

**The Greek New
Testament
WordBook
REVELATION**

Volume 1

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Preface

This work is designed specifically for the person that has had one year of New Testament Greek. A need was identified for a work that is focused upon the needs of the second year student and those that desire a deeper look into the text. The format is exegetical and meant to not only bring out the “richness” of the language, but the emotional sense of the text.

The Greek of the New Testament is rich with Hebrew expression and the pictorial nature of the Semetic language. It is not a mistake that the great Greek grammarian A.T. Robertson named his work “Word Pictures of the Greek New Testament.” The word pictures drawn from Scripture are primarily Jewish in character, so it is that the New Testament is replete with Hebrew “word-pictures.” It is also important to note in any original historical work the logic and historical setting involved. Thus this work is titled “The Greek New Testament Wordbook,” and the focus is placed upon the Greek language as it relates to historic New Testament usage.

The following guidelines are used throughout the work:

1. Use the original language separated by phrases.
2. Keep the word order as close to the original as possible.
3. Parse all the verbs.
4. Find all word derivations.
5. Translate the basic, fundamental grammar constructs as much as possible.
6. Keep the translation as raw and literal as possible.

This work is not intended as a new translation, or even a good translation, but simply to enable the user to quickly identify the author’s emphasis using word order, verb tense, mood, voice and number.

It is hoped that this work will be a help to students and teachers of the Word so that one might pronounce more of God’s Word and less of man’s word. This is how it should be.

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Las Cruces, New Mexico, 2020

Introduction

The Book of Revelation is by far the most unique of all the books of the Bible. Its visions are more dense, clear and directed than Zechariah's. Its message unmistakable as the word of the Lord is narrowly focused to the church in the first three chapters, exhorting her to holy living. While the rest, the bulk of the book, gives details of a future period the Old Testament calls, *יוֹם יְהוָה* (*Yom Y^ehovah*), the Day of the Lord. Its vivid imagery of earth's judgments is graphic and horrific as the great and terrible Day of the Lord unfolds in its great detail from chapters six onward. Yet dividing the two sections is found the most glorious scenes from heaven, of the Lord in glory seated in the great majestic throne room of God.

Its language is not as smooth and poetic as the great prophet Isaiah, yet as one moves through the text, a glimpse here and there pops off the pages of a writer desperate to write all that is seen and heard, as the smoothness of John's gospel appears. The author struggles to describe the complex, often other worldly visions experienced, but behind the emotion and intensity is found traces of Johannian simplicity and style. This book reveals the Second Person of the Godhead, the Lord Jesus Christ as the all-powerful sovereign of the universe. The book reveals Christ as loving, and gentle like a Father, yet righteous in His exhortation and justice. Loving, first toward His church, then towards His chosen remnant Israel. The all-knowing Christ cuts through the darkness of the day exposing the unrighteous of the world, laying bear His case against man and the Satanic forces that are at work against Him, His people and His creation.

The consummation of all things and the renewing of His creation to purity, fit for the Master and Creator of the universe, are displayed in a series of visions that bring world history to completeness. One understands the God of the Old Testament completely because His promises given there are fully realized as revealed in Revelation leaving one speechless concerning real justice, mercy, and holiness as the sovereign of the universe finishes revealing the end times in legal terms, finishing the revelation of His "plan of the ages" to mankind. His final design of the universe is revealed as man and angel are seen dwelling with Him in His kingdom in holiness and fellowship, proclaiming His glory day and night.

Author

Revelation, or as it is titled in the Greek manuscripts, ἀποκάλυψις (*apokalupsis*), "revelation, laying bare, manifestation, unveiling," after the first word of the book, has traditionally been attributed to the apostle John. There has not been a lot of disagreement concerning the authorship of Revelation. As the great Dr. John Gill notes, "the title of the book is not original, but is what has been affixed to it by others, and varies; for in the Complutensian edition it runs thus, 'the Revelation of the holy Apostle and Evangelist John the Divine.' In the Vulgate Latin version it is called the Apocalypse of the blessed John the Apostle; and in the Syriac version, the Revelation which was made to John the Evangelist; and in the Arabic version, the Vision of John, the Apostle and Evangelist, to wit, the Apocalypse. All of which acknowledge the Apostle John to the writer of it and show the sense of the ancients concerning it."¹

Internal evidence

The internal evidence concerning the author of Revelation is given in the introductory verse which identifies him as, τῷ δούλῳ αὐτοῦ ἰωάννῃ "John the servant of Him (Jesus Christ)" (1:1). John's name appears three additional times in the book (1:4; 1:9; 21:2; 22:8). But is this John the Apostle or some other John?

- i. *The author's name is John.* One verse that helps greatly in the identification of this author is Revelation 1:9. Here, John is identified as being in exile on the isle of Patmos and the reason is given because of his testimony of Jesus Christ. As Dr. Thiessen writes, "Clement of Alexandria says that the Apostle John returned from this island; Eusebius says that he returned after the death of Domitian; and Irenaeus says he remained in Ephesus after his return until the times of Trojan."² This John is associated with the suffering, blessing, and perseverance with the seven churches mentioned (1:9).
- ii. *The author claims to be an eyewitness of Jesus Christ.* The author claims to be a witness to the Word of God and to the testimony of Jesus Christ (1:2; cf. John 1:14; 21:24).
- iii. *Writing Style and Language.* The writing style and language used in the book strongly suggest the author is the same as the Gospel of John. Though some have argued that the language is too different from the Gospel to prove the Apostle John as author. Dr. Thiessen further notes, "There are, however, grammatical irregularities that some think are more difficult to explain. But the difference in subject-matter in the Apocalypse accounts for the difference in vocabulary. Again, in the Apocalypse the seer is carried from vision to vision and appears to have written immediately the things which he saw (cf. 10:4), whereas in his other writings the author calmly collected and arranged his

¹ John Gill, *John Gill's Exposition of the Entire Bible* (www.esword.net)

² Henry Thiessen, *Introduction to the New Testament* (Peabody: Hendrickson, 2002), p.319

materials. And again, John may have written the Apocalypse without an amanuensis and have had one for his other writings. Anyone that is at all familiar with the vernacular *Koine* Greek finds nothing peculiar in the Apocalypse in this respect. As a matter of fact, many of the irregularities in grammar in this book are also found in the writers of classical Greek; and the greater frequency of their occurrence in the Apocalypse is due to the nature of the subject and the circumstances.”³

A. *Vocabulary*. While it is acknowledged that Jesus Christ and the Holy Spirit are the ultimate authors of Revelation, the doctrine of revelation realizes that God uses the human author with their own unique personalities using their own language skills resulting in dual-authorship. “The result of dual-authorship is that, while each human author wrote in a unique style, the end product said what God wanted communicated and did so without error.”⁴ The similarities in vocabulary are numerous but due to time only the “big ones,” the “unique Johannine expressions” are listed below.

a. Jesus is called:

- “The Word of God” (John 1:1; Rev. 19:13)
- “The Lamb” (John 1:29; Rev. 5:6)
- The “Shepherd” (John 10:11; Rev. 7:17)
- The “water of life” (John 4:14; Rev. 21:6)

b. Other notable expressions:

- “he who overcomes” (1 John 5:4-5; Rev. 2:7,11,17,26; 3:5,12)
- The use of Zechariah 12:10 (John 7:37; Rev. 22:17)
- White clothing for angels (John 20:12; Rev. 4:4)⁵

B. *Style*. Dr. Thomas notes, “The author of the Apocalypse shows an inclination toward *brachylogy* just as the writer of acknowledged apostolic works does (e.g., John 5:36; 6:58; 13:18; 15:11, 25; 1 John 3:11, 12; Rev. 1:16; 13:11).”⁶

External evidence

All the early Greek fathers accepted the author of Revelation to be John the Apostle. Dr. Harrison writes, “Tradition, as we have seen, affirms that he was the apostle of the Lord, the beloved disciple. The testimony of Justin is especially important in view of his own residence at Ephesus, and that of Irenaeus scarcely less so, because of his early residence in Asia and his connections there. Polycrates, also a second-century bishop of Ephesus, mentions John’s status as martyr and teacher, plus the fact that he sleeps at Ephesus.”⁷ Dr. Tenney writes concerning authorship, saying, “External tradition identifies him with John, the son of Zebedee to whom the gospel and epistles were likewise ascribed. Justin Martyr (c. A.D. 150) stated that the Apocalypse was written by ‘a certain man with us, whose name was John, one of the apostles of Christ’ (Dialogue with Trypo, 81). Irenaeus, Bishop of

³ Henry Thiessen, *Introduction to the New Testament* (Peabody: Hendrickson, 2002), p.320

⁴ Steven Waterhouse, *Not by Bread Alone: An Outlined Guide to Bible Doctrine* (Amarillo:Westcliff, 2000), p.3

⁵ For a thorough examination see Robert Thomas, *Revelation* (Chicago:Moody, 1992), vol.1, pp.2-19

⁶ Ibid, p. 15

⁷ Everett Harrison, *Introduction to the New Testament* (Grand Rapids: Eerdmans, 1971), p.467

Lyons, indicated by numerous copies of the Apocalypse that were already extant, but also upon the testimony of men who had seen John face to face (Against Heresies IV, xiv. 2; vvii. 6; xxi. 3; V. xvi. 1; xxviii. 2; xxx. 3; xxxiv. 6; xxxv. 2). Tertullian (c. A.D. 200) ascribed the Revelation to John (Against Praxeas XVII; On the Soul LV. viii. 1; Answer to the Jews IX; Against Marcion II. v; III. xiv, xxv; Against Heretics XXII; Scorpiace XII), and specifically identified John as the apostle. Origen (c. A.D. 225) also attributed the Apocalypse to John (see *De Principiis* I. iii. 10; Against Celsus VI. vi; xxxii; VIII. xvii). From the middle of the 2nd cent. to the middle of the 3rd cent. the Johannine origin of Revelation seems to have been generally accepted by the churches of the west, including Alexandria.”⁸

Dionysius of Alexandria (d. 264) is the only one in the early church to reject John the Apostle as author⁹ – but he had a reason. As Origen’s understudy, Origen’s successor, Dionysius as Bishop of Alexander, sought to put down the popular “millennialist” view coming from another bishop in Egypt, Nepos. The literal interpretation of chapter 20 describing a 1,000 year “millennium of bodily luxury” was unacceptable to the allegory promoted by Dionysius. In an effort to put down this Egyptian revival of millennialism, Dionysius offered critical grounds to reject the Book of Revelation on the basis of apostolic authorship. He is the first to argue that the difference in style and diction from John’s Gospel and Epistles compared to Revelation was too different to be the same author. The underlying motivation for his refutation of authorship had to do with a shift from the literal interpretation of the early church to the allegorical interpretation of Origen – the father of Allegory. However, Origen (d. 253), of whom Dionysius replaced as Bishop, attributed the Apostle John as author as he identified in *De Principiis* (I. ii. 10). Dr. Thiessen addresses Dionysius this way, “The arguments are based on the barbarisms and solecisms in the Apocalypse, the differences in vocabulary between it and the other Johannine writings, the Hebraistic style in the book, etc. But the barbarisms and solecisms have been greatly exaggerated. The solecisms are largely forms of anacoluthon (1:5; 2:17; 3:12), attempts on part of the writer to emphasize certain words and phrases (1:4; 3:3; 9:5; 14:14, - with the latter compare (1:15; 9:7), and constructions according to sense rather than grammar (4:1; 9:13, 11:15; 13:14). If he breaks the rule in one place, he observes it in another. Although there are differences in vocabulary between the Apocalypse and the other writings of John, there are also significant similarities (e.g., the Word, he who overcomes, water of life, show, little lamb, etc.) The Hebraistic style is only what we might expect in a book that make such large use of Old Testament imagery.”¹⁰

⁸ Merrill Tenney, gen. ed., *The Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids: Zondervan, 1976), Vol. 5, p. 90

⁹ The small Gnostic sect, the Alogoi in Asia Minor (c. 200) denied the Johannine authorship of both the Gospel and Revelation. This group is often ignored in the authorship discussions due to their heretical doctrine - the Gnostic denial of the person of Christ, namely, His deity and humanity in one person, is based on philosophy not the text. The apostle John’s attack of their fundamental belief is the basis for their denial.

¹⁰ Henry Thiessen, *Introduction to the New Testament* (Peabody: Hendrickson, 2002), pp. 319-320

Date of Writing

As far as the date of writing is concerned, there have been two periods of persecutions identified which drives either an early (A.D. 68) or a late date (A.D. 95-98). The analysis concerning the date of writing can be divided into internal and external evidence.

Internal/External Evidence

The earliest known, and most accepted date involves the documented persecution during the time of Domitian around A.D. 95. Revelation 1:9 mentions John's banishment to the island of Patmos, in the Aegean sea, just southwest of Ephesus. History reveals Domitian (A.D. 81-96) used the island to banish Christians and the earliest recorded testimony concerning John's authorship and date comes from Irenaeus (A.D. 170) who stated John wrote, "towards the end of Domitian's reign" (Adv. Her. 5.30.3).

According to the historian Dr. Henry Sheldon, "Domitian (81-96), 'a man,' to use Tertullian's phrase, 'of Nero's type in cruelty,' was the second to raise a persecution against the Christians. The same suspicion and covetousness which led him to visit exile and confiscation of property upon numbers of the heathen nobility urged him to like injustice against the Christians. His own cousin, Flavius Clemens, a man of consular rank, was executed, on the ground, as is supposed, of his Christian profession; and Domitilla, the wife of Clemens, was banished."¹¹

In addition, the following give testimony to the later A.D. 95-98 date: Eusebius (Hist. III.18; IV.8), Clement of Alexandria (Quis Dives 42), and Victorinus (Commentary on the Apocalypse XVII.10)¹². The great historian, Philip Schaff, while favoring the early date (68), writes this, "The prevailing – we may say the only distinct tradition, beginning with so respectable a witness as Irenaeus about 170, assigns the exile to the end of the reign of Domitian, who ruled from 81 to 96. He was the second Roman emperor who persecuted Christianity, and banishment was one of his favorite modes of punishment. Both facts give support to this tradition."¹³

Philip Schaff and those that support the early date do so mostly on theological grounds as they identify the temple spoken of in Revelation eleven to be the temple before its destruction in A.D. 70 (not the Tribulation temple of the literalist), thus the persecution must, they say, have been under Nero (A.D. 68). The mystical number 666¹⁴ (Rev. 13:18), is interpreted, as Dr. Thiessen writes, "It is said that if we omit the *yodh* in the Hebrew words *Kaisar Neron*, we get the number 666. But the defective writing of Kaisar, i.e., without the *yodh*, is rather unusual, as is also the final 'n' in Neron...The theory involves the belief that after Nero there would be a short reign by a seventh emperor, and that after Nero would return and be an eighth, with whom the end would come. All this was to happen in three and one-half years. History has, of course, long ago disproved this theory. Nero did not return; Jerusalem was destroyed and not exalted; Rome did not perish; and the three

¹¹ Henry Sheldon, *History of the Christian Church* (Peabody:Hendrickson, 1999), vol. 1, p. 141

¹² Merrill Tenney, gen. ed., *The Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids: Zondervan, 1976), vol. 5, p. 92

¹³ Philip Schaff, *History of the Christian Church* (Peabody: Hendrickson, 1996), vol. 1, p.427

¹⁴ Merrill Tenney identifies the accounting of 666 according to the later date. The standard abbreviation of Domitian's imperial title: A[utokrator] KAI[sar] DOMET [ianos] SEB[astos] GER[manikpos]. By adding the numerical values of the abbreviated Gr. Letters of which the Eng. Transliteration is given, the sum is 666. [Tenny, *The Zondervan Pictorial Encyclopedia of the Bible*, p. 92

and one half years did not bring the end. Yet in spite of all these failures, the Church everywhere received the book as inspired. This indicates that the early date is incorrect.”¹⁵

The advocates of an early date also interpret: “the seven heads are the seven hills on which the woman is seated” (Rev. 17), to be the successive rulers of the Roman state: Julius Caesar, Augustus, Tiberius, Caligula, and Claudius. Nero, then is the current ruler (“the one that now is,” 17:10), and Domitian the eighth (17:11). As one can see there are a lot of problems with this interpretation as there were more Roman rulers than that – it is a forced interpretation and simply does not fit. Therefore, the evidence for the later date A.D. 95-98, is more established and believable. If the early testimony of a trusted witness is acceptable, and it is, and the second witness, the testimony of John’s exiled on the island Patmos fits with the real events of Domitian, then the two witnesses seem to point conclusively to a date of A.D. 95-98.

Canonicity

Canonicity goes with the subject of the date of writing as one establishes the other, that is, authenticity of the manuscripts possessed verifies timing of the known manuscripts of record. Dr. Tenny notes, “There are possible allusions to the Apocalypse in the Shepherd of Hermes (c. A.D. 140), but no extended quotations. According to Jerome, Melito of Sardis (c. A.D. 160-190) wrote a commentary on it. Justin Martyr (c. A.D. 135) stated categorically that it was written by John, one of the apostles of Christ (Dial Trypho LXXXI).”¹⁶

The following list identifies the historical references to Revelation¹⁷:

A. Individuals

- Hermes (c. 115-140)
- Didache (c. 120-150)
- Papias (c. 130-140)
- Irenaeus (c. 130-202)
- Justin Martyr (c. 150-155)
- Clement of Alexandria (c. 150-215)
- Tertullian (c. 150-220)
- Origen (c. 185-254)
- Cyprian (c. 258)
- Dionysius (265)
- Eusebius (c. 325-340)
- Jerome (c. 340-420)
- Augustine (c. 400)

B. Canons Lists

- Muratorian (c. 170)
- Cheltenham (c. 360)
- Athanasius (c. 367)

¹⁵ Henry Thiessen, *Introduction to the New Testament* (Peabody: Hendrickson, 2002), p. 322

¹⁶ Merrill Tenney, gen. ed., *The Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids: Zondervan, 1976), vol. 5, p. 93

¹⁷ This list derived from Norman Geisler & William Nix, *A General Introduction to the Bible* (Chicago: Moody, 1986), p. 294; and, F.F. Bruce, *The Canon of Scripture*

C. Translations

- Old Latin (c. 200)

D. Councils

- Nicea (c. 325-340)
- Hippo (c. 393)
- Carthage (c. 397)
- Carthage (c. 419)

As can be seen from this list, the Book of Revelation, appears on the scene no earlier than about A.D. 115, and is not identified by Clement of Rome (c. 95-97). While silence in the record does not prove the later date, it does at least prove existence of the text in the early church after the assumed creation date of A.D. 95-98.

Place of Writing

While John records he received his visions on the isle of Patmos (1:9) and was told to write, it is believed that he wrote Revelation in Ephesus shortly after he returned. Political prisoners were sent there in exile; the poor simply as slaves, those with property and wealth lost it all to Rome, but both rich and poor worked the mines to fulfill the needs of the state. Whether John wrote Revelation from the island or shortly afterwards in Ephesus is not known for certain. What is understood from the book is that the tone and quality of the visions is captured in all their intensity as though they were immediately and urgently written down without hast.

Major theme and occasion

It is said of Christianity, Rome, and the time, “Rome allowed conquered nations to retain the worship of their own gods. The Jew, for example, was free to worship Jehovah. But non were counted free to assail or to endanger the state religion. The Jew was prohibited by law from making proselytes from heathen Romans. Those who had an ancient national religion of their own were expected at least to be neutral. ...Now as the Christian had never existed as a nation and developed a national religion, they seemed the least of all entitled to special privilege or exemption. Their stubborn refusal to make any concession to the state religion appeared to the rulers, at least to those of a truly Roman cast, as a piece of arrogant assumption, and a clear evidence of insubordination. This impression was much strengthened by the bond of unity which the Christians exhibited. They showed themselves to be one in a more emphatic sense than any other body of men. They stood before the government as an independent, close-bound association, an association animated also by a peculiar confidence and aggressiveness. An unwonted air of certitude was assumed by them. They did not ask doubtfully, with the skeptical philosophers of the age, What is truth? But proclaimed their undoubted possession of the truth in the gospel... Claiming to represent the absolute religion, they appeared as the uncompromising foes of heathen idolatry, and aliens to the State so far as the State was linked with that idolatry. This explains why the most sweeping persecutions were urged on by some of the best of the

emperors; for just those emperors who aspired to a vigorous and comprehensive administration felt obliged to oppose Christianity as foreign to the State, a system that utterly refused to amalgamate with their heathen institutions.”¹⁸

While the Christian was at odds with Roman heathenism they were also associated with the Jew, and, like the Jew, was blamed for every calamity that existed in life. The historian Sheldon continued, “They think, says Tertullian, the Christians the cause of every public disaster, of every affliction with which the people are visited. If the Tiber rises as high as the city walls, if the Nile does not send its waters up over the fields, if the heavens give no rain, if there is an earthquake, if there is a famine or pestilence, straightway the cry is, ‘Away with the Christians to the lion!’... Since the Christians were, at that time, confounded with the Jews, they no doubt suffered from the action of Claudius, in the year 53, by which many Jews were driven from Rome.... Still, the first decisive persecution is properly referred to Nero’s reign. ‘Nero, says Tertullian, was the first who assailed, with the imperial sword, the Christian sect.’ His tyranny prepared the flaming portal through which the Christians entered upon the long and painful ordeal. In the month of July, in the year 64, a fire broke out in Rome which raged (with only a brief interval of cessation at the end of the sixth day) for nine days. The calamity was of appalling dimensions.... Popular rumor represented that the imperial actor gorged his insane appetite for the theatrical with the spectacle of the burning city, delighted to see therein a reproduction of ancient tragedy, and even singing on the stage of his private theatre the ‘Destruction of Troy,’ at every time that the flames were surging over homes and temples. As the days passed, the murmuring grew loud and threatening. Nero found that even the lavish bounties which he bestowed upon the homeless multitudes were of no avail to turn aside accusation. A more effective expedient must be employed. Such an expedient was found in the sacrifice of the Christians.”¹⁹

The first persecution by Nero was short lived and mainly focused in the city of Rome. At the same time Rome was busy with the Jewish uprisings in Judea and Galilee. In 64, the procurator, Florus, seized the gold from the temple treasury in Jerusalem which provoked a riot which was brutally repressed. Jewish Zealots sought to take back control of the holy land attacking non-Jews and Roman sympathizers. By 67, the Roman general Vespasian took back control of Galilee, and as Vespasian marched toward Jerusalem in 68, word arrived that Nero had committed suicide and Vespasian put his son Titus in charge of the siege of Jerusalem and he headed to Egypt before becoming emperor in 69.

Domitian, the son of Vespasian, became emperor in 81. Sheldon comments, “The same suspicion and covetousness which lead him to visit exile and confiscation of property upon numbers of the heathen nobility urged him to like injustice against the Christians. His own cousin, Flavius Clemens, a man of consular rank, was executed, on the ground, as is supposed, of his Christian profession; and Domitilla, the wife of Clemens, was banished. According to Hegesippus, some grandchildren of Judas, the brother of the Lord, were summoned before the tyrant, who was apprehensive that they might venture to set up royal claims, as being of the Davidic lineage. Their poverty, however, and rustic simplicity, disarmed the suspicious of the Emperor, and secured their release.”²⁰

¹⁸ Henry Sheldon, *History of the Christian Church* (Peabody:Hendrickson, 1999), vol. 1, pp. 135-136

¹⁹ Ibid, p. 139

²⁰ Henry Sheldon, *History of the Christian Church* (Peabody:Hendrickson, 1999), vol. 1, p. 141

Christianity in the time of John's Revelation experience was growing in numbers but persecution was also increasing. As Christianity grew it became more gentile therefore it's separation as simply a Jewish sect was being recognized by Rome as new rules and laws were being placed upon them. During the first thirty years Christians enjoyed the same level of protection by Roman law as they were exempt from taking part in the cult of emperor- worship. As Christianity spread out from Jerusalem to Asia Minor, Greece, and all parts of the Roman empire, their separation from heathenism caused a lot of conflict as they were viewed as not patriotic, even hostile to Romanism. This hostility can be seen in the book of Acts as the apostle Paul stays in Ephesus for an extended time training the church there (Acts 19:22). The Christians which must have been a significant number refused to participate in the city's idle worship thus a conflict arose with the silversmiths that made the small images of the fertility goddess Diana (Acts 19:24). Now, some thirty years later, as John is exiled to Patmos, this same hostility continues as the Roman empire experiences the exponential growth of Christianity in the land thus threatening the Roman Empire.

Tradition recognizes that the apostle John came to Ephesus in the year 69 or 70 and appears to have taken charge of a number of churches in Asia. The circuit of churches are those addressed in the Book of Revelation, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. With Ephesus as his headquarters he traveled to these other churches. The churches of Asia Minor addressed in this book are all experiencing the heathen governance that is weighing upon their individual bodies. While different regions experience different levels of persecution, the Lord addresses their problems individually. Indeed, this is the only instance in the New Testament that the author says the Lord directly commanded him to write to the churches. Dr. Benware summarizes the purpose, "John wrote the Revelation in order to unite and complete the prophetic truth of the Bible. Without the book of Revelation there would be many unanswered questions about the end times. John also wrote to encourage the people of his day as they were enduring Roman persecution. They needed to know that persecution would never destroy God's church or God's purposes. This, of course, has continued to be an encouragement to persecuted believers throughout the ages. He also wrote to motivate Christians to godly and wise living."²¹ One might say, Revelation, like Paul's letter to the Thessalonian church, serves to encourage them and let them know the future and that their future has no part of the darkness of the Day of the Lord.

There is a distinct shift both in the tone and address found from chapter four onward. While specific churches are addressed in chapters two and three, chapters five through twenty-two address the judgment scrolls, both divisions, however, separated by descriptions of the Lord of lords, in the throne room of God. Chapter one revealing the Lamb of God in His perfect all-seeing glory; chapter four revealing the purifying, all-powerful, Word of God commanding justice be fulfilled. The all-seeing One exhorting the church to fulfill the purpose of the church in these last days. Then, the all-powerful One, of chapter's four and five, command the events of the Day of the Lord and usher in the judgment day and final redemption of this corrupt universe, and making all things new and acceptable to the holiness of the Lord.

²¹ Paul Benware, *Survey of the New Testament* (Chicago:Moody, 2003), p. 270

Manuscripts and Greek

The earliest manuscriptal evidence of the Book of Revelation is identified in the following:

- A. Papyri (Papyrus used through the 4th century)
 - Chester Beatty Papyri (c. 250)
- B. Uncials (vellum primarily used from the 4th to 9th century)
 - Codex Sinaiticus (Ⲱ) (c. 340)
 - Codex Alexandrinus (A) (c. 450)

As can be seen from this list no manuscript containing the Book of Revelation is known before about A.D. 250. The reason, of course, is because the material has not withstood the environment. Quotes of the book have been found in works by the Greek and later Latin Fathers, but that is not the same as having a complete book. In fact, what is left of these early manuscripts is barely legible, large sections of text is missing and the most advanced imaging technologies have been employed to see some of what is left, but cannot recover what is missing.

The great A.T. Robertson writes, “There are only five uncials that give the text of John’s Apocalypse (Aleph, A, C, P, Q). Of these Aleph belongs to the fourth century, A and C to the fifth, Q (really B₂, B ending with Heb. 9:13, both in the Vatican Library) to the eighth, P to the ninth. Only Aleph A Q (=B₂) are complete, C lacking Rev. 1:1, 3:19-5:14, Rev. 7:14-17, 8:5-9:16, 10:10-11:3; 14:13-18:2, 19:5-21, P lacking Rev. 16:12-17:1, 19:21-20:9, 22:6-21. Both C and P are palimpsests. In the 400 verses of the book ‘over 1,600 variants have been counted’ (Moffatt). Erasmus had only one cursive (of the twelfth century numbered Ir) for his first edition, and the last six verses of the Apocalypse, save Rev. 22:20, were a translation from the Vulgate.”²²

Yet, what has survived today are complete manuscripts that have been proven the test of time and the severest scrutiny. As of this writing the most mature recreation of the original manuscript is the Nestle-Aland 29th (NA29) edition. As far as Erasmus’ Textus Receptus (TR) Greek text of 1516 and updated by Stephanus in 1550, and Beza in 1598 is concerned, it seems to match the NA29 very closely. With respect to the book of Revelation, Erasmus used the manuscript 1^r for Revelation and since it lacked the last six verses, he translated them from the Latin back to Greek²³. It was Stephanus who added verse divisions in 1551 to the Greek text.

	TR	Wescott-Hort
Erasmus 1512	1 (Codex Basiliensis A.2, 12 cent.) ²⁴	
Revelation	1 ^{rk} (Min. 2814, 12 cent.)	
Gospels	2 ^e (Codex Basiliensis A.1, 12 cent.)	
Acts, Paul’s letters	2 ^{ap} (Min. 2815, 12 cent.)	
	4 ^{ap} (Min. 2816, 15 cent.)	
Gospels	7 (12 cent.)	
Gospels	817 (15 cent.)	

²² A.T. Robertson, *Robertson’s Word Pictures of the New Testament* (www.e-sword.net)

²³ F.G. Kenyon, *The Text of the Greek Bible* (London: Duckworth, 1975), p. 174

²⁴ Codex does not contain the book of Revelation

Stephanus 1551	Codex Bezae (Gospels, Acts, c. 400)	
Gospels	Codex Regius (8 cent.)	
Gospels	4 (13 cent.)	
NT except Rev	5 (13 cent.)	
NT except Rev	6 (13 cent.)	
Paul's letters	2817 (12 cent.)	
Gospels	8 (11 cent.)	
Gospels	9 (c. 1167)	
LXX, NT		B (Codex Vaticanus, c. 300)
LXX, NT		Ⲛ (Codex Sinaiticus, c.340)
LXX, NT		C (Codex Ephraemi, c. 450)

Today there are over forty manuscripts dating before the fourth century which provide a wealth of textural evidence to the goal of producing the original Greek text. The large volume of work in obtaining the “original” manuscript when new manuscripts are identified will not end anytime soon. The great work must continue to refine our original source Greek text. Today the latest text derived from Tischendorf (1815-74), through Westcott and Hort (1881), and Nestle-Aland and the United Bible Societies has released the NA29. With all the talk concerning the textural variants, it is the experience of this author that the differences found between the “bad” manuscript (TR) and the “good” manuscript (WH) is so insignificant with respect to the outcome of meaning that whether one uses the TR or the WH can be regarded as inconsequential.

This author identifies all variances between the TR and WH text in this work. As might be expected, there are a few rare occasions that this author prefers the TR over the WH, however, it appears the WH text seems to fit the best sense of the original text. It is surprising how little differences there are between the TR and WH text.

The discussions from the textural experts gives the impression that the TR is unacceptable, full of errors, and should never be used. This impression is very unfortunate and misleading. The quality of the TR is exceptional, its reliability secure, and its history as the basis of all English translations for four hundred years secures it as the most important work still today. With these facts identified, it is the opinion of this author that the value of the TR with its widely available language, commentary, and translation resources make the TR the first reference of necessity.

The man John

Any major work of the Book of Revelation needs to address the person, character, and tradition concerning John the Apostle. One observation, by the great historian, Dr. Philip Schaff follows, “Peter, the Jewish apostle of authority, and Paul, the Gentile apostle of freedom, had done their work on earth before the destruction of Jerusalem – had done it for their age and for all ages to come; had done it, and by the influence of their writings are doing it still, in a manner that can never be superseded. Both were master-builders, the one in laying the foundation, the other in rearing the superstructure, of the church of Christ, against which the gates of Hades can never prevail. But there remained a most important additional work to be done, a work of union and consolidation. This was reserved for the

apostle of love, the bosom-friend of Jesus, who had become his most perfect reflection so far as any human being can reflect the ideal of divine-human purity and holiness. John was not a missionary or a man of action, like Peter and Paul. He did little, so far as we know, for the outward spread of Christianity, but all the more for the inner life and growth of Christianity where it was already established. He has nothing to say about the government, the forms, and rites of the visible church (even the name does not occur in his gospel and first Epistle), but all the more about the spiritual substance of the church – the vital union of believers with Christ and the brotherly communion of believers among themselves. He is at once the apostle, the evangelist, and the seer, of the new covenant. He lived to the close of the first century, that he might erect on the foundation and superstructure of the apostolic age the majestic dome gilded by the light of the new heaven.”²⁵

As one of the first disciples called by Jesus in Galilee, John was occupied with his older brother James in the family fishing business. The call of John and James to be fishers of men along with Peter displays the precise nature of what Jesus was doing as He was moving history in a new direction. The old Mosaic system was being fulfilled in the person and work of the Son of David, the Son of Man, the Son of God – Jesus the Christ. Dr. Schaff continues, “John was a son (probably the younger son) of Zebedee and Solome, and a brother of the elder James, who became the protomartyr of the apostles. He may have been about ten years younger than Jesus, and according to the unanimous testimony of antiquity, he lived till the reign of Trojan, i.e., till after 98, he must have attained an age of over ninety years...His parents seem to have been in comfortable circumstances. His father kept hired servants; his mother belonged to the noble band of women who followed Jesus and supported him with their means, who purchased spices to embalm him, who were the last at the cross and the first at the open tomb. John himself was acquainted with the high priest, and owned a house in Jerusalem or Galilee, into which he received the mother of our Lord. He was a cousin of Jesus, according to the flesh, from his mother, a sister of Mary. This relationship, together with his enthusiasm of youth and the fervor of his emotional nature, formed the basis of his intimacy with the Lord. He had no rabbinical training, like Paul, and the eyes of the Jewish scholars he was, like Peter and the other Galilean disciples, an ‘unlearned and ignorant man.’ But he passed through the preparatory school of John the Baptist who summed up his prophetic mission in the testimony to Jesus as the ‘Lamb of God that taketh away the sin of the world.’ A testimony which he afterwards expanded in his own writings...He was not only one of the Twelve, but the chosen of the chosen Three. Peter stood out more prominently before the public as the friend of the Messiah; John was known in the private circle as the friend of Jesus. Peter always looked at the official character of Christ, and asked what he and the other apostles should do; John gazed steadily at the person of Jesus, and was intent to learn what the Master said....John alone, with Peter and his brother James, witnessed the scene of the transfiguration and of Gethsemane – the highest exaltation and the deepest humiliation in the earthly life of our Lord. He leaned on his breast at the last Supper and treasured those wonderful farewell discourses in his heart for future use. He followed him to the court of Caiaphas. He alone of all the disciples was present at the crucifixion, and was entrusted by the departing Saviour with the care of his mother....As John was the last at the cross, so he was also, next to Mary Magdalene, the first of the disciples who, outrunning even Peter,

²⁵ Philip Schaff, *History of the Christian Church* (Peabody:Hendrickson, 1996), vol. 1, p. 312

looked into the open tomb on the resurrection morning; and he first recognized the risen Lord when he appeared to the disciples on the shore of the lake of Galilee.”

John’s works, his Gospel, Epistles, and Revelation, reflect very different styles, yet each finds a spiritually mature and determined tone. The gospel reflecting the smooth concise yet theological genius of the man, so much so, the Greek Fathers called him, “the theologian.” John seems to have left Jerusalem after A.D. 50. Not much is revealed concerning his whereabouts, but tradition places John in Ephesus as the head of the churches of Asia Minor some time after A.D. 63. The apostle appears to have led the church at Ephesus, training up leaders like Polycarp (A.D. 70-156) who became bishop of Smyrna, and Ignatius (A.D. 35 or 50-117) who became bishop of Antioch, both important understudies of the apostle. “He seems to have been the youngest of the apostles, as he long outlived them all; he certainly was the most gifted and the most favored. He had a religious genius of the highest order – not indeed for planting, but for watering; not for outward action and aggressive work, but for inward contemplation and insight into the mystery of Christ’s person and of eternal life in him. Purity and simplicity of character, depth and ardor of affection, and a rare faculty of spiritual perception and intuition, were his leading traits, which became ennobled and consecrated by divine grace”²⁶

While the subject of Revelation is notably different than the Gospel which explains the difference in character, Revelation still reflects a style and vocabulary uniquely Johannian. “The Gospel is ‘the Apocalypse spiritualized,’ or idealized. Even the difference of style, which is startling at first sight, disappears on closer inspection. The Greek of the Apocalypse is the most Hebraizing of all the books of the New Testament, as may be expected from its close affinity with Hebrew prophecy to which the classical Greek furnished no parallel, while the Greek of the fourth Gospel is pure, and free from irregularities; yet after all John the Evangelist also shows the greatest familiarity with, and the deepest insight into, the Hebrew religion, and preserves its purest and noblest elements; and his style has all the childlike simplicity and sententious brevity of the Old Testament; it is only a Greek body inspired by a Hebrew soul.”²⁷

²⁶ Philip Schaff, *History of the Christian Church* (Peabody:Hendrickson, 1996), vol. 1, pp. 415-16

²⁷ Ibid, p. 420

Revelation Outline²⁸

I. Introduction (1:1-8)

II. “The Things Which Thou Hast Seen”: The Person of Jesus Christ (1:9-20)

III. “The Things Which Are”: The Churches of Jesus Christ (2:1-3:22)

1. The Church of Ephesus (2:1-7)
2. The Church of Smyrna (2:8-11)
3. The Church of Pergamum (2:12-17)
4. The Church of Thyatira (2:18-29)
5. The Church of Sardis (3:1-6)
6. The Church of Philadelphia (3:7-13)
7. The Church of Laodicea (3:14-22)

IV. “The Things Which Shall Be Hereafter”: The Program of Christ (4:1-22:5)

1. Heavenly Scene (4:1-5:15)
2. Seven Seals (6:1-8:1)
3. Seven Trumpets (8:2-11:19)
4. Important Persons (12:1-14:20)
5. Seven Bowels (15:1-16:21)
6. Two Babylons (17:1-18:24)
7. Final Visions (19:1-22:5)

V. Conclusion (22:6-21)

²⁸ The outline derived from Paul Benware, *Survey of the New Testament* (Chicago:Moody Press, 2003)

PART

ONE

I. The Things Which Thou Hast Seen

The Person of Jesus Christ (1:9-20)

Introduction (1:1-3)

Revelation 1:1-3

¹The revelation from Jesus Christ, which God gave to Him to show to His servants things which must shortly come to pass He sent and made known by His angel to His servant John ²Who bore witness of the word of God and the testimony of Jesus Christ and also as much as he saw ³Blessed [is] the one that reads and those that hear this prophecy and keep those things which are written therein for the time [is] near.

¹ Αποκαλυψις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενεσθαι ἐν ταχεί, καὶ ἐσημανεν ἀποστείλας δια τοῦ τῷ δούλῳ αὐτοῦ Ἰωαννῇ, ²ὃς ἐμαρτυρησεν τον λογον τοῦ θεοῦ καὶ την μαρτυριαν Ἰησοῦ Χριστου ὅσα εδεν. ³Μακαριος ὁ ἀναγινωσκων καὶ οἱ ἀκουοντες τους λογους τῆς προφητειας καὶ τηροῦντες τα ἐν αὐτῇ γεγραμμενα, ὁ γαρ καιρος ἐγγυς.

Introduction

It is John's introduction to this final book of the Bible that one finds God closing His revelation to mankind. The God of the Bible is described as a personal God who has revealed Himself to mankind and can be known because He desires to be known. The Creator of the universe has revealed Himself to mankind through various means. We know about God and His will because He has revealed Himself and His will to us through direct communication using language, visions, dreams, and in the person of Jesus Christ. It is no mistake that the last book of the Bible involve both direct communication and visions.

Dr. Chafer writes, "Divine revelation is the making known to man of all he must come to know, - which lies between the zero point at which he began his career as a creature and the finality of understanding because of which he, being redeemed, may hold uninterrupted communion with God in heaven and respond intelligently to the things of God in eternal realms."²⁹

²⁹ Lewis Sperry Chafer, *Systematic Theology* (Grand Rapids: Kregel, 1993), v.1,p.52

Introduction (1-3)

1:1. Αποκαλυψις Ἰησοῦ Χριστοῦ ([The] revelation from Jesus Christ). The introduction says it all – what follows is the revelation from Jesus Christ that God gave or granted Jesus Christ to give to the apostle John through an angel. This may sound strange, God giving the Son revelation? Does Jesus Christ not know everything? The answer is yes. Jesus Christ knows all things. It is simply now granted, one might say, the time has ripe and the Godhead collectively grants that this revelation be revealed to John. This is called progressive revelation – revelation is disclosed progressively with time, and it is now time to reveal the events of the final days to mankind.

The Greek word ἀποκαλυψις (apokalupsis) n.f.sg., means, “a laying bare,” “making naked,” “a disclosure of truth,” “a manifestation,” or “an appearance,” and by nature of this context, means, “to reveal what was hidden.” The ἀποκαλυψις is in the nominative, and is used in introductory material as a title, heading, salutation, or address. The title is thus ἀποκαλυψις “Revelation.” The definite article is added in the English as it demands, however, the Greek does not need definiteness since definiteness comes naturally from context or highlight the nature of the revelation – that is, it came by nature of specific divine revelation. Notice the meaning of the word ἀποκαλυψις throughout the New Testament:

ἀποκαλυψις – “revelation” through Scripture ³⁰		
1	“A light to <i>bring</i> revelation to the Gentiles...” The drawing away by Christ of the veil of darkness covering the Gentiles.	Luke 2:32; cf., Isa. 25:7
2	“...according to the revelation of the mystery kept secret since the world began.” “The mystery” being the purpose of God in this age.	Rom. 16:25; Eph. 3:3
3	“[That God]... may give to you the spirit of wisdom and revelation in the knowledge of Him.” The communication of the knowledge of God to the soul.	Eph. 1:17
4	“[W]hat shall I [Paul] prophet you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?” An expression of the mind of God for the instruction of the Church.	1 Cor. 14:6, 26; 2 Cor. 12:1,7; Gal. 1:12; 2:2
5	“[S]o that you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed.” The Lord Jesus Christ, to the saints at His Parousia.	1 Cor. 1:7; 1 Pet. 1:7, 13; 4:13
6	“[S]ince it is a righteous thing with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels.” The Lord Jesus Christ when He comes to dispense the judgments of God.	2 Thes. 1:6-7; cf. Rom. 2:5

³⁰ W.E. Vine, *Vine's Complete Expository Dictionary* (Nashville:Thomas Nelson, 1996)

7	“For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.” The saints, to the creation, in associatopn with Christ in His glorious reign.	Rom. 8:19
8	“The revelation of Jesus Christ, which God gave Him to show His servants.” The forecast of the final judgments of God.	Rev. 1:1

This is the unveiling of the great and horrific events of the day of the Lord and the Second coming of Christ – that period of judgment of the earth proclaimed in the Old Testament and is now revealed in great detail. The second coming of the Lord is in view here. This is the revelation that has its source from the Jesus Christ, Ἰησοῦς (Iesous) g.m.sg., “Jesus,” which is of Hebrew origin from יְהוֹשֻׁעַ (Yehoshua) “Joshua,” meaning, “Jehovah is salvation.” One might say Jesus the Anointed of God, since Χριστός (Christos) g.m.sg., “Christ,” is from χρίω (chrio) “to anoint.” The word comes directly from the Hebrew מָשִׁיחַ (Meshiyach – Maw-see-akh) “anointed.” The anointed of God were priests (Lev. 4:3, 5, 16; 6:22) and kings (Saul in Sam. 24:6, 10; David in 2 Sam. 19:21; 23:1; Zedekiah in Lam. 4:20), and most notably, the Messiah - the unique Anointed One of God who is prophesized to deliver Israel in the land, give them rest, and be their God. The term is used here as a proper name even without the definite article – this is, Jesus Christ, the second person of the Godhead; the very one that came in the flesh, died as the perfect Lamb of God who takes away the sin of the world, was buried, resurrected, and ascended to heaven to sit at the right hand of God the Father until His glorious appearing.

ἣν ἔδωκεν αὐτῷ ὁ θεός (**which God gave to Him**). The accusative relative pronoun ος (hos) a.f.sg., is translated, “which,” pointing back specifically to the revelation from Jesus Christ that was given or granted to Him. The main verb is the aorist of διδομι (didomi) Aor. Act. Ind. 3sg., “to give,” or “grant,” indicating a simple statement of fact that it was given to αὐτός (autos) pers. pron. 3d.m.sg., “Him.” The Him refers to the nearest anecedent – Jesus Christ. Notice the nominative of θεός (theos) n.m.sg., with def. art., “God” is placed at the end of the phrase in order to emphasize the giving aspect of the verb. God gave to the Son to reveal to the world this prophecy in accordance with the consisency of Scripture wherein the Son came to reveal the Father to mankind and to do the will of the Father. This is an important point as Christ is the final Mediator between God and man (cf. Gal. 3:19-20; 1 Tim. 2:5; Heb. 8:6; 9:15; 12:24). The only one who can bring this final revelation to mankind. This consistency, agreement, and unity within the Godhead is described in John 5:19-23:

¹⁹Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. ²⁰For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. ²¹For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will.

²² *For the Father judges no one, but has committed all judgment to the Son,*
²³ *that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.” (John 5:19-23)*

δείξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενεσθαι ἐν ταχει, (to show to His servants things which **must shortly come to pass**). The aorist infinitive verb δεικνύω (deiknuo) means “to show, expose to the eyes.” Though the word can also be used metaphorically to mean, “to give evidence or proof of a thing, to show by words or teach,” here, the primary meaning is visual in nature and came from God. It is the opening verse that the apostle uses this word and he will close with this same word as he says in Rev. 22:8:

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed [δεικνύω] me these things. (Rev. 22:8)

One only has to research the use of the word δεικνύω to understand that, when it is used of man receiving visions from above, the usage is particular to revelation from God.

δεικνύω – Primary: “to show, expose to the eye;” Metaphorical: “to give evidence, show by words.”			
Verse	Text	Parsing	Context
Matt. 4:8	⁸ Again, the devil took Him up on an exceedingly high mountain, and showed [δεικνύω] Him all the kingdoms of the world and their glory.	Aor. Act. Ind.	Satan showed Jesus
John 2:18	¹⁸ So the Jews answered and said to Him, "What sign do You show [δεικνύω] to us, since You do these things?" ¹⁹ Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."	Pres. Act. Ind.	Signs from God
Heb. 8:5	⁴ For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; ⁵ who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See <i>that</i> you make all things according to the pattern shown [δεικνύω] you on the mountain."	Aor. Pas. Part. a.m.sg., with def. art.	The pattern “that was being shown” to Moses.
Rev. 4:1	After these things I looked, and behold, a door <i>standing</i> open in heaven. And the first voice which I heard <i>was</i> like a	Fut. Act. Ind.	God will show John the future.

	trumpet speaking with me, saying, "Come up here, and I will show [δεικνύω] you things which must take place after this." ² Immediately I was in the Spirit; and behold, a throne set in heaven, and <i>One</i> sat on the throne.		
Rev. 17:1	Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show [δεικνύω] you the judgment of the great harlot who sits on many waters, ² with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication."	Fut. Act. Ind	The angel will show John the future.
Rev. 21:9-10	⁹ Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, "Come, I will show [δεικνύω] you the bride, the Lamb's wife." ¹⁰ And he carried me away in the Spirit to a great and high mountain, and showed [δεικνύω] me the great city, the holy Jerusalem, descending out of heaven from God, ¹¹ having the glory of God. Her light <i>was</i> like a most precious stone, like a jasper stone, clear as crystal.	9: Fut. Act. Ind. 10: Aor. Act. Ind	9: The angel will show John the future. 10: John shown the future.
Rev. 22:1	¹ And he showed [δεικνύω] me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.	Aor. Act. Ind.	John was shown the future.
Rev. 22:6	⁶ Then he said to me, "These words <i>are</i> faithful and true." And the Lord God of the holy prophets sent His angel [δεικνύω] to show His servants the things which must shortly take place.	Aor. Act. Inf.	Christ's servants are shown the future.
Rev. 22:8	⁸ Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed [δεικνύω] me these things.	Pres. Act. Part. g.m.sg., with def. art.	John's response after being shown the future.

Notice the recipients of this message are called the δούλος (doulos) d.m.pl., with def. art., "the slaves" or "servants of Him, namely, God. The dative case (αυτοῖς, 3d.m.pl.), "to His servants," speaks of reception by means of being shown this revelation. God uses man to

document His Word in order that no one has an excuse. His word is revealed for everyone to read. But God does not leave it up to man alone to preserve His Word, for the Holy Spirit moves in man to insure His Word is accurate, precise, and without error (cf. 2 Pet. 1:20-21; 2 Tim. 3:16).

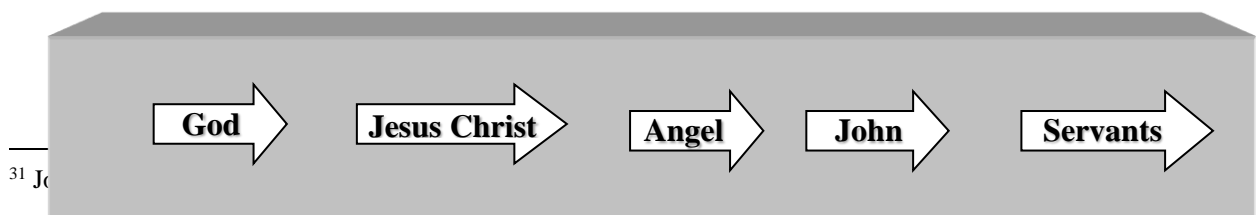
The relative pronoun is properly neuter of ος (hos) rel. pron. a.n.pl., and refers generically (via the neuter) “things which” will come to pass. These things are actions that are to come to pass and whose action is described as δεῖ (dei) Pres. Act. Ind. 3sg., “it is necessary,” a necessity in reference to what is required to attain some end. It is necessary according to the decrees of God that these things should take place. One hears an ethical characteristic to the word δεῖ. One might say it is right in the sight of God that things be done according to His will – so be it – amen – so, let it be done. The perfect word to use next is γινομαι (ginomai) 2 Aor. Mid. Dep. Inf., “to become, come to pass,” as this word is a primary word used of events or persons – these events will certainly come to pass – it is essential and necessary that these events come to pass.

When will these events come to pass? ἐν ταχεί (in quickness). That is to say, ἐν ταχεί is an expression of **how** it will happen, not **when** it will happen. The Greek word ταχος (tachos) d.n.sg., “quickness, speed,” is with reference to those things that are revealed and will indeed come to pass. The meaning is, when these things come to pass they will come quickly in succession.

καὶ ἐσημανεν ἀποστείλας δια τοῦ τῷ δουλῷ αὐτοῦ Ἰωαννῇ, (**He sent and made known by His angel to His servant John**). One particular servant chosen by God to write down this prophecy is John. The aorist verb σημαίνω (semaino) Aor. Act. Ind. 3sg., is related to the word for “a sign” and means here, “to make known by a sign (miracle).” The aorist is simply stating the statement of fact that John received this prophecy from an angel. The aorist participle of ἀποστέλλω (apostello) Aor. Act. Part. n.m.sg., “to send,” “send forth,” or “send away,” matches the tense of the main verb thus stressing this is a statement of fact, that indeed this revelation was given by God to the final mediator, Christ, through an angelic mediator to the apostle John.

The mechanism δια (dia) prep., “through” which this prophecy is delivered is by the ἀγγελος (aggelos) g.m.sg., with def. art., “the messenger,” or “the angel.” The definite article modifying angel makes this angel specific and definite as it is specifically possessed of αὐτος (autos) pers. pron. 3g.m.sg., “Him,” namely, God. Though the text does not say, some speculate the angel to be the archangel Gabriel, the same one who brought messages to Daniel, Mary, and Zechariah (cf., Dan. 8:16; 9:21-22; Luke 1:26-31)³¹.

The δούλος (doulos) d.m.sg., with def. art., “slave,” or “servant” of Him (αὐτοῦ) is identified as the apostle Ἰωάννης (Ioannes) d.m.sg., “John.” The author of this letter has traditionally been identified as the apostle John (Ἰωάννης, of Hebrew origin meaning, “Jehovah is a gracious giver”).



³¹ Jc

1:2. ὃς ἐμαρτυρησεν τον λογον τοῦ θεοῦ και την μαρτυριαν Ἰησοῦ Χριστοῦ ὅσα εδεν. (**Who bore witness of the word of God and the testimony of Jesus Christ and also as much as he saw**). Indeed it is John who [ος (hos) rel. pron. n.m.sg., “who”] bore witness concerning the word of God. For God, there must be a witness in order for the message to be reliable and a legal act. In this case, the apostle John himself μαρτυρεω (martureo) Aor. Act. Ind. 3sg., “bore witness,” or “testified” concerning the λογος (logos) a.m.sg., with def. art., “the word.” The source of this word is from θεος (theos) g.m.sg., with def. art., “God.” This is indeed, “the Word of God.”

There are two things identified that the apostle witnessed, the Word of God and (και) the μαρτυρια (marturia) a.f.sg., with def. art., “testimony” of ιησου χριστου (Jesus Christ). These are the things that were *οραω* (seen). It is precisely identified that John had seen many of the things revealed to him. In fact, the apostle reported all that he saw as the pronoun οσος (hosos) a.n.pl., is acting as an adjective meaning, “as great as,” or “as many as” was seen. The NIV translates clearly as, “who testifies to everything he saw – that is, the word of God and the testimony of Jesus Christ.”

There is a textural variant here as the Textus Receptus includes the use of the connecting particle τε (te) “not only ... but also, both ... and, as ... so,” (*και την μαρτυριαν ιησου χριστου οσα τε ειδεν*) serves to place what is seen in apposition with the Word of God and the testimony of Jesus Christ. Finally the verb is placed at the end of the clause, but may be the most important as it identifies, John, as an eye-witness to the events. These events, as the aorist verb οραω (horao) 2 Aor. Act. Ind. 3sg., “to see,” “to behold,” identifies has the primary idea of to look at with the eyes.

1:3. Μακαριος ὁ ἀναγινωσκων και οἱ ἀκουοντες τους λογους τῆς προφητειας και τηροῦντες τα ἐν αὐτῇ γεγραμμενα, ὁ γαρ καιρος ἐγγυς. (**Blessed [is] the one that reads and those that hear this prophecy and keep those things which are written therein for the time [is] near**). A common theme of the word of God is that His word blesses those who value it. There are two big topics in verse three. The first has to do with the word of God, its blessed nature and character, and indeed how one values it through obedience. The second topic has to do with timing. Let us look at this close up.

The word of God blesses [μακαριος (makarios) adj. a.m.pl., “blessed,” or “happy”] those who value it enough to read it. One must be born again in order to truly value, trust, and obey the word of God. As with the prophets of the Old Testament, the Lord promises blessing to His people. So it is with this little prophecy, God promises blessing.

The Seven Blessing of Revelation		
1:3	³ Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.	Who read

14:13	¹³ Then I heard a voice from heaven saying to me, "Write: `Blessed <i>are</i> the dead who die in the Lord from now on.'" "Yes," says the Spirit, "that they may rest from their labors, and their works follow them."	Who die in Christ
16:15	¹⁵ "Behold, I am coming as a thief. Blessed <i>is</i> he who watches, and keeps his garments, lest he walk naked and they see his shame."	Who keeps his garments
19:9	⁹ Then he said to me, "Write: `Blessed <i>are</i> those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God."	Who are called to the marriage supper of the Lamb
20:6	⁶ Blessed and holy <i>is</i> he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.	Who are part of the first resurrection
22:7	⁷ "Behold, I am coming quickly! Blessed <i>is</i> he who keeps the words of the prophecy of this book."	Who keeps the words of this prophecy
22:14	¹⁴ Blessed <i>are</i> those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.	Who do His commandments

The Greek word ἀναγινώσκω (anaginosko) Pres. Act. Part. n.m.sg., with def. art., means, "to distinguish between," "to recognize," and in particular, "to read." The word came to mean "to know them again," to read something that is written or inscribed, and normally read aloud. It is used of reading Scripture in the services of Synagogues and Christian assembly³². Notice the individual that reads (singular) with those that hear (plural) of ακουω (akouo) Pres. Act. Part. n.m.pl., with def. art., "to hear" the words (λογος (logos) a.m.pl., with def. art., "the words"). The individual that reads as well as those that receive the reading of this book through congregational hearing are blessed in it. The Scriptures are to be read aloud to the Church and expounded, that is how the Lord has meant His word to go forth from generation to generation.

However, for this particular book, this προφητεία (propheteia) g.f.sg., with def. art., "prophecy" brings blessings (plural) as those that hear it and further keep it τηρεω (tereo) Pres. Act. Part. n.m.pl., "to keep," or "attend to carefully," will indeed find blessings. The author does not specify what specific blessing that comes from this prophecy but looking at Scripture as a whole one finds the following benefits from prophecy.

The Benefits of Prophecy		
Prophecy produces:	Verse	Text
Purity of life	John 3:1-3	¹ There was a man of the Pharisees named Nicodemus, a ruler of the Jews. ² This man came to Jesus by night and said to Him, "Rabbi, we

³² BADG

		know that You are a teacher come from God; for no one can do these signs that You do unless God is with him." ³ Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."
Stability of life	1 Cor. 15:58	⁵⁸ Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.
Comfort in sorrows	1 Thes. 4:13-18	¹³ But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. ¹⁵ For this we say to you by the word of the Lord, that we who are alive <i>and</i> remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive <i>and</i> remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words.
Concern for service	2 Cor. 5:9-10	⁹ Therefore we make it our aim, whether present or absent, to be well pleasing to Him. ¹⁰ For we must all appear before the judgment seat of Christ, that each one may receive the things <i>done</i> in the body, according to what he has done, whether good or bad.
Conversion	Acts 3:12-26	¹² So when Peter saw <i>it</i> , he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk? ¹³ "The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let <i>Him</i> go. ¹⁴ "But you denied the Holy One and the Just, and asked for a murderer to be granted to you, ¹⁵ "and killed the Prince of life, whom God raised from the dead, of which we are witnesses. ¹⁶ "And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which <i>comes</i> through Him has given him this

		<p>perfect soundness in the presence of you all. ¹⁷</p> <p>"Yet now, brethren, I know that you did <i>it</i> in ignorance, as <i>did</i> also your rulers. ¹⁸ "But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled. ¹⁹ "Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, ²⁰ "and that He may send Jesus Christ, who was preached to you before, ²¹ "whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. ²² "For Moses truly said to the fathers, 'The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. ²³ 'And it shall be <i>that</i> every soul who will not hear that Prophet shall be utterly destroyed from among the people.' ²⁴ "Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days.</p> <p>²⁵ "You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.'</p> <p>²⁶ "To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one <i>of you</i> from your iniquities."</p>
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Together with the promise of blessings that come from this book, this verse also defines the genre – it is prophecy: God telling us the future.

The clause *και τηρουντες τα* “**and keeping them,**” has the participle acting verbally, and is placed with the stand alone definite article ο (ho) a.n.pl., “things.” That is, keeping all the things heard as the neuter points out - the things heard.

The things heard are those ideas and thoughts that are in her (εν αυτη), the feminine referring to this prophecy. Indeed, it is the intent that the apostle John document what was revealed to him so the use of the perfect passive of γραφω (grapho) Perf. Pas. Part. a.n.pl., and translated, “having been written;” the typical form for Scripture – Scripture has been written in a special superintended way, overseen by God himself so that it is “God-breathed,” but contains the emotion and personality of the individual documenting it. The perfect tense highlights the fact that the book of Revelation is a complete work of God as it is God not John (hence the passive voice) that work has come to us.

The conjunction γαρ “for,” expresses reason here as the time is short. The return of the Lord is always described in Scripture to be near. This is what is called in theology the

imminency of Christ's return. The Greek word *καιρος* (kairos) n.m.sg., with def. art., "due measure," "a time," or "season," suggests that we are on the Lord's time and that no one knows the hour, but the Lord has a set established period, because it is "the" *καιρος*. The due measure of time is *εγγυς* (eggus) adv., "near, of place, position or time."

Dr. Walvoord notes,

An unusual feature of the opening verses is the special threefold blessing which is invoked in verse 3: (1) "blessed is he [singular] that readeth"; (2) "blessed are they [plural] that hear the words of this prophecy"; (3) "blessed are they that keep those things which are written therein." As all would not have a copy of this book, a special blessing attends the one who reads. Those who hear, however, are also blessed, but for both reader and hearer it is most important that they keep, that is, fulfill (observe or pay attention to) what is written. All three participles are in the present tense, implying continued reading, hearing, and observing. The book of Revelation is the only book of Scripture containing such a direct promise of blessing. The blessing here pronounced is the first of seven beautitudes in the book (1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14). It seems to anticipate that many would neglect this book or ignore its prophetic revelation. It is singular that the one book in the New Testament which invokes a special blessing on the reader should be often left unread.³³

³³ John Walvoord, *The Revelation of Jesus Christ* (Chicago: Moody Press, 1966), p. 36

Greetings (1:4-8)

Revelation 1:4-8

⁴ John, to the seven Churches that are in Asia: Grace to you and peace from Him who is, and who was, and who is to come; and from the seven spirits which are before His throne. ⁵And from Jesus Christ, the faithful witness, the firstborn of the dead, and the prince of the kings of the earth. To the One that loves us and washed us from our sins in his blood. ⁶And He made us [to be] a kingdom, priests to God and His Father. To Him [be] the glory and dominion forever and ever! Amen. ⁷ Behold, He comes with the clouds, and every eye will see Him, even those that pierced Him. And all the people of the earth will lament because of Him. Even so, Amen. ⁸I am the Alpha and the Omega, says the Lord, who is, and who was, and who is to come, the Almighty.

⁴ Ἰωαννης ταῖς ἑπτα ἐκκλησιαῖς ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπο τοῦ ὄντος καὶ ὁ ἦν καὶ ὁ ἐρχομενος καὶ ἀπο τῶν ἑπτα πνευματῶν ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ ⁵ καὶ ἀπο Ἰησοῦ Χριστοῦ, ὁ μαρτυρῶν, ὁ πρωτοτοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλειῶν τῆς γῆς. Τῷ ἀγαπῶντι ἡμᾶς καὶ λυσάντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἐν τῷ αἵματι αὐτοῦ, ⁶ καὶ ἐποίησεν ἡμᾶς βασιλειαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κρατος εἰς τοὺς αἰῶνας ἄμην. ⁷ Ἴδου ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμος καὶ οἵτινες αὐτὸν ἐξεκεντησαν, καὶ κοπονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναι, ἄμην. ⁸ Εἰμι τὸ ἄλφα καὶ τὸ ὦ, λεγέω κυριος ὁ θεος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχομενος, ὁ παντοκράτωρ.

Introduction

It is within this introductory greeting that one finds the deity of Christ described in a most clear manner. Christ, the One that will return, is described as God, ever-existing, all-powerful, author of history, and Savior of mankind from their sins. What a testimony we have from the apostle John written to the Churches. This introductory greeting provides us with a most profound and humbling statement of fact concerning how the world will someday physically see the Lord return and every one left on the earth will grieve because of the way they thought of Him. The world does not think much of the Lord, in fact, the world hates Him, His ways, and those who belong to Him.

This introductory greeting declares that at the conclusion of His second coming, those who are left on the earth will be saved, enter the Millennial rest, and worship the King in His glory forever. Amen.

1:4. Ἰωαννης ταῖς ἑπτα ἐκκλησiais ταῖς ἐν τῇ Ἀσίᾳ (**John, to the seven Churches that are in Asia,**). The author is identified here as Ἰωαννης (Ioannes) n.m.sg., “John,” which is of Hebrew origin meaning, “Jehovah is a gracious giver.” Is this the apostle John or some other person by the same name? That question has found little debate since this work has always been attributed to the apostle John since the earliest of times³⁴. Tradition holds that the apostle John ministered the last days of his life in Ephesus. Both the person, the location (Asia), and language all point to John the disciple of Jesus.

One also finds to whom this letter is written: to the ἑπτα (hepta) “seven” ἐκκλησiais (ekklesiai) d.f.pl., with def. art., “churches,” that are located in Asia Minor. The Greek word ἐκκλησία was the common word for “a gathering,” or “an assembly,” and is a compound from ἐκ “out of,” and καλεῶ “to call.” It had come to be the word used for the “Church,” specifically, the Christian Church (cf. Matt. 16:18, “I will build My Church”).

The Greek text has a standalone definite article (ταῖς, d.f.pl.) pointing back to the Churches – and properly translated “those [in Asia].” The location identified as Ἀσία (d.f.sg., with def. art.) “the Asia,” is what is identified today as Asia Minor. As Dr. Mark Wilson writes, “When the New Testament uses the word ‘Asia,’ it does not mean the present continent that includes China. Rather it refers to a Roman province located across the western third of the peninsula called Asia Minor or Anatolia, the modern country of Turkey. The province was formed about 129 B.C., after the Attalid king Attalus III bestowed on the Romans his kingdom based in Pergamum. Asia included such former Greek regions as Mysia, Lydia, Phrygia, and Troas as well as the islands of Lesbos (Mitylene its chief city), Kios, Samos, and Cos – all places mentioned in Acts.”³⁵

χαρις ὑμῖν καὶ εἰρήνη ἀπο τοῦ ὄντος καὶ τοῦ ἦν καὶ τοῦ ἐρχομένου (**Grace to you and peace, from Him who is, and who was, and who is to come**). The next thing the apostle does after introducing himself, and his audience, is to give a proper greeting. The expression χαρις ὑμῖν καὶ εἰρήνη “**grace to you and peace,**” is a common greeting for the Greek speaking community (cf. Rom. 1:7, Phm 1:3). The Greek word χαρις (charis) n.f.sg., “grace,” or “favor,” when used in a salutation means, “that which affords joy, pleasure, delight.” The direction of this wish of joy is to σὺ (su) pers. pron. 2d.pl., “you,” namely, the seven churches addressed.

A proper salutation also includes (καὶ) εἰρήνη (eirene) n.f.sg., “peace,” which means “security, safety, and prosperity.” For the Christian peace also has the added meaning of, “the tranquil state of a soul assured of its salvation through Christ, and so

³⁴ One finds reference to the book as early as Hermas (c. 115-140), and among the cannon of Muratorian (c. 170). As Dr Everett Harrison notes, Justin identified the book of Revelation with John, the apostle of Christ. Justin taught at Ephesus around 130, thus making his testimony important (*Introduction to the New Testament*, Grand Rapids:Eerdmans, 1982, 455).

³⁵ Clinton Arnold, gen. ed., *Zondervan Illustrated Bible Backgrounds Commentary* (Grand Rapids: Zondervan, 2002), vol. 4, p. 251

fearing nothing from God and content with its earthly lot, of whatsoever sort that is.”³⁶ Peace has its source from (απο, “from, out of”) Him [God]. There is a textural variant here as the Textus Receptus has the addition of the definite article (του, g.m.sg.) which stands alone specifying the One who is the source of *χαρις υμιν και ειρηνη απο του* (grace and peace to you from Him).

At first glance, the expression, *ο ων και ο ην και ο ερχομενος* “**who is and who was and who is to come**,” seems to identify Jesus Christ, but since Jesus is included last in the salutation, most identify this person as God the Father. How is the Father identified by the three tenses? First, He exists in the state of being as, “the One who right now is,” (ων - Pres. Act. Part. n.m.sg., with def. art.). Then a standalone definite article is used (ο - n.m.sg.) together with the imperfect verb of *ειμι* (eimi) Impf. Act. Ind. 3sg., “he was being,” that is, He is the One existing in the past. The question is often posed: Why did John not simply use the participle to express this as was done previously? Maybe the idea is to highlight that “this One” is not just existing in a state of being in the past, but was the One that has always actively acted in the past. There is the saying: God the Father is the author, God the Son is the instrument, and God the Spirit is the agent. The Godhead is three persons in One essence. All three participated in the creation of the world, all three participate in the salvation of mankind, and all three will participate in the Lord’s second coming.

Finally, the present tense of *ερχομαι* (erchomai) Pres. M/P Dep. Part., n.m.sg., with def. art., “to come, go,” is translated: “the One who is coming,” speaks of the second coming of Christ. Just as one cannot minimize the work of the Holy Spirit in the second coming, one cannot minimize the work of the Father in the second coming of Christ.

This may seem awkward at first, but is further justified by examining similar confounding statements in the Bible. For example, the New Testament declares that Jesus is God with us, the mighty God, the everlasting Father, the prince of peace (Isa. 9:6). How can the Son be the Father? John 12:39-41 indicates Christ was the one on the throne speaking in Isaiah 6:8-9. Acts 28:25-27 says the Holy Spirit said these things. However, in the context of Isaiah, God the Father is in view as the one speaking³⁷. The three persons of the Godhead are one in essence so all three participate in the second coming of Christ.

και απο των επτα πνευατων α ενωπιον του θρονου αυτου (**and from the seven spirits which are before His throne**). One of the great questions of Scripture is who are the seven spirits? The Greek is simple: *και απο των επτα πνευματων* “**and from the seven spirits**.” The coordinating conjunction *και* simply continues the introduction and further defines the source (*απο* prep., “from”) of the greeting. The number *επτα* (hepta) “seven” is indeed the perfect number, the number of completion, and seems to be a Hebrew literary technique – 7 Churches, 7 Spirits, 7 angels, 7 lamps, 7 stars, 7 trumpets, 7 bowls, 7 years of judgment, & etc. The definite article in *των επτα πνευματων* (the seven spirits) makes them specific “spirits.” But what spirits are being referenced here?

These seven are *πνευμα* (pneuma) g.n.pl., with def. art., “the spirits,” and as part of this greeting makes them present with God. At first glance, the seven spirits might be identified as the angels that minister to God on the throne (cf. 8:2). However, angels do not

³⁶ The Online Bible Greek lexicon.

³⁷ Steven Waterhouse, *Not By Bread Alone: An Outlined Guide to Bible Doctrine* (Amarillo: Westcliff Press, 2000), p. 18

normally share in greetings, so some have come to the conclusion that this is some kind of description of the fullness of Christ, or the Holy Spirit, namely, an allusion to the fullness of the Spirit of God described in Isaiah 11:1-2.

¹There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots. ²The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD. (Isa. 11:1-2)

Isaiah, however, lists only six “perfections” of the Spirit (1. wisdom; 2. understanding; 3. counsel; 4. might; 5. knowledge; and 6. fear of the LORD). Another common Old Testament reference identifies the number seven here with “the eyes of the Lord” which points to “My Spirit” of Zechariah 4:6,10.

¹Now the angel who talked with me came back and wakened me, as a man who is wakened out of his sleep. ²And he said to me, "What do you see?" So I said, "I am looking, and there is a lampstand of solid gold with a bowl on top of it, and on the stand seven lamps with seven pipes to the seven lamps. ³"Two olive trees are by it, one at the right of the bowl and the other at its left." ⁴So I answered and spoke to the angel who talked with me, saying, "What are these, my lord?" ⁵Then the angel who talked with me answered and said to me, "Do you not know what these are?" And I said, "No, my lord." ⁶So he answered and said to me: "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by My Spirit,' Says the LORD of hosts. ⁷'Who are you, O great mountain? Before Zerubbabel you shall become a plain! And he shall bring forth the capstone With shouts of "Grace, grace to it!" ⁸Moreover the word of the LORD came to me, saying: ⁹"The hands of Zerubbabel Have laid the foundation of this temple; His hands shall also finish it. Then you will know That the LORD of hosts has sent Me to you. ¹⁰For who has despised the day of small things? For these seven rejoice to see the plumb line in the hand of Zerubbabel. They are the eyes of the LORD, Which scan to and fro throughout the whole earth."

There are four references to the “seven spirits of God” in Revelation (1:4; 3:1; 4:5; 5:6). What is certain is the Lord is perfect and He directs the host of heaven in this book as angels participate in every aspect of His judgment on the earth.

The Seven Spirits of Revelation		
	Text	Identification
1:4	John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits which [are] before His throne.	no other modifiers.

3:1	And to the angel of the church in Sardis write, 'These things says He who has the seven Spirits of God and the seven stars: "I know your works, that you have a name that you are alive, but you are dead."	"The One who is possessing [Gr. <i>εχω</i> – pres. act. part. n.m.sg. with def. art] the seven Spirits."
4:5	And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God.	7 lamps of fire = 7 Spirits of God.
5:6	And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.	Christ (the Lamb, neut.) possess [Gr. <i>εχω</i> – pres. act. part. a.n.sg.) 7 horns (Gr. <i>κερας</i> -metaphor for strength) and 7 eyes (Gr. <i>οφθαλμος</i> – eye, metaphor for "the eyes of the mind," i.e., intelligence and omniscience) , described to be the 7 Spirits.

The relative pronoun *ος* (*hos*) n.n.pl., "which," is plural and neuter and at the time of writing, is described to be before the throne. However, this clear identification is clouded by the textural variant found in the Textus Receptus as it adds the present tense *singular* verb of *ειμι* (*eimi*) Pres. Ind. 3sg., "it [singular, not them - plural] is right now in the presence of the throne." It is because of this third person singular verb that some expositors of old have said this must be referring to the Holy Spirit, and therefore, the seven-fold manifestation of the Holy Spirit. The adjective *ενωπιον* (*enopion*) "in the presence of," or "before," is a compound of *εν* "in," and *οπτανομαι* (*optanomai*) "to look at," which has caused some to identify the seven spirits are separate from the Godhead and thus angels. The word *ενωπιον* is used prepositionally as, (a) of place, which is before or opposite to a person, towards which he turns his eyes; (b) in metaphorical phrases after verbs of motion, signifying in the mind or soul of persons; (c) of one's sight or hearing³⁸. In this case, the usage is either positional (as of the angels), or metaphoric (as of the possession of the characteristic of the seven spirits). The most likely sense is metaphoric, speaking of the Spirit who sees all things before the *θρονος* (*thronos*) g.m.sg., with def. art., "the throne," of *αυτος* (*autos*) pers. pron. 3g.m.sg., Him [God].

Dr. Robert Thomas summarizes, "In deriving the title [the seven spirits], John identifies the seven eyes of Zechariah with the seven spirits that belong to the Lord (Zech. 4:10; cf. Rev. 5:6). The seven lamps of Zechariah (Zech. 4:2) are also synonymous with the seven spirits (Rev. 4:5)."³⁹

³⁸ W.E. Vine, *Vine's Complete Expository Dictionary* (Nashville:Thomas Nelson, 1996)

³⁹ Robert Thomas, *Revelation 1-7: An Exegetical Commentary* (Chicago:Moody, 1992), p. 68

Historical Interpretation - Identification of the Seven Spirits of Revelation 1:4		
Identification	Argument	Justification
Angels	The seven angels before the throne of God of Rev. 8:2.	Angels are spirit. Angels minister to God in front (Gr. ἐνώπιον, “in the presence of, before”) of the throne (cf. Luke 1:19). Jewish tradition identifies 7 angels, “which present the prayers of the saints, and which go in and out before the glory of the Holy One.” (Tobit 12:15)
Holy Spirit	The greeting is from John, and the trinitarian formula - the Father, and “from the seven spirits who are before His throne,” and Jesus. The Seven Spirits thus refers to the Holy Spirit. The seven spirits meaning the perfection and sevenfold works of the Holy Spirit.	The plural of seven spirits are descriptive of the perfections of the Spirit of God similar to that described in Isa. 11:1-2 and Zech. 3:9, 4:10.

1:5. και ἀπο Ἰησοῦ Χριστοῦ, ὁ μαρτυς, ὁ πρωτοτοκος τῶν νεκρῶν και ὁ ἄρχων τῶν βασιλεων τῆς γῆς. (**And from Jesus Christ the faithful witness, the firstborn of the dead, and the prince of the kings of the earth**). The apostle continues his greeting (και) by including the greeting from (ἀπο, indicating “source”) Ἰησοῦς (Iesous) g.m.sg., “Jesus,” of Hebrew origin, from יְהוֹשֻׁעַ (Yehoshua) Joshua “Jehovah is salvation;” Χριστος (Christos) g.m.sg., “Christ” from χρίω (chrio) to anoint. The formal greeting of the Trinitarian formula concludes with the greeting from God the Son – Jesus Christ from which this revelation has its source and the book is titled. Notice the Trinitarian order is not, Father, Son, Holy Spirit; but, Father Holy Spirit, Son. This change in order seems to highlight the Son as the focal point of the revelation.

