Scriptura 73 (2000), pp. 193-210

REVELATION 2 AND 3 – UNIFORMLY STRUCTURED OR NOT?

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Abstract

Many scholars are of the opinion that the seven messages in Revelation 2 and 3 are uniformly shaped. The purpose of this paper is to research the possibility that each message has an individual pattern. The function of the relational particles and asyndeton in the pericopae is investigated. By doing so, one arrives in a verified way at the thought-structure of these passages. The thought-structure is founded on the analysis of the syntactical structure. The conclusion of this paper is that each pericope has its own unique pattern. It's therefore illegitimate to treat the seven messages as if they as are identically moulded.

Introduction

Scholars are of the opinion that the seven messages of Revelation 2 and 3 are uniformly structured. These patterns are usually vaguely outlined.

Examples of some results are as follows:

- Aune (1983:275) is of the opinion that Revelation 2 and 3 is simplistic and homogeneously constructed, consisting of (1) an introduction, (2) a middle part, and (3) a double conclusion. Aune (1990:184-191) gives the following general pattern: (1) the addressees, (2) the command to write, (3) the τάδε λέγει formula, (4) the selfidentification of the author, (5) a description of the circumstances in the congregation (οἶδα phrase), (6) appeals in the light of the οἶδα phrase, (7) exhortations, and (8) blessings.
- Shea (1983:76-81) identifies the following elements in the seven messages: (1) preamble, (2) prologue, (3) stipulations, and (4) blessings.
- The epic and standard works on the structure of Revelation, Collins, JJ (1979) and Hellholm (1986) do not even pay attention to the structure of Revelation 2 and 3.

In my opinion there are two main reasons why scholars so easily jump to conclusions that the seven messages are uniformly shaped.

1. They take some or other existing structure and use it as a mould for the seven pericopae. For instance, Shea (1983) takes the covenental structure, and Aune (1990) the structure of the royal edicts as basis to analyse the structure of the seven messages.

   This method to determine the structure of the seven messages bears the danger that one can artificially force the seven messages into a certain pattern. By using this method one does not take the structure of the seven messages as starting point, but an already existing framework
2. Secondly, scholars (cf. Morris, 1969:68; Pohl, 1973:101-106; Aune, 1983:275; 1990:184-191; Shea, 1983:76-81; ea.) do not verify the methods by which these patterns are determined. Roberts (1988:23) points out that the structure of the seven messages is not rigid and stereotype.

In the following analysis it is indicated that these pericopae are shaped uniformly on macro level, but not on micro level. This distinction is not made by the above mentioned scholars.

In this article the function of the intersentence relational particles and asyndeton in Revelation 2 an 3 has been investigated in order to determine the thought-structure of the seven pericopae in a controlled way. The thought-structure is determined by means of an analysis of the syntactical structure of each pericope, and represented by means of a method developed by Van Rensburg (1980:67-116; 1988:415-438) and applied by him in two 1990 publications (1990a:283-300; 1990b:71-101).

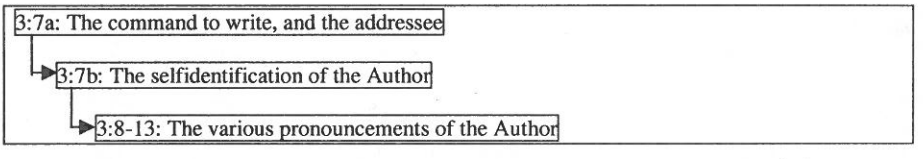
The structure of the Philadelphia message is dealt with in detail, while the structure of the other six pericopae is presented in brief.

1. The Philadelphia message

In 3:7-13 – as well as in the other six messages – it is possible to identify three components, viz. 3:7a, 3:7b and 3:8-13. The pattern of the first two main parts is more or less uniformly formulated in all the pericopae.

- Revelation 3:7a is identified as the *first* main section. In this part the command to write, as well as the addressees are mentioned (Καί τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον).
- The self-identification in 3:7b is the *second* main element (τάδε λέγει ὁ ἅγιος ὁ ἀληθινός ὁ ἔχων τὴν κλεῖν Δαυίδ ὁ ἀνοίγων καί οὐδεὶς κλείσει καί κλείων κ αί οὐδεὶς ἀνοίγει).
- Οἶδα in 3:7a marks the beginning of the *third* main component. This part continues to the end of this pericope.

These three divisions can be visualised by the following grid:

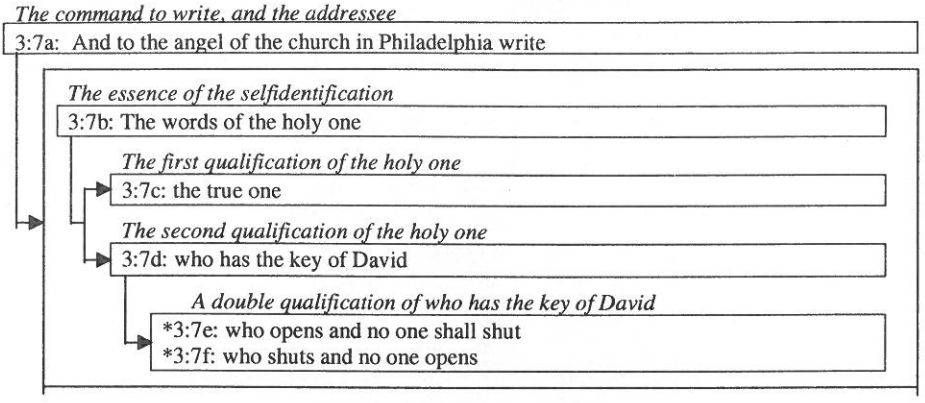


The demarcation of the thought-units in the second and third main parts is less clear, as well as the determination of the relations within these units. A motivation for the interpretation is therefore needed.

