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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 2

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ Β΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 2:1–7

To the angel of the church in Ephesus

Christ who holds the seven stars and walks among the lampstands (1) commends Ephesus' labor, endurance, and rejection of false apostles and the Nicolaitans (2–3, 6), but rebukes the abandoned first love and calls for repentance under threat of the lampstand's removal (4–5); the call to hear and the promise of the tree of life close the oracle (7).

B · 2:8–11

To the angel of the church in Smyrna

The First and Last, who died and lived again (8), knows Smyrna's affliction and poverty — yet its wealth — and the slander of the so-called synagogue of Satan (9); he summons fearless faithfulness through a ten-day tribulation unto death, promising the crown of life and immunity from the second death (10–11).

C · 2:12–17

To the angel of the church in Pergamum

He who wields the sharp two-edged sword (12) knows Pergamum dwells where Satan's throne is and has held fast even at Antipas' martyrdom (13), but rebukes those holding the teaching of Balaam and of the Nicolaitans (14–15); repent, or he comes to war against them with the sword of his mouth (16) — the conqueror is promised hidden manna and a white stone with a new name (17).

D · 2:18–29

To the angel of the church in Thyatira

The Son of God with flaming eyes and burnished feet (18) commends Thyatira's increasing love and service (19) but rebukes its tolerance of 'Jezebel,' the self-styled prophetess seducing his servants to immorality and idol-food (20); refusing repentance, she and her followers face sickness, death, and tribulation, that all the churches may know the heart-searching Judge (21–23). To the rest, who reject 'the deep things of Satan,' no further burden — only hold fast (24–25); the conqueror who keeps his works to the end receives authority over the nations and the morning star (26–28), sealed by the call to hear (29).

1 Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·

To the angel of the church in Ephesus write: These things says the one who holds the seven stars in his right hand, who walks among the seven golden lampstands:

ORACLE OPENING (EPHESUS) **ASYNDETON** The first of four letters: the fixed address-and-self-predication frame, the self-description drawn from the inaugural vision of 1:13, 16, 20.

Τῷ

to the

Dative

article

ἀγγέλῳ

angel/messenger

Dative

indirect object (addressee of γράψον)

ἄγγελος; 'messenger, angel'; the 'angel' of each church — a guardian angel, the bishop/leader, or a personification of the congregation (much debated).

τῆς

of the

Genitive

article

ἐν

in

preposition + dative (place)

Ἐφέσω

Ephesus

Dative

dat. of place

Ἔφεσος: Ephesus, chief city of the province of Asia, first of the seven cities on the circular route.

ἐκκλησίας

church

Genitive

genitive of relationship (the angel's church)

ἐκκλησία: 'assembly, congregation'; the gathered Christian community of the city.

γράψον

write

Aor Act Impv 2 Sg · γράφω

main verb (command to John)

→ *ingressive aorist imperative*

γράφω: 'write'; the dictating command repeated at the head of each oracle (cf. 1:11, 19).

Τάδε

these things

Accusative

direct object of λέγει

ὅδε: 'this'; τάδε λέγει renders the prophetic 'thus says (the Lord)' formula (LXX) — a divine messenger-oracle now on Christ's lips.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (introduces the oracle)

→ *gnomic/declarative present*

λέγω: 'say'; with τάδε, the heralding formula of an authoritative pronouncement.

ὁ

the one

Nominative

article (substantizes ptc.)

κρατῶν

who holds

Pres Act Ptc · Nom Sg Masc · κρατέω

substantival participle (subject of λέγει)

→ *present (durative/possessive)*

κρατέω: 'hold fast, grasp firmly'; Christ securely holds the stars — sovereign over the churches (cf. 1:16).

τούς

the

Accusative

article

ἑπτὰ

seven

Accusative

attributive numeral (indeclinable adj.)

ἑπτὰ: 'seven'; the number of completeness — the seven stars are the seven angels/churches (1:20).

ἀστέρας

stars

Accusative

direct object of κρατῶν

ἀστήρ: 'star'; the seven stars = the angels of the seven churches (1:20).

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

<p>δεξιᾶ right hand</p> <p>Dative <i>dat. of place (in his right hand)</i></p> <p>δεξιός: 'right (hand)'; the position of power and protection.</p>	<p>αὐτοῦ his</p> <p>Genitive <i>genitive of possession</i></p>	<p>ὁ the one</p> <p>Nominative <i>article (substantizes ptc.)</i></p>	<p>περιπατῶν who walks</p> <p>Pres Act Ptc · Nom Sg Masc · περιπατέω <i>substantival participle (apposition to ὁ κρατῶν)</i></p> <p>→ present (durative)</p> <p>περιπατέω: 'walk about'; Christ moves among the lampstands — present, inspecting, and active in the churches.</p>
<p>ἐν in</p> <p><i>preposition + dative (place)</i></p>	<p>μέσῳ midst</p> <p>Dative <i>dat. of place (ἐν μέσῳ = 'among')</i></p> <p>μέσος: 'middle'; ἐν μέσῳ + gen. = 'in the midst of, among.'</p>	<p>τῶν the</p> <p>Genitive <i>article</i></p>	<p>ἑπτὰ seven</p> <p>Genitive <i>attributive numeral (indeclinable)</i></p>
<p>λυχνιῶν lampstands</p> <p>Genitive <i>genitive (object of ἐν μέσῳ)</i></p> <p>λυχνία: 'lampstand'; the seven lampstands = the seven churches (1:20), evoking the temple menorah (Zech 4).</p>	<p>τῶν the</p> <p>Genitive <i>article</i></p>	<p>χρυσῶν golden</p> <p>Genitive <i>attributive adjective</i></p> <p>χρυσοῦς: 'golden'; gold marks the holy, sanctuary-grade preciousness of the churches.</p>	

2 Οἶδα τὰ ἔργα σου καὶ τὸν κόπον καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσίν, καὶ εὔρες αὐτοὺς ψευδεῖς·

I know your works and your toil and your endurance, and that you cannot bear evil men, and you tested those who call themselves apostles and are not, and you found them false;

COMMENDATION (THE ΔΙ'ΑΓΝΩΣΙΣ) ASYNDETON The diagnostic οἶδα opens the body: Christ commends Ephesus' strenuous orthodoxy — labor, endurance, and the exposure of false apostles.

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb (diagnostic formula)

→ perfect-with-present-force (stative)

οἶδα: 'know' (perfect with present sense); the omniscient inspection opening each oracle's body.

τὰ

the

Accusative

article

ἔργα

works

Accusative

direct object of οἶδα

ἔργον: 'work, deed'; the church's concrete conduct, the basis of Christ's assessment (cf. 2:23).

σου

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τὸν

the

Accusative

article

κόπον

toil

Accusative

direct object (epexegetic of ἔργα)

κόπος: 'labor to weariness, toil'; strenuous effort — perhaps appositional to ἔργα.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

ὑπομονήν

endurance

Accusative

direct object

ὑπομονή: 'steadfast endurance' (ὑπό + μένω); patient remaining-under, a key Apocalypse virtue (1:9; 13:10).

σου

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ὅτι

that

conjunction (content clause, object of οἶδα)

οὐ

not

negative particle

δύνη

you are able

Pres Mid Indic 2 Sg · δύναμαι

main verb (ὅτι clause)

→ stative present

δύναμαι: 'be able'; here of moral incapacity — they cannot stomach the wicked.

βαστάσαι

to bear

Aor Act Inf · βαστάζω

complementary infinitive (of δύνη)

→ constative aorist

βαστάζω: 'carry, bear, endure'; to tolerate or put up with.

κακούς

evil men

Accusative

direct object of βασιτάσαι

κακός: 'evil, bad'; substantival — wicked persons.

καὶ

and

coordinating conjunction

ἐπείρασας

you tested

Aor Act Indic 2 Sg · πειράζω

main verb

→ constative aorist

πειράζω: 'test, put to the proof'; the church examined the credentials of would-be apostles (cf. 1 John 4:1).

τούς

those

Accusative

article (substantizes ptc.)

λέγοντας

who call

Pres Act Ptc · Acc Pl Masc · λέγω

substantival participle (object of ἐπείρασας)

→ present (durative)

λέγω: here 'claim, profess'; those professing themselves apostles.

ἐαυτούς

themselves

Accusative

reflexive pronoun (object of λέγοντας)

ἀποστόλους

apostles

Accusative

double accusative (object complement)

ἀπόστολος: 'apostle, sent one'; itinerant claimants to apostolic authority (cf. 2 Cor 11:13).

καὶ

and

coordinating conjunction (adversative force)

οὐκ

not

negative particle

εἰσίν

they are

Pres Act Indic 3 Pl · εἰμί

main verb (copula)

→ stative present

καὶ

and

coordinating conjunction

εὔρες

you found

Aor Act Indic 2 Sg · εὕρισκω

main verb

→ constative aorist

εὕρισκω: 'find, discover'; the verdict reached after testing.

αὐτούς

them

Accusative

direct object of εὔρες

ψευδεῖς

false/liars

Accusative

object complement (predicate acc.)

ψευδής: 'false, lying'; proven counterfeit — the antonym of Christ 'the faithful witness' (1:5).

3 καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐ κεκοπίακες.

and you have endurance, and you have borne up for the sake of my name, and you have not grown weary.

COMMENDATION (CONTINUED) **καὶ** A second commendation, framed by βασιτάζω/κοπιάω wordplay (cf. v.2 κόπον): they bear burdens for the Name yet are not worn out.

καὶ

and

coordinating conjunction

ὑπομονήν

endurance

Accusative

direct object of ἔχεις

ὑπομονή: 'steadfast endurance'; the resumed key term (cf. v.2).

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb

→ *stative present*

ἔχω: 'have, hold'; here of a possessed quality.

καὶ

and

coordinating conjunction

ἐβάστασας

you have borne up

Aor Act Indic 2 Sg · βασιτάζω

main verb

→ *constative aorist*

βασιτάζω: 'bear, endure'; here positively — they bore the burden of fidelity (contrast v.2, of evil men they will not bear).

διὰ

because of

preposition + accusative (cause)

τὸ

the

Accusative

article

ὄνομά

name

Accusative

object of διὰ (cause)

ὄνομα: 'name'; 'for my name's sake' — endurance motivated by allegiance to Christ.

