

## ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 2

f35

## REVELATION TO JOHN 2

NLET

## THE LETTER

## TO THE MESSENGER OF THE EKKLESIA IN EPHESUS

## THE ADDRESSEE

1 To the Messenger<sup>7</sup> of the Ekklesia in Ephesus write:

## A DESCRIPTION OF THE AUTHOR OF THE LETTER

“Now, the One Who holds *and governs* the Seven Stars in the right hand *that is* His, the One Who is walking in the midst of the Seven Lampstands – *namely*, the gold ones, says these *things*:

## COMMENDATIONS

2 I know

- the deeds *that are* yours<sup>8</sup>, and
- the toil and trouble, and
- the endurance *that is* yours, and
- that you are not able to bear bad *people*.

And, having tried the ones who are claiming themselves to be<sup>9</sup> apostles – and they are NOT! – you even found them *to be* false.

3 And, having borne *these things*, you also have endurance<sup>10</sup> for the sake of the Name *that is* Mine. And, you did not grow weary<sup>11</sup>.

## CRITICISM

4 Yet, I have against you that you have left the Love *that is* yours – *namely*, the First Love.

## REMEDY

5 So then,

- remember from where you have lastingly fallen out<sup>12</sup>; and,
- change your thinking; and,
- do the first deeds;

lest I come to you quickly<sup>13</sup> and I shall remove the Lampstand *that is* yours from the place *that* belongs to it – if ever you might not change your thinking.

<sup>1</sup> Τῷ Ἀγγέλῳ τῆς ἐν Ἐφέσῳ Ἐκκλησίας γράψον·  
Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ Ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ Περιπατῶν ἐν μέσῳ τῶν ἑπτὰ Λυχνιῶν τῶν χρυσῶν·

<sup>2</sup> Οἶδα  
τὰ ἔργα σου, καὶ  
τὸν κόπον, καὶ  
τὴν ὑπομονὴν σου,  
καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς.  
Καὶ ἐπείρασας τοὺς λέγοντας  
ἐαυτοὺς ἀποστόλους εἶναι<sup>1</sup>, καὶ οὐκ εἰσίν,  
καὶ εὗρες αὐτοὺς ψευδεῖς·

<sup>3</sup> Καὶ ἐβάστασας καὶ ὑπομονὴν ἔχεις<sup>2</sup> διὰ τὸ ὄνομά μου. Καὶ οὐκ ἐκοπίσας<sup>3</sup>.

<sup>4</sup> Ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν Ἀγάπην σου τὴν πρώτην ἀφῆκας<sup>4</sup>.

<sup>5</sup> Μνημόνευε οὖν πόθεν ἐκπέπτωκας<sup>5</sup>, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μή, ἔρχομαί σοι ταχύ<sup>6</sup>, καὶ κινήσω τὴν Λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσης.

<sup>1</sup> f35 includes the infinitive εἶναι here. The NU omits it.

<sup>2</sup> f35 has the word order ἐβάστασας καὶ ὑπομονὴν ἔχεις here. The NU has ὑπομονὴν ἔχεις καὶ ἐβάστασας.

<sup>3</sup> f35 has οὐκ ἐκοπίσας here. The NU has οὐ κεκοπίσας.

<sup>4</sup> The vast majority of manuscripts, including f35, have the spelling ἀφῆκας here. On the basis of two manuscripts (N and C) the NU has ἀφῆκες.

<sup>5</sup> f35 has οὐκ ἐκπέπτωκας here. The NU has πέπτωκας.

<sup>6</sup> f35 includes the adverb ταχύ here. The NU omits it.

<sup>7</sup> ‘Messenger’ – The Greek word here is ἀγγέλω from which English derives the word ‘angel’. In the New Testament this word might refer to heavenly messengers, to the Divine Messenger, to human messengers, or even demonic messengers. This translator suspects that Jesus is referring to the messengership – that is, the whole number of the ones who proclaim the message about Jesus in each ekklesia.