1.1 The selfidentification (3:7b)

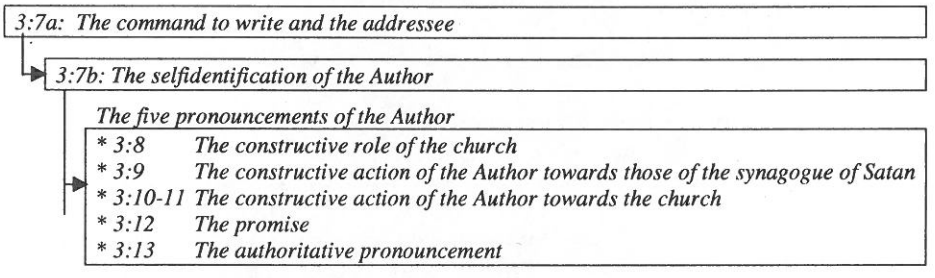
Ο ἅγιος is the subject of the verb λέγει, and ὁ ἀληθινός and ὁ ἔχων τὴν κλεῖν Δαυίδ are the adjectival statements to ὁ ἅγιος. The phrase ὁ ἀνοίγων καί οὐδεὶς κλείσει καί κλείων καί οὐδεὶς ἀνοίγει ισ αν αδεχτίαλ στατε μεντ ιν απποσιτιον το ὁ ἔχων τὴν κλεῖν Δαυίδ. The two καί's in 3:7b (καί οὐδεὶς . . . καί οὐδεὶς) are both additive particles, which can be translated by *and* (Louw & Nida, 1989:789). In both cases these καί's join two acts that succeed each other in a logical way. These two καί's link these phrases in the relation *Head* ↔ *Argument*.[1] The καί in 3:7b (καί κλείων) is interpreted as a co-ordinate equivalent particle that constructs a *Head* ↔ *Alternative addition* relation.

The command to write, and the addressee



1.2 The five pronouncements of the Author

In the third main part five units of thought are identified, and each unit represents a pronouncement of the selfidentified Author. Each unit of thought consists of one of the statements made by the Author (τάδε λέγει). These five units are represented in 3:8, 3:9, 3:10-11, 3:12 and 3:13.



The relations within the first four pronouncements of the Author (3:8-10) are not apparent. It is therefore necessary to analyse 3:8-12 in more detail. The fifth pronouncement is less problematic and is therefore dealt with briefly.

1.2.1 The first pronouncement of the Author (3:8)

The first thought-unit (3·8· 8 οἶδά σου τα΄ ἔργα - ἰδου΄ δέδωκα ἐνώπιόν σου θύραν ἠνεῳγμένην ἣν οὐδει΄ς δύναται κλεῖσαι αὐτήν - ὅτι μικρα΄ν ἔχεις δύναμιν κα ί ἐτήρησάς μου το΄ν λόγον καί οὐκ ἠρνήσω το΄ ὄνομά μου) is a statement which is introduced by the indicative verb οἶδα. This statement finds its completion at the end of this verse. The beginning of the following thought-unit in 3:9 is marked by the imperative ἰδου (Louw & Nida, 1989:812).

The phrase ἰδου΄ δέδωκα ἐνώπιόν σου θύραν ἠνεῳγμένην ἣν οὐδει΄ς δύναται κλεῖσαι αὐτήν in 3:8b is interpreted as a parenthesis. It interrupts the line of thought in the statement οἶδά σου τα΄ ἔργα ... ὅτι μικρα΄ν ἔχεις δύναμιν ... The beginning of this parenthesis is marked by the imperative οἶδα, and it emphasises the parenthesis. As far as content is concerned this parenthesis links up with the selfidentification.

The ὅτι in 3:8 (ὅτι μικρα΄ν) is interpreted as (i) an epexegetical particle or (ii) a particle that denotes reason, and can be translated respectively by *namely* (Louw & Nida, 1989:813) or *because* (Louw & Nida, 1989:781) (see the discussion of ὅτι below). This double possibility is coherent with the interpretation of 3:8b (ἰδου΄ δέδωκα ἐνώπιόν σου θύραν ἠνεῳγμένην

The ὅτι in 3:8 (ὅτι μικρὰν) is interpreted as (i) an epexegetical particle or (ii) a particle that denotes reason, and can be translated respectively by *namely* (Louw & Nida, 1989:813) or *because* (Louw & Nida, 1989:781) (see the discussion of ὅτι below). This double possibility is coherent with the interpretation of 3:8b (ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἠνεῳγμένην ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν) as a parenthesis. The solidarity between the parenthesis in 3:8b and the rest of the pericope is discussed hereafter.

The parenthesis in 3:8b – which states the acts of Christ – has an umbrella function in the pericope. This conduct of Christ is interpreted as a meaningful link in the thought-structure of this passage. This viewpoint can be proved as follows:

1. Seeing that the open/shut theme of the selfidentification occurs anew in 3:8b, it is possible to indicate a coherence of content between the selfidentification in 3:7 and the parenthesis in 3:8b.
2. There is a noticeable repetition of ἰδού[2] in 3:8-9. This phenomenon is absent in the other messages. Each ἰδού is succeeded by a verb in the first person; that means by a verb indicating Christ as the acting person. When ὅτι in 3:8c (ὅτι μικρὰν) is interpreted as *because* (see the discussion of ὅτι below), the implication is that the ἰδού phrase in 3:8b and the ὅτι phrase in 3:8c in linked in a *Reason* ↔ *Result* relation.

On the other hand, the ἰδού sentence in 3:9b is part of the line of thought in the ἰδού phrase that begins in 3:8b. It seems that the chronological account of Christ's work in the congregation is described by the verbs δέδωκα (perfectum), διδῶ (praesens), and ποιήσω (futurum). The ἰδού διδῶ phrase in 3:9 is a continuation of the line of thought which begins in the ἰδού δέδωκα sentence in 3:8. The perfectum δέδωκα implies that Christ *has given*, and that the result of his action continues. The sentence that begins ωιτη ἰδού διδῶ (3:9), is recaptured and completed by the ἰδού ποιήσω sentence. Consequently διδῶ (3:9) is a fututistic praesens. Thus, διδῶ describes how the activity *to give* is accomplished in the present and the future. The ἰδού διδῶ sentence in 3:9 can be interpreted as in apposition to the ἰδού δέδωκα sentence in 3:8. The following coherence of content is noticed between the three ἰδού phases: The practical fulfilment of the open/shut activity of Christ in the church of Philadelphia is accomplished in the fact that He will make the members of the synagogue of Satan to worship before the church. Christ *has given*, *gives*, and *will make*.

There is a chain in the line of thought in 3:8-9: ἀνοίγωῤκλείων (3:7b) → ἰδού δέδωκα ... οὐδεὶς δύναται κλεῖσαι (3:8b) → ἰδού διδῶ (3:9a) → ἰδού ποιήσω (3:9b). The ἰδού ποιήσω (3:9b) phrase is a grammatical completion of the ἰδού δέδωκα sentence (3:8b). Each following unit links up explicitly with the previous one.

- *There exists not only a stylistic coherence between the first* ἰδού *sentence and the other two* ἰδού *sentences, but also a coherent of content. Since the first* ἰδού *sentence echoes the open/shut theme of the selfidentification, this open/shut theme functions also in the other two* ἰδού *phrases in 3:9. The repetitive occurrence of the open/shut activity of Christ and the incorporation thereof in the constructive actions of the church as well as of Christ (3:8-11) implies that the selfidentification plays a weighty role in 3:8-11 as a whole.*

In the light of the above discussions, scholars like Lenski (1963:141), Pohl (1973:145), Mounce (1980:117), Vonk (1991:36), ea. are of opinion that 3:8-9 describes how the open/shut operation of Christ in the church is performed.

