

# Revelation 3:8-12

*An Original Translation from the Textus Receptus by Tyler Robbins*

Participle Verb, Nominative (*subject*), Accusative (*Direct Object of Verb*), Dative (*indirect object of verb*),  
Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

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### 1. **PRELIMINARY REMARKS:**

#### a. **Base Text:**

- My base text was the *Textus Receptus*. I compared this to the UBS-5, Byzantine Text (Robinson & Pierpont) and occasionally the Society of Biblical Literature Greek New Testament. Where I believed the BYZ, GNT or SBLGNT reading had better manuscript support and made better contextual sense, I abandoned the SCR reading

#### b. **Verbal Aspect:**

- There is a great deal of debate lately over whether the morphology of a verb really, by default, indicates time. As Young has written, “if the present and aorist indicatives can have past, present, future and non-temporal references, then it might be questionable whether time is a function of morphology.”<sup>1</sup> The issue is whether the so-called “tense-form” of a verb actually indicates a specific time reference.
- I have not read enough on this subject to be dogmatic yet, but I am heavily leaning towards the option that, “temporal expression must be a pragmatic category – it is a function of the verb in context, rather than a constant, permanent feature of the verb.”<sup>2</sup> Therefore, when I speak of “tense” in the footnotes in the detailed translation, I will always say “context suggests . . .”
- However, Campbell reminds us that “[a]t the end of the day, whichever theory one accepts, the results of the exegesis and translation will not end up very different.”<sup>3</sup>

#### c. **Deponency and the Middle Voice:**

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<sup>1</sup> Richard A Young, *Intermediate New Testament Greek* (Nashville, TN: B&H, 1994), 106.

<sup>2</sup> Constantine Campbell, *Advances in the Study of Greek: New Insights for Reading the New Testament* (Grand Rapids, MI: Zondervan, 2015), 70.

<sup>3</sup> Ibid, 116.

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- There are a growing minority of Greek scholars who believe the concept of deponency should be abandoned, and the middle voice should be re-evaluated. I have read *some* of the literature on this, but I haven't seen a practical, working solution to move forward. Until somebody comes up with one, I'll happily translate using the concept of deponency.

### 2. FINISHED TRANSLATION:

<sup>8</sup>I know your deeds. (Pay attention! I have put an opened door in front of you, and no one ever has [the] power to shut it.) I know you have a little strength, and yet you have obeyed my message and have not disowned my name.

<sup>9</sup>Pay attention! I will make those from the congregation of Satan who say they are Jews (yet they are not; rather, they are lying) . . . Pay attention! I will compel them, so that they will come and pay homage at your feet and realize that *I* have always loved you.

<sup>10</sup>Because you have obeyed my message about perseverance, I, in turn, will keep you from the time of the temptation which is about to come upon the whole inhabited world to put to the test those who are dwelling on the earth.

<sup>11</sup>I am going to come soon! You must keep on holding fast [to] what you have, so that no one will take your crown. <sup>12</sup>The one who will be victorious, I will make him a pillar in the temple of my God and he will *never* go out again, and I will write on him the name of my God, and the name of my God's city (that is, the New Jerusalem, which will come down from the heaven, from my God), and my new name.

### 3. THOUGHT-FLOW DIAGRAM:

- I know your deeds.
  - o (*Pay attention!*)
  - o *I have put an opened door in front of you,*
  - o *which no one ever has [the] power to shut it.)*
  - o I know you have a little strength,
    - and yet you have obeyed my message
    - and have not disowned my name.
- Pay attention!
  - o I will make those from the congregation of Satan who say they are Jews
    - (yet they are not; rather, they are lying) . . .
  - o Pay attention! I will compel them,
    - so that they will come and pay homage at your feet
    - and realize that I have always loved you.
- Because you have obeyed my message about perseverance,
  - o I, in turn, will keep you from the time of the temptation

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- which is about to come upon the whole inhabited world
- to put to the test those who are dwelling on the earth.
- I am going to come soon!
  - You must keep on holding fast [to] what you have,
    - so that no one will take your crown.
  - The one who will be victorious,
    - I will make him a pillar in the temple of my God
    - and he will never go out again,
    - and I will write on him
      - the name of my God,
      - and the name of my God's city
        - (that is, the New Jerusalem, which will come down from the heaven, from my God),
      - and my new name.

### 4. TEXTUAL-CRITICAL ISSUES:

- Below is the Greek text in H.A. Scrivener's *Textus Receptus* (SCR) with the differences between it and the Byzantine Text (BYZ - Robinson & Pierpont) and the UBS-5 (GNT).
  - BYZ differences are highlighted in pink
  - GNT differences are highlighted in blue

<sup>8</sup>Οἶδά σου τὰ ἔργα (ἰδού, δέδωκα ἐνώπιόν σου θύραν ἀνεωγμένην, καὶ<sup>(a)</sup> οὐδεις δύναται κλεῖσαι αὐτήν), ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. <sup>9</sup>ἰδού, δίδωμι<sup>(b)</sup> ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσίν, ἀλλὰ ψεύδονται· ἰδού, ποιήσω αὐτοὺς ἵνα ἦξωσι<sup>(c)</sup> καὶ προσκυνήσωσιν<sup>(d)</sup> ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ<sup>(e)</sup> ἠγάπησά σε. <sup>10</sup>ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ ἔσεο τῆς ὥρας τοῦ πειρασμοῦ, τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. <sup>11</sup>ἰδού<sup>(f)</sup>, ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. <sup>12</sup>ὁ νικῶν, ποιήσω αὐτὸν στύλον 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 Ἰερουσαλήμ, ἣ καταβαίνει<sup>(g)</sup> ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

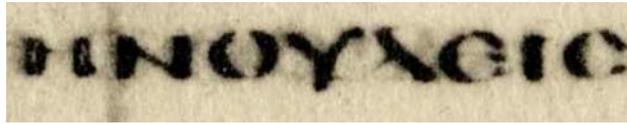
#### a. καὶ vs. ἣν:

- The practical difference between these two options is meaningless:
  - SCR: “. . . opened door in front of you, **and** no one ever has . . .”
  - BYZ/GNT: “. . . opened door in front of you, **which** no one ever has . . .”
- The SCR reading doesn't show up in the manuscript record until the 10<sup>th</sup> century
- The BYZ/GNT reading, however, dates back as far as Codex Sinaiticus (4<sup>th</sup> century) and Codex Alexandrinus (5<sup>th</sup> century)

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- o Codex Alexandrinus:



- o Codex Sinaiticus:

- I went with the GNT reading

### b. δίδωμι vs. διδῶ:

- There is literally no difference between these two options; they are both 1<sup>st</sup> person, plural, present tense-form, active voice, indicative mood. I stayed with the SCR reading.

