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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 3

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ Γ΄

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 · 3:1–6

To Sardis — the dead church called to wake

To the angel of Sardis writes the one holding the seven Spirits of God and the seven stars (1a): a church with a name for being alive but dead (1b). Wake, strengthen what remains and is about to die, for its works are not complete before God (2); remember, keep, and repent, or he will come as a thief at an unknown hour (3). Yet a few in Sardis have not soiled their garments and will walk with him in white, worthy (4); the conqueror will be clothed in white, his name never erased from the book of life, confessed before the Father and the angels (5). The hearing-formula closes (6).

B · 3:7–13

To Philadelphia — the open door for the faithful weak

To the angel of Philadelphia writes the Holy and True One, who holds the key of David, opening what none can shut (7): an open door is set before this church of little power that has kept his word and not denied his name (8). Those of the synagogue of Satan will be made to bow and know Christ has loved them (9); because they kept the word of endurance, he will keep them from the hour of trial coming on the whole world (10). He comes quickly — hold fast, let none seize the crown (11); the conqueror becomes a pillar in God's temple, inscribed with the names of God, the new Jerusalem, and Christ's new name (12). The hearing-formula closes (13).

C · 3:14–22

To Laodicea — the lukewarm rebuked and invited

To the angel of Laodicea writes the Amen, the faithful and true witness, the beginning (ruler) of God's creation (14): lukewarm — neither cold nor hot — and so about to be spat out (15–16). Self-deceived in its wealth, it is in truth wretched, poor, blind, and naked (17); let it buy from Christ refined gold, white garments, and eye-salve (18). Those he loves he reproves and disciplines — so be zealous and repent (19). Behold, he stands at the door and knocks; to whoever opens he will come in and dine (20). The conqueror will sit with him on his throne as he overcame and sat with the Father (21). The hearing-formula closes the seven letters (22).

1 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ.

And to the angel of the church in Sardis write: These things says the one who has the seven Spirits of God and the seven stars: I know your works — that you have a name that you are alive, and you are dead.

FIFTH LETTER OPENED: SARDIS **καί** The fifth proclamation opens in the fixed pattern. The self-description draws on 1:4, 16, 20 (the seven Spirits, the seven stars); the diagnosis is the sharpest reversal yet — a reputation for life masking death.

Καὶ
and

coordinating conjunction

καί: the serial 'and' opening each of the seven letters.

τῷ
to the

Dative

article

ἄγγέλῳ
angel/messenger

Dative

indirect object of γράψον

ἄγγελος: 'angel, messenger'; the heavenly representative (or overseer) of the congregation.

τῆς
of the

Genitive

article

ἐν
in

preposition + dative (place)

Σάρδεσιν
Sardis

Dative

object of ἐν (place)

Σάρδεις: Sardis, ancient capital of Lydia, famed for a citadel twice captured by stealth — a backdrop to the 'thief' warning of v.3.

ἐκκλησίας
church

Genitive

genitive (the church's angel)

ἐκκλησία: 'assembly, church'; the gathered congregation.

γράψον
write

Aor Act Impv 2 Sg · γράφω

imperative (command to John)

→ *ingressive aorist*

γράφω: 'write'; the dictation command repeated in every letter.

Τάδε
these things

Accusative

direct object of λέγει

ὅδε: 'this'; τάδε λέγει renders the prophetic 'thus says,' the LXX herald-formula (יהוה אמר) now on the lips of the risen Christ.

λέγει
says

Pres Act Indic 3 Sg · λέγω

main verb

→ *gnomic present*

λέγω: 'say'; the messenger-formula verb.

ὁ
the one

Nominative

article (substantizes ptc.)

ἔχων
who has

Pres Act Ptc · Nom Sg Masc · ἔχω

substantival participle (subject of λέγει)

→ *present (ongoing possession)*

ἔχω: 'have, hold'; the self-title — Christ holds the sevenfold Spirit and the stars.

τὰ
the

Accusative

article

ἐπτά
seven

Accusative

attributive numeral (indeclinable)

ἐπτά: 'seven'; the number of fullness pervading Revelation.

πνεύματα
Spirits

Accusative

direct object of ἔχων

πνεῦμα: 'Spirit'; 'the seven Spirits of God' (1:4; 4:5; 5:6) — the one Spirit in sevenfold fullness.

τοῦ
of

Genitive

article

θεοῦ

God

Genitive
possessive genitive

καὶ

and

coordinating conjunction

τούς

the

Accusative
article

ἑπτὰ

seven

Accusative
attributive numeral (indeclinable)

ἀστέρας

stars

Accusative
direct object of ἔχων

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

οἶδά

I know

Perf Act Indic 1 Sg · οἶδα

main verb

→ perfect with present sense (stative)

οἶδα: 'know'; the recurring diagnostic 'I know your works,' opening each verdict.

σου

your

Genitive
possessive genitive

τὰ

the

Accusative
article

ἔργα

works

Accusative
direct object

ἔργον: 'work, deed'; the conduct under scrutiny.

ὅτι

that

conjunction (epexegetical)

ὅτι: here unpacking the works — 'namely, that...'

ὄνομα

a name/reputation

Accusative
direct object of ἔχεις

ὄνομα: 'name'; here 'reputation' — a name for being alive.

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb (ὅτι-clause)

→ stative present

ἔχω: 'have'; the church 'has' a reputation it does not deserve.

ὅτι

that

conjunction (content of the name)

ὅτι: introducing the content of the reputation.

ζῆς

you are alive

Pres Act Indic 2 Sg · ζάω

main verb (ὅτι-clause)

→ stative present

ζάω: 'live, be alive'; the supposed vitality.

καὶ

and yet

adversative coordination

καί: here adversative — 'and yet,' setting the reality against the reputation.

νεκρός

dead

Nominative

predicate adjective

νεκρός: 'dead'; the blunt verdict — spiritually lifeless beneath the appearance.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

copula

→ stative present

εἰμί: 'be'; the unsparing 'you are dead!'

2 γίνου γρηγορῶν, καὶ στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ εὐρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·

Become watchful, and strengthen the things that remain, which were about to die, for I have not found your works complete before my God.

CHARGE TO WAKE AND STRENGTHEN ASYNDETON The remedy: a string of imperatives. The perfect εὐρηκα reports a settled finding — works begun but never brought to fullness before God.

γίνου

become

Pres Mid Impv 2 Sg · γίνομαι

imperative

→ progressive present (keep becoming)

γίνομαι: 'become, come to be'; with the participle, 'become watchful' = start and stay awake.

γρηγορῶν

watchful

Pres Act Ptc · Nom Sg Masc · γρηγορέω

complementary participle (periphrastic with γίνου)

→ present (ongoing vigilance)

γρηγορέω: 'be awake, watch, be vigilant'; the watchfulness Sardis lacks — apt for a city twice taken by night.

καὶ

and

coordinating conjunction

στήρισον

strengthen

Aor Act Impv 2 Sg · στηρίζω

imperative

→ ingressive aorist

στηρίζω: 'make firm, strengthen, establish'; shore up what survives.

τὰ

the things

Accusative

article (substantival)

λοιπὰ

remaining

Accusative

substantival adjective (direct object)

λοιπός: 'remaining, rest'; the residue of life not yet extinguished.

ἃ

which

Nominative

relative pronoun (subject of ἔμελλον)

ἔμελλον

were about

Impf Act Indic 3 Pl · μέλλω

main verb (rel. clause)

→ imperfect (impending)

μέλλω: 'be about to, be on the point of'; the impending death of even the remnant.

ἀποθανεῖν

to die

Aor Act Inf · ἀποθνήσκω

complementary infinitive (with ἔμελλον)

→ constative aorist

ἀποθνήσκω: 'die'; the looming demise of the surviving works.

οὐ

not

negative particle

γὰρ

for

explanatory conjunction

γὰρ: grounding the charge – the reason vigilance is needed.

εὔρηκά

I have found

Perf Act Indic 1 Sg · εὐρίσκω

main verb

→ perfect (settled finding)

εὐρίσκω: 'find'; the standing verdict on inspection.

σου

your

Genitive

possessive genitive

τὰ

the

Accusative

article

ἔργα

works

Accusative

direct object of εὔρηκα

ἔργον: 'work, deed'; the same works of v.1, now weighed.

πεπληρωμένα

completed/fulfilled

Perf Pass Ptc · Acc Pl Neut · πληρώω

predicate participle (object complement)

→ perfect (completed state, here denied)

πληρώω: 'fill, complete, bring to fullness'; the works fall short of full measure before God.

ἐνώπιον

before

improper preposition + genitive

ἐνώπιον: 'before, in the sight of'; the divine, not human, standard of judgment.

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἐνώπιον

μου

my

Genitive

possessive genitive

the risen Christ speaks of 'my God' (cf. v.12), affirming his own relation to the Father.

