

Rev. 3:7-13 mws

V.7

ἄγγέλω

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

ἅγιος

substantive, the holy (person), the holy One, of Christ, cf. Acts 3:14, Mk. 1:24, Lk. 4:34, Jn. 6:69 pertaining to being holy in the sense of superior moral qualities and possessing certain essentially divine qualities in contrast with what is human, holy, pure, divine, cf. 15:4

ἀληθινός

pertaining to being in accord with what is true, true, trustworthy, of Christ, the judge of the world, cf. v. 14, 19:11

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

ἔχω

PAPtcpMSN

fr. ἔχω

to possess or contain, have, own, to possess or contain, have, own, have = hold in one’s charge or keeping, ‘hold the keys’ cf. 1:18

to have or possess objects or property (in the technical sense of having control over the use of such objects) to have, to own, to possess, to belong to

κλεῖν

something used for locking, key, ‘hold the key of David, cf. Rev. 1:18, Isa. 22:22
an instrument used for locking and unlocking doors and gates, key

ἀνοίγων

PAPtcpMSN

fr. ἀνοίγω

ἀνοίγει

PAI3sg

fr. ἀνοίγω

to move something from a shut or closed position, used figuratively, cf. 3:20, Isa. 22:22
to cause something to be open, to open, to make open

οὐδείς

as substantive, no one, nobody

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

κλείσει

FAI3sg

fr. κλείω

κλείων

PAPtcpMSN

fr. κλείω

to prevent passage at an opening, shut, lock, bar, absolute – shut

to cause something to be shut, to shut, to make shut, to close, cf. Matt. 25:10

V. 8

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

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

δέδωκα

PfAI1sg

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

ἐνώπιόν

pertaining to a position in front of an entity, before someone or something, ‘a door that stands open before someone’

a position in front of an object, whether animate or inanimate, which is regarded as having a special orientation of front and back, in front of, before

θύραν

door, figurative, of the door to the kingdom of heaven, the opening of the door represents something made possible or feasible, cf. 1 Cor. 16:9, 2 Cor. 2:12, Col. 4:3, Acts 14:27

the door to a house or building, door, gate,

idiom, literally ‘to open a door’ – to make possible some opportunity, to make it possible

ἤνεωγμένην

PfPPtcpFSA

fr. ἀνοίγω

to move something from a shut or closed position, a door, used figuratively in various ways, cf. v. 20, Isa. 22:22, Job 12:14

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

idiom, literally ‘to open a door’ – to make possible some opportunity, to make it possible

οὐδεὶς

see above

δύναται

PM/PdepI3sg

fr. δυναμαι

to possess capability for experiencing or doing something, can, am able, be capable

to be able to do or to experience something, can, to be able to

κλειῖσαι

AAInf

fr. κλειω

see above

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

μικρὰν

pertaining to being of little import, unimportant, insignificant, small, insignificant

pertaining to being of low or unimportant status, low, unimportant

δύναμιν

something that serves as an adjunct of power, resource, ‘have few resources’

the ability to perform a particular activity or to undergo some experience, ability, capability

ἐτήρησάς

AAI2sg

fr. τηρεω

to persist in obedience, keep, observe, fulfill, pay attention to, especially of law and teaching, ‘pay attention to it’ cf. v. 3, 1:9, 2:26, 12:17, 14:12, 22:7, 9

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

λόγον

a communication whereby the mind finds expression, word, of utterance, chiefly oral, proclamation, instruction, teaching, message, the Christian message, the Gospel, since this 'divine word' is brought to humanity through Christ, his word can be used in the same sense the content of what is preached about Christ or about the good news, what is preached, gospel

ἠρνήσω

AMdepI2sg

fr. ἀρνεομαι

to disclaim association with a person or event, deny, repudiate, disown, refuse, reject, decline, repudiate, cf. 2:13

to deny any relationship of association with someone, to deny

ὄνομά

proper name of an entity, name

the proper name of a person or object, name

V. 9

ἰδοὺ

see above

διδῶ

PAS1sg

fr. διδωμι

to cause something to happen, give

marker of a causative relation, to cause, to bring about, to produce

ἐκ

marker used in periphrasis, from, of, for the partitive genitive

marker of a part of a whole, whether consisting of countables or of mass, one of, one among, a part of

συναγωγῆς

the members of a synagogue, (the congregation of a) synagogue, in a limited sense, of those who consider themselves Jews but are hostile to Christians, and are called synagogue of Satan, cf. 2:9 an assembled group of worshippers or members of such a group, assembly, congregation 'but a congregation of Satan'

λεγόντων

PAPtcpMPG

fr. λεγω

to express oneself in a specific way, say, maintain, declare, proclaim as teaching

to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

ἑαυτοὺς

indicator of identity with the person speaking or acting, self

a reflexive reference to any and all persons or things involved as subjects of the clause, themselves

