

## Rev. 3:14-22 mws

### V. 14

#### ἄγγελω

a transcendent power who carries out various missions or tasks, messenger, angel, as messengers of God, angels, cf. v. 1, 7, 2:1, 8, 12, 18

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. γραφω

to express though 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

#### Ἀμήν

Christ as the ultimate affirmation, the Amen, cf. Psalms 89:37

Strong affirmation of what is declared, truly, indeed, it is true that

#### μάρτυς

one who witnesses at cost of life, martyr, cf. 1:5, 2:13, 17:6, cf. Psalms 89:37

one who affirms or attests, testifier, witness, of anyone who can or should testify to anything, of God (or the exalted Christ) as witness

a person who witnesses, witness, one who testifies

#### πιστὸς

pertaining to being worthy of belief or trust, trustworthy, faithful, dependable, inspiring trust/faith, of Christ, cf. 1:5, 2:13, 19:11

pertaining to being trusted, faithful, trustworthy, dependable, reliable

## ἀληθινός

pertaining to being in accord with what is true, true, trustworthy, of Christ, the judge of the world, cf. v. 7, 6:10, 19:11

pertaining to being what something should be, genuine, sincere, true

pertaining to being real and not imaginary, real, really, true, truly

## ἀρχή

one with whom a process begins, beginning, cf. 1:8, 21:6, 22:13, Col. 1:18

the first cause, the beginning, of Christ

an authority figure who initiates activity or process, ruler, authority

one who or that which constitutes an initial cause, first cause, origin, ‘the origin of what God has created’

one who rules or governs, ruler, governor

## κτίσεως

the result of a creative act, that which is created, the sum total of everything created, creation, world

the universe as the product of God’s activity in creation, universe, creation, what was made

## V. 15

### 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. 1, 2:2  
that which is done, with possible focus on the energy or effort involved, act, deed

### ὅτι

marker of explanatory clauses, that

marker of identificational and explanatory clauses, that, namely, that is, namely that

### οὔτε

and not, neither...nor

markers of coordinate negativized expressions, neither...nor

### ψυχρός

pertaining to being physically cold, cold

pertaining to being cold, as of objects and masses, cold, ‘that you are neither cold nor hot’

ζεστός

hot, the underlying idea is that the membership of Laodicea is as ineffective spiritually as its water (for the most part undesirable for drinking purposes) in pleasing one's palate pertaining to being hot, often associated with boiling, hot, 'that you are neither cold nor hot'

ὄφελον

an expression of a wish that something had taken place or would take place, o that, would that, cf. 2 Cor. 11:1, Psa. 119:5 that which ought to be if one only had one's wish, would that

ἦς

IAI2sg

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

ἢ

marker of an alternative, or, separating opposites which are mutually exclusive marker of an alternative, or

## V. 16

οὕτως

referring to what precedes, in this manner, thus, so, with reference to what precedes, drawing an inference from what precedes, so, hence, 'as it is, since' with reference to that which precedes, so, thus, in this way

ὅτι

marker of causality, because, since marker of cause or reason, based on an evident fact, because, since, for, in view of the fact that

χλιαρὸς

lukewarm, in image of the church at Laodicea, that is neither hot nor cold and hence is to be spit out pertaining to being somewhere between hot and cold, lukewarm, tepid, 'because you are lukewarm and neither hot nor cold, I will spew you out of my mouth'

εἶ

PAI2sg

fr. εἶμι

see above

οὔτε

see above

ζεστός

see above

ψυχρός  
see above

μέλλω                      PAI1sg                      fr. μέλλω  
to take place at a future point of time and so to be subsequent to another event, be about to, cf. v. 3, 12:4  
to occur at a point of time in the future which is subsequent to another event and closely related to it, to be about to

ἐμέσαι                      AAInf                      fr. ἐμῶ  
vomit, throw up, spew something from one's mouth like undrinkable water  
to vomit, 'because you are barely warm, neither hot nor cold, I will vomit you out of my mouth

στόματός  
mouth, used in imagery, cf. 1:16, 1:16, 10:9  
mouth

## V. 17

ὅτι  
see above v. 16

ὅτι  
see above v. 15

Πλούσιός  
pertaining to being plentifully supplied with something, abound (in), rich (in), of those who are rich in a transcendent sense, cf. v. 2:9  
pertaining to being rich, rich, wealthy, well-to-do

πεπλούτηκα                      PfAI1sg                      fr. πλουτέω  
to be plentifully supplied with something, be rich, in imagery, cf. v. 18  
to prosper to the point of being rich, to become rich, to become wealthy, to prosper, cf. 18:15

οὐδὲν  
as an adjective, no  
a negative reference to an entity, event, or state, no one, none, nothing

χρείαν  
that which is lacking and needed, need, lack, want, difficulty, of livelihood, 'have no lack of anything'  
that which is lacking and particularly needed, need, lack, what is needed