The ὅτι in 3:8 (ὅτι μικρὰν) can express the meanings *namely* and *because*. When ὅτι is read with σου τὰ ἔργα, and interpreted as *namely* , this ὅτι sentence spells out the work of the church in more detail. On the other hand, when the ὅτι sentence is linked with the ἰδού δέδωκα sentence, and interpreted as *because*, the implication is that the works of the

double function: viz. appositional to σου τα΄ ἔργα (i.e. *Generic [Head]* ↔ *Specific* relation) as well in a *Reason* ↔ *Result* relation with the parenthesis. The definition of this ὅτι as *namely* is shown in the grid below.

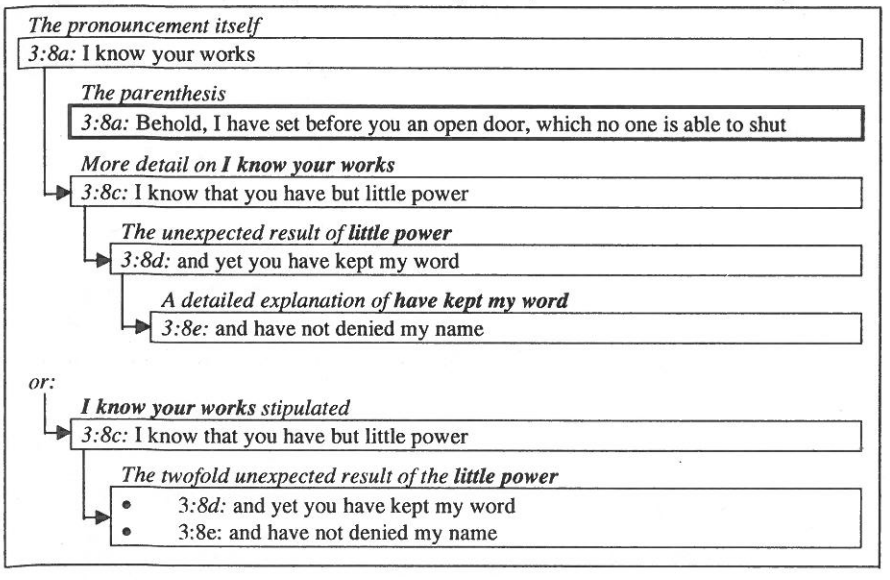
The καί in 3:8d (καί ἐτήρησάς) is interpreted as a subordinate particle denoting result, and it can be translated by *yet* (Bauer, 1957:393; Louw & Nida, 1989:812). The group of words καί ἐτήρησάς μου τo΄ν λόγον describes the unexpected result of the announcement μικρα΄ν ἔχεις δύναμιν. The καί in 3:8e (καί οὐκ ἠρνήσω) can be interpreted in two ways:

- When it is interpreted as a subordinate typifying particle, this καί can be translated by *and* (Louw & Nida, 1989:790). In this case the πηρασε οὐκ ἠρνήσω το΄ ὄνομά μου defines the previous στατεμεντ καί ἐτήρησάς μου το΄ν λόγον (i.e. *Head* ↔ *Manner* relation).
- When this καί is interpreted as a co-ordinate additive equivalent particle , it can be rendered into English by *and* (Louw & Nida, 1989:789). In this case the καί links the phrase μικρα΄ν ἔχεις δύναμιν and οὐκ ἠρνήσω το΄ ὄνομά μου in a *Head* ↔ *Alternative* addition relation.

Both possibilities are given in the grid below.

The first pronouncement can be represented as follows:

The first pronouncement of the Author: aspects of the constructive role of the church



1.2.2 The second pronouncement of the Author

The second pronouncement has two parts, and both begin with ἰδού. The first subunit is ἰδου΄ διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτου΄ς ΄Ιουδαίους εἶναι κ αί οὐκ εἰσι΄ν ἀλλα΄ ψεύδονται. The second subunit is distinguished as ἰδου΄ ποιήσω αὐτου΄ς ἵνα ἥξουσιν καί προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου καί γ νῶσιν ὅτι ἐγω΄ ἠγάπησά σε. The first unit ends in the second ἰδού sentence in 3:9d (ἰδου΄ ποιήσω). The pronouncement which begins with the first ἰδού sentence in 3:9a (ἰδου΄ διδῶ), is not completed. The second ἰδού points to the fact that first ἰδού sentence is recaptured by the second ἰδού sentence.[3]

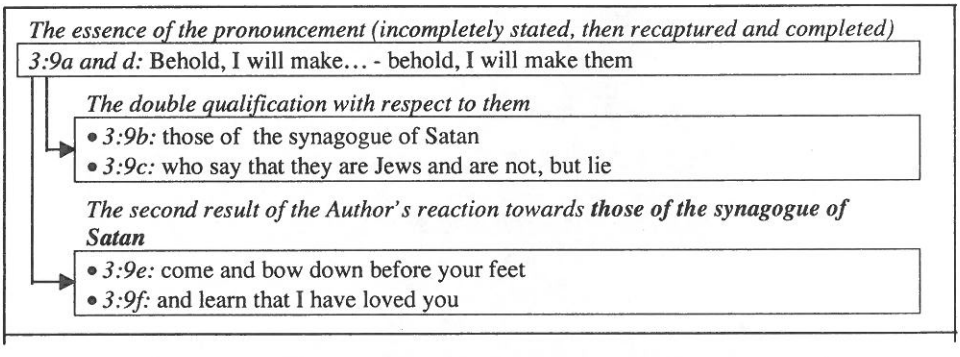
(ἰδου΄ ποιήσω). The pronouncement which begins with the first ἰδού sentence in 3:9a (ἰδου΄ διδῶ), is not completed. The second ἰδού points to the fact that first ἰδού sentence is recaptured by the second ἰδού sentence.[3]

The καί in 3:9c (καί οὐκ εἰσι΄ν) is interpreted as a co-ordinate equivalent particle which can be translated by *and yet* (Louw & Nida, 1989:812). This καί phrase (καί οὐκ εἰσι΄ν) describes the unexpected result that follows the statement τῶν λεγόντων ἑαυτου΄ς 'ουδαίους εἶναι. These two phrases are linked in *a Concession* ↔ *Contra-expectation* relation. The ἀλλά in 3:9c (ἀλλα΄ ψεύδονται) is interpreted as a co-ordinate particle, which describes contrast, and can be rendered as *but* (Louw & Nida, 1989:794). This ἀλλά ties the phrase ψεύδονται and' Ιουδαίους εἶναι in a *Head* ↔ *Contrast* relation.

