

## Rev. 22:12-16 mws

### V. 12

Ἴδού

prompter of attention, behold, look, see, by arousing the attention of hearers of readers  
prompter of attention, which serves also to emphasize the following statement, look, listen, pay attention, come now, then

ἔρχομαι

PM/PdepI1sg

fr. ἔρχομαι

of movement from one point to another, with focus on approach from the narrator's perspective, come, of making an appearance, come before the public, appear, of Jesus as Messiah, of the appearance of Jesus among humans, in connection with the coming of the Human One (Son of Man), the return of Jesus from his heavenly home  
to move toward or up to the reference point of the viewpoint character or event, to come, coming

ταχύ

pertaining to a very brief period of time, with focus on speed of an activity or event, as adverb, without delay, quickly, at once, cf. v. 7, 20, 2:5, 16, 11:14

pertaining to a point of time subsequent to another point of time, with emphasis upon the relatively brief interval between the two points of time, soon, very soon

μισθός

recognition (mostly by God) for the moral quality of an action, recompense, reward or punishment as the case may be, cf. Isa. 40:10

a recompense based upon what a person has earned and thus deserves, the nature of the recompense being either positive or negative, reward, recompense, 'behold, I come quickly, and my reward is with me'

μετ'

marker of placement, with, among, in company with someone

maker of an associative relation, usually with the implication of being in the company of, with, in the company of, together with

ἀποδοῦναι

AAInf

fr. ἀποδιδῶμι

to recompense, whether in a good or bad sense, render, reward, recompense, cf. 18:6, Psa. 137:8  
to recompense someone, whether positively or negatively, depending upon what the individual deserves, to reward, to recompense

### ἐκάστω

one of an aggregate in a distributive sense, each, every, distributive pronoun, as substantive, each one, every one, cf. 20:13

each one of a totality in a distributive sense, each

### ὥς

a conjunction marking a point of comparison, as  
relatively weak marker of a relationship between events or states, as, like

### ἔργον

that which displays itself in activity of any kind, deed, action, deed, accomplishment, of the deeds of humans, exhibiting a consistent moral character, collective singular used for plural  
that which is done with possible focus on the energy or effort involved, act, deed

## V. 13

### Ἄλφα

alpha, first letter of Greek alphabet, figuratively title of Christ, the beginning  
the first in a series, with implications of significance or importance, alpha, the first, the beginning, 'I am the alpha and the omega,' the combination of alpha and omega in secular literature came to designate the entire universe and all kinds of divine and demonic powers, to that in Revelation this title could refer to Christ's dominion over the universe

### Ἔ

last letter of the Greek alphabet, omega, as symbol of an entity that is in control of everything from beginning to end, last, end, omega  
the last in an inclusive series beginning with ἄλφα, implying an all-inclusive sphere of authority and high status, omega, the last, the end, 'I am the alpha and the omega'

### πρῶτος

pertaining to being first in a sequence, inclusive of time, set (number), or space, first, of time, first, earliest, earlier, as the first one, the self-designation of the Risen Lord, cf. 1:17, 2:8, quoting Isa. 44:6, 48:12  
first in a series involving time, space, or set, first

### ἔσχατος

pertaining to being the final item in a series, least, last in time, with reference to a situation in which there is nothing to follow, as a self-designation of the Risen Lord, 'the first and the last' cf. 1:17, 2:8  
pertaining to being the last in a series of objects or events, last, final, finally, 'I am the first and the last'

ἀρχή

one with whom a process begins, beginning, figurative of persons, of God or Christ, cf. 1:8, 21:6  
one who or that which constitutes an initial cause, first cause, origin

τέλος

the last part of a process, close, conclusion, end, in contrast to ἀρχή of God, cf. 1:8, 21:6  
the purpose of an event or state, viewed in terms of its result, purpose, intent, goal

## V. 14

Μακάριοι

pertaining to being especially favored, blessed, fortunate, happy, privileged, from a transcendent perspective, of humans, privileged recipient of divine favor, cf. v. 7, 1:3, 14:13, 16:15, 19:9, 20:6  
pertaining to being happy, with the implication of enjoying favorable circumstances, happy

πλύνοντες

PAPtcpMPN

fr. πλυνω

to wash something other than a part of the body, washing of clothes as a symbol of cleansing from sins, cf. 7:14

to wash an object which is not a body or part of a body, to wash, to clean

στολάς

a long, flowing robe, cf. 7:14

a long, flowing robe, long robe

ἵνα

marker to denote purpose, aim, or goal, in order that, that, final sense

marker of result, though in some cases implying an underlying or indirect purpose, so as a result, that, so that

ἔσται

FI3sg

fr. εἶμι

to be in close connection (with), is, frequently in statements of identity or equation, as a copula, the equative function, uniting subject and predicate

to possess certain characteristics, whether inherent or transitory, to be

ἐξουσία

state of control over something, freedom of choice, right (e.g. the 'right' to act, decide, or dispose of one's property as one wishes), 'the right to the tree of life'

a state of control over someone or something, control

ἐπὶ

marker of power, authority, control of or over someone or something, over, cf. 6:8, 16:9  
a marker of the object over which someone exercises a control or authority, over, with  
responsibility for

ξύλον

tree, cf. v. 2, 19, 2:7, Gen. 2:9, 17  
tree

ζωῆς

transcendent life, life, of references to future glory  
to be alive, to live, life

