

ΑΠΟΚΑΛΥΨΙΣ ΙΟΑΝΝΟΥ

REVELATION CHAPTER 1

REVELATION 1:1

Ἀποκάλυψις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ,

Ἀποκάλυψις Ἰησοῦ Χριστοῦ revelation of Jesus Christ

ἣν ἔδωκεν αὐτῷ ὁ θεὸς which God gave to him

δεῖξαι τοῖς δούλοις αὐτοῦ ἃ to show, demonstrate, exhibit, to his servants what (events, happenings)

δεῖ are about to, are going to

γενέσθαι to be, to happen, to take place

ἐν τάχει with haste = soon, quickly, shortly, in a short time

καὶ ἐσήμανεν and he signified, indicated; made known, told what is coming; foretold, showed

ἀποστείλας having sent; when he sent, dispatched

διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ through his angel, messenger, to his servant, slave, John

ἀπο-κάλυψις, -εως, ἡ, (ἀποκαλύπτω), *a revelation, an uncovering, a disclosure, a revealing;*

1. In N.T. *a disclosure of truth, instruction, unveiling, revelation* concerning divine truths unknown. The equivalent of τὸ ἀποκαλύπτεσθαι by which events, states or persons previously unknown are made visible to all, *manifestation, appearance* **Eph. 3:3** ὅτι κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον *that according to a revelation was made known to me the mystery*

2. *a laying bare, uncovering, disclosing, revealing* **Ro. 2:5** θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ *you are storing up for yourself wrath in (the) day of wrath and of (the) revelation, revealing, of (the) righteous judgment of God*

Ἰησοῦς, -οῦ, dative -οῦ, accusative -οῦν, vocative -οῦ, ὁ, *Jesus*. In the N.T.

1. *Joshua* [fully *Jehoshua*], the famous captain of the Israelites, Moses' successor.

2. *Jesus*, son of Eliezer, one of Christ's ancestors: Lk. 3:29.

3. *Jesus*, the Son of God, the Savior of mankind.

4. *Jesus Barabbas*; see Βαραββᾶς.

5. *Jesus*, surnamed *Justus*, a Jewish Christian, an associate with Paul in preaching the gospel: Col. 4:11.

χριστός, -ή, -όν, (χρίω), *anointed, anointed one, Christ*. ὁ Χριστός is a proper name.

ἔδωκεν 3 p sing 1 aor act ind **δίδωμι** *he gave*

δίδωμι *to give;*

1. *to bestow, give as a gift:* **Mt. 4:9** ταῦτα σοι πάντα δώσω ἐὰν πεσὼν προσκυνήσῃς μοι *these (kingdoms, splendors) all I will give if having fallen down you might worship me*

2. *to grant, let have:* **Mt. 12:39** καὶ σημεῖον οὐ δοθήσεται αὐτῇ *and a sign will not be given to it*

3. *to reach out, extend, present* **Mt. 14:19** καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους *and*

having broken (them) he gave the loaves to his disciples

4. to give to one's care, entrust, commit **Lk. 12:48** παντὶ δὲ ᾧ ἐδόθη πολὺ πολὺ ζητηθήσεται παρ' αὐτοῦ *but to everyone to whom was given much, much will be required from him*

5. to give what is due or obligatory, to pay: wages or reward; λόγον, render account, **Ro. 14:12** ἄρα ἕκαστος ἑμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ θεῷ *so then each of us concerning himself an account will give to God*

6. Joined with nouns denoting strength, faculty, power, virtue, is the equivalent of *to furnish, endue* (one with something) with the force of *to cause, produce, give forth from one's self*: ὑπέτον, from heaven, Jas. 5:18. Lk. 21:15 (δώσω ὑμῖν στόμα κ. σοφίαν); Ac. 7:10; ἐξουσίαν, **Mt. 9:8** καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις *and they glorified God the one having given this kind of power, such authority, to men*

δεῖξαι 1 aor act infinitive δεικνύω or δείκνυμι *to show, demonstrate, exhibit*
δεικνύω or δείκνυμι *to show, exhibit*;

1. to show i.e. expose to the eyes, point out **Mt. 4:8** καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου *and shows to him all the kingdoms of the world*

