτια
 but you have a few names in Sardis who not soiled the garments
 αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.
 of them and they will walk with me in white garments because worthy they are

CLOSE ENGLISH

But you have a few names in Sardis who have not soiled their garments; they will walk with me in white, because they are worthy.

FLUENT ENGLISH

Yet a few people in Sardis have kept their clothes unstained. They will walk with me dressed in white, for they are worthy.

Revelation 3:5

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	νικῶν	οὕτως	περιβαλεῖται	ἐν	ἱματίοις	λευκοῖς,	καὶ	οὐ		
the one	conquering	thus	will be clothed	in	garments	white	and	not		
μὴ		ἐξαλείψω	τὸ	ὄνομα	αὐτοῦ	ἐκ	τῆς	βίβλου	τῆς	ζωῆς,
[emphatic negation]		I will erase	the	name	of that one	from	the	book	of the	life
καὶ	ὁμολογήσω	τὸ	ὄνομα	αὐτοῦ	ἐνώπιον	τοῦ	πατρός	μου	καὶ	
and	I will acknowledge	the	name	of that one	before	the	Father	of me	and	
ἐνώπιον	τῶν	ἀγγέλων	αὐτοῦ.							
before	the	angels	of him							

CLOSE ENGLISH

The one who conquers will thus be clothed in white garments, and I will certainly not erase that one's name from the book of life. I will acknowledge that name before my Father and before his angels.

FLUENT ENGLISH

Whoever conquers will be dressed in white. I will never erase their name from the book of life, and I will acknowledge them by name before my Father and his angels.

Revelation 3:6

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ἔχων	οὖς	ἀκουσάτω	τί	τὸ	πνεῦμα	λέγει	ταῖς	ἐκκλησίαις.
the one	having	an ear	let hear	what	the	Spirit	says	to the	churches

CLOSE ENGLISH

Let the one who has an ear hear what the Spirit says to the churches.

FLUENT ENGLISH

Anyone with ears should listen to what the Spirit says to the churches.

SECTION NOTES

A “name for being alive” means a reputation; the claim of life is opposed by the verdict of death. Watchfulness leads to the actions of strengthening, remembering, keeping, and repenting.

A few “names” means a few people. The promise not to erase the conqueror's name is retained as assurance without adding an account of every possible implication for other people.

PARALLELS AND SOURCE LINKS

Compare Matthew 24:42–44, Luke 12:39–40, Matthew 10:32, and Luke 12:8. Revelation 16:15 appears in XV-RC-029. Other messages: XV-RC-021–024 and XV-RC-026–027. See comparison XV-CMP-021.

FOLLOWING CONTEXT / Revelation 3:7

Write to the angel of the church in Philadelphia: This is the message of the holy and true one, who holds the key of David. What he opens, no one can shut; what he shuts, no one can open.

XV-RC-026 / Revelation 3:7-13

To the church in Philadelphia

Attribution: explicit or established by the immediate narrative. The speaker claims the key of David and promises to acknowledge the faithful and to come quickly. The address remains part of the same seven-message sequence.

PRECEDING CONTEXT / Revelation 3:6

Anyone with ears should listen to what the Spirit says to the churches.

Revelation 3:7

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	τῷ	ἀγγέλῳ	τῆς	ἐν	Φιλαδελφείᾳ	ἐκκλησίας	γράψον·	Τάδε
and	to the	angel	of the	in	Philadelphia	church	write	these things
λέγει	ὁ	ἅγιος,	ὁ	ἀληθινός,	ὁ	ἔχων	τὴν	κλεῖν
says	the	holy one	the	true one	the one	having	the	key
								of David
								the one
ἀνοίγων	καὶ	οὐδεὶς	κλείσει,	καὶ	κλείων	καὶ	οὐδεὶς	ἀνοίγει·
opening	and	no one	will shut	and	shutting	and	no one	opens

CLOSE ENGLISH

And to the angel of the church in Philadelphia write: These things says the holy one, the true one, who has the key of David, who opens and no one will shut, and shuts and no one opens:

FLUENT ENGLISH

Write to the angel of the church in Philadelphia: This is the message of the holy and true one, who holds the key of David. What he opens, no one can shut; what he shuts, no one can open.

Revelation 3:8

Greek: adopted SBLGNT text. Word-order interlinear.

Οἶδά	σου	τὰ	ἔργα—	ἰδοὺ	δέδωκα	ἐνώπιόν	σου	θύραν	ἡνεωγμένην,
I know	of you	the	works	look	I have set	before	you	a door	having been opened
ἣν	οὐδεὶς	δύναται	κλεῖσαι	αὐτήν—	ὅτι	μικρὰν	ἔχεις	δύναμιν,	καὶ
which	no one	can	to shut	it	that	little	you have	strength	and
ἐτήρησάς	μου	τὸν	λόγον,	καὶ	οὐκ	ἡρνήσω	τὸ	ὄνομά	μου.
you kept	of me	the	word	and	not	you denied	the	name	of me

CLOSE ENGLISH

I know your works-look, I have set before you an open door that no one can shut-that you have little strength, yet you kept my word and did not deny my name.

FLUENT ENGLISH

I know your deeds. Look, I have opened a door before you that no one can shut. You have little strength, yet you have kept my word and have not disowned my name.

Revelation 3:9**Greek: adopted SBLGNT text. Word-order interlinear.**

ἰδοὺ διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων
 look I give some from the assembly of the Satan of those saying
 ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται— ἰδοὺ
 themselves Jews to be and not they are but they lie look
 ποιήσω αὐτοὺς ἵνα ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν
 I will make them so that they will come and they will bow down before the
 ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε.
 feet of you and they may know that I loved you

CLOSE ENGLISH

Look, I give some from the assembly of Satan, those who say they are Jews and are not, but lie. Look, I will make them come and bow before your feet, and know that I loved you.

FLUENT ENGLISH

Look! Those in the assembly of Satan who claim to be Jews but are lying—I will bring some of them to you. I will make them come and bow at your feet and recognize that I have loved you.

Revelation 3:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγὼ σε τηρήσω ἐκ
 because you kept the word of the endurance of me I too you will keep from
 τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς
 the hour of the testing the one about to come upon the
 οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
 inhabited world whole to test those living on the earth

CLOSE ENGLISH

Because you kept my word of endurance, I also will keep you from the hour of testing that is about to come upon the whole inhabited world, to test those who live on the earth.

FLUENT ENGLISH

Because you have obeyed my word to endure, I will keep you from the time of testing that is coming upon the whole world to test those who live on earth.

Revelation 3:11**Greek: adopted SBLGNT text. Word-order interlinear.**

ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.
 I am coming quickly hold fast what you have so that no one may take the crown
 of you

CLOSE ENGLISH

I am coming quickly. Hold fast to what you have, so that no one takes your crown.