μου

my

Genitive

genitive of possession

καὶ

and

coordinating conjunction

οὐ

not

negative particle

ΚΕΚΟΠΙΑΚΕΣ

you have grown weary

Perf Act Indic 2 Sg · κοπιάω

main verb

→ *resultative perfect (abiding state)*

κοπιάω: 'grow weary, toil to exhaustion';
cognate with κόπος (v.2) — they have
laboured without flagging.

4 ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφήκες.

But I have against you that you have abandoned your first love.

REBUKE **ἀλλὰ** The adversative ἀλλά pivots from commendation to censure: orthodoxy without love is the fatal lack.

ἀλλὰ

but

adversative conjunction

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb

→ *stative present*

ἔχω κατὰ τινος; idiom, 'I have [a charge] against someone.'

κατὰ

against

preposition + genitive (opposition)

σοῦ

you

Genitive

object of κατὰ

ὅτι

that

conjunction (epexegetic content clause)

τὴν

the

Accusative

article

ἀγάπην

love

Accusative

direct object of ἀφήκες

ἀγάπη: 'love'; the first/original love — for God and one another (debated which), now cooled.

σου

your

Genitive

genitive of possession

τὴν

the

Accusative

article (second attributive)

πρώτην

first

Accusative

attributive adjective

πρῶτος: 'first'; the original fervor of conversion (cf. Jer 2:2).

ἄφηκες

you have abandoned

Aor Act Indic 2 Sg · ἀφίημι

main verb (ὅτι clause)

→ constative aorist

ἀφίημι: 'leave, let go, forsake'; the love was let drop — a decisive lapse.

5 μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μή, ἔρχομαί σοι καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσης.

Remember therefore from where you have fallen, and repent and do the first works; but if not, I am coming to you and will remove your lampstand from its place, unless you repent.

EXHORTATION & THREAT οὖν An inferential triad of imperatives (remember, repent, do) backed by a conditional threat — the removal of the lampstand = the end of the church.

μνημόνευε

remember

Pres Act Impv 2 Sg · μνημονεύω

main verb (command)

→ durative present imperative

μνημονεύω: 'remember, keep in mind'; the present urges ongoing recollection.

οὖν

therefore

inferential conjunction

πόθεν

from where

interrogative adverb (indir. question)

πόθεν: 'whence, from where'; the height from which they have fallen.

πέπτωκας

you have fallen

Perf Act Indic 2 Sg · πίπτω

main verb (indir. question)

→ resultative perfect (abiding state of fallenness)

πίπτω: 'fall'; the perfect marks a present fallen condition.

καὶ
and

coordinating conjunction

μετανόησον

repent

Aor Act Impv 2 Sg · μετανοέω

main verb (command)

→ *ingressive aorist imperative*

μετανοέω: 'change the mind, repent'; the decisive turn demanded (the keyword of the oracles).

καὶ
and

coordinating conjunction

τὰ
the

Accusative

article

πρῶτα

first

Accusative

attributive adjective

πρῶτος: 'first'; the deeds of the first love (cf. v.4).

ἔργα

works

Accusative

direct object of ποίησον

ἔργον: 'work, deed'; repentance must be enacted, not merely felt.

ποίησον

do

Aor Act Impv 2 Sg · ποιέω

main verb (command)

→ *constative aorist imperative*

ποιέω: 'do, make'; resume the abandoned works.

εἰ

if

conjunction (εἰ δὲ μή = 'otherwise')

δὲ

but

adversative particle

μή

not

negative (εἰ δὲ μή idiom)

εἰ δὲ μή: elliptical idiom, 'otherwise, if not!'

ἔρχομαί

I am coming

Pres Mid Indic 1 Sg · ἔρχομαι

main verb

→ *futuristic present (imminence)*

ἔρχομαι: 'come!'; a present of certain, imminent coming — judgment, not (here) the parousia.

σοι

to you

Dative

dat. of (dis)advantage / direction

<p>καὶ and coordinating conjunction</p>	<p>κινήσω I will remove Fut Act Indic 1 Sg · κινέω main verb → predictive future κινέω: 'move, dislodge'; to shift the lampstand away — extinguishing the church's witness.</p>	<p>τὴν the Accusative article</p>	<p>λυχνίαν lampstand Accusative direct object of κινήσω λυχνία: 'lampstand'; here the church itself (1:20) — its removal = its demise.</p>
<p>σου your Genitive genitive of possession</p>	<p>ἐκ from preposition + genitive (separation)</p>	<p>τοῦ the Genitive article</p>	<p>τόπου place Genitive object of ἐκ (separation) τόπος: 'place, position'; its appointed standing among the churches.</p>
<p>αὐτῆς its Genitive genitive of possession</p>	<p>ἐὰν unless conjunction (ἐὰν μή, 3rd-class condition)</p>	<p>μὴ not negative particle</p>	<p>μετανοήσης you repent Aor Act Subj 2 Sg · μετανοέω subjunctive (ἐὰν μή clause) → ingressive aorist μετανοέω: 'repent'; the condition that alone averts the threatened removal.</p>

6 ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καὶ ἐγὼ μισῶ.

But this you have, that you hate the works of the Nicolaitans, which I also hate.

RENEWED COMMENDATION **ἀλλὰ** A closing concession returning to praise: shared hatred of the Nicolaitans' works aligns the church with Christ's own assessment.

ἀλλὰ

but

adversative conjunction

τοῦτο

this

Accusative

direct object of ἔχεις (cataphoric)

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb

→ stative present

ἔχω: 'have'; you have this (point in your favor).

ὅτι

that

conjunction (epexegetic of τοῦτο)

μισεῖς

you hate

Pres Act Indic 2 Sg · μισέω

main verb (ὅτι clause)

→ durative present

μισέω: 'hate, detest'; a settled abhorrence of the heretics' deeds.

τὰ

the

Accusative

article

ἔργα

works

Accusative

direct object of μισεῖς

ἔργον: 'work, deed'; the practices, not the persons, are the object of hatred.

τῶν

of the

Genitive

article

Νικολαϊτῶν

Nicolaitans

Genitive

genitive of source/possession

Νικολαΐτης: 'Nicolaitan'; a libertine sect (cf. v.15; Pergamum), traditionally traced to Nicolaus (Acts 6:5), tolerating idol-food and immorality.

ἃ

which

Accusative

relative pronoun (object of μισῶ)

κἀγὼ

I also

Nominative

subject (crasis καὶ + ἐγώ, emphatic)

κἀγὼ: crasis of καὶ ἐγώ, 'I also'; Christ's own verdict matches the church's.

μισῶ

hate

Pres Act Indic 1 Sg · μισέω

main verb (rel. clause)

→ durative present

μισέω: 'hate'; Christ shares the abhorrence — the church's discernment is approved.

7 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ θεοῦ.

The one who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat from the tree of life, which is in the paradise of God.

CALL TO HEAR & CONQUEROR'S PROMISE **ASYNDETON** The double-formula closing the oracle: the prophetic call to hear (cf. the Gospels) and the τῷ νικῶντι promise — here Eden's tree of life regained.

Ὁ

the one

Nominative

article (substantizes ptc.)

ἔχων

who has

Pres Act Ptc · Nom Sg Masc · ἔχω

substantival participle (subject of ἀκουσάτω)

→ present (durative)

ἔχω: 'have'; 'the one having an ear' — anyone able and willing to hear.

οὖς

an ear

Accusative

direct object of ἔχων

οὖς: 'ear'; the organ of receptive obedience — the prophetic hearing-formula (cf. Mark 4:9).

ἀκουσάτω

let him hear

Aor Act Impv 3 Sg · ἀκούω

main verb (3rd-person command)

→ constative aorist imperative

ἀκούω: 'hear, heed'; not mere audition but obedient attention.

τί

what

Accusative

interrogative pronoun (object of λέγει)

τὸ

the

Nominative

article

πνεῦμα

Spirit

Nominative

subject of λέγει

πνεῦμα: 'Spirit'; the Spirit speaks Christ's oracle — the words of the Son are the words of the Spirit.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (indir. question)

→ durative present

λέγω: 'say'; the present underscores the living address to all the churches.

ταῖς

to the

Dative

article

ἐκκλησίαις

churches

Dative

indirect object (plural — all seven)

ἐκκλησία: 'church'; though addressed to one, each oracle is heard by all seven.

τῷ

to the one

Dative

article (substantizes ptc.)

νικῶντι

who conquers

Pres Act Ptc · Dat Sg Masc · νικάω

substantival participle (dat. of advantage)

→ present (durative/iterative)

νικάω: 'conquer, overcome'; the τῷ νικῶντι formula closes each oracle — the victor over compromise and persecution.

δώσω

I will grant

Fut Act Indic 1 Sg · δίδωμι

main verb

→ predictive future

δίδωμι: 'give, grant'; the resumptive αὐτῷ ('to him') is a Semitic-style redundant pronoun.

αὐτῷ

to him

Dative

resumptive pronoun (pleonastic, Semitism)

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

complementary infinitive (of δώσω)

→ constative aorist

ἐσθίω: 'eat'; the gift is access to the life-giving tree.

ἐκ

from

preposition + genitive (partitive source)

τοῦ

the

Genitive

article

ξύλου

tree

Genitive

object of ἐκ (partitive)

ξύλον: 'wood, tree'; τὸ ξύλον τῆς ζωῆς = the tree of life of Eden (Gen 2:9), restored in the New Jerusalem (Rev 22:2).

τῆς

of the

Genitive

article

ζωῆς

life

Genitive

attributive/exegetic genitive

ζωή: 'life'; the tree that confers eternal life — paradise regained.

ὅ

which

Nominative

relative pronoun (subject of ἐστίν)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula, rel. clause)

→ stative present

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

παραδείσω

paradise

Dative

dat. of place

παράδεισος: 'paradise, garden' (a Persian loanword); the LXX word for Eden — God's restored garden-sanctuary.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

θεός: God; the paradise belongs to and is opened by God himself.

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: These things says the First and the Last, who became dead and lived again:

ORACLE OPENING (SMYRNA) **Καὶ** The second oracle; the self-predication draws on 1:17–18 — the resurrected First-and-Last, fitted to a suffering, dying church.

Καὶ

and

coordinating conjunction (links oracles)

τῷ

to the

Dative

article

ἀγγέλῳ

angel

Dative

indirect object

ἄγγελος: 'messenger, angel'; see v.1.

τῆς

of the

Genitive

article

ἐν

in

preposition + dative (place)

Σμύρνῃ

Smyrna

Dative

dat. of place

Σμύρνα: Smyrna (modern İzmir); the name evokes myrrh — fittingly, the church of suffering and death.