### c. ἥξωσι vs. ἥξουσιν:

- Both options yield the same translation, so there is no practical difference between the two:
  - o SCR/BYZ: ἵνα ἥξωσιν is a subjunctive purpose clause translated as a future, describing the purpose for why Jesus will compel them. This reading does not enter the manuscript tradition until the 10<sup>th</sup> century
  - o GNT: ἵνα ἥξουσιν is a conjunction expressing purpose, coupled with a predictive future verb, describing the purpose for why Jesus will compel them. This reading dates from the 4<sup>th</sup> century
- I went with the GNT reading

### d. προσκυνήσωσιν vs. προσκυνήσουσιν:

- Just as with the previous example, both options yield the same translation, so there is no real difference between the two
  - o SCR/BYZ: προσκυνήσωσιν the verb is part of the previous subjunctive purpose clause, and is translated as a future. This reading does not enter the manuscript tradition until the 10<sup>th</sup> century
  - o GNT: προσκυνήσουσιν is a future-tense form verb, explaining what Jesus will compel them to do. This reading dates to the 4<sup>th</sup> century
- I went with the GNT reading

### e. ἐγὼ vs. *nothing!*

- There is a small, but important difference between these two options:
  - o SCR, GNT and SBLGNT each have the personal pronoun ἐγὼ before the 1<sup>st</sup> singular aorist tense-form verb. The pronoun is unnecessary, because Jesus' identity is already tagged by the form of the verb. This means the extra "I" is deliberate, for emphasis. In English, this would be rendered by an italicized "I." For example, "realize that *I* have always loved you."

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- This difference is small, but it is important
- This reading dates from at least the 4<sup>th</sup> century
- BYZ does not have the personal pronoun, and an English translation of this text would not italicize the “I”
- I went with the SCR/GNT reading

f. *ἰδοῦ* vs. *nothing!*

- The SCR is the only Greek text which includes this extra “pay attention!”
  - The BYZ even drops it
  - The NA28 apparatus doesn’t even address it, which leads me to believe that it is far outside the realm of possibility
- I went with the GNT reading and dropped it completely

g. *ἡ καταβαίνει* vs. *ἡ καταβαίνουσα*:

- There is no practical difference between these two; the English translations would end up precisely the same (which you can tell by comparing, say, the KJV and the ESV)
  - SCR/BYZ: The *ἡ καταβαίνει* construction contains a relative pronoun, referring back to “the city,” and a futuristic present tense-form verb. This precise wording dates from the 10<sup>th</sup> century
  - GNT: *ἡ καταβαίνουσα* construction contains the article and an adjectival present, active participle which modifies “the city.” In this construction, the word “which” is implied but not explicitly stated. The end result of an English translation is precisely the same. This reading has earlier support
- I stayed with the SCR reading because it makes no practical difference

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## 5. DETAILED TRANSLATION:

Rev 3:8	Οἶδά	σου	τὰ	ἔργα	(ιδού,	δέδωκα	ἐνώπιόν	σου	θύραν	ἀνεωγμένην,	καὶ	οὐδείς
	1 <sup>st</sup> ,s,per,a,i	2 <sup>nd</sup> ,s,g	apn	apn	2 <sup>nd</sup> ,s,aor,m,imp	1 <sup>st</sup> ,s,per,a,i	asm	2,s,g	asf	pppasf	conj	nsm
	I have known	your	the	deeds	Pay attention!	I have given	Before in presence of	you	door	opened	and	nothing none
	I know <sup>4</sup> your <sup>5</sup> deeds. <sup>6</sup> (Pay attention!) <sup>7</sup> I have put <sup>8</sup> an opened <sup>9</sup> door <sup>10</sup> in front of <sup>11</sup> you, <sup>12</sup> and <sup>13</sup> no one <sup>14</sup>											

<sup>4</sup> Οἶδά: (1) **Voice** – a *simple active* voice. (2) **Tense** – context suggests a *gnomic perfect*, suggesting that God has always known the church’s deeds. He never *comes* to know anything – He always knows all. (3) **Mood** – a *declarative indicative*.

<sup>5</sup> Σου: (1) **Case** – a *genitive of possession*. I’m a bit uncomfortable with this classification, because Young cautions that we should restrict this to personal property (*Intermediate Greek*, 25). But, I cannot find a better category for this one.

<sup>6</sup> τὰ ἔργα: (1) **Case** – an *accusative of direct object*, signifying that it receives the action of the verb Οἶδά.

<sup>7</sup> ιδού: (1) **Voice** – an *indirect middle*, whereby Jesus is commanding the recipients to do something for their own self-interest (i.e. pay attention to what he’s telling them). (2) **Tense** – this is the *imperative* mood, which has no time reference other than an implied future. (3) **Mood** – an *imperative of command*. (4) **Definition** – this verb has many possible meanings. In general, it means “to see.” But, in this context, I believe it functions to command the recipients to “look at” and “understand” something. Danker defines this context as, “monitory or directive statement, intr. see, see to it that, take care,” (s.v. “4622 ὀράω,” 2.c.). Likewise, BDAG defined this particular context as, “to be alert or on guard, pay attention, see to it that,” (s.v. “5358 ὀράω,” B.2.).

<sup>8</sup> δέδωκα: (1) **Voice** – a *simple active* voice, indicating that Jesus is performing the action of the verb. (2) **Tense** – context suggests an *intensive perfect*, which means a prior action has resulted in a new state of affairs. (3) **Mood** – a *declarative indicative*. (4) **Definition** – there are many possibilities, but the one I believe fits the context best is “as implying a transfer of place or possession; give, present (MK 2.26); put, place (LU 15.22; figuratively and metaphorically in 2C 6.3),” (Friberg, s.v. “6612 δίδωμι,” 2.a.).