The clause ἵνα ἥξουσιν καί προσκυνήσουσιν (3:9e) is a group of words which denotes the result of ποιήσω αὐτου΄ς (cf. Louw & Nida, 1989:783 for this use of ἵνα). These two phrases are joined in a *Reason* ↔ *Result* relation by ἵνα. The καί in 3:9e (καί προσκυνήσουσιν) is interpreted as a co-ordinate equivalent particle, which can be translated by *and/and then* (Louw & Nida, 1989:789). This καί expression poses the result of ποιήσω αὐτου΄ς. Thus, the words ἥξουσιν and προσκυνήσουσιν are linked in *a Head* ↔ *Sequential addition* way by this καί. A progressive act is described. The clause ὅτι ἐγω΄ ἠγάπησά se functions as the object of γνῶσιν.

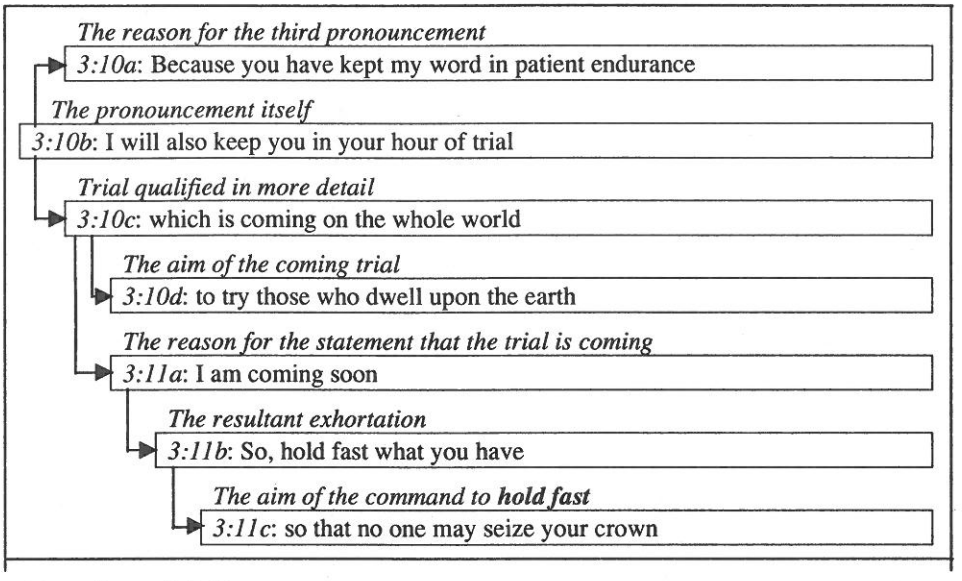
The second pronouncement can be sketched as follows:

The second pronouncement of the Author: aspects concerning those of the synagogue of Satan



1.2.3 The third pronouncement of the Author

The phrase ὅτι ἐτήρησας το΄ν λόγον τῆς ὑπομονῆς μου states the reason for κἀγώ σε τηρήσω in a *Reason* ↔ *Result* relation. The καί in 3:10b (κἀγώ σε) is an addition to ἐγώ. This καί can be translated by *also* (Louw & Nida, 1989:780). The phrase πειράσαι του΄ς κατοικοῦντας gives the purpose of τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι. The beginning of 3:11 is marked by an *asyndeton*. This *asyndeton* is interpreted as the marker of a *Reason* ↔ *Result* relation. The clause in ἔρχομαι ταχύ 3:11 states the reason for the phrase τῆς μελλούσης ἔρχεσθαι in 3:10c. The beginning of 3:11b is also marked by an *asyndeton*. This *asyndeton* is likewise interpreted as the marker of a *Reason* ↔ *Result* relation. 3:11b can be rendered into English by: *So, hold fast what you have*. The unit ἵνα μηδει΄ς λάβῃ το΄ν στέφανόν states the purpose of κράτει ὃ ἔχεις. The thought-structure of 3:10-11 can be visualised as follows:



Remarks on 3:8-11

In 3:9-11 the church is encouraged in three ways:

- Christ controls events in such a way that the enemies of the church will come and bow down at their feet (3:9). Christ offers the prospect of victory.
- Christ also promises that He will keep them safe from the time of trouble because they have kept his word.
- Christ inspires the church by stating his relation to them: they can live under the expectation that He will be with them soon. They must therefore keep safe what they have.

The coherence between 3:8b and 3:8-11 can be tabulated as follows:

The role of the church (3:8)		**The role of Christ (3:9-11)**
The church has little strength	9	Christ has power
The church kept his word	10	Christ will keep the church
The relation of the church to Christ	11	Christ's relation to the church

Constantly *Christ's actions* link up with a facet of *the role of the church*. Revelation 3:8b describes in more details the consequences of the *open door*. In the selfidentification Christ reveals Himself as the One who opens the door, while in 3:9-11 Christ is also sketched as the acting One. Christ's activities generate a continuation in the line of thought in 3:9-11. The logical coherence in 3:7-11 can be represented as follows: the *open/close* theme in the selfidentification (3:7) → the *role of the church* (3:8b) → the *role of Christ* (3:9-11).

1.2.4 The fourth pronouncement of the Author (3:12)

Revelation 3:12 is interpreted as the fourth pronouncement. An asyndeton marks the beginning of this proclamation. The main verb in this sentence is ποιήσω. The καί in 3:12a (καί ἔξω) is interpreted as a subordinate particle that denotes result. Hence, this καί can be translated by *and/and then/and so* (Bauer, 1957:393). The clause καί ἔξω οὐ μη᾽ ἐξέλθη/ and the activity ποιήσω αὐτο᾽ν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου are linked in a *Reason*

translated by *and/and then/and so* (Bauer, 1957:393). The clause καί ἔξω οὐ μη΄ ἐξέλθη/ and the activity ποιήσω αὐτο΄ν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου are linked in a *Reason* ↔ *Result* relation. The kaiv in 3:12c (καί γράψω) is interpreted as a co-ordinate particle that can be rendered in English by *and* (Louw & Nida, 1989:789). This καί places ἔξω οὐ μη΄ ἐξέλθῃ ἔτι and γράψω in a *Reason* ↔ *Result* relation, and is describes the second result of ποιήσω. The two καίσ in 3:12d-12f) (καί το΄ ὄνομα τῆς πόλεως ανδ καί το΄ ὄνομά μου) are interpreted as co-ordinate equivalent particles. In this way two *Head* ↔ *Alternative addition* relations are constructed in this way. Both these καίσ are translated with *and* (Louw & Nida, 1989:789). These clauses – linked by the two καίσ – present the threefold subject of gravyw. The thought-structure of 3:12 can be portrayed as follows:

