

Ancient Jubilee Restoration

Verse-by-Verse Bible Study — Free Download

Revelation 2 — Read Through the Ancient Meanings

Every key word opened by its first mention in Scripture (LSV).

Verse 1

To the messenger of the assembly in Ephesus write: These things says the One holding the seven stars in His right hand, the One walking in the midst of the seven lampstands, the golden ones:

In the ancient hearing:

To the messenger [angelos — first to Hagar in the wilderness, Gen 16:7: one sent with a message] of the assembly [ekklēsia — first "the day of the assembly," Deut 4:10: Israel called out at Horeb] in Ephesus write [graphō — first Moses writing all the words of YudHeyVavHey at Sinai, Exod 24:4]: These things says the One holding [krateō — first the angel to Hagar, Gen 21:18: take hold with strength and not let go] the seven stars [astēr — first Gen 1:16: markers of seasons, Abraham's countless seed] in His right hand [dexios — the hand of strength and favor; to sit at the right is the highest honor], the One walking [peripateō — first YudHeyVavHey walking in the garden, Gen 3:8: unhurried, present] in the midst [mesos — at the center, surrounded: where His presence dwells] of the seven lampstands [lychnia — first the tabernacle's, Exod 25:31: hammered from one piece of pure gold], the golden ones [chrysous — incorruptible, the metal of God's house]:

Verse 2

I know your works and your labor and your endurance, and that you are not able to bear evil ones, and you tested those saying themselves apostles — and they are not — and you found them false:

In the ancient hearing:

"I know [oida — "I have seen, therefore I know": knowledge held as certain] your works [ergon — first God's own works, Gen 2:2: ordained before the fall] and your labor and your endurance [hypomonē — remaining under the burden, steadfast], and that you are not able to bear [bastazō — first Samson shouldering Gaza's gates, Judg 16:3: the porter with his load] evil ones [kakos — first Lot fleeing Sodom, Gen 19:19: what injures and destroys], and you tested [peirazō — first God tested Abraham, Gen 22:1: as metal assayed in fire] those saying themselves apostles — and they are not — and you found them false [pseudēs — weighed against truth and coming up light]:

Verse 3

and you have endurance, and you bore up for the sake of My name, and you did not grow weary.

In the ancient hearing:

"and you have endurance, and you bore up for the sake of My name [onoma — first the river Pison, Gen 2:11: a name carries the thing's nature and story], and you did not grow weary [kopiaō — first David, Ps 6:7: labored until worn out, spent with toil].

Verse 4

But I have against you that your first love you sent away.

In the ancient hearing:

"But I have against you that your love [agapē — the regard one holds for another], the first one [prōtos — to stand at the head], you sent away [aphiēmi — first Cain's cry, Gen 4:13: let go, release].

Verse 5

Remember therefore from where you have fallen, and repent, and do the first works; but if not, I come to you and I will move your lampstand out of her place, unless you repent.

In the ancient hearing:

"Remember [mnēmoneuō — first God remembered Noah, Gen 8:1: to bring to

mind and act] therefore from where you have fallen [piptō — first Abram fell on his face as God spoke, Gen 17:3], and repent [metanoeō — to think differently afterward, to turn the mind around], and do the first works; but if not, I come [erchomai — motion toward, a return] to you and I will move your lampstand out of her place [topos — a marked spot; in time, the word for a holy site], unless you repent.

Verse 6

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

In the ancient hearing:

"But this you have: that you hate [miseō — to regard with enmity, the opposite of love] the works of the Nicolaitans ["conquerors of the people"], which I also hate.

Verse 7

The one having an ear, let him hear what the Spirit says to the assemblies. To the one overcoming I will give to him to eat of the tree of the life, which is in the paradise of Elohim.

In the ancient hearing:

"The one having an ear [ous — the organ of hearing and obeying], let him hear [akouō — first Adam heard YudHeyVavHey walking in the garden, Gen 3:8: hearing that lays its claim] what the Spirit [pneuma — first hovering over the waters, Gen 1:2] says to the assemblies. To the one overcoming [nikaō — first David's confession, Ps 51:6: to prevail] I will give [didōmi — first Elohim giving mankind its food, Gen 1:29: giving seals bonds] to him to eat [esthiō — first the free grant in Eden, Gen 2:16] of the tree [xylon — the living tree and the timber] of the life [zōē — first the breath of life, Gen 1:30], which is in the paradise [paradeisos — first the walled garden in Eden, Gen 2:8] of Elohim [theos — first named Gen 1:1: the Mighty One].

Verse 8

And to the messenger of the assembly in Smyrna write: These things says the

First and the Last, who became dead and lived:

In the ancient hearing:

"And to the messenger of the assembly in Smyrna [myrrh — first of the holy anointing oil's spices, Exod 30:23: costly, for anointing and burial] write: These things says the First and the Last [eschatos — first "the last days," Gen 49:1], who became [ginomai — came into being] dead [nekros — a corpse] and lived [zaō — first the swarming creatures, Gen 1:20: all breathing life]:

Verse 9

I know your works and the affliction and the poverty — but rich you are — and the blasphemy out of the ones saying themselves to be Jews, and they are not, but a synagogue of Satan.