3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσης, ἦξω ὡς κλέπτης, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἦξω ἐπὶ σέ.

Remember, then, how you received and heard; and keep it, and repent. If, then, you will not wake up, I will come like a thief, and you will surely not know at what hour I will come upon you.

REMEMBER, KEEP, REPENT — OR JUDGMENT οὖν Three imperatives, then a warning. The thief imagery (cf. Mt 24:43; 1 Thess 5:2) presses the failure of vigilance; the emphatic οὐ μὴ denies any forewarning.

μνημόνευε

remember

Pres Act Impv 2 Sg · μνημονεύω

imperative

→ progressive present (keep remembering)

μνημονεύω: 'remember, call to mind, keep in memory'; a sustained recollection of the gospel received.

οὖν

therefore

inferential particle

οὖν: drawing the charge from the verdict of v.2.

πῶς

how

interrogative adverb (indirect question)

πῶς: 'how'; the manner of receiving — earnestly, with what cost.

εἴληφας

you have received

Perf Act Indic 2 Sg · λαμβάνω

main verb (indirect question)

→ perfect (received and retained)

λαμβάνω: 'receive, take'; the perfect — what was once received still holds, if not lost.

καὶ

and

coordinating conjunction

ἤκουσας

you heard

Aor Act Indic 2 Sg · ἀκούω

main verb (indirect question)

→ constative aorist

ἀκούω: 'hear'; the initial hearing of the message.

καὶ

and

coordinating conjunction

τήρει

keep

Pres Act Impv 2 Sg · τηρέω

imperative

→ progressive present (keep on keeping)

τηρέω: 'keep, guard, observe'; hold fast and obey what was received.

καὶ
and

coordinating conjunction

μετανόησον
repent

Aor Act Impv 2 Sg · μετανοέω

imperative

→ *ingressive aorist (decisive act)*

μετανοέω: 'repent, change one's mind'; the decisive turn demanded of each church (vv.3, 19).

ἐάν
if

conjunction (third-class condition)

ἐάν: 'if'; conditional warning of consequence.

οὖν
then

inferential particle

μὴ
not

negative particle (with subj.)

γρηγορήσης
you wake up

Aor Act Subj 2 Sg · γρηγορέω

subjunctive (protasis)

→ *ingressive aorist*

γρηγορέω: 'watch, be vigilant'; failure to rouse triggers the thief-coming.

ἦξω
I will come

I will come

Fut Act Indic 1 Sg · ἦκω

main verb (apodosis)

→ *predictive future*

ἦκω: 'come, arrive, be present'; a sudden visitation in judgment.

ὡς
like

comparative particle

ὡς: 'as, like'; introducing the simile.

κλέπτης

a thief

Nominative

predicate nominative (in simile)

κλέπτης: 'thief'; the unexpected, unwelcome arrival — dominical imagery (Mt 24:43).

καὶ
and

coordinating conjunction

οὐ
surely not

emphatic negation (οὐ μὴ)

οὐ μὴ: the strongest Greek negation — 'by no means.'

μὴ
not

emphatic negation (οὐ μὴ)

γνῶς

you will know

Aor Act Subj 2 Sg · γινώσκω

subjunctive of emphatic denial

→ *ingressive aorist*

γινώσκω: 'know, recognize'; no warning will be given of the hour.

ποῖαν

what kind of

Accusative

interrogative adjective (modifying ὥραν)

ποῖος: 'what sort of, which'; the indeterminate hour.

ὥραν

hour

Accusative

accusative of time (when)

ὥρα: 'hour, time'; accusative marking the point of time, unknown to Sardis.

ἦξω

I will come

Fut Act Indic 1 Sg · ἦκω

main verb (rel./indir. clause)

→ *predictive future*

ἦκω: 'come'; the coming repeated for emphasis.

ἐπὶ

upon

preposition + accusative (against)

ἐπί + acc.: 'upon, against'; the coming bears down hostilely.

σέ

you

Accusative

object of ἐπί

4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.

But you have a few names in Sardis who have not soiled their garments, and they will walk with me in white, because they are worthy.

THE FAITHFUL REMNANT OF SARDIS **ἀλλά** An adversative softening: even in dead Sardis a faithful few keep their garments unstained — the white-robe promise anticipates the conqueror reward of v.5 and the worship of ch.7.

ἀλλὰ

but

adversative conjunction

ἀλλά: strong 'but'; turning from rebuke to the exception.

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb

→ *stative present*

ἔχω: 'have'; the church still 'has' a faithful few.

ὀλίγα

a few

Accusative

attributive adjective

ὀλίγος: 'few, small'; the remnant is small.

ὀνόματα

names/persons

Accusative

direct object

ὄνομα: 'name'; here by metonymy 'persons, individuals' (cf. Acts 1:15) — picking up ὄνομα of v.1.

ἐν

in

preposition + dative (place)

Σάρδεσιν

Sardis

Dative

object of ἐν (place)

Σάρδεις: Sardis; even here a faithful minority.

ἃ

who

Nominative

relative pronoun (subject)

neuter ἃ agreeing with ὀνόματα, though referring to persons.

οὐκ

not

negative particle

ἐμόλυναν

soiled

Aor Act Indic 3 Pl · μολύνω

main verb (rel. clause)

→ constative aorist

μολύνω: 'soil, defile, stain'; they kept clear of the corruption that 'killed' the rest.

τὰ

the

Accusative

article

ἱμάτια

garments

Accusative

direct object

ἱμάτιον: 'garment, cloak'; the robe as image of conduct/character (cf. 7:14; 19:8).

αὐτῶν

their

Genitive

possessive genitive

καὶ

and

coordinating conjunction

περιπατήσουσιν

they will walk

Fut Act Indic 3 Pl · περιπατέω

main verb

→ predictive future

περιπατέω: 'walk, go about'; the reward – fellowship with Christ, clothed in purity.

μετ'

with

preposition + genitive (accompaniment)

μετά + gen.: 'with'; intimate companionship.

ἐμοῦ

me

Genitive

object of μετά

ἐν

in

preposition + dative (manner)

λευκοῖς

white (garments)

Dative

object of ἐν (substantival adj.)

λευκός: 'white, bright'; the color of purity, victory, and resurrection glory throughout Revelation.

ὅτι

because

causal conjunction

ὅτι: 'because'; grounding the reward in their worthiness.

ἄξιοί

worthy

Nominative

predicate adjective

ἄξιος: 'worthy, deserving'; not meritorious self-righteousness but the fittingness of the faithful (cf. ἄξιος of the Lamb, 5:9).

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative present

5 ὁ νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις λευκοῖς, καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

The one who conquers will thus be clothed in white garments, and I will surely not erase his name from the book of life, but I will confess his name before my Father and before his angels.

PROMISE TO THE CONQUEROR AT SARDIS ASYNDETON The conqueror-promise, threefold: white robes, an indelible name in the book of life, and confession before the Father (cf. Mt 10:32). The emphatic οὐ μὴ guarantees the name's permanence.

ὁ

the one

Nominative

article (substantizes ptc.)

νικῶν

who conquers

Pres Act Ptc · Nom Sg Masc · νικάω

substantival participle (subject)

→ present (characteristic/ongoing)

νικάω: 'conquer, overcome, be victorious'; the refrain of all seven letters — the overcomer who endures to the end.

οὕτως

thus

adverb of manner

οὕτως: 'thus, in this way'; i.e. like the faithful of v.4.

περιβαλεῖται

will be clothed

Fut Mid Indic 3 Sg · περιβάλλω

main verb

→ predictive future

περιβάλλω (mid.): 'clothe oneself, be arrayed'; the white-robe reward enacted.

ἐν

in

preposition + dative (clothing)

ἱματίοις

garments

Dative

object of ἐν

ἱμάτιον: 'garment'; the robe of v.4 now promised to the conqueror.

λευκοῖς

white

Dative

attributive adjective

λευκός: 'white, bright'; purity and glory.

καὶ

and

coordinating conjunction

οὐ

surely not

emphatic negation (οὐ μή)

οὐ μή: emphatic denial — the name will never be erased.

μή

not

emphatic negation (οὐ μή)

ἐξαλείψω

I will erase

Fut Act Indic 1 Sg · ἐξαλείφω

main verb (emphatic denial)

→ predictive future

ἐξαλείφω: 'wipe out, blot out, erase'; the name stays in the register of the living.

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object

ὄνομα: 'name'; the third sense of 'name' in the letter (cf. vv.1, 4).

αὐτοῦ

his

Genitive

possessive genitive

ἐκ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

βίβλου

book

Genitive

object of ἐκ

βίβλος: 'book, scroll'; 'the book of life' (cf. 13:8; 20:12, 15; 21:27), the register of the redeemed.

τῆς

of

Genitive

article

ζωῆς

of life

Genitive

attributive genitive

ζωή: 'life'; the book that records those who possess eternal life.