οἶδας                      PfAI2sg                      fr. οἶδα  
see above

ταλαίπωρος

miserable, wretched, distressed

pertaining to being in a wretched state, either mentally or physically, wretched, pathetic, cf. Rom. 7:24

ἐλεεινός

pertaining to being deserving of sympathy for one's pathetic condition, miserable, pitiable, cf. 1 Cor. 15:19

pertaining to being deserving of pity in view of one's miserable condition, pitiable, miserable

πτωχός

pertaining to being economically disadvantaged, dependent on others for support, poor lacking in spiritual worth

pertaining to being poor and destitute, implying a continuous state, poor, destitute

τυφλός

pertaining to being unable to understand, incapable of comprehending, blind, of mental and spiritual blindness in imagery, cf. Jn 9:40, 2 Pet. 1:9

pertaining to not being able to understand, unable to understand, incapable of comprehending, blind, 'you are...blind and naked'

γυμνός

pertaining to being without covering, literally – naked, stripped, bare, cf. 16:15, 17:16

pertaining to wearing no clothing or being very scantily clothed, naked

## V. 18

συμβουλεύω

PAI1sg

fr. συμβουλεύω

to give advice on a course of action, advise, advise someone (to do) something, cf. Jn. 18:14  
to tell someone what he or she should plan to do, to advise, to counsel

ἀγοράσαι

AAInf

fr. ἀγοράζω

to acquire things or services in exchange for money, buy, purchase, cf. Deut. 2:6  
to acquire possessions or services in exchange for money, to buy, to purchase

παρ'

marker of the point from which an action originates, from, of taking, accepting, receiving, in the case of a purchase, the seller is introduced by para. 'buy from someone'

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

χρυσίον

gold as raw material, gold (the most highly prized metal in most of the ancient world, refined in fire

gold (the most highly valued metal in the ancient world)

πεπυρωμένον                      PpPpTcPNSA                      fr. πυρωω  
to cause to be very hot, make red hot, cause to glow, heat thoroughly, of metals, by such heating  
precious metals are tested and refined, cf. 1:15, Job. 22:25, Psa. 12:6, 66:10, Prov. 10:20  
to cause to be hot, as of fire, to heat, to make fiery hot

πυρὸς  
fire, of earthly fire, as an important element in creation, in metaphor  
fire

ἵνα  
marker to denote purpose, aim, or goal, in order that, that  
marker of purpose for events and states, in order to, for the purpose of, so that

πλουτήσης                      AAS2sg                      fr. πλουτεω  
see above

ἱμάτια  
clothing, apparel, ‘white clothing’ cf. v. 4, 4:4  
any kind of clothing, clothing, apparel

λευκὰ  
white, including many shades of that color, cf. v. 5, 4:4, 6:11, 7:9, 13  
white, light color

περιβάλῃ                      AMS2sg                      fr. περιβαλλω  
to put on, especially or articles of clothing, put on, dress oneself, cf. v. 5, 4:4, Matt. 6:29, Lk.  
12:27  
to put on clothes, implying the clothing being completely around, to clothe

φανερωθῆ                      APS3sg                      fr. φανερωω  
to cause to become visible, reveal, expose publicly, of things, become visible or known, be  
revealed  
to cause to become visible, to make appear, to make visible, to cause to be seen

αἰσχύνῃ  
an experience of ignominy that comes to someone, shame, disgrace, ‘shameful nakedness’  
that which is or should be the source of shame or disgrace, that which causes shame

γυμνότητός  
being without clothing, nakedness, ‘disgraceful nakedness’  
the state of being naked or only scantily clothed, nakedness

κολλούριον

a medical compound applied to the eyes, eyesalve  
an ointment for the eyes, eye salve, 'eye salve to anoint your eyes so that you might see'

ἐγγρῖσαι

AAInf

fr. ἐγγριω

to smear/rub on a substance such as slave or oil, smear on, anoint, cf. Jer. 4:30  
to smear or rub on substances such as salve or oil, to put on, to smear on, to rub on, to anoint

ὄφθαλμούς

eye as organ of sense perception, eye  
eye (normally including the eyelids)

βλέπης

PAS2sg

fr. βλέπω

to have the faculty of sight, be able to see, in contrast to being blind  
to have the faculty of sight, to be able to see

## V. 19

ὅσους

pertaining to a comparative quantity or number of objects or events, how much (many), as much (many) as, even without παντες/παντα, has the meaning 'all that' all those who, whoever, as many as ever  
pertaining to a comparative quantity of objects or events, as many as, as much as

ἐάν

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

φιλῶ

PAS1sg

fr. φιλεω

to have a special interest in someone or something, frequently with focus on close association, have affection for, like, consider someone a friend, Christ also loves certain persons  
to have love or affection for someone or something based on association, to love, to have affection for