ἐκκλησίας

church

Genitive

genitive of relationship

ἐκκλησία: 'church.'

γράψον

write

Aor Act Impv 2 Sg · γράφω

main verb (command)

→ *ingressive aorist imperative*

γράφω: 'write'; the recurring dictation command.

<p>Τάδε these things</p> <p>Accusative <i>direct object of λέγει</i></p> <p>ὅδε: τάδε λέγει, the prophetic oracle-formula (see v.1).</p>	<p>λέγει says</p> <p>Pres Act Indic 3 Sg · λέγω <i>main verb</i></p> <p>→ declarative present</p> <p>λέγω: 'say!'</p>	<p>ὁ the</p> <p>Nominative <i>article (substantival adj.)</i></p>	<p>πρῶτος First</p> <p>Nominative <i>predicate/substantival adj. (subject of λέγει)</i></p> <p>πρῶτος: 'first'; ὁ πρῶτος καὶ ὁ ἔσχατος, a divine title (Isa 44:6; 48:12) applied to Christ (1:17).</p>
<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ὁ the</p> <p>Nominative <i>article</i></p>	<p>ἔσχατος Last</p> <p>Nominative <i>substantival adj. (coordinate subject)</i></p> <p>ἔσχατος: 'last'; the eternal one who encompasses all history.</p>	<p>ὃς who</p> <p>Nominative <i>relative pronoun (subject of ἐγένετο)</i></p>
<p>ἐγένετο became</p> <p>Aor Mid Indic 3 Sg · γίνομαι <i>main verb (rel. clause)</i></p> <p>→ ingressive aorist</p> <p>γίνομαι: 'become'; 'became dead' = died — the incarnate one entered death.</p>	<p>νεκρός dead</p> <p>Nominative <i>predicate nominative</i></p> <p>νεκρός: 'dead'; Christ truly died — the ground of comfort for martyrs.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἔζησεν lived again</p> <p>Aor Act Indic 3 Sg · ζάω <i>main verb (rel. clause)</i></p> <p>→ ingressive aorist (came to life)</p> <p>ζάω: 'live'; ingressive — 'came to life', i.e. rose; the death-and-resurrection that disarms the second death (v.11).</p>

9 Οἶδά σου τὴν θλιψὶν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσὶν ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.

I know your affliction and your poverty — but you are rich — and the slander from those who say they are Jews and are not, but are a synagogue of Satan.

COMMENDATION (NO REBUKE) ASYNDETON Smyrna receives no censure: Christ knows their tribulation and material poverty (yet true wealth) and the slander of the 'synagogue of Satan.'

οἶδά

I know

Perf Act Indic 1 Sg · οἶδα

main verb (diagnostic formula)

→ perfect-with-present-force

οἶδα: 'know'; the inspecting omniscience of Christ.

σου

your

Genitive

genitive of possession

τήν

the

Accusative

article

θλίψιν

affliction

Accusative

direct object of οἶδα

θλίψις: 'pressure, tribulation'; the persecution the church endures.

καὶ

and

coordinating conjunction

τήν

the

Accusative

article

πτωχείαν

poverty

Accusative

direct object

πτωχεία: 'destitution, beggary'; the deepest poverty — perhaps from confiscation or boycott.

ἀλλά

but

adversative conjunction (parenthetic)

πλούσιος

rich

Nominative

predicate nominative

πλούσιος: 'rich'; the paradox — materially destitute, spiritually wealthy (contrast Laodicea, 3:17).

εἶ

you are

Pres Act Indic 2 Sg · εἶμι

main verb (copula)

→ stative present

καὶ

and

coordinating conjunction

τήν

the

Accusative

article

βλασφημίαν

slander

Accusative

direct object of οἶδα

βλασφημία: 'slander, defamation'; the verbal abuse/denunciation directed at the church.

ἐκ

from

preposition + genitive (source)

τῶν

those

Genitive

article (substantizes ptc.)

λεγόντων

who say

Pres Act Ptc · Gen Pl Masc · λέγω

substantival participle (object of ἐκ)

→ present (durative)

λέγω: 'say, claim'; those professing a Jewish identity Christ denies them.

<p>Ἰουδαίους Jews Accusative <i>predicate acc. (subject of εἶναι)</i> Ἰουδαῖος; 'Jew'; true covenant-membership, which their hostility to Christ forfeits.</p>	<p>εἶναι to be Pres Act Inf · εἰμί <i>infinitive (indir. discourse after λεγόντων)</i> → stative present</p>	<p>ἑαυτούς themselves Accusative <i>accusative subject of εἶναι (reflexive)</i></p>	<p>καὶ and yet <i>coordinating conjunction (adversative)</i></p>
<p>οὐκ not <i>negative particle</i></p>	<p>εἰσὶν they are Pres Act Indic 3 Pl · εἰμί <i>main verb (copula)</i> → stative present</p>	<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>συναγωγή a synagogue Nominative <i>predicate nominative</i> συναγωγή; 'assembly, synagogue'; here ironically — an assembly belonging not to God but to Satan.</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>Σατανᾶ Satan Genitive <i>possessive/descriptive genitive</i> Σατανᾶς; 'Satan, the adversary' (Hebrew loanword); the accuser behind the slander.</p>		

10 μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε, καὶ ἔξετε θλιψὶν ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, that you may be tested, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.

EXHORTATION & PROMISE **ASYNDETON** A summons to fearless fidelity through an imminent, bounded ordeal ('ten days'), crowned by the promise of the στέφανος τῆς ζωῆς.

μηδέν

nothing

Accusative

accusative of respect / direct object

μηδείς: 'no one, nothing'; 'fear nothing of what...!'

φοβοῦ

fear

Pres Mid Impv 2 Sg · φοβέομαι

main verb (prohibition)

→ durative present imperative (cease/refrain)

φοβέομαι: 'be afraid'; present prohibition
— 'stop fearing / do not go on fearing!'

ἅ

what things

Accusative

relative pronoun (object of πάσχειν)

μέλλεις

you are about

Pres Act Indic 2 Sg · μέλλω

main verb (rel. clause)

→ present (imminence)

μέλλω: 'be about to'; impending, certain futurity.

πάσχειν

to suffer

Pres Act Inf · πάσχω

complementary infinitive (of μέλλεις)

→ durative present

πάσχω: 'suffer, undergo'; the coming persecution.

ἰδοῦ

behold

interjection / attention-marker

ἰδοῦ: 'look! behold!'; a frozen aorist imperative drawing the eye to what follows.

μέλλει

is about

Pres Act Indic 3 Sg · μέλλω

main verb

→ present (imminence)

μέλλω: 'be about to'; the devil's imminent action.

βάλλειν

to cast

Pres Act Inf · βάλλω

complementary infinitive (of μέλλει)

→ durative present

βάλλω: 'throw, cast'; βάλλειν εἰς φυλακὴν = to imprison.

ὁ

the

Nominative

article

διάβολος

devil

Nominative

subject of μέλλει

διάβολος: 'slanderer, accuser'; the Greek title equivalent to Satan (v.9) — working through human agents.

ἐξ

some of

preposition + genitive (partitive)

ἐκ: here partitive, 'some of you.'

ὕμων

you

Genitive

partitive genitive (object cast)

εἰς

into

preposition + accusative (direction)

φυλακὴν

prison

Accusative

object of εἰς (goal)

φυλακή: 'prison, custody'; detention preceding trial — the prelude to martyrdom.

ἵνα

that

conjunction (purpose clause)

πειρασθῆτε

you may be tested

Aor Pass Subj 2 Pl · πειράζω

subjunctive (ἵνα purpose)

→ constative aorist

πειράζω: 'test, try'; the devil intends temptation, but God's purpose is proving faith (double agency).

καὶ
and

coordinating conjunction

ἔξετε

you will have

Fut Act Indic 2 Pl · ἔχω

main verb

→ *predictive future*

ἔχω: 'have'; here 'experience, undergo!'

θλίψιν

tribulation

Accusative

direct object of ἔξετε

θλίψις: 'tribulation, distress'; the persecution-ordeal (cf. v.9).

ἡμερῶν

of days

Genitive

genitive of time (duration)

ἡμέρα: 'day'; 'ten days' = a limited, divinely-bounded span (cf. Dan 1:12) — short, not interminable.

δέκα

ten

Genitive

attributive numeral (indeclinable)

δέκα: 'ten'; a round, restricted number — the suffering is measured and brief.

γίνου

be/become

Pres Mid Impv 2 Sg · γίνομαι

main verb (command)

→ *durative present imperative*

γίνομαι: 'become, be'; 'keep on proving faithful' (more dynamic than 'be').

πιστός

faithful

Nominative

predicate nominative

πιστός: 'faithful, trustworthy'; echoes Christ ὁ μάρτυς ὁ πιστός (1:5).

ἄχρι

unto

preposition + genitive (extent)

ἄχρι: 'until, as far as'; 'even to the point of death' (degree, not merely duration).

θανάτου

death

Genitive

object of ἄχρι (extent)

θάνατος: 'death'; faithfulness that does not flinch at martyrdom.

καὶ

and

coordinating conjunction

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb

→ *predictive future*

δίδωμι: 'give'; the reward of fidelity.

σοι

to you

Dative

indirect object

τὸν

the

Accusative

article

στέφανον

crown

Accusative

direct object of δώσω

στέφανος: 'wreath, victor's crown'; the athlete's/victor's garland — apt for Smyrna's famed games; the genitive defines its content: life.

τῆς

of

Genitive

article

ζωῆς

life

Genitive

genitive of apposition (the crown = life)

ζωή: 'life'; eternal life as the prize (cf. Jas 1:12).

11 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν οὐ μὴ ἀδικηθῆ ἔκ τοῦ θανάτου τοῦ δευτέρου.

The one who has an ear, let him hear what the Spirit says to the churches. The one who conquers will never be harmed by the second death.

CALL TO HEAR & CONQUEROR'S PROMISE ASYNDETON The closing double-formula; the promise — immunity from the 'second death' (20:6, 14) — answers the threat of bodily death in v.10.

Ὁ

the one

Nominative

article (substantizes ptc.)

ἔχων

who has

Pres Act Ptc · Nom Sg Masc · ἔχω

substantival participle (subject)

→ present (durative)

ἔχω: 'have'; the hearing-formula (see v.7).

οὖς

an ear

Accusative

direct object of ἔχων

οὖς: 'ear'; organ of obedient hearing.