What follows are several characteristics of our Lord. He is the μαρτυς (martus) n.m.sg., with def. art., “a witness,” or “martyr,” the faithful (πιστος adj. n.m.sg., with def. art., “faithful, trusty”) witness – you can trust what He says, for He alone is faithful. In Scripture a witness is one who bears testimony to something or someone which the speaker has direct knowledge of, and specifically, in a legal sense wherein independence is required (Deut. 17:6; Matt. 26:60-61; 2 Cor. 13:1). We get the English word “martyr” from this word which came to be identified with, “one who bears witness by death” (cf. Rev. 2:13; 17:6). In Scripture, the seven-fold witnesses of God are identified as: (1) Israel (Isa. 43:10-12; 44:8); (2) the prophets (Acts 10:43; 26:22-23); (3) John the Baptist (John 1:7, 15, 32-34; 5:33-34); (4) the Holy Spirit (John 15:26; Acts 5:30-32; Rom. 8:16); (5) signs and

wonders (John 2:11; 20:30-31; Heb. 2:3-4); (6) the Scriptures themselves (John 5:39); and (7) Jesus Christ (John 8:18; 18:37; Rev. 1:5-6).

The Lord is the *ο πρωτοτοκος εκ των νεκρων* “**the firstborn of the dead.**” The Lord is described as the *πρωτοτοκος* (prototokos) adj. n.m.sg., with def. art., “the firstborn,” or “the first begotten,” of the dead. The word *πρωτοτοκος* is a compound of *πρωτος* (protos) “first in time, place, or rank,” and *τικτω* (tikto) “to bring forth, bear,” and in this context, identifies first in time or place, as Christ’s resurrection from the dead was the first, but also His resurrection is referred to as the first-fruits of the resurrection (1 Cor. 15:20-26). The resurrected of humanity will have bodies patterned after His resurrected body (1 Cor. 15:49). Jesus was resurrected *εκ των νεκρων* “from the dead,” thus He is the firstborn of the dead. The preposition *εκ* is properly, “out of” the group of the *νεκρος* (nekros) adj. g.m.pl., with def. art., “the dead ones.” The resurrection of the dead is a fundamental component of Judaism having been declared in the Law, and is indeed Messianic in character, since David prophesied His resurrection (Ps. 16:10, cf., Isa. 26:19; Dan. 12:2).

The Lord is also (*και*) the prophesied *αρχων* (archon) n.m.sg., with def. art., “ruler,” “chief,” or “leader” of the *βασιλευς* (basileus) g.m.pl., with def. art., “the kings” of the earth (*γη*, g.f.sg., with def. art., “arable land, earth”). This speaks of His Second Coming as King! The historical link between the Messiah, the Son, as both Savior and King is well known in the Old Testament (cf. Psalm 2; Isaiah 9).

It is no mistake that the apostle John was given this greeting to write down as it brings forth the imagery of what the apostle Paul wrote in 1 Corinthians 15 some 40 years earlier concerning the relationship of the resurrection of the dead to the Kingdom:

1 Corinthians 15		
15:12-14, 16-19	The risen Christ, our hope	¹² Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? ¹³ But if there is no resurrection [Gr. <i>αναστασις</i> “a rising up”] of the dead, then Christ is not risen. ¹⁴ And if Christ is not risen, then our preaching <i>is</i> empty and your faith <i>is</i> also empty. ... ¹⁶ For if <i>the</i> dead do not rise, then Christ is not risen. ¹⁷ And if Christ is not risen, your faith <i>is</i> futile; you are still in your sins! ¹⁸ Then also those who have fallen asleep in Christ have perished. ¹⁹ If in this life only we have hope in Christ, we are of all men the most pitiable.
15:20, 22-26	The last enemy (death) destroyed and the Kingdom age	²⁰ But now Christ is risen from the dead, <i>and</i> has become the firstfruits [Gr. <i>απαρχη</i>] of those who have fallen asleep. ... ²² For as in Adam all die, even so in Christ all shall be made alive. ²³ But each one in his own order: Christ the firstfruits, afterward those <i>who are</i> Christ's at His coming [Gr. <i>παρουσια</i> “presence”]. ²⁴ Then <i>comes</i> the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. ²⁵ For He must reign till He has put all enemies under His feet. ²⁶ The last enemy <i>that</i> will be destroyed <i>is</i> death.

Τῷ ἀγαπῶντι ἡμᾶς και λουσάντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἐν τῷ αἵματι αὐτοῦ, (**To the One that loves us and washed us from our sins in his blood**). John ends this very short literary caricature of our Lord by tying the second coming work of Christ with His first coming work – His incarnation is not complete without both appearances. Christ’s first coming work to die in our place as the Passover Lamb - our sin bearer; and His Second Coming work to judge the world and be the King of Kings, ruling with a rod of iron (cf., Ps. 2:9). The Old Testament description of the Messiah involves both His first and second comings in what is called the mountain peaks of Scripture. That is to say, the Old Testament does not distinguish between His first and second coming works – He is simply the Messiah the Redeemer-King who will save His people from their sin and judge the nations, resulting in the Messianic Kingdom where He will rule from His holy city Jerusalem (Cf. Psalm 2).

Why does He do this? Because the Creator first loved us. This is the big point of the biblical concept of ἀγαπαω (agapao) Pres. Act. Part. d.m.sg., with def. art., **“the one that loves.”** The fact that the apostle uses the participle, and indeed, the present participle, is to indicate that the Lord is the One that continues to love,” that is what He does, His occupation you might say, is that He is the One that loves; and all He does, He does in love. This ἀγαπαω love is said to be a giving love that asks nothing in return. He gave His life, there is nothing we can do to affect the love gift that has already been given; the debt has already been paid.

The use of the participle continues as Christ is described as **“the one that washes,”** (λουσαντι). The definite article τῷ before the participle ἀγαπησαντι governs both ἀγαπησαντι και λουσαντι, thus describing one person. The word λουω (louo) Aor. Act. Part., d.m.sg., “to wash,” or “bathe,” is used in the metaphorical sense of the effect of the Word of God upon the activities of the believer (Heb. 10:22); but here, specifically, of the washing away of our sins by His blood. The Greek word λουω is related to λυω “to loose,” the washing looses us from our sins by means of Christ’s shed blood and we are no longer bound by sin! Those who are born again have a new capability to listen to God and have victory over sin. This sacrificial love describes one who gives his life for another and asks nothing in return.

The use of the preposition ἀπο “from,” is significant since this is the preposition of separation – our ἁμαρτια (hamartia) g.f.pl., with def. art., “sins” are washed away – separated from us as His blood covers the debt. This act is complete because it has been declared to be paid by means of (ἐν) His αἷμα (haima) d.n.sg., with def. art., “blood.” The dative with the definite article “by the blood” signifies the means or the instrument by which the washing occurs. It is not our blood, but the blood of αὐτος (autos) pers. pron. 3g.m.sg., “Him” - the One that loves us.

Both the first and second comings are in view here. The death of the Passover Lamb must come first, for His love demands it. Then, after His resurrection, the Second coming to rule as King of Kings in righteousness and justice.

Interpretation of the greeting of Revelation 1:4-5		
Christological	⁴ John, to the seven Churches that are in Asia: Grace to you and peace from Him who is, and who was, and who is to come [Christ]; and from the seven spirits [angels] which are before His throne. ⁵ Indeed from Jesus Christ, the faithful witness, the firstborn of the dead, and the prince of the kings of the earth. To the One that loves us and washed us from our sins in his blood.	The greeting is from Christ and His angels who minister before Him.
Trinitarian	⁴ John, to the seven Churches that are in Asia: Grace to you and peace from Him who is, and who was, and who is to come [God the Father]; and from the seven spirits [Holy Spirit] which are before His throne. ⁵ And from Jesus Christ, the faithful witness, the firstborn of the dead, and the prince of the kings of the earth. To the One that loves us and washed us from our sins in his blood.	The greeting is from God the Father, the Holy Spirit, and Jesus Christ.

1:6. και ἐποίησεν ἡμᾶς βασιλειαν, ἱερεῖς τῷ θεῷ και πατρι αὐτοῦ, (**And he made us [to be] a kingdom, priests to God and His Father**). Is this a paraphrase of Numbers 19:6 speaking of “a kingdom of priest,” or is this something different? There are numerous textural variants as Dr. Gill reports, the Alexandrian and Complutensian have, “a kingdom and priest.”

The apostle John continues this discourse (και) from verse 5, where Christ is declared to be the chief ruler over the kings of the earth, so too has He made us (ποιεω (poieo) Aor. Act. Ind. 3sg., “to do, make”) either kings (as the Textus Receptus) βασιλεὺς (basileus) a.m.pl., “kings,” or “princes,” or a kingdom (as the NA27) βασιλεία (basileia) a.f.sg., “kingdom.”

Is this, βασιλεις και ιερεις τω θεω “kings [object] and priests [object] to God” as the Textus Receptus has? The use of the word “kings” instead of “kingdom (sg.)” or “kingdoms (pl.)” may suggest the more fundamental root meaning of the word as, “a leader of the people,” and in the spiritual sense of “having a firm foundation of knowledge and power” knowing Christ, that is, metaphorically speaking, being a spiritual leader. To this argument, Dr. Gill notes,

[T]he Jerusalem Targum renders, "ye shall be unto me", מלכין וכהנין, "kings and priests"; and so the Targum of Jonathan ben Uzziel paraphrases it thus, "and ye shall be before me", מלכין, "kings" crowned with a crown, וכהנין, "and priests" ministering. Hence it is a common saying with the Jews, that all Israelites are the sons of kings (o); and sometimes their doctors are called מלכי תורה, "kings of the law" (p): and they ascribe the same thing to the word of the Lord as is here attributed to Jesus Christ: so the Targum of Jonathan

on Deu_28:13 paraphrases the words, "the word of the Lord shall appoint or constitute you kings, and not private persons.

Likewise they say (q). "that even a Gentile, if he studies in the law, is ככהן גדול, "as an high priest". All which may serve to show to what the reference is had in the text, and from whence the language is taken. But the words are used in a higher and greater sense. The saints are made "kings" by Christ; they are so now; they have received a kingdom of grace, which cannot be taken away; and they have the power of kings over sin, Satan, and the world, and all their enemies; and they live and fare like kings, and are clothed like them, in rich apparel, the righteousness of Christ; and are attended as kings, angels being their lifeguards; and they will appear much more so hereafter, when they shall reign on earth with Christ a thousand years, shall sit upon the same throne, and have a crown of life and righteousness given them, and at last be introduced into the kingdom of glory. And they become such by being the sons of God, which power and privilege they receive from Christ, and so are heirs of God, and joint heirs with him, and by being united to him. And he also makes them "priests" to offer up the spiritual sacrifices of prayer and praise, and those of a broken heart, and of a contrite spirit, and even their souls and bodies, as a holy, living, and acceptable sacrifice unto God, by anointing and sanctifying them by his Spirit: and they are made such by him⁴⁰.

However, all modern Greek manuscripts and translations render, "a kingdom (sg. object), priests (pl. objects)," in the sense of a "kingdom of [genitive] priests." In this view, the kingdom is the spiritual "kingdom of grace" where her subjects are all priests (cf., 1 Pet. 2:5, 9). However, this does not mean the Church has become the millennial kingdom. This is not the Kingdom promised to Israel on the earth with the Son of David, namely, Christ ruling with a rod of iron.

What is missed in the Mountain Peaks of Old Testament Scripture is the Church. The Church is described as a mystery – something not revealed in the Old Testament but now is being revealed in the New Testament (Rom. 16:25-26; Eph. 3:2-10; Col. 1:25-27). The period known as the 70th week of Daniel is called the Tribulation (Daniel 9:24-27; 11:36-12:13) – there is no mention of the Church in Daniel's 70th week. So Daniel's 70 week clock has stopped. The first 69 weeks came to completion with the arrival of the King to His holy city, Jerusalem, and with the rejection of the Messiah and His death, burial, and resurrection, the clock stopped. The 70th week clock is yet to start as Christ has for the last two thousand years been building His Church. The Kingdom is not yet here, this is the Church age, not the kingdom age.

While it is true that Christ is the High Priest and Mediator of the New Covenant (1 Tim. 2:5; Heb. 8:1, 6; 9:11, 15; 12:24), one finds the Church described as a "royal priesthood" (1 Peter 2:9), so it is that everyone that believes in Christ is called a ἱερεύς (hiereus) a.m.pl., "priest." In the Old Testament, a priest is one who offers sacrifices and in general is busied with sacred rites. But for Christians who are "purified by the blood of Christ and brought into close relationship with God, they devote their life to Him alone and

⁴⁰ John Gill, *John Gill's Exposition of the Bible* (www.e-sword.net)

to Christ.”⁴¹ The New Testament believer is a priest in that he or she can approach God directly because of the shed blood of Christ (John 14:6; Rom. 5:2; Eph. 2:18). We can come directly to God to confess sins (Matt. 6:12; Luke 18:13; Acts 2:37-38; 17:30). Thus our lives must be spiritual sacrifices (Rom. 12:1; Heb. 13:15-16; 1 Peter 2:5).

There is another textural variant here as the Textus Receptus has the added conjunction *και* between *βασιλεις και ιερεις* “**kings and priests**,” whereas the NA27 has simply reads, *βασιλεις, ιερεις* “**a kingdom, priests**.” The “kingdom,” or “kings and priests,” are “unto” *θεος* (d.m.sg., with def. art.) “God.” The basic meaning is locative, namely, location or position. Those that are “in Christ” serve Him and the Father (*πατηρ* d.m.sg., “father”) of Him (*αυτος* 3g.m.sg.).

This first phrase is most important to the doctrine of the deity of Christ as He is called God here! The expression “priests to God and His Father,” identifies Christ as God together with the Father! There are a few areas in Scripture in which Christ is specifically called God (John 1:1, 18; 20:28; Rom. 9:5; Tit. 2:13; Heb. 1:8; 2 Pet. 1:1; 1 John 5:20;). The fact is, the apostle John calls Jesus God! Christ in the second person of the Godhead and as such, He refers to the Father as His Father (John 2:16; 5:17, 43; 6:31, 65; 8:28, 38, 49, 54; 10:17-18, 25, 29-41; 12:26; 14:2, 12, 20-23, 28; 15:1, 8, 10, 15, 23-24; 16:10; 18:11; 20:21) as well as His God (Matt. 27:46; John 20:17).

αὐτῷ ἡ δόξα και το κρατος εἰς τους αἰῶνας ἄμην. (To Him [be] the glory and dominion forever and ever! Amen) This next phrase indicates the end of the discourse. The phrase starts with the dative personal pronoun of *αυτος* (*autos*) 3d.m.sg., “to Him” in order to emphasize the direction of the *δοξα* (*doxa*) n.f.sg., with def. art., “glory,” or “honor.” Most translations insert a “to be” verb - “to Him [be] the glory...” or as Dr. Thomas suggests, “let glory and strength be to Him.”⁴² Together with glory is placed *κρατος* (*kratos*) n.m.sg., with def. art., “force,” “strength,” “power,” or “dominion.” As Dr. Vincient notes, “correctly, rendering the two articles, “the glory and the dominion.” The articles express *universality*: all glory; that which everywhere and under every form represents glory and dominion. The verb *be* (the glory) is not in the text. We may render either as an ascription, *be*, or as a confession, *is*. The glory *is* His.”⁴³

The glory and dominion of our Lord is *εις τους αιωνας* “**into the aion**.” That is to say, the preposition *εις* “into” speaks of His glory and dominion today and it moves into the age to come – the *aion*. The Greek word *αιων* (*aion*) a.m.pl., with def. art., “forever,” or “an unbroken age,” is typical of the Biblical writers.⁴⁴ Finally, the apostle John uses *αμην* (*amen*), a transliteration from the Hebrew meaning, “amen,” “truly,” or “verily.” The word when used at the end of the phrase means, “so be it,” or “may it be fulfilled.”

1:7. *Ιδου ἔρχεται μετα τῶν νεφελῶν, και ὄψεται αὐτον πᾶς ὀφθαλμος και οἵτινες αὐτον ἐξεκεντησαν,* (**Behold, He comes with the clouds, and every eye will see Him, even those that pierced Him.**). The apostle adds a second amen statement to his introductory phrase. The apostle opens with the command to “behold” (*οραω* (*horao*) 2 Aor. Mid.

⁴¹ Online Bible Lexicon, (www.onlinebible.org).

⁴² Robert Thomas, *Revelation* (Chicago:Moody, 1992), p. 72

⁴³ M.R. Vinient, *Vincient's Word Studies in the New Testament* (www.e-sword.net).

⁴⁴ The alternate expression for forever is: *εις τους αιωνας των αιωνων* (into the ages of the ages)

Impv. 2sg., “to see, behold”). The sense is most likely, “to see with the mind,” “to take heed,” or “to care for,” the return of the Lord in His second coming. The idea is to “become acquainted with” and to “look to” the text that follows. The imperative in this case expressing an exhortation for the immanent return of the Lord, for He comes (ερχομαι, Pres. M/P Dep. Ind. 3sg., “to come, go”). The word behold is used by John 23 times in the book of Revelation. The usage here serves to introduce Christ’s second coming with urgency and at the end of the book it is used to conclude the book with immanency:

*Behold, I am **coming** (ερχομαι, Pres. M/P Dep. Ind. 1sg.) quickly! Blessed is he who keeps the words of the prophecy of this book. (Rev 22:7)*

The immanency of the Lord’s return is expressed in the Greek by use of the present tense of ερχομαι (erchomai) Pres. M/P Dep. Ind. 3sg., “to come, go.” The present tense in the Greek can be used to present an event that has not yet occurred, yet the reader is to understand that the event is certain to take place and, in fact, is in progress (cf. Matt. 26:2; John 14:3).

The second coming of the Lord is expressed μετα των νεφελων “**with the cloud**” (cf., Daniel 7:13-14; Matt. 24:30). The historical connection of the Lord coming in the clouds has its roots in the Pentateuch, the five books of Moses. The Greek word νεφελη (nephele) g.f.pl., with def. art., “the cloud” is used in the LXX of Exodus 14:19, in connection with the “piller of the cloud” – the cloud which led the Israelites in the wilderness. This cloud is related to the Messiah’s return and is known in the Hebrew as the theophanic cloud.

The Lord will come in a cloud and οψεται αυτον πας οφθαλμος “**every eye will see Him**”. The verb οραω (horao) Fut. Mid. Dep. Ind. 3sg., “will see,” or “behold,” is placed first to emphasize the visible aspect of His appearance. Indeed the extent of the visible appearance is given as, πας (pas) adj. n.m.sg., “every” eye. We get the English word “optics” from this Greek word οφθαλμος (ophthalmos) n.m.sg., “eye.” Thus it is no mistake that this is a future physical appearance of the Lord in Glory. His visible appearance will be as He promised at His ascension in Acts 1:11 – He “will come in the same way as you saw Him go into heaven.”

Revelation 1:7’s Old Testament Allusions		
Rev 1:7a	Dan. 7:13a	Zech 12:10
Behold, He comes with the clouds and every eye will see him and they that pierced Him and all the people of the earth will lament because of Him.	And behold, One like the Son of Man, Coming with the clouds of heaven!	And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for <i>his</i> only <i>son</i> , and grieve for Him as one grieves for a firstborn.

The conjunction και is translated “even,” or “also” to emphasize all those (οστις, *hostis*; pron. n.m.pl.) “whosoever,” that pierced Him are included in the group that saw Him. The pronoun αυτος (autos) pers. pron. 3a.m.sg., “him” is the object and is placed

before the aorist verb of εκκεντεω (ekkenteo) Aor. Act. Ind. 3pl., “they pierced,” in order to emphasize the person that was pierced.

και κοπονται ἐπ’ αὐτον πασαι αι φυλαι της γης. ναι, αμην. (**And all the people of the earth will lament because of Him. Even so. Amen.**) The next conjunction και in this chain of conjunctions, continues the thought with all those that will see the Lord coming in the clouds. All the earth κοπονται ἐπ’ αὐτον “**will lament because of Him.**” They will all κοπτω (kopto) Fut. Mid. Dep. Ind. 3pl., “beat one’s breast for grief.” This word, as Dr. Robertson says, is an “old verb, to cut, ‘they shall cut themselves,’ as was common for mourners.”⁴⁵ The verb is placed at the head of the phrase in order to emphasize their grief. The preposition επι (epi) prep., “upon,” or “over,” is translated temporal “for” or “over a period for” αυτος (autos) pers. pron. 3a.m.sg., “him.”

Finally, the nominatives are placed at the end of the phrase: πασαι αι φυλαι της γης “**all the tribes of the earth.**” The extent of this sighting covers the entire world. Likewise, the “grieving” is due to the overwhelming judgment that had taken place during the Tribulation, and now at His appearing in the cloud, His great appearance in righteousness is overwhelming; the conviction piercing, as the Holy Spirit moves in all the earth accomplishing a last great moving of the heart. The Old Testament prophesied the purpose of the Tribulation was to (1) bring judgment upon Israel (Jer. 30:7; Dan. 9:24; 12:1; Matt. 24:15-20); (2) Bring national regathering and salvation to the Jews (Isa. 11:1-12; 43:5-7; Jer. 16:14-16; 23:5-8; 30:8-11; 31:31-37; Ezek. 39:27-29); (3) judge nations (Ps. 2:5; Jer. 25:30-32; Zech 12:3).

So it is that this great prediction extends to all the tribes, πασαι αι φυλαι της γης “all the tribes of the earth.” The adjective πας (pas) adj., n.f.pl., “all, every,” modifies φυλη (phule) n.f.pl., with def. art., “tribes,” “nations,” or “peoples,” of the γη (ge) g.f.sg., “arable land,” or “earth.” The construction “adjective + article + noun” means the adjective is slightly more emphatic than the noun. That is, πασαι αι φυλαι stresses the extent of the tribes to be “all” - none are left out.

The apostle’s use of the word φυλη (phule) n.f.pl., with def. art., “tribes,” or “nations,” is normally specific to the descendants of one of the twelve tribes of Israel, indeed the word comes from the verb “to beget, bring forth, be born,” however, in this context, refers to all the tribes that are of the earth, not just Israel. Therefore, the extent is all the people, not just the Jews of the earth. The purpose of the Tribulation is to force mankind to consider Jesus Christ or Antichrist.

The apostle adds the great Greek affirmation ναι (nai) “yes, verily, truly,” and concludes with the Hebrew αμην (amen) “amen,” “so it is” – yes, so be it!

1:8. Εγω ειμι το αλφα και το ω, λεγο κυριος ο θεος, ο ων και ο ην και ο ερχομενος, ο παντοκρατωρ. (**I am the Alpha and the Omega, says the Lord, who is, and who was, and who is to come, the Almighty.**) This last verse could equally well stand alone, for He alone is the alpha and the omega. This statement is a declaration of the deity of Christ, for God alone possesses this attribute. The phrase εγω ειμι “**I, I am**” is an expression used of Jesus Christ in order to emphasize His eternality in the book of John. Notice, the Lord

⁴⁵ A.T. Robertson, *Word Pictures of the Greek New Testament* (www.e-sword.net)

interjects here – He is speaking directly. He alone is the *εγω* (ego) pers. pron. 1n.sg., “I,” *εἰμι* (eimi) Pres. Ind. 1sg., “to be,” “exist” – the ever existing One (cf. John , the Seven “I am’s”)! The personal pronoun “I” refers back to the previous antecedent “His Father,” in verse 6, namely, the Son whose blood cleansed us (verse 5).

This interjection suggests that the reader should know Isaiah’s prophecies of comfort (Isaiah 40-66). Indeed, one must know the Old Testament in order to know and understand the book of Revelation. Isaiah describes Israel’s deliverance in chapters 40-48, providing His authority over all creation as the bases for His promises, and Israel’s history as evidence that He alone is able to regather them and bring them salvation in the Messianic Kingdom.

Isaiah’s First and Last Declarations	
Verse	Text
Isaiah 41:4	Who has performed and done <i>it</i> , Calling the generations from the beginning? I, the LORD, am the first; And with the last I am He. " (Isa 41:4) ... But you, Israel, <i>are</i> My servant, Jacob whom I have chosen, The descendants of Abraham My friend. ⁹ <i>You</i> whom I have taken from the ends of the earth, And called from its farthest regions, And said to you, <i>You are</i> My servant, I have chosen you and have not cast you away: ¹⁰ Fear not, for I <i>am</i> with you; Be not dismayed, for I <i>am</i> your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand.
Isaiah 43:10-13	" <i>You are</i> My witnesses," says the LORD, " And My servant whom I have chosen, That you may know and believe Me, And understand that I am He. Before Me there was no God formed, Nor shall there be after Me. ¹¹ I, <i>even</i> I, <i>am</i> the LORD, And besides Me <i>there is</i> no savior. ¹² I have declared and saved, I have proclaimed, And <i>there was</i> no foreign <i>god</i> among you; Therefore you <i>are</i> My witnesses," Says the LORD, "that I <i>am</i> God. ¹³ Indeed before the day <i>was</i> , I <i>am</i> He; And <i>there is</i> no one who can deliver out of My hand; I work, and who will reverse it?"
Isaiah 44:6-7	Thus says the LORD, the King of Israel, And his Redeemer, the LORD of hosts: I am the First and I am the Last; Besides Me there is no God. ⁷ And who can proclaim as I do? Then let him declare it and set it in order for Me, Since I appointed the ancient people. And the things that are coming and shall come, Let them show these to them.

It is here that one finds a textural variant. The Textus Receptus has: το α και το ω αρχη και τελος “The alpha and the omega, the first and last.” Whereas, the NA27 simply says: το ἄλφα και το ω “**the alpha and the omega.**” The α (a) or ἄλφα is the Greek letter alpha (the first letter of the Greek alphabet). The ω is the Greek letter omega (the last letter in the Greek alphabet). This corresponds to the Old Testament “first and last” of Isaiah (41:4; 44:6). The addition of αρχη (arche) n.f.sg., “beginning, origin, first” και “and,” τελος (telos) n.n.sg., “last, end,” to the TR matches Rev. 21:6 “ἐγὼ [εἰμι] τὸ ἄλφα καὶ τὸ ὦ, ἢ ἀρχὴ καὶ τὸ τέλος” for both the TR and NA27.

First and Last in the Book of Revelation		
Revelation	Text (NA27)	Translation
1:17	Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς	And when I saw Him, I fell at His feet as a dead man. And He laid His right hand upon

	νεκρός, καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ’ ἐμὲ λέγων· μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος	me, saying, "Do not be afraid; I am the first and the last,
2:8	Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν·	And to the angel of the church in Smyrna write: The first and the last, who was dead, and has come to life, says this:
21:6	καὶ εἶπέν μοι· γέγοναν· ἐγὼ [εἰμι] τὸ ἄλφα καὶ τὸ ὦ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.	And He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.
22:13	ἐγὼ τὸ ἄλφα καὶ τὸ ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος	"I am the Alpha and the Omega, the first and the last, the beginning and the end."

The statement λέγει ο κυριος “**says the Lord,**” is a declaration of the divine authority of Scripture. As such, the present tense of the verb λέγω (lego) Pres. Act. Ind. 3sg., “to say,” is a statement that Christ continues to speak (at the time of writing) to John these truths. This is similar to the familiar Old Testament declarations, “thus says the LORD.” The New Testament word κυριος (kurios) n.m.sg., with def. art., “lord,” or “master,” is used of Jesus at times to describe His deity. The LXX used the Greek word at times for the Hebrew YHWH in the Old Testament translation⁴⁶.

The set of “to be” statements that concludes this section serves as a literary device to highlight the ever-existing attribute of Christ. First, He is described as “**the One that continues to be,**” – the ever-existing One, as the present participle of εἰμι (eimi) Pres. Act. Part. n.m.sg., with def. art., “to be, exist,” suggests. Christ is also (καὶ) “**He who was.**” The standalone usage of the definite article together with the imperfect verb ὁ ἦν from εἰμι (eimi) Impf. Act. Ind. 3sg., “to be, exist,” highlights the person as the One who was. Finally, Christ is also (καὶ) “**the one that comes.**” The apostle uses the present participle again to express Christ’s occupation or role as the One known to be coming. The verb ἐρχομαι (erchomai) Pres. M/P Dep. Part., n.m.sg., with def. art., “to come,” or “go” suggests the reader ought to know He as the One that is to come – The παντοκράτορ (pantokrator) n.m.sg., with def. art., “the almighty,” “the ruler of all,” from the compound of πᾶς (pas) all, every, and κρατος (kratos) force, strength. This, no doubt, brings up the purpose statement of the Lord:

⁶For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with

⁴⁶ This translation occurs over 6,000 times in the Greek Old Testament.

judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this. (Isa 9:6-7)

II. The Things Which Thou Hast Seen

The Person of Christ

Vision of the Son of Man (1:9-20)

Revelation 1:9-20

⁹I, John, who [is] also your brother and partaker in the tribulation and in the kingdom and patience of Jesus Christ. I was on the isle that is called Patmos for the word of God and for the testimony of Jesus Christ. ¹⁰I was in the Spirit on the Lord's day, and I heard behind me a great voice, like a trumpet, ¹¹which said, "what you see, write into a book and send to the seven churches, those in Asia, into Ephesus and into Smyrna, and into Pergamos, and into Thyatira, and into Sardis, and into Philadelphia, and into Laodicea." ¹²And I turned to see the voice that spoke with me. And turning, I saw seven golden candlesticks. ¹³And in the middle of the seven candlesticks one like the Son of Man, clothed with a garment down to the foot, and girded about the breasts with a golden girdle. ¹⁴Moreover, His head and hair [were] white as wool, as white as snow, and His eyes as a flame of fire. ¹⁵And his feet like fine brass, as if having been burned in a furnace, and his voice as the sound of many waters. ¹⁶And having in his right hand seven stars, and out of his mouth departed a sharp two-edged sword, and his appearance as the sun shines in its strength. ¹⁷And when I saw him, I fell at His feet as dead. And he laid his right hand upon me, saying to me, do not fear, I am the first and the last. ¹⁸And the one that lives and became dead, And behold, I am living into the age of ages. And I have the keys of hell and death. ¹⁹Write what you saw, what is, and what shall be after these things. ²⁰The 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 which you saw are the seven churches.

⁹εγω ιωαννης, ο και αδελφος υμων και συγκοινωνος εν τη θλιψει και εν τη βασιλεια και υπομονη ιησου χριστου, εγενομην εν τη νησω τη καλουμενη πατμω, δια τον λογον του θεου και δια την μαρτυριαν ιησου χριστου. ¹⁰εγενομην εν πνευματι εν τη κυριακη ημερα και ηκουσα οπισω μου φωνην μεγαλην ως σαλπιγγος, ¹¹λεγουσης ο βλεπεις γραψον εις βιβλιον και πεμψον ταις επτα εκκλησιαις ταις εν ασια εις εφεσον και εις σμυρναν και εις περγαμον και εις θυατειρα και εις σαρδεις και εις φιλαδελφειαν και εις λαοδικειαν ¹²και επεστρεψα βλεπειν την φωνην ητις ελαλησεν μετ εμου. και επιστρεψας ειδον επτα λυχνιας χρυσας, ¹³και εν μεσω των επτα λυχνιων ομοιον υιον ανθρωπου, ενδεδυμενον ποδηρη, και περιεζωσμενον προς τοις μαστοις ζωνην χρυσην. ¹⁴η δε κεφαλη αυτου και αι τριχες λευκαι ωσει εριον λευκον, ως χιων και οι οφθαλμοι αυτου ως φλοξ πυρος ¹⁵και οι ποδες αυτου ομοιοι χαλκολιβανω, ως εν καμινω πεπυρωμενοι και η φωνη αυτου ως φωνη υδατων πολλων. ¹⁶και εχων εν τη δεξια χειρι αυτου αστερας επτα και εκ του στοματος αυτου ρομφαια διστομος οξεια εκπορευομενη και η οψις αυτου, ως ο ηλιος φαινει εν τη δυναμει αυτου. ¹⁷και οτε ειδον αυτον, επεσα προς τους ποδας αυτου ως νεκρος και επεθηκεν την δεξιαν αυτου χειρα επ εμε, λεγων μοι, μη φοβου· εγω ειμι ο πρωτος και ο εσχατος, ¹⁸και ο ζων, και εγενομην νεκρος, και ιδου, ζων ειμι εις τους αιωνας των αιωνων, αμην· και εχω τας κλεις του αδου και του θανατου. ¹⁹γραψον α ειδες, και α εισιν και α μελλει γινεσθαι μετα ταυτα· ²⁰το μυστηριον των επτα αστερων ων ειδες επι της δεξιας μου, και τας επτα λυχνιας τας χρυσας. οι επτα αστερες αγγελοι των επτα εκκλησιων εισιν και αι επτα λυχνιαι ας ειδες επτα εκκλησιαι εισιν.

Introduction

The biggest attribute of God is His glory. The idea of the glory of God has a diverse meaning. On the one hand, the glory of God means God is sovereign in His majesty. Another meaning of the glory of God has to do with His purity and splendor, indeed, man falls short of the glory of God (Rom. 3:23). Yet another meaning has to do with honor due God. It is here in the first chapter of Revelation that one finds an incredible description of our Lord in His glory, where all three meanings find application to the One whose throne is in heaven.

When the apostle John last saw the Lord, He had His resurrected body which ascended to heaven. John was not able to see the full glory revealed to him previously. John did see the Lord transfigured, where the Lord's veil of glory was removed and he was moved to action. That is the purpose of the glory of God, it moves man to see and recognize the absolute Oneness of God and understand the limitation of finite man. However, the full unveiled strength of the glory of God has only been experienced by Moses as he returns from the mountain with a changed face. That encounter however, that Moses had with God was veiled by a cloud. Here, we find the apostle sees the full glory of God in a vision and it moves him to respond in a way that was very different than at any time before – John's reaction was to immediately fall to the ground. That is what one would expect man to do in the presence of an all-powerful God.

Along with John's vision of the glorified Christ is his commission to write down everything he sees. That is the work of a servant of God – one set apart for service to God. The apostle John was called by the Lord to be a fisher of men (Mark 1:17), he saw the Lord in the transfiguration (Mark 9:2), he walked and talked with the Lord up to His death on the cross, then saw and spoke with Him after the resurrection where he was given the great commission (Mark 16:14-15). Now John sees and hears his glorified Lord and Savior Jesus Christ in the throne room of God and his reaction will be to bow down and experience the tender touch of the Lord.

John's commission to write (1:9-11)

1:9. *εγω ιωαννης, ο και αδελφος υμων* (**I John, who [is] also your brother**). The apostle John describes in this verse: (1) his relation to them – as a brother; (2) his relation to them as a companion in tribulation; (3) his position together with them in Christ as a companion in the kingdom of Jesus Christ; and (4) his location of writing.

John says simply, *εγω ιωαννης ο και αδελφος υμων* “**I John, who is also your brother.**” The personal pronoun *εγω* (ego) 1n.sg., “I” together with the proper noun

Ιωαννης (Ioannes) n.m.sg., “John” (of Hebrew origin meaning “Jehovah is a gracious giver”), is used to introduce a personal, “eye witness,” account of the things seen in a very emphatic way.

εγω ιωαννης “I, John” statements in Revelation	
1:9	I John , who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.
21:2	And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
22:8	And I John saw these things, and heard <i>them</i> . And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

There is a textural variant here as the TR and WH both have the conjunction *και*, whereas WH leaves it out (i.e., εγω ιωαννης ο αδελφος υμων “I, John, the brother of you”). Since it does not matter one way or the other, the conjunction is kept. The conjunction *και* is translated “also,” so that John may identify himself emphatically with the brothers. John is also αδελφος (adelphos) n.m.sg., with def. art., “the brother,” of them (συ, pers. pron. 2g.pl.), not in a literal since, but speaking metaphorically as a, “fellow brother,” partaking in their common tribulation.

και συγκοινωνος εν τη θλιψει (and partaker in the tribulation). This clause indicates that, John, like them [the brothers in the churches] are experiencing tribulation. The period of John’s writing can be uniquely identified with the period of persecution of the Church by Domitian, emperor of Rome, in his later reign in the year 95 or 96 A.D. The conjunction, *και* “and,” serves to continue the thought that John is a συγκοινωνος (sugkoinonos) n.m.sg., “participant with others,” or “a joint partner,” from the compound of συν (sun) “together with,” and κοινωνος (koinonos) “a partner, associate, companion, partaker.”

Notice they are all fellow partakers in (εν) the tribulation that is occurring. The Greek word, θλιψις (thilipsis) d.f.sg., with def. art., is the literal, “pressing,” and metaphorically means, “tribulation, oppression,” or “affliction.” The definite article makes this tribulation unique, most likely the common persecution they experienced under the brutal rule of Domitian from 81 until his death in 96 AD.

και εν τη βασιλεια και υπομονη ιησου χριστου (and in the kingdom and patience of Jesus Christ). The conjunction *και* “and,” links θλιψις “tribulation,” with *και εν τη βασιλεια και υπομονη ιησου χριστου* “and in the kingdom and patience of Jesus Christ.” They are together positionally in (εν) the tribulation and βασιλεια (basileia) d.f.sg., with def. art., “the kingdom.” This kingdom is used metaphorically in that it is not a literal earthly kingdom but rather a spiritual kingdom wherein those in the church are a possession of Jesus Christ as a group. This kingdom builds upon the previous statement that they are “kings and priests” (1:6). John says those that are in Christ are placed into Christ’s kingdom. This kingdom is in the present age and is spiritual in nature as it is related to

υπομονη (hupomone) d.f.sg., “steadfast, patience, enduring,” until He takes us out of this world, judges it, and brings in His earthly Jewish Messianic kingdom centered in Jerusalem. The kingdom of Christ that they are experiencing is a kingdom or realm where tribulation reigns and they are to live enduring the pain and suffering that characterizes the kingdom of Satan who opposes the things of God.

There is a textural variant here as the WH does not have the definite article with kingdom (εν βασιλεια) whereas the TR does (εν τη βασιλεια).

The two great spiritual realm kingdoms are Christ’s kingdom in the Church age and an opposing realm that is Satan’s kingdom. The usage of the term “kingdom” seems to contrast with the Roman kingdom, thus highlighting the persecution they are experiencing for the word of God and the testimony of Jesus Christ. Christianity changed the world, transforming the governments of the world from pagan-centric to Christo-centric. Satan changes his tactics to accommodate the age, the philosophies of the world move from pagan centric to today’s self-worshiping humanistic kingdoms - today’s godless socialistic kingdoms. Satan is today trying to bring the kingdoms of the world together in a united one world government opposed to God and the things of God. Satan is moving the societies of the world back to the tower of Babel (Gen. 11).

The genitive of Ιησους (Iesus) g.m.sg., “Jesus,” and Χριστος (Christos) g.m.sg., “Christ,” speak of a characteristic that defines His kingdom, that is to say, patience has its source from Him. Living in Christ means possessing the patience that comes from Christ, and in that day, they needed the message of patience, steadfastness and endurance as Rome came against Christ’s church in a brutal way.

Here is another textural variant as the TR adds the word Christ (ιησου χριστου) whereas, the WH simply reads ιησου “of Jesus.”

εγενομην εν τη νησω τη καλουμενη πατμω, (I was on the isle that is called Patmos). The main verb of this verse is γινομαι (ginomai) 2 Aor. Mid. Dep. Ind. 1sg., “to become, come to pass,” and is normally translated “was.” The verb is not the normal state of being verb, but “I came to be,” or “I appeared in history on the island.” This verb is so far away from its subject it might better be rendered, “I John was on the isle that is called Patmos.” The apostle seems so concerned with his audience that he places their state of trouble at the head of the verse. The apostle defines his location as, εν τη νησω τη καλουμενη πατμω **“in the isle of Patmos.”** The preposition εν speaks of location, “in,” or “on,” and modifies the noun νησος (nesos) d.f.sg., with def. art., “the island,” thus identifying the island where the apostle is located - the one being called (καλεω Pres. Pas. Part. d.f.sg., with def. art., “the one being called”) πατμος (Patmos, d.f.sg.). John writes as though his audience understands what it means to be on the island of Patmos. Indeed, the early church knew of the hard labor that enemies of the state experienced on the island and explains why John used the comforting word “patience” in his opening.

The word **Patmos** is of uncertain derivation and is a small (about 10 miles long and 6 miles wide), rugged island in the Aegean Sea. The island is located off the coast of Asia Minor about 35 miles SW of Miletus and about 45 miles from Ephesus. The Island served the Roman government as a resource for criminals who were forced to work in the mines and quarries⁴⁷. Felons and enemies of Rome mined the quarries for the stone that satisfied

⁴⁷ Earl Radmacher, gen. ed., *The Nelson Study Bible* (Nashville: Thomas Nelson, 2007), 2028

the Roman urge to build.⁴⁸ Patmos is divided into two nearly equal parts with the harbor and town on the east side. The crescent shape of the island made it a safe harbor from storms and was used for travelers from the great port of Ephesus to Rome.

δια τον λογον του θεου και δια την μαρτυριαν ιησου χριστου. (for the word of God and for the testimony of Jesus Christ). John says he is being persecuted because of the testimony of Jesus Christ. The preposition *δια* is used with the accusative *λογος* (logos) a.m.sg., with def. art., “the word,” whose primary meaning becomes causal, “because of,” or, “on account of,” the word of *θεος* (theos) g.m.sg., with def. art. “God,” and the testimony of Jesus Christ. The apostle continues (*και*) defining the reason for his persecution as he links the word of God with the testimony of Jesus Christ. Again, the preposition *δια* with the accusative is used, adding *μαρτυρια* (marturia) a.f.sg., with def. art., “the testimony,” of *ιησου χριστου* “Jesus Christ,” with the word of God – in essence, the testimony of Jesus Christ is equated with God’s word! There is a textural variant here as the TR adds Christ (**ιησου χριστου**) whereas the WH simply reads **ιησου** “Jesus.”

Domitian (ruled A.D. 81-96) became the Roman Emperor after the popular ruler Titus died in his third year of reign. Titus’ brother, Domitian, was only thirty years old when he became Emperor. The great historian Dr. Schaff writes, “After a promising beginning he became as cruel and bloodthirsty as Nero, and surpassed him in hypocrisy and blasphemous self-deification. He began his letters: ‘Our Lord and God commands,’ and required his subjects to address him so. He ordered gold and silver statues of himself to be placed in the holiest place of the temples. When he seemed most friendly, he was most dangerous. He spared neither senators nor consuls when they fell under his dark suspicion, or stood in the way of his ambition. He searched for the descendants of David and the kinsmen of Jesus, fearing their aspirations, but found that they were poor and innocent persons. Many Christians suffered martyrdom under his reign, on charge of atheism – among them his own cousin, Flavius Clemens, of consular dignity, who was put to death, and his wife Domitilla, who was banished to the island of Pandateria, near Naples.”⁴⁹

Due to Domitian’s heavy hand, Christians suffered greatly as they would not call him Lord and God! “John’s banishment to Patmos was not unique in the first century. The Romans often exiled political prisoners to islands in the Aegean Sea. Two primary types of exiles occurred. The first, called *deportation in insulam*, could be pronounced only by the emperor and was often given to important citizens who fell from favor. The banishment was permanent, and these Romans subsequently lost their civil rights and their property. The second, called *relegation ad insulam*, could be imposed by a provincial governor. The sentence could be either temporary or permanent, but normally did not require the loss of Roman citizenship or property. John’s exile to Patmos probably fell into the latter category.”⁵⁰

Domitian came to his end as he was murdered in A.D. 96, after a plot supported by his wife. His rule was characterized by the hated Roman cult of delation where jealous

⁴⁸ Page Patterson, *The New American Commentary: Revelation* (Nashville: B&H Publishing, 2012), p. 65

⁴⁹ Philip Schaff, *History of the Christian Church* (Peabody: Hendrickson, 1996), v. 1, p.427

⁵⁰ Clinton Arnold, gen. ed., *Zondervan Illustrated Bible Backgrounds Commentary* (Grand Rapids: Zondervan, 2002), v.4, p.255

suspicion destroyed the aristocracy and Senate, where rumor, informer, and treason played a deceptive role in the prince's court. Tradition says John returned to Ephesus after Domitian died⁵¹.

1:10. εγενομην εν πνευματι εν τη κυριακη ημερα (I was in the Spirit on the Lord's day). John describes to his audience that he εγενομην εν πνευματι “**came to be in the spirit**” – a supernatural state whereby God brings visions to His servants. The verb γινομαι (ginomai) 2 Aor. Mid. Dep. Ind. 1sg., means, “to become,” or “come to pass,” so that on the usual day which they would normally come together to worship, John, separated some 40 miles from his congregation on that island, came before the Lord and found himself in the spiritual realm. John, like the prophets of old - Moses in the wilderness and David on the run from Saul, while experiencing trials receive revelation from God. Indeed, as Dr. Walvoord states, “in the Spirit refers to his experience of being carried beyond normal sense into a state where God could reveal supernaturally the contents of this book.”⁵² The preposition εν together with the locative noun πνευμα (pneuma) d.n.sg., “spirit,” suggests a supernatural ecstatic state that is common among the prophets of old wherein they were taken to an ecstatic state in order to see the message.

Humans organize memories as images in the mind; hence, visions serve as the most effective method of fixing the message in the mind as precise knowledge. An image in the mind is more effective and descriptive than words. However, as Dr. Robert Thomas notes, “This was not a revelation through a dream because, unlike Peter in Acts 10:10 and Paul in Acts 22:17, John never slept during the process. His spirit was wide awake, and its powers were exercised with exalted clarity.”⁵³ Likewise, Dr. Lenski, notes, “It must be clearly distinguished from all self-induced states such as the trance of a spiritualistic medium, the visions of a clairvoyant, so-called second sight, the mental states which mystics seek to achieve, the East Indian practice of Yogism, the visions of false prophets in the Old Testament times. These are morbid, highly pathological, and, with few exceptions, an abuse of the spirit.”⁵⁴

Prophecy “in the Spirit” predicted	
Num. 12:6	<p>Suddenly the LORD said to Moses, Aaron, and Miriam, "Come out, you three, to the tabernacle of meeting!" So the three came out. ⁵ Then the LORD came down in the pillar of cloud and stood <i>in</i> the door of the tabernacle, and called Aaron and Miriam. And they both went forward. ⁶ Then He said,</p> <p>"Hear now My words:</p> <p>If there is a prophet among you,</p> <p>I, the LORD, make Myself known to him in a vision;</p> <p>I speak to him in a dream.</p> <p>⁷ Not so with My servant Moses;</p>

⁵¹ Mal Couch, gen. ed., *A Bible Handbook to Revelation* (Grand Rapids: Kregel, 2001), p. 203

⁵² John Walvoord, *The Revelation of Jesus Christ* (Chicago:Moody, 1966), p. 42

⁵³ Robert Thomas, *Revelation* (Chicago: Moody, 1992), vol. 1, p. 90

⁵⁴ R.C.H Lenski, *The Interpretation of St. John's Revelation* (Minneapolis: Augsburg Publishing, 1963), p.59

	<p>He <i>is</i> faithful in all My house. ⁸ I speak with him face to face, Even plainly, and not in dark sayings; And he sees the form of the LORD. Why then were you not afraid To speak against My servant Moses?" (Num 12:4-8)</p>
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Prophesy in the Spirit Realized in the Old Testament		
Num 11:25-26	seventy elders	temporary prophesy
Num. 24:2-3	Balaam	prophesy
1 Sam. 10:6	group of prophets	prophesy
1 Sam. 19:21-23	messengers of Saul, Samuel	prophesy
2 Sam. 23:2	David	prophesy
Ezek. 3:14	Ezekiel	vision
Ezek. 11:24	Ezekiel	vision
Ezek. 37:1	Ezekiel	vision
Prophesy in the Spirit Realized in Revelation		
Rev.4:2	John	vision
Rev. 17:3	John	vision
Rev. 21:10	John	vision

This condition came upon him on the Lord's day, as John says, *εν τη κυριακη ημερα* "in the day belonging to the Lord." . The temporal preposition *εν* together with *κυριακος* (*kuriakos*) adj. d.f.sg., with def. art., "belonging to the Lord," or "related to the Lord," suggest that the early Church identified Sunday as the Lord's *ημερα* (*hemera*) d.f.sg., "day." Indeed, the early Church came to be identified with Sunday worship in order to be identified with the resurrection of our Lord. While the Sabbath was identified with the Jew, Sunday was identified with the Christian.

During this time of great persecution the Jews were not allowed to worship or gather together on the Sabbath because it was abolished by Domitian. Almost immediately after Christ's ascension, Christian's started worshipping on Sunday, the first day of the week, which came to be known as the Lord's day (cf., Acts 20:7; 1 Cor. 16:2).

και ηκουσα οπισω μου φωνην μεγαλην ως σαλπιγγος, (and I heard behind me a great voice like a trumpet). John declares that he *ηκουσα οπισω μου φωνην μεγαλην ως σαλπιγγος* "heard behind him a loud voice like a trumpet." The verb *ακουω* (*akouo*) Aor. Act. Ind. 1sg., "I heard" is the common word used for hearing with the ear. The aorist expresses a simple past tense as he is explaining what happened in his ecstatic state. He heard a voice as it came from behind him; the adverb *οπισω* (*opiso*) speaks of position, as it was physically "behind," not in time as "afterwards," but location, since he adds the personal pronoun *εγω* (*ego*) 1g.sg. "me," which is sometimes called the "genitive of place," describing the location of action when used with adverbs. Finally, the *φωνη* (*phone*) a.f.sg.,

“sound,” or “voice” is described as *μεγας* (*megas*) adj. a.f.sg., “great,” indeed, *μεγαλην ως σαλπιγγος* “**a great one as a trumpet.**” The sound was not that of a literal trumpet, but it was *ως* (*hos*) adv., “like,” a *σαλπιγξ* (*salpigx*) g.f.sg., “trumpet.” How does a voice sound like a trumpet? It is loud and reverberating. This is none other than the glorified Jesus Christ, the Alpha and the Omega, whose voice is described as a trumpet during supernatural accompaniment of Divine interpositions as at Sinai (Heb. 12:19)⁵⁵. Yet, the trumpet served Israel as a loud call or announcement of something important: an impending invasion, the important announcement of the start of Sabbath, a new moon, or other feast day.

However, with reference to Bible prophecy, the trumpet announces judgment, or urgency, and marks out the start of a period or action of God. The trumpet means, “wake up, pay attention, be alert!” The trumpet announces the rapture, the trumpet judgments, and here, the commission of John to see, hear and write down, all that the Lord shows him. John is thus transported to heaven to see the future and the One who directs, the One behind what is seen is none other than the Lord Jesus Christ who says, set your eyes and ears and your whole being on the things about to take place.

1:11. There is a textural variant here. The Textus Receptus adds: *λεγουσης εγω ειμι το α και το ω ο πρωτος και ο εσχατος* “Saying, I am the Alpha and the Omega, the first and the last.” As Dr. Gill notes, these characters are “left out in the Alexandrian copy, the Complutensian edition, the Vulgate Latin, Syriac, and Ethiopic versions; but are very fitly retained, to point out the person that speaks; to express his dignity, deity, and eternity; to excite the attention of John, and to give weight to what he said.”⁵⁶ The familiar Johannine emphatic formula *εγω ειμι* (I, I am) introduces this deity expression that is so prominent in John’s gospel (John 6:35; 8:58; 10:7, 14, 15; 15:1; 18:5). The personal pronoun *εγω* (ego) 1n.sg., “I,” together with the first person present verb *ειμι* (*eimi*) Pres. Ind. 1sg., “to be,” or “exist,” is the Old Testament, “ever existing One,” “the One who is,” the “I am that I am.” The identification of the Lord as the *το α και το ω ο* “**the alpha and the omega**” was used in 1:8 to declare His deity and the eternality of His Sonship as the ever-existing One. Notice the use of the neuter article with the Greek letter, alpha, *α* (first letter of the Greek alphabet). The neuter article is used again with the Greek letter omega *ω* (the last letter of the Greek alphabet). In case one does not understand, the Lord expresses His eternality by stating He is the *πρωτος* (*protos*) adj. n.m.sg., with def. art., “first in time, place, or rank,” *και* the *εσχατως* (*eschatos*) adj. n.m.sg., with def. art., “last.”

λεγουσης ο βλεπεις γραψον εις βιβλιον (Which said, what you see write into a book). The apostle John was called by the Lord to be a fisher of men (Mark 1:17), he saw the Lord in the transfiguration (Mark 9:2), he walked and talked with the Lord up to His death on the cross, then saw Him and spoke with Him after the resurrection where he was given the great commission (Mark 16:14-15), even saw the ascension. Now he again sees and hears his glorified Lord and Savior Jesus Christ in the throne room of God. John’s reaction will be to bow down and have the Lord touch him.

⁵⁵ W.E. Vine, *Vine’s Complete Expository Dictionary* (Nashville:Thomas Nelson, 1996)

⁵⁶ John Gill, *John Gill’s Exposition on the Entire Bible* (www.e-sword.net)

After identifying who it is that is speaking, the Lord commands John to write what he sees in a book. The present participle of λέγω (lego) Pres. Act. Part. g.f.sg., “to say, speak” is translated “saying,” or with the genitive sense, “which said.” The feminine pointing back to the “great voice.” The neuter relative pronoun of ος (hos) a.n.sg., “who,” “which,” “what,” points to things, events, and objects in general that he βλέπω (blepo) Pres. Act. Ind. 2sg., “sees.” The present tense is continuous action and seems to mean those things which are seen throughout all the visions that he sees throughout the book which some refer to as repeated action; what is seen over and over, write it down.

John is commanded to γράφω (grapho) Aor. Act. Impv. 2sg., “write!” The aorist imperative serves as all consumming. The constative aorist takes the occurrence as a single whole without regard of its duration. This is the basic usage and idea of the aorist. Write what is seen, εἰς βιβλίον, “into a book.” The Greek word βιβλίον (biblion) a.n.sg., “a small book,” or “scroll,” is at the time of writing the common papyri which was widely available, but parchment was also used which was made of animal skins, shaved and scraped. John could have used either material in his banishment on the island.

και πεμψον ταις επτα εκκλησιας (and send to the seven churches). In addition (και) to writing what he sees, John is commanded to πεμπω (pempo) Aor. Act. Impv. 2sg., “send,” a copy of the book to each of the seven churches identified. These specific επτα (hepta) “seven” churches (εκκλησια, d.f.pl.) are located (εν) “in,” Asia. Can you imagine seven copies are to be made of the book of Revelation and distributed to the churches. The word of God is to be given out and this book is to be read from the pulpits of all churches! Has the book of Revelation been read from your church pulpit?

ταις εν ασια εις εφεσον και εις σμυρναν και εις περγαμον και εις θυατειρα και εις σαρδεις και εις φιλαδελφειαν και εις λαοδικειαν (Those in Asia, into Ephesus and into Smyrna, and into Pergamos, and into Thyatira, and into Sardis, and into Philadelphia, and into Laodicea). The definite article with Ασία (Asia) d.f.sg., identifies a specific identifiable region known as “Asia,” but specifically, into (εις):

1. **Εφεσος** (Ephesus) a.f.sg., Ephesus. Ephesus is a maritime city of Asia Minor, and the capital of Ionia and under the Romans, of proconsular Asia, situated on the Icarian Sea between Smyrna and Miletus. Tradition says the city was the place where John stayed and was the Elder there until his death at an old age. The population of the city is estimated to have been about half million in the first century. Paul conducted the longest ministry there, about two years, nine months, where he established a thriving Christian community and even a school. It was, however, also the major Roman trade center with the great temple to Diana was in conflict with Christianity. Because of the expulsion of the Jews from Jerusalem, the city contained a very large Jewish population.
2. **σμυρνα** (Smurna) a.f.sg., Smyrna, “myrrh.” Spanning out 40 miles north of Ephesus, is Smyrna, an Ionian city of Asia Minor, on the Aegean Sea. The city was historically known as the “crown of Ionis,” the ornament of Asia. The apostle John’s disciple Polycarp suffered martyrdom there in A.D. 169.

3. **περγαμος** (Pergamos) a.f.sg., Pergamos, “height or elevation.” A city in Asia Minor, the seat of the dynasties of Attalus and Eumenes, famous for its temple of Aesculapius and the invention and manufacture of parchment. In the third century B.C. it was the capital of the great Hellenistic kingdom. The city was known as a health resort dedicated to the god Asclepius, and was home to a renowned school of sculpture. In 1868, excavations there uncovered the great sculptured altar of Zeus identified by some as “Satan’s throne” (Rev. 2:13).
4. **θυατειρα** (Thuateira) a.n.pl., Thyatira, “odour of affliction.” A colony of Macedonia Greeks, situated between Sardis and Pergamos on the river Lycus; its inhabitants gained their living by traffic and the art of dyeing in purple. The city had more trade guilds than any other Asian city around 100 A. D. The deity of the city was Apollo, worshipped as the sun-god under the surname Tyrimnas⁵⁷.
5. **σαρδεις** (Sardeis) a.f.sg., Sardis “red ones.” A luxurious city in Asia Minor, the capital of Lydia. The city was known for its textile manufacturing and Jewelry. It was here that the wealthy citizens took up the mystery cults.
6. **φιλαδελφεια** (Philadelphieia) a.f.sg., Philadelphia “brotherly love.” A city of Lydia in Asia Minor, situated near the eastern base of Mount Tmolus, founded and named by the Pergamene king, Attalus II Philadelphus. After the death of Attalus III Philometor, 133 BC, it together with his entire kingdom came by his will under the jurisdiction of the Romans.
7. **λαοδικεια** (Laodikeia) a.f.sg., Laodicea “justice of the people.” A city of Phrygia, situated on the river Lycus not far from Colosse. It was destroyed by an earthquake in 66 (or 60) A.D. and rebuilt by its own citizens resources. Its great wealth came from its production of a fine quality black wool.

There is a textural variant here as the TR starts this list identifying the region as **ταις εν ασια** “those in Asia,” whereas the WH leaves this out.

Source of the Commission (1:12-20)

1:12. **και επεστρεψα βλεπειν την φωνην ητις ελαλησεν μετ εμου.** (And I turned to see the voice that spoke with me). It is at this point that the apostle, επεστρεψα βλεπειν την φωνην “turned to look at the voice.” The action of turning here is in the Greek from επιστρεφω (epistrepho) Aor. Act. Ind. 1sg., “to turn,” and is not the common word for physically turning, but is more descriptive as the compound of επι (epi) “over,” or “against,” is added to στρεφω (strepho) “to turn,” therefore meaning, “turn opposite to,” the voice. The direction is given by the infinitive of βλεπω (blepo) Pres. Act. Inf., “looking,” or “beholding,” the voice. The object of the apostle’s sight was the φωνη (phone) a.f.sg., with def. art., “the voice,” namely, the person speaking, however, the emphasis is placed upon the voice instead of the physical appearing wherein the voice originates.

⁵⁷ Merrill Unger, *The New Unger’s Bible Dictionary* (Chicago:Moody, 2005), p. 1279

The pronoun οστις (ostis) pron., n.f.sg., is translated “that,” and has the qualitative force “of what sort,”⁵⁸ was speaking. How is it that John did not recognize the voice of the Lord? Did he not speak with Him many times, even the resurrected Lord. Though, it had been some 50 years since their last encounter, the voice that λαλεω (laleo) Aor. Act. Ind. 3sg., “spoke,” spoke as a great trumpet – with power and depth. There is a textural variant here as the WH reads ελαλει, Impf. Act. Ind. 3sg., “he was speaking,” that is, He was the One speaking and He continued to be the One speaking.” The aorist of the TR meaning a statement of fact, “He simply spoke.” The preposition μετα (meta) may be translated with the genitive as “with,” or “in the midst of,” in either an association or spatial sense, as the Lord was with John (εγω pers. pron. 1g.sg., “me”).

και επιστρεψας ειδον επτα λυχνιας χρυσας, (And turning, I saw seven golden candlesticks). As John turned, he came face to face with the voice. Again the action is specific, it is directional, επιστρεφω (epistrepho) Aor. Act. Part. n.m.sg., “turned around,” and thus facing the voice. And he, οραω (horao) 2 Aor. Act. Ind. 1sg., “to see with the eyes,” or “beheld,” the επτα λυχνιας χρυσας “seven golden lampstands.” These λυχνιας (luchnias) a.f.pl., “candlesticks,” “lamp stands,” or what the Jews commonly call the “candelabrum,” a seven stemmed light with which each stem contains a candle. It appears here, however, that there are seven individual lamp stands, each looking as though they are overlaid with gold. These seem to be independent lampstands representing the seven churches just mentioned. These are the “lights” to the world which reveal the Word to the world through the written word. Just as the seven pronged candelabrum of the Temple lit the holy place so that man could see in the dark, revealing the way, so the church is to be a light in the dark world proclaiming the word of God which shows the way of righteousness, guiding us out of darkness and sin, into light and truth to the One that is our Righteousness.

The Greek word χρυσεος (chruseos) adj. a.f.pl., “made of gold, overlaid or covered with gold,” provides the common appearance of the things of heaven. The gold speaks of heaven’s purity as that is the place of God who is pure and demands purity. The church is to get the Word of God out to the world in purity, to get the whole word out to the whole world and to do so with care and order, with exegesis not eisegesis. Bringing God out of the text not putting words into the pure word of God. The church is to expound the Scriptures verse by verse, giving out the word so as to expose the darkness, not take a single verse and expound for a half hour with man’s words, man’s light. Teach the Word with purity, brightness, and focus so that the Light of the world can go forth and the world can see Christ in truth.

The light of the candelabrum was fueled by oil which is a type of the Holy Spirit (Zech. 4:1-14). While the Tabernacle was a pattern of heaven wherein all three members of the Godhead are represented, so the lamp of the earthly Tabernacle represents Christ, yet one cannot separate the Son from the Spirit so it is the Spirit fuels the light. Likewise, it is the Spirit that empowers the church to reveal the Son to a dark world. The Word of God cannot be separated from the Spirit of God; they go hand in hand. In other words, the effective agent, the Holy Spirit, works with the Word of God to expose the power of God. As Zechariah puts it, “Not by might nor by power, but by My Spirit, says the LORD of hosts” (Zech. 4:6). Notice the relationship of the Spirit to oil:

⁵⁸ M.R. Vincent, *Vincent’s Word Studies in the New Testament* (www.e-sword.net).

Oil as a Type of the Spirit ⁵⁹		
Significance	Temple	Church
Spirit given for ministry	Exodus 40:9-16	Acts 1:8
Spirit illuminates	Exodus 27:20-21	1 John 2:20
Spirit cleanses and sanctifies	Leviticus 8:30; 14:17	Romans 8:2-3

1:13. και εν μεσω των επτα λυχνιων ομοιον υιον ανθρωπου, ενδεδυμενον ποδηρη, και περιεζωσμενον προς τοις μαστοις ζωνην χρυσην. (And in the middle of the seven candlesticks one like the Son of Man, clothed with a garment down to the foot, and girded about the breasts with a golden girdle). John describes that, εν μεσω των επτα λυχνιων “in the middle of the seven lampstands,” was the Son of Man – Christ Himself. The preposition εν “in,” is spatial with μεσος (mesos) adj. d.n.sg., “middle,” “in the midst,” as he sees Christ in the middle of the επτα λυχνιων “seven lampstands.” There is a textural variant here as the WH text does not have the number seven (επτα). The number επτα (hepta) “seven,” being the number of completion and the seven individual λυχνια (luchnia) g.f.pl., with def. art., “candlesticks,” or “lamp stands,” serve the Lord as they shine His light outward in every direction into the world. It is here that the description of the lampstand in the tabernacle finds meaning. The description of its construction found in Ex. 25:31-40 (cf. Ex. 27:20).

³¹ You shall also make a lampstand [Heb. m^enowrah; Greek LXX, λυχνια] of pure gold; the lampstand shall be of hammered work. Its shaft, its branches, its bowls, its *ornamental* knobs, and flowers shall be of *one piece*.

³² And six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side. ³³ Three bowls *shall be* made like almond *blossoms* on one branch, *with* an *ornamental* knob and a flower, and three bowls made like almond *blossoms* on the other branch, *with* an *ornamental* knob and a flower- and so for the six branches that come out of the lampstand. ³⁴ On the lampstand itself four bowls *shall be* made like almond *blossoms*, *each with* its *ornamental* knob and flower. ³⁵ And *there shall be* a knob under the *first* two branches of the same, a knob under the *second* two branches of the same, and a knob under the *third* two branches of the same, according to the six branches that extend from the lampstand. ³⁶ Their knobs and their branches *shall be of one piece*; all of it *shall be* one hammered piece of pure gold. ³⁷ You shall make seven lamps for it, and they shall arrange its lamps so that they give light in front of it. ³⁸ And its wick-trimmers and their trays *shall be* of pure gold. ³⁹ It shall be made of a talent of pure gold, with all

⁵⁹ Adapted from Paul Enns, *Moody Handbook of Theology* (Chicago: Moody, 2014) p. 268

these utensils. ⁴⁰ And see to it that you make *them* according to the pattern which was shown you on the mountain. (Ex. 25:31-40)

Christ is a type of this Lampstand in as much as it is pure gold, He too, is pure in His humanity, therein having neither spot or blemish (1 Peter 1:19). The lampstand was fashioned together of one piece hammered out by the artisans empowered by the Holy Spirit. In typological meaning Christ's body endured our strips in our place as He was crucified on the cross – barring our grief, stricken (Heb. naga', "to touch, strike"), smitten (Heb. nakah, "to strike, beat, hit, slain") of God (Isa. 53:4-5). Finally, the purpose of the lampstand is to give out light revealing the holiness of God which penetrates the sin and darkness of the world who does not understand because they loved the darkness rather than the light because their deeds were evil. So it is that the Light of the world (John 1:9; 8:12; 9:5) who reflects the Father's light (Heb. 1:3), gives light through His word (Ps. 119:130), so that we might see the light (Ps. 19:8; 36:9) as a guiding light (Ps. 43:3; Isa. 51:4), so we might walk in the light (Isa. 2:5; 1 John 1:5, 7), as children of light (Matt. 5:14-16; Phil. 2:15).

In this age, it is the work of the church that the light of the world is to spread. The church is then, also a type of the golden lampstand in as much as Christ is the light that shines brightly through the local assembly as His body. The type of the church as the lampstand started in the Tabernacle, as the holy place had no windows to let the light into the place; the light in the holy place was hidden from the world. The priest had the privilege of ministering and enjoying the light of the lampstand whose source was both the oil, namely, the Spirit of God, and the light, namely, the Son of God. The believer-priest today in the church likewise enjoys fellowship with one another in service to God bringing the word of God to the dark world. The Church wherein finds Christ, the Light of the world as the head, and finds the empowering of the Holy Spirit who makes the righteousness of God in Christ known to the world through the word. The Spirit that baptizes believers into the body of Christ empowering believers with gifts for service.

The context of this section of Scripture reveals that "Christians are the wicks of God, standing between the oil and the light. When the light is shining brightly, the wick is not seen, but if the light goes out, only the black charred wick is noticed. If our wick is defective, the oil of the Holy Spirit is unable to flow through us, causing the light of Christ to flicker dimly and finally die out."⁶⁰

John identifies what he sees as, *ομοιον υιον ανθρωπου* "**something like a Son of Man**," or in modern vernacular, "something like a man," was in the middle of the lights. The adjective *ομοιος* (*homoios*) adj. a.m.sg., "like," "similar," or "resembling," suggests he identifies what he sees in the midst of the lamps as a man. There is a textural variant here as the TR reads, *υιω* (d.m.sg., "to/in/by a son"), while the WH reads *υιον* (a.m.sg., "son"). Dr. Barnes notes, "The expression rendered "like unto *the* Son of man," should have been "like unto a son of man"; that is, like a man, a human being, or in a human form. The reasons for so interpreting it are:

- (a) that the Greek is without the article, and

⁶⁰ David Levy, *The Tabernacle: Shadows of the Messiah* (Bellmawr: The Friends of Israel Gospel Ministry, 1993), p. 47

(b) that, as it is rendered in our version, it seems to make the writer say that he was like himself, since the expression “the Son of man” is in the New Testament but another name for the Lord Jesus.”⁶¹

The Greek word *ομοιος* (*homoios*) is specific in its meaning, as it is derived from *homos*, meaning “of the same kind.” John uses this word 23 times in this book to describe the same in appearance, and, the same in nature, condition, ability, or power. John is saying, the person that stood in the midst of the lampstands was a man, having the same essence as a man. Notice how John uses the word *ομοιος* in the book with respect to Christ.

ομοιος (homoios) “like,” or “resembling”			
Verse	Greek	English	
1:13	και εν μεσω των επτα λυχνιων ομοιον υιον ανθρωπου ενδεδυμενον ποδηρη	And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot,	<i>ομοιον</i> accusative (object)
14:14	και ειδον και ιδου νεφελη λευκη και επι την νεφελην καθημενος ομοιος υιον ανθρωπου εχων επι της κεφαλης αυτου στεφανον χρυσουν	And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown,	<i>ομοιος</i> nomative (subject)

The term used for Christ is *υιον ανθρωπου* “**son of man,**” a common expression for Christ and used by Christ of Himself. The term expresses Christ’s relationship to mankind. It is because He is related to mankind that His death on the cross is able to represent mankind as the only true substitute for the sin of mankind. Likewise, He is called the Son of God, meaning He is the unique Son related to God that establishes His true divine relationship as a pure substitute that can approach the Father to plead the case of man declaring that He alone paid the price for our sin as our substitute – our kinsman redeemer. The expression Son of Man has its origin in the OT as Daniel saw the Son of Man in His glorious, eternal body, coming before God the Father, the Ancient of Days, to receive eternal dominion (Dan. 7:13-14). Therefore, it is Messianic in character and speaks of the eternal Sonship of Christ in His incarnation, death, resurrection, and rule over earth (cf. Psalm 2; Mark 13:26).

The description of Him as, *ενδεδυμενον ποδηρη* “**clothed in a garment down to the feet,**” suggests He is wearing His royal rob. The perfect middle participle of *ενδυω* (*enduo*) Perf. Mid. Part. a.m.sg., “to put on, clothe oneself,” is properly translated: “having clothed Himself” in this rob. The word *ποδηρης* (*poderes*) adj. a.m.sg., “reaching to the feet,” is a *hapax legomenon*, meaning it is only used once in the NT. The word garment

⁶¹ Albert Barnes, *Barnes’ Notes on the Bible* (www.onlinebible.net)

must be supplied by context to complete the thought, hence, most translate, “garment reaching to the foot.”

The conjunction *και* continues the description of Christ’s appearance in heaven as the expression, *περιεζωσμενον προς τοις μαστοις ζωνην χρυσην* “**girded about the breasts with a golden girdle,**” is a picture of His holy priestly breastplate. The participle, *περιζωννυμι* (*perizonnumi*) Perf. Pas. or Mid. Part. a.m.sg., “to fasten garments with a girdle or belt,” or “to gird one’s self,” is a perfect tense verb, thus translated, “having been girded (passive, i.e., the angles put them on)” or, “having girded Himself (middle, i.e., He put them on Himself),” about the breasts; that is, He had in the past girded and He continues to be girded. Did Jesus become clothed this way upon His ascension to the right hand of the Father in heaven? Is this why John did not immediately identify Him? The preposition *προς* (*pros*) prep., is locative meaning “on,” modifies *μαστος* (*mastos*) d.m.pl., with def. art., “the breasts.” This covering is described in the Greek as a, *ζωνη* (*zone*) a.f.sg., “a girdle,” or a “belt.” What a sight this must have been. Our Lord was seen clothed in His priestly garments. How are we to understand the priestly garments of the OT? We understand them here in our great High Priest who was offered once to bear the sins of many (Heb. 9:28) and who is now the Mediator of the new covenant, interceding for us as Priest. Yet Jesus in His glorified physical body in heaven is unlike any priest that had come before in that His priestly service is characterized as pure! The breastplate reflects the great price He paid and is symbolic of truth as it is made of pure refined gold. Its appearance is *χρυσεος* (*chruseos*) adj. a.f.sg., “golden,” “made of gold,” or “covered with gold,” and is consistent with other descriptions of the Lord in His glorified state. All the instruments of the Tabernacle were made of gold. Yet this golden girdle is different from that which Aaron wore, namely, the breastplate of judgment (Ex. 28:29). The OT priest breastplate bore the names and stones of the twelve tribes of Israel. Christ’s golden girdle has no such description. Maybe, this is a unique plain golden breastplate communicating the simple truth that our Lord settled the sin issue of Israel at the cross so their names no longer exist as the breastplate of judgment but with their sins dealt with, Christ is ministering to a new thing called the Church, wherein both Jew and Gentile are brought together into one new body with Christ as head. Can this simply be a statement of Christ’s righteous, holy girdle wherein is bound His power in truth as He actively participates in His Church in this age where sin has been dealt with. Yet He will return again apart from sin, for our final salvation, placing us in our heavenly bodies (Heb. 9:28).

1:14. *η δε κεφαλη αυτου και αι τριχες λευκαι ωσει εριον λευκον, ως χιων* (**Moreover, His head and hair [were] white as wool, as white as snow**). John continues the description of what he sees using the conjunction, *δε*, normally adversive, “but,” however, here is, “and, moreover, now.” The Lord’s *κεφαλη* (*kephale*) n.f.sg., with def. art., “the head,” and (*και*) *θριξ* (*thrix*) n.f.pl., with def. art., “the hairs,” are described in the Greek as, *λευκος* (*leukos*) adj. n.f.pl., “light, bright, white.” This description of the glorified Jesus is similar to that of the Father that Daniel saw in his vision of the future as Christ comes to receive power and authority over the entire world:

I watched till thrones were put in place, And the Ancient of Days was seated; His garment *was* white as snow [χιόνα], And the hair of His head *was* like pure wool [ἔριον λευκόν]. His throne *was* a fiery flame, Its wheels a burning fire; ¹⁰ A fiery stream issued And came forth from before Him. A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. The court was seated, And the books were opened. (Dan. 7:9-10, LXX)

His hair was white, ὥσει (hosei) adv., “as it were⁶²,” as ἐριον (erion) n.n.sg., “wool,” the wool of sheep. Since sheep’s wool can have a range from bright white to tan, John clarifies, calling it λευκον ὡς χιων “white as snow.” The addition of the adjective further describing the word, λευκος (leukos) adj. n.n.sg., “white,” as (ὡς) χιων (chion) n.f.sg., “snow,” thus clarifying the pure nature and deity of Christ. It is here one finds the metaphor of Christ as the light of the world that finds its highest meaning as truth and light are synonymous and the Son of Man judges righteously, exposing all sin. No one can hide in the dark because Christ’s brightness will reflect outwardly from His throne. The physical light that illuminates all things moves to the spiritual moral character of one’s action that the Word of God exposes that only God can expose and judge.

και οι οφθαλμοι αυτου ως φλοξ πυρος (and His eyes as a flame of fire). Turning to behold the voice, John sees the One speaking possesses, οφθαλμος (ophthalmos) n.m.pl., with def. art., “the eyes,” like (ὡς) φλοξ πυρος “a flame of a fire.” The description of eyes like a flame of fire is used three times in the book of Revelation (1:14; 2:18; 19:12; cf. Dan. 10:6). The description suggests the purity of Him in the sense of a way of life. It speaks of the character of a person. The eye is seen in Scripture metaphorically as, “the eyes of the mind.” The character of man is found in one’s eyes. Closed eyes express spiritual blindness (Isa. 6:10; Matt. 13:15), winking eyes express mockery (Ps. 35:19), and plot perversity (Prov. 16:30). One can have lustful eyes (1 John 2:16), jealous eyes (1 Sam. 18:9), greed (Prov. 27:20), haughty eyes (Ps. 18:27), and eyes full of adultery (2 Peter 2:14). While dim eyes symbolize grief (Job 17:7), bright eyes symbolize well-being (1 Sam. 14:27), and opened eyes symbolize knowledge (Gen. 3:5,7).

Christ as judge sees through the intent of the heart and gives divine just judgment. The metaphor of the eyes of God symbolizes God’s all-seeing presence. Who can hide from God? They symbolize God’s care as He watches over us (Ezr. 5:5; Ps. 33:18), and Christ’s sovereign control of history (Rev. 5:6). However, when used with the metaphor of fire one finds the fiery eyes of God means divine judgment – purifying judgment. “The figure may include the thought of the clear and penetrating insight of the Son of Man; but it also expresses His indignation at the sin which His divine insight detects.”⁶³ The Greek metaphor for, φλοξ (phlox) n.f.sg., “a flame,” when used with fire means a flame of fire, as Vine says, “is to be understood as the instrument of Divine judgment... in Rev. 1:14; 2:18; 19:12, of the eyes of the Lord Jesus as emblematic of penetrating judgment, searching out evil.”⁶⁴ He indeed will search out and judge all impurity!

⁶² There is a textural variant here as the TR reads, ὥσει, “as it were,” and the WH reads, ὡς “as, like.” The difference is insignificant. Though I think the longer reading, ὥσει, is more likely.

