

## Rev. 2:18-29 mws

### V. 18

ἄγγέλῳ

a transcendent power who carries out various missions or tasks, messenger, angel, as messengers of God, angels, cf. v. 1, 8, 12, 3:1, 7, 14

a supernatural being that attends upon or serves as a messenger of a superior supernatural entity, angel

ἐκκλησίας

people with shared belief, community, congregation, of Christians in a specific place or area, congregation or church as the totality of Christians living and meeting in a particular locality or larger geographical area, but not necessarily limited to one meeting place

a congregation of Christians, implying interacting membership, congregation, church

γράψον

AAImp2sg

fr. γράφω

to express thought in writing, of correspondence, write (to) someone, the content of the writing is quoted

to write

Τάδε

a reference to an entity viewed as present or near in terms of the narrative context, this, with reference to what follows, especially in the formula ‘this is what...says’ in the OT frequently as an introduction to prophetic utterance

a reference to an entity regarded as relatively present in terms of the discourse setting, whether preceding or following, this, he, she, it, they

ὀφθαλμοὺς

eye as organ of sense perception, eye

eye

φλόγα

flame

the burning vapor surrounding an object on fire, flame

πυρὸς

fire, ‘a flame of fire’

fire

πόδες

foot, of persons, with focus on a body part

foot

ὅμοιοι

of the same nature, like, similar, similar in appearance, cf. 1:15, 4:6, 9:7, 19, 11:1, etc.  
pertaining to being similar to something else in some respect, like, such as, likewise, similar

χαλκολιβάνω

an exceptionally fine type of metal or alloy. The exact nature of this metal or alloy remains unknown, fine brass/bronze  
a particularly valuable or fine type of bronze or brass, possibly even an alloy containing some gold, fine bronze, fine brass, 'his feet are like fine bronze' the emphasis is upon the lustrous appearance of the metal

## V. 19

Οἶδά

PfAI1sg

fr. οἶδα

to have information about, know

to possess information about, to know, to know about, to have knowledge of, to be acquainted with, acquaintance

ἔργα

that which displays itself in activity of any kind, deed, action, deed, accomplishment, of the deeds of humans, exhibiting a consistent moral character, referred to collectively, cf. v. 2, 3:1, 8  
that which is done, with possible focus on the energy or effort involved, act, deed

ἀγάπην

the quality of warm regard for and interest in another, esteem, affection, regard, love, of human love, without indication of the person who is the object of interest  
to have love for someone or something, based on sincere appreciation and high regard, to love, to regard with affection, loving concern, love

πίστιν

state of believing on the basis of the reliability of the one trusted, trust, confidence, faith, faith, firm commitment, as true piety, genuine devotion  
to believe to the extent of complete trust and reliance, to believe in, to have confidence in, to have faith in, to trust, faith, trust  
the state of being someone in whom complete confidence can be placed, trustworthiness, dependability, faithfulness

διακονίαν

performance of a service, service  
to render assistance or help by performing certain duties, often of a humble or menial nature, to serve, to render service, to help, service, help, 'I know what you do, I know your love, your faithfulness, your service'

### ὑπομονήν

the capacity to hold out or bear up in the face of difficulty, patience, endurance, fortitude, steadfastness, perseverance, especially as they are shown in the enduring of toil and suffering  
capacity to continue to bear up under difficult circumstances, endurance, being able to endure

### ἔσχατα

pertaining to being the final item in a series, least, last in time, coming last or the last of something that is left with reference to its relation with something preceding, the latter, of things  
pertaining to being the last in a series of objects or events, last, final, finally

### πλείονα

pertaining to being relatively large in quantity or measure, much, extensive, comparative, more, in greater measure, to a greater degree  
relatively large quantity, much, great, extensive

### πρώτων

pertaining to being first in a sequence, inclusive of time, set (number), or space, first, of time, first, earliest, earlier, of number or sequence  
first in a series involving time, space, or set, first

## V. 20

### ἀλλὰ

when whole clauses are compared, can indicate a transition to something different or contrasted, the other side of a matter or issue, but, yet  
a marker of transition, with a slightly adversative implication in some contexts, and, yet

### κατὰ

down upon, toward, against someone or something, in a hostile sense, against, after words and expressions that designate hostile speech, especially an accusation, ‘have or hold something against someone, cf. 2:4, 14  
marker of opposition, with the possible implication of antagonism, against, in opposition to, in conflict with