2. metaphorical *to give the evidence or proof of a claim, to prove it, show it* **Jn. 2:18** τί σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς; *what sign do you show to us that these (acts, actions) you are (actually) doing?* **Jas. 2:18** δεῖξον μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, καγὼ σοι δεῖξω ἐκ τῶν ἔργων μου τὴν πίστιν *show (perhaps prove) to me your faith without the (your) actions and I you will show (perhaps will prove) = and I will show you from my works the faith (I have)*

δοῦλος, -η, -ον, (some writers suggest it is derived from δέω *to tie, bind*; by others from δελω *to ensnare, capture, serving, subject to*. Then substantively, ἡ δούλη *a female slave, bondmaid, handmaid*

Ac. 2:18 καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου *and even on my (male) servants and on my (female) servants*

1. a slave, bondman, Man of servile condition. Literally and metaphorical *one who gives himself up wholly to another's will, or dominion. devoted to another to the disregard of one's own interests.*

1 Co. 7:23 τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων *you were bought with a price do not become slaves of men*

2. a servant, attendant, (of a king).

Mt. 18:23 ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ *the kingdom of the heavens was like a man, a king, who wanted to settle an account with his servants*

3. In a broad sense, servitude to anyone or any controlling habit or state:

Ro 6:16 ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν δοῦλοι ἐστε ᾧ ὑπακούετε *to whom you yield yourselves slaves to obedience you are slaves to whom, to the one, you obey*

Jo 8:34 πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλος ἐστὶν τῆς ἁμαρτίας *everyone committing the sin is a slave of sin*

δεῖ 3 p sing pres act impersonal verb δεῖ *moreover, and he must; it is necessary*

δεῖ; (δέω, that is, τινός, to have need of, be in lack of), *it is necessary, there is need of, it behooves, is right and proper, one must, one has to, one ought, one should* **2 Tim. 2:6** τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν *the laboring farmer ought to be first*

of the of the crops to receive a share

γενέσθαι 2 aor mid infinitive **γίνομαι** *to be, to happen*

γίνομαι;

1. *to become*, i.e. *to come into existence, begin to be, receive being; to rise, arise, come on, appear*, of occurrences in nature or in life. **1 Co. 15:37** καὶ ὁ σπείρεις οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις *and what you sow literally, not the body the one coming do you sow = you do not sow the mature plant that will (soon, eventually) appear*

Here belong also the phrases γίνεται ἡμέρα *it becomes day, day comes on*; γ. ὀψέ *evening comes*. Hence

2. *to come to pass, happen*, of events *to occur or happen to one, befall one*; **Gal. 6:14** Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι *but for me (may I) never (be able) to boast*; with adverbs, *go, fare* **Mt. 24:6** ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι *see that you are not alarmed for it is necessary to happen*

3. *to arise, appear* in history, come upon the stage: of men appearing in public; γεγόνασι, have arisen and now exist **Mk. 1:4** ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ *literally, appeared John the one baptizing in the desert*

4. *to be made, done, finished*; **Ac. 19:26** οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι *are not gods the ones through hands being made = gods made by human hands are not gods (at all)*; Of miracles *to be performed, produced*. Of commands, decisions, purposes, requests, etc. *to be done, executed*. Of institutions, laws, etc. *to be established, enacted*. Of feasts, marriages, entertainments, *to be kept, celebrated*.

5. *to come or pass into a certain state*; **Ac. 12:11** Καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος *and Peter having come (to a realization) in himself*

τάχος, -ους, τό, *quickness, speed*: ἐν τάχει, *quickly, shortly, at once, without delay*; soon, shortly, Romans 16:20; speedily, soon.

ἐσήμανεν 3 p sing imperfect act ind **σημαίνω** *signified, indicated; made known, told what is coming; foretold, showed*

σημαίνω for ἐσήμηνα which is the more common form in the earlier Greek writers; (from σημά a sign); *to give a sign, to signify, indicate*; the same as *to make known, make a report, tell what is coming; foretell*: **Ac. 11:28** ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἀγαβος ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μέγαν, *and having stood up one from them with (the) name Agabus he showed, he was indicating, specifying, through the Spirit a great famine*

ἀποστείλας 1 aor act ptc nom sing masc **ἀπο-στελλω** *having sent; when he sent*

ἀπο-στελλω; *to send off, send away, send out* **Mt. 10:40** καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με *and the one receiving me receives the one having sent me*; **Lk. 4:18**

ἀπέσταλκεν με κηρύξαι αἰχμαλώτοις ἄφεσιν *he has sent me to herald to captives release = to herald release to captives*

Ἰωάννης and Ἰωάνη, ὁ, *John*; in the N.T. the men of this name are,

1. *John the Baptist*, the son of Zacharias the priest and Elisabeth, the forerunner of Christ.