⁶³ M.R. Vincent, *Vincent’s Word Studies in the New Testament* (www.e-sword.org)

⁶⁴ W.E. Vine, *Vine’s Complete Expository Dictionary* (Nashville:Thomas Nelson, 1996)

1:15. και οι ποδες αυτου ομοιοι χαλκολιβανω, ως εν καμινω πεπυρωμενοι (And his feet like fine brass as if having been burned in a furnace). The apostle continues (και) his description of the Son of Man as he sees Him having, πους (pous) n.m.pl., with def. art., “the feet,” resembling fine brass. The word chosen by John is not the common word for, “like,” but the Greek, ομοιος (homoios) adj. n.m.pl., “like, similar,” or “resembling,” and is used of objects of like appearance. The word, χαλκολιβανος (chalkolibanon) d.n.sg., describes some metal like gold, if not more precious than fine brass, is from the compound of χαλκος (chalkos) “brass,” and λιβανος (libanos) “frankincense,” and is used only twice in the NT (Rev. 1:15; 2:18). Both times by John is describing Christ. As Dr. Walvoord describes, “The metal described as brass or, more properly, bronze (a copper alloy), symbolizes divine judgment as embodied in the Old Testament types of the brazen altar and other items of brass in connection with sacrifice for sin (cf. Exodus 38:30).”⁶⁵

Indeed, His feet of pure refined brass contrasts with statue representing all the kingdom’s of the history in Daniel chapter two, whose feet were, “partly of iron and partly of clay” (Dan. 2:33). Messiah’s kingdom in contrast crushes all the kingdoms of history as He alone paid the price for sin and His kingdom on earth will be characterized as righteous for He alone is righteous. The adverb, ως (hos) “as,” or “like,” describes how His feet resembled fine brass. The brass looked as though it was placed in (εν) a καμινος (kaminos) d.f.sg., “a furnace,” or a refiners furnace. The verb is placed last, thus stressing the burned aspect of the brass of His feet. The verb is actually the participle of πυροω (puroo) Perf. Pas. Part., n.m.pl., “to burn with fire,” and translated with the perfect sense: “having been burned,” referring back to His feet (the previous reference that is masculine) (n.m.pl.).

There is a textural variant here as the WH text reads, πεπυρωμενης (Perf. Pas. Part., g.f.sg.), describing the furnace and meaning, “as in a furnace having been fired up.” The better choice most likely is the TR’s reading with the participle usage in the nominative. The description provided by the participle is that of a refining work wrought by Christ alone for He alone came in the flesh and completed the redemptive, purifying work on our behalf. The relationship of the burning to the feet seems to highlight the fact of His glorified feet had been purified after walking upon the curse laden earth in our behalf. “The Messiah stands like crafted and smelted bronze, pure, stable, and strong.”⁶⁶

και η φωνη αυτου ως φωνη υδατων πολλων. (and his voice as the sound of many waters). After describing the glorified Lord’s physical appearance, John moves back (και) to the voice speaking. The Greek φωνη (phone) n.f.sg., with def. art., is the common word for, “a sound,” or “voice.” This, η φωνη αυτου “**the voice of him**” is characterized as (ως) ως φωνη υδατων πολλων “**as a sound of many waters.**” That is, as Psalm 93:4 declares: “The LORD on high [is] mightier than the noise of many waters, yea, than the mighty waves of the sea” (cf. Ezek. 43:2; Rev. 19:6). The metaphoric usage of υδωρ (hudor) g.n.pl., “water” means, “many peoples,” but here when used with the adjective πολυς (polus) adj. g.n.pl., “many,” “large,” seems to express the character of the voice, namely,

⁶⁵ John Walvoord, *The Revelation of Jesus Christ* (Chicago:Moodt, 1966), p. 45

⁶⁶ Mal Couch, *A Bible Handbook to Revelation* (Grand Rapids: Kregel, 2001), p. 204

characterized as overpowering, and omnipotent (cf. Rev. 19:6). This description of the overpowering voice of God from heaven finds its source from the OT prophet Ezekiel:

And behold, the glory of the God of Israel came from the way of the east. His voice *was* like the sound of many waters; and the earth shone with His glory. ³ *It was* like the appearance of the vision which I saw-- like the vision which I saw when I came to destroy the city. The visions *were* like the vision which I saw by the River Chebar; and I fell on my face. ⁴ And the glory of the LORD came into the temple by way of the gate which faces toward the east. ⁵ The Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the temple.

⁶ Then I heard *Him* speaking to me from the temple, while a man stood beside me. ⁷ And He said to me, "Son of man, *this is* the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. No more shall the house of Israel defile My holy name, they nor their kings, by their harlotry or with the carcasses of their kings on their high places. (Ezek. 43:2-7)

God's voice described as:	Verse	Meaning
A trumpet	1:10	alarming
The sound of many waters	1:15; 14:2	over-powering

1:16. και εχων εν τη δεξια χειρι αυτου αστερας επτα. (And having in his right hand seven stars). The present participle of εχω (echo) Pres. Act. Part. n.m.sg., "to have, hold," is properly with και, "and having," εν τη δεξια χειρι αυτου αστερας επτα **"in his right hand seven starts."** What an image this must have been! Indeed as Dr. Barnes writes, "Emblematic of the angels of the seven churches. How he held them is not said. It may be that they seemed to rest on his open palm; or it may be that he seemed to hold them as if they were arranged in a certain order, and with some sort of attachment, so that they could be grasped. It is not improbable that, as in the case of the seven lamp-bearers, they were so arranged as to represent the relative position of the seven churches."⁶⁷

It is clear by the language that the Lord had control of the seven stars. These stars are positionally in or under (εν) Christ's control as the metaphoric usage of δεξιος (dexios) adj. d.f.sg., with def. art., "the right," and χειρ (cheir) d.f.sg., "hand," means "a place of honor or authority, namely, power or control over the αστερας επτα "seven stars." Indeed the object of the phrase is αστερη (aster) a.m.pl., "stars." What stands out in this phrase is the placement of, δεξια (right), at the head of the phrase, thus stressing Christ's authority over the stars. Christ is working through His Church today and verse twenty defines the stars as the messengers of the seven churches.

και εκ του στοματος αυτου ρομφαια διστομος οξεια εκπορευομενη (and out of his mouth departed a sharp two-edged sword). What appears next is another statement of

⁶⁷ Albert Barnes, *Barnes' Notes on the Bible* (www.e-sword.net).

power and authority as what proceeds from (εκ), or “out of,” His στομα (stoma) g.n.sg., with def. art., “the mouth,” is described as ρομφαία (rhomphaia) n.f.sg., “a large sword,” that is specifically, διστομος (distomos) adj. n.n.sg., “two edged,” and οξυς (oxus) adj. n.f.sg., “sharp,” or “quick.” This description of the power of the mouth is an old metaphor for a mouth that returns results and with Christ cuts to the soul of man, convicting of sin, revealing truth, and shutting the mouth of men (cf. Isa. 49:2; Eph. 6:17; Heb. 4:12). The Lord had a mouthpiece in the Old Testament, that was through the dispensation of the law as He worked through Israel. Similarly, the Lord works through His church in this dispensation of Grace. Notice what the great Messianic chapter of Isaiah says about the Messiah and Israel:

Listen, O coastlands, to Me, And take heed, you peoples from afar! The LORD has called Me from the womb; From the matrix of My mother He has made mention of My name. ² And He has made My mouth like a sharp sword; In the shadow of His hand He has hidden Me, And made Me a polished shaft; In His quiver He has hidden Me. ³ And He said to me, ‘You are My servant, O Israel, In whom I will be glorified.’ ⁴ Then I said, ‘I have labored in vain, I have spent my strength for nothing and in vain; Yet surely my just reward is with the LORD, And my work with my God.’ ⁵ And now the LORD says, Who formed Me from the womb to be His Servant, To bring Jacob back to Him, So that Israel is gathered to Him (For I shall be glorious in the eyes of the LORD, And My God shall be My strength), (Isaiah 49:1-5)

Isaiah is speaking of Israel’s Savior, and specifically of the future day where He will gather Israel from where they have been scattered and bring them back to the land of promise. Israel is today, as of this writing, back in the land, but they are back in unbelief, in the future they will be brought back in belief. Israel was the mouthpiece for God during the dispensation of the Law, but today the Church has that honored position, and as we will soon see, has failed in getting the Word of God out to the world!

The source and direction of the sword is found proceeding out from, or as the Greek says, εκπορευομαι (ekporeuomai) Pres. M/P Dep. Part. n.f.sg., “to go forth,” “go out,” or “departing,” from His mouth and directed outward. Notice the use of the participle to specify that what goes forth is specifically the sword. This is a description of the Word of God that goes forth out of the month of God. The Word goes out but notice, not directionally to His right hand through the Churches, to pastors, to elders, to deacons. Instead, the Word goes out independent of the Churches. God’s Word goes forth in all directions because He has preserved His Word in the Bible and the Churches fail to get the Word out! God uses the Church to get His Word out but just as Israel failed, so will the Church. God’s Word stands forever.

και η οψις αυτου, ως ο ηλιος φαινει εν τη δυναμει αυτου. (and his appearance as the sun shines in its strength). John’s description of what he saw continues (και) with the description of His appearance, specifically, His, οψις (opsis) n.f.sg., with def. art., “countenance,” or “outward appearance.” The definite article stressing the appearance of

Him as being something like, *ως ο ηλιος* “**like the sun rays.**” The word *ηλιος* (*helios*) n.m.sg., with def. art., “the sun,” or “the rays of the sun,” give us a description of Him as light, and specifically the light rays going out in full strength from him as, *φαινω* (*phaino*) Pres. Act. Ind. 3sg., “to bring forth into the light,” or “to shine.” He shines forth *εν τη δυναμει αυτου* “**in the power of it,**” meaning, He Himself shines forth in full strength, the strength that comes is observed from the noon day sun, bright and penetrating. Notice the power, the, *δυναμις* (*dunamis*) i.f.sg., with def. art., “strength,” or “power,” is instrumental and thus one finds the location of the shining is internal to Him. Many translate, “like the sun shining in *its* strength,” not *His* strength. The personal pronoun *αυτου* is genitive and points back to the nearest antecedent, “the sun,” as John seeks to describe His appearance as something we might identify with – the brightest, purest, brilliant glory as of the only begotten of the Father, full of grace and truth (John 1:14).

1:17. και οτε ειδον αυτον, επεσα προς τους ποδας αυτου ως νεκρος (And when I saw him, I fell at His feet as dead). After describing what he saw, John describes his response and the loving act of our Lord to him. He describes, *και οτε ειδον αυτον* “**and when I beheld Him,**” indicating that at the very moment that John saw this sight of the glorified Lord he fell to the ground. The timing is identified by the adverb, *οτε* (*hote*) “when,” or “while,” I saw Him. The aorist of *οραω* (*horao*) 2 Aor. Act. Ind. 1sg., “to see, behold,” expresses the point in time of the action, and might better read, “at the very moment when I saw Him, I fell at His feet.” His reaction was to fall to the ground. I wonder if John as in a classic Old Testament ecstatic trance, *επεσα προς τους ποδας αυτου ως νεκρος* “**I fell to the ground as dead at His feet,**” that is, only in his mind or did he literally fall to the ground in his trance?

The normal reaction of humans when they see the glorified Lord in the presence of Father in heaven is to fall prostrate. This occurred with the apostles John, Peter and James, at the transfiguration when they saw Jesus transfigured before them. His face shone like the sun, and His garments were as white as light (Matt. 17:1-8). Again as Paul on the road to Damascus suddenly found himself surrounded by a light from heaven, his reaction was to fall to the ground (Acts 9:1-6). The Old Testament is full of examples of men who encountered the glory of the Lord and their reaction is to stop, fall to the ground, and great fright overcomes them, so much so, that their reaction, like John, is to fall to the ground (Isa. 6:5; Dan. 10:7-9).

The word, *πιπτω* (*pipto*) 2 Aor. Act. Ind. 1sg., “to fall,” is the common word for falling, and especially for descending from an erect to a prostrate position (cf. Rev. 4:10; 5:8, 15; 7:11; 19:4, 10; 22:8). The proposition *προς* (*pros*) with the accusative is spatial, “at, near,” or “towards,” as John had directed himself positionally at the Lord’s *πους* (*pous*) a.m.pl., with def. art., “feet.” His final position, however, is described as *ως νεκρος* “**as dead,**” not just bent over, but all the way to the ground as a dead man.

και επεθηκεν την δεξιαν αυτου χειρα επ εμε, λεγων μοι μη φοβου (And he laid his right hand upon me, saying to me, do not fear) It is at this point that the Lord touches John, in order to comfort him and acknowledge that He is indeed Jesus Christ, the very same one that John reclined his head upon the bosom (John 13:23). Christ *επεθηκεν την δεξιαν αυτου χειρα επ εμε* “**laid his right hand upon me.**” The very hand that John saw

the seven stars held in now touches him. The aorist verb επιτιθημι (epitithemi) Aor. Act. Ind. 3sg., “to lay on,” “put on, set on,” expresses, “a point in time action.” Christ simply placed His right hand upon John.

There is a textural variant here as the TR is most likely the better reading as the compound usage (επι) added to τιθημι “to set, place.” The WH text has the simple aorist of the word τιθημι “to set, place. The δεξιος (dexios) adj. a.f.sg., with def. art., “right” hand here signifying not power or status, but comfort, as the Lord serves to comfort John by touching him and saying, “fear not.” The present participle of λεγω (lego) Pres. Act. Part. n.m.sg., “saying,” points back to the unique glorified Lord speaking. The use of the participles in this section is stunning as they serve to point out this one incredible unique glorified Christ (see table below).

The textural variant here is as follows:		
TR:	την δεξιαν αυτου χειρα επ εμε λεγων μοι μη φοβου	“the right of him hand upon me, saying to me, fear not“
WH:	την δεξιαν αυτου επ εμε λεγων μη φοβου	“the right of him upon me saying, fear not”

The difference of the two readings is not important or significant enough to analyze.

The expression μη φοβου “**fear not**,” is a required statement for one who has just encountered the all-powerful God, for God had likewise touched and comforted Daniel this way (cf. Dan. 10:10-12). The use of the participle, λεγω (lego) Pres. Act. Part. n.m.sg., “saying,” seems to be used in order to further stress the idea that the “one speaking,” was the same one he saw and heard – the One who speaks – the Word, the Son of Man whose participles point to in verse 13. The particle, μη (me) “not,” modifying, φοβεω (phobeo) Pres. M/P Dep. Impv. 2sg., “to fear, put to flight by terrifying, be afraid,” is the common expression for fear and used of the Lord, “fear not for I am with you” (cf. Gen. 15:1; 21:17; 26:24; Isa. 41:10; 43:1; Dan. 10:19).

The “Son of Man” Participle Discourse			
Verse	Word	Parcing	Translation
13	ενδυοω	Perf. Mid. Part. a.m.sg.	having himself put on clothes (referring to the Son of Man)
15	πυροω	Perf. Pas. Part. n.m.pl.	having been burned (His feet)
16	εχω	Pres. Act. Part. n.m.sg.	having in His hand...
17	λεγω	Pres. Act. Part. n.m.sg.	saying ...
18	ζαω	Pres. Act. Part. n.m.sg. with def. art.	the One that lives...
18	ζαω	Pres. Act. Part. n.m.sg.	living...

εγω ειμι ο πρωτος και ο εσχατος, (I am the first and the last). The reason that John should have no fear is based on the fact that the One speaking and touching him is the all-mighty God. The Son of Man uses the common expression εγω ειμι “**I, I am**.” This is the common idiom Jesus uses for Himself in the Gospel of John (see table below). The

expression is emphatic and redundant in the Greek. It is a proclamation that I (ἐγώ pers. pron. 1n.sg., “I”), I am (εἰμι, Pres. Ind. 1sg., “to be, exist”: “I continue to be”), i.e., the ever existing One – the Old Testament equivalent of Jehovah (Ex. 3:14). The expression, *ο πρωτος και ο εσχατος* “**the first and the last**,” The adjective, *πρωτος* (protos) adj. n.m.sg., has the definite article attached to it thus making the identification of Him as “the first in time, place, or rank.” The definite article is again attached to the adjective, *εσχατος* (eschatos) adj. n.m.sg., “the last,” thus stressing the uniqueness of who Christ is; He is not only the first but He is the last. An expression used by God to describe a characteristic of Himself:

Who has performed and done *it*, Calling the generations from the beginning? I, the LORD, am the first; And with the last I *am* He. (Isa 41:4)

The statement, I am the first and the last, is akin to, I am the Alpha and the Omega (1:8), and as he reveals to us in chapter 22:13, “the beginning and the end.” A statement of the eternity of God. A statement of the whole course of human history from the first day to the last.⁶⁸

ἐγὼ εἰμι – I, I am – Jehovah “the ever-existing One” (Ex. 3:14)		
ἐγὼ εἰμι ὁ πρωτος καὶ ὁ εσχατος – “I am the first and the last”		
verse	title	translation
John 4:26	ἐγὼ εἰμι ὁ λαλῶν σοι	the One speaking to you, I am (the One speaking to you [is the] I am)
John 6:20	ἐγὼ εἰμι· μὴ φοβεῖσθε	It is I; do not be afraid
John 8:58	πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί	Before Abraham came to be, I am
John 13:19	ἅπ’ ἄρτι λέγω ὑμῖν πρὸ τ οὔ γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε ὅτι ἐγὼ εἰμι	Now I tell you before it comes to pass, that when it is come to pass, you may belief that I am [He].
John 6:35, 41, 48, 51	ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς	I am the bread of life
John 8:12	ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου	I am the light of the world
John 10:7, 9	ἐγὼ εἰμι ἡ θύρα τῶν προβάτων	I am the door of the sheep

⁶⁸ R.C.H Lenski, *The Interpretation of St. John’s Revelation* (Minneapolis: Augsburg, 1963), p. 72

John 10:11, 14	ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς	I am the good shepherd
John 11:25	ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ	I am the resurrection and the life
John 14:6	ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ	I am the way, the truth, and the life
John 15:1, 5	Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή	I am the true vine

1:18. και ο ζων, και εγενομην νεκρος, (And the one that lives and became dead).

The description of the One speaking, the Son of Man, continues with the conjunction *και* and the inclusion of the statement that He is, ο ζων και εγενομην νεκρος “**the one that lives and became dead.**” The participle usage of ζαω (zao) Pres. Act. Part. n.m.sg., with def. art., “to live,” or “breathe,” serves to identify the Son of Man as the unique One that, “continues to be the one that lives.” The definite article with the participle (ο ζων) provides us with a description of not only who He is (the noun aspect of the participle), but what He does (the verbal aspect of the participle) – He lives! He does not say, he lived (past tense), and died, but He alone is the One that lives, even though He became (εγενομην) dead. The Aorist of γινομαι (ginomai) 2 Aor. Mid. Dep. Ind. 1sg., “to become,” is normally translated without the pronoun, “I,” attached since it becomes awkward in the English. The usual translation might be, “and became dead,” however, He tells John emphatically, I became dead. The aorist tense serves as a statement of fact that indeed He in the past died, was buried, and now lives. The Greek word νεκρος (nekros) adj. n.m.sg., is the common word for “dead.” Speaking of His work on the cross as He really did die for the sins of the world (cf. John 3:16; 1 John 2:2). His death a propitiation, a satisfaction for the righteous demands of a holy God (Rom. 3:25; 1 John 2:2; 4:10). The translation might better read: “I am the One that lives and dead I was.”

και ιδου ζων ειμι εις τους αιωνας των αιωνων (And behold I am living into the age of ages) The apostle is to declare what God has revealed to him visibly. To look at Him and see for himself the One that lives. The command is directed at John to οραω (horao) 2 Aor. Mid. Impv. 2sg., “to see,” or “behold,” that He lives! The middle voice has the sense, “look for yourself!” The participle ζαω (zao) Pres. Act. Part. n.m.sg., “living, breathing” is again used to describe the One living is not simply actively alive in action (as a verb), but Jesus is alive! The verb ειμι (eimi) Pres. Ind. 1sg., “I am,” is placed after “living,” in order to stress the fact that the Son of Man exists in the state of the living. In time He came in the flesh as a man; in time He died a human death; in time He was resurrected to life; in time He ascended to heaven, and right now He is the One that lives forevermore. This speaks of His human side, for in His divine side He lives forever as the Son and was always

the living God and will ever be. He is now alive as man, and will for ever continue to be so.⁶⁹

In order to stress the point of His living presence the extent of His life is thus stated as forever. The usual expression in the New Testament is, εις τους αιωνας των αιωνων **“into the ages of ages,”** an idiom for eternity. The TR adds the particle, αμην **“amen,”** whereas the WH leaves it out. Technically, the Hebrew αμην (amen) **“verily, truly,”** is literally transliterated in the English as **“amen.”** When amen is used at the beginning of a discourse it is translated **“surely, truly, but when placed at the end is translated, “so be it, so it is.”**

και εχω τας κλεις του αδου και του θανατου (and I have the keys of hell and death). The final clause declares that Jesus Christ in His resurrected glorified body, after conquering death, indeed possess the keys to death. The conjunction *και* seems emphatic, namely, **“even,” or “indeed,”** as He alone continues to possess power over death. The present tense of εχω (echo) Pres. Act. Ind. 1sg., **“to have, hold,”** means that He **“right now”** possess the keys and continues to possess them. Notice the plural of κλεις (kleis) a.f.pl., with def. art., **“the keys.”** The usage of keys is metaphorical, meaning, **“to denote power and authority of various kinds.”** Dr. Walvoord has well stated, **“The statement that He has the keys of hell and of death implies that He is sovereign over physical death which terminates life in this world as well as over hell (Gr., *hades*), the life after death.”**⁷⁰ It is Christ who holds the keys for liberation, who sets the captives free from death (Luke 4:18).

The first key that Christ possesses identifies that the Lord has authority over Αδης (hades) g.m.sg., with def. art., **“the grave;”** what the ancients called the place of the dead. Hades is the Greek god of the lower regions. **“In Biblical Greek it is associated with Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits. Usually Hades is just the abode of the wicked, Luke 16:23; Rev 20:13,14; a very uncomfortable place.”**⁷¹ The second key or authority Christ possesses is over θανατος (thanatos) g.m.sg., with def. art., **“the death.”** Death has three meanings: (1) Spiritual death: the state of being that all mankind is born into after the fall of Adam, (2) Physical death: the separation of the soul and the body by which one’s physical life on earth is ended; and (3) the Second death: the eternal separation of the person from God forever in the lake of fire (Rev. 20:14). In the end, anyone not found written in the Book of Life will be cast into the lake of fire - death and hades will be thrown into the lake of fire (Rev. 20:13-14).

There is a textural variant here between the TR and WH text:		
TR:	και εχω τας κλεις του αδου και του θανατου	“and I have the keys of hell and of death.”
WH:	και εχω τας κλεις του θανατου και του αδου	“and I have the keys of death and hell.”

The difference is of word order wherein the TR, either by copyist mistake or on purpose, stresses αδου (hades), **“hell,”** since it is placed first in the list.

⁶⁹ John Gill, *John Gill’s Exposition of the Entire Bible* (www.e-sword.net)

⁷⁰ John Walvoord, *The Revelation of Jesus Christ* (Chicago:Moody, 1966), p. 47

⁷¹ Online Bible (www.onlinebible.net)

1:19. γραψον α ειδες, και α εισιν και α μελλει γινεσθαι μετα ταυτα (Write what you saw, what is, and what shall be after these things). Christ commands the apostle to γραφω (grapho) Aor. Act. Impv. 2sg., “write” what he [John] sees⁷². The neuter plural of ος (hos) rel. pron. a.n.pl., “what,” suggests he is to document the things (plural) that he just saw while he “was in the Spirit” (1:10), that is, in the vision that he has just seen as the aorist tense of οραω (horao) 2 Aor. Act. Ind. 2sg., “to see,” expresses a simple past tense, though, some interpret the aorist as a simple statement of fact making it universal and all-inclusive of every vision he sees throughout the book.

John is also (και) to document α εισιν και α μελλει γινεσθαι μετα ταυτα **“things that are, and things that will be after these things.”** The neuter plural is again used to describe those “things that” (ος rel. pron. a.n.pl., “who, which, what, that”) which are, right now. The state of being verb ειμι (eimi) Pres. Ind. 3pl., “to be,” expressing the state of affairs that exist now; the present tense meaning what he sees and hears in the present. Dr. Couch notes, “This includes the struggles and victories of the seven churches the Lord addressed in chapter 2-3, and by extension ‘the things which are’ could refer to all churches in the present church age.”⁷³

The third set of things (και) also includes the neuter plural of ος (hos) rel. pron. a.n.pl., “things that,” are seen in the future. So that an all-inclusive statement which follows in the same poetic sense as “the One who was, who is, and is to come” (1:8; 4:8). This statement parallels John’s place in the story and highlights the fact that he too is a writing prophet. The Greek verb μελλω (mello) Pres. Act. Ind. 3sg., “to be about, intend, shall, should,” has the basic idea of, “expectation,” and its third person singular sense means: “it is intending to come to pass,” in the sense that it is a prophetic necessity. The present tense includes, these things, events, & etc, will continue to take place at the time of writing; that is, God is not through working and He intends to document through progressive revelation His plan of the ages to John for his to write down and distribute to the seven churches.

The infinitive of γινομαι (ginomai) Pres. M/P Dep. Inf., “to become, come to pass,” when used with the preposition, μετα (meta) “with, after, behind,” refers to subsequent time and is translated, “after,” ουτος (houtos) dem. pron. a.n.pl., “these things.” The expression after these things (μετα ταυτα) is a re-occurring expression that refers to a succession of events – the book of Revelation is linear in time. As Dr. Hindson writes, “Many have used that simple threefold designation to outline the entire book: past (chap. 1), present (chaps. 2-3); future (chaps. 4-22).”⁷⁴ Indeed, the overall breakdown of the succession of events of the book is identified by the two Greek phrases και ειδον and μετα ταυτα “and I saw,” and “after these things.”

και ειδον and μετα ταυτα through Revelation		
Verse	Covers chapters	Time Period
1:19	4-22	Overall outline of book
4:1; 5:1,2,6,11	4-5	the church in heaven after the rapture

⁷² There is a textural variant with the WH text addition of the conjunction γραψον ουν α, “write then, what...” The TR simply reads, γραψον α, write what ...”

⁷³ Mal Couch, *A Bible Handbook to Revelation* (Grand Rapids: Kregel, 2001), p. 206

⁷⁴ Edward Hindson, *The Book of Revelation: Unlocking the Future* (Chattanooga: AMG, 2002), p. 27

6:1-2,5,12; 7:1,2, 9; 8:2; 9:1, 12; 15:1-2, 5; 17:3,6; 18:1	6-18	the Tribulation
19:1, 11, 17, 19	19	the Second Coming
20:1, 3, 4, 11-12	20	the Millennium
22:1	21-22	the eternal state

1:20. το μυστηριον των επτα αστερων ων ειδες επι της δεξιας μου, και τας επτα λυχνιας τας χρυσας, οι επτα αστερες αγγελοι των επτα εκκλησιων εισιν· και αι επτα λυχνιαι ας ειδες επτα εκκλησιαι εισιν. (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 which you saw are the seven Churches). Biblical prophecy, for the most part, will not keep one wondering what the symbols are for they are explained. One cannot claim the book of Revelation is too confusing because there is too much symbolism. Indeed the book of Revelation is easy to follow as its symbolism is explained, the objects seen defined, so as not to cause speculation.

The mystery μυστηριον (musterion) n.n.sg., with def. art., is here, “the hidden thing,” that is now disclosed. John saw something that he could not interpret properly so the Lord provided the explanation. The seven stars that he saw are the stars of the individual churches, the seven messengers of the churches. The church is that thing that Christ uses today to get His word out and it should not be a secret that He has the power in Himself to sovereignly work in His church. Yet as with Israel of old, apostasy and the spiritual forces are at work in the world moving apostasy into the church. Even with an all-powerful God who works in those who are called by His name, there is apostasy and failure in the church today. Yet His word stands forever, correcting, convicting, converting, protecting, and directing His church just as with Israel in the wilderness and in the days of Joshua conquering the land – God is in control, prophecy must be fulfilled, and He alone will fulfill His promises to His people Israel as well as to His body, the church. In the end, the prophecy of this book must be fulfilled and the head of the serpent must be crushed (Gen. 3:15).

The των επτα αστερων “**the seven stars**,” are described first. The stars αστερη (aster, g.m.pl., with def. art.) are seven (επτα, hepta) in number. And the number seven is the number of completion or fullness,⁷⁵ as such, this most likely has the meaning that God has full authority and is in control of the pure message of the church and selects the human messengers of the church throughout all time. When the time is ripe, He will take His church, the bride, out of this world quickly through the rapture, for she is the bride, protected from the wrath to come.

The relative pronoun ος (hos) rel. pron. g.m.pl., “who, which, what, that,” serves to introduce the subordinate clause and is a restrictive or defining clause, wherein the identity of the nouns are defined. The stars, ων ειδες επι της δεξιας μου “**that you saw in My right hand**,” are now going to be defined. The aorist verb of οραω (horao) 2 Aor. Act. Ind. 2sg., “to see, behold,” is the simple past tense referring to the thing just seen. So as not to confuse

⁷⁵ Seven (Gr. hepta) is akin to the Hebrew sheba’ signifying fullness or abundance.

the description, the stars are further defined to be those upon God's right hand. The preposition ἐπὶ (epi) "upon, on, over," is genitive "upon, on," describing possession that the Lord possesses authority over them as He alone has the power over the stars. His δεξιός (dexios) adj. g.f.sg., "right hand" describes power or authority over a thing. The first person personal pronoun of ἐγώ (ego) 1g.sg., "of me" is possessive, namely, He possess absolute control over the stars.

The next phrase, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσαῖς **"and the seven golden lampstands,"** is placed last in order to stress the first part, namely, the stars that are possessed in His right hand. Here the conjunction καὶ continues that which is in the Lord's right hand. Not only are the stars in His hand, but so are the ἑπτὰ (hepta) num., "seven," λυχνία (luchnia) a.f.pl., with def. art., "candlesticks," or "lamp stands." The adjective is found after the noun, namely, χρυσεός (chruseos) adj. g.f.pl., with def. art., "golden, made of gold," is placed after the noun thus making both the adjective and the noun of equal importance and inseparable. The lampstands have been purified by refining and hammering and thus the light that shines forth is true, right and pure.

The final clause defines what is seen: οἱ ἑπτὰ ἀστέρες ἀγγελοὶ τῶν ἑπτὰ ἐκκλησιῶν εἰσὶν **"the seven stars are the angels of the seven churches."** It is here that we find the simple explanation that what John saw up there in the throne room of God, the ἑπτὰ (hepta) "seven," ἀστέρες (aster) n.m.pl., with def. art., "stars" are God's ἀγγελος (aggelos) n.m.pl., "messengers," or "angels." The root meaning of the word is a messenger, so here one finds the churches serves as Christ's messengers of the ἑπτὰ (hepta) "seven," ἐκκλησία (ekklesia) g.f.pl., "churches." The verb used is the present tense for the state of being verb εἰμι (eimi) Pres. Ind. 3pl., "they are or exist," as the seven churches. The state of being means they exist right now as the seven churches or we could say not just seven individual churches, but the whole church, every one that exists continually in His hand. Who has authority in your local body? Does Christ have the ultimate authority in your church or is there a body of men who force the philosophies of the world upon the body? You will notice that when a church moves away from the word of God that Christ will deal with it.

καὶ αἱ ἑπτὰ λυχναὶ αἵ εἶδες ἑπτὰ ἐκκλησίαι εἰσὶν "and the seven candlestikes that you saw are the seven churches." And (καὶ) the ἑπτὰ (hepta) "seven," λυχνία (luchnia) n.f.pl., with def. art., "candlesticks," or "lampstands" that John saw are the seven churches. The aorist verb ὁράω (horao) 2 Aor. Act. Ind. 2sg., "to see, behold," describes the thing seen in the past, the thing John just saw. The seven candlesticks are the ἑπτὰ (hepta) "seven," ἐκκλησία (ekklesia) n.f.pl., "churches." The present tense of the state of being verb εἰμι (eimi) Pres. Ind. 3pl., "to be, exist," describes the state of being that they exist right now as the seven churches. Both the messengers and the churches exist for all time as a possession of the God in the very throne room. Notice the message is pure, but the churches are not, but the churches do serve to lift up and illuminate the Word of God. The local church may fail, may go into apostasy, but the word of God never fails, never goes into apostasy. The local church may come and go, but God's universal Church will forever be in His hand and will be taken up to be with Him in heaven. Comfort one another with these words (1 Thes. 4:18).

III. The Things Which Are

The Churches of Jesus Christ

The Seven Churches (2:1-3:22)

A. Love Letters to the Churches

Chapter two starts a new section where our Lord addresses His bride – the church. The churches addressed are seven in number and the messages are all unique. Five of the seven churches receive harsh criticism. It is important to notice that the Lord address each church by location and addresses the angel of each church.

Geographical location

The geographical location of the seven churches is given in a logical delivery order wherein it is received first at the island of Patmos, moves to Ephesus, then around the common highways and ending in Laodicea. Concerning the geographical significance Dr. Walvoord writes, “The geographical order of presentation is followed, beginning at Ephesus, moving north to Smyrna, then further north to Pergamos, then east to Thyatira, south to Sardis, east to Philadelphia, and southeast to Laodicea. However, other churches in the area were ignored, such as the church at Colossae and the churches at Magnesia (Manisa) and Trallas. It is understandable that the number of churches should be limited to seven as this is the number of completeness or universality in the Scripture, but there undoubtedly were other principles which determined the selection.”⁷⁶

Structure of the messages

The structure of the seven messages are as follows:

1. Commission: “To the angel of the church in ...”
2. Character: “The One who ... says this”
3. Commendation: “I know your deeds...”
4. Condemnation: “But I have this against you...”
5. Correction: “Repent, turn, change...”
6. Call: “He who has an ear, let him hear...”
7. Challenge: “To him who overcomes...”⁷⁷

⁷⁶ John Walvoord, *The Revelation of Jesus Christ* (Chicago: Moody Press, 1989), p. 51

⁷⁷ Ed Hindson, *The Book of Revelation* (Chattanooga: AMG, 2002), p. 32

However, there are no words of commendation for Sardis or Laodicea, and no condemnation for Smyrna or Philadelphia.

Church	Christ	Commends	Condemns	Corrects ⁷⁸
Ephesus	Walks among lampstands	Toil and perseverance	Left first love	Repent
Smyrna	The first and last	Tribulation and poverty		Be faithful
Pergamum	Sharp two-edged sword	Did not deny My faith	False doctrine	Repent
Thyatira	Eyes like a flame of fire	Love and ministry	False doctrine	Hold fast
Sardis	Seven Spirits of God		Spiritually dead	Repent
Philadelphia	Opens and no one will shut	Open door		Hold fast
Laodicea	Faithful and true witness		Lukewarm	Open the door

Theories concerning the Seven Churches

There have been several views proposed concerning the underlying meaning of the seven churches. These ideas are listed for informational purposes only. The Book of Revelation should be read like any historical document, using the literal historical-grammatical method which reveals the Lord was addressing the individual churches with their own unique problems at the time of writing.

1. *Historical View*. The historical view sees the seven churches as real churches in history that the Lord addressed because of their importance in the development and growth of the church at large.
2. *Typological View*. The typological view sees the seven churches as actual existing congregations whose characteristic is typical of a church at any time. "The Lord chose to single them out because they represent seven kinds of problems that typify various congregations of believers."⁷⁹
3. *The Church-Age View*. The church age view sees the seven churches as representing seven periods of history. The seven periods are identified as follows:
 - i) Ephesus: Apostolic church (A.D. 30-100)
 - ii) Smyrna: Early church (100-312)
 - iii) Pergamum: Constantine (312-606)
 - iv) Thyatira: Roman Catholic church (606-Tribulation)

⁷⁸ *ibid*, p. 34

⁷⁹ Mal Couch, gen. ed., *A Bible Handbook to Revelation* (Grand Rapids: Kregel, 2001), p. 125

- v) Sardis: The Reformation (1520-Tribulation)
- vi) Philadelphia: Modern church – true church (1750-Rapture)
- vii) Laodicea: Modern church – false church (1900-Tribulation)⁸⁰

Theories concerning the Angels

There have been at least five proposals concerning the meaning of the angels of the individual churches⁸¹.

1. Angels as the heavenly guardians of the church. This theory states that each church has a guardian angel assigned to it by God. While the literal use of the word angel as a heavenly being is establish and the first idea to come to mind, it seems strange that the apostle John would write to the angel who in turn would get the message to the church. A human is not normally an intermediary between God and His angels. The normal order is God sends the angels to earth from heaven.
2. Pastors as the human representatives of the churches. This position sees the pastor as the “messenger” of the church, which he is. The word, “angel” is taken in its literal sense as, “a messenger,” and by context is translated, “a messenger, envoy, one who is sent, an angel.” This is the view of this author.
3. Personifications of the churches themselves.
4. Human messengers. This view identifies the “messengers” simply as humans sent with the message to the churches.
5. Literary. Angels used as symbolism.

⁸⁰ This list derived from H. Wayne House & Randall Price, *Zondervan Charts of Bible Prophecy* (Grand Rapids: Zondervan, 2003), p. 152

⁸¹ This list derived from Paige Patterson, *The New American Commentary: Revelation* (Nashville: B&H, 2012), p. 78

Ephesus - The Loveless Church (2:1-7)

“Love one another greatly”

Revelation 2:1-7

¹To the angel of the church of Ephesus write, these things says the one that holds the seven stars in his right hand, who walks in the midst of the seven golden lampstands. ²I know your works and your labor and your patience and how you are not able to bear them that are evil. And you test those that say they are apostles and are not, and you found them lying. ³And you have labored and bear and indeed for my name's sake, you have labored and have not become weary. ⁴But I have against you, because you have left your first love. ⁵Therefore remember from where you have fallen and repent and do the first works or else I will come to you quickly and remove your lampstand out of his place unless you repent. ⁶But this you have, that you hate the deeds of the Nicolaitans, which I also hated. ⁷He that has an ear, let him hear what the Spirit says to the Churches. To the one that overcomes I will give to eat of the tree of life which is in the middle of the paradise of God.

¹Τῷ ἀγγέλῳ τῆς ἐν Ἐφεσῷ ἐκκλησίας γραψόν· Ταδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν· ²οἶδα τὰ ἔργα σου καὶ τὸν κόπον καὶ τὴν ὑπομονὴν σου καὶ ὅτι οὐ δύνη βαστασαι κακοὺς, καὶ ἐπειρασας τοὺς λεγοντας ἑαυτοὺς ἀποστόλους καὶ οὐχ εἰσιν καὶ εὗρες αὐτοὺς ψευδεῖς, ³καὶ ὑπομονὴν ἔχεις καὶ ἐβαστασας διὰ τὸ ὄνομα μου καὶ κεκοπιακας καὶ οὐ κεκοπιακες. ⁴ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγαπὴν σου τὴν πρώτην ἀφῆκας. ⁵μνημονεὺς οὖν ἐκπεπτωκας καὶ μετανοήσον καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαι σοὶ ταχὺ καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τοποῦ αὐτῆς, ἐὰν μὴ μετανοήσης. ⁶ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαιτῶν ἃ κἀγὼ μισῶ. ⁷Ὁ ἔχων οὖς ἀκουσάτω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ θεοῦ.

Introduction

This chapter starts a new section where our Lord addresses His bride – the church. The churches addressed are seven in total and the messages are all unique. Five of the seven churches receive harsh criticism. It is important to note that the Lord address each church by location and addresses the angel of each church. The first church addressed is close to John for it is his home church – the church of Ephesus. Ephesus was a church that held a strong theological base. Though they held to a strong theological foundation, they lacked love. Did they turn legalistic? Were they not forgiving? Did they develop a “we know all”

attitude? The great theological battles of church history have led the great Augustine to say, “In essentials, unity; in non-essential, liberty; in all things, charity.”

However, one does not want to move to the extreme as some have done today as moderns do not want theology but relationship. One must have theology in order to have relationship but one must understand that there are questionable things, and above all there must be love (charity) in all discussions.

Dr. Harold Willmington summarizes this section, “The Christians in Ephesus had suffered patiently, possessed high standards, and exercised spiritual discernment, but they had forsaken their first love (2:4). Christ told them to do three things (2:5):

- *remember* the faith they had loved (give their *heads* to Christ)
- *repent* (give their *hearts* to Christ)
- *repeat* their first works (give there *hands* to Christ)⁸²

2:1. τῷ ἀγγέλῳ τῆς ἐν Ἐφεσῷ ἐκκλησίας γραψόν (To the angel of the church of Ephesus write). The Lord commands John to write a personal letter to the the seven churches. The receipt or direct object of the phrase is placed at the head. Literally it reads, τῷ ἀγγέλῳ τῆς ἐφεσίνης ἐκκλησίας “to the messenger of the Ephesian church.” The word ἀγγελος (aggelos) d.m.sg., with def. art., “a messenger, angel,” is normally translated “angel,” however, this is from tradition, for the word is translated elsewhere, “messenger,” that is, “human messengers (i.e., pastor, elder or bishop),” seven times in the NT. The great question is raised: do the churches have angels assigned to them? This question will not be settled here, and the verses used to support such an argument from this book are from chapters 1 through 3, that is, from this very section and context! Consequently, it is very hard to justify a universal from a single section of scripture whose interpretation for angel is in fact in question. The fact that angels are God’s servants should be sufficient to suggest that angels do indeed assist the church in spiritual battles.

The church at, Ἐφεσίνος (Ephesians) g.f.sg., with def. art., “Ephesus,” was established by Paul on his second missionary journey as he used the city as his headquarters for a little over two years. Dr. Robertson notes, “Near the sea on the river Cayster, the foremost city of Asia Minor, the temple-keeper of Artemis and her wonderful temple (Acts 19:35), the home of the magic arts (Ephesian letters, Acts 19:19) and of the mystery-cults, place of Paul’s three years’ stay (Acts 19:1-10; 20:17-38), where Aquila and Priscilla and Apollos laboured (Acts 18:24-28), where Timothy wrought (1 Tim. and 2 Tim.), where the Apostle John preached in his old age. Surely it was a place of great privilege, of great preaching. It was about sixty miles from Patmos and the messenger would reach Ephesus first.”⁸³ Indeed, Paul visited Ephesus around A.D. 53, some 40 years before the writing of Revelation.

The ἐκκλησία (ekklesia) g.f.sg., “a gathering of citizens called out, Church,” is from the compound of ἐκ (ek) “out of,” and καλέω (kaleo) “to call,” and serves as a fitting Greek name as it is a collection of “those called out by God.” Though the word is a

⁸² Harold Willmington, *Willmington’s Bible Handbook*(Carol Stream: Tyndale House, 1997), p. 795

⁸³ A.T. Robertson, *Robertson’s Word Pictures of the New Testament* (www.e-sword.net)

common Greek word used to call out a body of citizens, it is used of a Jewish synagogue. The NT Church is something new and unique to the Church age that is called the body of Christ (cf. Eph. 5:23). It should be noted that there seems to be one church at Ephesus not many churches. The singular is used with the whole phrase, “to the angel (sg.) of the church (sg.) of Ephesus (sg.). Thus, this letter is addressed to the individual messenger of God who heads the church in Ephesus.

John is commanded to γραφω (grapho) Aor. Act. Impv. 2sg., write! He is to γραψον ταδε “**write these things.**” What things? The Greek is neuter plural of οδε (hode) dem. pron. a.n.pl., “these things.” The Lord tells him to write down what he is says to him, that is, dictation style.

Ταδε λεγει ο κρατων τους επτα αστερας εν τη δεξια αυτου, (**these things says the one that holds the seven stars in his right hand**). Write what the Lord says, ταδε λεγει ο κρατων τους επτα αστερας εν τη δεξια αυτου “**these thing says the one that holds the seven stars in his right hand.**” The present tense of λεγω (lego) Pres. Act. Ind. 3sg., “he says,” contrasts with the aorist imperative “write,” in that, the Lord will continue to speak throughout this book to John and he in turn is to write. The choice of the word used for, “to hold,” is not the common word for “holding,” but κρατεω (krateo) Pres. Act. Part. n.m.sg., with def. art., “to have power, be powerful, get possession of, to hold, take,” and is properly, “the one that has power,” not simply strength to perform the act, but dominion over that which is held.

The Lord has dominion over the stars of heaven just as much as He has dominion over His Church. The number of churches identified is επτα (hepta) num., “seven” in number. The number is identified symbolically as whole or complete. It is the number of completeness. The metaphorical usage of αστερη (aster) a.m.pl., with def. art., “the stars,” is meant, “the little lights,” and here is meant the churches wherein the light that exposes the darkness of the world emanates. The beacon light that flows from the Word of God as the Church is responsible for keeping and getting out of the Word of God to the whole world. Finally, the location of the stars is placed in the Lord’s right hand, εν τη δεξια αυτου “**in His right hand,**” signifying power to the ancients. The preposition εν (en) “in,” together with the locative of δεξιος (dexios) adj. d.f.sg., “the right, right hand,” speaks of the Lord’s absolute authority over the churches that are possessed by Him (αυτος, 3g.m.sg.).

ο περιπατων εν μεσω των επτα λυχνιων των χρυσων (**who walks in the midst of the seven golden lampstands**). The present participle of περιπατεω (peripateo) Pres. Act. Part. n.m.sg., with def. art., “to walk, go,” has the continuous, active sense as the Lord is, “the one that walks” εν μεσω των επτα λυχνιων των χρυσων “**in the midst of seven golden lampstands.**” The preposition εν “in,” together with μεσος (mesos) adj. d.n.sg., “the middle, midst,” signifies position. The identification is again pointed out to be in the middle of the επτα (hepta) num., seven; λυχνια (luchnia) g.f.pl., with def. art., “candle sticks, lamp stands,” described to be χρυσεος (chruseos) adj. g.f.pl., with def. art., “golden, made of gold.” The picture is of Christ walking among the seven angels or messengers of the churches as the lampstands pictures the seven churches.

2:2. οἶδα τα ἔργα σου και τον κοπον και την ὑπομονην σου και ὅτι οὐ δυνη βαστασαι κακους, (**I know your works and your labor and your patience and how you are not able to bear them that are evil**). The church in Ephesus is a discerning church. The Lord says that He has seen their works as the perfect tense of εἶδω (eido) Perf. Act. Ind. 1sg., “to see, know,” has the sense of seeing with mental clearness their works in the past and they stand in a completed state. Their works are many as the plural of ἔργον (ergon) a.n.pl., with def. art., “works, deeds,” expresses what one might say they exhibited enough works that a clear pattern can be discerned concerning them. They are known for their works since they are collectively συ (su) pers. pron., 2g.sg., “your” (sg. = Ephesus’s) works.

The works performed are likely related to ministry with the characteristic of κοπος (kopos) a.m.sg., with def. art., “a beating of the breast with grief, labor, trouble,” where most translate “labor,” yet having the sense of being troublesome labor. The Greek is και τον κοπον σου **“and the labor of you,”** the conjunction και linking work with trouble. Another conjunction και is added to continue the description of the work that is performed. They possess patience, και την υπομονην σου **“and the patience of you.”** The word υπομονη (hupomone) a.f.sg., with def. art., “steadfastness, constancy, patience, enduring,” is a compound of the prep., υπο (hupo) meaning “under,” and μενω meaning, “to remain, dwell,” thus some translate, “toil and patient enduring.”

Yet another conjunction (και) is used to continue the description, οτι (hoti) conj., “that,” ου δυνη βαστασαι κακους **“you are not able to bear them that are evil.”** The negative, ου “not,” is the stronger of the two negative particles and here together with δυναμαι (dunamai) Pres. M/P Dep. Ind. 2sg., “to be able, have power,” thus stresses their current state of inability to tolerate evil individuals. They have no patience for false teachers and will not accept them that teach evil within their church. The aorist infinitive of βασταζω (bastazo) Aor. Act. Inf., “to take up with the hands, to bear, carry,” has the sense of a statement of fact that they simply are not able to take up the evil with those that support evil within their congregations. The adjective κακος (kakos) adj. a.m.pl., “bad, evil” is used as a noun and identifies or describes “them.”

και ἐπειρασας τους λεγοντας εαυτους αποστολους και ουχ εισιν (**and you test these that say they are apostles and are not**). Another conjunction (και) is used to link the evil ones with their claim of apostleship. This church test the doctrinal purity of what they say, και επειρασας τους φασκοντας ειναι αποστολους και ουκ εισιν **“and you test those that say they are apostles and are not,”** The testing of the claim is within the responsibility of the individual church as the active voice of πειραζω (peirazo) Aor. Act. Ind. 2sg., “to tempt, try, test,” is used⁸⁴. The present participle of φασκω (phasko) Pres. Act. Part. a.m.pl., with def. art., “to affirm, allege, profess,” serves to identify “the one professing,” as one that is known as a “professor,” proclaiming to be an apostle. The present infinitive of ειμι (eimi) “to be, exist,” matches the participle as a current claim or a repeated claim to someone, anyone that comes to their congregation claiming to be an αποστολος (apostolos) a.m.pl., “a delegate, messenger, apostle.” The plural “apostles” highlights the point that many over time have approached them claiming apostleship.

⁸⁴ There is the textural variant here as the TR has επειρασω Aor. Mid. Ind. 2sg., tempted yourself, whereas the NA27 has επειρασας Aor. Act. Ind. 2sg. you tempted.

The problem of individuals claiming apostleship occurred in the early church and resulted in big problems. Paul encountered this problem and addressed this false claim in Corinth and Galatia (1 Cor. 9:1-2; 2 Cor. 10:1-11:33; 12:11-13; Gal. 1:1-2:10). While anyone can be a little “a” apostle, that is, one sent out with a message (cf., Rom. 16:7). Only those that were called by Christ are part of the official capital “A” office of Apostle and can claim what is meant here. Certainly these apostles **οὐκ εἰσιν** “are not” apostles – they are false apostles.

Apostle: One sent out on an official commission	
Apostle	Verse
Jesus	Heb. 3:1
the Twelve	Matt. 10:5-10; 28:19; Acts 1:8
Peter	1 Cor. 9:6; Gal. 2:9
Paul	Acts 9:5-6; 11:13; 15:16; Gal. 2:8-9
John	Acts 1:13
False apostles	1 Cor. 9:1-2; 2 Cor. 10:1-11:33; 12:11-13; Gal. 1:1-2:10

και εὑρες αὐτοὺς ψευδεῖς, (**and you found them lying**). The final conjunction και “and,” introduces the conclusion of who these people are – they are liars. The aorist of εὐρισκω (heurisko) 2 Aor. Act. Ind. 2sg., “to find, find by enquiry,” suggests they have been examined and found to be ψευδης (pseudes) adj. a.m.pl., “lying, deceitful, false.” Indeed, false teachers have been in the church since the start and Revelation identifies false teachers in four of these churches (2:2, 6, 9, 14-15, 20).

2:3. και ὑπομονὴν ἔχεις και ἐβαστασας δια το ὄνομα μου και **κεκοπιακας και οὐ κεκοπιακες**. (**And you have labored and bear and indeed for my name’s sake, you have labored and have not become weary**). The conjunction και might better be translated “indeed,” for indeed they bear the suffering that comes from being followers of Christ. The aorist of βασταζω (bastazo) Aor. Act. Ind. 2sg., “to take up with the hands, to bear, carry” is not the common word for “to bear,” but has the sense of taking up by the hands and walk (βασις) away with a thing. It is used here to mean, “to bear what is burdensome.” They bear this burden with ὑπομονη (hupomone) a.f.sg., “steadfastness, constancy, patience, enduring,” or literally, “under-abiding” as a burden. The present tense of εχω (echo) Pres. Act. Ind. 2sg., “to have, hold,” says they continue to labor under pressure, or repeatedly experience pressure in their new life in Christ.

The conjunction και is translated “indeed” in order to stress the reason for their burden. They possess a burden because they identify with Christ and it is through (δια) the ονομα (onoma) a.n.sg., with def. art., “the name” of εγω (ego) pers. pron. 1g.sg., “me,” that their burden exists.

The perfect tense of κοπιαω (kopiao) Perf. Act. Ind. 2sg., “to grow weary, tired, labor with wearisome effort,” has the sense of the work that has already been performed by them, as they have labored in the past and the effects of that labor stand complete and they have not grown weary. The perfect tense is also used with the negative ου “not” of καμνω (kamno) Perf. Act. Ind. 2sg., “to grow weary, be sick, faint,” making the result of the completed work not wearisome.” They have not grown weary because of their labor in the name of Christ. It is tiresome to continuously seek and defend the orthodox doctrines of the Church. They have persevered and through patience have labored for Christ and in the end are not weary.

2:4. ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας. (But I have against you, because you have left your first love). The conjunction ἀλλὰ (alla) “but, nevertheless,” is used to introduce this transition from positive to negative; a contrast between the good that the Church has been known for and the loss of their first love. The main verb is the present tense of ἔχω (echo) Pres. Act. Ind. 1sg., “to have, hold,” as they right now do not possess that love they possessed when they first believed. The preposition κατὰ together with the genitive is “down, upon, against,” as the contrastive conjunction ἀλλὰ continues the thought of “opposition.”

The *hoti* (ὅτι) conjunction “that, because, since,” expresses reason and thus is translated “because,” τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας **“you left your first love.”** Their first love is described as ἀγάπη (agape) a.f.sg., with def. art., “love,” a love characterized as a giving love, not asking anything in return. What has happened to that love they possessed, their new love they had when they πρωτος (protos) adj. a.f.sg., “first” believed. The word, πρωτος, can be first in time, place, or rank. Here it is first in time. They had ἀγάπη love at one time, but now they have ἀφημι (aphiemi) Aor. Act. Ind. 2sg., “to send away, forgive, leave,” They left love behind and the newness of a forgiven and reconciled life has been abandoned. What is their first love? Paul proclaimed 35 years earlier that he never stopped giving thanks for them because of their faith in Christ and their love for the saints (Eph. 1:15-16).⁸⁵ Love is a fruit of the Spirit and involves a yielding to the Spirit of God as Paul defines love in 1 Corinthians 13 as follows,

⁴ Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; ⁵ does not behave rudely, does not seek its own, is not provoked, thinks no evil; ⁶ does not rejoice in iniquity, but rejoices in the truth; ⁷ bears all things, believes all things, hopes all things, endures all things. (1 Cor. 13:4-7; cf., Gal. 5:22)

The highest commandment is to “love the Lord your God with all your hearts and with all your soul and with all your mind and with all your strength. This *is* the first commandment. And the second, like *it*, *is* this: You shall love your neighbor as yourself. There is no other commandment greater than these.” (Mark 12:30-31; cf., Deut. 6:5). A biblical love then, has to do with loving God with one’s heart, soul, and mind. That means one must love His Word and to protect its purity and teaching, but to do so with a love for others.

⁸⁵ John Walvoord & Roy Zuck, gen. ed., *The Bible Knowledge Commentary* (Victor Books, 1983), p. 933

2:5. μνημονεὺς οὖν ἐκπεπτώκας καὶ μετανοήσον καὶ τὰ πρῶτα ἔργα ποιήσον (**Therefore remember from where you have fallen and repent and do the first works**). The conjunction οὖν “then, therefore,” is used as an inferential conjunction describing what follows is the logical conclusion of what precedes. That is, “remember from where you have fallen,” with the remedy given - repent. The present imperative of μνημονεῦω (mnemoneuo) Pres. Act. Impv. 2sg., “to be mindful of, to remember,” has the sense of a continuous, in-progress command to always remember or continue to be mindful. They are to continue to be mindful of ποθεν ἐκπεπτώκας “**where you have fallen.**” The adverb ποθεν (pothen) is properly an adverb of place, “where,” indicating the spiritual fall from a higher to a lower place that is experienced. The perfect tense of ἐκπίπτω (ekpipto) Perf. Act. Ind. 2sg., “to fall out of, fall down,” is not the simple fall, but has the compound of ἐκ (ek) “from,” added to πίπτω (pipto) “to descend, fall down,” so as to emphasize a falling from something. To further clarify, the verb is in the perfect tense, thus stressing the fact that their fall is in a state of completion. They have fallen and are in need to repair.⁸⁶

In addition (καὶ) repentance is required. The aorist command of μετανοεῶ (metanoeo) Aor. Act. Impv. 2sg., “to change one’s mind, to repent,” from the compound of μετα (meta) “with, after,” and νοεῶ (noeo) “to understand with the mind, the think upon, to ponder.” Repent, καὶ τὰ πρῶτα ἔργα ποιήσον “**and turn back to your first works.**” The placement of the word, πρῶτος (protos) adj. a.n.pl., “first in time, place, or rank,” is significant in that it emphasizes a distinction in their first works which they performed as opposed to those they are doing now. One’s ἔργον (ergon) a.n.pl., “works, deeds,” that are ποιεῶ (poieo) Aor. Act. Impv. 2sg., “made, done,” in the name of the Lord must be done with the right intention – to give God all the glory; and in the right character, to be a work that lines up with the will of God (John 6:28-29; Eph. 2:8-9; 1 Cor. 10:31-33; Col. 3:17).

εἰ δὲ μὴ, ἔρχομαι σοὶ ταχὺ καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τοποῦ αὐτῆς, ἐὰν μὴ μετανοήσης. (**or else I will come to you quickly and remove your lampstand out of his place unless you repent**). The conditional εἰ, “if,” is used, as Robertson says, as an elliptical condition and a common idiom⁸⁷. An elliptical is a construction where a word is missing, in this case, the verb is not expressed, so the construction, εἰ δὲ μὴ “but if not” (μετανοεῶ “repent,” is missing), “I will come to you quickly and remove your lampstand.” The use of the present tense of ἐρχομαι (erchomai) Pres. M/P Dep. Ind. 1sg., “I come” as opposed to the aorist (signifying a statement of fact), is significant. The translators normally translate the present tense as a future⁸⁸ because it reads better, but the meaning has the sense of continuous monitoring of one’s self for His coming could happen at any time. This is an exhortation to action, so be on guard. He, ἐρχομαι σοὶ ταχὺ καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τοποῦ “**will come to you quickly and remove your lampstand out of his place.**” The speed at which He will come σοὶ “to you” is with ταχὺς (tachos) d.n.sg., “quickness, speed” (or textual variant ταχὺ (tachu) adv., “quickly, speedily”). The

⁸⁶ There is a textual variant here as the TR has ἐκπεπτώκας whereas the NA27 has the simpler πεπτώκας “to fall.”

⁸⁷ A.T. Robertson, *Robertson’s Word Pictures on the New Testament* (www.e-sword.net).

⁸⁸ A present tense translated as a future is called a futuristic present and means, the event is certain to take place and in fact is in progress.

NA27 does not have *ταχει*, it simply reads, *ερχομαι σοι και κινησω την λυχνιαν σου* “**I will come to you and I will remove your lampstand.**”

The author now moves to the use of the future of *κινεω* (kineo) Fut. Act. Ind. 1sg., “to move, cause to go, remove,” in order to express the future certainty of the removal of the lampstand if in fact no change is made. The thing removed is their *λυχνια* (luchnia) a.f.sg., with def. art., “the candlestick, lampstand, candelabrum.” As Dr. Barnes writes, “The meaning is, that the church gave light in Ephesus; and that what he would do in regard to that place would be like removing a lamp, and leaving a place in darkness. The expression is equivalent to saying that the church there would cease to exist. The proper idea of the passage is, that the church would be wholly extinct; and it is observable that this is a judgment more distinctly disclosed in reference to this church than to any other of the seven churches. There is not the least evidence that the church at Ephesus did repent, and the threatening has been most signally fulfilled. Long since the church has become utterly extinct, and for ages there was not a single professing Christian there.”⁸⁹

The removing of the light, which signifies God’s truth that goes forth from His church, is highlighted by the expression, *εκ του τοπου αυτης* “**from her place**”. The feminine personal pronoun *αυτης* points to the church. The place on earth that one finds truth should be the church, who in this age, is the keeper of the Word of truth. Just as the source of light in the OT was Israel as they possessed and kept the Word of truth in their day. Now the *τοπος* (topos) g.m.sg., with def. art., “place, room,” that God uses to teach His word is the church and it is a shame that more churches today have moved away from expository teaching and moved to more of man’s words and less of God’s Word wherein is found truth. The conditional *εαν* (ean) “if,” forms the third class condition with the negative *μη* (me) “no,” and the subjunctive of *μετανοεω* (metanoeo) Aor. Act. Subj. 2sg., “to change one’s mind, to repent,” meaning certainly. Dr. Paige Patterson writes, “The Lord of the lampstands commands repentance, but the subjunctive use of the verb suggests two important truths. First, the outcome is not assured. The command is present, but what the Ephesians do about it, while not unknown to God, is according to their own choice. Second, there is the possibility that they will repent and not suffer the removal of their witness.”⁹⁰

2:6. *ἀλλα τουτο ἔχεις, ὅτι μισεις τα ἔργα τῶν Νικολαιτῶν ἃ καὶ γὼ μισῶ.* (**But this you have, that you hate the deeds of the Nicolaitans, which I also hated**). The conjunction *ἀλλα* (alla) is the strong adversative conjunction “but,” and serves to emphasize the contrast between the charge against them and the redeeming value still left within them. *ἀλλα τουτο εχεις* “**but this you have,**” continues the charge against them and serves to focus exactly on the problem. The demonstrative pronoun *ουτος* (houtos) dem. pron. a.n.sg., “this” is the near demonstrative that points out with certainty the problem that they right now *εχω* (echo) Pres. Act. Ind. 2sg., “have, possess.” The conjunction *οτι* (hoti) clause which Dr. Robertsons notes, “Accusative object clause in apposition with *touto* (this). Trench tells of the words used in ancient Greek for hatred of evil (*misoponēria*) and *misoponēros* (hater of evil), neither of which occurs in the N.T., but which accurately describe the angel of the

⁸⁹ Albert Barnes, *Albert Barnes’ Notes on the Bible*, (www.e-Sword.net).

⁹⁰ Paige Patterson, *The New American Commentary: Revelation* (Nashville:B & H, 2012), p. 87

church in Ephesus.”⁹¹ The present tense verb μισεω (miseo) Pres. Act. Ind. 2sg., “you hate,” is an active hatred for the deeds of the Nicolaitans. What are the τα εργα των νικολαιτων **“deeds of the Nicolaitans?”** As the great Dr. Gill writes,

Though these Christians had left their first love, yet they bore an hatred to the filthy and impure practices of some men, who were called "Nicolaitans"; who committed fornication, adultery, and all uncleanness, and had their wives in common, and also ate things offered to idols; who were so called, as some think (c), from Nicolas of Antioch, one of the seven deacons in Act 6:5; though as to Nicolas himself, it is said (d), that he lived with his own lawful married wife, and no other, and that his daughters continued virgins all their days, and his son incorrupt; and that these men, so called, only shrouded themselves under his name, and abused a saying or action of his, or both, to patronize their wicked deeds: he had used to advise παραχρησθαι τη σαρκι, by which he meant a restraining of all carnal and unlawful lusts; but these men interpreted it of an indulgence in them, and so gave themselves up to all uncleanness; and whereas, he having a beautiful wife, and being charged with jealousy, in order to clear himself of it, he brought her forth, and gave free liberty to any person to marry her as would; which indiscreet action of his these men chose to understand as allowing of community of wives. Dr. Lightfoot conjectures, that these Nicolaitans were not called so from any man, but from the word נכילה, "Nicolah", "let us eat", which they often used to encourage each other to eat things offered to idols. However this be, it is certain that there were such a set of men, whose deeds were hateful; but neither their principles nor their practices obtained much in this period of time, though they afterwards did; see Rev. 2:15. Professors of the Christian religion in general abhorred such impure notions and deeds, as they were by Christ.⁹²

The deeds are plural from εργον (ergon) a.n.pl., with def. art., “works, deeds,” and in this sense may imply a variety of types of deeds as the Νικολαιτης (Nikolaites) g.m.pl., Nicolaitans “destruction of people,” had become known for their unrestrained carnal lusts. Indeed living up to their name as carnality leads to destruction. Their deeds are identified as the problem and the definite relative pronoun ος (hos) a.n.pl., “who, which, what, that,” serves to further clarify the Lord’s attitude toward their deeds. The Lord clarifies by saying, α καγω μισω **“which I also hate.”** The pronoun conjunction καγω (kago) pron. a.n.sg., “and I, even I,” is used with the relative pronoun to further point to the hatred that the Lord has for their deeds. The present tense of μισεω (miseo) Pres. Act. Ind. 1sg., “to hate,” is a continuous attitude the Lord has for their deeds.

The Nicolaitans of Chapter Two		
Verse	thing hated (μισεω “to hate”)	Text

⁹¹ A.T. Robertson, *Robertson’s Word Pictures of the New Testament* (www.e-sword.net)

⁹² John Gill, *John Gill’s Exposition of the Entire Bible* (www.e-Sword.net)

2:6	deeds	But this you have, that you hate the deeds (Gr. <i>εργον</i>) of the Nicolaitans, which I also hate.
2:15	teachings	Thus you also have those who hold the doctrine (Gr. <i>διδαχη</i>) of the Nicolaitans, which thing I hate.

2:7. Ο ἔχων οὖς ἀκουσάτω τι το πνεῦμα λέγει ταῖς ἐκκλησίαις. (**He that has an ear, let him hear what the Spirit says to the Churches**). The participle used with *εχω* (echo) Pres. Act. Part. n.m.sg., with def. art., “the one that has,” points specifically to a person who is in a state of being currently possessing ears that hear. He that has a singular οὖς (ous) a.n.sg., “ear,” is encouraged to use it to hear the Lord’s warning. The apostle uses a literary technique where the statement ο *εχων οὖς* “**he that has an ear,**” is used five times in chapter two, three times in chapter three, and once in chapter thirteen. The expression has the idea of, “you who have an ear have no excuse. If you do something to your ear so that, hearing, you do not hear when the Lord speaks (Matt. 13:15) you stand self-condemned.”⁹³ The aorist command of *ακουω* (*akouo*) Aor. Act. Impv., 3sg., “to hear,” is usually translated “let him hear,” enforcing the entreaty to *ακουσάτω τι το πνευμα λεγει ταις εκκλησαις* “**hear what the Spirit says to the churches.**” The churches are to hear what the Holy Spirit continues to say to them. The present tense of *λεγω* (*lego*) Pres. Act. Ind. 3sg., “to say, speak,” expresses continuous or repeated action as the Spirit through the Word speaks to the *εκκλησια* (*ekklesia*) d.f.pl., with def. art., “churches.” It is the Word of God together with the Spirit of God that communicates to our spirit the truth of God. The question might be asked, are the plural churches addressed here all the churches everywhere or localized to those in Ephesus. The address starts out directed to a singular head of the church (sg.) of Ephesus. Has the Lord now expanded the caution to all churches to take heed of all these messages? Is this a warning to all churches for all time? Indeed this warning is directed to anyone that has an ear!

He who has an ear let him hear!		
Verse	He who has an ear ...	What
2:7	He who has an ear, let him hear what the Spirit says to the churches.	To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God.
2:11	He who has an ear, let him hear what the Spirit says to the churches.	He who overcomes shall not be hurt by the second death.
2:17	He who has an ear, let him hear what the Spirit says to the churches.	To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives <i>it</i> .
2:29	He who has an ear, let him hear what the Spirit says to the churches.	Conclusive exhortation
3:6	He who has an ear, let him hear what the Spirit says to the churches.	Conclusive exhortation

⁹³ R.C.H. Lenski, *The Interpretation of St. John’s Revelation* (Minneapolis: Augsburg, 1963), p. 91

3:13	He who has an ear, let him hear what the Spirit says to the churches.	Conclusive exhortation
3:22	He who has an ear, let him hear what the Spirit says to the churches.	Conclusive exhortation

Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παραδεισῷ τοῦ θεοῦ. **(To the one that overcomes I will give to eat of the tree of life which is in the middle of the paradise of God).** The present participle of νικᾶω (nikao) Pres. Act. Part. d.m.sg., with def. art., “to conquer, overcome,” represents continuous action for the one that continues to conquer. There is a reward given to the overcomer, τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς **“to the one that overcomes I will give to eat of the tree of life.”** The future of δίδωμι (didomi) Fut. Act. Ind. 1sg., “I will give,” relates the time of action when this overcomer will be given to eat or partake of the fruit of the tree of life. John clearly teaches that once one believes he has eternal life (cf. John 3:15-16; 17:3). It is also true that the person that believes has already overcome (cf. 1 John 2:13-14; 4:4) because Jesus has overcome the world that is against Him (John 16:33). If one has already over come, how is it that we now read that there will be a future giving of the fruit of life?

This gift of life is given to, αὐτῷ φαγεῖν **“him to eat.”** The dative of αὐτός (autos) pers. pron. 3d.m.sg., “to him” is naturally placed with the infinitive of φάγω (phago) 2 Aor. Act. Inf., “to eat.” The source of this life is out of (ἐκ) the ξύλον (xulon) g.n.sg., with def. art., “tree.” It is the τοῦ ξύλου τῆς ζωῆς **“the tree of the life.”** Both the tree and life have the definite article attached making this specific. Life is ablative of ζῶη (zoe) g.f.sg., with def. art., “of the life,” and signifies the characteristic that one partakes of.

A textural variant exists at this point where the TR describes the location of the tree is, ο ἐστὶν ἐν μέσῳ τοῦ παραδείσου τοῦ θεοῦ “which is in the midst of the paradise of God.” The NA27 simply reads, ὃ ἐστὶν ἐν τῷ παραδεισῷ τοῦ θεοῦ “which is in the paradise of God.” John identifies the location as ο ἐστὶν ἐν μέσῳ **“which is in the midst,”** namely, the tree exists in the μέσος (mesos) adj. d.n.sg., “middle, the midst” of τοῦ παραδείσου τοῦ θεοῦ **“the paradise of God.”** The Greek word παραδείσος (paradeisos) g.m.sg., with def. art., “paradise” is from the Hebrew meaning orchard, or forest.” Yet this paradise is God’s paradise. The Greek word paradise is only used three times in the New Testament. It is used by Luke in Luke 23:43, when Jesus tells the thief on the cross with Him, “today you will be with me in paradise.” It is used again in 2 Cor. 12:4. Then Paul speaks of being caught up to paradise in 2 Cor. 12:4). Dr. Mal Couch writes, “Paradeios is derived from a Persian word describing a pleasure garden and park with wild animals built for Persian monarchs... What was originally a garden of delight has taken on the connotation of the new heavens and new earth.”⁹⁴

⁹⁴ Mal Couch, gen. ed., *A Bible Handbook to Revelation* (Grand Rapids: Kregel, 2001), p. 211

Smyrna - The Persecuted Church (2:8-11)

“Be steadfast in persecution”

Revelation 2:8-11

⁸And write to the angel of the church in Smyrna. these things He says, the first and the last, who was dead and lives. ⁹I have seen your works and the tribulation and poverty, but you are rich, and the blasphemy of those that say they are Jews and are not, but the synagogue of Satan. ¹⁰Do not fear any of those things which you will suffer. Behold, the devil will cast [some] of you into prison so that you might be tried and you will have tribulation ten days. Be faithful unto death and I will give you a crown of life. ¹¹The one that has an ear, let him hear what the Spirit says to the churches. The one that overcomes will not be hurt in the second death.

⁸Και τῷ ἀγγέλῳ τῆς ἐκκλησίας γραψὼν· Ταδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἔγεντο νεκρὸς καὶ ἔζησεν· ⁹οἶδα σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, ἀλλὰ πλουσιὸς εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν λεγοντῶν· Ἰουδαίους εἶναι ἑαυτοὺς καὶ οὐκ εἶσιν ἀλλὰ συναγωγὴ τοῦ σατανᾶ. ¹⁰μηδὲν φοβοῦ· ἃ μελλεῖς πασχεῖν· ἰδοὺ μελλεῖ βαλλεῖν ὁ διαβόλος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῇτε καὶ ἔξετε θλίψιν ἡμερῶν δεκά· γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοὶ τὸν στεφανὸν τῆς ζωῆς. ¹¹Ὁ ἔχων οὖς ἀκουσάτω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

Introduction

One of the great truths of Scripture is that one's eternal destiny is in God's hands. And if your future destiny is in God's hands you can rest in the promise He has given – the one that overcomes [this world] will not be hurt in the second death. The city of Smyrna “became a center for the cult of emperor worship – a fanatical ‘religion’ that later, under such emperors as Nero (A.D. 54-68) and Domitian (A.D. 81-96), brought on severe persuasion for the early church. The apostle John encouraged the persecution Christians of Smyrna to be ‘faithful unto death’ and they would receive a ‘crown of life’ (2:10).”⁹⁵ The church in Smyrna was persecuted by tribulation and blasphemed by the local Jewish synagogue. Is it because of this intense pressure that kept them grounded and pure? This is the only church addressed that the Lord did not have to correct.

⁹⁵ Mal Couch, gen.ed., *A Bible Handbook to Revelation* (Grand Rapids: Kregel, 2001), p. 211

2:8. Και τῷ ἀγγέλῳ τῆς ἐν Σμυρνῇ ἐκκλησίας γραψον (**And write to the angel of the church in Smyrna**). The short message addressed to the church Smyrna is to the point. The conjunction *καὶ* continues the Lord’s address to the churches and specifically to the ἀγγελος (aggelos) d.m.sg., with def. art., “messenger, angel” of the ἐκκλησία (ekklesia) g.f.sg., with def. art., “the church,” of σμυρναῖος (Smurnaios) g.m.pl., “Smyrna.” Smyrna, “myrrh,” is located north of Ephesus on the gulf of the Aegean what is today known as Izmir in Turkey. It was the seat of emperor-worship and contained the temple of Tiberius. The city possessed the land-locked harbor and progressed upward to the peaks of Mount Pagus. On the way from the city up to the top of Mount Pagus was a winding path that took one past the “magnificent temples to Cybele, Apollo, Aesculapius, Aphrodite, and toward the top a notable shrine to Zeus himself.”⁹⁶ “Its streets were excellently paved and drawn at right angles. One of them was known as the ‘Street of Gold’ and ran from W to E, curving around the lower slopes of Pagus. This famous street was lined with fine buildings and at each end was a temple. Probably the temple of Zeus stood at the western end and the temple of the mother goddess Cybele Sipylene (patron of the city) at the eastern end.”⁹⁷

The apostle is commanded to γραφῶ (grapho) Aor. Act. Impv. 2sg., “write,” the things spoken. The verb is placed at the end of the phrase in order to stress the one addressed – the angel. The aorist imperative used with “write” is consistent with the command to write to the rest of the churches. The aorist has the sense here of write it in a simple past tense sense, not write it and continue to hear and write forevermore, but write this communication and it is done – it is written.

Ταδε λεγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγέντο νεκρὸς καὶ ἔζησεν (**these things He says, the first and the last, who was dead and lives**). The neuter plural of οὗδε (hode) dem. pron., a.n.pl., “these things,” is used seven times in this section and the aorist imperative serves as a simple statement of fact that has the sense of, everything concerning this church that I have to say to you personally.