<sup>9</sup> ἀνεωγμένην: (1) **Classification** – an adjectival, attributive participle modifying the noun θύραν. (2) **Voice** - a passive which *thematizes the previously mentioned subject*. (3) **Tense** - a *descriptive present*, indicating an ongoing action at the time of the writing.

<sup>10</sup> θύραν: (1) **Case** – an *accusative of direct object*, indicating that the door is receiving the action of the verb δέδωκα.

<sup>11</sup> ἐνώπιόν: (1) **Case** – an *accusative of apposition*, further describing the direct object θύραν. The appositional accusative does not have to be adjacent to the accusative it modifies (Young, *Intermediate Greek*, 21).

<sup>12</sup> Σου: (1) **Case** – in the genitive case because the adverb ἐνώπιόν functions as a preposition and takes a genitive object (BDAG, s.v. “2307 ἐνώπιον”).

<sup>13</sup> The conjunction καὶ is a *simple additive*.

<sup>14</sup> οὐδείς: (1) **Case** – the *subject nominative*.

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δύναται	κλειῖσαι	αὐτήν),	ὅτι	μικρὰν	ἔχεις	δύναμιν,	καὶ	ἐτήρησάς	μου	τὸν	λόγον,	καὶ
3 <sup>rd</sup> ,s,p,m(d),i	aor,a,i	asf	conj	asf	2 <sup>nd</sup> ,s,p,a,i	asf	conj	2 <sup>nd</sup> ,s,aor,a,i	1 <sup>st</sup> ,s,g	asm	asm	conj
he has power	to shut	it	because	little	you have	Power capability resources	and	you kept Guarded observed	my	the	message	and
<b>ever has [the] power<sup>15</sup> to shut<sup>16</sup> it.)<sup>17</sup> I know<sup>18</sup> you have<sup>19</sup> a little<sup>20</sup> strength,<sup>21</sup> and yet<sup>22</sup> you have obeyed<sup>23</sup> my<sup>24</sup> message<sup>25</sup> and<sup>26</sup></b>												

<sup>15</sup> δύναται: (1) **Voice** – a *deponent middle* with a simple active meaning. (2) **Tense** – a *gnomic present*, indicating a timeless truth. If Jesus indeed puts a figurative door in front of somebody, nobody will ever have the power to shut it! (3) **Mood** – a *declarative indicative*.

<sup>16</sup> κλειῖσαι: (1) **Classification** – an anarthrous, simple infinitive modifying the verb δύναται in a complementary way.

<sup>17</sup> αὐτήν: (1) **Antecedent** – the door. (2) **Case** – in the accusative to refer to its antecedent, the door.

<sup>18</sup> ὅτι: (1) **Classification** – this is a very interesting case. I take the conjunction to appositional to the first statement (“I always know your deeds”). I take the “Pay attention” clause to be an aside, to get their attention focused on what He’s about to tell them. I believe Jesus then continues to explain what the deeds are that He’s aware of. Therefore, the conjunction serves to introduce an *appositional clause*. The normal way to translate this is “that.” But, for stylistic reasons, I included “I know” to let the reader know explicitly that this is appositional to the first statement in the sentence. The LEB (a translation which favors formal equivalency), ESV, ISV and the NET agree with me. The NASB, KJV, Tyndale, and NKJV take the conjunction as expressing the reason why nobody can close the door.

<sup>19</sup> ἔχεις: (1) **Voice** – a *simple active*, indicating the subject (the church at Philadelphia) is performing the action of the verb. (2) **Tense** – context indicates a *descriptive present*, indicating they have this “little strength” at the time the letter was penned. (3) **Mood** – a *declarative indicative*.

<sup>20</sup> μικρὰν: (1) **Case** – an *accusative of apposition*, further describing the other accusative δύναμιν.

<sup>21</sup> δύναμιν: (1) **Definition** - Louw-Nida defines, in this context, as, “the ability to perform a particular activity or to undergo some experience – ‘ability, capability,’” (s.v. “74.1 δύναμις”). BDAG focuses on material or spiritual resources, “someth. that serves as an adjunct of power, resource,” (s.v. “2105 δύναμις,” 4). (2) **Case** – an *accusative of direct object*, indicating that it receives the action of the verb ἔχεις.

<sup>22</sup> καὶ: (1) **Classification** – the conjunction is expressing *contrast*. Some translations take it this way (e.g. ESV, NET, ISV), while others believe the conjunction is just a simple additive and translate it with “and” (e.g. KJV, Tyndale, NKJV, NASB, LEB)

<sup>23</sup> ἐτήρησάς: (1) **Voice** – a *simple active* voice, indicating the subject (the church at Philadelphia) is performing the action of the verb. (2) **Tense** – context suggests a *culminative aorist*, which indicates an action which results in a new state of affairs. (3) **Mood** – a *declarative indicative*.

<sup>24</sup> μου: (1) **Case** – a *genitive of possession*, indicating that Jesus owns this message.

<sup>25</sup> λόγον: (1) **Case** – an *accusative of direct object*, indicating that the λόγον is receiving the action of the verb ἐτήρησάς.

<sup>26</sup> καὶ: (1) **Classification** – the conjunction is a *simple additive*.

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οὐκ	ἠρνήσω	τὸ	ὄνομά	μου.	Rev 3:9	ἰδοῦ,	δίδωμι	ἐκ	τῆς	συναγωγῆς	τοῦ	Σατανᾶ,	τῶν	λεγόντων	
neg	2 <sup>nd</sup> ,s,aor,m(d),i	asn	asn	1 <sup>st</sup> ,s,g		2 <sup>nd</sup> ,s,aor,m,imp	1 <sup>st</sup> ,s,p,a,i	prep	gsf	gsf	gsm	gsm	gpm	gpm	paqgpm
not	disown	the	name	of me		Pay attention	I am giving	from	the	synagogue	of the	Satan	of the	they are saying	
have not disowned <sup>27</sup> my <sup>28</sup> name. <sup>29</sup>						Pay attention! <sup>30</sup> I will make <sup>31</sup> those from <sup>32</sup> the congregation <sup>33</sup> of Satan <sup>34</sup> who say <sup>35</sup>									

<sup>27</sup> ἠρνήσω: (1) **Voice** – a *simple active* voice, indicating the subject (the church at Philadelphia) is performing the action of the verb. (2) **Tense** – context suggests a *culminative aorist*, which indicates an action which results in a new state of affairs. (3) **Mood** – a *declarative indicative*.