<sup>8</sup> ‘yours’ – This possessive pronoun is singular in Greek. Throughout these letters all the pronouns and the verbs referring to the addressees are also singular.

<sup>9</sup> f35 includes the infinitive ‘to be’ here. The NU omits it.

<sup>10</sup> f35 has the word order ‘having borne these things, you also have endurance’ here. The NU has ‘having endurance you also have borne’.

<sup>11</sup> f35 has ‘you did not grow weary’ (an aorist verb) here. The NU has ‘you did not lastingly grow weary’ (an perfect verb).

<sup>12</sup> f35 has ‘have lastingly fallen out’ here. The NU has ‘have lastingly fallen’.

<sup>13</sup> f35 includes the adverb ‘quickly’ here. The NU omits it.

<sup>6</sup> Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καὶ γὼ μισῶ.

<sup>7</sup> Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς Ἐκκλησίαις.

Τῷ νικῶντι δώσω <sup>14</sup> φαγεῖν ἐκ τοῦ Ξύλου τῆς Ζωῆς, ὃ ἐστὶν ἐν τῷ Παραδείσῳ τοῦ Θεοῦ μου<sup>15</sup>.

<sup>8</sup> Καὶ τῷ Ἀγγέλῳ τῆς ἐν Σμύρνῃ Ἐκκλησίας γράψον·  
Τάδε λέγει ὁ Πρῶτος καὶ ὁ Ἑσχάτος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν·

<sup>9</sup> Οἶδά σου  
**τὰ Ἔργα καὶ**<sup>16</sup>  
τὴν Θλίψιν καὶ  
τὴν Πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ  
τὴν Βλασφημίαν <sup>17</sup> τῶν λεγόντων  
Ἰουδαίους εἶναι ἑαυτούς. Καὶ οὐκ εἰσὶν.  
Ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.

<sup>10</sup> Μηδὲν φοβοῦ ἃ μέλλεις πάσχειν.

#### ADDITIONAL COMMENDATION

<sup>6</sup> Yet, you have this: that you hate the works of the Nicolaitans<sup>18</sup>, which I, *for My part*, also hate!

#### ADMONITION TO HEAR

<sup>7</sup> Let the one who has ears hear what the Spirit is saying to the Ekklesias!

#### A BLESSING TO THE ONE WHO CONQUERS

To the one who conquers<sup>19</sup> I shall give <sup>20</sup> to eat from the Tree of Life which is in the Paradise of the God *Who is Mine*<sup>21</sup>. ”

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

##### THE ADDRESSEE

<sup>8</sup> And, to the Messenger of the Ekklesia in Smyrna write:

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

“Now, the First and the Last Who became dead – and, He is living! – says these *things*:

##### COMMENDATIONS

<sup>9</sup> I know *what is yours*<sup>22</sup> –

- the Deeds, and<sup>23</sup>
- the Tribulation, and
- the Beggary (rather, you are rich!), and
- the Blasphemy <sup>24</sup> from the ones who say *that* they are Jews. And, they are NOT! Rather, *they are* a synagogue of the Satan<sup>25</sup>.

##### ENCOURAGEMENT TO BEAR THE COMING PERSECUTION

<sup>10</sup> By no means fear the things you are about to suffer!

<sup>14</sup> f35 does not include the dative pronoun αὐτῷ here. The NU includes it.

<sup>15</sup> f35 includes the pronoun μου here. The NU omits it.

<sup>16</sup> f35 includes the words τὰ ἔργα καὶ here. The NU omits them.

<sup>17</sup> f35 does not include the preposition ἐκ here. The NU includes it.

<sup>18</sup> ‘Nicolaitans’ – The Greek word ‘Νικολαϊτῶν’ might be combination of ‘he conquers’ (νικᾷ) and ‘people’ (λαόν), i.e. ‘conquerors of people’. Thus, it may refer to leaders in the ekklesias who become dictators. Or, the word may possibly refer to a follower of Nicolaus, a heretic at Ephesus.