ταδε neut. plural, “these things”		
2:1	Unto the angel of the church of Ephesus write;	These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;
2:8	And unto the angel of the church in Smyrna write;	These things saith the first and the last, which was dead, and is alive;
2:12	And to the angel of the church in Pergamos write;	These things saith he which hath the sharp sword with two edges;
2:18	And unto the angel of the church in Thyatira write;	These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;
3:1	And unto the angel of the church in Sardis write;	These things saith he that hath the seven Spirits of God, and the seven stars; I

⁹⁶ Page Patterson, *The New American Commentary: Revelation* (Nashville: B&H, 2012), p. 92

⁹⁷ C. Pfeiffer, Howard Vos, & John Rea, eds., *Wycliffe Bible Dictionary* (Peabody: Hendrickson, 1999), p1601

		know thy works, that thou hast a name that thou livest, and art dead.
3:7	And to the angel of the church in Philadelphia write;	These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;
3:14	And unto the angel of the church of the Laodiceans write;	These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

The present tense of λέγω (lego) Pres. Act. Ind. 3sg., “to say, speak,” has the sense of what the Lord is saying right now. While in verse one, the One speaking is described as the One who has authority to speak to the seven churches. Here the emphasis is upon Christ’s resurrection. He is πρῶτος (protos) adj. n.m.sg., with def. art., “first in time, place or rank.” The eastern thought is, “first in place or rank.” As the great Dr. Barnes writes,

Among the Jewish rabbis it was common to use the first and the last letters of the Hebrew alphabet to denote the whole of anything, from beginning to end. Thus, it is said, “Adam transgressed the whole law, from ‘Aleph (א) to Taw (ת).” “Abraham kept the whole law, from ‘Aleph (א) to Taw (ת).” The language here is what would properly denote “eternity” in the being to whom it is applied, and could be used in reference to no one but the true God. It means that he is the beginning and the end of all things; that he was at the commencement, and will be at the close; and it is thus equivalent to saying that he has always existed, and that he will always exist.⁹⁸

Indeed the Lord God is the First *και* the *εσχατος* (eschatos) adj. n.m.sg., with def. art., “Last.” The expression, *ος εγενετο νεκρος και εξησεν* “**who was dead and lives,**” further clarifies the One speaking is unmistakably Jesus Christ. The One who (*ος*), *γινομαι* (ginomai) 2 Aor. Mid. Dep. Ind. 3sg., “to become, come to pass,” – the Great Becomer. He is the One who came in the flesh in the great incarnation. Very God came in the flesh to *νεκρος* (nekros) adj. n.m.sg., “die,” for the sins of mankind as He alone paid the blood price in our place. The One that knew no sin took our place in death and *και* now *ζωω* (zoe) Aor. Act. Ind. 3sg., “lives, breathes,” – He lived. The aorist describes a simple past tense here as the Lord died and He lived. Though we know He lives in the present, the aorist serves as a great statement of fact, pointing to the fact of His resurrection in the past. It is simply a statement of fact that at a point in time past Jesus was resurrected to life and He exists today in a state of being alive.

2:9. *οἶδα σου τα ἔργα και την θλιψιν και την πτωχειαν*, (**I have seen your works and the tribulation and poverty, but you are rich**). The Lord says, *οἶδα σου τα εργα* “**I have seen your works.**” There deeds have been examined, the Greek word *ειδω* (eido) Perf. Act. Ind. 1sg., “to see, know,” is in the perfect tense, meaning, “I have seen or known,” in the sense of having completely observed or examined them. The Lord had known in the

⁹⁸ Albert Barnes, *Albert Barnes’ Notes on the Bible* (www.e-sword.net)

past and that knowledge stands concerning their works. Their works are the object of this phrase and the use of the definite article is notable. There *εργον* (ergon) a.n.pl., with def. art., “works,” are plural, and He acknowledges He has seen their works and He does not have anything bad to say about them. Indeed one’s works are meant to be verbal and when one praises the glory of God, that in itself is seen as a good work. Yet they are experiencing, *την πτωχειαν πλουσιος* “**the tribulation and proverty.**” They, like most of the churches of that period, were experiencing *θλιψις* (thlipsis) a.f.sg., with def. art., “a pressing, tribulation, trouble, oppression, affliction.” The kind and type of trouble they were experiencing is not specified, but history reveals that the persecution the early church experienced was intense, even to the point of making Christianity a capital offense not many years from this writting. Not only were they experiencing tribulation but they also experienced *πτωχεια* (ptocheia) a.f.sg., with def. art., “poverty.” It seems that the result of their tribulation was in poverty.

It should be noted that there is a textural variant here as the TR has, *οἶδα σου τα εργα και την θλιψιν και την πτωχειαν πλουσιος δε ει* “I know your works and the tribulation and proverty (but you are rich).” While the WH has, *οἶδα σου την θλιψιν και την πτωχειαν, ἄλλα πλουσιος εἶ*, “I know the tribulation and poverty of you, but you are rich.” The addition of *τα εργα* “the works” in the TR seem to be the natural flow of the writer and is thus kept, while the difference between the contrastive *δε* “but” and the stronger *ἄλλα* “but,” is a little more significant. While *ἄλλα* is the more rare word it is more significant and its usage dominates chapter two (2:4, 2:6, 2:9, 2:14, & 2:20).

Being a Christian was not an easy existence. The Jewish community of Smyrna was significant and Christianity was known as a Jewish sect by the larger Roman community. The Jewish community did not like that association. They came against the Christians. Jewish Christians were kicked out of the synagogues. Ecomonic pressure was also leveraged against them. Yet in spite of all this pressure the Church managed to prosper. Indeed, the church of Smyrna endured longer than most of the others. They prospered in spite of their persecution. They prospered because of their works, because in the midst of their persecution they could praise God in their trouble knowing what lies ahead is better than what this world has.

ἄλλα πλουσιος ει (but you are rich). Though they were persecuted and poor, the Lord says, they are *πλουσιος* (plousios) adj. n.m.sg., “rich, wealthy.” Not in the physical sense, but in the spiritual sense – they are blessed because they are possessed of Christ. The strong contrastive conjunction, *ἄλλα*, “but,” reflects the contrast between their physical condition of tribulation and poverty with their spiritual condition as they stand in a state of being (*ειμι* Pres. Ind. 2sg., “to be, exist”) richly blessed. Blessed because they are possessed of God, set apart to God and no one is able to take them away from the love of God.

και την βλασφημιαν ἐκ τῶν λεγοντων Ἰουδαιους εἶναι ἑαυτους και οὐκ εἰσιν (and the blasphemy of those that say they are Jews and are not). God set apart the Jew when He chose them and set them apart for service to Him. What is meant here is likely, Jews by blood, and metaphorically, a Jew inwardly, that is, a converted individual in the church, who is a Jew and should proclaim Christ and act according to the Word of God (Rom. 2:28-29) but does not. This phrase starts with the conjunction, *και*, “and,” continuing his

thought concerning the fact that they are wealthy in spirit, poor in money, as some are experiencing the βλασφημία (blasphemia) a.f.sg., with def. art., “slander, blasphemy,” lit., “speech injurious to another’s name.” In this case injurious to God’s chosen, the Jews who receive a double portion as Jews by blood and Christian by faith. They claim the blessings reserved only for the Jews, even boast in those promises, yet, their mouth is full of lies and slander, injuring not only the individual but God. The plural possessive of λέγω (lego) Pres. Act. Part., g.m.pl., with def. art., those that are speaking,” that is, the ιουδαίος (Ioudaios) adj. a.m.pl., “Jews,” are the slanderers. Dr. Robertson calls this construction, “the infinitive in indirect discourse after *legō*.”⁹⁹ They claim themselves to be (εἰμι Pres. Inf., “to be, exist”) Jews. The use of the reflexive, εαυτου (heautou) reflex. pron. 3a.m.pl., “themselves,” is used in order to specify just who it is making the claim - it is them that make the claim not someone else. Their claim is clearly denied, και ουκ εισιν “**and are not.**” Either there are some claiming to be the “true Israel” and are not even Jews, or there are some who are pushing a perverted Jewish Christianity that deviated from the true teaching of the Church which is made up of both Jew and Gentile in one body, equal in every spiritual blessing. Where one is not blessed more than another because of race, gender, heritage, or personal ability (cf., John 1:12-13).

ἀλλὰ συναγωγή τοῦ σατανᾶ (**but the synagogue of Satan**). The strong adversative conjunction ἀλλὰ “but,” serves to heighten and emphase the fact that their actions and claim to be Jews when they are not has essentially turned their church into a συναγωγή (sunagoge) n.f.sg., “synagogue,” of Satan. Since a synagoge is uniquely Jewish, this term serves to focus upon their error and brings to light the strong love God has for Israel, even as they collectively have rejected Him as their Savior. So it is that their church has turned into a gathering dedicated to adversity, or a Satan-like attitude. The Greek word σατανᾶς (Satanas) g.m.sg., with def. art., “Satan,” is of Hebrew origin meaning “adversary.” The definite article is used to identify the synagogue as an agent of Satan, not just a similar attitude like Satan, but actively doing the work of Satan. The genitive identifies the synagogue’s activities as having its source from Satan himself.

2:10. μηδεν φοβοῦ ἃ μελλεις πασχειν. (**Do not fear any of those things which you will suffer**). The adjective μηδεις (medeis) adj. a.n.sg., “no one, nothing,” is to be φοβου “feared.” The imperative of φοβεω (phobeo) Pres. M/P Dep. Impv. 2sg., “to fear, be afraid,” is a strong command in the present tense meaning, “continue always to fear nothing.” The plural of ος (hos) rel. pron. a.n.pl., “which things,” suggests that they will experience many problems. The verb μελλω (mello) Pres. Act. Ind. 2sg., “shall, should, would, to intend, to have in mind,” has the primary idea of expectation, so that they should expect to suffer. They are going to πασχω (pascho) Pres. Act. Inf., “suffer, to be affected in a good or bad sense,” in this case, affected in a bad sense.

ἰδου μελλει βαλλειν ὁ διαβολος ἐξ ὑμῶν εἰς φυλακην ἵνα πειρασθῆτε και ἔξετε θλίψιν ἡμερῶν δεκα. (**Behold, the devil will cast [some] of you into prison so that you might be tried and you will have tribulation ten days**). The command is for them is to ὁραω (horao) 2 Aor. Mid. Impv. 2sg., “see,” or “behold for yourself!” The singular points to the

⁹⁹ A.T. Robertson, *Robertson’s Word Pictures on the New Testament* (www.e-sword.net)

whole church collectively. Look and see what the devil μέλλω (mello) Pres. Act. Ind. 3sg., “shall, intend, have in mind,” for them. He will, βαλεῖν ἐξ ὑμῶν **“throw them out.”** Some of them will be cast out of their safe place. The aorist infinitive of βάλλω (ballo) 2 Aor. Act. Inf. “to throw, cast,” expresses result, as they will be cast out (ἐκ). The use of the second person personal pronoun σὺ (2g.pl.) has the sense of some (plural) out of the church (singular) will specifically be affected. The person causing the action is identified as the διαβολός (diabolos) adj. n.m.sg., with def. art., “the devil, false accuser, slanderer.” The devil is another name for Satan, the prince of the demons, the author of evil, persecuting men and estranging mankind from God. He entices men to sin, and afflicts some with diseases by means of demons who take possession of their bodies at his bidding.

Indeed the devil will cause some of them to be cast, εἰς φυλακὴν “into prison.” The word φυλακή (phulake) a.f.sg., “guard, watch,” has the sense, not in chains, but “holding,” or “caged.” This is not a spiritual binding, but physical. The purpose for their imprisonment is introduced by the conjunction ἵνα (hina), “that, in order that, so that,” “you might be tried.” The aorist passive subjunctive of πειράζω (peirazo) Aor. Pas. Subj. 2pl., “to tempt, try, prove,” together with the ἵνα, defines a purpose or result clause. Here the meaning is, “for the purpose of being tested.” The future tense of ἔχω (echo) Fut. Act. Ind. 2pl., “to have, hold,” suggests this testing will be future from the time of this writing. The character of this testing will be θλίψις (thlipsis) a.f.sg., “a pressing, tribulation, affliction, trouble.” This trouble will be extreme and will last for exactly, ἡμερῶν δέκα **“ten of days.”** When did this occur? No one really knows for certain. From the context it seems the ten days were directed specifically to them in their generation. That those receiving the letter would experience the ten days. Some have suggested this refers to the ten days that the victims of the Roman gladiatorial combat were imprisoned prior to their appearance in the arena.¹⁰⁰ Thus the ten days refers to their capture and imprisonment before dying in the gladiatorial ring.

γίνου πιστός ἄχρι θανάτου, (**Be faithful unto death**). They are to be faithful to the end, even unto death. The use of the present imperative of γίνομαι (ginomai) Pres. M/P Dep. Impv. 2sg., “to become, come into existence,” is important since it has the meaning “keep on becoming faithful,” or as the great grammarian Robertson says, “keep on proving faithful unto death.”¹⁰¹ It is no mistake that the word πιστός (pistos) adj. n.m.sg., means, “trustworthy, faithful, believe.” Believe and faith are related to trust in that when one is persuaded of the truth of a thing, then it is easy to trust in the thing persuaded of. Though this belief is often tested and when one’s belief is tested it is easy to question whether one understands what is believed is correct. Doubt creeps in and one questions the soundness of what is known. Yet when God has persuaded one to believe, is it not on solid ground that this belief rests? In times of persecution it is the work of God that strengthens one’s faith even, ἀχρι (achri) adv., “until, unto,” θάνατος (thanatos) g.m.sg., “death, the death of the body.” We are never alone in our new life in Christ. The Spirit together with the Word is always active, always working, always effective, even in the worst of times and the worst places.

καὶ δώσω σοὶ τὸν στεφάνον τῆς ζωῆς (and I will give to you the crown of life). The argument continues (καὶ) using the future tense of δίδωμι (didomi) Fut. Act. Ind. 1sg., “I

¹⁰⁰ Paige Patterson, *The New American Commentary: Revelation* (Nashville:B&H,2012), p.98

¹⁰¹ A.T. Robertson, *Robertson’s Word Pictures on the New Testament* (www.e-sword.net)

will give,” in the future, namely, when one gets to the bema seat rewards in glory God will hand them the, τον στεφανον της ζωης **“the crown of life.”** The Greek word στεφανος (stephanos) a.m.sg., with def. art., “the crown,” is a specific crown as the definite article signifies. This crown serves metaphorically as a reward, an ornament, or honor to those that endure to the end. This crown is specifically the crown of the ζωη (zoe) g.f.sg., with def. art., “life.” When the definite article is used with both nouns the nouns are meant to have equal stress as here, this is the crown of the life.

2:11. Ο ἔχων οὖς ἀκουσατω τι το πνεῦμα λεγει ταῖς ἐκκλησiais. (**The one that has an ear, let him hear what the Spirit says to the churches**). The use of the present participle of εχω (echo) Pres. Act. Part. n.m.sg., with def. art., “to have, hold,” has the idea, as in verse 2:7, to point specifically to a person who is in a state of being currently possessing ears (or as in verse 7, an ους (ous) a.n.sg., “an ear”), let them hear. The imperative of ακουω (akouo) Aor. Act. Impv. 3sg., “to hear,” serves as a warning to those in the churches to listen to what the Spirit of God, the author of Scripture, says to the churches. The use of the neuter relative pronoun τις (tis) a.n.sg., “who, which, what,” relates to the message, as it is customary to use neuter pronouns with a generic message or a word spoken. The one speaking is the πνευμα (pneuma) n.n.sg., with def. art., “the Spirit” of God, the Holy Spirit. The definite article used with the Spirit signifies the definite person of the Holy Spirit. The fact that the Spirit λεγω (lego) Pres. Act. Ind. 3sg., “says,” or “speaks,” is given in a continuous action: He continues to speak to the εκκλησια (ekklesia) d.f.sg., with def. art., “church.” It should be noted that the singular used for the church specifically points to the church addressed in verse eight – the church in Smyrna. The individual who listens to the Lord through the Spirit will continue to, or repeatedly be one known as a νικαω (nikao) Pres. Act. Part. n.m.sg., with def. art., “to conquer, overcomer.” The participle with the definite article is translated, the one that continues to overcome.

Ο νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτερου. (**The one that overcomes will not be hurt in the second death**). The double negative οὐ μὴ is the strongest negative one could use in the Greek and means, “in no way, by no means.” The negative together with the subjunctive serves as an emphatic negation with ἀδικεω (adikeo) Aor. Pas. Subj. 3sg., to “hurt, do wrong,” and has an ethical sense as it comes from the compound of the negative particle α (alpha), “not,” and δικη (dike), “right, just,” and can be translated, “he/she/it might be unjust.” The thing not to be hurt or wronged is identified as from (εκ) the second death. The του θανάτου του δευτερου **“the death, the second one.”** As the great Dr. Gill says, “which is meant is eternal death, in distinction from a corporeal and temporal one; and lies in a destruction of both body and soul in hell, and in an everlasting separation from God, and a continual sense of divine wrath; but of this the saints shall never be hurt, they are ordained to eternal life; this is secured for them in Christ, and he has it in his hands for them, and will give it to them. The phrase is Jewish, and is opposed to the first death, or the death of the body; which is the effect of sin, and is appointed of God, and which the people of God die as well as others; but the second death is peculiar to wicked men. So the Jerusalem Targum on Deut 33:6; paraphrases those words, ‘let Reuben live, and not die’, thus, ‘let Reuben live in this world, and not die במותא תניינא, ‘by the second death’, with which the wicked die in the world to come.”

The word θάνατος (thanatos) g.m.sg., with def. art., “death,” is the general word for death which covers three aspects of death: the death of the body, the metaphorical usage that the world is found in, and the final death that the wicked will find themselves in the miserable final state of, that is, the δευτερος (deuteros) adj. g.m.sg., with def. art., “the second” death.

Pergamos - The Compromising Church (2:12-17)

“Hold to the Truth”

Revelation 2:12-17

¹²And to the angel of the church in Pergamos write these things, says the one that has the sharp sword with two edges.

¹³I have seen your works and where you dwell, where Satan's seat is. Yet you hold fast My name, and have not denied my faith even in those days wherein Antipas, my faithful martyr, who was slain among you where Satan dwells. ¹⁴But I have a few things against you, because you have those holding the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols and commit fornication. ¹⁵In the same manner, you also have those that hold the doctrine of the Nicolaitans which thing I hate. ¹⁶Repent! But if not, I will come to you quickly and will fight against them with the sword of my mouth. ¹⁷The one that has an ear, let him hear what the Spirit says to the churches. To the one that is overcoming, I will give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written which no man knows except the one who receives [it].

¹²Και τῷ ἀγγέλῳ τῆς ἐν Περγαμῷ ἐκκλησίας γραψόν· Ταδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν διστομόν τὴν ὀξεῖαν· ¹³οἶδα τὰ ἔργα σου καὶ τοῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ σατανᾶ, καὶ κρατεῖς τὸ ὄνομα μου καὶ οὐκ ἤρνησω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μαρτυρῶν μου ὁ μιστὸς μου, ὃς ἀπεκτανθὴ παρ' ὑμῖν, ὅπου ὁ σατανᾶς κατοικεῖ. ¹⁴ἀλλ' ἔχω κατὰ σοῦ ὀλίγα ὅτι ἔκεί κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλακ βαλεῖν σκανδαλὸν ἐνώπιον τῶν υἱῶν Ἰσραὴλ φαγεῖν εἰδωλοφυτὰ καὶ πορνεῦσαι. ¹⁵οὕτως ἔχεις καὶ συ κρατοῦντας τὴν διδαχὴν τῶν Νικολαιτῶν ὃ μισῶ. ¹⁶μετανησον οὖν. εἰ δὲ μὴ, ἔρχομαι σοὶ ταχὺ καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματος μου. ¹⁷Ὁ ἔχων οὖς ἀκουσάτω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου καὶ δώσω αὐτῷ ψῆφον κεκρυμμένην, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ ὁ λαμβάνων.

Introduction

For the church in the Pergamum region there was great pressure to conform to Rome and that meant to participate in the religio-cultural life. Living one's life for Christ means we are to be in the world but separate from the world's God hating, God degrading, God insulting practices. There are periods of history where Christians in a specific region are persecuted even unto death, run out of town, made a public example, and forced to

participate in activities that are against one's Christian values. It is during pressing times that one's faith is tested and this exhortation to Pergamum is an example of a faith test where a choice must be made. Do you fear man or God? That is not only the question faced by the martyrs of the early church but the question for all times – The declaration, “the fear of the Lord is the start of wisdom,” secures a foundation wherein one is not afraid to hold fast upon the Word of God regardless of the consequences. Man can take one's physical life, make one's life on earth miserable, but this life is short for those that have eternal life.

2:12. Και τῷ ἀγγέλῳ τῆς ἐν Περγαμῷ ἐκκλησίας γραψον Ταδε λεγει ὁ ἔχων τὴν ῥομφαίαν τὴν διστομὸν τὴν ὀξείαν (**And to the angel of the Church in Pergamos write these things, says the one that has the sharp sword with two edges**). The address now moves to the church at Pergamos whose proper name Pergamum. The address continues (καὶ) to the ἀγγελος (aggelos) d.m.sg., with def. art., “a messenger, angel.” As before, the angel is assumed to be the leader, that is, the lead elder or messenger of the church that is physically, ἐν περγαμῷ ἐκκλησίας **“in [the] church in Pergamos.”** The preposition ἐν “in,” is locative, identifying the location as περγαμος (Pergamos) d.f.sg., “Pergamos,” meaning “height” or “elevation.” The city was “the chief city of Mysia near the Cestrus River in northwest Asia Minor... In its early history Pergamum became a city-state and then the powerful head of a region after Attalus I (241-197 B.C.) defeated the Gauls (Galatians). It stood as a symbol of Greek superiority over the barbarians. Great buildings were erected, and a library containing over 200,000 items was established. The Egyptians, concerned with this library that rivaled their own at Alexandria, refused to ship papyrus to Pergamum. As a result, a new form of writing material, “Pergamena charta,” or parchment, was developed. In the days of Roman dominance throughout Asia Minor, Pergamum became the capital of the Roman province of Asia. In a gesture of friendship, Mark Anthony gave Pergamum's library to Cleopatra, and its volumes were moved to Alexandria.”¹⁰²

As the archaeologist, Dr. Randall Price notes, “Pergamon became part of the Roman Empire when the last Attalid king died in 133 BC and willed his kingdom to Rome. It was a prominent city in the region, behind only Ephesus and Smyrna in importance, and remained so until the fourth century AD.”¹⁰³ At the time of writing, Pergamos was the capital of the province of Asia, and with that title came much wealth and influence.

The ἐκκλησία (ekklesia) g.f.sg., with def. art., “church,” that was there is said to have Gaius (3 John 1) as its first bishop and was succeeded by Antipas, “whom the Lord refers to in His letter as ‘My witness, My faithful one.’”¹⁰⁴ However, Dr. Gill notes, “when it begun, and how long it lasted, is not certain. Antipas, who is mentioned, Rev. 2:13; is thought, by some, to have been the pastor of it. Though, according to the Apostolical Constitutions, Caius was the first bishop of it; and it appears, that in the “second” century there were several in this place that suffered martyrdom for Christ, as Carpus, Papulus, and

¹⁰² Mal Couch, gen. ed., *A Bible Handbook to Revelation* (Grand Rapids:Kregel, 2001), p. 212

¹⁰³ Randall Price, gen.ed., *The Zondervan Handbook of Biblical Archaeology* (Grand Rapids:Zondervan, 2017), p. 326

¹⁰⁴ Ed Hindson, *The Book of Revelation: Unlocking the Future* (Chattanooga:AMG, 2002), p.38

a woman whose name was Agathonice. Attalus, the martyr, who suffered in the same century, was also a native of this place. In the "fifth" century there was a bishop of Pergamos in the council at Ephesus; and in the "sixth" century, there was one in the "fifth" synod at Constantinople; and in the "seventh" century, Theodorus, bishop of the church here, was in the sixth synod held at the same place; and in the "eighth" century one Pastilas was bishop of Pergamos; and in the same age, Basil, bishop of this place, was in the Nicene synod; and the Christian name now is not wholly, though almost extinct."¹⁰⁵

John is commanded to γραφω (grapho) Aor. Act. Impv. 2sg., "to write," to this church in the same manner as with the other churches. The things written are as before in the neuter of οδε (hode) dem. pron. a.n.pl., "these things" expressing all that the Lord spoke. The expression, λεγει ο εχων την ρομφαιαν την διστομον την οξειαν **"says the one that has the sharp sword with two edges,"** identifies the unique One that is speaking as the One that is able and has all authority to judge all things - the Lord Jesus Christ Himself. The Lord is λεγω (lego) Pres. Act. Ind. 3sg., "is speaking" to the apostle. And Christ is identified as εχω (echo) Pres. Act. Part. n.m.sg., with def. art., "the one that possesses," a two edged sword. The present participle with the definite article identifies Him as the unique person that not only possess the sword, but is known as the one that possesses the sword. Christ is, ο εχων την ρομφαιαν την διστομον την οξειαν **"the one that has the sharp sword with two edges."** The word for sword is, ρομφαια (rhomphaia) a.f.sg., with def. art., "a sword, a large sword, javelin," this sword has a διστομος (distomos) adj. a.f.sg., with def. art., "two edged, having two edges, double mouth," and is identified as οξυς (oxus) adj. a.f.sg., with def. art., "sharp, swift, quick." As the Greek scholar Dr. Lenski identifies, "now the two adjectives are added by means of articles which makes these adjectives in apposition and most emphatic. This 'great sword' (see 1:16) with its two edges (mouths) and its sharpness is the symbol of omnipotent power which will (in the imagery of the Greek 'two-mouthed') devour the Lord's enemies when it descends in Judgment."¹⁰⁶

There are two aspects in reference to the two-edged sword and the word of God. One refers to Christ's literal mouth as He speaks; the other refers to His recorded word – the Bible. Christ is described as possessing this two-edged sword and refers to the double-edged character of the Word of God which divides what is right from what is wrong. He alone is able to judge correctly and honestly because He alone defines truth. "The double-edged character of the Word of God indicates the Word is the One that separates the ones who are the vessels of grace from condemnation with the world, and which by its promises and message of salvation cuts loose the chains of sin and condemnation which bind the helpless sinner. On the other hand, the same Word of God is the means of condemnation and rejection for those who refuse the message of grace. The Word of God is at once the instrument of salvation and the instrument of death."¹⁰⁷ This expression is used seven times in Scripture, once in Luke and six times in Revelation (Luke 2:35, Rev. 1:16; 2:1, 16; 6:8; 19:15, 21). It should be noted that the description "two-edged sword" speaks of the power of the mouth and is an old metaphor for a mouth of authority that returns results. With Christ, it cuts to the soul of man, convicting of sin, revealing truth, and shutting the mouth of men (cf. Isa. 49:2; Eph. 6:17; Heb. 4:12).

¹⁰⁵ John Gill, *John Gill's Exposition of the Entire Bible* (www.e-sword.net)

¹⁰⁶ R.C.H. Lenski, *The Interpretation of St. John's Revelation* (Minneapolis: Augsburg, 1963), p. 103

¹⁰⁷ John Walvoord, *The Revelation of Jesus Christ* (Chicago:Moody Press, 1966), p. 66

2:13. οἶδα τα ἔργα σου καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ σατανᾶ, καὶ κρατεῖς τὸ ὄνομα μου καὶ οὐκ ἡρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ μιστος μου, ὃς ἀπεκτανθῆ παρ' ὑμῖν, ὅπου ὁ σατανᾶς κατοικεῖ. (**I have seen your works and where you dwell, where Satan's seat is. Yet you hold fast My name, and have not denied my faith even in those days wherein Antipas, my faithful martyr, who was slain among you where Satan dwells**). The Lord again uses the perfect tense of εἶδω (eido) Perf. Act. Ind. 1sg., “to see, know,” expressing a completed act and what He has seen stands. He has seen their ἐργον (ergon) a.n.pl., with def. art., “works, deeds.” Their works are identified as standing in the true faith, namely, holding to the profession of Jesus Christ as their savior even in the face of severe persecution and martyrdom. There is a textural variation here as the Textus Receptus reads, οἶδα τα ἐργα σου καὶ ποῦ κατοικεῖς ὅπου ὁ θρόνος τοῦ σατανα. Whereas Westcott-Hort simply reads, οἶδα ποῦ κατοικεῖς ὅπου ὁ θρόνος, leaving off their works.

The apostle expresses the challenge they face as they are dwelling in an area where Satan has a stronghold. The expression, καὶ ποῦ κατοικεῖς ὅπου ὁ θρόνος τοῦ σατανα **“and where you dwell, where Satan's seat is,”** reveals their position identified by the adverb of place, ποῦ (pou), “where,” κατοικεῶ (katoikeo) Pres. Act. Ind. 2sg., “you down dwell.” The other adverb used is ὅπου (houtu) a relative adverb of place, “where,” Satan's throne is. The θρόνος (thronos) n.m.sg., with def. art., “the throne, the stately seat,” of σατανᾶς (Satanas) g.m.sg., with def. art., “Satan, adversary.” The definite article used with Satan is better translated as “the adversary,” but it should not be mistaken who this adversary is – it is non-other than Satan himself. Notice the position of the church is located in that very place, but Satan's throne location is relative. That is to say, Satan's throne is not there, but nevertheless is represented there by his earthly agents and activity. The city is under Satan's control.

That is the difference between the two adverbs of place, ποῦ, verses, ὅπου. It should be noted that the city was glorious as it was situated on the Caicus River and had an acropolis higher and steeper than the one in Athens which was the cultural center of the city. The city with its many temples had what was described as “the Great Altar,” erected by Eumenes II (197-59 BC) to commemorate their victory over the Gauls in 190 BC. The altar contained bas-reliefs depicting the mythological battle between the giants and the Olympian gods. The altar has led many scholars to suggest the association with this idea that throne where Satan sits points directly to the city altar due to its high location on a hill.¹⁰⁸ Another suggestion concerning the reference to Satan has to do with the serpent in the healing temple of Asklepios. The sick would spend the night in the darkness of the temple while nonpoisonous snakes were set loose among the people. If a snake touched a person in the night it was as though god himself had touched and healed the person's illness. Notice the important temples of the city listed below.

¹⁰⁸ Randall Price, gen.ed., *The Zondervan Handbook of Biblical Archaeology* (Grand Rapids:Zondervan, 2017), p. 327

Ancient Temples of Pergamum		
Temple	God	Worship
Temple and Altar of Zeus	Zeus the Savior	Emperior worship
Temple of Bacchus (Greek Dionysos)	god of wine, ritual madness, and fertility (and Rome, prophecy).	Patron of Rome's common citizens. Symbolizing Roman triumph and conquest.
Temple of Augustus and goddess Roma	Augustus (63BC-14 AD) was the very symbol of Rome as a military statesman. Augustus developed the framework within which a formally republican state could be led under his sole rule and called himself <i>Princeps Civitatis</i> ("First Citizen of the State").	Emperior worship
Temple of Athena	goddess Athena Nike – goddess of victory in war and wisdom	City-State worship
Temple of Asclepius (Asklepios)	god of healing – Asclepius Soter. Ritual practice involving serpents in its healing rites (today's symbol of medical healing – the intertwined serpents)	Demonic worship

The argument continues (και) by the use of the present verb of κρατεω (krateo) Pres. Act. Ind. 2sg., “to have power, to get possession of, to hold,” as the church continues to hold on to the ονομα (onoma) a.n.sg., with def. art., “name” of μου “me.” There work is two-fold. First, they hold on to the name of Christ in the midst of a hostile environment, and secondly, και ουκ ηρνησω την πιστιν μου **“and you have not denied my faith.”** The negative ου “not” together with the aorist verb αρνεομαι (arneomai) Aor. Mid. Dep. Ind. 2sg., “to deny, refuse,” makes this a strong negative denial – you have not denied My faith. The thing not denied is, την πιστιν μου **“the faith of Me.”** Is this faith, “the faith of Christ,” or is this faith, “the faith,” namely, the principles of the faith of Christ? The word faith is the noun, πιστις (pistis) a.f.sg., with def. art., “the faith, assurance, belief.” The faith that has its source from (locative) μου “me.” Faith is a gift of God, like righteousness, it is the faith that comes from God that we possess, This is called saving faith. However, once saved, we experience faith daily as we walk in each situation. Will we appropriate Christ in our daily walk in faith? Will we trust God will do what He says or will we move back to self and reliance upon self in our daily walk? Will we be weak under extreme pressure and rely upon our own ability to get us through? Or will we proclaim to live in Christ's faith as Paul exhorts to do daily as he wrote,

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (Gal. 2:20)

και εν ταις ημεραις εν αις αντιπας ο μαρτυς μου ο πιστος ος απεκτανθη παρ υμιν οπου κατοικει ο σατανας (even in those days wherein Antipas my faithful martyr who was slain among you where Satan dwells). Notice the extreme persecution that the early church experienced, even by the time of this writing. He adds, **και εν ταις ημεραις εν αις αντιπας ο μαρτυς μου ο πιστος ος απεκτανθη παρ υμιν οπου κατοικει ο σατανας** **“even in those days wherein Antipas my faithful martyr who was slain among you where Satan dwells.”** The conjunction **και** is translated ascensively as, “even” **εν ταις ημεραις εν αις αντιπας** **“in the days of Antipas”**, of which we have no record. Yet even though we have no Biblical record of the martyrdom of Antipas, we understand by this statement that the church knew of him and that he was a **μαρτυς** (martus) n.m.sg., with def. art., “a witness, martyr,” of **εγω** pers. pron., 1g.sg., “me,” that is, of Christ. The second thing we know of him is that he was **πιστος** (pistos) adj. n.m.sg., with def. art., “the faithful, the believing, or the trusting,” martyr as the adjective **πιστος** describes. The third thing we know about him is that he was **αποκτεινω** (apokteino) Aor. Pas. Ind. 3sg., “killed,” among, or as the Greek says, **παρα** (para) prep., “from, near” them. The spot he was killed was a specific location - **οπου** (hopou) adv., “where Satan,” **κατοικεω** (katoikeo) Pers. Act. Ind. 3sg., “dwells.” This seems to be at the specific place of his death, it is called, **κατοικει ο σατανας** **“dwelling place of the Satan.”** The place is identified with **σατανας** (Satanas) n.m.sg., with def. art., “Satan,” whose meaning is, “the adversary,” It is his dwelling, one could call it simply Satan’s dwelling. Some have suggested that this was under the Diocletian persecution when some Christian stonecutters refused to cut out the images of Aesculapius resulting in their death. Whether that was the case with Antipas or not is not known, but whatever the circumstances, the city and culture were hostile toward Christians resulting in this man’s death and their persecution and financial loss. The Christians of Pergamum experienced weekly, if not daily persecution as the state rituals of the city required burning incense to worship the emperor and the Christian community, like the Jewish community refused.

2:14. **ἀλλ’ ἔχω κατα σοῦ ὀλίγα ὅτι ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλααμ, ὃς ἐδίδασκεν τῷ Βαλακ βαλεῖν σκανδαλὸν ἐνώπιον τῶν υἱῶν Ἰσραὴλ φαγεῖν εἰδωλοφύτα καὶ πορνεῦσαι.** **(But I have a few things against you, because you have those holding the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols and commit fornication).** The identification of those things that God has against the church in Pergamos is identified. The use of the contrastive conjunction **ἀλλὰ** “but,” is used in order to change the direction of tone the Lord now presents. The Lord identified the church’s past experience with persecution, but now as the present tense of **ἔχω** (echo) Pres. Act. Ind. 1sg., “I have,” **κατα σου**, against you. The

preposition *κατα* is used with the genitive of *συ* (su) pers. pron. 2g.sg., to mean “against you (sg.),” collectively as a single church. The use of the neuter adjective *ολιγος* (oligos) adj., a.n.pl., “little, small, few” expresses the idea in the plural here of little in number or, “a few things,” not degree. Specifically, two things: the doctrines of Balaam, and the doctrines of the Nicolaitans.

οτι εχεις εκει κρατουντας την διδαχην βαλααμ (because you have those holding the doctrine of Balaam). That is to say, there are some among the church that partake in the sin of Balaam – they go after the pagan women who lead them into pagan idle worship. While God told Balaam not to curse Israel, He did so by telling the king of Moab how to bring Israel down – by sending pagan women into the camp of Israel to marry them. The conjunction *οτι* (hoti) “that, because,” introduces the objective clause that follows. The present tense of *εχω* (echo) Pres. Act. Ind. 2sg., “to have, hold” expresses the fact that they currently have among them, *εκει* (ekei) adv., “there, in that place,” those that *κρατεω* (krateo) Pres. Act. Part. a.m.pl., “to have power, to hold,” the *διδαχη* (didache) a.f.sg., with def. art., “the teaching, doctrine,” of *Βαλααμ* “Balaam” (of Hebrew origin meaning “not of the people” ie, a foreigner). What is the doctrine of Balaam? While the doctrine is not specifically identified in Scripture (cf. Mic. 6:5; 2 Pet. 2:15; Jude 11), the general conclusion of the record of the book of Numbers chapters 22-31 and the Lord’s specific comment here are as follows.

New Testament Teaching Concerning Balaam		
Statement	Problem	Reference
The way of Balaam	Balaam selling his prophetic gift for money	2 Peter 2:15
The error of Balaam	Balaam’s assumption that God would curse Israel	Jude 11

ος εδιδασκεν εν τω βαλακ βαλειν σκανδαλον ενωπιον των υιων ισραηλ φαγειν ειδωλοθυτα και πορνευσαι (who taught Balac to cast a stumbling block before the children of Israel to eat things sacrificed to idols, and commit fornication). Notice, the doctrine has its source from the advice given to the king of Moab. The masculine relative pronoun *ος* (hos) n.m.sg., refers back to man Balaam not his teaching. That is, Balaam is the one who was hired by Balak, the king of Moab, to curse the Hebrews, but when God intervened and Balaam was not able to curse them, he schemed another way and taught Balak. The great Dr. Gill writes, “Jonathan ben Uzziel, one of their Targumists on Num. 24:14, has these words of Balaam, “Come, and I will counsel thee, (speaking to Balak) go and set up inns, and place in them whorish women, to sell food and drink at a low price: and this people will come and eat and drink, and be drunken, and will lie with them, and deny their God; and they will be quickly delivered into thine hands, and many of them shall fall.”¹⁰⁹ The text of Numbers simply says, “Look, these women caused the children of Israel, through the counsel of Balaam, to trespass against the Lord in the incident of Peor, and there was a plague among the congregation of the Lord” (Num. 31:16). This was the stumbling block Balaam taught Balak to lay before Israel, to turn the hearts of Israel away

¹⁰⁹ John Gill, *John Gill’s Exposition of the Entire Bible* (www.e-Sword.org)

from the Lord and serves the same purpose for the Church. And to have some within the church of Pergamos promote the same thing is arborous to the Lord.

The imperfect of διδάσκω (didasko) Impf. Act. Ind. 3sg., “to teach,” means what was taught was in the past and it continues to be taught at the time of writing. The person being taught was Βαλακ (Balak) “Balak,” which is of Hebrew origin meaning “devastator.” He was the king of Moab. Indeed this is not only a continuous threat to Israel while the nations were still in the land of promise (cf. Deut. 7:3-6; Judge 3:6), but on a spiritual level, a problem with the church as the world indulges in party, drink, drugs, and sex which results in the individual turning away from God. The world’s excitement and enthusiasm for debased things and events that are βαλλω (ballo) 2 Aor. Act. Inf. “thrown,” or “cast” before them and serves as a σκανδαλον (skandalon) a.n.sg., “the movable stick of a trap, a snare, stumbling block,” for them. Dr. Vine notes on the word shandalon, “originally was ‘the name of the part of the trap to which the bait is attached, hence, the trap or snare itself.’”¹¹⁰ These pagan, fleshly things were simply placed ἐνώπιον (enopion) adv., “before, in the presence of,” the υἱος (huios) g.m.pl., with def. art., “children,” of Ἰσραὴλ (Israel) pr.n., “Israel,” and Israel moved toward idol worship which seemed right in their eyes – they were lured into the trap, Satan caught them, and the Lord punished them.

The result was twofold: φαγεῖν εἰδωλοθυτα καὶ πορνεύσαι **“to eat things sacrificed to idols, and commit fornication.”** The aorist infinitive of φάγω (phago) 2 Aor. Act. Inf. “to eat,” expresses a timeless fact, indeed the infinitive is infinite with respect to time, and boundless with respect to size or degree. They are seen as offering things to idols. The accusative adjective of εἰδωλοθυτον (eidolothuton) adj., a.n.pl., “things offered to idols, sacrificed to idols,” is the object of their downfall and rebellion. While those living in pagan countries with all the meat dedicated to idol worship sold at market was an offence to the Jew, the Christian had freedom. However, it was of utmost importance that the Christian not participate in the eating of the meat at the festivals which gave the pagan gods the glory for the food they ate. Glory for our provisions is reserved to God alone, He will not share His glory with any other (Is. 42:8). The second thing (continued with the conjunction, καὶ), they did is again identified by means of the aorist infinitive of πορνεύω (porneuo) Aor. Act. Inf., “to prostitute one’s body to the lust of another, to give one’s self to unlawful sexual intercourse.” The word comes to the English in the word pornography. The basic idea behind idol worship includes the idea of fornication in a spiritual sense, however, in certain societies, religious fornication is at the heart of their worship. Within the Old Testament pagan worship of the Canaanites, temple prostitutes were a big part of their experience. Within the early church, temple prostitutes were also a big part of their pagan worship. It seems the meaning here is partaking in the pagan rituals which involved real temple prostitutes. It also included offering food to the gods and feasting on the sacrificial food.

There were some Christians that participated in the city pagan ritual activities. We, as Christians, are instructed to be holy, set apart to God, to be in the world but apart from the world. However, this is not the only thing God has against them...

¹¹⁰ W.E. Vine, *Vine’s Complete Expository Dictionary* (Nashville:Thomas Nelson, 1996)

2:15. οὕτως ἔχεις και συ κρατοῦντας την διδαχην τῶν Νικολαιτῶν ὃ μισῶ. (**In the same manner, you also have those that hold the doctrine of the Nicolaitans which thing I hate**). The Lord continues, οὕτω (houto) adv., “in this manner, thus, so,” that is, “in the same manner,” as with their Balaam doctrine, the Lord has this also against them. This adverb serves to distinguish the Nicolaitans from the Balaamites and at the same time serves to hold them in error in the same manner. There are some in the congregation who continue to, ἔχω (echo) Pres. Act. Ind. 2sg., “to have, hold,” also (και), among you (συ pers. pron. 2n.sg., “you,” emphatic) that κρατοῦντας την διδαχην των νικολαιτων **“have the doctrine of the Nicolaitans.”** The deeds of the Nicolaitans were identified in 2:6. The Nicolaitans “destruction of people,” had become known for their unrestrained carnal lusts, and their deeds have their bases in their teaching. Three major views have been provided through history concerning the Nicolaitans, but the most probable and reasonable view is simply they were early Gnostic teachers that taught that the physical was evil, the spiritual was good, so it was ok to eat, drink and be merry without moral judgment for we are Christians and our sin is forgiven. Dr. Walvoord says of them, “a licentious sect advocating complete freedom in Christian conduct including participation in heathen feasts and free love.”¹¹¹

Three Views of the Nicolaitans ¹¹²		
Proponent	View	Reason
Irenaeus (Against Heresies)	Followers of Nicolas, a deacon in the Jerusalem church.	Following the error of Cerinthus of Ephesus into Gnostic heresy.
Early Protestants	Nicolaitans = Gr. <i>nikos</i> “conqueror” & <i>laos</i> “people”. Thus “conquering of the people”	Forerunners of the clerical hierarchy who dominated the laity.
Harnack	An antinomian sect accepting the pressure to participate in emperor worship and the pagan society.	The church in the world and of the world participating in all things worldly.

These individuals actively practice this doctrine of the Nicolaitans as the present participle of κρατέω (krateo) Pres. Act. Part. a.m.pl., “to have power, be powerful, get possession of, take, hold,” suggests and 2:6 verifies that God hates the “deeds of the Nicolaitans.” Their διδαχη (didache) a.f.sg., with def. art., “teaching, doctrine,” is specific as the definite article is used. As with verse six, we know the Lord hates the activities of the Νικολαιτης (Nikolaites) g.m.pl., with def. art., “Nicolaitans,” and as the name means, “destruction of people,” serves, indeed, to the destruction of the people.

ο μισῶ “which [thing] I hate.” This is a textural variant as the NA27 does not have “which I hate.” The repeated statement of hatred is noted. It is not the people that are hated but their practice and teaching as the neuter relative pronoun is used of ὅς (hos) rel. pron. a.n.sg., “which,” that continues to be the thing μισεῶ (miseo) Pres. Act. Ind. 1sg., “hated,”

¹¹¹ John Walvoord, *The Revelation of Jesus Christ* (Chicago: Moody, 1966), p. 58

¹¹² See Paige Patterson, *The New American Commentary: Revelation* (Nashville:B&H, 2012), p.107-108

or “I continue to hate.” The Nicolaitans use their doctrine to justify their deeds. To develop a doctrine to support one’s deeds means a lot of time was spent developing that doctrine. This group seemed to have developed a doctrine justifying their sin and the Lord is not pleased because in like manner it too leads the people astray.

2:16. μετανησον οὖν. εἰ δε μη, ἔρχομαι σοι ταχυν και πολεμησω μετ’ αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στοματος μου. (**Repent! But if not, I will come to you quickly and will fight against them with the sword of my mouth**). The command to μετανοεω (metanoeo) Aor. Act. Impv. 2sg., “to change one’s mind, repent,” is placed at the head of the verse in order to stress the condition of getting right with God and thus preventing the immanent visit from Him for justice. A textural variant exists here as the NA27 reads, μετανησον οὖν. “Repent therefore.” whereas the TR simply commands repentance. The aorist imperative having the sense of a command of fact, a command for anyone of any age who has moved into apostasy. The conditional εἰ “if, whether,” is translated “or” in order to stress to condition whether or not the Lord will visit them in judgment or not.

The construction is literally, μετανησον εἰ δε μη ερχομαι σοι ταχυ **“Repent! But if not, I am coming to you.”** The use of the conjunction, δε “but, moreover,” provides the immediateness of the charge against them and combines with the conditional and μη “not,” to introduce the consequence, namely, the Lord will ερχομαι (erchomai) Pres. M/P Dep. Ind. 1sg., “come.” Notice the singular personal pronoun for συ (su) pers. pron. 2d.sg., “you,” is used. The singular is used because the church is the responsible singular party involved. And the Lord will come, ταχυ (tachy) adv., “quickly, speedily,” and (και) in the future will fight with them.

The construction, πολεμησω μετ αυτων **“I will fight with them,”** as Dr. Gill writes, “the true members of his mystical body, though lax and supine, for Christ does not fight against his people, but for them; but he says, ‘and will fight against them’; the Balaamites and Nicolaitans, for their idolatry and uncleanness.”¹¹³ The future of πολεμεω (polemeo) Fut. Act. Ind. 1sg., “to war, carry on war, to fight,” specifies a time when our Lord will deal μετ αυτων “with them” and their evil. The way in which the Lord will deal with them is identified as εν τη ρομφαία του στοματος μου **“by the sword of the mouth of me.”** The preposition εν is not locative, but, instrumental, meaning, “by means of,” the ρομφαία (rhomphaia) d.f.sg., with def. art., “a large sword, a long javelin,” of the στομα (stoma) g.n.sg., with def. art., “mouth, edge,” of the Lord. How powerful is the mouth of the Lord? Scripture speaks of the mouth metaphorically as speech. One finds the following concerning the mouth of the Lord. By the word of the Lord, the world was formed (Ps. 33:4-9; 148:1-6; John 1:1-3).

The στομα ‘stoma’, “mouth,” of the Lord		
Reference	Text	Significance
Matt. 4:4	Man shall not live by bread alone, but by every word that precedes out of the mouth of God.	Living by the Word – speaking of sanctification.

¹¹³ John Gill, *John Gill’s Exposition on the Entire Bible* (www.e-sword.org)

Matt. 13:35	That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.	Jesus speaking of the mysteries of the kingdom of heaven. Speaking in parables in order to make people think about what was said. To the believer hidden truth revealed, and hiding truth to the unbeliever.
Acts 8:32	The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth.	Christ's silence reflects the fact of His innocence as the innocent substitute sheep set apart as payment for another's sin and His willing obedience unto death.
Rev 1:16	And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.	Christ's revealed word given to the Church to go out to the world as the pure light of the gospel.
Rev 3:16	So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.	God is the standard of truth that we are measured against. The Church is measured against His Word.
Rev. 19:15	And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.	As in the beginning with the creation of the world by the word of His mouth, so it is that in the end the world be judged by the Word of His mouth.
Rev. 19:21	And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.	

2:17. Ο ἔχων οὖς ἀκουσατω τι το πνεῦμα λεγει ταῖς ἐκκλησιαις. Τῷ νικῶντι δώσω αὐτῷ τοῦ μαννα τοῦ κεκρυμμένου και δώσω αὐτῷ ψῆφον κευκην, και ἐπι την ψῆγον ὄνομα καινον γεγραμμενον ὃ οὐδεις οἶδεν εἰ ὁ λαμβανων. **(The one that has an ear, let him hear what the Spirit says to the Churches. To the one that is overcoming, I will give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written which no man knows except the one who receives [it]).** The present

participle of ἔχω (echo) Pres. Act. Part. n.m.sg., with def. art., “to have, hold” has the sense of one that is known as a person who possesses an οὖς (ous) a.n.sg., an “ear,” or one who really does listen. If you possess an ear, then you better, ἀκούω (akouo) Aor. Act. Impv. 3sg., “hear!” Indeed, what is given here is a strong command to listen to what the Spirit has to say, and for the Jew has the sense of obey; therefore, obey what the Spirit says.

The neuter pronoun τις (tis) pron., a.n.sg., “what,” specifically points to, “the message,” that the, πνεῦμα (pneuma) n.n.sg. with def. art., “Spirit,” namely, the Holy Spirit, speaks. The present tense of λέγω (lego) Pres. Act. Ind. 3sg., “to say, speak,” has the sense of what the Spirit says right now, or continues to say to the ἐκκλησία (ekklesia) d.f.pl., with def. art., “the churches.” The dative specifically points to the churches that are addressed.

The present participle of νικάω (nikao) Pres. Act. Part. d.m.sg., with def. art., “to conquer, overcome,” has the sense of “one who is right now overcoming,” or, a person who is known as an overcomer. The future of δίδωμι (didomi) Fut. Act. Ind. 1sg., “I will give,” in the future the hidden manna. The expression, δώσω αὐτῷ φαγεῖν ἀπο τοῦ μαννα τοῦ κεκρυμμένου **“I will give to him to eat out of the manna, having been hidden,”** moves us back to the wilderness wandering and the manna that the Lord provided daily to the Israelites. It served to provide the necessary food for the two million or so Israelites moving through the wilderness. The manna promised here is not for physical sustenance but for spiritual sustenance. Moses makes this clear as he says in Deuteronomy 8:3

² "And you shall remember that the LORD your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not. ³ So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the LORD. (Deut. 8:2-3)

Our Lord applies this manna to Him as He declares, “I am the bread of life” (John 6:35). The hidden manna here is Christ!

For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. (John 6:33-35)

⁵⁷ "As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. ⁵⁸ This is the bread which came down from heaven - not as your fathers ate the manna, and are dead. He who eats this bread will live forever." (John 6:57-58)

It is at this point that the Lord tells the disciples that He will return to heaven,

⁶² "What then if you should see the Son of Man ascend where He was before? ⁶³ It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life. (John 6:62-63)

Some identify the expression, του κεκρυμμενου **“having been hidden,”** with the books of Second Maccabees and Second Baruch which speak of the hidden ark of the covenant that the Messiah alone knows the location and will remain hidden until He returns. The ark contains the two tablets of the law, Aaron’s rod which budded, and a pot of manna (Heb. 9:4)¹¹⁴.

There is another tradition within Judaism that fits the subject of hidden manna for the believer today. This tradition is also not in the law and no one knows when it came to be observed in the Passover, but it mysteriously appears within Judaism and points to Christ. The Passover meal is celebrated with three pieces of bread. Before the meal, one piece of bread is taken from the middle partition of a three partition cloth called the *matzah tosh*. The unleavened bread is broken in two and wrapped in cloth and hidden in the house. The hidden piece of bread is called the *afikomen* (Hebrew *Habba’* “the coming one”). After dinner the children of the house search for the afikomen as a game and are rewarded when found. Then the bread is broken and all partake of it.

This hidden manna, however, is given in the future to the overcomer who overcomes in this life. That is, the manna of God is provided with three tenses: the past tense is Christ has come in the flesh, His body broken, He died on the cross for our sins, was buried, raised three days later, and ascended to the right hand of the Father (John 6:53-63). The manna is present with the believer as Christ is the very One who sustains life as one partakes of Him in the daily walk (John 6:53). The present manna is called in theology our sanctification – our walk in newness of life sustained in Him as we are tested and matured in Him. Then there is the future tense of Christ’s manna that is our final redemption where we will be delivered from our flesh to a glorified body in the resurrection. It is this future state of being that our bodies will be transformed into something acceptable for the presence of heaven – the dwelling place of God, where sin is not allowed and the corruption of an earthly fleshly body must be transformed into a body that is incorruptible in the presence of God. Christ is here speaking of our future manna where the Bread of the Presence that was hidden away in the earthly Tabernacle and Temple will be present in His fullness and glory to all. The Bread of the Presence speaks of not just our presence in glory with our God and Savior, but speaks of fellowship, wherein we find Christ will teach us Himself where the bearer of separation is removed, not that bearer that was the curtain that divided the Holy of Holies from the Holy Place of the Temple, or the wall of separation the separated the gentile even further back from the curtain, but the wall of heaven itself.

The Three Tenses of Manna – The Bread of the Presence			
John 6:33-35	Past	Christ’s broken body died on the cross, was buried, resurrected three days later, and ascended to heaven.	Our salvation accomplished in the past, trusting in this truth assures our indwelling presence in Christ.

¹¹⁴ Paige Patterson, *The New American Commentary: Revelation* (Nashville: B& H, 2012), p. 109

John 6:35, 63	Present	Christ is the bread of life that sustains those that appropriate Him in their daily walk.	Our sanctification is accomplished in Him, through Him, and by Him as we participate in the daily presence with Christ.
John 6:39-40; Rev. 2:17	Future	Christ is the firstfruits of our future resurrection.	Our presence in heaven with Christ is secure as Christ is our firstfruits of the resurrection. Our future presence with Christ in glory will be fulfilled in the future.

The gift is given, αὐτῷ φαγεῖν “to him to eat.” The dative of αὐτός (autos) pers. pron. 3d.m.sg., points together with the infinitive of φάγω (phago) 2 Aor. Act. Inf., “to eat” to be the object. What they are to eat is identified as, ἀπο τοῦ μάννα **“from the manna.”** The word for μάννα (manna) is a transliteration from the Hebrew meaning “what is it.” The perfect participle of κρυπῶ (krupto) Perf. Pas. Part. g.n.sg., with def. art., “to hide, conceal, escape notice,” expresses the kind of action, that is, it is completed as “having been concealed.”

The conjunction καί introduces the next profound phrase, καὶ δώσω αὐτῷ ψῆφον λευκὴν **“and I will give to him a small white stone.”** The future of δίδωμι (didomi) Fut. Act. Ind. 1sg., “I will give,” identifies the promise of eternal life that is linked to the manna that is given. The manna had been hidden, but was revealed when Jesus proclaimed He, Himself to be the manna that was given at His incarnation. That means we have life in Him, and it is now revealed that a small stone will, in the future, be given to αὐτός (autos) pers. pron. 3d.m.sg., “him,” who possesses the manna – the one that has the Son has the Father (1 John 2:23). The word John uses for a small stone is ψῆφος (psephos) a.f.sg., “a small worn smooth stone, a pebble.” It is described as λευκός (leukos) adj. a.f.sg., “light, bright.” Dr. Walvoord suggests the stone may be a brilliant diamond and identifies the “courts of law being given a white stone is thought to represent acquittal in contrast to a black stone which would indicate condemnation.”¹¹⁵ The word ψῆφος is not the normal word for stone (λίθος) and is used only three times in the NT; twice, here, and once by Paul as he used the stone to “vote” (translated “vote”) for the death penalty for Christians (cf., Acts 20:10). However, the word is used here the focus seems to be on the individual’s name written on it. The conjunction καί “and,” is additive, adding details to the previous statement. The most important detail is, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον **“and upon the pebble a new name has been written.”** The preposition ἐπὶ (epi) is accusative meaning, “over,” or “across,” the whole ψῆφος (psephos) a.f.sg., with def. art., “small worn smooth stone,” has one’s ὄνομα (onoma) n.n.sg., “name,” specifically, a καινός (kainos) adj., n.n.sg., “new” name written across it. The perfect passive participle of γράφω (grapho) Perf. Pas. Part. a.n.sg., “to write,” reflects the idea that the new name was placed upon the stone by another and the name is permanent. Indeed, the Lord Himself will write this name as the One that names a thing owns or has authority over the person or thing.

¹¹⁵ John Walvoord, *The Revelation of Jesus Christ* (Chicago: Moody, 1966), p. 70

The final clause, ο ουδεις εγνω ει μη ο λαμβανων **“which no one knows except the one who receives it,”** suggests the intimate relationship that exists between Christ and the believer. Knowledge that exists only between Christ and His chosen. The neuter relative pronoun, ος (hos) rel. pron. a.n.sg., “who, which, what, that,” is properly, “which” pointing back to the name given. The name that no one, ουδεις (oudeis) adj. n.m.sg., “no one, none,” knows. The aorist of, γινωσκω (ginosko) 2 Aor. Act. Ind. 3sg., “to know” expresses a point in time fact. The conditional ει “if, whether” when used with the negative particle μη means, “except,” the one that possess it. The present participle of λαμβανω (lambano) Pres. Act. Part. n.m.sg., with def. art., “to take, receive” is properly, “the one that receives [it].” What a blessing it is to have a Lord and Savior that is so close and intimate to give us a special name. He promised that in Isaiah:

¹² Therefore I will number you for the sword, And you shall all bow down to the slaughter; Because, when I called, you did not answer; When I spoke, you did not hear, But did evil before My eyes, And chose that in which I do not delight. ¹³ Therefore thus says the Lord GOD: "Behold, My servants shall eat, But you shall be hungry; Behold, My servants shall drink, But you shall be thirsty; Behold, My servants shall rejoice, But you shall be ashamed; ¹⁴ Behold, My servants shall sing for joy of heart, But you shall cry for sorrow of heart, And wail for grief of spirit. ¹⁵ You shall leave your name as a curse to My chosen; For the Lord GOD will slay you, And call His servants by another name; (Isa 65:12-15)

¹² His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. ¹³ He was clothed with a robe dipped in blood, and His name is called The Word of God. (Rev 19:12-13)

Thyatira - The Corrupt Church (2:18-29)

“Be morally pure”

Revelation 2:18-29

¹⁸And to the angel of the Church in Thyatira write these things, says the Son of God, having His eyes like unto a flame of fire and His feet like fine brass. ¹⁹I have seen your works, and the love, and the faith, and the service, and your patience, and your works of the last [are] greater than the first. ²⁰But I have [this] against you, because you tolerate the woman Jezebel, who called herself a prophetess, to teach and to seduce my servants to commit fornication and to eat things sacrificed to idols. ²¹And I gave her time to repent of her fornication and she did not repent. ²²Behold, I am casting her into a bed and those that commit adultery with her into great tribulation, unless they might repent of their deeds. ²³And I will kill her children with death, and all the Churches will know that I am the one that searches the minds and hearts; and I will give to every one of you according to your works. ²⁴But to you I say, and to the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you no other burden ²⁵except that which you have laid hold of until I come. ²⁶And the one that overcomes, and the one that keeps my works unto the end, to him I will give power over the nations. ²⁷And he will rule them with a rod of iron, as the vessels of a potter being broken, even as I have received from my Father. ²⁸And I will give him the morning star. ²⁹The one that has an ear, let him hear what the Spirit says to the Churches.

¹⁸Και τῷ ἀγγέλῳ τῆς ἐν Θυατειροῖς ἐκκλησίας γραψόν· Ταδε λεγείη ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλογα πυρός· καὶ οἱ ποδὲς αὐτοῦ ὅμοιοι χαλκολιβανῷ· ¹⁹οἶδα σου τὰ ἔργα καὶ τὴν ἀγαπὴν καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν ὑπομονὴν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλεονα τῶν πρώτων. ²⁰ἄλλα ἔχω κατὰ σοῦ ὅτι ἀφείς τὴν γυναῖκα Ἰεζαβελ, ἡ λεγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει καὶ πλανᾷ τοὺς ἔμους δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλοθῦτα. ²¹καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. ²²ἰδοὺ βαλλῶ αὐτὴν καὶ τοὺς μοιχευοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς, ²³καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ, καὶ γνωσονται πάνσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἔραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἕκαστῳ κατὰ τὰ ἔργα ὑμῶν. ²⁴ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατειροῖς, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταυτην, οἵτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ σατανᾶ ὡς κεγουσιν· οὐ βαλλῶ ἐφ' ὑμᾶς ἄλλο βάρος, ²⁵πλὴν ὃ ἔχετε κρατησατέ ἄχρι οὗ ἂν ἴξω. ²⁶Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν· ²⁷καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ὡς τὰ σκευὴ τὰ κεραμικὰ συντριβεται, ²⁸ὡς κἀγὼ εἴληφα πατρός μου, καὶ δώσω αὐτῷ τὸν ἄστερα τὸν πρωῒνον. ²⁹Ὁ ἔχων οὖς ἀκουσάτω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Introduction

This church receives the strongest rebuke of any of the churches addressed. Located forty miles southeast of Pergamum, Thyatira, was known for its agriculture and purple dye. While the church may be small, the message is the longest and deals with the sin of compromise – the sin of worldly tolerance within the body of Christ, unholiness, and adultery. While the modern world lectures us and demands tolerance for all people and all actions we find here our Lord calls sin a sin and requires His church to be holy – to be in the world but separate from the world and its lusts. The main problem of the church is that she has a tendency to a downward spiral toward apostasy. The natural desire of mankind is to be accepted and to prosper only to find popularity and numbers only bring compromise and corruption as acceptance of the worst types of sins are accepted into the church. God commands us to be holy, to hold fast to the word of God, and to hear what the Spirit has to say. How does one hear what the Spirit has to say? By being in His Word that is found only in the Bible, being apart from the world, then the Spirit of God will convict us of righteousness and holiness.

2:18. Και τῷ ἀγγέλῳ τῆς ἐν Θυατειροῖς ἐκκλησίας γραψον· Ταδε λεγει ὁ υἱὸς τοῦ θεοῦ (**And to the angel of the Church in Thyatira write these things, says the Son of God**).

For the forth time, John is told to write, **και τω αγγελω της εν θυατειροις εκκλησιας γραψον ταδε**, “**and to the church in Thyatira write these things.**” The conjunction *και* continues the command to the *αγγελος* (*aggelos*) d.m.sg., with def. art., “messenger or angel.” Again the definite article is used to mark out, or identify the angel that is closely associated with this church. The stand alone usage of the feminine definite article helps link and highlight the church which is feminine – the bride of Christ. The location of the angel is *εν* “in,” *θυατειρα* (*Thuateira*) d.n.pl., “Thyatira,” a small agricultural and trades town located forty miles southeast of Pergamum. The possession of the church is identified by the genitive of *εκκλησια* (*ekklesia*) g.f.sg., “Church,” of Thyatira. Again the apostle is commanded to *γραφω* (*grapho*) Aor. Act. Impv. 2sg., “to write,” *οδε* (*hode*) dem. pron. a.n.pl., “these things,” as the neuter points of the things spoken. The present tense of *λεγω* (*lego*) Pres. Act. Ind. 3sg., “to say, speak,” will address these things that, *ο υιος του θεου* “**the Son of God**” says. The use of the definite article with both *υιος* (*huios*) n.m.sg., “a son,” and *θεος* (*theos*) g.m.sg., “God,” serves to emphasize both the Son and God equally, which expresses His Divine Person found only in the unique eternal Son – Jesus Christ.

The Church of Thyatira was most likely established by Paul when he met Lydia in Philippi in Acts 16:11-15. Paul was preaching by the river in Philippi, Lydia, a Jew, was praying, overheard Paul and, “the Lord opened her heart to heed the things spoken by Paul” (Acts 16:14). Lydia then invited Paul to her house in Philippi, but it is most likely the church of Thyatira was started at her house. Lydia was “a seller of purple,” or purple dye extracted from the regions madder root producing a dye used even today for dying leather,

wool, cotton and silk. Indeed the city was known for its trades and crafts. “The trade guilds each had common meals (normally about once a month) dedicated to their patron deities. Although Thyatira had a Jewish community, it does not appear to have been influential; Christians who refused to participate in the life of the guilds would thus find themselves isolated socially and economically.”¹¹⁶

Thyatire (modern khisar) was located inland between Pergamum and Sardis. Historically, under the Seleucid kings (c. 300 B.C) the city was relatively small and housed a major military garrison for the protection of the larger city-center of Pergamum. But in 190 B.C. Rome took control of the city and political stability resulted in economic prosperity as the city became a major commercial center whose trade guilds outnumbered those in other cities. Guilds for wool workers, linen, manufactures of outer garments, dyers, leather workers, tanners, potters, bakers, slave dealers, and bronze smiths were known.¹¹⁷ It seems that the political and religious influence of the pagan trade guilds dominated life. As Dr. Walvoord notes, “It is remarkable that Christ should single out a very small church in a relatively obscure city for such an important letter.”¹¹⁸

ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλογα πυρός και οἱ ποδες αὐτοῦ ὅμοιοι χαλκολιβανῷ (**having His eyes like unto a flame of fire and His feet like fine brass**). The characteristic of the Son of God expressed is one known as having, εχω (echo) Pres. Act. Part. n.m.sg., with def. art., “to have, possessing,” eyes like fire. The word used for eyes is οφθαλμος (ophthalmos) a.m.pl., with def. art., “the eyes,” of which we get our English word *optics* from. Though this is a physical description of our Lord, it is here that one finds a characteristic of our sovereign God whose eyes are able to see past the lies straight to the truth, burning up the lies and leaving only pure truth. What a picture we have here of αὐτος (autos) pers. pron. 3g.m.sg., “Him.” The adverb ὡς “as, like” gives us this simile, His eyes are not a, φλοξ (phlox) a.f.sg., “flame,” of πυρ (pur) g.n.sg., “fire,” but like a flame of fire.

The second characteristic deals with His ποὺς (pous) n.m.pl., with def. art., “feet.” His feet are ὁμοιος (homoios) adj. n.m.pl., “like, similar, resemble,” χαλκολιβανος (chalkolibabon) d.n.sg., “some metal like gold, fine brass.” The word χαλκολιβανος is from the compound of χαλκος (chalkos) “brass,” and, λιβανος (libanos) “frankincense tree,” in the sense of white. Some have reasoned that since the word is only found here and in 1:15, it is used to describe the brilliant appearance of Christ as a glorious strong judge, more glorious than the bronze statues of the pagan cult deities of the region which overshadow and dominate life in the towns. John writes in such a way in the introductory chapters of Revelation as to bring to mind the condemnation of the world’s deaf, mute idols made of wood, stone and bronze whose eyes do not see, ears do not hear, and mouths that do not speak (cf. Ps. 115:4-6).

Yet the prophecy of Daniel’s timeline is sure as the statue representing the remaining time on earth and the destruction of which will come about in its proper time by Christ, the Rock not carved out by hands (Dan. 2:28-45). This crushing Rock is none other than that Glorious Man Daniel saw dressed in linen whose face was like lightning, eyes like torches of fire, arms and feet like burnished bronze (Dan. 10:4-6). In each of the three

¹¹⁶ Craig Kenner, *The IVP Bible Background Commentary: New Testament* (Downers Grove: IVP, 1993), p. 771

¹¹⁷ Robert Thomas, *Revelation* (Chicago:Moody, 1992), vol. 1, p. 207

¹¹⁸ John Walvoord, *The Revelation of Jesus Christ* (Chicago:Moody, 1966), p. 71

introductory chapters of Revelation, John, recalls this ancient image of the Son of Man, Son of God, and Son of David, who has come to reveal the consummation of time (Rev. 1:14-16; 2:18; 3:18). The Times of the Gentiles is coming to a close (Luke 21:24; cf. Dan. 2:31-45; 7:1-28; Rev. 13:1-10; 17:7-14). John will finally see the glory of the Son in the throne room in chapter four.

2:19. οἶδα σου τα ἔργα και την ἀγαπην και την πιστιν και την διακονιαν και την ὑπομονην σου, και τα ἔργα σου τα ἔσχατα πλειονα τῶν πρωτων (**I have seen your works, and the love, and the faith, and the service, and your patience, and your works of the last [are] greater than the first**). The perfect tense of εἶδω (eido) Perf. Act. Ind. 1sg., “to see, know,” indicates a complete knowledge of the character of their works. Their works are specific works as the definite article is used with ἔργον (ergon) a.n.pl., with def. art., “work, deed.” The conjunction και is most likely translated “indeed,” emphasizing their ἀγαπη (agape) a.f.sg., with def. art., “love,” which some translate “charity,” as the singular suggests, “brotherly love, affection.” However, this love is definite which suggests a specific love that is related to God. The second work is the work of διακονια (diakonia) a.f.sg., with def. art., “service, ministering, the office of deacon.” The definite article again suggests a specific service, this service is God’s service in ministering to the saints. The third work is πιστις (pistis) a.f.sg., with def. art., “the faith, assurance, or belief.” This is not just any faith, but it too is a specific faith. The fourth work is identified as ὑπομονη (hupomone) a.f.sg., with def. art., “steadfastness, patience, enduring,” of σου (su) pers. pron. 2g.sg., “you.”

And it is at this point we find that, και τα ἔργα σου και τα ἔσχατα πλειονα τῶν πρωτων “and your works, the last more than the first.” That is to say, the last works of them were judged to be better than the first. The expression, και τα ἔργα σου και τα ἔσχατα “**and the works of you, even the last ones,**” is the better translation. The conjunction και is meant to stress the last ones, so the translation “even.” The adjective ἔσχατος (eschatos) adj. a.n.pl., with def. art., is “the last in time, place, or temporal succession.” Yet the last works with respect to time, are characterized by the adjective πλειων (pleion) adj. a.n.pl., “greater in quantity or quality,” here is most likely meant greater in quantity and quality as they were done in faith, credited as unto God and in Christ. These later works were compared to the πρωτος (protos) adj. g.n.pl., with def. art., “first in time, place or rank,” works. Which I take to be first in time, as is the case with all of God’s chosen, as one knows Christ better as time goes by and faith increases so do selfless deeds.

2:20. ἀλλα ἔχω κατα σοῦ ὅτι ἀφείς την γυναῖκα Ἰεζαβελ, ἡ λεγουσα ἑαυτην προφῆτιν και διδασκει και πλανᾷ τους ἔμους δουλους πορνεῦσαι και φαγεῖν εἰδωλοθυτα. (**But I have [this] against you, because you tolerate the woman Jezebel, who called herself a prophetess, to teach and to seduce my servants to commit fornication and to eat things sacrificed to idols**). Even as their works were deemed good and many, our Lord had identified something in them that was disturbing as seen by the use of the stronger adversive conjunction ἀλλα (alla) “but.” The Lord continues, ἔχω (echo) Pres. Act. Ind. 1sg., “I have, hold,” right now this κατα (kata) prep., (is in opposition), “against” you. The personal pronoun σου (su) pers. pron. 2g.sg., “you,” has the genitive interpretation with κατα meaning, “against,” that is, in opposition. There is a textural variation here, the WH has, σοῦ ὅτι ἀφείς την γυναῖκα “that you tolerate the woman,” while the TR reads, κατα σου

ολιγα οτι εας την γυναικα “a few things against you because you allow this woman.” There are two things to notice concerning this opposition. First, in the TR is the adjective, ολιγος (oligos) adj. a.n.pl., “little, small, few,” speaking of small in number; whereas the WH simply states “I have against you.” The TR has the present active verb εαω (eao) “to allow, permit, let;” whereas the WH has the present active verb ἀφίημι “to send away, permit, allow, leave” and is translated, “tolerate” in some translations. Both verbs suggest their engagement in the act is continous and repeatable. The Lord warned them of their sin, and their sin persisted.

The case against them is introduced by the οτι (hoti) clause “that,” or “because,” εαω (eao) Pres. Act. Ind. 2sg., “to allow, permit, let,” the harlet to continue in the church. The wording, την γυναικα ιεζαβηλ **“the woman Jezebel,”** suggests Jezebel was a specific individual in the church at the time, or maybe a specific type of person or behavior that was allowed in the church. It is possible there was actually a woman leader in the church.¹¹⁹ Either way one takes this, the charge is clear, the reference defined in the person named, “a prophetess to teach and to seduce my servants to commit fornication and to eat things sacrificed to idols.”

The woman in question has the definite article with, γυνη (gune) a.f.sg., with def. art., “the woman, the wife,” Ιεζαβελ (Iezabel) pr.n., Jezebel is of Hebrew origin meaning, “baal exalts,” or “unchaste.” The historical context is found in 1 Kings 16:31 and 2 Kings 9:37. The specific charge uniquely identifies her by the participle of λεγω (lego) Pres. Act. Part. n.f.sg., with def. art., “she that says,”¹²⁰ εαυτου (heautou) ref. pron. 3a.f.sg., “herself,” the pronoun added in order to identify her emphatically as a προφητις (prophetis) a.f.sg., “prophetess,” διδασκω (didasko) Pres. Act. Inf., “teaching,” lies. The result of her teaching causes people to go astray. The king of Israel, Ahab, ruled from Samaria for 22 years (874-853 B.C.). He married the pagan princess Jezebel who was allowed to promote her pagan cult as the exclusive religion of Israel. The verb πλαναω (planao) Pres. Pas. Inf., “to cause to stray, to deceive, go astray,” is properly translated, “to seduce,” my servants. While the lifestyle of Jezebel is seductive, the same word is used of the Devil who deceives the world (Rev. 12:9). One affects the church, the other the world, but behind both deceptions is the great liar - the Devil.

As Dr. Walvoord notes, “Jezebel herself had a most unenviable record of evil. She was responsible for killing of Naboth and possession of his vineyard for her husband (1 Kings 21:1-16). She had also killed practically all the prophets of the Lord and did what she could to kill the Prophet Elijah (1 Kings 19:2). So evil was Jezebel’s character that she is singled out by Elijah for a special prophecy that she would come to a sudden end and that her body would be eaten by dogs – a prophecy fulfilled in II Kings 9:33-35. She is therefore the epitome of subtle corruption and a symbol of immorality and idolatry.”¹²¹

The emotion of the Lord is strong as He adds the possessive pronoun, εμος (emos) 1a.m.pl., “my, mine,” own δουλος (doulos) a.m.pl., “slave, bondman, servant.” The identification of the πορνευω (porneuo) Aor. Act. Inf., “to prostitute one’s body to the lust of another, commit fornication,” recalls the account of the seduction of Israel by pagan temple prostitutes seducing Israel away from God to the pagan gods of Baal. The king of

¹¹⁹ John Walvoord, *The Revelation of Jesus Christ* (Chicago:Moody, 1966), p. 73

¹²⁰ The TR has the accusative participle την λεγουσαν while the WH has the nominative participle η λεγουσα.

¹²¹ John Walvoord, *The Revelation of Jesus Christ* (Chicago:Moody, 1966), p. 74

Israel built a temple for Baal in the capital of Israel and built an altar for Baal complete with all the amenities, chief of which were the Asherah poles which were the central focus of the seductive sex cult. The complete corruption of national Israel in Ahab's day is used as an example of the corruption present in the church of Thyatira as she too encountered the pagan Greek cult with all its sexual practices. Included (και) in this condemnation is the eating of food, εἰδωλοθυτον (eidolothuton) adj.a.n.pl., "sacrificed to idols, things offered to idols." This charge is against the church who apparently sees nothing wrong with mixing church affairs with the pagan culture even during their drunken festivals eating φαγω (phago) 2 Aor. Act. Inf. "to eat,," the food that was available to eat from the sacrifices to idols. The main point is their participation in the cult festivities. The church is in the world but must draw a line and not allow participation with pagan worship.

2:21. και ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, και οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. (**And I gave her time to repent of her fornication and she did not repent**). According to God's character of patience and longsuffering, He has properly made known to His church the problem she has and waited for her to repent. The aorist of δίδωμι (didomi) Aor. Act. Ind. 1sg., "to give, grant," has the simple past tense sense where our Lord gave to her (αὐτῇ), χρόνος (chronos) a.m.sg., "a time, season," to repent. The Greek χρόνος has the sense of, "a space of time." The ἵνα (hina) clause reflecting purpose "that, in order that, so that," she might change her mind. The subjunctive of μετανοεω (metanoceo) Aor. Act. Subj. 3sg., "to change one's mind, to repent," is from the compound of μετα (meta) "with," and, νοεω (noeo) "to understand, to think upon,," which has the sense of using the mind, thinking through the issue, and coming to the conclusion because of the conviction of the conscience by the Spirit through the Word, agreeing with the Lord, and confessing one's sin. The specific idea is that conviction leads to self examination with the result of a change of mind, ἐκ τῆς πορνείας αὐτῆς **"from the fornication of her."** The preposition ἐκ "from," denotes origin wherein their starting point is her πορνεία (porneia) g.f.sg., with def. art., "fornication, illicit sexual intercourse," and metaphorically, "to worship idols." The definite article points to a specific fornication that is idol worship. She committed or possessed the fornication as the genitive of αὐτοῦ (autos) pers. pron. 3g.f.sg., "her," speaks of possession. And (και) she did not (ου) repent. The stronger negative particle, ου, is used in order to stress the Lord's dissatisfaction with her. She did not μετανοεω (metanoceo) Aor. Act. Ind. 3sg., "change one's mind, to repent," as the aorist tense expresses a simple point in time past – a statement of fact.