καὶ

and/but

coordinating conjunction

ὁμολογήσω

I will confess

Fut Act Indic 1 Sg · ὁμολογέω

main verb

→ predictive future

ὁμολογέω: 'confess, acknowledge, profess'; the dominical promise to acknowledge the faithful (Mt 10:32; Lk 12:8).

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object

ὄνομα: 'name'; openly owned before heaven.

αὐτοῦ

his

Genitive

possessive genitive

ἔνώπιον

before

improper preposition + genitive

ἔνώπιον: 'before, in the presence of!'

τοῦ

the

Genitive

article

πατρός

Father

Genitive

object of ἐνώπιον

πατήρ: 'Father'; Christ's own Father (cf. 'my God! v.2).

μου

my

Genitive

possessive genitive

καὶ

and

coordinating conjunction

ἔνώπιον

before

improper preposition + genitive

τῶν

the

Genitive

article

ἀγγέλων

angels

Genitive

object of ἐνώπιον

ἄγγελος: 'angel'; the heavenly court before which the confession is made.

αὐτοῦ

his

Genitive

possessive genitive

6 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.

HEARING-FORMULA (SARDIS) ASYNDETON The refrain closing each letter; though addressed to one church, the Spirit's word is 'to the churches' — all are to overhear and heed.

<p>ὁ the one</p> <p>Nominative <i>article (substantizes ptc.)</i></p>	<p>ἔχων who has</p> <p>Pres Act Ptc · Nom Sg Masc · ἔχω <i>substantival participle (subject)</i></p> <p>→ present (characteristic)</p> <p>ἔχω: 'have'; whoever possesses an ear — the capacity to listen.</p>	<p>οὖς an ear</p> <p>Accusative <i>direct object</i></p> <p>οὖς: 'ear'; the organ of spiritual hearing (cf. Mk 4:9).</p>	<p>ἀκουσάτω let him hear</p> <p>Aor Act Impv 3 Sg · ἀκούω <i>imperative (3rd person)</i></p> <p>→ ingressive aorist</p> <p>ἀκούω: 'hear, heed'; the call to attentive obedience.</p>
<p>τί what</p> <p>Accusative <i>interrogative pronoun (object of λέγει)</i></p> <p>τίς: 'what'; introducing the indirect question.</p>	<p>τὸ the</p> <p>Nominative <i>article</i></p>	<p>πνεῦμα Spirit</p> <p>Nominative <i>subject</i></p> <p>πνεῦμα: 'Spirit'; the Spirit speaks what the risen Christ declares — the words are one.</p>	<p>λέγει says</p> <p>Pres Act Indic 3 Sg · λέγω <i>main verb</i></p> <p>→ gnomic present</p> <p>λέγω: 'say'; the Spirit's continuing address.</p>
<p>ταῖς to the</p> <p>Dative <i>article</i></p>	<p>ἐκκλησίαις churches</p> <p>Dative <i>indirect object</i></p> <p>ἐκκλησία: 'church'; the plural — every congregation is meant to hear.</p>		

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δαυίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει·

And to the angel of the church in Philadelphia write: These things says the Holy One, the True One, who has the key of David, who opens and no one will shut, and shuts and no one opens:

SIXTH LETTER OPENED: PHILADELPHIA **καί** The sixth proclamation. The self-titles step beyond ch.1: 'the Holy, the True' (divine attributes) and 'the key of David' (Isa 22:22), the messianic authority to admit or exclude from the kingdom.

Καὶ
and

coordinating conjunction

τῷ
to the

Dative
article

ἄγγέλῳ
angel

Dative
indirect object of γράψον
ἄγγελος: 'angel, messenger'; the church's
heavenly representative.

τῆς
of the

Genitive
article

ἐν
in

preposition + dative (place)

Φιλαδελφείᾳ
Philadelphia

Dative
object of ἐν (place)

Φιλαδέλφεια: Philadelphia in Lydia, a gateway city ('door' to the Phrygian plateau) prone to earthquakes — apt to the 'open door' and 'pillar' imagery.

ἐκκλησίας
church

Genitive
genitive (the church's angel)

ἐκκλησία: 'church.'

γράψον
write

Aor Act Impv 2 Sg · γράφω
imperative

→ *ingressive aorist*

γράφω: 'write.'

Τάδε
these things

Accusative
direct object of λέγει

ἴδε: 'this'; τάδε λέγει = the prophetic 'thus says.'

λέγει
says

Pres Act Indic 3 Sg · λέγω
main verb

→ *gnomic present*

λέγω: 'say.'

ὁ
the

Nominative
article (substantizes adj.)

ἅγιος
Holy One

Nominative
substantival adjective (subject)

ἅγιος: 'holy'; a divine title (cf. Isa 40:25; Rev 4:8), here ascribed to Christ.

ὁ
the

Nominative
article (substantizes adj.)

ἀληθινός
True One

Nominative
substantival adjective (apposition)

ἀληθινός: 'true, genuine, real'; the faithful and authentic one (cf. v.14; 19:11).

ὁ
the one

Nominative
article (substantizes ptc.)

ἔχων
who has

Pres Act Ptc · Nom Sg Masc · ἔχω
substantival participle (apposition)

→ *present (ongoing possession)*

ἔχω: 'have, hold'; he wields the key.

τὴν

the

Accusative

article

κλεῖν

key

Accusative

direct object

κλείς: 'key'; symbol of authority to admit or bar (cf. 1:18, the keys of Death and Hades).

Δαυίδ

of David

Genitive

genitive (indeclinable proper noun)

Δαυίδ: David; 'the key of David' (Isa 22:22) — Davidic/messianic authority over God's house and kingdom.

ὁ

the one

Nominative

article (substantizes etc.)

ἀνοίγων

who opens

Pres Act Ptc · Nom Sg Masc · ἀνοίγω

substantival participle (apposition)

→ present (characteristic)

ἀνοίγω: 'open'; his opening is irreversible.

καὶ

and

coordinating conjunction

οὐδεὶς

no one

Nominative

subject (negative pronoun)

οὐδεὶς: 'no one'; none can reverse his act.

κλείσει

will shut

Fut Act Indic 3 Sg · κλείω

main verb

→ predictive future

κλείω: 'shut, close'; what Christ opens stays open.

καὶ

and

coordinating conjunction

κλείων

shuts

Pres Act Ptc · Nom Sg Masc · κλείω

substantival participle (apposition)

→ present (characteristic)

κλείω: 'shut'; the converse authority.

καὶ

and

coordinating conjunction

οὐδεὶς

no one

Nominative

subject (negative pronoun)

οὐδεὶς: 'no one.'

ἀνοίγει

opens

Pres Act Indic 3 Sg · ἀνοίγω

main verb

→ gnomic present

ἀνοίγω: 'open'; what he shuts stays shut — sovereign control of access.

8 Οἶδά σου τὰ ἔργα — ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἠνεωγμένην, ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν —
ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.

I know your works — behold, I have set before you an opened door, which no one can shut — that
you have little power, and yet you kept my word and did not deny my name.

THE OPEN DOOR FOR THE FAITHFUL WEAK **ASYNDETON** No rebuke for Philadelphia. The 'opened
door' (perfect ptc. — standing open) is set before a church of small power that has nonetheless been
faithful in word and confession.

οἶδά

I know

Perf Act Indic 1 Sg · οἶδα

main verb

→ perfect with present sense

οἶδα: 'know'; the diagnostic formula.

σου

your

Genitive

possessive genitive

τὰ

the

Accusative

article

ἔργα

works

Accusative

direct object

ἔργον: 'work, deed.'

ἰδοὺ

behold

interjection (demonstrative)

ἰδοὺ: 'behold, look!'; frozen imperative of
εἶδον, calling attention.

δέδωκα

I have given/set

Perf Act Indic 1 Sg · δίδωμι

main verb

→ perfect (abiding result)

δίδωμι: 'give, grant, set'; the door stands
given.

ἐνώπιόν

before

improper preposition + genitive

ἐνώπιον: 'before, in front of.'

σου

you

Genitive

object of ἐνώπιον

θύραν

a door

Accusative

direct object

θύρα: 'door, gate'; an opportunity (mission?) or, more likely here, entrance into the kingdom — guaranteed by the key-holder of v.7.

ἠνεωγμένην

opened

Perf Pass Ptc · Acc Sg Fem · ἀνοίγω

attributive participle (modifying θύραν)

→ perfect (standing open)

ἀνοίγω: 'open'; the perfect — a door not merely opened but standing open.

ἣν

which

Accusative

relative pronoun (object)

οὐδεὶς

no one

Nominative

subject (rel. clause)

οὐδεὶς: 'no one!'

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb (rel. clause)

→ gnomic present

δύναμαι: 'be able, can!'; no one has power to close it.

κλείσαι

to shut

Aor Act Inf · κλείω

complementary infinitive

→ constative aorist

κλείω: 'shut, close!'