The fourth pronouncement of the Author: the promise to overcome

The essence of the proclamation

3:12 a: He who conquers, I will make him a pillar in the temple of my God

The first *result of being a pillar in the temple*

3:12b: and so he shall never go out of it

The second result of being a pillar in the temple

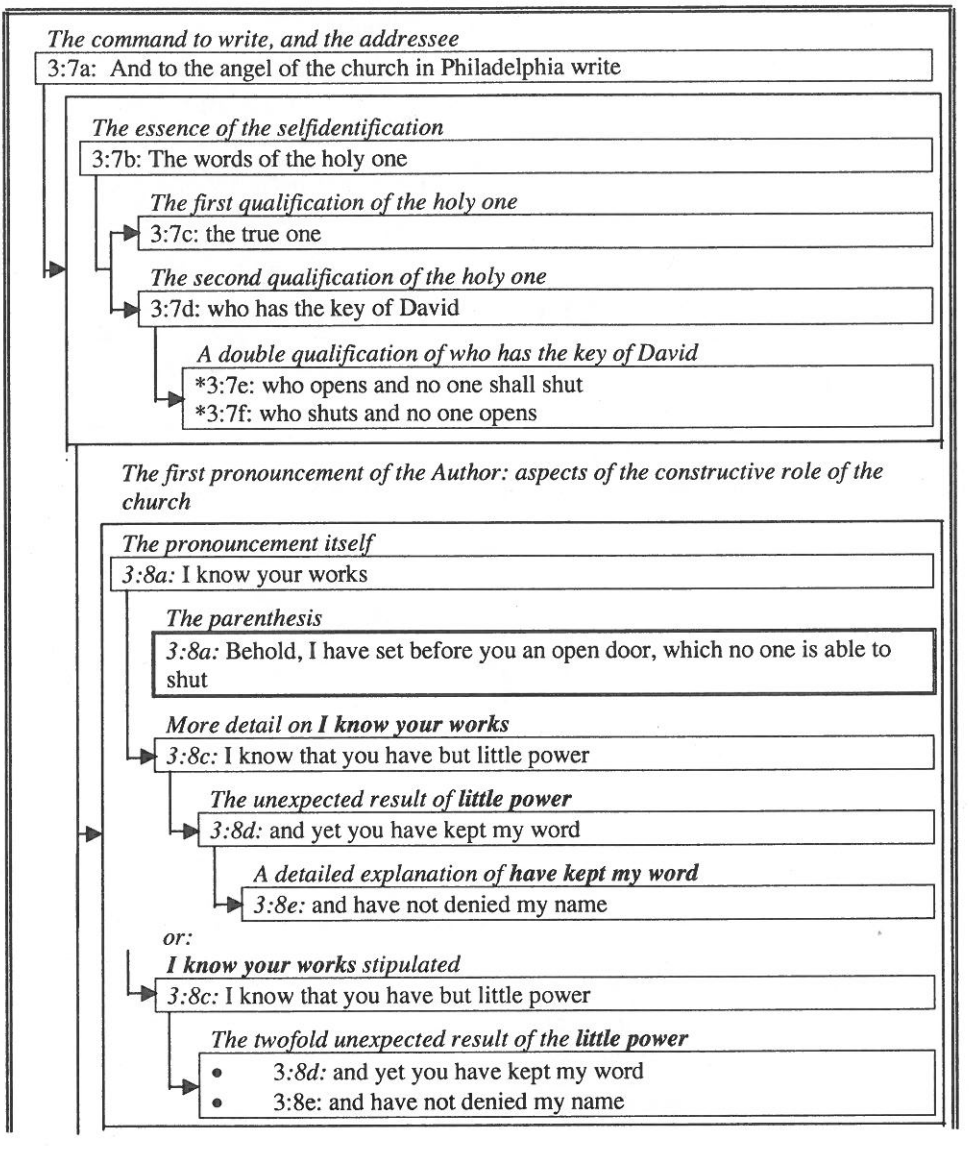
3:12: and I will write on him

The threefold description of what will be written on him

**3:12d*:	the name of my God
**3:12e*:	and the name of the city of my God, the new Jerusalem which comes down from my God out of heaven
**3:12f*:	and my own new name

1.3 Representation of the thought-structure of 3:7-13

The preceding interpretation van be represented as follows:



The second pronouncement of the Author: aspects concerning ***those of the synagogue of Satan***

The essence of the pronouncement (incompletely stated, then recaptured and completed)

3:9a and d: Behold, I will make… - behold. I will make them

The double qualification with respect to them

* *3:9b*: those of the synagogue of Satan
* *3:9c*: who say that they are Jews and are not, but lie

The second result of the Author's reaction towards ***those of the synagogue of Satan***

* *3:9e:* come and bow down before your feet
* *3:9f:* and learn that I have loved you

The third pronouncement of the Author: aspects regarding the constructive role of the Author in the church

The reason for the third pronouncement

3:10a: Because you have kept my word in patient endurance

The pronouncement itself

3:10b: I will also keep you in your hour of trial

Trial qualified in more detail

3:10c: which is coming on the whole world

The aim of the coming trial

3:10d: to try those who dwell upon the earth

The reason for the statement that the trial is coming

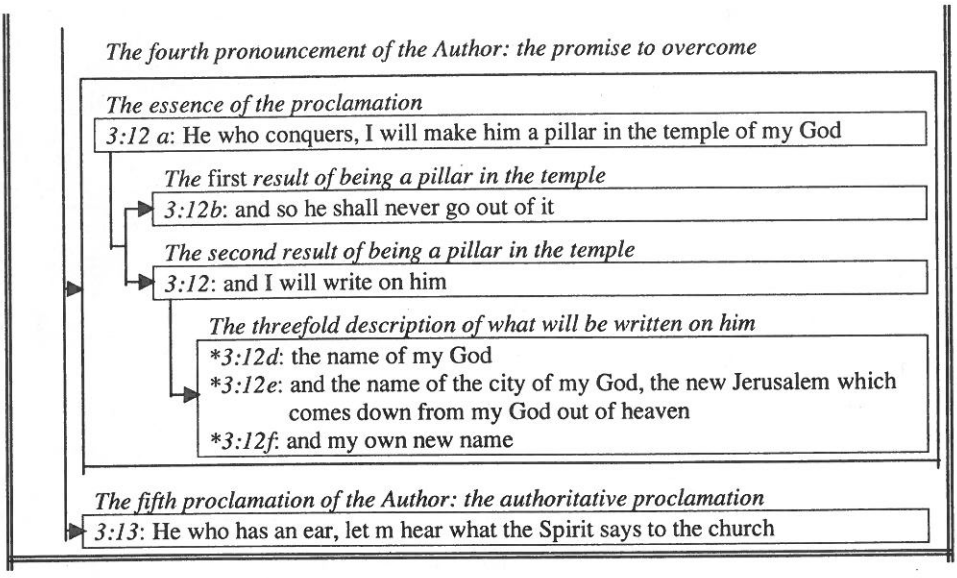
3:11a: I am coming soon

The resultant exhortation

3:11b: So, hold fast what you have

The aim of the command to ***hold fast***

3:11c: so that no one may seize your crown



1.4 Summary

The build-up of 3:7-13 can be summarised as follows: Christ identifies Himself as *the holy one, the true one, who has the key of David, who opens and no one shall shut, who shuts and no one opens* (3:7b). And to the church in Philadelphia He has given an open door (3:8b).