There is a textural variant here where the TR simply has, ἐκ τῆς πορνείας αὐτῆς και ου μετενοησεν **"from her fornication and she did not repent."** The WH adds intent as it reads, και οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς **"and she is not willing to repent of her fornication."**

Did the Lord send a traveling evangelist to point out their sin? Did He send an angel, or did the Lord send a letter from John himself? How this warning was delivered and exactly when is not specified, but we know that the Lord will not leave them in their sin and His written Word is clear. Simply read the Scriptures and you will know by the conviction of the Spirit, but if one's own sin has so hardened the conscience, the flesh so prominent in one's life that the Word does not prick the conscience; the mind so dark in

the prison of the world, one can, as Israel of old did, be destroyed willingly by self-desire, pride of life and the lust of the flesh.

2:22. ἰδου βαλλω αὐτην και τους μοιχευοντας μετ' αὐτῆς εἰς θλιψιν μεγαλην, εἰαν μη μετανοηδωσιν ἐκ τῶν ἔργων αὐτῆς. (**Behold, I am casting her into a bed and those that commit adultery with her into great tribulation, unless they might repent of their deeds**). The judgment is here opened up with the strong declarative ὁραω (horao) 2 Aor. Mid. Impv. 2sg., “to see, behold!” The middle voice reflects the justice from the Lord and that they are to witness the Lord emphatically proclaim, εγω βαλλω αυτην εις κλινην **“I, I throw her into a small bed.”** The emphatic use of the personal pronoun εγω (ego) pers. pron. 1n.sg., “I,” reflects His anger as He is now, βαλλω (ballo) Pres. Act. Ind. 1sg., “I am throwing,” αυτος (autos) pers. pron. 3a.f.sg., “her,” into (εις), κλινη (kline) a.f.sg., “a small bed, couch.” As Vincent notes, “the scene of sin is also the scene of the punishment.”¹²² Most translate the present tense as future, “I will throw,” because the sense is future, but the present is used because the action is viewed as in progress.

But she is not the only one punished, as the Lord continues, και τους μοιχευοντας μετ αυτης εις θλιψιν μεγαλην **“and those that commit adultery with her into great tribulation.”** The present participle of μοιχευω (moicheuo) Pres. Act. Part. a.m.pl., with def. art., “to commit adultery,” together with the definite article has the sense of those that are known as practicing adultery, μετα (meta) “with,” her. They will experience great tribulation, not “the” great tribulation, but great tribulation as the definite article is not included with, θλιψις (thlipsis) a.f.sg., “a pressing, tribulation, affliction,” that is characterizes as, μεγας (megas) adj. a.f.sg., “great.” The conditional εαν “if, in case,” introduces the possibility that they have an opportunity to repent. The Lord after all said He gave her time to repent. The condition is called a third class wherein the outcome is certain based on the condition. That is, if they do not repent they will experience great tribulation together with her. The aorist subjunctive of μετανοεω (metanoeo) Aor. Act. Subj. 3pl., “to repent, to change one’s mind,” has the sense of not only a change of mind, but an active change of their εργον (ergon) g.n.pl., with def. art., “works, deeds.”

The textural variations found here are slight but important. The TR states, ἰδου εγω βαλλω αυτην εις κλινην και τους μοιχευοντας “Behold, I, I throw her into a bed and those committing adultery with her into great tribulation.” The WH reads, ἰδου βαλλω αυτην εις κλινην και τους μοιχευοντας μετ αυτης εις θλιψιν μεγαλην “Behold, I throw her into a bed and those with her into great tribulation” The difference is the TR is emphatic, εγω βαλλω “I, I throw.”

2:23. και τα τεκνα αὐτῆς ἀποκτενω ἐν θανατῳ. και γνωσονται πασαι αι ἐκκλησiai ὅτι ἐγω εἰμι ὁ ἐραυνῶν νεφρους και καρδιας, και δωσω ὑμιν ἐκαστῳ κατα τα ἔργα ὑμῶν. (**And I will kill her children with death, and all the Churches will know that I am the one that searches the minds and hearts; and I will give to every one of you according to your works**). As the Lord continues (και) His charge against the church of Thyatira, He says, και τα τεκνα αυτης αποκτενω εν θανατω **“I will kill her children with death.”** Children are placed at the head of the phrase in order to emphasize them as τεκνον (teknon) a.n.pl., with def. art., “offspring, children,” of αυτης, pers. pron. 3g.f.sg., “her.” Speaking

¹²² M.R. Vincent, *Vincent's Word Studies in the New Testament* (www.e-sword.net)

metaphorically, children are seen as having a common father or originator of a thought, belief, or thing. In this case, the mother church is the harlot along with her teaching. But it is the Lord Himself that will in the future αποκτεινω (apokteino) Fut. Act. Ind. 1sg., “kill,” them. And to make it absolutely clear they understand the meaning is unto death, he adds, εν θανατος (thanatos) d.m.sg., “death,” where the preposition εν used with θανατω is instrumental, meaning “by means of,” or, “with death,” speaking of the consequences of adultery taught from the Law in Leviticus 20:10. It is important to the Lord that her judgment be proclaimed. The future tense is again used for γινωσκω (ginosko) Fut. Mid. Dep. Ind. 3pl., “to know, understand.” The extent of the knowledge is given as πας (pas) adj. n.f.pl., “all,” the εκκλησια (ekklesia) n.f.pl., with def. art., “churches.”

All those within the churches will know the Lord is, εγω ειμι ο ερευνων νεφρους και καρδιας **“I, I am the one that searches the kidneys and the hearts”** of men. The οτι (hoti) clause “that, because,” is used as a conjunction introducing an objective clause after verbs of knowing, saying, seeing, and feeling. Notice the emphatic usage of, εγω ειμι “I, I am,” is used in order to emphasize just who it is that is talking. The King James translates, εγω ειμι, as “I am He,” the one that searches the inner part of man. The present participle of ερευναω (ereunao) Pres. Act. Part. n.m.sg., with def. art., “to search, examine into,” has the sense that the Lord is known as the One that is able and indeed searches the heart of man. The things searched or examined are the νεφρους και καρδιας **“kidneys and hearts.”** The word νεφρος (nephros) a.m.pl., “a kidney, loins,” is used by the ancients to refer to the inmost thoughts, feelings, and purposes, of the soul. Christ searches the inner most parts of man. Christ’s piercing eyes cut to the intents of the inner man. This expression is found in Jeremiah 17:10 with reference to Judah’s sin of adultery.

⁹ *The heart is deceitful above all things, And desperately wicked; Who can know it?* ¹⁰ *I, the LORD, search the heart, I test the mind (כִּלְיָה “kidney”), Even to give every man according to his ways, According to the fruit of his doings. (Jer. 17:9-10)*

The specific reference to και καρδια (kardia) a.f.pl., “heart,” stresses the problem is philological - a teaching that is reckoned with the mind. Indeed (και), δωσω υμιν εκαστω κατα τα εργα υμων **“I will give to every one of you according to your works.”** The future is again used for διδωμι (didomi) Fut. Act. Ind. 1sg., “to give,” echoing the Lord’s proclamation that He “will kill her children with death.” The direction of this warning is to συ (su) pers. pron. 2d.pl., “you,” namely, the children of the philosophy of adultery that is embraced, as, εκαστος (hekastos) adj. d.m.sg., “each, every,” one of them will be judged and given a just judgment κατα “according to,” their εργον (ergon) a.n.pl., with def. art., “works, deeds.” Notice the definite article is used with works – these are the specific works in question here, the fruit of their evil heart is adultery. The importance of the purity of teaching from the pulpit is most important and requires a higher standard for teachers of the Word of God.

There are two prominent modern applications that have been applied to the church. One application of this doctrine is that it involves the Roman Catholic church that during the middle ages introduced Mary worship and embraced the integration of the pagan cultures and practices into the church. So the result today is that one must go to Mary the intercessor instead of directly to Christ. This heresy together with the corruption of

Resurrection Sunday with the pagan festival of Easter is in view with this condemnation. The second most prominent modern application of the sin of this church has to do with woman leadership in the church. Not just women pastors, but women acting as prominent leaders in the church today.

2:24. ὑμῖν δε λεγω τοῖς λοιποῖς τοῖς ἐν Θυατειροις, ὅσοι οὐκ ἔχουσιν την διδαχην ταυτην, οἵτινες οὐκ ἔγνωσαν τα βαθεα τοῦ σατανᾶ ὡς κεγουσιν· οὐ βαλλω ἐφ' ὑμᾶς ἄλλο βαρος, **(But to you I say, and to the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you no other burden).** The contrastive conjunctive δε is used to introduce this clause to them (υμιν) and the rest. The Lord uses the present tense of λεγω (lego) Pres. Act. Ind. 1sg., “to right now say,” to them and (και) the λοιποι (loipoi) adj. d.m.pl., “remaining, the rest,” who are physically located εν “in,” θυατειρα (Thuateira) d.n.pl., with def. art., Thyatira meaning, “odor of affliction.” The Lord is speaking to all those that do not have the teaching of the harlot, τοσος (hosos) pron., n.m.pl., “as great as, as many as,” are there. The present tense of εχω (echo) Pres. Act. Ind. 3pl., “to have, hold,” together with the negative ου – there were apparently many who had not embraced the doctrine. The definite article with διδαχη (didache) a.f.sg., with def. art., “teaching, doctrine, “makes this a specific teaching that is in mind. The near demonstrative pronoun ουτος (houtos) dem. pron. a.f.sg., “this,” points back to the feminine teaching emphasizing this specific teaching.

The Lord adds, και οἱτινες ουκ εγνωσαν τα βαθη του σατανα **“and which have not known the depths of Satan.”** The relative pronoun οστις (hostis) rel. pron. n.m.pl., “whoever, whatever,” points back to anyone that has not known the depths of Satan. The negative ου together with the aorist verb of γινωσκω (ginosko) 2 Aor. Act. Ind. 3pl., “to know, understand,” communicates a strong statement of fact concerning their lack of understanding of the βαθος (bathos) a.n.pl., with def. art., “depth, height,”¹²³ of the works of σατανας (Satanas) g.m.sg., the definite article, identifying the one “Satan, adversary,” himself. The Lord has pointed out that Satan has a strong foothold in the churches. As seen in chapter two alone Satan is mentioned four times. In 2:9 we find a synagogue of Satan, then in 2:13 we find the seat of Satan, now we find the depths of Satan’s teaching that is effective as he moves in the churches.

Satan in Chapter 2	
2:9	the synagogue of Satan
2:13	the seat of Satan
2:24	the depths of Satan

¹²³ The variation of spelling with the TR βαθη is from βάθος “depth, height,” whereas the WH is βαθεα from βαθύς “deep.” In this case the TR is preferred since βάθος is used elsewhere as a metaphor for the deep things of God and in like manner who can know the deep things of Satan.

Notice the specific nature of Satan's work focuses upon a message as the people speak, *ὡς λεγουσιν* "**as they speak.**" The present tense of *λέγω* (lego) Pres. Act. Ind. 3pl., "to say, speak," says that Satan's message continues to be spoken. The Lord will not, in the future, throw upon another burden. The negative *οὐ* together with the future of *βάλλω* (ballo) Fut. Act. Ind. 1sg., "to throw, cast," serves as a strong negative – I will absolutely not throw another burden *ἐφ' ὑμᾶς* "upon you."¹²⁴ The choice of the adjective *ἄλλος* (allos) adj. a.n.sg., "another, other," is another of the same kind of *βαρὺς* (baros) a.n.sg., "heaviness, weight, burden."

2:25. *πλην ὃ ἔχετε κρατησατε ἄχρι οὗ ἂν ἦξω.* (**except that which you have laid hold of until I come**). Dr. Robertson notes concerning *πλην* (plen) adv., "moreover, beside, except," "Common after *οὐκ ἄλλο* as a preposition with the ablative (Mar. 12:32), but here a conjunction as in Phil. 1:18."¹²⁵ The neuter of the relative pronoun *ὅς* (hos) rel. pron. a.n.sg., "who, which, what, that," is properly "which," and speaks of an idea not a thing. The present tense of *ἔχω* (echo) Pres. Act. Ind. 2pl., "to have, hold," means they are right now holding on, or keep the doctrine they have, namely, the good doctrine, the original doctrine before it was corrupted by the woman Jezebel. The aorist imperative of *κρατέω* (krateo) Aor. Act. Impv. 2pl., "to have power, be powerful, lay hold of," is a timeless command and normally translated, hold fast! The adverb *ἄχρι* (archi) "until, unto," modifies the command to lay hold of until the Lord comes. The relative pronoun *ὅς* (hos) rel. pron. g.m.sg., "who, which, what," points directly to Christ as they are His possession. The *ἂν* particle when used with the subjunctive conveys the sense of certainty. In this case when *ἂν* is used with the aorist subjunctive verb, *ἥκω* (heko) Aor. Act. Subj. 1sg., "I might come," the sense is certainty and turns the simple meaning of possibility to, "when I come."

As the great Dr. Thomas says, "Grammatical usage permits a merging of the two statements to result in the following sense: 'I put upon you no other weighty admonition than this: Hold fast what you have.'"¹²⁶

2:26. *Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τελοῦς τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν* (**And the one that overcomes, and the one that keeps my works unto the end, to him I will give power over the nations**). One of the incredible truths of the Bible is that there is a future millennial kingdom wherein the Lord will use some people to rule over other people who are part of the nations. The Lord declares to this church that those in this church who overcome the world will in the future rule over nations (1 Cor. 6:2; 2 Tim. 2:12). The Lord continues (*καὶ*) speaking to them specifically, *ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τελοῦς τὰ ἔργα μου* "**to the one that overcomes and the one that keeps my works unto the end.**" The present participle of *νικάω* (nikao) Pres. Act. Part. n.m.sg., with def. art., "to conquer, overcome," has the sense of overcoming concerning this charge against them. Two characteristics are ascribed to this person, one known as an overcomer as well as a, *τηρέω* (tereo) Pres. Act. Part. n.m.sg., with def. art., "to keep, guard, attend to carefully," that is, a careful attender of the work of God until the end. Stress is placed upon

¹²⁴ There is a textual variant here as the WH *βάλλω* Present Active Indicative "I thrown," and the TR has a Future Active Indicative, "I will throw." This variation is opposite the variation in the previous verse.

¹²⁵ A.T. Robertson, *Robertson's Word Pictures of the New Testament* (www.e-Sword.net)

¹²⁶ Robert Thomas, *Revelation* (Chicago:Moody, 1992), vol. 1, p. 230

the adverb *αχρι* (achri) “until, unto,” in order to emphasize the extent of the trouble and pressure this one receives, yet they will prevail in the work until the, *τελος* (telos) g.n.sg., “end.” Notice the neuter of *τελος* points to *εργον* (ergon) a.n.pl., with def. art., “the work,” of *εγω* (ego) pers. pron. 1g.sg., “Me.” The idea is that the overcomer will accomplish the work that the Lord has ordained them to do from the foundation of the world (cf. Eph. 2:10).

What the <i>ὁ νικῶν</i> “the one that overcomes” overcome		
Rom. 12:21	Overcome evil	Do not be overcome by evil, but overcome evil with good.
1 John 2:13	Overcome the wicked one	I write to you, fathers, Because you have known Him <i>who is</i> from the beginning. I write to you, young men, Because you have overcome the wicked one. I write to you, little children, Because you have known the Father.
1 John 4:4	Overcome the world system that opposes Christ	You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.
1 John 5:4-5	Overcome the world	For whatever is born of God overcomes the world. And this is the victory that has overcome the world-- our faith. ⁵ Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

The future of *διδωμι* (didomi) Fut. Act. Ind. 1sg., “to give, grant,” points to a future day in the millennial kingdom where the overcomer will be used of the Lord in the kingdom to rule the nations because of the trouble and subsequent overcoming they experienced in this world. The Lord declares, I will give to him (*αυτω*) the *εξουσια* (exousia) a.f.sg., “power, authority,” *επι των εθνων* “**over the ethnos.**” The preposition *επι* (epi) is genitive, signifying, “over,” the *εθνος* (ethnos) g.n.pl., with def. art., “gentiles, nations.”

2:27. *και ποιμανει αυτους εν ραβδω σιδηρα ως τα σκευη τα κεραμικα συντριβεται, (And he will rule them with a rod of iron, as the vessels of a potter being broken, even as I have received from my Father).* Judgment is swift. The future tense of *ποιμαινω* (poimaino) Fut. Act. Ind. 3sg., “to feed, to tend a flock as a shepherd, to rule,” is the Old Testament promise of the Great Shepherd who will in the kingdom Shepherd Israel. This Shepherd will rule *αυτους* (autous) pers. pron. 3a.m.pl., “them,” with a rod of iron. The preposition *εν* is instrumental, “by means of, with” a *ραβδος* (rhabdos) instr.f.sg., “a staff, rod, walking stick.” The rod is *σιδηρεος* (sidereos) adj. instr.f.sg., “made of iron,” which is a royal scepter not a wooden rod of a shepherd – this Shepherd is a royal ruler who rules with a righteous rod.

Cross this Shepherd, go against His sheep, and He will crush you with His rod. Unrighteousness will not be tolerated in the Messianic kingdom. Idolatry will not be tolerated in His kingdom. In the church age nations rage against God and His people, however, the overcomer who overcomes the world in this age will join Christ in the age to

come. The description is, *ως τα σκευη τα κεραμικα συντριβεται* “**as the vessels of a potter they being broken.**” The comparative *ως* (hos) “as, like, even as,” introduces the simile comparing those under the Lord’s rule and retribution to a good potter’s work in building and molding *σκευος* (skeuos) n.n.pl., with def. art., “the vessels.” The good vessels are worked and useful whereas the unfit vessels are smashed to pieces. The vessels of *κεραμικος* (keramikos) adj. n.n.pl., “a potter,” that are not correct, not pleasing after the firing process are smashed. They are unusable so the Lord breaks them. Notice the passive voice of *συντριβω* (suntribo) Pres. Pas. Ind. 3sg., “to break, bruise, to tread down,” has the sense, “he/she/it is being broken, continue to be broken.” The external agent, the overcomer under the authority of Christ the Potter will break them.

The believer and the metaphor of the vessel is found throughout the Old Testament to speak of the holy ones who have been set apart by God for service to Him. The vessels of the tabernacle were of hammered brass (Ex. 27:3) and handled in a proper manner or they too would be removed from service and from the presence of the tabernacle. Yet the Potter’s vessels are earthen vessels made of the clay of the earth, these are human vessels used for holding the produce of the harvest. While metal vessels may be reused, melted down and used again and again, even refined, earthen vessels may not be reused. Instead, improper earthen vessels are smashed for they cannot be fixed, reformed or recreated, they are useless, smashed with a rod, broken into small pieces and discarded. What a picture we are given of vessels chosen of God and molded for use and those not predestined, called, set apart for useful service. As the apostle Paul puts it,

20 But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, "Why have you made me like this?" 21 Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor? 22 What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, 23 and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, 24 even us whom He called, not of the Jews only, but also of the Gentiles? (Rom. 9:20-24)

The adverb *ως* (hos) “as, like, even as,” introduces the phrase, *ως καγω ειληφα παρα του πατρος μου* “**even as I received from my Father.**” It is the Lord who received authority and judgment over all the earth so the Lord adds the emphatic, *καγω* (kago) pron., 1n.sg., “even I,” with the perfect tense of, *λαμβανω* (lambano) Perf. Act. Ind. 1sg., “take, receive,” the perfect tense signifying the completed state with which He derives His authority. Christ, God the Son, received all authority and judgment in time past, even before the foundation of the world, and He received it from God the Father. The preposition *παρα* (para) “from,” is ablative which speaks of the source where He derives His authority – it is from My Father. The *πατηρ* (pater) g.m.sg., with def. art., “the Father,” of *εγω* (ego) pers. pron. 1g.sg., “of Me.” So in like manner, the Son has the authority to give authority to the overcomer the right to rule nations under Christ just the same as He received His authority from the Father, and this authority includes everything essential to the rule of a nation including capital punishment.

2:28. ὥς κἀγὼ εἴληφα πατρός μου καὶ δώσω αὐτῷ τὸν ἄστερα τὸν πρωῒνον. (**And I will give him the morning star**). The Lord continues (καὶ), saying in the future He will διδῶμι (didomi) Fut. Act. Ind. 1sg., “give,” to him the morning star. The dative of αὐτός (autos) pers. pron. 3d.m.sg., “to him” speaks of reception as he, namely, the overcomer, will receive the morning star. The construction of the adjective plus noun, τὸν ἄστερα τὸν πρωῒνον “the star the morning,” where they both contain a definite article serves to stress each equally. The thing given is the ἀστὴρ (aster) a.m.sg., with def. art., “star,” that is specifically known as the πρωῒνος (proinos) adj. a.m.sg., with def. art., “morning,” star.

While the Morning Star is a technical term for Jesus (Rev. 22:16), it is also used of Satan (Isa. 14:12). Stars are also used of princes, rulers, and nobles of the earth (cf. Dan. 8:10; Rev. 6:13; 8:10-12; 9:1; 12:4) and even the patriarchs (Gen. 37:9). While most take the morning star to be Christ, meaning, “the returning One who will rapture the church before the dark hours preceding the dawn of the millennial kingdom.” This expression of the morning star is naturally taken to be the honor bestowed upon the overcomer who is given authority to rule over nations – they will be bright ruling stars exalted to their position but under the one bright Morning Star who will rule in His Messianic Kingdom. The bright morning star known as Satan lost his exalted position in the throne room of God at his fall, those that overcome will likewise have positions of honor in the kingdom and be called “morning stars.”

2:29. Ὁ ἔχων οὖς ἀκουσάτω τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. (**The one that has an ear, let him hear what the Spirit says to the Churches**). The exhortation to hear what the Spirit says is given to the one that has a ear in this corrupt church. The present participle of ἔχω (echo) Pres. Act. Part. n.m.sg., with def. art., “to have, hold,” has the sense, “the one that right now possesses,” an οὖς (ous) a.n.sg., “ear.” And as with 2:7, the aorist imperative of ἀκούω (akouo) Aor. Act. Impv. 3sg., “to hear,” has the sense “let him hear.” The neuter relative pronoun τις (tis) rel. pron., a.n.sg., “who, which, what,” points forward to the message of the πνεῦμα (pneuma) n.n.sg., with def. art., “Spirit.” The Spirit of God speaks through the word of God in order to convict the hearer of sin. This letter serves to λέγω (lego) Pres. Act. Ind. 3sg., “speak,” to the church for all time as the present tense communicates continuous action. The called out ones, the, ἐκκλησία (ekklesia) d.f.pl., with def. art., “churches,” are the focus of God’s letters and this message to this church also covers all churches in the church age to heed this warning not to be like the church in Thyatira and tolerate the integration of the world system into Christ’s body. Be morally pure.

Sardis – The Dead Church (3:1-6)

“Return to spiritual life”

Revelation 3:1-6

¹And write to the angel of the Church in Sardis these things, says the One that has the seven spirits of God and the seven stars. I have known your works that you have a name that you live and are dead. ²Become watchful and strengthen the things that remain, which are ready to die, for I have not found your works in the sight of God. ³Therefore remember how you have received and heard; and hold it fast and repent. If you therefore will not watch, I will come on you as a thief, and you will not know what hour I will come upon you. ⁴But you have a few names in Sardis which have not defiled their garments. And they will walk with Me in white, for they are worthy. ⁵The one that overcomes will clothe himself in white cloth, and I will not wipe out his name out of the book of life, but I, myself will confess his name before my Father and before His angels. ⁶He who has an ear, let him hear what the Spirit says to the churches.

¹Και τῷ ἀγγέλῳ τῆς ἐν Σαρδεσὶν ἐκκλησίας γραψὼν Ταδε λέγει ὁ ἔχων τα ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας. οἶδα σου τα ἔργα ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ ἄνεκρος εἶ. ²γίνου γρηγορῶν καὶ στηρίσον τα λοιπὰ ἀ ἐμὲλλον ἀποθανεῖν, οὐ γὰρ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου. ³μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας καὶ τηρεῖ καὶ μετανοήσον. ἐὰν οὖν γρηγορήσῃς, ἥξω ὡς κλέπτης, καὶ οὐ μὴ γνῶς ποῖαν ὥραν ἥξω ἐπὶ σε. ⁴ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σαρδεσὶν ἃ οὐκ ἐμολύβη τα ἱματῖα αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοι εἰσιν. ⁵Ὁ νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις λευκοῖς καὶ οὐ μὴ ἐξαλειψῶ το ὄνομα αὐτοῦ ἐκ τῆς βιβλίου τῆς ζωῆς καὶ ὁμολογήσω το ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. ⁶Ὁ ἔχων οὖς ἀκουσάτω τι το πνεῦμα λέγει ταῖς ἐκκλησίαις.

Introduction

The church at Sardis was an important church in its early years but as time, and the culture crept in, the church, like the city itself, became caught up in past glory. The Lord calls them whitewashed tombs – they appear beautiful but inside they are full of dead men's bones. This church and its leaders do not value the fundamentals of the faith. The gospel of Christ is our starting point and how that message of the cross, its substitutionary atonement and covering for sin moves together with the Spirit of God to transform the individual and is the power of God in this age to conform those in Christ to His likeness, convicting of sin

and holiness of life. The central message to this church is repent and get back to the basics and the garments they receive will be white as snow because it is Christ's righteousness we are robed in.

3:1. Και τῷ ἀγγέλῳ τῆς ἐν Σαρδεσὶν ἐκκλησίας γραψόν· Ταδε λέγει ὁ ἔχων τα ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας. (And write to the angel of the Church in Sardis these things, he says, the one that has the seven spirits of God and the seven stars). Our Lord moves to the dead church. He commands the ἀγγελος (aggelos) d.m.sg., with def. art., "messenger, angel," ἐν σαρδεῖς (Sardeis) d.f.pl., Sardis which is of unknown derivation and is thought to mean, "red ones." This city contained the ἐκκλησία (ekklesia) g.f.sg., with def. art., "church," and as the great Dr. John Gill notes,

There was a church in the "second" century, of which Melito was then pastor; and he is thought by some to be the angel here intended; this man wrote upon the book of the Revelation, and an apology for the Christians, sent to the Emperor Antoninus Verus, in whose time he lived; and in the "third" century a church remained in this place; and also in the "fourth", as appears from the council of Nice, which makes mention of it; and likewise in the "fifth", as is evident from the acts of the synod at Chalcedon, in which age it was the metropolitan church of the Lydians; and in the "sixth" century there was a bishop of this church in the fifth synod at Constantinople; and in the "seventh" century, Marinus bishop of Sardis assisted at the sixth synod in the same place; and in the "eighth" century, Euthymius bishop of it was present in the Nicene synod; and even in the "ninth" century mention is made of an archbishop of Sardis but now there are but very few Christians to be found here, and who have not a place to worship in, nor any to minister to them.¹²⁷

Today, Sardis only exists as a small village known as Sart, located thirty-five miles southeast of Thyatire and sixty miles east of Smyrna. Its ancient city in ruins. The original city started in 1200 B.C. out of the Lydian kingdom. Its location was secure as the city was situated on an elevated plateau but its physical restrictions on top of a plateau meant that the city was limited in its growth potential. As the city grew two distinct cities naturally developed. The old city served as an acropolis while the newer lower city with its protective walls served to distinguish the city as a dual city thus the original city was called Hyde, but as it grew to two cities the name was pluralized to *σαρδεῖς*.

The city had an incredible history as its location provided a natural barrier of protection against invaders. Indeed it was said the whoever controlled Sardis controlled Lydia. The city was the capital of the Lydian empire (c. 680-547 B.C.) whose wealth is said to have come from the gold found in the Pactolus River as well as being located at the westernmost trading center of the Royal Road. The natural protection of the city became

¹²⁷ John Gill, *John Gill's Exposition of the Entire Bible* (www.e-sword.net)

legendary. In fact, because of their security, the impregnable city became lax in their ways and as the Persians led by Cyrus attacked in 549 B.C., they left one side of their protective city unguarded and the Persians scaled the mountain and wall and took the city. This was repeated three and a half centuries later when Antiochus the Great in 195 B.C. (or 214 BC) took the city using sure-footed mountain climbers from Crete.¹²⁸

Another characteristic of the city is it had a strong Jewish presence and history. Sardis has been identified as Sepharad, the place of Jewish exile identified in Obadiah 20. Excavations of the city have unearthed an enormous gymnasium and a Jewish synagogue. A large Jewish population is also confirmed by the discovery of a bilingual Aramaic and Lydian inscription. In fact, Josephus mentions Antiochus III as having located 2,000 Jewish families from Mesopotamia in the area of Phrygia and Lydia.¹²⁹

A large earthquake in A.D. 17 caused great destruction and despite major support to rebuild the city by the Roman emperor, Tiberius, the city may have returned to its glory, but the spirit of the city itself seems to have lost its luster much like the criticism given to the church by the Lord here in Revelation 3. As the great Ramsay writes of the city, “its situation marks it out as a ruling city, according to the methods of early warfare and early kings; it was however more like a robber’s stronghold than an abode of civilized men; and in a peaceful and civilized age its position was found inconvenient. In the Roman period it was almost like a city of the past, a relic of the period of barbaric warfare, which lived rather on its ancient prestige than on its suitability to present conditions.”¹³⁰

As for the church of Sardis there is no mention of its founding in the New Testament. It seems to appear early as Dr. Robert Thomas speculates, “[p]erhaps it was founded in the early fifties A.D. through representatives of the apostle Paul during his three-year stay in Ephesus, a city fifty miles to the southwest.”¹³¹

Sardis – From Empire to Empire leading to the Church	
Capital of Lydian empire	680-547 B.C.
Capital of the Seleucid empire	281-190 B.C.
Ruled by Pergamum	190-133 B.C.
Ruled by Rome	133 B.C. -
Great earthquake	A.D. 17

As with the previous churches addressed, this angel is commanded to γραφω (grapho) Aor. Act. Impv. 2sg., “write,” οδε (hode) dem. pron. a.n.pl., “these things.” Detail is then added describing the speaker as He is described as, λεγει ο εχων τα επτα πνευματα του θεου και τους επτα αστερας **“the One that has the seven spirits of God and the seven stars.”** The One λεγω (lego) Pres. Act. Ind. 3sg., “speaking” is the same One who spoke to the other churches and is now identified by the participle as ο εχων (ho echon) Pres. Act. Part. n.m.sg., with def. art., “the one that has.” The present participle with the definite article has the sense that this person is known as one that right now possesses seven spirits and seven

¹²⁸ Robert Thomas, *Revelation* (Chicago: Moody, 1992), Vol. 1, p. 241

¹²⁹ Paige Patterson, *The New American Commentary: Revelation* (Nashville: B&H, 2012), p. 119

¹³⁰ *ibid*, p. 118

¹³¹ Robert Thomas, *Revelation* (Chicago: Moody, 1992), Vol. 1, p. 244

stars. The word επτα (hepta) “seven,” is the number of perfection or completeness, so that the seven πνευμα (pneuma) a.n.pl., with def. art., “spirits,” would suggest, “fullness of graces of the Spirit” of θεος (theos) g.m.sg., with def. art., “God.” The inclusion of the number επτα (hepta) “seven,” with αστερη (aster) a.m.pl., with def. art., “stars,” again seem to indicate perfection in number and meaning. The metaphoric usage of stars refers either to angels (cf. Job 38:7; Ps. 148:1-5; Rev. 1:16,20) or rulers (Dan. 8:10; Rev. 6:13). Here the sense is most likely the seven angels sent to the seven churches. The metaphor of a star may mean a countless number as of the stars, to their brightness as they reflect the light of a greater, to a dominant identifier in a sea of darkness directing or ruling those under its view, or of angels (Job 38:7; Ps. 148:1-5; Rev. 12:3-4,9; as hosts of heaven).

οἶδα σου τα ἔργα ὅτι ὄνομα ἔχεις ὅτι ζῆς, καί νεκρός εἶ. (**I have known your works that you have a name that you live and are dead**). Again the expression is given, οἶδα σου τα ἔργα **“I know your works.”** The perfect of εἶδω (eido) Perf. Act. Ind. 1sg., “to see, know,” has the sense of, “to see with the eyes or mind,” as the One that has perfect sight, having piercing eye sight, completely and thoroughly as the perfect tense indicates. He completely knows their ἔργον (ergon) a.n.pl., with def. art., “works.” The result of this knowledge is expressed by the ὅτι (hoti) clause, ὅτι το ὄνομα εχεις ὅτι ζης καί νεκρός εἶ **“that you have the name that you live and you are dead.”** What a sad story it is to be born again, possessed by the Spirit of God, and be described as dead. The ὄνομα (onoma) a.n.sg., with def. art., “name,” is placed at the head of the phrase in order to emphasize it as the thing that they ἔχω (echo) Pres. Act. Ind. 2sg., “to have,” or “posses” now. The result is ὅτι (hoti) conj., “that,” they ζῶ (zao) Pres. Act. Ind. 2sg., “live,” or are live right now yet (καί) are νεκρός (nekros) adj. n.m.sg., “dead.” Indeed they are in a state of being εἰμι (eimi) Pres. Ind. 2sg., “you are, exist” dead. The sense of this expression is nicely put in the New International Version as it reads, “you have a reputation of being alive, but you are dead.” It is as though the history of the city as great but they are now living in the past and that identity has taken on a personification with this church – they are born again yet when viewing their works, they bear no fruit. Dr. Ed Hindson observes, “Have you ever attended a dead church? There is nothing worse than dead orthodoxy, dead traditionalism, or dead liberalism...Sardis was a church that was ready to die. The light of the gospel was about to be extinguished. The power of the Spirit was about to fade. What is worse is that few people seemed to care.”¹³²

3:2. γινου γρηγορῶν και στηρισον τα λοιπα ἃ ἔμελλον ἀποθανεῖν, οὐ γαρ ἔργα πεπληρωμενα ἐνώπιον τοῦ θεοῦ μου. (**Become watchful and strengthen the things that remain, which are ready to die, for I have not found your works fulfilled in the sight of God**). We are all exhorted to be watchful even those churches that have become apostate, so the exhortation with the command to γίνομαι (ginomai) Pres. M/P Dep. Impv., 2sg., “become,” watchful is most important for all Christians always. The participle γρηγορεῶ (gregoreo) Pres. Act. Part. n.m.sg., “to watch, give strict attention to,” has the sense of present, continuous attention – keeping on watch. One thing to notice is that the present tense, as Dr Walvoord notes, “[t]hough the church in Sardis was classified as being dead

¹³² Mal Couch & Ed Hindson gen. ed., *The Book of Revelation: Unlocking the Future* (Chattanooga: AMG, 2002),44

in the sight of God, it is obvious from verse 2 that there were some in the church who still had true life and spirituality. Otherwise it would not have been possible to ‘strengthen the things which remain.’ On the other hand a full restoration of the will of God was also impossible. In the best manuscripts the article is omitted before ‘works,’ hence, literally, ‘not any of your works have I found perfect before God.’”¹³³ The second thing (*και*) commanded is an action identified by the aorist of *στηριζω* (*sterizo*) Aor. Act. Impv. 2sg., “to make stable, place firmly, strengthen,” the *λοιποι* (*loipoy*) adj. a.n.pl, with def. art., “remaining, the rest,” of things that are dead works which are said to be ready to die when men grow weary of them¹³⁴. The imperative of *στηριζω* is used in James as a command to endure to the coming of the Lord:

⁸ You also be patient. Establish (στηριζω) your hearts, for the coming of the Lord is at hand. (James 5:8)

But the word *στηριζω* is also an active work of God:

³ But the Lord is faithful, who will establish (στηριζω) you and guard you from the evil one. (2 Thes. 3:3)

στηριζω “to establish, strengthen, make stable” and the New Testament Believer			
Verse	Tense		Meaning
Rom 16:25	Aorist Active Infinitive	Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began .	God is able to establish one in the gospel and Word.
1 Thes. 3:2	Aorist Active Infinitive	and sent Timothy, our brother and minister of God, and our fellow laborer in the gospel of Christ, to establish you and encourage you concerning your faith, ³ that no one should be shaken by these afflictions; for you yourselves know that we are appointed to this. (1 Thes. 3:2-3)	A brother can establish and encourage one in the faith through the Word.
2 Thes. 2:17	Aorist Active Optative	Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given <i>us</i> everlasting consolation and good hope by grace, ¹⁷ comfort your hearts and establish you in every good word and work. (2 Thes 2:16-17)	It is possible for God to establish one in word and deed.
2 Thes. 3:3	Future Active Indicative	But the Lord is faithful, who will establish you and guard <i>you</i> from the evil one.	The Lord will establish you in the future.
James 5:8	Aorist Active Imperative	You also be patient. Establish your hearts, for the coming of the Lord is at hand.	We are commanded to establish our hearts.
2 Peter 1:12	Perfect Passive Participle	For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.	We have been established or are in a state of being established in the truth.

¹³³ John Walvoord, *The Revelation of Jesus Christ* (Chicago:Moody, 1966), p. 80

¹³⁴ John Gill, *John Gill's Exposition of the Bible* (www.e-sword.net)

The neuter plural of ὅς (hos) rel. pron. a.n.pl., is properly, “those things which,” one intends to do. The imperfect tense of μέλλω (mello) Impf. Act. Ind. 3pl., “to be about, should, would, shall, to intend, have in mind,” has the meaning, “those things which were about to die.” However there is a textural variation here as the TR has the present singular, μέλλει (Pres. Act. Ind. 3sg.) meaning, “what is about to,” or “is ready to die.” What is (are) the thing (things) spoken of here? None other than their works. The individuals in the church must be strengthened in the gospel of Christ so as to establish them both in word and deed. That is the constant unfinished work of the Church – to continue in the Word of God, remembering the work of Christ on the cross, His words and works, the holiness and mercy of God, which results in the light of truth and conviction by the Spirit to get right with God. A dead church is exhorted to wake up and strengthen the body with the pure word of God, the only thing that is able to make them alive.

The infinitive functions as a noun and points to an aim that is ἀποθνήσκω (apothnesko) 2 Aor. Act. Inf., “to die.” The conjunction γάρ (gar) “for” that links the two clauses explains the reason. The negative οὐ with the perfect tense of εὕρισκω (heurisko) Perf. Act. Ind. 1sg., “to come upon, to find by enquiry,” has the strong sense of having completely searched deep and found none of, σου τὰ ἔργα **“your works.”** The definite article used with ἔργον (ergon) a.n.pl., with def. art., “works,” is not translated, but identifies a specific type of work that the Lord was searching for and no doubt is defined to be a good work – one that is done in order to bring Christ all the glory, a work done in Christ’s name. The perfect passive participle of πληροῶ (plerōō) Perf. Pas. Part. a.n.pl., “to make full, to fill up, complete, fulfill,” is properly translated: having been made complete and speaks of the works that were done by an external agent. The works of God that are in them should be exhibited through them before or, ἐνώπιον (enopion) adv., “in the presence of, in the sight of,” θεός (theos) g.m.sg., with def. art., “God.” This is theological, as the individual yields to the Spirit of God, God works in and through and by you to produce proper fruit that can only come from Him. Man’s works are but filthy rags, but those works that are performed through us by God are indeed the only acceptable works for the One who knows our works for God prepared our works beforehand that we should walk in them (Eph. 2:10).

Dr. J. Vernon McGee provides this translation: “Wake up and watch out and establish the things that remain which were about to die, for I have found no works of thine fulfilled (perfected) before my God.”¹³⁵ While man is a responsible moral agent, God is in control. Who can understand this problem of man’s responsibility and God’s sovereignty? All we can say, is God saves us and works in us to accomplish His will while at the same time He exhorts us to holy living, dying to self, putting off one sin after another, and as they die off we are expected to do our part and cooperating in the processes while the Holy Spirit works in us to accomplish a good deed and a changed life.

3:3. μνημόνευε οὖν πῶς ἔλῃφας καὶ ἤκουσας καὶ τηρεῖ καὶ μετανόησον. εἰς οὖν γρηγορήσης, ἥξω ὡς κλεπτῆς, καὶ οὐ μὴ γινώσκῃς ὅραν ἥξω ἐπὶ σε. (**Therefore remember how you have received and heard; and hold it fast and repent**). The conjunction οὖν “then, therefore, accordingly,” is an inferential conjunction describing

¹³⁵ J. Vernon McGee, *Thru the Bible with J. Vernon McGee* (Pasadena: Nelson, 1983), Vol. 5, p. 913

what follows is the logical conclusion from what precedes – what is to be remembered is how they heard from the start. The command to μνημονεύω (mnemoneuo) Pres. Act. Impv. 2sg., “be mindful, to remember,” is in the present expressing a command with continuous action – remember now and always remember. The adverb πῶς (pos) “how, in what way,” forms the central point concerning how it was they received the Word. The perfect tense of λαμβάνω (lambano) Perf. Act. Ind. 2sg., “to take, received,” expresses that they completely received their knowledge in a perfected way. Notice the singular is used which applies to the whole church – they are now collectively one! They are the church because Christ died for them, was buried which pictures their dead to self, and Christ was resurrected for their justification. Their were indeed baptized into Christ, into His body, were they not? Was that knowledge not perfected knowledge at the start?

And (καί) they received what they have by ἀκούω (akouo) Aor. Act. Ind. 2sg., “hearing” the gospel of Christ which is the foundation of that Church, and (καί) is the function of the church to τηρεῶ (tereo) Pres. Act. Impv. 2sg., “to keep, watch, attend to carefully,” to it, and (καί) μετανοέω (metanoeo) Aor. Act. Impv. 2sg., “to repent, change one’s mind,” one’s way of life to have the mind of Christ. The main thing for this church to do is to repent and get right with God. That is the remedy for the death of a wavering church, to change the mind from their self-seeking sin to confess and call it like God calls it, sin! The church and its leaders are to separated the church from the world and present her as a pure bride. The commands are here in a two punch pattern after the perfect of receiving the word, they are then commanded to continuously hear as the present imperative expresses, then timelessly repent as the aorist of repent expresses. The main idea of repentance is found in its compound as it is built from μετά (meta) “with, after,” and, νοέω (noeo) “to understand, think upon,” and has the sense of engage the brain, settle the issue in the mind, and change the way one thinks. Oh, what a powerful statement that is found here. This church collectively needs to get right with God. We partake in the Lord’s Supper which serves as a reminder of the death of our Savior as a substitute for our sins. This time together in the Lord’s Supper is that ordinance of the church that should constantly move us to remember what it cost our Lord and Savoir in that great transaction on the cross and thus should move us to think upon holy living as we get back to the basics – who am I in Christ?

Dr. Robert Thomas notes the following, “Terei (“keep”) states the second recommended step for restoration. This command, like the one to remember, is a present imperative to emphasize the need to ‘keep on keeping.’ With no stated object, the reader must supply one from the context... The best object to supply comes from v. 2 in connection with the command to establish (or strengthen) the remaining things. Here is a call to devote earnest attention to rebuilding on what was left from the earlier days of fruitfulness: ‘keep on giving earnest attention to the need to strengthen the leftover vitality.’”¹³⁶

ἐὰν οὖν γρηγορήσης, ἥξω ὡς κλεπτης, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἥξω ἐπὶ σε (If you therefore will not watch, I will come on you as a thief, and you will not know what hour I will come upon you). The conditional εἰ (ean) “if, in case,” together with the subjunctive forms the third class conditional sentence which says the condition will come true – it is certain. That is to say, if they do not watch, then the Lord will come upon them.

¹³⁶ Robert Thomas, *Revelation* (Chicago:Moody, 1992), p. 252

The phrase starts with the conjunction *οὖν* “then, therefore, accordingly,” describing what follows is the logical conclusion of what precedes. The negative *μη* “not,” together with *γρηγορεω* (*gregoreuo*) Aor. Act. Subj. 2sg., “to watch,” stresses the conditional, if they do not watch, preserve the truth, and hold fast to the sound doctrine received, then the Lord will, in the future *ἤκω* (*heko*) Fut. Act. Ind. 1sg., “to have come¹³⁷” *ἐπὶ σε* “upon you.” The choice of *ἤκω* is significant as it adds certainty to the conditional. The conditional is still conditional and is unknown only in the sense that they have been given this warning and are given an opportunity to repent and get right with God, yet the time is unknown. The third class condition of certainty is clear as the Lord will return, *ὡς κλεπτῆς* “**as a thief,**” and deal with them. The adverb *ὡς* (*hos*) “as, like,” is a comparative describing when the Lord returns He will come, like or as, a *κλεπτῆς* (*kleptes*) n.m.sg., “thief,” meaning, when they are unaware, unprepared. They will not even (*καὶ οὐ μὴ*) know.

The aorist subjunctive of *γινώσκω* (*ginosko*) 2 Aor. Act. Subj. 2sg., “to know,” is the condition of impossibility as the strong double negative augments knowledge concerning the time of His arrival. The adjectival use of the pronoun *ποῖος* (*poios*) a.f.sg., “of what sort or nature,” and speaks of sometime, some *ὥρα* (*hora*) a.f.sg., “hour,” in the future He will *ἤκω* (*heko*) Fut. Act. Ind. 1sg., to “have come, have arrived.” The use of the verb *ἤκω*, for, “to come,” is again significant as it has the sense of “have come, arrived” or “is present,” thus stressing His physical arrival, *ἐπὶ σε* “**upon you.**” is certain. The preposition *ἐπὶ* (*epi*) is properly accusative and thus translated, “over, across, against,” *σύ* (*su*) pers. pron. 2a.sg., you.

3:4. *ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σαρδεσὶν ἃ οὐκ ἐμολύα τα ἱμάτια αὐτῶν, καὶ περιπατήσουσιν μετ’ ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοι εἰσιν.* (**But you have a few names in Sardis which have not defiled their garments. And they will walk with Me in white, for they are worthy**). There is a contrastive conjunction (*ἀλλὰ*) used here, because as it turns out there were some among them that did walk worthy of their calling. The number is identified as, *ἔχεις ὀλίγα* “**you have a few.**” The present tense of *ἔχω* (*echo*) Pres. Act. Ind. 2sg., “to have, hold,” relates the fact that they are with them now, the number of which however, is a, *ὀλίγος* (*oligos*) adj., a.n.pl., little, small, few,” which can not only be numbered but called out by, *ὄνομα* (*onoma*) a.n.pl., “name.” The place where they exist is located *ἐν* “in,” *σαρδεῖς* (*Sardeis*) d.f.pl., Sardis. This group in Sardis were apparently known as they can be named, thus they were known. The reason is introduced by the neuter relative pronoun, *ὅς* (*hos*) n.n.pl., “which, that,” were described as, *οὐκ ἐμολυναν* “**not polluted.**” The aorist of *μολύνω* (*moluno*) Aor. Act. Ind. 3pl., “to pollute, stain, contaminate, defile,” is here a statement of fact that some of them have kept themselves pure from the defilements of their culture, those who have not soiled themselves by fornication and adultery. They have separated themselves from the world even as they were in the world, for they keep what was from the beginning – the gospel of Christ and have applied it to their lives both in the church and outside the church.

The *ἱμάτιον* (*himation*) a.n.pl. with def. art., “garment,” is a specific garment as the definite article points out. What garment is this? It is non other than the new garments put on after being ceremonially washed. The gentile that converted to Judaism in the Old

¹³⁷ The TR adds *ἐπὶ σε* “upon you,” of which I have included.

Testament would be baptized into the Judaism faith. As the proselyte, as they were called, came out from the cleansing water and would put on new garments. That is the symbol used here. This garment is the garment of a new identity and a new life in Christ. Yet this garment can get polluted, defiled by sin, as one walks the daily life. For the Christian, this new robe is the Robe of Righteousness that covers us and is a gift from Christ (Eph. 4:24; 6:14; Rom. 4:11,22-24; 5:17), for we are robbed in His righteousness and when we sin He is faithful to forgive us our sins when we confess our sins (cf. 1 John 1:9). He provides the robe of righteousness. However, there are those in the church that come wearing their own robe and it is a robe that they profess to be righteous but is not – it is a self-righteous robe wherein they believe and teach that they earned the robe themselves, but it is a polluted robe that can never be white because man in his flesh can never be good, for there is non good, no not one, save God (Ps. 14:3; 53:3; Rom. 3:12). Man cannot approach a holy God apart from being regenerated, born from above, apart from being covered by the blood of the Lamb of God who takes away the sin of the world. He alone provides the only way, truth and eternal life. The new life that the believer in Jesus Christ possesses is a life that is given, a life that is regenerated and baptized by the Holy Spirit so that the born-again believer is robed not in one's own righteousness, but Christ's – Spirit washed, blood cleansed, and set apart for service by God, having put on the righteous robe of Christ in one's daily walk. It is apparent then, that there are some in this church that are sanctified by God and understand that the holiness of the believer means that he or she is identified with Christ and His righteousness, as the emphatic usage of αὐτος (autos) pers. pron. 3g.n.pl., "them," points back to the neuter of "names." These individuals can be identified by name and (καί) "and," they will in the future, περιπατεω (peripateo) Fut. Act. Ind. 3pl., "walk," μετ' εμου εν λευκοις οτι αξιοι εισιν **"after Me in white for they are worthy."**

The preposition μετα (meta) is properly with the genitive, "with," εγω (ego) per. pron. 1g.sg., "me," speaking of possession. And they will exist in a permanent state of being, εν λευκοις **"in light,"** as the present state of being verb, εμι, is used. Their position with Christ in the future will be (εν) λευκος (leukos) adj., d.n.pl., "light, bright, brilliant whiteness." The reason is given by the οτι clause, because they exist in a state of being, αξιος (axios) adj., n.m.pl., "having weight, worthy." Being in the presence of the glory or brightness of Christ means we too are white. The metaphor of a white garment has the sense of purity, specifically, in the sense of purity of the soul, and thus a picture of Christ's protective covering with which we find ourselves in white robes in heaven (Rev. 7:9, 13-14).

In chapter one, Christ's hair is white as snow prefiguring His purity and headship over all that is white and that is there. In chapter two the overcomer received a white stone, a token of that which is pure, everlasting, and strong. In chapter three, white is the color of reward for the overcomer who receives the white robe. In chapter four, Christ is again seen in the throne room in His worthy white garments. But it is chapter seven that one finds a fuller explanation of the metaphor of white as the tribulation saints are washed in the blood of Christ which is the basis of the white robes they possess.

3:5. Ὁ νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις λευκοῖς καὶ οὐ μὴ ἐξαλειψῶ το ὄνομα αὐτοῦ ἐκ τῆς βιβλου τῆς ζωῆς καὶ ὁμολογήσω το ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρος μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. (**The one that overcomes will clothe himself in white cloth, and I will not wipe out his name out of the book of life, but I, myself will confess his name before my Father and before His angels**). Those arrayed in white are said to be overcomers. The present participle of νικάω (nikao) Pres. Act. Part. n.m.sg., with def. art., “to conquer, overcome,” is translated: “the one that overcomes.” The definite article points out this person is known as a person who overcame. The near demonstrative pronoun οὗτος (houtos) dem. pron., n.m.sg., is translated, “this one,” in the future will περιβαλλῶ (periballo) Fut. Mid. Ind. 3sg., “to throw around, put around, surround, clothe,” himself as the middle indicates. This one will clothe himself, ἐν ἱματίοις λευκοῖς **“in white garments.”** The idea is that Christ will give this overcomer white garments to put on and he or she will put them on in a determined way, as an honored gift.

Notice the idea of righteous cloths in Scripture as a covering that is given:

Important Clothes in History	Scripture	Meaning
Clothed in animal skins	Gen. 3:21	For Adam and Eve and all humanity the provision for the covering of guilt by the blood of a substitute.
Clothed in righteousness	Isa. 61:10	The promise of the robe (covering) of righteousness of Christ in the kingdom.
Clothed with Christ	Rom 13:14; Gal 3:27	The believer is covered by the blood of Christ and is expected to put on new clothes as a way of life – a new creation in Christ.
Clothed in white robes in heaven	Rev. 3:4-5, 18; 7:9,13-14	The overcomer receives the reward of the white robes as the only appropriate garment for heaven – for there is no darkness in heaven.

The idea of being clothed in (ἐν) white ἱματίοις (himatiois) d.n.pl., “garments,” is suggested by the dative of the adjective of λευκός (leukos) adj., d.n.pl., “light, bright,” these are white garments that one is clothed in, much like the crown that one will be crowned with, the clothes are characterized by purity. First is found the cleansing of this one by the blood of Christ and washed clean by the washing of the Holy Spirit. This speaks of one’s position, one’s standing in Christ, secure and set apart for service. Next, this person puts on Christ (Rom. 13:14; Gal. 3:27) and has overcome, which speaks of one’s daily walk or sanctification (1 John 2:13-14). This person is in the world, yet set apart from the world, so that the Spirit can work in the individual. This is our calling, our responsibility and our exhortation for holy living. Trust in the One that has overcome the world because He is stronger than he that is the ruler of this world (John 16:33).

The Lord will οὐ “not,” in no way (μὴ) wipe out this person’s name from the Book of Life. The double negative οὐ μὴ expressed emphatic negation that there is no possible

way that the Lord will in the future εξαλειφω (exaleipho) Fut. Act. Ind. 1sg., “to wash, wipe off, wipe away,” and traditionally translated, “blot out,” one’s, ονομα (onoma) a.n.sg., with def. art., “name.” The definite article attached to ονομα serves to emphatically identify this person. The Greek might better be translated, και ου μη εξαλειψω το ονομα αυτου εκ της βιβλου της ζωης **“and I will in no way wipe out the name of him from the book of life.”** The preposition εκ is properly separation “from, out of,” the βιβλος (biblos) g.f.sg., with def. art., “the written book, a roll, scroll,” which is identified as the book of ζωη (zoe) g.f.sg., with def. art., “the life.” The definite article used with both “the book” and “the life” means there is an equal importance placed upon both the book and the life. This book was known in the Old Testament first appearing in Exodus 32:32, and continuing in the New Testament in Luke 10:20; Philippians 4:3; and Revelation 13:8; 20:15; 21:27. This person’s name is already there and this is a promise for the overcomer NOT to blot out their name. All who are saved were saved before the foundation of the world (Eph. 1:4-14). This book is part of His great plan of the ages wherein once saved always saved, safe and secure in the hands of God, whose protection is proclaimed as the assurance of the great proclamation of Jesus in John 10:28,

²⁷ "My sheep hear My voice, and I know them, and they follow Me. ²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand. ³⁰ I and My Father are one." (John 10:27-30)

In the same way that historically Greek cities maintained a list of citizens in a public register, when a citizen committed a crime and was condemned, they lost their citizenship and their name was erased from the register. So those written in the book of life will by no means have their names removed from the heavenly city. As Dr Couch says, “[t]o not erase’ is understood as the literary figure of speech called *litotes*, in which an affirmative is expressed by the negative of a contrary statement. Coming by way of a denial of the opposite, ‘this is an understatement to express emphatically the assurance that the overcomer’s name will be retained in the book of life (Thomas, *Revelation* 1-7, p. 261).”¹³⁸

The future active¹³⁹ of εξομολογεω (exomologeō) Fut. Act. Ind. 1sg., “to confess, profess,” has the sense that in the future Christ will actively confess, or profess this one. The subject of this profession is, το ονομα αυτου **“the name of him.”** The ονομα (onoma) a.n.sg., with def. art., “name,” of αυτος (autos) pers. pron. 3g.m.sg., “him,” is the one that Jesus Christ has called, and is uniquely identified by name. It is because He called us by name that we in turn profess the name of Him as our savior, and He in turn will profess our name to the Father in heaven. Typical of that cultural and the Bible is to proclaim trust in the name of the Lord, trusting that He will do what He says - that one’s sins are covered by His blood, that He gives them new life and will resurrect him or her to life. The professor of the name will be ενωπιον (enopion) adv., “in the presence of, before,” the πατηρ (pater) g.m.sg., with def. art., “Father,” namely, God the Father, who Jesus calls the

¹³⁸ Tim LaHaye & Ed Hindson, gen. ed., *The Popular Bible Prophecy Commentary* (Eugene:Harvest House, 2006), p. 510

¹³⁹ The TR has the future middle of εξομολογεω (exomologeō) Fut. Mid. Ind. 1sg., “to confess, profess,” which has the sense that in the future Christ Himself will confess or: I, Myself will profess.

Father of ἐγώ (ego) pers. pron. 1g.sg., Me.” Yet, that profession is not just to the Father, but ἐνώπιον (enopion) adv., “in the presence of, before,” the ἀγγελος (aggelos) g.m.pl., with def. art., “the angels,” of αὐτός (autos) pers. pron. 3g.m.sg., “Him.”

3:6. Ὁ ἔχων οὖς ἀκουσάτω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. (**He who has an ear, let him hear what the Spirit says to the churches**). The participle with the definite article of ἔχω (echo) Pres. Act. Part. n.m.sg., with def. art., “to have, hold,” has the sense that this person is known as having or possessing an ear. All it takes is one ear as the singular of οὖς (ous) a.n.sg., “ear,” is used to ἀκούω (akouo) Aor. Act. Impv. 3sg., “to hear.” This has become a common idiom of the Bible as a warning. The aorist imperative third person singular has the sense of a strong command and translated: “let him hear! The thing commanded to hear is τίς (tis) pron. a.n.sg., “what” the πνεῦμα (pneuma) n.n.sg., with def. art., “Spirit,” of God has to λέγω (lego) Pres. Act. Ind. 3sg., “says.” The present tense of λέγω means “continue hearing,” what the Spirit has to say to the ἐκκλησία (ekklesia) d.f.pl., with def. art., “churches.”

Philadelphia – The Faithful Church (3:7-13)

“Be Sure of the Kingdom”

Revelation 3:7-13

⁷And to the angel of the Church in Philadelphia write these things say the One that is holy, the True One, the One that has the key of David, He that opens and no one shuts, and He that shuts no man opens. ⁸I have known your works. Behold, I have set before you an open door that no one can shut it. For you have little strength and have kept My word and you have not denied My name. ⁹Behold, I will make those of the synagogue of Satan, which say they are Jews, and are not, but they lie. Behold, I will make them come and bow down before your feet so they might know that I have loved you. ¹⁰Because you have kept the word of My perseverance, I will also keep you from the hour of temptation which will come upon the whole world to try them that dwell upon the earth. ¹¹I am coming quickly. Hold fast that which you have that no one take your crown. ¹²I will make the one that overcomes a pillar in the temple of My God and he will go no more out; and I will write upon him the name of My God, and the name of the city of My God – the new Jerusalem, she that descends out of heaven from My God, and My new name. ¹³The one that has an ear, let him hear what the Spirit says to the churches.

⁷Και τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γραψὼν Ταδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δαυὶδ, ὁ ἀνοίγων καὶ οὐδείς κλείει καὶ κλείει καὶ οὐδείς ἀνοίγει. ⁸Οἶδα σου τὰ ἔργα, ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἠνεῳγμένην, ἣν οὐδείς δύναται κλείσαι αὐτήν, ὅτι μικρὰν ἔχεις δύναμιν καὶ ἐτήρησας μου τὸν λόγον καὶ οὐκ ἠρνήσω τὸ ὄνομα μου. ⁹Ἰδοὺ δίδωμι ἐκ τῆς συναγωγῆς τοῦ σατανᾶ τῶν λεγοντῶν ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ ψευδονται. Ἰδοὺ ποιήσω αὐτοὺς ἵνα ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου καὶ γνώσιν ὅτι ἐγὼ ἠγάπησα σε. ¹⁰ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης πειπασαί τους κατοικοῦντας ἐπὶ τῆς γῆς. ¹¹Ἔρχομαι ταχύ. κρατεῖ ὁ ἔχεις, ἵνα μὴ δείς λαβῇ τὸν στεφάνον σου. ¹²Ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου καὶ ἔξω οὐ μὴ ἐξελθῇ ἔτι καὶ γράψω ἐπ’ αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καὶ νῆς Ἱερουσαλὴμ ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομα μου τὸ καὶ νον. ¹³Ὁ ἔχων οὖς ἀκουσάτω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Introduction

Dr. Hindson summarizes, “Philadelphia, ‘the church of the open door,’ represents the ideal church in many ways. The *open door* symbolizes their great opportunity, the *key of David* represents Christ’s authority, the *pillar* of God’s temple depicts our security; and the *names* reveal the assurance of our new nature and eternal destiny.”¹⁴⁰ This text, while addressing security for the church, the main point of this section is the sovereign control of God over the spiritual world, over Israel, and over God’s holy city Jerusalem and His future dwelling place the Temple of the Kingdom of God. It is appropriate that the Lord moves us toward the Kingdom of David as He has almost completed His discourse with the seven churches. Indeed, this is the sixth church and the number of man is the number six, so the emphasis upon the Kingdom of God as He gives us a quick glimpse at the consummation of all things and life in the Kingdom age together with Him. We are His possession and the high point of that reality is found in verse twelve as one finds He will write upon the believer “My new name.”

3:7. Και τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γραψόν· Ταδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δαυὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει καὶ κλείει καὶ οὐδεὶς ἀνοίγει· (And to the angel of the Church in Philadelphia write these things say the One that is holy, the True One, the One that has the key of David, He that opens and no one shuts, and He that shuts no man opens). The Lord continues (καὶ) His correction by sending His ἀγγελος (aggelos) d.m.sg., with def. art., “a messenger, angel,” to the church located (ἐν) in, φιλαδελφείᾳ (Philadelphēia) d.f.sg., “Philadelphia,” from the compound of “friendly love,” plus, “brother,” thus the meaning “brotherly love.” Located twenty-eight miles south-east of Sardis, in Lydia, is the city of Philadelphia. The city was founded by Attalus II Philadelphus, who reigned as king of Pergamum from 159 to 138 B.C. and today is known as Alasehir (Allah-shehr “the city of God”).¹⁴¹ The city was founded in a long valley of the Cogamis River which provided for the rich grape production of the region fueled by the volcanic soil. The location also provided security as it was the central passage from the harbor at Smyrna and Lydia up the Hermus Valley to the plateau 1,500 feet. The steep climb served as the main trade route. “In A.D. 17 an earthquake, unparalleled in the annals of history up to that time, destroyed twelve cities in the Lydian Valley, including Sardis and Philadelphia....The Roman emperor Tiberius provided substantial help in rebuilding the city after its major calamity. In return, Philadelphia joined the other cities that received help in erecting a monument in Rome as visible evidence of their gratitude.”¹⁴²

The Domitian edict in A.D. 92 requiring half of the vineyards be cut down to produce corn caused the once good will toward Rome to sour. As Dr. Thomas notes, “This crisis affected Philadelphia more critically than any other, because no city of Asia

¹⁴⁰ Ed Hindson, *The Book of Revelation: Unlocking The Future* (Chattanooga:AMG, 2002), p.47

¹⁴¹ Mal Couch, gen. ed., *A Bible Handbook to Revelation* (Grand Rapids: Kregel, 2001), p. 220

¹⁴² Robert Thomas, *Revelation* (Chicago:Moody, 2012), vol. 1, p. 270

depended on the fruit of the vine more than it. Dionysius, god of wine, was the principle deity. Corn was also produced, but not enough to support the area in years of a bad harvest. The people needed wine production to fall back on when times were bad.”¹⁴³

Almost nothing is known about the start of the εκκλησια (ekklesia) g.f.pl., with def. art., “church,” in Philadelphia other than to say both a Jewish synagogue and Christian church existed in those early years as Ignatius reports which caused great tension between them as is alluded in this letter¹⁴⁴. Indeed, the region served as a Christian stronghold through the Byzantine era and well into the Turkish Muslim period as the great historian Gibbon paid tribute by his reference to the standing pillar of the Church of St. John dating to the eleventh century. Gibbon reports that the church in Philadelphia held out till 1392.

As with the other churches, this angel is commanded to γραφω (grapho) Aor. Act. Impv. 2sg., “write,” οδε (hode) dem. pron. a.n.pl., “these things,” as the neuter points to the message. Here is what the Lord λεγω (lego) Pres. Act. Ind. 3sg., “says.” ο αγιος ο αληθινος ο εχων την κλειδα του δαβιδ **“the Holy One, the true One, the True One that has the key of David.”** This set of adjectives describing the Lord is each found with a definite article, thus emphasizing each characteristic of the Lord with equal weight.

The first attribute is αγιος (hagios) adj. n.m.sg., with def. art., “holy, separate, set apart,” and describes the Lord uniquely, for He alone is Holy in His very being. As Dr. Paige Patterson writes, “[i]n an ontological sense, holiness belongs only to God himself. Hence, once again, the Lord establishes the claim for his own deity.”¹⁴⁵ God is separate from any and all others; He is God and not man (Job 38:4; Hos. 11:9; John 3:2), and there is no other God but Him (Isa. 44:6-8; 45:5; Dan. 3:29; Hos. 13:4).

The second attribute is αληθινος (alethinos) adj. n.m.sg., with def. art., “the true One,” wherein is found the Lord God and Him only. The word true used here is not αληθης “truth in the sense of “true to fact,” but αληθινος true in the sense of “genuine, real, and ideal.” The apostle John uses this adjective describing Christ as the genuine person in the Gospel of John as Jesus is identified as the real prophesied Messiah:

Jesus Christ is the αληθινος “true, genuine” One in John		
John 1:9	The true Light	That was the true Light which gives light to every man coming into the world. (John 1:9)
John 6:32	The true Bread	Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. (John 6:32)
John 7:28	The true One	Then Jesus cried out, as He taught in the temple, saying, "You both know Me, and you know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. (John 7:28)

¹⁴³ ibid, p.272

¹⁴⁴ Merrill Tenney, gen. ed., *The Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids: Zondervan, 1976), vol. 4, p. 753

¹⁴⁵ Paige Patterson, *The New American Commentary: Revelation* (Nashville: B&H, 2012), p. 127

John 15:1	The true Vine	I am the true vine, and My Father is the vinedresser. ² Every branch in Me that does not bear fruit He takes away; and every <i>branch</i> that bears fruit He prunes, that it may bear more fruit. (John 15:1-2)
John 17:3	The true God	And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. (John 17:3)
John 19:35	The true Word	And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. (John 19:35)

Yet it is this third description of the Lord that serves to highlight the character of the Lord. In the specific context to this church Christ is the One, ο εχων την κλειδα του δαβιδ **“possessing the keys of David.”** The present participle of εχω (echo) Pres. Act. Part. n.m.sg., with def. art., “to have, hold,” serves to describe the One possessing the keys as a person that is known, whose occupation as it were, is one that right now actively possesses the κλεις (kleis) a.f.sg., with def. art., “key” of δαβιδ (david) pr.n., with def. art., g.m.sg., “David.” A key in scripture denotes power and authority to open or shutout. The holder of the key controls all access to pass through the door, to unlock for access or shutout what lies behind the door. Ultimately, God Himself performs the action but the keys may be distributed to mediatorial agents, whether human or angelic to perform the will of God. Notice the incredible metaphor of the key throughout Scripture:

The Key as Metaphor used with a Mediator	
Matt. 16:19 “keys (pl.) of the kingdom of heaven”	He said to them, "But who do you say that I am?" ¹⁶ Simon Peter answered and said, "You are the Christ, the Son of the living God." ¹⁷ Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed <i>this</i> to you, but My Father who is in heaven. ¹⁸ And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. ¹⁹ And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." (Matt. 16:15-19)
Luke 11:52 “key of knowledge”	Therefore the wisdom of God also said, 'I will send them prophets and apostles, and <i>some</i> of them they will kill and persecute,' ⁵⁰ that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, ⁵¹ from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation. ⁵² Woe to you lawyers! For you have taken away the key of knowledge. You did not

	enter in yourselves, and those who were entering in you hindered." (Luke 11:49-52)
Rev. 9:1 “key of the bottomless pit”	Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit. ² And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit. (Rev. 9:1-2)
Rev. 20:1 “key of the bottomless pit”	Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. ² He laid hold of the dragon, that serpent of old, who is <i>the</i> Devil and Satan, and bound him for a thousand years; ³ and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while. (Rev. 20:1-3)

The identification of David is specific and identifies this group with the Davidic covenant (2 Sam. 7:11-17; 1 Chron. 17:10-15). The Davidic covenant is an offshoot of the Abrahamic covenant and contains seven provisions:

1. David was promised an eternal house
2. David’s son Solomon would be established on the throne after him
3. Solomon would build the Temple
4. The throne of David’s kingdom was to be established as an everlasting throne.
5. Solomon would be disciplined for disobedience, but God would not remove His lovingkindness from him
6. The Messiah, the true Son of David, would come from David
7. The Messiah’s throne, house, and kingdom will be established forever.

This Jewish covenant deals with the future Davidic kingdom with the Son of David as king reigning over the throne of David. It is as real as death and hades and it is Jesus Christ who has the key. The definite article with the present participle of ἀνοίγω (anoigo) Pres. Act. Part. n.m.sg., with def. art., “to open,” is used and indicates that what is behind the door is secure until the One that possesses the key unlocks it. That which is behind the door belongs to David, the great Davidic Kingdom wherein is found the treasure house of God in Christ. Notice the sense here is that the Davidic Kingdom has not yet arrived, it is still locked away, preserved and protected from access for a future day. Yet the stress is placed upon this unique “One that opens,” as Jesus Christ is known as the One that possesses the singular key of David and He is known as the ο ἀνοίγων **“the One that opens.”** Here is found the One that has the power and authority to perform the action. The Lord has authority over all the earth based on two facts:

1. Christ created all things and upholds all things, so He inherits all things (Col. 1:16; Heb. 1:2)
2. The Father has given Christ all authority (cf. Matt. 28:18; Phil. 2:9-11).

So it is that the metaphor of the key is found to mean: “ownership, power, authority, separateness, security,” and the state of being: “revealed or concealed,” “bound or free.” The authority that Jesus Christ alone possesses in Scripture deals with passage into the future state of being of eternity with Christ on His Messianic throne as individuals are either invited into kingdom rest or shut out into eternal judgment.

The Key as Metaphor with Reference to Christ	
Rev. 1:18 “keys to Hades and Death”	I <i>am</i> He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death (Rev. 1:18)
Rev. 3:7 “key of David”	And to the angel of the church in Philadelphia write, These things says He who is holy, He who is true, He who has the key of David, He who opens and no one shuts, and shuts and no one opens (Rev. 3:7)

The adjective ουδεις (oudeis) adj. n.m.sg., “no one,” introduces this phrase that proclaims the power of God. There is a textural variant here as the TR has, ουδεις κλειει και κλειει και ουδεις ανοιγει **“no man shuts, and He shuts, and no man opens.”** The verb κλειω (kleio) Pres. Act. Ind. 3sg., “to shut up,” is a present tense and has the sense of continuous or repeated action. No one shuts what Christ has opened for He alone has the power and authority to open and close and there is no one who is able to usurp His decrees, not you or I, nor Satan. The argument continues (και), with the present of κλειω (kleio) Pres. Act. Ind. 3sg., he shuts,” that is the Lord shuts and (και) ουδεις (oudeis) adj. n.m.sg., “no one,” ανοιγω (anoigo) Pres. Act. Ind. 3sg., “opens.”

The WH has ουδεις **κλεισει** και **κλειων** και ουδεις ανοιγει **“no man will shut, and shutting and no man opens.”** The change in **κλεισει** to the future (Fut. Act. Ind. 3sg.) “he will shut,” in this case is viewed as a *Gnomic* (a saying) future which expresses a statement of fact that is true for all time. The second change is **κλειων**, from a present indicative to the present participle whose lack of the definite article moves it to an adjective “shutting.” I prefer the TR text in this case since.

The truth of the sovereign work of God in salvation is established by the apostle John in statements like John 10:28:

And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand. ³⁰ I and My Father are one. (John 10:28-30)

However, one finds the language used here gives us insight into one of the problems with this church. The problem has to do with some that claim that Jesus is not the genuine promised Son of David – the Holy One of Israel. The error does not involve the subject of salvation, the error is specifically Jewish in scope, and has to do with the Davidic Kingdom.

The Lord makes it very clear that no one is able to open or close what Christ Himself has authority over. No one and nothing are able to undo what the Lord has done because, as the Lord points out in Matthew 6:9-13, His will has been established in heaven – the decrees of God are sure:

⁹ *In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. ¹⁰ Your kingdom come. Your will be done On earth as it is in heaven. (Matt. 6:9-10)*

3:8. οἶδα σου τα ἔργα, ἰδου δεδωκα ἐνώπιον σου θύραν ἡνεωγμενην, ἣν οὐδεις δυναται κλεισαι αὐτην, ὅτι μικραν ἔχεις δυναμιν και ἐτηρησας μου τον λογον και ουκ ἡρνησω το ὄνομα μου. (**I have known your works. Behold, I have set before you an open door that no one can shut it. For you have little strength and have kept My word and you have not denied My name**). It is in this verse that one finds hints of a Jewish-centric error that this church has encountered. For those who trust in the Lord Jesus Christ and proclaim His name there is no condemnation. The perfect tense of εἶδω (eido) Perf. Act. Ind. 1sg., “to see, know,” speaks of the fact that the Lord has seen their deeds, lit. “deeds of you.” The definite article with ἔργον (ergon) a.n.pl., with def. art., “works, deeds.” Has the sense that these deeds are specific deeds. The Lord commands them using the familiar prophetic warning, ὁραω (horao) 2 Aor. Mid. Impv. 2sg., “to see with the eyes or mind, to behold.” They are themselves to behold, to comprehend what was given them. Again, the perfect tense is used for διδωμι (didomi) Perf. Act. Ind. 1sg., “to give, grant,” and has the sense, “I have given you in the past and you still know it.” Indeed it was given, ἐνώπιον (enopion) adv., “in the presence of, before,” συ (su) pers. pron. 2g.sg., “you.”

The thing given is an opened, θύρα (thura) a.f.sg., “door.” Notice the perfect passive participle has the sense that an external agent performed the action of, ἀνοίγω (anoigo) Perf. Pas. Part. a.f.sg., “having been opened,” by God. The point is they did not open the door, nor did anyone else. It did not happen by chance, nor by their might – Christ Himself opened the door. An open door is a metaphor for an entrance or access to a thing and a shut door speaks of lack of access, i.e., a door of separation or a door of protection. The open door of salvation (John 10:9) and the door to the kingdom of God (Rev. 3:20; Matt. 25:10) speak of the privilege that God affords an individual that He alone determines to give access to. This is a decree and a prerogative of a king or judge. This is a closed event – an exclusive event. Only those who the LORD chooses, only those the Lord calls, only those the Lord saves, only those the Lord predestined are allowed in for Jesus said He is the Door in John 10:9.

⁷ *Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep. ⁸ All who ever came before Me are thieves and robbers, but the sheep did not hear them. ⁹ I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. ¹⁰ The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. (John 10:7-10)*

θύρα – “Door” as Metaphor		
Door of Salvation	John 10:9	I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. (John 10:9)
Door of the Kingdom	Rev. 3:8	I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name (Rev. 3:8)
Door of opportunity to speak	2 Cor 2:12; Col. 4:3	Furthermore, when I came to Troas to <i>preach</i> Christ's gospel, and a door was opened to me by the Lord (2 Cor. 2:12)
Door of judgment	James 5:9	Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door! (James 5:9)
Door of heaven	Rev. 4:1	After these things I looked, and behold, a door <i>standing</i> open in heaven. And the first voice which I heard <i>was</i> like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this." (Rev. 4:1)

οὐδείς δύναται κλείσαι αὐτήν “no one is able to shut it [the door].” There is One who has the key to this door and once opened there is no one who is able to shut it. The adjective οὐδείς (oudeis) adj. n.m.sg., “no one,” suggests that there is at least one who would like to shut the door, but that person has no δύναμις (dunamai) Pres. M/P Dep. Ind. 3sg., “to be able, have power,” to κλείω (kleio) Aor. Act. Inf. “to shut, shut up,” “her” as the feminine of αὐτός (autos) pers. pron. 3a.f.sg., “her/it” points back to the door.