αὐτήν

it

Accusative

resumptive pronoun (Semitic redundancy)

αὐτήν: a resumptive 'it' after the relative — a Semitic-flavored redundancy typical of Revelation.

ὅτι

that/because

conjunction (epexegetical/causal)

ὅτι: resuming after the parenthesis — 'I know... that you have little power!'

μικράν

little

Accusative

attributive adjective

μικρός: 'small, little!'; the church's slender resources.

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb (ὅτι-clause)

→ stative present

ἔχω: 'have!'

δύναμιν

power

Accusative

direct object

δύναμις: 'power, strength!'; little of it — yet faithful.

καὶ

and yet

coordination (concessive nuance)

ἐτήρησάς

you kept

Aor Act Indic 2 Sg · τηρέω

main verb

→ constative aorist

τηρέω: 'keep, guard, observe!'; faithful to his word.

μου

my

Genitive

possessive genitive

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object

λόγος: 'word, message!'; the word of Christ, faithfully held.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>οὐκ not <i>negative particle</i></p>	<p>ἠρνήσω you denied Aor Mid Indic 2 Sg · ἀρνέομαι <i>main verb</i> → <i>constative aorist</i> ἀρνέομαι: 'deny, disown, refuse'; they did not disown Christ under pressure.</p>	<p>τὸ the Accusative <i>article</i></p>
<p>ὄνομά name Accusative <i>direct object</i> ὄνομα: 'name'; the name of Christ confessed, not denied.</p>	<p>μου my Genitive <i>possessive genitive</i></p>		

9 ἰδοὺ διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε.

Behold, I will make those of the synagogue of Satan — who say they are Jews and are not, but lie — behold, I will make them come and bow down before your feet, and they will know that I have loved you.

THE SYNAGOGUE OF SATAN HUMBLLED **ASYNDETON** The hostile 'synagogue of Satan' (cf. 2:9) will be made to do homage before the faithful church — a reversal of Isaianic promises (Isa 45:14; 49:23; 60:14) — and to acknowledge Christ's love for it.

ἰδοῦ

behold

interjection (demonstrative)

ἰδοῦ: 'behold.'

δίδω

I give/grant

Pres Act Indic 1 Sg · δίδωμι

main verb

→ futuristic present

δίδωμι: 'give'; here with a partitive 'some of' construction — 'I will give [some] of the synagogue,' resumed by ποιήσω.

ἐκ

from/of

preposition + genitive (partitive)

ἐκ: partitive — 'some from among.'

τῆς

the

Genitive

article

συναγωγῆς

synagogue

Genitive

object of ἐκ (partitive)

συναγωγή: 'synagogue, assembly'; the hostile gathering branded 'of Satan' (cf. 2:9).

τοῦ

of

Genitive

article

Σατανᾶ

of Satan

Genitive

possessive genitive

Σατανᾶς: 'Satan, the adversary'; the true allegiance of those persecuting the faithful.

τῶν

those

Genitive

article (substantizes ptc.)

λεγόντων

who say

Pres Act Ptc · Gen Pl Masc · λέγω

substantival participle (apposition)

→ present (ongoing claim)

λέγω: 'say, claim'; they falsely claim to be true Jews.

ἐαυτοῦς

themselves

Accusative

accusative subject of inf.

ἐαυτόν: 'themselves'; the reflexive subject of the indirect statement.

Ἰουδαίους

Jews

Accusative

predicate accusative (with εἶναι)

Ἰουδαῖος: 'Jew, Judean'; here the contested claim to be God's true people.

εἶναι

to be

Pres Act Inf · εἰμί

infinitive (indirect discourse)

→ stative present

εἰμί: 'be'; the content of their claim.

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

εἰσὶν

they are

Pres Act Indic 3 Pl · εἰμί

main verb

→ stative present

εἰμί: 'be'; the claim flatly denied.

ἀλλὰ

but

adversative conjunction

ἀλλά: 'but.'

ψεύδονται

they lie

Pres Mid Indic 3 Pl · ψεύδομαι

main verb

→ customary present

ψεύδομαι: 'lie, deceive'; their claim is falsehood.

ἰδοῦ

behold

interjection (demonstrative)

ἰδοῦ: 'behold'; resumed after the parenthesis.

ποιήσω

I will make

Fut Act Indic 1 Sg · ποιέω

main verb

→ predictive future

ποιέω: 'make, cause'; with ἵνα — 'I will make them [so] that they come.'

αὐτούς

them

Accusative

direct object of ποιήσω

ἵνα

that

conjunction (content/result, here + future indic.)

ἵνα: here introducing the content of the compulsion, with future indicatives — a Koine looseness.

ἥξουσιν

they will come

Fut Act Indic 3 Pl · ἔρχομαι

main verb (ἵνα-clause)

→ predictive future

ἔρχομαι: 'come, arrive'; the adversaries are brought to submission.

καὶ

and

coordinating conjunction

προσκυνήσουσιν

they will bow down

Fut Act Indic 3 Pl · προσκυνέω

main verb (ἵνα-clause)

→ predictive future

προσκυνέω: 'do homage, bow down, worship'; not worship of the church but obeisance acknowledging God's favor on it.

ἐνώπιον

before

improper preposition + genitive

ἐνώπιον: 'before.'

τῶν

the

Genitive

article

ποδῶν

feet

Genitive

object of ἐνώπιον

πούς: 'foot'; bowing at the feet — the posture of homage.

σου

your

Genitive

possessive genitive

καὶ

and

coordinating conjunction

γινῶσιν

they will know

Aor Act Subj 3 Pl · γινώσκω

subjunctive (ἵνα-clause)

→ ingressive aorist

γινώσκω: 'know, recognize'; they will acknowledge Christ's love for the church.

ὅτι

that

conjunction (content)

ὅτι: introducing what they will know.

ἐγώ

I

Nominative

subject (emphatic pronoun)

ἐγώ: emphatic 'I' — Christ himself has loved this church.

ἠγάπησά

have loved

Aor Act Indic 1 Sg · ἀγαπάω

main verb (ὅτι-clause)

→ constative aorist

ἀγαπάω: 'love'; Christ's redeeming love, openly vindicated.

σε

you

Accusative

direct object

10 ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγὼ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

Because you kept the word of my endurance, I also will keep you from the hour of trial that is about to come upon the whole inhabited world, to try those who dwell on the earth.

KEPT WORD, KEPT FROM THE HOUR **ὅτι** A reward of correspondence: because they 'kept' (ἐτήρησας) the word of endurance, Christ will 'keep' (τηρήσω) them from the coming hour of trial — the wordplay turns faithfulness into preservation.

ὅτι

because

causal conjunction

ὅτι: 'because'; grounding the promise in their endurance.

ἐτήρησας

you kept

Aor Act Indic 2 Sg · τηρέω

main verb

→ constative aorist

τηρέω: 'keep, guard'; deliberately paired with τηρήσω following.

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object

λόγος: 'word'; 'the word of my endurance' = the call to patient steadfastness modeled by Christ.

τῆς

of

Genitive

article

ὑπομονῆς

endurance

Genitive

genitive (descriptive/objective)

ὑπομονή: 'endurance, patient steadfastness' (cf. 1:9; 13:10); a Revelation keyword for faithful perseverance.

μου

my

Genitive

possessive/subjective genitive

καὶ γώ

I also

Nominative

subject (crasis καί + ἐγώ, emphatic)

καὶ γώ: 'I too'; the answering pledge.

σε

you

Accusative

direct object

τηρήσω

will keep

Fut Act Indic 1 Sg · τηρέω

main verb

→ predictive future

τηρέω: 'keep, guard, preserve'; τηρέω ἐκ — 'keep from/out of,' whether preservation through or removal from the trial.

ἐκ

from

preposition + genitive (separation/source)

ἐκ: 'from, out of'; the much-debated 'keep from the hour.'

τῆς

the

Genitive

article

ώρας

hour

Genitive

object of ἐκ

ώρα: 'hour, time'; the appointed period of testing.

τοῦ

of the

Genitive

article

πειρασμοῦ

trial/testing

Genitive

attributive genitive

πειρασμός: 'trial, testing, temptation'; the eschatological ordeal.

τῆς

that

Genitive

article (substantizes ptc.)

μελλούσης

about to

Pres Act Ptc · Gen Sg Fem · μέλλω

attributive participle (modifying ώρας)

→ present (impending)

μέλλω: 'be about to'; the imminence of the trial.

ἔρχεσθαι

to come

Pres Mid Inf · ἔρχομαι

complementary infinitive (with μελλούσης)

→ progressive present

ἔρχομαι: 'come'; the trial's arrival.

ἐπὶ

upon

preposition + genitive (place/extent)

ἐπί + gen.: 'upon, over.'