ἀκουσάτω

let him hear

Aor Act Impv 3 Sg · ἀκούω

main verb (3rd-person command)

→ constative aorist imperative

ἀκούω: 'hear, heed!'

τί

what

Accusative

interrogative pronoun (object of λέγει)

τὸ

the

Nominative

article

πνεῦμα

Spirit

Nominative

subject of λέγει

πνεῦμα: 'Spirit'; see v.7.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (indir. question)

→ durative present

λέγω: 'say!'

ταῖς

to the

Dative

article

ἐκκλησίαις

churches

Dative

indirect object

ἐκκλησία: 'church!'

ὁ

the one

Nominative

article (substantizes ptc.)

νικῶν

who conquers

Pres Act Ptc · Nom Sg Masc · νικάω

substantival participle (subject)

→ present (durative)

νικάω: 'conquer, overcome'; here nominative (the formula varies by case across the oracles).

<p>οὐ not <i>negative (with μή, emphatic)</i></p>	<p>μή never <i>negative particle (οὐ μή = emphatic denial)</i> οὐ μή: the strongest negation — 'by no means, never!'</p>	<p>ἀδικηθῆ be harmed Aor Pass Subj 3 Sg · ἀδικέω <i>subjunctive of emphatic negation (οὐ μή)</i> → constative aorist ἀδικέω: 'wrong, injure, harm'; the conqueror suffers no injury from the eschatological death.</p>	<p>ἐκ by <i>preposition + genitive (agency/source)</i></p>
<p>τοῦ the Genitive <i>article</i></p>	<p>θανάτου death Genitive <i>object of ἐκ (source of harm)</i> θάνατος: 'death'; here the 'second death' = final condemnation in the lake of fire (20:14; 21:8).</p>	<p>τοῦ the Genitive <i>article</i></p>	<p>δευτέρου second Genitive <i>attributive adjective</i> δεύτερος: 'second'; ὁ θάνατος ὁ δεύτερος — the irreversible, eschatological death beyond the first, bodily one.</p>

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·

And to the angel of the church in Pergamum write: These things says the one who has the sharp two-edged sword:

ORACLE OPENING (PERGAMUM) **Καὶ** The third oracle; the self-predication from 1:16 — the sword-of-the-mouth — is pointed against a city of Roman judicial power and false teaching.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>τῷ to the Dative <i>article</i></p>	<p>ἀγγέλῳ angel Dative <i>indirect object</i> ἄγγελος: 'messenger, angel'; see v.1.</p>	<p>τῆς of the Genitive <i>article</i></p>
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ἐν

in

preposition + dative (place)

Περγάμω

Pergamum

Dative

dat. of place

Πέργαμον: Pergamum, the provincial capital, seat of the imperial cult and of pagan altars (cf. 'Satan's throne,' v.13).

ἐκκλησίας

church

Genitive

genitive of relationship

ἐκκλησία: 'church.'

γράψον

write

Aor Act Impv 2 Sg · γράφω

main verb (command)

→ *ingressive aorist imperative*

γράφω: 'write.'

Τάδε

these things

Accusative

direct object of λέγει

ὅδε: the oracle-formula (see v.1).

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ *declarative present*

λέγω: 'say.'

ὁ

the one

Nominative

article (substantizes ptc.)

ἔχων

who has

Pres Act Ptc · Nom Sg Masc · ἔχω

substantival participle (subject of λέγει)

→ *present (durative/possessive)*

ἔχω: 'have, hold'; the self-description from the inaugural vision (1:16).

τὴν

the

Accusative

article

ρόμφαίαν

sword

Accusative

direct object of ἔχων

ρόμφαία: a large broadsword (LXX); the sword of Christ's mouth — his judging word (Isa 11:4; 49:2).

τὴν

the

Accusative

article (attributive)

δίστομον

two-edged

Accusative

attributive adjective

δίστομος: lit. 'two-mouthed,' double-edged; cutting decisively both ways (Heb 4:12).

τὴν

the

Accusative

article (attributive)

ὀξεῖαν

sharp

Accusative

attributive adjective

ὀξύς: 'sharp, keen'; the word fit to execute judgment (v.16).

13 Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστός μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.

I know where you dwell, where Satan's throne is; and you hold fast my name and did not deny my faith even in the days of Antipas my faithful witness, who was killed among you, where Satan dwells.

COMMENDATION **ASYNDETON** Christ knows their hostile setting ('Satan's throne') and commends their tenacity — fidelity unbroken even at the martyrdom of Antipas.

Οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb (diagnostic formula)

→ perfect-with-present-force

οἶδα: 'know'; the inspecting formula.

ποῦ

where

interrogative adverb (indir. question)

ποῦ: 'where'; the locale of the church's life.

κατοικεῖς

you dwell

Pres Act Indic 2 Sg · κατοικέω

main verb (indir. question)

→ durative present

κατοικέω: 'dwell, settle'; permanent residence — they live amid hostile power.

ὅπου

where

relative adverb (locative)

ὅπου: 'where, in which place.'

ὁ

the

Nominative

article

θρόνος

throne

Nominative

subject (verbless clause, ἐστίν implied)

θρόνος: 'throne'; 'Satan's throne' — likely the great altar of Zeus, the Askleion, or the imperial-cult center at Pergamum.

τοῦ

of

Genitive

article

Σατανᾶ

Satan

Genitive

possessive genitive

Σατανᾶς: 'Satan'; the city as the adversary's seat of power.

καὶ
and

coordinating conjunction

κρατεῖς
you hold fast

Pres Act Indic 2 Sg · κρατέω

main verb

→ durative present

κρατέω: 'hold fast, cling to'; they maintain allegiance to Christ's name (contrast the heretics who 'hold' false teaching, v.14).

τὸ
the

Accusative

article

ὄνομά

name

Accusative

direct object of κρατεῖς

ὄνομα: 'name'; confessing Christ openly in a hostile city.

μου

my

Genitive

genitive of possession

καὶ
and

coordinating conjunction

οὐκ
not

negative particle

ἠρνήσω

you denied

Aor Mid Indic 2 Sg · ἀρνέομαι

main verb

→ constative aorist

ἀρνέομαι: 'deny, disown'; they did not renounce faith even under pressure.

τὴν

the

Accusative

article

πίστιν

faith

Accusative

direct object of ἠρνήσω

πίστις: 'faith/faithfulness'; 'my faith' = faith in/loyalty to Christ (perhaps the confessed faith).

μου

my

Genitive

genitive (objective/possession)

καὶ
even

adverbial/ascensive conjunction

ἐν

in

preposition + dative (time)

ταῖς

the

Dative

article

ἡμέραις

days

Dative

dat. of time (when)

ἡμέρα: 'day'; the period of the named martyrdom.

Ἀντιπᾶς

Antipas

Genitive

genitive (indeclinable, defines ἡμέραις)

Ἀντιπᾶς: Antipas, an otherwise unknown martyr of Pergamum; the unusual nominative-form for a genitive is left undeclined.

ὁ

the

Nominative

article (apposition)

μάρτυς

witness

Nominative

apposition to Ἀντιπᾶς (nominative pendens)

μάρτυς: 'witness, martyr'; the title Christ bears (1:5) now shared by the faithful unto death — the word edging toward 'martyr.'

μου

my

Genitive

genitive of relationship

ὁ

the

Nominative

article (attributive)

πιστός

faithful

Nominative

attributive adjective (to μάρτυς)

πιστός: 'faithful'; ὁ μάρτυς μου ὁ πιστός echoes Christ's own description (1:5; 3:14).

μου

my

Genitive

genitive of relationship

ὃς

who

Nominative

relative pronoun (subject of ἀπεκτάνθη)

ἀπεκτάνθη

was killed

Aor Pass Indic 3 Sg · ἀποκτείνω

main verb (rel. clause)

→ constative aorist

ἀποκτείνω: 'kill, put to death'; Antipas was executed for his witness.

παρ'

among

preposition + dative (place)

παρά: + dat., 'beside, among, in the presence of'

ὑμῖν

you

Dative

object of παρά

ὅπου

where

relative adverb (locative, resumptive)

ὅπου: 'where'; the closing repetition seals the point — they live in Satan's own dwelling-place.

ὁ

the

Nominative

article

Σατανᾶς

Satan

Nominative

subject of κατοικεῖ

Σατανᾶς: 'Satan'; the inclusio with v.13a underscores the demonic atmosphere.

κατοικεῖ

dwells

Pres Act Indic 3 Sg · κατοικέω

main verb (rel. clause)

→ durative present

κατοικέω: 'dwell'; Satan, too, is 'at home' in Pergamum.

14 ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι.

But I have a few things against you, that you have there some who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, to eat food sacrificed to idols and to commit immorality.

REBUKE **ἀλλὰ** The adversative pivot to censure: tolerance of the 'Balaam' party — those enticing the church to idol-food and immorality, after Numbers 25, 31.

ἀλλὰ

but

adversative conjunction

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb

→ stative present

ἔχω κατὰ τινος: 'have [a charge] against'
(cf. v.4).

κατὰ

against

preposition + genitive (opposition)

σοῦ

you

Genitive

object of κατὰ

ὀλίγα

a few things

Accusative

direct object of ἔχω

ὀλίγος: 'few, small'; the rebuke is measured
— 'a few things,' not wholesale.

ὅτι

that

conjunction (epexegetic content clause)

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb (ὅτι clause)

→ stative present

ἔχω: 'have'; you harbor among you...

ἐκεῖ

there

adverb (place)

ἐκεῖ: 'there'; in that very Satan-throne city.

κρατοῦντας

holding

Pres Act Ptc · Acc Pl Masc · κρατέω

substantival participle (object of ἔχεις)

→ present (durative)

κρατέω: 'hold to, cling to'; ironic echo of v.13 — they hold Christ's name, but some hold Balaam's doctrine.

τήν

the

Accusative

article

διδασχὴν

teaching

Accusative

direct object of κρατοῦντας

διδασχὴ: 'teaching, doctrine'; the seductive instruction typified by Balaam.

Βαλαάμ

of Balaam

Genitive

genitive of source (indeclinable)

Βαλαάμ: Balaam, the prophet-for-hire (Num 22–24) who counseled Balak to seduce Israel into idolatry and fornication (Num 25; 31:16) — the type of the compromise-teacher.