The next phrase is the *hoti* clause, ὅτι μικρὰν ἔχεις δύναμιν “for you have little strength.” The *οτι* clause, introduces an objective clause and is translated, “that, because, since.” It may be translated as a result clause, i.e., the door is open because they have little strength and have kept God’s word, not denying His name as is the sense of the NASB. Or it may be translated, “I know you have little strength, yet you have kept My word and did not deny Me,” as is the sense of the NIV. Either way one takes this, the fact is, those in this church must rely upon the Lord for it is by His strength, His power, and His authority that one is sustained even to the end. It is because of their little strength or rather their lack of strength. The adjective μικρός (micros) adj. a.f.sg., “small, little,” is separated from the noun it modifies and is placed before the verb ἔχω (echo) Pres. Act. Ind. 2sg., “to have, hold,” in order to stress the characteristic of their lack of strength that they currently possess. Their ability, their, δύναμις (dunamis) a.f.sg., “strength, power, ability,” which emphasizes their ability is too small to overcome God’s supreme will – no one is able to shut what God has opened. In other words, God is sovereign in His election and those who are elected to enter will enter because God is God and there is no other.

And (και) ετηρησας μου τον λογον και ουκ ηρνησω το ονομα μου **“you have kept My word and have not denied My name.”** If one accepts Jesus as their savior, then God places that person into the family of God and there is nothing they can do to reverse that transaction. This open door is not conditional! The door is open, and its position is based upon the sovereign decision of God alone that it moves one way or the other. The sovereign work of God in the believer starts with Him as He says,

And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day. (John 6:40)

The sovereign work of God in the individual continues throughout the individual’s life as He says,

²⁸ And we know that all things work together for good to those who love God, to those who are the called according to His purpose. ²⁹ For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. ³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. ³¹ What then shall we say to these things? If God is for us, who can be against us? (Rom 8:28-31)

And,

Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; ¹³ for it is God who works in you both to will and to do for His good pleasure. (Phil. 2:12-13)

Our strength is in Christ who has given us His Spirit and it is based on the conviction and confession that Jesus is our personal Savior. The aorist active of τηρεω (tereo) Aor. Act. Ind. 2sg., “to attend to carefully, take care of, guard,” has the sense of a simple past tense of a timeless fact that you (sg.) the individual kept, εγω (ego) pers. pron. 1g.sg., “my,” λογος (logos) a.m.sg., with def. art., “word.” The definite article with λογος has the meaning of a specific, definite word that the Lord had given them. What is this specific word? The Lord narrows in, further focusing on His name and specifically, not denying His name. Is there pressure for them to deny Jesus? The conjunction και continues the thought by saying, not (ου) αρνεομαι (arneomai) Aor. Mid. Dep. Ind. 2sg., “to deny, refuse,” the ονομα (onoma) a.n.sg., with def. art., “the name,” the specific name that belongs to εγω (ego) pers. pron. 1g.sg., “Me.”

In whatever way you personally take this verse, you must know that your strength starts with God and ends with God. Prayer is our starting place as the apostle Paul points out in Ephesians chapter three:

For this reason I bow my knees to the Father of our Lord Jesus Christ, ¹⁵ from whom the whole family in heaven and earth is named, ¹⁶ that He would grant you, according to the riches of His glory, to be strengthened with might (δυναμις “strength, power”) through His Spirit in the inner man, ¹⁷ that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, ¹⁸ may be able to comprehend with all the saints what is the width and length and depth and height - ¹⁹ to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. ²⁰ Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power (δυναμις) that works in us, ²¹ to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen. (Eph. 3:14-21)

3:9. Ἰδου διδῶ ἐκ τῆς συναγωγῆς τοῦ σατανᾶ τῶν λεγοντων ἑαυτους Ἰουδαιους εἶναι, και οὐκ εἰσιν ἄλλα ψευδονται. Ἰδου ποιησω αὐτους ἵνα ἤξουσιν και προσκυνησουσιν ἐνώπιον τῶν ποδῶν σου και γνῶσιν ὅτι ἐγὼ ἠγάπησα σε. (**Behold, I will make those of the synagogue of Satan, which say they are Jews, and are not, but they lie. Behold, I will make them come and bow down before your feet so they might know that I have loved you.**) This phrase starts with a strong rebuke in the aorist middle of ὁραω (horao) 2 Aor. Mid. Impv. 3pl., “to see with the eyes or mind,” and is normally translated as the imperative, “behold!” While the aorist of, “behold,” speaks of a point in time past, the present of διδωμι (didomi) Pres. Act. Ind. 1sg., “to give, grant,” speaks of an act that is currently an active state of existence but has fulfillment in the future, so it is called a futuristic present. The futuristic present is used when the author wants to present an event that has not yet occurred, and the reader is to understand that the event is certain to take place and in fact is in progress.

The heart of their works is identified as, ἐκ τῆς συναγωγῆς τοῦ σατανᾶ “**from the synagogue of Satan.**” The preposition ἐκ “from, out of,” defines the source of their deeds as being from the συναγωγή (sunagoge) g.f.sg., with def. art., synagogue, of σατανᾶς (Satanas) g.m.sg., “Satan, adversary.” This is the second church to be identified by this error. The first was the persecuted church in Smyrna (Rev. 2:9), now the faithful church in Philadelphia. This group λεγω (lego) Pres. Act. Part. g.m.pl., with def. art., “says,” and continues to proclaim, as the definite article attached to the present participle says, they are known as saying that they, ἑαυτου (heautou) ref. pron. 3a.m.pl., “themselves,” are ιουδαιος (Ioudaios) adj. a.m.pl., “Jewish.” They exist as Jews as the present infinitive of the state of being verb εἰμι (eimi) Pres. Act. Inf. “to be, exist,” is used. They proclaim they are Jews, yet (και) they are ου (ou) part., “not.” The state of being verb moves from the infinitive to the indicative of εἰμι (eimi) Pres. Ind. 3pl., “to be, exist,” as they really are not what they claim. They exist in a state of being – not!

The contrastive conjunctive, ἀλλὰ (alla) “but,” introduces this statement concerning their lie. The present verb of ψευδομαι (pseudomai) Pres. M/P Dep. Ind. 3pl., “to lie, to speak deliberate falsehoods, to deceive one by a lie,” goes along with the present of their claim, i.e., they repeat over and over that they are Jewish, but they lie over and over. The Lord then proclaims, ἰδου ποιησω αὐτους ἵνα ἤξωσιν και προσκυνησωσιν ἐνώπιον τῶν

ποδων σου και γνωσιν οτι εγω ηγαπησα σε **“behold, I will make them come and worship before your feet and know that I have loved you!”** The aorist middle of οραω (horao) 2 Aor. Mid. Impv. 2sg., “to see with the eyes or mind, to behold,” now has the sense of them personally observing what the Lord will do. The future of ποιεω (poieo) Fut. Act. Ind. 1sg., “to do, make,” focuses upon prophecy that will come to pass. They will see with their own eyes, as God makes αυτος (autos) pers. pron. 3a.m.pl., “them,” those that are of the synagogue of Satan, come before this church in Philadelphia, as they come in humility to worship the Lord. What a prophecy this is! The question arises, who is this group that opposes them, are they Jews or are they a break away Christian group that claims to be the “true Israel” in some perverted way?

If they are a breakaway Christian sect then the heresy has to do with the person of Jesus Christ. Who is Jesus Christ? That is the most important question today! Is Jesus who He claims to be – the Anointed Savoir, the Messiah of the Old Testament? Did Christ put on flesh in order to die for the sins of mankind? Was Jesus the sinless human representative of all mankind offered as a whole burnt offering before the Father? And in that legal transaction on the cross, did Jesus accomplish the righteous demands of a holy God fulfilling and completing salvation and the Law? The simple test of a genuine Christian, one that will enter in the open door, is belief in the gospel of Christ (1 Cor. 15:1-5, Acts 16:31; Rom. 3:21; 10:9; 1 Cor. 1:21), belief in the name of Jesus – their Savior. As the apostle John clarifies in his gospel, condemnation is in unbelief (John 3:18; 5:24) and is affirmed by Paul in Romans 8:1 – it is simply believing that Jesus came in the flesh, died on the cross, was buried, and resurrected the third day (1 Cor. 15:1-5). The expression “synagogue of Satan” seems to point in a specific Jewish context to their heresy. But this heresy is not so bad that they will not enter the kingdom since they will come to worship before this church in the kingdom age. This heresy is no doubt something that has to do with the Davidic kingdom and a pronouncement of true Jewishness in maybe something like those proclaiming replacement theology today, i.e., the doctrine that God is through with the Jew, the church has replaced Israel, and there is no future for Israel in the Davidic kingdom. This group is dominated today by God fearing men and woman who have their faith in Christ, their doctrine of salvation is orthodox, but their belief in Christ is perverted in that His Kingdom promise for Israel has been removed and the Kingdom itself perverted by some spiritualized personal message, where the literal is replaced with allegory. So that the literal physical earthly kingdom promised to Israel in the Old Testament is replaced with some spiritual kingdom that exists in the believer’s heart today.

On the other hand, if the synagogue of Satan refers to a real Jewish synagogue that opposes this church in Philadelphia then this group will in the future enter into the door of the Davidic kingdom but will go down to worship at the feet of this church. That is, they are not the remnant of Israel at the time of writing but will be in the future as all Israel (those that are left at the end of the Tribulation) will be saved. However, this group will go out of the land allocated to the twelve tribes of Israel and go down to Philadelphia to worship the Lord there acknowledging their error and wrong committed against this church. This may be a one-time event for it seems farfetched for them to permanently worship there when the king is in Jerusalem. Indeed it makes more sense to identify this synagogue of Satan as gentile believers who have broken off from the church of Philadelphia who believe in Christ but are anti-Semitic and do not believe that the Davidic

kingdom promise is still in effect and offered to the Jew so that they will enter the kingdom but will repent of their anti-Semitic error before God and this church.

The *ἵνα* (hina) clause marks a result clause, with the future of *ἤκω* (heko) Fut. Act. Ind. 3pl., “to come, arrive, be present” and (καί), *προσκυνέω* (proskuneo) Fut. Act. Ind. 3pl., “to worship,” is literally, “that they will come and worship,” *ἐνώπιον* (enopion) adv., “in the presence of, before,” the feet, the *ποῦς* (pous) g.m.pl., with def. art., “foot,” of *σου* (su) pers. pron. 2g.sg., “you.” The two future verbs placed side by side express the action of really coming, and physically present as they worship with the church of Philadelphia in truth. There is a textural variant here as the TR has the aorist of *ἤκω* (heko) Aor. Act. Subj. 3pl., “to come,” and (καί), *προσκυνέω* (proskuneo) Aor. Act. Subj. 3pl., “to worship,” is literally, “that they come and worship.” The two subjunctives side by side together with the *ἵνα* forms the result clause saying, “in the end, they really will come and worship God in their presence in humility before their feet.”

This expression is like the prophecy of Isaiah 60:14, speaking of those that oppress Israel, as the Gentiles come to Jerusalem to worship in the future kingdom age.

¹⁴ Also the sons of those who afflicted you Shall come bowing to you, And all those who despised you shall fall prostrate at the soles of your feet; And they shall call you The City of the LORD, Zion of the Holy One of Israel. (Isa. 60:14)

True repentance and reconciliation involve having those that commit an offence against another acknowledge their sin, confess their sin before God, then come and confess their sin to the one affected which brings true forgiveness and reconciliation. That is the picture given by the words, *τῶν ποδῶν σου* “**before the feet of you.**” The word *ποῦς* “foot” is used as a metaphor to be, “of humility and receptivity of discipleship”¹⁴⁶ (cf. Luke 10:39; Acts 22:3).

The Lord continues (καί) declaring His love for them. They need to understand and trust God at His word, however, as humans there are times and seasons when God feels distant, when His words are not heard because they have been reduced to the opening scripture reading from the pulpit, never expounded upon, and never the central focus of the church message. The problem though starts with the believer where the individual never opens the Word, never draws near to abide in Christ. Abiding in Christ means one is in God’s word daily seeking and searching out the word of truth and letting His word shape one’s thought and way of life. During one’s personal Bible reading God’s word should cut to the very core of the individual and when for some unexplained reason it does not, then there is a problem and the solution to that problem is for the believer to get down on one’s knees in prayer seeking the Spirit’s help in exposing the problem and see God work. The convicting work of the Spirit of God working through the Word of God exposes the truth in love moving to expose one’s sin. God’s Word is true and trustworthy and in this case, they will personally see and experience His promise of salvation, His presence, and know His love in them, that they are sealed until they make it to glory (Rom. 8:26-30; Eph. 1:13; 4:30).

The Lord continues with the aorist subjunctive of *γινώσκω* (ginosko) 2 Aor. Act. Subj. 3pl., “to know, understand,” speaking of purpose in the possibility of the subjunctive:

¹⁴⁶ W.E. Vine, *Vine’s Complete Expository Dictionary* (Nashville:Thomas Nelson, 1996)

that you may know that *οτι εγω* “that I,” actively, timelessly, and emphatically, *αγαπαω* (*agapao*) Aor. Act. Ind. 1sg., “I, I loved,” *συ* (*su*) pers. pron. 2a.sg., “you,” as you are the subject of His love. This love is not *phileo* “brotherly love,” but *agape* love, which is a giving love, a sacrificial love that gives One life in place of another as He died for you (1 John 3:16)! God’s love is an enduring love as He loved us first (1 John 4:10) and He shows His love toward us by sealing us with His indwelling Spirit that is an abiding love forever (1 John 4:16).

3:10. ὅτι ἐτήρησας τον λογον τῆς ὑπομονῆς μου, καὶ γω σε τηρησω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλουσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης πειπασαι τους κατοικοῦντας ἐπὶ τῆς γῆς. (**Because you have kept the word of My perseverance, I will also keep you from the hour of temptation which will come upon the whole world to try them that dwell upon the earth**). As the great Dr. Walvoord writes, “One of the outstanding compliments given to the Philadelphian church is contained in verse 10. Because of their faithfulness the Christians in Philadelphia are promised that they will be kept from the hour of trial which will come upon the earth as a divine judgment. It should be noted that this deliverance is not only from trial but from a period of time in which the trial exists, ‘the hour of temptation.’ If the expression had been simply deliverance from trial, conceivably it could have meant only partial deliverance. The expression seems to have been made as strong as possible that the Philadelphian church would be delivered from this period.”¹⁴⁷

The *οτι* (*hoti*) clause gives us the reason, it is because, *ετήρησας τον λογον της υπομονης μου καγω σε τηρησω εκ της ωρας του πειρασμου* “**you have kept the word of my patience, I will also keep you from the hour of temptation.**” The promise is spoken in the aorist of *τηρεω* (*tereo*) Aor. Act. Ind. 2sg., “to keep, guard, attend to carefully,” which speaks of a simple statement of fact that they kept the, *λογος* (*logos*) a.m.sg., with def. art., “word,” i.e., it is an historical fact. The word is described as, *υπομονη* (*hupomone*) g.f.sg., with def. art., “steadfastness, constancy, enduring, patient,” and this is often translated as, “word of my patience.” Notice, patience is specifically, *μου*, “of me.” The personal pronoun *εγω* (*ego*) pers. pron. 1g.sg., “of me,” speaks of source, as the genitive communicates. What is this enduring word? It seems to fit with the fact declared in verse 8, that they kept My word, and have not denied My name.” That is, this enduring word has to do with the person of Christ, that eternal Son of God whose plan of the ages is sure, whose sovereign work and word will come to pass because all His promises are based upon His word because He alone is the Word – the author of history. He alone has the authority and power to accomplish the promises He has promised.

Is Jesus Christ not God in the flesh who walked among us, was tempted as is common to all men and endured the worst of this world as the suffering Servant of Isaiah 53, the Savior of mankind was not esteemed of men, yet He alone bore our sins, died on the cross, shed His blood in our place providing propitiation for our sins, was buried, and resurrected to life for our justification and the firstfruits of the resurrection. This man alone endured humiliation, so that He be glorified in life but His patience is long, even

¹⁴⁷ John Walvoord, *Revelation* (Chicago:Moody, 1966), p. 86

longsuffering, so that all that He has planned to save will be saved and not one will be lost; no one can snatch one of His own out of His hand.

Characteristics of the Word of God	
The Power of God's Word	Verse
The power to create	Ps. 33:6; Heb. 11:3; 2 Pet. 3:5
The power to sustain all of creation	Ps. 147:15-18; Heb. 1:3
The power to heal	Ps. 10:20; Matt. 8:8
The power to judge our hearts	Heb. 4:12
The power to give us new birth	James 1:18; 1 Pet. 1:23
The power to lead us to faith	Rom. 10:17
The power to save us	2 Tim. 3:15
The power to make us holy	Eph. 5:26
The power to fight Satan	Eph. 6:17; Rev. 19:13-15
The power to destroy the world	2 Pet. 3:7
God's Word is....	
Reliable	2 Sam. 7:28
True	1 Kings 17:24; John 17:17
Flawless	Prov. 30:5
Alive and active	Heb. 4:12
Eternal	Ps. 119:89
It will endure	Isa. 40:8; Matt. 5:18; 24:35
It will not return empty	Isa. 55:11
Metaphors Used for the Word of God	
Lamp and light	Ps. 119:105
Rain producing fruit	Isa. 55:10-11
Consuming fire	Jer. 5:14
Destroying hammer	Jer. 23:29
Seed	Mark 4:14
Sword	Eph. 6:17; Heb. 4:12

Jesus Christ as the Word of God	
He is the Word of God	John 1:1
He is the creative Word	John 1:3
He is the Word become flesh	John 1:14
He is the Word of life	1 John 1:2
He is the victorious Word	Rev. 19:13-16

καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ (and I will keep you from the hour of temptation). The Lord continues with καὶ γὰρ (kago) pron., “and I, I also,” will keep you. The personal pronoun *σου* is placed before the verb in order to place the emphasis upon, *σου* (su) pers., pron. 2a.sg., “you,” and the one the Lord will τηρεῖω (tereo) Fut. Act. Ind. 1sg., “to keep, observe, reserve,” in the future. Specifically, the promise is to keep them, ἐκ τῆς

ωρας του πειρασμου **“from the hour of temptation.”** The preposition, εκ (ek) “out of,” speaks of their source as they will find protection out of the, ωρα (hora) g.f.sg., with def. art., “hour,” of temptation. The definite article with hour identifies this hour as specific, and the use of hour is metaphoric, not a literal twelfth part of a day but a short space of time, or in the sense of, “a time when something takes place.”¹⁴⁸ Just as there is temptation common to every man which we are to pray concerning (Matt. 6:9-13; 1 Cor. 10:13), one might say there is a specific hour of temptation, a single point in time in the future (Matt. 24:36-37, 42, 44) which is a single event. There is identified here this hour, a future hour which is specific, a narrowly focused hour of πειρασμος (peirasmos) g.m.sg., with def. art., “temptation, a trial, a proving.” What hour of temptation or trial is in view here? Some have suggested this hour of temptation has to do with some specific event in this church’s history. A second view is this hour of temptation is the future apostasy of the church (cf. Luke 8:13). Yet a third view sees this hour of temptation as the future tribulation period and the proposition “out of” is a physical removal of this church before the hour begins.

It is apparent that the scope of this temptation or trial is future, global in scope, and the trial is not for the church, but directed toward the world, the earth dwellers. The use of the present participle with the definite article for μελλω (mello) Pres. Act. Part. g.m.sg., with def. art., “should, shall, would, to be about to,” has the sense of a present state of being that the world knows and expects to, ερχομαι (erchomai) Pres. M/P Dep. Inf., “to come,” επι (epi) prep., “upon,” those of this world. Specifically, the, οικουμενη (oikoumene) g.f.sg., with def. art., “the inhabited earth, world,” the root of this word is “to dwell,” hence, these are the “earthdwellers.” The Greek adjective says, the ολος (holos) adj. g.f.sg., “whole, complete,” earth will experience the πειραζω (peirazo) Aor. Act. Inf., “to try, tempt, test,” the testing of the Lord. The temptation of the world is specifically directed toward, κατοικεω (katoikeo) Pres. Act. Part. a.m.pl., with def. art., “those that dwell,” – the down-dwellers επι (epi) prep., “upon, on,” the γη (ge) g.f.sg., with def. art., “arable land, earth, ground.”

Peter helps us understand this verse as he writes,

But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. ² And many will follow their sensuality, and because of them the way of the truth will be maligned; ³ and in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep. ⁴ For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; ⁵ and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; ⁶ and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly thereafter; ⁷ and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men ⁸ (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day with their

¹⁴⁸ BDAG, p. 896

lawless deeds),⁹ then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment,¹⁰ and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties,¹¹ whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord. (2 Peter 2:1-11)

It is clear that the Lord is exhorting this church in Philadelphia to keep on enduring, even as they have kept and guarded God's Word of endurance, the aorist of τηρέω "to keep," speaks of a timeless statement of fact. And He lets them know it is the Lord that protects them, continues to keep them, and will keep them even into eternity. However, this statement and what follows, applies what is called the doctrine of the Imminency of Christ, which states that Christ can return at any moment for His church which serves as an encouragement and exhortation to keep on keeping the word and doing the business of the church, our Christian calling – to live and proclaim His Word. It is the application of this doctrine of the imminent return of Christ that the New Testament time and again speaks to the individual, exhorting to hold onto the pure teaching of Christ, not to fall asleep, but work out your salvation with fear and trembling (Phil. 2:12). The apostle John reminds us to do the same so as not to be ashamed at His coming (1 John 2:28). The doctrine of the Imminency of Christ is so important with respect to the sanctification, the setting apart of the believer to holiness.

3:11. ἔρχομαι ταχύ. κρατεῖ ὁ ἔχεις, ἵνα μηδείς λαβῇ τὸν στεφανὸν σου. **(I am coming quickly. Hold fast that which you have that no one take your crown).** A warning is presented as He says, ἐρχομαι (erchomai) Pres. M/P Dep. Ind. 1sg., "I am coming," ταχύ (tachy) adv., "quickly, speedily." There is a textural variant here as the TR opens the verse with the middle imperative of ὁράω (horao), 2 Aor. Mid. Impv. 2sg., "behold yourself!" describing His desire that they take heed His word. We have an exhortation to continue to watch for His coming and to not be slack, but to be busy with His work, that work that brings Him glory. The most important thing that the Christian has and shares is the Word of God. And that Word must be kept pure, be true, and the possessor of it kept holy, set apart for service to Him, because it is God's name that is at stake, His name that is proclaimed and His glory seen when a life is changed by and through His Word. As this church is expected to experience persecution and trials as is common to every church, this church is exhorted to keep their eyes on Christ and stand on His word and promise the He will keep them from the hour of trial and to keep the door open. The great Dr. Robert Thomas notes, "'I will come soon' is one of many recurrences of the book's keynote (cf. 1:7). Comparable expressions are found in 2:5 (where *tachy* ['soon'] is implied. 16; 22:7, 12, 20. A similar expression, ἥξω ὡς κλεπτῆς ("I will come as a thief"), occurs in 3:3 and 16:5. These are sometimes warnings to the faithful to bring them to repentance (cf. 2:5, 16; 3:3; 16:5) and sometimes promises to the faithful to provide

encouragement (cf. 3:11; 22:7, 12, 20). To Philadelphia it is, of course, for encouragement and comfort.”¹⁴⁹

And concerning the expression, “I come quickly,” it is understood that the time is not necessary in a few hours, or days, new moons, or even years. For concerning the day and hour no one knows (Matt. 24:36). And as Jesus taught His disciples concerning the church in Acts 1:6-8 it is said, “Therefore, when they had come together, they asked Him, saying, ‘Lord, will You at this time restore the kingdom to Israel?’ And He said to them, ‘It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.’”

The great Dr. Lenski notes, “In the year 95 the Philadelphians, and in the present year we, are constantly to look for [H]is coming. ‘Quickly’ intends to keep us in constant expectation by shutting out any delay on the Lord’s part. Already in Peter’s time, more than thirty years before Revelation, mockers scoffed, ‘Where is the promise of [H]is Parousia?’ Everything remains just as it always has been since the creation. So these mockers laughed at the idea of a second coming. Peter answers them, ‘The Lord is not slack concerning [H]is promise as some count slackness.’ A 1,000 years are in [H]is sight as one day, and one day as a 1,000 years. In other words, leave the date and ‘times and seasons’ (Acts 1:7) to [H]im and look to yourselves lest you be caught unprepared at the time of [H]is coming.”¹⁵⁰

The command to κρατέω (krateo) Pres. Act. Impv. 2sg., “to have power, get possession of, take, lay hold of,” has the sense of always taking hold of, ο ἐχείς “**what you have.**” The neuter of ος (hos) rel. pron. a.n.sg., “who, which, what, that,” points to non-material things – hold onto spiritual things, and the present tense of ἐχῶ (echo) Pres. Act. Ind. 2sg., “to have, hold,” speaks of continuous action. The ἵνα (hina) clause, “that, in order that, so that,” is the purpose clause and points to the negative impact as μηδείς (medeis) adj. n.m.sg., “nobody, no one,” will λαμβάνω (lambano) 2 Aor. Act. Subj. 3sg., “take” the στεφάνος (stephanos) a.m.sg., with def. art., “the crown,” possessed by σὺ (su) pers. pron. 2g.sg., “you.” The subjunctive of λαμβάνω with the negative points out the impossibility of action. While salvation is secure, there is possibility in this reward. The purpose clause serves as an exhortation to hold fast to the Word and the promise and no one will separate you from your reward, otherwise, it is possible that you will lose this reward when you meet the Lord at His appearance.

It is important to recognize that it is possible that another may affect you in such a way that he or she is able to cause you to lose your crown. Though the specific crown is not identified, the definite article means this crown is specific. The language is such that it is as if speaking of the devil as he takes away the crown that is due you. The exhortation is to complete the race. This crown, as Vine’s defines, is that which surrounds, as a wall or crowd, denoting a victor’s crown, the symbol of triumph in the games or some such contest; hence, by metonymy, a reward or prize; but also a crown may also mean a token of public honor for distinguished service, especially at the parousia of kings.¹⁵¹ This crown is an overcomers crown, a crown of victory, a crown whose significance lies in the fact that the kingdom was won by Christ Himself and can be worn because the kingdom is safe and secure because of the person whose name and authority reigns sovereign in the land.

¹⁴⁹ Robert Thomas, *Revelation* (Chicago:Moody, 1992), Vol. 1, p. 290

¹⁵⁰ R.C.H. Lenski, *St. John’s Revelation* (Minneapolis:Augsburg, 1963), p. 148

¹⁵¹ W.E. Vine, *Vine’s Complete Expository Dictionary* (Nashville:Thomas Nelson, 1996)

3:12. Ο νικῶν ποιησῶ αὐτον στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου καὶ ἔξω οὐ μὴ ἐξελθῇ ἔτι καὶ γραψῶ ἐπ’ αὐτον τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πολεως τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλημ ἢ καταβαινουσα ἐκ τοῦ οὐρανοῦ ἀπο τοῦ θεοῦ μου, καὶ τὸ ὄνομα μου το καινον. **(I will make the one that overcomes a pillar in the temple of My God and he will go no more out; and I will write upon him the name of My God, and the name of the city of My God – the new Jerusalem, she that descends out of heaven from My God, and My new name).** The overcomer is rewarded in the kingdom age. It is important to observe that all seven churches have a promise and exhortation to overcome (Rev. 2:7; 11, 17, 26; 3:5, 12, 21). The overcomer in the end will have a permanent presence in temple being glory to God.

The present participle of νικᾶω (nikao) Pres. Act. Part. n.m.sg., with def. art., “to conquer, overcome,” is placed at the head of the verse in order to stress the person that overcomes not just as a person himself but one that is known as an overcomer. This overcomer will in the future have the Lord, ποιῶ (poieo) Fut. Act. Ind. 1sg., “make,” αὐτος (autos) pers. pron. 3a.m.sg., “him,” a στῦλος (stulos) a.m.sg., “pillar, column,” that is, being a decorative and indeed a decorated object of honor in the kingdom. The temple in the kingdom age is in view here as the expression, ἐν τῷ ναῷ τοῦ θεοῦ μου **“in the temple of My God,”** is the Millennial Temple of the Lord expressed numerous places in the Old Testament (cf. Ezek. 40-48; Isa. 1:24-2:4; 4:2-6; 11:1-12:6; 25-17; 23; 34-35; 40-66; Jer. 30-33; Amos 9:11-15; Joel 2:28-3:21; Micah 4-5; 7:11-20; Zeph. 3:9-20), and in the New Testament (Acts 3:19-26; Rom. 11:1-32). The position of the pillar is identified as being ἐν “in,” the ναός (naos) d.m.sg., with def. art., “temple,” as the definite article identifies this temple as a specific, definite, temple and a possession of θεός (theos) g.m.sg., with def. art., “the God,” of ἐγώ (ego) pers. pron. 1g.sg., “Me.”

The honor is permanent as a pillar, and the Lord further clarified the overcomer’s position in the future presence as, καὶ ἔξω οὐ μὴ ἐξελθῇ ἔτι **“and he will in no way exit.”** The conjunction καὶ continues the description of their position as not ἔξω (exo) adv., “without, out of doors, out side.” The double negative οὐ μὴ is common in the Greek to express emphatic negation especially with the subjunctive, here, ἐξέρχομαι (exerchomai) 2 Aor. Act. Subj. 3sg., “to come out, go out,” expressing the impossibility of the condition. The entire heavenly city, as Dr. Walvoord says, “is considered a temple. In keeping with the symbolism, the Philadelphian Christians will be permanent like a pillar in the temple and, speaking figuratively, they will stand when all else has fallen. This perhaps had peculiar significance to those who were in Philadelphia because of their historic experiences with earthquakes which frequently had ruined their buildings and left only the pillars standing... In addition to this promise Christ gives them a threefold assurance that they will be identified with God, because (1) they will have the name of God, (2) they will have the name of the city of God, the new Jerusalem, and (3) they will have a new name belonging to Christ.”¹⁵²

The adverb ἔτι (eti) adv., “yet, still,” modifies γράφω (grapho) Fut. Act. Ind. 1sg., “to write,” and together with the conjunction καὶ “and yet,” or “and still,” suggests the

¹⁵² John Walvoord, *Revelation* (Chicago:Moody, 1966), p. 88

promise fulfilled as the Lord says He will, **γραφω επ αυτον το ονομα του θεου μου “I (the Son) will write upon him (the overcomer) the name of My God (the Father).”** The proposition επι (epi) prep., “upon, over,” points to the accusative of αυτος (autos) pers. pron. 3a.m.sg., “him,” meaning spatially written upon, not like a tattoo, but the metaphoric usage which will find the person in a state of being existing as a living testimony to the great name of God. The overcomer will have the very ονομα (onoma) a.n.sg., with def. art., “name,” of θεος (theos) g.m.sg., with def. art., “the God,” of εγω (ego) per. pron. 1g.sg., “Me,” identifying upon him or her with the completed work of God.

The maker of this pillar is God. All glory for the overcomer’s salvation and good works is to be done in the name of God, and He alone ought to get the glory for the overcomer of the world. The idea of placing a name upon a thing in the Bible has various meanings. Giving a name meant: (1) authority (Gen. 2:19; 41:45; 2 Kings 23:34; Dan. 1:7); (2) historical situation at time of birth (1 Sam. 4:19-22; Isa. 8:1-4; Hos. 1:6-9); (3) how a person’s life would develop (Gen. 3:20; 27:36; 1 Sam. 25:25; 1 Chron. 22:9; Matt. 1:21); (4) a name given directly by God (Luke 1:13,60); (5) a name change meant a new role (Gen. 17:5-6; 17:15-16; 32:28; John 1:42); (6) and a promise is given for a new name (Isa. 62:2; Rev. 2:17). However, here, the name expresses the object as a personal possession of the name. A true overcomer acknowledges the source of his or her power to overcome, namely, in God almighty - אֱלֹהִים (‘el-shadday), and as a possession of God in Christ the Lord, the overcomer is spiritually marked as set apart by God for service as the Holy Spirit indwells and seals His own until the day of redemption (cf. 2 Cor. 1:22; Eph. 1:13; 4:30).

και το ονομα της πολεως του θεου μου της καινης ιερουσαλημ (and the name of the city of my God [is] the new Jerusalem). Naming a thing is an expression of authority and possession. This possession of God is the πολις (polis) g.f.sg., with def. art., “city” of θεος (theos) g.m.sg., with def. art., “the God.” This city is described as καινος (kainos) adj. g.f.sg., with def. art., “the new,” Ιερουσαλημ (Hierousalem) pr.n., “Jerusalem.” Jerusalem is of Hebrew origin יְרוּשָׁלַיִם (y^erushalaim) meaning, “teaching peace,” and is a dual in the Hebrew. Indeed the original name of the city was Salem (Gen. 14:18), which in Hebrew means peace, and as God’s people are to pray for the peace of Jerusalem (Ps. 122:6), there will be a future age wherein God Himself will be in peace like a river (Isa. 66:12). But it is the Hebrew dual ending that has brought wonderment concerning the name. While some have suggested the dual relates to the two hills of the city, and even as one cannot be sure why Jerusalem is a dual, I cannot but think that the city is a dual because it exists as a dual today; the literal Jerusalem in Israel and the Jerusalem above, what is called the New Jerusalem that the Lord has been preparing for us and will come down to earth as described in chapters twenty-one and twenty-two. As the great Dr. Robert Thomas proclaims: “The Jerusalem that comes down from heaven is all temple, and Christ’s victorious ones are its living stones and pillars. The Philadelphian Christians will be permanent, like a pillar in the Temple, and will stand when all else has fallen”¹⁵³

This city is the one known to καταβαινω (katabaino) Pres. Act. Part. n.f.sg., with def. art., “to come down,” from (εκ) ουρανος (ouranos) g.m.sg., with def. art., “heaven.” There is a textural variant here as some have, Pres. Act. Ind. 3.sg.: “she descends.”

¹⁵³ Robert Thomas, *Revelation* (Chicago:Moody, 1992), Vol. ,1, p. 292

Whether it is a present participle or a present indicative, the action of the city is described as descending from a higher (heaven) to a lower (earth) place. The place of origin is identified as, *απο* (apo) prep., “from, out of,” *θεος* (theos) g.m.sg., with def. art., “God,” of *εγω* (ego) pers. pron. 1g.sg., “Me.” The emphasis is placed upon the descending as that appears before the subject *ονομα* (onoma) a.n.sg., with def. art., “the name,” of *εγω* (ego) pers. pron. 1g.sg., “Me.” The handy work of the Lord Jesus Christ is found in the planning, building, and preparing of this *καινος* (kainos) adj. a.n.sg., “new,” named city. The name given means to the ancient, a quality and character of the one named, and no doubt here has the sense of the fullness of Christ’s presence as He will rule over all the earth from this city of God with the fulness of His glory and the city will be characterized by peace. The divided, trodden down, hostile historic city of Jerusalem will find eternal peace in the Kingdom age. He great archeologist Dr. Randall Price writes,

No city has a greater rival for ruin than Jerusalem. In its 33 centuries of existence, it has been ravaged by frequent earthquakes and sacked by numerous invaders, including the armies of the Egyptians, Assyrians, Babylonians, Macedonians, Ptolemies, Seleucids, Romans, Byzantines, Persians, Arabs, Seljuks, Crusaders, Mongols, Mamukers, Turks, British, and Jordanians. Jerusalem has been the stage for 36 wars and has endured over 20 sieges and blockades. Its hills have been leveled, its valleys filled, its buildings and Temple burned, its priests and people slain in the streets, sold into slavery, and exiled. The entire city has been reduced to rubble 17 times, rebuilt 18 times, and has suffered through two periods of desolation and Diaspora. No wonder the prophet Jeremiah, filled with sorrow over the loss of the city in 586 B.C. yet filled with vision of still future destructions, cried out, “To what shall I compare you, O daughter of Jerusalem? To what shall I liken you as I comfort you, O virgin daughter of Zion? For your ruin is as vast as the sea” (Lamentations 2:13). However, after the 70-year captivity, ruin was turned to restoration. The exile ended, and Judah and Jerusalem were rebuilt and resettled. But the restoration was only partial. Jewish people had returned to the Land, but not wholly to the Lord. Eventually Christ came, but God’s city refused to receive Him (John 1:11). Therefore, God brought down His beloved Jerusalem. The Romans first besieged it, then destroyed it – Temple and all – in A.D. 70.¹⁵⁴

It is astonishing that within this verse one finds the three objects of God’s affection, namely, His beloved people, His beloved city – Jerusalem, and His beloved Temple, and all will be brought together in the kingdom age with the Prince of Peace tabernacling with His own.

3:13. *Ο ἔχων οὖς ἀκουσάτω τι το πνεῦμα λεγει ταῖς ἐκκλησαις.* (**The one that has an ear, let him hear what the Spirit says to the churches**). Again the command, *ο εχων ους ακουσατω* “**The one that has an ear,**” is an exhortation to listen to the Spirit of God and has the Jewish sense of obey the voice of God (cf. 2:7). The participle of *εχω* (echo)

¹⁵⁴ Randell Price, *Jerusalem in Prophecy* (Eugene: Harvest House, 1998), pp. 159-160

Pres. Act. Part. n.m.sg., with def. art., “to have, hold,” has the sense of a person that possesses a singular οὐς (ous) a.n.sg., “ear,” right now. The aorist imperative of ακουω (akouo) Aor. Act. Impv. 3sg., “to hear: hear!” has the sense of a point in time and is normally translated “let him hear” – a hortatory subjunctive. The relative pronoun τις (tis) pron., a.n.sg., “who, which, what,” is with πνευμα (pneuma) n.n.sg., with def. art., “spirit,” and speaks of the message that is λεγω (lego) Pres. Act. Ind. 3sg., “spoken,” to the εκκλησια (ekklesia) d.f.pl., with def. art., “church.”

Laodicea – The Lukewarm Church (3:14-22)

“Repent of self-sufficiency”

Revelation 3:14-22

¹⁴And to the angel of the church in Laodicea write: these things the Amen says, the faithful and true witness, the ruler of the creation of God. ¹⁵I have seen your works, that you are neither cold nor hot, I wish you were cold or hot. ¹⁶Thus, because you are lukewarm, and neither hot nor cold, I will spue you out of My mouth. ¹⁷Because you say, I am rich, and increase in goods, and I have need nothing, and do not see that you are wretched and miserable and poor and blind and naked. ¹⁸I counsel you to buy gold from Me refined out of the fire so that you may be rich, and white garments that you may clothe yourself so the shame of your nakedness may not be seen, and eyesalve to anoint your eyes that you may see. ¹⁹As many as I love, I rebuke and chasten. Therefore, desire earnestly and repent! ²⁰Behold, I stand at the door and knock. If any man hears My voice and opens the door, I will come in to him, and I will dine with him and he with Me. ²¹The one that overcomes, I will grant to him to sit with Me on My throne, even as I also overcame and I am seated with My father on his throne. ²²The one that has an ear, let him hear what the Spirit says to the churches.

¹⁴Και τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γραψόν· Ταδε λέγει ὁ ἄμην, ὁ μαρτυρῶν ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ· ¹⁵οἶδα σου τὰ ἔργα ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός· ἢ ζεστός· οἶδα σου τὰ ἔργα ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός· οὐ φελοῦν ψυχρὸς εἶς ἡ ζεστός· ¹⁶οὕτως ὅτι χλιαρὸς εἶ καὶ οὔτε ζεστός οὔτε ψυχρὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματος μου. ¹⁷ὅτι λέγεις ὅτι πλουσιὸς εἰμι καὶ πεπλουτηκα καὶ οὐδὲν χρεῖαν ἔχω, καὶ οὐκ οἶδας ὅτι συ εἶ ὁ ταλαίπωρος καὶ ἐλεείος καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός, ¹⁸Συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς, καὶ ἱματῖα λευκά ἵνα περιβālῃ καὶ μὴ φανερωθῇ ἡ αἰσχυνὴ τῆς γυμνότητος σου, καὶ κολλurioν ἐγγρίσαι τοὺς ὀφθαλμοὺς σου ἵνα βλέπῃς. ¹⁹Ἔγω ὅσους ἂν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανοήσον. ²⁰Ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἂν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, εἰσελευσόμεθα πρὸς αὐτόν καὶ δεῖπνησω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ. ²¹Ὁ νικῶν δώσω αὐτῷ καθισαί μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὥς κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ. ²²Ὁ ἔχων οὖς ἀκουσάτω τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Introduction

Laodicea was a major banking center, wealthy, worldly, and cultured. As a result, the church might be summarized by the expression, “don’t rock the boat;” so the charge that they were neither hot nor cold. The Lord was knocking on this church’s lukewarm door. Would the church open its doors to the Lord’s exhortation to repent of self-sufficiency and get back to relying upon the Lord because hard times are coming and the Lord will most certainly bring chastening. Dr. Walvoord notes, “The church at Laodicea with their unconscious need were lulled into false contentment by their temporal sufficiency. Spiritually they were in a wretched state but did not realize it. Without the real joy of the Lord they were miserable in spite of their temporal wealth.”¹⁵⁵

3:14. Και τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γραψόν· Ταδε λέγει ὁ ἄμην, ὁ μαρτυρῶν ὁ πιστός καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ· (And to the angel of the church in Laodicea write: these things the Amen says, the faithful and true witness, the ruler of the creation of God). In the final communication to this seventh church, the Lord continues (καὶ) with the language He expressed to the others, except here, the Texus Receptus changes slightly as it reads, καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας λαοδικεῶν “and to the angel in the church of [the] Laodicians (pl.).” The Westcott Hort text has the normal construction used to the other churches, Και τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας “and to the angel in the church of Laodicea (sg.).” Here, as with the other churches, an ἀγγελος (aggelos) d.m.sg., with def. art., “a messenger, envoy, angel,” is the messenger to the ἐκκλησία (ekklesia) g.f.sg., with def. art., “church.” Again, this messenger is commanded to γραφῶ (grapho) Aor. Act. Impv. 2sg., “write!” ὁδε (hode) dem. pron. a.n.pl., “these things.” The neuter of ὁδε has the sense of things, identified as the message.

¹⁵⁵ John Walvoord, *Revelation* (Chicago:Moody, 1966), p. 94

The church of Λαοδικεία (laodikeia) d.f.sg. “Laodicea,” is located forty miles south-east of Philadelphia and while He had nothing bad to say concerning the church of Philadelphia, He has nothing good to say about this church. This church was located about eleven miles west of Colosse on the river Lycus. Dr. Hindson summarizes the city this way, “Laodicea was founded in circa 260 B.C. by Antiochus II and named for his wife, Loadice, whom he later divorced. The Romans took control of the city in 129 B.C. and made it a ‘free city.’ In time it became a large and prosperous city known for its famous hot springs health resorts, a medical center that produced a well-known Phrygian eye salve which was in great demand, and a prosperous wool industry known for its black wool. Edward Myers also noted: ‘Laodicea was a popular place for wealthy people to retire ... making the city a famous banking center.’”¹⁵⁶ Prior to Antiochus II the city was known as Diospolis and Rhodes. “The city was located at a strategic crossroads where the route from Ephesus to the east crossed the route running from Pergamum and Sardis and on to the southern coast of Asia Minor. Since these major roads were crucial to commerce, they were maintained well by both the Attalids and especially the Romans after them. Consequently, Laodicea’s strategic location made it a place of considerable importance.”¹⁵⁷

The wealth and self-sufficiency of the city can be seen in the statement by Dr. Couch as he writes, “Laodicea became extremely wealthy during the Roman period. For example, in 62 B.C. Flaccus seized the annual contribution of the Jews of Laodicea for Jerusalem, amounting to twenty pounds of gold. Moreover, when the city was destroyed by an earthquake in A.D. 60 (along with Colossae and Hierapolis), it alone refused aid from Rome for rebuilding.”¹⁵⁸

The wealth and independence of the city seemed to have moved into the church. The church was started, as tradition holds, by Epaphras of Colossae. The close proximity to Colossae and Hierapolis certainly must have meant they had were ties. With such famous names in both Colossae and Hierapolis it is stunning that someone notable is not identified in this city. For example, Papias (c. 60-130) was the bishop of Hierapolis who was a disciple of the apostle John and a companion of Polycarp. He was known and referenced by Irenaeus in his work. And the letter referenced by Paul to the church at Laodicea (Col. 4:16) is sovereignly lost so that this short rebuke in Revelation is all we know about them and their condition from a purely Biblical perspective.

Now the One, λεγω (lego) Pres. Act. Ind. 3sg., “speaking,” is identified as, ο αμην “**the Amen.**” The def. art. ο (ho) def. art., n.m.sg., is used with the Hebrew αμην (amen) meaning, verily, truly, amen, and is simply transliterated from the Hebrew into Greek, Latin and English. The definite article uniquely identifying this person as “the Amen – the True One, the Faithful One, the One that has Spoken, so “Let It Be.” The great Amen is characterized as being μαρτυς (martus) n.m.sg., with def. art., “the witness, or martyr,” that is, πιστος (pistos) adj. n.m.sg., “trusty, faithful,” και αληθινος (alethinos) adj. n.m.sg., “true.” Indeed the Amen of the Old Testament uniquely identifies God as the faithful One of which there is no other like Him and His faithfulness to Israel will come to pass in restoring His chosen in the Millennial Kingdom (cf. Deut 7:9; Ps. 19:7; 111:7; Isa. 49:7; 65:16).

¹⁵⁶ Edward Hindson, *The Book of Revelation: Unlocking the Future* (Chattanooga: AMG, 2002), p. 48

¹⁵⁷ Paige Patterson, *The New American Commentary* (Nashville:B&H, 2012), p. 135

¹⁵⁸ Mal Couch, gen. ed., *A Bible Handbook to Revelation* (Grand Rapids:Kregel, 2001), p.223

God as the Great AMEN (Heb. אָמֵן, AMEN)	
Deut. 7:9	⁷ "The LORD did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; ⁸ "but because the LORD loves you, and because He would keep the oath which He swore to your fathers, the LORD has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt. ⁹ "Therefore know that the LORD your God, He <i>is</i> God, the faithful (Heb. אָמֵן, AMEN) God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments; ¹⁰ "and He repays those who hate Him to their face, to destroy them. He will not be slack with him who hates Him; He will repay him to his face. (Deu 7:7-10)
Ps. 19:7	⁷ The law of the LORD <i>is</i> perfect, converting the soul; The testimony of the LORD <i>is</i> sure (Heb. אָמֵן, AMEN), making wise the simple; ⁸ The statutes of the LORD <i>are</i> right, rejoicing the heart; The commandment of the LORD <i>is</i> pure, enlightening the eyes; ⁹ The fear of the LORD <i>is</i> clean, enduring forever; The judgments of the LORD <i>are</i> true <i>and</i> righteous altogether. ¹⁰ More to be desired <i>are they</i> than gold, Yea, than much fine gold; Sweeter also than honey and the honeycomb. ¹¹ Moreover by them Your servant is warned, <i>And</i> in keeping them <i>there is</i> great reward. (Ps. 19:7-11)
Ps. 111:7	⁷ The works of His hands <i>are</i> verity and justice; All His precepts <i>are</i> sure (Heb. אָמֵן, AMEN). ⁸ They stand fast forever and ever, <i>And are</i> done in truth and uprightness. ⁹ He has sent redemption to His people; He has commanded His covenant forever: Holy and awesome <i>is</i> His name. (Ps. 111:7-9)
Isa. 49:7	⁶ Indeed He says, 'It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.' ⁷ Thus says the LORD, The Redeemer of Israel, their Holy One, To Him whom man despises, To Him whom the nation abhors, To the Servant of rulers: "Kings shall see and arise, Princes also shall worship, Because of the LORD who is faithful (Heb. אָמֵן, AMEN), The Holy One of Israel; And He has chosen You." (Is. 49:6-7)
Isa. 65:16	¹⁶ So that he who blesses himself in the earth Shall bless himself in the God of truth; And he who swears in the earth Shall swear by the God of truth (Heb. אָמֵן, AMEN); Because the former troubles are forgotten, And because they are hidden from My eyes. ¹⁷ "For behold, I create new heavens and a new earth; And the former shall not be remembered or come to mind. ¹⁸ But be glad and rejoice forever in what I create; For behold, I create Jerusalem <i>as</i> a rejoicing, And her people a joy. ¹⁹ I will rejoice in Jerusalem, And joy in My people; The voice of weeping shall no longer be heard in her, Nor the voice of crying. ²⁰ "No more shall an infant from there <i>live but a few days</i> , Nor an old man who has not fulfilled his days; For the child shall die one hundred years old, But the sinner <i>being</i> one hundred years old shall be accursed. (Is. 65:16-20)

The expression, η αρχη της κτισεως του θεου **“the ruler of the creation of the God,”** is an expression, not of God as the first creature of creation, nor Christ as the first cause of creation, namely, the Creator, but Christ as the ruler over creation. The word αρχη (arche) n.f.sg., with def. art., “beginning, origin, first,” has the sense of the beginner, author or originator of a thing, but also means, “first in place, principality or rule.” It seems rule is the sense used here of the κτισις (ktisis) g.f.sg., with def. art., “the act of founding, creation, building,” of θεος (theos) g.m.sg., with def. art., “the God.” The NIV translates, “These are the words of the Amen, the faithful and true witness, the ruler of God's creation,” yet the sense expresses the right to rule because He created with the focus of righteous care and loving faithfulness towards His creation. He is the One that has been faithful in time, faithful to mankind since the creation of the world and faithful to His chosen as God chose Israel and fulfilled His promises to them even as some are yet to be fulfilled. Israel is after all an example for us concerning the faithfulness of God. Israel is an

apologetic for the faithfulness and fidelity of His word as He alone brought Israel out of slavery from Egypt and back to the promised land. God's warnings to Israel in Deuteronomy chapter 6, the great curses and blessing section concerning Israel's faithfulness to the law had been fulfilled in history. If Israel did not obey the Law then they would be removed from the land (Deut. 28:63-64). They were removed because of unfaithfulness, yet His promise to Abraham was unconditional, He chose Israel and promised them security and eternal possession of the promised land and that promise will be fulfilled in the future and the condition given is God's faithfulness not Israel's (Gen. 12:1,13; 14-17; 15:7; 17:7-8; Deut. 30:1-10).

The God of creation is, in the genitive, the God who is the source of creation, the author of creation and has the sense of the One that established, ordered and defined the laws of the universe both natural and moral. Yet creation is not limited to the physical universe. God is said to have created people, places, and events, both material and immaterial. He created Israel (Isa. 43:1), the church (Eph. 2:10), and a future generation that will praise Him in His Kingdom on earth (Ps. 102:18). So that the ruler of this world today is said to be Satan (cf. Matt. 12:25-26; 25:41; John 12:31; 14:30; 2 Cor 4:4; Eph. 2:2; 1 John 5:19; Rev. 12:9), but nothing occurs outside the permissive will of God (cf. Job 1:6-12; 2:1-7; Isa. 14:24-27; 45:6-7; Amos. 3:6; Dan. 4:35). God is the Great Amen, the faithful and true God who will do what He promises. That, after all, is how prophecy works – God declares the beginning from the end, He speaks, and it is done. The psalmist declares:

⁸ Let all the earth fear the LORD; Let all the inhabitants of the world stand in awe of Him. ⁹ For He spoke, and it was done; He commanded, and it stood fast. ¹⁰ The LORD brings the counsel of the nations to nothing; He makes the plans of the peoples of no effect. ¹¹ The counsel of the LORD stands forever, The plans of His heart to all generations. ¹² Blessed is the nation whose God is the LORD, The people He has chosen as His own inheritance. (Ps. 33:8-12)

As Dr. Couch writes concerning the beginning of the creation of God, “Though this at first is difficult to understand, the most compatible meaning with the rest of Scripture is that Christ presides over creation as its Prince or Head. Many passages seem to carry this thought, For example, “All power is given unto Me in heaven and in earth’ (Matt. 28:18 KJV). And all things are ‘put under His feet’ (Heb. 2:8). The Father also gave Him authority over all mankind (John 17:2). In this, the Lord Jesus is the Starting Point (arche, ‘Beginning’) over all of God’s creation.”¹⁵⁹

3:15. οἶδα σου τα ἔργα ὅτι οὔτε ψυχρος εἰ οὔτε ζεστος ἦς ἢ ζεστος. οἶδα σου τα ἐργα οτι ουτε ψυχρος ει ουτε ζεστος οφελον ψυχρος ειης η ζεστος (**I have seen your works, that you are neither cold nor hot, I wish you were cold or hot**). This church has become idled. The use of the perfect of εἶδω (eido) Perf. Act. Ind. 1sg., “to see, know,” means the Lord has completely seen what they do and their ἐργον (ergon) a.n.pl., with def. art., “works, deeds,” are neither hot or cold. The knowledge of God is penetrating even to the inner most thoughts and intents of the heart (1 Sam. 16:7; Psal. 17:10). So that when He says He has seen, He has completely seen by divine eyes our works. Their works are definite and plural, so that these

¹⁵⁹ Mal Couch, *A Bible Handbook to Revelation* (Grand Rapids:Kregel, 2001), p. 223

works are specifically related to those acts that are expected of the church. These works are introduced by the *οτι* (*hoti*) clause “that,” they are, *ουτε ψυχρος ει ουτε ζεστος* “**neither are you cold and not hot.**” The conjunction *ουτε* (*oute*) “neither, and not,” characterizes the boundary of emotion with their attitude toward doing the Lord’s work. First, it is described by the adjective *ψυχρος* (*psuchros*) adj. n.m.sg., “cold, cool,” in the metaphoric sense meaning “sluggish, inert, “of one destitute of Christian faith and the desire for holiness.”¹⁶⁰ The state of being verb *ειμι* (*eimi*) Pres. Ind. 2sg., “to be, exist,” is used to highlight their state. Neither (*ουτε*) are they *ζεστος* (*zestos*) adj. n.m.sg., “boiling hot, hot,” which is used metaphorically to mean, “of fervor of mind and zeal.”¹⁶¹ The metaphoric use for these words indicate an emotional state. That is to say – this church is lukewarm with respect to their works! Cold meaning dead works, that is, works not done at all and/or certainly not good proper works which are done specifically in the name of the Lord (Col. 3:17). Hot, meaning works a plenty with urgency and done in the name of the Lord for the glory of God. Instead, they are simply a church that exists. The church is associated with Christ, but Christ is kept in the building and benefits no one – they are the Laodiceans. It must be pointed out that good works are not only physical deeds like feeding the poor but includes spiritual deeds like sharing the gospel of Christ which must accompany the physical works of the Church. The most important work of the church is to teach the word of God to the congregation, equipping the saints who in turn go out to the world with the gospel of Christ.

For this first century church the contrasts of hot and cold water had a definite real-world application. The hot water mineral springs offered health benefits to those seeking physical comfort while the cold water springs brings the most pleasant satisfaction for thirst. Lukewarm, while satisfying one’s need of water is not as refreshing as the wonderful cold spring drinking water. Lukewarm mineral baths are nice, but fall short of the satisfying hot baths desired. Hot, cold, and lukewarm are spiritual conditions of a church. The spiritual condition of the church starts from the top, from the leadership of the church and flows down. Does the leadership have a burning desire for Christ? Have the elders of the church chosen hot, spiritually zealous Christian men to lead the body of Christ or are these men cold, waning in zeal or love for Christ? Is the leadership of this church simply unsatisfying and lukewarm so no one is attracted to it? Is it unsatisfying because there is more of man’s word and less of God’s word coming from the pulpit?

οφελον ψυχρος ειης η ζεστος “**I wish you were cold or hot.**” The Lord indicates that He would prefer, or *οφελον* (*ophelon*) 2 Aor. Act. Ind. 1sg., “would that, where one wishes that a thing had happened,” to be *ψυχρος* (*psuchros*) adj. n.m.sg., “cold,” or *ζεστος* (*zestos*) adj. n.m.sg., with def. art., “hot.” There is a textural variant here as the TR uses the optative for their state of being verb **ειης**, from *ειμι* (*eimi*) Pres. Act. Opt. 2sg., “to be, exist: you might be,” whereas the NA27 has **ης** from *ειμι* (*eimi*) Impf. Act. Ind. 2sg., “you were.” If the original was an optative, it highlights the Lord’s desire as the optative is the weakest of the possibility class of verbs. However, the original is most likely the indicative as it is the declarative mood, expressing the assertion of certainty, expressing the action as if it were a reality. This is called in grammar, the indicative of wish as the indicative is used with verbs of volition. The Lord wishes, His desire is that the church be in a state of being one or the other – hot or cold. Hot is good and zealous, cold is dead, lukewarm is just somewhere in the middle, uncooperative with the Spirit, unmoved by the Word, and hence not effective nor attractive to anyone.

¹⁶⁰ TDNT

¹⁶¹ TDNT

The spiritual application has a physical analogy in thermodynamics. A hot object is hot because energy has been expended on the object. Once heated the object will cool to the surrounding temperature if no energy is applied to keep its temperature elevated. For the spiritual world, one may be heated (to become aroused, inflame oneself with, be energized) by two very different sources, Christ or antichrist. If one is of Christ, that one is initially made hot by the Word of God and the Spirit of God in the process called regeneration. However, sanctification means one needs constant energizing by the Word of God and with the movement of the Spirit of God to grow in the knowledge and grace of God to stay energized, to stay hot. If the application of the Word of God while yielding to the Spirit of God is not present, then one moves cooler even lukewarm. I do not believe the Spirit of God will allow the regenerate to move from hot to cold since cold represents the unsaved, but the Spirit of God will allow the regenerate to move from hot to lukewarm. This person is what Paul calls fleshly or carnal (1 Cor. 3:1).

3:16. οὕτως ὅτι χλιαρος εἶ και οὔτε ζεστος οὔτε ψυχρος, μελλω σε ἐμεσαι ἐκ τοῦ στοματος μου. (**Thus, because you are lukewarm, and neither hot nor cold, I will spue you out of My mouth**). The verse starts with the adverb οὕτω (houto) adv., “in this manner, in this way, thus, even so,” stressing what follows (the conclusion of their behavior). The οτι (hoti) clause is translated “because,” they are (εἰ), χλιαρος (chiliaros) adj. n.m.sg., “tepid, lukewarm (metaph. of the condition of the soul wretchedly fluctuating between a torpor and a fervour of love)”¹⁶² και οὔτε ζεστος οὔτε ψυχρος **“and neither hot nor cold,”** the Lord will spue them out of His mouth. There is a textural variant here as the TR has, οὔτε ψυχρος οὔτε ζεστος **“neither cold nor hot,”** consistent with the verse before; whereas the NA27 as the order reversed, οὔτε ζεστος οὔτε ψυχρος **“neither hot nor cold,”** reflecting a more theological view where lukewarm is a derived state from hot, not from cold, so the natural order is from hot to cold.

Most relate this extreme statement to the city’s major source of water. “This statement probably refers to the city’s water supply. The white travertine cliffs at Hierapolis, in view six miles north of Laodicea, were formed because of the nearby mineral hot springs. Colosse, about eleven miles to the east, was known for its cold pure waters. Laodicea, on the other hand, received its water supply through an aqueduct built by the Romans. Its source was an abundant spring five miles to the south. This water which had a high mineral content, apparently arrived in the city lukewarm. Calcified pipes from the water system can still be seen near the city’s water tower.”¹⁶³

This statement concerning speuing them out is consistent with Israel in the Old Testament, the Lord declares the earth will spue Israel out due to their lack of obedience. Israel’s conditional Mosaic covenant required obedience to the law. The condition, obedience to the law, determined her blessing in the land of promise. The conditional Mosaic covenant did not replace the unconditional Abrahamic covenant which promised a people (eternal Israel), a nation (eternal Davidic kingdom), and land (eternal possession) (Gen. 12, 15, 17, 22). Israel is not the church. The promises to Israel are secured by the word of the Lord without condition – they will in the future kingdom age possess the land with the Son of David, the Lord Jesus Christ, as their eternal King. However, during the dispensation of the law, Israel’s blessing in the land depended upon obedience to the law.

¹⁶² TDNT, this word is only used once in the NT.

¹⁶³ Clinton Arnold, *Zondervan Illustrated Bible Backgrounds Commentary* (Grand Rapids:Zonzervan, 2002), vol. 4, p.276

²² *You shall therefore keep all My statutes and all My judgments, and perform them, that the land where I am bringing you to dwell may not vomit [Heb. ἄρῃ “to vomit up, spue out”] you out.* ²³ *And you shall not walk in the statutes of the nation which I am casting out before you; for they commit all these things, and therefore I abhor them.* ²⁴ *But I have said to you, “You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey.” I am the LORD your God, who has separated you from the peoples. (Lev. 20:22-24)*

Likewise, the church is an eternal possession of the Lord’s but she too has a purpose to fulfill on earth. The use of the present verb μέλλω (mello) Pres. Act. Ind. 1sg., “to be about to do a thing, should, would,” has an ethical sense and translated, “I will,” with the sense of intent and purpose, though the idea is of expectation. Notice the use of σύ (su) pers. pron. 2a.sg., “you,” the singular is used as a collective representing the whole of the church – this whole church is accounted as lukewarm. The intent or purpose of this lukewarmness is simply to ἐμέω (emeo) Aor. Act. Inf., “to vomit, throw up, spue,” it out (ἐκ) of the στόμα (stoma) g.n.sg., with def. art., “mouth” of ἐγώ (ego) pers. pron. 1g.sg., “Me.”

The word ἐμέω “to spue,” is only used here in the New Testament, but reference is often made to the Old Testament use of a similar expression where the Lord said to Israel that if they did not keep His commandments, that the land He was sending them would spue them out (Lev. 20:22). A definite ethical sense of the word wherein Israel would be removed from the land, removed from His blessing, but not from being His possession. As Dr. Walvoord notes, “It is obvious that in this portion of Scripture Christ is referring to three different spiritual states which may be enumerated respectively as a state of coldness, a state of warmth or fervor, and a state of lukewarmness. Christ had reference to the fact that many in the world are cold to the things of Christ, that is, the gospel leaves them totally unmoved and arouses no interest or spiritual fervor. Such were many who were later won to the gospel, but in their prior cold state they had no evidence of grace or of salvation. By contrast those who are described as hot are those who show genuine spiritual fervor and leave no question as to the presence of eternal life, the sanctifying power and presence of the Holy Spirit, and a fervent testimony manifesting to all that they are believers in the Lords Jesus Christ.”¹⁶⁴

3:17. ὅτι λεγεις ὅτι πλουσιος εἰμι και πεπλουτηκα και οὐδεν χρεϊαν ἔχω, και οὐκ οἶδας ὅτι συ εἶ ὁ ταλαιπωρος και ἐλεείος και πτωχος και τυφλος και γυμνος, (**Because you say, I am rich, and increase in goods, and I have need nothing, and do not see that you are wretched and miserable and poor and blind and naked**). The second, more specific charge against this church is introduced by the ὅτι (hoti) conjunction translated, “because, since,” you say, “I am rich and increase in goods...” The present of λέγω (lego) Pres. Act. Ind. 2sg., “to say, speak,” means they continue to say or repeatedly say collectively, ὅτι (hoti) conj., “that,” the church is πλουσιος (plousios) adj. n.m.sg., “wealthy, rich.” The word may mean “abounding in material wealth,” or metaphorically, “abounding or abundantly supplied with spiritual virtues and eternal possessions.” However, here, the sense is physical wealth as they prosper yet lack spiritual wealth. The state of being verb εἰμι is used in order to stress their condition. They proclaim εἰμι (eimi) Pres. Ind. 1sg., “to be, exist” “I am” wealthy. Here it seems that they boast in their prosperity as they continue

¹⁶⁴ John Walvoord, *Revelation* (Chicago:Moody, 1966), p. 91

(και) to proclaim they have πλουτεω (plouteo) Perf. Act. Ind. 1sg., “to be rich, have abundance,” and as the perfect tense suggests their possessions were acquired in the past and continue up to the time of writing, so they say, “I possess abundance.”

και οὐκ οἶδας ὅτι συ εἶ ὁ ταλαιπῶρος και ἐλεείος και πτωχος και τυφλος και γυμνος **“and I have need nothing, and do not see that you are wretched and miserable and poor and blind and naked.”** The Lord continues (και) His charge against them as they boast of needing, ουδεις (oudeis) pron. a.n.sg., “nothing,¹⁶⁵” of χρεια (chreia) a.f.sg., “necessity, need.” This word is stressed as it is placed at the head of the phrase, and the present of εχω (echo) Pres. Act. Ind. 1sg., “to have, hold,” might better be, “I continue to possess.” The neuter of “nothing” together with the feminine of “necessity” might suggest that the church (fem.) collectively needs nothing (neut.) in the sense of material things.

The Lord continues (και) with the negative (ου) together with the perfect of ειδω (eido) Perf. Act. Ind. 2sg., “to see, know,” making this phrase emphatic “you have not seen or known,” οτι συ ει ο ταλαιπῶρος **“that you are wretched.”** The conjunction οτι (hoti) “that, because, since,” highlights the emphatic usage of, συ ει **“you, you are.”** The state of being verb ειμι (eimi) Pres. Ind. 2sg., “to be,” stresses their state of being as ταλαιπῶρος (talaiporos) adj. n.m.sg., with def. art., “enduring toils and troubles, afflicted, wretched,” and they do not even recognize the wretched state they are in. This wretched state finds them also (και) ἐλεεινος (eleeinos) adj. n.m.sg., “to be pitied, miserable,” and (και) πτωχος (ptochos) adj. n.m.sg., “reduced to beggary, begging, poor,” and (και) τυφλος (tuphlos) adj. n.m.sg., “blind, mentally blind,” and (και) γυμνος (gymnos) adj. n.m.sg., “unclad, without clothing, naked, bare.”

It may be the case that this church had a building that was grand, matching the grandeur of the city. So the pastor proclaims they are blessed of God as He approves of them, their needs have been met, their church building is big and they are in need of nothing. As is the case of so many churches today spread across world. The building are large, new, so beautifully representing their affluent neighborhood. While some of these churches are spiritually healthy – teaching the word of God expositively from the pulpit, the congregant as a whole actively growing in the grace and knowledge of Christ. However, others get their messages from the daily newspaper, include a verse here or there, but for the most part leaving the word of God behind, instead preferring a charismatic pastor’s word to God’s word as they bask in their self- sufficiency and self-glory. This correction from God is so very important since over time this type of church turns into a social club speaking more and more of man’s vain words resulting in man’s wisdom and certain destruction, so the Lord provides this strong correction.

3:18. Συμβουλευω σοι ἀγορασαι παρ’ ἐμοῦ χρυσίον πεπυρωμενον ἐκ πυρος ἵνα πλουτησης, και ἱματια λευκα ἵνα περιβαλη και μη φανερωθῇ ἡ αἰσχυνη τῆς γυμότητος σου, και κολλουριον ἐγγρίσαι τους ὀφθαλμούς σου ἵνα βλεπης. **(I counsel you to buy gold from Me refined out of the fire so that you may be rich, and white garments that you may clothe yourself so the shame of your nakedness may not be seen, and eye salve to anoint your eyes that you may see).** It is here that one finds that riches move to the spiritual realm as the Lord specifically tells them, συμβουλευω σοι αγορασαι παρ εμου χρυσιον πεπυρωμενον εκ πυρος **“I counsel you to buy gold from me tried in the fire.”** The present verb of συμβουλευω (sumbouleuo) Pres. Act. Ind.

¹⁶⁵ TR has adj.g.n.s., ουδενος “of nothing,” whereas NA27 has ουδεν adj.a.n.sg. “nothing.”

1sg., “to give counsel, take counsel,” is from the compound of σὺν (sun) with, and βουλευῶ (bouleuo) to deliberate with one’s self, to consult,” and has the sense in the present of, “right now I am giving you counsel,” speaking with urgency. The compound with σὺν adding the sense of a personal touch as the Lord corrects those He loves and indeed will bring them together through His word and His Spirit to open their eyes to the light of His will. This is love – love is never apart from righteousness, so God lovingly tests, corrects, and for those willing, brings His own through the fire purer than before.

The aorist infinitive of ἀγοράζω (agorazo) Aor. Act. Inf., ”to be in the market place, to buy, redeem,” has the sense of a timeless statement of fact wherein one goes to the market to by what is commonly needed. The thing needed, however, is far from common and is not common gold, but χρῦσιον (chrusion) a.n.sg., “gold,” that has been πυροῶ (puroo) Perf. Pas. Part. a.n.sg., “to burn with fire,” specifically, ἐκ πυρός “from πυρ (pur) g.n.sg., “fire.” The perfect participle might be translated “having been burned” in the past, by an external agent and purified in the past. The idea is clear, they thought they were blessed because they had physical gold and physical security, but what about their spiritual estate, the spiritual riches that affect the soul? Peter speaks of these riches in the context of the furnace of affliction as he writes in 1 Peter 1:

¹ Peter, an apostle of Jesus Christ, To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied. ³ Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, ⁴ to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, ⁵ who are kept by the power of God through faith for salvation ready to be revealed in the last time. ⁶ In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, ⁷ that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, ⁸ whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, ⁹ receiving the end of your faith - the salvation of your souls. (1 Peter 1:1-9; cf. Isa. 48:10)

What then is this refined gold they are to buy? Certainly not their faith for that is a gift from God (cf. Eph. 2:8-9; 1 Pet. 1:18). Indeed the Old Testament picture of the mercy seat of God, the Ark of the covenant, was made of gold representing the purity of God (Exod. 25:10-40; 30:3-5), His throne (1 Kings 10:18-20), and represents His righteous mercy. Yet we understand that pure gold, as a metaphor and is found in God alone. Indeed, spiritual values are worth more than gold (Psa. 19:10; Prov. 3:13-14; 1 Pet. 1:7). We understand man in his polluted state can only receive that which is pure from the source of purity, namely, from God. So we search the scriptures to find what this refined gold is only to find that it is described as sound doctrine and its effect on our life (1 Cor. 3:12; Isa. 55:1). Notice what God told Israel under the Mosaic covenant,

"Ho! Everyone who thirsts, Come to the waters; And you who have no money, Come, buy and eat. Yes, come, buy wine and milk Without money and without price.

² *Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And let your soul delight itself in abundance.* ³ *Incline your ear, and come to Me. Hear, and your soul shall live; And I will make an everlasting covenant with you-- The sure mercies of David.* (Isa. 55:1-3)

How does one buy something without money? Spiritual meat is bought without money. Sound doctrine comes through the word of God and the Spirit of God. That is the sanctifying work of God as the child of God grows in the knowledge of God, the Spirit of God convicts the believer moving one to action. Salvation is a gift and given at the point of belief whereas sanctification is that process of transforming the mind to that of Christ. Sanctification involves the cooperative will of man as the Spirit of God moves in the individual to turn them from a babe in Christ to maturity. This church seems to be lukewarm because the word of God is not going out from the pulpit. If the word of God is getting out and pure doctrine is proclaimed, then the Spirit of God will move in that church energizing them, energizing them, heating them up.

The δοκιμάζω “testing, proving” of the Lord			
Rom. 12:2	I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, <i>which is</i> your reasonable service. ² And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what <i>is</i> that good and acceptable and perfect will of God. (Rom. 12:1-2)	Pres. Act. Inf.	
1 Cor. 3:13	¹¹ For no other foundation can anyone lay than that which is laid, which is Jesus Christ. ¹² Now if anyone builds on this foundation <i>with</i> gold, silver, precious stones, wood, hay, straw, ¹³ each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. ¹⁴ If anyone's work which he has built on <i>it</i> endures, he will receive a reward. ¹⁵ If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. ¹⁶ Do you not know that you are the temple of God and <i>that</i> the Spirit of God dwells in you? ¹⁷ If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which <i>temple</i> you are. (1 Cor. 3:11-17)	Fut. Act. Ind.	
Gal. 6:4	⁴ But let each one examine [test] his own work, and then he will have rejoicing in himself alone, and not in another. ⁵ For each one shall bear his own load. (Gal 6:4-5)	Pres. Act. Impv.	
Eph. 5:10	⁸ For you were once darkness, but now <i>you are</i> light in the Lord. Walk as children of light ⁹ (for the fruit of the Spirit <i>is</i> in all goodness, righteousness, and truth), ¹⁰ finding out [proving] what is acceptable to the Lord. ¹¹ And have no fellowship with the unfruitful works of darkness, but rather expose <i>them</i> . (Eph. 5:8-11)	Pres. Act. Part.	
Phil. 1:10	⁹ And this I pray, that your love may abound still more and more in knowledge and all discernment, ¹⁰ that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ, ¹¹ being filled with the fruits of righteousness which <i>are</i> by Jesus Christ, to the glory and praise of God. (Phil. 1:9-11)	Pres. Act. Inf.	
1 Thes. 2:4	But even after we had suffered before and were spitefully treated at Philippi, as you know, we were bold in our God to speak to you the gospel of God in much conflict. ³ For our exhortation <i>did not come</i> from error or uncleanness, nor <i>was it</i> in deceit. ⁴ But as we have been approved by God	Perf. Pas. Ind. Pres. Act. Part.	

	to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our hearts. ⁵ For neither at any time did we use flattering words, as you know, nor a cloak for covetousness-- God <i>is</i> witness. (1 Thes. 2:2-5)		
1 Thes. 5:21	¹⁴ Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all. ¹⁵ See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all. ¹⁶ Rejoice always, ¹⁷ pray without ceasing, ¹⁸ in everything give thanks; for this is the will of God in Christ Jesus for you. ¹⁹ Do not quench the Spirit. ²⁰ Do not despise prophecies. ²¹ Test all things; hold fast what is good. ²² Abstain from every form of evil. ²³ Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. (1 Thes. 5:14-23)	Pres. Act. Impv.	
1 Tim. 3:10	⁸ Likewise deacons <i>must be</i> reverent, not double-tongued, not given to much wine, not greedy for money, ⁹ holding the mystery of the faith with a pure conscience. ¹⁰ But let these also first be tested ; then let them serve as deacons, being <i>found</i> blameless. (1 Tim. 3:8-10)	Pres. Pas. Impv.	
1 Peter 1:7	⁶ In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, ⁷ that the genuineness of your faith, <i>being</i> much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, ⁸ whom having not seen you love. Though now you do not see <i>Him</i> , yet believing, you rejoice with joy inexpressible and full of glory, ⁹ receiving the end of your faith-- the salvation of <i>your</i> souls. (1 Peter 1:6-9)	Pres. Pas. Part.	
1 John 4:1	Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. ² By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, ³ and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the <i>spirit</i> of the Antichrist, which you have heard was coming, and is now already in the world. (1 John 4:1-3)	Pres. Act. Impv.	

ἵνα πλουτησῃς, καὶ ἱματία λευκά. (so that you may be rich, and white garments). The ἵνα (hina) clause “that, in order that, so that,” used with the aorist subjunctive of πλουτεῶ (plouteo) Aor. Act. Subj. 2sg., “to be rich, have abundance,” is a purpose clause meaning, there is purpose in doing so, namely, so that they might have abundance of spiritual riches. The possibility of the subjunctive means there is possibility with purpose in this counsel to redeem the time and to redeem the very thing that is able to make them spiritually rich. The Lord continues (καὶ) καὶ ἱματία λευκά “**white garments**,” that they might (speaking of possibility) obtain white garments. The word ἱματίον (himation) a.n.pl., a “garment, the upper garment,” speaks of one’s walk as one puts on their garments and walks out the door to encounter life and its whiteness means purity, a spotless life as it is described as λευκός (leukos) adj. a.n.pl., “light, bright, white.” The word picture of putting on a garment points way back to the Old Testament concept of baptism as the convert to Judaism that is washed and comes out of the water, puts on new clothing giving them a new identity, a new way of life, living out, walking around, applying their new life. This concept extends into the New Testament believer’s baptism as the new believer has been born again, clothed in the righteousness of Christ by the baptism of the Holy Spirit at the point of belief. Then at some point afterwards, the believer is baptized in water where the water symbolizes what has happened with the cleansing of the Holy Spirit. When the believer comes up out of the water and puts on his or her clothes they

are to walk in newness of life as they have been robed in Christ's righteousness and have a new identity in Christ (cf., Rom. 6:4; 1 Cor. 12:13; 2 Cor. 5:17; Gal. 3:27; Col. 2:6-12).

ἵνα περιβαλη και μη φανερωθῇ ἡ αἰσχυνη τῆς γυμότητος σου, (**that you may clothe yourself so the shame of your nakedness may not be seen**). The *ἵνα* (*hina*) clause “that, in order that, so that,” is again used to identify the purpose, namely, the white garment is that thing that covers them ethically, so that they stand clean, however, the aorist middle subjunctive of περιβαλλω (*periballo*) 2 Aor. Mid. Subj. 2sg., “to throw around, put around, surround, clothe,” means there is possibility of acting, for putting on Christ. The Lord's righteousness has already covered them at the point of salvation, saving them from the penalty of sin, namely, death (Rom. 6:23), and they have been set free from the power of sin over them so the subjunctive is in the middle voice having the sense, “you might clothe yourself.” This is what is called in theology the cooperative will as the one set free from the bondage of sin has been set free. And he or she has a new ability to resist the devil, resist the flesh, and is a responsible for their actions in the family of God. The responsibility of the child of God in the family of God is to be holy as He is holy and to hold strong to the Word of God. Obedience brings blessing at the appearance of the Lord. The freedom of the child of God to do good, to choose the good, is up to the individual – it is a personal choice, will the believer yield to the word of God and the conviction by the Spirit of God to do good – to do what is right.