<sup>19</sup> ‘to the one who conquers’ – in Greek νικῶντι, the verb stem found also in the term ‘Nicolaitan’.

<sup>20</sup> f35 does not include ‘to him’ here. The NU includes it.

<sup>21</sup> f35 includes the pronoun translated as ‘Who is Mine’ here. The NU omits it.

<sup>22</sup> ‘yours’ – This possessive pronoun is singular in Greek.

<sup>23</sup> f35 includes the words ‘the deeds, and’ here. The NU omits them.

<sup>24</sup> f35 does not include the preposition ἐκ here. The NU includes it.

<sup>25</sup> ‘Satan’ – The Greek text has a transliteration the Hebrew word ‘שָׂטָן’, meaning ‘adversary’. ‘Satan’ is an English transliteration of this Hebrew word.

Ἰδοῦ. Δὴ<sup>26</sup> μέλλει βάλειν<sup>27</sup> ὁ Διάβολος ἐξ  
 ὑμῶν εἰς φυλακὴν ἵνα πειρασθῇτε.  
 Καὶ ἔξετε θλίψιν ἡμερῶν δέκα.  
 Γίνου πιστὸς ἄχρι θανάτου. Καὶ δώσω σοι  
 τὸν Στέφανον τῆς Ζωῆς.

<sup>11</sup> Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει  
 ταῖς Ἐκκλησίαις.

Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ Θανάτου τοῦ  
 Δευτέρου.

<sup>12</sup> Καὶ τῷ Ἀγγέλῳ τῆς ἐν Περγάμῳ  
 Ἐκκλησίας γράψον·  
 Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν  
 τὴν δίστομον  
 τὴν ὀξεῖαν·

<sup>13</sup> Οἶδα  
 τὰ ἔργα σου καὶ<sup>28</sup>  
 ποῦ κατοικεῖς, ὅπου ὁ Θρόνος τοῦ Σατανᾶ.  
 Καὶ κρατεῖς τὸ Ὄνομά μου.  
 Καὶ οὐκ ἠρνήσω τὴν πίστιν μου <sup>29</sup> ἐν  
 ταῖς<sup>30</sup> ἡμέραις ἐν αἷς<sup>31</sup> Ἀντιπᾶς,  
 ὁ μάρτυς μου,  
 ὁ πιστός <sup>32</sup>,  
 ὃς  
 ἀπεκάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς  
 κατοικεῖ.

<sup>26</sup> f35 includes the adverb δὴ here. The NU omits it.

<sup>27</sup> f35 has βάλειν (an aorist infinitive) here. The NU has βάλλειν (a present infinitive).

<sup>28</sup> f35 includes the words τὰ ἔργα σου καὶ here. The NU omits them.

<sup>29</sup> f35 does not include the word καὶ here. The NU includes it.

<sup>30</sup> f35 includes the words ἐν ταῖς σου καὶ here. The NU omits them.

<sup>31</sup> f35 includes the words ἐν αἷς here. The NU omits them.

<sup>32</sup> f35 does not include the word μου here. The NU includes it.

Look! Indeed,<sup>33</sup> the Devil<sup>34</sup> is about to throw<sup>35</sup> some from  
 among you into prison, in order that you might be proven *genuine*.  
 And, you shall have pressure *for* days – ten *of them*.

Become faithful even to death. And, I shall give to you the  
*honorary Wreath*<sup>36</sup> *consisting of the Life!*

#### ADMONITION FOR ALL TO HEAR

<sup>11</sup> Let the one who has an ear hear what the Spirit says to the  
 Ekklesias!

#### A BLESSING TO THE ONE WHO CONQUERS

The one who keeps on conquering shall certainly not suffer for  
 wrong-doing in accord with the Death – *namely*, the Second  
*Death*.”