<sup>28</sup> Μου: (1) **Case** – a *genitive of possession*.

<sup>29</sup> ὄνομά: (1) **Case** – an *accusative of direct object*, indicating that Jesus’ name receives the action of the verb ἠρνήσω.

<sup>30</sup> ἰδοῦ: (1) **Voice** – an *indirect middle*, whereby Jesus is commanding the recipients to do something for their own self-interest (i.e. pay attention to what he’s telling them). (2) **Tense** – this is the imperative mood, which has no time reference other than an implied future. (3) **Mood** – an imperative of command. (4) **Definition** – this verb has many possible meanings. In general, it means “to see.” But, in this context, I believe it functions to command the recipients to “look at” and “understand” something. Danker defines this context as, “monitory or directive statement, intr. see, see to it that, take care,” (s.v. “4622 ὀράω,” 2.c.). Likewise, BDAG defined this particular context as, “to be alert or on guard, pay attention, see to it that,” (s.v. “5358 ὀράω,” B.2.).

<sup>31</sup> δίδωμι: (1) **Voice** – a *simple active*, indicating that the subject, Jesus Christ, is performing the action of the verb. (2) **Tense** – context suggests a *futuristic present*, indicating a future action which is being presented as a present reality. The future-tense form of ποιήσω later in this verse provides the context. (3) **Mood** – a *declarative indicative*.

<sup>32</sup> ἐκ: (1) **Classification** – the preposition is expressing *derivation*.

<sup>33</sup> τῆς συναγωγῆς: (1) **Case** – in the genitive case because it is the object of the preposition ἐκ. (2) **Definition** – BDAG observed, “The term σ. is fluid, and its use as a loanword in Eng. in connection with cult suggests a technical usage that belies the extraordinary breadth of use of σ. Orig. in act. sense ‘a bringing together, assembling’, then in LXX and contemporary documents ‘a gathering’ or ‘place of assembly,’” (s.v. “7008 συναγωγή”). It depends whether Jesus is referring to the physical building where a Jewish community met, or to the people who comprise a congregation. If you believe Jesus refers to the former, you will translate it as “synagogue.” If you take the latter option, then “congregation” is an excellent choice – it lets the reader know that the people are part of Satan’s community. The focus is the community, not the building where they meet. BDAG classifies it as the community (3.b.).

Contextually, the community aspect is certainly the focus. Leon Morris agrees (*Revelation*, vol. 20, TNTC [Downers Grove, IL: InterVarsity Press, 1987], 68). Tyndale is the only major translator who translates this as “congregation,” and I think he was quite correct.

<sup>34</sup> τοῦ Σατανᾶ: (1) **Case** – a *genitive of possession*.

<sup>35</sup> τῶν λεγόντων: (1) **Case** – in the genitive case as a structural marker to indicate what it is modifying. (2)

**Classification** – an attributive, substantival participle functioning as a noun (a group of people from the synagogue of Satan). I inserted the word “those” a bit earlier in the sentence for stylistic reasons. (3) **Voice** – a *simple active*, indicating those from the synagogue of Satan are performing the action of the participle. (4) **Tense** – context suggests an *iterative present*, especially Jesus’ declaration of a future action predicated on what these evil-doers are *presently* doing.

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Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

ἑαυτοὺς	Ἰουδαίους	εἶναι,	καὶ	οὐκ	εἰσίν,	ἀλλὰ	ψεύδονται·	ἰδοῦ,	ποιήσω	αὐτοὺς	ἵνα
apm	apm	p,a,inf	conj		3 <sup>rd</sup> ,pl,p,a,i	conj	3 <sup>rd</sup> ,pl,p,m(d),i	2 <sup>nd</sup> ,s,aor,m,imp	1 <sup>st</sup> ,s,fut,a,i	apm	conj
themselves	Jews	are	and	not	they are	yet	they are lying;	Pay attention	I will do/make	them	to
<b>they<sup>36</sup> are<sup>37</sup> Jews<sup>38</sup> (yet<sup>39</sup> they are<sup>40</sup> not; rather,<sup>41</sup> they are lying)<sup>42</sup> . . . Pay attention!<sup>43</sup> I will compel<sup>44</sup> them,<sup>45</sup> so that<sup>46</sup></b>											

<sup>36</sup> ἑαυτοὺς: (1) **Antecedent** – this is a reflexive pronoun, which means the antecedent (“those who are saying”) is directing the action of the participle back onto itself. (2) **Case** – an *accusative of direct object*. (3) **Function** – I’m not quite sure how to say this in “proper” grammatical terms, but it provides a context for the infinitive.

<sup>37</sup> εἶναι: (1) **Classification** – an anarthrous, simple infinitive modifying the participle λεγόντων in a *complementary* way.

<sup>38</sup> Ἰουδαίους: (1) **Case** – this is an *accusative subject of an infinitive*.

<sup>39</sup> καὶ: (1) **Classification** – this conjunction is emphasizing *contrast*.

<sup>40</sup> εἰσίν: (1) **Voice** – a *simple active*. (2) **Tense** – a *descriptive present*. (3) **Mood** – a *declarative indicative*.

<sup>41</sup> ἀλλὰ: (1) **Classification** – this is an *adversative* conjunction.

<sup>42</sup> ψεύδονται: (1) **Voice** – a *simple active*. (2) **Tense** – a *deponent middle*. (3) **Mood** – a *declarative indicative*.

<sup>43</sup> ἰδοῦ: (1) **Voice** – an *indirect middle*, whereby Jesus is commanding the recipients to do something for their own self-interest (i.e. pay attention to what he’s telling them). (2) **Tense** – this is the imperative mood, which has no time reference other than an implied future. (3) **Mood** – an imperative of command. (4) **Definition** – this verb has many possible meanings. In general, it means “to see.” But, in this context, I believe it functions to command the recipients to “look at” and “understand” something. Danker defines this context as, “monitory or directive statement, intr. see, see to it that, take care,” (s.v. “4622 ὀράω,” 2.c.). Likewise, BDAG defined this particular context as, “to be alert or on guard, pay attention, see to it that,” (s.v. “5358 ὀράω,” B.2.).