### ὅτι

marker of explanatory clauses, that, as a substitute for the epexegetical infinitive, is epexegetical to a *τοῦτο* that remains unexpressed, cf. v. 4, 6  
marker of identificational and explanatory clauses, that, namely, that is, namely that

### ἀφεῖς

PAI2sg

fr. ἀφιημι

to convey a sense of distancing through an allowable margin of freedom, leave it to someone to do something, let, let go, allow, tolerate, ‘you tolerate the woman Jezebel’  
to leave it to someone to do something, with the implication of distancing oneself from the event, to let, to allow, to leave it to, ‘you let the woman Jezebel, who calls herself a prophetess, teach’

γυναῖκα

an adult female person, woman  
an adult female person of marriageable age, woman

Ἰεζάβελ

Jezebel, Ahab's queen, who favored the cult of the Phoenician Baal in Israel and persecuted the prophets of Yahweh, and who was also addicted to whoredom and magic. Hence the name was applied to a woman who endangered orthodox teaching within the Christian community at Thyatira, possibly refers to a prophetess of the temple of the Chaldean sibyl in that city.  
King Ahab's notorious queen, Jezebel

λέγουσα

PAPtcpFSN

fr. λεγω

to express oneself in a specific way, say, maintain, declare, proclaim as teaching with direct discourse following  
to use an attribution in speaking of a person, to call, to name

προφήτιν

the form corresponding to προφητης, prophet, of a Jezebel who was misleading the church at Thyatira  
a woman who proclaims inspired utterances on behalf of God, prophetess, inspired preacher

διδάσκει

PAI3sg

fr. διδασκω

to provide instruction in a formal or informal setting, teach, cf. v. 14  
to provide instructions in a formal or informal setting, to teach, teaching

πλανᾷ

PAI3sg

fr. πλαναω

to cause to go astray from a specific way, mislead, deceive, cf. 12:9, 13:14, 19:20, 20:3, 8, 10  
to cause someone to hold a wrong view and thus be mistaken, to mislead, to deceive, deception, to cause to be mistaken

ἐμοῦς

pertaining to me (the speaker) especially as possessor, agent, or object of an action, my, mine  
pertaining to a speaker, my, mine, of me

δούλους

one who is solely committed to another, slave, subject, in a positive sense, especially of the relationship of humans to God, slave of God, subject to God, owned body and soul, of God-fearing people generally  
one who is a slave in the sense of becoming the property of an owner, slave, bondservant

πορνεῦσαι

AAInf

fr. πορνευω

to engage in sexual immorality, engage in illicit sex, to fornicate, to whore, cf. v. 14  
engagement in polytheistic cult, fornication, cf. 17:2, 18:3, 9  
to engage in sexual immorality of any kind, often with the implication of prostitution, to engage in illicit sex, to commit fornication, sexual immorality, fornication, prostitution

φαγεῖν                      AAIInf                      fr. ἐσθιω  
to take something in through the mouth, usually solids, but also liquids, eat  
to consume food, usually solids, but also liquids, to eat, to drink, to consume food, to use food

εἰδωλόθυτα  
something offered to a cultic image/idol, food sacrificed to idols, it refers to sacrificial meat, part of which was burned on the altar as the deities' portion, part was eaten at a solemn meal in the temple, and part was sold in the market for home use. Within the Mosaic tradition it was unclean and therefore forbidden, cf. v. 14, 1 Cor. 8:1, 4, 7, 10, 10:19, 28  
the meat of animals which have been sacrificed to idols, sacrificial meat, meat of animals sacrificed to an idol, part was burned on the altar, part was eaten during a ritual meal in a temple, and part was sold in the public market, according to Jewish tradition this meat was unclean and therefore forbidden

## V. 21

ἔδωκα                      AAIIsg                      fr. διδωμι  
to give something out, give, bestow, grant  
to grant someone the opportunity or occasion to do something, to grant, to allow

χρόνον  
a period during which something is delayed, respite, delay, cf. 10:6, Wisdom 12:20  
points of time consisting of occasions for particular events, time, occasion

ἵνα  
marker of objective, that  
marker of purpose for events and states, in order to, for the purpose of, so that