The first pronouncement states that the Author knows the works of his church: *they have little power, and yet they have kept his word and have not denied his name* (3:9).

In the second pronouncement the Author deals with *those who say that they are Jews.* However, the unexpected opposite is true: *They are not. They lie. They are of the synagogue of Satan.* Christ will make them *come and bow down before the feet of the church,* and they will *learn* that Christ *loves* his church (3:9).

The third pronouncement describes the Author's activity towards the church. They *have kept his word,* and therefore He *will also keep them from the hour of trial which is coming on the whole world.* The reason why the trial will come, is because He *is coming soon.* The church must therefore *hold fast to what they have, so that no one may seize their crown* (3:18,11).

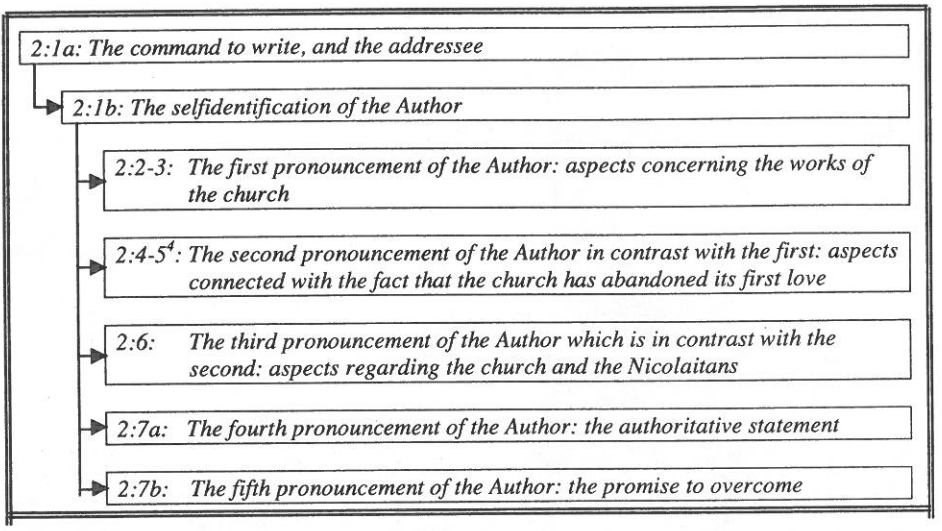
The fourth pronouncement states the promise that the church will overcome. Christ promises that He will make the church *a pillar in the temple of God.* He will also write a threefold name on it: *the name of God,* of the *new Jerusalem,* and of *Christ* Himself (3:12).

The fifth pronouncement is the repetitive authoritative proclamation. Christ calls on the church to listen to what the Spirit says to them (3:13).

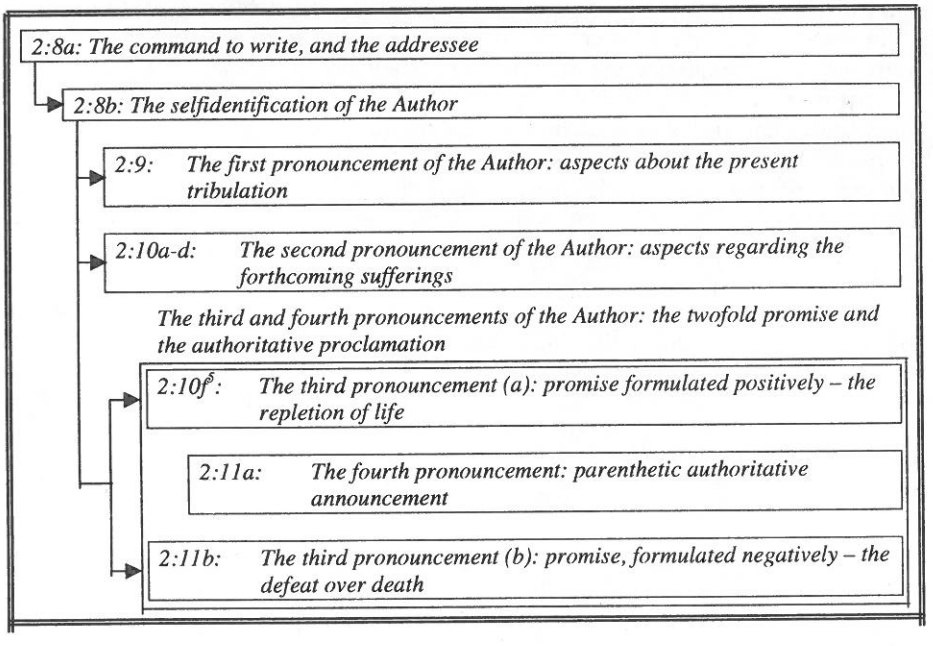
2. The six remaining pericopae

The thought-structure of the six remaining pericopae can be determined and represented in a similar way as in §1.2. Cf. Grové (1992:18-18, 56, 83-84, 127, 164-165, 206-208, 250-251) for a detailed analysis of the thought-structure on syntactical grounds of these pericopae.