τῆς

the

Genitive

article

οἰκουμένης

inhabited world

Genitive

object of ἐπί

οἰκουμένη: 'the inhabited world' (lit. 'the [land] being inhabited'); the whole populated earth.

ὅλης

whole

Genitive

attributive adjective

ὅλος: 'whole, entire'; universal in scope.

πειράσαι

to try

Aor Act Inf · πειράζω

infinitive of purpose

→ constative aorist

πειράζω: 'test, try, tempt'; the purpose of the trial — to test earth-dwellers.

τούς

those

Accusative

article (substantizes ptc.)

κατοικοῦντας

who dwell

Pres Act Ptc · Acc Pl Masc · κατοικέω

substantival participle (object of πειράσαι)

→ present (characteristic)

κατοικέω: 'dwell, inhabit'; 'those who dwell on the earth' — in Revelation a near-technical phrase for the unbelieving world (6:10; 13:8).

ἐπί

on

preposition + genitive (place)

τῆς

the

Genitive

article

γῆς

earth

Genitive

object of ἐπί

γῆ: 'earth, land'; the realm of the earth-dwellers.

11 ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

I am coming quickly. Hold fast what you have, so that no one may take your crown.

HOLD FAST THE CROWN **ASYNDETON** A terse double charge: the imminent coming grounds the command to hold fast, lest the prize be lost. The 'crown' (στέφανος, the victor's wreath) is the reward of perseverance.

ἔρχομαι

I am coming

Pres Mid Indic 1 Sg · ἔρχομαι

main verb

→ futuristic present (imminence)

ἔρχομαι: 'come'; the present of certain, imminent coming (cf. 22:7, 12, 20).

ταχύ

quickly/soon

adverb of manner/time

ταχύ: 'quickly, soon, suddenly'; the nearness that motivates faithfulness.

κράτει

hold fast

Pres Act Impv 2 Sg · κρατέω

imperative

→ progressive present (keep holding)

κρατέω: 'hold fast, grasp, retain'; a firm, continual grip.

ὅ

what

Accusative

relative pronoun (object)

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb (rel. clause)

→ stative present

ἔχω: 'have'; the faith and faithfulness already possessed.

ἵνα

so that

conjunction (purpose/result)

ἵνα: 'so that'; the aim of holding fast.

μηδείς

no one

Nominative

subject (negative pronoun)

μηδείς: 'no one'; the threat of forfeiture.

λάβη

take

Aor Act Subj 3 Sg · λαμβάνω

subjunctive (purpose clause)

→ constative aorist

λαμβάνω: 'take, seize'; the crown can be lost to a usurper.

τὸν

the

Accusative

article

στέφανόν

crown

Accusative

direct object

στέφανος: 'crown, wreath' — the victor's garland, not the royal διάδημα; the reward of the conqueror (cf. 2:10).

σου

your

Genitive

possessive genitive

12 ὁ νικῶν, ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ’ αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλήμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

The one who conquers, I will make him a pillar in the temple of my God, and he will never again go outside; and I will write on him the name of my God and the name of the city of my God — the new Jerusalem, which comes down out of heaven from my God — and my own new name.

PROMISE TO THE CONQUEROR AT PHILADELPHIA **ASYNDETON** The conqueror-promise, rich in permanence imagery for an earthquake-prone city: a fixed pillar in the temple, never displaced, inscribed with the threefold name of God, the new Jerusalem, and Christ — total belonging. The opening ὁ νικῶν is a hanging nominative resumed by αὐτόν.

<p>ὁ the one Nominative <i>article (substantizes ptc.)</i></p>	<p>νικῶν who conquers Pres Act Ptc · Nom Sg Masc · νικάω <i>pendent nominative (resumed by αὐτόν)</i> → present (characteristic) νικάω: 'conquer, overcome'; the hanging nominative — 'as for the one who conquers, I will make him...!'</p>	<p>ποιήσω I will make Fut Act Indic 1 Sg · ποιέω <i>main verb</i> → predictive future ποιέω: 'make'; Christ transforms the conqueror into a pillar.</p>	<p>αὐτόν him Accusative <i>direct object (resumes ὁ νικῶν)</i></p>
<p>στῦλον a pillar Accusative <i>object complement</i> στῦλος: 'pillar, column'; an image of permanence and honor — fixed forever in God's temple.</p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>ναῷ temple/sanctuary Dative <i>object of ἐν</i> ναός: 'temple, inner sanctuary'; the dwelling of God's presence (cf. 21:22, where God and the Lamb are themselves the temple).</p>

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

θεός: God; 'my God' repeated fourfold here
— Christ's intimate relation to the Father.

μου

my

Genitive

possessive genitive

καὶ

and

coordinating conjunction

ἔξω

outside

adverb of place

ἔξω: 'outside, out'; never again expelled.

οὐ

surely not

emphatic negation (οὐ μή)

οὐ μή: emphatic denial.

μή

not

emphatic negation (οὐ μή)

ἐξέλθῃ

will go out

Aor Act Subj 3 Sg · ἐξέρχομαι

subjunctive of emphatic denial

→ constative aorist

ἐξέρχομαι: 'go out, depart'; permanent security in God's presence.

ἔτι

anymore

adverb of time

ἔτι: 'still, anymore'; 'never again.'

καὶ

and

coordinating conjunction

γράψω

I will write

Fut Act Indic 1 Sg · γράφω

main verb

→ predictive future

γράφω: 'write, inscribe'; marking ownership (cf. 14:1; 22:4).

ἐπ'

on

preposition + accusative (ὑπο)

ἐπί + acc.: 'upon.'

αὐτόν

him

Accusative

object of ἐπί

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object

ὄνομα: 'name'; the first of three inscribed names — God's.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive
possessive genitive

μου

my

Genitive
possessive genitive

καὶ
and

coordinating conjunction

τὸ

the

Accusative
article

ὄνομα

name

Accusative
direct object

ὄνομα: 'name'; the second inscribed name
— the city's.

τῆς

of the

Genitive
article

πόλεως

city

Genitive
possessive genitive

πόλις: 'city'; the city of God, identified as
the new Jerusalem.

τοῦ

of

Genitive
article

θεοῦ

God

Genitive
possessive genitive

μου

my

Genitive
possessive genitive

τῆς

the

Genitive
article

καινῆς

new

Genitive
attributive adjective

καινός: 'new' (qualitatively new, not
merely recent); the eschatological
Jerusalem (cf. 21:2).

Ἱερουσαλήμ

Jerusalem

Genitive
apposition (indeclinable)

Ἱερουσαλήμ: Jerusalem; the heavenly city
in apposition to 'the city of my God.'

ἡ

the one

Nominative
article (nom. in apposition — solecism)

the nominative ἡ καταβαίνουσα stands in
apposition to the genitive Ἱερουσαλήμ — a
characteristic Revelation solecism.

καταβαίνουσα

coming down

Pres Act Ptc · Nom Sg Fem · καταβαίνω
attributive participle (loose apposition)

→ present (ongoing/characteristic)

καταβαίνω: 'come down, descend'; the city
descends from heaven (cf. 21:2, 10).

ἐκ

out of

preposition + genitive (source)

<p>τοῦ the Genitive article</p>	<p>οὐρανοῦ heaven Genitive object of ἐκ οὐρανός; 'heaven'; the city's origin.</p>	<p>ἀπὸ from preposition + genitive (source) ἀπό: 'from'; the ultimate source — God.</p>	<p>τοῦ the Genitive article</p>
<p>θεοῦ God Genitive object of ἀπό</p>	<p>μου my Genitive possessive genitive</p>	<p>καὶ and coordinating conjunction</p>	<p>τὸ the Accusative article</p>
<p>ὄνομά name Accusative direct object ὄνομα: 'name'; the third inscribed name — Christ's own.</p>	<p>μου my Genitive possessive genitive</p>	<p>τὸ the Accusative article</p>	<p>καινόν new Accusative attributive adjective καινός; 'new'; Christ's new name (cf. 19:12), a share in his eschatological glory.</p>

13 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.

HEARING-FORMULA (PHILADELPHIA) ASYNDETON The closing refrain, identical to v.6 — the Spirit's word to all the churches.

<p>ὁ the one Nominative article (substantizes ptc.)</p>	<p>ἔχων who has Pres Act Ptc · Nom Sg Masc · ἔχω substantival participle (subject) → present (characteristic) ἔχω: 'have'; whoever has an ear.</p>	<p>οὖς an ear Accusative direct object οὖς: 'ear'; the organ of spiritual hearing.</p>	<p>ἀκουσάτω let him hear Aor Act Impv 3 Sg · ἀκούω imperative (3rd person) → ingressive aorist ἀκούω: 'hear, heed!'</p>
--	---	---	--

τί
what
Accusative
interrogative pronoun (object)
| τίς: 'what!'

τὸ
the
Nominative
article

πνεῦμα
Spirit
Nominative
subject
| πνεῦμα: 'spirit!'