<sup>44</sup> ποιήσω: (1) **Voice** – a *simple active*. (2) **Tense** – a *predictive future*, and the context of Jesus making this prediction makes it a pretty sure thing! (3) **Mood** – a *declarative indicative*.

<sup>45</sup> αὐτοὺς: (1) **Case** – an *accusative of direct object*, meaning they receive the action of the verb ποιήσω. (2) **Antecedent** – the antecedent are the people who claim to be Jews, but are not.

<sup>46</sup> ἵνα: (1) **Conjunction** – this is a *purpose* conjunction.

## Revelation 3:8-12

*An Original Translation from the Textus Receptus by Tyler Robbins*

Participle Verb, Nominative (*subject*), Accusative (*Direct Object of Verb*), Dative (*indirect object of verb*),  
Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

ἔξουσιν	καὶ	προσκυνήσουσιν	ἐνώπιον	τῶν	ποδῶν	σου,	καὶ	γνώσιν	ὅτι	ἐγὼ	ἠγάπησά	σε.
3 <sup>rd</sup> ,pl,f,a,i	conj	3 <sup>rd</sup> ,pl,f,a,i	asm	gpm	gpm	1 <sup>st</sup> ,pl,g	conj	3 <sup>rd</sup> ,pl,aor,a,sub	conj	1 <sup>st</sup> ,s,n	1 <sup>st</sup> ,s,aor,a,i	2 <sup>nd</sup> ,s,a
they will come	and	they will pay homage	in presence	the	feet	your	and	They will realize	that	I	loved	you
they will come <sup>47</sup> and <sup>48</sup> pay homage <sup>49</sup> at <sup>50</sup> your <sup>51</sup> feet <sup>52</sup> and <sup>53</sup> realize <sup>54</sup> that <sup>55</sup> / <sup>56</sup> have always loved <sup>57</sup> you. <sup>58</sup>												

<sup>47</sup> ἔξουσιν: (1) **Voice** – a *causative active*; the focus is not on the people who will come, but Jesus Christ who will make them come. (2) **Tense** – a *predictive future*. (3) **Mood** – a *declarative indicative*.

<sup>48</sup> καὶ: (1) **Classification** – this conjunction is a *simple additive*.

<sup>49</sup> προσκυνήσουσιν: (1) **Voice** – a *causative active*; the focus is not on the people who will come, but Jesus Christ who will make them come. (2) **Tense** – a *predictive future*. (3) **Mood** – a *declarative indicative*.

<sup>50</sup> ἐνώπιον: (1) **Case** – an *adverbial accusative of manner*.

<sup>51</sup> Σου: (1) **Case** – a *genitive of possession*.

<sup>52</sup> τῶν ποδῶν: (1) **Case** – in the genitive case because the adverb ἐνώπιον functions as a preposition and takes a genitive object (BDAG, s.v. “2307 ἐνώπιον”)

<sup>53</sup> καὶ: (1) **Classification** – this conjunction is a *simple additive*.

<sup>54</sup> γνώσιν: (1) **Voice** – a *causative active*; the focus is not on the people who will come, but Jesus Christ who will make them come. (2) **Tense** – context suggests a *futuristic aorist*. (3) **Mood** – a *subjunctive in a dependent clause*.

<sup>55</sup> ὅτι: (1) **Classification** – this conjunction is introducing an *appositional clause*.

<sup>56</sup> ἐγὼ: (1) **Antecedent** – Jesus Christ. (2) **Case** – the nominative personal pronoun is technically unnecessary, because Jesus is implied in the 1<sup>st</sup>-person verb ἠγάπησά. Therefore, this pronoun is used to place deliberate *emphasis* on Jesus.

<sup>57</sup> ἠγάπησά: (1) **Voice** – a *simple active*. (2) **Tense** – context suggests a *gnomic aorist*, meaning Jesus’ love for His elect is timeless and eternal. It did not begin at a point in time; it has always been. (3) **Mood** – a *declarative indicative*.

<sup>58</sup> Σε: (1) **Antecedent** – the recipients; the church in Philadelphia. (2) **Case** – an *accusative of direct object*.

## Revelation 3:8-12

*An Original Translation from the Textus Receptus by Tyler Robbins*

Participle Verb, Nominative (subject), Accusative (Direct Object of Verb), Dative (indirect object of verb),  
Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

Rev 3:10	ὅτι	ἐτήρησας	τὸν	λόγον	τῆς	ὑπομονῆς	μου,	καὶ	ἐγώ	σε	τηρήσω	ἐκ	τῆς	ῥάρας	τοῦ
	conj	2 <sup>nd</sup> ,s,aor,a,i	asm	asm	gsf	gsf	1 <sup>st</sup> ,s,g	1 <sup>st</sup> ,s,n	2 <sup>nd</sup> ,s,a	1 <sup>st</sup> ,s,f,a,i	prep	gsf	gsf	gsm	
	because	you kept	the	message	of the	perseverance endurance	my	and I	you	I will keep	from	the	time	of the	
<b>Because<sup>59</sup> you have obeyed<sup>60</sup> my<sup>61</sup> message<sup>62</sup> about perseverance,<sup>63</sup> I, in turn,<sup>64</sup> will keep<sup>65</sup> you<sup>66</sup> from<sup>67</sup> the time<sup>68</sup> of the</b>															

<sup>59</sup> ὅτι: (1) **Classification** – this conjunction is explaining the *grounds* for the preceding statement.

<sup>60</sup> ἐτήρησας: (1) **Voice** – a *simple active* voice, indicating the subject (the church at Philadelphia) is performing the action of the verb. (2) **Tense** – context suggests a *culminative aorist*, which indicates an action which results in a new state of affairs. (3) **Mood** – a *declarative indicative*. (4) **Definition** – see Friberg (s.v. “26653 τηρέω,” 2.c.).

<sup>61</sup> Μου: (1) **Antecedent** – Jesus Christ. (2) **Case** – a *genitive of possession*; the message belongs to Christ.