ὃς

who

Nominative

relative pronoun (subject of ἐδίδασκεν)

ἐδίδασκεν

taught

Impf Act Indic 3 Sg · διδάσκω

main verb (rel. clause)

→ iterative/customary imperfect

διδάσκω: 'teach, instruct'; the imperfect of the repeated counsel Balaam gave Balak.

τῷ

the

Dative

article

Βαλάκ

Balak

Dative

indirect object (indeclinable)

Βαλάκ: Balak, king of Moab who hired Balaam (Num 22).

βαλεῖν

to put

Aor Act Inf · βάλλω

infinitive (content of ἐδίδασκεν)

→ constative aorist

βάλλω: 'throw, place'; a wordplay with Βαλαάμ/Βαλάκ — to 'cast' a snare.

σκάνδαλον

a stumbling block

Accusative

direct object of βαλεῖν

σκάνδαλον: 'trap-stick, snare, occasion of sin'; that which trips one into apostasy.

ἐνώπιον

before

preposition + genitive (place)

ἐνώπιον: 'before, in the sight of'

τῶν

the

Genitive

article

υἱῶν

sons

Genitive

object of ἐνώπιον

υἱός: 'son'; οἱ υἱοὶ Ἰσραήλ, the covenant people — Semitic idiom for 'the Israelites.'

Ἰσραήλ

of Israel

Genitive

genitive of relationship (indeclinable)

Ἰσραήλ: Israel; the people led astray at Baal-Peor.

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

epexegetical infinitive (defines σκάνδαλον)

→ constative aorist

ἐσθίω: 'eat'; the first concrete snare — eating idol-meat.

εἰδωλόθυτα

idol-food

Accusative

direct object of φαγεῖν

εἰδωλόθυτον: 'meat sacrificed to an idol'; participation in pagan cultic meals (cf. 1 Cor 8–10).

καὶ
and

coordinating conjunction

πορνεῦσαι

to commit immorality

Aor Act Inf · πορνεύω

exegetical infinitive (defines σκάνδαλον)

→ constative aorist

πορνεύω: 'fornicate, be sexually immoral';
literal or figurative (idolatry as 'harlotry')
— both senses are alive in Revelation.

15 οὕτως ἔχετε καὶ σὺ κρατοῦντας τὴν διδασχὴν τῶν Νικολαΐτων ὁμοίως.

So you also have some who hold the teaching of the Nicolaitans likewise.

REBUKE (CONTINUED) οὕτως The Nicolaitans are equated with the Balaam party: the same compromise with pagan idolatry and immorality.

οὕτως

so

adverb (manner, comparative)

οὕτως: 'thus, in this way'; draws the
Balaam–Nicolaitan parallel.

ἔχετε

you have

Pres Act Indic 2 Sg · ἔχω

main verb

→ stative present

ἔχω: 'have, harbor'

καὶ

also

adverbial conjunction (ascensive)

σὺ

you

Nominative

subject (emphatic pronoun)

κρατοῦντας

holding

Pres Act Ptc · Acc Pl Masc · κρατέω

substantival participle (object of ἔχετε)

→ present (durative)

κρατέω: 'hold to'; the same verb as vv.13–
14, ironic again.

τὴν

the

Accusative

article

διδασχὴν

teaching

Accusative

direct object of κρατοῦντας

διδασχὴ: 'teaching'; the Nicolaitan doctrine,
paralleled to Balaam's.

τῶν

of the

Genitive

article

Νικολαϊτῶν

Nicolaitans

Genitive

genitive of source

Νικολαΐτης: 'Nicolaitan' (cf. v.6); here their teaching is identified with Balaam's compromise — perhaps even by Greek wordplay (νικάω + λαός / Balaam's name etymologized 'devourer of the people').

ὁμοίως

likewise

adverb (comparison)

ὁμοίως: 'in like manner'; reinforces the equation with the Balaam type.

16 μετανόησον οὖν· εἰ δὲ μή, ἔρχομαί σοι ταχὺ καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.

Repent therefore; but if not, I am coming to you quickly and will make war against them with the sword of my mouth.

EXHORTATION & THREAT **οὖν** The inferential demand to repent, with a conditional threat: Christ will war against the heretics with the sword of v.12 — his judging word.

μετανόησον

repent

Aor Act Impv 2 Sg · μετανοέω

main verb (command)

→ *ingressive aorist imperative*

μετανοέω: 'repent'; the church must dissociate from the compromisers.

οὖν

therefore

inferential conjunction

εἰ

if

conjunction (εἰ δὲ μή idiom)

δὲ

but

adversative particle

μή

not

negative (εἰ δὲ μή = 'otherwise')

εἰ δὲ μή: 'otherwise, if not' (cf. v.5).

ἔρχομαί

I am coming

Pres Mid Indic 1 Sg · ἔρχομαι

main verb

→ futuristic present (imminence)

ἔρχομαι: 'come'; an imminent visitation of judgment.

σοι

to you

Dative

dat. of direction/disadvantage

ταχύ

quickly

adverb (time)

ταχύ: 'quickly, soon'; the swiftness of the threatened coming (cf. 22:7, 12, 20).

καὶ

and

coordinating conjunction

πολεμήσω

I will make war

Fut Act Indic 1 Sg · πολεμέω

main verb

→ predictive future

πολεμέω: 'wage war, fight'; Christ himself battles the heretics.

μετ'

against

preposition + genitive (hostile sense)

μετά: + gen., here 'with' in the sense of 'against' (Hebraistic, of combat).

αὐτῶν

them

Genitive

object of μετά (the Nicolaitans)

ἐν

with

preposition + dative (instrument)

τῆ

the

Dative

article

ῥομφαία

sword

Dative

dat. of instrument

ῥομφαία: 'sword'; the same sword as v.12 — the judging word of Christ's mouth.

τοῦ

of the

Genitive

article

στόματός

mouth

Genitive

genitive of source/possession

στόμα: 'mouth'; the sword issues from his mouth — judgment by his spoken word (Isa 11:4).

μου

my

Genitive

genitive of possession

17 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

The one who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will give some of the hidden manna, and I will give him a white stone, and on the stone a new name written which no one knows except the one who receives it.

CALL TO HEAR & CONQUEROR'S PROMISE **ASYNDETON** The closing double-formula; the promises — hidden manna and an inscribed white stone — set the messianic banquet and a secret new identity against the idol-feasts of v.14.

<p>Ὁ the one Nominative article (substantizes ptc.)</p>	<p>ἔχων who has Pres Act Ptc · Nom Sg Masc · ἔχω substantival participle (subject) → present (durative) ἔχω: 'have'; the hearing-formula (see v.7).</p>	<p>οὖς an ear Accusative direct object of ἔχων οὖς: 'ear!'</p>	<p>ἀκουσάτω let him hear Aor Act Impv 3 Sg · ἀκούω main verb (3rd-person command) → constative aorist imperative ἀκούω: 'hear, heed!'</p>
<p>τί what Accusative interrogative pronoun (object of λέγει)</p>	<p>τὸ the Nominative article</p>	<p>πνεῦμα Spirit Nominative subject of λέγει πνεῦμα: 'Spirit!'; see v.7.</p>	<p>λέγει says Pres Act Indic 3 Sg · λέγω main verb (indir. question) → durative present λέγω: 'say!'</p>

ταῖς

to the

Dative

article

ἐκκλησίαις

churches

Dative

indirect object

ἐκκλησία: 'church!'

τῷ

to the one

Dative

article (substantizes ptc.)

νικῶντι

who conquers

Pres Act Ptc · Dat Sg Masc · νικάω

substantival participle (dat. of advantage)

→ present (durative)

νικάω: 'conquer'; the conqueror-formula.

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb

→ predictive future

δίδωμι: 'give'; with resumptive αὐτῷ (Semitism).

αὐτῷ

to him

Dative

resumptive pronoun (pleonastic)

τοῦ

of the

Genitive

article (partitive)

μάννα

manna

Genitive

partitive genitive (object of δώσω)

μάννα: 'manna' (indeclinable, Hebrew); the 'hidden manna' — the jar laid up in the ark (Exod 16:33–34), a Jewish tradition of manna restored in the messianic age; the true bread vs. idol-food.

τοῦ

the

Genitive

article (attributive)

κεκρυμμένου

hidden

Perf Pass Ptc · Gen Sg Neut · κρύπτω

attributive participle (to μάννα)

→ resultative perfect (in a hidden state)

κρύπτω: 'hide, conceal'; the manna kept hidden, reserved for the eschaton.

καὶ

and

coordinating conjunction

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb

→ predictive future

δίδωμι: 'give!'

αὐτῷ

him

Dative

indirect object

ψῆφον

a stone

Accusative

direct object of δώσω

ψῆφος: 'pebble, voting-stone'; a white ψῆφος signified acquittal/admission (jury, banquet token, victor's amulet) — the much-debated 'white stone.'

λευκήν

white

Accusative

attributive adjective

λευκός: 'white, bright'; the color of victory, purity, and acquittal in Revelation.

καὶ

and

coordinating conjunction

ἐπὶ

on

preposition + accusative (upon)

τὴν

the

Accusative

article

ψῆφον

stone

Accusative

object of ἐπί

ψῆφος: 'stone' (resumed).

ὄνομα

a name

Nominative

subject (verbless clause, 'there is')

ὄνομα: 'name'; a new name = a new, God-given identity and destiny (cf. 3:12; Isa 62:2).

καινόν

new

Nominative

attributive adjective

καινός: 'new (in kind), fresh'; eschatological newness (cf. 21:5).

γεγραμμένον

written

Perf Pass Ptc · Nom Sg Neut · γράφω

attributive participle (to ὄνομα)

→ resultative perfect (standing written)

γράφω: 'write'; the name stands inscribed on the stone.

ὃ

which

Accusative

relative pronoun (object of οἶδεν)

οὐδεὶς

no one

Nominative

subject of οἶδεν

οὐδεὶς: 'no one'; the name's secrecy marks its intimacy — known only to the recipient.

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

main verb (rel. clause)

→ perfect-with-present-force

οἶδα: 'know!'

εἰ

except

conjunction (εἰ μὴ = 'except')

μὴ

not

negative (εἰ μὴ idiom)

εἰ μὴ: 'except, unless!'

ὁ

the one

Nominative

article (substantizes ptc.)

λαμβάνων

who receives

Pres Act Ptc · Nom Sg Masc · λαμβάνω

substantival participle (subject of implied οἶδεν)

→ present (durative)

λαμβάνω: 'receive, take'; only the recipient knows the new name — a personal, hidden gift.