μετανοήση                      AAS3sg                      fr. μετανοεω  
μετανοῆσαι                      AAInf                      fr. μετανοεω  
feel remorse, repent, be converted (in a variety of relationships and in connection with varied responsibilities, moral, political, social, or religious), cf. v. 22, 9:20ff., 16:11  
to change one's way of life as the result of a complete change of thought and attitude with regard to sin and righteousness, to repent, to change one's way, repentance

θέλει                      PAI3sg                      fr. θελω  
to have something in mind for oneself, of purpose, resolve, will, wish, want, be ready, with negative – I will not, do not propose, am not willing, do not want  
to desire to have or experience something, to desire, to want, to wish

## πορνείας

immorality of a transcendent nature, fornication, in imagery, of polytheistic cult in the mystic city Babylon, which appears in Reve. As a prostitute with an international clientele, from the time of Hosea, the relationship between God and his people was regarded as a marriage bond, some Semitic and Graeco-Roman cults were at times connected with sexual debauchery, ‘repent of her immorality, cf. 9:21, 14:8, 17, 2, 4, 18:3, 19:2  
to engage in sexual immorality of any kind, often with the implication of prostitution, to engage in illicit sex, to commit fornication, sexual immorality, fornication, prostitution

## V. 22

### ἰδοὺ

prompter of attention, behold, look, see, as a call to closer consideration and contemplation, remember, consider, etc.  
prompter of attention, which serves also to emphasize the following statement, look, listen, pay attention, come now, then

### βάλλω

PAIsg

fr. βαλλω

to force out of or into a place, throw (away), drive out, expel, cf. v. 10  
idiom, literally ‘to throw on a bed’ to cause someone to become very ill, to cause illness, to make sick, ‘look, I will make her sick...and she will suffer terribly’

### κλίνην

bed, couch, ‘lay someone on a sickbed i.e. strike her with an illness’  
any piece of furniture employed for reclining or lying on, bed, couch, cot, stretcher, bier  
idiom, literally ‘to throw on a bed’ to cause someone to become very ill, to cause illness, to make sick, ‘look, I will make her sick...and she will suffer terribly’

### μοιχεύοντας

PAPtcpMPA

fr. μοιχεύω

commit adultery, moving toward figurative meaning, cf. Jer. 3:9  
sexual intercourse of a man with a married woman other than his own spouse, to commit adultery, adultery

### θλίψιν

trouble that inflicts distress, oppression, affliction, tribulation, cf. v. 9, 1:9  
trouble involving direct suffering, trouble and suffering, suffering, persecution

### μεγάλην

pertaining to being above standard in intensity, great, ‘(a time of) great suffering’ cf. 7:14  
the upper range of a scale of extent, with the possible implication of importance in relevant contexts, great, greatly, greatness, to a great degree, intense, terrible

### ἐάν

marker of condition, with probability of activity expressed in the verb left open and thereby suited especially for generalized statements, if  
marker of condition, with the implication of reduced probability, if

μετανοήσωσιν  
see above

AAS3pl

fr. μετανοεω

ἔργων  
see above

## V. 23

τέκνα

one who is dear to another but without genetic relationship and without distinction in age, child, of a spiritual child in relation to master, apostle, or teacher, the adherents of false teachers are also called their children  
a person who looks to another as being, so to speak, a father in the faith and thus becomes a disciple of that person, disciple

ἀποκτενῶ

FAI1sg

fr. ἀποκτεινω

to deprive of life, kill  
to cause someone's death, normally by violent means, with or without intent and with or without legal justification, to kill

θανάτῳ

a particular manner of death, fatal illness, pestilence and the like, as established by context, cf. 6:8, 18:8  
a widespread contagious disease, often associated with divine retribution, plague, pestilence

γνώσονται

FMdepI3pl

fr. γινωσκω

to grasp the significance or meaning of something, understand, comprehend  
to come to an understanding as the result of ability to experience and learn, to come to understand, to perceive, to comprehend

ἐκκλησίαι

see above

ὅτι

marker of narrative or discourse content, direct or indirect, that  
marker of discourse content, whether direct or indirect, that, the fact that

ἐραυνῶν

PAPtcpMSN

fr. ἐραυναω

to make a careful or thorough effort to learn something, search, examine, investigate something, cf. Rom 8:27, 1 Cor. 2:10  
to attempt to learn something by careful investigation or searching, to try to learn, to search, to try to find out, to seek information

νεφρούς

of the inner life, mind, ‘who searches minds and hearts, cf. Psalms 7:9, Jeremiah 11:20, 17:10, 20:12  
the psychological faculty of desire, intent, and feeling, heart, feelings, desires, ‘I am he who  
searches people’s feelings and desires’