2. *John the apostle, the writer of the Fourth Gospel*, son of Zebedee and Salome, brother of James the elder.

3. the father of the apostle Peter.
4. a certain man ἐκ γένους ἀρχιερατικοῦ, a member of the Sanhedrin.
5. *John* surnamed *Mark*, the companion of Barnabas and Paul.

6. *John*, according to the testimony of Papias in Eusebius, a disciple of Christ and afterwards a Christian presbyter in Asia Minor, whom not a few at the present day, following the opinion of Dionysius of Alexandria regard as the author of the Apocalypse.

REVELATION 1:2

ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ ὅσα εἶδεν.

ὃς ἐμαρτύρησεν *who testified about, to, bore witness to*
τὸν λόγον τοῦ θεοῦ *the word of God*
καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ *and the testimony of or about Jesus Christ*
ὅσα εἶδεν *even to all he saw, as much as he saw, in all he saw*

ὅς, ἡ, ὅ, the postpositive article, which has the force of

I. a demonstrative pronoun, *this, that*

II. a relative pronoun *who, which, what*

1. The Neuter ὅ refers to nouns of the masculine and the feminine gender, and to plurals, when that which is denoted by these nouns is regarded as a thing.

2. The genitive οὗ, used absolutely, becomes an adverb, *where*.

ἐμαρτύρησεν 3 p sing 1 aor act ind μαρτυρέω *he testified, bore witness*

μαρτυρέω, -ῶ; *to be a witness, to bear witness, testify, i.e. to affirm that one has seen or heard or experienced something*

1. in general, *to give (not to keep back) testimony; to prove or confirm by testimony; to testify to or about a matter, bear witness to (of) anything; to declare to one by testimony; to testify: Ac. 22:5 ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον as also the high priest bears witness to me and all the Council of Elders*

2. emphatically, *to utter honest testimony, give a good report; passive μαρτυροῦμαι to be borne (good) witness to, to be well reported of, to have (good) testimony borne to one, accredited, attested, of good report, approved, confirmed: Ac. 6:3 ἐπισκέψασθε δέ, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπτά πλήρεις πνεύματος καὶ σοφίας οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης now brothers, choose seven men from yourselves having a good testimony, full of (the) Spirit and of wisdom whom we will put in charge to this need*

λόγος, -ου, ὁ, (λέγω), *a collecting, collection.*

I. As respects SPEECH:

1. *a word, i.e. a word which conveys a conception or idea.*

2. *a saying; of the sayings of God; = to decree, mandate, order: Romans 9:28. the same as to promise; a divine declaration recorded in the O.T.; an oracle or utterance by which God discloses, to the prophets or through the prophets, future events.*

c. *what is declared, a thought, declaration, aphorism; a dictum, maxim or weighty saying.*

3. *discourse; speaking, speech; utterance; instruction. Hence*

4. *doctrines such as the doctrine of eternal life through Christ*

5. *content of a speech; a narration, narrative, a story; report, to have the (unmerited) reputation of any excellence, Col. 2:23.*

6. *matter under discussion, thing spoken of, affair; a matter in dispute, case suit at law*

7. *thing spoken of or talked about; event; deed.*

II. As respects the MIND alone, i.e.

1. *reason.*

2. *account, i.e. regard, consideration; reckoning, score; answer or explanation in reference to judgment.*

3. *reason, cause, ground.*

μαρτυρία, -ας, ἡ, (μαρτυρέω), **καλὴν** *good testimony, reputation; well thought of*

1. *a testifying.*

2. *what one testifies, testimony, witness.*

ὅσος, -η, -ον, a correlative adjective corresponding to the demonstrative **τοσοῦτος**: *ὅσος whoever, however many, as many, as many as, whatever; ὅσοι the ones, as many (men) as, all, all who, all those who; ὅσα ἠθέλησαν whatever they wanted, Mt. 17:12; ἐγὼ ὅσους ἐὰν φιλῶ whoever I love, those whom I love, as many as I love, all those I love; ὅσους ἂν whoever would used*