#### THE LETTER

#### TO THE MESSENGER OF THE EKKLESIA IN PERGAMUM

#### THE ADDRESSEE

<sup>12</sup> And, to the Messenger of the Ekklesia in Pergamum write:

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

“Now, the One having the large, broad sword –

➤ the two-edged *one*,

➤ the sharp *one*,

says these *things*:

#### COMMENDATIONS

<sup>13</sup> ‘I know

➤ the deeds *that are* yours and<sup>37</sup>,

➤ where you dwell – where the Throne of the Satan *is!*

And, you are holding fast *to* the Name *that is* Mine.

And, you did not deny the Faith *that is* Mine <sup>38</sup> in the<sup>39</sup> days in  
 which<sup>40</sup> Antipas –

➤ the witness *who is* Mine,

➤ the faithful *one*<sup>41</sup>,

➤ this *one*,

was killed before you, where the Satan dwells.

<sup>33</sup> f35 includes the adverb ‘Indeed,’ here. The NU omits it.

<sup>34</sup> ‘Devil’ – an English word that traces back to the Greek word that is used here: ‘διάβολος’. It means ‘slanderer’

<sup>35</sup> f35 has ‘to throw’ (an aorist infinitive) here. The NU has ‘to be throwing’ (a present infinitive).

<sup>36</sup> ‘honorary wreath’ – a wreath, garland, or crown awarded for public service or for winning in the Olympic games.

<sup>37</sup> f35 includes the words ‘the deeds that are yours, and’ here. The NU omits them.

<sup>38</sup> f35 includes the words ‘the deeds that are yours and’ here. The NU does not include it.

<sup>39</sup> f35 includes the words ‘in the’ here. The NU omits them.

<sup>40</sup> f35 includes the words ἐν αἷς here. The NU omits them.

<sup>41</sup> f35 does not include the word that would be translated as ‘that is Mine’ here. The NU includes it.

## CRITICISM

<sup>14</sup> Ἀλλ<sup>42</sup> ἔχω κατὰ σοῦ ὀλίγα. Ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν<sup>43</sup> τὸν<sup>44</sup> Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι.

<sup>15</sup> Οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν ὁμοίως.

<sup>16</sup> Μετανόησον <sup>45</sup> .

Εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ Ῥομφαίᾳ τοῦ στόματός μου.

<sup>17</sup> Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς Ἐκκλησίαις.

Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἀπο<sup>46</sup> τοῦ Μάννα τοῦ κεκρυμμένου.

Καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

<sup>18</sup> Καὶ τῷ Ἀγγέλῳ τῆς ἐν Θυατείροις Ἐκκλησίας γράψον·

Τάδε λέγει

ὁ Υἱὸς τοῦ Θεοῦ,

ἔχων

τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ·

<sup>42</sup> f35 has the contraction Ἀλλ αὶ here. The NU has Ἀλλὰ.

<sup>43</sup> f35 has ἐδίδασκεν (an aorist verb) here. The NU has ἐδίδασκεν (an imperfect verb).

<sup>44</sup> f35 has τὸν (an accusative definite article) here. The NU has τῷ (a dative definite article).

<sup>45</sup> f35 does not include the conjunction οὖν here. The NU includes it.

<sup>46</sup> f35 includes the words φαγεῖν ἀπο here. The NU omits them.

<sup>14</sup> Yet, I have a few *things* against you. *It is* because there you have ones who are holding to the teaching of Balaam, who taught<sup>47</sup> the *man* Balak to lay a deathtrap in front of the sons of Israel – *namely*,

- to eat things which were sacrificed to idols, and
- to prostitute *themselves*<sup>48</sup>.

<sup>15</sup> Thus, also you, *for your part*, have ones who are holding to the teaching of the Nicolaitans similarly.

## REMEDY

<sup>16</sup> <sup>49</sup> Change your thinking!

## WARNING

Now, if not, I am coming to you quickly. And, I shall fight with them by means of the the large, Broad Sword from the mouth *that is* Mine.