<sup>62</sup> τὸν λόγον: (1) **Case** – an *accusative of direct object*.

<sup>63</sup> τῆς ὑπομονῆς: (1) **Case** – this is a difficult one. I take this to be a *genitive of reference*; therefore, I translated this as “message **about** perseverance,” (cf. ESV). It could also be a *genitive of apposition* (“message **of** perseverance;” KJV, Tyndale, NASB) or a *genitive of purpose* (“message **to** persevere;” NKJV, NET). Context alone will settle this issue, and I think Jesus’ entire exhortation is predicated on their faithfulness. Therefore, a *genitive of reference* (“message about perseverance”) makes the most sense to me.

<sup>64</sup> καὶ ἐγώ: (1) **Classification** – this word almost serves as a conjunction; “serves to link in parallel or contrasting fashion a personal affirmation by way of addition to or confirmation of a preceding statement,” (BDAG, s.v. “3279 καὶ ἐγώ”).

<sup>65</sup> τηρήσω: (1) **Voice** – a *simple active* voice. (2) **Tense** – context suggests a *predictive future*. (3) **Mood** – a *declarative indicative*.

<sup>66</sup> Σε: (1) **Antecedent** – the recipients; the church at Philadelphia. (2) **Case** – an *accusative of direct object*.

<sup>67</sup> ἐκ: (1) **Classification** – the preposition is expressing *disassociation*.

<sup>68</sup> τῆς ῥάρας: (1) **Case** – in the genitive case because it is the object of the preposition ἐκ.

## Revelation 3:8-12

*An Original Translation from the Textus Receptus by Tyler Robbins*

Participle Verb, Nominative (*subject*), Accusative (*Direct Object of Verb*), Dative (*indirect object of verb*),  
Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

πειρασμοῦ,	τῆς	μελλούσης	ἔρχεσθαι	ἐπὶ	τῆς	οἰκουμένης	ὅλης,	πειράσαι	τοὺς	κατοικοῦντας
gsm	gsf	papgsf	p,pass,inf	prep	gsf	gsf	gsf	aor,a,inf	apm	papapm
temptation	of the	about to	to come	on	the	inhabited earth world	all whole	to put to the test	the	they are dwelling
<b>temptation<sup>69</sup> which is about to<sup>70</sup> come<sup>71</sup> upon<sup>72</sup> the whole<sup>73</sup> inhabited world<sup>74</sup> to put to the test<sup>75</sup> those who are dwelling<sup>76</sup></b>										

<sup>69</sup> τοῦ πειρασμοῦ: (1) **Case** – an *attributive genitive*, further describing an attribute of the noun τῆς ὥρας.

<sup>70</sup> μελλούσης: (1) **Classification** – an *adjectival, attributive participle* functioning in a restrictive adjective phrase. (2) **Case** – in the genitive case to signify that it modifies the noun τῆς ὥρας. (3) **Voice** – a *causative active*, where the focus is not so much on the time itself, but who is bringing the time (Jesus Christ). (4) **Tense** – context indicates an imminent future. Participles convey time by the context, not the tense-form (cf. Young, *Intermediate Grammar*, 147).

<sup>71</sup> ἔρχεσθαι: (1) **Classification** – an anarthrous, simple infinitive modifying the participle μελλούσης in a *complementary* way.

<sup>72</sup> ἐπὶ: (1) **Classification** – the preposition expresses a *spatial* thought.

<sup>73</sup> ὅλης: (1) **Classification** – a *partitive genitive*, indicating what portion of the inhabited world is being discussed – all of it!

<sup>74</sup> τῆς οἰκουμένης: (1) **Case** – in the genitive case because it is the object of the preposition ἐπὶ.

<sup>75</sup> πειράσαι: (1) **Classification** – an anarthrous, simple infinitive acting in *apposition* to the “time of temptation,” explaining more about it.

<sup>76</sup> τοὺς κατοικοῦντας: (1) **Case** – an *accusative of direct object* which receives the action of the infinitive. (2) **Voice** – a *simple active*. (3) **Tense** – context suggests a *descriptive present*. (4) **Classification** – an adjectival, substantival participle functioning as a noun.

# Revelation 3:8-12

*An Original Translation from the Textus Receptus by Tyler Robbins*

Participle Verb, Nominative (*subject*), Accusative (*Direct Object of Verb*), Dative (*indirect object of verb*),  
Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

ἐπι	τῆς	γῆς.	Rev 3:11	ἰδοῦ,	ἔρχομαι	ταχύ·	κράτει	ὃ	ἔχεις,	ἵνα	μηδεὶς	λάβῃ	τὸν	στέφανόν	σου.	
prep	gsf	gsf		2 <sup>nd</sup> ,s,aor,m,imp	1 <sup>st</sup> ,s,p,m(d),i	adv	2 <sup>nd</sup> ,s,p,a,imp	rel,nsm	2 <sup>nd</sup> ,s,p,a,i	conj	nsm	3 <sup>rd</sup> ,s,aor,a,sub	asm	asm	asm	2 <sup>nd</sup> ,s,g
on	the	earth		pay attention	I am coming	quickly	you must hold fast	that which	you have	so that	no one	will take	the	crown	your	
on <sup>77</sup> the earth <sup>78</sup>				Pay attention! <sup>79</sup> I am going to come <sup>80</sup> soon! <sup>81</sup> You must keep on holding fast <sup>82</sup> [to] what <sup>83</sup> you have, <sup>84</sup> so that <sup>85</sup> no one <sup>86</sup> will take <sup>87</sup> your <sup>88</sup> crown. <sup>89</sup>												

<sup>77</sup> ἐπι: (1) **Classification** – the preposition expresses a *spatial* thought.

<sup>78</sup> τῆς γῆς: (1) **Case** – in the genitive case because it is the object of the preposition ἐπι.

<sup>79</sup> ἰδοῦ: (1) **Voice** – an *indirect middle*, whereby Jesus is commanding the recipients to do something for their own self-interest (i.e. pay attention to what he’s telling them). (2) **Tense** – this is the imperative mood, which has no time reference other than an implied future. (3) **Mood** – an imperative of command. (4) **Definition** – this verb has many possible meanings. In general, it means “to see.” But, in this context, I believe it functions to command the recipients to “look at” and “understand” something. Danker defines this context as, “monitory or directive statement, intr. see, see to it that, take care,” (s.v. “4622 ὁράω,” 2.c.). Likewise, BDAG defined this particular context as, “to be alert or on guard, pay attention, see to it that,” (s.v. “5358 ὁράω,” B.2.).