ἐλέγχω

PAI1sg

fr. ἐλεγχω

to penalize for wrongdoing, punish, discipline, cf. Heb. 12:5  
to express strong disapproval of someone's action, reprove, correct  
to state that someone has done wrong, with the implication that there is adequate proof of such wrongdoing, to rebuke, to reproach, rebuke, reproach

παιδεύω

PAI1sg

fr. παιδευω

to assist in the development of a person's ability to make appropriate choices, practice discipline, discipline with punishment, mostly of divine discipline  
to punish for the purpose of improved behavior, to punish, punishment

ζήλευε                      PAI2sg                      fr. ζηλευω  
to be intensely serious about something, be eager, earnest  
to be deeply committed to something, with the implication of accompanying desire, to be earnest, to set one's heart on, to be completely intent upon, 'be earnest, then, and repent

οὖν  
inferential, denoting that what it introduces is the result of or an inference from what precedes, so, therefore, consequently, accordingly, then  
marker of result, often implying the conclusion of a process of reasoning, so, therefore, consequently, accordingly, then, so then

μετανόησον                      AAImp2sg                      fr. μετανοεω  
feel remorse, repent, be converted, cf. v. 3, 2:5, 16, 21  
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

## V. 20

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

ἔστηκα                      PfAI1sg                      fr. ἵστημι  
to be at a place, stand (there), be (there), with the emphasis less on 'standing' than on 'being, existing' cf. 7:1, 10:5, 8, 14:1, 15:2  
to be in a location, with the possible implication of standing but with the focus upon location, to be

ἐπὶ  
marker of location or surface, answering the question 'where?', on, upon, near, answering the question 'where?' at, by, near someone or something, 'stand at the door'  
a position in proximity to or in the immediate vicinity of an object or other position, at, by, 'behold, I stand at the door and knock'

θύραν  
door, of habitable quarters  
the door to a house or building, door, gate

κρούω                      PAI1sg                      fr. κρουω  
to deliver a blow against something, strike, knock, of knocking at a door  
to knock on a door, as a means of signaling one's presence to those inside, to knock

ἐάν

see above

ἀκούση

AAS3sg

fr. ἀκούω

to pay attention to by listening, listen to

to believe something and to respond to it on the basis of having heard, to accept, to listen to, to listen and respond, to pay attention and respond, to heed

φωνῆς

the faculty of utterance, voice, any form of speech or other utterance with the voice, 'listen to someone's speech or call, follow someone' cf. Jn 5:25, 28, 37, 10:3, 16, 27, 18:37

the human voice as an instrument of communication, voice

ἀνοίξει

AAS3sg

fr. ἀνοίγω

to move something from a shut or closed position, cf. v. 7, 8

to cause something to be open, to open, to make open

εἰσελεύσομαι

FMdepI1sg

fr. εἰσερχομαι

to move into a space, enter, to come or go to, come or go to someone

to move into a space, either two-dimensional or three-dimensional, to move into, to come into, to go into, to enter

δειπνήσω

FAI1sg

fr. δειπνέω

to eat a meal (without reference to time of day or type of food), eat, dine

to eat a meal, without reference to any particular time of the day or to the type of food involved, to eat a meal, to have a meal, 'I will come into his house and eat a meal with him'

μετ'

marker of association in general sense denoting the company within which something takes place, with, to denote the company in which an activity or experience takes place, cf. 20:4, 6

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

## V. 21

νικῶν

PAPtcpMSN

fr. νικάω

ἐνίκησα

AAI1sg

fr. νικάω

to win in the face of obstacles, be victor, conquer, overcome, prevail, the Christian as ὁ νικῶν the one who is victorious, cf. 2:7, 17, 26, etc.

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

δώσω

FAI1sg

fr. δίδωμι

especially of God and Christ, give, grant, impose, send

marker of a causative relation, with otherwise almost empty semantic content, to cause, to bring about, to produce

καθίσαι                      AAInf                      fr. καθίζω  
ἐκάθισα                    AA1sg                      fr. καθίζω  
to take a seated position, sit down  
to be in a seated position or to take such a position, to sit, to sit down, to be seated, sitting

θρόνον  
chair, seat, specifically a chair set aside for one of high status, throne, of Christ, who occupies the throne of his ancestor David, which stands at the right hand of the Father's throne or is even identical with it, His own are to share this throne with him  
a relatively large and elaborate seat upon which a ruler sits on official occasions, throne

ὡς  
comparative particle, marking the manner in which something proceeds, as, like  
marker of a relationship between events or states, as, like

## V. 22

οὖς  
mental and spiritual understanding, ear, hearing, transferred meaning from 'ear' as sense perception, cf. v. 6, 13, 2:7, 11, 17, 13:9  
ear

ἀκουσάτω                    AAImp3sg                    fr. ἀκουω  
to hear and understand a message, understand, cf. 2:7, 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