FLUENT ENGLISH

I am coming quickly. Hold firmly to what you have, so that no one takes away your crown.

Revelation 3:12**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου,
 the one conquering I will make that one a pillar in the sanctuary of the God of me
 καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν
 and outside not [emphatic negation] may go out any longer and I will write on that one
 τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου,
 the name of the God of me and the name of the city of the God of me
 τῆς καινῆς Ἱερουσαλήμ, ἣ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ
 the new Jerusalem the one coming down from the heaven from the
 θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.
 God of me and the name of me the new

CLOSE ENGLISH

The one who conquers I will make a pillar in the sanctuary of my God, and that one will certainly never go outside again. I will write on that one the name of my God, the name of the city of my God-the new Jerusalem coming down from heaven from my God-and my new name.

FLUENT ENGLISH

Whoever conquers I will make a pillar in my God's sanctuary, never to leave it again. I will write on them my God's name, the name of my God's city-the new Jerusalem that comes down from heaven from my God-and my own new name.

Revelation 3:13

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ἔχων	οὖς	ἀκουσάτω	τί	τὸ	πνεῦμα	λέγει	ταῖς	ἐκκλησίαις.
the one	having	an ear	let hear	what	the	Spirit	says	to the	churches

CLOSE ENGLISH

Let the one who has an ear hear what the Spirit says to the churches.

FLUENT ENGLISH

Anyone with ears should listen to what the Spirit says to the churches.

SECTION NOTES

The key and the opening and shutting imagery recall Isaiah 22:22. “Little strength” is followed by the church’s faithfulness. As in Smyrna, the local accusation is not generalized to all Jews.

“Keep you from” does not specify the manner of protection; the English does not insert removal from the earth or a timetable. “My word of endurance” is expressed as a word to endure in the fluent layer.

The promise of a pillar and inscriptions expresses lasting belonging. The repeated “my God” in 3:12 is retained, along with God’s name, the city’s name, and Christ’s new name.

PARALLELS AND SOURCE LINKS

Compare Isaiah 22:22, Matthew 16:19 and 10:32, and Luke 12:8. Other messages: XV-RC-021–025 and XV-RC-027. See comparisons XV-CMP-022–023.

FOLLOWING CONTEXT / Revelation 3:14

Write to the angel of the church in Laodicea: This is the message of the Amen, the faithful and true witness, the origin of God’s creation.

XV-RC-027 / Revelation 3:14-22

To the church in Laodicea

Attribution: explicit or established by the immediate narrative. This is the final message of the seven. The words about knocking at the door address the community's condition and remain within the full message.

PRECEDING CONTEXT / Revelation 3:13

Anyone with ears should listen to what the Spirit says to the churches.

Revelation 3:14

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	τῷ	ἀγγέλῳ	τῆς	ἐν	Λαοδικείᾳ	ἐκκλησίας	γράψον·	Τάδε	λέγει	
and	to the	angel	of the	in	Laodicea	church	write	these things	says	
ὁ	Ἀμήν,	ὁ	μάρτυς	ὁ	πιστὸς	καὶ	ἀληθινός,	ἡ	ἀρχὴ	τῆς
the	Amen	the	witness	the	faithful	and	true	the	beginning	of the
κτίσεως	τοῦ	θεοῦ·								
creation	of the	God								

CLOSE ENGLISH

And to the angel of the church in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of God's creation:

FLUENT ENGLISH

Write to the angel of the church in Laodicea: This is the message of the Amen, the faithful and true witness, the origin of God's creation.

Revelation 3:15

Greek: adopted SBLGNT text. Word-order interlinear.

Οἶδά	σου	τὰ	ἔργα,	ὅτι	οὔτε	ψυχρὸς	εἶ	οὔτε	ζεστός.	ὄφελον
I know	of you	the	works	that	neither	cold	you are	nor	hot	would that
ψυχρὸς	ἦς	ἢ	ζεστός.							
cold	you were	or	hot							

CLOSE ENGLISH

I know your works, that you are neither cold nor hot. I wish you were cold or hot.

FLUENT ENGLISH

I know your deeds: you are neither cold nor hot. I wish you were one or the other!

Revelation 3:16**Greek: adopted SBLGNT text. Word-order interlinear.**

οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε ζεστός οὔτε ψυχρός, μέλλω
 so because lukewarm you are and neither hot nor cold I am about
 σε ἐμέσαι ἐκ τοῦ στόματός μου.
 you to vomit from the mouth of me

CLOSE ENGLISH

So, because you are lukewarm and neither hot nor cold, I am about to vomit you out of my mouth.

FLUENT ENGLISH

Because you are lukewarm, neither hot nor cold, I am about to vomit you out.

Revelation 3:17**Greek: adopted SBLGNT text. Word-order interlinear.**

ὅτι λέγεις ὅτι Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδὲν χρείαν
 because you say that rich I am and I have become wealthy and nothing need
 ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς καὶ
 I have and not you know that you are the wretched one and pitiful and
 πτωχὸς καὶ τυφλὸς καὶ γυμνός,
 poor and blind and naked

CLOSE ENGLISH

Because you say, "I am rich, I have become wealthy, and I need nothing," and do not know that you are wretched, pitiful, poor, blind, and naked,

FLUENT ENGLISH

You say, "I am rich. I have prospered and need nothing." Yet you do not realize that you are wretched and pitiful, poor, blind, and naked.

Revelation 3:18**Greek: adopted SBLGNT text. Word-order interlinear.**

συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίου πεπυρωμένον ἐκ πυρὸς
 I advise you to buy from me gold having been refined by fire
 ἵνα πλουτήσης, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ
 so that you may become rich and garments white so that you may clothe yourself and not
 φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου, καὶ κολλούριον ἐγχρίσαι
 may be exposed the shame of the nakedness of you and eye salve to anoint
 τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.
 the eyes of you so that you may see

CLOSE ENGLISH

I advise you to buy from me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be exposed, and eye salve to anoint your eyes so that you may see.

FLUENT ENGLISH

I advise you to buy from me gold purified in fire, so that you can be rich; white clothes to wear, so that your shameful nakedness is covered; and ointment for your eyes, so that you can see.

Revelation 3:19**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλῃτε οὖν καὶ
 I as many as [indefiniteness] I love I rebuke and discipline be zealous therefore and
 μετανοήσον.
 repent

CLOSE ENGLISH

All whom I love I rebuke and discipline. Be zealous, therefore, and repent.

FLUENT ENGLISH

I rebuke and discipline everyone I love. So be wholehearted and repent.