## ADMONITION FOR ALL TO HEAR

<sup>17</sup> Let the one having ears hear what the Spirit says to the Ekklesias.

## BLESSINGS TO THE ONE WHO CONQUERS

To the one who conquers I shall give to him to eat from<sup>50</sup> the Manna – *the Manna* having been lastingly hidden.

And, I shall give to him a precious stone – *that is*, a white one. And, upon the precious stone *there is* a new name having been lastingly written, which no one knows except the one receiving *it*.”

## THE LETTER

## TO THE MESSENGER OF THE EKKLESIA IN THYATIRA

## THE ADDRESSEE

<sup>18</sup> And, to the Messenger of the Ekklesia in Thyatira write:

## A DESCRIPTION OF THE AUTHOR OF THE LETTER

“Now,

- the Son of the God,
- One having
  - the eyes *that are* His as flames of fire, and
  - the feet *that are* His similar to fine brass,

says these things:

<sup>47</sup> f35 has ‘taught’ (an aorist verb) here. The NU has ‘was teaching’ (an imperfect verb).

<sup>48</sup> ‘prostitute themselves’ – i.e., by going in to temple prostitutes of Moab, or by marrying the unbelieving women of Moab.

<sup>49</sup> f35 does not include the conjunction ‘So then,’ here. The NU includes it.

<sup>50</sup> f35 includes the words ‘to eat from’ ἀπο here. The NU omits them.

## COMMENDATIONS

<sup>19</sup> Οἶδά σου  
τὰ Ἔργα, καὶ  
τὴν Ἀγάπην καὶ  
τὴν Πίστιν καὶ  
τὴν Διακονίαν καὶ  
τὴν Ὑπομονήν σου.  
Καὶ τὰ Ἔργα σου τὰ ἔσχατα πλείονα τῶν  
πρώτων.

<sup>20</sup> Ἀλλ<sup>51</sup> ἔχω κατὰ σοῦ ὅτι ἀφεῖς  
τὴν γυναῖκα σοῦ<sup>52</sup> Ἰεζάβελ. Ἡ λέγει<sup>53</sup>  
ἐαυτὴν προφητίν. Καὶ διδάσκει. Καὶ  
πλανᾷ τοὺς ἐμοὺς Δούλους πορνεῦσαι καὶ  
φαγεῖν εἰδωλόθυτα.

<sup>21</sup> Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ.  
Καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας  
αὐτῆς.

<sup>22</sup> Ἴδου βάλλω  
αὐτὴν εἰς κλίνην, καὶ  
τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλῖψιν  
μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν  
ἔργων αὐτῆς·

<sup>23</sup> Καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ.  
Καὶ γνώσονται πᾶσαι αἱ Ἐκκλησίαι ὅτι Ἐγώ  
Εἰμι, ὁ ἐρευνῶν<sup>54</sup> νεφροὺς καὶ καρδίας.  
Καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.

<sup>19</sup> 'I know of you  
➤ the Deeds, and  
➤ the Love, and  
➤ the Faith, and  
➤ the Service, and  
➤ the Endurance *that is* yours.

And, the Deeds *that are* yours – *that is*, the last ones – are greater than the first ones!

## CRITICISM

<sup>20</sup> Yet, I have against you that you tolerate the woman *that is* yours<sup>55</sup> - *namely*, Jezebel. The woman reckons<sup>56</sup> herself as a prophetess. And, she teaches. And, she misleads the Slaves *that are* My own to prostitute *themselves*<sup>57</sup> and to eat meats offered to idols.

## HOW THE SON OF GOD SHALL DEAL

## WITH THE FALSE PROPHETESS AND HER FOLLOWERS

<sup>21</sup> And, I gave to her a period of time in order that she might change *her* thinking. And, she does not wish to change *her* thinking from the prostitution *that is* hers.