1. of space *as great as* **Rev. 21:16** *καὶ ἡ πόλις τετράγωνος κεῖται καὶ τὸ μῆκος αὐτῆς ὅσον καὶ τὸ πλάτος and the city lies like a square and the length of it (is) also the same as, as great as the width, breadth*

2. of time references *ἔτι γὰρ μικρὸν ὅσον ὅσον for still so very little (time, while); in a very little while; for yet a little and a very little while; ἐφ' ὅσον χρόνον for whatever time, time as long as; ἐφ' ὅσον as long as; Ro. 7:1 ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ the law rules over the man for as long as he lives*

3. of abundance, quantity, number, multitude: *ὅσον same as, as great as, as far as, whatever; πάντες ὅσοι all as many as; πάντα ὅσα all whatever, all that, all whoever, how many, as many as, everything that; πάντα ὅσα ἂν, all whatever; Jo. 17:7 ὅτι πάντα ὅσα δέδωκας μοι that all whoever you have given to me*

4. of importance: *ὅσα, all, how great, i.e. how extraordinary, how many, how much; how great; whatever; ὅσῳ as, inasmuch as; Ac. 9:13 ὅσα κακὰ τοῖς ἀγίοις σου ἐποίησεν ἐν Ἱερουσαλὴμ· how many evils to your saints he did in Jerusalem*

5. of measure and degree in comparative sentences *the more ... so much the more a great deal; ἐφ' ὅσον for as much as, insofar as; ἐφ' ὅσον μὲν indeed inasmuch as, in view of the fact, because truly; καὶ τοσούτῳ μᾶλλον ὅσῳ and all the more, and all the more as; and even more as; and by so much more as; καθ' ὅσον by so much as, inasmuch as, indeed, just as; καθ' ὅσον πλείονα τιμὴν just as more honor; ὅσα εἶδεν even all he saw, as much as he saw; ὅσα ... τοσοῦτον, how much (or, to the degree that) ... so much (or, to the same degree); Rev. 18:7 ὅσα ἐδόξασεν αὐτὴν as much as she glorified herself*

εἶδεν 3 p sing 2 aor act ind **ὁράω** *he saw*

οἶδα, εἶδω, ἴδω, an obsolete form of the present tense, the place of which is supplied by **ὁράω**.

The tenses coming from **εἶδω** and retained by usage form two families, of which one signifies *to see*, the other *to know*

I. *to see (have seen), be seeing (saw), i. e.*

1. *to perceive* (with the eyes) **Mt. 2:2** εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ *for we saw, have seen, his star in the east*

2. *to perceive by any of the senses*: **Mt. 27:54** ἰδόντες τὸν σεισμὸν *having seen, when they saw, the earthquake, shaking* **Lk. 17:15** ἰδὼν ὅτι ἰάθη *having seen, when he saw, that he was healed*

3. *to perceive, notice, discern, discover*: **Mt. 9:2** καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν *and Jesus having seen their faith*

4. *to see*, i. e. to turn the eyes, the mind, the attention to anything;

a. *to pay attention, observe*: **Mt. 27:49** ἄφες ἰδωμεν εἰ ἔρχεται Ἐλίας σώσων αὐτόν *leave (him) alone let us see if Elijah comes saving him*

b. *to see about something, to consider*, i. e. to ascertain what must be done about it, **Ac. 15:6** Συνήχθησαν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου *both the apostles and the elders assembled to see about this matter*

c. *to inspect, examine*: **Lk. 14:18** καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· *and I have a need having gone to inspect it*

d. *to look at, behold*: **Jn. 21:21** τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· κύριε, οὗτος δὲ τί; *so this man Peter having seen says to Jesus (= so this man, when Peter saw him) says to Jesus Lord, and what (about) this man?*

5. *to experience* any state or condition **Heb. 11:5** Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον *by faith Enoch was taken away not to see death = so that he did not see, experience, death*

6. *to see* i. e. *have an interview with, to visit*: **Jn. 12:21** κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν *sir, we desire to see Jesus*

7. *to visit, go to*: **Ac. 19:21** δεῖ με καὶ Ῥώμην ἰδεῖν *it is necessary also Rome to see, visit*

II. 2 perfect οἶδα; it has the significance of a present *to know, understand*; and the pluperfect the significance of an imperfect.