<sup>80</sup> ἔρχομαι: (1) **Voice** – a *direct middle*, because Jesus performs the action on Himself. (2) **Tense** – context suggests a *futuristic present*. (3) **Mood** – a *declarative indicative*.

<sup>81</sup> ταχύ: (1) **Definition** – context must determine whether this adverb is expressing speed of action, or imminence of action. I think the context argues for the latter (cf. BDAG, s.v. “7274 ταχέως”). However, if you take the present tense-form of the verb to be a futuristic present, then “quickly” will work just fine. Either is possible and defensible.

<sup>82</sup> κράτει: (1) **Voice** – a *simple active*, meaning the addressees must perform the action of the verb. (2) **Tense** – context suggests an *iterative present*, which focuses on the repetition of an act (i.e. “holding fast”). The imperative mood does not convey time in tense-form. (3) **Mood** – an *imperative of command*.

<sup>83</sup> ὃ: (1) **Antecedent** – the “message” which Jesus has twice commended them for keeping. (2) **Case** - the pronoun is nominative, but the “message” is in the accusative case. However, the relative pronoun may refer to the natural gender of the antecedent, rather than the grammatical gender (Young, *Intermediate Grammar*, 76). The “message” (λόγος) is indeed nominative in its natural form.

<sup>84</sup> ἔχεις: (1) **Voice** – a *simple active*. (2) **Tense** – context suggests a *descriptive present*. (3) **Mood** – a *declarative indicative*.

<sup>85</sup> ἵνα: (1) **Classification** – this conjunction is expressing the *purpose* of the imperative statement.

<sup>86</sup> μηδεὶς: (1) **Case** – the *subject nominative* of the sentence.

<sup>87</sup> λάβῃ: (1) **Voice** – a *simple active* voice. (2) **Tense** – an implied future possibility. (3) **Mood** – subjunctive in a dependent purpose clause.

<sup>88</sup> Σου: (1) **Case** – a *genitive of possession*.

<sup>89</sup> στέφανόν: (1) an *accusative of direct object*.

# Revelation 3:8-12

*An Original Translation from the Textus Receptus by Tyler Robbins*

Participle Verb, Nominative (*subject*), Accusative (*Direct Object of Verb*), Dative (*indirect object of verb*),  
Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

Rev 3:12	<b>ὁ</b>	<b>νικῶν.</b>	<b>ποιήσω</b>	<b>αὐτόν</b>	<b>στόλον</b>	<b>ἐν</b>	<b>τῷ</b>	<b>ναῷ</b>	<b>τοῦ</b>	<b>Θεοῦ</b>	<b>μου,</b>	<b>καὶ</b>	<b>ἔξω</b>	<b>οὐ</b>	<b>μὴ</b>	<b>ἐξέλθῃ</b>
	nsm	partnsm	1 <sup>st</sup> ,s,f,a,i	asm	asm	prep	dsm	dsm	gsm	gsm	1 <sup>st</sup> ,p,g	conj	adv	neg		3 <sup>rd</sup> ,s,aor,a,sub
	the	he is victorious, winning conquering	I will make	him	pillar	in	the	temple	of the	God	my	and	out	never ever		he will go
<b>The one who will be victorious,<sup>90</sup> I will make<sup>91</sup> him<sup>92</sup> a pillar<sup>93</sup> in<sup>94</sup> the temple<sup>95</sup> of my<sup>96</sup> God<sup>97</sup> and<sup>98</sup> he will never go<sup>99</sup> out</b>																

<sup>90</sup> ὁ νικῶν: (1) **Classification** – this is an adjectival, substantival participle functioning as a noun. (2) **Voice** – a *simple active*. (3) **Tense** – context suggests a *futuristic present*. Jesus seems to be thinking of this victory or conquering as a future, completed act. The one who overcomes all obstacles and reaches the “finish line,” as it were (think of Pilgrim at the gates of the Celestial City), is the one who will receive all the following promises from the Lord. It seems to be a future promise, especially when you factor in the future-tense verbs which immediately follow. It could be iterative (“**continues to be victorious**”), but this seems to slide a bit too far over the edge into sinless perfectionism. (3) **Mood** – a *declarative indicative*.

<sup>91</sup> ποιήσω: (1) **Voice** – a *simple active voice*. (2) **Tense** – a *gnomic future*; this promise goes far beyond just a predictive. It is a timeless and eternal truth that the Lord’s elect will inherit all the following blessings. (3) **Mood** – a *declarative indicative*.

<sup>92</sup> αὐτόν: (1) **Case** – an *accusative of direct object*. (2) **Antecedent** – the “one who will be victorious.” The natural grammar of this personal pronoun is nominative and matches with the antecedent; it is only in the accusative to mark it as the direct object.

<sup>93</sup> στόλον: (1) **Case** – a *double accusative*, specifying a personal object (“the one who will overcome”).

<sup>94</sup> ἐν: (1) **Classification** – the preposition is expressing a *spatial sense*.

<sup>95</sup> τῷ ναῷ: (1) **Case** – in the dative case because it is the object of the preposition ἐν.

<sup>96</sup> Μου: (1) **Antecedent** – Jesus Christ. (2) **Case** – a *genitive of relationship*, expressing the Trinitarian inter-relations of Father and Son. It is interesting that this is the exalted Jesus speaking here, not the incarnate Savior. This seems to indicate a clear economic subordinationism which extends far beyond the temporary incarnation.

<sup>97</sup> τοῦ Θεοῦ: (1) **Case** – a *genitive of possession*.

<sup>98</sup> καὶ: (1) **Classification** – this conjunction is a *simple additive*.

<sup>99</sup> οὐ μὴ ἐξέλθῃ: (1) **Voice** – a *simple active*. (2) **Tense** – context suggests a *gnomic future*. (3) **Mood** – a *subjunctive of emphatic negation*.