In the ancient hearing:

"I know your works and the affliction [thlipsis — squeezed in a narrow place with no way out] and the poverty [ptōcheia — utter poverty, the beggar's state] — but rich [plousios — first Abram, Gen 13:2: wealth as heaviness, substance] you are — and the blasphemy [blasphēmia — injurious speech aimed at God Himself] out of the ones saying themselves to be Jews, and they are not, but a synagogue [synagōgē — first the gathered waters, Gen 1:9: a bringing together] of Satan [the adversary].

Verse 10

Fear nothing of what things you are about to suffer. Behold, the accuser is about to throw some of you into prison, that you may be tested, and you will have affliction ten days. Become faithful until death, and I will give to you the crown of the life.

In the ancient hearing:

"Fear [phobeomai — first Adam hiding, Gen 3:10: dread where there had been openness] nothing of what things you are about to suffer. Behold [idou — first Gen 1:29: arrests the hearer — pay attention!], the accuser [diabolos — first 1 Chr 21:1: one who hurls accusations to divide and destroy] is about to throw some of you into prison [phylakē — first Joseph in Pharaoh's prison, Gen 40:3:

the guarded cell], that you may be tested, and you will have affliction ten days. Become faithful [pistos — first Moses, Num 12:7: "faithful in all My house"] until death [thanatos — first pronounced in Eden, Gen 2:17: the stated penalty], and I will give to you the crown [stephanos — first David set the crown of Rabbah on his head, 2 Sam 12:30: the victor's wreath, the king's gold] of the life.

Verse 11

The one having an ear, let him hear what the Spirit says to the assemblies. The one overcoming shall not at all be harmed out of the death, the second one.

In the ancient hearing:

"The one having an ear, let him hear what the Spirit says to the assemblies. The one overcoming shall not at all be harmed out of the death, the second one.

Verse 12

And to the messenger of the assembly in Pergamum write: These things says the One having the sword, the two-edged, the sharp one:

In the ancient hearing:

"And to the messenger of the assembly in Pergamum write: These things says the One having the sword [rhomphaia — first the whirling flame east of Eden, Gen 3:24], the two-edged [distomos — first Ehud's dagger, Judg 3:16: sharpened on both sides, made for thrusting], the sharp one [oxys — sharpness that cuts, speed that strikes]:

Verse 13

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

In the ancient hearing:

"I know where you dwell — where the throne [thronos — first Pharaoh's, Gen 41:40: the high seat of rule] of Satan is — and you hold fast My name, and you did not deny [arneomai — first Sarah, Gen 18:15: to say "it was not so" — you would not say it] My faith [pistis — first Deut 32:20: firmness that does not

waver], even in the days of Antipas ["like the father"] — My witness [martys — first the heap at Galeed, Gen 31:48: one who testifies to what he has seen], My faithful one — who was killed [apokteinō — first in the field outside Eden, Gen 4:8: brother killing brother] among you, where Satan dwells.

Verse 14

But I have against you a few things: that you have there ones holding fast the teaching of Balaam, who taught to throw a stumbling-block before the sons of Israel — to eat idol-sacrifices and to commit fornication:

In the ancient hearing:

"But I have against you a few things: that you have there ones holding fast the teaching [didachē — the content of instruction] of Balaam [the seer hired to curse Israel, Num 22:5], who taught [didaskō — first the priests' charge, Lev 10:11: to put God's instructions into the people's hands] to throw a stumbling-block before the sons of Israel [Israēl — first Jacob renamed after wrestling till dawn, Gen 32:29] — to eat idol-sacrifices [eidōlothyton — meat from pagan temple altars] and to commit fornication [porneuō — in the prophets, Israel's unfaithfulness pictured as a wife's betrayal]:

Verse 15

Thus you also have ones holding fast the teaching of the Nicolaitans likewise.

In the ancient hearing:

"Thus you also have ones holding fast the teaching of the Nicolaitans likewise.

Verse 16

Repent; but if not, I come to you quickly, and I will wage war with them with the sword of My mouth.

In the ancient hearing:

"Repent; but if not, I come to you quickly, and I will wage war with them with the sword of My mouth [stoma — first the ground opening its mouth for Abel's blood, Gen 4:11].

Verse 17

The one having an ear, let him hear what the Spirit says to the assemblies. To the one overcoming I will give of the manna, of the hidden one, and I will give to him a white stone, and upon the stone a new name having been written, which no one knows except the one receiving it.

In the ancient hearing:

"The one having an ear, let him hear what the Spirit says to the assemblies. To the one overcoming I will give of the manna [manna — first in the wilderness of Sin, Exod 16:15: "What is it?" — the bread from heaven], of the hidden one [kryptō — first Adam hiding among the trees, Gen 3:8], and I will give to him a white [leukos — the color of purity] stone [psēphos — the small smooth pebble: in ancient courts, votes were cast with pebbles], and upon the stone a new name having been written, which no one knows except the one receiving [lambanō — first God took the man, Gen 2:15: to take and to place in keeping] it.