Notice how the Lord continues (*και*) the description of the white coverings. Here, *και* is translated “so,” continuing the *hina* purpose clause. It is here that the physical relates to the spiritual as nakedness must be covered in the same way that sin must be covered. It is not that sin is hidden or covered up so much as sin cannot be in the presence of God, so the covering speaks of the justice that was brought as the animal was slain in the garden for Adam and Eve. Blood and death were the proper recompense for the offence committed against God in the garden. Likewise, the death of Christ, the shedding of His blood was required for the redemption price to cover the sin of the world. The negative *μη* modifies the aorist passive subjunctive of φανερωω (*phaneroo*) Aor. Pas. Sub. 3sg., “to make manifest or visible, appear,” expressing negative possibility concerning the αἰσχυνη (*aischune*) n.f.sg., with def. art., “shame, dishonesty, dishonor, disgrace,” of the γυμότης (*gumnotes*) g.f.sg., with def. art., “nakedness of the body” of (σου) you. The passive expresses the possibility of shame to come upon them from an external source. That is to say, they do not see their own nakedness as shame, but it is declared shameful by an external source – God defines what is sin, what is shameful, not them, and right now this church is blind to their own shamefulfulness but it is exposed, clearly visible to the spiritual eye who clearly sees their nakedness. This church is in need of a covering – the covering that is the righteousness of God, the righteousness of the Lamb of God who takes away the sin of the world and imputes upon mankind His righteousness – wrapped in the robe of Christ's righteousness. Can a church that is outwardly blessed be inwardly destitute? There is a remedy for their nakedness and it is to put on Christ – to put away the robes of self-sufficiency, self-reliance, self-righteousness, and self-love, bury the old-self and put on newness of life in Christ.

και κολλουριον ἐγγρῖσαι τους ὀφθαλμους σου ἵνα βλεπης. (**and eye salve to anoint your eyes that you may see**). The word κολλουριον (*kollourion*) a.n.sg., “a preparation composed of various materials and used as a remedy for tender eyelids, an eyesalve,” is only used here in the New Testament. Some have identified the word with a famous Phrygian powder used for the eyes

made in Laodicea.¹⁶⁶ This eye salve is either as the NA27 has, *εγχρίσαι* (egchrisai) Aor. Act. Inf., or as the TR has, *εγχρίσον* (egchrison) Aor. Act. Impv. 2sg., “to rub in, anoint,” from the compound of the prep. “in,” and *χρίω* “to anoint,” which has a specific sacred or symbolic anointing meaning as opposed to the more general Greek word *ἀλείφω* (aleipho) used for anointing of any kind. If the eyesalve is in the infinitive it continues the chain of items counseled to buy and apply. If the eyesalve is in the imperative then a distinct change is found as commanded by the Lord to actively rub this medicine on the *οφθαλμος* (ophthalmos) a.m.pl., with def. art., “the eyes,” for the purpose of, or so that (*ἵνα*) they might *βλέπω* (blepo) Pres. Act. Subj. 2sg., “to see, discern, behold.” The command to buy refined gold and buy white garments results in the possibility of being able to see correctly. The command to rub the eye salve is timeless whereas the result is a present tense, that is, continuous or repeated action. The picture drawn here is that the pure word of God is the eye salve that is applied as it is heard resulting in right behavior because the word of God corrects and guides in righteous as the Spirit of God works with the word of God in the believer resulting in good fruit. The Spirit of God opens the eyes of the mind and the heart to see truth and act! If you are a believer of Christ, then God had anointed you Himself at the moment of your salvation (2 Cor. 1:21; 1 John 2:20,27), now it is your responsibility to anoint yourself.

²⁷ But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him. ²⁸ And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming. (1 John 2:27-28)

The Word of God is	
Lamp and light	Psa. 119:105
Rain producing fruit	Isa. 55:10-11
Consuming fire	Jer. 5:14
Destroying hammer	Jer. 23:29
Seed	Mark 4:14
Sword	Eph. 6:17; Heb. 4:12

3:19. *ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω ζηλευε οὖν καὶ μετανοήσον.* (**As many as I love, I rebuke and chasten. Therefore desire earnestly and repent!**). In a plea for the church to get right with God, the Lord adds, *ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω* “**As many as I love, I rebuke and chasten.**” The personal pronoun *ἐγὼ* (ego) pers. pron. 1n.sg., “I, me” is placed at the head of the verse stressing the person who loves, rebukes, and in its emphatic placement highlights the love relationship the Lord has with the church – I, I love! The extent of those affected is given by the pronoun *ὅσος* (hosos) pron. a.m.pl., “as great as, as far as, as many as.” The conditional *ἐὰν* “if, in case,” used with the subjunctive “to love” stresses the condition – it is certain that God loves them and He will certainly correct the same. The word for love here is *φιλέω* (phileo) Pres. Act. Subj. 1sg., “to love” instead of *ἀγαπάω* (agapao), thus stressing the

¹⁶⁶ A.T. Robertson, *Robertson’s Word Pictures of the New Testament* (www.e-sword.net)

tender affection the Lord has for those in the church as professing brothers and sisters in the faith. While much has been said concerning the selection of φιλεω instead of ἀγαπάω here, as Dr. Thomas confesses, “The choice of φιλεω (phileo, “I love”) over ἀγαπάω (agapao, “I love”) (cf. 3:9) is a bit puzzling. To understand the two words as identical in meaning (cf. John 5:20; 16:27; 20:2) (Alford; Johnson) fails to account for the proximity of the two in the present context (cf. 3:9).”¹⁶⁷ It is appropriate for φιλεω to be used here because of the tender affection involved with correction and chastening as a father toward a child. The word φιλεω is often related to tender action so it has been translated as, “kiss” (Luke 22:47), that is, the word often has the sense of “showing signs of love,” and “treating another affectionately or kindly.” Therefore it is appropriate for the use of the word here as a direct action of the Lord towards those He loves concerns an affectionate love that tenderly corrects - as a father corrects his child.

The strength of the Christian is found in the fact that he or she is rebuked which causes a level of humility as pride to be squashed – it is an essential element of the growth process of the believer. First John highlights this relationship by calling the new believer in the church “little children,” and the mature member, “fathers” (cf. 1 John 2:12-13). Our sanctification and movement toward separateness from the world, called holiness, is based upon a transformation of the mind to the mind of Christ. This is the result of God working in His people through ἐλεγχο (elegcho) Pres. Act. Ind. 1sg., “to convict, refute, confute, find fault with, correct” – the continuous act of correction. The present tense expressing the continuous, repeated action of correction as one’s sin is brought to light και (and) as παιδεύω (paideuo) Pres. Act. Ind. 1sg., “to train children, to chastise” – the chastisement of the child is actively and continuously enforced. The Lord is the one who continues to chasten those He loves. If you are loved of God you can expect to be chastened by Him. The child-parent relationship is given to us in Scripture so that we are able to understand the Father and child relationship we have with God. While some require more correction than others it is still a fact that correction and chastening are essential for ethical, emotional and spiritual growth. We understand this fundamental teaching of the father-son relationship from Proverbs, “He who spares his rod hates his son, But he who loves him disciplines him promptly” (Prov. 13:24).

Notice the importance of correction as it relates to the word of God. First, the Lord corrects His own (Heb. 12:5), and will correct all at His second coming in judgment (John 16:8), but the elders of the church are to correct (1 Tim. 5:13-20; 2 Tim. 4:2; Titus 1:9-13; 2:15), and responsibility is placed on the believer to correct the brother or sister in the church (Eph. 5:11).

Ἐλέγχω “to convict, refute, tell one’s fault”		
John 16:8	⁸ “And when He has come, He will convict [ἐλέγχω] the world of sin, and of righteousness, and of judgment: ⁹ “of sin, because they do not believe in Me; ¹⁰ “of righteousness, because I go to My Father and you see Me no more; ¹¹ “of judgment, because the ruler of this world is judged. (John 16:8-11)	Fut. Act. Ind.
Eph. 5:11	⁸ For you were once darkness, but now <i>you are</i> light in the Lord. Walk as children of light ⁹ (for the fruit of the Spirit <i>is</i> in all goodness, righteousness, and truth), ¹⁰ finding out what is acceptable to the Lord. ¹¹ And have no fellowship with the	Pres. Act. Impv.

¹⁶⁷ Robert Thomas, *Revelation* (Chicago:Moody, 1992), Vol. ,1, p. 318

	unfruitful works of darkness, but rather expose [ἐλέγχω] <i>them</i> . (Eph. 5:8-11)	
Eph. 5:13	¹³ But all things that are exposed [ἐλέγχω] are made manifest by the light, for whatever makes manifest is light. ¹⁴ Therefore He says: “Awake, you who sleep, Arise from the dead, And Christ will give you light.” ¹⁵ See then that you walk circumspectly, not as fools but as wise, ¹⁶ redeeming the time, because the days are evil. (Eph. 5:13-16)	Pres. Pas. Part.
1 Tim. 5:20	¹⁹ Do not receive an accusation against an elder except from two or three witnesses. ²⁰ Those who are sinning rebuke [ἐλέγχω] in the presence of all, that the rest also may fear. (1 Tim 5:19-20)	Pres. Act. Impv.
2 Tim. 4:2	² Preach the word! Be ready in season <i>and</i> out of season. Convince [ἐλέγχω], rebuke [ἐπιτιμάω], exhort [παρακαλέω], with all longsuffering and teaching. ³ For the time will come when they will not endure sound doctrine, but according to their own desires, <i>because</i> they have itching ears, they will heap up for themselves teachers; ⁴ and they will turn <i>their</i> ears away from the truth, and be turned aside to fables. ⁵ But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. (2 Tim. 4:2-5)	Aor. Act. Impv.
Titus 1:9	⁷ For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, ⁸ but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, ⁹ holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort [παρακαλέω] and convict [ἐλέγχω] those who contradict. (Tit. 1:7-9)	Pres. Act. Inf.
Titus 1:13	¹³ This testimony is true. Therefore rebuke [ἐλέγχω] them sharply, that they may be sound in the faith, (Tit. 1:13)	Pres. Act. Impv.
Heb. 12:5	⁵ And you have forgotten the exhortation which speaks to you as to sons: “My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked [ἐλέγχω] by Him; ⁶ For whom the LORD loves He chastens, And scourges every son whom He receives.” ⁷ If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? ⁸ But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. ⁹ Furthermore, we have had human fathers who corrected <i>us</i> , and we paid <i>them</i> respect. Shall we not much more readily be in subjection to the Father of spirits and live? ¹⁰ For they indeed for a few days chastened <i>us</i> as seemed <i>best</i> to them, but He for <i>our</i> profit, that <i>we</i> may be partakers of His holiness. ¹¹ Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of	Pres. Pas. Part.

	righteousness to those who have been trained by it. (Heb. 12:5-11)	
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ζηλεῖτε οὖν καὶ μετανόησον. (**Therefore desire earnestly and repent!**). The intensity of this loving chastening is highlighted by the command to ζηλοῶ (zeloo) Pres. Act. Impv. 2sg., “to burn with zeal, desire earnestly,” the word and works of Christ, repent and get right with God! The present tense expressing action now, a command wherein the believer must strive, that is, to have an earnest desire, a burning, hot desire for what? To please the Lord, to move from lukewarm to hot, therefore (οὖν) μετανόεω (metanoëo) Aor. Act. Impv. 2sg., “to change one’s mind, repent.” As Romans 12:2 exhorts,

² And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. (Rom. 12:2)

There is a textural variation here as the NA27 has, ζηλεῖτε Pres. Act. Impv. 2sg.: “(you) burn with zeal,” expressing an immediate action. The TR has, ζηλώσον Aor. Act. Impv. 2sg.: (you) burn with zeal!” expressing a timeless statement of fact and matches the following word repent which is also an aorist. The great Dr. John Gill comments, “zeal was what was wanting in this church; which is nothing else than hot, fervent, and ardent love, love in a flame; whereas she was neither cold nor hot, but lukewarm, Christ would have her be ‘zealous’ for God; for His cause and interest, for His Gospel, ordinances, and the discipline of His house, and against everything that is evil; against all false worship, all errors in doctrine, all sin and iniquity; and to be zealous of good works, and in the worship of God, both private and public: and ‘repent’; in an evangelical way, of her lukewarmness, remissness, and supineness, of her pride, arrogance, and vain boasting of herself; and of her self-sufficient, self-dependence and self-confidence.”¹⁶⁸

The use of the word μετανόεω “repent,” addressed to the churches of Revelation chapters one through three is notably different from that of chapters four through twenty-two. The exhortation for the churches is to repent when they do wrong, when they sin; whereas in chapters four through twenty-two the Lord’s judgments during the Tribulation results in those affected not repenting – the world refuses to repent and believe in the Lord Jesus Christ as Lord of lords and King of kings. The world refuses to get right with God during the Great Tribulation even as He reveals His greatness in visual form – providing evidence that one must be born from above to be saved (John 3:1-21), and that none seek after God (Psa. 10:4).

μετανόεω “repentance” for the church through Revelation			
Rev. 2:5	⁵ Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent. (Rev. 2:5)	Aor. Act. Impv.	Ephesus

¹⁶⁸ John Gill, *John Gill’s Exposition of the Bible* (www.e-sword.net)

Rev. 2:16	¹⁶ Repent, or else I will come to you quickly and will fight against them with the sword of My mouth. (Rev. 2:16)	Aor. Act. Impv.	Pergamos
Rev. 2:21-22	²¹ And I gave her time to repent (Aor. Act. Subj.) of her sexual immorality, and she did not repent (Aor. Act. Ind.). ²² Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent (Aor. Act. Subj. or Fut. Act. Ind.) of their deeds. (Rev. 2:21-22)	Aor. Act. Subj.	Thyatira
Rev. 3:3	³ Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. (Rev. 3:3)	Aor. Act. Impv.	Sardis
Rev. 3:19	¹⁹ “As many as I love, I rebuke and chasten. Therefore be zealous and repent. (Rev. 3:19)	Aor. Act. Impv.	Laodicea

μετάνοεω “repentance” related to the world through the Tribulation			
Rev. 9:20-21	¹⁸ By these three <i>plagues</i> a third of mankind was killed—by the fire and the smoke and the brimstone which came out of their mouths. ¹⁹ For their power is in their mouth and in their tails; for their tails <i>are</i> like serpents, having heads; and with them they do harm. ²⁰ But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. ²¹ And they did not repent of their murders or their sorceries or their sexual immorality or their thefts. (Rev. 9:18-21)	Aor. Act. Ind.	
Rev. 16:9,11	⁸ Then the fourth angel poured out his bowl on the sun, and power was given to him to scorch men with fire. ⁹ And men were scorched with great heat, and they blasphemed the name of God who has power over these plagues; and they did not repent and give Him glory. ¹⁰ Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of darkness; and they gnawed their tongues because of the pain. ¹¹ They blasphemed the God of heaven because of their pains and their sores, and did not repent of their deeds. (Rev. 16:8-11)	Aor. Act. Ind.	

3:20. Ἰδου ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἔαν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, εἰσελευσόμεαι πρὸς αὐτόν καὶ δεῖπνησω μετ’ αὐτοῦ καὶ αὐτός μετ’ ἐμοῦ. (**Behold, I stand at the door and knock. If any man hears My voice and opens the door, I will come in to him, and I will dine with him and he with Me**). This verse is used as a popular evangelistic exhortation for salvation, however, the context is directed to the church not to the lost world. Specifically, the audience is the lukewarm Laodicean church. As Dr. Patterson observes, “The travesty in this picture is that the Lord ‘loved the church and gave himself up for her’ (Eph 5:25).

Indeed, the church is the ‘Lord’s church’ by initiation and by sustenance. What happens then when the inexplicable takes place and Jesus is found not on the inside of the church but on the outside, knocking to get in? This seems to have been precisely the problem at Laodicea. The reason the church has encountered such sharp criticism at the hand of the Lord is that it was so self-sufficient as to become an end within itself. The purpose was no longer defined by God’s will but simply by maintaining the excellent fellowship that they assumed existed in Laodicea. Consequently, Jesus had to say to the church, Here I am! I stand at the door and knock. If anyone hears my voice and opens the door. I will come in and eat with him, and he with me.”¹⁶⁹

The middle imperative of ὁράω (horao) 2 Aor. Mid. Impv. 2sg., “to see with the eyes or mind, to behold,” is characteristic of the Hebrew style of prophetic writing as the Lord proclaims that they themselves behold with the mind that He stands at the door. The aorist is timeless, speaking of a simple statement of fact, and a sad one at that, as the Lord is outside the church walls, not inside with them. Can’t they see? Can’t they hear? Can’t they act? The perfect of ἵστημι (histemi) Perf. Act. Ind. 1sg., “to set, stand, establish,” means the Lord stood at the door in the past and its effect continues up to the point of writing. You might say, the state of the relationship of the Lord to this church is the Lord is standing outside the door knocking! The Lord stood ἐπὶ (epi) prep., “on, over, across,” meaning on the other side of the θύρα (thura) a.f.sg., with def. art., “door.” As with the discussion above concerning this door, Jesus is the way the truth and the life, and no man comes to the Father but by Him (John 14:6). However, fellowship with the Lord is dependent upon one’s relationship with the Lord. If one sins, then God is faithful and righteous to forgive those sins when they are confessed (1 John 1:9). The result is a restored relationship between God and man. However, the issue at hand is not the individual but the church. The sinner who has been saved (past tense, completed action), was saved from the penalty of sin which is the second death (Rev. 2:11; 21:8) and the power of sin over one’s life being set free from bondage to sin (John 8:36; Rom. 6:18, 22; 8:15; Gal. 4:3, 31; 5:1). That salvation that was initiated by God, effected by God and secured by God, means the saved sinner stands before God robed with the righteousness of Christ and is a possession and inheritance of Him. Here, the issue is not salvation, but a church lacking Christ as their leader, Christ as their head, and the result is they have moved toward lukewarm. A church where their understanding has been marred by their lack of the word of God, their deeds reflecting that character, their fellowship affected, and their fellowship with Christ broken as He is found outside knocking on the door. Will leadership hear Him knock? Will anyone hear Him knock?

ἐάν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, (**If any man hears My voice and opens the door**). The conditional εἰ (ean) “if, in case,” is used with the relative pronoun τις (tis) pron., n.m.sg., “a certain one, some,” to signify the relative possibility of anyone ἀκούω (akouo) Aor. Act. Subj. 3sg., “hearing” so that if any man might hear, τῆς φωνῆς μου **“the voice of Me,”** He will come in and feast with them. The Greek φωνή (phone) g.f.sg., with def. art., “a sound, voice,” is specific as the definite article is used for “the voice of” μου (pers. pron. 1g.sg.) “Me.” This is a third class conditional clause, meaning it is a condition of certainty. It is certain that the Lord will come in based upon the opening of the door.

The Lord continues, καὶ κρούω **“and it might open.”** The aorist of ἀνοίγω (enoigo) Aor. Act. Subj. 3sg., “to open,” continues the third class condition of certainty and has the sense of a timeless possibility of opening. The placement of its opening at the head of the phrase emphasizes the opening aspect of the θύρα (thura) a.f.sg., with def. art., “door.”

¹⁶⁹ Paige Patterson, *The New American Commentary: Revelation* (Nashville:B&H, 2012), p. 143

εἰσελευσoμαι πρoς αὐτoν καὶ δεῖπνησo μετ' αὐτοῦ καὶ αὐτoς μετ' ἐμοῦ. (**I will come in to him, and I will dine with him and he with Me**). The future of εἰσερχομαι (eiserchomai) Fut. Mid. Dep. Ind. 1sg., “to go, come in” expresses the future certainty of the third class condition and the future reality of the outcome of the condition. The future reality of them being πρoς (pros) prep., “to, toward, near” the object, namely, αὐτoς (autos) pers. pron. 3a.m.sg., “Him.” This is a statement of nearness, of fellowship – me in you, you in me (cf. John 15:4; 1 John 2:27). This is the great promise of God to man - the abiding presence which brings fellowship (cf. Ps. 1:2; 15:1-5; 42:1; 63:1; 119:10-15; John 15:4; 1 Cor. 10:16; 11:23-26; 2 Cor. 6:14-18; 2 Pet. 1:4; 1 John 1:2-3;):

³ *You are already clean because of the word which I have spoken to you.* ⁴ *Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.* ⁵ *I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.* ⁶ *If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.* ⁷ *If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.* ⁸ *By this My Father is glorified, that you bear much fruit; so you will be My disciples.* ⁹ *As the Father loved Me, I also have loved you; abide in My love.* ¹⁰ *If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.* ¹¹ *These things I have spoken to you, that My joy may remain in you, and that your joy may be full. (John 15:3-11)*

Indeed, the Lord continues (καὶ) with a sense of the outcome of the condition as He says, καὶ δεῖπνησo μετ αὐτοῦ καὶ αὐτoς μετ ἐμοῦ **“and I will dine with him and he with Me.”** The future is again used with δεῖπνeω (deipneo) Fut. Act. Ind. 1sg., “to supper, to dine, feast,” speaking of the presence of the believer with the Lord. Dining in intimacy with the host, the church. They will be μετa (meta) prep., “with,” αὐτoς (autos) pers. pron. 3g.m.sg., “him,” and to complete the great Johannian concept of the abiding presence He adds, καὶ αὐτoς μετ ἐμοῦ **“and he with Me.”** The personal pronoun αὐτoς (autos) pers. pron. 3n.m.sg., “him,” is the subject together with (μετa) ἐγo (ego) pers. pron. 1g.sg., “me,” proclaiming the tight, intimate relationship with the Lord.

This may be speaking of a real situation where the church has fellowship diners, as the early church often did, they were complete with a lavish diner spread and the Lord uses this as an illustration to explain to them that they have abundance of physical food but are lacking in real spiritual meat. Here, church leadership has closed the door, those inside dining in fellowship have brought what they think is a lavish feast, and indeed it may be, but the one that brings the true food that sustains life has been shut out and there is no spiritual conversation at this feast. The host, in this case, the elder and leadership of the church refuses to recognize who is missing and who should be at the head of the table. If Jesus Christ is not the central conversation of your church's banquet diner there is a spiritual problem in the church and it starts with leadership.

It should be noted that the feast in chapter three forms a structural literary device with Revelation chapter 19. Chapter three ends the church narrative and chapter 19 ends the tribulation narrative. In 3:20 we find the diner feast is with each other within the body of Christ celebrating fellowship with Christ as head of the church in the present age; in 19:9 the feast is future and is

the wedding feast of the Lamb which celebrates the initiation of fellowship with Christ in His millennial kingdom. In 3:20 our relationship with Christ as head of the church is likened to a father-son relationship wherein is found loving correction designed for healthy spiritual growth. In 19:9 our relationship is that of an ancient Jewish wedding wherein is found the wedding feast assembled, the wife is made ready as she is granted to be arrayed in fine linen, clean and bright, the fine linen explained to be the righteous acts of the saints (19:8), and the exhortation is to “Worship God! For the testimony of Jesus is the spirit of prophecy” (19:10). The language of 19:8-10 is active with passive voice, the voice of reality where the subject performs or experiences the action of the verb. On the other hand, the language of 3:20 is subjunctive, the mood of possibility where one is able to experience the feast in the present tense and the food is the most flavorful spiritual substance, the conversation the most joyful as His church is able to respond to God in repentance, growth, and rejoice in praises to the head of the church, the Lord Jesus Christ.

3:21. Ο νικῶν δώσω αὐτῷ καθίσαι μετ’ ἐμοῦ ἐν τῷ θρονῷ μου, ὡς κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρος μου ἐν τῷ θρονῷ αὐτοῦ. (**The one that overcomes, I will grant to him to sit with Me on My throne, even as I also overcame and I am seated with My father on his throne**). Again, the overcomer is granted benefits. The present participle of νικάω (nikao) Pres. Act. Part. n.m.sg., with def. art., “to conquer, overcome” has the definite article attached so that it speaks of one who is known as an overcomer – he exists in a state of being, an overcomer. This person will in the future be διδωμι (didomi) Fut. Act. Ind. 1sg., “given, granted,” to sit with the Lord on His throne. The person performing the action of giving is the Lord as He says, “I will give.” The Lord will give or grant, αὐτῷ καθίσαι μετ’ ἐμοῦ ἐν τῷ θρονῷ μου **“to him to sit with Me on the throne of Me.”** This promise is future based upon action at the time of writing. That is, the one that overcomes is promised not future fellowship, but fellowship now. And the overcomer is promised a place in the future on a ruling throne – to rule with Christ in His Millennial Kingdom! One’s condition for leading with Christ in the kingdom is based upon overcoming the trials in this world just as Jesus overcame the world. The one that has been refined by fire in the church age and clothed one’s self with white garments will earn the right to rule in the age to come.

The personal pronoun is the dative of αὐτός (autos) pers. pron. 3d.m.sg., “to him” speaking of reception as this one receives this privilege to καθίζω (kathizo) Aor. Act. Inf., “to sit, sit down” μετὰ (meta) prep., “with,” ἐγώ (ego) pers. pron. 1g.sg., “Me,” speaking of the Lord Jesus Christ. The place is given as, ἐν τῷ θρονῷ μου **“in/on the throne of Me,”** as the preposition ἐν (en) is location “in, at, on” the θρόνος (thronos) d.m.sg., with def. art., “a throne seat,” of ἐγώ (ego) pers. pron. 1g.sg., “Me.” This is the Lord’s throne so, the personal pronoun is genitive speaking of possession. As the great Dr. Walvoord notes, “In this portion of Scripture as elsewhere in the New Testament, the present position of Christ is contrasted to His future millennial reign. Now Christ is sharing the Father’s throne of glory, and this forms the basis of His promise to the overcomer. The day will come, however, when He will establish His own throne on the earth (Matt. 25:31) which will be the fulfillment of the predicted throne of David, subject of Old Testament prophecy. Then He will rule with power and glory not only over the nation Israel but over all nations. In that future time when His sovereignty will be manifested to the entire world, those who put their trust in Him will reign with Him as His bride and consort, as ones who have identified themselves with Christ in this present age of grace.”¹⁷⁰

¹⁷⁰ John Walvoord, *Revelation* (Chicago:Moody, 1966), p. 99

The adverb ὡς (hos) adv., “as, like, even as” speaks of similarity as the origin of the overcomer is found in Christ and Him alone, and the believer is only able to overcome because Christ came in the flesh and overcame the world. The overcomer is declared an overcomer on the basis of and through the power and will of Christ, yet the sense of the language is possibility which speaks of the cooperative will of man in the present spiritual battle. Man is a responsible moral agent. Notice the text likens Christ’s overcoming to the believer’s overcoming. How did Christ overcome? By the power of God! How does the believer overcome? By the power of God – God the Father, God the Son, and God the Spirit. All three members of the Godhead participated in the believer’s salvation and all three members participate in one’s sanctification and final glorification.

The pronoun καγώ (kago) pron. 1n.sg., “and I, I also, even I,” introduces this emphatic statement that Christ exists as an overcomer as the aorist of νικάω (nikao) Aor. Act. Ind. 1sg., “I overcame,” speaks of an event in the simple past tense, but stands as a point in time fact – this is an historical fact. The overcomer will sit μετὰ (meta) prep., “with,” the πατήρ (pater) g.m.sg., with def. art., “the Father,” namely, Father God and the Lord (ἐγώ, “me”) on (ἐν) the θρόνος (thronos) d.m.sg., with def. art., “the throne seat” of αὐτός (autos) pers. pron. 3g.m.sg., “Him” [the Father]. The language speaks of possibility but also speaks of certainty. Just as Christ came in the flesh to die for the sins of the world, that was accomplished by the sovereign will and power of God – it was a certain act even with all the drama and uncertainty of the events concerning man and Satan. Likewise, the overcomer will overcome because he or she is a child of God kept for final redemption by the sovereign will and power of God (cf. John 10:27-30; Rom. 3:24; 8:28-30; Eph. 1:7, 14; 4:30; Col. 1:14; Heb. 9:12).

What is the relationship of Jesus as King of kings, Israel with her covenant relationship, and the church with this promise during the kingdom age? Dr. Benware provides this summary, “Jesus the Messiah will reign as the King, fulfilling the Davidic covenant (cf. Ps. 2:1-9; Isa. 9:6-7; 11:1-2; 55:3, 11; Jer. 23:5-8; 33:20-26; Ezek. 34:23-25; 37:23-24; Luke 1:32-33). The Lord Jesus will rule over a united Israel, with Jerusalem as the center of His kingdom. Israel will enjoy a special relationship with the King, since they are in a covenant relationship with Him. However, the Lord Jesus will also rule over the Gentile nations as their sovereign Lord (Ps. 2:8; Isaq. 2:4; 42:1; Dan. 2:35; 7:14, 27). He will be the benevolent dictator of the entire earth...Jesus once promised to reward the Twelve by granting them the right to sit on twelve thrones ruling over the twelve tribes of Israel in His kingdom (Matt. 19:28). It would seem that each apostle will have a kind of Jurisdiction (under Christ) over one tribal area in Israel. Also, some offer evidence (based on Ezekiel 34 and 37) for the idea that King David will have a special place of rulership under the Lord Jesus in the millennial age...one of the rewards offered by the Lord Jesus to His faithful servants is the privilege of rulership when He returns (e.g., Luke 19:12-27; Rev. 5:10; 20:4). Faithful Christians may have the privilege of serving Christ in places of rulership over the Gentile nations scattered all over the earth (cf. 1 Cor. 6:2; 2 Tim. 2:12). It would seem that part of the purpose of the seventy-five days between the second coming and the actual beginning of the millennial kingdom will be to establish governing authority over the nations of the earth. However, whatever the setup may be, Jesus is unquestionably the King of all kings and the Lord of all ruling authorities.”¹⁷¹

¹⁷¹ Paul Benware, *Understand End Times Prophecy* (Chicago: Moody, 2006), p. 333

3:22. Ο ἔχων οὖς ἀκουσάτω τι το πνεῦμα λέγει ταῖς ἐκκλησίαις. (**The one that has an ear, let him hear what the Spirit says to the churches**). Here one finds the final, now familiar, statement concerning the one that has a ear. The ear and hearing in general is an important concept in the doctrine of the revelation God and in the book of Revelation specifically. The apostle John hears a lot in this book as he is given visions and actively hears the voice of God from heaven. John also hears the angels both in heaven and earth. He even hears and sees sounds of judgments coming upon the earth. However, it is the audible voice of the Lord that is the focus here with the result of one gaining knowledge and understanding with the intent of true understanding. Here we find a set of final warning addressed to the churches.

As in the previous instances (Rev. 2:7, 11, 17, 29; 3:6, 12, 22), the present tense of the participle of εἶμι (ego) Pres. Act. Part. n.m.sg., with def. art., “the one that has, possesses” an οὖς (ous) a.n.sg., “ear,” is used. The participle speaking of the person that is known as one who normally hears, normally understands as the metaphoric usage of the ear means, “the faculty of perceiving with the mind, the faculty of understanding and knowing.” The aorist imperative of ἀκούω (akouo) Aor. Act. Impv. 3sg., “to hear: hear!” is normally translated as a simple command but here is translated with intent as an exhortation and desire, so the command, “let him hear.” The neuter pronoun τις (tis) pron., a.n.sg., “who, which, what,” speaks of the message that the πνεῦμα (pneuma) n.n.sg., with def. art., “Spirit,” namely the Holy Spirit, λέγω (lego) Pres. Act. Ind. 3sg., “he/she/it says,” specifically to the ἐκκλησία (ekklesia) d.f.pl., with def. art., “churches.” The present verb “says,” is the controlling verb for the participle, “hear,” signifying antecedent action, that is, the person has an ear prior to the Spirit’s speaking. This, most likely, has the sense of the prior call of Romans 8:29-30,

²⁹ For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. ³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. (Rom. 8:29-30)

The Spirit calls! Calling is the work of God and specifically the Spirit who not only circumcises the heart but also the ear (cf. Acts 7:51), giving the believer a new ability to hear God’s word, to have an understanding ear (Job 13:1), eager to listen to the Spirit. It is interesting that the word for church comes from the compound of ἐκ (ek) from, out of, and καλέω (kaleo) to call, and collectively called “the called out ones.” Though ἐκκλησία is a general Greek term for any type of assembly in Greek culture, it is so very appropriate to be used for the church as the called out ones is theologically precise. There is a carnal side of all believers who are in their natural bodies, their natural flesh, and it is always possible for the believer to yield to the flesh instead of the Spirit, so that he or she will not hear the Spirit of God speaking through the word resulting in the grieving of the Spirit (Eph. 4:30). It is a sad reality that those that have an ear, those that have been transformed, have the ability to turn their ears away from the truth of Scripture, as Paul warns the young Timothy in 2 Timothy 4,

I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: ² Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. ³ For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap

up for themselves teachers; ⁴ and they will turn their ears away from the truth, and be turned aside to fables. ⁵ But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. (2 Tim. 4:1-5)

These messages to the churches in Revelation are warnings addressed to all churches in all times. While the church was born in the end times (Heb. 1:2) and apostasy has been with us since the initial spread of the churches (2 Tim. 3:1-7; 1 John 4:1-3), the time is coming and is yet future that the bride of Christ, the universal church, will be removed, caught up to be with the Lord (1 Thes. 4:15-18), then the events of the rest of this book will come to pass. After chapter three there is no reference to the church. Why is there no reference to the church after chapter three? Because the church is the bride of Christ, with its purpose fulfilled, chief of which is not for the day of wrath which is defined to be the complete seven year period called the Day of the Lord, the Tribulation, and the birth pangs of Israel (Jer. 30:6; Matt. 24:8). As the apostle Paul proclaims to the troubled Thessalonians,

¹³ But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. ¹⁵ For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words.

***5:1** But concerning the times and the seasons, brethren, you have no need that I should write to you. ² For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. ³ For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. ⁴ But you, brethren, are not in darkness, so that this Day should overtake you as a thief. ⁵ You are all sons of light and sons of the day. We are not of the night nor of darkness. ⁶ Therefore let us not sleep, as others do, but let us watch and be sober. ⁷ For those who sleep, sleep at night, and those who get drunk are drunk at night. ⁸ But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation. ⁹ For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, ¹⁰ who died for us, that whether we wake or sleep, we should live together with Him. (1 Thes. 4:13-5:10)*

So we too understand that these warning are for us today and the exhortation is always to have an ear and to hear what the Lord has to say to the churches. Be ye robed in the righteousness of Christ and abide in Him.

Appendix

Detailed Analysis

1:1 - αποκαλυψις ιησου χριστου ην εδωκεν αυτω ο θεος δειξαι τοις δουλοις αυτου α δει γενεσθαι εν ταχει και εσημανεν αποστειλας δια του αγγελου αυτου τω δουλω αυτου ιωαννη (The Revelation of Jesus Christ, which God gave to him to show ti his servants things which must shortly come to pass, and he sent and signified by his angel to his servant John) : αποκαλυψις (apokalupsis) n.f.sg., a laying bear, making naked, a disclosure of truth, manifestation, appearance, revelation; Ιησους (Iesous) g.m.sg., Jesus of Hebrew origin from יהושוע (Yehoshua) Joshua “Jehovah is salvation”; Χριστος (Christos) g.m.sg., Christ from χριω (chrio) to anoint; ος (hos) rel. pron. a.f.sg., who, which, what, that; διδωμι (didomi) Aor. Act. Ind. 3sg., to give, grant: he/she/it gave; αυτος (autos) pers. pron. 3d.m.sg., him; θεος (theos) n.m.sg., with def. art., god, God; δεικνυω (deiknuo) Aor. Act. Inf. to show, expose to the eyes, to give evidence or proof of a thing, to show by words or teach; δουλος (doulos) d.m.pl., with def. art., a slave, servant; αυτος (autos) pers. pron. 3g.m.sg., him; ος (hos) rel. pron. a.n.pl., who, which, what, that; δει (dei) Pres. Act. Ind. 3sg., it is necessary, there is need of, must, ought, should: he/she/it ought; γινομαι (ginomai) 2 Aor. Mid. Dep. Inf., to become, come to pass; εν (en) prep., in, by, with; ταχος (tachos) d.n.sg., quickness, speed; και (kai) conj., and, also, even, indeed; σημαινω (semaino) Aor. Act. Ind. 3sg., to give a sign, to signify, make known: he/she/it signified; αποστελλω (apostello) Aor. Act. Part. n.m.sg., to send, send forth, send away, from the compound of απο (apo) from, out of, and στελλω (stello) to set, place, order, arrange: sending; δια (dia) prep., through, by; αγγελος (aggelos) g.m.sg., with def. art., a messenger, angel; αυτος (autos) pers. pron. 3g.m.sg., him; δουλος (doulos) d.m.sg., with def. art., a slave, servant; αυτος (autos) pers. pron. 3g.m.sg., him; Ιωαννης (Ioannes) d.m.sg., John, of Hebrew origin meaning “Jehovah is a gracious giver”.

1:2 - ος εμαρτυρησεν τον λογον του θεου και την μαρτυριαν ιησου χριστου οσα [τε] ειδεν (Who bore witness of the word of God and the testimony of Jesus Christ and also as much as he saw) : ος (hos) rel. pron. n.m.sg., who, which, what, that; μαρτυρεω (martureo) Aor. Act. Ind. 3sg., to be a witness, bear witness, testify: he/she/it bore witness; λογος (logos) a.m.sg., with def. art., word, saying; θεος (theos) g.m.sg., with def. art., god, God; και (kai) conj., and, even, also, indeed; μαρτυρια (marturia) a.f.sg., with def. art., a testifying, a witness, testimony; Ιησους (Iesous) g.m.sg., Jesus of Hebrew origin from יהושוע (Yehoshua) Joshua “Jehovah is salvation”; Χριστος (Christos) g.m.sg., Christ from χριω (chrio) to anoint; οσος (hosos) rel. pron., a.n.pl., as great as, as far as, as many as; Textural valiant: τε (te) part., not only ... but also, both ... and, as ... so; οραω (horao) 2 Aor. Act. Ind. 3sg., to see, behold: he/she/it saw.

1:3 - μακαριος ο αναγινωσκων και οι ακουοντες τους λογους της προφητειας και τηρουντες τα εν αυτη γεγραμμενα ο γαρ καιρος εγγυς (Blessed [is] the one that reads and those that hear this prophecy and keep those things which are written therein for the time [is] near) : μακαριος (makarios) adj. a.m.pl., blessed, happy; αναγινωσκω (anaginosko) Pres. Act. Part. n.m.sg., with def. art., to distinguish between, to recognize, to read: the one that reads; και (kai) conj., and, even, also, indeed; ακουω (akouo) Pres. Act. Part. n.m.pl., with def. art., to hear: those that hear; λογος (logos) a.m.pl., with def. art., word, saying; προφητεια (propheteia) g.f.sg., with def. art., prophecy; και (kai) conj., and, even, also, indeed; τηρεω (tereo) Pres. Act. Part. n.m.pl., to keep, attend to carefully, take care of: keeping; ο (ho) def. art., a.n.pl., stand alone usage; εν (en) prep., in, by, with; αυτος (autos) pers. pron. d.f.sg., her; γραφω (grapho) Perf. Pas. Part. a.n.pl., to write: having been written; γαρ (gar) conj., for; καιρος (kairos) n.m.sg., with def. art., due measure, a time, season; εγγυς (eggus) adv., near of place, position or time.

1:4 - ιωαννης ταις επτα εκκλησιαις ταις εν τη ασια χαρις υμιν και ειρηνη απο [του] ο ων και ο ην και ο ερχομενος και απο των επτα πνευματων α εστιν ενωπιον του θρονου αυτου (John, to the seven Churches that are in Asia: Grace to you and peace from Him who is, and who was, and who is to come; and from the seven spirits which are before His throne.) : ιωαννης (Ioannes) n.m.sg., John, of Hebrew origin meaning “Jehovah is a gracious giver”; επτα (hepta) num., seven; εκκλησια (ekklesia) d.f.pl., with def. art., church, a gathering, an assembly, from the compound of εκ (ek) prep., out of, from and καλεω (kaleo) to call; ο (ho) def. art., d.f.pl., stand alone usage; εν (en) prep., in, by, with; Ασια (Asia) d.f.sg., with def. art., Asia; χαρις (charis) n.f.sg., grace, favor; συ (su) pers. pron. 2d.pl., you; και (kai) conj., and, also, indeed, even; ειρηνη (eirene) n.f.sg., peace; απο (apo) prep., from, out of; ο (ho) def. art. g.m.sg., stand alone usage; ειμι (eimi) Pres. Act. Part. n.m.sg., with def. art., to be, exist: the one that is; και (kai) conj., and, even, also, indeed; ο (ho) def. art., n.m.sg., stand alone usage; ειμι (eimi) Impf. Act. Ind. 3sg., to be, exist: he/she/it was; και (kai) conj., and, even, also, indeed; ερχομαι (erchomai) Pres. M/P Dep. Part., n.m.sg., with def. art., to come, go: the one that comes; και (kai) conj., and, also, even, indeed; απο (apo) prep., from, out of; επτα (hepta) num., seven; πνευμα (pneuma) g.n.pl., with def. art., spirit; ος (hos) rel. pron. n.n.pl., who, which, what, that; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; ενωπιον (enopion) adv., in the presence of, before, a compound of εν (en) in, and οπτανομαι (optanomai) to look at, to behold; θρονος (thronos) g.m.sg., with def. art., a throne, a seat; αυτος (autos) pers. pron. 3g.m.sg., him.

1:5 - και απο ιησου χριστου ο μαρτυς ο πιστος ο πρωτοτοκος εκ των νεκρων και ο αρχων των βασιλεων της γης τω αγαπησαντι ημας και λουσαντι ημας [απο] εκ των αμαρτιων ημων εν τω αιματι αυτου (⁵And from Jesus Christ, the faithful witness, the firstborn of the dead, and the prince of the kings of the earth. To the One that loves us and washed us from our sins in his blood.) : και (kai) conj., and, even, also, indeed; απο (apo) prep., from, out of; Ιησους (Iesous) g.m.sg., Jesus of Hebrew origin from יהושוע (Yehoshua) Joshua “Jehovah is salvation”;

Χριστος (Christos) g.m.sg., Christ from χριω (chrio) to anoint; μαρτυς (martus) n.m.sg., with def. art., a witness, martyr; πιστος (pistos) adj. n.m.sg., with def. art., faithful, trusty, believing; πρωτοτοκος (prototokos) adj. n.m.sg., with def. art., the firstborn, first begotten, a compound of πρωτος (protos) first in time, place, or rank and τικτω (tikto) to bring forth, bear; εκ (ek) prep., from, out of; νεκρος (nekros) adj. g.m.pl., with def. art., dead; και (kai) conj., and, even, also, indeed; αρχων (archon) n.m.sg., with def. art., a ruler, commander, chief, leader; βασιλευς (basileus) g.m.pl., with def. art., a leader of the people, prince, king; γη (ge) g.f.sg., with def. art., arable land, earth, ground; αγαπαω (agapao) Aor. Act. Part. d.m.sg., with def. art., to love: the one that loves; εγω (ego) pers. pron. 1a.pl., I, me; και (kai) conj., and, even, also, indeed; λουω (louo) Aor. Act. Part., d.m.sg., to wash, bathe: washed; εγω (ego) pers. pron. 1a.pl., I, me; απο (apo) prep., from, out of; αμαρτια (hamartia) g.f.pl., with def. art., sin; εγω (ego) pers. pron. 1g.pl., I, me; εν (en) prep., in, by, with; αιμα (haima) d.n.sg., with def. art., blood; αυτος (autos) pers. pron. 3g.m.sg., him;

1:6 - και εποιησεν ημας [βασιλεις] βασιλειαν [και] ιερεις τω θεω και πατρι αυτου αυτω η δοξα και το κρατος εις τους αιωνας των αιωνων αμην (And He made us [to be] a kingdom, priests to God and His Father. To Him [be] the glory and dominion forever and ever! Amen.) : και (kai) conj., and, even, also, indeed; ποιεω (poieo) Aor. Act. Ind. 3sg., to do, make: he/she/it made; εγω (ego) pers. pron. 1a.pl., I, me; βασιλευς (basileus) a.m.pl., leader of the people, king, prince; και (kai) conj., and, even, also, indeed; ιερευσ (hiereus) a.m.pl., priest; θεος (theos) d.m.sg., with def. art., a god, God; και (kai) conj., and, even, also, indeed; πατηρ (pater) d.m.sg., father; αυτος (autos) pers. pron. 3g.m.sg., him; αυτος (autos) pers. pron. 3d.m.sg., him; δοξα (doxa) n.f.sg., with def. art., glory, honor; και (kai) conj., and, even, also, indeed; κρατος (kratos) n.m.sg., with def. art., force, strength, power, might, dominion; εις (eis) prep., into; αιων (aion) a.m.pl., with def. art., forever, an unbroken age; αιων (aion) g.m.pl., with def. art., forever, an unbroken age; αμην (amen) Hebrew, amen, truly, verily.

1:7 - ιδου ερχεται μετα των νεφελων και οψεται αυτον πας οφθαλμος και οιτινες αυτον εξεκεντησαν και κοψονται επ αυτον πασαι αι φυλαι της γης ναι αμην (Behold, He comes with the clouds, and every eye will see Him, even those that pierced Him. And all the people of the earth will lament because of Him. Even so, Amen) : οραω (horao) 2 Aor. Mid. Impv. 2sg., to see, behold: behold yourself!; ερχομαι (erchomai) Pres. M/P Dep. Ind. 3sg., to come, go: he/she/it comes; μετα (meta) prep., with, after, behind; νεφελη (nephele) g.f.pl., with def. art., a cloud; και (kai) conj., and, even, also, indeed; οραω (horao) Fut. Mid. Dep. Ind. 3sg., to see, behold: he/she/it will see; αυτος (autos) pers. pron. 3a.m.sg., him; πας (pas) adj. n.m.sg., all, every; οφθαλμος (ophthalmos) n.m.sg., the eye; και (kai) conj., and, also, even, indeed; οστις (hostis) pron. n.m.pl., whoever, whatever, who; αυτος (autos) pers. pron. 3a.m.sg., him; εκκεντεω (ekkentēo) Aor. Act. Ind. 3pl., to put out, dig out, pierce, from the compound of εκ (ek) from, out of, and κεντρον (kentron) a sting, prick: they pierced; και (kai) conj., and, even, also, indeed; κοπτω (kopto) Fut. Mid. Dep. Ind. 3pl., to cut, strike, smite, to beat one's breast for grief: they will lament; επι (epi) prep., upon, on, over, across, against; αυτος (autos) pers. pron. 3a.m.sg., him; πας (pas) adj., n.f.pl., all, every; φυλη (phule) n.f.pl., with def. art., a tribe, nation, people; γη (ge) g.f.sg., arable land, earth, ground; ναι (nai) part., yes, verily, truly; αμην (amen) Hebrew, verily, amen.

1:8 - εγω ειμι το α και το ω [αρχη και τελος] λεγει ο κυριος ο θεος ο ων και ο ην και ο ερχομενος ο παντοκρατωρ (I am the Alpha and the Omega, says the Lord, who is, and who was, and who is to come, the Almighty) : εγω (ego) pers. pron. 1n.sg., I, me; ειμι (eimi) Pres. Ind. 1sg., to be, exist: he/she/it is; ο (ho) def. art., n.n.sg., stand alone usage; α (a) alpha (the first letter of the Greek alphabet); και (kai) conj., and, even, also, indeed; ο (ho) def. art., n.n.sg., stand alone usage; ω (o) omega (the last letter in the Greek alphabet); αρχη (arche) n.f.sg., beginning, origin, first; και (kai) conj., and, even, also, indeed; τελος (telos) n.n.sg., end; λεγω (lego) Pres. Act. Ind. 3sg., to say, speak: he/she/it says; κυριος (kurios) n.m.sg., with def. art., lord, master; ειμι (eimi) Pres. Act. Part. n.m.sg., with def. art., to be, exist: the one that is; και (kai) conj., and, even, also, indeed; ο (ho) def. art., n.m.sg., stand alone usage; ειμι (eimi) Impf. Act. Ind. 3sg., to be, exist: he/she/it was; και (kai) conj., and, even, also, indeed; ερχομαι (erchomai) Pres. M/P Dep. Part., n.m.sg., with def. art., to come, go: the one that comes; παντοκρατωρ (pantokrator) n.m.sg., with def. art., almighty, the ruler of all, from the compound of πας (pas) all, every, and κρατος (kratos) force, strength.

1:9 - εγω ιωαννης, ο και αδελφος υμων και συγκοινωνος εν τη θλιψει και εν τη βασιλεια και υπομονη ιησου χριστου εγενομην εν τη νησω τη καλουμενη πατμω δια τον λογον του θεου και δια την μαρτυριαν ιησου χριστου (I, John, who is also your brother and companion in tribulation and in the kingdom and patience of Jesus Christ was in the isle called Patmos for the word of God and for the testimony of Jesus Christ) : εγω (ego) pers. pron. 1n.sg., I, me; Ιωαννης (Ioannes) n.m.sg., John, of Hebrew origin meaning “Jehovah is a gracious giver”; και (kai) conj., and, also, even, indeed; αδελφος (adelphos) n.m.sg., with def. art., a brother; συ (su) pers. pron. 2g.pl., you; και (kai) conj., and, even, also, indeed; συγκοινωνος (sugkoinonos) n.m.sg., participant with others in anything, joint partner, from the compound of συν (sun) with and κοινωνος (koinonos) a partner, associate, companion, partaker; εν (en) prep., in, by, with; θλιψις (thilipsis) d.f.sg., with def. art., a pressing, metaphorically as tribulation, oppression, affliction; και (kai) conj., and, also, even, indeed; εν (en) prep., in, by, with; βασιλεια (basileia) d.f.sg., with def. art., kingdom, royal power, kingship, rule; και (kai) conj., and, even, also, indeed; υπομονη (hupomone) d.f.sg., steadfast, patience, enduring; Ιησους (Iesous) g.m.sg., Jesus of Hebrew origin from יהושוע (Yehoshua) Joshua “Jehovah is salvation”; Χριστος (Christos) g.m.sg., Christ from χριω (chrio) to anoint; γινομαι (ginomai) 2 Aor. Mid. Dep. Ind. 1sg., to become, come to pass: I became; εν (en) prep., in, by, with; νησος (nesos) d.f.sg., with def. art., an island; καλεω (kaleo) Pres. Pas. Part. d.f.sg., with def. art., to call: the one being called; πατμος (Patmos) d.f.sg., Patmos, of uncertain derivation meaning “my killing” (a rugged and bare island in the Aegean Sea); δια (dia) prep., through, by; λογος (logos) a.m.sg., with def. art., word, saying; θεος (theos) g.m.sg., with def. art., god, God; και (kai) conj., and, even, also, indeed; δια (dia) prep., through, by; μαρτυρια (marturia) a.f.sg., with def. art., a testifying, testimony, bearing witness; Ιησους (Iesous) g.m.sg., Jesus of Hebrew origin from יהושוע (Yehoshua) Joshua “Jehovah is salvation”; Χριστος (Christos) g.m.sg., Christ from χριω (chrio) to anoint.

1:10 - εγενομην εν πνευματι εν τη κυριακη ημερα και ηκουσα οπισω μου φωνην μεγαλην ως σαλπιγγος (I was in the Spirit on the Lord’s day and I heard behind me a great voice like a

trumpet) : γινομαι (ginomai) 2 Aor. Mid. Dep. Ind. 1sg., to become, come to pass: I became; εν (en) prep., in, by, with; πνευμα (pneuma) d.n.sg., spirit, breath, wind; εν (en) prep., in, by, with; κυριακος (kuriakos) adj. d.f.sg., with def. art., belonging to the Lord, related to the Lord; ημερα (hemera) d.f.sg., day; και (kai) conj., and, also, even, indeed; ακουω (akouo) Aor. Act. Ind. 1sg., to hear: I heard; οπισω (opiso) adv., back, behind, afterwards; εγω (ego) pers. pron. 1g.sg., I, me; φωνη (phone) a.f.sg., a sound, voice; μεγας (megas) adj. a.f.sg., great; ως (hos) adv., as, like, even as; σαλπιγξ (salpigx) g.f.sg., a trumpet.

1:11 - λεγουσης εγω ειμι το α και το ω ο πρωτος και ο εσχατος και ο βλεπεις γραψον εις βιβλιον και πεμψον ταις επτα εκκλησιας ταις εν ασια εις εφεσον και εις σμυρναν και εις περγαμον και εις θυατειρα και εις σαρδεις και εις φιλαδελφειαν και εις λαοδικειαν (Saying, I am the Alpha and the Omega, the first and the last. And what you see, write in a book and send to the seven churches which are in Asia, into Ephesus and into Smyrna, and into Pergamos, and into Thyatira, and into Sardis, and into Philadelphia, and into Laodicea) : λεγω (lego) Pres. Act. Part. g.f.sg., to say, speak: saying; εγω (ego) pers. pron. 1n.sg., I, me; ειμι (eimi) Pres. Ind. 1sg., to be, exist: I am; ο (ho) def. art., n.n.sg., stand alone usage; α (a) alpha (first letter of the Greek alphabet); και (kai) conj., and, even, also, indeed; ο (ho) def. art., n.n.sg., stand alone usage; ω (o) omega (the last letter of the Greek alphabet); πρωτος (protos) adj. n.m.sg., with def. art., first in time, place, or rank; και (kai) conj., and, even, also, indeed; εσχατος (eschatos) adj. n.m.sg., with def. art., last, extreme; και (kai) conj., and, even, also, indeed; ος (hos) rel. pron. a.n.sg., who, which, that; βλεπω (blepo) Pres. Act. Ind. 2sg., to see: you see; γραφω (grapho) Aor. Act. Impv. 2sg., to write: write!; εις (eis) prep., into; βιβλιον (biblion) a.n.sg., a small book, scroll; και (kai) conj., and, even, also, indeed; πεμπω (pempo) Aor. Act. Impv. 2sg., to send: send!; επτα (hepta) num., seven; εκκλησια (ekklesia) d.f.pl., church, assembly; εν (en) prep., in, by, with; Ασια (Asia) d.f.sg., with def. art., Asia; εις (eis) prep., into; Εφεσος (Ephesus) a.f.sg., Ephesus; και (kai) conj., and, even, also, indeed; εις (eis) prep., into; σμυρνα (Smurna) a.f.sg., Smyrna “myrrh” (an Ionian city of Asia Minor, on the Aegean Sea, 40 miles (65 km) north of Ephesus); και (kai) conj., and, even, also, indeed; εις (eis) prep., into; περγαμος (Pergamos) a.f.sg., Pergamos “height or elevation” (a city in Asia Minor, the seat of the dynasties of Attalus and Eumenes, famous for its temple of Aesculapius and the invention and manufacture of parchment.); και (kai) conj., and, even, also, indeed; εις (eis) prep., into; θυατειρα (Thuateira) a.n.pl., Thyatira “odour of affliction” (a colony of Macedonia Greeks, situated between Sardis and Pergamos on the river Lycus; its inhabitants gained their living by traffic and the art of dyeing in purple); και (kai) conj., and, even, also, indeed; εις (eis) prep., into; σαρδεις (Sardeis) a.f.sg., Sardis “red ones” (a luxurious city in Asia Minor, the capital of Lydia); και (kai) conj., and, even, also, indeed; εις (eis) prep., into; φιλαδελφεια (Philadelphieia) a.f.sg., Philadelphia “brotherly love” (a city of Lydia in Asia Minor, situated near the eastern base of Mount Tmolus, founded and named by the Pergamene king, Attalus II Philadelphus. After the death of Attalus III Philometor, 133 BC, it together with his entire kingdom came by his will under the jurisdiction of the Romans.); και (kai) conj., and, even, also, indeed; εις (eis) prep., into; λαοδικεια (Laodikeia) a.f.sg., Laodicea “justice of the people” (a city of Phrygia, situated on the river Lycus not far from Colosse. It was destroyed by an earthquake in 66 A.D. and rebuilt by Marcus Aurelius.).

1:12 - και επεστρεψα βλεπειν την φωνην ητις ελαλησεν μετ εμου και επιστρεψας ειδον επτα λυχνιας χρυσας (And I turned to see the voice that spoke with me. And turning, I saw seven golden candlesticks) : και (kai) conj., and, also, indeed, even; επιστρεφω (epistrepho) Aor. Act. Ind. 1sg., to turn, be converted, from the compound of επι (epi) upon, over, against and στρεφω (strefho) to turn, turn around: I turned; βλεπω (blepo) Pres. Act. Inf., to see, behold; φωνη (phone) a.f.sg., with def. art., a sound, voice; οστις (pron., n.f.sg., whoever, whatever, who; λαλεω (laleo) Aor. Act. Ind. 3sg., to utter, speak: he/she/it spoke; μετα (meta) prep., with, after, behind; εγω (ego) pers. pron. 1g.sg., I, me; και (kai) conj., and, even, also, indeed; επιστρεφω (epistrepho) Aor. Act. Part. n.m.sg., to turn, be converted, from the compound of επι (epi) upon, over, against and στρεφω (strefho) to turn, turn around: after turning; οραω (horaο) 2 Aor. Act. Ind. 1sg., to see with the eyes, behold: I saw; επτα (hepta) num., seven; λυχνια (luchnia) a.f.pl., candlestick, lamp stand, candelabrum; χρυσεος (chruseos) adj. a.f.pl., golden, made of gold, overlaid or covered with gold.

1:13 - και εν μεσω των επτα λυχνιων ομοιον υιον ανθρωπου ενδεδυμενον ποδηρη και περιεζωσμενον προς τοις μαστοις ζωνην χρυσην (And in the middle of the seven candlesticks one like the Son of Man, clothed with a garment down to the foot, and girded about the breasts with a golden girdle) : και (kai) conj., and, even, also, indeed; εν (en) prep., in, by, with: μεσος (mesos) adj. d.n.sg., middle, the midst; επτα (hepta) num., seven; λυχνια (luchnia) g.f.pl., with def. art., a candlestick, lamp stand, candelabrum; ομοιος (homoios) adj. a.m.sg., like, similar, resembling; υιος (huios) a.m.sg., son; ανθρωπος (anthropos) g.m.sg., man, a human being; ενδυω (enduo) Perf. Mid. Part. a.m.sg., to put on, clothe oneself, from the compound of εν (en) prep., and δυνω (duno) to go into, enter: putting on; ποδηρης (poderes) adj. a.m.sg., a garment reaching to the feet; και (kai) conj., and, even, also, indeed; περιζωννυμι (perizonnumi) Perf. Pas. Part. a.m.sg., to fasten garments with a girdle or belt, to gird one's self: having been girded; προς (pros) prep., to; μαστος (mastos) d.m.pl., with def. art., the breasts; ζωνη (zone) a.f.sg., a girdle, belt; χρυσεος (chruseos) adj. a.f.sg., golden, made of gold, overlaid or covered with gold.

1:14 - η δε κεφαλη αυτου και αι τριχες λευκαι ωσει εριον λευκον ως χιον και οι οφθαλμοι αυτου ως φλοξ πυρος (His head and hair [were] white as wool, as white as snow, and his eyes as a flame of fire) δε (de) conj., but; κεφαλη (kephale) n.f.sg., with def. art., head; αυτος (autos) pers. pron. 3g.m.sg., him; και (kai) conj., and, even, also, indeed; θριξ (thrix) n.f.pl., with def. art., hair; λευκος (leukos) adj. n.f.pl., light, bright, white; ωσει (hosei) adv., as it were, as though, about, nearly; εριον (erion) n.n.sg., wool; λευκος (leukos) adj. n.n.sg., white, light, bright; ως (hos) adv., as, like, even as; χιον (chion) n.f.sg., snow; και (kai) conj., and, even, also, indeed; οφθαλμος (ophthalmos) n.m.pl., with def. art., eye; αυτος (autos) pers. pron. 3g.m.sg., him; ως (hos) adv., as, like, even as; φλοξ (phlox) n.f.sg., a flame; πυρ (pur) g.n.sg., fire.

1:15 - και οι ποδες αυτου ομοιοι χαλκολιβανω ως εν καμινω πεπυρωμενοι και η φωνη αυτου ως φωνη υδατων πολλων (And his feet like fine brass as if having been burned in a furnace and his voice as the cound of many waters) : και (kai) conj., and, even, also, indeed; πους (pous)

n.m.pl., with def. art., foot; αὐτός (autos) pers. pron., 3g.m.sg., him; ὁμοίος (homoios) adj. n.m.pl., like, similar, resembling; χαλκολιβανός (chalkolibanon) d.n.sg., some metal like gold, if not more precious, fine brass, from the compound of χαλκός (chalkos) brass, money, and λιβανός (libanos) frankincense; ὡς (hos) adv., as, like, even as; ἐν (en) prep., in, by, with; καμίνος (kaminos) d.f.sg., a furnace; πυροῶ (puroo) Perf. Pas. Part., n.m.pl., to burn with fire, set on fire: having been burned; καί (kai) conj., and, even, also, indeed; φωνή (phone) n.f.sg., with def. art., a sound, voice; αὐτός (autos) pers. pron. 3g.m.sg., him; ὡς (hos) adv., as, like, even as; φωνή (phone) n.f.sg., a sound, voice; ὕδωρ (hudor) g.n.pl., water; πολὺς (polus) adj. g.n.pl., many, much, large.

1:16 - καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστὲρας ἑπτὰ καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία διστομὸς ὀξεῖα ἐκπορευομένη καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ (And he have in his right hand seven stars and out of his mouth departed a sharp twoedged sword and his appearance as the sun shines in his strength) : καὶ (kai) conj., and, even, also, indeed; ἔχω (echo) Pres. Act. Part. n.m.sg., to have, hold: having; ἐν (en) prep., in, by, with; δεξιός (dexios) adj. d.f.sg., with def. art., the right, right hand; αὐτός (autos) pers. pron. 3g.m.sg., him; χεὶρ (cheir) d.f.sg., hand; ἀστὲρ (aster) a.m.pl., a star; ἑπτὰ (hepta) num., seven; καὶ (kai) conj., and, even, also, indeed; ἐκ (ek) prep., out of, from; στόμα (stoma) g.n.sg., with def. art., the mouth; αὐτός (autos) pers. pron. 3g.sg., him; ῥομφαία (rhomphaia) n.f.sg., a large sword; διστομὸς (distomos) adj. n.n.sg., having a double mouth, two edged, from the compound of δις (dis) twice, and στόμα (stoma) mouth, face; ὀξύς (oxus) adj. n.f.sg., sharp, quick, swift; ἐκπορευομαι (ekporeuomai) Pres. M/P Dep. Part. n.f.sg., to go forth, go out, depart, from the compound of ἐκ (ek) prep., out of, from and πορευομαι (poreuomai) to lead over, carry over: departing; καὶ (kai) conj., and, even, also, indeed; ὄψις (opsis) n.f.sg., with def. art., seeing, sight, face, countenance, the outward appearance; αὐτός (autos) pers. pron. 3g.m.sg., him; ὡς (hos) adv., as, like; ἥλιος (helios) n.m.sg., with def. art., the sun, the rays of the sun, the light of day; φαίνω (phaino) Pres. Act. Ind. 3sg., to bring forth into the light, to appear, shine: he/she/it shines; ἐν (en) prep., in, by, with; δύναμις (dunamis) d.f.sg., with def. art., strength, might, ability; αὐτός (autos) pers. pron. 3g.m.sg., him.

1:17 - καὶ ὅτε εἶδον αὐτὸν ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρὸς καὶ ἐπεθήκεν τὴν δεξιάν αὐτοῦ χεὶρα ἐπ' ἐμὲ λέγων μοι μὴ φοβοῦ ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἐσχάτος (And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying to me, do not fear, I am the first and the last) : καὶ (kai) conj., and, even, also, indeed; ὅτε (hote) adv., when, whenever, while; ὁρᾶω (horao) 2 Aor. Act. Ind. 1sg., to see, behold: I saw; αὐτός (autos) pers. pron. 3a.m.sg., him; πίπτω (pipto) 2 Aor. Act. Ind. 1sg., to fall, descend: I fell; πρὸς (pros) prep., to, near; πός (pous) a.m.pl., with def. art., foot; αὐτός (autos) pers. pron. 3g.m.sg., him; ὡς (hos) adv., as, like, even as; νεκρός (nekros) adj. n.m.sg., dead; καὶ (kai) conj., and, even, also, indeed; ἐπιτίθημι (epitithemi) Aor. Act. Ind. 3sg., to lay on, put on, from the compound of ἐπὶ (epi) upon, on, and τίθημι (tithemi) to set, place, put: he/she/it laid upon; δεξιός (dexios) adj. a.f.sg., with def. art., right hand, right; αὐτός (autos) pers. pron. 3g.m.sg., him; χεὶρ (cheir) a.f.sg., hand; ἐπὶ (epi) prep., upon, on; ἐγώ (ego) pers. pron. 1a.sg., I, me; λέγω (lego) Pres. Act. Part. n.m.sg., to say, speak: speaking; ἐγώ (ego) pers. pron. 1d.sg., I, me; μὴ (me) part., not; φοβέω (phobeo) Pres. M/P Dep. Impv. 2sg., to fear, put to flight by terrifying, be afraid: fear!; ἐγώ (ego) pers.

pron. 1n.sg., I, me; εἰμι (eimi) Pres. Ind. 1sg., to be, exist: I am; πρῶτος (protos) adj. n.m.sg., with def. art., first in time, place, or rank; καί (kai) conj., and, also, indeed, even; ἐσχάτως (eschatos) adj. n.m.sg., extreme, last.

1:18 - καὶ ὁ ζῶν καὶ ἐγενομένην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ ἔχω τὰς κλείς τοῦ ἀδου καὶ τοῦ θανάτου (And the one that lives and became dead and behold, I am alive for ever, and I have the keys of hell and death) : καὶ (kai) conj., and, even, also, indeed; ζᾶω (zao) Pres. Act. Part. n.m.sg., with def. art., to live, be alive, breathe: the one that lives; καὶ (kai) conj., and, even, also, indeed; γίνομαι (ginomai) 2 Aor. Mid. Dep. Ind. 1sg., to become: I became; νεκρὸς (nekros) adj. n.m.sg., dead; καὶ (kai) conj., and, also, even, indeed; ὁράω (horao) 2 Aor. Mid. Impv. 2sg., to see, behold: behold!; ζᾶω (zao) Pres. Act. Part. n.m.sg., to live, breathe: living; εἰμι (eimi) Pres. Ind. 1sg., to be, exist: I am; εἰς (eis) prep., into; αἰὼν (aion) a.m.pl., with def. art., forever, an unbroken age, an age; αἰὼν (aion) g.m.pl., with def. art., forever, an unbroken age, an age; ἀμήν (amen) of Hebrew origin meaning, verily, truly, amen; καὶ (kai) conj., and, even, also, indeed; ἔχω (echo) Pres. Act. Ind. 1sg., to have, hold: I have; κλείς (kleis) a.f.pl., with def. art., a key; Ἀδης (hades) g.m.sg., with def. art., hell, the grave; καὶ (kai) conj., and, even, also, indeed; θάνατος (thanatos) g.m.sg., with def. art., death.

1:19 - γράψον αἰδεὶς καὶ αἰ εἰσὶν καὶ αἰ μέλλει γίνεσθαι μετὰ ταῦτα (Write what you see what is and what shall be after these things) : γράφω (grapho) Aor. Act. Impv. 2sg., to write: write!; ὅς (hos) rel. pron. a.n.pl., who, which, what, that; ὁράω (horao) 2 Aor. Act. Ind. 2sg., to see, behold: you saw; καὶ (kai) conj., and, also, even, indeed; ὅς (hos) rel. pron. a.n.pl., who, which, what, that; εἰμι (eimi) Pres. Ind. 3pl., to be, exist: they are; καὶ (kai) conj., and, also, even, indeed; ὅς (hos) rel. pron. a.n.pl., who, which, what, that; μέλλω (mello) Pres. Act. Ind. 3sg., to be about, intend, shall, should, would: he/she/it shall; γίνομαι (ginomai) Pres. M/P Dep. Inf., to become, come to pass; μετὰ (meta) prep., with, after, behind; οὗτος (houtos) dem. pron. a.n.pl., these.

1:20 - τὸ μυστήριον τῶν ἑπτα ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου καὶ τὰς ἑπτα λυχνίας τὰς χρυσεᾶς οἱ ἑπτα ἀστέρες ἀγγελοὶ τῶν ἑπτα ἐκκλησιῶν εἰσὶν καὶ αἱ ἑπτα λυχνίαι αἷς εἶδες ἑπτα ἐκκλησίαι εἰσὶν (The mystery of the seven stars which 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 which you saw are the seven Churches) : μυστήριον (musterion) n.n.sg., with def. art., mystery, a hidden thing; ἑπτα (hepta) num., seven; ἀστέρ (aster) g.m.pl., with def. art., a star; ὅς (hos) rel. pron. g.m.pl., who, which, what, that; ὁράω (horao) 2 Aor. Act. Ind. 2sg., to see, behold: you saw; ἐπὶ (epi) prep., upon, on, over, across, against; δεξιός (dexios) adj. g.f.sg., the right hand, right; ἐγώ (ego) pers. pron. 1g.sg., I, me; καὶ (kai) conj., and, also, indeed, even; ἑπτα (hepta) num., seven; λυχνία (luchnia) a.f.pl., with def. art., a candlestick, lamp stand, candelabrum; χρυσεός (chruseos) adj. g.f.pl., with def. art., golden, made of gold; ἑπτα (hepta) num., seven; ἀστέρ (aster) n.m.pl., with def. art., a star; ἀγγελός (aggelos) n.m.pl., a messenger, envoy, angel; ἑπτα (hepta) num., seven; ἐκκλησία (ekklesia) g.f.pl., a gathering, church, from the compound of ἐκ (ek) prep., from, out of, and καλέω (kaleo) to call; εἰμι (eimi) Pres. Ind. 3pl., to be, exist: they are; καὶ (kai) conj., and, even, also, indeed; ἑπτα (hepta) num., seven; λυχνία

(luchnia) n.f.pl., with def. art., a candlestick, lampstand, candelabrum; ος (hos) rel. pron. a.f.pl., who, which, what, that; οραω (horao) 2 Aor. Act. Ind. 2sg., to see, behold: you saw; επτα (hepta) num., seven; εκκλησια (ekklesia) n.f.pl., a gathering, church, from the compound of εκ (ek) prep., from, out of, and καλεω (kaleo) to call; ειμι (eimi) Pres. Ind. 3pl., to be, exist: they are.

Chapter 2

2:1 - τω αγγελω της εφεσινης εκκλησιας γραψον ταδε λεγει ο κρατων τους επτα αστερας εν τη δεξια αυτου ο περιπατων εν μεσω των επτα λυχνιων των χρυσων (Write these things to the angel of the Church of Ephesus, the one that holds the seven stars in his hand, who walks in the midst of the seven golden lampstands) : αγγελος (aggelos) d.m.sg., with def. art., a messenger, angel; Εφεσινος (Ephesions) g.f.sg., with def. art., Ephesus; εκκλησια (ekklesia) g.f.sg., a gathering of citizens called out, Church, from the compound of εκ (ek) from, out of, and καλεω (kaleo) to call; γραφω (grapho) Aor. Act. Impv. 2sg., to write: write!; οδε (hode) dem. pron. a.n.pl., these things, this one here; λεγω (lego) Pres. Act. Ind. 3sg., to say, speak: he/she/it says; κρατεω (krateo) Pres. Act. Part. n.m.sg., with def. art., to have power, be powerful, get possession of, to hold, take: the one that has power; επτα (hepta) num., seven; αστερη (aster) a.m.pl., with def. art., a star; εν (en) prep., in, by, with; δεξιος (dexios) adj. d.f.sg., the right, right hand; αυτος (autos) pers. pron. 3g.m.sg., him; περιπατεω (peripateo) Pres. Act. Part. n.m.sg., with def. art., to walk, go: the one that walks; εν (en) prep., in, by, with; μεσος (mesos) adj. d.n.sg., the middle, midst; επτα (hepta) num., seven; λυχνια (luchnia) g.f.pl., with def. art., a candle stick, lamp stand, candelabrum; χρυσεος (chruseos) adj. g.f.pl., with def. art., golden, made of gold.

2:2 - οίδα τα εργα σου και τον κοπον σου και την υπομονην σου και οτι ου δυνη βαστασαι κακους και επειρασω τους φασκοντας ειναι αποστολους και ουκ εισιν και ευρες αυτους ψευδεις (I know your works and your labor and your patience and how you are not able to bear them that are evil. And you test them that say they are apostles and are not and has found them liars) : ειδω (eido) Perf. Act. Ind. 1sg., to see, know: I have seen; εργον (ergon) a.n.pl., with def. art., work, deed; συ (su) pers. pron., 2g.sg., you; και (kai) conj., and, even, also, indeed; κοπος (kopos) a.m.sg., with def. art., a beating of the breast with grief, labor, trouble; συ (su) pers. pron. 2g.sg., you; και (kai) conj., and, also, indeed, even; υπομονη (hupomone) a.f.sg., with def. art., steadfastness, constancy, patience, enduring; συ (su) pers. pron. 2m.sg., you; και (kai) conj., and, also, indeed, even; οτι (hoti) conj., that, because, since; ου (ou) part., not; δυναμαι (dunamai) Pres. M/P Dep. Ind. 2sg., to be able, have power, be capable to do something: you are able; βασταζω (bastazo) Aor. Act. Inf. to take up with the hands, to bear, carry; κακος (kakos) adj. a.m.pl., bad, evil; και (kai) conj., and, even, also, indeed; πειραζω (peirazo) Aor. Mid. Ind. 2sg., to tempt, try: you yourself test; φασκω (phasko) Pres. Act. Part. a.m.pl., with def. art., to affirm, allege, profess: the one professing; ειμι (eimi) Pres. Act. Inf. to be, exist; αποστολος (apostolos) a.m.pl., a delegate, messenger, apostle; και (kai) conj., and, also, even, indeed; ου (ou) part., not; ειμι (eimi) Pres. Ind. 3pl., to be, exist: they are; και (kai) conj., and, even, also, indeed; ευρισκω (heurisko) 2 Aor. Act. Ind. 2sg., to find, to come upon, to find by enquiry: you found; αυτος (autos) pers. pron. 3a.m.pl., him; ψευδης (pseudes) adj. a.m.pl., lying, deceitful, false.

2:3 - και εβαστασας και υπομονην εχεις και δια το ονομα μου κεκοπιακας και ου κεκμηκας (And you bear and have labored indeed for my name's sake. You have labored and have not become weary) : και(kai) conj., and, even, also, indeed; βασταζω (bastazo) Aor. Act. Ind. 2sg., to take up with the hands, to bear, carry: you carried; και(kai) conj., and, even, also, indeed; υπομονη (hupomone) a.f.sg., steadfastness, constancy, patience, enduring; εχω (echo) Pres. Act. Ind. 2sg., to have, hold: you have; και (kai) conj., and, also, even, indeed; δια (dia) prep., through, by; ονομα (onoma) a.n.sg., with def. art., name; εγω (ego) pers. pron. 1g.sg., I, me; κοπιαω (kopiao) Perf. Act. Ind. 2sg., to grow weary, tired, labor with wearisome effort: you have labored; και (kai) conj., and, even, also, indeed; ου (ou) part., not; καμνω (kamno) Perf. Act. Ind. 2sg., to grow weary, be sick, faint: you have grown weary.

2:4 - αλλ εχω κατα σου οτι την αγαπην σου την πρωτην αφηκας (But I have against you, because you have left your first love) : αλλα (alla) conj., but; εχω (echo) Pres. Act. Ind. 1sg., to have, hold: I have; κατα (kata) prep., according to, down; συ (su) pers. pron. 2g.sg., you; οτι (hoti) conj., that, because, since; αγαπη (agape) a.f.sg., with def. art., love; συ (su) pers. pron. 2g.sg., you; πρωτος (protos) adj. a.f.sg., first in time, place, or rank; αφημι (aphiemi) Aor. Act. Ind. 2sg., to send away, forgive, leave: you let go.