λέγει
says
Pres Act Indic 3 Sg · λέγω
main verb
→ *gnomic present*
| λέγω: 'say!'

ταῖς
to the
Dative
article

ἐκκλησίαις
churches
Dative
indirect object
| ἐκκλησία: 'church!'

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ·

And to the angel of the church in Laodicea write: These things says the Amen, the faithful and true witness, the beginning (ruler) of God's creation:

SEVENTH LETTER OPENED: LAODICEA **καί** The seventh and last proclamation. The self-titles are not from ch.1 but freshly minted: 'the Amen' (Isa 65:16, the God of truth), 'the faithful and true witness' (cf. 1:5), and 'the beginning/ruler of God's creation' — protological and christological at once.

Καὶ
and
coordinating conjunction

τῷ
to the
Dative
article

ἀγγέλῳ
angel
Dative
indirect object of γράψον
| ἄγγελος: 'angel, messenger!'

τῆς
of the
Genitive
article

ἐν

in

preposition + dative (place)

Λαοδικεία

Laodicea

Dative

object of ἐν (place)

Λαοδικεία: Laodicea, a wealthy banking, textile (black wool), and medical (eye-salve) center — its prosperity and tepid water supply underlie vv.15–18.

ἐκκλησίας

church

Genitive

genitive (the church's angel)

ἐκκλησία: 'church.'

γράψον

write

Aor Act Impv 2 Sg · γράφω

imperative

→ ingressive aorist

γράφω: 'write.'

Τάδε

these things

Accusative

direct object of λέγει

ὅδε: 'this'; τάδε λέγει = 'thus says.'

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ gnomic present

λέγω: 'say.'

ὁ

the

Nominative

article (substantival)

Ἄμην

Amen

Nominative

substantival title (indeclinable Hebraism)

ἄμην: from Heb. 'amen' ('truly, surely'); as a title for Christ it echoes 'the God of Amen/truth' (Isa 65:16) — the one in whom God's promises are 'Yes' (2 Cor 1:20).

ὁ

the

Nominative

article

μάρτυς

witness

Nominative

apposition (subject title)

μάρτυς: 'witness'; Christ as the trustworthy testifier (cf. 1:5; 22:20).

ὁ

the

Nominative

article

πιστός

faithful

Nominative

attributive adjective

πιστός: 'faithful, trustworthy, reliable'; the dependable witness.

καὶ

and

coordinating conjunction

ἀληθινός

true

Nominative

attributive adjective

ἀληθινός: 'true, genuine'; his testimony is wholly reliable (cf. v.7).

ἡ

the

Nominative

article

ἀρχή

beginning/origin/ruler

Nominative

apposition (subject title)

ἀρχή: 'beginning, origin, first cause' or 'ruler, sovereignty'; here likely both — Christ as the originating source (cf. Col 1:15–18; Prov 8:22) and the ruler of God's creation, not a created beginning.

τῆς

of the

Genitive

article

κτίσεως

creation

Genitive

objective/possessive genitive

κτίσις: 'creation, what is created'; the whole created order, of which Christ is origin and head.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

θεός: God; the creation that is God's work.

15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός. ὄφελον ψυχρὸς ἢ ἢ ζεστός.

I know your works, that you are neither cold nor hot. Would that you were cold or hot!

NEITHER COLD NOR HOT ASYNDETON The diagnosis: Laodicea is neither cold nor hot. The wish (ὄφελον) that it were even cold prepares the verdict of v.16 — usefulness, like the cold springs of Colossae or the hot springs of Hierapolis nearby, is preferable to the useless tepid.

οἶδά

I know

Perf Act Indic 1 Sg · οἶδα

main verb

→ perfect with present sense

οἶδα: 'know'; the diagnostic formula.

σου

your

Genitive

possessive genitive

τὰ

the

Accusative

article

ἔργα

works

Accusative

direct object

ἔργον: 'work, deed.'

ὅτι

that

conjunction (epexegetical)

ὅτι: unpacking the works.

οὔτε

neither

negative correlative

οὔτε ... οὔτε: 'neither ... nor.'

ψυχρὸς

cold

Nominative

predicate adjective

ψυχρός: 'cold'; here a positive image (refreshing cold water), not spiritual deadness.

εἶ

you are

Pres Act Indic 2 Sg · εἶμι

copula

→ stative present

εἶμι: 'be.'

οὔτε
nor
negative correlative

ζεστός
hot
Nominative
predicate adjective
ζεστός: 'hot, boiling' (from ζέω, 'boil'); the useful hot of healing springs.

ὄφελον
would that
particle introducing unattainable wish
ὄφελον: fixed particle (from ὀφείλω) introducing a wish — 'would that, if only!'

ψυχρός
cold
Nominative
predicate adjective
ψυχρός: 'cold'; even coldness would be preferable to uselessness.

ἦς
you were
Impf Act Indic 2 Sg · εἰμί
verb of unreal wish (with ὄφελον)
→ imperfect (contrary-to-fact wish)
εἰμί: 'be'; the imperfect after ὄφελον expresses an unfulfilled wish.

ἢ
or
disjunctive particle
ἢ: 'or.'

ζεστός
hot
Nominative
predicate adjective
ζεστός: 'hot.'

16 οὕτως, ὅτι χλιαρός εἶ καὶ οὔτε ζεστός οὔτε ψυχρός, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.

So, because you are lukewarm and neither hot nor cold, I am about to spit you out of my mouth.

THE LUKEWARM SPAT OUT ASYNDETON The verdict on the tepid. The metaphor draws on Laodicea's notoriously lukewarm aqueduct water — nauseating, fit only to be spat out. χλιαρός occurs only here in the NT.

οὕτως
so/thus
inferential adverb
οὕτως: 'thus, so'; drawing the consequence.

ὅτι
because
causal conjunction
ὅτι: 'because'; the ground of the threat.

χλιαρός
lukewarm
Nominative
predicate adjective
χλιαρός: 'tepid, lukewarm' (NT hapax); the nauseating middle state — the central image of the letter.

εἶ
you are
Pres Act Indic 2 Sg · εἰμί
copula
→ stative present
εἰμί: 'be.'

καὶ
and

coordinating conjunction

οὔτε
neither

negative correlative

οὔτε ... οὔτε: 'neither ... nor!'

ζεστός
hot

Nominative

predicate adjective

ζεστός: 'hot!'; the order ζεστός-ψυχρός
reverses v.15 for rhetorical effect.

οὔτε
nor

negative correlative

ψυχρός
cold

Nominative

predicate adjective

ψυχρός: 'cold!'

μέλλω
I am about

Pres Act Indic 1 Sg · μέλλω

main verb

→ present (impending)

μέλλω: 'be about to, be on the point of!';
the imminence of the threat — yet still
conditional, as vv.18–19 show.

σε

you

Accusative

accusative subject of inf. / object

ἐμέσαι

to vomit/spit out

Aor Act Inf · ἐμέω

complementary infinitive (with μέλλω)

→ constative aorist

ἐμέω: 'vomit, spew out' (NT hapax); the
visceral rejection of the tepid.

ἐκ
out of

preposition + genitive (separation)

ἐκ: 'out of!'

τοῦ
the

Genitive

article

στόματός
mouth

Genitive

object of ἐκ

στόμα: 'mouth!'; completing the vomit
metaphor.

μου
my

Genitive

possessive genitive

17 ὅτι λέγεις ὅτι Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδὲν χρεῖαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἔλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός,

Because you say, 'I am rich, and I have grown wealthy, and I have need of nothing,' and you do not know that you are the wretched and pitiable and poor and blind and naked one,

SELF-DECEIVED WEALTH ὅτι The root of the lukewarmness: complacent self-sufficiency. The fivefold catalogue (wretched, pitiable, poor, blind, naked) overturns Laodicea's boasts in banking, eye-medicine, and textiles point by point.

ὅτι

because

causal conjunction

ὅτι: 'because'; the deeper ground of the verdict.

λέγεις

you say

Pres Act Indic 2 Sg · λέγω

main verb

→ customary present

λέγω: 'say'; the self-assessment.

ὅτι

that

conjunction (introducing direct quote)

ὅτι: recitative — introducing the church's words verbatim.

Πλούσιός

rich

Nominative

predicate adjective

πλούσιος: 'rich, wealthy'; the boast — materially true (Laodicea refused Roman earthquake aid), spiritually false.

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

copula

→ stative present

εἰμί: 'be!'

καὶ

and

coordinating conjunction

πεπλούτηκα

I have grown rich

Perf Act Indic 1 Sg · πλουτέω

main verb

→ perfect (acquired and abiding state)

πλουτέω: 'be/become rich, prosper'; the perfect — 'I have made my fortune and have it!'

καὶ

and

coordinating conjunction

οὐδέν

nothing

Accusative

accusative of respect / object

οὐδεὶς: 'nothing!'; the climax of complacency — 'I need nothing.'