<sup>22</sup> Look! I am letting fall -  
➤ her into a bed and  
➤ the ones who are committing adultery with her into tribulation – a great *one*, if ever they might not change *their* thinking away from the deeds *that come* from her!

<sup>23</sup> And, I shall condemn the children *that are* hers to death.

And, all the Ekklesias shall know that 'I AM', the One Who searches kidneys and hearts.

And, I shall give to each of you according to the deeds *that are* yours.

<sup>51</sup> f35 has the contraction Ἀλλ αὶ here. The NU has Ἀλλὰ.

<sup>52</sup> f35 includes the pronoun σοῦ here. The NU omits it.

<sup>53</sup> f35 has λέγει (a present tense verb) here. The NU has λέγουσα (a present participle).

<sup>54</sup> The vast majority of manuscripts, including f35, have the spelling ἐρευνῶν here. On the basis of two manuscripts (A and C) the NU has ἐραυνῶν.

<sup>55</sup> f35 includes the pronoun translated as 'that is yours' σοῦ here. The NU omits it.

<sup>56</sup> f35 has 'reckons' (a present tense verb) here. The NU has 'one who is reckoning' (a present participle).

<sup>57</sup> 'prostitute themselves' – i.e., by going in to temple prostitutes, or by marrying the unbelieving women.

## ENCOURAGEMENT TO THE REST

24 Now, I keep on saying

- to you,
- to the rest,
- to the *ones* in Thyatira, as many as do not hold ‘the Deep Things of the Satan’ (as they say),

“I shall NOT let another burden fall<sup>60</sup> upon you.”

25 Nevertheless, hold fast what you have until whenever I shall come.

## BLESSINGS TO THE ONE WHO CONQUERS

26 And, as for

- the one who conquers and
- the one who keeps on keeping the deeds *that are* Mine until an end,

I shall give to him authority over the Ethnicities.

27 **‘And, he shall shepherd them by means of a rod – that is, an iron one. Like the vessels – that is, the earthenware ones, they shall be shattered to pieces’<sup>61,62</sup>** 28 as I, for My part, also have lastingly received from the Father *Who is* Mine.-

And, I shall give to him the Star – *that is*, the Early Morning Star.

## ADMONITION FOR ALL TO HEAR

29 Let the One having ears hear what the Spirit says to the Ekklesias. ”

<sup>24</sup> Ὑμῖν δὲ λέγω  
τοῖς λοιποῖς  
τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσιν τὴν  
διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ  
Βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν,  
οὐ **βάλω**<sup>58</sup> ἐφ’ ὑμᾶς ἄλλο βάρος.  
<sup>25</sup> Πλὴν ὁ ἔχετε κρατήσατε **ἄχρις** οὗ ἂν  
ἦξω.

<sup>26</sup> Καὶ  
ὁ νικῶν καὶ  
ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου,

δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν Ἐθνῶν,  
<sup>27</sup> Καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ.  
ὡς τὰ σκεύη τὰ κεραμικὰ **συντριβήσεται**<sup>59</sup>,  
<sup>28</sup> Ὡς καὶ ἐγὼ εἴληφα παρὰ τοῦ πατρός μου,

Καὶ δώσω αὐτῷ τὸν Ἀστέρα τὸν Πρωϊνόν.

<sup>29</sup> Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει  
ταῖς Ἐκκλησίαις.

<sup>58</sup> f35 has βάλλω (a future tense verb) here. The NU has βάλλω (a present tense verb).

<sup>59</sup> f35 has συντριβήσεται (a future passive verb) here. The NU has συντριβεται (a present passive verb).

<sup>60</sup> f35 has ‘I shall ... let ... fall’ (a future tense verb) here. The NU has ‘I am ... letting ... fall’ (a present tense verb).

<sup>61</sup> f35 has ‘they shall be shattered to pieces’ (a future, passive verb) here. The NU has ‘they are being shattered to pieces’ (a present, passive verb).

<sup>62</sup> A reference to Psalm 2:9