18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ·

And to the angel of the church in Thyatira write: These things says the Son of God, who has his eyes like a flame of fire, and his feet like burnished bronze:

ORACLE OPENING (THYATIRA) **Καὶ** The fourth and longest oracle; the self-predication from 1:14–15 — and the unique title 'the Son of God' — fits the judgment of v.23 (Ps 2).

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>τῷ to the Dative <i>article</i></p>	<p>ἀγγέλῳ angel Dative <i>indirect object</i> ἄγγελος: 'messenger, angel'; see v.1.</p>	<p>τῆς of the Genitive <i>article</i></p>
<p>ἐν in <i>preposition + dative (place)</i></p>	<p>Θυατείροις Thyatira Dative <i>dat. of place</i> Θυάτειρα: Thyatira, a guild-town of trades (cf. Lydia, Acts 16:14) — the trade-guild feasts sharpen the idol-food issue of v.20.</p>	<p>ἐκκλησίας church Genitive <i>genitive of relationship</i> ἐκκλησία: 'church.'</p>	<p>γράψον write Aor Act Impv 2 Sg · γράφω <i>main verb (command)</i> → <i>ingressive aorist imperative</i> γράφω: 'write!'</p>
<p>Τάδε these things Accusative <i>direct object of λέγει</i> ὅδε: the oracle-formula (see v.1).</p>	<p>λέγει says Pres Act Indic 3 Sg · λέγω <i>main verb</i> → <i>declarative present</i> λέγω: 'say.'</p>	<p>ὁ the Nominative <i>article</i></p>	<p>υἱὸς Son Nominative <i>subject of λέγει</i> υἱός: 'Son'; ὁ υἱὸς τοῦ θεοῦ — the only oracle to use this title, anticipating the Ps 2 promise of v.27.</p>

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

θεός: God; the divine Sonship grounds Christ's authority to judge.

ὁ

the one

Nominative

article (*substantizes ptc.*)

ἔχων

who has

Pres Act Ptc · Nom Sg Masc · ἔχω

substantival participle (apposition)

→ present (durative)

ἔχω: 'have'; the self-description from 1:14.

τούς

the

Accusative

article

ὀφθαλμούς

eyes

Accusative

direct object of ἔχων

ὀφθαλμός: 'eye'; eyes like fire = penetrating, searching judgment (cf. v.23; Dan 10:6).

αὐτοῦ

his

Genitive

genitive of possession

ὡς

like

comparative particle

ὡς: 'as, like'; the visionary simile.

φλόγα

a flame

Accusative

object of ὡς (comparison)

φλόξ: 'flame'; the blazing gaze.

πυρός

of fire

Genitive

attributive genitive (quality)

πῦρ: 'fire'; fire of judgment and purity.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

πόδες

feet

Nominative

subject (verbless clause, εἰσὶν implied)

πούς: 'foot'; feet like bronze = stability and trampling, judging strength.

αὐτοῦ

his

Genitive

genitive of possession

ὅμοιοι

like

Nominative

predicate adjective

ὅμοιος: 'like, similar'; + dative.

χαλκολιβάνῳ

burnished bronze

Dative

dat. of comparison (after ὅμοιοι)

χαλκολίβανον: a rare word (perhaps 'fine/burnished bronze' or a bronze-amber alloy); glowing refined metal (cf. 1:15; Dan 10:6).

19 Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρώτων.

I know your works and your love and faith and service and endurance, and that your last works are more than the first.

COMMENDATION ASYNDETON The diagnostic οἶδα commends a growing church — a fourfold virtue-list whose recent works exceed the earliest (the inverse of Ephesus, v.5).

Οἶδά

I know

Perf Act Indic 1 Sg · οἶδα

main verb (diagnostic formula)

→ perfect-with-present-force

οἶδα: 'know!'

σου

your

Genitive

genitive of possession

τὰ

the

Accusative

article

ἔργα

works

Accusative

direct object of οἶδα

ἔργον: 'work, deed'; the general heading, then specified.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

ἀγάπην

love

Accusative

direct object (apposition to ἔργα)

ἀγάπη: 'love'; first of the virtues — what Ephesus lacked (v.4), Thyatira has.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

πίστιν

faith

Accusative

direct object

πίστις: 'faith, faithfulness!'

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

διακονίαν

service

Accusative

direct object

διακονία: 'service, ministry'; practical love in action.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

ὑπομονήν

endurance

Accusative

direct object

ὑπομονή: 'steadfast endurance' (cf. v.2).

σου

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τὰ

the

Accusative

article

ἔργα

works

Accusative

direct object (resumed)

ἔργον: 'work.'

σου

your

Genitive

genitive of possession

τὰ

the

Accusative

article (attributive)

ἔσχατα

last

Accusative

attributive adjective

ἔσχατος: 'last, latter'; the most recent works.

πλείονα

more

Accusative

predicate adjective (comparative)

πλείων: 'more, greater'; growth — the opposite of Ephesus' decline.

τῶν

than the

Genitive

article (genitive of comparison)

πρώτων

first

Genitive

genitive of comparison (after πλείονα)

πρώτος: 'first, earlier'; their initial works, now surpassed.

20 ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφητὴν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.

But I have against you that you tolerate the woman Jezebel, who calls herself a prophetess and teaches and deceives my servants to commit immorality and to eat food sacrificed to idols.

REBUKE **ἀλλὰ** The adversative pivot to censure: tolerance of 'Jezebel,' a self-styled prophetess who, like Balaam, lures Christ's servants into idolatry and immorality.

<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>ἔχω I have Pres Act Indic 1 Sg · ἔχω <i>main verb</i> → stative present ἔχω κατὰ τινος: 'have [a charge] against' (cf. vv.4, 14).</p>	<p>κατὰ against <i>preposition + genitive (opposition)</i></p>	<p>σοῦ you Genitive <i>object of κατὰ</i></p>
<p>ὅτι that <i>conjunction (epexegetic content clause)</i></p>	<p>ἀφεῖς you tolerate Pres Act Indic 2 Sg · ἀφίημι <i>main verb (ὅτι clause)</i> → durative present ἀφίημι: 'let alone, permit, tolerate'; the church passively allows her — culpable indulgence.</p>	<p>τὴν the Accusative <i>article</i></p>	<p>γυναῖκα woman Accusative <i>direct object of ἀφεῖς</i> γυνή: 'woman, wife'; the false teacher, branded with a symbolic name.</p>

Ἰεζάβελ

Jezebel

Accusative

apposition to γυναῖκα (indeclinable)

Ἰεζάβελ: Jezebel (indeclinable, Hebrew); the symbolic name of the Sidonian queen who promoted Baal-worship and persecuted prophets (1 Kgs 16–21) — the type of the seductress within God's people.

ἡ

the (one)

Nominative

article (substantizes ptc.; nom. for expected acc., constructio ad sensum)

λέγουσα

who calls

Pres Act Ptc · Nom Sg Fem · λέγω

substantival participle (nominativus pendens for γυναῖκα)

→ present (durative)

λέγω: 'say, claim'; she self-styles a prophetess — the nominative case is a solecism for the accusative (Apocalyptic grammar).

ἑαυτήν

herself

Accusative

reflexive pronoun (object of λέγουσα)

προφήτιν

a prophetess

Accusative

double accusative (object complement)

προφήτις: 'prophetess'; she claims inspired authority to license compromise.

καί

and

coordinating conjunction

διδάσκει

teaches

Pres Act Indic 3 Sg · διδάσκω

main verb

→ durative present

διδάσκω: 'teach'; active instruction — paralleling Balaam (v.14).

καί

and

coordinating conjunction

πλανᾷ

deceives

Pres Act Indic 3 Sg · πλανᾷ

main verb

→ durative present

πλανᾷ: 'lead astray, deceive'; the keyword of seduction in Revelation (12:9; 13:14).

τοὺς

the

Accusative

article

ἐμοὺς

my

Accusative

possessive adjective (attributive)

ἐμός: 'my'; the possessive heightens the offense — she seduces Christ's own servants.

δούλους

servants

Accusative

direct object of διδάσκει/πλανᾷ

δοῦλος: 'slave, servant'; the believers belong to Christ, not to her.

πορνεῦσαι

to commit immorality

Aor Act Inf · πορνεύω

infinitive (result/content of the deception)

→ constative aorist

πορνεύω: 'be sexually immoral'; cf. v.14 — literal and/or spiritual harlotry.

καὶ

and

coordinating conjunction

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

infinitive (result/content)

→ constative aorist

ἐσθίω: 'eat'; the trade-guild feasts of idol-meat (cf. v.14).

εἰδωλόθυτα

idol-food

Accusative

direct object of φαγεῖν

εἰδωλόθυτον: 'food sacrificed to idols' (cf. v.14).

21 καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

And I gave her time to repent, and she is unwilling to repent of her immorality.

GROUND OF JUDGMENT **καὶ** Christ's patience has been spurned: time for repentance was granted, but she persists — justifying the judgment that follows.

καὶ

and

coordinating conjunction

ἔδωκα

I gave

Aor Act Indic 1 Sg · δίδωμι

main verb

→ constative aorist

δίδωμι: 'give'; Christ's forbearance — a space granted for repentance.

αὐτῇ

her

Dative

indirect object

χρόνον

time

Accusative

direct object of ἔδωκα

χρόνος: 'time, span'; the opportunity to turn.

ἵνα

that

conjunction (purpose clause)

μετανοήσῃ

she might repent

Aor Act Subj 3 Sg · μετανοέω

subjunctive (ἵνα purpose)

→ ingressive aorist

μετανοέω: 'repent'; the intended outcome of the granted time.

καὶ

and

coordinating conjunction (adversative)

οὐ

not

negative particle

θέλει

she is willing

Pres Act Indic 3 Sg · θέλω

main verb

→ durative present (settled refusal)

θέλω: 'will, wish'; her hardened unwillingness — repentance refused.

μετανοῆσαι

to repent

Aor Act Inf · μετανοέω

complementary infinitive (of θέλει)

→ constative aorist

μετανοέω: 'repent.'

ἐκ

of

preposition + genitive (separation)

ἐκ: 'out of'; μετανοέω ἐκ = 'repent of, turn from' (Semitic-flavored).

τῆς

the

Genitive

article

πορνείας

immorality

Genitive

object of ἐκ (separation)

πορνεία: 'sexual immorality, fornication'; here also figurative idolatry (the noun behind πορνεῦσαι, v.20).