1. *to know*: **Mt. 25:13** γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν *be alert, therefore, because you do not know the day or the hour*

2. *to know* i. e. *get knowledge of, understand, perceive*;

a. any fact: **Lk. 6:8** αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν *but he knew their thoughts*

b. *to know how*: **Phil. 4:12** οἶδα καὶ ταπεινοῦσθαι οἶδα καὶ περισσεύειν· *I know both (how) to have little and I know (how) to have abundance*

3. Hebraistically, εἰδέναι τινά *to have regard for one, cherish, pay attention to*: **1 Th. 5:12** Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν *now we beseech you, brothers, to know, acknowledge, recognize, respect, appreciate, those who are toiling strenuously among you*

REVELATION 1:3

Μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.

Μακάριος ὁ ἀναγινώσκων *blessed (is) the one reading, the one who reads aloud*

καὶ οἱ ἀκούοντες *and the ones hearing, those who hear*

τοὺς λόγους τῆς προφητείας *the words, the records, of the prophecy*

καὶ τηροῦντες *and keeping, and who keep, heed, obey, take to heart*

τὰ ἐν αὐτῇ γεγραμμένα *the things (events, happenings, prophecies) having been written in it, which have been written in it*

ὁ γὰρ καιρὸς ἐγγύς *for or because the time (is) near, the time (for fulfillment) is at hand*

μακάριος, -α, -ον, (poetic μάκαρ), *blessed, happy, fortunate*, commonly. in the sense *privileged recipient of divine favor*. Also *enriched, benefited, advantaged*. Those who mourn, Mt 5:3, are not happy but benefited from the result of their mourning.

ἀναγινώσκων pres act ptc nom sing masc **ἀνα-γινώσκω** *reading aloud, reading in public*; with **ὁ** *the one who reads aloud*

ἀνα-γινώσκω;

1. *to distinguish between, to recognize, to know accurately, to acknowledge*; hence

2. *to read one's book, to read to others, read aloud*, **Ac. 8:28** ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν *and he was returning and sitting on his chariot and he was reading out loud the prophet Isaiah*

ἀκούοντες pres act ptc nom pl masc **ἀκούω** *hearing*; with **οἱ** *the ones, those who, hear*
ἀκούω

1. *hear; endowed with hearing (not deaf)* **Mk. 7:37** τοὺς κωφοὺς ποιεῖ ἀκούειν *the deaf he makes to hear*

2. *to attend to (using the faculty of hearing), consider what is or has been said* **Mk. 4:3** Ἀκούετε ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεῖραι *hear, listen, take note went out the sower to sow*; **Mt. 11:15** ὁ ἔχων ὦτα ἀκούειν ἀκουέτω *the one having ears, who has ears, let him hear*

3. *to understand, perceive the sense of what is said; to get by hearing, learn (from the mouth of the teacher or narrator); to comprehend, understand* **Mt. 10:27** καὶ ὁ εἰς τὸ οὖς ἀκούετε κηρύξατε ἐπὶ τῶν δομάτων *and what in the ear you hear proclaim on the house-tops*

4. *to give ear to one, listen, give heed to words* **Mt. 10:14** καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν *and whoever does not welcome you nor listen to your words*

5. *to yield to, hear and obey, hear to one*. Hence, its use by John in the sense *to listen to, have regard to*, of God answering the prayers of men: **Jn. 9:31** οἶδαμεν ὅτι ἀμαρτωλῶν ὁ θεὸς οὐκ ἀκούει *we know that God does not hear, listen to, sinners*

προφητεία, -ας, ἡ, *prophecy*.

τηροῦντες pres act ptc nom pl masc **τηρέω** *keeping*, with **οἱ** shared from **ἀκούοντες** *and who keep, heed, obey, take to heart*

τηρέω, -ῶ; *to attend to carefully, take care of*; i.e.

1. *to guard*: τινά, a prisoner, Mt. 27:36, 54; passive, Ac. 12:5; οἱ τηροῦντες, *the watchers, the guards*.

Ac. 16:23 ἔβαλον εἰς φυλακὴν παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς *they threw (them) into prison having commanded the prison keeper to guard them securely*

2. *metaphorical to keep, guard or protect one in that state in which he is*.