Verse 18

And to the messenger of the assembly in Thyatira write: These things says the Son of Elohim, the One having His eyes as a flame of fire, and His feet like burnished bronze:

In the ancient hearing:

"And to the messenger of the assembly in Thyatira write: These things says the Son [huios — the father's name, inheritance, and line] of Elohim, the One having His eyes [ophthalmos — first "your eyes will be opened," Gen 3:5] as a flame [phlox — first the covenant with Abram, Gen 15:17: the visible sign of the divine presence] of fire [pyr — the element that burns], and His feet [pous — that on which one stands] like burnished bronze [chalkolibanos — refined to a bright gleam]:

Verse 19

I know your works, and the love and the faith and the service and the endurance of you, and your works, the last ones, greater than the first ones.

In the ancient hearing:

"I know your works, and the love and the faith and the service [diakonia — waiting at table, the servant's work] and the endurance of you, and your works, the last ones, greater than the first ones.

Verse 20

But I have against you much, that you let go the woman Jezebel, the one saying herself a prophetess, and she teaches and leads astray My slaves — to commit fornication and to eat idol-sacrifices:

In the ancient hearing:

"But I have against you much, that you let go the woman [gynē — first Gen 2:22: built from the rib] Jezebel [the Sidonian princess, 1 Kgs 16:31: whose name became the byword for the hunter of prophets], the one saying herself a prophetess [prophētis — first Miriam, Exod 15:20: who took the timbrel and led the song], and she teaches and leads astray [planaō — first the straying animal, Exod 23:4: wandering from its owner] My slaves — to commit fornication and to eat idol-sacrifices:

Verse 21

And I gave to her time that she might repent, and she is not willing to repent out of her fornication.

In the ancient hearing:

"And I gave to her time [chronos — duration, the stretch in which things happen] that she might repent, and she is not willing to repent out of her fornication [porneia — first Tamar, Gen 38:24: all illicit union; in the prophets, the covenant betrayed].

Verse 22

Behold, I throw her into a bed, and the ones committing adultery with her into great affliction, unless they repent out of her works:

In the ancient hearing:

"Behold, I throw her into a bed [klinē — first Jacob sat up on his bed, Gen 48:2:

the couch, the sickbed], and the ones committing adultery [moicheuō — first the seventh commandment: "you shall not commit adultery"] with her into great [megas — first the great lights, Gen 1:16] affliction, unless they repent out of her works:

Verse 23

And her children I will kill with death; and all the assemblies will know that I am the One searching kidneys and hearts, and I will give to you, to each one, according to your works.

In the ancient hearing:

"And her children [teknon — first "in pain you shall bring forth children," Gen 3:16] I will kill with death; and all the assemblies will know that I am the One searching kidneys [nephros — first the consecration of Aaron, Exod 29:13: the choicest portion burned to God; the seat of conscience] and hearts [kardia — first Gen 6:5: the seat of thought and purpose], and I will give to you, to each one, according to your works.

Verse 24

But to you I say, to the rest, the ones in Thyatira — as many as do not have this teaching, who did not know the deep things of Satan, as they say — I do not throw upon you another burden:

In the ancient hearing:

"But to you I say, to the rest, the ones in Thyatira — as many as do not have this teaching, who did not know the deep things [bathos — first David sinking, Ps 69:3: beyond one's footing, in over one's head] of Satan, as they say — I do not throw upon you another burden [baros — whatever weighs a man down]:

Verse 25

Only what you have, hold fast until I come.

In the ancient hearing:

"Only what you have, hold fast until I come [hēkō — to have arrived, to be present].

Verse 26

And the one overcoming and the one keeping until the end My works, I will give to him authority over the nations,

In the ancient hearing:

"And the one overcoming and the one keeping until the end My works, I will give to him authority [exousia — the right and power to act, to rule, to decide] over the nations,

Verse 27

and he will shepherd them with a rod of iron — as the vessels, the earthen ones, are shattered —

In the ancient hearing:

"and he will shepherd [poimainō — first Jacob bargaining with Laban, Gen 30:31: feeding, guarding, answering for every lost sheep] them with a rod [rhabdos — the shepherd's tool, the ruler's scepter] of iron [sidērous — the metal of weapons and strength] — as the vessels, the earthen ones, are shattered —

Verse 28

as I also have received from My Father; and I will give to him the star, the morning one.

In the ancient hearing:

"as I also have received from My Father [patēr — the head of the household, whose name and blessing pass to his sons]; and I will give to him the star, the morning one [the bright herald rising before the dawn].

Verse 29

The one having an ear, let him hear what the Spirit says to the assemblies.

In the ancient hearing:

"The one having an ear, let him hear what the Spirit says to the assemblies.

What It Is All Saying, Put Together

Built only from the verse-by-verse apparatus and the chapter-2 concordance — every definition traced to the word's first mention in Scripture. No commentary, no opinions. The synthesis is Scripture speaking as one voice.