Revelation 3:20**Greek: adopted SBLGNT text. Word-order interlinear.**

ἰδοὺ 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.
 look I stand at the door and knock if anyone hears the voice of me and opens the door then I will enter to that person and I will dine with that person and that person with me

CLOSE ENGLISH

Look, I stand at the door and knock. If anyone hears my voice and opens the door, I will enter to be with that person and dine with them, and they with me.

FLUENT ENGLISH

Look! I am standing at the door, knocking. If anyone hears my voice and opens the door, I will come in, and we will share a meal.

Revelation 3:21**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ.
 the one conquering I will give to that one to sit with me on the throne of me just as I too conquered and sat with the Father of me on the throne of him

CLOSE ENGLISH

To the one who conquers I will grant a seat with me on my throne, just as I also conquered and sat with my Father on his throne.

FLUENT ENGLISH

Whoever conquers will sit beside me on my throne, just as I conquered and sat beside my Father on his throne.

Revelation 3:22

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ἔχων	οὖς	ἀκουσάτω	τί	τὸ	πνεῦμα	λέγει	ταῖς	ἐκκλησίαις.
the one	having	an ear	let hear	what	the	Spirit	says	to the	churches

CLOSE ENGLISH

Let the one who has an ear hear what the Spirit says to the churches.

FLUENT ENGLISH

Anyone with ears should listen to what the Spirit says to the churches.

SECTION NOTES

The close layer has “beginning” of God’s creation; the fluent layer uses “origin.” The lexical choice is recorded without expanding it into a doctrinal formula. In 3:17 Christ quotes the community’s claim to be rich; this remains within his address.

The verb in 3:16 retains the strong image of vomiting. The gold, white clothing, and eye ointment answer the stated poverty, nakedness, and blindness. No reconstruction of a local water system is inserted.

The promised meal is reciprocal fellowship. The fluent layer combines “with them, and they with me” as sharing a meal. The invitation to anyone is heard within the address to Laodicea.

PARALLELS AND SOURCE LINKS

Compare John 14:23 and Luke 12:36–37; for creation language, John 1:3, Colossians 1:15–18, and Hebrews 1:2. Other messages: XV-RC-021–026. See comparisons XV-CMP-024–027.

XV-RC-028 / Revelation 4:1

Come up here

Attribution: possible. The trumpet-like voice recalls Revelation 1:10–11, but this verse does not explicitly name the speaker as Christ.

Revelation 4:1

Greek: adopted SBLGNT text. Word-order interlinear.

Μετὰ	ταῦτα	εἶδον,	καὶ	ἰδοὺ	θύρα	ἡνεωγμένη	ἐν	τῷ	οὐρανῷ,
after	these things	I saw	and	look	a door	having been opened	in	the	heaven
καὶ	ἡ	φωνὴ	ἡ	πρώτη	ἣν	ἤκουσα	ὡς	σάλπιγγος	λαλούσης μετ’
and	the	voice	the	first	which	I heard	like	a trumpet	speaking with
ἐμοῦ,	λέγων·	Ἀνάβα	ῶδε,	καὶ	δείξω	σοι	ἃ	δεῖ	γενέσθαι. μετὰ
me	saying	come up	here	and	I will show	you	what things	must	happen after
ταῦτα									
these things									

CLOSE ENGLISH

After these things I saw, and look, an open door in heaven. The first voice that I heard speaking with me like a trumpet said, “Come up here, and I will show you what must happen.” After these things,

FLUENT ENGLISH

After this I looked and saw an open door in heaven. The voice I had heard earlier, speaking to me like a trumpet, said, “Come up here, and I will show you what must happen.” After this,

SECTION NOTES

The voice is left uncolored because the verse does not explicitly identify the speaker as Christ.

The adopted punctuation places the final “After these things” outside the command, introducing the narrator’s experience in verse 2. Many translations connect it instead with what must happen. No Greek words are moved or deleted.

PARALLELS AND SOURCE LINKS

Revelation 1:10–11 supplies the earlier trumpet-like voice; see XV-RC-019. The following context begins the throne vision, not an explicitly named new speech of Jesus.

FOLLOWING CONTEXT / Revelation 4:2

I was immediately in the Spirit. There in heaven stood a throne, with someone seated on it.

XV-RC-029 / Revelation 16:15

Coming like a thief

Attribution: explicit or established by the immediate narrative. The first-person warning interrupts the sixth-bowl vision. Its coming and watchfulness language identifies it editorially with Christ's address.

PRECEDING CONTEXT / Revelation 16:14

They are demonic spirits performing signs. They go out to the kings of the whole world to gather them for battle on the great day of God Almighty.

Revelation 16:15

Greek: adopted SBLGNT text. Word-order interlinear.

Ἴδου	ἔρχομαι	ὡς	κλέπτης.	μακάριος	ὁ	γρηγορῶν	καὶ	τηρῶν	τὰ
look	I am coming	like	a thief	blessed	the one	keeping watch	and	keeping	the
ἱμάτια	αὐτοῦ,	ἵνα	μὴ	γυμνὸς	περιπατῇ	καὶ	βλέπωσιν	τὴν	
garments	of him	so that	not	naked	he may walk	and	they may see	the	
ἀσχημοσύνην	αὐτοῦ—								
shame	of him								

CLOSE ENGLISH

“Look, I am coming like a thief. Blessed is the one who keeps watch and keeps his garments, so that he does not walk naked with his shame exposed.”

FLUENT ENGLISH

“Look! I am coming like a thief. Blessed is the one who stays awake and keeps their clothes ready, so that they do not walk about naked and exposed to shame.”

SECTION NOTES

The whole selected verse is colored; the spirits' activity before it and the gathering after it remain narration. The garment image is retained. The fluent layer interprets keeping garments as keeping them ready; the warning concerns exposure and shame. The thief comparison stresses the unexpected arrival.

PARALLELS AND SOURCE LINKS

Compare Matthew 24:42–44 and Luke 12:39–40. Revelation 3:3 appears in XV-RC-025. See comparison XV-CMP-028.

FOLLOWING CONTEXT / Revelation 16:16

The spirits gathered the kings to the place called Armageddon in Hebrew.

XV-RC-030 / Revelation 22:7

The promise to come soon

Attribution: highly probable; the transition of speaker is not explicit. The speaker change after the angel's words is not explicitly named. Repetitions in 22:12 and 22:20 strongly support Christ as the speaker of the promise.

PRECEDING CONTEXT / Revelation 22:6

The angel told me, "These words are trustworthy and true. The Lord, the God of the prophets' spirits, sent his angel to show his servants what must soon take place."

Revelation 22:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	ἔρχομαι	ταχύ·	μακάριος	ὁ	τηρῶν	τοὺς	λόγους	τῆς
and	look	I am coming	soon	blessed	the one	keeping	the	words	of the
προφητείας	τοῦ	βιβλίου	τούτου.						
prophecy	of the	book	this						

CLOSE ENGLISH

And "Look! I am coming soon." Blessed is the one who keeps the words of the prophecy of this book.