αὐτῆς

her

Genitive

genitive of possession

22 ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς·

Behold, I am casting her onto a bed, and those who commit adultery with her into great tribulation, unless they repent of her works;

JUDGMENT ANNOUNCED ASYNDETON The sentence: a 'bed' (of sickness, ironizing the bed of sin) for Jezebel and tribulation for her partners — conditioned on their refusal to repent.

ἰδοὺ

behold

interjection / attention-marker

ἰδοὺ: 'look! behold!'; introducing the dramatic judgment.

βάλλω

I am casting

Pres Act Indic 1 Sg · βάλλω

main verb

→ futuristic present (imminence)

βάλλω: 'throw, cast'; a present of certain, impending action — perhaps a grim play on the 'bed' of her sin.

αὐτήν

her

Accusative

direct object of βάλλω

εἰς

onto

preposition + accusative (goal)

κλίνην

a bed

Accusative

object of εἰς (goal)

κλίνη: 'bed, couch'; a sickbed (cf. the sense 'be bedridden') — the bed of her adultery becomes a bed of affliction.

καὶ

and

coordinating conjunction

τούς

those

Accusative

article (substantizes ptc.)

μοιχεύοντας

who commit adultery

Pres Act Ptc · Acc Pl Masc · μοιχεύω

substantival participle (object of implied βάλλω)

→ present (durative)

μοιχεύω: 'commit adultery'; her followers, figured as adulterers — partners in her spiritual harlotry.

μετ'

with

preposition + genitive (association)

μετά: + gen., 'with.'

αὐτῆς

her

Genitive

object of μετά

εἰς

into

preposition + accusative (goal)

Θλίψιν

tribulation

Accusative

object of εἰς (goal)

θλίψις: 'tribulation, distress'; here punitive, not the suffering-for-Christ of v.9.

μεγάλην

great

Accusative

attributive adjective

μέγας: 'great'; the severity of the judgment.

ἐάν

unless

conjunction (ἐάν μή, 3rd-class condition)

μή

not

negative particle

μετανοήσωσιν

they repent

Aor Act Subj 3 Pl · μετανοέω

subjunctive (ἐάν μή clause)

→ ingressive aorist

μετανοέω: 'repent'; the door is still open to her partners (note: it is no longer offered to her, v.21).

ἐκ
of

preposition + genitive (separation)

τῶν
the

Genitive

article

ἔργων

works

Genitive

object of ἐκ (separation)

ἔργων: 'work, deed'; 'her works' — the practices she taught (some witnesses read αὐτῶν, 'their works').

αὐτῆς

her

Genitive

genitive of possession

23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησῖαι ὅτι ἐγώ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.

and her children I will kill with death; and all the churches will know that I am the one who searches kidneys and hearts, and I will give to each of you according to your works.

JUDGMENT & PURPOSE καὶ The judgment's climax and its pedagogical aim: the death of her 'children' teaches all the churches that the flaming-eyed Son searches the heart and repays each one's works (Jer 17:10; Ps 7:9).

καὶ
and

coordinating conjunction

τὰ

the

Accusative

article

τέκνα

children

Accusative

direct object of ἀποκτενῶ (fronted)

τέκνον: 'child'; her 'children' = her spiritual offspring/disciples, distinguished from the merely seduced partners (v.22).

αὐτῆς

her

Genitive

genitive of relationship

ἀποκτενῶ

I will kill

Fut Act Indic 1 Sg · ἀποκτείνω

main verb

→ predictive future

ἀποκτείνω: 'kill'; ἀποκτενῶ ἐν θανάτῳ = a Hebraism, 'slay with death/pestilence' (cf. Ezek 33:27).

ἐν

with

preposition + dative (means, Semitic)

θανάτῳ

death

Dative

dat. of means (Hebraistic)

θάνατος: 'death'; here perhaps 'pestilence' (LXX sense of the Hebrew דָּבָר).

καὶ

and

coordinating conjunction

γνώσονται

will know

Fut Mid Indic 3 Pl · γινώσκω

main verb

→ predictive future

γινώσκω: 'know, come to recognize'; the recognition-formula of OT judgment ('they will know that I am...!').

πᾶσαι

all

Nominative

attributive adjective

αἱ

the

Nominative

article

ἐκκλησία

churches

Nominative

subject of γνώσονται

ἐκκλησία: 'church'; the judgment is a sign to all seven.

ὅτι

that

conjunction (content clause)

ἐγώ

I

Nominative

subject (emphatic pronoun)

ἐγώ εἰμι: the solemn self-identification echoing the divine 'I am!'

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

main verb (copula)

→ stative present

ὁ

the one

Nominative

article (substantizes ptc.)

ἐραυνῶν

who searches

Pres Act Ptc · Nom Sg Masc · ἐραυνάω

predicate substantival participle

→ present (durative)

ἐραυνάω: 'search, examine'; a divine prerogative (Jer 17:10) — the flaming eyes of v.18 see within.

νεφρούς

kidneys

Accusative

direct object of ἐραυνῶν

νεφρός: 'kidney'; in Hebrew idiom the seat of the deepest emotions/will — 'kidneys and heart' = the whole inner person.

καὶ

and

coordinating conjunction

καρδίας

hearts

Accusative

direct object of ἐραυνῶν

καρδία: 'heart'; the center of thought and will.

<p>καὶ and coordinating conjunction</p>	<p>δώσω I will give Fut Act Indic 1 Sg · δίδωμι main verb → predictive future δίδωμι: 'give, repay'; render to each (Ps 62:12; Rom 2:6).</p>	<p>ὑμῖν to you Dative indirect object</p>	<p>ἐκάστῳ each Dative apposition to ὑμῖν (distributive) ἐκάστος: 'each one'; the judgment is individual, by works.</p>
<p>κατὰ according to preposition + accusative (standard)</p>	<p>τὰ the Accusative article</p>	<p>ἔργα works Accusative object of κατὰ (standard of recompense) ἔργον: 'work, deed'; the basis of recompense.</p>	<p>ὑμῶν your Genitive genitive of possession</p>

24 ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσιν τὴν διδασχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν· οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος·

But to you I say, to the rest who are in Thyatira, as many as do not hold this teaching, who have not known the deep things of Satan, as they call them: I lay on you no other burden;

WORD TO THE FAITHFUL REMNANT δὲ A turn to the uncompromised 'rest': those who reject the so-called 'deep things' are laid under no further burden beyond fidelity.

<p>ὑμῖν to you Dative indirect object of λέγω (fronted, emphatic)</p>	<p>δὲ but adversative/transitional particle</p>	<p>λέγω I say Pres Act Indic 1 Sg · λέγω main verb → declarative present λέγω: 'say.'</p>	<p>τοῖς the Dative article</p>
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λοιποῖς

rest

Dative

apposition to ὑμῖν

λοιπόις: 'rest, remaining'; the faithful remnant untouched by Jezebel's teaching.

τοῖς

those

Dative

article (attributive)

ἐν

in

preposition + dative (place)

Θυατείροις

Thyatira

Dative

dat. of place

Θυάτειρα: Thyatira (see v.18).

ὅσοι

as many as

Nominative

relative pronoun (subject of ἔχουσιν)

ὅσοι: 'as many as, whoever'; defines the remnant by their non-adherence.

οὐκ

not

negative particle

ἔχουσιν

hold

Pres Act Indic 3 Pl · ἔχω

main verb (rel. clause)

→ durative present

ἔχω: 'have, hold'; do not adhere to the doctrine.

τήν

the

Accusative

article

διδαχήν

teaching

Accusative

direct object of ἔχουσιν

διδαχή: 'teaching'; Jezebel's doctrine (cf. vv.14–15).

ταύτην

this

Accusative

demonstrative adjective

οἵτινες

who

Nominative

relative pronoun (qualitative, subject of ἔγνωσαν)

ὅστις: 'whoever, such as'; the qualitative relative — 'the sort who...!'

οὐκ

not

negative particle

ἔγνωσαν

have known

Aor Act Indic 3 Pl · γινώσκω

main verb (rel. clause)

→ constative aorist

γινώσκω: 'know (by experience)'; they have not 'fathomed' Satan's depths — a sarcastic inversion of the heretics' boast.

τὰ

the

Accusative

article

βαθέα

deep things

Accusative

direct object of ἔγνωσαν

βαθύς: 'deep'; τὰ βαθέα — the 'deep things' the heretics claimed to know (perhaps proto-gnostic), here biting: 'the deep things of Satan,' not of God (cf. 1 Cor 2:10).

τοῦ

of

Genitive

article

Σατανᾶ

Satan

Genitive

possessive genitive

Σατανᾶς: 'Satan'; whether the sect said 'deep things of God' (Christ relabels them) or themselves vaunted plumbing 'Satan's depths,' the verdict is the same.

ὡς

as

comparative conjunction

ὡς λέγουσιν: 'as they call them / say' — flagging the phrase as the opponents' own slogan.

λέγουσιν

they call them

Pres Act Indic 3 Pl · λέγω

main verb (parenthetic clause)

→ durative present

λέγω: 'say, call'; the heretics' own terminology.

οὐ

not

negative particle

βάλλω

I lay

Pres Act Indic 1 Sg · βάλλω

main verb

→ gnomic/declarative present

βάλλω: 'throw, lay, put'; here 'impose' — no further demand is loaded on them (cf. Acts 15:28).

ἐφ'

on

preposition + accusative (upon)

ἐπί: + acc., 'upon, on.'

ὕμᾱς

you

Accusative

object of ἐπί

ἄλλο

other

Accusative

attributive adjective

ἄλλος: 'other, another'; no burden besides what they already keep.

βάρος

burden

Accusative

direct object of βάλλω

βάρος: 'weight, burden'; the only 'burden' is fidelity (v.25), echoing the apostolic decree's language (Acts 15:28–29).

25 πλὴν ὃ ἔχετε κρατήσατε ἄχρι οὗ ἂν ἴξω.

only hold fast what you have until I come.

EXHORTATION TO THE REMNANT **πλὴν** The single demand on the faithful: hold fast their fidelity until Christ comes — endurance, not new attainment.