καρδίας

heart as seat of physical, spiritual and mental life, as center and source of the whole inner life,  
with its thinking, feeling, and volition, in an all-inclusive sense, said of God’s or Christ’s  
awareness about the inner life of humans, cf. Romans 8:27, Luke 16:15, 1 Thessalonians 2:4  
the causative source of a person’s psychological life in its various aspects, but with special  
emphasis upon thoughts, heart, inner self, mind

δώσω

FAI1sg

fr. διδωμι

see above

ἐκάστῳ

one of an aggregate in a distributive sense, each, every, distributive pronoun, as substantive, each  
one, every one  
each one of a totality in a distributive sense, each

κατὰ

marker of norm of similarity or homogeneity, according to, in accordance with, in conformity  
with, according to, to introduce the norm which governs something, the norm according to which  
a judgment is rendered, or rewards or punishments are given  
marker of a relation involving similarity of process, in accordance with, in relation to

ἔργα

see above

## V. 24

λοιποῖς

pertaining to being one not previously cited or included, other, rest of, substantive, ‘the others’  
pertaining to the part of a whole which remains or continues, and thus constitutes the rest of the  
whole, rest, remaining, what remains, other

ὅσοι

pertaining to a comparative quantity or number of objects or events, now much (many), as much  
(many) as  
a degree of correlative extent, to the degree that, to the same degree, as much as

ἔχουσιν

PAI3pl

fr. ἔχω

to take a hold on something, have, hold (to), grip, of holding fast to matters of transcendent  
importance, cf. 6:9, 12:17, 19:10

to hold a view or have an opinion with regard to something, to hold a view, to have an opinion,  
to consider, to regard

## διδασχίν

the content of teaching, teaching

the content of what is taught, what is taught, doctrine, teaching

## οίτινες

undetermined person belonging to a class or having a status, who, one who, to emphasize a characteristic quality, by which a preceding statement is to be confirmed who (to be sure, by his very nature), in so far as, 'who, to be sure, have not learned'

reference to an indefinite entity, event, or state, whoever, whichever, whatever

## ἔγνωσαν

AAI3pl

fr. γινώσκω

to have come to the knowledge of, have come to know, know

to acquire information by whatever means, but often with the implication of personal involvement or experience, to learn, to find out

## βαθέα

pertaining to something nonphysical perceived to be so remote that it is difficult to assess, deep, 'the (hidden) depths of satan,' cf. Dan. 2:22, 1 Cor. 2:10

an extreme point on a scale of extent, extremely, exceedingly great, very very

## ὡς

conjunction marking a point of comparison, as

relatively weak marker of a relationship between events or states, as, like

## βάλλω

PAI1sg

fr. βαλλω

to put or place something in a location, put, place, apply, lay, bring, 'put a burden on someone', cf. 4:10, 14:19

to put or place some object or mass in a location, with the possible implication of force in some contexts, to put, to cause to be put

## ἄλλο

pertaining to that which is other than some other entity, other

pertaining to that which is other than some other item implied or identified in a context, other, another

## βάρος

experience of something that is particularly oppressive, burden, 'impose a burden on someone' hardship which is regarded as particularly burdensome and exhausting, hardship, burden

## V. 25

πλήν

marker of something that is contrastingly added for consideration, only, in any case, on the other hand, but, breaking off a discussion and emphasizing what is important  
marker of contrast, implying the validity of something irrespective of other considerations, but, nevertheless, except

κρατήσατε

AAImp2pl

fr. κρατεω

to adhere strongly to, hold, hold fast, keep hold of something that belongs to oneself, so that it cannot be taken away, cf. 3:11

to cause a state to continue, on the basis of some authority or power, to hold, to keep, to cause to continue

ἄχρις

marker of continuous extent of time up to a point, until, of time, until  
continuous extent of time up to a point, until, to, at last, at length

ἦξω

AAS1sg

fr. ἦκω

to be in a place as the result of movement to, have come, be present, of persons  
to be in a place, as the result of having arrived, to be here, to be there

## V. 26

νικῶν

PAPtcpMSN

fr. νικαω

to win in the face of obstacles, be victor, conquer, overcome, prevail, the Christian as ὁ νικων  
the one who is victorious, cf. v. 7, 11, 17, etc.