Jn. 17:15 ἀλλ' ἵνα τηρήσῃς αὐτούς ἐκ τοῦ πονηροῦ *but that you might keep, guard, them from the evil (one)*

3. *to observe, watch or guard commands, laws, words, works*

Rev 2:26 Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου *and the one overcoming and the one keeping my works until the end*

4. *to reserve, hold, preserve, retain*

Jo. 12:7 ἄφες αὐτήν ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό· *leave her alone so that she might retain it for the day of my burial*

γεγραμμένα perfect pass ptc nom acc pl masc **γράφω** *having been written*; with **τὰ** *what things (events, happenings, prophecies) were written, have been written*

γράφω *to grave, scrape, scratch, engrave; hence to draw letters, to write;*

1. *to delineate (or form) letters on a tablet, parchment, paper, or other material.* **2 Th. 3:17** Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω *the salutation, greeting (is) by my hand, Paul which is a sign in every epistle in this way I write*

2. *to commit to writing (information not to be forgotten), write down, record; γράφειν τινί to write to one i.e. by writing (in a written epistle) to give information, directions, etc. to one:*

Ro.15:15 *τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους ὥς ἐπαναμιμνήσκων ὑμᾶς but courageously I wrote to you to some extent as reminding you, as calling you*

καιρός, -οῦ, ὁ,

1. *time, a measure of time, a fixed and definite time, i.e. point of time or period of time, the present (time); κατὰ καιρόν, at certain seasons, (from time to time), Jn. 5:4.*

2. *opportunity, opportune or seasonable time, the right, proper, favorable time; the right time: ἐν καιρῷ, in due season.*

3. *καιρός = what time brings, the state of the times, the events of time.*

ἐγγύς, adverb, *near,*

1. of Place and Position, *near, close by, at hand* **Jn. 19:42** ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων ὅτι ἐγγύς ἦν τὸ μνημεῖον ἔθηκαν τὸν Ἰησοῦν *so then because (it was) the preparation day of the Jews, they buried Jesus because the tomb was nearby*

2. of Time, *near, at hand, soon to occur* **Jn. 2:13** Καὶ ἐγγύς ἦν τὸ πάσχα τῶν Ἰουδαίων καὶ ἀνέβη εἰς Ἱερουσόλυμα ὁ Ἰησοῦς *and near, at hand, soon to occur, was the Passover feast of the Jews and Jesus went up to Jerusalem*

3. Special use, *to make nigh* is the equivalent of *to make a proselyte* so used by the Rabbins

REVELATION 1:4

Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ τοῦ ἦν καὶ τοῦ ἐρχόμενου καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων τῶν ἐνώπιον τοῦ θρόνου αὐτοῦ

Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις *John to the seven churches, assemblies*

ταῖς ἐν τῇ Ἀσίᾳ· *the ones in Asia, that are in Asia*

χάρις ὑμῖν καὶ εἰρήνη *grace to you and peace*

ἀπὸ τοῦ ὄντος *from the one being, from the one, him, who is*

καὶ τοῦ ἦν *and the one who was*

καὶ τοῦ ἐρχόμενου *and the one coming, the one who will be, the one who is to come*

καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων *and from the seven spirits, spiritual creatures or perhaps the seven-fold Holy Spirit*

τῶν ἐνώπιον τοῦ θρόνου αὐτοῦ *which (are) before, in front of, his throne*

ἐπτά, οἱ, αἱ, τά, *seven*.

ἐκκλησία, -ας, ἡ, (from ἐκκλητος *called out or forth*, and this from ἐκκαλέω); *a gathering of citizens called out from their homes into some public place; an assembly; so used*

1. in the Christian sense, *an assembly of Christians gathered for worship, church or a company of Christians* **Ac. 15:41** διήρχετο δὲ τὴν Συρίαν καὶ τὴν Κιλικίαν ἐπιστηρίζων τὰς ἐκκλησίας *and they traveled through Syria and Cilicia strengthening the churches*

2. among the Greeks, *an assembly of the people convened at the public place of council for the purpose of deliberating; any gathering or throng of men assembled by chance or disorderly, a mob*, **Ac. 19:32** ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκα συνεληλύθεισαν *so then some (were shouting one accusation), another shouting something (else) for the mob was having been confused (= for the assembly was confused) and the many (= most, majority) had not known for what reason they had assembled = because most did not know the reason for the gathering, for the assembled protest*

3. *the assembly of the Israelites* **Ac. 7:38** οὗτος ἐστὶν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν *this one is the one having come in the congregation with the messenger, the one speaking to him on the Mount Sinai and with our fathers who received living words to give to us*

Ἀσία, -ας, ἡ, *Asia*.