FLUENT ENGLISH

"Look! I am coming soon." Blessed is anyone who follows the prophetic words in this book.

SECTION NOTES

Only the promise in 7a is colored. The blessing in 7b is treated as John's comment. Including the blessing in Christ's speech is also possible.

"Soon" retains the temporal expression; "quickly" is another possible rendering. The following verse returns to John's report and his attempted worship of the angel.

PARALLELS AND SOURCE LINKS

Compare Revelation 1:3 and 22:12, 20; see XV-RC-031 and XV-RC-033. The blessing concerns keeping the prophecy's words.

FOLLOWING CONTEXT / Revelation 22:8

I, John, heard and saw all this. When I had heard and seen it, I fell at the feet of the angel who had shown it to me, intending to worship him.

XV-RC-031 / Revelation 22:12-13

Recompense and the three paired titles

Attribution: highly probable; the transition of speaker is not explicit. The nearest explicit self-identification as Jesus occurs in 22:16. The promise and titles strongly support Christ as speaker, while the unmarked transition is acknowledged.

PRECEDING CONTEXT / Revelation 22:11

Let those who do wrong go on doing wrong, and those who are filthy remain filthy. Let the righteous keep doing what is right, and the holy remain holy.”

Revelation 22:12

Greek: adopted SBLGNT text. Word-order interlinear.

Ἴδοὺ	ἔρχομαι	ταχύ,	καὶ	ὁ	μισθός	μου	μετ’	ἐμοῦ,	ἀποδοῦναι
look	I am coming	soon	and	the	recompense	of me	with	me	to repay
ἑκάστῳ	ὥς	τὸ	ἔργον	ἐστὶν	αὐτοῦ.				
each	as	the	work	is	of him				

CLOSE ENGLISH

“Look! I am coming soon, and my recompense is with me, to repay each according to their work.

FLUENT ENGLISH

“Look! I am coming soon. I bring the payment due, to repay each person for what they have done.

Revelation 22:13

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ τὸ Ἄλφα καὶ τὸ Ὠ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ
 I the Alpha and the Omega the first and the last the beginning
 καὶ τὸ τέλος.
 and the end

CLOSE ENGLISH

I am the Alpha and the Omega, the first and the last, the beginning and the end.”

FLUENT ENGLISH

I am the Alpha and the Omega, the first and the last, the beginning and the end.”

SECTION NOTES

Both verses are colored according to this probable attribution. Recompense includes the payment due for conduct, whether favorable or adverse; it is not restricted to a prize.

Alpha and Omega, first and last, beginning and end are all retained. The following blessing on those who wash their robes is preserved as context, without extending the colored speech to it.

PARALLELS AND SOURCE LINKS

Compare Matthew 16:27 and Revelation 1:17; see XV-RC-020. Related closing sayings: XV-RC-030, XV-RC-032, and XV-RC-033.

FOLLOWING CONTEXT / Revelation 22:14

Blessed are those who wash their robes. They will have the right to eat from the tree of life and enter the city through its gates.

XV-RC-032 / Revelation 22:16

I, Jesus, sent my angel

Attribution: explicit or established by the immediate narrative. The speaker explicitly identifies himself as Jesus, making the attribution direct.

PRECEDING CONTEXT / Revelation 22:15

Outside are the dogs, those who practice sorcery or sexual immorality, murderers, idolaters, and everyone who loves and practices deceit.

Revelation 22:16

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγὼ	Ἰησοῦς	ἔπεμψα	τὸν	ἄγγελόν	μου	μαρτυρῆσαι	ὑμῖν	ταῦτα	ἐπὶ
I	Jesus	sent	the	angel	of me	to testify	to you	these things	for
ταῖς	ἐκκλησίαις.	ἐγὼ	εἰμι	ἡ	ρίζα	καὶ	τὸ	γένος	Δαυίδ,
the	churches	I	am	the	root	and	the	offspring	of David
ὁ	λαμπρός,	ὁ	πρωῖνός.						
the	bright	the	morning						

CLOSE ENGLISH

“I, Jesus, sent my angel to testify these things to you for the churches. I am the root and the offspring of David, the bright morning star.”

FLUENT ENGLISH

“I, Jesus, sent my angel to bear witness to these things for you in the churches. I am David’s root and descendant, the bright morning star.”

SECTION NOTES

The plural address to “you” and the reference to the churches remain. The close and fluent layers retain the alternatives “for” and “in” the churches.

Both David’s root and descendant remain, followed by the bright morning star. The Spirit, bride, and hearer in the following verse are distinct voices and are not colored as Jesus’ speech.

PARALLELS AND SOURCE LINKS

Compare Isaiah 11:1, 10, Matthew 1:1, and Revelation 5:5. The morning-star promise also appears in XV-RC-024. Other closing sayings: XV-RC-030-031 and XV-RC-033.

FOLLOWING CONTEXT / Revelation 22:17

The Spirit and the bride say, “Come!” Let everyone who hears say, “Come!” Let anyone who is thirsty come, and let anyone who wishes receive the water of life without cost.

XV-RC-033 / Revelation 22:20

Promise and answering prayer

Attribution: explicit or established by the immediate narrative. The final promise is answered by the appeal “Come, Lord Jesus,” directly connecting the coming speaker with Jesus. The full verse preserves the exchange.

PRECEDING CONTEXT / Revelation 22:19

If anyone removes words from this prophetic book, God will remove their share in the tree of life and the holy city described here.

Revelation 22:20

Greek: adopted SBLGNT text. Word-order interlinear.

Λέγει	ὁ	μαρτυρῶν	ταῦτα·	Ναί·	ἔρχομαι	ταχύ.	Ἀμήν·	ἔρχου,	κύριε
says	the one	testifying	these things	yes	I am coming	soon	Amen	come	Lord

Ἰησοῦ.
Jesus

CLOSE ENGLISH

The one testifying these things says, “**Yes, I am coming soon.**” Amen. Come, Lord Jesus!

FLUENT ENGLISH

The one who bears witness to all this says, “**Yes, I am coming soon.**” Amen! Come, Lord Jesus!

SECTION NOTES

Only “Yes, I am coming soon” is Christ’s speech. The introductory testimony and the answering Amen and prayer remain uncolored.

The following benediction retains the adopted short ending “with all,” without importing “saints,” “Christ,” or a final Amen from other readings.

PARALLELS AND SOURCE LINKS

Compare John 14:3 and Matthew 28:20. Earlier promises and self-identification appear in XV-RC-030-032.

FOLLOWING CONTEXT / Revelation 22:21

May the grace of the Lord Jesus be with everyone.