χρείαν

need

Accusative

direct object (χρείαν ἔχω = 'have need')

χρεία: 'need, lack'; χρείαν ἔχω, 'to have need.'

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb

→ stative present

ἔχω: 'have!'

καὶ

and yet

adversative coordination

καί: here adversative — the reality against the boast.

οὐκ

not

negative particle

οἶδας

you know

Perf Act Indic 2 Sg · οἶδα

main verb

→ perfect with present sense

οἶδα: 'know!'; the church is blind to its true state.

ὅτι

that

conjunction (content)

ὅτι: introducing what it fails to know.

σύ

you

Nominative

subject (emphatic pronoun)

σύ: emphatic 'you' — 'you, of all churches!'

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copula

→ stative present

εἰμί: 'be!'

ὁ

the

Nominative

article (with the predicate string)

the article gathers the five adjectives into a single damning portrait — 'the wretched one!'

ταλαίπωρος

wretched

Nominative

predicate adjective

ταλαίπωρος: 'wretched, miserable, distressed' (cf. Rom 7:24); the first of five.

καὶ

and

coordinating conjunction

ἔλεεινός

pitiable

Nominative

predicate adjective

ἔλεεινός: 'pitiable, to be pitied!'; deserving of mercy, not envy.

καὶ

and

coordinating conjunction

πτωχός

poor

Nominative

predicate adjective

πτωχός: 'poor, destitute, beggarly!'; an irony against the banking city.

καὶ

and

coordinating conjunction

τυφλός

blind

Nominative

predicate adjective

τυφλός: 'blind'; an irony against the city famed for eye-salve.

καὶ

and

coordinating conjunction

γυμνός

naked

Nominative

predicate adjective

γυμνός: 'naked, bare'; an irony against the wool-and-textile center.

18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρός ἵνα πλουτήσης, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχὺνη τῆς γυμνότητός σου, καὶ κολλούριον ἐγχρίσαι τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.

I counsel you to buy from me gold refined by fire, that you may be rich, and white garments, that you may be clothed and the shame of your nakedness not be exposed, and eye-salve to anoint your eyes, that you may see.

COUNSEL TO BUY TRUE RICHES ASYNDETON The remedy answers the three boasts in order: gold refined by fire for the bank, white garments for the textiles, eye-salve for the medical school — all to be bought 'from me,' the only true source.

συμβουλεύω

I counsel

Pres Act Indic 1 Sg · συμβουλεύω

main verb

→ progressive present

συμβουλεύω: 'advise, counsel'; gentle irony toward a self-sufficient church now needing advice.

σοι

you

Dative

indirect object

ἀγοράσαι

to buy

Aor Act Inf · ἀγοράζω

complementary infinitive

→ constative aorist

ἀγοράζω: 'buy, purchase'; cf. Isa 55:1, buying 'without money' — grace, not merit.

παρ'

from

preposition + genitive (source)

παρά + gen.: 'from'; Christ is the sole supplier of true wealth.

ἐμοῦ

me

Genitive

object of παρά

χρυσίον

gold

Accusative

direct object of ἀγοράσαι

χρυσίον: 'gold'; true riches answering the banking boast.

πεπυρωμένον

refined

Perf Pass Ptc · Acc Sg Neut · πυρώω

attributive participle (modifying χρυσίον)

→ perfect (refined state)

πυρώω: 'burn, refine by fire'; tested, purified faith (cf. 1 Pet 1:7).

ἐκ

by/from

preposition + genitive (means/source)

ἐκ: 'out of, by means of.'

πυρός

fire

Genitive

object of ἐκ

πῦρ: 'fire'; the refining agent.

ἵνα

that

conjunction (purpose)

ἵνα: 'so that.'

πλουτήσης

you may be rich

Aor Act Subj 2 Sg · πλουτέω

subjunctive (purpose clause)

→ ingressive aorist

πλουτέω: 'be/become rich'; true wealth answering the false boast of v.17.

καί

and

coordinating conjunction

ἱμάτια

garments

Accusative

direct object of ἀγοράσαι

ἱμάτιον: 'garment'; answering the textile boast and the nakedness of v.17.

λευκά

white

Accusative

attributive adjective

λευκός: 'white'; purity over Laodicea's prized black wool.

ἵνα

that

conjunction (purpose)

ἵνα: 'so that.'

περιβάλῃ

you may be clothed

Aor Mid Subj 2 Sg · περιβάλλω

subjunctive (purpose clause)

→ ingressive aorist

περιβάλλω (mid.): 'clothe oneself'; cover the shameful nakedness.

καί

and

coordinating conjunction

μή

not

negative particle (with subj.)

φανερωθῇ

be exposed

Aor Pass Subj 3 Sg · φανερόω

subjunctive (purpose clause)

→ ingressive aorist

φανερόω: 'make manifest, reveal, expose'; the shame kept from public view.

ἡ

the

Nominative

article

<p>αἰσχύνη shame</p> <p>Nominative <i>subject of φανερωθῆ</i></p> <p>αἰσχύνη: 'shame, disgrace'; the exposure of spiritual destitution.</p>	<p>τῆς of the</p> <p>Genitive <i>article</i></p>	<p>γυμνότητός nakedness</p> <p>Genitive <i>genitive (descriptive)</i></p> <p>γυμνότης: 'nakedness'; abstract of γυμνός (v.17).</p>	<p>σου your</p> <p>Genitive <i>possessive genitive</i></p>
<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>κολλούριον eye-salve</p> <p>Accusative <i>direct object of ἀγοράσαι</i></p> <p>κολλούριον: 'eye-salve' (a Laodicean medical specialty); answering the blindness of v.17.</p>	<p>ἐγχρίσαι to anoint</p> <p>Aor Act Inf · ἐγχρίω <i>infinitive of purpose</i></p> <p>→ <i>constative aorist</i></p> <p>ἐγχρίω: 'rub in, anoint'; applying the salve to the eyes.</p>	<p>τούς the</p> <p>Accusative <i>article</i></p>
<p>ὀφθαλμούς eyes</p> <p>Accusative <i>direct object of ἐγχρίσαι</i></p> <p>ὀφθαλμός: 'eye'; the organ to be healed.</p>	<p>σου your</p> <p>Genitive <i>possessive genitive</i></p>	<p>ἵνα that</p> <p><i>conjunction (purpose)</i></p> <p>ἵνα: 'so that!'</p>	<p>βλέπης you may see</p> <p>Pres Act Subj 2 Sg · βλέπω <i>subjunctive (purpose clause)</i></p> <p>→ <i>progressive present</i></p> <p>βλέπω: 'see, perceive'; recovered spiritual sight.</p>

19 ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόησον.

Those whom I love, I reprove and discipline; so be zealous and repent.

LOVING DISCIPLINE; BE ZEALOUS AND REPENT ASYNDETON The rebuke is grounded in love (φιλέω; cf. Prov 3:12). The verse pivots from diagnosis to charge — the imperatives ζήλευε and μετανόησον reverse the lukewarm complacency.

ἐγώ

I

Nominative

subject (emphatic pronoun)

ἐγώ: emphatic 'I' — Christ's own loving discipline.

ὅσους

as many as

Accusative

correlative pronoun (object of φιλῶ)

ὅσους: 'as many as, whoever'; the indefinite relative.

ἐάν

ever

particle (generalizing, = ἄν)

ἐάν: here for ἄν, generalizing the relative — 'whomever!'

φιλῶ

I love

Pres Act Subj 1 Sg · φιλέω

subjunctive (indefinite rel. clause)

→ customary present

φιλέω: 'love, have affection for'; warm, familial love — the basis of the discipline.

ἐλέγχω

I reprove

Pres Act Indic 1 Sg · ἐλέγχω

main verb

→ customary present

ἐλέγχω: 'reprove, convict, expose, rebuke'; bringing fault to light.

καὶ

and

coordinating conjunction

παιδεύω

I discipline

Pres Act Indic 1 Sg · παιδεύω

main verb

→ customary present

παιδεύω: 'train, discipline, chasten'; fatherly correction (Prov 3:12; Heb 12:6).

ζήλευε

be zealous

Pres Act Impv 2 Sg · ζηλεύω

imperative

→ progressive present (sustained zeal)

ζηλεύω: 'be zealous, earnest'; the cure for the lukewarm — burning earnestness.

οὖν

therefore

inferential particle

οὖν: drawing the charge from the love just affirmed.

καὶ

and

coordinating conjunction

μετανόησον

repent

Aor Act Impv 2 Sg · μετανοέω

imperative

→ ingressive aorist (decisive turn)

μετανοέω: 'repent, change one's mind'; the decisive break with complacency (cf. v.3).

20 ἰδοὺ ἕστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἔάν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ.

Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and dine with him, and he with me.