χάρις: *grace, good-will, loving-kindness, unearned favor*

χάρις, -ιτος, accusative χάριν, and twice in some manuscripts the rarer form χάριτα (Ac. 24:27; Jud. 4), *grace*;

1. that which affords joy, pleasure, delight sweetness, charm, loveliness: *grace of speech, attractiveness, graciousness*. **Lk. 4:22** Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ · *and all were speaking well about him and marveling at the gracious words coming out from his mouth*

2. *good-will, loving-kindness, favor, gracious care or help, the act of favoring, have favor with*. Moreover, the word χάρις contains the idea of *kindness which bestows upon one what he has not deserved*: **Ro. 11:6** εἰ δὲ χάριτι οὐκέτι ἐξ ἔργων ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις *and if by grace (it is) no longer from works otherwise the grace is no longer grace*

3. χάρις is used of *the merciful kindness by which God turns people to Christ, keeps, strengthens, increases them in faith, knowledge, affection, and enables them to demonstrate Christian virtues*: **2 Co. 6:5** Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς· *but working together we also urge you not to receive the grace of God in vain*

4. *thanks, gratitude, gratefulness as a result of grace; the equivalent of recompense, payment, reward*. **1 Co. 10:30** εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ *if I with thankfulness partake, why am I slandered on behalf of (that) for which I give thanks?*

1 Tim. 1:12 Χάριν ἔχω τῷ ἐνδυναμώσαντι με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν *I have thanks (= I give thanks, I thank, I am grateful) to the one having strengthened me Christ Jesus our Lord*

5. *grace is why Christians receive his favor and blessings* **2 Co. 9:8** δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν *and God (is) able (to make) all grace to abound to you so that in everything always having all self-sufficiency you may abound, overflow, spill over, in every good work,*

deed

εἰρήνη, -ης, ἡ *peace*, i. e.

1. *a state of national tranquillity; exemption from the rage and havoc of war:*

Ac. 24:2 ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων· πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ *Tertullus began to accuse saying great peace attaining through you = because we attain much peace through you*

2. *peace between individuals, i. e. harmony, concord, where harmony prevails, a course of life promoting harmony, to promote concord, pursue good order*

Ro. 14:19 Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν *so then the (obligations, acts, factors) of peace let us keep on pursuing*

3. *security, safety, prosperity, free from danger, safe* (because peace and harmony make and keep life safe and prosperous):

1 Co. 16:11 προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ ἵνα ἔλθῃ πρὸς με· *but send him on his way in peace that he may come to me*

4. *specifically the Messiah's peace:*

Lk. 2:14 καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας *and on (the) earth peace among men of good will perhaps of (his) pleasure OR of (those with whom he is) pleased*

5. *according to a conception distinctly peculiar to Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatever sort that is:*

Ro. 8:6 τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη *for the mind governed by the flesh (is) death but the mind governed by the Spirit (produces) life and peace*

6. *of the blessed state of devout and upright men after death*

Ro. 2:10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν *but glory and honor and peace to everyone who does good*

ὢν pres act ptc nom sing masc εἰμί *being*; with ὁ *the one who is*

ἦν 3 p sing imperfect act ind εἰμί *he was*; with ὁ *the one who was*

ἐρχόμενος pres mid ptc nom sing masc ἔρχομαι *coming*; with ὁ *the one who is coming*
ἔρχομαι,

1. *to come or to go; to come from one place into another* **Mt. 8:9** καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται *and I say to this one go, and he goes, and to another come, and he comes*

2. *to come i.e. to appear, make one's appearance, come before the public* **Lk. 3:16** ἔρχεται δὲ ὁ ἰσχυρότερος μου *but comes, is coming, the one stronger than I (am), than me*

3. *the equivalent of to come into being, arise, come forth, show itself, find place or influence*
Mt. 18:7 ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα *for necessary to come the offenses = for offenses inevitably (are) to come*

θρόνος, -ου, ὁ, *a throne, seat*, i.e. a chair of state having a footstool; assigned in the N.T. to Kings, hence by metonymy for *kingly power, royalty*. to judges, i.q. *tribunal* or *bench*. Therefore, *dominion, sovereignty* as in the eternal throne of Jesus.