XV-CMP-001 / Acts 9:5

The short answer to Saul

Textual wording · Passage XV-RC-003

ADOPTED GREEK

εἶπεν δέ· Τίς εἶ, κύριε; ὁ δέ· Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις·

CLOSE ENGLISH

He said, ‘Who are you, Lord?’ And he said, ‘I am Jesus, whom you are persecuting.’

FLUENT ENGLISH

‘Who are you, Lord?’ Saul asked. ‘I am Jesus, whom you are persecuting,’ the voice replied.

KJV / SHORT COMPARISON EXCERPT

it is hard for thee to kick against the pricks

COMPARISON

The adopted verse ends with Jesus identifying himself as the one Saul is persecuting. The KJV continues with the saying about kicking against goads. That saying is present in the adopted Acts 26:14; it is not inserted here merely because another account contains it. The difference concerns the words printed in this verse, rather than a preference between modern and older English. The narrator’s introduction and Saul’s question remain distinct from Jesus’ answer.

KJV source: <https://www.biblegateway.com/passage/?search=Acts%209%3A5-6&version=KJV>

Accessed 19 October 2026.

XV-CMP-002 / Acts 9:6

The command to enter the city

Textual wording · Passage XV-RC-003

ADOPTED GREEK

ἀλλὰ ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι ὃ τί σε δεῖ ποιεῖν.

CLOSE ENGLISH

But rise and enter the city, and you will be told what you must do.'

FLUENT ENGLISH

'Now get up and go into the city. You will be told what you must do.'

KJV / SHORT COMPARISON EXCERPT

trembling and astonished; Lord, what wilt thou have me to do?

COMPARISON

The semicolon separates two short KJV excerpts. Before the command to rise, the KJV includes Saul's reaction, another question, and an answer-introduction. Those words are absent from this adopted verse. The command itself is retained. Acts 22:10 contains a related question in its own narrative setting; the three accounts are compared without filling the shorter account from the longer ones.

KJV source: <https://www.biblegateway.com/passage/?search=Acts%209%3A5-6&version=KJV>

Accessed 19 October 2026.

XV-CMP-003 / 1 Corinthians 11:24

The body given for the community

Textual wording · Passage XV-RC-016

ADOPTED GREEK

καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν· Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

CLOSE ENGLISH

and after giving thanks, he broke it and said, “This is my body, which is for you. Do this in remembrance of me.”

FLUENT ENGLISH

After giving thanks, he broke the bread and said, “This is my body for you. Do this as a remembrance of me.”

KJV / SHORT COMPARISON EXCERPT

Take, eat; broken

COMPARISON

These are two separate KJV excerpts. Neither the invitation to take and eat nor the participle translated as broken occurs in the adopted wording at this point. The Greek says that the body is for the addressees. The English keeps that expression without supplying a verb of breaking. This passage is Paul’s transmission of the supper tradition, not a newly dated appearance of the risen Christ.

KJV source: <https://www.biblegateway.com/passage/?search=1%20Corinthians%2011%3A24&version=KJV>

Accessed 19 October 2026.

XV-CMP-004 / Revelation 1:11

The instruction to write

Textual wording · Passage XV-RC-019

ADOPTED GREEK

λεγούσης· Ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

CLOSE ENGLISH

saying, “Write what you see in a scroll and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.”

FLUENT ENGLISH

It said, “Write what you see on a scroll and send it to the seven churches—in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.”

KJV / SHORT COMPARISON EXCERPT

I am Alpha and Omega, the first and the last

COMPARISON

The KJV places this self-declaration before the instruction to write. The adopted verse begins with the instruction after the narrator’s participle. Related titles are present elsewhere in the adopted book, including 1:17 and 22:13; their presence there does not supply additional words here. All seven church names in the adopted verse are retained. Attribution of this unnamed voice to Christ is highly probable and is labeled as such.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%201%3A11&version=KJV>

Accessed 19 October 2026.

XV-CMP-005 / Revelation 2:20

The woman Jezebel

Wording agreement · Passage XV-RC-024

ADOPTED GREEK

ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.

CLOSE ENGLISH

But I have this against you: you tolerate the woman Jezebel, who calls herself a prophetess; she teaches and leads my slaves astray to commit sexual immorality and eat food sacrificed to idols.

FLUENT ENGLISH

Yet I have this against you: you tolerate that woman Jezebel, who calls herself a prophet. Through her teaching she leads my servants into sexual immorality and eating food offered to idols.

KJV / SHORT COMPARISON EXCERPT

that woman Jezebel

COMPARISON

The Greek has “the woman Jezebel,” without a possessive identifying her as the addressee’s wife. KJV likewise does not say that she is his wife. The accusation concerns tolerating the named woman’s teaching and influence.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%20%3A20&version=KJV>

Accessed 19 October 2026.

XV-CMP-006 / Revelation 2:27

The Father clause and the verse boundary

Verse numbering · Passage XV-RC-024

ADOPTED GREEK

καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ὥς τὰ σκεύη τὰ κεραμικὰ συντρίβεται,

CLOSE ENGLISH

and that one will shepherd them with an iron rod, as pottery vessels are shattered,

FLUENT ENGLISH

They will rule the nations with an iron rod, shattering them like clay pots,

KJV / SHORT COMPARISON EXCERPT

even as I received of my Father

COMPARISON

KJV places the Father clause at the end of verse 27. Here it stands at the beginning of 2:28. This is a verse-boundary difference; both clauses are present. Read the verses together when comparing them.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%20%3A27-28&version=KJV>

Accessed 19 October 2026.

XV-CMP-007 / Revelation 2:28

The continuation and the promised star

Verse numbering · Passage XV-RC-024

ADOPTED GREEK

ὥς καὶ ἐλῆφα παρὰ τοῦ πατρός μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωῒνον.

CLOSE ENGLISH

just as I also have received from my Father; and I will give that one the morning star.

FLUENT ENGLISH

just as I have received authority from my Father. I will also give that person the morning star.

KJV / SHORT COMPARISON EXCERPT

And I will give him the morning star

COMPARISON

KJV verse 28 contains the promise of the morning star. The adopted verse also begins with the preceding clause about receiving from the Father, as explained in XV-CMP-006. The fluent layer supplies authority from the continuing argument in 2:26; the close layer leaves the object unexpressed. The star promise itself is retained in both English forms. XV-CMP-020 returns to its imagery, not to a second independent textual variant.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%20%3A27-28&version=KJV>

Accessed 19 October 2026.

XV-CMP-008 / 2 Corinthians 12:9

Power brought to completion in weakness

Lexical choice; textual wording · Passage XV-RC-018

ADOPTED GREEK

καὶ εἶρηκέν μοι· Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται. ἥδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ’ ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

CLOSE ENGLISH

And he has said to me, ‘**My grace is sufficient for you, for power is brought to completion in weakness.**’ Therefore I will most gladly boast rather in my weaknesses, so that the power of Christ may dwell upon me.