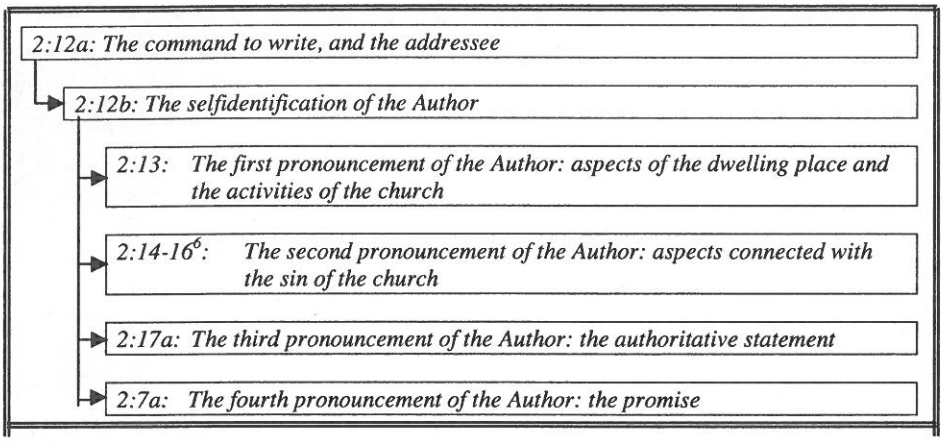
2.1 The Ephesus message (2:1-7)



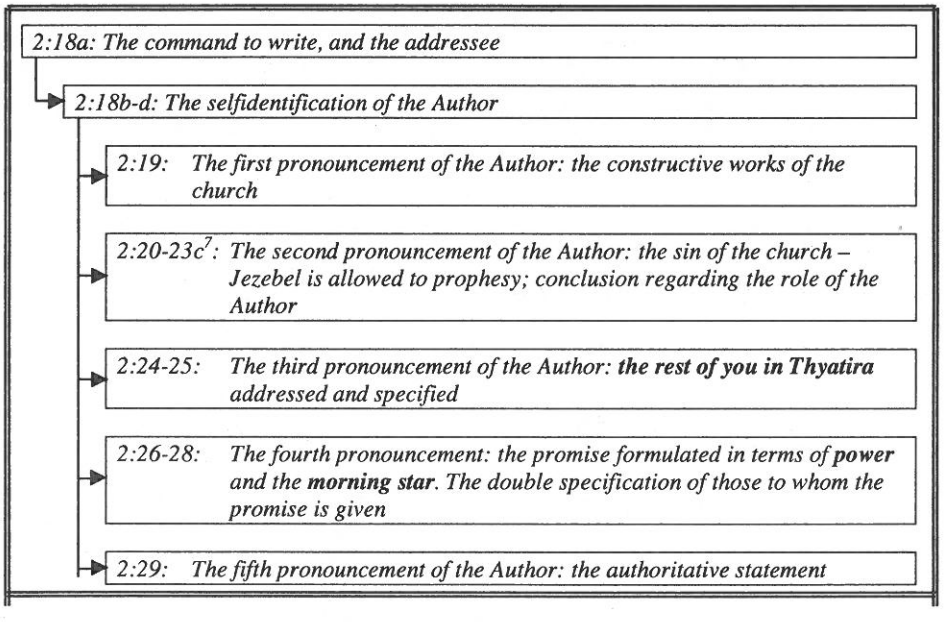
2.2 The Smyrna message (2:8-11



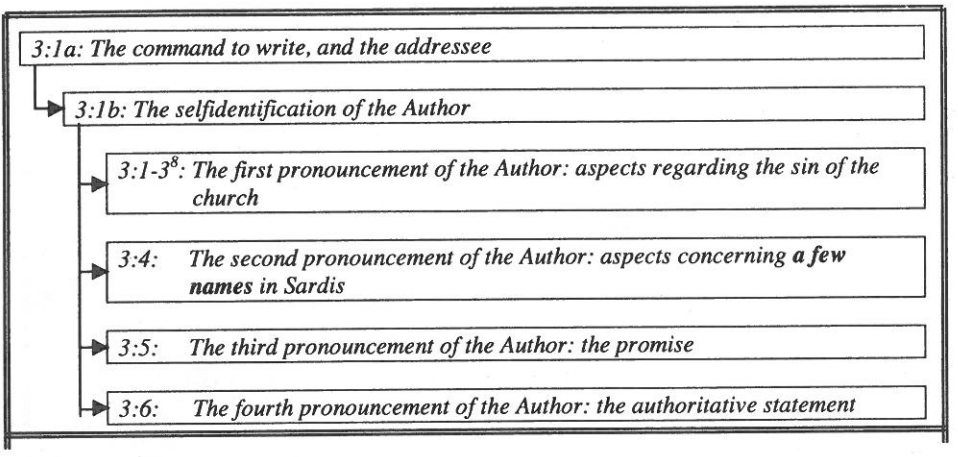
2.3 The Pergamum message (2:12-17)



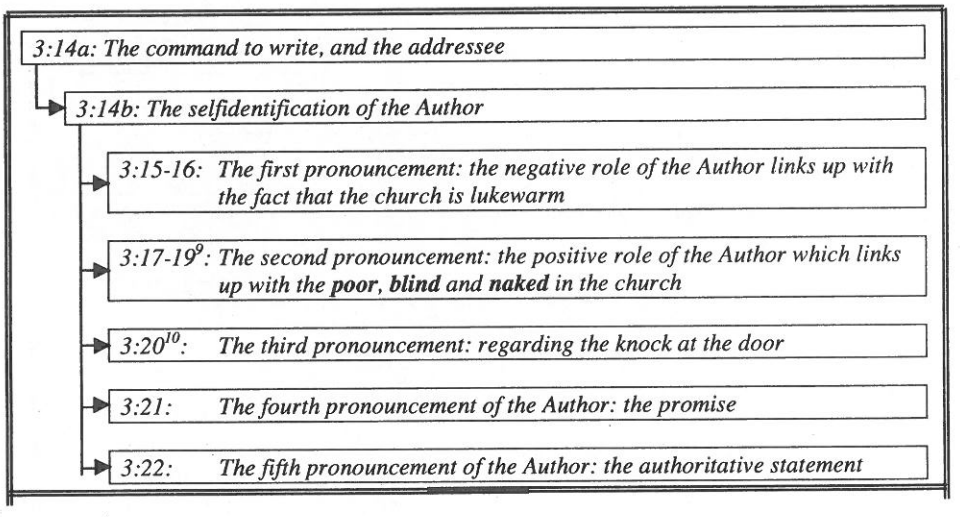
2.4 The Thyatira message (2:18-29)



2.5 The Sardis message (3:1-6)



2.6 The Laodicea message (3:14-22)



3. Summary

Variations in the structure of the seven pericopae manifest themselves specifically in the different pronouncements. A synopsis of these pronouncements can be tabulated as follows:

Pro-nounce-ments	Ephesus (2:2-7)	Smirna (2:8-11)	Pergam-um (2:12-17)	Thyatira (2:18-29)	Sardis (3:1-6)	Philadel-phia (3:7-13)	Laodicea (3:14-22)
1st	Work of the church	Present tribula-tion	Dwelling place and church activities	Con-structive role of the church	Sin of church	Con-structive role of the church: paren-thesis	Negative role of the church
2nd	Aban-dons first love	Suffe-rings	Sin of church	Sin if church	Concern-ing a few names	Synago-gue of Satan	Positive role of the church
3rd	Church and Nicolai-tans	Promise: reception of life	Authori-tative pro-nounce-ment	The rest	Promise to over-come	Con-structive role of Author	Knock at the door
4th	Authori-tative pro-nounce-ment	Authori-tative pro-nounce-ment	Promise to over-come	Promise to over-come	Authori-tative pro-nounce-ment	Promise to over-come	Promise to over-come
5th	Promise to over-come	Promise: defeat over death		Authori-tative pro-nounce-ment		Authori-tative pro-nounce-ment	Authori-tative pro-nounce-ment