Ἰουδαίους

one who is Judean (Jewish), with focus on adherence to Mosaic tradition, a Judean, a Mosaic adherent who identifies with Jesus Christ, Judean, cf. 2:9
the ethnic name of a person who belongs to the Jewish nation, a Jew

ἀλλὰ

on the contrary, but, yet, rather, introducing a contrast
marker of more emphatic contrast, but, instead, on the contrary

ψεύδονται

PM/PdepI3pl

fr. ψευδομαι

to tell a falsehood, lie
to communicate what is false, with the evident purpose of misleading, to lie, to tell falsehoods

ποιήσω

FAI1sg

fr. ποιεω

to undertake or do something that brings about an event, state, or condition, do, cause, bring about, accomplish, prepare with focus on causality, the result of the action is indicated by the accusative and ἵνα, make (to), cause (someone) to, bring it about that, cf. 13:12, 16
to cause a state to be, to cause to be, to make to be, to make, to result in, to bring upon, to bring about

ἵνα

marker of objective, that, serves as a substitute for an infinitive that supplements a verb, cause, bring about, cf. 13:16
marker of result, so as a result, that, so that

ἦξουσιν

FAI3pl

fr. ἦκω

to be in a place as the result of movement to, have come, be present, cf. v. 3, 2:25
to move toward and to arrive at a point, to come to, to reach, to arrive

προσκυνήσουσιν

FAI3pl

fr. προσκυνεω

to express in attitude or gesture one's complete dependence on or submission to a high authority figure, (fall down and) worship, do obeisance to, prostrate oneself before, do reverence to, welcome respectfully, to human beings, but by this act they are to be recognized as belonging to a superhuman realm, cf. Matt. 18:26, Acts 10:25, Psa. 21:28, 85:9, Isa. 66:23
to prostrate oneself before someone as an act of reverence, fear, or supplication, to prostrate oneself before, 'and they will prostrate themselves before your feet'

ἐνώπιον

see above

ποδῶν

foot, of persons, with focus on a body part
foot

γινῶσιν AAS3pl fr. γινωσκω
to indicate that one does know, acknowledge, recognize as that which one is or claims to be
to indicate that one does know, to acknowledge

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

ἠγάπησά AAI1sg fr. ἀγαπαω
to have a warm regard for and interest in another, cherish, have affection for, love, of the
affection of transcendent beings for ordinary human beings
to have love for someone or something, based on sincere appreciation and high regard, to love, to
regard with affection, loving concern, love

V. 10

ὅτι
see above v. 8

ἐτήρησας AAI2sg fr. τηρεω
to persist in obedience, keep, observe, fulfill, pay attention to, ‘the one who takes my deeds to
heart, cf. v. 3, 2:26, 12:17, 14:12, 16:15
to continue to obey orders or commandments, to obey, to keep commandments, obedience

λόγον
see above

ὑπομονῆς
the capacity to hold out or bear up in the face of difficulty, patience, endurance, fortitude,
steadfastness, perseverance, cf. 2:2, 7, 19
the act or state of patient waiting for someone of something, expectations, cf. 1:9
capacity to continue to bear up under difficult circumstances, endurance, being able to endure

τηρήσω FAI1sg fr. τηρεω
to cause a state, condition, or activity to continue, keep, hold, reserve, preserve someone or
something, of being protective, keep someone from someone or something, cf. Jn 17:15, Prov.
7:5
to cause a state to continue, to cause to continue, to retain, to keep

ἐκ
marker denoting separation, from, out of, away from, of situations and circumstances out of
which something is brought, from, ‘keep from something’
extension from an area or space, usually with the implication of removal out of a delimited area,
from, out from, out of

ώρας

a point of time as an occasion for an event, time, cf. 14:7, 15
points of time consisting of occasions for particular events, time, occasion

πειρασμοῦ

an attempt to make one do something wrong, temptation, enticement to sin, passive – being tempted, temptation from without or from within, that can be an occasion of sin to a person to endeavor or attempt to cause someone to sin, to tempt, to trap, to lead into temptation, temptation

μελλούσης

PAPtcpFSG

fr. μελλω

to take place at a future point of time and so to be subsequent to another event, be about 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

ἔρχεσθαι

PM/PdepInf

fr. ἔρχομαι

to take place, come, of events and circumstances
to happen, with the implication of the event being directed to someone or something, to happen to

οἰκουμένης

the earth as inhabited area, exclusive of the heavens above and nether regions, the inhabited earth, the world, cf. 16:14
all inhabitants of the earth, figurative extension of above, world, humankind
figurative extension of ‘inhabited earth,’ all people who dwell on the earth, people, all mankind