FLUENT ENGLISH

But he answered me, ‘**My grace is enough for you, because power reaches its fullness in weakness.**’ So I will all the more gladly boast of my weaknesses, so that Christ’s power may rest on me.

KJV / SHORT COMPARISON EXCERPT

my strength is made perfect in weakness

COMPARISON

The adopted clause has power, without a possessive before that noun, and the verb τελεῖται. The ordered gloss and close layer use completion language; the fluent layer expresses the intended result in contemporary English. KJV uses strength and made perfect, with an explicit possessive. The point is the efficacy of power in weakness, not a claim that moral defects make someone virtuous. Only the Lord’s reply is colored; Paul’s ensuing response is not.

KJV source: <https://www.biblegateway.com/passage/?search=2%20Corinthians%2012%3A9&version=KJV>

Accessed 19 October 2026.

XV-CMP-009 / 1 Thessalonians 4:15

A word of the Lord and those who precede

Apostolic transmission; older English · Passage XV-RC-017

ADOPTED GREEK

τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας·

CLOSE ENGLISH

For this we say to you by a word of the Lord: we who are alive, who remain until the Lord's coming, will certainly not precede those who have fallen asleep.

FLUENT ENGLISH

We tell you this on the Lord's authority: those of us who are alive and remain until the Lord comes will certainly not go ahead of those who have died.

KJV / SHORT COMPARISON EXCERPT

by the word of the Lord; shall not prevent

COMPARISON

These are separate KJV excerpts. Paul grounds his statement in a word of the Lord without providing an independently marked quotation. This teaching is presented as apostolic transmission and left uncolored. In the KJV expression, prevent has the older sense of preceding; the adopted Greek φθάσωμεν is expressed as going ahead of others. It does not mean that the living obstruct the dead. This is an English usage clarification, not evidence of omitted Greek words.

KJV source: <https://www.biblegateway.com/passage/?search=1%20Thessalonians%204%3A15&version=KJV>

Accessed 19 October 2026.

XV-CMP-010 / 1 Thessalonians 4:17

Being caught up together

Lexical agreement; interpretive limits · Passage XV-RC-017

ADOPTED GREEK

ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἄέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα.

CLOSE ENGLISH

Then we who are alive, who remain, will be caught up together with them in clouds to meet the Lord in the air. And so we will always be with the Lord.

FLUENT ENGLISH

Then those of us who are still alive will be caught up together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord.

KJV / SHORT COMPARISON EXCERPT

caught up together with them

COMPARISON

The adopted future passive ἁρπαγησόμεθα describes being seized or caught up, and the company of those already mentioned is retained. KJV already conveys that action. Modern wording does not by itself establish a different Greek reading. The verse continues with clouds, meeting the Lord in the air, and being with him. The comparison does not add a timetable or decide the relation of this event to every other eschatological passage.

KJV source: <https://www.biblegateway.com/passage/?search=1%20Thessalonians%204%3A17&version=KJV>

Accessed 19 October 2026.

XV-CMP-011 / Revelation 1:18

Death and Hades

Lexical choice; textual wording · Passage XV-RC-020

ADOPTED GREEK

καὶ ὁ ζῶν— καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων— καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾗδου.

CLOSE ENGLISH

and the living one. I became dead, and look, I am alive forever and ever, and I have the keys of death and Hades.

FLUENT ENGLISH

the living one. I was dead, but look—I am alive forever and ever! I hold the keys of death and Hades.

KJV / SHORT COMPARISON EXCERPT

Amen; the keys of hell and of death

COMPARISON

These are separate KJV excerpts. The adopted Greek lacks the Amen at this point and orders the two terms as death and Hades. The close and fluent layers retain that order and the name Hades. KJV's hell here represents Hades; the comparison should not automatically replace this term with the distinct Greek name Gehenna. Death and Hades remain separately named in the image of the keys.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%201%3A18&version=KJV>

Accessed 19 October 2026.

XV-CMP-012 / Revelation 2:2

Evil people and tested claims

Wording agreement · Passage XV-RC-021

ADOPTED GREEK

Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνη βαστάσαι κακούς, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους, καὶ οὐκ εἰσίν, καὶ εὗρες αὐτοὺς ψευδεῖς·

CLOSE ENGLISH

I know your works and toil and your endurance, and that you cannot bear evil people. You tested those who call themselves apostles and are not, and found them false.

FLUENT ENGLISH

I know what you do, how hard you work, and how you endure. You refuse to tolerate evil people. You tested those who claimed to be apostles but were not, and found them to be liars.

KJV / SHORT COMPARISON EXCERPT

canst not bear them which are evil

COMPARISON

The Greek κακούς is broad, and KJV's "evil" is also broad. The close and fluent translations identify people who are evil and retain the testing of those claiming to be apostles.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%202%3A2&version=KJV>

Accessed 19 October 2026.

XV-CMP-013 / Revelation 2:5

The lampstand and the warning

Lexical choice; textual wording · Passage XV-RC-021

ADOPTED GREEK

μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μή, ἔρχομαί σοι, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσης.

CLOSE ENGLISH

Remember, therefore, from where you have fallen; repent and do the first works. Otherwise I am coming to you and will move your lampstand from its place, unless you repent.

FLUENT ENGLISH

Remember how far you have fallen. Repent and do what you did at first. If you do not repent, I will come and remove your lampstand from its place.

KJV / SHORT COMPARISON EXCERPT

quickly; candlestick

COMPARISON

These are separate KJV excerpts. The adopted verse does not contain quickly in the warning of coming, although the word occurs in other sayings, including 2:16. The object to be removed is a lampstand: an image already explained in 1:20. Modern lampstand avoids making a candle the required fuel. Repentance, the earlier works, and removal from its place all remain in the English text.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%202%3A5&version=KJV>

Accessed 19 October 2026.

XV-CMP-014 / Revelation 2:7

The tree of life in God's paradise

Textual wording; shared image · Passage XV-RC-021

ADOPTED GREEK

ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ θεοῦ.

CLOSE ENGLISH

Let the one who has an ear hear what the Spirit says to the churches. To the one who conquers I will give the right to eat from the tree of life in the paradise of God.

FLUENT ENGLISH

Anyone with ears should listen to what the Spirit says to the churches. Whoever conquers will receive from me the right to eat from the tree of life in God's paradise.

KJV / SHORT COMPARISON EXCERPT

in the midst of the paradise of God

COMPARISON

The KJV includes a phrase specifying the midst. The adopted verse locates the tree in God's paradise without those additional words. The tree of life itself is shared, and neither its image nor the promise of eating is replaced with an explanatory abstraction. The difference in location wording is distinct from the agreement in the central image.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%202%3A7&version=KJV>

Accessed 19 October 2026.