πυλῶσιν

an entrance that contains a gate or gates, gateway, entrance, gate, especially of the large,  
impressive gateways at the entrance of temples and palaces, of the entrances of the heavenly  
Jerusalem, cf. 21:13, 13, 15, 21, 25  
doors or gates used to close off entranceways, door, gate, may refer to house doors and gates or  
to large doors and gates such as were used in a palace, temple, or in a city wall

εἰσελθῶσιν

AAS3pl

fr. εἰσερχομαι

to move into a space, enter, of geographical and other types of localities and areas as goal,  
structural areas and establishments, into the sanctuary/temple  
to move into a space, either two-dimensional or three-dimensional, to move into, to come into, to  
go into, to enter

πόλιν

the (heavenly) city = the New Jerusalem, cf. v. 19, 14:16, 18, 21, 21:2, 10, 23  
a population center of relatively greater importance, due to its size, economic significance, or  
political control over a surrounding area, city

## V. 15

ἔξω

pertaining to a position beyond an enclosure or boundary, outside, functioning adverbially  
a position not contained within a particular area, outside, apart from

### κύνες

an infamous person, dog, figurative extension of 'dog', cf. Phil. 3:2, Psa. 22:16

figurative extension of 'dog', one who is a sexual pervert or possibly one who is sexually promiscuous, pervert, 'but outside are the perverts, those who practice magic, and the immoral', it is also possible, however, that in Rev. 22:15, it means 'a wicked person' who might have complete contempt for what is holy, a meaning which parallels the significance of the adage in Mat. 7:6

a particularly bad person, perhaps specifically one who ridicules what is holy, bad person, dog

### φάρμακοι

one skilled in arcane uses of herbs or drugs, probably poisoner, but with implication of the role described next

one who does extraordinary things through occult means, sorcerer, magician, cf. 21:8, Exo. 7:11, 9:11

one who uses magic and sorcery, sorcerer, 'outside (the city) are the perverts, the sorcerers, the immoral, and the murderers'

### πόρνοι

one who practices sexual immorality, fornicator, listed with other sinners, cf. 17:5, 21:8

one who engages in sexual immorality, whether a man or a woman, and in some contexts, distinguished from an adulterer or adulteress, a sexually immoral person'

### φονεῖς

murderer, in lists of vices, cf. 21:8

a person who murders another person, murderer

### εἰδωλολάτραι

image-worshipper/idolater (=idolater), cf. 21:8, 1 Cor. 5:10

a person who worships idols, idolater, worshiper of idols

### φιλῶν

PAPtcpMSN

fr. φιλεω

to have a special interest in someone or something, frequently with focus on close association, have affection for, like

to particularly like or enjoy doing something, to like to, to love to

### ποιῶν

PAPtcpMSN

fr. ποιεω

to carry out an obligation of a moral or social nature, do, keep, carry out, practice, commit, do, commit, be guilty of sins and vices, cf. 21:27

to behave or act in a particular way with respect to someone, to behave toward, to deal with, to do to, to act

ψεῦδος

a lie, falsehood, ‘practice (the things that go with) falsehood’ cf. 21:27  
the content of a false utterance, lie, falsehood

## V. 16

ἔπεμψα

AAI1sg

fr. πέμπω

to dispatch someone, whether human or transcendent being, usually for purposes of communication, send, someone, with purpose indicated by the infinitive  
to cause someone to depart for a particular purpose, to send

ἄγγελόν

a transcendent power who carries out various missions or tasks, messenger, angel, as messengers of God, angels

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

μαρτυρήσαι

AAInf

fr. μαρτυρέω

to confirm or attest something on the basis of personal knowledge or belief, bear witness, be a witness, to offer testimony

to provide information about a person or an event concerning which the speaker has direct knowledge, to witness

ἐπὶ

marker indicating the one to whom, for whom, or about whom something is done, to, on, about, ‘bear witness about...’ cf. 10:11, Heb. 11:4

marker of persons benefitted by an event, with the implication of their being in a dependent relationship

ἐκκλησίαις

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

the totality of congregations of Christians

ρίζα

that which grows from a root, shoot, scion, in imagery – descendant, of the Messiah, cf. 5:5, Isa. 53:2, Sir. 47:22, Rom. 15:12, Isa. 11:10

figurative extension of ‘root’ a descendant, with probable connotations of continuing relation, descendant, offspring

### γένος

ancestral stock, descendant, also of an individual, descendant, scion  
a non-immediate descendant, either male or female, descendant, offspring, 'I am the root and descendant of David' here the two terms are very similar in meaning, and it is often best to coalesce the two terms into a single expression, for example, 'I am a descendant of David' or 'I belong to the lineage of David'

### ἀστήρ

a luminous body (other than the sun) visible in the sky, star, single star, planet, to designate a prominent person, 'the morning star' likened to Christ, cf. 2:28  
a star or a planet, star, planet

### λαμπρὸς

pertaining to radiating light, bright, of heavenly bodies, of the morning star, cf. v. 1  
pertaining to being bright or shining, either of a source or of an object which is illuminated by a source, bright, shining, radiant, 'the bright morning star'

### πρωϊνός

pertaining to early morning, early, belonging to the morning, 'the morning star' cf. 2:28  
pertaining to early morning, of the early morning, cf. 2:28  
idiom, lit. – 'morning star' a planet which is conspicuous in the morning sky (usually either Venus or Mars), morning star, bright star in the morning sky