to win a victory over, to be victorious over, to be a victor, to conquer, victory

τηρῶν

PAPtcpMSN

fr. τηρεω

to persist in obedience, keep, observe, fulfill, pay attention to, ‘the one who takes my deeds to heart, cf. 3:3, 10, 12:17, 14:12, 16:15

to continue to obey orders or commandments, to obey, to keep commandments, obedience

ἄχρι

see above, ‘to the end’

τέλους

the last part of a process, close, conclusion, to the end, to the last, cf. Heb. 6:11  
a point of time marking the end of a duration, end

ἔργα

see above

δώσω

FAI1sg

fr. διδωμι

see above

ἐξουσίαν

the right to control or command, authority, absolute power, warrant, cf. 11:6, 14:18  
the right to control or govern over, authority to rule, right to control

ἔθνῶν

a body of persons united by kinship, culture, and common traditions, nation, people  
the largest unit into which the people of the world are divided on the basis of their constituting a socio-political community, nation, people

## V. 27

ποιμανεῖ

FAI3sg

fr. ποιμαίνω

to watch out for other people, to shepherd, of activity that protects, rules, governs, fosters, the activity as ‘shepherd’ has destructive results, cf. 12:5, 19:15, Psa. 2:9  
to rule, with the implication of direct personal involvement, to rule, to govern, ‘he will rule them with an iron rod’

ῥάβδῳ

a relatively slender piece of wood varying in length, rod, staff, stick, of a shepherds staff, of a ruler’s staff, scepter, cf. 11:1, 12:5, 19:15, Heb. 1:8  
stick, rod, could be used for a number of different purposes, such as an aid to walking, herding animals, or beating people

σιδηρᾷ

(made of) iron, of a bar, in imagery = merciless, quoting Psa. 2:9, cf. 12:5, 19:15  
pertaining to being made or consisting of iron, made of iron

ὡς

see above

σκεύη

container or any kind, vessel, jar, dish, etc. cf. Rom. 9:21, 2 Tim. 2:21  
highly generic term for any kind of jar, bowl, basket, or vase, vessel, container, ‘he will break them like clay pots’

κεραμικὰ

belonging to the potter, or made of clay  
pertaining to being made of potter’s clay, made of clay, ‘they shall be broken like clay pots’

συντριβεται

PPI3sg

fr. συντριβω

to cause destruction of something by making it come apart, shatter, smash, crush, of things, passive – are broken, quoting Psa. 2:9  
to break or shatter a solid object into pieces, with the implication of destruction, to break into pieces, to shatter

## V. 28

εἴληφα

PfAI1sg

fr. λαμβανω

to be a receiver, receive, get, obtain, receive something from someone

to receive or accept an object or benefit for which the initiative rests with the giver, but the focus of attention in the transfer is upon the receiver, to receive, receiving, to accept

παρὰ

marker of the point from which an action originates, from, cf. Jms 1:7, 2 Pet. 1:17, 2 Jn 4

marker of the agentive source of an activity, though often remote and indirect, from, by, of

δώσω

FAI1sg

fr. διδωμι

see above

ἀστέρα

a luminous body (other than the sun) visible in the sky, star, single star, planet, 'the morning star (Venus) likened to Christ' cf. 22:16

a star or a planet, star, planet

idiom, literally – 'morning star' a planet which is conspicuous in the morning sky (usually either Venus or Mars) morning star, bright star in the morning sky, 'I will give them the morning star'

πρωϊνόν.

pertaining to early morning, early, belonging to the morning, 'the morning star, Venus,' cf. 22:16  
pertaining to early morning, of the early morning, 'I will give to him the early morning star'

idiom, literally – 'morning star' a planet which is conspicuous in the morning sky (usually either Venus or Mars) morning star, bright star in the morning sky, 'I will give them the morning star'

## V. 29

οὖς

mental and spiritual understanding, ear, hearing, transferred meaning from 'ear' as sense perception, cf. v. 7, 11, 17, 3:6, 13, 22, 13:9

ear

ἀκουσάτω

AAImp3sg

fr. ἀκουω

to hear and understand a message, understand, cf. v. 7, 11, 17, etc.

to hear and understand a message, to understand, to comprehend

πνεῦμα

God's being as controlling influence, with focus on association with humans, Spirit, spirit, the Spirit of God, the Holy Spirit

Spirit, Spirit of God, Holy Spirit

ἐκκλησίαις

see above