XV-CMP-015 / Revelation 2:10

The stated ten days

Wording agreement; interpretive limits · Passage XV-RC-022

ADOPTED GREEK

μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῇτε, καὶ ἔξετε θλίψιν ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

CLOSE ENGLISH

Fear none of what you are about to suffer. Look, the devil is about to throw some of you into prison so that you may be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life.

FLUENT ENGLISH

Do not fear the suffering ahead. The devil is about to put some of you in prison, where you will be tested, and you will suffer for ten days. Remain faithful even to death, and I will give you life as your crown.

KJV / SHORT COMPARISON EXCERPT

ye shall have tribulation ten days

COMPARISON

Both KJV and the adopted text retain ten days of suffering. This position does not establish a textual divergence. The English preserves the stated period without identifying it with a speculative historical schedule. Faithfulness even to death and the promised crown of life belong to the same address. A comparison should distinguish those words from proposed explanations of what the period symbolizes.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%20%3A10&version=KJV>

Accessed 19 October 2026.

XV-CMP-016 / Revelation 2:13

Faith in relation to Christ

Interpretive grammar; textual wording · Passage XV-RC-023

ADOPTED GREEK

Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς, ὁ μάρτυς μου, ὁ πιστός μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.

CLOSE ENGLISH

I know where you live, where Satan's throne is. You hold fast to my name and did not deny faith in me even in the days of Antipas, my witness, my faithful one, who was killed among you, where Satan lives.

FLUENT ENGLISH

I know where you live—where Satan has his throne. You remain loyal to my name. You did not renounce your faith in me even when Antipas, my faithful witness, was killed among you, where Satan lives.

KJV / SHORT COMPARISON EXCERPT

my faith; I know thy works

COMPARISON

These are separate KJV excerpts. The adopted possessive construction is rendered faith in me in the existing close and fluent layers, interpreting the relationship expressed by the Greek. KJV's possessive form stays closer to the surface construction; this is a translation choice rather than different words at that point. Separately, the KJV opening about works is not present in the adopted verse. Antipas remains a named witness who was killed.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%20%3A13&version=KJV>

Accessed 19 October 2026.

XV-CMP-017 / Revelation 2:17

A white stone and a new name

Wording agreement; interpretive limits · Passage XV-RC-023

ADOPTED GREEK

ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

CLOSE ENGLISH

Let the one who has an ear hear what the Spirit says to the churches. To the one who conquers I will give some of the hidden manna, and I will give a white stone, and on the stone a new name written, which no one knows except the one receiving it.

FLUENT ENGLISH

Anyone with ears should listen to what the Spirit says to the churches. Whoever conquers will receive from me some of the hidden manna and a white stone inscribed with a new name, known only to the one who receives it.

KJV / SHORT COMPARISON EXCERPT

a white stone

COMPARISON

The white stone is present in KJV as well as the adopted Greek. The new name and the restriction of its knowledge to the recipient are also retained. The image is not replaced with a single proposed ancient custom. Without further evidence, this comparison cannot determine whether admission, acquittal, recognition, or another cultural practice supplies its governing background. No additional textual variant is claimed here.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%20%3A17&version=KJV>

Accessed 19 October 2026.

XV-CMP-018 / Revelation 2:23

Kidneys and hearts

Older English; metaphor · Passage XV-RC-024

ADOPTED GREEK

καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.

CLOSE ENGLISH

And I will kill her children with death. All the churches will know that I am the one who searches kidneys and hearts, and I will give to each of you according to your works.

FLUENT ENGLISH

I will strike her children dead. All the churches will know that I search people's deepest thoughts and desires, and I will repay each of you according to what you have done.

KJV / SHORT COMPARISON EXCERPT

reins and hearts

COMPARISON

KJV uses reins for kidneys and keeps the same order as the adopted Greek: kidneys followed by hearts. A reversed order in another translation must not be attributed to KJV. The close layer retains the bodily imagery; the fluent layer conveys inward thoughts and desires. This is an explanatory rendering of the image, not the replacement of one Greek source with another.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%20%3A23&version=KJV>

Accessed 19 October 2026.

XV-CMP-019 / Revelation 2:26

Keeping Christ's works

Wording agreement; lexical choice · Passage XV-RC-024

ADOPTED GREEK

καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν,

CLOSE ENGLISH

And to the one who conquers and keeps my works until the end, I will give authority over the nations,

FLUENT ENGLISH

To the one who conquers and continues to do my works to the end, I will give authority over the nations.

KJV / SHORT COMPARISON EXCERPT

keepeth my works unto the end; power over the nations

COMPARISON

These are separate KJV excerpts. The continuing keeping of Christ's works is present in both texts. The fluent layer expresses that conduct as continuing to do his works. Authority renders ἐξουσία in the promise over the nations, where KJV uses power. The comparison identifies an English lexical choice; it does not establish the addition or omission of the command to persevere.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%20%3A26&version=KJV>

Accessed 19 October 2026.

XV-CMP-020 / Revelation 2:28

The morning-star image

Thematic comparison · Passage XV-RC-024

ADOPTED GREEK

ὥς καὶ ἐῖληφα παρὰ τοῦ πατρὸς μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωῒνον.

CLOSE ENGLISH

just as I also have received from my Father; and I will give that one the morning star.

FLUENT ENGLISH

just as I have received authority from my Father. I will also give that person the morning star.

KJV / SHORT COMPARISON EXCERPT

morning star

COMPARISON

This is the same promise considered at XV-CMP-007, now for its imagery. Revelation 22:16 explicitly identifies Jesus as the bright morning star and supplies a relevant intrabook link. That relationship is noted without expanding this short promise into a full explanatory paraphrase. The two comparisons address different aspects of the same promise; they do not represent two independent textual variants.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%20%3A27-28&version=KJV>

Accessed 19 October 2026.

XV-CMP-021 / Revelation 3:1

A name for being alive

Idiom · Passage XV-RC-025

ADOPTED GREEK

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.

CLOSE ENGLISH

And to the angel of the church in Sardis write: These things says the one who has the seven spirits of God and the seven stars: I know your works, that you have a name for being alive, and you are dead.

FLUENT ENGLISH

Write to the angel of the church in Sardis: This is the message of the one who has God's seven spirits and the seven stars. I know your deeds. You have a reputation for being alive, but you are dead.

KJV / SHORT COMPARISON EXCERPT

a name that thou livest

COMPARISON

The adopted phrase speaks of having a name for being alive. The close layer retains name; the fluent layer makes the idiom explicit as a reputation. KJV retains the name expression as well. The verdict of being dead opposes that reputation. This is a difference in how clearly English states an idiom, not a difference in the adopted Greek words.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%203%3A1&version=KJV>

Accessed 19 October 2026.