2:5 - μνημονευε ουν ποθεν εκπεπτωκας και μετανοησον και τα πρωτα εργα ποιησον ει δε μη ερχομαι σοι ταχει και κινησω την λυχνιαν σου εκ του τοπου αυτης εαν μη μετανοησης (Therefore remember from where you have fallen and repent and do the first works, or else I will come to you quickly and remove your lampstand out of his place unless you repent) : μνημονευω (mnemoneuo) Pres. Act. Impv. 2sg., to be mindful of, to remember: remember!; ουν (oun) conj., then, therefore; ποθεν (pothen) adv., where; εκπιπτο (ekpipto) Perf. Act. Ind. 2sg., to fall out of, fall down, from the compound of εκ (ek) prep., from, out of, and πιπτο (pipto) to descend, fall down: you have fallen; και (kai) conj., and, even, also, indeed; μετανοεω (metanoeo) Aor. Act. Impv. 2sg., to change one's mind, to repent, from the compound of μετα (meta) with, after, behind, and νοεω (noeo) to understand with the mind, the think upon, to ponder: repent!; και (kai) conj., and, even, also, indeed; πρωτος (protos) adj. a.n.pl., first in time, place, or rank; εργον (ergon) a.n.pl., work, deed; ποιεω (poieo) Aor. Act. Impv. 2sg., to make, do: do!; ει (ei) cond., if, whether; δε (de) conj., but; μη (me) part., not; ερχομαι (erchomai) Pres. M/P Dep. Ind. 1sg., to come, go: I come; συ (su) pers. pron. 2d.sg., you; ταχος (tachos) d.n.sg., quickness, speed; (or textual variant ταχυ (tachu) adv., quickly, speedily); και (kai) conj., and, even, also, indeed; κινεω (kineo) Fut. Act. Ind. 1sg., to move, cause to go, remove: I will remove; λυχνια (luchnia) a.f.sg., with def. art., a candlestick, lampstand, candelabrum; συ (su) pers. pron. 2g.sg., you; εκ (ek) prep., from, out of; τοπος (topos) g.m.sg., with def. art., place, room; αυτος (autos) pers. pron. 3g.f.sg., her; εαν (ean) cond., if, in case; μη (me) part., no; μετανοεω (metanoeo) Aor. Act. Subj. 2sg., to change one's mind, to repent, from the compound

of μετα (meta) with, after, behind, and νοεω (noeo) to understand with the mind, the think upon, to ponder: you might repent.

2:6 - αλλα τουτο εχεις οτι μισεις τα εργα των νικολαιτων α καγω μισω (But this you have, that you hate the deeds of the Nicolaitans, which I also hated) : αλλα (alla) conj., but; ουτος (houtos) dem. pron. a.n.sg., this; εχω (echo) Pres. Act. Ind. 2sg., to have, hold: you have; οτι (hoti) conj., that, because, since; μισεω (miseo) Pres. Act. Ind. 2sg., to hate: you hate; εργον (ergon) a.n.pl., with def. art., work, deed; Νικολαιτης (Nikolaites) g.m.pl., Nicolaitans “destruction of people”; ος (hos) rel. pron. a.n.pl., who, which, what, that; καγω (kago) pron. a.n.sg., and I, even I; μισεω (miseo) Pres. Act. Ind. 1sg., to hate: I hated.

2:7 - ο εχων ους ακουσατω τι το πνευμα λεγει ταις εκκλησιας τω νικωντι δωσω αυτω φαγειν εκ του ξυλου της ζωης ο εστιν εν μεσω του παραδεισου του θεου (He that has an ear, let him hear what the Spirit says to the Churches. To the one that overcomes I will give to eat of the tree of life which is in the middle of the paradise of God) : εχω (echo) Pres. Act. Part. n.m.sg., with def. art., to have, hold: the one that holds; ους (ous) a.n.sg., the ear; ακουω (akouo) Aor. Act. Impv., 3sg., to hear: hear! τς (tis) pron., a.n.sg., who, which, what; πνευμα (pneuma) n.n.sg., with def. art., spirit, wind, breath; λεγω (lego) Pres. Act. Ind. 3sg., to say, speak: he/she/it says; εκκλησια (ekklesia) d.f.pl., with def. art., church, a gathering of citizens, from the compound of εκ (ek) from, out of, and καλεω (kaleo) to call; νικαω (nikao) Pres. Act. Part. d.m.sg., with def. art., to conquer, overcome: the one that conquers; διδωμι (didomi) Fut. Act. Ind. 1sg., to give, grant: I will give; αυτος (autos) pers. pron. 3d.m.sg., him; φαγω (phago) 2 Aor. Act. Inf. to eat; εκ (ek) prep., from, out of; ξυλον (xulon) g.n.sg., w tih def. art., wood, tree; ζωη (zoe) g.f.sg., with def. art., life; ος (hos) rel. pron. n.n.sg., who, which, what, that; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; εν (en) prep., in, by, with; μεσος (mesos) adj. d.n.sg., middle, the midst; παραδεισος (paradeisos) g.m.sg., with def. art., paradise; θεος (theos) g.m.sg., w tih def. art., god, God.

2:8 - και τω αγγελω της εκκλησιας σμυρναιων γραπον ταδε λεγει ο πρωτος και ο εσχατος ος εγενετο νεκρος και εζησεν (And write to the angel of the church in Smyrna. these things He says, the first and the last, who was dead and lives.) : και (kai) conj., and, also, even, indeed; αγγελος (aggelos) d.m.sg., with def. art., a messenger, angel; εκκλησια (ekklesia) g.f.sg., with def. art., church, a gathering of citizens, an assembly, from the compound of εκ (ek) from, out of, and καλεω (kaleo) to call; σμυρναιος (Smyrnaios) g.m.pl., Smyrna; γραφω (grapho) Aor. Act. Impv. 2sg., to write: write!; οδε (hode) dem. pron., a.n.pl., these things; λεγω (lego) Pres. Act. Ind. 3sg., to say, speak: he/she/it says; πρωτος (protos) adj. n.m.sg., with def. art., first in time, place or rank; και (kai) conj., and, also, even, indeed; εσχατος (eschatos) adj. n.m.sg., with def. art., extreme, last; ος (hos) rel. pron. n.m.sg., who, which, what, that; γινομαι (ginomai) 2 Aor. Mid. Dep. Ind. 3sg., to become, come to pass: he/she/it became; νεκρος (nekros) adj. n.m.sg., dead; και (kai) conj., and, also, even, indeed; ζαω (zoe) Aor. Act. Ind. 3sg., to live, breathe, be alive: he/she/it lived.

2:9 - οίδα σου τα εργα και την θλιψιν και την πτωχειαν πλουσιος δε ει και την βλασφημιαν των λεγοντων ιουδαιους ειναι εαυτους και ουκ εισιν αλλα συναγωγη του σατανα (I have seen your works and the tribulation and poverty, but you are rich, and the blasphemy of those that say they are Jews and are not, but the synagogue of Satan.) : ειδω (eido) Perf. Act. Ind. 1sg., to see, know: I have seen; συ (su) pers. pron. 2g.sg., you; εργον (ergon) a.n.pl., with def. art., work, deed; και (kai) conj., and, even, also, indeed; θλιψις (thlipsis) a.f.sg., with def. art., a pressing, tribulation, trouble, oppression, affliction; και (kai) conj., and, even, also, indeed; πτωχεια (ptochēia) a.f.sg., with def. art., poverty; πλουσιος (plousios) adj. n.m.sg., rich, wealthy; δε (de) conj., but; ειμι (eimi) Pres. Ind. 2sg., to be, exist: you are; και (kai) conj., and, even, also, indeed; βλασφημια (blasphemia) a.f.sg., with def. art., slander, blasphemy, speech injurious to another's name; λεγω (lego) Pres. Act. Part., g.m.pl., with def. art., to say, speak: the one that says; ιουδαιος (Ioudaios) adj. a.m.pl., Jewish; ειμι (eimi) Pres. Inf. to be, exist; εαυτου (heautou) ref. pron. 3a.m.pl., themselves; και (kai) conj., and, even, also, indeed; ου (ou) neg. art., not; ειμι (eimi) Pres. Ind. 3pl., to be, exist: they are; αλλα (alla) conj., but; συναγωγη (sunagoge) n.f.sg., synagogue, a gathering, from the verb to gather together; σατανας (Satanas) g.m.sg., with def. art., Satan, of Hebrew origin meaning "adversary".

2:10 - μηδεν φοβου α μελλεις πασχειν ιδου μελλει βαλειν εξ υμων ο διαβολος εις φυλακην ινα πειρασθητε και εξετε θλιψιν ημερων δεκα γινου πιστος αχρι θανατου και δωσω σοι τον στεφανον της ζωης (Do not fear any of those things which you will suffer. Behold, the devil will cast [some] of you into prison so that you might be tried and you will have tribulation ten days. Be faithful unto death and I will give you a crown of life.) : μηδεις (medeis) adj. a.n.sg., no one, nothing; φοβεω (phobeo) Pres. M/P Dep. Impv. 2sg., to fear, be afraid: fear!; ος (hos) rel. pron. a.n.pl., who, which, what; μελλω (mello) Pres. Act. Ind. 2sg., shall, should, would, to intend, have in mind: you will; πασχω (pascho) Pres. Act. Inf., to suffer, to be affected in a good or bad sense; οραω (horao) 2 Aor. Mid. Impv. 2sg., to see, behold: yourself see!; μελλω (mello) Pres. Act. Ind. 3sg., shall, should, would, to intend, have in mind: he/she/it will; βαλλω (ballo) 2 Aor. Act. Inf. to throw, cast; εκ (ek) prep., out of, from; συ (su) pers. pron., 2g.pl., you; διαβολος (diabolos) adj. n.m.sg., with def. art., devil, false accuser, slanderer; εις (eis) prep., into; φυλακη (phulake) a.f.sg., guard, watch; ινα (hina) conj., that, in order that, so that; πειραζω (peirazo) Aor. Pas. Subj. 2pl., to tempt, try, prove: you might be tried; και (kai) conj., and, even, also, indeed; εχω (echo) Fut. Act. Ind. 2pl., to have, hold: you will have; θλιψις (thlipsis) a.f.sg., a pressing, tribulation, affliction, trouble; ημερα (hemera) g.f.pl., day; δεκα (deka) num., ten; γινομαι (ginomai) Pres. M/P Dep. Impv. 2sg., to become, come into existence: become!; πιστος (pistos) adj. n.m.sg., trusty, faithful, believe; αχρι (achri) adv., until, unto; θανατος (thanatos) g.m.sg., death, the death of the body; και (kai) conj., and, even, also, indeed; διδωμι (didomi) Fut. Act. Ind. 1sg., to give, grant: I will give; συ (su) pers. pron. 2d.sg., you; στεφανος (stephanos) a.m.sg., with def. art., a crown; ζωη (zoe) g.f.sg., with def. art., life.

2:11 - ο εχων ους ακουσατω τι το πνευμα λεγει ταις εκκλησιας ο νικων ου μη αδικηθη εκ του θανατου του δευτερου (The one that has an ear, let him hear what the Spirit says to the churches. The one that overcomes will not be hurt in the second death.) : εχω (echo) Pres. Act. Part. n.m.sg., with def. art., to have, hold: the one that holds; ους (ous) a.n.sg., the ear; ακουω (akouo)

Aor. Act. Impv. 3sg., to hear: hear!; τις (tis) pron., a.n.sg., who, which, what; πνευμα (pneuma) n.n.sg., with def. art., spirit, breath, wind; λεγω (lego) Pres. Act. Ind. 3sg., to say, speak: he/she/it says; εκκλησια (ekklesia) d.f.sg., with def. art., church, an assembly of citizens call out, from the compound of εκ (ek) from, out of, and καλεω (kaleo) to call; νικαω (nikao) Pres. Act. Part. n.m.sg., with def. art., to conquer, overcome: the one that overcomes; ου (ou) part., not; μη (me) part., not; αδικεω (adikeo) Aor. Pas. Subj. 3sg., to hurt, do wrong, from the compound of the neg part. α (alpha) “not” and δικη (dike) right, just: he/she/it might be unjust; εκ (ek) prep., out of, from; θανατος (thanatos) g.m.sg., with def. art., death; δευτερος (deuteros) adj. g.m.sg., with def. art., the second.

2:12 - και τω αγγελω της εν περγαμω εκκλησιας γραψον ταδε λεγει ο εχων την ρομφαιαν την διστομον την οξειαν (And the angel of the Church in Pergamos write, these things says the one that has the sharp sword with two edges) : και (kai) conj., and, even, also, indeed; αγγελος (aggelos) d.m.sg., with def. art., a messenger, angel; εν (en) prep., in, by, with; περγαμος (Pergamos) d.f.sg., Pergamos, meaning “height or elevation”; εκκλησια (ekklesia) g.f.sg., with def. art., church, a gathering of citizens called out, from the compound of εκ (ek) from, out of, and καλεω (kaleo) to call; γραφω (grapho) Aor. Act. Impv. 2sg., to write: write!; οδε (hode) dem. pron. a.n.pl., these things; λεγω (lego) Pres. Act. Ind. 3sg., to say, speak: he/she/it says; εχω (echo) Pres. Act. Part. n.m.sg., with def. art., to have, hold: the one that has; ρομφαια (rhomphaia) a.f.sg., with def. art., a sword, a large sword, javelin; διστομος (distomos) adj. a.f.sg., with def. art., two edged, having two edges, double mouth; οξυς (oxus) adj. a.f.sg., with def. art., sharp, swift, quick.

2:13 - οίδα τα εργα σου και που κατοικεις οπου ο θρονος του σατανα και κρατεις το ονομα μου και ουκ ηρνησω την πιστιν μου και εν ταις ημεραις εν αις αντιπας ο μαρτυς μου ο πιστος ος απεκτανθη παρ υμιν οπου κατοικει ο σατανας (I have seen your works and where you dwell, where Satan’s seat is and you hold fast my name and have not denied my faith even in those days wherein Antipas my faithful martyr who was slain among you where Satan dwells) : ειδω (eido) Perf. Act. Ind. 1sg., to see, know: I have seen; εργον (ergon) a.n.pl., with def. art., work, deed; συ (su) pers. pron. 2g.sg., you; και (kai) conj., and, even, also, indeed; που (pou) adv., where, somewhere, nearly; κατοικεω (katoikeo) Pres. Act. Ind. 2sg., to dwell, settle: you dwell, from the compound of κατα (kata) down and οικεω (oikeo) to dwell in; οπου (houtu) adv., where, whereas; θρονος (thronos) n.m.sg., with def. art., a throne, a stately seat; σατανας (Satanas) g.m.sg., with def. art., Satan, adversary; και (kai) conj., and, even, also, indeed; κρατεω (krateo) Pres. Act. Ind. 2sg., to have power, to get possession of, to hold: you take; ονομα (onoma) a.n.sg., with def. art., name; εγω (ego) pers. pron. 1g.sg., I, me; και (kai) conj., and, even, also, indeed; ου (ou) part., not; αρνεομαι (arneomai) Aor. Mid. Dep. Ind. 2sg., to deny, refuse: you denied; πιστις (pistis) a.f.sg., with def. art., faith, assurance, belief; εγω (ego) pers. pron. 1g.sg., I, me; και (kai) conj., and, even, also, indeed; εν (en) prep., in, by, with; ημερα (hemera) d.f.pl., with def. art., day; εν (en) prep., in, by, with; ος (hos) rel. pron. d.f.pl., who, which, what, that; Αντιπας (Antipas) n.m.sg., Antipas “like the father”; μαρτυς (martyr) n.m.sg., with def. art., a witness, martyr; εγω (ego) pers. pron. 1g.sg., I, me; πιστος (pistos) adj. n.m.sg., with def. art., faithful, believe, trust; ος (hos) rel. pron. n.m.sg., who, which, what, that; αποκτεινω (apokteino) Aor. Pas. Ind. 3sg., to kill: he/she/it being killed; παρα (para) prep., from, near; συ (su) pers.

pron. 2d.pl., you; οπου (hopou) adv., where, whereas; κατοικεω (katoikeo) Pers. Act. Ind. 3sg., to dwell, settle, from the compound of κατα (kata) down, and οικεω (oikeo) to dwell: he/she/it dwells; σατανας (Satanas) n.m.sg., with def. art., Satan, adversary.

2:14 - αλλ εχω κατα σου ολιγα οτι εχεις εκει κρατουντας την διδαχην βαλααμ ος εδιδασκεν εν τω βαλακ βαλειν σκανδαλον ενωπιον των υιων ισραηλ φαγειν ειδωλοθυτα και πορνευσαι (But I have a few things against you, because you have those holding the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel to eat things sacrificed to idols, and commit fornication) : αλλα (alla) conj., but; εχω (echo) Pres. Act. Ind. 1sg., to have, hold: I have; κατα (kata) prep., down, according to; συ (su) pers. pron. 2g.sg., you; ολιγος (oligos) adj., a.n.pl., little, small; οτι (hoti) conj., that, because, since; εχω (echo) Pres. Act. Ind. 2sg., to have, hold: you have; εκει (ekei) adv., there, in that place; κρατεω (krateo) Pres. Act. Part. a.m.pl., to have power, be powerful, to hold, take, get possession of: holding; διδαχη (didache) a.f.sg., with def. art., teaching, doctrine; Βαλααμ (Balaam) pr. n., Balaam, of Hebrew origin meaning “not of the people”; ος (hos) rel. pron. n.m.sg., who, which, what, that; διδασκω (didasko) Impf. Act. Ind. 3sg., to teach: he/she/it taught; εν (en) prep., in, by, with; Βαλακ (Balak) pr.n., Balak, of Hebrew origin meaning “devastator”; βαλλω (ballo) 2 Aor. Act. Inf. to throw, cast; σκανδαλον (skandalon) a.n.sg., the movable stick of a trap, a snare, an offence, stumbling block; ενωπιον (enopion) adv., before, in the presence of; υιος (huios) g.m.pl., with def. art., a son; Ισραηλ (Israel) pr.n., Israel, of Hebrew origin meaning God prevails”; φαγω (phago) 2 Aor. Act. Inf. to eat; ειδωλοθυτον (eidolothuton) adj., a.n.pl., things offered to idols, sacrificed to idols, from the compound of ειδωλον (eidolon) an image, likeness, a false god, and θυω (thuo) to sacrifice, slay, kill; και (kai) conj., and, also, even, indeed; πορνεω (porneuo) Aor. Act. Inf. to prostitute one’s body to the lust of another, to give one’s self to unlawful sexual intercourse.

2:15 - ουτως εχεις και συ κρατουντας την διδαχην των νικολαιτων ο μισω (So you have also those that hold the doctrine of Nicolaitans which thing I hate) : ουτω (houto) adv., in this manner, thus, so; εχω (echo) Pres. Act. Ind. 2sg., to have, hold: you have; και (kai) conj., and, also, even, indeed; συ (su) pers. pron. 2n.sg., you; κρατεω (krateo) Pres. Act. Part. a.m.pl., to have power, be powerful, get possession of, take, hold: having; διδαχη (didache) a.f.sg., with def. art., teaching, doctrine; Νικολαιτης (Nikolaites) g.m.pl., with def. art., Nicolaitans “destruction of people”; ος (hos) rel. pron. a.n.sg., who, which, what, that; μισεω (miseo) Pres. Act. Ind. 1sg., to hate, be hated: I hate.

2:16 - μετανοησον ει δε μη ερχομαι σοι ταχυ και πολεμησω μετ αυτων εν τη ρομφαια του στοματος μου (Repent or else I will come to you quickly and will fight against them with the sword of my mouth) : μετανοεω (metanoeo) Aor. Act. Impv. 2sg., to change one’s mind, repent, from the compound of μετα (meta) with, after, and νοεω (noeo) to think upon, to perceive with

the mind: repent!; ει (ei) cond., if, whether; δε (de) conj., but; μη (me) part., not; ερχομαι (erchomai) Pres. M/P Dep. Ind. 1sg., to come, go: I come; συ (su) pers. pron. 2d.sg., you; ταχυ (tachu) adv., quickly, speedily; και (kai) conj., and, even, also, indeed; πολεμεω (polemeo) Fut. Act. Ind. 1sg., to war, carry on war, to fight: I will fight; μετα (meta) prep., with, after; αυτος (autos) pers. pron. 3g.m.pl., him; εν (en) prep., in, by, with; ρομφαια (rhomphaia) d.f.sg., with def. art., a large sword, a long javelin; στομα (stoma) g.n.sg., with def. art., mouth, face, edge; εγω (ego) pers. pron. 1g.sg., I, me.

2:17 - ο εχων ους ακουσατω τι το πνευμα λεγει ταις εκκλησιαις τω νικωντι δωσω αυτω φαγειν απο του μαννα του κεκρυμμενου και δωσω αυτω ψηφον λευκην και επι την ψηφον ονομα καινον γεγραμμενον ο ουδεις εγνω ει μη ο λαμβανων (He that has an ear, let him hear what the Spirit says to the Churches. To him that overcomes I will give to eat of the hidden manna and I will give him a white stone and in the stone a new name written which no man knew except the one that receives [it]) : εχω (echo) Pres. Act. Part. n.m.sg., with def. art., to have, hold: the one that has; ους (ous) a.n.sg., the ear; ακουω (akouo) Aor. Act. Impv. 3sg., to hear: hear!; τις (tis) pron., a.n.sg., who, which, what; πνευμα (pneuma) n.n.sg. with def. art., spirit, wind, breath; λεγω (lego) Pres. Act. Ind. 3sg., to say, speak: he/she/it says; εκκλησια (ekklesia) d.f.pl., with def. art., church, a gathering of citizens called out, from the compound of εκ (ek) from, out of, and καλεω (kaleo) to call; νικαω (nikao) Press. Act. Part. d.m.sg., with def. art., to conquer, overcome: the one that overcomes; διδωμι (didomi) Fut. Act. Ind. 1sg., to give, grant: I will give; αυτος (autos) pers. pron. 3d.m.sg., him; φαγω (phago) 2 Aor. Act. Inf. to eat; απο (apo) prep., from, out of; μαννα (manna) of Hebrew origin, manna, meaning “what is it”; κρυπτω (krupto) Perf. Pas. Part. g.n.sg., to hide, conceal, escape notice: having been concealed; και (kai) conj., and, even, also, indeed; διδωμι (didomi) Fut. Act. Ind. 1sg., to give, grant: I will give; αυτος (autos) pers. pron. 3d.m.sg., him; ψηφος (psephos) a.f.sg., a small worn smooth stone, a pebble; λευκος (leukos) adj. a.f.sg., light, bright, brilliant; και (kai) conj., and, even, also, indeed; επι (epi) prep., upon, on, over, against; ψηφος (psephos) a.f.sg., with def. art., a small worn smooth stone, a pebble; ονομα (onoma) n.n.sg., name; καινος (kainos) adj., n.n.sg., new; γραφω (grapho) Perf. Pas. Part. a.n.sg., to write: having been written; ος (hos) rel. pron. a.n.sg., who, which, what, that; ουδεις (oudeis) adj. n.m.sg., no one, nothing; γινωσκω (ginosko) 2 Aor. Act. Ind. 3sg., to know, come to know: he/she/it knew; ει (ei) cond., if, whether; μη (me) part., not; λαμβανω (lambano) Pres. Act. Part. n.m.sg., with def. art., to take, receive: the one that receives.

2:18 - και τω αγγελω της εν θυατειροις εκκλησιας γραψον ταδε λεγει ο υιος του θεου ο εχων τους οφθαλμους αυτου ως φλογα πυρος και οι ποδες αυτου ομοιοι χαλκολιβανω (And to the angel of the Church in Thyatira write these things, says the Son of God having His eyes like unto a flame of fire and His feet like fine brass) : και (kai) conj., and, also, even, indeed; αγγελος (aggelos) d.m.sg., with def. art., a messenger, angel, envoy; ο (ho) def. art., g.f.sg., stand alone usage; εν (en) prep., in, by, with; θυατειρα (Thuateira) d.n.pl., Thyatira; εκκλησια (ekklesia) g.f.sg., Church, a gathering of citizens, from the compound of εκ (ek) out of, from, and καλεω (kaleo) to call; γραφω (grapho) Aor. Act. Impv. 2sg., to write: write!; οδε (hode) dem. pron. a.n.pl., these things; λεγω (lego) Pres. Act. Ind. 3sg., to say, speak: he/she/it says; υιος (huios) n.m.sg., with def. art., a son; θεος (theos) g.m.sg., with def. art., god, God; εχω (echo) Pres. Act. Part. n.m.sg., with def. art., to have, hold: the one that has; οφθαλμος (ophthalmos) a.m.pl., with

def. art., the eye; αυτος (autos) pers. pron. 3g.m.sg., him; ως (hos) adv., as, like; φλοξ (phlox) a.f.sg., a flame; πυρ (pur) g.n.sg., fire; και (kai) conj., and, also, even, indeed; πους (pous) n.m.pl., with def. art., a foot; αυτος (autos) pers. pron. 3g.m.sg., him; ομοιος (homoios) adj. n.m.pl., like, similar, resembling; χαλκολιβανος (chalkolibabon) d.n.sg., some metal like gold, fine brass, from the compound of chalkos (chalkos) brass, and λιβανος (libanos) the frankincense tree, the perfume.

2:19 - οίδα σου τα εργα και την αγαπην και την διακονιαν και την πιστιν και την υπομονην σου και τα εργα σου και τα εσχατα πλειονα των πρωτων (I have seen your works, and the love, and the faith, and the service, and your patience, and your works of the last [are] greater than the first) : ειδω (eido) Perf. Act. Ind. 1sg., to see, know: I have seen; συ (su) pers. pron. 2g.sg., you; εργον (ergon) a.n.pl., with def. art., work, deed; και (kai) conj., and, also, even, indeed; αγαπη (agape) a.f.sg., with def. art., love; και (kai) conj., and, even, also, indeed; διακονια (diakonia) a.f.sg., with def. art., service, ministering, the office of deacon; και (kai) conj., and, even, also, indeed; πιστις (pistis) a.f.sg., with def. art., faith, assurance, belief; και (kai) conj., and, also, even, indeed; υπομονη (hupomone) a.f.sg., with def. art., steadfastness, patience, enduring; συ (su) pers. pron. 2g.sg., you; και (kai) conj., and, also, even, indeed; εργον (ergon) a.n.pl., with def. art., work, deed; συ (su) pers. pron. 2g.sg., you; και (kai) conj., and, also, even, indeed; εσχατως (eschatos) adj. a.n.pl., with def. art., last, extreme; πλειων (pleion) adj. a.n.pl., greater in quantity or quality, more; πρωτος (protos) adj. g.n.pl., with def. art., first in time, place or rank.

2:20 - αλλ εχω κατα σου ολιγα οτι εας την γυναικα ιεζαβηλ την λεγουσαν εαυτην προφητιν διδασκειν και πλανασθαι εμους δουλους πορνευσαι και ειδωλοθυτα φαγειν (But I have [this] against you, because you tolerate the woman Jezebel, who called herself a prophetess, to teach and to seduce my servants to commit fornication and to eat things sacrificed to idols) : αλλα (alla) conj., but; εχω (echo) Pres. Act. Ind. 1sg., to have, hold: I have; κατα (kata) prep., down, according to; συ (su) pers. pron. 2g.sg., you; ολιγος (oligos) adj. a.n.pl., little, small, few; οτι (hoti) conj., that, because, since; εαω (eao) Pres. Act. Ind. 2sg., to allow, permit, let, give up, let go: you allow; γυνη (gune) a.f.sg., with def. art., a woman, a wife; Ιεζαβελ (Iezabel) pr.n., Jezebel, of Hebrew origin meaning “baal exalts” or “unchaste”; λεγω (lego) Pres. Act. Part. a.f.sg., with def. art., to say, speak: she that says; εαυτου (heautou) ref. pron. 3a.f.sg., herself; προφητις (prophetis) a.f.sg., a prophetess; διδασκω (didasko) Pres. Act. Inf. to teach; και (kai) conj., and, also, even, indeed; πλαναω (planao) Pres. Pas. Inf., to cause to stray, to deceive, go astray; εμος (emos) pron., 1a.m.pl, my, mine; δουλος (doulos) a.m.pl., a slave, bondman, servant; πορνευω (porneuo) Aor. Act. Inf. to prostitute one’s body to the lust of another, commit fornication; και (kai) conj., and, even, also, indeed; ειδωλοθυτον (eidolothuton) adj.a.n.pl., sacrificed to idols, things offered to idols; φαγω (phago) 2 Aor. Act. Inf. to eat.

2:21 - και εδωκα αυτη χρονον ινα μετανοηση εκ της πορνειας αυτης και ου μετενοησεν (And I gave her time to repent of her fornication and she did not repent) : και (kai) conj., and, even, also, indeed; διδωμι (didomi) Aor. Act. Ind. 1sg., to give, grant: I gave; αυτος (autos) pers. pron. 3d.f.sg., her; χρονος (chromos) a.m.sg., time; ινα (hina) conj., that, in order that, so that;

μετανοεω (metanoeo) Aor. Act. Subj. 3sg., to change one's mind, to repent, from the compound of μετα (meta) with, and νοεω (noeo) the understand, to think upon: he/she/it might repent; εκ (ek) prep., from, out of; πορνεία (porneia) g.f.sg., with def. art., fornication, illicit sexual intercourse, metaphorically, to worship idols; αυτος (autos) pers. pron. 3g.f.sg., her; και (kai) conj., and, even, also, indeed; ου (ou) neg. part., no; μετανοεω (metanoeo) Aor. Act. Ind. 3sg., to change one's mind, to repent, from the compound of μετα (meta) with, and νοεω (noeo) the understand, to think upon: he/she/it repented.

2:22 - ιδου εγω βαλλω αυτην εις κλινην και τους μοιχευοντας μετ αυτης εις θλιψιν μεγαλην εαν μη μετανοησωσιν εκ των εργων αυτων (Behold, I am casting her into a bed and those that commit adultery with her into great tribulation, unless they might repent of their deeds) : οραω (horaō) 2 Aor. Mid. Impv. 2sg., to see, behold: behold!; εγω (ego) pers. pron. 1n.sg., I, me; βαλλω (ballo) Pres. Act. Ind. 1sg., to throw, cast: I am casting; αυτος (autos) pers. pron. 3a.f.sg., her; εις (eis) prep., into; κλινη (kline) a.f.sg., a small bed, couch; και (kai) conj., and, even, also, indeed; μοιχευω (moicheuo) Pres. Act. Part. a.m.pl., with def. art., to commit adultery: those that commit adultery; μετα (meta) prep., with, after, behind; θλιψις (thlipsis) a.f.sg., a pressing, tribulation, affliction; μεγας (megas) adj. a.f.sg., great; εαν (ean) cond., if, in case; μη (me) part., not; μετανοεω (metanoeo) Aor. Act. Subj. 3pl., to repent, to change one's mind, from the compound of μετα (meta) with and νοεω (noeo) to understand, think upon: they might repent; εκ (ek) prep., from, out of; εργον (ergon) g.n.pl., with def. art., work, deed; αυτος (autos) pers. pron. 3g.m.pl., them.

2:23 - και τα τεκνα αυτης αποκτενω εν θανατω και γνωσονται πασαι αι εκκλησiai οτι εγω ειμι ο ερευνων νεφρους και καρδιας και δωσω υμιν εκαστω κατα τα εργα υμων (And I will kill her children with death, and all the Churches will know that I am the one that searches the minds and hearts; and I will give to every one of you according to your works) : και (kai) conj., and, even, also, indeed; τεκνον (teknon) a.n.pl., with def. art., offspring, child; αυτος (autos) pers. pron. 3g.f.sg., her; αποκτεινω (apokteino) Fut. Act. Ind. 1sg., to kill: I will kill; εν (en) prep., in, by, with; θανατος (thanatos) d.m.sg., death; και (kai) conj., and, even, also, indeed; γινωσκω (ginosko) Fut. Mid. Dep. Ind. 3pl., to know, understand: they will know; πας (pas) adj. n.f.pl., all, every; εκκλησια (ekklesia) n.f.pl., with def. art., a gathering, church, from the compound of εκ (ek) from, out of, and καλεω (kaleo) to call; οτι (hoti) conj., that, because, since; εγω (ego) pers. pron. 1n.sg., I, me; ειμι (eimi) Pres. Ind. 1sg., to be, exist: I am; ερευνωω (ereunao) Pres. Act. Part. n.m.sg., with def. art., to search, examine into: the one that searches; νεφρος (nephros) a.m.pl., a kidney, loins; και (kai) conj., and, even, also, indeed; καρδια (kardia) a.f.pl., heart; και (kai) conj., and, even, also, indeed; διδωμι (didomi) Fut. Act. Ind. 1sg., to give, grant: I will give; συ (su) pers. pron. 2d.pl., you; εκαστος (hekastos) adj. d.m.sg., each, every; κατα (kata) prep., down, according to; εργον (ergon) a.n.pl., with def. art., work, deed; συ (su) pers. pron. 2g.pl., you.

2:24 - υμιν δε λεγω και λοιποις τοις εν θυατειροις οσοι ουκ εχουσιν την διδαχην ταυτην και οιτινες ουκ εγνωσαν τα βαθη του σατανα ως λεγουσιν ου βαλω εφ υμας αλλο βαρος (But to you I say, and to the rest in Thyatira, as many as have not this doctrine, and which have not known

the depths of Satan, as they speak, I will put upon you no other burden) : συ (su) pers. pron. 2d.pl., you; δε (de) conj., and, even, also, indeed; λεγω (lego) Pres. Act. Ind. 1sg., to say, speak: I say; και (kai) conj., and, even, also, indeed; λοιποι (loiroy) adj. d.m.pl., remaining, the rest; εν (en) prep., in, by, with; θυατειρα (Thuateira) d.n.pl., with def. art., Thyatira “odor of affliction” (a colony of Macedonia Greeks, situated between Sardis and Pergamos on the river Lycus; its inhabitants gained their living by traffic and the art of dyeing in purple); οσος (hosos) pron., n.m.pl., as great as, as far as; ου (ou) part., not; εχω (echo) Pres. Act. Ind. 3pl., to have, hold: they have; διδαχη (didache) a.f.sg., with def. art., teaching, doctrine; ουτος (houtos) dem. pron. a.f.sg., this; και (kai) conj., and, also, even, indeed; οστις (hostis) rel. pron. n.m.pl., whoever, whatever; ου (ou) part., not; γινωσκω (ginosko) 2 Aor. Act. Ind. 3pl., to know, understand: they knew; βαθος (bathos) a.n.pl., with def. art., depth, height; σατανας (Satanas) g.m.sg., with def. art., Satan, adversary; ως (hos) adv., as, like, even as; λεγω (lego) Pres. Act. Ind. 3pl., to say, speak: they say; ου (ou) part., not; βαλλω (ballo) Fut. Act. Ind. 1sg., to throw, cast: I will cast; επι (epi) prep., upon, on; συ (su) pers. pron. 2a.pl., you; αλλος (allos) adj. a.n.sg., another, other; βαρος (baros) a.n.sg., heaviness, weight, burden.

2:25 - πλην ο εχετε κρατησατε αχρις ου αν ηξω (except that which you have laid hold of until I come) : πλην (plen) adv., moreover, beside, except; ος (hos) rel. pron. a.n.sg., who, which, what, that; εχω (echo) Pres. Act. Ind. 2pl., to have, hold: you have; κρατεω (krateo) Aor. Act. Impv. 2pl., to have power, be powerful, lay hold of: lay hold!; αχρι (archi) adv., until, unto; ος (hos) rel. pron. g.m.sg., who, which, what, that; αν (an) part., has no exact English equivalent; ηκω (heko) Aor. Act. Subj. 1sg., to have come, have arrived: I might come.

2:26 - και ο νικων και ο τηρων αχρι τελους τα εργα μου δωσω αυτω εξουσιαν επι των εθνων (And the one that overcomes, and the one that keeps my works unto the end, to him I will give power over the nations) : και (kai) conj., and, even, also, indeed; νικαω (nikao) Pres. Act. Part. n.m.sg., with def. art., to conquer, overcome: the one that overcomes; και (kai) conj., and, even, also, indeed; τηρεω (tereo) Pres. Act. Part. n.m.sg., with def. art., to keep, guard, attend to carefully: the one that keeps; αχρι (achri) adv., until, unto; τελος (telos) g.n.sg., end; εργον (ergon) a.n.pl., with def. art., work, deed; εγω (ego) pers. pron. 1g.sg., I, me; διδωμι (didomi) Fut. Act. Ind. 1sg., to give, grant: I will give; αυτος (autos) pers. pron. 3d.m.sg., him; εξουσια (exousia) a.f.sg., power, authority; επι (epi) prep., upon, on, over; εθνος (ethnos) g.n.pl., with def. art., gentiles, nation, a people group.

2:27 - και ποιμανει αυτους εν ραβδω σιδηρα ως τα σκευη τα κεραμικα συντριβεται ως καγω ειληφα παρα του πατρος μου (And he will rule them with a rod of iron, as the vessels of a potter being broken, even as I have received from my Father) : και (kai) conj., and, even, also, indeed; ποιμαινω (poimaino) Fut. Act. Ind. 3sg., to feed, to tend a flock, to rule: he/she/it will rule; αυτος (autos) pers. pron. 3a.m.pl., them; εν (en) prep., in, by, with; ραβδος (rhabdos) d.f.sg., a staff, rod, walking stick; σιδηρεος (sidereos) adj. d.f.sg., made of iron; ως (hos) adv., as, like, even as; σκευος (skeuos) n.n.pl., with def. art., a vessel; κεραμικος (keramikos) adj. n.n.pl., a potter; συντριβω (suntribo) Pres. Pas. Ind. 3sg., to break, bruise, to tread down: he/she/it being broken;

ως (hos) adv., as, like, even as; καγω (kago) pron., 1n.sg., and I, even I; λαμβανω (lambano) Perf. Act. Ind. 1sg., to take, receive: I have received; παρα (para) prep., from, besides; πατηρ (pater) g.m.sg., with def. art., father; εγω (ego) pers. pron. 1g.sg., I, me.

2:28 - και δωσω αυτω τον αστερα τον πρωινον (And I will give him the morning star) : και (kai) conj., and, even, also, indeed; διδωμι (didomi) Fut. Act. Ind. 1sg., to give, grant: I will give; αυτος (autos) pers. pron. 3d.m.sg., him; αστερη (aster) a.m.sg., with def. art., a star; πρωινος (proinos) adj. a.m.sg., with def. art., morning.

2:29 - ο εχων ους ακουσατω τι το πνευμα λεγει ταις εκκλησιας (The one that has an ear, let him hear what the Spirit says to the Churches) : εχω (echo) Pres. Act. Part. n.m.sg., with def. art., to have, hold: the one that has; ους (ous) a.n.sg., the ear; ακουω (akouo) Aor. Act. Impv. 3sg., to hear: hear!; τις (tis) pron., a.n.sg., who, which, what; πνευμα (pneuma) n.n.sg., with def. art., spirit, wind, breath; λεγω (lego) Pres. Act. Ind. 3sg., to say, speak: he/she/it says; εκκλησια (ekklesia) d.f.pl., with def. art., a gather of citizens called out, church, from the compound of εκ (ek) from, out of, and καλεω (kaleo) to call.

Chapter 3

3:1 - και τω αγγελω της εν σαρδεσιν εκκλησιας γραψον ταδε λεγει ο εχων τα II II επτα II πνευματα του θεου και τους επτα αστερας οίδα σου τα εργα οτι το ονομα εχεις οτι ζης και νεκρος ει (And write to the angel of the Church in Sardis these things, says the One that has the seven spirits of God and the seven stars. I have known your works that you have a name that you live and are dead) : και (kai) conj., and, even, also, indeed; αγγελος (aggelos) d.m.sg., with def. art., a messenger, angel; εν (en) prep., in, by, with; σαρδεις (Sardeis) d.f.pl., Sardis; εκκλησια (ekklesia) g.f.sg., with def. art., a church, a gathering of citizens called out, from the compound of εκ (ek) from, out of, and καλεω (kaleo) to call; γραφω (grapho) Aor. Act. Impv. 2sg., to write: write!; οδε (hode) dem. pron. a.n.pl., these things; λεγω (lego) Pres. Act. Ind. 3sg., to say, speak: he/she/it says; εχω (echo) Pres. Act. Part. n.m.sg., with def. art., to have, hold: the one that has; επτα (hepta) num., seven; πνευμα (pneuma) a.n.pl., with def. art., spirit, wind, breath; θεος (theos) g.m.sg., with def. art., a god, God; και (kai) conj., and, also, even, indeed; επτα (hepta) num., seven; αστερη (aster) a.m.pl., with def. art., a star; ειδω (eido) Perf. Act. Ind. 1sg., to see, know: I have known; συ (su) pers. pron. 2g.sg., you; εργον (ergon) a.n.pl., with def. art., work, deed; οτι (hoti) conj., that, because, since; ονομα (onoma) a.n.sg., with def. art., name; εχω (echo) Pres. Act. Ind. 2sg., to have, hold: you have; οτι (hoti) conj., that, because, since; ζω (zao) Pres. Act. Ind. 2sg., to live, breathe: you are living; και (kai) conj., and, even, also, indeed; νεκρος (nekros) adj. n.m.sg., dead; ειμι (eimi) Pres. Ind. 2sg., to be, exist: you are.

3:2 - γινου γρηγορων και στηριζον τα λοιπα α μελλει αποθανειν ου γαρ ευρηκα σου τα εργα πεπληρωμενα ενωπιον του θεου (Become watchful and strengthen the things that remain, which are ready to die, for I have not found your works in the sight of God) : γινομαι (ginomai) Pres. M/P Dep. Impv., 2sg., to become, come into existence: become!; γρηγορεω (gregoreuo) Pres. Act. Part. n.m.sg., to watch, give strict attention to: watching; και (kai) conj., and, even, also, indeed; στηριζω (sterizo) Aor. Act. Impv. 2sg., to make stable, place firmly, strengthen, make firm, establish, confirm: strengthen!; λοιποι (loipoy) adj. a.n.pl, with def. art., remaining, the rest; ος (hos) rel. pron. a.n.pl., who, which, what, that; μελλω (mello) Pres. Act. Ind. 3sg., to be about, should, would, shall, to intend, have in mind: he/she/it are about to; αποθνησκω (apothnesko) 2 Aor. Act. Inf., to die; ου (ou) part., not; γαρ (gar) conj., for; ευρισκω (heurisko) Perf. Act. Ind. 1sg., to come upon, hit upon, to find by enquiry: I have found; συ (su) pers. pron., 2g.sg., you; εργον (ergon) a.n.pl., with def. art., work, deed; πληρωω (pleroo) Perf. Pas. Part. a.n.pl., to make full, to fill up, complete, fulfill: having been made complete; ενωπιον (enopion) adv., in the presence of, before, in the sight of; θεος (theos) g.m.sg., with def. art., god, God.

3:3 - μνημονευε ουν πως ειληφας και ηκουσας και τηρει και μετανοησον εαν ουν μη γρηγορησης ηξω επι σε ως κλεπτης και ου μη γνως ποιαν ωραν ηξω επι σε (therefore remember how you have received and heard; and hold it fast and repent. If you therefore will not watch, I will come on you as a thief, and you will not know what hour I will come upon you) : μνημονευω (mnemoneuo) Pres. Act. Impv. 2sg., to be mindful, to remember: remember!; ουν (oun) conj., then, therefore, accordingly; πως (pos) adv., how, in what way; λαμβανω (lambano) Perf. Act. Ind. 2sg., to take, receive: you have received; και (kai) conj., and, even, also, indeed; ακουω (akouo) Aor. Act. Ind. 2sg., to hear: you heard; και (kai) conj., and, even, also, indeed; τηρεω (tereo) Pres. Act. Impv. 2sg., to keep, watch, attend to carefully: keep!; και (kai) conj., and, even, also, indeed; μετανοεω (metanoeo) Aor. Act. Impv. 2sg., to repent, change one's mind, from the compound of μετα (meta) with, after, and νοεω (noeo) to understand, think upon: repent!; εαν (ean) cond., if, in case; ουν (oun) conj., then, therefore, accordingly; μη (me) cond., not; γρηγορεω (gregoreuo) Aor. Act. Subj. 2sg., to watch: you might watch; ηκω (heko) Fut. Act. Ind. 1sg., to have come, have arrived: I will come; επι (epi) prep., upon, on, over, across; συ (su) pers. pron. 2a.sg., you; ως (hos) adv., as, like, even as; κλεπτης (kleptes) n.m.sg., a thief, an embezzler; και (kai) conj., and, even, also, indeed; ου (ou) part., not; μη (me) part., not; γινωσκω (ginosko) 2 Aor. Act. Subj. 2sg., to know, understand: you might know; ποιος (poios) pron. a.f.sg., of what sort or nature; ωρα (hora) a.f.sg., hour; ηκω (heko) Fut. Act. Ind. 1sg., to have come, have arrived: I will come; επι (epi) prep., upon, in, over, against; συ (su) pers. pron. 2a.sg., you.

3:4 - εχεις ολιγα ονοματα και εν σαρδεις α ουκ εμολυναν τα ιματια αυτων και περιπατησουσιν μετ εμου εν λευκοις οτι αξιοι εισιν (You have a few names in Sardis which have not defiled their garments. And they will walk with Me in white, for they are worthy) : εχω (echo) Pres. Act. Ind. 2sg., to have, hold: you have; ολιγος (oligos) adj., a.n.pl., little, small, few; ονομα (onoma) a.n.pl., name; και (kai) conj., and, even, also, indeed; εν (en) prep., in, by, with; σαρδεις (Sardeis) d.f.pl., Sardis "red ones"; ος (hos) rel. pron. n.n.pl., who, which, what, that; ου (ou) part., not; μολυνω (moluno) Aor. Act. Ind. 3pl., to pollute, stain, contaminate, defile;

ηματιον (himation) a.n.pl. with def. art., a garment; αυτος (autos) pers. pron. 3g.n.pl., it; και (kai) conj., and, also, indeed, even; περιπατεω (peripateo) Fut. Act. Ind. 3pl., to walk, from the compound of περι (peri) about, around, and πατεω (pateo) to tread under foot: they will walk; μετα (meta) prep., with, after, behind; εγω (ego) per. pron. 1g.sg., I, me; εν (en) prep., in, by, with; λευκος (leukos) adj., d.n.pl., light, bright; οτι (hoti) conj., that, because, since; αξιος (axios) adj., n.m.pl., weighing, having weight, worthy; ειμι (eimi) Pres. Act. Ind. 3pl., to be, exist: they are.

3:5 - ο νικων ουτος περιβαλειται εν ιματιοις λευκοις και ου μη εξαλειψω το ονομα αυτου εκ της βιβλου της ζωης και εξομολογησομαι το ονομα αυτου ενωπιον του πατρος μου και ενωπιον των αγγελων αυτου (The one that overcomes will clothe himself in white cloth, and I will not wipe out his name out of the book of life, but I, myself will confess his name before my Father and before His angels): νικαω (nikao) Pres. Act. Part. n.m.sg., with def. art., to conquer, overcome: the one that overcomes; ουτος (houtos) dem. pron., n.m.sg., this; περιβαλλω (periballos) Fut. Mid. Ind. 3sg., to throw around, put around, surround, clothe, from the compound of περι (peri) about, around, and βαλλω (ballo) to throw: he/she/it will himself clothe; εν (en) prep., in, by, with; ιματιον (himation) d.n.pl., a garment; λευκος (leukos) adj., d.n.pl., light, bright; και (kai) conj., and, even, also, indeed; ου (ou) part., not; μη (me) part., not; εξαλειφω (exaleipho) Fut. Act. Ind. 1sg., to anoint, wash, wipe off, wipe away, from the compound of εκ (ek) from, out of, and αλειφω (aleipho) to anoint: I will wipe away; ονομα (onoma) a.n.sg., with def. art., name; αυτος (autos) pers. pron. 3g.m.sg., him; εκ (ek) prep., from, out of; βιβλος (biblos) g.f.sg., with def. art., a written book, a roll, scroll; ζωη (zoe) g.f.sg., with def. art., life; και (kai) conj., and, even, also, indeed; εξομολογεω (exomologeō) Fut. Mid. Ind. 1sg., to confess, profess, from the compound of εκ (ek) from, out of, and ομολογεω (homologeō) to confess, to say the same thing as another: I, myself will profess; ονομα (onoma) a.n.sg., with def. art., name; αυτος (autos) pers. pron. 3g.m.sg., him; ενωπιον (enopion) adv., in the presence of, before; πατηρ (pater) g.m.sg., with def. art., father; εγω (ego) pers. pron. 1g.sg., I, me; ενωπιον (enopion) adv., in the presence of, before; αγγελος (aggelos) g.m.pl., with def. art., a messenger, angel; αυτος (autos) pers. pron. 3g.m.sg., him.

3:6 - ο εχων ους ακουσατω τι το πνευμα λεγει ταις εκκλησιαις (He who has an ear, let him hear what the Spirit says to the churches) : εχω (echo) Pres. Act. Part. n.m.sg., with def. art., to have, hold: the one that has; ους (ous) a.n.sg., the ear; ακουω (akouo) Aor. Act. Impv. 3sg., to hear: hear!; τις (tis) pron. a.n.sg., who, which, what; πνευμα (pneuma) n.n.sg., with def. art., spirit, breath, wind; λεγω (lego) Pres. Act. Ind. 3sg., to say, speak: he/she/it says; εκκλησια (ekklesia) d.f.pl., with def. art., church, a gathering of citizens call out, from the compound of εκ (ek) from, out of, and καλεω (kaleo) to call.

3:7 - και τω αγγελω της εν φιλαδελφεια εκκλησιας γραψον ταδε λεγει ο αγιος ο αληθινος ο εχων την κλειδα του δαβιδ ο ανοιγων και ουδεις κλειει και κλειει και ουδεις ανοιγει (And to the angel of the Church in Philadelphia write, these things say the one that is holy, the one, the one that has the key of David, he that opens and no one shuts, and he that shuts no man opens) : και

(kai) conj., and, also, even. indeed; αγγελος (aggelos) d.m.sg., with def. art., a messenger, envoy, angel; εν (en) prep., in, by, with; φιλαδελφεια (Philadelphieia) d.f.sg., Philadelphia “brotherly love”; εκκλησια (ekklesia) g.f.pl., with def. art., church, a gathering of citizens call out, from the compound of εκ (ek) from, out of, and καλεω (kaleo) to call. γραφω (grapho) Aor. Act. Impv. 2sg., to write: write!; οδε (hode) dem. pron. a.n.pl., this one here, these things; λεγω (lego) Pres. Act. Ind. 3sg., to say, speak: he/she/it says; αγιος (hagios) adj. n.m.sg., with def. art., holy, separate, set apart; αληθινος (alethinos) adj. n.m.sg., with def. art., true; εχω (echo) Pres. Act. Part. n.m.sg., with def. art., to have, hold: the one that has; κλεις (kleis) a.f.sg., with def. art., a key; δαβιδ (dibid) pr.n., with def. art., g.m.sg., David, of Hebrew origin; ανοιγω (anoigo) Pres. Act. Part. n.m.sg., with def. art., to open: the one that opens; ουδεις (oudeis) adj. n.m.sg., no one, nothing; κλειω (kleio) Pres. Act. Ind. 3sg., to shut up: he/she/it shut; και (kai) conj., and, also, even, indeed; κλειω (kleio) Pres. Act. Ind. 3sg., to shut up: he/she/it shut; και (kai) conj., and, even, also, indeed; ουδεις (oudeis) adj. n.m.sg., no one, nothing; ανοιγω (anoigo) Pres. Act. Ind. 3sg., to open: he/she/it opens.

3:8 - οιδα σου τα εργα ιδου δεδωκα ενωπιον σου θυραν ανεωγμενην και ουδεις δυναται κλεισαι αυτην οτι μικραν εχεις δυναμιν και ετηρησας μου τον λογον και ουκ ηρνησω το ονομα μου (I have known your works, behold, I have set before you an open door and no one can shut it, for you have a little strength and have kept my word and have not denied My name) : ειδω (eido) Perf. Act. Ind. 1sg., to see, know: I have known; συ (su) pers. pron. 2g.sg., you; εργον (ergon) a.n.pl., with def. art., work, deed; οραω (horaο) 2 Aor. Mid. Impv. 2sg., to see with the eyes or mind, to behold: behold!; διδωμι (didomi) Perf. Act. Ind. 1sg., to give, grant: I have given; ενωπιον (enopion) adv., in the presence of, before; συ (su) pers. pron. 2g.sg., you; θυρα (thura) a.f.sg., a door; ανοιγω (anoigo) Perf. Pas. Part. a.f.sg., to open; having been opened; και (kai) conj., and, also, even, indeed; ουδεις (oudeis) adj. n.m.sg., no one, nothing; δυναμαι (dunamai) Pres. M/P Dep. Ind. 3sg., to be able, have power to do a thing, be capable of doing something: he/she/it is able; κλειω (kleio) Aor. Act. Inf. to shut, shut up; αυτος (autos) pers. pron. 3a.f.sg., her; οτι (hoti) conj., that, because, since; μικρος (micros) adj. a.f.sg., small, little; εχω (echo) Pres. Act. Ind. 2sg., to have, hold: you have; δυναμις (dunamis) a.f.sg., strength, power, ability; και (kai) conj., and, also, indeed, even; τηρεω (tereo) Aor. Act. Ind. 2sg., to attend to carefully, take care of, guard: you kept; εγω (ego) pers. pron. 1g.sg., I, me; λογος (logos) a.m.sg., with def. art., word, saying; και (kai) conj., and, even, also, indeed; ου (ou) part., not; αρνεομαι (arneomai) Aor. Mid. Dep. Ind. 2sg., to deny, refuse: you denied; ονομα (onoma) a.n.sg., with def. art., name; εγω (ego) pers. pron. 1g.sg., I, me.

3:9 - ιδου διδωμι εκ της συναγωγης του σατανα των λεγοντων εαυτους ιουδαιους ειναι και ουκ εισιν αλλα ψευδονται ιδου ποιησω αυτους ινα ηξωσιν και προσκυνησωσιν ενωπιον των ποδων σου και γνωσιν οτι εγω ηγαπησα σε (Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but they lie. Behold, I will make them come and worship before your feet and to know that I have loved you) : οραω (horaο) 2 Aor. Mid. Impv. 3pl., to see with the eyes or mind, to behold: behold!; διδωμι (didomi) Pres. Act. Ind. 1sg., to give, grant: I give; εκ (ek) prep., from, out of; συναγωγη (synagoge) g.f.sg., with def. art., synagogue; σατανας (Satanas) g.m.sg., Satan, adversary, of Hebrew origin; λεγω (lego) Pres. Act. Part. g.m.pl., with def. art., to say, speak: those that says; εαυτου (heautou) ref. pron. 3a.m.pl., themselves; ιουδαιος

(Ioudaios) adj. a.m.pl., Jewish; εἰμι (eimi) Pres. Act. Inf. to be, exist; καί (kai) conj., and, also, indeed, even; οὐ (ou) part., not; εἰμι (eimi) Pres. Ind. 3pl., to be, exist: they are; ἀλλὰ (alla) conj., but; ψευδομαι (pseudomai) Pres. M/P Dep. Ind. 3pl., to lie, to speak deliberate falsehoods, to deceive one by a lie: they lie; ὁρᾶω (horaō) 2 Aor. Mid. Impv. 2sg., to see with the eyes or mind, to behold: behold!; ποιῶ (poieō) Fut. Act. Ind. 1sg., to do, make: I will do; αὐτός (autos) pers. pron. 3a.m.pl., them; ἵνα (hina) conj., that, in order that, so that; ἔκω (heko) Fut. Act. Ind. 3pl., to come: they might come; καί (kai) conj., and, also, indeed, even; προσκυνῶ (proskuneō) Fut. Act. Ind. 3pl., to worship, to kiss the hand: they might worship; ἐνώπιον (enopion) adv., in the presence of, before; πούς (pous) g.m.pl., with def. art., foot; σύ (su) pers. pron. 2g.sg., you; καί (kai) conj., and, also, indeed, even; γινώσκω (ginosko) 2 Aor. Act. Subj. 3pl., to know, understand: they might know; ὅτι (hoti) conj., that, because, since; ἐγώ (ego) pers. pron. 1n.sg., I, me; ἀγαπάω (agapao) Aor. Act. Ind. 1sg., to love: I loved; σύ (su) pers. pron. 2a.sg., you.

3:10 - ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἐρχέσθαι ἐπὶ τῆς οἰκουμένης ὅλης πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς (Because you have kept the word of my patience, I will also keep you from the hour of temptation which will come upon all the world to try them that dwell upon the earth) : ὅτι (hoti) conj., that, because, since; τηρῶ (tereo) Aor. Act. Ind. 2sg., to keep, guard, attend to carefully: you kept; λόγος (logos) a.m.sg., with def. art., word, saying; ὑπομονή (hupomone) g.f.sg., with def., steadfastness, constancy, enduring, a patient; ἐγώ (ego) pers. pron. 1g.sg., I, me; καὶ γὰρ (kago) pron., and I, I also; σύ (su) pers., pron. 2a.sg., you; τηρῶ (tereo) Fut. Act. Ind. 1sg., to keep, observe, reserve: I will keep; ἐκ (ek) prep., out of, from; ὥρα (hora) g.f.sg., with def. art., hour; πειρασμός (peirasmos) g.m.sg., with def. art., temptation, a trial, a proving; μελλῶ (mello) Pres. Act. Part. g.m.sg., with def. art., should, shall, would, to be about to: the one that intends; ἐρχομαι (erchomai) Pres. M/P Dep. Inf., to come, go; ἐπὶ (epi) prep., upon, on, at, near, over, against; οἰκουμένη (oikoumene) g.f.sg., with def. art., the inhabited earth, world, earth; ὅλος (holos) adj. g.f.sg., all, whole, completely; πειράζω (peirazo) Aor. Act. Inf. to try, tempt, test; κατοικῶ (katoikeo) Pres. Act. Part. a.m.pl., with def. art., to dwell, settle: those that are dwelling; ἐπὶ (epi) prep., upon, on, over, against; γῆ (ge) g.f.sg., with def. art., arable land, earth, ground.

3:11 - ἰδοὺ ἐρχομαι ταχὺ κρατεῖ ὁ ἐχρεὶς ἵνα μὴ δέῃς λαβὴν τὸν στεφάνον σου (Behold, I come quickly. Hold fast that which you have that no one take your crown) : ὁρᾶω (horaō) 2 Aor. Mid. Impv. 2sg., to see with the eyes or mind, to behold: behold!; ἐρχομαι (erchomai) Pres. M/P Dep. Ind. 1sg., to come, go: I come; ταχὺ (tachy) adv., quickly, speedily; κρατῶ (krateō) Pres. Act. Impv. 2sg., to have power, be powerful, get possession of, take, lay hold: hold!; ὅς (hos) rel. pron. a.n.sg., who, which, what, that; ἔχω (echo) Pres. Act. Ind. 2sg., to have, hold: you have; ἵνα (hina) conj., that, in order that, so that; μὴ δέῃς (medeis) adj. n.m.sg., nobody, no one, nothing; λαμβάνω (lambano) 2 Aor. Act. Subj. 3sg., to take, receive: he/she/it might take; στεφάνος (stephanos) a.m.sg., with def. art., a crown; σύ (su) pers. pron. 2g.sg., you.

3:12 - ο νικων ποιησω αυτον στυλον εν τω ναω του θεου μου και εξω ου μη εξελθη επι και γραψω επ αυτον το ονομα του θεου μου και το ονομα της πολεως του θεου μου της καινης ιερουσαλημ η καταβαινουσα η R-NSF καταβαινει η εκ του ουρανου απο του θεου μου και το ονομα μου το καινον (I will make the one that overcomes a pillar in the temple of my God and he will go no more out and I will write upon him the name of my God and the name of the city of my God – the new Jewusalem, she that descends out of heaven from my God and my new name) : νικαω (nikao) Pres. Act. Part. n.m.sg., with def. art., to conquer, overcome: the one that overcomes; ποιεω (poieo) Fut. Act. Ind. 1sg., to make, do: I will make; αυτος (autos) pers. pron. 3a.m.sg., him; στυλος (stulos) a.m.sg., a pillar, column; εν (en) prep., in, by, with; ναος (naos) d.m.sg., with def. art., temple, a shrine; θεος (theos) g.m.sg., with def. art., god, God; εγω (ego) pers. pron. 1g.sg., I, me; και (kai) conj., and, also, indeed, even; εξω (exo) adv., without, out of doors; ου (ou) part., no, not; μη (me) part., no; εξερχομαι (exerchomai) 2 Aor. Act. Subj. 3sg., to come out, go out, from the compound of εκ (ek) prep., out of, from, and ερχομαι (erchomai) to come, go: he/she/it went out; επι (eti) adv., yet, still; και (kai) conj., and, also, indeed, even; γραφω (grapho) Fut. Act. Ind. 1sg., to write: I will write; επι (epi) prep., upon, over, across, against; αυτος (autos) pers. pron. 3a.m.sg., him; ονομα (onoma) a.n.sg., with def. art., name; θεος (theos) g.m.sg., with def. art., god, God; εγω (ego) per. pron. 1g.sg., I, me; και (kai) conj., and, even, also, indeed; ονομα (onoma) a.n.sg., with def. art., name; πολις (polis) g.f.sg., with def. art., city; θεος (theos) g.m.sg., with def. art., god, God; καινος (kainos) adj. g.f.sg., with def. art., new; Ιερουσαλημ (Hierusalem) pr.n., Jerusalem of Hebrew origin meaning “teaching peace”; καταβαινω (katabaino) Pres. Act. Part. n.f.sg., with def. art., to go down, come down, descend, from the compound of κατα (kata) down, and βασις (basis) walking: she that descends (Textural variant: Pres. Act. Ind. 3sg.: she descends); εκ (ek) prep., out of, from; ουρανος (ouranos) g.m.sg., with def. art., heaven; απο (apo) prep., from, out of; θεος (theos) g.m.sg., with def. art., god, God; εγω (ego) pers. pron. 1g.sg., I, me; και (kai) conj., and, even, also, indeed; ονομα (onoma) a.n.sg., with def. art., name; εγω (ego) pers. pron. 1g.sg., I, me; καινος (kainos) adj. a.n.sg., new.

3:13 - ο εχων ους ακουσατω τι το πνευμα λεγει ταις εκκλησιαις (The one that has an ear, let him hear what the Spirit says to the churches) : εχω (echo) Pres. Act. Part. n.m.sg., with def. art., to have, hold: the one that has; ους (ous) a.n.sg., ear; ακουω *akouo) Aor. Act. Impv. 3sg., to hear: hear!; τις (tis) pron., a.n.sg., who, which, what; πνευμα (pneuma) n.n.sg., with def. art., spirit, breath, wind; λεγω (lego) Pres. Act. Ind. 3sg., to say, speak: he/she/it says; εκκλησια (ekklesia) d.f.pl., with def. art., church, a gathering of citizens called out, from the compound of εκ (ek) out of, from; καλεω (kaleo) to call.

3:14 - και τω αγγελω της εν λαοδικεια εκκλησιας γραψον ταδε λεγει ο αμην ο μαρτυς ο πιστος και αληθινος η αρχη της κτισεως του θεου (And to the angel of the church in Laodicea write these things the Amen says, the faithful and true witness, the beginning of the creation of God): και (kai) conj., and, even, also, indeed; αγγελος (aggelos) d.m.sg., with def. art., a messenger, envoy, angel; εν (en) prep., in, by; λαοδικευς (laodikeus) d.m.sg., Laodicea; εκκλησια (ekklesia) g.f.sg., with def. art., church, a gathering of citizens called out, from the compound of εκ (ek) from, out of, and καλεω (kaleo) to call; γραφω (grapho) Aor. Act. Impv.

2sg., to write: write!; οδε (hode) dem. pron. a.n.pl., this one here; λεγω (lego) Pres. Act. Ind. 3sg., to say, speak: he/she/it says; ο (ho) def. art., n.m.sg., stand alone usage; αμην (amen) Hebrew amen meaning, verily, truly, amen; μαρτυς (martus) n.m.sg., with def. art., a witness, martyr; πιστος (pistos) adj. n.m.sg., trusty, faithful, believing; και (kai) conj., and, even, also, indeed; αληθινος (alethinos) adj. n.m.sg., true; αρχη (arche) n.f.sg., with def. art., beginning, origin, first; κτισις (ktisis) g.f.sg., with def. art., the act of founding, creation, building; θεος (theos) g.m.sg., with def. art., god, God.

3:15 - οίδα σου τα εργα οτι ουτε ψυχρος ει ουτε ζεστος οφελον ψυχρος εις η ζεστος (I have seen you works, that you are neither cold nor hot, I would that you might be cold or hot) : ειδω (eido) Perf. Act. Ind. 1sg., to see, know: I have seen; συ (su) pers. pron. 2g.sg., you; εργον (ergon) a.n.pl., with def. art., work, deed; οτι (hoti) conj., that, because, since; ουτε (oute) conj., neither, and not; ψυχρος (psuchros) adj. n.m.sg., cold, cool; ειμι (eimi) Pres. Ind. 2sg., to be, exist: you are; ουτε (oute) conj., neither, and not; ζεστος (zestos) adj. n.m.sg., boiling hot, hot; οφελον (ophelon) 2 Aor. Act. Ind. 1sg., would that, where one wishes that a thing had happened: I would; ψυχρος (psuchros) adj. n.m.sg., cold, cool; ειμι (eimi) Pres. Opt. 2sg., to be, to exist: you might be; ζεστος (zestos) adj. n.m.sg., with def. art., hot.

3:16 - ουτως οτι χλιαρος ει και ουτε ζεστος ουτε ψυχρος μελλω σε εμεσαι εκ του στοματος μου (Thus, because you are lukewarm and neither hot nor cold, I will spue you out of my mouth) : ουτω (houto) adv., in this manner, thus; οτι (hoti) conj., that, because, since; χλιαρος (chiliaros) adj. n.m.sg., tepid, lukewarm (metaph. of the condition of the soul wretchedly fluctuating between a torpor and a fervour of love); ειμι (eimi) Pres. Ind. 2sg., to be, exist: you are; και (kai) conj., and, even, also, indeed; ουτε (oute) conj., neither, and not; ζεστος (zestos) adj. n.m.sg., hot, boiling hot; ουτε (oute) conj., neither, and not; ψυχρος (psuchros) adj. n.m.sg., cold, cool; μελλω (mello) Pres. Act. Ind. 1sg., to be about to do a thing, should, would: I will; συ (su) pers. pron. 2a.sg., you; εμεω (emeo) Aor. Act. Inf., to vomit, throw up, spue; εκ (ek) prep., out of, from; στομα (stoma) g.n.sg., with def. art., mouth, edge; εγω (ego) pers. pron. 1g.sg., I, me.

3:17 - οτι λεγεις οτι πλουσιος ειμι και πεπλουτηκα και ουδεν χρεαν εχω και ουκ οιδας οτι συ ει ο ταλαιπωρος και ελεεινος και πτωχος και τυφλος και γυμνος (Because you say, I am rich and increase in goods and have need of nothing and have seen that you are not wretched and miserable and poor and blind and naked) : οτι (hoti) conj., that, because, since; λεγω (lego) Pres. Act. Ind. 2sg., to say, speak: you say; οτι (hoti) conj., that, because, since; πλουσιος (plousios) adj. n.m.sg., wealthy, rich; ειμι (eimi) Pres. Ind. 1sg., to be, exist: I am; και (kai) conj., and, also, even, indeed; πλουτεω (pluteo) Perf. Act. Ind. 1sg., to be rich, have abundance: I have abundance; και (kai) conj., and, also, indeed, even; ουδεις (oudeis) pron. a.n.sg., no one, nothing; χρεια (chreia) a.f.sg., necessity, need, duty, business; εχω (echo) Pres. Act. Ind. 1sg., to have, hold: I have; και (kai) conj., and, also, indeed, even; ου (ou) part., not; ειδω (eido) Perf. Act. Ind. 2sg., to see, know: you have seen; οτι (hoti) conj., that, because, since; συ (su) pers.

pron. 2n.sg., you; εἰμι (eimi) Pres. Ind. 2sg., to be, exist: you are; ταλαιπώρος (talaiporos) adj. n.m.sg., with def. art., enduring toils and troubles, afflicted, wretched; καί (kai) conj., and, also, indeed, even; ἐλεεινός (eleeinos) adj. n.m.sg., to be pitied, miserable; καί (kai) conj., and, also, indeed, even; πτωχός (ptochos) adj. n.m.sg., reduced to beggary, begging, poor; καί (kai) conj., and, also, indeed, even; τυφλός (tuphlos) adj. n.m.sg., blind, mentally blind; καί (kai) conj., and, also, indeed, even; γυμνός (gumnos) adj. n.m.sg., unclad, without clothing, naked, bare.

3:18 - συμβουλευω σοι αγοράσαι παρ ἐμου χρυσιον πεπυρωμενον εκ πυρος ινα πλουτησης και ιματια λευκα ινα περιβαλη και μη φανερωθη η αισχυνη της γυμνοτητος σου και κολλουριον εγχρισαι τους οφθαλμους σου ινα βλεπης (I counsel you to buy gold from me tried in the fire so that you might be rich and white garments that you might be clothed and the shame of your nakedness do not appear and anoint your eyes with eyesalve that you might see) : συμβουλευω (sumbouleuo) Pres. Act. Ind. 1sg., to give counsel, take counsel, from the compound of συν (sun) with, and βουλευω (bouleuo) to deliberate with one's self, to consult: I counsel; συ (su) pers. pron. 2d.sg., you; αγοράζω (agorazo) Aor. Act. Inf. to be in the market place, to buy, redeem; παρὰ (para) prep., from, by, near; ἐγώ (ego) pers. pron. 1g.sg., I, me; χρυσιον (chrusion) a.n.sg., gold; πυροω (puroo) Perf. Pas. Part. a.n.sg., to burn with fire: burning; εκ (ek) prep., out of, from; πυρ (pur) g.n.sg., fire; ινα (hina) conj., that, in order that, so that; πλουτεω (plouteo) Aor. Act. Subj. 2sg., to be rich, have abundance: you might be rich; καί (kai) conj., and, also, even, indeed; ιματιον (himation) a.n.pl., a garment, the upper garment; λευκός (leukos) adj. a.n.pl., light, bright, brilliant, white; ινα (hina) conj., that, in order that, so that; περιβαλλω (periballo) 2 Aor. Mid. Subj. 2sg., to throw around, put around, surround, clothe: you might yourself clothe; καί (kai) conj., and, even, also, indeed; μη (me) part., not; φανερωω (phaneroo) Aor. Pas. Sub. 3sg., to make manifest or visible, appear: he/she/it might be made visible; αισχυνη (aischune) n.f.sg., with def. art., shame, dishonesty, dishonor, disgrace, a thing to be ashamed of; γυμνοτης (gumnotes) g.f.sg., with def. art., nakedness of the body; συ (su) pers. pron. 2g.sg., you; και (kai) conj., and, also, even, indeed; κολλουριον (kollourion) a.n.sg., a preparation composed of various materials and used as a remedy for tender eyelids; εγχρίω (egchrio) Aor. Act. Inf., to rub in, anoint; οφθαλμός (ophthalmos) a.m.pl., with def. art., the eye; συ (su) pers. pron. 2g.sg., you; ινα (hina) conj., that, in order that, so that; βλέπω (blepo) Pres. Act. Subj. 2sg., to see, discern, behold: you might see.

3:19 - ἐγώ οσους εαν φιλω ελεγχο και παιδευω ζηλωσον ουν και μετανοησον (As many as I love, I rebuke and chasten. Therefore desire earnestly and repent!) : ἐγώ (ego) pers. pron. 1n.sg., I, me; οσος (hosos) pron. a.m.pl., as great as, as far as, as many as; εαν (ean) cond., if, in case; φιλω (pholeo) Pres. Act. Subj. 1sg., to love: I might love; ελεγχο (elegcho) Pres. Act. Ind. 1sg., to convict, refute, confute, find fault with, correct: I rebuke; καί (kai) conj., and, also, indeed, even; παιδευω (paideuo) Pres. Act. Ind. 1sg., to train children, to chastise: I chasten; ζηλω (zeloo) Aor. Act. Impv. 2sg., to burn with zeal: desire earnestly!; ουν (oun) conj., then, therefore, accordingly; καί (kai) conj., and, also, indeed, even; μετανοεω (metanoeo) Aor. Act. Impv. 2sg., to change one's mind, repent: repent!

3:20 - ἰδου εστηκα επι την θυραν και κρουω εαν τις ακουση της φωνης μου και ανοιξη την θυραν εισελευσομαι προς αυτον και δειπνησω μετ αυτου και αυτος μετ εμου (Behold, I have stood at the door and it might open. If any man hears my voice and he might open the door, I will come in to him and I will dine with him and he with me) : οραω (horao) 2 Aor. Mid. Impv. 2sg., to see with the eyes or mind, to behold: behold!; ιστημι (histemi) Perf. Act. Ind. 1sg., to set, stand, establish: I have stood; επι (epi) prep., on, over, across; θυρα (thura) a.f.sg., with def. art., a door; και (kai) conj., and, also, even, indeed; ανοιγω (enoigo) Aor. Act. Subj. 3sg., to open: he/she/it might open; εαν (ean) cond., if, in case; τις (tis) pron., n.m.sg., a certain one, some; ακουω (akouo) Aor. Act. Subj. 3sg., to hear: he/she/it might hear; φωνη (phone) g.f.sg., with def. art., a sound, voice; εγω (ego) pers. pron. 1g.sg., I, me; και (kai) conj., and, also, even, indeed; ανοιγω (anoigo) Aor. Act. Subj. 3sg., to open: he/she/it might open; θυρα (thura) a.f.sg., with def. art., a door; εισερχομαι (eiserchomai) Fut. Mid. Dep. Ind. 1sg., to go, come; προς (pros) prep., to, toward, near; αυτος (autos) pers. pron. 3a.m.sg., him; και (kai) conj., and, also, even, indeed; δειπνεω (deipneo) Fut. Act. Ind. 1sg., to supper, to dine, feast: I will dine; μετα (meta) prep., with, after, behind; αυτος (autos) pers. pron. 3g.m.sg., him; και (kai) conj., and, also, even, indeed; αυτος (autos) pers. pron. 3n.m.sg., him; μετα (meta) prep., with, after, behind; εγω (ego) pers. pron. 1g.sg., I, me.

3:21 - ο νικων δωσω αυτω καθισαι μετ εμου εν τω θρονω μου ως καγω ενικησα και εκαθισα μετα του πατρος μου εν τω θρονω αυτου (To the one that overcomes I will grant to sit with me in my throne, even as I also overcame and I am seated with my father in his throne) : νικαω (nikao) Pres. Act. Part. n.m.sg., to conquer, overcome: the one that overcomes; διδωμι (didomi) Fut. Act. Ind. 1sg., to give, grant: I will give; αυτος (autos) pers. pron. 3d.m.sg., him; καθιζω (kathizo) Aor. Act. Inf., to sit, sit down; μετα (meta) prep., with, after, behind; εγω (ego) pers. pron. 1g.sg., I, me; εν (en) prep., in, by, with; θρονος (thronos) d.m.sg., with def. art., a throne seat; εγω (ego) pers. pron. 1g.sg., I, me; ως (hos) adv., as, like, even as; καγω (kago) pron. 1n.sg., and I, I also, even I; νικαω (nikao) Aor. Act. Ind. 1sg., to conquer, overcome: I overcame; μετα (meta) prep., with, after, behind; πατηρ (pater) g.m.sg., with def. art., father; εγω (ego) pers. pron. 1g.sg., I, me; εν (en) prep., in, by, with; θρονος (thronos) d.m.sg., with def. art., a throne seat; αυτος (autos) pers. pron. 3g.m.sg., him.

3:22 - ο εχων ους ακουσατω τι το πνευμα λεγει ταις εκκλησιας (The one that has an ear, let him hear what the Spirit says to the Churches) : εχω (ego) Pres. Act. Part. n.m.sg., with def. art., to have, hold: the one that has; ους (ous) a.n.sg., the ear; ακουω (akouo) Aor. Act. Impv. 3sg., to hear: hear!; τις (tis) pron., a.n.sg., who, which, what; πνευμα (pneuma) n.n.sg., with def. art., spirit, breath, wind; λεγω (lego) Pres. Act. Ind. 3sg., to say, speak: he/she/it says; εκκλησια (ekklesia) d.f.pl., with def. art., a gathering of citizens called out, church, from the compound of εκ (ek) from, out of, and καλεω (kaleo) to call.

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