<p>πλήν only/nevertheless <i>conjunction (restrictive)</i></p> <p>πλήν: 'except, only, nevertheless'; limits the demand to one thing.</p>	<p>ὅ what Accusative <i>relative pronoun (object of κρατήσατε)</i></p>	<p>ἔχετε you have Pres Act Indic 2 Pl · ἔχω <i>main verb (rel. clause)</i></p> <p>→ durative present</p> <p>ἔχω: 'have, possess'; their present faith and works.</p>	<p>κρατήσατε hold fast Aor Act Impv 2 Pl · κρατέω <i>main verb (command)</i></p> <p>→ constative aorist imperative</p> <p>κρατέω: 'hold fast, grip'; the positive counterpart to the heretics' 'holding' (vv.14–15) — cling to what is true.</p>
<p>ἄχρι until <i>conjunction (temporal, ἄχρι οὗ ἄν)</i></p> <p>ἄχρι: 'until'; ἄχρι οὗ ἄν + subj. = 'until the time when.'</p>	<p>οὗ which Genitive <i>relative pronoun (temporal idiom)</i></p>	<p>ἄν ever <i>modal particle (contingency)</i></p> <p>ἄν: contingency marker with the subjunctive.</p>	<p>ἦξω I come Aor Act Subj 1 Sg · ἦκω <i>subjunctive (indefinite temporal clause)</i></p> <p>→ constative aorist</p> <p>ἦκω: 'have come, arrive'; the parousia — the horizon of endurance shifts here to Christ's coming (unlike the threatened comings of vv.5, 16).</p>

26 καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν,

And the one who conquers and the one who keeps my works until the end, to him I will give authority over the nations,

CONQUEROR'S PROMISE (BEGINS) **καὶ** The conqueror-promise, here uniquely preceding the call to hear; the victor who perseveres in Christ's works is granted messianic rule over the nations (Ps 2:8).

καὶ
and

coordinating conjunction

ὁ

the one

Nominative

article (substantizes ptc.; nominativus pendens)

νικῶν

who conquers

Pres Act Ptc · Nom Sg Masc · νικάω

substantival participle (nom. pendens, resumed by αὐτῷ)

→ present (durative)

νικάω: 'conquer'; the conqueror-formula, here as a hanging nominative resumed by the dative αὐτῷ.

καὶ
and

coordinating conjunction (epexegetic)

ὁ

the one

Nominative

article (substantizes ptc.)

τηρῶν

who keeps

Pres Act Ptc · Nom Sg Masc · τηρέω

substantival participle (defines ὁ νικῶν)

→ present (durative)

τηρέω: 'keep, guard, observe'; conquering = persevering in Christ's works (the inverse of Jezebel's 'works,' v.22).

ἄχρι

until

preposition + genitive (extent of time)

ἄχρι: 'until!'

τέλους

the end

Genitive

object of ἄχρι (temporal extent)

τέλος: 'end, consummation'; perseverance to the finish (cf. v.25).

τὰ

the

Accusative

article

ἔργα

works

Accusative

direct object of τηρῶν

ἔργον: 'work, deed'; 'my works' — the deeds Christ approves, kept to the end.

μου

my

Genitive

genitive of possession

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb

→ predictive future

δίδωμι: 'give'; the apodosis, resuming ὁ νικῶν by αὐτῷ.

αὐτῷ

to him

Dative

resumptive indirect object

ἐξουσίαν

authority

Accusative

direct object of δώσω

ἐξουσία: 'authority, right'; the messianic rule of Ps 2:8–9 shared with the victor (cf. 3:21; 20:4).

ἐπὶ

over

preposition + genitive (rule over)

ἐπί: + gen., 'over' (of dominion).

τῶν

the

Genitive

article

ἐθνῶν

nations

Genitive

object of ἐπί (the ruled)

ἔθνος: 'nation, Gentile'; the nations subjected to the Messiah and his conquering people (Ps 2).

27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται,

and he will shepherd them with an iron rod, as the clay vessels are shattered —

CONQUEROR'S PROMISE (PS 2 CITATION) καὶ The promise unfolds Psalm 2:9 (LXX): the victor will rule the nations with an iron rod, shattering opposition like pottery — Christ's own authority shared (cf. 12:5; 19:15).

<p>καὶ and coordinating conjunction</p>	<p>ποιμανεῖ he will shepherd Fut Act Indic 3 Sg · ποιμαίνω main verb → predictive future ποιμαίνω: 'shepherd, rule'; the LXX of Ps 2:9 (reading הַעֲרָא 'shepherd/rule' for גַּעֲרָא 'break') — here a rule of stern, rod-wielding governance.</p>	<p>αὐτούς them Accusative direct object (the nations of v.26)</p>	<p>ἐν with preposition + dative (instrument)</p>
<p>ῥάβδῳ a rod Dative dat. of instrument ῥάβδος: 'rod, staff, scepter'; the shepherd's staff doubling as the king's iron scepter — rule and judgment.</p>	<p>σιδηρᾷ iron Dative attributive adjective σιδηροῦς: 'of iron'; unbreakable, irresistible authority.</p>	<p>ὡς as comparative conjunction ὡς: 'as, like'; the simile of shattered pottery.</p>	<p>τὰ the Nominative article</p>
<p>σκεύη vessels Nominative subject of συντρίβεται σκεῦος: 'vessel, object'; the clay pots of Ps 2:9 — fragile before the iron rod.</p>	<p>τὰ the Nominative article (attributive)</p>	<p>κεραμικά of clay Nominative attributive adjective κεραμικός: 'of pottery, earthen'; brittle ceramic — easily smashed.</p>	<p>συντρίβεται are shattered Pres Pass Indic 3 Sg · συντρίβω main verb (rel./comparative clause) → gnomic present συντρίβω: 'crush, break in pieces'; the gnomic present states the general fate of clay before iron.</p>

28 ὡς καὶ ἐλάλησα παρὰ τοῦ πατρὸς μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωῒνον.

as I also have received from my Father; and I will give him the morning star.

CONQUEROR'S PROMISE (CONCLUDED) ὡς The authority is derivative — as Christ received it from the Father, he shares it; and the second gift, 'the morning star,' is added (cf. 22:16, Christ himself).

ὡς

as

comparative conjunction

ὡς: 'as, just as'; the victor's rule mirrors Christ's own received authority.

καὶ γὰρ

I also

Nominative

subject (crasis καί + ἐγώ, emphatic)

καὶ γὰρ: 'I also'; Christ's authority is itself a gift from the Father (cf. Ps 2:7–8).

εἵληφα

have received

Perf Act Indic 1 Sg · λαμβάνω

main verb

→ *resultative perfect (abiding possession)*

λαμβάνω: 'receive, take'; the perfect marks Christ's enduring possession of the authority he confers.

παρὰ

from

preposition + genitive (source)

παρὰ: + gen., 'from (the side of).'

τοῦ

the

Genitive

article

πατρός

Father

Genitive

object of παρά (source)

πατήρ: 'Father'; the Son receives his royal authority from the Father (the only 'Father' reference in the seven oracles).

μου

my

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb

→ *predictive future*

δίδωμι: 'give'; a second promise added to the rule over the nations.

αὐτῷ

to him

Dative

indirect object

τὸν

the

Accusative

article

ἀστέρα

star

Accusative

direct object of δώσω

ἀστήρ: 'star'; the morning star (Venus) — a symbol of dominion and dawn; Christ identifies himself as it in 22:16, so the gift may be Christ himself, or messianic rule (Num 24:17).

τὸν

the

Accusative

article (attributive)

πρωϊνόν

morning

Accusative

attributive adjective

πρωϊνός: 'of the morning, early'; ὁ ἀστὴρ ὁ πρωϊνός heralds the dawn — the eschatological day breaking for the victor.

29 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

The one who has an ear, let him hear what the Spirit says to the churches.

CALL TO HEAR **ASYNDETON** The closing call to hear; from Pergamum on, the formula follows (rather than precedes) the conqueror-promise — the standing seal of every oracle.

ὁ

the one

Nominative

article (substantizes ptc.)

ἔχων

who has

Pres Act Ptc · Nom Sg Masc · ἔχω

substantival participle (subject)

→ present (durative)

ἔχω: 'have'; the hearing-formula (see v.7).

οὖς

an ear

Accusative

direct object of ἔχων

οὖς: 'ear'; the organ of obedient hearing.

ἀκουσάτω

let him hear

Aor Act Impv 3 Sg · ἀκούω

main verb (3rd-person command)

→ constative aorist imperative

ἀκούω: 'hear, heed!'

τί

what

Accusative

interrogative pronoun (object of λέγει)

τὸ

the

Nominative

article

πνεῦμα

Spirit

Nominative

subject of λέγει

πνεῦμα: 'Spirit'; see v.7.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (indir. question)

→ durative present

λέγω: 'say!'

ταῖς

to the

Dative

article

ἐκκλησίαις

churches

Dative

indirect object

ἐκκλησία: 'church'; the oracle, though to Thyatira, is for all seven.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are passed over without a marginal note: at v.3 the best text reads ἐβάστασας ... καὶ οὐ κεκοπίακες ('you have endured ... and have not grown weary'), where the later Byzantine tradition transposes and adds οὐκ ἐκοπίασας; at v.5 some witnesses add ταχύ ('quickly') after ἔρχομαί σοι, harmonizing to vv.16; at v.7 the addition μου ('my [paradise]') after παραδείσω is read by some witnesses and printed, τοῦ θεοῦ being uniform; at v.13 the fuller text reads πᾶσιν here only weakly attested, and the name Ἀντιπᾶς is variously declined (Ἀντίπας, the indeclinable nominative-for-genitive is read); at v.20 the editions divide over the article and pronoun in τὴν γυναῖκα Ἰεζάβελ, some witnesses adding σου ('your wife Jezebel'), the shorter being printed; at v.22 βάλλω ('I am about to cast') is read as a futuristic present; at v.24 the phrase ὡς λέγουσιν ('as they call them') and the demonstrative force of τὰ βαθεῖα τοῦ Σατανᾶ are conventional. Orthographic variants (movable-v, i-subscript, Σαρδῖς/Θυάτειρα spellings, νικῶντι/νικοῦντι) are not noted. The chapter has 29 verses; none is legitimately omitted by the critical text. The four oracles share a fixed rhetorical frame — the address τῷ ἀγγέλω ... γράψον, the self-predication τάδε λέγει drawn from the inaugural vision of ch. 1, the diagnostic οἶδα, commendation and/or rebuke, the prophetic-call formula ὁ ἔχων οὖς ἀκουσάτω, and the conqueror-promise τῷ νικῶντι — so that the recurring formulae (the τῷ νικῶντι δώσω promises, the hidden manna and white stone of v.17, the morning star of v.28) are the chapter's structural signature.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data

(etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.