ὅλης

pertaining to being complete in extent, whole, entire, complete
pertaining to being whole, complete, or entire, with focus on unity, whole, all, complete, entire

πειράσαι

AAInf

fr. πειραζω

to endeavor to discover the nature or character of something, by testing, try, make trial of, put to the test, of God or Christ, who put people to the test, in a favorable sense, also of painful trials sent by God
to try to learn the nature or character of someone or something by submitting such to thorough and extensive testing, to test, to examine, to put to the test, examination, testing

κατοικοῦντας

PAPtcpMPA

fr. κατοικεω

to live in a locality for any length of time, live, dwell, reside, settle (down) ‘live on the earth’
to live or dwell in a place in an established or settled manner, to live, to dwell, to reside

γῆς

surface of the earth as the habitation of humanity, earth, as the inhabited planet
the surface of the earth as the dwelling place of mankind, in contrast with the heavens above and the world below, earth, world

V. 11

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
to move from one place to another, either coming or going, to come, to go

ταχύ
pertaining to a very brief period of time, with focus on speed of an activity or event, without delay, quickly, at once, cf. 2:5, 16, 11:14, 22:7, 12, 20
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

κράτει PAImp2sg 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. 2:25
to cause a state to continue, on the basis of some authority or power, to hold to keep, to cause to continue

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

μηδεὶς
substantive – a negative reference to an entity, event, or condition, nobody
a negative reference to an entity, event, or state, no one, none, nothing

λάβη AAS3sg fr. λαμβανω
to take away, remove, cf. 6:4
to acquire possession of something, to take, to acquire, to obtain

στέφανόν
award or prize for exceptional service or conduct, prize, reward
a prize or reward given as the result of outstanding performance, prize, reward

V. 12

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. 2:7, 17, 26, etc.
to win a victory over, to be victorious over, to be a victor, to conquer, victory

ποιήσω FAI1sg fr. ποιέω
to undertake or do something that brings about an event, state, or condition, do, cause, bring about, accomplish, prepare, etc., with focus on causality, make someone or something (into) something
to cause a state to be, to cause to be, to make to be, to make, to result in, to bring upon, to bring about

στῦλον
a person or community recognized for spiritual leadership, pillar, support, 'I will make him a pillar in the temple of God'
an upright shaft or structure used as a building support, pillar, column, 'I will make him a pillar in the sanctuary of my God'

ναῶ
a place or structure specifically associated with or set apart for a deity, who is frequently perceived to be using it as a dwelling, temple, of a heavenly sanctuary, cf. 14:15, 15:6, 8, etc.
a building in which a deity is worshipped, temple, sanctuary

ἔξω
pertaining to a position outside an area or limits, as result of an action, out, 'go outside' cf. 22:15
a position not contained within a particular area, outside, apart from

ἐξέλθῃ AAS3sg fr. ἐξέρχομαι
to move out of or away from an area, go out, come out, go away, retire, go away from, get out (of)
to move out of an enclosed or well defined two or three-dimensional area, to go out of, to depart out of, to leave from within

ἔτι
pertaining to continuance, yet, still, in negative statements, 'never again' cf. 18:21, 22, 23
extension of time up to and beyond an expected point, still, yet

γράψω FAI1sg fr. γράφω
to express thought in writing, of brief statements, write, cf. 2:17, 19:16, 14:1, Exo. 34:1, 36:37
to write

ὄνομα
see above

πόλις
the (heavenly) city = the New Jerusalem, cf. 21:2, 10, 14-16, 18, 21, 23, 22:14, 19
a population center of relatively greater importance, due to its size, economic significance, or political control over a surrounding area, city

καινής

pertaining to being not previously present, unknown, strange, remarkable, cf. 2:17, Isa. 62:2, 65:15

pertaining to that which is new or recent and hence superior to that which is old, new

καταβαίνουσα ΠΑΡtcpFSN fr. καταβαινω

to move downward, come/go/climb down, of things, come down, of the New Jerusalem, cf. 21:2, 10

to move down, irrespective of the gradient, to move down, to come down, to go down, to descend

οὐρανοῦ

transcendent abode, heaven, as the dwelling place (or throne) of God, cf. 21:2, 10
the supernatural dwelling place of God and other heavenly beings, heaven

ἀπὸ

to indicate origin or source, from, cf. Jn. 3:2, 13:3, 16:30
marker of source of an implied event, from, by

V. 13

οὖς

mental and spiritual understanding, ear, hearing, transferred meaning from 'ear' as sense perception, cf. v. 6, 22, 2:7, 11, 17, 13:9

ear

ἀκουσάτω ΑΑImp3sg 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