CHRIST AT THE DOOR ASYNDETON The tender appeal that crowns the seven letters: Christ, excluded by the self-satisfied church, stands knocking, and to the individual who opens he promises intimate table-fellowship. The shared meal (δειπνέω) anticipates the marriage supper of the Lamb (19:9).

ἰδοὺ

behold

interjection (demonstrative)

ἰδοὺ: 'behold, look!'; the arresting call.

ἕστηκα

I stand

Perf Act Indic 1 Sg · ἕστημι

main verb

→ perfect with present force (a settled standing)

ἕστημι: 'stand!'; the perfect 'I have taken my stand and stand' — Christ persistently waiting at the door.

ἐπὶ

at

preposition + accusative (position)

ἐπί + acc.: 'at, by, against!'; right at the door.

τὴν

the

Accusative

article

θύραν

door

Accusative

object of ἐπί

θύρα: 'door!'; the threshold of the heart/church Christ would enter.

καὶ

and

coordinating conjunction

κρούω

I knock

Pres Act Indic 1 Sg · κρούω

main verb

→ progressive present (continual knocking)

κρούω: 'knock!'; the persistent appeal for entry (cf. Lk 12:36).

ἔάν

if

conjunction (third-class condition)

ἔάν: 'if!'; the open invitation to whoever responds.

τις

anyone

Nominative

indefinite pronoun (subject)

τις: 'anyone'; the appeal turns to the individual.

ἀκούση

hears

Aor Act Subj 3 Sg · ἀκούω

subjunctive (protasis)

→ *ingressive aorist*

ἀκούω: 'hear, heed'; hearing his knock and voice.

τῆς

the

Genitive

article

φωνῆς

voice

Genitive

genitive object of ἀκούση

φωνή: 'voice, sound'; ἀκούω + gen. — heeding the voice that accompanies the knock.

μου

my

Genitive

possessive genitive

καὶ

and

coordinating conjunction

ἀνοίξη

opens

Aor Act Subj 3 Sg · ἀνοίγω

subjunctive (protasis)

→ *ingressive aorist*

ἀνοίγω: 'open'; the act of welcome — note the contrast with the door Christ alone opens (v.7).

τήν

the

Accusative

article

θύραν

door

Accusative

direct object of ἀνοίξη

θύρα: 'door'; opened from within in response.

εἰσελεύσομαι

I will come in

Fut Mid Indic 1 Sg · εἰσέρχομαι

main verb (apodosis)

→ *predictive future*

εἰσέρχομαι: 'enter, come in'; Christ's entry and abiding presence.

πρός

to

preposition + accusative (toward)

πρός + acc.: 'to, toward'; entering into relationship with him.

αὐτόν

him

Accusative

object of πρὸς

<p>καὶ and coordinating conjunction</p>	<p>δειπνήσω I will dine Fut Act Indic 1 Sg · δειπνέω <i>main verb</i> → predictive future δειπνέω: 'dine, eat the main meal!'; intimate fellowship, foreshadowing the messianic banquet (19:9).</p>	<p>μετ' with preposition + genitive (accompaniment) μετά + gen.: 'with.'</p>	<p>αὐτοῦ him Genitive object of μετά</p>
<p>καὶ and coordinating conjunction</p>	<p>αὐτός he Nominative subject (verb δειπνήσει implied) the mutuality — 'and he with me'; reciprocal communion.</p>	<p>μετ' with preposition + genitive (accompaniment) μετά + gen.: 'with.'</p>	<p>ἐμοῦ me Genitive object of μετά</p>

21 ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.

The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne.

PROMISE TO THE CONQUEROR AT LAODICEA **ASYNDETON** The climactic conqueror-promise of the seven: co-enthronement with Christ, patterned on his own victory and session with the Father. The opening ὁ νικῶν is again a hanging nominative resumed by αὐτῷ.

ὁ

the one

Nominative

article (substantizes ptc.)

νικῶν

who conquers

Pres Act Ptc · Nom Sg Masc · νικάω

pendent nominative (resumed by αὐτῷ)

→ present (characteristic)

νικάω: 'conquer, overcome'; the final conqueror-promise.

δώσω

I will grant

Fut Act Indic 1 Sg · δίδωμι

main verb

→ predictive future

δίδωμι: 'give, grant'; the gift of co-enthronement.

αὐτῷ

to him

Dative

indirect object (resumes ὁ νικῶν)

καθίσαι

to sit

Aor Act Inf · καθίζω

complementary infinitive (with δώσω)

→ ingressive aorist

καθίζω: 'sit, take one's seat'; sharing Christ's royal session.

μετ'

with

preposition + genitive (accompaniment)

μετά + gen.: 'with.'

ἐμοῦ

me

Genitive

object of μετά

ἐν

on

preposition + dative (place)

ἐν: 'in, on'; on the throne.

τῷ

the

Dative

article

θρόνῳ

throne

Dative

object of ἐν

θρόνος: 'throne'; the seat of royal authority shared with the conqueror.

μου

my

Genitive

possessive genitive

ὡς

as

comparative particle

ὡς: 'as, just as'; the pattern is Christ's own victory.

κἀγὼ

I also

Nominative

subject (crasis καί + ἐγώ, emphatic)

κἀγὼ: 'I too'; Christ's own precedent.

ἐνίκησα

conquered

Aor Act Indic 1 Sg · νικάω

main verb (comparative clause)

→ constative aorist

νικάω: 'conquer, overcome'; Christ's decisive victory in his death and resurrection (cf. 5:5).

καὶ

and

coordinating conjunction

ἐκάθισα

sat down

Aor Act Indic 1 Sg · καθίζω

main verb (comparative clause)

→ constative aorist

καθίζω: 'sit down'; the heavenly session at the Father's side (cf. Ps 110:1; Heb 1:3).

<p>μετά with <i>preposition + genitive (accompaniment)</i> μετά + gen.: 'with.'</p>	<p>τοῦ the Genitive <i>article</i></p>	<p>πατρός Father Genitive <i>object of μετά</i> πατήρ: 'Father'; the Father with whom Christ reigns.</p>	<p>μου my Genitive <i>possessive genitive</i></p>
<p>ἐν on <i>preposition + dative (place)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>θρόνῳ throne Dative <i>object of ἐν</i> θρόνος: 'throne'; the Father's throne, shared by Christ.</p>	<p>αὐτοῦ his Genitive <i>possessive genitive</i></p>

22 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.

HEARING-FORMULA (LAODICEA) — SEALING THE SEVEN **ASYNDETON** The seventh and final hearing-formula, sealing all seven letters. The Spirit's word, spoken to one church at a time, is the word to the whole church through the ages.

<p>ὁ the one Nominative <i>article (substantizes ptc.)</i></p>	<p>ἔχων who has Pres Act Ptc · Nom Sg Masc · ἔχω <i>substantival participle (subject)</i> → present (characteristic) ἔχω: 'have'; whoever has an ear.</p>	<p>οὖς an ear Accusative <i>direct object</i> οὖς: 'ear'; the organ of spiritual hearing.</p>	<p>ἀκουσάτω let him hear Aor Act Impv 3 Sg · ἀκούω <i>imperative (3rd person)</i> → ingressive aorist ἀκούω: 'hear, heed!'</p>
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τί

what

Accusative

interrogative pronoun (object)

| τίς: 'what!'

τὸ

the

Nominative

*article***πνεῦμα**

Spirit

Nominative

subject

| πνεῦμα: 'Spirit!'

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb→ *gnomic present*

| λέγω: 'say!'

ταῖς

to the

Dative

*article***ἐκκλησίαις**

churches

Dative

indirect object

| ἐκκλησία: 'church'; the plural sealing all seven addresses.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. The chapter completes the seven proclamations to the churches (Sardis, vv.1–6; Philadelphia, vv.7–13; Laodicea, vv.14–22), each cast in a fixed pattern: a command to write, a self-description of the speaker drawn from the inaugural vision (ch.1), the diagnosis (often 'I know your works'), a charge, and the twin formulas 'let the one who has an ear hear' and 'to the one who conquers.' A few points of variation are passed over without a marginal note: at v.2 the editions read ἔμελλον ('were about to') against the variant μέλλεις ('you are about to'); at v.7 the title ὁ ἅγιος, ὁ ἀληθινός and the participle ὁ ἀνοίγων with the variants κλείσει/κλείει and ἀνοίξει/ἀνοίγει are read with the earliest text; at v.14 the divine title is read ὁ Ἄμην, and at v.16 the order ζεστός οὐδὲ ψυχρός ('hot nor cold') is followed against transposed witnesses. Revelation's distinctive 'Semitic' Greek — nominatives in apposition to oblique cases (the so-called solecisms, as ὁ Ἄμην, ὁ μάρτυς at v.14), the article + name construction, and the participial divine titles — is preserved rather than smoothed. The chapter has 22 verses; none is legitimately omitted by the critical text.

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.