Remarks

1. In the light of the syntactical analysis above, one can point out a few gaps in the proposals of Aune (1990).[11]

- Revelation 2:2-6 is incorporated by Aune in components (5) and (6) of his outline, while these verses are in fact the first three pronouncements of the Ephesus message.
- Aune's scheme does not make provision for the fact that there is a twofold promise in the Smirna message – there is a positive promise prior to the authoritative pronouncement, and a negative promise following this pronouncement.
- According to Aune's proposal 2:12-15 is the οἶδα phrase in the Pergamum message. On syntactical grounds, however, these verses are in two separate pronouncements. An implication of Aune's viewpoint is that there should be a coherence between 2:13-15 and the appeal in 2:16. This is not the case. The appeal is only part of the second pronouncement (Grové, 1992:81-83).
- Aspects which belong to components (5) and (6) of Aune's scheme occur in a mixed order in the first, second and third pronouncements of the Thyatira message. The οἶδα phrase, as well as the appeals in the light of the οἶδα phrase, are not defined so exact as Aune put it. In the case of Sardis and Laodicea messages similar criticism can be brought forward.

- The parenthesis (3:8b), as well as the constructive role of the Author (third pronouncement), in the Philadelphia message are not provided for by the proposals made by Aune.

2. The order of the *promise* and the *authoritative pronouncement* is reversed as from the fourth message. Until now this phenomenon has not been satisfactory explained by scholars. The proposals of Shea (1983), Aune (1990), ea. do not accommodate this change in order.
3. Each message is compiled in a unique way. Although there is uniformity on macro level, each message has its own line of thought, in which relational particles play a major role.

4. Conclusion

4.1 On the basis of syntactical grounds and semantic phenomenon each message can be divided into three main parts on macro level:

- *The command to write and the addressee*
- *The selfidentification of the Author*
- *The various pronouncements of the Author*

4.2 The seven messages in Revelation 2 and 3 are not uniformly structured on micro level. It is thus an oversimplification of the problem concerning the structure of these pericopae and illegitimate to deal with them as if they are uniformly shaped on this level.

4.3 The self-identification of Christ plays a prominent role in the thought-structure of each message.[12]

ENDNOTES

1. For more detail on the relations, see Van Rensburg (1992). The way in which Van Rensburg (1992) describes these inter-sentence relations is an adaption of what Cotterell and Turner (1989:207-217) present.
2. The three ἰδού/σ in 3:8-9 are interpreted as prompters of attention, which serve to emphasise the following statements; it can be translated by *look* (Louw & Nida, 1989:812). However, they do not serve as markers at the beginning of a thought-unit.
3. This type of uncompleted sentence construction is called an *anacoluthon* (Blass & Debrunner, 1961:239; 1990:388-389).
4. Bauer (1957:393) defines the καί in 2:5 (και΄ μετανόησον) as "to introduce a result, which comes from what precedes". The closest description of Louw and Nida (1989:813) of such a καί is "and then" and is defined as "(a) marker ... of a sequence of closely related events". Similar occurrences of such a καί is in 2:20 (και΄ διδάσκει), 2:21 (και΄ ἔδωκα), 2:23 (και΄ γνώσονται), 2:23 (και΄ δώσω), 2:27 (και΄ ποιμανεῖ), 3:3 (και΄ οὐ μη΄ γνῷς), 3:4 (και΄ περιπατήσουσιν), and 3:17 (και΄ οὐδε΄ν) (Bauer, 1957:393). Δέ in 2:5 (εἰ δε΄ μή) continues the καί in 2:5 (και΄ μετανόησον) which denotes result.
5. The third and fourth pronouncements (2:10f-11) are woven together. It begins with the καί in 2:10 (και΄ δώσω σοι). This καί is interpreted as a subordinate particle. The third pronouncement continues in 2:11b (the νικῶν phrase). The fourth pronouncement (ὁ ἔχων οὖς ἀκουσάτω τί το΄ πνεῦμα λέγει ταῖς ἐκκλησίαις) is embedded in the third. There is however another possibility to interpret this last part of 2:10. This καί in 2:10 (και΄ δώσω σοι) can function as a particle that denotes *a Reason ↔ Result* relation. This means that the promise of 2:10f is the result of the fact that the addressees remained faithful.
6. The ὅτι παραε (ὅτι ἔχεις ... ὁμοίως) which begins in 2:14 continues to the end of 2:15. This ὅτι phrase describes ὀλίγα in the clause ἔχω κατα΄ σοῦ ἔχω κατα΄ σοῦ ὀλίγα (2:14).
7. ἰδού in 2:22 functions in a similar way as in 3:8-9 (cf. discussion in footnote 2; Louw and Nida, 1989:812).
8. The conjunction ἐα΄ν in 3:3 (ἐα΄ν οὖν μη΄ γρηγορήσῃς) marks the beginning of the subordinate clause ἐα΄ν ... μη΄ γρηγορήσῃς. (Ε)α΄ν ... μη΄ γρηγορήσῃς functions as a conditional cause at οὖν ... ἥξω ὡς κλέπτης (3:3). Οὖν in 3:3 (οὖν μη΄ γρηγορήσῃς) is the conjunction of the main verb ἥξω. This οὖν marks the sentence οὖν ... ἥξω ὡς κλέπτης (3:3) as a sentence that denotes result in a *Reason ↔ Result* relation.
9. The καί phrase (και΄ πεπλούτηκα) emphasises the preceding πλούσιός εἰμι. An *asyndeton* marks the beginning of 3:19. The ἐγω΄ ὅσους clause in 3:19a gives the reason for the activity described by the verb συμβουλεύω in 3:18. This *asyndeton* can be translated by *yet* or *indeed.*
10. The ἰδού in 3:20 is interpreted as a prompter of attention. It emphasizes the statement that follows. One can translate it with *look* or *behold* (Louw & Nida, 1989:812). It does not mark the beginning of a thought-unit.
11. For a detailed analysis of Shea's scheme (1983) cf. Grové (1994:12-15). Due to lack of space such an evaluation cannot be given here.
12. Cf. Grové (1992) for an extensive exposition of the self-identification in each message.

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