XV-CMP-022 / Revelation 3:7

The key of David

Wording agreement; scriptural link · Passage XV-RC-026

ADOPTED GREEK

Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δαυίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει·

CLOSE ENGLISH

And to the angel of the church in Philadelphia write: These things says the holy one, the true one, who has the key of David, who opens and no one will shut, and shuts and no one opens:

FLUENT ENGLISH

Write to the angel of the church in Philadelphia: This is the message of the holy and true one, who holds the key of David. What he opens, no one can shut; what he shuts, no one can open.

KJV / SHORT COMPARISON EXCERPT

he that hath the key of David

COMPARISON

The key of David is shared by KJV and the adopted text. Opening that no one can shut, and shutting that no one can open, belong to the same authority image. Isaiah 22:22 is the relevant scriptural comparison. The English retains David's name and the key rather than substituting a doctrinal explanation for the metaphor. This position records a relationship and an agreement, not a new textual variant.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%203%3A7&version=KJV>

Accessed 19 October 2026.

XV-CMP-023 / Revelation 3:10

Endurance and protection from testing

Interpretive grammar · Passage XV-RC-026

ADOPTED GREEK

ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

CLOSE ENGLISH

Because you kept my word of endurance, I also will keep you from the hour of testing that is about to come upon the whole inhabited world, to test those who live on the earth.

FLUENT ENGLISH

Because you have obeyed my word to endure, I will keep you from the time of testing that is coming upon the whole world to test those who live on earth.

KJV / SHORT COMPARISON EXCERPT

kept the word of my patience

COMPARISON

The close layer preserves a word of endurance; the fluent layer understands it as Christ's word to endure. KJV uses patience. The following promise is to keep the addressee from the hour of testing. The English retains that relation without supplying a mechanism of protection, removal from the earth, or a timetable. Those are further interpretive questions, not words restored to this verse.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%203%3A10&version=KJV>

Accessed 19 October 2026.

XV-CMP-024 / Revelation 3:14

Beginning and origin

Lexical interpretation · Passage XV-RC-027

ADOPTED GREEK

Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ·

CLOSE ENGLISH

And to the angel of the church in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of God's creation:

FLUENT ENGLISH

Write to the angel of the church in Laodicea: This is the message of the Amen, the faithful and true witness, the origin of God's creation.

KJV / SHORT COMPARISON EXCERPT

beginning of the creation of God

COMPARISON

KJV and the close layer use beginning for ἀρχή; the existing fluent layer uses origin. Origin is an interpretive choice, not a different Greek reading. The word's role in this title must be assessed in its context and alongside other creation passages; the gloss by itself does not settle a complete account of Christ's relation to creation.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%203%3A14&version=KJV>

Accessed 19 October 2026.

XV-CMP-025 / Revelation 3:16

The force of the rejection image

Older English; aspect · Passage XV-RC-027

ADOPTED GREEK

οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε ζεστὸς οὔτε ψυχρὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.

CLOSE ENGLISH

So, because you are lukewarm and neither hot nor cold, I am about to vomit you out of my mouth.

FLUENT ENGLISH

Because you are lukewarm, neither hot nor cold, I am about to vomit you out.

KJV / SHORT COMPARISON EXCERPT

I will spue thee out of my mouth

COMPARISON

The KJV verb is the older spelling of spew. The close and fluent layers use vomit, retaining the force of the Greek image instead of softening it into mild displeasure. The adopted μέλλω is represented by being about to act, where KJV uses a future expression. The context is the judgment of lukewarmness. No reconstruction of a local water system is inserted into the verse.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%203%3A16&version=KJV>

Accessed 19 October 2026.

XV-CMP-026 / Revelation 3:18

Ointment for the eyes

Lexical choice; shared image · Passage XV-RC-027

ADOPTED GREEK

συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσης, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχὺνὴ τῆς γυμνότητός σου, καὶ κολλούριον ἐγγρῖσαι τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.

CLOSE ENGLISH

I advise you to buy from me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be exposed, and eye salve to anoint your eyes so that you may see.

FLUENT ENGLISH

I advise you to buy from me gold purified in fire, so that you can be rich; white clothes to wear, so that your shameful nakedness is covered; and ointment for your eyes, so that you can see.

KJV / SHORT COMPARISON EXCERPT

anoint thine eyes with eyesalve

COMPARISON

The adopted κολλούριον names an eye preparation. KJV's eyesalve and this translation's eye salve or ointment retain that concrete image. Gold, white clothing, and the eye preparation answer the preceding descriptions of poverty, nakedness, and blindness. The comparison does not turn the verse into medical directions or replace its imagery with an exclusive historical reconstruction.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%203%3A18&version=KJV>

Accessed 19 October 2026.

XV-CMP-027 / Revelation 3:20

Sharing a meal

Older English; idiom · Passage XV-RC-027

ADOPTED GREEK

ἰδοὺ 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.

CLOSE ENGLISH

Look, I stand at the door and knock. If anyone hears my voice and opens the door, I will enter to be with that person and dine with them, and they with me.

FLUENT ENGLISH

Look! I am standing at the door, knocking. If anyone hears my voice and opens the door, I will come in, and we will share a meal.

KJV / SHORT COMPARISON EXCERPT

will sup with him, and he with me

COMPARISON

KJV’s sup refers to dining. The close layer retains dining with the respondent and the reciprocal response; the fluent layer condenses that reciprocity into sharing a meal. The door, the voice, hearing, and opening remain. The invitation to anyone is read within the message to Laodicea. This modernization does not require a different Greek source.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%203%3A20&version=KJV>

Accessed 19 October 2026.

XV-CMP-028 / Revelation 16:15

The warning within the vision

Speaker attribution; wording agreement · Passage XV-RC-029

ADOPTED GREEK

Ἴδοὺ ἔρχομαι ὡς κλέπτης. μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ—

CLOSE ENGLISH

“Look, I am coming like a thief. Blessed is the one who keeps watch and keeps his garments, so that he does not walk naked with his shame exposed.”

FLUENT ENGLISH

“Look! I am coming like a thief. Blessed is the one who stays awake and keeps their clothes ready, so that they do not walk about naked and exposed to shame.”

KJV / SHORT COMPARISON EXCERPT

I come as a thief

COMPARISON

The comparison with a thief is present in KJV and the adopted Greek. The chief editorial issue for this collection is the sudden first-person warning within the sixth-bowl narrative. The whole verse is attributed to Christ here, while the surrounding account of the spirits and the gathering remains narrative. Watchfulness and keeping the garments accompany the warning. Quotation boundaries and burgundy color express that editorial attribution; they are not extra Greek words.

KJV source: <https://www.biblegateway.com/passage/?search=Revelation%2016%3A15&version=KJV>

Accessed 19 October 2026.