## Revelation 3:8-12

*An Original Translation from the Textus Receptus by Tyler Robbins*

Participle Verb, Nominative (*subject*), Accusative (*Direct Object of Verb*), Dative (*indirect object of verb*),  
Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

ἔτι,	καὶ	γράψω	ἐπ’	αὐτόν	τὸ	ὄνομα	τοῦ	Θεοῦ	μου,	καὶ	τὸ	ὄνομα	τῆς	πόλεως	τοῦ
adv	conj	1 <sup>st</sup> ,s,f,a,i	prep	asm	asn	asn	gsm	gsm	1 <sup>st</sup> ,s,g	conj	asn	asn	gsf	gsf	gsm
any longer	and	I will write	against	him	the	name	of the	God	my	and	the	name	of the	city	of the
again, and <sup>100</sup> I will write <sup>101</sup> on <sup>102</sup> him <sup>103</sup> the name <sup>104</sup> of my <sup>105</sup> God, <sup>106</sup> and <sup>107</sup> the name <sup>108</sup> of my <sup>109</sup> God’s <sup>110</sup> city <sup>111</sup>															

<sup>100</sup> καὶ: (1) **Classification** – this conjunction is a *simple additive*.

<sup>101</sup> γράψω: (1) **Voice** – a *simple active* voice. (2) **Tense** – a *gnomic future*; this promise goes far beyond just a predictive. It is a timeless and eternal truth that the Lord’s elect will inherit all the following blessings. (3) **Mood** – a *declarative indicative*.

<sup>102</sup> ἐπ’: (1) **Classification** – the preposition is expressing a *spatial* sense.

<sup>103</sup> αὐτόν: (1) **Case** – an *accusative of direct object*. (2) **Antecedent** – the “one who will be victorious.” The natural grammar of this personal pronoun is nominative and matches with the antecedent; it is only in the accusative to mark it as the direct object.

<sup>104</sup> τὸ ὄνομα: (1) **Case** – a *double accusative*, specifying a personal object (“the one who will overcome”).

<sup>105</sup> Μου: (1) **Antecedent** – Jesus Christ. (2) **Case** – a *genitive of relationship*, expressing the Trinitarian inter-relations of Father and Son. It is interesting that this is the exalted Jesus speaking here, not the incarnate Savior. This seems to indicate a clear economic subordinationism which extends far beyond the temporary incarnation.

<sup>106</sup> τοῦ Θεοῦ: (1) **Case** – a *partitive genitive*.

<sup>107</sup> καὶ: (1) **Classification** – this conjunction is a *simple additive*.

<sup>108</sup> τὸ ὄνομα: (1) **Case** – an *accusative of direct object*.

<sup>109</sup> Μου: (1) **Antecedent** – Jesus Christ. (2) **Case** – a *genitive of relationship*, expressing the Trinitarian inter-relations of Father and Son. It is interesting that this is the exalted Jesus speaking here, not the incarnate Savior. This seems to indicate a clear economic subordinationism which extends far beyond the temporary incarnation.

<sup>110</sup> Θεοῦ: (1) **Case** – a *genitive of possession*.

<sup>111</sup> τῆς πόλεως: (1) **Case** – a *partitive genitive*.

## Revelation 3:8-12

*An Original Translation from the Textus Receptus by Tyler Robbins*

Participle Verb, Nominative (*subject*), Accusative (*Direct Object of Verb*), Dative (*indirect object of verb*),  
Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

Θεοῦ	μου,	τῆς	καινῆς	Ἰερουσαλήμ,	ἣ	καταβαίνει	ἐκ	τοῦ	οὐρανοῦ	ἀπὸ	τοῦ	Θεοῦ	μου,
gsm	1 <sup>st</sup> ,s,g	gsf	gsf	gsf	rel,nsf	3 <sup>rd</sup> ,s,p,a,i	prep	gsm	gsm	prep	gsm	gsm	1 <sup>st</sup> ,s,g
God	my	of the	new	Jerusalem	which	coming down	from	of the	heaven	from	of the	God	my
(that is, the New Jerusalem, <sup>112</sup> which <sup>113</sup> will come down <sup>114</sup> from <sup>115</sup> the heaven, <sup>116</sup> from <sup>117</sup> my <sup>118</sup> God), <sup>119</sup>													

καί	τὸ	ὄνομά	μου	τὸ	καινόν.
conj	asn	asn	1,s,g	asn	asn
and	the	name	of my	the	new
and <sup>120</sup> my <sup>121</sup> new <sup>122</sup> name. <sup>123</sup>					

<sup>112</sup> τῆς καινῆς Ἰερουσαλήμ: (1) **Case** – a *genitive of apposition*, providing more information about “my God’s city.”

<sup>113</sup> ἣ: (1) **Antecedent** – “my God’s city.” (2) **Case** – a nominative feminine to match the natural grammar of its antecedent.

<sup>114</sup> καταβαίνει: (1) **Voice** – a *causative active*. (2) **Tense** – context suggests a *futuristic present*. (3) **Mood** – a *declarative indicative*.

<sup>115</sup> ἐκ: (1) **Classification** – the preposition is expressing *derivation*.

<sup>116</sup> τοῦ οὐρανοῦ: (1) **Case** – in the genitive case because it is the object of the preposition ἐκ.

<sup>117</sup> ἀπὸ: (1) **Classification** – the preposition is expressing *derivation*.

<sup>118</sup> Μου: (1) **Antecedent** – Jesus Christ. (2) **Case** – a *genitive of relationship*, expressing the Trinitarian inter-relations of Father and Son. It is interesting that this is the exalted Jesus speaking here, not the incarnate Savior. This seems to indicate a clear economic subordinationism which extends far beyond the temporary incarnation.

<sup>119</sup> τοῦ Θεοῦ: (1) **Case** – in the genitive case because it is the object of the preposition ἀπὸ.

<sup>120</sup> καί: (1) **Classification** – this conjunction is a *simple additive*.

<sup>121</sup> Μου: (1) **Antecedent** – Jesus Christ. (2) **Case** – a *partitive genitive*.

<sup>122</sup> τὸ καινόν: (1) **Case** – an *accusative of apposition* to τὸ ὄνομά.

<sup>123</sup> τὸ ὄνομα: (1) **Case** – an *accusative of direct object*.